

1. "And Elisha passed to Shunem"

Rabbi Shimon opens by talking about Habakkuk, but then discusses the entire story recounted in Il Melachim about Elisha and the Shunamite woman who had fed him bread when he passed by, and prepared for him a "small upper chamber...with walls...a bed and table and chair and a lamp." We are told that on the day Elisha came to the Shunamite and promised her that she would bear a son it was Rosh Hashanah, when the barren women of the world were remembered. We are told that one must not be alone on the Day of Judgment because one might be noticed on his own and more subject to judgment, and the Mercies of God are always present over the whole people together. Rabbi Shimon says that when Elisha asked the woman if she would be spoken for to the king, he was offering to beseech the Supernal King on her behalf, but she did not want to separate from her people. We hear that the reason the child born to her later died was because he was from the Female side, since he was given to her and not her husband. Elisha was not told by the Holy One, blessed be He, that the boy would die, so that he would not try to save him through prayer. His servant Gehazi was not worthy of the miracle being performed through him, so the Shunamite woman insisted that Elisha come with her. When Elisha lay upon the boy to bring him back to life he reconnected him to a different high place, the place where life is found. Rabbi Shimon returns now to Habakkuk, with whom this passage began, and says that Chavakuk means 'two embraces': one from his mother and one from Elisha, one from the Female area and one from the Male. He tells us that there were various types of praises available to the prophets to cause the Spirit of Prophecy to dwell upon them, and that all prophets need pleasantness in order to draw that Spirit upon themselves. Only for Moses was this unnecessary. Rabbi Shimon ends by saying that the children of Yisrael only tasted death when they departed from Egypt, but that God healed them.

1. "And it came to pass, when Pharaoh had let the people go, that Elohim led them not through the way of the land of the Philistines..." (Shemot 13:17). Rabbi Shimon opened the discussion, saying: "A prayer of the prophet Habakkuk upon errors" (Chavakuk 3:1). This passage is difficult, and should be investigated. What is the reason FOR WRITING, "A prayer of the prophet Habakkuk," rather than any other prophet of the world, for by them, it is not written, 'A prayer of Yeshayah the Prophet', or of Yirmeyah, or Ezekiel or Hosea, or the other prophets of the world?

2. HE RESPONDS: We have learned that Elisha merited in the world what no other prophet did, except for Moses. Come and behold: it is written, "And it fell on a day and Elisha passed to Shunem, where there was a great woman" (Il Melachim 4:8). What is meant by "a great woman"? It is that she was great in her actions and the entire household was proud of her. She was the mistress of the house and, since her husband was not present in the house to be the master, she was mentioned instead of him.

3. "Where there was a great woman." Another EXPLANATION IS that she was greater than all the other women in the world because the other women were vexed and distressed when they saw a guest in the house, and they would not spend money on him. But she rejoiced with a guest, and spent money on him. When she saw Elisha she was moreover very happy with him. All the praise goes to the woman, because the guest of the house is the woman's. Therefore, it is written: "Where there was a great woman," for she was greater than all other women.

4. "And she said to her husband, 'Behold now, I know that this is a holy man of Elohim'" (Ibid. 9). HE ASKS: How did she know THAT HE WAS A HOLY MAN? HE RESPONDS: THE friends explained that she would spread a white sheet on his bed and never saw an emission of semen on it. Also, a fly never passed on his table.

1. וַיְהִי בִשְׁלַח פֶּרְעָה אֶת הָעָם וְלֹא נָחַם אֱלֹהִים דֶּרֶךְ אֶרֶץ פְּלִשְׁתִּים וְגו'. רַבִּי שְׁמַעוֹן פֶּתַח, תַּפְלָה לַחֲבֻק הַנָּבִיא עַל שְׁגִיחוֹתָיו. הָאִי קָרָא קִשְׁיָא, וְאִית לְאַסְתַּבְּלָא בֵּיהּ, מ"ש תַּפְלָה לַחֲבֻק הַנָּבִיא, וְתִיר מִכָּל שָׂאֵר נְבִיאֵי עֲלָמָא, דְּלֹא כְתִיב בְּהוּ תַּפְלָה לְיוֹשְׁעִיהָ הַנָּבִיא, אוֹ לְיִרְמְיָהּ, אוֹ לְיִחְזְקָאֵל, אוֹ לְהוֹשֶׁעַ, אוֹ לְשָׂאֵר נְבִיאֵי עֲלָמָא.

2. אֵלָא הֵכִי תִנִּין, אֲלִישָׁע זָכָה בְּהָאֵי עֲלָמָא מַה דְּלֹא זָכָה נְבִיאָה אַחֲרָא, בַּר מַמְשָׁה. תָּא חֲזִי, מָאֵי כְתִיב, וַיְהִי הַיּוֹם וַיַּעֲבֹר אֲלִישָׁע אֶל שׁוֹנִים וְשֵׁם אִשָּׁה גְדוֹלָה. מָאֵי אִשָּׁה גְדוֹלָה. אֵלָא גְדוֹלָה בְּעוֹבְדָהָא, דְּכָל בְּנֵי בֵיתָא, מִשְׁתַּבְּחִין בָּהּ, וְהִיא עֲקָרָא דְּבֵיתָא, וּבְגִין דְּבַעֲלָה לֹא הָוָה שְׂכִיחַ בְּבֵיתָא, לְמַהּוּ עֲקָרָא, לֹא הָוָה אֲדִבֵּר הוּא, אֵלָא הִיא.

3. וְתוּ, וְשֵׁם אִשָּׁה גְדוֹלָה: גְדוֹלָה עַל כָּל שָׂאֵר נָשִׁי עֲלָמָא, דְּהָא שָׂאֵר נָשִׁי עֲלָמָא, כִּד חֲמָאן אוֹשְׁפִיזָא בְּבֵיתָא, מִצְטַעֲרֵן בֵּיהּ, וְדַחֲקֵן בֵּיהּ כָּל שָׂכָן לְאַפְקָא עֲלֵיהּ מְמוֹנָא, וְהִיא חֲדַת בֵּיהּ בְּאוֹשְׁפִיזָא, וְלֹאֲפָקָא עֲלֵיהּ מְמוֹנָא, כָּל שָׂכָן בֵּין דַּחֲמַת לִיהּ לְאַלִישָׁע חֲדַת בֵּיהּ לַחֲדָא. וְעַל דָּא, שְׂבַחָא דְּכָלָא דְּאַתְתָּא הִיא, דְּהָא אוֹשְׁפִיזָא דְּבֵיתָא דְּאַתְתָּא הִיא. וּבְגִין כֵּךְ וְשֵׁם אִשָּׁה גְדוֹלָה, גְדוֹלָה עַל שָׂאֵר נָשִׁין.

4. וְתֹאמַר אֶל אִשָּׁה הִנֵּה נָא יָדַעְתִּי כִּי אִישׁ אֱלֹהִים קָדוֹשׁ הוּא, בְּמַה יָדָעָה. אֵלָא הָא אוֹקְמוּהָ חֲבֵרָא, דְּשׁוֹשִׁימָא חוּרָא זְרִיקַת לִיהּ בְּעַרְסִיהּ. וְלֹא חֲמַת בֵּיהּ קְרִי מַעוֹלָם, וְלֹא אַעֲבֵר זְבוּבָא בְּפִתּוּרִיהּ.

5. HE ASKS: These words are difficult. You say that she never saw an accidental emission from him, but there are many people in the world who are so AND HAVE NO ACCIDENTAL EMISSIONS. What is the difference here? If you say that a fly never passed over his table, why is it written: "Behold now, I know"? Did only she and no one else know? Yet all those who saw him eat at his table knew, JUST LIKE HER.

6. HE RESPONDS: But rather she spoke well, "Behold now, I know." Only she knew because she arranged his bed when he lay down in it at night and when he arose in the morning. It was so that she spread a white sheet in his bed, and by this did she know, for the way of the world is that when a person arises from his bed, the sheet on which he slept exudes a foul odor. But when she removed the sheet from his bed, it exuded scents like those in the Garden of Eden. She said: 'If it were not for the fact that he is holy and the Holiness of his Master is upon him, a holy scent would not arise FROM THE SHEET.'

7. As a result, he had to separate from the house, because a person can not be so careful inside the house. But she said, "Let us make a small upper chamber, I pray you, with walls; and let us set for him there a bed and table, and a chair, and a lamp" (Ibid. 10). HE INQUIRES: Why these four? HE RESPONDS: Because they restore the Congregation of Yisrael, WHICH IS MALCHUT, that is called an 'upper chamber with walls'. And so is it called, for it is written: "Then Chizkiyahu turned his face towards the wall" (Yeshayah 38:2).

8. "A bed, and a table, and a chair, and a lamp." HE ASKS: the order of the passage is not the order of the usage, because first a chair is needed, and afterwards a table, and afterwards a lamp, and then a bed. So why did she start with the bed? HE RESPONDS: Because she liked the bed better than everything, and a person places that which he likes first - FOR SHE NOTICED IN THE BED A HIGHER DEGREE OF HOLINESS ABOVE EVERYTHING.

9. "And it happened one day, that he came there" (II Melachim 4:11). HE ASKS: "And it happened one day." What day was it? HE RESPONDS: It is as we explained. Come and behold: that day was the holy day of Rosh Hashanah (the Jewish New Year), when the barren women of the world and the inhabitants of the world were remembered. He called the Shunamite and said, "Behold, you have been careful to take all this trouble for us" (Ibid. 13). Therefore, I must study the Judgments of the world today, because today the Holy One, blessed be He, Judges the world, and because I separated myself to be alone in this place, IN THE UPPER CHAMBER WITH WALLS WHICH WAS PREPARED FOR ME. I must search the sentences of the world, MEANING THAT WHOEVER SEPARATES TO BE ALONE ON THE DAY OF JUDGMENT IS SNARED FIRST, THOUGH HE MAY BE GUILTLESS.

5. הָנִי מִיְלֵי קִשְׁיוֹן, אִי תִימָא דְלֹא חֲמַת בֵּיה קְרִי, הָא סְגִיאוֹן אִינוֹן בְּנֵי נָשָׂא הָכִי בְעֵלְמָא, מַה שְׁנוּיָא הָכָא. וְאִי תִימָא דְלֹא עֲבַר זָבֻבָא בְּפִתּוּרִיהּ. אֲמַאי כְּתִיב, הִנֵּה נָא יִדְעָתִי, וְכִי הִיא יִדְעַת, וְלֹא אַחֲרָא, וְהָא כָּל אִינוֹן דְּחֲמוּ לֵיה אָכִיל בְּפִתּוּרִיהּ הוּוּ יִדְעִי.

6. אֵלָא שְׁפִיר קָאמַרְתָּ, אָבֵל הִנֵּה נָא יִדְעָתִי, הִיא יִדְעָה, וְלֹא אַחֲרָא, בְּגִין דְּהִיא מִתְקַנֶּת עֲרִסְיָה, בְּשַׁעְתָּא דְשָׁכִיב בְּלִילְיָא, וּבְשַׁעְתָּא דְקָאִים בְּצַפְרָא. וְהִיא דְקָאמְרִי דְשׁוּשִׁיפָא חֲוּרָא זְרִיקַת לֵיה בְּעֲרִסְיָה, הָכִי הוּהוּ, וְבֵה יִדְעָה, דְּאַרְחָא דְעֵלְמָא, בִּין דְקָאִים בְּרֵשׁ מִעֲרִסְיָה, סְלִיק שׁוּשִׁיפָא דְנָאִים בְּה, רִיחָא מְנוּלָא. וְהִיא, בְּשַׁעְתָּא דְסִלְקַת הֵהוּא שׁוּשִׁיפָא מִעֲרִסְיָה, הוּהוּ סְלִיק רִיחִין, כְּרִיחִין דְגִנְתָּא דְעֶרְן. אֲמַרְהָ אִי לֹא דְקִדִּישָׁא הוּא, וְקִדּוּשָׁה דְמִרְיָה עֲלֵיהּ, לֹא סְלִיק רִיחָא קִדִּישָׁא הָכִי.

7. בְּגִינֵי כֵךְ, בְּעִי לְאַתְפָּרְשָׁא מִן בֵּיתָא, דְלֹא אֲזַדְהָר בְּרֵשׁ כָּל כֵךְ בְּבֵיתָא. אָבֵל אֲמַרְתָּ, נַעֲשֶׂה נָא עֲלֵיית קִיר קִטְנָה וְנָשִׁים לוֹ שֵׁם מָטָה וְשִׁלְחֹן וְכֶסֶף וּמְנוּרָה, אַרְבַּע אֵלִין לָמָּה. אֵלָא בְּגִין דְאִינוֹן תְּקוּנָא דְכִנְסַת יִשְׂרָאֵל, דְאַתְקִרִיאת עֲלֵיית קִיר, וְהָכִי אַתְקִרִיא, כְּמָה דְכְּתִיב וַיִּסֵּב חִזְקִיָּה פָּנָיו אֶל הַקִּיר.

8. מָטָה וְשִׁלְחֹן וְכֶסֶף וּמְנוּרָה, לֹא אִינוֹן כְּתִיקוֹן דְשִׁמוּשָׁא, דְהָא כֶּסֶף קָא בְּעִי בְקִדְמִיתָא, וְלִבְתָּר שִׁלְחֹן, לִבְתָּר מְנוּרָה, לִבְתָּר מָטָה, אֲמַאי אֲקִדְמִית מָטָה. בְּגִין דְהִיא חֲבִיבָה עֲלֵיהּ יִתִּיר מְכָלָא, וְאַקְדִּים בְּרֵשׁ מַה דְחֲבִיב עֲלֵיהּ.

9. וַיְהִי הַיּוֹם וַיָּבֹא שָׁמָּה. וַיְהִי הַיּוֹם, מָאן הוּא יוֹמָא דָּא. אֵלָא כְּמָה דְאֻקְמוּהּ. וּת"ח. הֵהוּא יוֹמָא, יוֹמָא טַבָּא דְרֵאשׁ הַשָּׁנָה הַזֶּה, דְאַתְפָּקְדוּ בֵּיה עֲקֻרוֹת דְעֵלְמָא, וְאַתְפָּקְדֵן בֵּיה בְּנֵי עֵלְמָא. קָרָא לְשׁוֹנְמִית וְאָמַר, הִנֵּה חֲרַדְתָּ אֵלֵינוּ אֵת כָּל הַחֲרָדָה הַזֹּאת. בְּגִינֵי כֵךְ, אֲצַטְרִיכְנָא לְעֵינָא יוֹמָא דָּא בְּדִינֵי דְעֵלְמָא, דְקִדְשָׁא בְּרִיךְ הוּא דָּאִין בְּיוֹמָא דָּא לְעֵלְמָא, וּבְגִין דְאַתְפָּרְשָׁנָא בְּלַחוּד בְּאַתָּר דָּא, אֲצַטְרִיכְנָא לְאַסְתַּכְלָא בְּרִגְיוֹזוֹ דְעֵלְמָא.

10. HE ASKS: "What is to be done for you? Would you be spoken for to the king, or to the captain of the host?" (Ibid.) Is this important to a woman who never goes out or goes to the king's palace? But this day caused all the inhabitants of the world to await Judgment and on that day, the Holy One, blessed be He, shall be proclaimed as King, the King of Judgment. He said to her, 'If you need the Supernal King TO FORGIVE YOU for your actions, I WILL SPEAK AND BESEECH ON YOUR BEHALF.'

11. "And she answered, 'I dwell among my people'." HE ASKS: What does she mean? AND HE RESPONDS: At the time when Judgment prevails over the world, a person should not separate himself from the general community and be apart. Then he will not be singled out above, and will not be noticed on his own. For at the time when Judgment prevails over the world, those who were distinctly known and recorded apart are caught first, even though they may be righteous. Therefore, a person should never separate to be apart from the people, for the Mercies of the Holy One, blessed be He, are always present over the whole people together. Therefore, she said, "I dwell among my people" and I do not want to be separate from them, as I have done until this day.

12. "And Gechazi answered, 'Verily she has no child'" (II Melachim 4:14). Elisha said to her: 'Certainly, the time is favorable for you TO REDEEM YOURSELF WITH A SON, because the day induces it', FOR ON ROSH HASHANAH, BARREN WOMEN ARE REMEMBERED. "And he said, 'About this time, in the coming year, you shall embrace a son'...And the woman conceived and bore a son in the season of which Elisha had spoken to her" (Ibid. 16-17). Assuredly, at that time and afterwards he died. HE INQUIRES: What is the reason that he died? HE RESPONDS: Because the child was given to her and not to her husband, and he was bound to the Female place. Death awaits one who is bound to the Female. Whence do we know that he was given to her? Because it is written: "And you shall embrace a son."

13. Come and behold: by Abraham, it is written, "I will certainly return to you at this season" (Beresheet 18:10), and not to her. He will be bound to you indeed, and not with a female, for death is premature for one who comes from the Female side. "And she went up, and laid him on the bed of the man of Elohim," because she saw there a Holiness that was higher than that of everyone.

14. "And say to her, 'Is it well with you, is it well with your husband, is it well with the child?'" (II Melachim 4:26). From here, we know that she is the mainstay of the house, FOR HE INQUIRED FIRST ABOUT HER WELL-BEING, AND THEN HER HUSBAND'S WELL-BEING. She went behind THE PROPHET, but before her husband. "And Gechazi came near to thrust her away." This has already been explained.

10. ומה לעשות לך ה'ש לדבר לך אל המלך או אל שר הצבא. וכי מלה דא למה אצטריכא לגבי אתתא, דלא נפקת ולא אזלת ולא עאלת בהיכלא דמלכא. אלא, יומא דא הוה גרים, דכל בני עלמא יתבין בדינא, ובההוא יומא אקרי קדשא בריך הוא מלך. המלך המשפט. אמר לה, אי את אצטריך לך לגבי מלכא עלאה, על עובדין די בידך.

11. ותאמר בתוך עמי אנכי ישבת. מאי קאמרת. אלא בשעתא דדינא תליא בעלמא, לא יתפרש בר נש בלחודו, ולא יתרשים לעילא, ולא ישתמודעון ביה בלחודו, דהא בזמנא דדינא תליא בעלמא, אינון דאשתמודעון ורשימין בלחודיהו, אע"ג דזכאין אינון, אינון אתפסן בקדמיתא. ועל דא, לא לבעי ליה לאיניש, לאתפרשא מבין עמא לעלם, דבכל זמנא רחמי דקדשא בריך הוא על עמא בלהו כחד. ובגיני כך אמרה, בתוך עמי אנכי ישבת, ולא בעינא לאתפרשא מנייהו, כמה דעברנא עד יומא דין.

12. ויאמר גחזי אבל בן אין לה וגו'. אמר לה אלישע. הא ודאי שעתא קיימא, דהא יומא גרים. ויאמר למועד הזה כעת חיה את חובקת בן. ותהר האשה ותלד בן למועד הזה כעת חיה אשר דבר אליה אלישע. למועד ודאי. לבתר מית. מאי טעמא מית. אלא בגין דאתייהב לה, ולא לבעלה. ומאתר דנוקבא אתקשר, ומאן דאתקשר בנוקבא, מותא אודמנת קמיה. מנא לן דלה אתייהב, דכתיב את חובקת בן.

13. תא חזי, באברהם כתיב שוב אשוב אליך, ולא אליה, אליך ודאי, כך אתקשר, ולא בנוקבא. מאן דאתי מסטרא דנוקבא, מותא אקדים לרגלוי. ותעל ותשכיבהו על מטת איש האלהים, בגין דתמן חמת קדושה עלאה מפלא.

14. ויאמר לה השלום לך השלום לאישך השלום לילד. מכאן, דהיא עקרא דביתא, ולא עוד אלא דאיהי אזלת אבתריה, ולא בעלה. ויגש גחזי להדמה הא אוקמוה.

15. "But the man of Elohim said, 'Let her alone'." HE INQUIRES: Why is it that here the verse calls him "the man of Elohim," yet he was referred to as "Elisha" when he was in the city? HE RESPONDS: Here he was assuredly "the man of Elohim," because here is his place, and not in the city, not at the time when the sons of the prophets were before him. THUS, THERE HE WAS NOT CALLED 'THE MAN OF ELOHIM', BUT RATHER "ELISHA."

16. "And Hashem has hid it from me..." IS as written: "And Hashem rained upon S'dom and Amorah" (Beresheet 19:24), WHEREBY "AND HASHEM" MEANS HE AND HIS COURT OF JUSTICE, AND this is the court of law of below, MEANING MALCHUT. "And has not told me" (II Melachim 4:27). HE ASKS: Why did Elisha not know? HE RESPONDS: the Holy One, blessed be He, said, 'How can I kill this one? If I tell him, he will not let him die because it is his present. HE WILL PRAY FOR HIM, AND NOT PERMIT HIM TO DIE.' But he must die; as we learned, it is written: "You will embrace a son." HE WAS BOUND TO THE PLACE OF THE FEMALE, and death was caused from the Female place. Therefore, He did not tell him.

17. "And he said to Gehazi, 'Gird your loins, and take my staff in your hand and go you away'." It was explained that the ability to perform the miracle had departed from him, FOR HE WAS NOT WORTHY OF IT. "As Hashem lives, and as your soul lives, I will not leave you." HE INQUIRES: Why DID SHE CONTINUE TO INSIST THAT HE SHOULD GO HIMSELF, although Gehazi was already going. HE ANSWERS: She recognized the manners of that wicked Gehazi that he is not worthy for a miracle to be performed through him.

18. "And he put his mouth upon his mouth and his eyes upon his eyes..." HE ASKS: Why DID HE DO IT THAT WAY. HE ANSWERS: Elisha observed and knew that this place OF THE FEMALE, to which he is bound now, caused him TO DIE. CONSEQUENTLY, "he put his mouth upon his mouth and his eyes upon his eyes," in order to bind him in a different, high place - MEANING IN THE PLACE OF THE MALE, the place where there is life.

19. But he was not able to uproot him from the FEMALE place, to which he was connected before until he aroused a spirit from above. He connected to the SUPERNAL place and returned to him his soul. If he had not DONE so, he would never have returned TO LIFE. "And the child sneezed seven times," and not more THAN SEVEN, WHICH CORRESPONDS TO THE SEVENTY YEARS OF HIS LIFE, as is written: "The days of our years are seventy" (Tehilim 90:10).

20. This is Habakkuk the prophet, as it says, "You shall embrace (Heb. choveket) a son." HABAKKUK IS DERIVED FROM 'EMBRACE'. HE ASKS: If so, he should have been called Chavuk ('embraced'). Why WAS HE CALLED 'Habakkuk', which means two EMBRACES? HE RESPONDS: One EMBRACE IS of his mother and one EMBRACE IS of Elisha, who embraced him WHEN HE REVIVED HIM. Another explanation: He received two embraces, one from HIS MOTHER'S side and one from the PROPHET'S side. One embrace from the place from which he came originally - MEANING FROM THE FEMALE PLACE, AS MENTIONED - and another embrace that raised him to the higher levels, MEANING TO THE PLACE OF THE MALE, AS MENTIONED. BOTH THESE EMBRACES ARE INCLUDED IN HIS MOTHER'S EMBRACE, AND ALSO IN THE PROPHET'S EMBRACE. He was therefore called 'Habakkuk', which means two EMBRACES.

15. וַיֹּאמֶר אִישׁ הָאֱלֹהִים הִרְפֵּה לָּהּ. מַאי שְׁנָא הָכָא דְאָמַר אִישׁ הָאֱלֹהִים, וְכֵד הוּא בְּמַתָּא אֱלִישָׁע. אֱלָא הָכָא וְדָאִי אִישׁ הָאֱלֹהִים, דְּהָכָא הוּא דּוּכְתִּיָּה, וְלֹא בְּמַתָּא, וְלֹא בְּשַׁעְתָּא דְּהוּוּ בְּנֵי נְבִיאֵי קָמִיָּה.

16. וַיִּי' הָעֲלִים מִמֶּנִּי וְגו', כִּמָּה דָּאֵת אָמַר וַיִּי' הַמְטִיר עַל סְדוֹם וְעַל עֲמֹרָה, דָּא בִּי דִּינָא דְּלִתְתָּא. וְלֹא הִגִּיד לִי, מַאי טַעְמָא לֹא יָדַע אֱלִישָׁע. אֱלָא אָמַר קוּדְשָׁא בְּרִיךְ הוּא, וּמָה אָנָּה קָטִיל לְהָאִי, אִי אֵימָא לִיה, לֹא יָמוּת, דְּהָא נְבֻזַּזָּא דִּילִיָּה הוּא. וְדָאִי אֵית לִיה לְמִימַת, דְּהָא אֲתָמַר, דְּכַתִּיב אֵת חֹבֶקֶת בֶּן, וּמֵאַתֵּר דְּנוֹקְבָא גְרִים מוֹתָא, וּבְגִינֵי כֶךְ לֹא אָמַר לִיה.

17. וַיֹּאמֶר לְגִחְזִי חָגוּר מִתְנִיךְ וְקַח מִשְׁעֲנִתִּי בְיָדְךָ וְלֶךְ. וְהָא אֹוקְמוּה וְאַסְתָּלַק נִיסָא מִנִּיה. חִי יִי' וְחִי נִמְשֵׁךְ אִם אַעֲזֹבְךָ, אֲמַאי בֵּינוֹן דְּגִיחְזִי הוּא אָזִיל. אֱלָא הִיא יָדַעַת אֲרַחוּי דְּהָהוּא רָשַׁע דְּגִיחְזִי, דְּלֹא אִיהוּ כְּדָאִי דִּישְׁתַּכַּח נִיסָא עַל יָדָיו.

18. וַיִּשֶׁם פִּיו עַל פִּיו וַעֲיִנָּיו עַל עֵינָיו וְגו'. אֲמַאי, אֱלָא דְאִשְׁגַּח אֱלִישָׁע וַיִּדַּע דְּאַתְרָא דָּא הוּא דְּגְרִים, דְּאַתְקֶשֶׁר בֵּיה הִשְׁתָּא. וַיִּשֶׁם פִּיו עַל פִּיו וַעֲיִנָּיו עַל עֵינָיו, לְקֶשֶׁרָא לִיה בְּאַתְרָא אַחְרָא עֲלָאָה, אֲתֵר דְּחִינוֹן אֲשִׁתְּכָחוּ בֵּיה.

19. וְלֹא יָכִיל לְאַעְקָרָא לִיה מֵאַתֵּר דְּאַתְקֶשֶׁר בֵּיה בְּקִדְמִיתָא, אֱלָא אֲתָעֵר רוּחָא חָדָא מְלַעִילָא, וְאַתְקֶשֶׁר בְּהָאִי אֲתֵר, וְאַתִּיב לִיה נִפְשִׁיה. דָּאִי לֹא הָכִי לֹא הוּא קָאִים לְעֵלְמִין. וַיִּזְוֹר הַנֶּעַר עַד שְׁבַע פְּעָמִים, וְלֹא סָלִיק יָתִיר, כִּמָּה דָּאֵת אָמַר יָמִי שְׁנוֹתֵינוּ בְּהֵם שְׁבַעִים שָׁנָה.

20. וְדָא הוּא חֲבִקוּק נְבִיאָה, כִּמָּה דָּאֵת אָמַר אֵת חֹקֶבֶת בֶּן. אִי הָכִי חֲבֹק מִבְּעֵי לִיה, אֲמַאי חֲבִקוּק תְּרִי. אֱלָא, חֵד דְּאִמִּיָּה, וְחֵד דְּאֱלִישָׁע, דְּאַתְחַבֵּק עִמֶּיהָ. ד"א תְּרִי חֲבֹקִין הוּוּ בֵּיה, בֵּין לְהָאִי סְטְרָא בֵּין לְהָאִי סְטְרָא. חֲבֹקָא חָדָא, הֵהוּא אֲתֵר דְּהוּא תְּלִי בֵּיה בְּקִדְמִיתָא. חֲבֹקָא אַחְרִינָא דְּסָלִיק לִיה לְדִרְגִין עֲלָאִין יָתִיר, וּבג"כ חֲבִקוּק תְּרִי.

21. "A prayer (Heb. tfilah) of the prophet Habakkuk" (Chavakuk 3:1). HE ASKS: What is the prayer THAT IS MENTIONED HERE? HE RESPONDS: This is the place to which he was originally connected FROM HIS MOTHER'S ASPECT, and this is the hand Tfilah ('phylactery'), MEANING THE NUKVA OF ZEIR ANPIN that is called 'Tfilah. "Upon errors" (Ibid.) MEANS that on the day he became bound to it, the errors of the world were suspended before the Holy One, blessed be He, WHICH WAS ROSH HASHANAH, AS MENTIONED. And Gvurah, WHICH IS NUKVA, dominated. This Tfilah, WHICH IS THE NUKVA, was therefore bound to him.

22. Another explanation for "A prayer of the prophet Habakkuk" is that a prayer of Habakkuk MEANS for Habakkuk, FOR THE TWO EMBRACES, which THE PROPHET gave him. "Hashem, I heard the report of You, and I was afraid" (Ibid. 2). Come and behold: when the spirit of the prophet was awakened over him - THAT IS, THE MALE WHEN HE EMBRACES, over this place, OVER THE SPIRIT OF THE FEMALE, which is Tfilah (lit. 'prayer'), WHICH HE HAD FROM THE EMBRACE OF HIS MOTHER - he approached with fear and trembling, LEST THE JUDGMENTS OF THE NUKVA SHOULD NOT REVISIT HIM. THEREFORE, HE SAID, "HASHEM, I HEARD THE REPORT OF YOU, AND I WAS AFRAID." This, they said, is like the proverb: 'One who is bitten by a dog trembles from his bark.'

23. "Hashem, revive Your work in the midst of the years" (Ibid.). HE ASKS: What is "Your work"? AND HE REPLIES: He said it ABOUT HIMSELF, that He is His work. "Revive Your work in the midst of the years" MEANS give him life to serve You among the supernal years, WHICH ARE THE SFIROT. Another explanation: Revive him so that he shall not die again.

24. "On errors (Heb. shigyonot)": HE INQUIRES: What is "shigyonot"? It should have said 'shgiot', as is written: "Who can discern errors (Heb. shgiot)?" (Tehilim 19:13). But "shigyonot" is defined as is written: "shigayon ('musical instrument') to David" (Tehilim 7:1). THAT IS A LYRIC USED FOR PRAISE, for there were various types of praises available to the prophets to cause the Spirit of Prophecy to dwell upon them, as it is written: "That you shall meet a band of prophets coming down from the high place with a lute, and a timbrel" (I Shmuel 10:5), and: "But now bring me a minstrel" (II Melachim 3:15). Habakkuk needed pleasantness more than all of them, to sweeten that place, WHICH IS THE NUKVA, TO WHICH HE WAS PREVIOUSLY BOUND. THIS WAS IN ORDER to draw the Spirit of Prophecy upon himself. It is the same for all the other prophets except for Moses, who rose above all the prophets of the world. Happy is his portion.

25. Come and behold: when the Yisrael left Egypt, their spirits were broken and they heard the praises OF THE ANGELS, but they could not celebrate. When all the legions OF THE ANGELS and Chariots left with the Shechinah, they all raised THEIR VOICES in praise and song before the Holy One, blessed be He, and the Holy One, blessed be He, aroused the spirits of Yisrael. Then they heard the praises OF THE ANGELS, as their spirits remained within them and did not fly from them.

21. תַּפִּלָּה לַחֲבֻקֻּק הַנָּבִיא, מֵאִי תַּפִּלָּה. אֵלֶּא דָּא הוּא אֲתֵר, דִּהּוּה קִשִּׁיר בֵּיה בְּקִדְמִיתָא, וְדָא הוּא תַּפִּלָּה שֶׁל יָד. עַל שְׁגִיּוֹנוֹת. דִּהּוּא יוֹמָא דְאַתְקִשָּׁר בֵּיה, שְׁגִיּוֹנוֹת דְּעֵלְמָא הוּוּ תַלְיִין קָמִי קוֹדֶשָׁא בְּרִיךְ הוּא, וְגִבּוּרָה הוּוּ שְׁלִיט, וְעַד אֲתַקֶּשֶׁר בֵּיה הָאִי תַּפִּלָּה.

22. ד"א תַּפִּלָּה לַחֲבֻקֻּק הַנָּבִיא, תַּפִּלָּה לַחֲבֻקֻּק: בְּגִין חֲבֻקֻּק, דְּאִיהוּ עֲבִיר בְּגִינְיָה. יוֹי שְׁמַעְתִּי שְׁמַעַךְ יִרְאִתִּי וְגו', ת"ח, כִּד הוּוּ אֲתַעֵר עֲלֵיהּ רֻחָא דִּנְבוּאָה עַל אֲתֵר דָּא דִּהּוּא תַּפִּלָּה, הוּוּ אֲתֵי וְהוּוּ דְחִיל וּמִזְדַּעֵזַע. מִתְּלָא אֲמַרִי, מֵאֵן דְּנִשְׁיךְ מִכְּלָבָא, מְקַלִּיה אֲזַדַּעֵזַע.

23. יוֹי פְּעֻלְךָ בְּקֶרֶב שָׁנִים חַיִּיהוּ, מֵאֵן פְּעֻלְךָ. אֵלֶּא, עֲלֵיהּ קֹאמֵר, דְּאִיהוּ פְּעַל דִּילִיָּה. בְּקֶרֶב שָׁנִים חַיִּיהוּ. הֵב לִיה חַיִּין לְהָאִי פְּעֻלְךָ, בְּקֶרֶב שָׁנִין עֲלָאִין. ד"א, חַיִּיהוּ דִּלָּא יָמוּת כִּד בְּקִדְמִיתָא.

24. עַל שְׁגִיּוֹנוֹת, מֵאִי עַל שְׁגִיּוֹנוֹת, עַל שְׁגִיאוֹת מִבְּעֵי לִיָּה. כִּד"א שְׁגִיאוֹת מִי יָבִין. אֵלֶּא שְׁגִיּוֹנוֹת, כִּד"א שְׁגִיּוֹן לְדוֹר. זִינִי תוֹשְׁבָחַן הוּוּ קְמִיָּהוּ דִּנְבִיאִי, לְמִישְׁרֵי עֲלִיָּהוּ רֻחַ נְבוּאָה, כִּד"א וּפְגַעַת חָבַל נְבִיאִים יוֹרְדִים מִהַבְּמָה וּלְפָנֵיהֶם נָכַל וְתוֹף וְגו', וְכַתִּיב וְעַתָּה קָחוּ לִי מִנְגֵן וְגו'. וְכַל שְׁכָן חֲבֻקֻּק, דְּאַצְטֻרִיךְ לִיָּה וְתִיר מִכְּלָהוֹן, לְנִיחָא דְרוּחָא, וְלְבִסְמָא לְהוּא אֲתֵר, לְאַמְשָׁכָא עֲלֵיהּ רֻחַ נְבוּאָה. וְכֵן כִּלְהוּ נְבִיאִי כְּהָאִי גִוּוֹנָא, כִּד מְמֻשָּׁה דְסָלִיק עַל כָּל שָׂאר נְבִיאִי דְעֵלְמָא, זִכְאָה חוּלְקִיָּה.

25. ת"ח, כִּד נִפְקוּ יִשְׂרָאֵל מִמִּצְרַיִם, רוּחֵיהוֹן הוּוּ תְבִיר בְּגִוּוּיָּהוּ, וְהוּוּ שְׁמַעִין אֵינּוֹן תוֹשְׁבָחַן, וְלָא יְכַלִּין לְמַחֲדִי, וּבִשְׁעָתָא דִּכְלָהוּ אוֹכְלָסִין וּרְתִיבִין נִפְקוּ בְּשִׁכְנֵיהֶם, כִּלְהוּ אֲרִימוֹ תוֹשְׁבָחַן וְשִׁירִין קָמִי קוֹדֶשָׁא בְּרִיךְ הוּא, וְאַתְעֵר קוֹדֶשָׁא בְּרִיךְ הוּא רוּחֵיהוֹן דִּישְׂרָאֵל, וְהוּוּ שְׁמַעִין אֵינּוֹן תוֹשְׁבָחַן, וְקָאִים רוּחֵיהוֹן בְּגִוּוּיָּהוּ דִּלָּא פִּרְחָן.

26. One knows AND FEELS his broken bones and broken spirit only after he leaves his work. Yisrael only tasted death when they departed from Egypt, but the Holy One, blessed be He, healed them, as is written: "And Hashem went before them by day..." (Shemot 13:21). All the roads exuded scents of healing which entered their bodies, and they were healed. From the sound of the praises that they heard, they rejoiced and reposed and purified their spirit.

27. Pharaoh and all his people went after Yisrael to accompany them until they left Egypt. Likewise, all the supreme princes, who were appointed over them and the other nations, accompanied the Shechinah and all of Yisrael until they camped at Eitam, on the edge of the wilderness. This is what is written: "And it came to pass when Pharaoh had let the people go...although that was near" (Ibid. 17). "...that was near..." MEANS because that oath is near, the oath which Avimelech swore to the Patriarchs because of the good that the Philistines did for the Patriarchs, as is written: "But according to the kindness that I have done to you, you shall do to me, and to the land in which you have sojourned" (Beresheet 21:23).

2. Three deaths

We hear that at the time of the first Passover, there were three revengeful deaths performed against Egypt: the one that related to the deaths of the firstborn, the one that God killed at midnight, and the one when Pharaoh saw the death in his own house. Rabbi Shimon says that Pharaoh himself killed all the ministers and advisers who counseled him to refuse to send out the children of Yisrael. Then he called Moses and Aaron and told them to leave, "and bless me also." Then he accompanied them out of the country.

28. "And it came to pass when Pharaoh had let the people go." It is written before: "And Pharaoh arose in the night, he and all his servants" (Shemot 12:30). Come and behold: recognize the supernal revenge that the Holy One, blessed be He, performed against Egypt. There were three deaths: one that related to the first born in Egypt, as they killed whoever was in their way; one that the Holy One, blessed be He, killed at midnight; and one when Pharaoh saw the death in his house, among his children and servants. He arose and emboldened himself and killed the ministers, the rulers, and all those who advised him to refuse TO SEND OUT the people, until the Torah bore witness against him. He arose actually at night, MEANING WITH THE JUDGMENTS OF THE NUKVA, THAT IS CALLED 'NIGHT'. As the night, WHICH IS THE NUKVA, slew the first born and took revenge, so did Pharaoh arise in the land of Egypt, slay and take revenge against his rulers, ministers, his appointees and all types of officers. This is the meaning of: "And Pharaoh arose in the night." He arose to kill and destroy.

26. בַּר נֶשׁ כִּד אֵיהוּ שְׁבִיב פּוֹלְחָנָא, בְּדִין יָדַע תְּבִירוֹ דְּגִרְמוֹי, תְּבִירוֹ דְּרוּחִיה. כִּן יִשְׂרָאֵל, כִּד נִפְקוּ מִמִּצְרַיִם, בְּדִין טַעֲמֻמוֹ טַעְמָא דְּמוֹתָא, וְקוֹדֶשָׁא בְּרִיךְ הוּא אָסִי לֹון, דְּכִתְיִב וַיִּי הוֹלֵךְ לִפְנֵיהֶם יוֹמָם וְגו' וְכָל אוֹרְחִין, הוּוּ סִלְקִין רִיחִין דְּאִסְוֹתָא, וְעָאֲלִין לְגוֹפְיֵיהוּ וְאִתְסִינ, וְקַל תּוֹשְׁבָחָן דְּהוּוּ שְׁמַעִין, הוּוּ חֲדָאן וְנִיחִין בְּרוּחִיהוּן.

27. וּפְרַעָה וְכָל אִינוּן אוֹכְלוּסִין דִּילִיָּה, הוּוּ אֲזִלִּי בְּתִרְיֵיהוּ, לְאוֹזְפָא לֹון, עַד דְּנִפְקוּ מֵאַרְעָא דְּמִצְרַיִם. וְכִן כָּל אִינוּן רַבְרְבִין דְּמִמְנָן עֲלֵיהוּן, וְעַל שְׂאָר עַמִּין, אוֹזִיפּוּ לָהּ לְשְׁכִינְתָּא וְלִישְׂרָאֵל כְּלָהּ, עַד דְּשָׂאֲרוּ בְּאִיתָם בְּקִצָּה הַמְדָּבָר, הַה"ד, וַיְהִי בְּשִׁלַּח פְּרַעָה אֶת הָעָם וְגו'. כִּי קְרוֹב הוּא, כִּי קְרוֹב הוּא. הַהוּא אוֹמָאָה דְּאוּמִי אֲבִימֶלֶךְ לְאַבְהֶן, עַל הַהוּא טִיבוּ דְּעִבְדוּ פְּלִשְׁתִּים לְאַבְהֶן, דְּכִתְיִב בַּחֲסָד אֲשֶׁר עָשִׂיתִי עִמָּךְ תַּעֲשֶׂה עִמָּדִי וְעַם הָאָרֶץ אֲשֶׁר גֵּרְתָּ בָּהּ.

28. וַיְהִי בְּשִׁלַּח פְּרַעָה אֶת הָעָם, מֶה כְּתִיב לְעִילָא, וַיָּקָם פְּרַעָה לִילָה הוּא וְכָל עַבְדָּיו. תָּא חַזִּי, נּוֹקְמָא עֲלָאָה דְּעִבְד קוֹדֶשָׁא בְּרִיךְ הוּא בְּמִצְרַיִם. תִּלַּת מוֹתָנִי הוּוּ. חַד, דְּעִבְדוּ בּוֹכְרִין בְּמִצְרַיִם, דְּקִטְלוּ כָּל אִינוּן דְּאִשְׁכַּחוּ. וְחַד, דְּקִטְל קוֹדֶשָׁא בְּרִיךְ הוּא בְּפִלְגוֹת לִילָא. וְחַד, כִּד חָמָא פְּרַעָה מוֹתָנָא בְּבִיתִיה בְּבִנוֹי וּבְעַבְדָּיו, קָם וְזָרִיו גְּרָמִיָּה, וְקִטְל אֲפִרְכִין וְסִרְכִין, וְכָל דְּאִמְלִיכוּ לִיָּה לְסִרְבָּא בַּעֲמָא עַד דְּאוֹרִייתָא אִסְהִידַת עֲלֵיהּ דְּאִיהוּ קָם בְּלִילָא מִמֶּשׁ. כְּמָה דְּלִילָא קִטְל בּוֹכְרִין וְעִבְד נּוֹקְמִין, הִכִּי קָם פְּרַעָה בְּאַרְעָא דְּמִצְרַיִם, וְקִטְל וְעִבְד נּוֹקְמִין בְּסִרְכּוֹי, וְאֲפִרְכּוֹי, וְאִמְרָפְלוֹי, וּבְכָל אִינוּן רַבְרְבִין הַה"ד וַיָּקָם פְּרַעָה לִילָה, דְּקָם לְקִטְלָא וְלִשְׁיָצָאָהּ.

29. The nature of a dog is that when you hit him with a stone, he goes and bites its neighbor. Pharaoh did likewise. Afterwards, he went out in the marketplaces and announced, "Rise up, and get you out from among my people" (Shemot 12:31) - you killed all the inhabitants of the city, you killed the rulers and ministers and all the members of my household. Hence, it is written: "And he called Moses and Aaron by night" (Ibid.). Since everything was caused by you, "And bless me also" (Ibid. 32), by not killing me. Afterwards, he himself accompanied them and took them out of the country. This is what is written: "And it came to pass, when Pharaoh had let the people go..."

29. אֹרְחוֹי דְּכָלְבָא, כִּד מַחֲיִין לִיה בְּאַבְנָא, אִיהוּ אֲתִי וְנָשִׁיךְ לְחֻבְרִיה, כִּן פִּרְעָה, לְבַתֵּר אִיהוּ הָוָה אֲזִיל בְּשׁוּקִי, וְהָוָה מִכְרִיז וְאָמַר, קוּמוּ צֵאוּ מִתּוֹךְ עַמִּי, אֲתוֹן קְטַלְתוֹן לְכָל בְּנֵי מִתָּא, אֲתוֹן קְטַלְתוֹן סִרְכֵי וְאַפְרִכֵי וְכָל בְּנֵי בֵיתִי, הֵה"ד וַיִּקְרָא לְמֹשֶׁה וּלְאַהֲרֹן לַיְלָה. כִּיּוֹן דְּבִידְכוֹן הָוָה כָּלָא, וּבִרְכַתְּם גַּם אוֹתִי, דְּלֹא תִקְטְלוֹן לִי. לְבַתֵּר אִיהוּ בְּגִרְמִיה אוֹזִיף לוֹן, וְאַפִּיק לוֹן מֵאַרְעָא, הֵה"ד וַיְהִי בְּשַׁלַּח פִּרְעָה אֶת הָעָם וְגו'.

3. "And Elohim led the people about"

Rabbi Yehuda wonders why after the children of Yisrael were circumcised, had offered the Passover sacrifice and were bound to God, He still calls them "the people" and not "My people." Rabbi Shimon explains that it was because they were still attached to the mixed multitude. There follows a short story about Rabbi Yitzchak and Rabbi Yehuda turning themselves away from an evil man, wishing not to associate with him. Rabbi Yitzchak then speaks about "Fret not yourself because of evil doers." We learn that if it were not for the mixed multitudes the people of Yisrael would not have died, because the molten calf would never have been made. The Holy One, blessed be He, had wanted at that time to liberate them from death and the yoke of other nations, but that deed caused ruin to everything. The rabbis, saying that Moses instructed the people to accept the mixed multitudes, then dispute gently about how many of the multitudes were from the nation of Yisrael. Rabbi Shimon talks about the Jubilee, the fifty gates of Binah, and the fifty days that Yisrael lingered to receive the Torah. He explains why Moses took the bones of Joseph with him when they left Egypt. Serah the daughter of Asher showed Moses where the bones were hidden.

30. "And Elohim led the people about, through the way of the wilderness of the sea of Suf," NAMELY, to make way to His place IN ORDER TO EVENTUALLY SPLIT THE SEA OF SUF. IF NOT FOR THIS, IT WOULD HAVE BEEN ENOUGH TO SIMPLY LEAD THEM THROUGH THE WILDERNESS, AND NOT BY WAY OF THE SEA OF SUF. Rabbi Yehuda said: Why the difference? When Yisrael were in Egypt, it is written: "Let My people go" (Shemot 5:1); "if you refuse to let My people go" (Shemot 10:4); and, "Yisrael is My son, my first born" (Shemot 4:22). They were not circumcised at that time and were not bound TO THE HOLY ONE, BLESSED BE HE, properly. But once they were circumcised, had offered the Passover sacrifice, and were bound to Him, He calls them "the people" and not "My people."

30. וַיֹּסֶב אֱלֹהִים אֶת הָעָם דְּרַךְ הַמַּדְבָּר יָם סוּף לְתַקְנָא אֲרֻחָא לְאַתְרִיה. ר' יְהוּדָה אָמַר, מַאי שָׁנָא כִּד הָוּ יִשְׂרָאֵל בְּמִצְרַיִם, דְּכַתִּיב, שְׁלַח אֶת עַמִּי, כִּי אִם מֵאֵן אֲתָה לְשַׁלַּח אֶת עַמִּי, בְּנֵי בְכוּרֵי יִשְׂרָאֵל, וּבִהְיוֹת זְמַנָּא לֹא הָוּ גְּזִירִין, וְלֹא אֲתַקְּשְׁרוּ בֵּיה כְּדָקָא יְאוּת. וְהָכָא דְהָוּ גְּזִירִין, וְעִבְדוּ פִּסְחָא, וְאַתְקְשְׁרוּ בֵּיה, קְרִי לוֹן אֶת הָעָם.

31. HE ANSWERS: It was due to the mixed multitude that attached themselves to them and were mixed with them that He calls them "the people" AND NOT "MY PEOPLE." It is written: "And Hashem plagued the people for the calf they made" (Shemot 32:35); "the people gathered themselves together to Aaron"; and, "the people saw that Moses delayed" (Ibid. 1). DURING A PERIOD WHEN THE CHILDREN OF YISRAEL WERE IN A DECADENT STATE, HE CALLS THEM SIMPLY, "THE PEOPLE" AND NOT "MY PEOPLE."

31. אֵלָא בְּגִין הָהוּא עָרַב רַב, דְּאַתְדַּבְּקוּ בְּהוּ, וְאַתְעַרְבוּ בְּהִרְיָהוּ, קְרִי לוֹן אֶת הָעָם סָתָם. כְּד"א, וַיִּגּוֹף יי' אֶת הָעָם עַל אֲשֶׁר עָשׂוּ אֶת הָעֵגֹל. וַיִּקְהַל הָעָם עַל אֲהֲרֹן. וַיֵּרָא הָעָם כִּי בָשַׁשׁ מֹשֶׁה. וְכֵן כְּלָהוּ.

32. Rabbi Yitzchak and Rabbi Yehuda were traveling from Usha to Lod with camels tied TO ONE ANOTHER IN SINGLE FILE, and with loads on their shoulders. They were accompanied by Yosi the Merchant. While they were traveling, Yosi the Merchant found a woman of the other nations who was gathering among the grasses in the field. He turned away from them, and then raped her, coming in to her. Rabbi Yitzchak and Rabbi Yehuda wondered and said: Let us return from this road, for the Holy One, blessed be He, wishes to show us that we should not associate with him. They returned from that way. They investigated him and learned that he was the son of a gentile woman while his father was of unfit ancestry. They said: Blessed is the Merciful One who has saved us.

32. ר' יִצְחָק וּר' יְהוּדָה הָוּ אֲזִילֵי מְאוּשָׁא לְלוּד, וְהָוָה עֲמֵהוֹן יוֹסִי טַיִיעָא, בְּקִטְרִיא דְּגַמְלֵי עֲטוּפִירָא בְּכַתְּמִייהוּ. עַד דְּהָוּ אֲזִילֵי, אֲשַׁבַּח הָהוּא יוֹסִי טַיִיעָא אֲנָתוּ חֲדָא דְּשָׂאר עַמִּין, דְּקִטִּיר בִּירוּקֵי חֻקְלָא, אֲשַׁתְּמִיט מְנִייהוּ וְאַתְקִיף בֵּה, וְאַתָּא עָלָה. תְּוֹהוּ ר' יִצְחָק וּר' יְהוּדָה, אָמְרוּ נִיתוּב מֵאַרְחָא דָּא, דְּהָא קוּדְשָׁא בְּרִיךְ הוּא בַּעַל לְאַחֲזָאָה לָן, דְּלֹא נִתְחַבֵּר בְּהִרְיָה. תְּבוּ מֵאַרְחָא, כְּדָקוּ בְּתִרְיָה, וְאַשְׁבַּחוּ דְּבִרְיָה דְּבֵת אֵל נִכְר הָוָה, וְאַבִּיָּה פָּסִיל זִרְעָא הָוָה. אָמְרוּ, בְּרִיךְ רַחֲמָנָא דְּשׂוֹיֵב לָן.

33. Rabbi Yitzchak opened the discussion, saying: "Fret not yourself because of evil doers" (Tehilim 37:1). HE ASKS: Who are these evil doers, for it is not written 'sinners' or 'wicked'? HE RESPONDS: Rather "evil doers" are those that bring evil to themselves and to those who join up with them. Rabbi Yehuda said, "FRET NOT YOURSELF BECAUSE OF evil doers," IS DEFINED as staying away from evil doers so that you do not become friends and associate with them. Also, this is so that their actions do not hurt you and you are not caught for their sins.

34. Come and behold: if it were not for the mixed multitudes that joined with Yisrael, the deed OF THE MOLTEN CALF would not have occurred, and all those people of Yisrael would not have died. They would not have brought all that they did upon Yisrael. Come and behold: this deed and iniquity was the cause of Yisrael's exile.

35. For we studied that the Holy One, blessed be He, desired that Yisrael be at that time, DURING THE RECEPTION OF THE TORAH, as the supernal angels. And He desired to liberate them from everything: freedom (Heb. cherut) from death, and liberation from the yoke of other nations, as is said: "engraved (Heb. chaurut) on the tablets" (Shemot 32:16). Do not pronounce it "chaurut" WITH THE VOWEL A, but RATHER ONLY WITH THE E: 'cherut'.

36. As soon as that deed was done, they instigated everything. They caused the deaths of thousands among Yisrael, they caused submission to other kingdoms, and they caused the breaking of the original tablets. All this was due to the connection of the mixed multitudes who joined with them.

37. Here too, due to THE MOTLEY CROWD, they were not called 'children of Yisrael', nor 'Yisrael', nor 'My people', but merely, "the people." You may reason THAT IT IS INDEED WRITTEN: "And the children of Yisrael went up armed" (Shemot 13:18). This is because the motley crowd had not yet joined up with them when they first rose out of Egypt. Thus, He still calls them "the children of Yisrael." They are referred to as "the people" as soon as they were joined with them, as mentioned in the scripture: "And a mixed multitude went up also with them" (Shemot 12:38).

38. Rabbi Yosi insisted and said: It is written, "For as you have seen Egypt today you will never see them again" (Shemot 14:13). Yet every day they saw the mixed multitude, WHO WERE EGYPTIANS. Rabbi Yehuda said: It is written, "a mixed multitude" and not 'Egypt', for there were many other nations in Egypt AND FROM THEM CAME THE MOTLEY CROWD. Moreover all of them were circumcised and, since they were circumcised, they were not considered Egyptians.

33. פֶּתַח ר' יִצְחָק וְאָמַר אֶל תִּתְחַר בְּמַרְעִים. מֵאֵן אֵינוֹן מַרְעִים, דְּלֹא כְּתִיב חַטָּאִים, אוּ רְשָׁעִים. אֶלֶּא מַרְעִים, דְּאֲבָאִישִׁין לְגַרְמִייהוּ, וְלִהְיֵי דִמְתַּחְבְּרִין בְּהִדְרֵיהוּ. ר' יְהוּדָה אָמַר, מַרְעִים: אֲרַחֵיק גְּרַמֵּךְ מִמַּרְעִים דְּלֹא תִהְיוּן רַעִים וְחֻבְרִים כְּחָדָא, דְּלֹא יִבְאִישׁוּ לָךְ עוֹבְדוֹי, וְתִתְפַּס בְּחַטָּאוֹי.

34. ת"ח, אִי לֹא הוּא אֵינוֹן עֶרֶב רַב דְּאִתְחַבְּרוּ בְּהוּן יִשְׂרָאֵל, לֹא אִתְעֵבִיד הֵהוּא עוֹבְדָא, וְלֹא מִיתוּ מִיִּשְׂרָאֵל, כֹּל אֵינוֹן דְּמִיתוּ, וְלֹא גְרִים לֹון לְיִשְׂרָאֵל כֹּל מַה דְּגָרִים. וְת"ח, הֵהוּא עוֹבְדָא, וְהֵהוּא חוֹבָה מִמֶּשׁ, גְּרִים גְּלוּתֵהוּן דִּישְׂרָאֵל.

35. דִּתְנִינֵן, בְּעֵא קוּדְשָׁא בְּרִיךְ הוּא, דִּישְׁתַּכְחוּן יִשְׂרָאֵל בְּהֵהוּא שְׁעָתָא כְּמִלְאָכֵי עֲלָאִי, וְלִמְעַבְד לֹון חִירִין מְכֻלָּא, חִירִין מְמוּתָא, וְלִמְהֵי חִירִין מִן שְׁעֵבּוּדָא דְשָׂאֵר עַמִּין, כְּמַד"א, חֲרוּת עַל הַלּוּחוֹת, אֶל תִּקְרִי חֲרוּת, אֶלֶּא חִירוּת.

36. כִּיּוֹן דְּאִתְעֵבִיד הֵהוּא עוֹבְדָא, גְּרִימוּ כֻלָּא. גְּרִימוּ מוּתָא, גְּרִימוּ שְׁעֵבּוּד מְלַכוּן, גְּרִימוּ דְּאִתְחַבְּרוּ אֵינוֹן לֹוחֵי קְדָמָאִי, גְּרִימוּ דְּמִיתוּ מִיִּשְׂרָאֵל, כְּמַה אֲלַפִּין מְנִייהוּ. וְכֹל דָּא, בְּגִין אִתְחַבְּרוּתָא דְּאֵינוֹן עֶרֶב רַב, דְּאִתְחַבְּרוּ בְּהוּ.

37. אוּף הֵכָא, בְּגִינֵיהוּן, לֹא אִתְקְרוּן בְּנֵי יִשְׂרָאֵל, וְלֹא יִשְׂרָאֵל, וְלֹא עַמִּי, אֶלֶּא הָעַם סָתָם. וְאִי תִימָא וְחִמוּשִׁים עָלוּ בְּנֵי יִשְׂרָאֵל. כִּד הוּא סְלָקִין מִמִּצְרַיִם, וְלֹא אִתְחַבְּרוּ בְּהִדְרֵיהוּ אֵינוֹן עֶרֶב רַב, קְרִי לֹון בְּנֵי יִשְׂרָאֵל, כִּיּוֹן דְּאִתְחַבְּרוּ בְּהִדְרֵיהוּ, דְּכְתִיב וְגַם עֶרֶב רַב עָלָה אִתָּם, קְרִי לֹון הָעַם.

38. רַבִּי יוֹסִי אֶקְשִׁי וְאָמַר, כְּתִיב כִּי אֲשֶׁר רָאִיתֶם אֶת מִצְרַיִם הַיּוֹם לֹא תוֹסִיפוּ לְרֹאוֹתָם עוֹד עַד עוֹלָם. אִי הֵכָא, כֹּל יוֹמָא הוּא חֲמָאן לְהֵהוּא עֶרֶב רַב. אָמַר רַבִּי יְהוּדָה, עֶרֶב רַב כְּתִיב, וְלֹא מִצְרַיִם, דְּהָא כְּמַה שָׂאֵר עַמִּין הוּא דִּיּוּרֵי בְּמִצְרַיִם. וְלֹא עוֹד אֶלֶּא דְּכֻלָּהוּ אִתְגַּזְרוּ, וְכִיּוֹן דְּאִתְגַּזְרוּ, לֹא אֶקְרוּן מִצְרָאִי.

39. According to the instructions of Moses, they accepted them. This is what the verse said: "Go, get you down; for your people...have become corrupt: they have turned aside quickly out of the way which I commanded them" (Shemot 32:7-8). "I commanded them," is written, WHICH MEANS THAT MOSES HAD INSTRUCTED THEM TO ACCEPT THE MIXED MULTITUDES. "And the children of Yisrael went up armed (Heb. chamushim) out of the land of Egypt," MEANING one out of five (Heb. chamisha) were YISRAEL. Rabbi Yosi said: Five were of Yisrael and one FROM THE MIXED MULTITUDES. Rabbi Yehuda said: "chamushim," one out of fifty (Heb. chamishim) WERE OF THE MIXED MULTITUDES.

40. Rabbi Shimon said: the Jubilee, WHICH IS BINAH, did take them up from the land of Egypt. Therefore, it is written: "And the children of Yisrael went up armed (Heb. chamushim) out of the land of Egypt," WHICH REFERS TO BINAH, CALLED 'JUBILEE (HEB. YOVEL), THAT CONTAINS FIFTY (HEB. CHAMISHIM) GATES. If not FOR YOVEL, they would not have left. Therefore, they tarried fifty days to receive the Torah. The Torah did emerge and was given from that place OF YOVEL. Therefore, "chamushim" is without a Vav, MEANING THAT IF IT HAD MEANT "ARMED," IT WOULD HAVE BEEN SPELLED WITH A VAV. BUT IT ONLY INDICATES THE NUMBER FIFTY (HEB. CHAMISHIM), WHICH IS THE SECRET OF JUBILEE. Due to it the children of Yisrael went up from Egypt.

41. "And Moses took the bones of Joseph..." (Shemot 13:19) HE ASKS: Why did MOSES bring up his bones? HE ANSWERS: It is because he was the first to descend into exile. And in addition, only he possessed the sign for the redemption, NAMELY, "WILL SURELY VISIT YOU" (IBID.). He bound Yisrael by oath in this. This is what is written: "He had laid an oath on the children of Yisrael" (Ibid.). And this was explained.

42. Fortunate is the part of Moses, for Yisrael were occupied with borrowing silver from Egypt and Moses was occupied with the oath of Joseph. Some said that his casket was in the Nile River, and he raised it by the Holy Name. Moses also said: 'Joseph, the time for the redemption of Yisrael has arrived.' And he said: 'Rise ox', and he rose - SINCE JOSEPH IS CALLED 'OX', AS IS WRITTEN: "HIS FIRSTLING OF HIS HERD, GRANDEUR IS HIS" (DEVARIM 33:17). Some said he was among the kings of Egypt and he ascended from there. And some said that they put him into the Nile in order that they would not make him into an idol. Serach, the daughter of Asher, WHO WAS ALIVE DURING THE HAPPENING, showed Moses HIS PLACE.

39. ועל פומא דמשה קבילו לון. והיינו מה דאמר הכתוב, לך רד כי שחת עמך סרו מהר מן הדרך אשר צויתם. צויתם בתיב. וחמשים עלו בני ישראל מארץ מצרים, חד מחמשה הו. ור' יוסי אומר חמשה מישראל, וחד מנייהו. רבי יהודה אומר, וחמשים: אחר מחמשים.

40. אר"ש, בגין דההוא יובלא סליק לון ממצרים, בגין כך וחמשים עלו בני ישראל מארץ מצרים. ואי לא, לא סליק, ועל דא אתעכבו חמשין יומין לקבלא אורייתא. ומההוא אתר נפקת אורייתא, ואתיהיבת, ועל דא וחמשים חסר. דבגין דא עלו בני ישראל מארץ מצרים.

41. ויקח משה את עצמות יוסף וגו'. אמאי סליק גרמוי. אלא, בגין דהוה רישא לנחתא לגלותא. ולא עוד, אלא דאיהו סימנא דגאולה הוה ליה ואומי להו לישראל על דא, הה"ד כי השבע השביע את בני ישראל, והא אתמר.

42. זבאה חולקא דמשה, דישראל הו עסקי למשאל ממונא ממצראי, ומשה הוה עסיק באומא דיוסף. ואית דאמרי ארונא בנילוס הוה, ובשמא קדישא סליק ליה, ועוד אמר משה, יוסף, הגיע זמן פורקנא דישראל, ואמר עלה שור. וסליק. ואית דאמרי, בין מלכי מצראי הוה, ומתמן סליק. ואית דאמרי, בגין דלא יעבדון ליה ע"ז, שו בנילוס וסרח בת אשר חויאת ליה למשה.

4."And Hashem went before them by day"

Rabbi Yosi says that it is necessary to be occupied with the Torah day and night, and that one must rise after midnight to study Torah because it is then that the Holy One, blessed be He, enters into the Garden of Eden to delight Himself with the righteous there. He draws a thread of kindness during the day for those who occupy themselves with Torah in the night. Rabbi Yitzchak talks about "And Hashem went before them by day," saying that the Shechinah traveled with the Patriarchs - Abraham, Isaac, Jacob and King David. They are all the Holy Chariot of above. The people traveled day and night when they left Egypt, so that they would be complete with everything, night and day together - the aspect of Zeir Anpin and the aspect of Nukva. The "pillar of cloud" was Chesed, Abraham, and the "pillar of fire" was Gvurah, Isaac, so that Yisrael was illuminated by day and by night. Again we are told of the fifty days' delay after their redemption from Egypt before they received the Torah at Mount Sinai. Then the fifty days of Jubilee, the fifty gates of Binah, dwelled upon them. Rabbi Yitzchak says that the Pharaoh's wise men and sorcerers, who saw that Yisrael were traveling by day and by night, told him that the people had fled.

43. "And Hashem went before them by day" (Shemot 13:21). Rabbi Yosi opened the discussion, saying: "To the Chief Musician upon the hind of dawn. A psalm of David" (Tehilim 22:1). How beloved is the Torah before the Holy One, blessed be He, for anyone who is occupied with Torah is beloved above and below. The Holy One, blessed be He, hearkens to his words, He does not forsake him in this world and He does not forsake him in the World to Come.

44. It is necessary to be occupied with the Torah by day and night, as is written: "But you shall meditate therein day and night" (Yehoshua 1:8), and, "If my Covenant be not day and night..." (Yirmeyah 33:25). HE ASKS: It is justified by day, WHICH IS A TIME FOR WORK FOR EVERYBODY, but during the night, WHICH IS A TIME FOR REST, why IS IT NECESSARY TO BE OCCUPIED WITH TORAH? HE ANSWERS: So that a complete Holy Name will be present by him. For as there is no day without night, and it is only complete when one is with the other, so is it necessary for the Torah to be present with the person day and night. The completeness should be with the person day and night.

45. We have learned that the main part of the night is from midnight and further. Even though the first half of the night is part of the night, the Holy One, blessed be He, enters the Garden of Eden at midnight to delight Himself with the Righteous WHO ARE THERE. Then a person should wake up and become occupied with Torah.

46. We have learned that the Holy One, blessed be He, hearkens to the voices of all the Righteous in the Garden of Eden, as is written: "You who dwell in the gardens, the companions hearken to your voice; cause me to hear it" (Shir Hashirim 8:13). They have already explained it. "You who dwell in the gardens" is the Congregation of Yisrael, NAMELY MALCHUT, that praises the Holy One, blessed be He, with the praise of the Torah during the night. Blessed is the portion of he who joins with Her to praise the Holy One, blessed be He, with the praise of Torah.

47. When the morning arrives, the Congregation of Yisrael comes, WHICH IS MALCHUT, and delights with the Holy One, blessed be He. And He extends the scepter of kindness not only to Her, but to all those who join her. We have learned it is written: "Yet Hashem will command His steadfast love in the daytime, and in the night His song shall be with me" (Tehilim 42:9). THIS MEANS THAT THE HOLY ONE, BLESSED BE HE, DRAWS A THREAD OF KINDNESS DURING THE DAY FOR HE WHO OCCUPIES HIMSELF WITH TORAH DURING THE NIGHT. THEREFORE, MALCHUT is called 'the hind of dawn', SINCE SHE PRAISES THE HOLY ONE, BLESSED BE HE, DURING THE NIGHT WITH THE PRAISE OF TORAH.

48. Rabbi Shimon said: At the time when morning is to light up, the light becomes darkened and blackened and the blackness is prevalent. Then a wife unites with her husband, for we have learned that at THE THIRD WATCH, a wife converses with her husband, NAMELY, MALE AND FEMALE, to mate with him and she enters his sanctuary.

43. וַיֵּי הוֹלֵךְ לַפְנֵיהֶם יוֹמָם. רַבִּי יוֹסִי פָתַח, לְמַנְצָח עַל אֵילַת הַשַּׁחַר מְזֻמּוֹר לְדוֹד. כִּמָּה חֲבִיבָא אוֹרֵייתָא קַמִּיה דְּקוֹדֶשָׁא בְּרִיךְ הוּא, דְּכָל מֵאן דְּאִשְׁתְּדַל בְּאוֹרֵייתָא, רַחֵם הוּא לְעִילָא, רַחֵם הוּא לְתַתָּא, קוֹדֶשָׁא בְּרִיךְ הוּא אֶצִּית לִיה לְמַלּוּלוֹ, לֹא שְׂבִיק לִיה בְּהַאי עֲלָמָא וְלֹא שְׂבִיק לִיה בְּעֲלָמָא דְּאַתָּי.

44. וְאוֹרֵייתָא בְּעִי לְמַלְעֵי בֵּה בִּימָמָא וּבְלֵילִיא, דְּכַתִּיב, וְהִגִּיתָ בּוֹ יוֹמָם וּלְיָלָה. וְכַתִּיב אִם לֹא בְּרִיתִי יוֹמָם וּלְיָלָה וְגו'. תִּינַח בִּימָמָא, בְּלֵילִיא אֲמַאי. בְּגִין דִּיהָא שְׂכִיחַ לְגַבֵּי שְׁמָא קְדִישָׁא שְׁלִים. כִּמָּה דְּלִית יוֹמָם בְּלֹא לֵילִיא, וְלֹא אִיהוּ שְׁלִים, אֲלֵא דָא עִם דָּא, כִּךְ בְּעִי אוֹרֵייתָא, לְאִשְׁתַּבְּחָא עִמֶיהָ דִּב"נ יוֹמָא וּלְיָלִיא, לְמַדְּהוּ שְׁלִימוּתָא לְגַבֵּי דִּב"נ יוֹמָם וּלְיָלָה.

45. וְהָא אֲתָמֵר, דְּעִקְרָא דְּלֵילִיא, מִפְּלָגוּתָא וְאִילָךְ. וְאֵע"ג דְּפָלְגוּ קְדָמִיתָא בְּכָלְלָא דְּלֵילִיא הוּא, אֲבָל בְּפְלָגוּתָא לֵילִיא, קוֹדֶשָׁא בְּרִיךְ הוּא עָאֵל בְּגִנְתָּא דְּעֶרֶן, לְאִשְׁתַּעֲשָׂא עִם צְדִיקָא, וְכִדִּין, בְּעִי לִיה לְבַר נֶשׁ לְמִיקָם, וְלְמַלְעֵי בְּאוֹרֵייתָא.

46. וְהָא אֲתָמֵר, דְּקוֹדֶשָׁא בְּרִיךְ הוּא וְכָל צְדִיקָא דְּבִגְנִתָּא דְּעֶרֶן, כְּלָהוּ צִוִּיתִין לְקָלִיָּה, הֵה"ד הַיּוֹשֶׁבֶת בְּגִנִּים חֲבֵרִים מְקַשְׁבִּים לְקוֹלָךְ הַשְּׁמִיעֵנִי, וְהָא אוֹקְמוּהָ, הַיּוֹשֶׁבֶת בְּגִנִּים: דָּא כְּנֶסֶת יִשְׂרָאֵל, דְּאִיהִי מְשַׁבַּחַת לִיה לְקוֹדֶשָׁא בְּרִיךְ הוּא, בְּשַׁבְּחָא דְּאוֹרֵייתָא, בְּלֵילִיא. וְכֵאֵה חוֹלְקִיָּה, מֵאן דְּאִשְׁתַּתַּף בְּהִדָּה, לְשַׁבְּחָא לִיה לְקוֹדֶשָׁא בְּרִיךְ הוּא, בְּשַׁבְּחָא דְּאוֹרֵייתָא.

47. וְכִדְ אֲתִי צְפָרָא, כ"י אֲתִיָּא וּמִשְׁתַּעֲשָׂא בֵּיה בְּקוֹדֶשָׁא בְּרִיךְ הוּא, וְאוֹשִׁיט לָהּ לְגַבָּה שְׂרָבִיטָא דְּחֶסֶד, וְלֹא עָלָה בְּלַחֲוֶדְהָ, אֲלֵא עָלָה, וְעַל אֵינוֹן דְּמִשְׁתַּתַּמִּין בְּהִדָּה, וְהָא אֲתָמֵר דְּכַתִּיב, יוֹמָם יִצְוֶה יְי' חֶסֶדוֹ וּבְלֵילָה וְגו'. וְעַל דָּא אֵילַת הַשַּׁחַר אֶקְרִי.

48. וְאֵר"ש, בְּשַׁעֲתָא דְּכַעֵי לְאַתְנַהֲרָא צְפָרָא, אֲתַחֲשַׁךְ וְאֲתַקְדֵּר נְהוּרָא, וְקִדְרוּתָא אִשְׁתַּכַּח. כִּדִּין אֲתַחֲבַרְתָּ אֲתָתָא בְּבַעֲלָהּ, דְּתַנִּינָן, אִשָּׁה מְסַפֶּרֶת עִם בְּעָלָהּ, לְמִשְׁתַּעֵי בְּהִדָּהּ, וְעָאֵלַת לְהִיכְלִיָּה.

49. When the sun must set, the night lights up and comes and takes him. Then all the gates are closed, the donkeys bray, and the dogs bark. At midnight, the King starts to arise and the Queen, WHICH IS MALCHUT STARTS, to sing. The King, WHO IS ZEIR ANPIN, comes and knocks on the gate of the sanctuary and says, "Open for Me, My Sister, My love..." (Shir Hashirim 5:2). Then He delights with the souls of the righteous.

50. Blessed is the portion of he who arose at that time with words of Torah. Therefore, all the inhabitants of the sanctuary of the Queen must arise at that time to praise the King, and they all praise before Him. The praise that rises from this world, which is far FROM HIM, is more acceptable to the Holy One, blessed be He, than all the rest.

51. When the night is gone, the morning comes and it becomes dark. The King and the Queen are in the secret of gladness, MEANING COUPLING. And He gives presents to Her and to all those in the sanctuary. Fortunate is he who is counted among THE MEMBERS OF THE SANCTUARY.

52. "And Hashem went before them by day." "AND HASHEM" MEANS the Holy One, blessed be He, and His court of law, WHICH IS MALCHUT, BECAUSE THE VAV (=AND) OF VAV YUD HEI VAV HEI ('AND HASHEM') INCLUDES MALCHUT. Rabbi Yitzchak said: We learned that the Shechinah travels with the Patriarchs, BECAUSE "went before them by day," is Abraham, "in a pillar of a cloud," is Isaac, and "to lead them the way," is Jacob, of whom it is written: "And Jacob went on his way" (Beresheet 32:2). "By night in a pillar of fire, to give them light" is King David.

53. They are all the holy Chariot of above. ABRAHAM, ISAAC AND JACOB ARE CHESED, GVURAH AND TIFERET, THE THREE LEGS OF THE THRONE, AND KING OF DAVID IS THE FOURTH LEG. In order that Yisrael should be perfect in everything and that the Patriarchs should see their redemption, as it is written: "And I will also surely bring you up" (Beresheet 46:4) with the Chariot, and: "And Hashem went...that they might go by day and by night." HE ASKS: Why did they travel day and night? Let them walk by day, and not by night like people who are fleeing. If the Holy One, blessed be He, guarded them, AND THEY DID NOT FEAR, why did they march day and night. HE ANSWERS: So they should be complete with everything, because there is no completeness unless day is with night, AS DAY IS THE ASPECT OF ZEIR ANPIN AND NIGHT IS THE ASPECT OF THE NUKVA. AND ALL PERFECTION PREVAILS WHEN THEY ARE JOINED TOGETHER IN THE SECRET OF: "AND THERE WAS EVENING AND THERE WAS MORNING, ONE DAY" (BERESHEET 1:5).

54. Rabbi Aba said: We have determined, "And Hashem went before them by day in a pillar of a cloud," refers to Abraham, WHO IS CHESED, and "by night in a pillar of fire," refers to Isaac, WHO IS GVURAH. If so, we can ask: where is Jacob, WHO IS TIFERET? HE ANSWERS: In the first word he is mentioned, and there he dwells, as is written: "And Hashem," WHICH IS TIFERET AND MALCHUT, AND JACOB IS TIFERET.

49. לְבַתֵּר כִּד בְּעֵי שְׁמֵשׁ לְמִיעַל, אֶתְנַהֵיר וְאֶתֵּן לִילֵיָא, וְנָטִיל לֵיהּ. בְּדִין כָּל תְּרַעִין סְתִימִין, וְחִמְרִין נְעִרִין, וְכֻלְבִּין נִבְחִין, כִּד אֶתְפַּלֵּג לִילֵיָא, שְׁאֵרֵי מַלְכָּא לְמִיקָם, וּמִטְרוּנִיתָא לְזִמְרָא, וְאֵתִי מַלְכָּא וְאֶקִּישׁ לְתַרְעָא דְהִיכְלָא, וְאִמַּר פִּתְחִי לִי אַחוּתִי רַעֲיָתִי וְגו'. וְכִדִּין מִשְׁתַּעֲשַׁע בְּנִשְׁמַתְהוּן דְּצַדִּיקָא.

50. זָבָאָה חוֹלְקִיה דְּהֵהוּא, דְּאֶתְעַר הֵהוּא זְמַנָּא בְּמֵלֵי דְּאוּרִייתָא, בְּגִין דָּא, כָּל אִינוּן דְּבְנֵי הִיכְלָא דְּמִטְרוּנִיתָא, כְּלָהוּ בְּעִיּוֹן לְמִיקָם בְּהֵהוּא זְמַנָּא, לְשִׁבְחָא לְמַלְכָּא וְכָלָהוּ מִשְׁבַּחַן קָמִיהּ, וּשְׁבַחָא דְּסָלִיק מֵהַאי עֲלָמָא, דָּא דְּאִיהוּ רַחִיק, דָּא נִיחָא לֵיהּ לְקוּדְשָׁא בְּרִיךְ הוּא מְכָלָא.

51. כִּד אֶסְתְּלִיק לִילֵיָא, וְאֵתִי צִפְרָא, וְאֶתְקַדַּר, בְּדִין מַלְכָּא וּמִטְרוּנִיתָא בְּרִזָּא בְּחֻדְרָהּ, וְיִהִיב לָהּ מִתְנָן, וְלָכֵל בְּנֵי הִיכְלָהּ. זָבָאָה חוֹלְקִיה מֵאֵן דְּאִיהוּ בְּמַנְיָנָא.

52. וַיְיָ הוֹלֵךְ לִפְנֵיהֶם יוֹמָם. קוּדְשָׁא בְּרִיךְ הוּא, וּבֵית דִּינִיָּהּ. אָמַר רַבִּי יִצְחָק, הֵינֵנוּ דִּתְנִינָן, שְׂכִינָתָא בְּאַבְהָתָא נִטְלָא. הוֹלֵךְ לִפְנֵיהֶם יוֹמָם: דָּא אַבְרָהָם. בְּעֵמּוּד עֵנָן: דָּא יִצְחָק. לְנַחוּתָם הַדְרָךְ: דָּא יַעֲקֹב. דְּכֹתִיב בֵּיהּ וַיַּעֲקֹב הֵלֵךְ לְדַרְכּוֹ. וְלִילָהּ בְּעֵמּוּד אֵשׁ לְהָאִיר לָהֶם: דָּא דָּוִד מַלְכָּא.

53. וְכָלָהוּ רְתִיבָא עֲלָאָה קְדִישָׁא, לְמַחַךְ יִשְׂרָאֵל בְּשְׁלִימוּתָא דְּכָלָא, בְּגִין דִּיחֻזּוֹן אַבְהֵן פּוּרְקָנָא דְּלָהוּן, דְּכֹתִיב וְאֵנֹכִי אֶעֱלֶךְ גַּם עִלָּה, עִם הַמִּרְכָּבָה. וְכֹתִיב וַיְיָ הוֹלֵךְ וְגו', לְלֶכֶת יוֹמָם וְלִילָהּ. וְכִי אָמַי הוּוּ אֲזִילִי יוֹמָם וְלִילָהּ, יִהְיוּ בִּימָמָא, וְלֹא יִהְיוּ בְּלִילֵיָא, כְּבִנֵּי אִנְשָׁא דְּעֶרְקִין, בִּיּוֹן דְּקוּדְשָׁא בְּרִיךְ הוּא נָטִיר לוֹן, אָמַי אֲזִילִין בִּימָמָא וּבְלִילֵיָא. אֲלֵא, לְאַשְׁתַּבְּחָא בְּהוּ שְׁלִימוּתָא דְּכָלָא, דְּלִית שְׁלִימוּ אֲלֵא יוֹם וְלִילָהּ.

54. א"ר אבא, הכי אוקימנא, וַיְיָ הוֹלֵךְ לִפְנֵיהֶם יוֹמָם בְּעֵמּוּד עֵנָן: דָּא אַבְרָהָם. וְלִילָהּ בְּעֵמּוּד אֵשׁ: דָּא יִצְחָק. וְאִי הָכִי יַעֲקֹב אֵן הוּא. אֲלֵא בְּמַלְכָּה קְדָמָאָה אֶתְמַר, וְתַמָּן שְׁאֵרֵי, כְּמָה דְּכֹתִיב וַיְיָ.

55. "And by night in a pillar of fire," in order to illuminate on this side BY DAY, WITH CHESED, and on that side BY NIGHT, WITH GVURAH. This was in order that when the Egyptians chased after them with their chariots and horsemen, THEY WOULD DROWN AND NOT EVEN ONE OF THEM WOULD SURVIVE, in order to glorify the Name of the Holy One, blessed be He. FOR THIS, HE NEEDED THE ASPECT OF GVURAH. In order to go day and night MEANS the illuminating mirror, WHICH IS ZEIR ANPIN THAT IS CALLED 'DAY', and the mirror that does not illuminate, WHICH IS MALCHUT THAT IS CALLED 'NIGHT'. It was also done in order to fool the Egyptians so they would say that it was a coincidence, AND IT WAS NOT HASHEM WHO DELIVERED THEM. THEREFORE, THEY WERE TRAVELING DAY AND NIGHT AS IF THEY WERE FLEEING, as written: "The Princes of Tzoan are become fools" (Yeshayah 19:13). "He turns wise men backwards" (Yeshayah 44:25). Therefore, they traveled day and night.

56. Rabbi Aba said: Happy is the portion of Yisrael, for the Holy One, blessed be He, delivered them from Egypt in order that they should be His portion and inheritance. Come and behold: from the side of Jubilee, WHICH IS BINAH, there is freedom for Yisrael. And so in the future to come, it is written: "And it shall come to pass on that day, that a great horn shall be blown" (Yeshayah 27:13).

57. Because of that Jubilee, they were delayed for fifty days AFTER THEIR REDEMPTION FROM EGYPT to receive the Torah and to approach Mount Sinai. THIS WAS BECAUSE THERE ARE FIFTY GATES IN JUBILEE, AND IN ORDER TO BETTER THEMSELVES BY THEM THEY NEEDED FIFTY DAYS. Since they traveled during the day, they ALSO traveled during the night so that it would all be one day, and there would be no separation between day and night, WHICH ARE MALE AND FEMALE.

58. And even more, they all went at their leisure, according to their own desire, IN ORDER TO COMBINE DAY AND NIGHT, WHICH ARE MALE AND FEMALE. On the day that they received the Torah, there were 50 complete days and nights, as it should be. There is no day without night, and there is no night without day, FOR THERE IS NO COMPLETENESS TO ZEIR ANPIN WITHOUT MALCHUT, AND THERE IS NO COMPLETENESS TO MALCHUT WITHOUT ZEIR ANPIN. Night and day are called 'one day', AS IS WRITTEN: "AND THERE WAS EVENING AND THERE WAS MORNING, ONE DAY" (BERESHEET 1:5). When they traveled fifty whole days, these fifty days of Jubilee dwelt upon them, WHICH ARE THE FIFTY GATES OF BINAH, and then the Torah was given to them through the side of Jubilee. Therefore, they traveled day and night.

59. Rabbi Aba said: It is written: "And it came to pass, that when Isaac was old, and his eyes were dim" (Beresheet 27:1). Why? We have explained that one who loves the wicked, HIS EYES BECOME DIM. Come and behold: in Isaac, WHO IS GVURAH, night is included, WHICH IS MALCHUT, and the night is not bright. Therefore, "his eyes were dim." It is all one, BECAUSE THE INCLUSION OF NIGHT IN ISAAC IS IN THE SAME CONTEXT AS THE LOVE OF ISAAC FOR ESAU.

55. וְלִילָה בַּעֲמֹד אֵשׁ, הָיָה נִהַר, בַּסֵּטְרָא דָא וּבְדָא. בְּגִין דִּינְדִּפּוֹן מִצְרָאֵי בְתִרְיָהּ, לְאַתְיִיקְרָא שְׁמָא דְקֹדֶשׁא בְּרִיךְ הוּא, בְּרִתִּיכוּ וּמְרָשׁוּי. בְּגִין לְמִיזַל יִמְמָא וְלִילָא, אֶסְפֵּקְלָרִיא דְנִהָרָא, וְדָלָא נִהָרָא. וְתוּ, בְּגִין לְאַטְעָא לְמִצְרָאֵי דִימְרוֹן מְקָרָה הוּא, דְּכִתִּיב נֹאֲלוּ שְׂרֵי צוּעִן, וְכִתִּיב מְשִׁיב חַכְמִים אַחֲזֹר, וְעַד אֲזִלִּי בִימְמָא וּבְלִילָא.

56. רַבִּי אָבָא אָמַר, זָכָא חוֹלְקֵהוֹן דִּישְׂרָאֵל, דְּקֹדֶשׁא בְּרִיךְ הוּא אִפִּיק לֹון מִמְצָרִים, לְמַהוּי חוֹלְקִיה וְאַחֲסָנִתִּיה. וְת"ח, בַּסֵּטְרָא דִּיּוֹבְלָא, אֲשֶׁתִּכַּח חִירוֹ לְיִשְׂרָאֵל. וְכֵן לְזִמְנָא דְאַתִּי, דְּכִתִּיב וְהָיָה בַּיּוֹם הַהוּא יִתְקַע בְּשׁוֹפָר גָּדוֹל וְגו'.

57. וּבְגִין הָהוּא יוֹבְלָא עֲלָא, אֲתַעֲבָבו חֲמִשִּׁין יוֹמִין, לְקַבְּלָא אוֹרִייתָא, וְלִמְקַרְב לְטוֹרָא דְסִינִי. וְכִיּוֹן דְּאֲזִלִּי בִימְמָא, אֲזִלִּי בְּלִילָא, לְמַהוּי כֹּלָא חַד יוֹמָא, בֵּין יִמְמָא וְלִילָא, וְלֹא אֲשֶׁתִּכַּח פְּרִישׁוּ.

58. וְלֹא עוֹד, אֲלָא דְכֻלָּהוּ בְּנִיחָא אֲזִלִּין, לְרַעוּתָא דְנִמְשִׁייהוּ, בִּיּוֹמָא דְקַבִּילוּ אוֹרִייתָא, הוּוּ חֲמִשִּׁין יוֹמִין שְׁלֵמִין, יוֹמִי וְלִילִי בְּדָקָא יָאוּת, דְּלִית יוֹם בְּלֹא לִילָה, וְלִית לִילָה בְּלֹא יוֹם, וְלִילָה וְיוֹם אֶקְרִי יוֹם אַחַד. וְכִיּוֹן דְּאֲזִלוּ חֲמִשִּׁין יוֹמִין שְׁלֵימִין, כְּדִין שְׁאָרוּ עֲלִייהוּ אֵינּוֹן ג' יוֹמִין דִּיּוֹבְלָא, וּמִסֵּטְרָא דִּיּוֹבְלָא אֲתִיְהִיב לָהּ אוֹרִייתָא, וּבג"כ אֲזִלִּין יוֹמָא וְלִילָא.

59. וּא"ר אָבָא, כְּתִיב וְהָיָה כִּי זָקֵן יִצְחָק וְתִכְהֶינּוּ עֵינָיו, אֲמַאי. הָא אוֹקִימְנָא, מֵאֵן דְּרַחֲמִים לְחַיִּיבָא, הָכִי הוּא. וְת"ח, בְּיִצְחָק אֲתַבְּלִיל לִילָא, וְלִילָא לֹא בְּהִיר, וְעַד וְתִכְהֶינּוּ עֵינָיו, וְכֹלָא חַד.

60. Rabbi Yitzchak opened the discussion, saying: "And it was told the king of Egypt that the people had fled" (Shemot 14:5). HE ASKS: "And it was told." Who told him? HE ANSWERS: We have explained that his wise men and sorcerers gathered about him and informed him that the people had fled. Why did they say this? Because they saw, in their wisdom, that YISRAEL were traveling day and night. They said they were fleeing and they saw that they were not traveling on the straight road, as is written: "And they turn and encamp before Pi Hachiroth" (Ibid. 2). AND THEY INFORMED HIM OF THIS ALSO. THEREFORE, HE CHASED AFTER THEM.

5. "And he took six hundred chosen chariots"

Rabbi Yosi says that the 600 chosen chariots corresponds to the number of the children of Yisrael, "about 600,000 men on foot." Rabbi Chiya tells us that when the Holy One, blessed be He, gives dominion to the ministers of the nations above, He gives it to their nations below, and when He brings them down from their grade above, He brings down their nations below. The minister of Egypt led the chariots of the other peoples, all of whom fell in the sea. Rabbi Chiya explains how Pharaoh harnessed the mares before the stallions, then the stallions before the mares, depending on whether he wanted them to run, or to fight. He compares this to the verse, "And Hashem went before them by day," saying that afterwards the Shechinah went behind the children of Yisrael.

61. "And he took six hundred chosen chariots" (Ibid. 7). HE ASKS: Why 600 chariots? Rabbi Yosi said: This corresponds to the number of the children of Yisrael, as is written: "About six hundred thousand men on foot" (Shemot 12:37). The word "chosen" corresponds to the men THAT WERE IN YISRAEL, who were the principal part of all the nation of Yisrael. "And all the chariots of Egypt," were all the other chariots that were secondary and behind THE SIX HUNDRED THAT WERE MENTIONED EARLIER. They correspond to the children IN YISRAEL WHO WERE NOT INCLUDED IN THE SIX HUNDRED THOUSAND MEN ON FOOT, BUT WERE SECONDARY TO THEM, as is said: "Besides children." He did everything according to the advice of his sorcerers and wise men. "And captains over every one of them." He did everything with wisdom, for they corresponded to the celestial levels - WHICH ARE PLACED two and one OVER THEM. Rabbi Yitzchak said: This accords with the Aramaic translation: 'stimulating officers', for they were swift in everything.

62. "And he took six hundred chosen chariots." Rabbi Chiya said: It is written, "That Hashem shall punish the host of the high ones on high, and the kings of the earth upon the earth" (Yeshayah 24:21). At the time that the Holy One, blessed be He, gives dominion to the ministers of the nations above, He gives it to their nations below; and when He brings them down from their grade above, He brings down their nations below. "And he took six hundred chosen chariots." It was their minister WHO TOOK THEM. We have established that he led the chariots of the other peoples, FOR THESE SIX HUNDRED CHARIOTS WERE NOT FROM EGYPT, BUT WERE ONLY FROM THE OTHER NATIONS. They all fell in the army camp of Sisra. And this is the meaning of "SIX HUNDRED CHARIOTS chosen." Afterwards, "all the chariots of Egypt," FOR ONCE IT IS WRITTEN: "AND ALL THE CHARIOTS OF EGYPT," THEN "SIX HUNDRED CHOSEN CHARIOTS" IS SUPERFLUOUS. CERTAINLY, "SIX HUNDRED CHOSEN CHARIOTS" IS ONLY FROM THE OTHER NATIONS, AND THEREFORE IT SAYS AFTERWARDS, "AND ALL THE CHARIOTS OF EGYPT."

60. ר' יצחק פתח ואמר, ויגד למלך מצרים כי ברח העם, ויגד, מאן קאמר ליה. אלא, הא אוקמוה. אבל חכמוי וחרשוי אתכנשו לגביה, ואודעוהו כי ברח העם. ואמאי קאמרו דא. אלא חמו בחכמתא דלהון, דהוּ אַזְלִי יממא וליליא, אמרו וְהָאִי עֲרִקִין אִינוּן. ולא עוד אלא דחמו דלא הוּ אַזְלִי באורח מִישָׁר, כְּמָה דְכֵתִיב וַיִּשׁוּבוּ וַיַּחֲנוּ לִפְנֵי פִי הַחִירוֹת.

61. וַיִּקַּח שֵׁשׁ מֵאוֹת וָגו'. שֵׁשׁ מֵאוֹת אַמְאִי. א"ר יוסי, לְקַבֵּל מַנְיִנָא דִּישְׂרָאֵל, דְּכֵתִיב בְּשֵׁשׁ מֵאוֹת אֶלֶף רַגְלִי. בַּחוּר: לְקַבֵּל הַגִּבּוֹרִים דְּאִינוּן עֲקָרָא דְכָל יִשְׂרָאֵל. וְכָל רֶכֶב מִצְרַיִם: שָׂאֵר רִתִּיכִין, דְּאִינוּן טַפְלִין לְאַחֲרֵי, לְקַבֵּל הַטֵּף דְּכֵתִיב לְבַד מִטֵּף. וְכָלֹא עֲבִיד בְּעֵיטָא דְּחִרְשׁוֹי וְחִכְמוֹי. וְשְׁלִישִׁים עַל כָּלֹא כָּלֹא בַּחֲכֻמָּתָא, לְקַבֵּל דְּרִגִּין עֲלֵאִין, תְּרִין וְחָד. ר' יצחק אָמַר, כְּתִרְגּוּמוֹ, וּמִזְרִזִּין. זְרִיזִין הוּא בְּכָלֹא.

62. וַיִּקַּח שֵׁשׁ מֵאוֹת רֶכֶב בַּחוּר. ר' חִינָא אָמַר, כְּתִיב וַיִּמְקֹד יְיָ עַל צְבָא הַמָּרוֹם בְּמָרוֹם וְעַל מַלְכֵי הָאָרֶמָה עַל הָאָרֶמָה. בְּזִמְנָא דְּקוּדְשָׁא בְּרִיךְ הוּא יְהִיב שְׁלֹטְנוּתָא לְרַבְרְבֵי עַמּוּן לְעִילָא, יְהִיב לְהוּ לְעַמָּא דְּלַהוּן לְתַתָּא. וּבְשַׁעְתָּא דְּנַחֲתָ לֹון מִדְּרָגְיָהוֹן דְּלְעִילָא, נַחֲתָ לֹון לְעַמָּא לְתַתָּא, וַיִּקַּח שֵׁשׁ מֵאוֹת רֶכֶב בַּחוּר, הָא מְמַנָּא דְּלַהוּן, וְאִוקְמוּהּ, דְּרַבְר רִתִּיכִין דְּשָׂאֵר עַמּוּן, וְכָלֹהוּ נִמְלֹוּ בְּמִשְׁרִיתָא דְּסִיסְרָא לְבַתֵּר וְהֵינּוּ בַּחוּר וְכָל רֶכֶב מִצְרַיִם.

63. It is written: "I compare you, O my love, to a mare of the chariots of Pharaoh" (Shir Hashirim 1:9). Come and behold: he appeared in the image of a mare to Pharaoh's horses, AND THEREFORE THEY CHASED AFTER HER, INTO THE SEA. And they explained this. But, "to a mare of the chariots of Pharaoh." Come and behold: when Pharaoh was chasing after the children of Yisrael, what did he do? He took female horses and harnessed them to the chariot up front first, and harnessed male horses behind them. The males warmed to the females, but the females were reluctant and hastened to run. When they approached Yisrael, he took the females and placed them behind and the male horses in front in order to do harm to Yisrael and to war against them, BECAUSE THE MALE HORSES WERE STRONGER THAN THE FEMALES FOR WAR.

64. Similar to this: "And Hashem went before them by day" (Shemot 13:21). Afterwards, the Shechinah returned to the rear of Yisrael, as it is written: "And the angel of Hashem...moved and went behind them" (Shemot 14:19). Therefore, "I compare you, O my love..."

6. "And when Pharaoh drew near"

Rabbi Yosi tells us that Pharaoh actually caused the children of Yisrael to come closer to the Holy One, blessed be He, because it is in times of tribulation that they remember and pray to Him. Then He becomes full of compassion for them. Speaking of Moses, Rabbi Shimon said that the shepherd of the people is really the whole people, for if he is deserving then all the people are righteous, and if he is not, the people are punished because of him. Rabbi Yehuda concludes that the merit of Jacob protected the Congregation of Yisrael.

65. "And when Pharaoh drew near" (Shemot 14:10). This passage has already established that he brought close his whole army and chariot riders to do battle. Rabbi Yosi said: We have learned here that he drew them closer to repentance; THEREFORE IT IS WRITTEN: "And when Pharaoh drew near," OTHERS AND NOT 'AND PHARAOH DREW NEAR' HIMSELF.

66. It is written: "Hashem, in trouble have they sought You, they poured out a silent prayer" (Yeshayah 26:16). "In trouble have they sought You," MEANS Yisrael did not seek the Holy One, blessed be He, at times of comfort. Only when they have trouble do they all remember and seek Him. "They poured out a silent prayer." they all pray with prayers and beseeching, and pour out prayers before Him. When? "When Your chastening was upon them" (Ibid.), at the time that the Holy One, blessed be He, chastened them with His whip. The Holy One, blessed be He, stands over them with Mercy. Their voice is favorable to Him in order to take revenge from their enemies, and He becomes full of compassion for them.

63. בְּתִיב לְסִסְתִּי בְּרִכְבִּי פֶרֶעַה דְּמִיתִיךְ רַעֲיָתִי. תָּא חֲזִי, בְּדוּגְמַת סוּסִיא נּוֹקְבָא, אֶתְחַזִּי לְהוֹן לְסוּסִיהוֹן דְּפֶרֶעַה, וְאוֹקְמוּהָ. אֵלָא לְסוּסִתִּי בְּרִכְבִּי פֶרֶעַה, תָּא חֲזִי, פֶּרֶעַה בְּשַׁעְתָּא דְּהוּה רְדִיף אֲבַתְרִייהוּ דִּישְׂרָאֵל, מַה עֲבַד, נָטַל סוּסוֹן נּוֹקְבָן, וְכַפַּת לוֹן בְּרִתִּיכוֹי בְּקַדְמִיתָא, וְסוּסִין דּוּכְרָאִי כַּפַּת לוֹן לְאַחֲרִיהוֹן, וְהוּוּ מְזִינִין דּוּכְרִי לְקַבֵּל נּוֹקְבִי, וְנוֹקְבִי לֹא בְּעָאן, וְאוֹחֹן לְמִיזֵל. בֵּינָן דְּקָרִיב לְגַבִּייהוּ דִּישְׂרָאֵל, נָטַל נּוֹקְבִי וְשׁוּי לוֹן לְאַחֲרִי, וְסוּסוֹן דּוּכְרִין לְקַדְמִין, לְאַבְאָשָׁא לְיִשְׂרָאֵל, וְלֹאֲגָחָא בְּהוּ קָרְבָא.

64. בְּגוּוֹנָא דָּא, וַיֵּי' הוֹלֵךְ לְפָנֶיהֶם יוֹמָם, וּבִתְרָא חֲזָרָה שְׂכִינְתָא לְאַחֲרִיהוֹן דִּישְׂרָאֵל, דְּכַתִּיב וַיֵּסַע מִלֶּאךָ הָאֱלֹהִים וְגו'. בְּגִינֵי כֵךְ דְּמִיתִיךְ רַעֲיָתִי.

65. וּפֶרֶעַה הִקְרִיב, וְהֵאֵי קָרָא הָא אוֹקְמוּהָ. דְּאִקְרִיב לְכָל חִילוֹי וְרִתִּיכוֹי, לְאַגָּחָא קָרְבָא. וְתוּ וּפֶרֶעַה הִקְרִיב. רַבִּי יוֹסִי אָמַר, הָא אֶתְמַר דְּקָרִיב לוֹן לְתַשׁוּבָה. וּפֶרֶעַה הִקְרִיב.

66. בְּתִיב יֵי' בְּצַר פְּקֻדֵּיךְ צָקוֹן לַחֵשׁ וְגו'. בְּצַר פְּקֻדֵּיךְ: לֹא פְקֻדִין יִשְׂרָאֵל לְקוּדְשָׁא בְּרִיךְ הוּא, בְּשַׁעְתָּא דְּנִיחָא, אֵלָא בְּשַׁעְתָּא דְּעָקוֹן לְהוּ, וּבְרִין בְּלֵהוּ פְקֻדִין לִיה. צָקוֹן לַחֵשׁ: וּכְלֵהוּ צִלָּאן בְּצִלּוֹתִין וּבְכַעוֹתִין, וְאִרִּיקוּ קָמִיָּה צִלּוֹתִין. אֵימַתִּי. מוֹסְרֵךְ לְמוּ, בְּשַׁעְתָּא דְּפֻקִיד לוֹן קוּדְשָׁא בְּרִיךְ הוּא בְּרַצְעוּי. בְּרִין קוּדְשָׁא בְּרִיךְ הוּא קָאִים עֲלִייהוּ בְּרַחֲמֵי, וְנִיחָא קָמִיָּה הֵהוּא קֵלָא דְּלֵהוּ, בְּגִין לְאַתְפָּרַעָא מִן שְׁנֵאִיהוֹן, וְאַתְמַלִּי עֲלִייהוּ בְּרַחֲמֵי.

67. As we have explained the parable of the dove with the hawk, so it is with Yisrael. They were approaching the sea and saw the sea before them, raging and storming. Its waves were towering above, and they feared. They raised their eyes and saw Pharaoh and his army and flying stones and arrows, and they feared greatly. What did they do? "And the children of Yisrael cried out." Who caused the children of Yisrael to come closer to their Father in heaven? Pharaoh. This is what is written: "And when Pharaoh drew near." It has already been explained.

68. "And Moses said to the people, 'Fear not, stand still and see the salvation of Hashem'" (Shemot 14:13). Rabbi Shimon said: Fortunate is the portion of Yisrael that a shepherd like Moses goes among them. It is written: "Then He remembered the days of old, Moses, and his people" (Yeshayah 63:11). "Then He remembered the days of old" refers to the Holy One, blessed be He; "Moses, and his people," because Moses was equal to all of Yisrael. We learned from this that the shepherd of the people is really the whole people. If he merits, then all the people are righteous. If he does not merit, then all of the people have no merit and are punished because of him. This has already been explained.

69. "Stand still and see." You do not have to do battle because the Holy One, blessed be He, will do battle for you, as written: "Hashem shall fight for you, and you shall hold your peace" (Ibid. 14). Come and behold: that night, the Holy One, blessed be He, gathered His retinue and Judged the Judgment of Yisrael. If the Patriarchs had not hastened TO PRAY for Yisrael, they would not have been saved from the Judgment. Rabbi Yehuda said: the merit of Jacob protected the Congregation of Yisrael. This is what is written: "If not for Hashem, Who was with us, let Yisrael now say" (Tehilim 124:1), who IS Yisrael Saba, NAMELY JACOB.

67. כִּמָּה דְּאוֹקִימָנָא, מִתַּל לְיוֹנָה עִם הַנֶּץ וְכוּ', בֶּן יִשְׂרָאֵל הוּא קְרִיבִין לְיָמָא, וְהוּא חֲמָאן לְיָמָא קְמִייהוּ. אֲזִיל וְסַעִיר וּגְלָגְלוּהִי זְקָפִין לְעֵילָא, הוּא דְחִילִין. זְקָפוּ עֵינֵיהוּ וְחֲמוּ לְפָרְעָה וּלְמִשְׁרֵייתֶיהָ, וְאַבְנֵי גִירִין וּבִלְסִטְרָאִין, בְּדִין וְיִירָאוּ מֵאֵד. מַה עֲבָדוּ, וַיִּצְעֲקוּ בְּנֵי יִשְׂרָאֵל מֵאֵן גְּרִים הָאֵי דְקְרִיבוּ יִשְׂרָאֵל לְגַבֵּי אַבְרָהָם דְּלְעֵילָא, פְּרַעָה. הֲדָא הוּא דְכֶתִיב וּפְרַעָה הִקְרִיב וְהָא אֲתָמֵר.

68. וַיֹּאמֶר מֹשֶׁה אֶל הָעָם אֵל תִּירָאוּ הַתִּיצְבוּ וְרֹאוּ אֶת יְשׁוּעַת יי'. אָמַר רַבִּי שְׁמַעוֹן זְבָאָה חוֹלְקִיהוֹן דְּיִשְׂרָאֵל, דְּהָא רַעִיָא בְּמִשָּׁה אֲזִיל בְּגֻוִייהוּ. בְּתִיב וַיִּזְכּוֹר יְמֵי עוֹלָם מִשָּׁה עֲמוֹ. וַיִּזְכּוֹר יְמֵי עוֹלָם: דָּא קוֹדֶשָׁא בְּרִיךְ הוּא. מִשָּׁה עֲמוֹ: שְׁקִיל הוּא מִשָּׁה בְּכָל יִשְׂרָאֵל. וְאוֹלִיפְנָא מֵהָא, כִּי רַעִיָא דְעֵמָא הוּא מִמֶּשׁ עֲמָא בְּלָהוּ, אִי אִיהוּ זְכִי, עֲמָא בְּלָהוּ זְכָאן. וְאִי אִיהוּ לֹא זְכִי, עֲמָא בְּלָהוּ לֹא זְכָאן וְאַתְעֲנִשׁוּ בְּגִינִיהָ, וְהָא אוֹקְמוּהָ.

69. הַתִּיצְבוּ וְרֹאוּ, לִית לָכוּ לְאַגָּחָא קְרָבָא, דְּהָא קוֹדֶשָׁא בְּרִיךְ הוּא, יְגִיחַ קְרָבָא בְּגִינִיכוֹן, כִּמָּה דְאֵת אָמַר, יי' יִלְחֶם לָכֶם וְאַתֶּם תַּחְרִישׁוּן. תָּא חֲזִי, הֵהוּא לִילִיא, בְּנֵשׁ קוֹדֶשָׁא בְּרִיךְ הוּא לְפִמְלִיא דִּילִיָּה, וְדָאִין דִּינִיָּהוּ דְּיִשְׂרָאֵל, וְאַלְמֵלָא דְאֶקְדִּימוּ אַבְהָן עֲלִיָּהוּ דְּיִשְׂרָאֵל, לֹא אֲשַׁתְּזִיבוּ מִן דִּינָא. רַבִּי יְהוּדָה אָמַר, זְכוּתָא דִּיעֲקֹב אֲגִין עֲלִיָּהוּ דְּיִשְׂרָאֵל, הֵה"ד לֹלִי וַי' שְׁהִיָּה לָנוּ וַיֹּאמֶר נָא יִשְׂרָאֵל, יִשְׂרָאֵל סָבָא.

7. "Hashem shall fight for you, and you shall hold your peace"

Rabbi Aba says that one who observes the Sabbath is as though he observed the whole Torah, as the Sabbath is the delight of everything. One should invite the Sabbath in, like a guest. On the Sabbath secular speech is forbidden because it stimulates secular things above, and the Sabbath becomes blemished. When Pharaoh was coming to do battle with Yisrael, "Hashem shall fight for you, and you shall hold your peace"; this meant that the arousal took place from above - the children of Yisrael did not need to arouse anything from below. Rabbi Yosi wonders why if Hashem is always a connotation of Mercy, there seemed to be no mercy in the act of drowning the Egyptians. Rabbi Yehuda quotes Rabbi Shimon as saying that the Judgment had been tempered with Mercy since God had desired their honor that they be buried in the ground, and He had stretched out his hand so the earth would accept them. If Yisrael had aroused from below, Judgment would not have been executed with Mercy. Even though Hashem does Judgment, He is still compassionate for His creations.

70. "Hashem shall fight for you, and you shall hold your peace" (Shemot 14:14). Rabbi Aba opened the discussion, saying: "If you restrain your foot because of the Shabbat, from pursuing your business on My Holy Day" (Yeshayah 58:13). Fortunate are Yisrael that the Holy One, blessed be He, desires them and wishes to join with them more than all the nations of the world. Because of His love for them, He brought them close to Him and gave them the Torah and the Shabbat, which is holier than all the other days. And IN IT is rest from everything, and the joy of everyone. Shabbat is equal to the entire Torah, and one who observes the Shabbat is as though he observed the whole Torah.

71. "And call the Shabbat a delight" (Ibid.). NAMELY, delight of all, delight of the soul and the body, delight of those above and those below. "And call the Shabbat." HE ASKS: What does "call" mean? HE ANSWERS: ITS MEANING IS that he should invite it, as is written: "holy gatherings (lit. 'callings of holiness')" (Vayikra 23:4), which means invited FROM THE HOLINESS, as when inviting a guest to his home. And, "And call the Shabbat a delight," is that you should call and invite it as you invite a guest with a set table, with a house which is in order as it should be, with proper food and drink, more than on the other days. "And call the Shabbat," meaning beforehand, THAT YOU SHOULD ADD FROM THE WEEKDAY TO THE HOLY. "The holy day of Hashem, Honorable" (Ibid.) is Yom Kippur (Day of Atonement), and they are two that are one, BECAUSE YOM KIPPUR AND SHABBAT ARE ONE. THEREFORE, IT SAYS IMMEDIATELY FOLLOWING THEM, "And you shall honor it, not doing your own ways" in the singular, as we explained.

72. "Nor pursuing your own business, nor speaking of vain matters" (Yeshayah 58:13). And it is explained THAT YOUR SPEECH OF SHABBAT SHOULD NOT BE LIKE YOUR SPEECH OF WEEKDAY. Because that talk, SECULAR SPEECH THAT IS SPOKEN ON SHABBAT, rises and stimulates secular things above. AND THE SHABBAT BECOMES BLEMISHED. One who invites a guest should strive to please him, and not someone else.

73. Come and behold: that word that comes from the mouth of a person rises and stimulates an awakening above, either for good or for evil. And whoever dwells in the delight of Shabbat is forbidden to stir to secular subjects, because he causes a blemish on the Holy Day. One who participates in the celebration of a king is not permitted to forsake the king and deal with someone else.

74. Every day, it is necessary to perform an action to awaken FROM BELOW of what must be awakened. BUT on Shabbat, it is necessary to awaken ONLY in the words of the Name and the Holiness of the day, and not in any other thing. FOR AN AWAKENING FROM BELOW IS NOT NECESSARY ON SHABBAT.

70. יי' ילחם לכם ואתם תחרישון. רבי אבא פתח, אם תשיב משבת רגליך עשות חפצך ביום קדשי. זכאין אינון ישראל, דקודשא בריך הוא אתרעי בהון, לאתדבקא בהו, מכל שאר עמין דעלמא, ומגו רחימותא דלהון, קריב לון לגביה, ויהב לון אורייתא, ויהב לון שבת, דאיהו קדישא מכל שאר יומין, ונייחא מכלא, וחדוה דכלא, ושקיל שבת, לקבל אורייתא כלא, ומאן דנטיר שבת, באילו נטיר אורייתא כלא.

71. וקראת לשבת עונג, עונגא דכלא, עונגא דנפשא וגופא עונגא דעלאין ותתאין. וקראת לשבת, מאי וקראת. דיזמין ליה. כד"א, מקראי קדש, כלומר, זמינין, כמה דיזמין אושפיזא לבייתיה. וע"ד וקראת לשבת ענג, דיזמין ליה, כמה דיזמנין אושפיזא, בפתורא מתקנא, בביתא מתקנא בדקא יאות, במיכלא ובמשתא בדקא יאות, יתיר על שאר יומין. וקראת לשבת מבעוד יום. לקדוש יי' מכוויד: דא יום כפורים. תרי דאינון חר. וכברתו מעשות דרכיך, כמה דאוקימנא.

72. ממצוא חפצך ודבר דבר, והא אתמר, בגין דההיא מלה סלקא, ואתער מלה דחול לעילא. מאן דיזמין אושפיזא, ביה בעי לאשתדלא, ולא באחרא.

73. תא חזי ההוא מלה דנפיק מפומיה דבר נש, סלקא ואתער אתערותא לעילא, אי לטב, אי לביש. ומאן דיתיב בעונגא דשבתא, אסיר ליה לאתערא מלה דחול, דהא פגים פגיו ביומא קדישא. מאן דיתיב בהילולא דמלכא, לא יתחזי למשבק למלכא, ויתעסק באחרא.

74. ובכל יומא בעי לאחזאה עובדא, ולא אתערא אתערותא ממה דאצטריך. ובשבת, במלי דשמיא, ובקדושה דיומא בעי לאתערא, ולא במלה אחרא.

75. Come and behold: when Pharaoh approached to do battle with Yisrael, the Holy One, blessed be He, did not want Yisrael to awaken from below at all, because the Patriarchs preceded and caused this awakening from above. And their merit stood before Him. The Holy One, blessed be He, did not want Yisrael to arouse from below at all. This is the meaning of, "Hashem shall fight for you, and you shall hold your peace." Assuredly, you shall hold your peace, and do not arouse what is not needed by you. THE REASON IS MENTIONED LATER, and here the Holy Name is included in imprinted letters, YUD HEI VAV HEI, WHICH INDICATE MERCY, FOR IT SAYS, "HASHEM SHALL FIGHT FOR YOU," EVEN THOUGH YUD HEI VAV HEI IS MERCY AND WAR IS JUDGMENT. The friends have already commented on this, AS IS DISCUSSED AHEAD OF US.

76. Rabbi Yosi and Rabbi Yehuda were traveling on the road. Rabbi Yosi said to Rabbi Yehuda: Most certainly, we have learned that Hashem is always a connotation of Mercy, and even though He carries out wars and executes Judgment, that Judgment is with Mercy. Yet here we saw that it is written: "Hashem shall fight for you," but no Mercy was visible at all in that Judgment, for it is written: "There remained not so much as one of them" (Shemot 14:28).

77. He said to him: This subject I heard from Rabbi Shimon, for he said that there was Judgment with Mercy even here, because the sea covered them over, they perished, and afterwards the sea ejected them. But the Holy One, blessed be He, desired their honor, that they should be buried in the ground. The earth did not want to accept them until the Holy One, blessed be He, stretched out His right hand to her, and she accepted them. This is the meaning of: "You stretched out Your right hand, the earth swallowed them" (Shemot 15:12). And because of this, this Judgment was tempered with Mercy.

78. For that reason, the Holy One, blessed be He, did not want the children of Yisrael to arouse anything in the world FROM BELOW. For if the children of Yisrael had aroused something FROM BELOW, the name of Mercy would not have been aroused, and Judgment would not have been executed with Mercy. This is what is written: "Hashem shall fight for you, and you shall hold your peace." You should not arouse anything, because the name of Mercy must be aroused upon them in order to do the Judgment with Mercy. Therefore, it is necessary not to make a blemish and arouse something else; NAMELY, JUDGMENT WITHOUT MERCY. AN AWAKENING FROM BELOW WOULD CAUSE THE ACTIVATION OF ONLY JUDGMENT.

79. He said to him: But it is written, "Then shall Hashem go out, and fight against those nations" (Zechariah 14:3). Was this Judgment with Mercy?! He said to him: Certainly, the Judgment was with Mercy because their death was not like the death of the other people of the world. Rather, the Holy One, blessed be He, had Mercy on them, so that their deaths should not be like those of the other people of the world. For they were slain gently, without pain, NAMELY, "HIS FLESH WAS CONSUMED AWAY WHILE HE STANDS UPON HIS FEET" (IBID. 12). Hence, the Judgment contained Mercy.

75. תָּא חֲזִי, הֵכָא כִּד אֲתַקְרִיב פְּרַעָה לְאַגָּחָא קִרְבָּא בְּהוּ בְּיִשְׂרָאֵל, בְּהָיָא זְמַנָּא, לֹא בְּעֵי קוּדְשָׁא בְּרִיךְ הוּא, דִּיתַעְרוּן יִשְׂרָאֵל אֲתַעְרוּתָא לְתַתָּא כָּלִל, דְּהָא אֲתַעְרוּתָא לְעִילָא הוּא, דְּהָא אֲבָהֵן אֲקָדִימוּ וְאֲתַעְרוּ אֲתַעְרוּתָא דָּא לְעִילָא, וְזָכוּתָא דְּלֵהוֹן קָאִים קָמִיָּה, וְלֹא בְּעָא קוּדְשָׁא בְּרִיךְ הוּא דִּישְׂרָאֵל יִתַּעְרוּן לְתַתָּא כָּלִל. הִדָּא הוּא דְּכִתְיִב יי' יִלְחֶם לָכֶם וְאַתֶּם תַּחֲרִישוּן. תַּחֲרִישוּן וְדָאִי, וְלֹא תַתַּעְרוּן מְלָה, דְּלֹא אֲצַטְרִיךְ לָכוּ, וְהֵכָא אֲתַכְּלִיל שְׂמָא קְדִישָׁא בְּאַתּוּן רְשִׁימִן, וְהָא אֲתַעְרוּ בֵּיהּ חֲבֵרִיָּא.

76. רַבִּי יוֹסִי וְרַבִּי יְהוּדָה הָווּ אֲזִילִי בְּאַרְחָא. אָמַר רַבִּי יוֹסִי לְרַבִּי יְהוּדָה, וְדָאִי תְּנִינָא, יי', בְּכָל אֲתַר רַחֲמִי, וְאַף עַל גַּב דְּאַגָּח קִרְבָּא, וְעֵבִיד דִּינָא, הֵהוּא דִּינָא בְּרַחֲמֵי הוּא. וְהֵכָא חֲמִינָא, דְּכִתְיִב יי' יִלְחֶם לָכֶם, וְלֹא אֲתַחֲזִי בְּהוּא דִּינָא רַחֲמִי כָּלִל, דְּהָא כְּתִיב לֹא נִשְׁאַר בָּהֶם עַד אַחַד.

77. אָמַר לֵיהּ, מְלָה דָּא שְׂמַעְנָא מִרַבִּי שְׂמַעוֹן דְּאָמַר, דְּאִפִּילוּ הֵכָא דִּינָא בְּרַחֲמֵי הוּא, דְּחָפָא עֲלֵיהוֹן יִמָּא וּמִיתוּ, וּלְכַתּוּר אִפִּיק לֹון יִמָּא, וְקוּדְשָׁא בְּרִיךְ הוּא בְּעָא בִּיקְרִיהוֹן, וְאֲתַקְבְּרוּ בְּאַרְעָא, וְלֹא בְּעָא אֲרַעָא לְקַבְּלָא לֹון, עַד דְּאֹשִׁיט לָהּ קוּדְשָׁא בְּרִיךְ הוּא יְמִינִיהּ, וְקַבִּילַת לֹון, הֵה"ד, נְטִית יְמִינֵךְ תְּבַלְעֶמוּ אֶרֶץ. וּבְגִין דָּא, הָאִי דִּינָא בְּרַחֲמֵי הוּא.

78. וְעַל דָּא, לֹא בְּעָא קוּדְשָׁא בְּרִיךְ הוּא דִּיתַעְרוּן יִשְׂרָאֵל מְלָה בְּעֵלְמָא, דָּאִי יִתַּעְרוּן יִשְׂרָאֵל מְלָה, לֹא יִתַּעְרוּן שְׂמָא דְּרַחֲמִי, וְלֹא יִתַּעְבִּיד דִּינָא בְּרַחֲמִי, הִדָּא הוּא דְּכִתְיִב יי' יִלְחֶם לָכֶם וְאַתֶּם תַּחֲרִישוּן, דְּלֹא תַתַּעְרוּן מִיָּדִי. דְּהָא שְׂמָא דְּרַחֲמֵי בְּעֵי לְאַתַּעְרָא עֲלֵיהוֹן, לְמַעַבְדִּי דִּינָא בְּרַחֲמִי. וְעַל דָּא בְּעֵי, דְּלֹא תַעֲבִדוּן פְּגִימוּ, וְתַתַּעְרוּן מְלָה אַחֲרָא.

79. אָמַר לֵיהּ, וְהָא כְּתִיב, וַיֵּצֵא יי' וְנִלְחֶם בַּגּוֹיִם הָהֶם. אִי הָכִי דָּא דִּינָא בְּרַחֲמֵי הוּא. אָמַר לֵיהּ, הָכִי הוּא וְדָאִי, דִּינָא הוּא בְּרַחֲמִי, דִּמּוּתָא דְּלֵהוֹן לֹא אֲשַׁתְּכַח בְּמוֹתָנָא דְּשָׂאֵר בְּנֵי עֵלְמָא, אֲלֵא חֶסַע עֲלֵיהוֹן קוּדְשָׁא בְּרִיךְ הוּא, דְּלֹא יְהוֹן בְּמוֹתָנָא דְּשָׂאֵר בְּנֵי עֵלְמָא, דְּקִטְּלוּ לֹון, אֲלֵא בְּנַחַת בְּלֹא צַעֲרָא, הָא דִּינָא בְּרַחֲמֵי אִיהוּ.

80. This Name always refers to Judgment with Mercy, except for one place, as written: "Hashem shall go forth like a mighty man..." (Yeshayah 42:13). HE ASKS: IS HASHEM ONLY like a mighty one, but not ACTUALLY mighty? HE SAYS: rather, He will change His garments and don other garments; THAT IS, HE WILL CHANGE HIS TRAIT OF MERCY AND DON THE GARMENT OF JUDGMENT. "Like a man of war" (Ibid.), shall He change his weapons FROM MERCY TO JUDGMENT. SO WE SEE THAT IN THIS PLACE, THE MERCY WAS CHANGED TO BECOME JUDGMENT.

81. And with all this, ONLY the Judgment is HERE more THAN MERCY, yet there is some Mercy here, as it is written, "like a mighty man," and not AN ACTUAL mighty man, WHO IS COMPLETELY JUDGMENT. "Like a man of war" (Ibid.), and not literally a man of war, WHO IS COMPLETELY JUDGMENT. Even though He does Judgment, He is still compassionate for His creations. And therefore, "Hashem shall fight for you," most certainly, "and you shall hold your peace," IN ORDER THAT YOU SHALL NOT AROUSE JUDGMENT ALONE, AS MENTIONED EARLIER. Blessed is the portion of Yisrael that the Holy One, blessed be He, has selected them for His portion and His legacy, as is written: "For the portion of Hashem is His people, Jacob is the lot of His inheritance" (Devarim 32:9).

8. "Why do you cry out to me"

Rabbi Yehuda speaks about Jonah crying out to Hashem out of the belly of the fish. Rabbi Elazar confirms his statement that the fish died while Jonah was still in its belly, and says that when Jonah prayed his prayer, God revived the fish and brought it out to the dry land where it vomited out Jonah. He returns to the subject of the splitting of the sea, telling us that God told the children of Yisrael to go forward and refrain from speaking, because this was not a time for prayer.

82. "And Hashem said to Moses, 'Why do you cry out to Me?'" (Shemot 14:15). This is explained in Sifra Detzni'uta ('the Hidden Book), and there is its secret. "And Hashem said to Moses..." Rabbi Yehuda opened the discussion, saying: "Then Jonah prayed to Hashem his Elohim out of the fish's belly" (Yonah 2:2). In, "Now Hashem had appointed a great fish" (Ibid. 1), "appointed" MEANS as you say, "And the king appointed them a daily provision" (Daniel 1:5), as well as, "Who has appointed your food" (Ibid. 10), WHICH IS A TERM OF GIVING A PORTION.

83. But this passage should have said, 'And Hashem appointed Jonah for the fish', for he was the portion that HASHEM sent to THE FISH. AND HE ANSWERS: Assuredly, this fish was a portion for Jonah, to guard him from all the other fish of the sea, and that he would be concealed in it. As soon as HASHEM brought him into the fish, Jonah saw in its belly the breadth of his entrails, WHICH WAS like a large chamber, and the two eyes of the fish were brightly illuminating, like the sun. There was a precious stone in its entrails that shown on for him, and he saw everything existing in the sea and in its depths.

84. And you may question the meaning of: "I cried to Hashem out of my distress (also: 'narrow') (Yonah 2:3)? It does not seem FROM THIS that he had very much space. HE ANSWERS: Rather, after this fish showed him all that there is in the sea and in the depths, it died. For it could not tolerate him for three days. Then it became 'narrow' for Jonah.

80. ובכל אֶתֶר, שָׁמָּה דָא, דִּינָא בְּרַחֲמֵי אֵיהּ, בְּרַחֲמֵי אֶתֶר חָד, דְּכִתִּיב יְיָ בְּגִבּוֹר יֵצֵא וְגו'. וְכִי בְּגִבּוֹר וְלֹא גִבּוֹר. אֲלֵא יִשְׁנֵי לְבוּשׁוֹ, וְיִלְבַּשׁ לְבוּשֵׁי אַחֲרָנִין. בְּאִישׁ מִלְחָמוֹת, יִשְׁנֵי זִינִיָּה.

81. וְעַם כָּל דָא, דִּינָא הוּא יִתִּיר, אֲבָל רַחֲמֵי בֵּיהּ, כְּמָה דְּכִתִּיב, בְּגִבּוֹר, וְלֹא גִבּוֹר. בְּאִישׁ מִלְחָמוֹת, וְלֹא אִישׁ מִלְחָמוֹת. דִּינָא אִף עַל גַּב דְּעֵבִיד דִּינָא, חָס עַל עוֹבְדֵי, וְעַל דָא, יְיָ יִלְחָם לָכֵם וְדָאֵי וְאַתֶּם תַּחְרִישׁוּן. זָבָא חוֹלְקֵהוֹן דִּישְׂרָאֵל, דְּקוֹדֶשׁא בְּרִיךְ הוּא בְּרִיר לֹון לְחוֹלְקִיהּ וְאַחֲסִנְתִּיהּ, דְּכִתִּיב בִּי חֵלֶק יְיָ עִמּוֹ יַעֲקֹב חֵבֶל נַחֲלָתוֹ.

82. וַיֹּאמֶר יְיָ אֶל מֹשֶׁה מַה תַּצַּעַק אֵלַי. מֶלֶךְ דָא הוּא אֹקְמוּהּ בְּסִפְרָא דְּצִנִּיעוּתָא, וְתַמְנָן הוּא רָזָא דִּילִיָּהּ, וַיֹּאמֶר יְיָ אֶל מֹשֶׁה. ר' יְהוּדָה פִּתַּח וְאָמַר, וַיִּתְּפַלֵּל יוֹנָה אֶל יְיָ אֱלֹהֵי מַמְעֵי הַדָּגָה, מַה בְּתִיב לְעִילָא, וַיִּמָּן יְיָ דָּג גָּדוֹל. וַיִּמָּן: כַּמֶּדָּא וַיִּמָּן לָהֶם הַמֶּלֶךְ דְּבֵר יוֹם בְּיוֹמוֹ. אֲשֶׁר מָנָה אֶת מַאֲכָלָם.

83. אֲבָל הָאֵי קָרָא הָכִי מַבְעֵי לִיָּהּ, וַיִּמָּן יְיָ אֶת יוֹנָה לְדָג, דְּהוּא מָנָה הוּא דְּמִשְׁדֵּר לִיָּהּ. אֲלֵא וְדָאֵי, הָהוּא דָּג הוּא הוּא מָנָה לִיָּוִנָה, לְנִטְרָא לִיָּהּ מִן שְׂאֵר נֹוֹנֵי יָמָא, וַיְהִי גָנִיז בְּגִיָּהּ. וְכִיּוֹן דְּאֵעֲלִיָּהּ בְּגִיָּהּ, חָמָא יוֹנָה בְּמַעוֹי, פּוֹתִיָא דְּאַתֵּר דְּמַעוֹי כְּמוֹ הֵיכְלָא בְּרַבָּא, וְתִרִין עֵינֵי דְּהוּא נֹוֹנָא, דְּנִהְרִין בְּשִׁמְשָׁא, וְאֲבָן טְבָא הוּא בְּמַעוֹי, דְּנִהְיָר לִיָּהּ, וְהוּא חָמֵי כָּל מַה דִּי בִּימָא וּבִתְהוֹמוֹי.

84. וְאֵי תִימָא, אֵי הָכִי, מַאי דְּכִתִּיב קָרָאתִי מִצְרָה לִי, הָא לֹא אַתְחִזִּי, דְּכָל הָאֵי רוּחָא הוּא לִיָּהּ. אֲלֵא וְדָאֵי, כִּיּוֹן דְּאַחֲמֵי לִיָּהּ הָהוּא נֹוֹנָא, כָּל מַה דִּי בִּימָא וּבִתְהוֹמוֹי, מִית, דְּלֹא נָכִיל תַּלְת יוֹמִין לְמַסְבָּל. בְּדִין עָקָת לִיָּהּ לִיָּוִנָה.

85. Rabbi Elazar said: When Jonah saw all that spaciousness, he rejoiced. The Holy One, blessed be He, said: And what do you need more, is it for this that I brought you here? What did THE HOLY ONE, BLESSED BE HE, do? He slew that fish and it died. All the other fish circled around the fish; one bit it from one side and another bit from another side. Then Jonah saw himself in distress. Immediately, "Jonah prayed to Hashem."

86. HE ASKS: First the verse refers to it as "dag" ('fish': masc.) and then it refers to it "dagah" ('fish': fem.). HE ANSWERS: IT IS BECAUSE IT HAD ALREADY DIED, AS IS WRITTEN: "And the fish (Heb. dagah) in the river died" (Shemot 7:21). Then it is written: "I cried to Hashem out of my distress," and it is not written 'I was in distress' or 'I dwelt in distress', but rather, "I cried" out of distress, as the fish of the sea distressed me. "Out of the belly of Sheol I cried" (Yonah 2:3), for it had died. It is not written: 'out of the belly of a living thing,' or 'out the belly of a fish,' but rather it was definitely dead, AND THEREFORE IT WAS CALLED 'SHEOL'.

87. As soon as he prayed his prayer, the Holy One, blessed be He, accepted it. He revived that fish and brought it out to the dry land before the eyes of everyone, as is written: "And Hashem spoke to the fish and it vomited out Jonah" (Yonah 2:11). They all saw the work of the Holy One, blessed be He.

88. It is written, "Then Jonah prayed to Hashem his Elohim from the fish's belly," MEANING THAT HE PRAYED to the place to which he was bound, THE ASPECT OF MALCHUT. This is understood from the words: "Hashem his Elohim." It is not written: 'Then he prayed to Hashem' and nothing more, but "Hashem his Elohim," WHICH ALLUDES TO THE ASPECT TO WHICH HE WAS BOUND. Here also, "And Hashem said to Moses, 'Why do you cry to Me?'" "...to Me," NAMELY, TO MY ASPECT, WHICH IS TIFERET, TO WHICH MOSES WAS CONNECTED. BUT RATHER IT WAS DEPENDENT UPON MAZAL AS IT IS WRITTEN THAT THE SPLITTING OF THE RED SEA IS DERIVED FROM MAZAL, THE SECRET OF THE HOLY DIKNA ('BEARD').

89. "Speak to the children of Yisrael, that they go forward" (Shemot 14:15), MEANING that they should go forward and refrain from speaking excessively, because now is not a time for prayer. HE ASKS: "That they go forward." To which place did He command them to go, seeing that they were camping by the sea? HE ANSWERS: It refers to the above, as it is written, "Why do you cry to Me?" WHICH MEANS TIFERET, AS MENTIONED EARLIER. They all stood in this place, IN TIFERET, FOR ALL THE CHILDREN OF YISRAEL WERE CONNECTED TO TIFERET. Therefore, he said, "that they go forward," that the children of Yisrael should go forth FROM TIFERET, AND COME AND CONNECT WITH MAZAL. WHICH IS DIKNA ('BEARD'), AS MENTIONED. For now is not the time FOR TIFERET, BUT RATHER THE MATTER DEPENDS UPON MAZAL, AS MENTIONED BEFORE.

9. "But lift up your rod"

Rabbi Elazar says that the rod, whether it is called 'the rod of Moses' or 'the rod of Elohim', is for the purpose of rekindling the aspect of Gvurah. Rabbi Shimon clarifies that since water emerges from the side of Gvurah, "lift up your rod" is to dry up the water, and "stretch out your hand" is to return the water and spill it over the Egyptians.

85. דָּאָמַר רַבִּי אֶלְעָזָר, בֵּינוֹן דְּחֻמָּא יוֹנָה כֹּל הָהוּא רְוּחָא, הוּהּ חֲדַי. אָמַר קוּדְשָׁא בְּרִיךְ הוּא, וּמָה תִּבְעֵי יַתִּיר, לָהּ אֶעֱלֵנָא לָךְ הַכָּא. מָה עֵבֶד, קִטְל לָהּ הוּא נֹנָא וּמִית, וְכָל שָׂאֵר גּוּנֵי יַמָּא, הוּוּ סַחְרֵי סַחְרֵינָה דִּהְהוּא נֹנָא, דָּא נִשְׁיךְ לִיה מֵהַאי גִיסָא, וְדָא נִשְׁיךְ לִיה מֵהַאי גִיסָא. בְּדִין חֻמָּא יוֹנָה גְּרַמּוּי בְּעֵקוּ, מִיַּד וַיִּתְפַּלֵּל יוֹנָה אֶל יי'.

86. בְּקִדְמִיתָא דָּג, וְהִשְׁתָּא דָּגָה. כַּד"א, וְהִדְגָּה אֲשֶׁר בִּיאֹר מֵתָה. וּכְדִין בְּתִיב, קִרְאתִי מִצָּרָה לִי. וְלֹא בְּתִיב הָיִיתִי בִּצָּרָה, אוֹ יִשְׁבַּתִּי בִּצָּרָה, אֲלֹא קִרְאתִי, מֵהָהוּא עָקוּ דְּעֻאקִין לִי גּוּנֵי יַמָּא. מִבְּטָן שְׂאוּל שְׁוַעְתִּי, דִּהָא מִית. וְלֹא בְּתִיב מִבְּטָן חֵי, אוֹ מִבְּטָן דָּג, אֲלֹא דִּוְדָּאֵי הוּהּ מִית.

87. בֵּינוֹן דְּצִלֵי צְלוּתִיה, קְבִיל לִיה קוּדְשָׁא בְּרִיךְ הוּא, וְאַחֲוִיָּה לִיה לְהַאי נֹנָא, וְאַפִּיק לִיה לִיבְשִׁתָּא לְעִינֵיהוֹן דְּכָלָא. דְּכְתִיב, וַיֹּאמֶר יי' לְדָג וַיִּקָּא אֶת יוֹנָה. וְחֻמוֹ כְּלָהוּ, עֲבִידְתָּא דְּקוּדְשָׁא בְּרִיךְ הוּא.

88. מָה בְּתִיב, וַיִּתְפַּלֵּל יוֹנָה אֶל יי' אֱלֹהֵיו מִמַּעַי הַדְּגָה, לֵאמֹר דִּהּוּה קִשְׁיֹר בֵּיה, מִשְׁמַע דְּכְתִיב יי' אֱלֹהֵיו, וְלֹא בְּתִיב וַיִּתְפַּלֵּל אֶל יי' וְלֹא יַתִּיר, אֲלֹא יי' אֱלֹהֵיו. אוֹף הַכָּא, וַיֹּאמֶר יי' אֶל מֹשֶׁה מָה תִּצְעַק אֵלַי. אֱלֹי דִּיּוּקָא.

89. דִּבֵּר אֶל בְּנֵי יִשְׂרָאֵל וַיִּסְעוּ. וַיִּסְעוּ מִלֹּאסָגָה מְלִין, לֹא עִידְנָא דְּצִלוּתָא הִשְׁתָּא. וַיִּסְעוּ, וְכִי לֹאן אַתָּר פֶּקֶד לֹון דִּינְטִלוֹן, דִּהָא עַל יַמָּא הוּוּ שְׂרָאן. אֲלֹא אַהֲדָר לְעִילָא, דְּכְתִיב מָה תִּצְעַק אֵלַי, דִּהָא כְּלָהוּ בְּאַתָּר דָּא קִיּוּמִי. וְע"ד וַיִּסְעוּ, וַיִּנְטְלוּן מִן דָּא, דִּלָּאו עֲדָנָא הוּא.

90. "But lift up your rod" (Shemot 14:16). Lift up your rod, upon which is etched the Holy Name, and stretch your hand to the side of the Holy Name. As soon as the waters see the Holy Name, they will flee from it. Therefore, stretch your hand to one side OF THE ROD, because the other sides of the rod will be necessary for other matters, NAMELY, TO HIT THE ROCK.

91. Rabbi Elazar said: I see that sometimes this rod is called 'the rod of Elohim' and sometimes it is called 'the rod of Moses'. Rabbi Shimon said: In the book of Rabbi Hamnuna Saba (the elder), he says that it is all one, whether it says 'THE ROD of the Holy One, blessed be He', or 'THE ROD of Moses'. The purpose of this rod is to rekindle the aspect of Gvurah. Therefore, THE VERSE SAYS, "Stretch out your hand," WHICH MEANS the left hand, which is at the side of Gvurah.

92. Rabbi Shimon said: Woe to those who do not see and do not look at the Torah. The Torah calls before them daily but they do not pay attention. Come and behold: water rises in the world and water emerges from the side of Gvurah. But now the Holy One, blessed be He, wanted to dry up the water. Thus, why DOES THE VERSE SAY, "And stretch out your hand," which is the left hand, NAMELY GVURAH?

93. HE ANSWERS: Rather, "lift up your rod," is to dry up the water, and "stretch out your hand," is to return the water, to activate the side of Gvurah and to turn the water on Egypt. Therefore, there are two things here, for it is written: "Lift up your rod, and stretch out your hand over the sea, and divide it." ONE ELEMENT IS TO DRY OUT THE WATER, AND THE OTHER IS TO TURN THE WATER OVER EGYPT.

94. HE ASKS: HOW WAS IT POSSIBLE TO DRY THE LAND IN THE MIDST OF THE SEA, for there were pits IN IT? HE ANSWERS: THE Holy One, blessed be He, performed a miracle within a miracle, as is written: "And the depths were congealed in the heart of the sea" (Shemot 15:8). They were walking on the dry ground within the sea. This is what is written: "And the children of Yisrael went into the midst of the sea on the dry ground" (Shemot 14:22).

90. וְאַתָּה הָרִם אֶת מִטְּךָ וּגּו'. הָרִם אֶת מִטְּךָ, דִּי בִיּה רָשִׁים שְׁמָא קְדִישָׁא, אֲרַבִּין יָדְךָ בְּסִטְרָא דְשְׁמָא קְדִישָׁא, וְכִיוֹן דִּיחֻמוֹן מִיָּא שְׁמָא קְדִישָׁא, יַעֲרְקוֹן מִנִּיהּ. וְעַל דָּא, וְנִטָּה אֶת יָדְךָ, לְסִטְרָא חֲדָא, דְּסִטְרִין אַחֲרָנִין דִּיהוּא מָטָה, אֲצִטְרִיךְ לִיה לְמַלִּין אַחֲרָנִין.

91. אָמַר רַבִּי אֱלֶעָזָר, חֲמִינָא, דְּזֻמְנִין אֲתַקְרִי הָאִי מָטָה, מָטָה הָאֱלֹהִים, וְלִזְמָנִין אֲתַקְרִי מָטָה דְּמֹשֶׁה. אָמַר ר' שְׁמַעוֹן בְּסִפְרָא דְּרַב הַמְּנוּנָא סָבָא, שְׁפִיר קָאֻמַּר, דְּכָלְהוּ חַד, בֵּין תִּימָא דְּקוּדְשָׁא בְּרִיךְ הוּא, וּבֵין תִּימָא דְּמֹשֶׁה, וְהָאִי מָטָה, לְאַתְעָרָא סִטְרָא דְּגִבּוּרָה. וְעַל דָּא, וְנִטָּה אֶת יָדְךָ, יָדָא דְּשְׁמָאֲלָא, דְּאִיהוּ בְּסִטְרָא דְּגִבּוּרָה.

92. אָמַר רַבִּי שְׁמַעוֹן, וּוִי לֹאִינוֹן דְּלֹא חֲמָאן, וְלֹא מִסְתַּבְּלִין בְּאוֹרֵייתָא, וְאוֹרֵייתָא קֹאֲרִי קְמִייהוּ בְּכָל יוֹמָא, וְלֹא מְשִׁיחִין. תָּא חֲזִי, בְּסִטְרָא דְּגִבּוּרָה מִתְעָרִי מִיָּא בְּעֻלְמָא, וְנִפְקִי מִיָּא, וְהִשְׁתָּא בְּעִי קוּדְשָׁא בְּרִיךְ הוּא לְנִגְבָּא מִיָּא, אֲמָאִי וְנִטָּה אֶת יָדְךָ, דְּאִיהוּ שְׁמָאֲלָא.

93. אֵלָא הָרִם אֶת מִטְּךָ, לְנִגְבָּא מִיָּא. וְנִטָּה אֶת יָדְךָ, לְאַתְבָּא מִיָּא, לְאַתְעָרָא סִטְרָא דְּגִבּוּרָה, וְלַאֲתַבָּא מִיָּא עַל מִצְרַיִם. וּבְגִין כֵּן, תְּרִין מַלִּין הָכָא, דְּכַתִּיב הָרִם אֶת מִטְּךָ, וְנִטָּה אֶת יָדְךָ עַל הַיָּם וּבִקְעָהוּ.

94. וְהָא תְּהוּמֵי הָווּ. אֵלָא קוּדְשָׁא בְּרִיךְ הוּא, עָבִיד נִיטָא גּוּ נִיטָא, כְּדִ"א קָפְאוּ תְּהוּמוֹת בְּלֵב יָם. וְהוּא אֲזִלִּין בִּיבְשָׁתָא בְּגוּ יָמָא, הֵה"ד וַיִּבְאוּ בְּנֵי יִשְׂרָאֵל בְּתוֹךְ הַיָּם בִּיבֻשָּׁה.

10. "And He took off their chariot wheels"

Rabbi Shimon opens with "And He took off their chariot wheels," and, "Now as I beheld the living creatures, behold one wheel upon the earth by the living creatures." He tells us that The Holy One, blessed be He establishes His dominion through the Patriarchs. Jacob is attached to the Tree of Life, which never has any death in it, so God made him the chosen among the Patriarchs. The thrust of this whole section is that when the Holy One, blessed be He wants to remove someone from power on this earth, He first removes their dominion above. We read about the legions of above with all the Chariots entwined together and under the command of the highest holy beast. They all go and swim in the great sea, where the waves are judgments. Rabbi Yitzchak tells us that when the children of Yisrael approached the Red Sea, the Holy One, blessed be He called the minister who was appointed over the sea and told him that it was time to fulfill the condition that had been made when the sea was first created, that it should split before His children when the time came. And the reason that the Egyptians were killed by the sea was that the upper sea aroused against them. The minister over Egypt had oppressed the Congregation of Yisrael with enslavement, so he was broken first, and then all the kingdoms below were broken.

95. "And He took off their chariot wheels" (Shemot 14:25). Rabbi Shimon opened the discussion with the verse: "Now as I beheld the living creatures, behold one wheel upon the earth by the living creatures" (Yechezkel 1:15). This passage has been explained, and we studied it. Yet come and behold: the Holy One, blessed be He, shows His dominion in every way, and His dominion will not depart forever and ever.

96. And He establishes His dominion through the Patriarchs. He took Abraham and maintained the world through him, as written: "These are the generations of the heavens and earth when they were created (Heb. behibar'am)" (Beresheet 2:4). And they explained it. DO NOT READ IT AS "BEHIBAR'AM" BUT RATHER "BEABRAHAM" ('IN ABRAHAM') FOR HEAVEN AND EARTH HAD BEEN MAINTAINED THROUGH HIM. He took Isaac and planted the world through him so it should exist always. This is what is written: "And My Covenant will I establish with Isaac" (Beresheet 17:21). He took Jacob and placed him before Him, and was delighted with him and glorified Himself with him. This is what is written, "Yisrael, in whom I will be glorified" (Yeshayah 49:3).

97. Come and behold: Jacob is attached to the Tree of Life, which never has any death in it, for all the living are established and perfected in this tree that gives life to all that grasp on to it. Therefore, Jacob did not die. And when did he die? It occurred when it was written: "He gathered up his feet into the bed" (Beresheet 49:33). "The bed" is as you say, "Behold it is his litter, that of Solomon" (Shir Hashirim 2:7), WHICH IS MALCHUT. About this bed, it is written: "Her feet go down to death" (Mishlei 5:5). Therefore, it is written: "He gathered up his feet into the bed," and then, "and he expired and was gathered unto his people." BUT AS LONG AS HE HELD ON TO THE TREE OF LIFE, WHICH IS ZEIR ANPIN, HE DID NOT DIE BECAUSE DEATH IS ONLY FROM THE ASPECT OF MALCHUT, AS EXPLAINED. Then the Holy One, blessed be He, made Jacob the chosen among the Patriarchs. This is what is written: "Jacob whom I have chosen" (Yeshayah 41:8).

98. Come and behold: see all the legions of above THAT ARE DRAWN FROM THE FOUR COMPANIES OF THE SHECHINAH, WHICH ARE THE WHEELS. All the Chariots are entwined with each other, levels with levels. The upper and the lower EVOLVE, THE ONE FROM THE OTHER, AND COMBINE, THE ONE WITH THE OTHER. And there is a holy living creature over them, WHICH IS THE NUKVA. FOR THERE ARE FOUR LIVING CREATURES, AS MENTIONED, AND THE NUKVA IS THE FOURTH. All the multitude hosts and the legions travel under her command. They travel and camp according to her instructions, FOR ALL THE CHARIOTS AND THE LIVING CREATURES AND THE WHEELS POSSESS ONLY WHAT THEY RECEIVE FROM THIS HIGHEST HOLY LIVING CREATURE.

99. This is the living creature that all the other living creatures hold on to. And from her evolved many other living creatures upon living creatures, MEANING THAT MANY LIVING CREATURES EVOLVED ONE FROM ANOTHER, and levels combined with levels. All those of above and of below go and swim in the sea, WHICH IS THE NUKVA, FOR THOSE OF ABOVE ARE INCLUDED IN HER, THEY GIVE FORTH INFLUENCE TO HER. AND THE LOWER ARE INCLUDED IN HER AND RECEIVE FROM HER. This is what is written: "So is this great and wide sea, wherein are creeping things innumerable" (Tehilim 104:25).

95. וַיִּסַּר אֶת אוֹפָן מִרְכָּבוֹתָיו. ר"ש פֶּתַח, וְאַרְאֵי הַחַיּוֹת וְהִנֵּה אוֹפָן אֶחָד בְּאַרְץ אֶצֶל הַחַיּוֹת. הָאֵי קָרָא אוֹקְמוּהָ וְאַתְמָר, אֲבָל ת"ח, קוֹדֶשׁא בְּרִיךְ הוּא בְּכוֹלָא אֲתַחְזִי שְׁלֹטְנוּתָא דִּילִיָּה, וְשְׁלֹטְנִיה דֵּי לֹא תַעֲדִי לַעֲלָם וּלְעַלְמֵי עֲלָמִין.

96. וְעֵבִיד שׁוֹלְטְנוּתָא בְּאַבְהָן, נָטַל לְאַבְרָהָם, וְקִיָּים בִּיהַ עֲלָמָא, דְּכַתִּיב אֵלֶּה תּוֹלְדוֹת הַשָּׁמַיִם וְהָאָרֶץ בְּהַבְרָאָם, וְאוֹקְמוּהָ. נָטַל יִצְחָק, וְשִׁתִּיל בִּיהַ עֲלָמָא, דְּאִיְהוּ קִיָּים לְעַלְמִין, הֵה"ד וְאֵת בְּרִיתִי אֲקִים אֵת יִצְחָק. נָטַל יַעֲקֹב, וְאוֹתִבִּיהַ קִמְיָה, וְאַשְׁתַּעֲשַׁע בְּהַדְרִיהַ, וְאַתְפָּאֵר בִּיהַ, הֵה"ד יִשְׂרָאֵל אֲשֶׁר בְּךָ אֲתַפָּאֵר.

97. וְת"ח, יַעֲקֹב אֶחִיד בְּאִילָנָא דְחַיִּי, דְּלִית בִּיהַ מוֹתָא לְעַלְמִין, דְּכָל חַיִּין בְּהֵוָּא אִילָנָא אֲשֶׁתְּכַלְלֻהּ, וְיִהְיֶה חַיִּין לְכָל אֵינוֹן דְּאֶחִידֵן בִּיהַ. וּבג"כ, יַעֲקֹב לֹא מִית. וְאִימַתִּי מִית, בְּשַׁעֲתָא דְּכַתִּיב וַיֹּאסֹף רַגְלָיו אֶל הַמָּטָה. הַמָּטָה. כִּד"א הִנֵּה מָטָהוּ שְׁלֹשְׁמָה, בְּגִין דְּבִהָאֵי מָטָה כְּתִיב, רַגְלֵיהַ יוֹרְדוֹת מוֹת, וּבג"כ וַיֹּאסֹף רַגְלָיו אֶל הַמָּטָה כְּתִיב, כְּדִין וַיָּגוּעַ וַיֹּאסֹף אֶל עַמּוּיוֹ. וְעֵבֵד קוֹדֶשׁא בְּרִיךְ הוּא לְיַעֲקֹב שְׁלִימוֹ דְּאַבְהָן, הֵה"ד יַעֲקֹב אֲשֶׁר בְּחֵרְתִּיךְ.

98. ת"ח, כָּל מִשְׁרִיין דְּלַעֲיֹלָא, וְכָל אֵינוֹן רְתִיבִין, כְּלָהוּ אֶחִידֵן אֵלִין בְּאֵלִין, דְּרִגִּין בְּרִגִּין, אֵלִין עֲלָאִין וְאֵלִין תַּתָּאִין. וְחִיּוֹתָא קְדִישָׁא עֲלִיּוּהוּ, וְכָלֵהוּ אוֹכְלוֹסִין וּמִשְׁרִיין, כְּלָהוּ נְטִלִין תַּחוֹת יְדֵהָ, עַל מִימְרָהָ נְטִלִין, וְעַל מִימְרָהָ שְׂרָאן.

99. וְדָא הוּא חִיּוֹתָא, דְּכָל שְׂאָר חִיּוֹתָא, אֶחִידֵן בֶּהּ וְאַשְׁתַּלְשְׁלוּ בְּגִינָה כַּמָּה חִיּוֹן לְחִיּוֹן. וְאַתְאֶחֶדֵן דְּרִגִּין בְּרִגִּין, וְכָלֵהוּ עֲלָאִין וְתַתָּאִין אֲזִלִּין וְשִׂאטִּין בִּימָא, הֵה"ד זֶה הַיָּם גָּדוֹל וְרָחֵב יָדִים שָׁם רִמְשׁ וְאֵין מִסְפָּר וְגו'.

100. When the sea raises its waves, WHICH ARE JUDGMENTS, all the ships go up and down, MEANING THEY GO UP UNTO THE HEAVENS AND DOWN TO THE DEPTHS. It is stormy and a strong wind blows over it powerfully. And the fish of the sea are scattered to every side, these to east and these to west, these to north and these to south. THESE FISH OF THE SEA see a sign on all the people of the world BECAUSE OF THEIR SIN, and they take them and swallow them in caves in the ground.

101. None of the ships move from their places, or go up or down, except when the one leader of the sea arrives and knows how to settle and appease the stormy wind of the sea. As soon as he rises over the sea, it rests from its rage and becomes placid. Then all the ships continue on their straight course and do not turn right or left. This is what is written: "There go the ships: this is the Livyatan, whom you have made to play therein" (Ibid. 26). "This" is exact, WHICH IS THE SECRET OF YESOD OF ZEIR ANPIN THAT IS CALLED 'THIS' (MASC.), WHICH IS THE SECRET OF THE CENTRAL COLUMN. All the fish of the sea gather to their place and all the animals rejoice with them, and the animals of the supernal field rejoice. This is what is written: "Where all the wild beasts play" (Iyov 40:20).

102. Come and behold: as it is above, IN CHESED, GVURAH, AND TIFERET OF ZEIR ANPIN, so is it below, IN NETZACH, HOD, AND YESOD OF ZEIR ANPIN. And what is below is also in the Lower Sea, WHICH IS MALCHUT. ANOTHER VERSION: as it is above, IN CHESED, GVURAH, AND TIFERET OF ZEIR ANPIN, so it is in the supernal sea, WHICH IS BINAH, and as it is in the higher above, so it is down below, IN NETZACH, HOD, AND YESOD OF ZEIR ANPIN. Whatever is down below is in the Lower Sea, WHICH IS MALCHUT.

103. I have already commented to the friends about the body of that SUPERNAL sea, WHICH IS BINAH. The length and breadth OF IT, the head and arms and the body are all as they should, and each is called by its name. Similarly, below in the Lower Sea, WHICH IS MALCHUT, there is also the head of the sea, the arms of the sea, and the body of the sea.

104. It is written: "Zvulun shall dwell at the shore of the seas" (Beresheet 49:13). HE ASKS: But there was only one sea in his Heritage, WHY DOES IT SAY "AT THE SHORE OF THE SEAS"? HE ANSWERS: But what does "the shore of the seas" mean, for the comrades certainly explained it in accordance with the supernal secret. "And his border shall be at Tzidon" (Ibid.), is as it is written: "That came out of the loins (also thigh) of Jacob" (Shemot 1:5), for Zvulun was the right thigh of the body, WHICH IS NETZACH. AND THEREFORE THE TORAH VERSE SAYS, "AND HIS BORDER (ALSO: 'THIGH')." The Sea of Galilee was in his inheritance, and from here the purple fish is available for the purple dye.

100. וְכֵן סִלִּיק יָמָא גִלְגְּלוּי, כִּלְהוּ אַרְבִּין סִלְקִין נִחְתִּין, וְזַעַמָּא אֲשַׁתְּכַח, וְרוּחָא תִקִּיפָא אֲזֵלָא עֲלֵיהּ בְּתִקְיָמוֹ. וְנוּגִי יָמָא מִתְבַּדְרִין לְכָל סֵטֶר, אֵלִין לְמִזְרַח, וְאֵלִין לְמַעַרְב, אֵלִין לְצַפּוֹן, וְאֵלִין לְדֶרֶם. וְכָל אֵינוֹן בְּנֵי עֲלָמָא, דְּחֻמָּאן רְשִׁימָא עֲלֵיהּ, נִטְלִין לֹון, וּבִלְעִין לֹון בְּקַפְטִירֵי עִפְרָא.

101. וְכָל אַרְבִּין לֹא נִטְלִין מֵאֲתֵרֵיהּ, וְלֹא סִלְקִין וְנִחְתִּין, בְּרִ מֵהֵוּא שְׁעָתָא, דְּאֲתִי חַד דְּבָרָא בִּימָא, וְיָדַע לֹא־שְׁלָמָא רוּחָא דְּזַעַמָּא דִּימָא, בִּיּוֹן דְּסִלִּיק דָּא עֲלֵיהּ דִּימָא, שְׂכִיךְ מְרוּגְזָא, וְנִיחָא אֲשַׁתְּכַח, וּבְדִין כִּלְהוּ אַרְבִּין אֲזֵלִין בְּאַרְחַ מִישֵׁר, וְלֹא סֵטָאן לִימִינָא וּשְׂמָאלָא, הֵה־ר, שֵׁם אֲנִיּוֹת יִהְיֶכּוֹן לְוִיתָן זֶה יִצְרֵת לְשַׁחֵק בּוֹ. זֶה דִּיִּיקָא. וְכָל נוּגִי יָמָא מִתְכַּנְשִׁין לְאֲתֵרֵיהּ. וְכָל אֵינוֹן חִיוּן חֵדָאן עֲלֵהּ, וְחִיוּן חֻקְלָא עֲלָהּ חֵדָאן, הֵה־ר וְכָל חַיַּת הַשָּׂדֶה יִשְׁחָקוּ שָׁם.

102. ת"ח, בְּגִוּוֹנָא דְּלַעִילָא, אֵית לְתַתָּא. בְּגִוּוֹנָא דְּלַתַתָּא, אֵית בִּימָא. בְּגִוּוֹנָא דְּלַעִילָא, אֵית לַעִילָא בִּימָא עֲלָהּ. בְּגִוּוֹנָא דְּלַעִילָא אֵית לְתַתָּא. בְּגִוּוֹנָא דְּלַתַתָּא, אֵית בִּימָא תַתָּא.

103. גּוּפָא דִּיהֵוּא יָמָא, הָא אֲתַעֲרָנָא לְחִבְרָנָא, אֹרְכָא וּפּוֹתִינָא, רִישָׁא וּדְרָעִין וּגּוּפָא, כִּלְא כְּמָה דְּאַצְטְרִיךְ, וְכִלְא בְּשִׁמְיָה אֲתַקְרִי. וּבְגִוּוֹנָא דָּא לְתַתָּא לִימָא דְּלַתַתָּא, הִבִּי נָמִי רִישָׁא דִּימָא, וּדְרוּעִין דִּימָא, וּגּוּפָא דִּימָא.

104. כְּתִיב זְבוּלוֹן לְחוּף יָמִים יִשְׁכּוֹן. וְהָא יָמָא חַד הוּא בְּעַרְבִיָּה אֵלָא מֵאֵי לְחוּף יָמִים, וְדָאֵי אֹקְמוּהָ חִבְרָיָא בְּרָזָא עֲלָהּ. וְיִרְכְּתוּ עַל צִידוֹן, כִּד"א יוֹצְאֵי יָרֵךְ יַעֲקֹב. זְבוּלוֹן שׁוֹקֵא דִּימִינָא דְּגּוּפָא הוּא, וְיָם כְּנֶרֶת הוּא בְּעַרְבִיָּה, וּמֵהֵכָא אֲשַׁתְּכַח חִלְזוֹן לְתַכְלָתָא.

105. Come and behold: how many chariots upon chariots there are, and the wheels of the chariot race speedily, and the supports of the chariot do not refrain from traveling on them. And it is so for all of them. Come and behold: examine the Chariot of the minister over Egypt. As was explained, there was no complete chariot to be found, as it is written: "And He took off their chariot wheels" (Shemot 14:25). There were many chariots that traveled upon the support of one wheel that was appointed over them. As soon as it was removed from its dominion, then all the Chariots were removed from their control and could not travel. Then all of those below, IN THIS WORLD, were removed from their dominion, as is written: "And Egypt even Pharaoh, and all those who trust in him" (Yirmeyah 46:25).

106. At that time, the government of Egypt ruled over all the other nations. As soon as the power of Egypt was crushed, the power of the other nations was broken. How do we know? For it is written: "Then the chiefs of Edom shall be amazed" (Shemot 15:15). And, "The people shall hear, and be afraid" (Ibid. 14), because at that time they were all attached to the service of Egypt, they depended upon Egypt to help them, and they all requested assistance from Egypt to strengthen themselves. Therefore, when they heard of the mighty acts that the Holy One, blessed be He, performed in Egypt, they were discouraged and were unable to stand firm. And they all quaked and trembled and lost their power.

107. Certainly, when their strength was broken above, the strength of all those attached to him was broken, for once the strength of all of them was broken above, all those below were broken because of that strength which was broken first. Therefore, "He took off his chariot wheels (lit. 'wheel')," NAMELY, THE STRENGTH FROM ABOVE, AS MENTIONED EARLIER. "That they drove heavily" (Shemot 14:25). Once it was broken, they could not move.

108. Come and behold: it is so, for it is not written: 'And He took off his chariots' wheels' or 'chariot wheel', MEANING EITHER BOTH IN PLURAL, OR BOTH IN SINGULAR. But rather it is written: "And He took off his chariots' wheel." "WHEEL" IS SINGULAR, AND "HIS CHARIOTS" IS PLURAL, AND THAT IS because 'WHEEL' (HEB. OFAN) is the power to which all of them were attached, AS IS WRITTEN ABOVE. IT IS THEREFORE WRITTEN IN THE SINGULAR FORM.

105. ת"ח, בְּמָה רִתִּיכִין עַל רִתִּיכִין אֲשַׁתְּכֶחוּ, וְגִלְגְּלוּ דִרְתִּיכָא רַהֲטִין בְּבְהִילוֹ, וְלֹא מִתְעַבְבִּי אִינוֹן סַמְכֵי רִתִּיכָא, לְנִטְלָא עֲלֵיהוֹן. וְכֵן כָּלְהוּ. ת"ח, רִתִּיכָא דִּי מִמָּנָא עַל מִצְרָאִי, אֻקְמוּהָ, רִתִּיכָא שְׁלִימָתָא לֹא אֲשַׁתְּכַח, דְּהָא כְּתִיב וַיִּסֶּר אֶת אוֹפֶן מִרְכַּבוֹתָיו, בְּמָה רִתִּיכִין הוּוּ, דְּהוּוּ נִטְלִין עַל חֹד סַמִּיךְ גִּלְגָּלָא, דְּאִתְפָּקְדוּ עֲלֵיהוּ, בִּין דְּאִתְעֲבְרוּ הָאִי מְשׁוּלְטָנוּתָא דִּילֵיהּ, כָּלְהוּ רִתִּיכִין אִתְעֲבְרוּ מְשׁוּלְטָנֵיהוֹן, וְלֹא נִטְלוּ. כְּדִין כָּלְהוּ לְתַתָּא אִתְעֲבְרוּ מְשׁוּלְטָנוּתָא, דְּכְתִיב עַל מִצְרַיִם וְעַל פָּרַעְה וְעַל הַבּוֹטָחִים בּוֹ.

106. וּבְהָהוּא זְמַנָּא, שְׁלִטְנוּתָא דְּמִצְרַיִם שְׁלִיט עַל כָּל שְׂאָר עַמִּין, בִּין דְּאִתְבְּר חֵילָא דְּמִצְרַיִם, אִתְבְּר חֵילָא דְּשְׂאָר עַמִּין. מִנְלָן, דְּכְתִיב אִז נִבְהִלוּ אֱלוֹפֵי אֲדוּם וְגו'. וְכְתִיב שְׁמַעוּ עַמִּים יִרְגְּזוּן וְגו'. בְּגִין דְּכָלְהוּ הוּוּ אֲחִידֶן בְּפוֹלְחָנָא דְּמִצְרַיִם, וְאֲחִידֶן בְּמִצְרַיִם לְסִינְעָא דְּלֵהוֹן. וּבְהָהוּא זְמַנָּא, כָּלְהוּ בְּעָאן לְסִינְעָא דְּמִצְרַיִם, לְאִתְתַּקְפָּא. וְעַל דָּא, בִּין דְּשְׁמַעוּ גְבוּרֶן דְּעֲבַד קוּדְשָׁא בְּרִיךְ הוּא בְּמִצְרַיִם, רַבּוּ יִרְיָהוֹן, וְלֹא יָכִילוּ לְמִיקָם, וְאִזְדַּעְזְעוּ כָּלְהוּ, וְאִתְבְּרוּ מְשׁוּלְטָנֵיהוֹן.

107. וְדָאִי כִּד אִתְבְּר חֵילָא דְּלֵהוֹן לְעִילָא, אִתְבְּר חֵילָא דְּכָל אִינוֹן דְּאֲחִידֶן בֵּיהּ, בִּין דְּאִתְבְּר חֵילָא דְּכָלְהוּ לְעִילָא, כָּל הֵנִי דְּלִתְתָּא אִתְבְּרוּ, בְּגִין הָאִי חֵילָא דְּאִתְבְּר בְּקִדְמִיתָא. וּבג"כ וַיִּסֶּר אֶת אֹפֶן מִרְכַּבוֹתָיו כְּתִיב. וַיִּנְהֲגוּ בְּכִבְדוֹת, דְּהָא כִּד דָּא אִתְבְּר, לֹא הוּוּ אֲזִלִּין.

108. תָּא חֲזִי דְּהִכִּי הוּא, דְּלֹא כְּתִיב וַיִּסֶּר אֶת אוֹפְנֵי מִרְכַּבוֹתָיו, אוֹ אוֹפֶן מִרְכַּבָּתוֹ, אֶלָּא וַיִּסֶּר אֶת אוֹפֶן מִרְכַּבוֹתָיו. בְּגִין הָאִי חֵילָא, דְּכָלְהוּ הוּוּ מִתְרַבְּקֶן בֵּיהּ.

109. WE CAN also EXPLAIN: "And he took off his chariots' wheel." Come and behold: happy is the portion of Yisrael that the Holy One, blessed be He, wanted to join with them and to be their portion, and that they should be His portion. This is what is written: "And hold fast to Him" (Devarim 13:5), and, "But you that did cleave to Hashem your Elohim" (Devarim 4:4), to Hashem indeed. It is also written, "For Yah, has chosen Jacob for Himself" (Tehilim 135:4), and, "For Hashem's portion is His people, Jacob is the lot of His inheritance" (Devarim 32:9), for He brought them forth from the holy seed to be His portion. THIS IS NOT SO FOR THE OTHER SIDE AND THE NATIONS OF THE WORLD, WHICH HAVE NO CONNECTION TO ZEIR ANPIN. Therefore, He gave them the Holy Torah that was concealed two hundred years before the world was created, and this has already been explained. Because of His love, He gave it to the children of Yisrael to follow and to cleave unto it.

110. Come and behold: All the camps of above and all the Chariots are all joined one to the other, levels by levels; those of above and those of below ARE BOUND TOGETHER. And it was explained that it is written: "So is this great and wide sea" (Tehilim 104:25). And the living creature is over them, WHICH IS THE NUKVA THAT IS FROM THE CHEST AND HIGHER OF ZEIR ANPIN THAT RECEIVES FROM THE THREE LIVING CREATURES OF ZEIR ANPIN. AND SHE IS THE FOURTH LIVING CREATURE THAT ALL RECEIVE FROM, EVEN THE CHARIOTS OF THE OTHER SIDE, AND THE NATIONS OF THE WORLD. All the multitudes and the camps travel under her command. According to her instructions they travel, and by her word they rest. When she travels they all travel, because they are all joined to her.

111. Come and behold: when the Holy One, blessed be He, wanted to remove the multitudes of Pharaoh below, He first removed their power, as we explained. What did He do? He removed and detached that upper holy place that led all those Chariots OF THE MINISTER OF EGYPT ABOVE, AS EVERY CHARIOT WAS UNDER ITS COMMAND, EVEN THOSE OF THE OTHER SIDE. As soon as it left, then all the camps AND THE CHARIOTS could not travel. Since they could not, the Minister of Egypt was removed from his dominion with a flaming fire, and then the dominion of Egypt was removed. Therefore, THEY SAID, "Let us flee from the face of Yisrael." What is the reason? Because they saw the Minister of Egypt burned in fire.

112. Rabbi Yitzchak said: When Yisrael approached the sea, the Holy One, blessed be He, called the minister who was appointed over the sea. He said to him: 'At the time that I made the world, I appointed you over the sea, and conditioned the sea so that its water should split before My children. Now the time has arrived for My children to pass in the midst of the sea.' And afterwards, it is written: "And the sea returned to its strength (Heb. eitano) when the morning appeared" (Shemot 14:27). What is Eitano? The condition (Heb. tenao) that it had with the Holy One, blessed be He, when He created the world, BECAUSE EITANO ('ITS STRENGTH') IS SPELLED WITH THE SAME LETTERS AS TENAO ('HIS CONDITION').

109. ותו, ויסר את אופן מרכבותיו, תא חזי, זכא חולקהון הישראל, דקודשא בריך הוא אתרעי בהו, לאתדבקא בהו, ולמהו להו חולק, ולמהו אינון חולקיה. הדא הוא דכתיב, ובו תדבקון. וכתיב ואתם הדבקים ביני אלהיכם, ביני ממש. וכתיב כי יעקב בחר לו יה. וכתיב כי חלק יי' עמו יעקב חבל נחלתו. דאפיק לון מזרעא קדישא, למהו חולקיה, ועל דא יתב לון אורייתא קדישא עלאה, גניזא תרי אלפין שנין, עד לא יתברי עלמא, והא אתמר. ובגין רחימותא דיליה יתבא לישראל, למהך אבתרה, ולא תדבקא בה.

110. תא חזי, כל משיריון דלעילא, וכל אינון רתיבין, בלהו אחידן אליון באליון, דרגין בדרגין, אליון עלאין, ואליון תתאין, והא אוקמוה, דכתיב זה הים גדול. וחיותא קדישא עליה, וכלהו אובלוסין ומשריון, בלהו נטלין תחות ידה, על מימרה נטלין, להו מימרה שראן. בעדנא דהיא נטלא, בלהו נטילין, בגין דכלהו אחידן בה.

111. ות"ח, בשעתא דבעי קודשא בריך הוא, לאעברא לאובלוסין דפרעה לתתא אעבר בקדמיתא לההוא חילא דלהון, במה דאוקימנא. מה עבר. אעבר וסליק ההוא אתר קדישא עלאה, דהוה מדבר לכל אינון רתיבין, בין דהאי אסתליק, הנהו בלהו משיריון לא יכילו לדברא, בין דאינון לא יכילו, ההוא ממנא דמצראי אעברו ליה משולטניה, ואעבר בנורא דדליק, וכדין שלטנותא דמצראי אתעדו. ועל דא, אנוסה מפני ישראל. מ"ט, בגין דחמו ממנא דמצרים אתוקד בנורא.

112. ר' יצחק אמר, בשעתא דקריבו ישראל לימא, קרא קב"ה לממנא רברבא דעל ימא, אמר ליה, בשעתא דעבדית אנא עלמא, מניתי לך על ימא, ותנאי אית לי על ימא, די יבזע מימיו מקמי בני. השתא מטא עדנא, דיעברון בני בגו ימא. לבתר מה כתיב, וישב הים לפנות בקר לאיתנו. מאי לאיתנו, לתנאו דהוה ליה בקודשא בריך הוא כד ברא עלמא.

113. Yisrael were dwelling by the sea and saw the waves rising and falling. They raised their eyes and saw Pharaoh and his multitudes. They feared and cried out, as has already been explained: "The sea saw" (Tehilim 114:3). HE ASKS: What did the sea see? AND HE ANSWERS: It saw the coffin of Joseph and fled from before it. For what reason? Because it is written OF JOSEPH, "And fled, and went outside" (Beresheet 39:12). DUE TO THIS, "The sea saw it, and fled." It is written: "And He took off their chariot wheels...Let us flee from the face of Yisrael." What is the reason? It is because they saw the land of Egypt and it looked as though it was burning with fire. Then they said, "Let us flee from the face of Yisrael."

114. Rabbi Chiya and Rabbi Yosi were traveling in the wilderness. Rabbi Chiya said to Rabbi Yosi: Come and I will tell you. When the Holy One, blessed be He, wishes to remove a government on the earth, He does not do it until he removes its dominion in heaven. And He does not remove the dominion in the heaven until He appoints another in its place, so that their service in heaven shall not be lacking, in order to fulfill what is written: "And gives it to whomever He will" (Daniel 4:14). Rabbi Yosi said: Certainly, it is so.

115. Rabbi Yosi opened the discussion, saying: "Hashem our Master, how majestic is Your Name on all the earth" (Tehilim 8:2). "Hashem our Master," MEANS that when the Holy One, blessed be He, wishes to break the power of the heathen nations, He strengthens His Judgment over them, breaks them, and removes their dominion from before Himself.

116. "Who (Heb. asher) have set Your glory above the heavens" (Ibid.). HE ASKS: It should have been written 'who have set' 'or set Your glory'. Why, "Who have set Your glory"? HE ANSWERS: This is the secret of the river that is the deepest of all, WHICH IS BINA. And David prayed his prayer to draw from it unto the heaven, WHICH IS ZEIR ANPIN. And this "asher," WHICH IS THE NAME OF BINA, is as is written: "I will ever be what (Heb. asher) I am" (Shemot 3:14).

117. At the time that this deepest river, WHICH IS BINA, is drawn and goes out over the heaven, WHICH IS ZEIR ANPIN, then everything is joyous. And the Queen, WHO IS MALCHUT, crowns Herself with the King, WHO IS ZEIR ANPIN, and all the worlds are joyful. The domination of the heathen nations is removed before the Queen, and then all who cling to Her raise their heads.

118. In the meantime, they saw a man coming with a load in front of him. Rabbi Chiya said: Let us go. Perhaps this man is a heathen or an ignoramus, and it is forbidden to join him on the road. Rabbi Yosi said: Let us sit here and watch. Perhaps he is a great man.

113. וְהָיוּ יִשְׂרָאֵל שָׂרְאָן עַל יָמָא, וְהָיוּ יִשְׂרָאֵל חֲמָאן, גִּלְגָּלִי יָמָא סִלְקִין וְנַחֲתִין, זָקְפוּ עֵינֵיהֶוּ, וְחָמוּ לַפְרָעָה וּלְאוֹכְלוֹסִין דִּילִיָּה, דְּחִילוּ וְצָעְקוּ. וְהָא אֲתָמֵר. הֵימָּן רָאָה, מָה חֲמָא יָמָא. אֲרוֹנָא דִּיוֹסֶף קָא חֲמָא, וְעֵרַק מִקְמִיָּה. מ"ט, בְּגִין דְּכֹתִיב וַיֵּנָס וַיֵּצֵא הַחוּצָה. וְעַל דָּא הֵימָּן רָאָה וַיֵּנָס, וְכֹתִיב וַיֵּסֶר אֶת אוֹפֶן מִרְכַּבּוֹתָיו וְגו' אָנוּסָה מִפְּנֵי יִשְׂרָאֵל. מָאִי טַעְמָא. בְּגִין דְּחָמוּ אֲרַעָא דְּמִצְרַיִם, כְּאֵלּוּ אֲתוּקָד בְּנוֹרָא, כְּדִין אָמְרוּ אָנוּסָה מִפְּנֵי יִשְׂרָאֵל.

114. רַבִּי חִיָּיא וְרַבִּי יוֹסִי, הָווּ אֲזִלִּי בְּמִדְבָּרָא, אָמֵר רַבִּי חִיָּיא לְרַבִּי יוֹסִי, תָּא וְאִימָא לָךְ, דְּכִד קוּדְשָׁא בְּרִיךְ הוּא בְּעִי לְאַעְבְּרָא שׁוֹלְטָנוּתָא דְּאַרְעָא, לָא עָבִיד, עַד דְּאַעְבְּר שׁלְטָנוּתָא דְּלַהּוֹן בְּרִקְיעָא, וְלָא אַעְבְּר שׁלְטָנָא דְּלַהּוֹן, עַד דְּמָנִי אַחֲרָא בְּאַתְרֵיהּ, בְּגִין דְּלָא יִגְרַע שְׁמוּשָׁא דְּלַהּוֹן בְּרִקְיעָא, בְּגִין לְקִיָּימָא מָה דְּכֹתִיב, וְלָמֵן הִי יֵצֵא וַיִּתְּנֶיהָ. א"ר יוֹסִי, וְדָאִי הֵכִי הוּא.

115. פִּתַּח ר' יוֹסִי וְאָמֵר, יְי' אֲדוֹנֵינוּ מָה אֲדִיר שְׁמֶךְ בְּכָל הָאָרֶץ. יְי' אֲדוֹנֵינוּ: כִּד בְּעִי קוּדְשָׁא בְּרִיךְ הוּא לְתַבְרָא חֵילָא דְּעַמּוּן עֲבו"ם, אֲתִקּוֹף דִּינִיָּה עֲלֵיהֶוּ, וְתַבֵּר לוֹן, וְאַעְבְּר מִקְמִיָּה שׁוֹלְטָנוּתָא דְּלַהּוֹן.

116. אֲשֶׁר תִּנֶּה הוֹדֵךְ עַל הַשָּׁמַיִם, אֲשֶׁר נָתַת מִבְּעִי לִיָּה, אוֹ תִּנֶּה הוֹדֵךְ, מֵהוּ אֲשֶׁר תִּנֶּה הוֹדֵךְ. אֵלָּא דָּא הוּא רְזָא דְּנִהָרָא עֲמִיקָא דְּכָלָא, וְדוּד בְּעָא בְּעוֹתִיָּה, לְמַנְגֵּד מִנִּיָּה עַל הַשָּׁמַיִם, וְדָא הוּא אֲשֶׁר. כד"א, אֵהִיָּה אֲשֶׁר אֵהִיָּה.

117. בְּשַׁעֲתָא דְּהָאִי נִהָרָא עֲמִיקָתָא דְּכָלָא, נְגִיד וְנָפִיק עַל הַשָּׁמַיִם, כְּדִין כָּלָא בְּחִידוֹ, וּמִטְרוּנִיתָא אֲתַעֲטֶרֶת בְּמַלְכָּא, וְכָל עַלְמִין כָּלְהוּ בְּחִידוֹ, וְשׁלְטָנוּתָא דְּעַמּוּן עֲבו"ם, אֲתַעְבְּר מִקְמִי מִטְרוּנִיתָא, וְכִדִּין זָקְמִין רִישָׁא כָּל מָאן דְּאַחִידוּ בָּהּ.

118. אֲדִהֲכִי חָמוּ חַד ב"ג, דְּהָוָה אֲתִי, וְחַד מְטוּלָא קְמִיָּה. א"ר חִיָּיא, נְזִיל, דְּלִמָּא הָאִי בַּר נֶשׁ עֲעֲבו"ם הוּא, אוֹ עִם הָאָרֶץ הוּא, וְאַסִּיר לְאַשְׁתַּתַּפָּא בְּהִדְיָה בְּאַרְחָא. א"ר יוֹסִי, נִיתִיב הָכָא, וְנַחֲמִי, דְּלִמָּא גְבָרָא רָבָא הוּא.

119. In the meantime, he passed before them and said to them: At this crossing place, which is dangerous, I need company, FOR I AM AFRAID TO TRAVEL ALONE. I know a different way, let us turn off from this way. And I wish to say to you, I will not sin against you and I will not transgress what is written: "Nor put a stumbling block before the blind" (Vayikra 19:14), because you are like blind people on this way and you must not endanger yourselves. Rabbi Yosi said: Blessed is the Merciful One that we waited here. They joined him. He said to them: Do not speak anything here until we pass from here. They turned to a different way.

120. After they left that place, he said to them: On that other path, THE DANGEROUS ONE, a scholarly priest and a layman priest were once traveling. The ignoramus priest arose against him at that place and killed him. From that day AND FURTHER, anybody who passes that place endangers himself, and robbers of the hills gather there to kill and rob people. Those who are aware of this do not pass there. And the Holy One, blessed be He, demands the blood of that priest every day.

121. He opened the discussion with the verse: "This very day He will halt in Nov" (Yeshayah 10:32). The students of the Yeshivah have already explained this. But I do not say it this way to you, because I have learned the secret of the matter. What is "This very day"? It is written, "And Aaron took him Elisheva the daughter of Aminadav...to wife" (Shemot 6:23), and this is the secret regarding the Congregation of Yisrael, WHICH IS MALCHUT CALLED 'ELISHEVA', BECAUSE OF THE SEVEN (SHEVA) SFIROT SHE POSSESSES. Aaron is Her attendant who manages her house and serves Her, and brings Her to the King, WHICH IS ZEIR ANPIN, to join them together. From now onwards, every priest who serves in the Temple is MALCHUT'S ATTENDANT, like Aaron.

122. Achimelech was the supernal High Priest, and all priests that were with him were all best men of the Queen, WHICH IS MALCHUT. After they were killed, the Queen remained alone, WITHOUT UNION WITH ZEIR ANPIN. Her attendant was lost, and there was no one to serve Her and manage Her house and make Her happy in order to be united with the King. So from that day, She went over to the left side, and stood lurking over the world. That sin killed Saul and his sons, and many thousands and ten thousands of Yisrael died. It was suspended, until Sancheriv came and terrified everyone.

119. אֲדַהֲכִי, אֶעֱבֹר קִמְיָהּ, א"ל, בְּדוֹקָפָא דְּמַעְבְּרָא דְּקוּטִיפָא דְּהָאִי, חֲבֵרוֹתָא אֲבֵעִי, וְאִנָּא יִדְעָנָא אֲרַחָא אַחְרָא, וְנִסְטִי מֵהָאִי, וְאִנָּא בְּעִינָא דְּאִימָא לְכוּ, וְלֹא אֲתַחֲיִיבְנָא בְּכוּ, וְלֹא אֶעֱבֹר עַל מַה דְּכָתִיב וּלְפָנַי עוֹר לֹא תִתֵּן מִכְשׁוֹל, וְאִתּוֹן כְּסוּמִין בְּאֲרַחָא דָּא, וְלֹא תִסְתַּבְּנוּ בְּנַפְשֵׁיכֶם. א"ר יוֹסִי, בְּרִיךְ רַחֲמֵנָא דְּאִוְרִיכְנָא הָכָא, אֲתַחֲבֵרוּ בְּהִדְיָה. אָמַר לוֹן, לֹא תִשְׁתַּעֲו מִיַּדִּי הָכָא, עַד דְּנַעֲבֹר בְּהָאִי. סָטוּ בְּאֲרַחָא אַחְרָא.

120. בְּתַר דְּנִפְקוּ מֵהָהוּא אַתָּר, אָמַר לוֹן, בְּהָהוּא אֲרַחָא אַחְרָא, הוּוּ אֲזִלִּי זְמָנָא חָדָא, חַד כְּהֵן חָכֵם, וְחַד כְּהֵן עִם הָאָרֶץ בְּהִדְיָה, קָם הָהוּא ע"ה בְּהָהוּא אַתָּר עָלִיָּה וְקִטְלִיה. מֵהָהוּא יוֹמָא כָּל מָאן דְּאֶעֱבֹר בְּהָהוּא אַתָּר, מִסְתַּבֵּן בְּנַפְשֵׁיהּ. וְהָא מִתַּחֲבָרִין תַּמָּן מִשְׁדֵּי טוּרִיָּא, וְקִטְלִין וְקַפְחִין לְבָנֵי נָשָׂא, וְאִינוּן דִּידְעֵי לֹא עֲבָרִי תַמָּן, וְבֵעִי קוּדְשָׁא בְּרִיךְ הוּא דְּמָא דְּהָהוּא כְּהָנָא כָּל יוֹמָא.

121. פִּתַּח וְאָמַר, עוֹד הַיּוֹם בְּנוֹב לַעֲמוּד וְגו' הָא אוֹקְמוּהָ אִינוּן מֵאֲרִי מִתִּיבְתָּא. אֲבָל אִנָּא לֹא אֲמִינָא לְכוּ הָכִי, אֱלָא דְּרִזָּא דְּמֶלֶךְ אוֹלִיפְנָא. עוֹד הַיּוֹם, מָאן יוֹמָא דִּין. אֱלָא, הָכִי בְּתִיב, וַיִּקַּח אֶהֱרֹן אֶת אֵלִישֶׁבַע בַּת עֲמִינָדָב. וְרִזָּא הוּא, עַל בְּנִסַּת יִשְׂרָאֵל, דְּאֶהֱרֹן הוּא שׁוֹשְׁבֵינָא דְּלִיָּה, לְתַקְנָא בֵּיתָהּ וּלְשִׁמְשָׁא לָהּ, וּלְמַיַּעַל לָהּ לְמַלְכָּא לְאִזְדוּגָא בְּחָדָא, מִכָּאן וְלַהֲלָאָה, כָּל כְּהֵן דְּמִשְׁמַשׁ בְּמִקְדָּשָׁא, כְּגוֹנָא דְּאֶהֱרֹן.

122. אַחִימֶלֶךְ כְּהָנָא רַבָּא עֲלָאָה הוּא, וְכָל אִינוּן כְּהָנִי בְּהִדְיָה, כְּלָהּ הוּוּ שׁוֹשְׁבֵינִין דְּמִטְרוֹנִיתָא, כִּיּוֹן דְּאֶתְקִטְלוּ, אֲשַׁתְּאֲרַת מִטְרוֹנִיתָא בְּלַחֲוֶדְהָא, וְאֶתְאָבִיד שׁוֹשְׁבֵינָא דִּילִיָּה, וְלֹא אֲשַׁתְּכַח מָאן דְּמִשְׁמַשׁ קָמָה, וְיִתְקַן בֵּיתָהּ, וְיַחֲדִי לָהּ לְאִזְדוּגָא עִם מַלְכָּא. בְּדִין מֵהָהוּא יוֹמָא, אֲתַעֲבְרָא לְשִׁמְאֵלָא, וְקִיּוּמָא עַל עֲלָמָא, כְּמִין עַל כְּלָא, קִטְלִין לְשִׁמְאֵל וּלְבָנוֹ, אֶתְאָבִיד מִינִיָּהּ מַלְכוּ, מִיתוּ מִיִּשְׂרָאֵל כְּמָה אֶלְמִין וְכְמָה רַבּוּן. וְעַד כַּעַן, הָהוּא חוֹבָה הוּא תִלִּין, עַד דְּאֶתָּא סַנְחֵרִיב וְאַרְגִּיזִי כְּלָא.

123. Thus, the meaning of, "This very day he will halt in Nov," is the supernal day. What is it? This is the Congregation of Yisrael, WHICH IS MALCHUT, who lost her attendant, so that She remained without the right to join with the left, because the priest is the right. And therefore, "this very day He will halt in Nov," TO DEMAND JUDGMENT FOR THE SLAYING OF NOV, THE CITY OF THE PRIESTS, UNTIL, THROUGH THAT SIN, THE VERSE CONCLUDES: "AND LEBANON SHALL FALL BY A MIGHTY ONE" (YESHAYAH 10:34).

124. Come and behold: it is written: "Giv'at Shaul is fled" (Ibid. 29). HE ASKS: Why is Saul mentioned here? AND HE ANSWERS: It is because he killed the priests IN NOV and caused that the right arm should be uprooted from the world, AS MENTIONED. BECAUSE OF HIS SIN, THE INHABITANTS OF HIS DWELLING, GIV'AT SHAUL, FLED FROM THE KING OF ASHUR (ASSYRIA). From that day onward, no person passed that place, in order not to endanger himself. Rabbi Yosi said to Rabbi Chiya: Did I not say to you that he might be a great man?!

125. He opened the discussion, saying: "Happy is the man who finds wisdom" (Mishlei 3:13). "Happy is the man," means like us, who found you and learned from you a word of wisdom. "And the man who brings forth understanding" (Ibid.), like us who waited for you, to join with you. Such is a man for whom the Holy One, blessed be He, prepared a treasure on the road, the face of Shechinah. Referring to this, it is written: "But the path of just men is like the gleam of sunlight" (Mishlei 4:18). They walked on.

126. That man opened the discussion, saying: "To David a Psalm. The earth is Hashem's and the fullness thereof" (Tehilim 24:1). HE ASKS: "To David a Psalm," IS WRITTEN in one place, and in another place, IT IS WRITTEN, "A Psalm to David." What is the difference between these? HE ANSWERS: "To David a Psalm," denotes a psalm that David said about the Congregation of Yisrael, WHICH IS MALCHUT. "A psalm to David," denotes a psalm that David said about himself.

127. "The earth is Hashem's." This is the Holy One, blessed be He, MEANING ZEIR ANPIN. "The earth...and the fullness thereof" is the Congregation of Yisrael, WHICH IS MALCHUT, and all the multitudes that join with Her. They are called "the fullness thereof," for assuredly it is so, as is written: "The whole world is full of His glory" (Yeshayah 6:3). "The world and they that dwell in it," is the earth below that is called Tevel ('world'), and is held by the Judgment of above, MEANING MALCHUT. This is what is written: "And He will Judge the world in righteousness" (Tehilim 9:9). Whether an individual, a nation, or the whole world, they will be Judged according to this Judgment, MEANING FROM THE JUDGMENT OF MALCHUT THAT IS CALLED 'RIGHTEOUSNESS'.

123. וְדָא הוּא עוֹד הַיּוֹם בְּנוֹב, דָּא הוּא יוֹמָא עֲלָאָה, וּמֵאן אִיהוּ. דָּא כ"י, דְּאִבְדַּת שׁוֹשְׁבֵינִין דִּילָהּ, הָהִיא דְּאִשְׁתָּאֲרַת בְּלֹא יְמִינָא, לְאִתְדַבְּקָא בְּשִׁמְאֵלָא. דְּכִהְנָא יְמִינָא הוּא. וּבְגִין כֵּן, עוֹד הַיּוֹם בְּנוֹב לְעִמּוּד.

124. תָּא חַיִּי, כְּתִיב גְּבַעַת שְׁאוּל נִסָּה, שְׁאוּל אִמָּא הֶכָא. אֵלָא בְּגִין דְּהוּא קָטִיל לְכַהֲנִי, וְגָרִים דְּרוּעָא יְמִינָא, לְאִתְעַקְרָא מֵעֲלָמָא. אוּף הֶכָא, מִהֵוּא יוֹמָא, לֹא אֶעְבֵּר ב"נ בְּהֵוּא דּוּכְתָא, בְּגִין דְּלֹא אִסְתְּבֵן בְּנִפְשִׁיהּ. אֲמַר לִיהּ רַבִּי יוֹסִי לְרַבִּי חִיָּיא, וְלֹא אֲמַרִית לָךְ דְּלָמָא גְּבַרָא רַבָּא הוּא.

125. פִּתַּח וְאָמַר, אֲשֶׁרִי אֲדָם מִצָּא חֲכָמָה. אֲשֶׁרִי אֲדָם, כְּגוֹן אֲנִי, דְּאִשְׁכַּחְנָא לָךְ, וְיִדְעָנָא מִינָךְ מְלָה דְּחֲכָמָתָא. וְאֲדָם יִפִּיק תְּבוּנָה, כְּגוֹן אֲנִי, דְּאוּרִיכְנָא לָךְ לְאִתְחַבְּרָא בְּהִדְרָךְ. וְדָא הוּא ב"נ דְּזַמִּין לִיהּ קוּדְשָׁא בְּרִיךְ הוּא נְבֻזָּזָא בְּאַרְחָא, אֲנַפּוּי דְּשְׁכִינְתָּא, וְעַל דָּא כְּתִיב, וְאַרְחַ צְדִיקִים כְּאוֹר נֶגְהָ. אֲזִלוּ.

126. פִּתַּח הָהוּא גְּבַרָא וְאָמַר לְדוֹד מְזֻמּוֹר לִינִי הָאָרֶץ וּמְלוֹאָהּ וְגו'. לְדוֹד מְזֻמּוֹר בְּאַתֵּר חַד, וּבְאַתֵּר אַחֲרָא מְזֻמּוֹר לְדוֹד, מַה בֵּין הָאֵי לְהָאֵי. אֵלָא לְדוֹד מְזֻמּוֹר, שִׁירְתָּא דְּקָאֲמַר דּוֹד, עַל כְּנֶסֶת יִשְׂרָאֵל. מְזֻמּוֹר לְדוֹד, שִׁירְתָּא דְּקָאֲמַר דּוֹד, עַל גְּרַמְיָהּ.

127. לִינִי הָאָרֶץ וּמְלוֹאָהּ. לִינִי: דָּא קוּדְשָׁא בְּרִיךְ הוּא. הָאָרֶץ וּמְלוֹאָהּ: דָּא כְּנֶסֶת יִשְׂרָאֵל, וְכָל אוֹכְלוֹסִין דִּילָהּ, דְּמִתְחַבְּרִין בְּהִדְהָ, וְאִקְרוּן מְלוֹאָה וְדָאֵי הוּא. כְּמָה דְּאֵת אֲמַר, מְלֵא כָל הָאָרֶץ כְּבוֹדוֹ תִּבְל וְיוֹשְׁבֵי בָהּ: דָּא הוּא אֶרֶעָא דְּלִתְתָּא, דְּאִקְרִי תִּבְל, וְאַחֲרֵית בְּרִינָא דְּלַעִילָא, הָדָא הוּא דְּכְתִיב וְהוּא יִשְׁפּוֹט תִּבְל בְּצִדִּיק, בֵּין לְחַד, בֵּין לְעַמָּא חַד, בֵּין לְכָל עַלְמָא, מִהָאֵי דִּינָא הוּא אֲתִדְרֵן.

128. Come and behold: Pharaoh was nurtured by this Judgment, and so he and all his people perished. After this Judgment OF MALCHUT was aroused against them, the minister that was appointed to rule over them was removed. Then all those below perished, as it is written: "And He took off their chariots' wheels." What is "their chariots' wheels"? MEANING the chariots of Pharaoh. And who is their wheel? THE MEANING is that minister who rules over them. Therefore, they all died in the sea. And why in the sea? Rather the upper sea, WHICH IS MALCHUT, aroused against them, and they were exterminated by it. Therefore, it is written that they "drowned in the Red Sea (Heb. suf)." Rabbi Yosi said: Assuredly it is so. And therefore, it is written: "drowned in the Red Sea (Heb. suf)," WHICH MEANS the end (Heb. sof) of the levels, NAMELY MALCHUT - THAT THEY WERE OBLITERATED BY HER.

129. Rabbi Chiya said: "that they drove heavily." What is the meaning of "heavily"? From here, we learn that a person is subsequently led on the path that he chooses to go. By Pharaoh, it is written: "And the heart of Pharaoh was hard (lit. 'heavy')" (Shemot 9:7). In this same manner, the Holy One, blessed be He, led him with actual heaviness. The Holy One, blessed be He, said to him: 'Evil one, you made your heart heavy. I will lead you in a similar way.' Therefore, "they drove heavily."

130. "So that Egypt said, 'Let us flee from the face of Yisrael...'" "Egypt said," is the minister who was appointed over Egypt, NAMELY THEIR MINISTER IN THE LOFTY HEAVENS. Rabbi Yosi said: This is difficult. Since he was already removed from his dominion, how was he able to chase after Yisrael?

131. HE ANSWERS: But certainly it is Thus. the passage, "So that Egypt said," IS NOT THEIR MINISTER BUT RATHER Egypt of below, "for Hashem fights for them against Egypt," namely Egypt of above, THEIR MINISTER. Since their power was broken above, their power and might was broken below. Hence, it is written: "For Hashem fights for them against Egypt," against Egypt specifically, which is their power above, NAMELY THEIR APPOINTED MINISTER. And as we established above, IN THE PLACE WHERE IT SAYS merely "king of Egypt," MEANING THAT PHARAOH IS NOT MENTIONED, THE REFERENCE IS TO THE MINISTER WHO IS APPOINTED OVER EGYPT. HERE ALSO, "AGAINST EGYPT," REFERS TO THE MINISTER APPOINTED OVER EGYPT. And, "So that Egypt said, 'Let us flee from the face of Yisrael,'" REFERS TO EGYPT OF BELOW, for they saw that their power and might of above were broken, NAMELY THEIR MINISTER.

132. Come and behold: When this Congregation of Yisrael becomes aroused, WHICH IS MALCHUT, all those who are affiliated with Her and all the others of below, NAMELY ALL THE NATIONS, are aroused. Yisrael are higher above all because they grasp Her by the trunk of the tree, MEANING WHEN SHE IS CONNECTED TO ZEIR ANPIN THAT IS CALLED THE 'TREE OF LIFE'. Therefore, Yisrael are more attached to it than all the nations of the world. And when they become aroused TO HARM THE CHILDREN OF YISRAEL, the power of those who dominate over them is broken, MEANING THEIR MINISTERS ABOVE.

128. תָּא חֲזִי, פֶּרַעַה מֵהָאֵי דִּינָא וְנִיק, עַד דְּאִתְאַבִּידוּ הוּא וְכָל עַמֵּיהּ. בֵּינָן דְּהָאֵי דִּינָא אִתְעַר עֲלֵיהּ, הֵהוּא מִמָּנָא דְּאִתְמָנָא עֲלֵיהּ בְּשִׁלְטִנּוּתָא, אִתְעַרְי וְאִתְעַבַּר, בְּדִין כְּלָהּ דְּלִתְתָּא, אִתְאַבִּידוּ, דְּכִתִּיב וְיִסַּר אֶת אוֹפֵן מִרְכָּבוֹתָיו. מֵאֵי אוֹפֵן מִרְכָּבוֹתָיו. מִרְכָּבוֹתָיו דְּפֶרַעַה. וּמֵאֵן אִיהוּ הֵהוּא אוֹפֵן דְּלָהוֹן, הֵהוּא מִמָּנָא דְּשִׁלֵּט עֲלֵיהּ. וְעַל דָּא מִיתוּ כְּלָהּ בִּימָא. אֲמַאי בִּימָא, אֵלָא יִמָּא עֲלָאָה אִתְעַר עֲלֵיהּ, וְאִתְמַחוּ בִּידָהּ. וּבְגִין כֵּךְ טַבְעוּ בֵּינָם סוּף כְּתִיב. אָמַר רַבִּי יוֹסִי וְדָאֵי הֵכִי הוּא, וְעַל דָּא כְּתִיב, טַבְעוּ בֵּינָם סוּף. סוּפָא דְּדִרְגִין.

129. רַבִּי חֲזִיָּא אָמַר, וְיִנְהֵגוּ בְּכִבְדוֹת. בְּכִבְדוֹת מֵהוּ. אֵלָא מִכָּאן אוֹלִיפְנָא, דְּבַהּ הוּא דְּבִרּוּתָא דְּאִתְדַּבֵּר בֵּיהּ בַּר נֶשׁ, מִדְּבִין לֵיהּ. בְּפֶרַעַה כְּתִיב וַיִּכְבֹּד לֵב פֶּרַעַה. בַּהּ הוּא מֶלֶךְ, דְּבַר לֵיהּ קוּדְשָׁא בְּרִין הוּא, בְּכִבְדוֹת מִמֶּשׁ. אָמַר לֵיהּ קוּדְשָׁא בְּרִין הוּא, רָשַׁע, אֶת אוֹקִיר לִפְנֵי. אָנָּא אֲדַבֵּר לָךְ בְּהָאֵי, עַל דָּא וְיִנְהֵגוּ בְּכִבְדוֹת.

130. וַיֹּאמֶר מִצְרַיִם אֲנוֹסָה מִפְּנֵי יִשְׂרָאֵל וְגו'. וַיֹּאמֶר מִצְרַיִם, דָּא מִמָּנָא דְּאִתְמָנָא עַל מִצְרַאֵי. אָמַר רַבִּי יוֹסִי, הָאֵי מֶלֶךְ קִשְׁיָא, בֵּינָן דְּאִתְעַבְרוּ לֵיהּ מִשְׁוֹלְטִנּוּתֵיהּ, הֵיךְ יָכִיל הוּא לְמַרְדֵּף אֲבַתְרִינְיָהּ דִּישְׂרָאֵל.

131. אֵלָא וְדָאֵי הֵכִי הוּא. אָבֵל דָּא וַיֹּאמֶר מִצְרַיִם, מִצְרַיִם דְּלִתְתָּא. כִּי יוֹי נִלְחָם לָהֶם בְּמִצְרַיִם, מִצְרַיִם דְּלַעֲיִלָא, דְּכִיּוֹן דְּאִתְבַּר חִילָהוֹן מִלַּעֲיִלָא, בְּדִין אִתְבַּר חִילָא וְתוֹקְפָא דְּלָהוֹן לִתְתָּא, דְּהָא הוּא דְּכִתִּיב כִּי יוֹי נִלְחָם לָהֶם בְּמִצְרַיִם. בְּמִצְרַיִם דִּיקָא. דָּא הוּא תוֹקְפָא דְּלָהוֹן דְּלַעֲיִלָא. וְדָא הוּא דְּאִתְקַמּוּהּ מֶלֶךְ מִצְרַיִם סִתָּם. הֵכָא, וַיֹּאמֶר מִצְרַיִם אֲנוֹסָה מִפְּנֵי יִשְׂרָאֵל, דְּחִמוּ דְּהָא אִתְבַּר חִילָהוֹן, וְתוֹקְפָא דְּלָהוֹן, דְּלַעֲיִלָא.

132. תָּא חֲזִי, כִּד אִתְעַרַת הָאֵי בְּנִסְתַּת יִשְׂרָאֵל, אִתְעַרוּ כָּל אֵינּוֹן דְּאִחִידֵן בָּהּ, וְכָלָהּ אַחֲרָנִין דְּלִתְתָּא, וְיִשְׂרָאֵל לַעֲיִלָא מְכָלָהּ, דְּהָא אֵינּוֹן נְטִלֵי לָהּ בְּגוּפָא דְּאִילָנָא, וְהָא אוֹקְמוּהּ. וּבְגִינֵי כֵךְ יִשְׂרָאֵל אִחִידֵן בָּהּ, יִתִּיר מִכָּל עוֹבְדֵי כּוּ"ם. וְכִד אֵינּוֹן מִתְעַרִין, אִתְבַּר תוֹקְפָהוֹן מֵאֵינּוֹן דְּשִׁלְטֵי עֲלֵיהּ.

133. Come and behold: that minister, the governor of Egypt, oppressed Yisrael with many types of enslavements, as we have established. He was broken first, and then all the kingdoms below were broken. It is written: "For Hashem fights for them against Egypt." Indeed, He fights for them.

133. תָּא חֲזוּ, הָאִי מִמָּנָא שְׁלֹטָנָא דְּמִצְרָאִי, דְּחִיק לֹון לְיִשְׂרָאֵל, בְּכֶמָּה שְׁעִבּוּדִין, כְּמָה דְּאוֹקְמוּהּ. לְבִתְרָ דְּאַתְבָּר הוּא בְּקִדְמִיתָא, אֲתַבְּרוּ אִינוּן מַלְכוּתָא מְלִתָּתָא, הֵה"ד כִּי יוֹ' נִלְחָם לָהֶם בְּמִצְרַיִם. נִלְחָם לָהֶם וְדָאִי.

11. "And the Angel of Elohim...moved"

This passage contains an obscure but beautiful description of the energy flow on the supernal levels, the sea with its waves of judgments rising and falling, the angels which are the fish of that sea, and the four directions of the world. It ends by saying: Let those who have wings stand firm. Let those who have faces cover their faces until He departs on His journeys. Then, "And the Angel of Elohim...moved." Tosefta (addendum)

134. "And the Angel of Elohim...moved..." (Shemot 14:19). Mishnah: Before there was pure air and before it shone, the punctured stones were clogged. Three winds that are included in three were submerged, and water was concealed under the holes. By the 72 letters, these stones returned to their place.

תּוֹסֶפֶתָא
134. וַיֵּסַע מִלֶּאךְ הָאֱלֹהִים וְגו'. (מִתְנִיתִין) עַד לָא אֲשַׁתְּכַח אוֹרָא דְּכִיָּא, וְלֹא נִהִירִין, אֲבָנִין נְקִיבִין הִיוּ סְתִימָאן. תְּלַת רוּחִין דְּכִלְיָן בְּתֵלַת, הִיוּ שְׁקִיעִין. וּמִיּוֹן סְתִימָן תְּחוּת נּוֹקְבִי. בְּשַׁבְּעִין וְתֵרִין אֲתוּן אֲתַהֲדְרוּ לְאַתְרֵיהּוּ אִינוּן אֲבָנִין.

135. After the 72 levels, which are three times 72 LETTERS, the stones were split and punctured under an engraved bundle. And the levels gathered together and became one group.

135. בְּתֵר שַׁבְּעִין וְתֵרִין דְּרִגִּין, וְכֵן תְּלַת זְמָנִין, אֲתַבְּקְעוּ וְאַתְנָקִיבוּ אֲבָנֵי, תְּחוּת צְרוּרָא דִּהְוָה חֲקִיק, וְאַתְכַּנְפוּ דְּרִגִּין, וְאַתְעֲבִידוּ כְּנוּפִיא חֲדָא.

136. Afterwards, they divided and became two levels OF WATER. Half of the water congealed and half of it sank. Part went up and part went down. From here, the world started to divide.

136. לְבִתְרָ אֲתַפְּלִגוּ, וְאַתְעֲבִידוּ תֵרִין דְּרִגִּין, פְּלִגּוּתָא מִיָּא אֲגִלִּידוּ, וּפְלִגּוּתָא אֲשַׁתְּקְעוּ. אֲלִין סְלִיקוּ, וְאֲלִין נַחְתּוּ, מִהֲכָא שְׂרָא עֲלֵמָא לְאַתְפְּלִגָּא.

137. There is another bundle above that is engraved with 72 seals of the strong seal ring, and in these the waves of the sea are submerged. When they travel, they divide to four corners. One part rises, FOR IT ILLUMINATES FROM BELOW UPWARDS, THAT IS, THE NUKVA, WHICH IS THE SECRET OF WEST. One part descends, FOR IT ILLUMINATES FROM ABOVE DOWNWARDS WITH THE LIGHT OF CHASSADIM, NAMELY ZEIR ANPIN, WHICH IS THE SECRET OF EAST. One part towards the north, WHICH IS THE LEFT COLUMN, GVURAH, and one part towards the south, WHICH IS THE RIGHT COLUMN, CHESSED. When they unite together, there are flaming coals in the blade of the Revolving Sword.

137. צְרוּרָא אַחֲרָא אֵית לְעִילָא, וְהוּא גְלִיפָא בַע"ב חֲתִימָן דְּגוֹשְׁפִנְקָא תְּקִיפָא, וּבְהוּ שְׁקִיעִין גִּלְגּוּלֵי דִימָא. בְּד נִטְלִין, אֲתַפְּלִגוּ לְאַרְבַּע זְוִיּוֹן. פְּלִגּוּ חֲדָא סְלִיק, וּפְלִגּוּ חֲדָא נַחֲת, פְּלִגּוּ חֲדָא לְסִטְר צַפּוֹן, וּפְלִגּוּ חֲדָא לְסִטְר דְּרוֹם. בְּד מִתְחַבְּרִין בְּחֲדָא, גּוֹמְרִין דְּלִהֲטִין קִיּוּמִין, בְּלֵהֲט שְׁנָא דְּחֲרָבָא דְּמִתְהַפֵּכָא.

138. One pillar is thrust into the sea. The level, which is a messenger of the supernal state - WHICH IS MALCHUT THAT IS FROM THE CHEST AND HIGHER - rises in this pillar higher and higher, and looks at a distance TO SEE a band of ships floating in the sea. Who observes the waves rising and falling, BECAUSE OF THE JUDGMENTS THAT THEY CONTAIN, and the wind, WHICH IS THE CENTRAL COLUMN, blows on them AND QUIETS THEM, and the fish of the sea, WHICH ARE THE ANGELS, pull all these ships in all directions of the world. IN THIS MANNER IS CHOCHMAH REVEALED.

138. חֵד קִיּוּמָא נָעִיץ בְּגוּ יָמָא, דְּרָגָא שְׁלִיחָא דְּאַפְרָכָא עֲלָאָה, סְלִיק בְּהֵוָה קִיּוּמָא לְעִילָא לְעִילָא, אֲסַתְכַּל לְמִרְחִיק, קְטוּרָא דְּאַרְבִּין דְּשִׂאטִּין בִּימָא. מֵאן חֲמִי גִלְגְּלִין דְּסִלְקִין וְנַחֲתִין וְרוּחָא דְּנִשְׁיב בְּהוּ, וְנוּנֵי יָמָא נִגְדִין כָּל אִינוּן אַרְבִּין לְכָל סִטְרֵי עֲלֵמָא.

139. When that level, NAMELY METATRON descended FROM ABOVE THE CHEST, a thousand stand at his right and a thousand stand at his left, MEANING THAT HE DRAWS CHOCHMAH - THAT IS ALLUDED TO IN THE NUMBER 1,000 - BOTH ON HIS RIGHT AND ON HIS LEFT. And he returns FROM THE CHEST AND LOWER, and sits in his place like a king on his throne. When the sea, WHICH IS MALCHUT, swims to the four directions of the world, that level goes out with it and returns with it, and it returns with the establishing of the king.

140. Then announcements are made. Let him, WHO IS OF THOSE who have eyes, raise them higher and higher. Let those who have wings stand firm. Let those who have faces cover their faces until He departs on His journeys. Then, "And the Angel of Elohim...moved" (End of Tosefta)

12. "She is like the merchant ships"

Rabbi Chiya opens with the verse, "She is like the merchant ships; she brings her food from afar," and "from afar she brings her food." He says that the merchant ships is the Congregation of Yisrael, and that "brings her food" means by a level that dwells on her, that is the central column. He speaks about "all the rivers flow into the sea," telling of the movement and flow through that level, Yesod, down to the sea, Malchut, and from Binah to Yesod, back and forth. Rabbi Yitzchak says that those who merit the World to Come will merit the pairing of supernal Aba and Ima, which never separate.

141. Rabbi Chiya opened the discussion with the verse: "She is like the merchant ships; she brings her food from afar" (Mishlei 31:14). "She is like the merchant ships," refers to the Congregation of Yisrael, NAMELY MALCHUT. "She brings her food from afar," as is written: "Behold the Name of Hashem comes from afar" (Yeshayah 30:27). "She brings her food," meaning by one level that dwells upon her, WHICH IS THE CENTRAL COLUMN, WHICH IS THE SECRET OF YESOD OF ZEIR ANPIN. All the rivers and springs that run into the sea flow through it, as is written: "All the rivers run into the sea" (Kohelet 1:7).

142. "To the place that the rivers flow" (Ibid.). Although all the rivers flow through that level, WHICH IS YESOD, and that level lowers them down to the sea, WHICH IS MALCHUT, do not think that it poured those rivers INTO THE SEA, so that others do not dwell in it and do not flow through it as before. THEREFORE, it says again, "To the place that the rivers flow, thither they return" (Kohelet 1:7). THEY RETURN to the place of that level that the rivers went out from once - "Thither they return to go." There, they return from that high supernal place, NAMELY, FROM BINAH THEY RETURN AGAIN TO YESOD, FOR THE FLOW never halts from there and they all gather in that place IN YESOD. And why, "to go"? To go to that place of the sea, WHICH IS MALCHUT, as we have learned. And what is the name of that level? It is called 'Righteous', NAMELY YESOD OF ZEIR ANPIN.

143. Rabbi Yehuda said: It is written: "There go the ships: there is the Livyatan, whom You have made to play therein" (Tehilim 104:26). "There go the ships" MEANS THAT in this sea traverse and go THE SHIPS until they approach to join at that level, WHICH IS YESOD. Then it is written: "There is the Livyatan, whom You have made to play therein," BECAUSE LIVYATAN IS YESOD IN ZEIR ANPIN.

139. הָהוּא דְרָגָא, בְּד נְחִית מֵהָהוּא, קִיּוּמִי אֶלֶף מִיּוֹמִינָה, וְאֶלֶף מִשְׁמָאֲלִיָּה, הוּה תָב וִיתִיב בְּאַתְרֵיהּ, כְּמִלְכָּא בְּכוּרְסִיָּה, הָהוּא דְרָגָא דְכַד שְׂאֲטִי יִמָּא לְאַרְבַּע סְטְרֵי עֲלֵמָא, עֲמִיָּה נִפְקֵת, בֵּיה תִבֵּת, הוּא תָב בְּקִיּוּמָא דְמִלְכָּא.

140. בְּדִין כְּרוּזִין נִפְקִין, מֵאן מֵאֲרֵי דְעֵינִין, יִזְדַּקְפָּאן לֹון לְעִילָא לְעִילָא. מֵאֲרֵיהוֹן דְגִדְפִין יְקוּמוֹן בְּקִיּוּמֵיהוֹן. מֵאֲרֵי דְאַנְפִין, חֲפִיִּין לֹון, עַד דְנִטִּיל בְּמִטְלָנוּ. בְּדִין וִיסַע מִלֶּאךְ הָאֱלֹהִים. (עד כאן)

141. רַבִּי חִיָּיא פִּתַּח, הֵיִתָּה בְּאַנְיוֹת סוּחַר מִמֶּרְחַק תָּבִיא לַחֲמָה. הֵיִתָּה בְּאַנְיוֹת סוּחַר, דָּא כֵּ"י. מִמֶּרְחַק תָּבִיא לַחֲמָה, כִּמָּה דָּאֵת אָמַר, הִנֵּה שֵׁם יי' בָּא מִמֶּרְחַק. תָּבִיא לַחֲמָה, בְּחַד דְרָגָא דְשְׂאֲרֵי עֲלֵה, וּבִיה אֲתַמְשְׁכוּ כָּל אֱלִין נְחָלִין וּמִבּוּעֵין דְּאֲזִלִּין בֵּימָא, כִּמָּה דָּאֵת אָמַר, כָּל הַנְּחָלִים הוֹלְכִים אֶל הַיָּם וְגו'.

142. אֶל מְקוֹם שֶׁהַנְּחָלִים הוֹלְכִים, אַע"ג דְּכִלְהוֹ נְחָלִין אֲתַמְשְׁכֵּן בְּהָהוּא דְרָגָא, וְהָהוּא דְרָגָא נְחִית לֹון לְהָהוּא יִמָּא, לֹא תִימָא. דְּהָא אָרִיק לֹון, וְהָא לֹא שְׂרִיין בֵּיה אַחֲרָנִין, וְלֹא נִגְדִין בֵּיה כְּמִלְכָּדִמִּין, אַהֲדָר וְאָמַר אֶל מְקוֹם שֶׁהַנְּחָלִים הוֹלְכִים שֵׁם הֵם שְׂבִים, אֶל מְקוֹם דְּהָהוּא דְרָגָא דְנְחָלִין אֲזִלִּין זְמַנָּא חָדָא, שֵׁם הֵם שְׂבִים לְלִכְתָּ, תִּמְנָן אִינוֹן תִּיִּיבִין מֵהָהוּא אֲתַר עֲלָאָה, וְלֹא פִּסְקִין לְעֲלָמִין, וּמִתְבַּנְּשִׁי כִלְהוֹ בְּהָהוּא אֲתַר. וְלָמָּה. לְלִכְתָּ. לְמַהֲךָ לְהָהוּא אֲתַר דִּימָא, כִּמָּה דְאֲתַמַּר, מַה שְׂמִיָּה דְהָהוּא דְרָגָא צְדִיק אֶקְרִי.

143. רַבִּי יְהוּדָה אָמַר, כְּתִיב שֵׁם אֲנִיּוֹת יַהֲלֹכוּן לִוְיָתָן זֶה יִצְרָתָ לְשַׁחַק בּוֹ. שֵׁם אֲנִיּוֹת יַהֲלֹכוּן, בְּהָהוּא יִמָּא דְאֲזִלִּין וְשְׂאֲטִין, עַד דְּאֲתִיִּין לְאַתְחַבְּרָא בְּהָהוּא דְרָגָא, בְּדִין כְּתִיב לִוְיָתָן זֶה יִצְרָתָ לְשַׁחַק בּוֹ.

144. Rabbi Yitzchak said: there is one union that is kept in friendship very high, and they never separate - WHICH IS THE SECRET OF THE UNION OF SUPERNAL ABA AND IMA, WHICH ARE THE FIRST THREE SFIROT OF BINA. Rabbi Yehuda said: Who merits that union? He said to him: One who has a share in the World to Come, WHICH IS BINA. And it is specifically "the World to Come," FOR ONE WHO DID NOT MERIT THE WORLD TO COME, WHICH IS BINA, WILL NOT MERIT THAT UNION.

145. RABBI YEHUDA said to him: Behold, from here we learned what is written: "There is the Livyatan, whom (Heb. zeh) You have made to play therein." So it seems, "zeh," is mentioned WHICH IS YESOD, and Zeh ('this', masc.) and Zot ('this', fem.) are known TO BE YESOD AND MALCHUT. SO WE SEE THAT EVEN IF HE DOES NOT MERIT BINA, HE MERITS TO RECEIVE FROM THE SUPERNAL UNION. Rabbi Aba said: You both speak well and these words of Rabbi Yehuda are beautifully exact. And the Holy One, blessed be He, has prepared everything to delight the Righteous with them. This is what is written: "Then shall you delight yourself in Hashem" (Yeshayah 58:14).

13. "And the Angel of Elohim...moved"

In this section we read of the Great Queen, Malchut, into whose hands the Holy One, blessed be He gave His authority. She is called "the way to the Tree of Life," and when she travels, her camps travel with her. We are told that she is "the Angel of Elohim" in the title verse, and she is the messenger of all, both from below to above and from above to below. Anyone who desires to speak to the Holy One, blessed be He must first notify the Queen, Malchut. The Congregation of Yisrael is also called Malchut, who are placed under her jurisdiction. Rabbi Yosi speaks about the pillar of cloud that always appears with the Shechinah. Rabbi Shimon adds that the pillar of cloud and the pillar of fire, which are Abraham and Isaac, are both present in the Shechinah. To conclude, he says that the passage, "And the Angel of Elohim, who went before the camp of the children of Yisrael, moved and went behind them," means that he moved from the side of Chesed and joined the side of Gvurah, because the time had come to become attired with Judgment.

146. Rabbi Aba said: How many thousands and how many ten thousands of holy camps does the Holy One, blessed be He, have. NAMELY, those with supernal faces, those with eyes, those with weapons, those who lament, those who sob, those who are merciful and those who judge. Above them, He appointed the Queen, WHO IS MALCHUT, to serve before Him in His sanctuary.

147. Corresponding to them, the Queen, WHO IS MALCHUT, has armed camps OF ANGELS. These armed camps have sixty faces. They are all girded with swords encircling MALCHUT. Many are leaving and many are coming. With six wings, they fly over the whole world. Fiery coals are lit before each one so that its garments are a flaming fire, and at his back is the blade of the sword that flames in the whole world to guard before Her. This is what is written: "And the bright blade of a revolving sword to guard the way to the Tree of Life" (Beresheet 3:24).

148. HE ASKS: Who is it that is called "the way to the Tree of Life"? HE ANSWERS: This is the Great Queen, WHO IS MALCHUT, which is the path to the great strong tree, WHICH IS ZEIR ANPIN called 'the Tree of Life'. It is written: "Behold it is his litter, that of Solomon; sixty valiant men are round about it, of the mighty men of Yisrael" (Shir Hashirim 3:7), that is Yisrael of above, THAT IS ZEIR ANPIN, "all girt with swords" (Ibid.).

144. רבי יצחק אמר, לעילא לעילא יתיר, אית זוגא אחרא, דשארין בחביבותא, ולא מתפרש לעלמין. אמר רבי יהודה, מאן זכי לההוא זוגא. אמר ליה, מאן דאית ליה חולקא בעלמא דאתי. בעלמא דאתי דיקא.

145. אמר ליה, והא מהכא אוליפנא, דכתיב לוינתן זה יצרת לשחק בו, משמע דקאמר זה, וזה וזאת ידיען אינון. אמר רבי אבא, תרוויכו שפיר קאמריתו, והא דרבי יהודה שפיר דיקא, וכלא זמין קודשא בריך הוא לאתענגא בהו לצדיקניא, הה"ד אז תתענג על יי'.

146. אמר רבי אבא, כמה אלפין, כמה רבבין דמשירין קדישין, אית ליה לקודשא בריך הוא, מארי דאנפין עלאין, מארי דעינין, מארי דזיינין, מארי דיללה, מארי דיבבא, מארי דרחמי, מארי דדינא, ועילא מנייהו אפקד למטרוניתא לשמשא בהיכלא קמיה.

147. לקביל אלין, אית לה למטרוניתא, משירין מזיינין. בשתינ אנפין משתכחו משירין מזוינין. וכלהו חגירן חרבא, קיימאן בסחרנהא, כמה נפקין, כמה עיילין. בשית גרפין טאסין כל עלמא. קמי כל חד וחד גומרין דגור דליק. לבושוי, מתלהטא אשא. בגבוי, שונא דחרבא מתלהטא בכל עלמא, לנטרא קמה. הה"ד ואת להט החרב המתהפכת לשמור את דרך עץ החיים.

148. מאן דרך עץ החיים. דא היא מטרוניתא רבתא, דהיא ארחא, לההוא אילנא רברבא תקיף, אילנא דחיי. דכתיב הנה מטתו שלשלמה ששים גבורים סביב לה מגבורי ישראל. ישראל דלעילא, כלם אחוזי חרב.

149. When the Queen travels, they all travel with Her. This is what is written: "And the Angel of Elohim...moved" (Shemot 14:19). HE ASKS: Is then MALCHUT called "the Angel of Elohim"? Rabbi Aba said: Yes. Come and behold. Rabbi Shimon said: the Holy One, blessed be He, prepared before Him the Holy Sanctuary, the Supernal Sanctuary, the Holy City, the Supernal City. Jerusalem is called 'the Holy City'. ALL THESE ARE THE NAMES OF MALCHUT. Whoever comes to the King enters only from that Holy City, WHICH IS MALCHUT. FROM THERE begins the path to the King, because the path has been constructed from here.

150. Hence, it is written: "This is the gate to Hashem, into which the Righteous shall enter" (Tehilim 118:20). Every mission that the King, WHO IS ZEIR ANPIN desires, goes forth from the house of the Queen, WHO IS MALCHUT. Every mission THAT COMES from below the King, WHO IS ZEIR ANPIN, first enters before the Queen, and from there to the King. So in actuality, the Queen is the messenger of all, BOTH from below up and from above down. Therefore, she is the messenger of all. This is what is written: "And the Angel of Elohim, who went before the camp of Yisrael," meaning Yisrael of above, WHICH IS ZEIR ANPIN, and the Angel of Elohim, WHO IS MALCHUT. This is what is written about Him: "And Hashem went before them...by day and by night," and, "that they might go by day and night," as we established earlier, TO MEAN ZEIR ANPIN AND MALCHUT. SO WE SEE THAT MALCHUT WENT IN FRONT OF THE CHILDREN OF YISRAEL. THIS IS WHAT IS WRITTEN: "AND THE ANGEL OF ELOHIM, WHO WENT BEFORE THE CAMP OF THE CHILDREN OF YISRAEL, MOVED..."

151. HE ASKS: Is it an honor for the King, WHO IS ZEIR ANPIN, that the Queen, WHO IS MALCHUT, should go and do battle and go on a mission? HE ANSWERS: THIS IS SIMILAR to a king who married a lofty queen. The king saw her preciousness and that she exceeded all the other queens in the world. He said: 'All the others are considered concubines compared this queen of mine. She is above them all. What shall I do for her? All my house shall be in Her hands.' The king made an announcement: 'From now on, all the matters of the king will be given over to the hand of the queen.' What did He do? The king placed in Her hands all his weapons, all the men-of-war and the precious stones of the king - all the treasures of the king. He said: 'From now on, anyone who desires to speak with Me will not be able to speak to me, until he notifies the queen.'

149. כִּד נִטְלָא מִטְרוֹנִיתָא, כִּלְהוּ נִטְלִין בְּהִדָּה, הָה"ד וְיִסַּע מִלֶּאךָ הָאֱלֹהִים. וְכִי מִלֶּאךָ הָאֱלֹהִים אֶתְקִרִי. א"ר אָבָא אֵין. ת"ח, הָכִי א"ר שְׁמַעוֹן, אֶתְקִין קוּדְשָׁא בְּרִיךְ הוּא קִמְיָה, הֵיכְלָא קְדִישָׁא, הֵיכְלָא עֲלָא, קֶרְתָּא קְדִישָׁא, קֶרְתָּא עֲלָא. יְרוּשָׁלַיִם עִיר הַקֹּדֶשׁ אֶקְרִי, מֵאֵן דְּעָאֵל לְמַלְכָּא, לֹא עָאֵל, אֱלָא מִהֵוּא קֶרְתָּא קְדִישָׁא, נָטִיל אֶרְחָא לְמַלְכָּא, דֶּאֶרְחָא מֵהֵכָא אֶתְתַּקֵּן.

150. הָה"ד זֶה הַשַּׁעַר לַיְי' צְדִיקִים יָבֹאוּ בּוֹ. כָּל שְׁלִיחוֹתָא דְּבַעֵי מַלְכָּא מִבֵּי מִטְרוֹנִיתָא נִפְקָא, וְכָל שְׁלִיחוֹתָא מִתַּתָּא לְמַלְכָּא, לְבֵי מִטְרוֹנִיתָא עֵייל בְּקִדְמוּתָא, וּמִתַּמֵּן לְמַלְכָּא. אֶשְׁתַּבַּח דְּמִטְרוֹנִיתָא אִיהִי שְׁלִיחָא דְּכָלָא, מַעֲיִלָא לְתַתָּא, וּמִתַּתָּא לְעֵילָא. וְעַל דָּא, אִיהִי שְׁלִיחָא דְּכָלָא, הָה"ד וְיִסַּע מִלֶּאךָ הָאֱלֹהִים הַהוּלֵךְ לִפְנֵי מַחֲנֵה יִשְׂרָאֵל, יִשְׂרָאֵל דְּלַעֲיִלָא. מִלֶּאךָ הָאֱלֹהִים, הָה"ד בֵּיה, וַיְי' הוּלֵךְ לִפְנֵיהֶם וְגו', וְהָאִי לְלַכֵּת יוֹמָם וּלְלֵילָה, כְּמָה דְּאוֹקְמוּהָ.

151. וְכִי יִקְרָא הוּא דְּמַלְכָּא, דְּמִטְרוֹנִיתָא תְּזִיל, וְהִיא תִּגַּח קְרָבָא, וְהִיא אֲזַלַת שְׁלִיחָא. אֱלָא, לְמַלְכָּא דְּאֶזְדָּוָג בְּמִטְרוֹנִיתָא עֲלָא, חָמָא מַלְכָּא יִקְרִי דִּילָהּ, עַל כָּל שְׁאָר מִטְרוֹנִיתָא דְּעֵלְמָא, אִמַּר כִּלְהוּ מִשְׁתַּבַּחִין לַחֲיוֹנָתָא, לְקַבֵּל הָאִי מִטְרוֹנִיתָא דִּילּוּ. הִיא סִלְקָא עַל כָּלָא, מַה אַעֲבִיד לָהּ. אֱלָא כָּל בֵּיתָא דִּילּוּ יְהִי בִידָהּ, אֶפִּיק מַלְכָּא כְּרוּזָא, מֵהֵכָא כָּל מַלְיִין דְּמַלְכָּא בִידָא דְּמִטְרוֹנִיתָא יִתְמַסְרוּן. מַה עֲבִיד. אֶמְקִיד מַלְכָּא בִידָהּ כָּל זְיוּנִין דִּילָהּ, כָּל אִינוּן מֵאִרֵּי מִגִּיחִין קְרָבָא, כָּל אִינוּן אֲבָנִין יִקְרִין דְּמַלְכָּא, כָּל גְּזוּזִיא דְּמַלְכָּא. אִמַּר, מֵהֵכָא, כָּל מֵאֵן דִּיצְטְרִין לְמַלְלָא עִמִּי, לֹא יָכִיל לְמַלְלָא עִמִּי, עַד דְּאוֹדַע לָהּ מִטְרוֹנִיתָא.

152. So the Holy One, blessed be He, in His great affection and love for the Congregation of Yisrael, WHO IS MALCHUT, placed everything in Her jurisdiction. He said: All the rest are considered as nothing compared to Her. He said: "There are sixty queens...My dove, my undefiled, is but one" (Shir Hashirim 6:8-9). What shall I do for Her? Thus, all My house will be in Her hands. The King made an announcement. From now on all the matters of the King would be given over into the hands of the Queen. He placed in her hands all his weapons, spears, swords, bows, arrows, knives, catapult STONES, fortifications, wood, rocks and all soldiers. This is what is written, "Behold it is his litter, that of Solomon, sixty valiant men...all girt with swords, and expert in war..." (Shir Hashirim 3:8)

153. The King said: From now on, My wars are given over into your hand. My weapons and my soldiers shall be in your hand, and from now on you will guard me. It is written, "He who keeps Yisrael" (Tehilim 121:3), WHICH IS ZEIR ANPIN CALLED 'YISRAEL'. From now on, whoever needs me will not be able to talk to me until he notifies the queen. This is what is written: "Thus (lit. 'with Zot') shall Aaron come into the holy place" (Vayikra 16:3). AND ZOT ('THIS', FEM.) IS MALCHUT, the representative of the King in everything as we have established, so we find that everything is in Her hands. This is the honor of the Queen. This is what is written: "And the Angel Elohim...moved" (Shemot 14:19), as we have learned.

154. "And went behind them" (Ibid.). HE ASKS: What is the reason he went behind them? HE ANSWERS: It was in order that warriors, catapultors, spearsmen and swordsmen should be positioned in front of them, so that they should be visible in front of them, because other camps were coming from above to do battle against Yisrael. Therefore, he "went behind them," IN ORDER TO GIVE ROOM FOR THE MEN OF WAR OF YISRAEL'S SIDE TO FIGHT WITH THEM.

155. We learned at that time the reigning minister who was appointed over Egypt came and gathered six hundred chariots of persecutors, with six hundred appointed ruling prosecuting officers on every single chariot. This is what is written: "And he took six hundred chosen chariots..." (Shemot 14:7). HE ASKS: Were not the six hundred chosen chariots the chariots of Egypt? For what reason DOES IT SAY AFTERWARDS: "And all the chariots of Egypt"? HE ANSWERS: We learned that Samael loaned six hundred prosecuting chariots to help THE PATRON ANGEL OF EGYPT. This is what is written: "And he took six hundred chosen chariots," THAT WERE NOT OF EGYPT.

152. בְּךָ קוֹדֵשׁ אֵלֶיךָ הוּא, מְסֻיָּאוֹת חֲבִיבוֹתָא וְרַחֲמֵימוֹתָא דִּילֵיהּ בְּכִי, אִמְקִיד כָּלָא בְּרִשּׁוֹתָהּ, אָמַר, הָא כָּל שְׂאֲרֵי, לֹא מִשְׁתַּבְּחֵי כָּלּוֹם לְגַבְהָא. אָמַר, שְׁשִׁים הֵמָּה מַלְכוּת וְגו', אַחַת הִיא יוֹנָתִי תַמְתִּי. מֶה אֶעֱבִיד לָהּ, אֵלָּא, הָא כָּל בֵּיתָא דִּילִי בִידָהָא. אִמְקִיד מַלְכָּא כְּרוּזָא, מִדְּכָא כָּל מַלְיָן דְּמַלְכָּא, בִּידָא דְּמִטְרוֹנִיתָא יִתְמַסְרוֹן. אִמְקִיד בִּידָהָא כָּל זַיִינוֹן דִּילֵיהּ, רוֹמַחִין, וְסִיפִין, קִשְׁתִּין, חֲצִין, וְחֶרֶבִין, בְּלִסְטָרִין. קִסְטִירָאִין, אֶעִין, אֲבָנִין, כָּל אִינוֹן מֵאֲרֵי מַגִּיחֵי קֶרֶבָא. הֵה־ד, הֵנָּה מִטָּתוֹ שְׁלֹשְׁמָה שְׁשִׁים גְּבוּרִים וְגו' כָּלָם אַחוּזֵי חֶרֶב מְלוֹמְדֵי וְגו'.

153. אָמַר מַלְכָּא, מִכָּאן וְלַהֲלָא, קֶרֶבָא דִּילִי אֲתַמְסֵר בִּידְךָ, זַיִינוֹן דִּילִי, מֵאֲרֵי מַגִּיחֵי קֶרֶבָא בִּידְךָ. מִכָּאן וְלַהֲלָא אֶת הוּי נִטְרָא לִי, הֵה־ד, שׁוֹמֵר יִשְׂרָאֵל. מִכָּאן וְלַהֲלָא, מֵאֵן דְּאֶצְטְרִין לִי, לֹא יָכִיל לְמַלְלָא עֲמִי, עַד דְּאוֹדַע לְמִטְרוֹנִיתָא, הֵה־ד, בְּזֹאת יָבֵא אַהֲרֹן אֶל הַקֹּדֶשׁ. שְׁלִיחָא דְּמַלְכָּא בְּכָלָא, כְּמָה דְּאוֹקִימָנָא. אֲשַׁתְּכַח דְּכָלָא בִּידָהָא, וְדָא הוּא יִקְרָא דְּמִטְרוֹנִיתָא. הֵדָּא הוּא דְּכֶתִיב, וַיִּסַּע מִלֶּאךָן הָאֱלֹהִים וְגו', כְּמָה דְּאֲתַמֵּר.

154. וַיֵּלֶךְ מֵאַחֲרֵיהֶם, מִ"ט מֵאַחֲרֵיהֶם. בְּגִין דִּישְׁתַּכְּחוּ לְקַמְהָא מֵאֲרֵי מַגִּיחֵי קֶרֶבָא, מֵאֲרֵי בְּלִסְטָרָאוֹת, מֵאֲרֵי רוֹמַחִין וְסִיפִין, וְאֲתַגְלוֹן קַמְהָא, דְּהָא הוּא אֲתִיין מִשִּׁירִיין אַחֲרֵינִין, לְאַגָּחָא קֶרֶבָא בִּישְׂרָאֵל מִלְּעִילָא, וְעַ"ד וַיֵּלֶךְ מֵאַחֲרֵיהֶם.

155. וְתַאנָּא, בְּהֵיכָא שְׁעָתָא, אֲתָא רַבְרָבָא שְׁלִטְנָא דְּמִמְנָא עַל מִצְרָאִי, וְכֹנֵשׁ שֵׁית מֵאָה רִתִּיכִין מְקַטְרְגִין, וְעַל כָּל רִתִּיכָא וְרִתִּיכָא, שֵׁית מֵאָה שְׁלִטְגִין מִמֶּנָּן קְטִיגוֹרִין, הֵה־ד וַיִּקַּח שֵׁשׁ מֵאוֹת רֶכֶב בַּחּוּר וְגו'. וְכִי שֵׁשׁ מֵאוֹת רֶכֶב בַּחּוּר, לֹא הוּוּ רֶכְבִּי מִצְרִים, מִ"ט וְכָל רֶכֶב מִצְרִים. אֵלָּא הֵכִי תַאנָּא, הוּוּ סְמָא"ל אוֹזִיף לֵיהּ, שֵׁית מֵאָה רִתִּיכִין מְקַטְרְגִין לְסִינְעָא לֵיהּ. הֵה־ד וַיִּקַּח שֵׁשׁ מֵאוֹת רֶכֶב בַּחּוּר.

156. When did the Holy One, blessed be He, repay Samael? It was during the wars of Sisra that the Holy One, blessed be He, uprooted all these chariots and they were given over to the hands of the Queen. This is what is written: "The waters of Kishon swept them away, that ancient brook..." (Shoftim 5:21). In the days to come, they will all be handed over, as is written: "Who is this that comes from Edom, with crimsoned garments from Batzrah..." (Yeshayah 63:1). Therefore, he "went behind them," MEANING THAT the Shechinah shall uproot them from the world in the end of the days.

157. "And the pillar of cloud went from before their face" (Shemot 14:19). HE ASKS: What is this pillar of cloud? Rabbi Yosi said: This is the cloud that always appears with the Shechinah, WHO IS THE ANGEL MICHAEL, and this is the cloud into which Moses entered. Rabbi Aba said: It is written: "And Hashem went before them by day in a pillar of cloud," SO WE SEE THAT IT IS NOT MICHAEL WHICH IS THE ASPECT OF SHECHINAH, but rather it is the support of the righteous, THAT IS, YESOD IN ZEIR ANPIN. He spreads CHASSADIM of his imprint, FOR YESOD SPREADS OUT CHASSADIM OVER THE CHOCHMAH IN MALCHUT AND THEN SHE IS ABLE TO ILLUMINATE. Therefore, this cloud goes by day, WHICH IS THE TIME WHEN CHASSADIM SHINE, as is written: "Yet Hashem commands his steadfast love (lit. 'Chesed') in the daytime" (Tehilim 42:9), because this cloud comes from the side of Chesed and is called 'Chesed'. A different cloud goes by night, and is called 'a pillar of fire', WHICH IS FROM THE SIDE OF MALCHUT.

158. Rabbi Shimon said: "By day in a pillar of a cloud," refers to Abraham, who is Chesed. "By night the pillar of fire," refers to Isaac, WHO IS GVURAH, and both of them are present in the Shechinah. Rabbi Aba said THAT IT IS THE SUPPORT OF THE RIGHTEOUS, for THEY are present IN THE SHECHINAH through that level.

159. The passage: "And the Angel of Elohim, who went before the camp of Yisrael, moved and went behind them," MEANS that he moved from the side of Chesed and joined the side of Gvurah - BECAUSE CHESD IS FRONT AND GVURAH IS BACK - because the time had come to become attired with Judgment.

14. "And...moved...and it came...and...stretched out"

Rabbi Aba tells us that at that moment the moon, Malchut, became attired on one side with the crowns of supernal Chesed, on the left side by the spears of Gvurah and on the third side by a purple garment called Tiferet. The number 72 is used repeatedly for emphasis and to draw together the various concepts. The 72 crowns in each of the three columns are combined in Malchut, and the Holy Name ascends from them, which is the secret of the Chariot. Rabbi Aba explains how the 72 letters are written and arranged. We learn that the Holy One, blessed be He is perfect because He encompasses the left side and the right side and we must never forget that Judgment is part of His concealed nature, so we must be careful not to incur it.

Rabbi Yitzchak returns to the time when Yisrael were trapped on the seashore with the enemy behind and the sea in front, and says that their prayers and cries to God awakened the collective light of above, and the sea executed the supernal laws. Rabbi Shimon adds that when the world needs Mercy the Holy One, blessed be He, takes pity and listens.

160. Come and behold: at that moment, the moon became full, WHICH IS MALCHUT of all THE ASPECTS, and she inherited 72 Holy Names on three sides, NAMELY THREE COLUMNS. On one side, MALCHUT was attired with the crowns of the supernal Chesed, with seventy engravings of the light of supernal Aba illuminating Her, WHICH IS THE SECRET OF "MOVED."

156. אִימְתִי אֲשֵׁלִים קֹדֶשׁא בְּרִיךְ הוּא לְסַמָּא"ל. בְּקֶרֶב דְּסִיסְרָא, דְּעֵקֶר קֹדֶשׁא בְּרִיךְ הוּא לְכָל אִינוּן רְתִיכִין, וְאַתְמָסְרוּ בִידָא דְּמִטְרוּנִיתָא. הֵה"ד, נֶחֱל קִישׁוֹן גְּרָפָם נֶחֱל קְדוּמִים וְגו'. וְלִזְמָנָא דְּאַתִּי, יִתְמָסְרוּ בְּלֵהוּ, הֵה"ד, מִי זֶה בָּא מֵאֲדוּם חֲמוּץ בְּגָדִים מִבְּצָרָה וְגו'. וְע"ד וִילָךְ מֵאַחֲרֵיהֶם, דְּזִמְיָנָא שְׂכִינְתָא בְּסוּף יוֹמִיא לֹאֲעֻקְרָא לֹון מִן עֲלָמָא.

157. וַיֵּסַע עֲמֹד הָעֶנָן מִפְּנֵיהֶם, מֵאֵן עֲמֹד הָעֶנָן דָּא. רַבִּי יוֹסִי אָמַר, דָּא הוּא עֲנָא דְּאַתְחַזִּי תְרִיר עִם שְׂכִינְתָא. וְדָא הוּא עֲנָא דְּעָאֵל מִשָּׁה בְּגִיָּה. רַבִּי אָבָא אָמַר, כְּתִיב וַיְיָ הוֹלֵךְ לִפְנֵיהֶם יוֹמָם, אֶלָּא סִיּוּעָא דְּצִדִּיק הוּא, וּפְרִישׁוּ דְּרִשְׁיָמוּ דִּילֵיהּ, וְע"ד אֲזִיל הָאִי עֲנָן יוֹמָם, וְכְתִיב יוֹמָם יֵצֵה יְיָ חֲסֵדוֹ. וּמִסְטָרָא דְּחֶסֶד אֲתָא עֲנָא דָּא, וְדָא חֲסֵד אֲתַקְרִי, וְעֲנָא אַחֲרָא אֲזִיל בְּלִילִיא, וְאַתְקְרִי עֲמֹד אֵשׁ.

158. רַבִּי שְׁמַעוֹן אָמַר, עֲמִדוֹ הָעֶנָן יוֹמָם: דָּא אַבְרָהָם. וְעֲמֹד הָאֵשׁ לַיְלָה: דָּא יִצְחָק. וְתִרְוִייהוּ אֲשֶׁתְּכֹחוּ בְּשְׂכִינְתָא, וְמָה דְּאָמַר רַבִּי אָבָא, הָכִי הוּא וְדָאִי, דְּעַל יְדָא דְּהָאִי דְּרָגָא, אֲשֶׁתְּכֹחוּ.

159. וְהָאִי וַיֵּסַע מֵלֶאךָ הָאֱלֹהִים הֵהוּלָךְ לִפְנֵי מַחֲנֶה יִשְׂרָאֵל וַיִּלָּךְ מֵאַחֲרֵיהֶם. וַיֵּסַע: דְּנִטּוּל מִסְטָרָא דְּחֶסֶד, וְאַתְרַבֵּק בְּסִטְרָא דְּגְבוּרָה, בְּגִין דְּהָא מָטָא שְׁעָתָא לֹאֲתַלְבָּשָׁא בְּדִינָא.

160. תָּא חֲזִי, בְּהֵיאָ שְׁעָתָא אֲשֶׁתִּלִּים סִיְהָרָא מְכָלָא, וְיִרְתָּא שְׁבַעִין וְתֵרִין שְׁמָהן קְדִישִׁין, בְּתַלְתָּ סְטָרִין. חָדָא אֲתַלְבָּשָׁא בְּעִטְרוֹי דְּחֶסֶד עֲלָאָה, בְּשְׁבַעִין גְּלִימִין דְּנִהִירוֹ דְּאָבָא עֲלָאָה, דְּאִנְהִיר לָהּ.

161. On the second side, MALCHUT was attired with the spears of Gvurah, MEANING THE JUDGMENTS IN HER, by 60 lashes of fire and ten lashes of Her own that descended from the side of supernal Ima in set Judgments. AND THIS IS THE SECRET OF THE LEFT COLUMN AND THE PASSAGE: "AND IT CAME..."

162. On the third side, MALCHUT was attired in a purple garment that the supernal King, called 'Tiferet', wore and which the Holy Son, WHO IS TIFERET, inherited with the seventy supernal crowns from the side of Aba and Ima. He includes both sides, NAMELY THE RIGHT, WHICH IS CHESED, AND THE LEFT, WHICH IS GVURAH, WHICH IS THE SECRET OF "STRETCHED OUT."

163. There are two crowns from the side of Aba and Ima, which are Ayin-Bet (72) names. We learned that there are seventy from the side of Chesed plus two witnesses. From the side of Gvurah, there are seventy plus two scribes. From the side of Tiferet, there are seventy plus two colors for glorification.

164. In this place, NAMELY MALCHUT, they are engraved one in the other, SO THAT THE 72 CROWNS IN EVERY COLUMN ARE COMBINED WITH EACH OTHER. And the Holy Name emerges from them, which is the secret of the Chariot, FOR THEY BECOME AYIN-BET (72) NAMES, EACH ONE CONSISTING OF THREE LETTERS. Here the Patriarchs are engraved, WHICH ARE CHESED, GVURAH, AND TIFERET, THE THREE COLUMNS to be joined together. Thus is the Holy Name, AYIN-BET, engraved with its letters.

165. The combination of these letters are as follows. the first set of letters, NAMELY THE 72 LETTERS IN THE PASSAGE, "AND THE ANGEL... MOVED," are written in their order in a straightforward manner - BECAUSE STRAIGHT IS AN INDICATION OF CHESED - and all the original letters are in Chesed, NAMELY, IN THE RIGHT COLUMN, to follow a straightforward manner, in a proper order.

166. The second set of letters, NAMELY THE 72 LETTERS IN THE PASSAGE, "AND IT CAME," are written backwards, MEANING THEY ARE WRITTEN FROM BELOW UPWARDS, AS WRITTEN FURTHER IN THE SECOND DIAGRAM. All the second 72 letters pertain to Gvurah so as to reveal Judgments and weapons that come from the left side. AND WHEN THEY ARE IN REVERSE ORDER, THEY ALLUDE TO JUDGMENTS.

167. The third set of letters, NAMELY THE 72 LETTERS IN THE PASSAGE, "AND MOSES STRETCHED OUT," are letters that are written so as to expose the colors, WHICH ARE THE JUDGMENTS, with which to adorn the Holy King, WHICH IS THE SECRET OF THE 72 COLORS OF GLORIFICATION. They all join and are bound to Him BECAUSE HE IS THE CENTRAL COLUMN. And He glorifies in His crowns in a straight forward manner and makes an imprint on this side and the other side - NAMELY, TO THE RIGHT COLUMN AND TO THE LEFT COLUMN - AS HE ESTABLISHES THE ILLUMINATION OF BOTH OF THEM as a King who is adorned with everything.

161. סְטֵרָא תְּנִינָא, אֶתְלַבֵּשֶׁת בְּרוּמְחֵי דְגִבּוּרָה, בְּשֵׁתִין מוֹלָסִי דְנוּרָא, וְעֶשְׂרָה דִּילָה דְנַחְתּוּ מִסְטֵרָא דְאַמָּא עֲלָאָה בְּנִימוּסֵי גְלִיפִין.

162. סְטֵרָא תִלְתָּאִי, אֶתְלַבֵּשֶׁת בְּלוּשֵׁי אֲרִגּוּנָא, דְּלְבִישׁ מְלָכָא עֲלָאָה קְדִישָׁא, דְּאֶקְרוּן תַּפְאֶרֶת, דִּירִית בְּרָא קְדִישָׁא, בְּשִׁבְעִין עֶטְרִין עֲלָאִין, מִסְטֵרָא דְאַבָּא וְאַמָּא, וְהוּא כָּלִיל לְהָאִי סְטֵרָא וְלְהָאִי סְטֵרָא.

163. וְתִרִין עֶטְרִין מִסְטֵרָא דְאַבָּא וְאַימָא, וְאַיִנוּן שְׁבַעִין וְתִרִין שְׁמֶהָן. וְתִנִּינָן מִסְטֵרָא דְחֶסֶד שְׁבַעִין, וְתִרִין סְהַדִּין. מִסְטֵרָא דְגִבּוּרָא שְׁבַעִין, וְתִרִין סוּפְרִין. מִסְטֵרָא דֵּת"ת שְׁבַעִין, וְתִרִין גּוּוּנִין לְאַתְפָּאָרָא.

164. וּבְהָאִי אֶתֶר, אֶתְגְּלִיף חֹד בְּחֹד, וְאַסְתִּילִיק שְׁמָא קְדִישָׁא, רְזָא דִרְתִּיכָא, וְהִכָּא אֶתְגְּלִיפוּ אֲבֹהֵתָא, לְאַתְחַבְּרָא בְּחֹד, וְהוּא שְׁמָא קְדִישָׁא גְלִיפָא בְּאַתּוּוּ.

165. צִרּוּפָא דְאַתּוּן אֱלִין, אֶתּוּן קְדָמָא, רְשִׁימִין בְּסִדְרִין בְּאַרְחַ מִישֹׁר, בְּגִין דְּכֻלְהוּ אֶתּוּן קְדָמָא אֶשְׁתַּכְּחוּ בְּחֶסֶד, לְמַהֲךָ בְּאַרְחַ מִישֹׁר, בְּסִדּוּרָא מִתְתַּקֵּן.

166. אֶתּוּן תְּנִינִי, רְשִׁימִין בְּגִלְגּוּלָא לְמַפְרַע, בְּגִין דְּכֻלְהוּ אֶתּוּן תְּנִינִי, מִשְׁתַּכְּחוּ בְּגִבּוּרָה, לְגִלְגָּא דִּינִין וְזִינִין דְּאַתִּינִין מִסְטֵרָא דְשְׁמָאֵלָא.

167. אֶתּוּן תְּלִיתָאִי, אִינוּן אֶתּוּן רְשִׁימִין, לְאַחֲזָאָה גּוּוּנִין, לְאַתְעֵטֵרָא בְּמִלְכָּא קְדִישָׁא. וְכֹלָא בִּיה מִתְחַבְּרִין וּמִתְקַשְּׂרִין, וְהוּא אֶתְעֵטֵר בְּעֵטְרוֹ בְּאַרְחַ מִישֹׁר, וְרְשִׁים לְהָאִי סְטֵרָא וְלְהָאִי סְטֵרָא, כְּמִלְכָּא דְאַתְעֵטֵר בְּכֹלָא.

168. Here is marked the Holy Name, engraved with 72 letters. THAT IS, THREE TIMES 72 LETTERS IN EACH OF THE THREE COLUMNS COMBINE AND JOIN TOGETHER, AND THEY FORM 72 WORDS. EACH WORD CONTAINS THREE LETTERS FROM THE THREE COLUMNS that are adorned with the Patriarchs, NAMELY CHESED, GVURAH, AND TIFERET, which are the supernal Holy Chariot. HE ASKS: Why is the third group of letters not written IN 2 WAYS, part of them straightforward and part of them in reverse, in order to be equal to both sides - MEANING TO THE RIGHT COLUMN AND TO THE LEFT COLUMN, SINCE IT SUSTAINS THE ILLUMINATION OF BOTH. Because we learned that, "You have established equity" (Tehilim 99:4), means that the Holy One, blessed be He, establishes equity AND SUSTAINS on both sides. It is written: "And the middle bar in the midst of the boards" (Shemot 26:28), which is the Holy One, blessed be He, NAMELY THE CENTRAL COLUMN THAT SUSTAINS THE TWO SIDES. IF SO, IT SHOULD HAVE BEEN WRITTEN 'HALF STRAIGHT', LIKE THE RIGHT COLUMN, AND 'HALF IN REVERSE ORDER', LIKE THE LEFT COLUMN. Rabbi Yitzchak said: This is Jacob, and it is all one, BECAUSE JACOB ALSO INDICATES THE CENTRAL COLUMN.

169. HE ANSWERS: This is similar to a king who is perfect in everything and his mind is wholesome. What is the custom of that king? His face always shines like the sun, because he is perfect. And when he judges, he judges for good and for bad. Therefore, it is necessary to be guarded from him. He who is stupid sees the shining, laughing face of the king and does not guard himself from him. But even though he sees the face of the king shining, the wise man says: the king is surely perfect and complete in everything, his mind is whole. Yet I see that in that shine there sits judgment, but it is concealed, even though it is not visible, because otherwise the king would not be perfect, it is necessary to be cautious.

170. So it is with the Holy One, blessed be He. He is always perfect in this manner and that manner, MEANING IN THE RIGHT SIDE AND IN THE LEFT SIDE, but He only appears with a shining face. Therefore, these wicked fools are not cautious with Him. But the righteous wise men say: the King is perfect, and even though His face appears shining, Judgment is concealed in it. Therefore, it is necessary to be cautious with Him.

171. Rabbi Yehuda said: From here, WE CAN ANSWER THE QUESTION OF WHY THE 72 LETTERS OF THE CENTRAL COLUMN WERE NOT WRITTEN HALF FORWARD AND HALF IN REVERSE, FOR IT IS WRITTEN: "For I am the Hashem, I do not change" (Malachi 3:6), WHICH MEANS, 'I did not move to a different place. EVEN THOUGH THE TWO COLUMNS ARE INCLUDED IN ME, STILL IN ALL I DID NOT CHANGE MYSELF BECAUSE OF THIS TO JUMP TO THE LEFT ASPECT. RATHER, I REMAINED IN THE RIGHT ASPECT, because everything is included in Me and these two colors, WHITE AND RED, are included in Me, NAMELY IN MY CHASSADIM. THE ILLUMINATION OF THE LEFT IS NOT VISIBLE IN ME BUT IN MALCHUT.' THEREFORE, all THE LETTERS THAT ARE IN THE CENTRAL COLUMN appear in a straight way, even though the letters are attached to both sides, NAMELY, TO THE RIGHT AND LEFT. STILL IN ALL, they are written in their order in a straightforward way.

168. הָכָא אֶתְרָשִׁים שְׁמָא קְדִישָׁא גְלוּפָא בְּע"ב תִּיבִין, דְּמַתְעֵטְרִי בְּאַבְהָתָא, רְתִיבָא קְדִישָׁא עֲלָאָה. וְאִי תִימָא, הֲנִי אֶתּוּן תְּלִיתָאִי, מ"ט לֹא אִינוּן כְּתִיבִין, מְנַהֵן בְּאַרְח מִיִּשְׁר כְּסֻדְרָן, וּמְנַהֵן לְמַפְרֵע, לִישְׁרָא לְהֵאִי סְטָרָא, וְלְהֵאִי סְטָרָא, דְּהָא תְּנִינָן, אֶתְהָ בּוֹנֵנָת מִיִּשְׁרִים, קוֹדֶשָׁא בְּרִיךְ הוּא עֲבִיד מִיִּשְׁרִים לְתֵרִי סְטָרִי, וְכְתִיב וְהִפְרִיחַ הַתִּיכּוֹן בְּתוֹךְ הַקְּרָשִׁים וְגו', דָּא קוֹדֶשָׁא בְּרִיךְ הוּא. רַבִּי יִצְחָק אָמַר, דָּא יַעֲקֹב, וְכָלֵא חַד.

169. אֵלֹא לְמַלְכָּא דְּאִיהוּ שְׁלִים מְכָלָא, דְּעֵתִיָּה שְׁלִים מְכָלָא, מַה אֶרְחִיָּה דְּהוּא מְלָכָא. אֲנַפּוּי נְהִירִין בְּשִׁמְשָׁא תְּדִיר, בְּגִין דְּאִיהוּ שְׁלִים. וְכֹד דְּאִין, דְּאִין לְטַב וְדְּאִין לְבִישׁ. וְעַל דָּא בְּעִי לְאַסְתַּמְרָא מִיָּנִיָּה. מֵאן דְּאִיהוּ טַפְשָׁא, חֲמִי אֲנַפּוּי דְּמַלְכָּא נְהִירִין וְחִיכָן, וְלֹא אֶסְתַּמֵּר מִיָּנִיָּה. וּמֵאן דְּאִיהוּ חֲבִימָא, אֵף עַל גַּב דְּחֲמִי אֲנַפּוּי דְּמַלְכָּא נְהִירִין, אָמַר מְלָכָא וְדְּאִי שְׁלִים הוּא, שְׁלִים הוּא מְכָלָא, דְּעֵתִיָּה שְׁלִים, אֲנָא חֲמִי דְּבַהּ הוּא נְהִירָא, דִּינָא יְתִיב וְאַתְּבַסִּיא, אַע"ג דְּלֹא אֶתְחַזֵּיא, דְּאִי לֹא הָכִי, לֹא יְהֵא מְלָכָא שְׁלִים, וְעַל דָּא בְּעִי לְאַסְתַּמְרָא.

170. כִּן קוֹדֶשָׁא בְּרִיךְ הוּא, שְׁלִים תְּדִיר בְּהֵאִי גּוּנָא וּבְהֵאִי גּוּנָא, אֲבָל לֹא אֶתְחַזֵּיא, אֵלֹא בְּנְהִירוֹ דְּאִפִּין. וּבְגִין כֵּן, אִינוּן טַפְשִׁין חֲבִיבִין לֹא אֶסְתַּמְרָן מִיָּנִיָּה. אִינוּן חֲבִימִין זָכָאִין, אֲמַרִין, מְלָכָא שְׁלִים הוּא, אֵף עַל גַּב דְּאֲנַפּוּי אֶתְחַזֵּינן נְהִירִין, דִּינָא אֶתְבַסִּיא בְּגִיָּה, בְּגִין כֵּן בְּעִי לְאַסְתַּמְרָא מִיָּנִיָּה.

171. אָמַר רַבִּי יְהוּדָה, מֵהָכָא, אֲנִי יו"י לֹא שְׁנִיתִי. לֹא דְּלִיגְנָא לְאַתֵּר אַחֲרָא, בִּי אֶתְבְּלִיל כְּלָא. הֲנִי תְּרִי גּוּוֹנִי בִּי אֶתְבְּלִילִן, בְּגִין כֵּן כְּלָא בְּאַרְח מִיִּשְׁר אֶתְחַזֵּיא, וְאֵף עַל גַּב דְּאֶתּוּן אַחִידָן לְהֵאִי סְטָרָא וְלְהֵאִי סְטָרָא, כְּסֻדְרָן כְּתִיבִין.

172. "And the Angel of Elohim, who went before the camp of Yisrael, moved and went behind them; and the pillar of the cloud went from before their faces, and stood behind them" (Shemot 14:19-20). Until this point is one side, Chesed to Abraham, THE RIGHT COLUMN. Rabbi Shimon said: Elazar, my son, come and behold, this secret. When Atika Kadisha shone upon the King, WHO IS ZEIR ANPIN, he illuminated on Him and crowned Him with the supernal holy crowns, WHICH ARE THE LIGHT OF CHASSADIM OF SUPERNAL ABA AND IMA, THE FIRST THREE SFIROT. When CHASSADIM reached Him, the Patriarchs, WHO WERE THE THREE COLUMNS, CHESED, GVURAH, AND TIFERET, were adorned. Then there was complete perfection. Then the Queen went on Her journeys with that perfection of the Patriarchs. And when She becomes adorned with them all, THE THREE PATRIARCHS THAT ARE THREE COLUMNS, then She is joined and has authority over everything.

173. Similarly, the Holy Name is engraved with the letters that are imprinted on the supernal Chariot, for they are the adornment of the Patriarchs.

174. Rabbi Yisa said: We found this secret in the blowing OF THE SHOFAR of Rabbi Hamnuna Saba (the elder) three times: "thus"; "thus"; "thus." THAT IS, IN: "THUS INSTILL THE OF YOU"; "THUS SPREAD THE OF YOU"; AND "THUS GIVE GLORY." BUT IT DOES NOT ACCEPT, "THUS SHALL THE RIGHTEOUS." They correspond to these three PASSAGES: "AND THE ANGEL...MOVED"; "AND IT CAME"; "AND MOSES STRETCHED OUT." This is the order, THREE AND NO MORE. Rabbi Yosi said: Everything is included and concealed in the Holy Name, MEANING THAT ALL THREE COLUMNS OF THE NAME OF AYIN-BET (72) ARE INCLUDED IN MALCHUT, so we find that the perfection of the holy Chariot is IN MALCHUT. THEREFORE, THERE ARE FOUR TIMES 72: THE THREE COLUMNS, CHESED, GVURAH, AND TIFERET AND MALCHUT. THEREFORE, "THUS" IS ALSO FOUR TIMES - MEANING, THAT HE MENTIONS ALSO, "THUS SHALL THE RIGHTEOUS."

175. Rabbi Shimon said: This is the Holy Name, the adornment of the Patriarchs, WHO ARE CHESED, GVURAH, AND TIFERET. For they become adorned in their engraving when they join together. They are the perfection of the holy Chariot, which is included in 48 words and is the perfection of everything and the mainstay of the roots.

176. Come and behold: the trunk of the tree is the name Aleph-Nun-Yud, THAT IS FOUND IN THE MIDDLE OF THE 72 NAMES, NAMELY, THE 37TH NAME. The top of all the branches of the tree IS THE NAME Vav-Hei-Vav, WHICH IS THE FIRST NAME OF THE SEVENTY TWO NAMES. The friends have already observed that the whole of the branches and the trunk and the root are found in 48 words, MEANING IN THE FIRST TWO-THIRDS OF THE SEVENTY WORDS. So it is etched in the three upper worlds - WHICH ARE CHOCHMAH, BINAH, AND DA'AT, THAT ARE INCLUDED IN THE FIRST 24 WORDS, WHICH ARE CHESED AND THE RIGHT COLUMN - and in the three lower worlds - WHICH ARE CHESED, GVURAH, AND TIFERET, THAT ARE INCLUDED IN THE SECOND 24 WORDS, WHICH ARE GVURAH AND THE LEFT COLUMN.

172. וַיֵּסַע מֵלֶאךָ הָאֱלֹהִים הַהוֹלֵךְ לִפְנֵי מַחֲנֶה יִשְׂרָאֵל וַיֵּלֶךְ מֵאַחֲרֵיהֶם וַיֵּסַע עִמּוֹד הָעֵנָן מִפְּנֵיהֶם וַיַּעֲמֻד מֵאַחֲרֵיהֶם. עַד כָּאן סֵטְרָא חַד, חֶסֶד לְאַבְרָהָם. אָמַר רַבִּי שִׁמְעוֹן, אֶלְעָזָר בְּרִי, תָּא חֲזִי רְזָא דָּא. בְּדַ עֲתִיקָא קְדִישָׁא אֲנָהִיר לְמַלְכָּא, אֲנָהִיר לִיה, וְעֵטְרִין לִיה, בְּכַתְרִין קְדִישִׁין עֲלָאִין, בְּדַ מְטָאן לְגַבִּיָּה מִתְעַטְרִי אֲבֵהֶתָּא, בְּשַׁעֲתָה דְּמִתְעַטְרִי אֲבֵהֶתָּא, בְּדִין הוּא שְׁלִימוֹ דְּכֻלָּא. בְּדִין מְטְרוֹנִיתָא, נִטְלָא בְּמִטְלָמָהָא, בְּהוּא שְׁלִימוֹ דְּאַבְהֶתָּא. וְכַד מִתְעַטְרָא מִכְּלֵהוּן, בְּדִין אֲתַבְּרָכָא, וְרִשּׁוּתָּא דְּכֻלָּא בִּירְהָא.

173. כְּגִוּוֹנָא דָּא שְׁמָא קְדִישָׁא גְּלִימָא בְּאַתּוּוֹי רְשִׁימִין בְּרִתִּיקָא עֲלָאָה קְדִישָׁא עֲטוּרָא דְּאַבְהֶן.

174. אָמַר רַבִּי יִיסָא, אֲשַׁכְּחָנָא בְּרְזָא דָּא בְּתַקִּיעוּתָא דְּרַב הַמְּנוּנָא סָבָא, תִּלְתָּ וּבִכְן וּבִכְן, לְקַבְּלִי הַנִּי תִּלְתָּ. וְכַךְ הוּא סְדוּרָא. א"ר יוֹסִי, כֻּלָּא אֲתַבְּלִיל בְּהָאִי שְׁמָא קְדִישָׁא, וְאַסְתִּיִּים בִּיה, אֲשַׁתְּכַח דְּשְׁלִימוֹ דְּרִתִּיקָא קְדִישָׁא אִית בִּיה.

175. אָמַר רַבִּי שִׁמְעוֹן, הָאִי הוּא שְׁמָא קְדִישָׁא, עֲטוּרָא דְּאַבְהֶן, דְּמִתְעַטְרָא בְּגִלּוּפֵיהוּ, בְּחַבּוּרָא בְּחָדָא. שְׁלִימוֹ דְּרִתִּיקָא קְדִישָׁא. וְאַתְבְּלִיל בְּאַרְבַּעִין וְתַמְנִיא תִּיבּוּתָא, דְּאִיהוּ שְׁלִימוֹ דְּכֻלָּא, וְעַקְרָא דְּשִׁרְשִׁין.

176. תָּא חֲזִי, גּוּפָא דְּאִילָנָא, אָנָּ"י אֶל"ף נו"ן יו"ד. רִישָׁא דְּכָל עֲנָמֵי אִילָנָא, וְה"ו. וְהָא אֲתַעְרוּ חֲבֵרָא, כֻּלָּלָא דְּעֲנָמִין וְנוּפָא וְשִׁרְשָׁא, בְּאַרְבַּעִין וְתַמְנִיא תִּיבּוּן. וְהָא אֲתַרְשִׁים בְּתִלְתָּ עֲלָמִין עֲלָאִין, וּבג' עֲלָמִין תַּתָּאִין.

177. Corresponding TO THESE - CHESED, GVURAH, AND TIFERET IN THE THREE COLUMNS OF THE NAME AYIN-BET (72) - is: "Holy, holy, holy, is Hashem Tzva'ot" (Yeshayah 6:3). "Holy," above IN CHOCHMAH, BINAH, AND DA'AT; holy in the center, IN CHESED, GVURAH, AND TIFERET; and holy below, IN NETZACH, HOD, AND YESOD. AND SO THE FIRST "Holy" is Chesed, THE SECOND "Holy" is Gvurah, and THE THIRD "Holy" is Tiferet - THAT IS, AS WAS WRITTEN BEFORE, THAT CHESED, GVURAH, AND TIFERET ARE THE SECRET OF CHOCHMAH, BINAH, DA'AT, CHESED, GVURAH, AND TIFERET, AND NETZACH, HOD AND YESOD. They are all engraved in, as explained. Blessed is He, blessed is His Name forever and ever. Amen.

178. Rabbi Yitzchak said: At the time that Yisrael camped by the sea, they saw many multitudes, many soldiers, and many camps above and below. They all came and gathered against Yisrael, who started to pray from their anguish.

179. At that moment, Yisrael saw trouble on all sides. The sea with its towering waves was in front of them, all these multitudes and all the camps of Egypt were behind them, and above there were many Prosecutors against them. They started to cry to the Holy One, blessed be He.

180. Then it is written: "And Hashem said to Moses, 'Why do you cry to Me?'" (Shemot 14:15). We learned in the Hidden Book that "to Me" is exact, FOR IT IS THE ATTRIBUTE OF ZEIR ,ANPIN, BECAUSE it all depends upon Atika. At that moment, Atika Kadisha was revealed, goodwill was present in all the worlds above, and then the collective light shone.

181. Rabbi Yitzchak said: Then, when everything shone together, the sea executed the supernal laws-NAMELY, THE COMMANDMENT TO DROWN THE EGYPTIANS AND SAVE YISRAEL - because those above and those below were given over to it. Therefore, we say THAT ADMINISTERING CHILDREN, LONGEVITY AND SUSTENANCE are as difficult before the Holy One, blessed be He, as the splitting of the Red Sea. And everybody says this. What is the reason? Because splitting the sea depends on Atika, AS WRITTEN IN THE FORMER PARAGRAPH.

182. Rabbi Shimon said: there is one deer on earth and the Holy One, blessed be He, does much for her. When she cries, the Holy One, blessed be He, hearkens to her distress and listens to her voice. And when the world needs Mercy in relation to water, she utters voice and the Holy One, blessed be He, hearkens to her voice. Then THE HOLY ONE, BLESSED BE HE, has pity on the world, as is written: "As the heart pants after the water brooks" (Tehilim 42:2).

177. לְקַבְּלֶיהָ, קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ ה' צְבָאוֹת. קְדוֹשׁ לְעִילָא. קְדוֹשׁ בְּאַמְצָעִיתָא. קְדוֹשׁ לְתַתָּא. קְדוֹשׁ חֶסֶד. קְדוֹשׁ גְּבוּרָה. קְדוֹשׁ תַּמְאַרְתָּ. וְכָלְהוּ בְּשַׁבְּעִין וְתַרְיִין אֲתַגְלִימוּ, כַּמָּה דְּאַתְמַר. בְּרִיךְ הוּא, בְּרִיךְ שְׁמִיהּ לְעֵלְמָא וּלְעֵלְמִי עַלְמִין אָמֵן.

178. אָמַר רַבִּי יִצְחָק, בְּשַׁעְתָּא דְּשָׂרוּ יִשְׂרָאֵל עַל יָמָא, חָמוּ לְכַמָּה אַכְלוּסִין, לְכַמָּה חֲזִילִין, לְכַמָּה מְשִׁירִין, מְעִילָא וְתַתָּא, וְכָלְהוּ בְּכַנּוּפִיא עַלְיֵיהּ דְּיִשְׂרָאֵל, שְׂרִיאוּ בְּצִלוּ מְגוּ עָאקוּ דְּלָהוּן.

179. בֵּינָה שַׁעְתָּא, חָמוּ יִשְׂרָאֵל עָאקוּ מִכָּל סְטָרִין, יָמָא בְּגִלּוּהִי דְּזַקָּן קַמִּיָּהּ. בְּתַרְיֵיהּ, כָּל אִינוּן אַכְלוּסִין, כָּל אִינוּן מְשִׁירִין דְּמַצְרִים, לְעִילָא עַלְיֵיהּ כַּמָּה קְטִיגוּרִין. שְׂרִיאוּ צוּחִין לְקוּדְשָׁא בְּרִיךְ הוּא.

180. בְּרִין כְּתִיב, וַיֹּאמֶר יי' אֶל מֹשֶׁה מַה תַּצַּעַק אֵלַי. וְתֹאנָא בְּסַפְרָא דְּצִנִּיעוּתָא, אֵלַי, דִּינִיקָא, בְּעִתִּיקָא תִּלְיָא כְּלָא. בֵּינָה שַׁעְתָּא אֲתַגְלִי עִתִּיקָא קְדִישָׁא, וְאַשְׁתַּכַּח רַעוּא בְּכָלְהוּ עַלְמִין עֲלָאִין, בְּרִין נְהִירוּ דְּכָלָא, אֲתַנְהִיר.

181. אָמַר רַבִּי יִצְחָק, בְּרִין, כִּד אֲתַנְהִיר כְּלָא בְּחֻדָּא, וְעַבְד יָמָא נִימוּסִין עֲלָאִין, וְאַתְמַסְרוּ בִּידוּי עֲלָאִין וְתַתָּאִין. וּבְגִינֵי כֶךְ, קָשִׁיא קַמִּי קוּדְשָׁא בְּרִיךְ הוּא כְּלָא, כְּקִרְיעַת יָם סוּף, וְכָלָא הָכִי אֻקְמוּהּ. מֵאֵי טַעְמָא. בְּגִין דְּקִרְיעַת יָם סוּף בְּעִתִּיקָא תִּלְיָא.

182. אָמַר רַבִּי שְׁמַעוֹן, חַד אֵיילָתָא אֵית בְּאַרְעָא, וְקוּדְשָׁא בְּרִיךְ הוּא עָבִיד סְגִיָּא בְּגִינָה, בְּשַׁעְתָּא דְּהִיא צוּחַת, קוּדְשָׁא בְּרִיךְ הוּא שְׁמַע עָאקוּ דִּילָהּ, וְקָבִיל קִלָּהּ. וְכִד אֲצַטְרִיךְ עַלְמָא לְרַחֲמֵי לְמִיָּא, הִיא יְהִבַת קִלִּין, וְקוּדְשָׁא בְּרִיךְ הוּא שְׁמַע קִלָּהּ, וְכִדִּין חֲיוֹס עַל עַלְמָא, הֵה"ד כְּאֵיל תַּעְרוּג עַל אֲמִיקֵי מַיִם.

183. When she needs to give birth, she is stopped from all sides. She places her head between her knees, cries and screams, and the Holy One, blessed be He, has pity on her. He sends a snake that bites her genitals and opens her and tears that place for her, and she gives birth immediately. Rabbi Shimon said: In this matter do not question and do not test Hashem. For this exactly so.

183. וְכֵן בְּעֵינָא לְאוֹלָדָא, הִיא סְתִימָא מִכָּל סְטְרִין, בְּרִין אֲתִינָא וְשׁוּיָאֵת רִישָׁא בֵּין בְּרַכָּהָ, וְצוּחָת וְרִמָּת קִלִּין, וְקוֹדֶשָׁא בְּרִין הוּא חֵיס עָלֶהּ, וְזִמִּין לְקַבֵּלָהּ חֵד נָחֵשׁ, וְנָשִׁיךְ בְּעֵרְיִיתָא דִּילָהּ, וּפְתַח לָהּ, וְקָרַע לָהּ הֵהוּא אֲתֵר, וְאוֹלִידַת מִיד. אר"ש בְּהָא מְלָה, לֹא תִשָּׂא לֹא תִנְסֶה אֶת יִי, וְהֵכִי דְוֹקָא.

184. "Thus Hashem saved Yisrael that day...and Yisrael saw Egypt dead" (Shemot 14:30). The Holy One, blessed be He, showed them the minister appointed over Egypt who He had passed through the River of fire, that was on the shore of the Upper Sea, WHICH IS MALCHUT. "Dead." What is the reason that he died, AS THERE IS NO DEATH AMONG THE ANGELS? It is, as we have established, that he was removed from his dominion, AND IT WAS CONSIDERED FOR HIM AS DEATH.

184. וַיֹּשַׁע יִי בְיוֹם הַהוּא אֶת יִשְׂרָאֵל וְגו', וַיֵּרָא יִשְׂרָאֵל אֶת מִצְרַיִם מֵת, הֵהוּא שְׁלֹטְנָא מְמַנָּא דְּמִצְרַאִי, אַחֲמֵי לֹון קוֹדֶשָׁא בְּרִין הוּא, דְּאֶעְבֵּר לִיָּהּ, בְּנֵהר דִּינוּר, דִּהּוּה בְּשִׁמְתָא דִּימָא רַבָּא. מֵת, מֵאֵי טַעְמָא מֵת. כִּמָּה דְּאוֹקְמוּהּ, דְּאֶעְבְּרוּ לִיָּהּ, מֵהֵהוּא שְׁלֹטְנוּתָא דִּילִיָּהּ.

15. "And Yisrael saw that great work"

Rabbi Chiya opens with "And the children of Yisrael saw that great work (lit. 'hand')." We read of the meaning of the five fingers of each hand, and the miracles that the Holy One, blessed be He does with them; it was the miracles at the Red Sea that led Yisrael and the Pharaoh to full belief in Hashem. Until then the Pharaoh had hardened his heart against Hashem. We read that the righteous are often snared in the sins of the wicked, as were the Egyptians who had not oppressed the children of Yisrael but were nonetheless slain. When Yisrael was sent into exile in Egypt, the Holy One, blessed be He gave them constant reassurance to counter their fear. At the time they were delivered from Egypt all the patriarchs gathered to see the promises that He had made to them fulfilled, for the sake of the covenants that He had made with them. Rabbi Aba says that there is a world above and a world below; from the lower world the judgments upon the lower beings are aroused. The Holy One, blessed be He performs miracles for His people in this lower world, and it was thus that the Egyptians sank into the sea.

185. "And Yisrael saw that great work (lit. 'hand')..." (Shemot 14:31). Rabbi Chiya said: Here, WITH THE GREAT HAND was the LEFT hand completed, WHICH IS GVURAH, and all the fingers-CHESED, GVURAH, TIFERET, NETZACH, AND HOD - THAT ARE IN IT. And the LEFT hand is completed BY REASON OF it being included in the right. For we have learned that everything is included in the right and depends on the right. This is what is meant by: "Your right hand, Hashem, is glorious in power; Your right hand, Hashem, has dashed the enemy in pieces" (Shemot 15:6). EVEN THOUGH THIS PERTAINS TO GVURAH, SINCE IT DEPENDS ON THE RIGHT HAND, IT IS THEREFORE CALLED AFTER IT.

185. וַיֵּרָא יִשְׂרָאֵל אֶת הַיָּד הַגְּדוֹלָהּ וְגו'. רַבִּי חֵינְיָא אָמַר, הֵכָא אֲשֵׁתִלִּים יָדָא, וְכֻלְהוּ אֶצְבָּעֵן, וְאֲשֵׁתִלִּים יָדָא, דְּאֲתַבְּלִיל בֵּיהּ בְּיָמִינָא, דִּהֵכִי תַנִּינָן, כֹּלָא בְּיָמִינָא אֲתַבְּלִיל, וּבְיָמִינָא תִלָּא, הָדָא הוּא דְכִתְיִב, יָמִינָךְ יִי נֶאֱדָרִי בְּכַח יָמִינָךְ יִי תִרְעֵץ אוֹיִב.

186. And Rabbi Yitzchak said: We did not find one who hardened his heart towards the Holy One, blessed be He, like Pharaoh. Rabbi Yosi said: But Sichon and Og also HARDENED THEIR HEARTS. He said to him: It is not so. They hardened their hearts against Yisrael, but they did not harden their hearts against the Holy One, blessed be He, as Pharaoh hardened his spirit against Him, for he saw His mighty acts, yet did not repent.

186. וְאָמַר רַבִּי יִצְחָק, לֹא אֲשַׁכְחָנָא, מֵאֵן דְּאֲתַקִּיף לְבֵיהּ, לְגַבִּיָּה קוֹדֶשָׁא בְּרִין הוּא, בְּפִרְעָה. אָמַר רַבִּי יוֹסִי, סִיחוֹן וְעוֹג הָכִי נִמִּי. אָמַר לִיָּהּ, לֹא הָכִי. אֵינוֹן לְגַבִּיָּה דְּיִשְׂרָאֵל אֲתַתְּקֻמָּהּ, אֲבָל לְגַבִּיָּה דְּקוֹדֶשָׁא בְּרִין הוּא, לֹא, כִּמָּה דְּאֲתַתְּקֻמָּהּ פִּרְעָה רוּחִיָּה לְקַבֵּלִיָּהּ, וְהָוָה חֲמִי כֹל יוֹמָא גְבוּרָאן דִּילִיָּהּ, וְלֹא הָוָה תָּב.

187. Rabbi Yehuda said in the name of Rabbi Yitzchak: Pharaoh was wiser than all his sorcerers, and he gazed into all these crowns and all the knowledge OF THE OTHER SIDE. He did not see redemption for Yisrael in their entire side, and it was not dependent on any of their crowns. For in all THE SUPERNAL POWERS OF THE OTHER SIDE they found a bond against Yisrael, THAT THEY WOULD NOT BE ABLE TO EMERGE FROM UNDER THIS CONTROL. Pharaoh did not think that there was another bond of Faith that dominated all THE POWERS OF THE OTHER SIDE. Therefore, he hardened his heart.

188. Rabbi Aba said: It was not Pharaoh who strengthened his heart, but this Name, YUD HEI VAV HEI. Because when Moses said, "Thus says Hashem," the very word, NAMELY YUD HEI VAV HEI, hardened his heart, as is written: "And Hashem hardened the heart of Pharaoh" (Shemot 9:12). In all his wisdom, he did not find that this Name should dominate in the world, and therefore he said, "Who is Hashem?" (Shemot 5:2). WHEN HE THOUGHT OF REPENTING afterwards, he said, "Hashem is Righteous" (Shemot 9:27). Rabbi Yosi said: Afterwards, he said, "I have sinned against Hashem" (Shemot 10:16) with the same mouth that said, "WHO IS HASHEM?"

189. Rabbi Chizkiyah opened the discussion, saying: "Therefore I said, 'It is all one; He destroys the innocent and the wicked'" (Iyov 9:22). This passage was interpreted in the secret of wisdom. What is, "It is all one"? HE ANSWERS: It is written, "My dove, My undefiled is but one, she is the only one of her mother" (Shir Hashirim 6:9), SHE BEING MALCHUT. And with this does the Holy One, blessed be He, execute His Judgments below and execute His Judgments above, in everything.

190. When the Holy One, blessed be He, arouses His judgments, He executes His Judgments with this crown, WHICH IS MALCHUT. Then it is written: "He destroys the innocent and the wicked," because the Righteous are snared in the sins of the wicked, as is written: "And said to the angel that destroyed the people, 'It is enough (Heb. rav)..." (II Shmuel 24:16) WHICH MEANS take the greatest (Heb. rav) among them. Therefore Job said, "HE DESTROYS THE INNOCENT AND THE WICKED," but he did not explain THAT IT MEANT THE RIGHTEOUS WHO WERE SNARED IN THE SINS OF THE WICKED. Rabbi Yisa said: "It is all one," refers to the Congregation of Yisrael in exile in Egypt and; for Her, the Holy One, blessed be He, slew the Egyptians and took vengeance among them. This is what is meant by the verse, "He destroys the innocent and the wicked," FOR THERE WERE ALSO INNOCENTS PRESENT THERE WHO DID NOT ENSLAVE YISRAEL AND WERE SLAIN TOGETHER WITH THE WICKED AMONG THEM.

191. Rabbi Chiya said: Job was not stricken until the time that Yisrael went out of Egypt. Job said: "If so, then all people are equal: "He destroys the innocent and the wicked." Pharaoh oppressed Yisrael and said, "Who is Hashem, that I should obey His voice" - I did not oppress them and I did nothing, but "He destroys the innocent and the wicked." "He who feared the word of Hashem among the servants of Pharaoh" (Shemot 9:20), refers to Job, BECAUSE HE WAS PRESENT AT THE TIME OF THE EXODUS FROM EGYPT.

187. א"ר יהודה א"ר יצחק, פָּרַעַה חָבִים מִכָּל חֲרָשׁוֹ הָיָה, וּבְכָל אֵינוֹן כְּתִירִין, וּבְכָל אֵינוֹן יִדְעִין, אֶסְתָּבֵּל. וּבְכָל סֵטְרָא דְּלֵהוֹן, לֹא חֲמָא פּוֹרְקָנָא דְּלֵהוֹן יִשְׂרָאֵל, וְלֹא הָיָה תְּלִי בְּחַד מְנִיָּהּ. וְעוֹד, דְּהָא בְּכָלְהוּ קִשְׁרֵי קִשְׁרָא עֲלִיָּהּ דְּיִשְׂרָאֵל, וּפְרַעַה לֹא סָבַר דְּאִית קִשְׁרָא אַחֲרָא דְּמַהִימְנוּתָא, דְּאִיהוּ שְׁלִיט עַל כָּלָא. וְעַל דָּא הָיָה אֲתָקִיף לְבִיָּהּ.

188. רַבִּי אַבָּא אָמַר, לֹא אֲתָקִיף לְבָא דְּפְרַעַה, אֶלָּא שְׁמָא דָּא. דִּכְדָּר הָיָה אָמַר מֹשֶׁה, כֹּה אָמַר יי', דָּא מְלָה מִמֶּשׁ, אֲתָקִיף לְבִיָּהּ, הֲדָא הוּא דְּכִתְיִב, וַיִּחַזֵּק יי' אֶת לֵב פְּרַעַה. דְּהָא בְּכָל חֲכֻמָּתָא דִּילִיָּהּ, לֹא אֶשְׁתַּכַּח, דְּשְׁמָא דָּא שְׁלִיט בְּאַרְעָא. וְעַל דָּא אָמַר, מִי יי'. וּלְבַתֵּר אָמַר, יי' הַצְדִּיק. אָמַר רַבִּי יוֹסִי, לְבַתֵּר אָמַר, חֲטָאֲתִי לַיי' הֵהוּא פּוֹמָא דְּאָמַר דָּא, אָמַר דָּא.

189. רַבִּי חִזְקִיָּה פָּתַח וְאָמַר, אַחַת הִיא עַל כֵּן אֲמַרְתִּי תָם וְרָשָׁע הוּא מְכֻלָּה. הָאִי קָרָא, אוֹקְמוּהָ בְּרָזָא דְּחֲכֻמָּתָא. אַחַת הִיא, מֵאִי אַחַת הִיא. הֲדָא הוּא דְּכִתְיִב, אַחַת הִיא יוֹנְתִי תַמְתִּי אַחַת הִיא לְאֻמָּה. וּבִהָאִי, קוֹדֶשָׁא בְּרִיךְ הוּא דָּאִין דִּינוּי לְתַתָּא, וְדָאִין דִּינוּי לְעִילָא בְּכָלָא.

190. וְכִד קוֹדֶשָׁא בְּרִיךְ הוּא אֲתַעַר דִּינוּי, דָּאִין דִּינוּי בִּהָאִי כְּתִירָא, כְּדִין כְּתִיב, תָם וְרָשָׁע הוּא מְכֻלָּה. בְּגִין דְּאֵינוֹן צְדִיקִיָּא, מִתְפַּסְאן בְּחוּבֵיהוֹן דְּרִשְׁוֵיעִיא, דְּכִתְיִב וַיֹּאמֶר יי' לְמַלְאָךְ הַמִּשְׁחִית בָּעַם רַב וְגו', וְעַל דָּא אָמַר אֵיזֵב מְלָה דָּא, וְלֹא אָגַמַר מְלָה, וְאוֹקְמוּהָ טוֹל הָרֵב, רַבִּי יוֹסָא אָמַר, אַחַת הִיא: דָּא כְּנֶסֶת יִשְׂרָאֵל בְּגִלּוּתָא דְּמִצְרַיִם, דְּבִגְיָנָה קִטְל קוֹדֶשָׁא בְּרִיךְ הוּא בְּמִצְרַאִי, וְעַבְדֵּי בְּהוּ נּוֹקְמִין, הֵה"ד תָם וְרָשָׁע הוּא מְכֻלָּה.

191. ר' חִיָּיא אָמַר, אֵיזֵב לֹא אֶלְקִי, אֶלָּא בְּזֻמָּנָא דְּנִקְפוּ יִשְׂרָאֵל מִמִּצְרַיִם. אָמַר אֵיזֵב, אִי הָכִי, כָּל אֶפְיָא שׁוֹיִן, תָם וְרָשָׁע הוּא מְכֻלָּה, פְּרַעַה אֲתָקִיף בְּהוּ בְּיִשְׂרָאֵל, וְאָמַר מִי יי' אֲשֶׁר אֲשַׁמַּע בְּקוֹלוֹ. וְאֵנָּא לֹא אֲתָקִיפְנָא בְּהוּ, וְלֹא עֲבִידְנָא מִיָּדִי, תָם וְרָשָׁע הוּא מְכֻלָּה. הֵה"ד הִירָא אֶת דְּבַר יי' מִעֲבָדֵי פְּרַעַה, זֶה אֵיזֵב.

192. Rabbi Yehuda said: the hailstones that were falling ON THE EGYPTIANS and were stopped by Moses wreaked vengeance later on, in the days of Joshua. And in the time to come, the rest will drop on Edom and its descendants. Rabbi Yosi said: This is what is written: "As in the days of your coming out of the land of Egypt, I will show him marvelous things" (Michah 7:15).

193. Another explanation of: "And Yisrael saw the great hand." the beginning of the verse is not RELATED to the ending, nor is the ending RELATED to its beginning. First, "And Yisrael saw," and afterwards, "and the people feared Hashem." IS, "AND YISRAEL SAW" THE CAUSE THAT "THE PEOPLE FEARED HASHEM"? AND BEFOREHAND, DID THEY NOT FEAR HASHEM? But Rabbi Yehuda said: That old man who went down with his children into exile and suffered the exile himself, actually saw all the vengeance and all the mighty deeds that the Holy One, blessed be He, did against Egypt. Hence, it is written: "And Yisrael saw." It was actually Yisrael, NAMELY JACOB.

194. Rabbi Yehuda also said: the Holy One, blessed be He, raised that old man and said to him, 'Arise, see your children who are going out from a strong nation; arise, see the mighty deeds that I did for your children in Egypt.'

195. Rabbi Yisa said: When Yisrael traveled to descend into the exile in Egypt, a strong fear and terror fell upon him. The Holy One, blessed be He, said to Jacob: 'Why do you fear?' "Fear not to go down to Egypt" (Beresheet 46:3). From the words: "fear not," we understand that he did fear.

196. He said to him: "For I will there make of you a great nation" (Ibid.). He said to Him: 'I fear that they will destroy my children.' "He said to him, 'I will go down with you Egypt'." Again, he said to Him: 'I also fear that I will not merit to be buried among my fathers and I will not see the deliverance of my children, and the mighty deeds that You will do for them.' He said to him, "And I will surely bring you up again (lit. 'bringing you up')." "I will bring you up" to be buried in the tomb of your fathers, "bringing you up" to see the deliverance of your children, and the mighty deeds that I will do for them.

197. On the day that Yisrael went out from Egypt, the Holy One, blessed be He, raised Jacob and said to him: 'Arise and see the redemption of your children, for so many years and mighty deeds did I for them.' Jacob was there and saw everything, as it is written: "And Yisrael saw the great hand."

192. ר' יהודה אמר, איננו אבני ברדא, דהו נחתין, אתעבבו על ידוי דמשה, לבתר עבדו נוקמין, ביומי דיהושע. ולזמנא דאתי, זמינן לאחתא אינון דאשתארו, על אדום ובנותיה. א"ר יוסי, הה"ד, כימי צאתך מארץ מצרים אראנו נפלאות.

193. דבר אחר וירא ישראל את היד הגדולה וגו', האי קרא לאו רישיה סיפיה, ולא סיפיה רישיה. בקדמיתא וירא ישראל, ובתר ויראו העם את יי'. אלא אמר רבי יהודה, ההוא סבא דנחת עם בנוי בגלותא, וסביל עליה גלותא, ואעיל לבנוי בגלותא, הוא ממש חמא, כל אינון נוקמין, וכל גבוראן דעבד קודשא בריך הוא במצרים, הה"ד וירא ישראל, ישראל ממש.

194. ואמר רבי יהודה, סליק קודשא בריך הוא להאי סבא, ואמר ליה, קום חמי בניך דנפקין מגו עמא תקיפא. קום חמי גבורן דעבדית, בגין בניך במצרים.

195. והיננו דאמר רבי יוסא, בשעתא דנטלי ישראל לנחתא בגלותא דמצרים, דחילו ואימתא תקיפא נפל עליו. אמר ליה קודשא בריך הוא ליעקב, אמאי את דחיל, אל תירא מרדה מצרימה. ממה דכתיב אל תירא, משמע דחילו הוה דחיל.

196. אמר ליה כי לגוי גדול אשימך שם. אמר ליה, דחילנא די ושיצון בני. אמר ליה, אנכי ארד עמך מצרימה. אמר ליה תו דחילנא, דלא אזכי לאתקברא ביני אבהתי, ולא אחמי פורקנא דבני, וגבוראן דתעביד להו. אמר ליה, ואנכי אעלך גם עלה, אעלך לאתקברא בקברי אבהתך. גם עלה, למחמי פורקנא דברך, וגבוראן דאעביד להו.

197. והוא יומא דנפקו ישראל ממצרים, סליק ליה קודשא בריך הוא ליעקב, ואמר ליה, קום, חמי בפורקנא דברך, דכמה חילין וגבוראן עבדית להו, ויעקב הוה תמן, וחמא כלא, הה"ד וירא ישראל את היד הגדולה.

198. Rabbi Yitzchak said: From here it IS UNDERSTOOD THAT JACOB WAS PRESENT AT THE TIME OF THE REDEMPTION, FOR IT IS WRITTEN, "And brought you out, He Himself being present, with His mighty power, out of Egypt" (Devarim 4:37). What is the meaning of "being present"? It refers to Jacob, because He brought all PATRIARCHS there. Rabbi Chizkiyah said: "being present (lit. 'in his face')," refers to Abraham, as it is written, "And Abraham fell on his face" (Beresheet 17:3).

199. Come and behold: Abraham said, "Shall a child be born to him that is a hundred years old?" (Ibid. 17). The Holy One, blessed be He, said to him: 'I swear, you will see many multitudes and many camps that have emerged from you.' By the time that Yisrael left Egypt, all the tribes and all those myriads did the Holy One, blessed be He, bring up to Abraham, who saw them. This is what is written: "And brought you out, He Himself being present." Rabbi Aba said: All the Patriarchs gathered there throughout that redemption. This is what is written: "And brought you out, He Himself being present." What is the meaning of "in his face"? these are the Patriarchs.

200. Rabbi Elazar said: "And brought you out, He Himself being present." This refers to Jacob; "with His power," refers to Isaac; "mighty," refers to Abraham. Rabbi Shimon said: For the sake of the patriarchs there always occurs a redemption for Yisrael, as is written: "Then I will remember My Covenant with Jacob, and also my Covenant with Isaac, and also my Covenant with Abraham will I remember: and I will remember the land" (Vayikra 26:42). HE ASKS: THE Patriarchs are worthy of being remembered, but what is the meaning of, "And I will remember the land"? HE ANSWERS: In order to include David among them, NAMELY MALCHUT, THAT IS CALLED 'THE LAND', who is a Chariot together with the Patriarchs, WHO ARE CHESED GVURAH, AND TIFERET. And they always arouse redemption for the children of Yisrael.

201. "And Yisrael saw that great hand which Hashem did upon Egypt." HE ASKS: Did He do it now? It was done earlier. What is "the great hand which Hashem did"? HE ANSWERS: A hand is not so considered if there are less than five fingers. "That great," MEANS that it includes five other fingers OF THE LEFT HAND, AND THEN it is called 'great', BECAUSE THE ASPECT OF THE FIRST THREE SFIROT IS ACQUIRED BY THE RIGHT HAND BY BEING INCLUDED IN THE LEFT, and every individual finger is of great value. The Holy One, blessed be He, performs miracles and mighty deeds with them, and this way all the levels are uprooted from having continuity.

202. From here we learn that with the five first fingers, NAMELY, THE FIRST FIVE PLAGUES, it is written: "And the heart of Pharaoh was hardened." As soon as these five fingers OF THE LEFT HAND were completed, there was nothing left under Pharaoh's jurisdiction TO HARDEN HIS HEART, and it is written: "And Hashem hardened the heart of Pharaoh."

198. ר' יצחק אמר, מהכא, ויוציאך בפניו בכח הגדול ממצרים. מאי בפניו. בפניו דא יעקב, דאעיל לבלהו תמן. רבי חזקיה אמר, ויוציאך בפניו, בפניו: דא אברהם. דכתיב, ויפל אברהם על פניו.

199. תא חזי, אברהם אמר, הלבן מאה שנה וילד וגו', אמר ליה קודשא בריך הוא, חייך, את תחמי במה אכלוסין, וכמה חיילין דיפקון ממך. בשעתא דנפקו ישראל ממצרים, כל אינון שבטין, כל אינון רבוון, סליק קודשא בריך הוא לאברהם, וחמא לון, הה"ד ויוציאך בפניו. רבי אבא אמר בלהו אבהתא אודמנו תמן בכל ההוא פורקנא. הדא הוא דכתיב ויוציאך בפניו. מאי בפניו אלין אבהתא.

200. רבי אלעזר אמר, ויוציאך בפניו: דא יעקב. בכחו: דא יצחק. הגדול: דא אברהם. א"ר שמעון, וכן בגיניהון דאבהתא, אודמן פורקנא תדיר לישראל, דכתיב וזכרתי את בריתי יעקוב ואף את בריתי יצחק ואף את בריתי אברהם אזכור והארץ אזכור. אבהתא תינח, מהו והארץ אזכור. אלא, לאכללא עמהון דוד מלכא, דאיהו רתיבא באבהתא ואינון מתערין פורקנא תדיר לישראל.

201. וירא ישראל את היד הגדולה אשר עשה יי' במצרים. וכי השתא עשה, והא מקדמת דנא אתעביד, מאי את היד הגדולה אשר עשה יי'. אלא, יד לא אקרי פחות מחמש אצבעאן. הגדולה: דכלילן בה חמש אצבעאן אחרנין, ואתקרון כדין גדולה. וכל אצבעא ואצבעא, סליק לחושבנא רבא, וקב"ה עביד בהו ניסין וגבורן, ובהאי אתעקרו בלהו דרגין משלשוליהון.

202. מבאן אוליפנא דא, דבחמש אצבעאן קמאי, כתיב, ויחזק לב פרעה, כיון דאשתלמו אינון חמש, תו לא הוה מלה ברשותיה דפרעה, כדין כתיב ויחזק יי' את לב פרעה.

203. Therefore, "And Yisrael saw that great hand... and believed in Hashem." HE ASKS: Until now did they not believe in Hashem? Yet it is written: "And the people believed, and...they heard" (Shemot 4:31). And they did see all the mighty deeds that the Holy One, blessed be He, performed for them in Egypt. HE ANSWERS: But what is the meaning of: "and believed"? THEY BELIEVED what he said, "And Moses said to the people, 'Fear not, stand still, and see...'"

203. וע"ד וַיֵּרָא יִשְׂרָאֵל אֶת הַיָּד הַגְּדוֹלָה וְגו', וַיֵּאֱמִינוּ בַּי' וְכִי עַד הִשְׁתָּא לֹא הָאֱמִינוּ בַּי', וְהָא כְּתִיב וַיֵּאֱמֵן הָעָם וַיִּשְׁמְעוּ וְגו'. וְהָא חֲמוּ כָּל אֵינוֹן גְּבוּרָאן דְּעֵבֵד לֵהוּ קוּדְשָׁא בְּרִיךְ הוּא בְּמִצְרַיִם. אֲלָא מַאי וַיֵּאֱמִינוּ, הֵהוּא מְלָה דְאָמַר וַיֹּאמֶר מֹשֶׁה אֶל הָעָם אַל תִּירְאוּ הַתִּיַצְבוּ וּרְאוּ וְגו'.

204. Rabbi Yisa said: It is written, "And Yisrael saw Egypt dead," and it is written, "You will not see them again any more for ever" (Shemot 14:13). Rabbi Yosi said: they saw them dead. He said to him: If it had been written: 'You will not see them again alive,' I would say so. Rabbi Aba said to him: You asked well.

204. ר' יוֹסֵא שְׂאִיל וְאָמַר, כְּתִיב וַיֵּרָא יִשְׂרָאֵל אֶת מִצְרַיִם מֵת, וְכְתִיב לֹא תוֹסִיפוּ לִרְאוֹתָם עוֹד עַד עוֹלָם. א"ר יוֹסִי, מֵתִין חֲמוּ לֵהוּ. אָמַר לִיה, אִי כְּתִיב לֹא תוֹסִיפוּ לִרְאוֹתָם חַיִּים, הוּהּ אֱמִינָא הָכִי. אָמַר לִיה ר' אָבָא יָאוּת שְׂאִילָתָא.

205. But, come and behold: it is written, "For ever and ever (lit. 'from the world and until the world')" (I Divrei Hayamim 16:36). We learned that there is a world above and there is a world below. From the world of above is the beginning of kindling the candles, WHICH IS BINAH, THE SOURCE OF ALL MOCHIN THAT ARE CALLED 'CANDLES'. The lower world is the culmination, NAMELY, MALCHUT THAT CULMINATES ALL THE SFIROT, and it is composed of them all. And from this lower world are aroused the Judgments upon the lower beings.

205. אֲלָא תָא חַיִּי, כְּתִיב מִן הָעוֹלָם וְעַד הָעוֹלָם, וְתִנִּינָן, עוֹלָם לְעִילָא, וְעוֹלָם לְתַתָּא. עוֹלָם דְּלְעִילָא, מִתְּמָן הוּא שִׁירוּתָא לְאֲדֻלְקָא בּוֹצִינִין. עוֹלָם דְּלְתַתָּא, תְּמָן הוּא סִיוָמָא, וְאַתְבָּלִיל מְכַלָּא, וּמֵהָאִי עוֹלָם דְּלְתַתָּא, מִתְעַרְן גְּבוּרִין לְתַתָּאִי.

206. The Holy One, blessed be He, performs miracles for Yisrael in this LOWER world, and marvels occur for them. When this world aroused to do miracles, all the Egyptians sank in the sea through the actions of this world, and a miracle occurred to Yisrael in this world. Therefore, it is written: "You shall not see them again any more for ever (lit. 'until the world')," MEANING until that world is aroused and they are given over to its Judgments. As soon as they were given over to it to be judged, it is written: "And Yisrael saw Egypt dead upon the sea shore." This is the meaning of the verse: "from the world and until the world" - until the world precisely, MEANING UNTIL THE WORLD OF BELOW IS AROUSED. Then it is written, "And believed in Hashem and in Moses his servant."

206. וּבִהָאִי עוֹלָם, עֵבֵיד קוּדְשָׁא בְּרִיךְ הוּא אֶתִּין לְיִשְׂרָאֵל, וּרְחִישׁ לֹון נִיסָא. וְכֵד אֶתְעַר הָאִי עוֹלָם לְמַעַבְד נְסִין, כְּלָהוּ מִצְרָאִי אֶשְׁתַּקְעוּ בִּימָא, עַל יְדָא דְּהָאִי עוֹלָם, וְאַתְרַחִישׁ לֹון לְיִשְׂרָאֵל נִיסָא בִּהָאִי עוֹלָם. וְע"ד כְּתִיב, לֹא תוֹסִיפוּ לִרְאוֹתָם עוֹד עַד עוֹלָם, עַד דִּיתְעַר הֵהוּא עוֹלָם, וְיִתְמַסְרוֹן בְּדִינוּי, וְכִיוֹן דְּאַתְמַסְרוּ בִּיה לְמַתְדֵּן, כְּדִין כְּתִיב וַיֵּרָא יִשְׂרָאֵל אֶת מִצְרַיִם מֵת עַל שְׁפַת הַיָּם, הֵה"ד מִן הָעוֹלָם וְעַד הָעוֹלָם, עַד הָעוֹלָם דִּיקָא. כְּדִין כְּתִיב, וַיֵּאֱמִינוּ בַּי' וּבְמֹשֶׁה עֲבָדוּ.

16. "Then sang Moses"

Rabbi Yehuda opens with "Before I found you in the belly I knew you." He says that the Holy One, blessed be He sent down for the children of Yisrael a true prophet and a faithful shepherd, who was Moses. He put a great and holy spirit into him, and appointed him over all that was His. When Moses emerged into the world the Shechinah illuminated him, and the Holy One, blessed be He read over him, "Before I found you in the belly I knew you; and before you did come out of the womb I sanctified you, and I ordained you a prophet to the nations." We read various interpretations of "Then sang Moses, and the children of Yisrael." Rabbi Shimon says that it is the song of the Queen to the Holy One, blessed be He; it contains the world that has passed, and the World to Come, and the bonds of faith, and the days of King Messiah - and all the other praises of those above and below are dependent on it. Rabbi Yosi submits that "This song to Hashem" is the river that is Binah that emerges from Eden. And lastly, Rabbi Yehuda speaks about the time that "Hashem caused the sea to go back by a strong east wind all the night," saying that all the Egyptians below and the Princes above were given over into the hands of the Queen, for her to do vengeance on them.

207. "Then sang Moses" (Shemot 15:1): Rabbi Yehuda opened the discussion, saying: "Before I formed you in the belly I knew you" (Yirmeyah 1:5). Blessed is the portion Yisrael that the Holy One, blessed be He, desired them more than all the other nations. And for the great love that He had for them, He set up for them a true prophet and a faithful shepherd, and aroused over him a Holy Spirit, more than the other faithful prophets. He took him out of His own portion, MEANING from what Jacob had separated as a tithe of his sons to the Holy One, blessed be He, namely, the tribe Levi. Since Levi was His, the Holy One, blessed be He, received him and adorned him with many crowns, and anointed him with the holy anointing oil of above. And then he produced from his children a Holy Spirit into the world and girded him with his holy girdles of the great Faith, WHICH IS BINAH.

208. We learned that at that moment, the time had come for Moses, the faithful prophet, to descend to the world. The Holy One, blessed be He, withdrew a Holy Spirit from a hewn block of the precious stone, sapphire, WHICH IS MALCHUT, that was concealed within 248 lights, and shone on him. And He crowned him with 365 crowns and they stood before Him, and He appointed him over all that was His. He gave him 173 keys, and crowned him with five crowns. Every single crown ascended and illuminated in a thousand worlds that illuminate and in the candles that were concealed in the treasures of the Supernal Holy King.

209. Then He passed him through all the lights in the Garden of Eden and brought him into His Palace, and passed him by His hosts and camps. Then they all trembled, opened and said: Remove yourselves from his vicinity, for the Holy One, blessed be He, has aroused a spirit to dominate and provoke the worlds. A voice emitted and said: Who is this with all these keys in his hands? Another voice said: Accept him among you, he is the one who will descend among the people. And the Torah, which is the most concealed of everything that is concealed, is going to be given into his hands, to shake the worlds that are above and below through him. At that moment, they all became excited and traveled after him. They opened the discussion, saying: "You have caused a man to ride over our heads; we went through fire and through water" (Tehilim 66:12).

207. אז ישיר משה. ר' יהודה פתח, בטרם אצרך בבטן ירעתוך וגו'. זכאה חולקהון דישראל, דקודשא בריך הוא אתרעי בהו יתיר מכל שאר עמין. ומסגיאות רחמנותא דרחים להו, אוקים עליהו נביאה דקשוט, ורעיא מהימנא. ואתער עליה רוחא קדישא, יתיר מכל שאר נביאי מהימני, ואפיק ליה מחולקיה ממש, ממה דאפריש יעקב מבנו לקודשא בריך הוא, שבטא דלוי, וכיון דהוה לוי היליה, נטל ליה קודשא בריך הוא, ואעטר ליה בכמה עטרין, ומשח ליה במשח רבות קדישא דלעילא, וכדין אפיק מבנו, רוחא קדישא לעלמא, וזריז ליה בהימנווי קדישי, מהימנותא רבא.

208. תנא, בההיא שעתא דמטא זמניה דמשה נביאה מהימנא לאחתא לעלמא, אפיק קודשא בריך הוא רוחא קדישא מגזרא דספירו דאבן טבא, דהוה גניז במאתן וארבעין ותמניא נהורין, ואתנהיר עליה. ואעטריה בשס"ה עטרין, קיימי קמיה, ואפקיד ליה בכל היליה. ויהב ליה מאה ושבעין ותלת מפתחין. ואעטר ליה בחמש עטרין, וכל עטרא ועטרא סליק ואנהיר באלף עלמין דנהרין, ובוצינן דגניזין בגנוזיא דמלכא קדישא עלאה.

209. כדין אעבריה בכל בוצינן דבגנותא דערן, ואעליה בהיכליה, ואעבריה בכל חילין וגייסין דיליה. כדין אזדעזעו כלהו, פתחו ואמרו, אסתלקו מסחרניה, דהא קודשא בריך הוא אתער רוחא לשלטאה למרגז עלמין. קלא נפק ואמר, מאן הוא דין, דכל מפתחן אלין בידוי. פתח קלא אחרא ואמר, קבילו ליה בגווייכו, דא הוא דזמין לנחתא בין בני נשא, וזמינא אורייתא, גניזא דגנוזיא, לאתמסרא בידוי, ולארעשא עלמין דלעילא ותתא על ידא דדין. ביה שעתא אתרגישו כלהו, ונטלין אבתריה, פתחו ואמרו, הרבבת אנוש לראשנו באנו באש ובמים.

210. Then that spirit OF MOSES rose and stood before the King. The open Mem rose and put on its crowns, while He crowned THE SPIRIT with 325 crowns and deposited His keys into his hands. The Shin ALLUDES to the three Patriarchs, who crowned him with these holy crowns, deposited all the keys of the King in his hands, and appointed him faithfully TO BE the trustee of the house. The Hei rose and crowned itself with its crowns, and received him from the King.

211. Then that spirit OF MOSES alighted on the ships that sail in that great Sea, WHICH IS MALCHUT, AND MALCHUT accepted him in order to raise him to the King. She gave him weapons from there with which to smite Pharaoh and his whole land. And on Shabbat and the first day of the month, She elevates him to the King, WHO IS ZEIR ANPIN. Then his name is expressed in these letters that we etched, WHICH ARE MEM, SHIN, AND, HEI AS WRITTEN ABOVE.

212. At the moment that he emerged to descend to the earth to become clothed in a body in the seed of Levi, 425 candles were prepared for the King, WHO IS ZEIR ANPIN, and 425 appointed engravings escorted the spirit OF MOSES to his place. When he emerged in the world, the Hei, WHICH IS THE SHECHINAH, illuminated on him and the House became full with its shine. At that moment, the Holy One, blessed be He, read over him, "Before I formed you in the belly I knew you; and before you did come out of the womb I sanctified you, and I ordained you a prophet to the nations" (Yirmeyah 1:5).

213. Rabbi Yitzchak said: At that time, the Holy One, blessed be He, slew the minister appointed over Egypt. Moses and Yisrael saw him, then recited the song. This is what is written: "And Yisrael saw Egypt dead...Then sang Moses and the children of the children of Yisrael."

214. "Then sang Moses and the children of Yisrael..." Rabbi Aba opened the discussion, saying: I examined all the praises with which they praised the Holy One, blessed be He, and they all started with: "Then (Heb. az)": "Then spoke Solomon" (I Melachim 8:12); "Then spoke Joshua" (Yehoshua 10:12); "Then sang Moses and Yisrael." What is the reason for this?

210. בְּדִין סֶלֶקָא הָהוּא רִוְחָא, וְקִימָא קָמִי מַלְכָּא. מִפְּתִיחָא, סֶלֶק וְאַתְעֵטֵר בְּעֵטְרוֹ, וְאַעֲטִירָהּ בְּתֵלַת מָאָה וְעֶשְׂרִין וְחֲמֵשׁ עֶשְׂרִין, וְאַפְקִיר מִפְּתִיחוֹ בִּירוֹ. שׁ דְּאַבְהָתָא, אֲעֵטְרוּ לִיהּ בְּתֵלַת עֶשְׂרִין קְדִישִׁין, וְאַפְקִירוּ כָּל מִפְּתָחָן דְּמַלְכָּא בִּידֵיהּ, וְאַפְקִירוּ לִיהּ בְּהִימְנוּתָא, מִהִימְנָא דְּבֵיתָא. ה סֶלֶקָא וְאַתְעֵטֵרָא בְּעֵטְרוֹ, וְקִבִּילַת לִיהּ מִן מַלְכָּא.

211. בְּדִין, נָחַת הָהוּא רִוְחָא בְּאַרְבִּין דְּשִׁאטָן, בְּהָהוּא יָמָא רַבָּא, וְקִבִּילַת לִיהּ לְגַדְלָא לִיהּ לְמַלְכָּא, וְהִיא יָהֲבַת לִיהּ מִתְּמֵן זִינִין, לְאַלְקָאָה לְפִרְעָה וּלְכָל אֲרָעִיהּ. וּבְשַׁבְּתָא וּבְרִישֵׁי יְרַחֵי, סֶלֶקַת לִיהּ לְמַלְכָּא, בְּדִין אֲקִרִי שְׁמִיהּ, בְּאַלִּין אֲתוּן רְשִׁימִין.

212. וּבְהִיא שְׁעָתָא, דְּנִפְק לְנַחְתָּא לְאַרְעָא, בִּזְרַעָא דִּלּוֹי, אֲתַתְּקֵנוּ אַרְבַּע מָאָה וְעֶשְׂרִין וְחֲמֵשׁ בּוֹצִינִין לְמַלְכָּא, וְאַרְבַּע מָאָה וְעֶשְׂרִין וְחֲמֵשׁ גְּלִיפִין מִמֶּנּוּ, אוֹזְמוּהָ לְהָהוּא רִוְחָא לְאַתְרֵיהּ, כִּד נִפְק לְעֵלְמָא, אֲתַנְהָרָא ה בְּאַנְפוֹי, וּבֵיתָא אֲתַמְלִינָא מְזִינִתִּיהּ. בִּיה שְׁעָתָא, קָרָא עָלֶיהּ קוּדְשָׁא בְּרִיךְ הוּא, בְּטָרָם אֲצִרְךָ בְּבֶטֶן יִדְעָתִיךָ וּבְטָרָם תֵּצֵא מִרְחֵם הַקֹּדֶשׁתִּיךָ נְבִיא לְגוֹיִם נִתְתִּיךָ.

213. רַבִּי יִצְחָק אָמַר, בִּיה שְׁעָתָא קֵטֶל קוּדְשָׁא בְּרִיךְ הוּא לְרַבְרָבָא מִמֶּנָּא דְּמִצְרָאִי, וְחָמוּ לִיהּ מֹשֶׁה וּבְנֵי יִשְׂרָאֵל, בְּדִין אָמְרוּ שִׁירָה. הָה"ד, וַיֵּרָא יִשְׂרָאֵל אֶת מִצְרַיִם מֵת, אֲזַי שִׁיר מֹשֶׁה וּבְנֵי יִשְׂרָאֵל.

214. אֲזַי שִׁיר מֹשֶׁה וּבְנֵי יִשְׂרָאֵל וְגו'. רַבִּי אַבָּא פָּתַח וְאָמַר, אֲסַתְבְּלָנָא בְּכָל תּוֹשְׁבָחָן דְּשַׁבְּחוּ לְקוּדְשָׁא בְּרִיךְ הוּא, וְכוּלָם פָּתְחוּ בְּאִזְ. אֲזַי אָמַר שְׁלֵמָה. אֲזַי יִדְבֵּר יְהוֹשֻׁעַ, אֲזַי שִׁיר יִשְׂרָאֵל. מ"ט.

215. HE ANSWERS: This is what we learned. All the miracles and all the mighty deeds that were performed for Yisrael HAPPENED when the light of Atika Kadisha shone, WHICH IS ARICH ANPIN, with its crowns. They are engraved and imprinted by Aleph, SO THAT THE TOP YUD OF THE ALEPH IS THE RIGHT COLUMN AND THE LOWER LINE IS THE LEFT COLUMN, AND THE LINE BETWEEN THEM IS THE CENTRAL COLUMN THAT MEDIATES. The Aleph penetrates the darkness, ALLUDING TO THE CENTRAL LINE COLUMN OF THE ALEPH THAT PENETRATES AND DIMINISHES THE LEFT COLUMN, WHICH IS DARKNESS, INTO THE ASPECT OF SIX ENDS OF THE FIRST THREE SFIROT. THEN IT shines to every side, MEANING BOTH WITH CHOCHMAH AND IN CHASSADIM. And when the light of the Aleph joins and reaches the Zayin, that Zayin (lit. 'weapon') is: "The sword of Hashem is filled with blood" (Yeshayah 34:6), NAMELY, MALCHUT WHEN IT IS STRETCHED TOWARDS THE LEFT. Then it performs miracles and mighty deeds, because the Aleph and Zayin have joined. And this is a song, a song that illuminates to all sides, BOTH CHOCHMAH AND CHASSADIM. And hence "Then (Heb. az, Aleph-Zayin) sang."

216. HE ASKS: "Then sang (lit. 'will sing') MOSES." Should it have been written: "sang MOSES"? HE ANSWERS: This matter is suspended UNTIL THE TIME TO COME, for he perfected it for that time and perfected it for the future to come. For Yisrael will praise this song IN THE TIME TO COME. "Moses and the children of the children of Yisrael." From here we learned that even though the early righteous men ascended to the highest levels that are above and have been bound in the bond of life, they will all stand up to be resurrected in a body and recite this song. This is what is written: "Then will sing Moses and the children of Yisrael."

217. Rabbi Shimon said: Hence, "Hashem shall again, a second time stretch forth His hand to recover the remnant of His people" (Yeshayah 11:11). "To recover" (Heb. liknot) has the meaning as in: "Hashem created me (Heb. kanani) as the beginning of His way" (Mishlei 8:22). "The remnant of His people" refers to the Righteous among them, who are called 'remnants (Heb. she'ar)' as is written: "And there remained two men in the camp" (Bemidbar 11:26). We learned why they are called remnants: it is because the world exists only for the sake of those who make themselves into songs (Heb. shirim). THEREFORE, THE RIGHTEOUS ARE CALLED 'REMNANTS', DERIVED FROM 'SONGS'.

218. You may ask, since they are bundle in the bond of Life and delight in the supernal delight, why does the Holy One, blessed be He, lower them to the earth? Go and learn, even from the first time, THE TIME THEY WERE BORN AND EMERGED INTO THE WORLD, when all the spirits and souls were in the highest level above, the Holy One, blessed be He, lowered them to the earth below. All the more so now, since the Holy One, blessed be He, wants to straighten out that which is crooked BY SHOWING THEM THE MIRACLES AND MARVELS THAT HE WILL PERFORM FOR THE CHILDREN OF YISRAEL. EVEN THOUGH THEY ARE RIGHTEOUS, NEVERTHELESS, it is written: "For there is no righteous man upon the earth who does good and does not sin" (Kohelet 7:20). And you may ask: what of those who died because of the advice of the serpent, WHO DID NO SIN, WHY SHOULD THEY ARISE? HE ANSWERS: Even they will arise and will be advisers to the Messiah.

215. אֵלֶּא הָכִי תֵּאֲנֵא, כָּל נֶסִין וְכָל גְּבוּרָן דְּאַתְּעִבִידוּ לֵהוּ לְיִשְׂרָאֵל, בְּדִ אֲתִנְהִיר נְהִירוֹ דְּעֵתִיקָא קְדִישָׁא בְּעֵטְרוֹי, גְּלִימִין רְשִׁימִין בֵּא, בֵּא אֲנָקִיב בְּחֻשְׁבִּי, וְנְהִיר לְכָל עֵיבֵר. וְכֵד אֲתַחְבֵּר נְהִירוֹ דְּאֵלֶּף וּמִטֵּי לְזֵינִין, מֵאֵן זֵינִין, דָּא חֲרִב לֵינִי מְלֵאָה דָּם. בְּדִין עֵבִיד נֶסִין וּגְבוּרָאן, בְּגִין דְּאַתְּחַבֵּר א' עִם ז'. וְדָא הוּא שִׁירְתָּא. שִׁירְתָּא הִיא דְּכָל סֻטְרִין, וְדָא הוּא אֲזִי וְשִׁיר.

216. וְשִׁיר, שֶׁר מִבְּעֵי לִיה. אֵלֶּא מְלָה דָּא תֵּלִיא, וְאֲשֵׁלִים לֵהוּוּא זְמָנָא, וְאֲשֵׁלִים לְזְמָנָא דְּאַתִּי, דְּזְמִינִין יִשְׂרָאֵל לְשַׁבְּחָא שִׁירְתָּא דָּא. מֹשֶׁה וּבְנֵי יִשְׂרָאֵל, מִכָּאן אוֹלִיפְנָא, דְּצִדִּיקִיָּא קְדָמָאִי, אַע"ג דְּאַסְתָּלְקוּ בְּדִרְגִין עֲלָאִין דְּלַעִילָא, וְאַתְקִשְׁרוּ בְּקִשּׁוּרָא דְּצִרּוּרָא דְּחַיִּי, זְמִינִין בְּלֵהוּ לְאַחֲוִיא בְּגוּפָא, וּלְמַחְמֵי אֲתִינִין וּגְבוּרָן דְּקָא עֵבִיד קוּדְשָׁא בְּרִיךְ הוּא לְיִשְׂרָאֵל. וּלְמִימֵר שִׁירְתָּא דָּא, הֵה"ר אֲזִי וְשִׁיר מֹשֶׁה וּבְנֵי יִשְׂרָאֵל.

217. ר' שְׁמַעוֹן אָמַר מֵהֶכָּא, יוֹסִיף יִי' שְׁנִית יְדוֹ לְקִנּוֹת אֶת שְׁאֵר עַמּוֹ. לְקִנּוֹת: כּד"א, יִי' קִנְיָ רֵאשִׁית דְּרַכּוֹ. אֶת שְׁאֵר עַמּוֹ: אֵלִין אִינוּן צְדִיקִיָּא דְּבִהּוֹן, דְּאִקְרוּן שְׁאֵר, כּד"א וְיִשְׁאֲרוּ שְׁנֵי אֲנָשִׁים בְּמַחְנֶה. וְתִינּוּן, לִית עֲלֵמָא מִתְקִיָּמָא אֵלֶּא עַל אִינוּן דְּעֵבְרֵי גְרַמְיִיהוּ שִׁירִים.

218. וְאִי תִימָא, הוּאִיל וְאַתְקִשְׁרוּ בְּצִרּוּרָא דְּחַיִּי, וּמַתְעַנְגִּי בְּעֵנוּגָא עֲלָאָה, אֲמָאִי יְחִית לֹון קוּדְשָׁא בְּרִיךְ הוּא לְאַרְעָא. פּוֹק וְאוֹלִיף מְזְמָנָא קְדָמָאָה, דְּכָל אִינוּן רוּחִין וְנִשְׁמָתִין, דְּהוּוּ בְּדִרְגָּא עֲלָאָה דְּלַעִילָא וְקוּדְשָׁא בְּרִיךְ הוּא אֲחִית לֵהוּ לְאַרְעָא לְתַתָּא. כָּל שְׁכֵן הַשְּׁתָּא, דְּבְּעֵי קוּדְשָׁא בְּרִיךְ הוּא לְיִשְׂרָאֵל לְעִקְיָמָא, כּד"א כִּי אָדָם אִין צְדִיק בְּאַרְץ אֲשֶׁר יַעֲשֶׂה טוֹב וְלֹא יִחָטָא. וְאִי תִימָא, אִינוּן דְּמִיתוּ בְּעֵטְוִי דְּנַחֲשׁ. אֲמִילוּ אִינוּן יְקוּמוּן, וְיִהוּן מְאַרִי דְּעִיטָא, לְמַלְכָּא מְשִׁיחָא.

219. Therefore, we learned Moses will sing the song in the future to come. What is the reason? Because it is written: "As in the days of your coming out the land of Egypt, I will show him marvelous things" (Michah 7:15). HE ASKS: Should "I will show him" have been said 'I will show you'? HE ANSWERS: Rather, I will show the very one who saw originally, NAMELY MOSES, for he will see a second time, and this is the meaning of "I will show him." It is written: "I will show him the salvation of Elohim" (Tehilim 50:23), and, "show him My salvation" (Tehilim 91:16). And "Then shall sing Moses and the children of Yisrael to Hashem."

220. It is the song of the Queen, WHICH IS MALCHUT, to the Holy One, blessed be He. We learned that every person who says this song daily and has the proper intention merits to say it in the time to come. It contains the world that has passed, and it contains the World to Come, and it contains the bonds of Faith, and it contains the days of King Messiah. And all the other praises of those above and those below stir from it.

221. HE ASKS: IT IS WRITTEN, "Hashirah" ('this song') which IS FEMININE, but should it not have said 'shir zeh' ('this song') IN THE MASCULINE FORM? HE ANSWERS: But this is the song with which the Queen praises the King, ZEIR ANPIN, and that Moses said from below to above, FROM MALCHUT TO ZEIR ANPIN. THEREFORE IT IS SAID SHIRAH (FEMININE), and it has already been explained. "To Hashem." SHE SINGS TO HASHEM because the King has welcomed Her. Rabbi Yosi said: All these ointments, MEANING THE LIGHTS that flowed, the Holy King poured to Her. Therefore, the Queen praised Him.

222. Rabbi Yehuda said: If so, THAT IT IS THE SONG OF THE QUEEN TO THE KING, why is it written: "Moses and the children of Yisrael," seeing that it is for the Queen to praise? HE ANSWERS: Blessed is the portion of Moses and Yisrael that they knew how to praise the King for the Queen's sake in the proper manner, because She inherited all Her strength and might from the King.

223. Rabbi Chiya opened the discussion, saying: "Arise, cry out in the night: in the beginning of the watches" (Eichah 2:19). "Arise, cry out," refers to the Congregation of Yisrael, WHICH IS MALCHUT; "in the night," means the Exile. Rabbi Yosi says: "In the night," refers to the time when She dominates and awakens, BECAUSE MALCHUT DOMINATES AT NIGHT. "In the beginning of the watches," should have been written, 'At the beginning'. HE ANSWERS: "In the beginning (lit. 'head')," is as it is written: "Upon the bed's head" (Bereshheet 47.31). We have established that the head of the bed is Yesod. Also, here the head with which the Queen is blessed is Yesod. "Head ('beginning') of the watches" is the head of Netzach and Hod, WHICH IS YESOD.

219. ועל דא תנינן, משה זמין למימר שירתא לזמנא דאתי. מ"ט. בגין דכתיב, כימי צאתך מארץ מצרים אראנו נפלאות. אראנו, אראך מבעי ליה. אלא אראנו ממש, למאן דחמא בקדמיתא, יחמי ליה תניינות, ודא הוא אראנו, וכתיב אראנו בישע אלהים, ואראהו בישועתי. וכדין אז ישיר משה ובני ישראל את השירה הזאת לוי'.

220. שירתא דמטרוניתא לקודשא בריך הוא. תנינן, כל בר נש דאמר שירתא דא בכל יומא, ומכוון בה, זכי למימרא לזמנא דאתי. דהא אית בה עלמא דעבר, ואית בה עלמא דאתי, ואית בה קשרי מהימנותא, ואית בה יומי דמלכא משיחא. ותלי עליה, כל אינון תושבחאן אחרנין, דקאמרי עלאי ותתאי.

221. השירה שיר זה מבעי ליה. אלא שירתא, דקא משבחת מטרוניתא למלכא. ומשה מתתא לעילא קאמר, והא אוקמוה. לוי': בגין דאנהיר לה מלכא אנפאה, ר' יוסי אמר, דכל אינון משחין, דהוו נגדין, משיך מלכא קדישא לקבלה, בגיני כך משבחא ליה מטרוניתא.

222. אמר רבי יהודה, אי הכי, אמאי כתיב משה ובני ישראל, והא מטרוניתא בעיא לשבחא. אלא, זכאה חולקהון דמשה וישראל, דאינון הוו ידעין לשבחא למלכא, בגין מטרוניתא בדקא יאות, בגין דכל ההוא חילא וגבורה דיליה, ירתא מן מלכא.

223. ר' חייא פתח ואמר, קומי רוני בלילה לראש אשמורות. קומי רוני: דא כנסת ישראל. בלילה: בגלותא. ר' יוסי אמר, בלילה: בזמנא דהיא שלטא ומתערא, לראש אשמורות, בראש מבעי ליה. אלא לראש, כמה דכתיב, על ראש המטה. ואוקימנא, ראש המטה, דא יסוד. אוף הכא לראש, דא יסוד, דמטרוניתא מתברכא ביה. ראש אשמורות: דא הוא רישא, דנצח והוד.

224. Rabbi Yosi said: This is the beginning of all the crowns of the King and the end. FOR FROM THE ASPECT OF THE NINE SFIROT OF DIRECT LIGHT OF ZEIR ANPIN, IT IS THE BOTTOM ONE THAT ENDS. FROM THE ASPECT OF THE NINE SFIROT OF RETURNING LIGHT OF ZEIR ANPIN THAT ILLUMINATE FROM BELOW UPWARD, YESOD IS CONSIDERED THE KETER OF RETURNING LIGHT. SINCE IT IS THE BEGINNING OF THE SFIROT OF RETURNING LIGHT, THE TORAH THEREFORE CALLS IT "THE BEGINNING OF THE WATCHES." Rabbi Aba said: "watches" is spelled without A VAV, WHICH ALLUDES TO MALCHUT, and this is YESOD, WHICH IS HER head, AND IS THUS CALLED "the bed's head." It is all said in reference to the Supernal Holy King, THAT IS ZEIR ANPIN, MEANING YESOD OF ZEIR ANPIN, and this is THE MEANING OF, "THIS SONG TO Hashem," MEANING TO YESOD OF ZEIR ANPIN.

225. Rabbi Yisa said: "This song to Hashem" is the river, WHICH IS BINAH, that emerges from Eden, WHICH IS CHOCHMAH, MEANING BINAH THAT EMERGED FROM THE HEAD OF ARICH ANPIN. For all the oil and greatness, MEANING ALL THE MOCHIN OF MALE AND FEMALE, AND BRIYAH, YETZIRAH, AND ASYAH, emerge from it. This is understood from the following PASSAGE, which says: "I will sing to Hashem," which refers to the Supernal Holy King, ZEIR ANPIN. Therefore it is not written, 'I will sing to Him', BECAUSE THE PREVIOUS "TO HASHEM," IN, "THIS SONG TO HASHEM," IS BINAH AND NOT ZEIR ANPIN.

226. "And spoke, saying," MEANING the following generations so that this will not ever be forgotten from them. Anyone who is worthy of this song in this world merits it in the World to Come, and will be worthy of praising with it in the days of King Messiah in the rejoining of the Congregation of Yisrael with the Holy One, blessed be He. It is written, "saying," meaning "saying" it at that time, "saying" it in the Holy Land in the time when Yisrael will be settled in the land, "saying" it during exile, "saying" it at the redemption of Yisrael, "saying" it in the World to Come.

227. "I will sing to Hashem." HE ASKS: It should have said, 'We will sing'. Why DOES IT SAY, "I will sing"? HE ANSWERS: It is because they were reciting the praises of the Queen, AS MENTIONED EARLIER, AND IT IS THEREFORE WRITTEN: "I WILL SING" IN THE SINGULAR. "To Hashem," refers to the Holy King, WHO IS ZEIR ANPIN "for He has triumphed gloriously," meaning that He ascended and was crowned with His crowns to bring forth blessings and strength and mighty deeds, with all of which to be elevated. "For He has triumphed" in this world, "gloriously" in the World to Come. He triumphed gloriously at that time in order to be crowned AFTERWARDS, with His crowns in complete joy.

228. "The horse and his rider He cast into the sea" (Shemot 15:1), NAMELY, the dominion of below, WHICH IS THE HORSE, and the dominion of above they grasp onto, WHICH IS "HIS RIDER." Both of them were given over to that Great Sea and the great dominion, to take revenge on them. And we learned, the Holy One, blessed be He, does not execute Judgment below until He does so with their government above. This is the meaning: "Hashem will punish the host of the high ones on high, and the kings of the earth upon the earth" (Yeshayah 24:21).

224. ר' יוסי אמר, דא הוא רישא דכתרי מלכא וסיומא. רבי אבא אמר, לראש אשמרות כתיב חסר, ודא הוא רישא, ראש המטה. וכלא במלכא קדישא עלאה אתמר, ודא הוא לוי'.

225. רבי ייסא אמר, השירה הזאת לוי', דא הוא נהרא דנפיק מעדן, דכל משחא ורבו נפיק מניה, לאדלקא בוצינין. ומשמע לבתר דכתיב אשירה לוי', דא הוא מלכא קדישא עלאה, ועל דא לא כתיב אשירה לו.

226. ויאמרו לאמר, לדרי דרין, בגין דלא יתנשי מנייהו לעלמין. דכל מאן דזכי להאי שירתא בהאי עלמא, זכי לה בעלמא דאתי, וזכי לשבחא בה ביומוי דמלכא משיחא, בחדוותא דכ"י בקודשא בריך הוא. דכתיב לאמר, לאמר בההוא זמנא. לאמר בארעא קדישא, בזמנא דשרו ישראל בארעא. לאמר בגלותא. לאמר בפורקנא דלהון דישראל. לאמר לעלמא דאתי.

227. אשירה לוי' נשיר מבעי ליה, מאי אשירה. אלא בגין דהו' משבחן תושבחתא דמטרוניתא. לוי': דא מלכא קדישא. כי גאה גאה: דסליק ואתער בעטרוי, לאפקא ברכאן וחילין וגבוראן, לאסקא בכלא. כי גאה גאה: גאה בהאי עלמא, גאה בעלמא דאתי. כי גאה בההוא זמנא, גאה בגין דיתער בעטרוי בחדוותא שלימותא.

228. סוס ורוכבו רמה ביס, שולטנותא דלתתא, ושולטנותא דלעילא דאחידן בהו, אתמסרו בההוא ימא רבא, ושולטנותא רבא למעבד בהו נוקמין. ותנינן, לא עביר קודשא בריך הוא הינא לתתא, עד דיעביר בשולטניהון לעילא, הה"ד, ופקוד יי' על צבא המרום במרום ועל מלכי האדמה על האדמה.

229. "He cast into the sea." Rabbi Yehuda said: That night, a mighty power was awakened, as is written: "And Hashem caused the sea to go back by a strong east wind all that night" (Shemot 14:21). At that time, the Queen requested of the King that all the multitudes OF THE EGYPTIANS below and all the Princes above be given over into Her hands. They were all given over into Her power to do vengeance with them. As it is written: "The horse and its rider He cast into the sea." Here, "Into the sea" IS WRITTEN without adjectives, ALLUDING BOTH TO THE SEA above and THE SEA below.

229. רָמָה בַּיָּם, אָמַר ר' יְהוּדָה, בַּיָּה בְּלִילִיָּא, אֶתְעַר גְּבוּרָא תְּקִיפָא, דְּכִתִּיב בִּיה וַיּוֹלֶךְ יי' אֶת הַיָּם בְּרוּחַ קָדִים עֲזָה כָּל הַלַּיְלָה. בַּהוּא זְמַנָּא, בַּעֲתָא מְטְרוֹנִיתָא מִן מַלְכָּא, כָּל אִינוּן אַכְלוּסִין דְּלִתְתָּא, וְכָל אִינוּן שׁוֹלְטָנִין דְּלַעִילָא, דִּיתְמַסְרוּן בִּידְהָא. וְכִלְהוּ אֶתְמַסְרוּ בִּידְהָא, לְמַעַבְדּ בְּהוּ נּוֹקְמִין, הֵה"ד סוּס וְרוֹכְבוֹ רָמָה בַּיָּם. בַּיָּם סִתָּם, לַעִילָא וְתִתָּא.

17. "Yah is my strength and song"

Rabbi Chiya reminds us that the Holy One, blessed be He created the world and created man to dominate everything in the world; He brought him into the Garden so that he should have joy. He commanded him not to eat of one tree, but man did not obey. If Adam had observed the commandment, he could have lived forever and stayed there in the Garden forever. He knew the supernal Wisdom more than the supernal angels did, yet after he sinned the wellsprings of Wisdom became stopped for him. Adam emerged from Male and Female, says Rabbi Aba, as the Nukva was the partner of Zeir Anpin. Rabbi Yosi holds that "Yah is my strength and song" refers to those that are included one with the other and do not separate one from the other. From them the rivers flow to bless everything. Rabbi Chizkiyah then analyzes the verse, "A friend loves at all times, and a brother is born for adversity," telling us that the children of Yisrael are called brothers of the Holy One, blessed be He. From Rabbi Yisa we learn that the Holy One, blessed be He calls 'beloved' everyone who loves Him and serves Him with love. Rabbi Shimon tells Rabbi Yehuda that every person who weeps and sings to God will merit joy when Hashem returns Zion.

230. "Yah is my strength and song" (Shemot 15:2). Rabbi Chiya opened the discussion, saying: "You have beset me behind and before, and You placed Your hand on me" (Tehilim 139:5). How much must a person honor the Holy One, blessed be He, because when He created the world, He saw that man would dominate everything, and he was similar to those above and those below. He lowered him to the world in a glorious form and the creatures saw him, gathered, and bowed before him. And a fear and terror fell upon them because of the fear of him. This is the meaning of: "And the fear of you and the dread of you shall be upon every beast of the earth, and upon every bird of the air" (Beresheet 9:2).

230. עָזִי וְחִמְרִת יְה. רַבִּי חֵיָּיא פִּתַּח וְאָמַר, אַחֲרֵי וְקִדְּם צִרְתָּנִי וְתִשֶׁת עָלַי בַּפֶּכֶה. כַּמָּה אֶצְטְרִיכוּ בְּנֵי נִשְׂא לִיקְרָא לְקוּדְשָׁא בְּרִיךְ הוּא, בְּגִין דְּקוּדְשָׁא בְּרִיךְ הוּא כֹּד בְּרָא עֲלֵמָא, אֶסְתַּכֵּל בִּיה בְּאֶדָם לְמַהוּי שְׁלִיט עַל כָּלָא. וְהוּה דְּאִמִּי לְעֵלְאִין וְתִתְּאִין. נַחַת לִיה בְּדַמּוּת וְקִירָא, וְחִמּוּ לִיה בְּרִיין, בְּרִין אֶתְבְּנָשׁוּ לְגַבִּיָּה, וְסָגִידוּ לְקַבְּלִיה, וְאִימְתָּא וְדַחֲלָא נִפְלַת עֲלֵיהּ מִדְּחַלְתִּיה, הֵה"ד וּמוֹרָאכֶם וְחַתְכֶם יִהְיֶה עַל כָּל חַיַּת הָאָרֶץ וְעַל כָּל עוֹף הַשָּׁמַיִם.

231. He brought him into the garden that He planted to guard it, and so that he should have joy upon joy, and delight in it. He made for him a canopy covered with precious stones, and the supernal angels used to rejoice before him. Afterwards, He commanded him not to eat of one tree, but he did not heed the commandment of his Master.

231. עֵינִילִיָּה לְגַנְתִּיה דְּנָטַע, לְנִטְרִיָּה לְמַהוּי לִיה חֲדוּ עַל חֲדוּ, וְלֹאשְׁתַּעֲשַׁע בִּיה. עֶבֶד לִיה טְרוּצְטְבוּלִין מִחֻמְיִין בְּאַבְנֵי יָקָר, וּמִלְּאֲכִין עֲלֵאִין חֲדָאן קָמִיָּה. לְבַתֵּר פְּקִיד לִיה עַל אִילָנָא חֲד וְלֹא קָאִים בְּפִקּוּדָא דְּמֵאֲרִיָּה.

232. I found in the Book of Enoch that, after the Holy One, blessed be He, elevated ENOCH and showed him all the treasures of the King, those above and those below, He showed him the Tree of Life and the tree that Adam was cautioned against. And He showed him the place of Adam in the Garden of Eden. And he saw that if Adam had observed this commandment, OF THE TREE OF KNOWLEDGE, he could have lived forever and always been there. He did not observe the commandment of his Master, so he was judged and punished.

232. אֶשְׁבַּחנָא בְּסִפְרָא דְּחֲנוּךְ, דְּלְבַתֵּר דְּסְלִיק לִיה קוּדְשָׁא בְּרִיךְ הוּא, וְאַחֲמִי לִיה כָּל גְּזוּיָא דְּמַלְכָּא, עֲלָאִי וְתִתְּאִי, אַחֲמִי לִיה אִילָנָא דְּחַיִּי, וְאִילָנָא דְּאֶתְפַּקֵּד עֲלֵיהּ אֶדָם, וְאַחֲמִי לִיה דּוּכְתִּיָּה דְּאֶדָם בְּגִנְתָּא דְּעֵדֶן. וְחִמָּא, דְּאֶלְמְלִי נְטִיר אֶדָם פְּקוּדָא דָּא, וְכִיל לְקִיּוּמָא תְּדִירָא, וְלְמַהוּי תְּדִירָא תַּמָּן. הוּא לֹא נִטְר פְּקוּדָא דְּמֵאֲרִיָּה, נִפְק בְּדִימוּס וְאַתְעֵנֶשׁ.

233. Rabbi Yitzchak said: Adam was created with two faces, and this was the way they explained it: "And He took one of his sides" (Beresheet 2:21). The Holy One, blessed be He, has sown it and it became two, from the east and from the west, ADAM FROM THE EAST AND EVE FROM THE WEST. This is what is written: "You have beset me behind and before." "Behind" is west and "before" is east.

234. Rabbi Chiya said: What did the Holy One, blessed be He, do? He prepared that female, perfected her beauty, and brought her to Adam. This is what is written: "And of the side, which Hashem Elohim has taken from the man, He made a woman" (Ibid. 22). Come and behold: it is written above: "And He took one of his sides." What is "one"? It is as in: "My dove, My undefiled is but one; she is the only one of her mother" (Shir Hashirim 6:9), WHICH IS MALCHUT. "Of his sides," MEANING from his sides, as is written: "And for the second side of the tabernacle" (Shemot 26:20), BECAUSE SHE WAS TAKEN FROM THE LEFT SIDE.

235. Rabbi Yehuda said: The Holy One, blessed be He, placed a supernal soul in Adam and included in it wisdom and understanding to know everything. HE ASKS: From which place did He give him a soul? Rabbi Yitzchak said: From the place the other souls come from, NAMELY BINAH, FOR THE LIGHT OF BINAH IS CALLED 'NESHAMAH'.

236. Rabbi Yehuda said: We understand it from here, as it is written: "Let the earth bring forth living creatures (lit. 'Nefesh')" (Beresheet 1:24). HE ASKS: From which place in the earth? HE ANSWERS: From the place where the Temple is located, BECAUSE EARTH IS MALCHUT, AND THE PLACE OF THE TEMPLE IS BINAH, THAT IS IN IT. "Living soul" (Heb. Nefesh) is simply written, "living soul," WITHOUT EXPLAINING WHOSE SOUL. AND HE SAYS: This is the Nefesh of Adam who was first of all.

237. Rabbi Chiya said: Adam knew supernal Wisdom more than the supernal angels, and he gazed into everything and knew and recognized his Master more than all the inhabitants of the world. After he sinned, the wellsprings of Wisdom became stopped for him. It is written: "And Hashem Elohim sent him out of the Garden of Eden to till the ground" (Beresheet 3:23).

238. Rabbi Aba said: Adam emerged from Male and Female, NAMELY ZEIR ANPIN AND NUKVA. This is what is written: "And Elohim said, 'Let us make man in our image, after our likeness'" (Beresheet 1:26). Therefore, EVEN BY MAN male and female were made united, and were separated FROM EACH OTHER afterwards. You may question why it says, "The earth from where he was taken," AND NOT FROM THE SUPERNAL MALE AND FEMALE. HE ANSWERS: It is certainly so, THAT HE WAS TAKEN FROM THE EARTH, but this refers to the Nukva OF ZEIR ANPIN. And the Holy One, blessed be He, MEANING ZEIR ANPIN, was Her partner. These are the Male and Female THAT WE MENTIONED. And it is all one thing.

233. רבי יצחק אמר, אדם דו פריצופין אתברי, והא אוקימנא, ויקח אחת מצלעותיו, נסרו הקודשא בריך הוא ואתעבירו תרין, ממזרח וממערב, הדא הוא דכתיב, אחור וקדם צרתני. אחור דא מערב, וקדם דא מזרח.

234. ר' חייא אמר, מה עביר קודשא בריך הוא, תקין להווא נוקבא ושכליל שפירותה על כלא, ועיילה לאדם, הה"ד ויבן יי' אלהים את הצלע אשר לקח מן האדם לאשה. תא חזי, מה כתיב לעילא, ויקח אחת מצלעותיו. מאי אחת. כד"א אחת היא יונתי תמתי אחת היא לאמה. מצלעותיו: מסטרוי. כד"א, ולצלע המשכן.

235. ר' יהודה אמר, קודשא בריך הוא נשמתא עלאה יתב ביה באדם, וכליל ביה חכמתא וסכלתנו, למודע כלא. מאן אתר יתב ביה נשמתא. ר' יצחק אמר, מאתר דשאר נשמתין קדישין קא אתיין.

236. ר' יהודה אמר, מהכא. דכתיב תוצא הארץ נפש חיה, מאן הארץ. מההוא אתר דמקדשא אשתכח ביה. נפש חיה, נפש חיה סתם, דא נפשא דאדם קדמאה דכלא.

237. ר' חייא אמר, אדם הוה ידע חכמתא עלאה, ויתיר ממלאכי עלאי, והוה מסתכל בכלא, וידע ואשתמודע למאריה, ויתיר מכל שאר בני עלמא. בתר דחב, אסתימו מניה מבויעי דחכמתא, מה כתיב וישלחו יי' אלהים מגן עדן לעבוד את האדמה.

238. ר' אבא אמר, אדם הראשון מדבר ונוקבא אשתכח, הה"ד ויאמר אלהים נעשה אדם בצלמנו בדמותינו, ועל דא, דבר ונוקבא אתעבירו כחדא, ואתפרשו לבתר. ואי תימא, הא דאמר האדמה אשר לקח משם. הכי הוא ודאי, ודא היא נוקבא, וקודשא בריך הוא אשתתף עמה, ודא הוא דבר ונוקבא, וכלא הוא מלה חדא.

239. Rabbi Yosi said: "Yah is my strength and song," REFERS TO those that are included one with the other and do not separate one from the other. They are always in love with one desire, FOR THEY ARE ABA AND IMA THAT ARE CALLED YUD-HEI. From them spring the currents of the rivers and springs to supply everyone and to bless everything, and the waters of these springs do not fail. This is the meaning of: "And like a spring of water, whose waters fail not" (Yeshayah 58:11). Therefore, "He is become my salvation" (Shemot 15:2). For this reason does the Holy King draw and cause to inherit below, and the right becomes aroused to perform miracles.

240. "He is my El, and I will glorify Him." This is the righteous, NAMELY YESOD, from whom emerge blessings in unity. "And I will glorify Him," in that place where there is love, which is the Temple. "Elohim of my father and I will exalt Him" (Ibid.). Moses said this to the place, from which the Levites come, NAMELY THE LEFT SIDE. Therefore, ONCE MOSES SAID ABOUT THAT SIDE, "AND I WILL EXALT HIM" there is complete perfection in it, BECAUSE, "AND I WILL EXALT HIM," MEANS THAT HE CAUSES IT TO BE COMPRISED IN THE RIGHT SIDE, THIS BEING THE ENTIRE PERFECTION.

241. Rabbi Yitzchak said: "And He is become my salvation." This is the Holy King, WHO IS ZEIR ANPIN, and so He is. How do we know this? I have found this in another passage, in which it is written: "Yah is my strength and song, and He is become my salvation." It is understood from, "Hashem...is become my salvation," that it refers to the Holy King WHO IS CALLED 'YUD HEI VAV HEI', NAMELY ZEIR ANPIN.

242. "Yah is my strength and my song." Rabbi Chizkiyah opened the discussion with the verse: "A friend loves at all times, and a brother is born for adversity" (Mishlei 17:17). "A friend loves at all times," refers to the Holy One, blessed be He, of whom it is written: "Do not forsake your own friend, and your father's friend" (Mishlei 27:10).

243. "And a brother is born for adversity." At the time that your enemy oppresses you, what does the Holy One, blessed be He, say? "For the sake of my brethren and my comrades, I will now say, 'Peace be within you'" (Tehilim 122:8). Yisrael are called 'brothers' and 'comrades' of the Holy One, blessed be He. What is the meaning of "is born" - is he born now, in time of trouble? HE ANSWERS: During the trouble shall be born in the world one who will be a brother to you, to save you from all those who oppress you.

244. Rabbi Yehuda said: "is born" means that the Holy King will be aroused with this strength to take revenge on the nations because of you, and to nurture you from Ima, WHICH IS BINAH, on this LEFT side, as is written: "Yah is my strength and song, and He is become my salvation." He will awaken powers against the idolatrous nations.

239. ר' יוסי אמר, עזי וזמרת יה, אינון דכלילין דא בדא ולא אתפרשין דא מן דא ולעלמין אינון בחביבותא, ברעותא חדא, דמתמן אשתכחו משיכן דנחלין ומבועין לאסתפקא כלל, ולברכא כלל, לא כדיבו מימי מבועין, כד"א וכמוצא מים אשר לא יכזבו מימיו וע"ד ויהי לי לישועה, דבגיני כך, מלכא קדישא משיך ואחסין לתתא, ואתער ימינא למעבר גסין.

240. זה אלי ואנוהו. דא צדיק, דמניה נפקין ברבאן בזווג. ואנוהו: בהוא אתר דחביבותא אשתכח ביה, ודא הוא מקדשא. אלהי אבי וארוממנהו, משה קאמר דא, לגבי אתר דלואי אתיין מההוא סטרא וע"ד שלימותא דכלל הוא בההוא אתר.

241. ר' יצחק אמר, ויהי לי לישועה, דא מלכא קדישא, והכי הוא. ומנלן. מקרא אחרינא אשכחנא ליה, דכתיב כי עזי וזמרת יה יי' ויהי לי לישועה, ממשמע דקאמר יי' ויהי לי לישועה, דא מלכא קדישא.

242. עזי וזמרת יה וגו', ר' חזקיה פתח ואמר, בהאי קרא דכתיב, בכל עת אוהב הרע ואח לצרה יולד. בכל עת אוהב הרע, דא קודשא בריך הוא, דכתיב ביה רעך ורע אביך אל תעזוב.

243. ואח לצרה יולד, בשעתא דיעיקון לך שנאך, קב"ה מה אמר, למען אחי ורעי אדברה נא שלום בך, הישראל, אקרון אחים ורעים לקודשא בריך הוא. יולד מהו, וכי השתא יולד. אלא בשעתא דעקתא יולד בעלמא, אח יהא לקבלך, לשזבא לך מכל אינון דעקין לך.

244. רבי יהודה אמר, יולד: דמלכא קדישא יתער בהאי עז, לנקמא לך מאומין, לינקא לך מאימא, בההוא סטרא, כד"א, עזי וזמרת יה ויהי לי לישועה. לאתערא גבוראן לקבל אומין עכו"ם.

245. Rabbi Yisa opened the discussion, saying: How much must a person love the Holy One, blessed be He, for there is no service before the Holy One, blessed be He, except love. The Holy One, blessed be he, calls 'beloved' everyone who loves Him and serves Him with love. HE ASKS: If so, how is it possible to reconcile these two passages: "Do not forsake your own friend, and your father's friend" (Mishlei 27:10), and, "Let your foot be seldom in your neighbor's (also: 'friend's') house" (Mishlei 25:17).

246. HE ANSWERS: But the scholars have already explained that this passage, "DO NOT FORSAKE YOUR OWN FRIEND, AND YOUR FATHER'S FRIEND," is written in reference to burnt offerings, BUT IN REFERENCE TO SIN OFFERINGS AND GUILT OFFERINGS, IT IS SAID, "LET YOUR FOOT BE SELDOM IN YOUR NEIGHBOR'S HOUSE." Now WE WILL EXPLAIN: "Do not forsake your own friend, and your father's friend." DO NOT FORSAKE serving Him and cleaving unto Him and doing His commandments. "Do not forsake," indeed. And, "Let your foot be seldom in your neighbor's house" means: let your inclination be seldom there, so that it would not provoke you or dominate you, and so that no strange thought will rise "from your neighbor's house." What is "your neighbor's house"? It is the holy soul that your friend placed in you and put inside you.

247. Therefore, the service of the Holy One, blessed be He, is to love Him in everything HE MAY DO TO YOU, as is written: "And you shall love Hashem your Elohim" (Devarim 6:5). "This is my El and I will glorify Him," for all of Yisrael saw at the sea what Ezekiel the prophet did not see. Even embryos in their mothers' womb saw and praised the Holy One, blessed be He, and they all said: "This is my El and I will glorify Him, Elohim of my father and I will exalt Him." "Elohim of my father," is as is written: "Elohim of Abraham."

248. Rabbi Yosi said: If so, why does it say, "And I will exalt Him," seeing that Elohim of Abraham is above, AND THERE IS NO NEED TO EXALT HIM. IT MEANS THAT ELOHIM OF ISAAC, WHO IS THE LEFT COLUMN, NEEDS TO BE EXALTED, NOT THE RIGHT COLUMN. He said to him: Even so, it is needed TO EXALT HIM. And it all pertains to the same issue. "And I will exalt Him," on all SIDES. Also, one who knows how to proclaim the oneness of the Holy and Great Name, MUST EXALT HIM, for this is the loftiest service of the Holy One, blessed be He.

249. Rabbi Yehuda was sitting before Rabbi Shimon and reading, it is written: "The voice of your watchmen is heard, they lift up the voice, together shall they sing" (Yeshayah 52:8). "The voice of your watchmen." Who are the watchmen? HE ANSWERS: Those who are waiting for the time when the Holy One, blessed be He, will have Mercy to build His house. "They lift up the voice." HE ASKS: It should have said, 'They will lift up the voice'; what is the meaning of, "They lift up the voice"? HE ANSWERS: Every person who weeps and raises his voice for the destruction of the House of the Holy One, blessed be He, will merit what is written afterwards, "Together shall they sing," and merit to see it restored in joy.

245. ר' ייסא פתח ואמר, במה אית ליה לבר נש לרחמא, ליה לקודשא בריך הוא, דהא לית ליה פולחנא לקודשא בריך הוא, אלא רחימותא. וכל מאן דרחים ליה, ועביד פולחנא ברחימותא, קארי ליה לקודשא בריך הוא רחימא. אי הכי, במאי אוקימנא הני קראי, רעך ורע אביך אל תעזוב. וכתוב הוקר רגלך מבית רעך.

246. אלא הא אוקמוה חברינא, האי קרא בעולות כתיב. השתא, רעך ורע אביך אל תעזוב, למפלח ליה, ולאתדבקא ביה, ולמעבד פקודוי. אל תעזוב ודאי. והא דאתמר הוקר רגלך מבית רעך. כלומר הוקר יצרך, דלא ירתח לקבלך, ולא ישלוט בך, ולא תעביד הרהורא אחרא. מבית רעך, מאן בית רעך. דא נשמתא קדישא, דאעיל בה רעך ויהבה בגונך.

247. ועל דא פולחנא דקודשא בריך הוא, לרחמא ליה בכלא, במה דכתיב ואהבת את יי' אלהיך. זה אלי ואנוהו, דכל ישראל חמו על ימא, מה דלא חמא יחזקאל נביאה, ואמילו אינון עופרי דבמעו אמרו, הו חמאן ומשבחן לקודשא בריך הוא, וכלהו הו אמרין זה אלי ואנוהו אלהי אבי וארוממנהו, כד"א אלהי אברהם.

248. א"ר יוסי, אי הכי אמאי וארוממנהו, דהא אלהי אברהם לעילא הוא. אמר ליה, אמילו הכי אצטריך, וכלא חד מלה, וארוממנהו בכלא, לאכללא, מאן דידע ליחדא שמא קדישא רבא, דהא הוא פלחנא עלאה דקודשא בריך הוא.

249. ר' יהודה הוה יתיב קמיה דר' שמעון, והוא קארי, כתיב קול צופין נשאו קול יחדיו וירננו. קול צופין, מאן אינון צופין. אלא אליו אינון דמצפאן, אימתי ירחם קודשא בריך הוא, למבני ביתיה. נשאו קול, ונשאו קול מבעי ליה, מאי נשאו קול. אלא, כל בר נש דבכי, וארים קליה על חרבן ביתיה דקודשא בריך הוא, זכי למה דכתיב לבתר יחדיו וירננו. וזכי למחמי ליה בישובא בחדותא.

250. "When Hashem returns Zion" (Ibid.). HE ASKS: Should it not have said, 'When Hashem returns to Zion'? What is the meaning of, "When Hashem returns Zion"? HE ANSWERS: "When Hashem returns Zion" is exact. Come and behold: at the time that the earthly Jerusalem was destroyed and the Congregation of Yisrael, WHICH IS MALCHUT, were exiled, the Holy King, WHO IS ZEIR ANPIN, ascended to Zion, THAT IS YESOD OF MALCHUT, and sighed before her because of the Congregation of Yisrael was exiled. When the Congregation of Yisrael return to her place, then the Holy King will return to His place, Zion, so one would unite with the other. And at is the meaning of: "When Hashem returns Zion," AND NOT 'TO ZION' BECAUSE "HASHEM ZION" INDICATES THE UNION OF HASHEM WITH ZION. Then Yisrael will say: "This is my El and I will glorify Him," and: "This is Hashem; we have waited for Him, we will be glad and rejoice in His salvation" (Yeshayah 25:9), in His salvation, assumedly NAMELY, IN THE REDEMPTION OF HASHEM WHEN HE RETURNS TO ZION.

18. "Hashem is a man of war"

Rabbi Shimon says that the "Book of the Wars of Hashem" means the wars of Torah, which are peace and love rather than quarrels and destruction. Then he turns to "Seek out the Book of Hashem, and read," saying that all the powers and strengths that the Holy One, blessed be He has are dependent on that Book, that is Malchut, and emerge from there. When His powers and wars are provoked, the Judgments of the right side and the Judgments of the left side arouse mighty deeds; then "Hashem is a Man of war."

251. "Hashem is a man of war: Hashem is His name." Rabbi Aba opened the discussion, saying: "Wherefore is said in the book of the wars of Hashem, Vahev in Sufah and the wadis of Arnon" (Bemidbar 21:14). How much must we observe on the words of Torah, how much must we concentrate on every word, for you have not one word in the Torah that does not allude to the Holy Supernal Name. And there is no word in the Torah that does not have many secrets, many senses, many sources, and many branches.

252. Here we should observe what is written: "Wherefore is said in the book of the wars of Hashem." HE ASKS: Where is "the book of the wars of Hashem"? HE ANSWERS: This is what the friends explained. Every person who wages war in Torah merits an increase in peace at the end of his words. All the wars of the world are quarrels and destruction, and all the wars of Torah are peace and love. This is what is meant by: "Wherefore is said in the book of the wars of Hashem," NAMELY THE WARS OF TORAH. "Vahev in Sufah," meaning love (Heb. ahavah) at its end (Heb. sufah). For you have no other love and peace except this.

253. But the question remains standing, for it is written: "Wherefore is said in the book of the wars of Hashem," AND IF IT REFERS TO THE WARS IN TORAH, it should have said 'in the Torah of the wars of Hashem' What is the meaning of "in the book"? HE ANSWERS: It is a supernal secret. The Holy One, blessed be He, has a place which is called 'book', WHICH IS MALCHUT, as is written: "Seek out of the book of Hashem, and read" (Yeshayah 34:16). All the powers and strengths that the Holy One, blessed be He, has originate from that book, and from there they emerge.

250. בָּשׁוּב יי' צִיּוֹן, בָּשׁוּב יי' אֶל צִיּוֹן מִבְּעֵי לִיָּהּ, מֵאִי בָשׁוּב יי' צִיּוֹן אֶלֹא בָשׁוּב יי' צִיּוֹן וְדָאִי. תָּא חַזִּי, בִּשְׁעֵתָא דַּאֲתַחֲרִיב יְרוּשָׁלַם לְתַתָּא, וּכְנַסְתָּ יִשְׂרָאֵל אֶתְתַּרְכָּת, סָלִיק מַלְכָּא קַדִּישָׁא לְצִיּוֹן, וְאַנְגִיד לִיָּהּ לְקַבְלִיָּהּ, בְּגִין דְּכְנַסְתָּ יִשְׂרָאֵל אֶתְתַּרְכָּת. וְכֵד תְּתַהַדֵּר כְּנַסְתָּ יִשְׂרָאֵל לְאַתְרָהּ, כְּדִין יְתוּב מַלְכָּא קַדִּישָׁא לְצִיּוֹן לְאַתְרֵיהּ, לְאַזְדוּגָא חַד בְּחַד, וְדָא הוּא בָשׁוּב יי' צִיּוֹן. וּכְדִין זְמִינִין יִשְׂרָאֵל לְמִימֵר, זֶה אֵלֵינוּ וְאַנְהוּ. וּכְתִיב, זֶה יי' קֻיְנוּ לֹו נְגִילָה וְנִשְׁמָחָה בִּישׁוּעָתוֹ, בִּישׁוּעָתוֹ וְדָאִי.

251. יי' אִישׁ מִלְחָמָה יי' שְׁמוֹ. רַבִּי אַבָּא פָתַח עַל כֵּן יֹאמַר בְּסֵפֶר מִלְחָמוֹת יי' אֵת וְהֵב בְּסוּפָהּ וְאֵת הַנְּחָלִים אֲרֻנּוֹן. כִּמָּה אֵית לֶן לְאַסְתַּכְלָא בְּפִתְגָמֵי אוּרִייתָא, כִּמָּה אֵית לֶן לְעֵינָא בְּכָל מַלְהָא, דְּלִית לֶךְ מַלְהָ בְּאוּרִייתָא, דְּלֹא אֲתַרְמִיזָא בְּשִׁמְא קַדִּישָׁא עֲלָהּ, וְלִית לֶךְ מַלְהָ בְּאוּרִייתָא, דְּלִית בָּהּ כִּמָּה רִזִּין, כִּמָּה טַעֲמִין, כִּמָּה שְׂרָשִׁין, כִּמָּה עֲנַפִּין.

252. הֵבָא אֵית לְאַסְתַּכְלָא, ע"כ יֹאמַר בְּסֵפֶר מִלְחָמוֹת יי', וְכִי סֵפֶר מִלְחָמוֹת יי', אֵן הוּא. אֶלֹא הֵכִי אֲתַעְרוּ חֲבֵרִיָּא, כֹּל מֵאֵן דַּאֲגַח קִרְבָּא בְּאוּרִייתָא, זְכִי לְאַסְגָּאָה שְׁלָמָא בְּסוּף מְלוּי. כֹּל קִרְבִּין דְּעֲלָמָא, קִטְטָה וְחִרְבָּנָא. וְכֹל קִרְבִּין דְּאוּרִייתָא, שְׁלָמָא וְרַחֲמִיּוֹתָא, הֵה"ד עַל כֵּן יֹאמַר בְּסֵפֶר מִלְחָמוֹת יי' אֵת וְהֵב בְּסוּפָהּ, כְּלוּמַר, אֶהְבָּה בְּסוּפָהּ. דְּלִית לֶךְ אֶהְבָּה וְשְׁלָמָא בְּרַ מֵהָאִי.

253. תּוֹ קִשְׁיָא בְּאַתְרֵיהּ. ע"כ יֹאמַר בְּסֵפֶר מִלְחָמוֹת יי', בְּתוֹרַת מִלְחָמוֹת יי' מִבְּעֵי לִיָּהּ, מֵאִי בְּסֵפֶר. אֶלֹא רָזָא עֲלָהּ הוּא, אֲתַר אֵית לִיָּהּ לְקוּדְשָׁא בְּרִיךְ הוּא, דְּאֶקְרִי סֵפֶר כּד"א, דְּרָשׁוּ מֵעַל סֵפֶר יי' וְקִרְאוּ. דְּכֹל חִילִין וְגִבּוּרִין דְּעֵבִיד קוּדְשָׁא בְּרִיךְ הוּא, בְּהֵהוּא סֵפֶר תְּלִינ, וּמִתְמָן נִמְקִין.

254. "Vahev in Sufah." HE ASKS: What is Vahev? HE ANSWERS: All the strengths and all these mighty deeds that the Holy One, blessed be He, has come from that book, WHICH IS MALCHUT. When the Holy One, blessed be He, wages His wars, it is in one place which is the end of the levels, called 'Vahev', as is written: "The leech has two daughters, crying, 'Give, give (Heb. hav-hav)" (Mishlei 30:15). THEY ARE THE PLACE OF PUNISHMENTS UNDERNEATH MALCHUT. "In Sufah" means that it is at the end (Heb. sof) of the levels. Sufah is called the 'Red (Heb. suf) Sea', MALCHUT, MEANING the sea that is the end of all the levels.

255. "And the wadis of Arnon" MEANS with the rivers that come and are drawn TO MALCHUT, WHICH IS THE SECRET OF "VAHEV IN SUFAH," from that highest place which is called "Arnon." What is Arnon? It is the supernal union of love that never separates, WHICH IS THE UNION OF THE SUPERNAL ABA AND IMA. As you say: "And a river went out of Eden" (Bereshheet 2:10). A RIVER, WHICH IS BINAH, AND EDEN, WHICH IS CHOCHMAH, ARE COLLECTIVELY CALLED 'ABA AND IMA', BECAUSE ARNON IS COMPOSED OF THE LETTERS OF OR-NUN ('THE LIGHT OF FIFTY'), NAMELY THE LIGHT OF THE FIFTY GATES OF BINAH. This way its roots are rooted, and its branches OF MALCHUT grow so as to do battles in every place, perform deeds of strength and might, and show the greatest dominion and majesty.

256. Come and behold: when the powers and wars of the Holy One, blessed be He, are provoked, many Prosecutors of Judgments are stirred on every side. Then spears, WHICH ARE THE SECRET OF JUDGMENTS OF THE RIGHT SIDE, and sharp swords, WHICH ARE THE JUDGMENTS OF THE LEFT SIDE, arouse mighty deeds. The sea becomes agitated and its waves rise and fall, and the ships that tread and sail on the sea scatter to all sides. The war escalates with catapult stones, spears-men, and swordsmen. Then it is written: "Your arrows are sharp" (Tehilim 45:6). And the Holy One, blessed be He, strengthens Himself with His powers to wage war. Woe to those against whom the Holy King provokes war. It is then written: "Hashem is a man of war" (Shemot 15:3).

257. From this PASSAGE: "HASHHEM IS A MAN OF WAR," from these letters and from this passage emerge lines of warriors against these wicked people and these enemies who sinned against the Holy One, blessed be He. The secret of the letters is revealed to these men of Truth. These things are explained and elucidated, and we have already learned this.

258. "Hashem is a Man of War, Hashem is His Name." HE ASKS: Since it is written, "Hashem is a man of war," do I not know that "Hashem is His Name"? HE ANSWERS: But it is written, "And Hashem rained upon Sdom and upon Amorah brimstone and fire from Hashem out of heaven" (Bereshheet 11:24), IN WHICH "AND HASHHEM" MEANS YUD HEI VAV HEI AND HIS COURT OF JUSTICE, WHICH IS MALCHUT. THEREFORE, IT SAYS AFTERWARDS, "FROM HASHHEM." HERE TOO, "HASHHEM IS A MAN OF WAR" MEANS YUD HEI VAV HEI AND, "HASHHEM IS HIS NAME," MEANS MALCHUT. For all comes from that book, WHICH IS MALCHUT, as is written: "The heaven will reveal his iniquity" (Iyov 20:27), MEANING ZEIR ANPIN, CALLED 'HEAVEN'. "And the earth shall rise up against him," MEANS MALCHUT THAT IS CALLED 'EARTH'.

254. אֶת וְהָב בְּסוּפָהּ, מֵאֵן וְהָב. אֵלָּא כָּל אֵינוֹן חִילּוֹן, וְכָל אֵינוֹן גְּבוּרָאן דְּעִבִּיד קוּדְשָׁא בְּרִיךְ הוּא, בְּהוּא סֵפֶר תַּלְיוֹן. וְכֵד אֲגַח קוּדְשָׁא בְּרִיךְ הוּא קִרְבּוֹ, בְּחֵד אֲתֵר דְּאִיהוּ בְּסוּפָא דְּרִגְיָן, וְאִקְרִי וְהָב. כִּד"א לְעֻלּוּקָה שְׂמִי בְּנוֹת הַב הַב. בְּסוּפָהּ: בְּסוּף דְּרִגְיָן אֲשֶׁתִּכַּח. בְּסוּפָהּ: יָם סוּף אֲתִקְרִי, יָם דְּאִיהוּ סוּף לְכָל דְּרִגְיָן.

255. וְאֵת הַנְּחָלִים אֲרִנוֹן וְעַם נַחֲלִיָּא דְּאֲשֶׁתִּכְחוּ וְאֲתַנְּגִידוּ. לְגַבִּיָּה, מִהֵּהוּא אֲתֵר עֲלָאָה, דְּאִקְרִי אֲרִנוֹן מֵאֵי אֲרִנוֹן. זְווגָא עֲלָאָה דְּחִבִּיבּוּתָא, דְּלֹא מִתְּפָרְשָׁאן לְעֵלְמִין, בְּמָה דְּאֵת אֲמֵר וְנִהַר יוֹצֵא מִעֵדֶן. וְכֵדָא, מִשְׁתַּרְשֵׁן שְׂרָשׁוּי, וְאֲתִרְבִּיאוּ עֲנַפּוֹ, לְאוֹשְׁטָא קִרְבּוֹ בְּכָל אֲתֵר, לְאוֹשְׁטָא חִילּוֹן וְגְבוּרָאן, וְלֹאֲתַחְזָאָה שׁוּלְטָנָא רַבָּא וְיִקְרִיא דְּכָלָא.

256. ת"ח, כִּד מִתְּעֵרִין גְּבוּרָאן וְקִרְבִּין דְּקוּדְשָׁא בְּרִיךְ הוּא, בְּמָה גְּרִדְיָנִי טְהִירִין, מִתְּעֵרִין לְכָל עֵיבֵר, כְּדִין שְׁנָנִין רוּמְחִין, וְסִיפִין, וּמִתְּעֵרִין גְּבוּרָאן, וְיִמָּא אֲתַרְגִּישֵׁת וְגִלְגְּלוּ סִלְקִין וְנַחֲתִין, וְאֲרִבִּין דְּאִזְלִין וְשֹׁאטֵן בִּימָא, לְכָל עֵיבֵר מִסְתַּלְקִין. שְׁנָנָא קִרְבָּא בְּאֲבָנֵי בִלְסִטְרָאוֹת, מֵאִרֵּי דְּרוּמְחִין וְסִיפִין, כְּדִין חֲצִיךְ שְׁנוּנִים וְקוּדְשָׁא בְּרִיךְ הוּא אֲתַתְּקִיף בְּחִילּוֹ, וְלֹאֲתַעֲרָא קִרְבָּא. וְוִי לְאֵינוֹן דְּמִלְכָּא קְדִישָׁא יִתְעַר עֲלִיָּהּ קִרְבָּא. כְּדִין כְּתִיב, יְי' אִישׁ מִלְחָמָה.

257. וּמִהֵּכָא, וּמֵאֵינוֹן אֲתוּן, וּמִהֵּאִי קְרָא, נִפְקִין טוּרֵי קִרְבָּא לְאֵינוֹן חִיבִיָּא, לְאִילִין מֵאִרֵּי דְּבָבוּ דְּחָבוּ לְקוּדְשָׁא בְּרִיךְ הוּא. וְאֲתוּן אֲתַגְלִין לְאֵינוֹן מֵאִרֵּי קְשׁוּט, וְהָא אֲתַפְרֵשֵׁן מִלִּין וְהָא אֲתַמַּר.

258. יְי' אִישׁ מִלְחָמָה יְי' שְׁמוֹ. בֵּינָן דְּכְתִיב יְי' אִישׁ מִלְחָמָה, לֹא יִדְעָנָא דִּינִי שְׁמוֹ. אֵלָּא, בְּמָה דְּכְתִיב יְי' הַמְטִיר עַל סָדוֹם וְעַל עַמּוּרָה גִּפְרִית וְאֵשׁ מֵאֵת יְי' מִן הַשָּׁמַיִם. וְכָלָא בְּהֵאִי סֵפֶר תַּלְיוֹן, כִּד"א יְגִלּוּ שְׁמִים עֲזוֹ וְאַרְץ מִתְּקוּמָהּ לוֹ.

Rabbi Yehuda narrates a dialogue between God and the angel who was appointed over the sea, wherein we learn that when He created the sea it was on condition that it would split for the children of Yisrael. Rabbi Elazar says that all the Chariots and hosts above were given into the hands of Judgment of Malchut, called the 'Great Sea' to break them in their level; when they were broken, then those below were broken and lost in the sea. He returns to the subject of the ten fingers of the hands, corresponding to the ten saying with which the Holy One, blessed be He was afterwards named. Rabbi Elazar says that all the ten plagues that He caused in Egypt were all by one hand, because the left hand was included in the right. Now Rabbi Yitzchak begins to describe the seven firmaments created by God, in each of which stars are stationed and fly; above them all is Aravot, the seventh heaven. Above Aravot is the firmament of the four holy beasts, that are comparable to all those that are below them. He talks of the seven depths and the seven sanctuaries, then of the sea that is Malchut where all the fish swim and gather and descend, illuminating downward; all the Chariots are called by their name. The dominion of the Other Side is broken by the strong power of Hashem, at the splitting of the sea.

259. Come and behold: all the time that the Holy One, blessed be He, arouses war in the world, those above and those below, NAMELY, THE NATION BELOW AND THEIR PATRONS ABOVE, are dislodged from their places, as we have established. This is the meaning of the verse: "The chariots of Pharaoh and his host has He thrown into the sea" (Shemot 15:4). And in the time to come, the Holy One, blessed be He, shall wage a great and powerful war against the nations in order to glorify His Name, as is written: "Then Hashem shall go forth and fight against those nations, as when He fights in the day of battle" (Zecharyah 14:3), and: "Thus will I magnify Myself and sanctify Myself; and I will make Myself known..." (Yechezkel 38:23).

260. Rabbi Yehuda opened the discussion, saying: "The waters saw You, Elohim, the waters saw You; they were afraid..." (Tehilim 77:17). At the time that Yisrael crossed the sea, the Holy One, blessed be He, said to the angel, who was appointed over the sea: 'Divide your waters.' He asked Him: 'Why?' He said to him: 'In order that My children may cross through you.' He said to Him: 'breaking the yoke of the reckoning is true', MEANING FORGIVENESS OF SINS IS TRUE, BECAUSE THE HOLY ONE, BLESSED BE HE, INDEED FORGIVES AND PARDONS SINS- 'but what is the difference between the two? IF YOU FORGIVE THE CHILDREN OF YISRAEL, THEN ALSO FORGIVE THE EGYPTIANS.'

261. THE HOLY ONE, BLESSED BE HE, said to him: It was on this condition that I made the sea when I created the world, MEANING THE CONDITION THAT IT WOULD BE SPLIT FOR THE CHILDREN OF YISRAEL. What did the Holy One, blessed be He, do? He roused His might and the waters folded. This is what is meant by: "The waters saw You, Elohim, the waters saw You: they were afraid." The Holy One, blessed be He, said TO THE PATRON ANGEL OF THE SEA: Slay all these multitudes and afterwards cast them out. Afterwards the sea covered them, as is written: "The chariots of Pharaoh and his host has He thrown into the sea."

262. Rabbi Elazar said: Come and behold. The Holy One, blessed be He, made above many Chariots, many multitudes, and many hosts which are all tied to each other. They are all Chariots to each other, FOR EVERY LOWER IS A CHARIOT TO THAT WHICH IS ABOVE IT; there are levels upon levels. And from the left side, dominating Chariots are come that are not Holy. And they are all specific levels above.

259. תָּא חֲזִי, בְּשַׁעֲתָא דְּקוּדְשָׁא בְּרִיךְ הוּא אֲתֵּער קְרָבָא בְּעֵלְמָא, עֲלָאי וְתַתָּאי אֲתַעְקְרוּ מֵאֲתֵרֵיהוּ, בְּמָה דְּאֻקְיָמָנָא הֵה"ד מִרְכָּבוֹת פְּרַעָה וְחִילוּ יָרְה בֵּינֵם. וְלִזְמָנָא דָּאֲתִי, זְמִין קוּדְשָׁא בְּרִיךְ הוּא לֵאגְחָא קְרָבָא עֲלָאָה וְתַקִּיפָא בְּעַמְמֵיָא, בְּגִין לְאֻקְרָא שְׁמִיָּה, הֵה"ד וַיֵּצֵא יְיָ וְנִלְחַם בַּגּוֹיִם הָהֵם בַּיּוֹם הַלְחָמוֹ בַּיּוֹם קָרַב וּכְתִיב וְהִתְגַּדַּלְתִּי וְהִתְקַדְּשִׁיתִי וְנִוְדַעְתִּי וְגו'.

260. ר' יְהוּדָה פִּתַּח וְאָמַר, רְאוּךְ מִיָּם אֱלֹהִים רְאוּךְ מִיָּם יְחִילוּ וְגו', בְּשַׁעֲתָא דְּעֵבְרוּ יִשְׂרָאֵל יָת יָמָא, אָמַר קוּדְשָׁא בְּרִיךְ הוּא לְמִלְאכָא דִּי מְמַנָּא עַל יָמָא, פְּלִיג מִימָךְ. א"ל לְמָה. א"ל בְּגִין דְּבִנֵּי יַעֲבֵרוּן בְּגִוּוּךְ. אָמַר לִיה, פּוּרְקָנָא דְּקִיטְנָא קְשׁוּט. מ"ש אֵלִין מֵאֵלִין.

261. א"ל עַל, תְּנָאי דָּא, עֲבָדִית לִימָא כִּד בְּרָאתִי עֲלְמָא. מַה עֲבִיד קוּדְשָׁא בְּרִיךְ הוּא, אֲתֵּער גְּבוּרָתָא דִּילִיָּה, וְאֲתַקְמְטוּ מִיָּא. הֵה"ד רְאוּךְ מִיָּם אֱלֹהִים רְאוּךְ מִיָּם יְחִילוּ. א"ל קוּדְשָׁא בְּרִיךְ הוּא, קְטוּל כָּל אִינוּן אֲכֻלוּסִין, לְבַתַּר אַרְמֵי לוֹן לְבַר. לְבַתַּר חָפִי יָמָא עֲלֵיהּ, הֵה"ד מִרְכָּבוֹת פְּרַעָה וְחִילוּ יָרְה בֵּינֵם.

262. אָמַר רַבִּי אֶלְעָזָר, פּוּק חָמֵי בְּמָה רְתִיכִין עֲבִיד קוּדְשָׁא בְּרִיךְ הוּא לְעֵילָא, בְּמָה אֲכֻלוּסִין, בְּמָה חֲיִילִין, וּכְלָהוּ קְשִׁירִין אֵלִין בְּאֵלִין. כְּלָהוּ רְתִיכִין אֵלִין לְאֵלִין, דְּרִגִין עַל דְּרִגִין, וּמַסְטְרָא דְּשִׁמְאֵלָא מִתַּעֲרִין רְתִיכִין דְּלֵא קְדִישִׁין שְׁלִיטִין. וּכְלָהוּ דְּרִגִין וְדִיעֵן לְעֵילָא.

263. We have already noted by the first born of Pharaoh, that is one level, that the Holy One, blessed be He, slew and broke loose from its strong chain. Under its domination were many Chariots and many hosts of mighty men of the left side. Some of them were attached to the highest place of their dominion, and some of them were attached to Malchut above, and some of them were attached under the four living creatures, as we already learned.

264. And they were all given over into the hands of the Judgment of Malchut, that is called the 'Great Sea', to break them from their level. When these were broken above, then all these below were broken, and lost in the sea below. Hence, it is written: "The chariots of Pharaoh and his host has He thrown into the sea." "The sea," without attributes SHOWS BOTH THE SEA ABOVE FOR THEIR MINISTERS, AND ALSO THE LOWER SEA OF THE EGYPTIANS BELOW.

265. "His chosen captains also are drowned in the sea of Suf." "His chosen captains" has already been explained. "And captains over every one of them" (Shemot 14:7). All the levels were as two and one FROM ABOVE, ones upon the others; they were made in the likeness of above. And all of them were given over to the hands OF MALCHUT, to break them from their domination, the ones as well as the others, THOSE ABOVE AND THOSE BELOW.

266. Come and behold: we have learned that the ten plagues that the Holy One, blessed be He, caused in Egypt were all by one hand, because the left hand was included in the right. And ten fingers were included in each other, corresponding to the ten sayings with which the Holy One, blessed be He, was afterwards named. Corresponding to them all, the one of the sea was strong and great and dominating, as is said: "And afterward (lit. 'the last one') He afflicted her more" (Yeshayah 8:23). This is what is meant by: "The chariots of Pharaoh and his host has he thrown into the sea." In the time to come, the Holy One, blessed be He, shall slay multitudes, and different officers, and leaders of Edom. This is what is said: "Who is this, who comes from Edom, with crimsoned garments from Batzrah?" (Yeshayah 63:1).

267. "The chariots of Pharaoh and his host has He thrown into the sea." Rabbi Yitzchak opened the discussion, saying: "When His voice resounds with the great mass of water in the heavens, and He raises vapors from the ends of the earth; when He makes lightning flashes among the rain, and brings forth the wind out of His storehouses" (Yirmeyah 10:13). We have learned that the Holy One, blessed be He, made seven firmaments CORRESPONDING TO CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD, AND MALCHUT, and stars are stationed in every firmament, MEANING FROM THE ASPECT OF "AND RETURNED" (YECHZKEL 1:14). Stars fly in every single firmament, MEANING LEVELS FROM THE ASPECT OF "RAN" (IBID.). And above all of them is Aravot, WHICH IS THE FIRST THREE SFIROT OF THE FIRMAMENTS.

263. וְהָא אֲתַעֲרָנָא בְּבִכּוּר פְּרָעָה, דְּהוּא דְּרָגָא חָד, דְּקִטְל קוּדְשָׁא בְּרִיךְ הוּא וְתַבְר לִיה מְשׁוּלְשְׁלִיה תְּקִיפָא, תַּחוֹת שׁוּלְטָנִיָּה, בְּמָה רְתִיכִין וּבְמָה חִיילִין דְּקוּזְמִיטִין מְסִטֵּר שְׁמָאֵלָא, מְנַהוֹן אַחֲרֵן בְּאַתֵּר עֲלָאָה דְּשׁוּלְטָנוּתָא דְּלֵהוּן, וּמְנַהוֹן אַחֲרֵן בְּמַלְכוּתָא דְּלַעִילָא. מְנַהוֹן אַחֲרֵן בְּתֵר אַרְבַּע חִיּוֹן, בְּמָה דְּאֲתַמֵּר.

264. וּכְלָהּ אֲתַמְסְרוּ בִּידֵיהּ, בְּדִינָא דְּמַלְכוּתָא, דְּאֶקְרִי יָמָא רַבָּא, לְתַבְרָא לֹון מְדִרְגִּיהוֹן, וְכֵד אִינוֹן אֲתַבְרוּ לַעִילָא, כָּל אִינוֹן דְּלִתְתָּא אֲתַבְרוּ, וְאֲתַבְרִידוּ בְּיָמָא תַּתָּא. הָה"ד, מְרַכְבוֹת פְּרָעָה וְחִילוֹ יֵרָה בֵּינָם בֵּינָם סֶתֶם.

265. וּמִבְּחַר שְׁלִישֵׁיו טַבְעוּ בֵּינָם סוּף. וּמִבְּחַר שְׁלִישֵׁיו, הָא אֲתַמֵּר, וְשְׁלִישִׁים עַל כָּלּוּ, כְּלָהּ דְּרָגִין תְּרִין וְחָד. אֵלִין עַל אֵלִין. כְּגוּוֹנָא עֲלָאָה הָכִי אֲתַעֲבִידוּ. וּכְלָהּ אֲתַמְסְרוּ בִּידֵיהּ, לְאֲתַבְרָא מְשׁוּלְטָנִיָּהוֹן, אֵלִין וְאֵלִין.

266. ת"ח, הָא אֲתַמֵּר דְּכָלָהּ עֶשֶׂר מַחָאן דְּעֵבֶד קוּדְשָׁא בְּרִיךְ הוּא בְּמִצְרַיִם, כָּלָא הוּא יָדָא חָדָא, דְּשְׁמָאֵלָא אַכְלִיל בְּיָמִינָא. דְּעֶשֶׂר אַצְבָּעֵן כְּלִילָן דָּא בְּדָא, לְקַבֵּל עֶשֶׂר אֲמִירָן, דְּקוּדְשָׁא בְּרִיךְ הוּא אֲתַקְרִי בְּהוּ לְבַתֵּר. לְקַבְלִיָּה דְּכָלָא הָאִי דִּימָא, תְּקִיף וְרַב וְשְׁלִיטָא. כִּד"א, וְהָאֲחֵרוֹן הַכְּבִיד. הָה"ד מְרַכְבוֹת פְּרָעָה וְחִילוֹ יֵרָה בֵּינָם וְגו'. וּלְזִמְנָא דָּאֲתִי, זְמִין קוּדְשָׁא בְּרִיךְ הוּא לְקַטְלָא אַכְלוּסִין וְקוּזְמוֹרְנִטִין וְקוּנְטִירִיסִין וְקַלְטִירוֹלְסִין דְּאֲרוֹם הָה"ד מִי זֶה בָּא מֵאֲרוֹם חֲמוּץ בְּגָדִים מִבְּצָרָה.

267. מְרַכְבוֹת פְּרָעָה וְחִילוֹ יֵרָה בֵּינָם. רַבִּי יִצְחָק פָּתַח, לְקוֹל תַּתּוֹ הַמּוֹן מִיָּם בְּשָׁמַיִם וַיַּעֲלֶה נְשִׂאִים מִקְצֵה הָאָרֶץ בְּרָקִים לְמִטֵּר עֶשֶׂה וַיּוֹצֵא רוּחַ מְאוּצְרוֹתָיו. הָא תִּנְיָן, שְׁבַעָה רְקִיעֵין עֲבַד קוּדְשָׁא בְּרִיךְ הוּא, וּבְכָל רְקִיעָא וְרְקִיעָא כְּבִין קְבִיעִין, וְרֵהֲטִין בְּכָל רְקִיעָא וְרְקִיעָא, וְלַעִילָא מְכַלָּהּ עֲרָבוֹת.

268. And every firmament is two hundred years' walk in length and five hundred years high. Between each firmament is a distance of 500 years. And Aravot is 1,500 years' walk in length and 1,500 years wide, and all these firmaments are illuminated from its radiance.

269. We have learned that above Aravot is the firmament of the living creatures, WHERE THERE ARE FOUR LIVING CREATURES: LION, OX, EAGLE AND MAN. The hoofs of the living creatures and their height resemble all of those THAT ARE UNDER THEM, BECAUSE THE UPPER ONE CONTAINS WITHIN IT ALL THAT IS BELOW IT. Above them are the ankles of living creatures, and they resemble all of those THAT ARE BELOW THEM. The shanks of the living creatures resemble all of those THAT ARE BELOW. The thighs of the living creatures resemble all of those THAT ARE BELOW. The buttocks of the living creatures resemble all of those THAT ARE BELOW, and the torsos of the living creatures resemble all of those THAT ARE BELOW. The wings resemble all of those THAT ARE BELOW. Their necks resemble all of those THAT ARE BELOW. The heads of the living creatures resemble all of those THAT ARE BELOW. HE ENUMERATES HERE TEN ASPECTS CORRESPONDING TO TEN SFIROT. HE ASKS: What is the meaning of 'resemble all of those'? AND HE ANSWERS: THEY ARE CONSIDERED comparable to all those THAT ARE BELOW THEM.

270. Every single limb in the living creatures corresponds to the seven depths. It corresponds to seven sanctuaries, WHICH ARE THE SECRET OF THE SEVEN MALCHUYOT, and corresponds to from the earth to the firmament, WHICH IS YESOD. It corresponds to from the firmament to the firmament, WHICH ARE CHESD, GVURAH, NETZACH, AND HOD, AS MENTIONED. Their measure and height is 25,000 parts of the measure of the Holy One, blessed be He, as we have established.

271. There is one more firmament above the horns of the living creatures, as is written: "And over the heads of beasts there was the likeness of a firmament" (Yechezkel 1:22). Below THAT FIRMAMENT are many Chariots on the right and left.

272. Below the sea, WHICH IS MALCHUT, dwell all the fish of the sea. They swim and gather in their four corners - WHICH ARE CHESD, GVURAH, TIFERET AND MALCHUT - and descend in their level, MEANING THEY ILLUMINATE FROM ABOVE DOWNWARDS, and all the Chariots are called by their name. Below these go the small ones, levels upon levels, as is written: "So is this great and wide sea, wherein are creeping things innumerable, both small and great beasts" (Tehilim 104:25). We have already established these things.

273. In the lower left side there is the dominion of the Other Side. FOR, "ELOHIM HAS MADE THE ONE AS WELL AS THE OTHER" (KOHELET 7:14). AND TO EVERYTHING THAT IS IN BRIYAH, YETZIRAH, ASIYAH OF HOLINESS, THERE IS A CORRESPONDING ONE IN THE OTHER SIDE. And they grasp onto those above, FOR THEY NURTURE FROM HOLINESS. AND NOW, AT THE SPLITTING OF THE SEA OF SUF, they descend, broken by the strong power of Holiness, as we have established: "The chariots of Pharaoh and his host..."

268. וְכָל רִקְיעַ וְרִקְיעַ בְּהִלְכּוֹ מֵאֲתָן שָׁנִין, וְרוֹמִיָּה חֲמֵשׁ מֵאָה שָׁנִין. וּבֵין רִקְיעַ וְרִקְיעַ, חֲמֵשׁ מֵאָה שָׁנִין. וְהֵאֵי עֲרֻבֹת הַלּוֹכוֹ בְּאוֹרְכֶיהָ, אֶלֶף וְחֲמֵשׁ מֵאָה שָׁנִין. וּפְתֻתָהּ, אֶלֶף וְחֲמֵשׁ מֵאָה שָׁנִין, וּמְזִיּוֹא דִילִיָּה, נִהְרִין כָּל אֵינֹן רִקְיעִין.

269. וְהָא תַנִּינָן, לְעֵילָא מְעַרְבֹות, רִקְיעַ דְּחַיֹּות. פְּרָסוֹת דְּחַיֹּות קְדִישִׁין וְרוֹמְהוֹן, כְּכֻלָּהוּ. לְעֵילָא מְנַהוֹן קְרִסוֹלִין דְּחַיֹּות כְּכֻלָּהוּ. שׁוֹקֵי דְחַיֹּות, כְּכֻלָּהוּ. אֲרֻבֵּין דְּחַיֹּות, כְּכֻלָּהוּ. יֶרְכִין דְּחַיֹּות, כְּכֻלָּהוּ. עַגְבֵי דְחַיֹּות, כְּכֻלָּהוּ. וְגוֹפָא דְחַיֹּות כְּכֻלָּהוּ. גְּרַפְיָיהוּ, כְּכֻלָּהוּ. וְצוּאֲרֵיהוּ, כְּכֻלָּהוּ. רָאשֵׁי הַחַיֹּות, כְּכֻלָּהוּ. מְאֵי כְכֻלָּהוּ. כְּקַבְלֵי כְלָהוּ.

270. וְכָל שְׂיִיפָא וְשְׂיִיפָא דְּבַחַיֹּות, לְקַבֵּל שְׂבַעָה תְהוּמִין, וְלְקַבֵּל שְׂבַעָה הִיכָלִין וְלְקַבֵּל מֵאֲרַעָא לְרִקְיעַ. וְלְקַבֵּל מֵרִקְיעַ לְרִקְיעַ, וְשִׁיעוּרָא דְכֻלָּהוּ וְרוֹמְהוֹן עֲשָׂרִין וְחֲמִשָּׁה אֲלָפִין חֻלְקִין, מְשִׁיעוּרָא דְקוֹדֶשָׁא בְּרִיךְ הוּא, כְּמָה דְּאוֹקִימָנָא.

271. וְעוֹד רִקְיעַ חֵד לְעֵילָא, מִן קַרְנֵי הַחַיֹּות, דְּכַתִּיב וּדְמוּת עַל רָאשֵׁי הַחַיָּה רִקְיעַ. מְלַרַע כְּמָה רְתִיבִין, בִּימִינָא וּשְׂמָאלָא.

272. מִתַּחֲתֵי יָמָא שְׂרָאן כְּלָהוּ נֹגֵי יָמָא, וְשְׂטָאן, אֲתַכְנֹפוּ בְּזוּיָהוֹן אַרְבַּע, נַחֲתִין בְּדִרְגָּיָהוּ, וְכֻלָּהוּ רְתִיבִין אֲקִרוּן בְּשִׁמְהֶן. מִתַּחֲתֵי אֵלִין, אֲזִלִין וְשִׂאטִין אֵינֹן זְעִירִין, דְּרִגִין עַל דְּרִגִין, דְּכַתִּיב זֶה הַיָּם גְּדוֹל וְרַחֵב יָדָיִם שָׁם רָמַשׁ וְאֵין מְסַפֵּר חַיֹּות קְטָנוֹת עִם גְּדוֹלוֹת. וְהָא אוֹקִימָנָא מְלִי.

273. מְסַטֵּר שְׂמָאלָא תַתָּאָה, קוֹזְמִיטָא סְטָרָא אַחְרָא וְאַחֲרֵין מֵאֵינֹן דְּלְעֵילָא, וְנַחֲתוּ לְאַתְבָּרָא מַחִילָא תְקִיפָא קְדִישָׁא. כְּמָה דְּאוֹקִימָנָא, מְרַכַּבֵת פְּרַעָה חִילּוֹ וְגו'.

20. "Your right hand, Hashem, is glorious in power"

Rabbi Shimon, speaking of the doe that is Malchut, says that a person who studies Torah at midnight comes with the doe to stand before the King, and when morning comes a thread of grace is drawn over him. As he gazes at the firmament the light of understanding of the Holy Knowledge dwells upon him, and he is crowned with it. He says, "Hashem is near to all those who call upon Him, to all those who call upon Him in Truth," which means that he knows how to proclaim the unity of the Holy Name in his prayers, properly, and thus establishes a single nation in the world. Everyone who comes to pray without concentrating with his heart, desire and fear, is cast away. Rabbi Shimon talks about "The Righteous perishes," or "The righteous lost," telling us that the Righteous lost since blessings no longer dwell on him as they once did, and since the children of Yisrael, Malchut, has become distanced from him. In the time to come, his spouse will be returned to him. Man is really divided in order that he should later accept his spouse and the two should truly become one body. Rabbi Shimon compares this to "your right hand," which is divided in order to accept the left. In the time to come, in the time of Messiah, he says, "Your right hand, Hashem, has dashed (lit. 'will dash') the enemy in pieces." Then will be Armageddon and also the resurrection of the dead. Rabbi Shimon says that at that time those who will remain in the world, those who are circumcised and received the Holy Covenant, shall be blessed. Rabbi Chiya concludes that the pleasantness that sent forth light when God gave the Torah to Yisrael has been covered and concealed since the Holy Temple was destroyed.

274. "Your right hand, Hashem, is glorious in power" (Shemot 15:6). Rabbi Shimon said: At the time when the morning shines, WHICH IS THE SECRET OF THE LIGHT OF CHASSADIM OF ZEIR ANPIN, the doe, WHICH IS MALCHUT, stands firm. She is filled from her aspect, BECAUSE THE LEFT, WHICH IS HER SIDE, IS THEN ATTIRED IN CHASSADIM AND HER LIGHT BECOMES FULL. She enters into two hundred sanctuaries of the King, WHICH IS THE SECRET OF THE RIGHT COLUMN, WHICH CONTAINS ONLY KETER AND CHOCHMAH. EACH ONE NUMBERS ONE HUNDRED; THUS, THEY ARE TWO HUNDRED. AFTER MALCHUT HAS BEEN COMPLETED AND FILLED FROM THE LEFT COLUMN, SHE IS ENTIRELY INCLUDED IN THE RIGHT, WHICH IS THE SECRET OF THE TWO HUNDRED SANCTUARIES. A person who has studied Torah at midnight - at the time that the North Wind stirs, NAMELY THE LEFT, and it is the desire of this doe to be aroused in the world TO BESTOW PLENTY - he comes with her to stand before the King. And during the time of morning light, a thread of grace is drawn over him.

275. As he gazes at the firmament, MEANING THAT HE RECEIVES FROM THE FIRMAMENT, WHICH IS YESOD OF ZEIR ANPIN, the light of understanding of the Holy Knowledge dwells upon him, and the man is crowned with it, BY ATTAINING THE FIRST THREE SFIROT. And all fear him. Then this person is called 'a son of the Holy One, blessed be He', 'a resident of the King's sanctuary', WHICH IS MALCHUT, MEANING A SON TO ZEIR ANPIN AND NUKVA. And he enters all the gates of the King and nobody can hinder him.

276. At the time that he is summoned to the King's sanctuary, it is written about him: "Hashem is near to all those who call upon Him, to all those who call upon Him in Truth" (Tehilim 145:18). What is "in Truth"? It is as we established in the passage: "Show Truth to Jacob" (Michah 7:20), WHICH MEANS that he knows how to proclaim the unity of the Holy Name in his prayers properly. And this is the service of the Holy King.

277. Anyone who knows how to proclaim the unity of the Holy Name properly establishes a single nation in the world, as written: "And what one nation in the earth is like Your people, like Yisrael" (II Shmuel 7:23). Therefore, we have established that the service of any priest who does not know how to proclaim the unity of the Holy Name properly is not a proper service. This is because everything depends UPON THE PRIEST, both the service above, WHICH IS THE ESTABLISHING OF UNITY OF THE NAME, and the service below, OF SACRIFICES. And he must concentrate his heart and desire so that those above and those below are blessed.

274. יְמִינְךָ יי' נֹאדְרֵי כֹכָב. אָמַר ר"ש, בְּשַׁעֲתָא דְּצִפְרָא נְהִיר, וְאִילָתָא קֵינְמָא בְּקִיּוּמָהּ, אֶתְעַבְרַת בְּסִטְרָהּ, וְעָאלַת בְּמֵאתָן הַיְכָלִין דְּמַלְכָּא. בַּר נֶשׁ דְּאֶשְׁתַּדַּל בְּפִלְגוּת לִילִיָּא בְּאוּרִיּוּתָא, בְּשַׁעֲתָא דְּאֶתְעַר רוּחָא דְּצִפּוֹן, וְתִיאוּבְתָא דְּאִילָתָא דָּא לְאֶתְעַרָּא בְּעֵלְמָא, אֲתִי עֲמָה לְקִינְמָא קֳדָם מַלְכָּא, בְּשַׁעֲתָא דְּנְהִיר צִפְרָא מְשַׁכִּין עָלֶיהָ חֵד חוּטָא דְּחֶסֶד.

275. מְסַתְבֵּל בְּרְקִיעָא, שְׂרִיָּא עָלֶיהָ נְהִירוֹ דְּסִכְלָתָנוּ דְּרַעֲתָא קְדִישָׁא, וּמִתְעַטֵּר בֵּיהּ בַּר נֶשׁ, וְדַחֲלִין מִנִּיהּ כָּלָא. בְּדִין הָאִי בַּר נֶשׁ אֶקְרִי בְּרָא לְקוּדְשָׁא בְּרִיךְ הוּא, בַּר הַיְכָלָא דְּמַלְכָּא. עָאל בְּכָל תַּרְעוּו, לִית דִּימְחֵי בִידִיהּ.

276. בְּשַׁעֲתָא דְּקְרִי לְהַיְכָלָא דְּמַלְכָּא, עָלֶיהָ כְּתִיב, קְרֹב יי' לְכָל קוֹרְאָיו לְכָל אֲשֶׁר יִקְרְאוּהוּ בְּאֻמַּת. מֵאִי בְּאֻמַּת. כִּמָּה דְּאוּקִימְנָא, תַּתָּן אִמַּת לִיעֶקֶב, דִּידַע לִיחְדָּא שְׂמָא קְדִישָׁא בְּצִלּוּתֶיהָ בְּדָקָא יְאוּת. וְדָא פּוֹלְחָנָא דְּמַלְכָּא קְדִישָׁא.

277. וּמֵאֵן דִּידַע לִיחְדָּא שְׂמָא קְדִישָׁא בְּדָקָא יְאוּת, אוּקִים אוּמָא יַחֲדָא בְּעֵלְמָא, דְּכְתִיב וּמִי כַעֲמֹךְ יִשְׂרָאֵל גּוֹי אֶחָד בְּאַרְץ. וְעַל דָּא אוּקִימְנָא, כָּל כְּהֵן דְּלֹא יָדַע לִיחְדָּא שְׂמָא קְדִישָׁא בְּדָקָא יְאוּת, לֹאוּ פּוֹלְחָנִיהּ פּוֹלְחָנָא. דְּהָא כָּלָא בֵּיהּ תְּלִיָּא, פּוֹלְחָנָא עֲלָאָה, וּפּוֹלְחָנָא תַּתָּאָה. וּבְעִי לְכוּנָא לְבָא וְרַעוּתָא, בְּגִין דִּיתְבַּרְכוּן עֲלָאִי וְתַתָּאִי.

278. It is written: "When you come to appear before Me (lit. 'see My face') (Yeshayah 1:12), for the prayer of every person who comes to proclaim the unity of the Holy Name but does not concentrate with his heart, desire and fear in order that by it those above and those below shall be blessed, is cast away. All announce against him. And the Holy One, blessed be He, declares of him: "When you come to see My face."

279. It should have been simply, "When you come to see." Why the additional "to see My face"? HE ANSWERS: For all these faces of King, NAMELY THE ILLUMINATION OF CHOCHMAH IN THE SECRET OF THE PASSAGE: "A MAN'S WISDOM MAKES HIS FACE TO SHINE" (KOHELET 8:1), are concealed in the depth of the darkness, WHICH IS THE SECRET OF THE JUDGMENTS IN THE LEFT COLUMN. For by all those who know how to proclaim the unity of the Holy Name properly, the walls of darkness split, and the face of the King appears and shines to everyone. When they are visible and shine, then blessed are all those above and below. Then blessings are prevalent in all the world, and it is written: "to see My face."

280. "Who has required this (Heb. zot) from your hand" (Yeshayah 1:12). HE ASKS: What does the passage mean? HE ANSWERS: Everyone who comes to establish the unity of the Holy Supernal Name must do so from this aspect of zot, THAT IS MALCHUT, as is written: "Thus (Heb. zot) shall Aaron come into the holy place" (Vayikra 16:3). This is in order that the Righteous, WHICH IS YESOD, and righteousness, WHICH IS MALCHUT, shall unite together as one pair, so that everything shall be blessed from them. And these two are called "Your courts," as is written: "Happy is the man whom You choose, and cause to approach to You, that he may dwell in Your courts" (Tehilim 65:5).

281. And to he who is about to unite the Holy name, but does not concentrate with the heartfelt desire, with fear and love, the Holy One, blessed be He, says: "who has required this (Heb. zot) at your hand, to trample My courts?" (Yeshayah 1:12) Zot is precise, because there are no blessings IN THE RIGHTEOUS AND RIGHTEOUSNESS WHICH ARE CALLED 'MY COURTS'. And not only are there no blessings, but rather Judgment dwells in them, and we find that everything is under Judgment.

282. Come and behold: from the right side of the Holy One, blessed be He, WHICH IS CHESD, every light is aroused, all blessings, all joy. Within it is included the left. This is just as a person has right and left sides, and the left is included in the right, and the right includes everything. And when the right stirs, the left stirs with it, for it is linked to it and is included.

283. Come and behold: when a person raises his hands in prayer, he points his fingers upwards, as is written: "And it came pass, when Moses held up his hand, that Yisrael prevailed" (Shemot 17:11). Everything depends on the right. It is written: "And Aaron lifted up his hands (Heb. yadav)" (Vayikra 9:22). YADAV is spelled without YUD, WHICH MEANS ONE HAND, THE RIGHT, and then he concentrates on blessing above.

278. בְּתִיב כִּי תִבֹּאוּ לִרְאוֹת פָּנַי. כָּל בַּר נֶשׁ דְּאֵתִי לִיְחִידָא שְׁמָא קְדִישָׁא, וְלֹא אֲתַבּוּן בֵּיהּ בְּלִפְא וְרַעוּתָא וּרְחִילוֹ, בְּגִין דִּיתְבָּרְכוּן בֵּיהּ עֲלָאי וְתַתָּאי, רַמָּאן לִיהּ צְלוּתִיהּ לְבַר, וְכֹלָא מְכַרְיִזִי עֲלֵיהּ לְבִישׁ. וְקוּדְשָׁא בְּרִיךְ הוּא קְרִי עֲלֵיהּ כִּי תִבֹּאוּ לִרְאוֹת פָּנַי.

279. כִּי תִבֹּאוּ לִרְאוֹת מַבְעֵי לִיהּ, מֵאֵי לִרְאוֹת פָּנַי. אֶלֶּא כָּל אֵינוֹן אֲנַפִּין דְּמַלְכָּא, טְמִירִין בְּעַמְקָא לְבִתְרָא חֲשׂוּכָא וְכָל אֵינוֹן דִּידְעִין לִיְחִידָא שְׁמָא קְדִישָׁא כְּדָקָא יֵאוֹת מִתְבַּקְעִין כָּל אֵינוֹן בּוֹתְלֵי חֲשׂוּכָא, וְאֲנַפִּין דְּמַלְכָּא אֲתַחְזִיין, וְנִהְרִין לְכֹלָא. וְכֵד אֵינוֹן אֲתַחְזִיין וְנִהְרִין, מִתְבָּרְכוּן כֹּלָא עֲלָיִן וְתַתָּאִין. כְּדִין בְּרַבָּאן אֲשֶׁתְּכַחוּ בְּכֹלָהוּ עֲלָמִין, וְכְדִין בְּתִיב לִרְאוֹת פָּנַי.

280. מִי בִקֵּשׁ זֹאת מִיְדְּכֶם, מֵאֵי קָא מִיְרִי. אֶלֶּא מֵאֵן דְּאֵתִי לִיְחִידָא שְׁמָא קְדִישָׁא עֲלָא, בְּעֵי לִיְחִידָא מְסֻטְרָא דְּזֹאת. בְּמָה דְּכְתִיב בְּזֹאת יִבָּא אֲהֲרֹן אֶל הַקֹּדֶשׁ. בְּגִין דִּיזְדוּגָן כְּחֵדָא, אֵינוֹן תְּרִין: צְדִיק וְצַדִּיק, בְּזוּגָא חֵדָא. בְּגִין דִּיתְבָּרְכוּן כֹּלָא מִנִּיְהוּ וְאֵלִין אֲקִרוּן חֲצָרָן, בְּמָה דְּכְתִיב, אֲשֶׁר תִּבְחַר וְתִקְרַב יִשְׁכֵּן חֲצָרָן.

281. וְאֵי אִיהוּ אֲתִי לִיְחִידָא שְׁמָא קְדִישָׁא, וְלֹא יִתְבּוּן בֵּיהּ בְּרַעוּתָא דְּלִפְא, בְּרַחֲלוֹ וּרְחִימוֹ. קוּדְשָׁא בְּרִיךְ הוּא אָמַר, מִי בִקֵּשׁ זֹאת מִיְדְּכֶם רְמוּס חֲצָרִי. זֹאת וְדָא, דְּהָא לֹא אֲשֶׁתְּכַח בְּהוּ בְּרַבָּאן. וְלֹא הִי דְּלֹא אֲשֶׁתְּכַחוּ בְּהוּ בְּרַבָּאן, אֶלֶּא דְּשְׂרִינָא בְּהוּ דִּינָא וְאֲשֶׁתְּכַח דִּינָא בְּכֹלָא.

282. ת"ח, יְמִינָא דְּקוּדְשָׁא בְּרִיךְ הוּא, מְנִיָּה מִתְעַרִּין כָּל נְהִירוֹ, כָּל בְּרַבָּאן, וְכָל חֲדוֹ. בֵּיהּ כְּלִיל שְׁמַאלָא בְּמָה דְּאִית בְּבַר נֶשׁ יְמִינָא וְשְׁמַאלָא, וְשְׁמַאלָא אֲתַכְלִיל בִּימִינָא, וְיְמִינָא הוּא כְּלִיל כֹּלָא. וְכֵד אֲתַעַר יְמִינָא שְׁמַאלָא אֲתַעַר עֲמִיָּה, דְּהָא בֵּיהּ אַחִיד וְאֲתַכְלִיל.

283. וְת"ח, בְּשַׁעֲתָא דְּאָרִים בַּר נֶשׁ יְדִיָּה בְּצִלוּתָא, מְכוּוֹן בְּאַצְבָּעֵן דִּילִיָּה לְעִילָא. בְּמָה דְּכְתִיב וְהָיָה כְּאֲשֶׁר יָרִים מֹשֶׁה יָדוֹ וְגִבְרַת יִשְׂרָאֵל. דְּהָא בִּימִינָא תִלָּא כֹלָא. וְכְתִיב וַיִּשָּׂא אֲהֲרֹן אֶת יָדוֹ, וְכְתִיב חֲסֹר. וְכְדִין אֲתַבּוּן לְבָרְכָה לְעִילָא.

284. It is not so with the Holy One, blessed be He. When THE HOLY ONE, BLESSED BE HE, raises His hand above, woe to those below, because all assistance and blessing has departed from them. How do we know this? For it is written: "You did stretch out Your right hand, the earth swallowed them" (Shemot 15:12). What is "You did stretch out Your right hand"? It is like its Aramaic translation: 'You raised Your right hand' and immediately, 'the earth swallowed them'. And when the right is present, the left is also with it. And if the right departs, then the left comes, Judgments stir in the world, and Judgments prevail overall.

285. When Rabbi Shimon reached this verse he wept, for it is written: "He has drawn back his right hand" (Eichah 2:3). Is it possible that He would draw back His right hand? AND HE ANSWERS: But because the left hastened to descent into the world first, the right remained in another place, NAMELY BEHIND.

286. Rabbi Shimon said: It is written, "The righteous perishes" (Yeshayah 57:1), and we explained the words. It does not say that 'the Righteous is lost', but rather, "The righteous lost." AND HE ANSWERS: From all the aspects of the King the only one who lost was the Righteous one, WHICH IS YESOD. He lost in two ways: one, since blessings no longer dwell on him as originally, and the second is that his spouse has become distanced from him, that is, the Congregation of Yisrael, NAMELY MALCHUT. Thus the Righteous one loses more than any of them, and pertaining to the time to come, it is written: "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: Behold, your King comes to you, He is just, and a deliverer (lit. 'delivered')" (Zecharyah 9:9). It is not written, 'Just, and a deliverer' but rather "just, and delivered." He is most certainly delivered, BECAUSE HIS SPOUSE HAS RETURNED TO HIM. And we have already learned this.

287. "Your right hand, Hashem, is glorious (Heb. ne'edari) in power" (Shemot 15:6). "Why does it say "Ne'edari"? It should say the more common 'ne'edar'. AND HE ANSWERS: When the left comes to unite with the right, then is written: "Ne'edari...has dashed the enemy in pieces." It is always thus when it unites with the right, because the left is present in the right and is included in it.

288. Rabbi Shimon said: It is as we established, because man is really divided, MEANING THAT HE IS ONLY HALF A BODY AND HIS SECOND HALF IS A WOMAN. What is the reason? In order that afterwards he should receive his spouse and the two should truly become one body. So is "Your right hand" really divided, IT IS ONLY HALF A BODY. What is the reason? In order to receive the left. And it is all so, one with one. With one hand, He smites and cures. Therefore, it is written: "Your right hand, Hashem, has dashed the enemy in pieces."

284. וְקוֹדֶשׁא בְּרִיךְ הוּא לֹא הָכִי, בְּשַׁעֲתָא דְּאָרִיִּים יְמִינָא לְעִילָא, וְוִי לְהוּ לְתַתָּאִי, דְּהָא כָּל סִינְעַתָּא וְכָל בְּרַכָּאן אֶסְתְּלִיקוּ מִנִּיהּ. מְנַלְן. דְּכַתִּיב נְטִית יְמִינְךָ תִּבְלַעְמוּ אֶרֶץ. מֵאִי נְטִית יְמִינְךָ. כְּתִרְגוּמוֹ, אֲרִימַת יְמִינְךָ. מִיַּד תִּבְלַעְמוּ אֶרֶץ. וְכֵד יְמִינָא אֶשְׁתַּכַּח, שְׁמַאלָא אֶשְׁתַּכַּח עִמֶּיהָ, וְכֵדִין לֹא שְׁלִטִין דִּינִין בְּעֻלְמָא, מ"ט, בְּגִין דִּימִינָא אֶשְׁתַּכַּח עִמֶּיהָ. וְאִי יְמִינָא אֶסְתַּלְקַת, הָא שְׁמַאלָא אֶזְדַּמְנַת, כֵּדִין דִּינִין מִתְעַרִּין בְּעֻלְמָא, וְדִינָא שְׂרִיא בְּכֻלָּא.

285. ר"ש כִּד הוּה מְטִי לְהָאִי קְרָא, הוּה בְּכִי, דְּכַתִּיב הָשִׁיב אַחֲרֵי יְמִינוֹ. וְכִי אִפְשָׁר דְּהָשִׁיב אַחֲרֵי יְמִינוֹ. אֵלָא בְּגִין דְּאֶקְדִּים שְׁמַאלָא לְנַחֲתָא בְּעֻלְמָא, וְיְמִינָא אֶשְׁתַּאֲרַת בְּאַתָּר אַחֲרָא.

286. אר"ש, כְּתִיב הִצְדִּיק אָבֶד. וְהָא אוֹקִימָנָא מְלִי, הִצְדִּיק נָאבֶד לֹא כְּתִיב, אֵלָא הִצְדִּיק אָבֶד. מְכַל אֵינּוּן אֲנַפִּי מְלַכָּא, לֹא אֶשְׁתַּכַּח דְּאָבֶד, אֵלָא צְדִיק. אָבֶד בְּתָרֵי סְטָרִי: חֵד, דְּלֹא שְׂרָאן בִּיה בְּרַכָּאן, כִּד בְּקִדְמִיתָא. וְחֵד, דְּאֶתְרַחֲקַת מְנִיָּה בֵּת זֻגְיָה דְּהִיא כ"ו. אֶשְׁתַּכַּח, דְּצְדִיק אָבֶד יִתִּיר מְכַלָּא. וְלִזְמָנָא דְּאִתִּי כְּתִיב, גִּילִי מְאֹד בֵּת צִיּוֹן הִרְעִי בֵּת יְרוּשָׁלַם הִנֵּה מְלַכְךָ יָבֵא לָךְ צְדִיק וְנוֹשֵׁעַ הוּא. צְדִיק וְמוֹשִׁיעַ לֹא כְּתִיב, אֵלָא צְדִיק וְנוֹשֵׁעַ הוּא. הוּא נֹשֵׁעַ וְדֹאִי. וְהָא אֲתַמַּר.

287. יְמִינְךָ יי' נֶאֱדָרִי בְּכַח. מֵאִי נֶאֱדָרִי, נֶאֱדָר מִבְּעֵי לִיָּה. אֵלָא, בְּשַׁעֲתָא דְּשְׁמַאלָא אֲתִיָּא לְאֶזְדוּגָא בִּימִינָא, כֵּדִין כְּתִיב נֶאֱדָרִי תִרְעַץ, וְלַעוֹלָם הָכִי הוּא בְּגִין דְּשְׁמַאלָא אֶשְׁתַּכַּח בִּימִינָא, וְאֲתַכְלִיל בִּיה.

288. אָמַר רַבִּי שְׁמַעוֹן, כִּמָּה דְּאוֹקִימָנָא הָכִי הוּא, דְּבֵר נֶשׁ אֶשְׁתַּכַּח דְּאֲתַפְּלַג. מ"ט. בְּגִין לְקַבְּלָא עִמֶּיהָ בֵּת זֻגְיָה, דִּיתְעַבִּידוּ חֵד גּוּפָא מִמֶּשׁ. כִּד יְמִינְךָ, אֶשְׁתַּכַּח דְּאֲתַפְּלַג. מ"ט. בְּגִין לְקַבְּלָא עִמֶּיהָ שְׁמַאלָא. וְהָכִי הוּא כְּלָא, חֵד בְּחֵד. וְעַל דָּא, בְּחֵד מְחִי וּמְסִי, הֵה"ד יְמִינְךָ יי' תִּרְעַץ אוֹיֵב.

289. Come and behold: this song was sung about that time and about the time to come, when King Messiah will be aroused, as written: "Your right hand, Hashem, has dashed (lit. 'will dash') the enemy in pieces." It is not written: 'has dashed', THAT IS IN THE PAST TENSE, but "will dash," IN THE FUTURE TENSE. THUS, THIS IS ALSO FOR THE FUTURE TO COME. It is written before, REGARDING THE EXILE: "He has drawn back His right hand from before the enemy." At that time, in the time to come, it "will dash the enemy in pieces"

290. And it is all in this manner: "You have (lit. 'will') overthrown them that rose up against You" (Shemot 15:7). It is not written, "You have overthrown," but literally, 'You will overthrow,' and similarly, "You did (lit. 'will') send forth Your anger, which consumed them as stubble" (Ibid.). It is all in the time to come. "Your right hand, Hashem, is glorious in power" is in this time, in this world. "Your right hand, Hashem, will dash the enemy in pieces," refers to the time of King Messiah. "And in the greatness of Your excellency You have overthrown them that rose up against You," refers to the coming of Gog and Magog (Armageddon). "You will send forth Your anger, which will consume them as stubble," refers to the resurrection of the dead, as written: "And many of those who sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt" (Daniel 12:2).

291. Rabbi Shimon said: During that time, blessed are those who will remain in the world. And who are they? Come and behold: there will not remain any in the world except those who are circumcised, who accepted the Holy Covenant, and entered into the two parts of the Holy Covenant, NAMELY CIRCUMCISION AND MEMBRANE UNCOVERING, as we have established. And one who guards the member the Covenant, not to insert it where he should not, these are those who will remain and be inscribed for eternal life.

292. How do we know this? From the words: "And it shall come to pass, that he that is left in Zion, and he that remains in Jerusalem, shall be called Holy, every one in Jerusalem that is written to Life" (Yeshayah 4:3). It is understood from, "He that is left in Zion, and he that remains in Jerusalem," that everyone who is circumcised attains these two levels, ZION AND JERUSALEM. If he observes that Covenant properly and is careful and particular about it, it is written: "He that is left in Zion, and he that remains in Jerusalem." These will remain in that time. And the Holy One, blessed be He, will renew the world and rejoice with them. In reference to that time, it is written: "May the glory of Hashem endure forever, let Hashem rejoice in His works" (Tehilim 104:31).

293. Rabbi Chiya was traveling to Rabbi Elazar. He found him sitting near Rabbi Yosi, the son of Rabbi Shimon, son of Lakunya, his father-in-law. He raised his head and saw Rabbi Chiya. He said: "In that day shall Yisrael be the third with Egypt and with Ashur (Assyria), a blessing in the midst of the land whom Hashem Tzeva'ot shall bless, saying, 'Blessed be Egypt, My people, and Ashur the work of My hands, and the children of Yisrael My inheritance'" (Yeshayah 19:24-25). HE ASKS: Are then Ashur and Egypt close to the Holy One, blessed be He?

289. תָּא חֲזִי, שִׁירְתָּא דָּא אֲתָמַר, עַל הָהוּא זְמַנָּא, וְעַל זְמַנָּא דְּאַתִּי, בְּיוֹמֵי דִּיתְעָר מַלְכָּא מְשִׁיחָא, דְּכַתִּיב, יְמִינֶךָ יִי תִרְעֵץ אוֹיֵב, רַעְצָתָ לֹא כְּתִיב, אֲלֵא תִרְעֵץ. מַה כְּתִיב בְּקִדְמִיתָא, הָשִׁיב אַחֲוֹר יְמִינוֹ, מִפְּנֵי אוֹיֵב, בְּהָהוּא זְמַנָּא הִיא, תִּרְעֵץ אוֹיֵב לְזְמַנָּא דְּאַתִּי.

290. וְכָלֵא הָכִי הוּא, תִּהְרוֹס קְמִיךָ, הִרְסָתָ לֹא כְּתִיב, אֲלֵא תִהְרוֹס. תִּשְׁלַח חֲרוֹנְךָ יֹאכְלֵמוּ בְּקֶשׁ, כָּלֵא לְזְמַנָּא דְּאַתִּי. יְמִינֶךָ יִי נֹאדְרֵי בְּכַח, בְּזְמַנָּא דָּא, בְּעֵלְמָא דִּין. יְמִינֶךָ יִי תִרְעֵץ אוֹיֵב, בְּזְמַנָּא דְּמַלְכָּא מְשִׁיחָא. וּבְרוּב גְּאוֹנֶךָ תִּהְרוֹס קְמִיךָ, לְבִיאת גּוֹג וּמָגוּג. תִּשְׁלַח חֲרוֹנְךָ יֹאכְלֵמוּ בְּקֶשׁ, לְתַחֲיִית הַמֵּתִים. דְּכַתִּיב, וְרַבִּים מִיִּשְׁרָאֵל אֲדַמַּת עִמָּר וְקִיצוֹ אֱלֹה לַחַיִּי עוֹלָם וְאֱלֹה לַחֲרָפוֹת וּלְדִרְאוֹן עוֹלָם.

291. בְּהָהוּא זְמַנָּא, אָמַר רַבִּי שְׁמַעוֹן, זָכְאִין אֵינּוֹן דִּישְׁתַּאֲרוֹן בְּעֵלְמָא, וּמָאן אֵינּוֹן. תָּא חֲזִי, לֹא יִשְׁתַּאֲר מִבְּנֵי עֵלְמָא, בַּר אֵינּוֹן גְּזִירִין, דְּקִבְּלוּ אֶת קִיּוּמָא קְדִישָׁא, וְעָלוּ בְּקִיּוּמָא קְדִישָׁא, בְּאֵינּוֹן תְּרִין חוֹלְקִין, כְּמַה דְּאוֹקִימָנָא. וְהוּא נָטִיר לִיה לְהָהוּא קָיִים, וְלֹא עֵיילִיה בְּאַתֵּר דְּלֹא אֲצִטְרִיךְ, אֵלִין אֵינּוֹן דִּישְׁתַּאֲרוֹן, וּכְתָבוֹן לַחַיִּי עֵלְמָא.

292. מְנַלֵּן. דְּכַתִּיב, וְהָיָה הַנָּשָׂאֵר בְּצִיּוֹן וְהַנּוֹתָר בִּירוּשָׁלַם קְדוֹשׁ יֹאמַר לוֹ כָּל הַכְּתוּב לַחַיִּים בִּירוּשָׁלַם. מִשְׁמַע הַנָּשָׂאֵר בְּצִיּוֹן וְהַנּוֹתָר בִּירוּשָׁלַם, דְּכָל מָאן דְּאַתְגָּזַר, בְּאֵלִין תְּרִין דְּרָגִין עָאֵל. וְאִי נָטִיר לְהָהוּא קָיִים כְּדָקָא חֲזִי, וְיִזְדַּהֵר בֵּיה, עָלִיה כְּתִיב הַנָּשָׂאֵר בְּצִיּוֹן וְהַנּוֹתָר בִּירוּשָׁלַם. אֵלִין יִשְׁתַּאֲרוֹן בְּהָהוּא זְמַנָּא, וְבָהוּ זְמִין קוּדְשָׁא בְּרִיךְ הוּא לְחֻדְתָּא עֵלְמָא, וּלְמַחְדֵּי בָּהוּ. עַל הָהוּא זְמַנָּא כְּתִיב, יְהִי כְבוֹד יְיָ לְעוֹלָם יִשְׁמַח יְיָ בְּמַעֲשָׁיו.

293. ר' חִיָּיא הוּא אָזִיל לְגַבִּי רַבִּי אֶלְעָזָר, אֲשַׁכְּחִיה, דִּהּוּה יְתִיב לְגַבִּיה דְּרַבִּי יוֹסִי בַר שְׁבִין לְקוֹנוּיָא חָמוּי. עַד דְּזָקִיף רִישִׁיה, חָמָא לִיה לְרַבִּי חִיָּיא, אָמַר, בְּיוֹם הָהוּא יְהִיָּה יִשְׂרָאֵל שְׁלִישִׁיה לְמִצְרַיִם וּלְאַשּׁוּר בְּרַכָּה בְּקֶרֶב הָאָרֶץ אֲשֶׁר בְּרָכוּ יְיָ צְבָאוֹת לֵאמֹר בְּרוּךְ עַמִּי מִצְרַיִם וּמַעֲשֶׂה יְדֵי אֲשּׁוּר וְנַחֲלָתִי יִשְׂרָאֵל, וְכִי אֲשּׁוּר וּמִצְרַיִם קְרִיבִין אֵינּוֹן לְקוּדְשָׁא בְּרִיךְ הוּא.

294. HE ANSWERS: This refers to all those members of the exiles who will go up from Egypt and Ashur. And if we say that it refers to Egypt and Ashur THEMSELVES, it refers to the pious among them who repented, and remained to serve Yisrael and King Messiah, as it is written: "And may all kings fall down before Him" (Tehilim 72:11), and, "And kings shall be your foster fathers..." (Yeshayah 49:23).

295. He said to him: What is the meaning of, "Her ways are ways of pleasantness, and all her paths are peace" (Mishlei 3:17)? He said to him: How foolish are the people of the world, who do not know or pay attention to the words of Torah. The words of Torah are the way to merit that pleasantness of Hashem, as it is written: "Her ways are ways of pleasantness, and all her paths are peace" They are "ways of pleasantness," indeed. HE ASKS: What is "pleasantness"? AND HE ANSWERS: It is as written, "To behold the pleasantness of Hashem" (Tehilim 27:4), WHICH IS BINAH. We established that this is because the Torah and her ways are derived from that pleasantness, and these ways are explained in it. And hence, "Her ways are ways of pleasantness, and all her paths are peace."

296. Rabbi Chiya said: We have learned at the time that the Holy One, blessed be He, gave the Torah to Yisrael, a light emitted from that pleasantness, WHICH IS BINAH. And the Holy One, blessed be He, WHO IS ZEIR ANPIN, crowned Himself with it, MEANING THAT HE RECEIVED THE FIRST THREE SFIROT FROM HER, CALLED 'A CROWN'. And from that pleasantness, the luster of all the worlds, of all the firmaments, and of all the crowns sparkled. About that moment, it is written: "Go forth, O daughters of Zion, and behold King Solomon..." (Shir Hashirim 3:11). KING SOLOMON IS ZEIR ANPIN, HIS MOTHER IS BINAH, AND THE CROWN IS THE FIRST THREE SFIROT.

297. At the time that the Temple was built, the Holy One, blessed be He, was crowned with that crown and sat on His throne, WHICH IS MALCHUT. From the time that the Temple was destroyed, the Holy One, blessed be He, was not crowned with His crowns, and that pleasantness, WHICH IS THE LIGHT OF BINAH, was covered and concealed.

294. אֵלָא, עַל גְּלוּתָא דִּי־סִקּוֹן מִמִּצְרִים וּמֵאַשּׁוּר אֲתָמֵר, וְאִי אֲתָמֵר עַל מִצְרִים וְעַל אַשּׁוּר, עַל אֵינוֹן חֲסִידֵי דְלֵהוּן, דְּאֵהֲדֵרוּ בְּתִיבְתָּא, וְאַשְׁתְּאַרִין לְמַמְלַח לְיִשְׂרָאֵל וּלְמַלְכָּא מְשִׁיחָא, דְּכְתִיב וְיִשְׁתַּחֲווּ לוֹ כָּל מַלְכִּים. וְכְתִיב, וְהָיוּ מַלְכִּים אוֹמְנִיךָ וְגו'.

295. א"ל, מַאי דְכְתִיב, דְּרִכֶּיהָ דְּרִכֵּי נָעַם א"ל כְּמָה טַפְשִׁין בְּנֵי עַלְמָא, דְּלֹא יָדְעִין וְלֹא מְשַׁגְּיחִין בְּמַלְוֵי דְאוֹרֵייתָא, דְּהָא מְלִין דְּאוֹרֵייתָא אֵינוֹן אֲרָחָא לְמִזְבֵּי בְּהוּא נָעַם יי' דְּכְתִיב דְּרִכֶּיהָ דְּרִכֵּי נָעַם וְכָל נְתִיבוֹתֶיהָ שְׁלוֹם. דְּרִכֵּי נָעַם וְדָאִי. מַאי נָעַם. כְּמָה דְכְתִיב לְחֻזּוֹת בְּנָעַם יי', וְהָא אוֹקְמוּהָ בְּגִין דְּאוֹרֵייתָא, וְאַרְחֻי, מֵהוּא נָעַם אֲתִיין, וְאֵינוֹן אֲרָחִין פְּרִישָׁן בֵּיהּ, וְעַל דָּא דְּרִכֶּיהָ דְּרִכֵּי נָעַם וְכָל נְתִיבוֹתֶיהָ שְׁלוֹם.

296. א"ר חֵיָא, תְּנִינָן, בְּשַׁעְתָּא דְּקוּדְשָׁא בְּרִין הוּא יְהִיב אוֹרֵייתָא לְיִשְׂרָאֵל, נֶפֶק נְהוֹרָא מֵהוּא נָעַם, וְאַתְעֵטֵר בֵּיהּ קוּדְשָׁא בְּרִין הוּא, וּמֵהוּא נָעַם אֲבִהִיקוּ זִיוּן דְּכֻלָּהּ, עַלְמִין דְּכֻלָּהּ רְקִיעִין, דְּכֻלָּהּ כְּתִרִין. עַל הָהִיא שַׁעְתָּא כְּתִיב, צִאֲנָה וּרְאִינָה בְּנוֹת צִיּוֹן בְּמֶלֶךְ שְׁלָמָה וְגו'.

297. וְהָהִיא שַׁעְתָּא דְּאַתְבְּנֵי מְקֻדְשָׁא, אֲתַעֲטֵר קוּדְשָׁא בְּרִין הוּא בְּהוּא עֵטְרָה, וְיִתִּיב בְּכִרְסֵיִיא דִּילִיָּה, וְאַתְעֵטֵר בְּעֵטְרוֹי. וּמֵהוּא זְמַנָּא דְּאַתְחַרְבַּ בִּי מְקֻדְשָׁא, לֹא אֲתַעֲטֵר קוּדְשָׁא בְּרִין הוּא בְּעֵטְרוֹי, וְהָהִיא נָעַם אֲתַטְמֵר וְאַתְגְּנִיז.

21. When Moses entered into the cloud

Rabbi Elazar tells of Moses' journey into the cloud where he was met by the Angels Kemuel, and then Hadarniel and then Sandalfon, who receives prayers. Moses trembled in fright until the Holy One, blessed be He strengthened him, and Moses found his power in those realms through saying the 72 letters of the Supernal Holy Name. God taught him the Torah, but when the children of Yisrael sinned below, the Angels wished to harm Moses. God gave him His protection and His radiant light, and Moses went down with the tablets, his face shining with illumination. Rabbi Chiya says that as long as the children of Yisrael are occupied with Torah, the strength of all the heathen nations is broken.

298. Rabbi Elazar said: When Moses entered into the cloud, it is written: "And Moses went into the midst of the cloud" (Shemot 24:18). As one who goes in the place of the spirit, a great angel met him. We learned that his name is Kemuel, and he is assigned over 12,000 appointed messengers. He wanted to join with Moses. Moses opened his mouth with the twelve engraved letters of the Holy Name that the Holy One, blessed be He, taught him at the bush, and he distanced himself twelve parasangs from Moses, who was standing in the cloud, with his eyes glowing like coals of fire.

299. Then a certain angel who was greater and more honored than the first met him. We learned that Hadarniel is his name and he is six hundred and one thousand parasangs above the other angels, and his voice carries through two hundred thousand firmaments that revolve in a white fire. As soon as Moses saw him, he was unable to speak. He wanted to drop himself down from the midst of the cloud.

300. The Holy One, blessed be He, said to him: 'Moses, are you really the one who spoke so much with Me at the bush, who wanted to know the secret of the Holy Name, and had no fear. Yet now you are afraid of one of my attendants!' As soon as Moses heard the voice of the Holy One, blessed be He, he was strengthened and opened his mouth with the 72 letters of the Supernal Holy Name. As soon as Hadarniel heard the letters of the Holy Name from the mouth of Moses, he shuddered. He approached him and said to him: Blessed is your portion Moses, for it has been revealed to you that which has not been revealed to the highest angels.

301. And he went with him until he reached the strong fire of an angel whose name is Sandalfon. We have learned that Sandalfon is 500 years higher than his other associates. He stands behind the curtain of his Master and he braids Him crowns from the requests of the prayers of Yisrael. And when this crown reaches the head of the Holy King, He receives all Yisrael's prayers. All the hosts and multitudes shudder and groan, and say: Blessed is the glory of Hashem from the dwelling place of His Shechinah.

298. א"ר אֶלְעָזָר, בִּשְׁעֵתָא דְּעָאֵל מֹשֶׁה בְּגוּ עֲנָא, כְּמָה דְּכְתִיב, וַיָּבֹא מֹשֶׁה בְּתוֹךְ הָעֶנָן, כְּבֵר נֶשׁ דִּהְוָה אֲזִיל בְּאַתֵּר דִּירוּחָא. אִיעֲרַע בֵּיהּ חַד מְלָאכָא רַבְרָבָא, וְתַנָּא, קְמוּא"ל שְׁמִיָּה. וְהוּא מְמַנָּא עַל תְּרִיסַר אֲלָפִין מְמַנָּן שְׁלִיחִין. בְּעָא לְאַזְהוּגָא בֵּיהּ בְּמֹשֶׁה, פִּתַּח מֹשֶׁה פּוּמִיָּה, בְּתִרְסַר אֲתוּוֹן גְּלִיפִין דְּשָׁמָא קְדִישָׁא דְּאוּלִּיף לִיהּ קוּדְשָׁא בְּרִיךְ הוּא בְּסֵנָה, וְאַתְרַחַק מִנִּיהּ תְּרִיסַר אֲלָפִין פְּרָסִין, וְהוּא אֲזִיל מֹשֶׁה בַּעֲנָא, וְעֵינָיו מְלַהֲטִין כְּגוֹמְרִין דְּאֶשָּׁא.

299. עַד דְּאִיעֲרַע בֵּיהּ חַד מְלָאכָא, רַבְרָבָא וַיְקִירָא מִן קְדָמָאָה, וְתַנָּא הִדְרָנִיא"ל שְׁמִיָּה, וְהוּא עֲלָאָה עַל שְׂאֵר מְלָאכִין, אֶלְף וּשְׁתֵּין רַבּוּא פְּרָסִין, וְקִלְיָה אֲזִיל בְּמַאתָן אֶלְף רְקִיעִין, דְּמִסְתַּחֲרָאן בְּאֶשָּׁא חִיּוּרָא. בֵּיוֹן דְּחָמָא לִיהּ מֹשֶׁה, לֹא יָכִיל לְמַלְלָא. בְּעָא לְמַשְׁדֵּי גְרַמִּיָּה מְגוּ עֲנָא.

300. א"ל קוּדְשָׁא בְּרִיךְ הוּא, מֹשֶׁה, וְכִי אָנֹתָ הוּא דְּאַסְגִּית מְלִין עֲמִי בְּסֵנָה, דְּבַעִית לְמַנְדַּע רְזָא דְּשָׁמָא קְדִישָׁא, וְלֹא דְחִלַּת. וְהִשְׁתָּא אֶת דְּחִיל מַחַד מְשַׁמְשִׁין. בֵּיוֹן דְּשָׁמַע מֹשֶׁה קִלְיָה דְּקוּדְשָׁא בְּרִיךְ הוּא, אֲתַתְּקָה. פִּתַּח פּוּמִיָּה, בְּע"ב אֲתוּוֹן דְּשָׁמָא עֲלָאָה, בֵּיוֹן דְּשָׁמַע הִדְרָנִיא"ל אֲתוּוֹן דְּשָׁמָא קְדִישָׁא, מְפּוּמִיָּה דְּמֹשֶׁה, אֲזַדְעֻזַּע. קְרִיב לְגַבִּיָּה, א"ל, זָכָאָה חוֹלְקֵךְ מֹשֶׁה, דְּאַתְגִּיל לָךְ, מַה דְּלֹא אֲתַגִּיל לְמַלְאכֵי עֲלָאִי.

301. וְהוּא אֲזִיל עֲמִיָּה, עַד דְּמָטוּ לְאֶשָּׁא תְּקִיפָא, דְּחַד מְלָאכָא דִּי שְׁמִיָּה סַנְדַּלְפֹּן. וְתַנָּא, סַנְדַּלְפֹּן עֲלָאָה הוּא עַל שְׂאֵר חֲבֵרָיו, חֲמִשׁ מֵאָה שָׁנִין. וְהוּא קָאִים בְּתַר פְּרָגוּדָא דְּמֵאֲרִיָּה, וְקִשָּׁר לִיהּ כְּתִרִין, מְבַעוּתִיהוֹן דְּצִלוֹתָא דִּישְׂרָאֵל. וּבִשְׁעֵתָא דְּמָטִי הָאִי כְּתַר לְרִישִׁיָּה דְּמִלְכָּא קְדִישָׁא, הוּא מְקַבֵּל צִלוֹתְהוֹן דִּישְׂרָאֵל. וְכִלְהוּ חִיָּלִין וְאַכְלוּסִין מְזַדְעֻזְעִין, וְנִהְמִין וְאַמְרִין, בְּרִיךְ יְקָרָא דִּינִי מֵאַתֵּר בֵּית שְׁכִינְתִּיָּה.

302. Hadarniel said to him: Moses, I can not go with you. I fear that the strong fire of Sandalfon will burn me. At that moment, Moses shuddered until the Holy One, blessed be He, grasped Moses, sat him before Him and taught him Torah. And He covered Moses with that Light and the radiant shine of that pleasantness, and the face of Moses illuminated throughout the firmaments. All the hosts of heaven were trembling before him at that moment that he descended with the Torah.

303. As soon as Yisrael sinned below, the Holy One, blessed be He, took a thousand parts of that radiant shine from Moses. At that moment, the angels of above and all the multitudes wanted to burn Moses; NAMELY, when the Holy One, blessed be He, said to him, "Go, get you down; for your people...have become corrupt" (Shemot 32:7). Moses shuddered and could not speak until he increased and intensified supplications and prayers before the Holy One, blessed be He.

304. The Holy One, blessed be He, said to him: 'Moses, grasp My throne.' Until the Holy One, blessed be He, castigated all the multitudes, all these hosts AND THEN Moses held the two stone tablets and brought them down. That is the meaning of what is written: "A wise man scales the city of the mighty, and casts down the stronghold in which it trusts" (Mishlei 21:22). From that radiant shine that remained in him, the face of Moses sparkled. And if in this remnant that remained with him they could not gaze into his face, then into what had left and gone from him most surely WOULD THEY NOT BE ABLE TO GAZE.

305. Rabbi Chiya said: "Your right hand, Hashem, is glorious in power" (Shemot 15:6), refers to the Torah, THAT GLORIFIES THE RIGHT, and therefore, "Your right hand, Hashem, has dashed the enemy in pieces." For there is nothing in the world that can break the power of the heathen peoples like Yisrael when they are occupied with Torah. As long as they are occupied with Torah, the right is strengthened, and the power and strength of the heathen are broken. Therefore, the Torah is called 'strength', as is written: "Hashem gives strength to His people" (Tehilim 29:11).

306. When Yisrael are not occupied with Torah, the left is strengthened and the power of the heathen nations, WHO NURTURE FROM THE LEFT, is strengthened. They rule over Yisrael and pass decrees which Yisrael can not tolerate. The children of Yisrael were exiled and dispersed among the nations for this reason.

302. א"ל הִרְנִיאל לְמֹשֶׁה, מֹשֶׁה, לִית אֲנִי יָכִיל לְמַהֵךְ עִמָּךְ, דִּלָּא יוֹקִיד לִי אִשָּׁא תְּקִיפָא דְסַנְדְּלִפּוֹן. בֵּיה שְׁעָתָא אֲזִדְעָז מֹשֶׁה, עַד דָּאֲתִקִּיף בֵּיה קוּדְשָׁא בְּרִיךְ הוּא בְּמֹשֶׁה, וְאוֹתְבִיה קְמִיה, וְאוֹלִיף לִיה אוֹרִייתָא. וְחָפָא לִיה לְמֹשֶׁה, בְּהוּא נְהוּרָא וְחִוּא דְהוּא נֶעַם, וְהוּא אֲנָפוּי דְמֹשֶׁה נְהִירִין בְּכָל אִינוּן רְקִיעִין. וְכָל חֵילָא דְשָׁמַיָּא הוּוּ מִזְדַּעְזְעִין קְמִיה, בְּשַׁעְתָּא דְהוּא נַחִית בְּאוֹרִייתָא.

303. בֵּינוּן דְּחָבּוּ יִשְׂרָאֵל לְתַתָּא, נָטַל קַב"ה מִמֹּשֶׁה אֶל"ף חוֹלְקִין מֵהוּא זִיוָא. בֵּיה שְׁעָתָא, בְּעוּ מְלֹאכִין עֲלָאִין, וְכָל אִינוּן אֲבִלוּסִין, לְאוּקְדָא לְמֹשֶׁה, בְּשַׁעְתָּא דֵּא"ל קוּדְשָׁא בְּרִיךְ הוּא לָךְ רַד בִּי שְׁחַת עִמָּךְ. אֲזִדְעָז מֹשֶׁה, וְלֹא יָכִיל לְמַלְלָא, עַד דְּאִסְגִּי בְּצִלוֹתִין וּבְעוֹתִין קְמִי קוּדְשָׁא בְּרִיךְ הוּא.

304. א"ל קוּדְשָׁא בְּרִיךְ הוּא, מֹשֶׁה, אֲתִקִּיף בְּבוֹרְסִיָּא דִּילִי, עַד דְּגַעַר קוּדְשָׁא בְּרִיךְ הוּא בְּכָל אִינוּן אֲבִלוּסִין, בְּכָל אִינוּן חֵיילִין, וְאֲתִקִּיף מֹשֶׁה בְּתֵרִין לוֹחִין דְּאֲבַנִּין, וְאַחִית לוֹן לְתַתָּא. וְדָא הוּא דְכַתִּיב, עִיר גְּבוּרִים עָלֶיהָ חָכֵם וְיֹרֵד עָז מִבְּטָחָה. וּמֵהוּא זִיוָא דְּאִשְׁתָּאֵר בֵּיה, הוּוּ מִבְּהִיקִין אֲנָפוּי דְּמֹשֶׁה. וּמֵה בְּהֵאִי דְּאִשְׁתָּאֵר בֵּיה לֹא הָיוּ יָכִילִין לְאִסְתַּבְּלָא בְּאֲנָפוּי, בְּהוּא דְּאִסְתַּלַּק מִיְנֵיהָ עֲאכ"ו.

305. ר' חִיָּיא אָמַר, יְמִינְךָ יי' נֶאֱדָרִי בְּכַח, דָּא אוֹרִייתָא. וְע"ד, יְמִינְךָ יי' תִּרְעַץ אוֹיֵב. דִּלִּית מְלָה בְּעֲלָמָא דִּיתְבַּר חֵילִיהוֹן דְּעַמִּין עֲכו"ם, בְּר בְּשַׁעְתָּא דִּישְׂרָאֵל מִתְעַסְקִין בְּאוֹרִייתָא. דְּכָל זְמַן דִּישְׂרָאֵל מִתְעַסְקִין בְּאוֹרִייתָא, יְמִינָא אֲתַתְּקָה, וְאִתְבַּר חֵילָא וְתוֹקְפָא דְּעַעֲכו"ם. וּבְגִינִי כִךְ אוֹרִייתָא אֶקְרִית עֹז, כַּד"א יי' עֹז לְעַמּוֹ יִתֵּן.

306. וּבְשַׁעְתָּא דִּישְׂרָאֵל לֹא מִתְעַסְקִין בְּאוֹרִייתָא שְׁמָאֵלָא אֲתַתְּקָה, וְאִתְתַּקַּף חֵילִיהוֹן דְּעַעֲכו"ם, וְשִׁלְטִין עֲלֵיהּ, וְגִזְרִין עֲלֵיהּ גְּזִרִין, דִּלָּא יָכִילִין לְמִיקָם בְּהוּ. וְע"ד אֲתַגְלִיאוּ בְּנֵי יִשְׂרָאֵל, וְאִתְבַּדְּרוּ בִּינֵי עַמִּמָּא.

307. This is the meaning of the verse, "Why does the land perish... And Hashem says, 'Because they have forsaken My Torah'" (Yirmeyah 9:11-12). As long as Yisrael are occupied with Torah, the strength of might of all the heathens is broken. This is what is meant by: "Your right hand, Hashem, has dashed the enemy in pieces." Rabbi Elazar said: It is certainly so, AS WE LEARNED that as long as the voice of Yisrael is heard in the synagogues and study halls, "The voice is the voice of Jacob" (Beresheet 27:22). But if not, then "the hands are the hands of Esau," as we have already explained.

307. דִּהָא הוּא דְכָתִיב עַל מַה אֲבָדָה הָאָרֶץ וְגו', וַיֹּאמֶר יי' עַל עֲזָבָם אֶת תּוֹרָתִי. דִּהָא כָּל זְמַנָּא דִּישְׂרָאֵל יִשְׁתַּדְּלוּן בְּאוֹרֵייתָא, אַתְּבַר חֵילָא וְתוֹקְפָא דְכָל עַ"ז, הֵה"ד יְמִינֵךְ יי' תִּרְעֵץ אוֹיֵב. א"ר אֲלֵעָזָר, וְדַאי הָכִי הוּא, דְכָל זְמַנָּא דְקִלְיָהוֹן דִּישְׂרָאֵל, אֲשֶׁתַּמַּע בְּבִתֵּי כְּנִסְיוֹת וּבְבִתֵּי מִדְּרָשׁוֹת וְכו', כְּמַה דְתַנִּינָא הַקּוֹל קוֹל יַעֲקֹב, וְאִי לֹאוּ הִידִים יְרִי עֶשׂו, וְהָא אוֹקִימָנָא.

22. "And in the greatness of Your excellency You have overthrown them that rose up against You"

Rabbi Chizkiyah opens with, "Why stand You afar off, Hashem? Why hide You Yourself in times of trouble?" He says that when the world sins the Holy One, blessed be He ascends farther away and people cry with no one to hear them; repentance is withheld from them. Rabbi Yitzchak says that the title verse of this section refers to the time that God will attire Himself with majesty over the nations that will come against Him, and destroy them. We hear that God shall resurrect the kings who were the enemies of Yisrael and provide them with a governing dominion above, and they will make war against Jerusalem; then God will take revenge on them. This will happen at the time of Messiah and Armageddon.

308. "And in the greatness of Your excellency You have overthrown them that rose up against You" (Shemot 15:7). Rabbi Chizkiyah opened the discussion, saying: "Why stand You afar off, Hashem? Why hide You Yourself in times of trouble?" (Tehilim 10:1). At the time that the inequities of the world cause it, the Holy One, blessed be He, ascends higher and higher and people shed tears and cry, yet there is no one to pay attention to them. What is the reason? Because the Holy One, blessed be He, ascends higher and higher and repentance is withheld from them. Then it is written: "And in the greatness of Your excellency You have overthrown them that rose up against You."

308. וּבְרַב גְּאוּנָךְ תִּהְיוֹס קְמִיךְ. ר' חִזְקִיָּה פָתַח וַאֲמַר, לָמָּה יי' תַעֲמֹד בְּרָחוֹק תַעֲלִים לַעֲתוֹת בְּצָרָה, בְּשַׁעֲתָא דְחוּבֵי עֲלֵמָא גְרָמוּ, קוּדְשָׁא בְרִיךְ הוּא סְלִיק לַעֲיֹלָא לַעֲיֹלָא, וּבְגֵי נִשָּׂא צוּחוּיָן וְנַחֲתִין דְּמַעֲיָן, וְלִית מֵאן דִּישַׁגַּח עֲלֵיהּ. מ"ט. בְּגִין דְּאִיהוּ סְלִיק לַעֲיֹלָא לַעֲיֹלָא, וְתִשׁוּבָה אֲתַמְנַע מִנִּיָּהוּ, כְּדִין כְּתִיב, וּבְרַב גְּאוּנָךְ תִּהְיוֹס קְמִיךְ.

309. Rabbi Yitzchak said: This verse refers to the time when The Holy One, blessed be He, will attire Himself with majesty over the nations that shall gather against Him, as it is written: "And the princes take counsel together, against Hashem, and against His anointed" (Tehilim 2:2). As we have learned, seventy generals of armies shall gather from every side at that time with the hosts of the entire world to wage war against Jerusalem, the Holy City, and to plan against the Holy One, blessed be He. What do they say? 'Let us rise against the protector first, and then against His people and His sanctuary'.

309. ר' יִצְחָק אָמַר, הָאִי קְרָא, בְּשַׁעֲתָא דְאַתְלָבֶשׁ קוּדְשָׁא בְרִיךְ הוּא גְּאוּתָא, עַל עַמְמֵי דִּיתְכַּנְשׁוּן עֲלֵיהּ, כְּמַה דְכָתִיב, וְרוֹזְנִים נֹסְדוּ יַחַד עַל יי' וְעַל מְשִׁיחוֹ. וְתַנָּא זְמִינִין אֵינּוֹן שְׁבַעֲיָן קְסִטּוּרִין מְכַל עֵיבָר, לְאַתְכַּנְשָׁא בִּהְיוּא זְמַנָּא בְּאוֹכְלוֹסִין דְכָל עֲלֵמָא, וּלְמַעַבְד קְרָבָא עַל יְרוּשָׁלַם קְרָתָא קְדִישָׁא, וְלֹאֲחַדָּא עֵיטִין עֲלֵיהּ דְקוּדְשָׁא בְרִיךְ הוּא. וּמֵאִי אַמְרִי, נֹזְקִים עַל פְּטְרוֹנָא בְּקִדְמִיתָא, וּלְבַתָּר עַל עַמִּיָּה, וְעַל הַיְכָלִיָּה.

310. Then the Holy One, blessed be He, will laugh at them, as is written: "He who sits in the heavens laughs: Hashem has them in derision" (Ibid. 4). At that time, the Holy One, blessed be He, will don majesty against them and will destroy them from the world, as is written: "And this shall be the plague with which Hashem will smite all the peoples that have fought against Jerusalem; their flesh shall be consumed while they stand upon their feet" (Zechariah 14:12).

310. כְּדִין זְמִין קוּדְשָׁא בְרִיךְ הוּא לְחִיכָא עֲלֵיהּ. דְכָתִיב יוֹשֵׁב בַּשָּׁמַיִם יִשְׁחַק יי' וְלַעֲג לָמוּ. בִּהְיוּא זְמַנָּא יִלְבֹּשׁ קוּדְשָׁא בְרִיךְ הוּא גְּאוּתָא עֲלֵיהּ, וְיִשְׁיַצִּינוּן מִן עֲלֵמָא, כְּמַה דְכָתִיב וְזֹאת תִּהְיֶה הַמַּגָּפָה אֲשֶׁר יִגַּף יי' אֶת כָּל הָעַמִּים אֲשֶׁר צָבְאוּ עַל יְרוּשָׁלַם הֵמָּךְ בְּשָׂרוֹ וְהוּא עוֹמֵד עַל רַגְלָיו.

311. Rabbi Aba said, quoting Rabbi Yesa Saba (the elder), and also Rabbi Shimon said: The Holy One, blessed be He, shall resurrect those kings that distressed Yisrael and Jerusalem, NAMELY Adrianus and Lupinus, Nebuchadnezzar and Sancheriv, and all the other kings of the world that took part in the destruction of His House. Then He will provide them with a governing dominion as before, and the rest of the nations will gather with them, AND THEY WILL WAR AGAINST JERUSALEM. The Holy One, blessed be He, will take revenge on them openly around Jerusalem. This is the meaning of: "And this shall be the plague with which Hashem will smite all the peoples that have fought against Jerusalem." It is not written, 'that will fight' but rather, "that have fought" IN THE PAST TENSE, BECAUSE IT REFERS TO NEBUCHADNEZZAR, WHO HAD ALREADY FOUGHT. Then it is written: "And in the greatness of Your excellency You have overthrown them that rose up against You." This is written about the time when Messiah will come, and this song is a never-ending song.

312. "And with the blast of Your nostrils the waters piled up" (Shemot 15:8), namely, at that time. Therefore, THIS shall happen at that time, in the time of King Messiah, and in the time of Gog and Magog (Armageddon). "The flood stood upright like a heap," refers to the World to Come, which is the joy of all the worlds.

23. "The enemy said, 'I will pursue, I will overtake'"

We are told that the enemy spoken of here is the great minister appointed over Egypt. Along with all the ministers appointed over all the heathen nations he wanted to destroy the children of Yisrael, but the Holy One, blessed be He protected them when he remembered the mountains of the world, the patriarchs.

313. "The enemy said, 'I will pursue, I will overtake, I will divide the spoil'" (Shemot 15:9). The enemy is the great minister appointed over Egypt. When he was given dominion over Yisrael, he intended to destroy them under his domination, but the Holy One, blessed be He, remembered the mountains of the world, THE PATRIARCHS, who protected them. Do not think that he alone WANTED TO DESTROY THEM, because all the ministers who were appointed over all the heathen nations desired to destroy Yisrael under them when they were granted authority and dominion over Yisrael.

314. Therefore, these nations that are under the domination of these appointees all declare decrees to destroy Yisrael. But the Holy One, blessed be He, remembers the mountains of the world, WHICH ARE THE PATRIARCHS, and He protects them. When Moses saw this, he started to praise the Holy One, blessed be He, and said, "Who is like You among the mighty, Hashem."

24. "Who is like You among the mighty, Hashem"

Rabbi Shimon speaks of a great strong supernal tree that sustains those above and those below. The seventy branches are the seventy princes that are appointed over the seventy nations of the world; when their time of dominion arrives they want to destroy the trunk of the tree, that rules over the children of Yisrael. On the other hand, when the domination of the trunk reaches them it wants to guard them and to arrange peace among them all. It is said that this is like the Holy One, blessed be He, who guards everything and does not want to destroy the nations completely as they had wanted to do when they dominated. Rabbi Yosi turns to the verse, "I have seen all the works that are done under the sun; and behold, all is vanity and a striving after wind." In a dialogue with Rabbi Shimon we are told that a man's good deed turns into a breath that becomes an advocate before

311. רַבִּי אַבָּא אָמַר מִשְׁמִיָּה דְּרַב יֵסָא סָבָא, וְהָכִי אר"ש, זְמִין קוּדְשָׁא בְּרִיךְ הוּא לְאַחֲוִיָּא לְכָל אֵינוֹן מַלְכִין, דְּעָקוּ לְיִשְׂרָאֵל וּלְיִרוּשָׁלַם, לְאַנְדְּרִיאָנוֹס, לְלוּפִינוֹס, וְנְבוּכַדְנֶצַּר, וּלְסַנְחֶרִיב, וּלְכָל שָׂאֵר מַלְכֵי עַמּוּיָן, דְּחָרִיבוּ בֵּיתָהּ, וּלְשַׁלְטָאָה לֹון בְּקִדְמִיתָא, וְיִתְכַנְשׁוּן עִמָּהוֹן שָׂאֵר עַמּוּיָן, וְזְמִין קוּדְשָׁא בְּרִיךְ הוּא לְאַתְפָּרְעָא מִנֵּיהּוּ בְּאַתְגָּלִיָּא, סַחְרֵנִי יִרוּשָׁלַם. הָה"ד, וְזֹאת תְּהִיָּה הַמַּגָּפָה אֲשֶׁר יִגַּף יְיָ אֶת כָּל הָעַמִּים אֲשֶׁר צָבְאוּ עַל יִרוּשָׁלַם. אֲשֶׁר יִצְבְּאוּ לֹא בְּתִיב, אֲלֵא אֲשֶׁר צָבְאוּ. בְּדִין כְּתִיב, וּבְרַב גְּאוּנָךְ תִּהְיוֹס קִמִּיךְ, וְדָא לְזִמְנָא דְּאַתָּא מְשִׁיחָא, כְּתִיב, וְשִׁירְתָּא דָּא שִׁירְתָּא דְּעָלְמִין הִיא.

312. וּבְרוּחַ אֲפִיךָ נַעֲרָמוּ מַיִם, בְּהֵהוּא זְמָנָא. וּבְגִין כִּךְ אֵית בְּהֵהוּא זְמָנָא, וּלְזִמְנָא דְּמַלְכָּא מְשִׁיחָא, וּלְזִמְנָא דְּגוֹג וּמָגוֹג. נִצְבוּ כְמוֹ נֵד, לְזִמְנָא דְּעָלְמָא דְּאַתָּי, דְּאִיהוּ חֲדוּתָא דְּכָל עָלְמִין.

313. אָמַר אוֹיֵב אֲרִדּוֹף אֲשִׁיג אֲחֻלֵּק שָׁלָל. אָמַר אוֹיֵב, דָּא הֵהוּא מְמָנָא רַבְרָבָא עַל מִצְרַאי, בְּשַׁעֲתָא דְּאַתִּיְהִיב לִיה שְׁלֹטְנוּתָא עַל יִשְׂרָאֵל, חָשִׁיב דִּישְׁיַצִּינוֹן תַּחַת שְׁלֹטְנִיה. אֲלֵא דְּדָכַר קוּדְשָׁא בְּרִיךְ הוּא טוּרֵי עָלְמָא, דְּהוּוּ מְגִינִין עָלֵיהּוּ. וְלֹא תִימָא דָּא בְּלַחְדוּי, אֲלֵא כָּל אֵינוֹן רַבְרָבִין דְּמִמֶּנּוּן עַל כָּל עַעְכוּ"ם, וְכַד אֲתִיְהִיב לֵהוּ רְשׁוּתָא וְשְׁלֹטְנוּתָא עַל יִשְׂרָאֵל, כֵּלְהוּ בְּעָאן דִּישְׁיַצוֹן יִשְׂרָאֵל תַּחַתִּיְהוּ.

314. וְעַל דָּא, אֵינוֹן עַמּוּיָן דְּתַחַת שְׁלֹטְנִיהוֹן דְּאֵינוֹן מְמָנִין, כֵּלְהוּ גְזִירִין גְזִירִין לְשִׁיַּצָּאָה לֹון, אֲלֵא דְּקוּדְשָׁא בְּרִיךְ הוּא דְּכַר טוּרֵי עָלְמָא, וְאִגִּין עָלֵיהּוּ. וְכַד חָמָא מִשָּׁה דָּא, שָׂרָא לְשַׁבְחָא לְקוּדְשָׁא בְּרִיךְ הוּא, וְאָמַר מִי כְמוֹכָה בְּאֵלִים יְיָ.

God, but that his bad deed turns into a breath that breaks his spirit. The holy breath from the good deed leads the person when his soul leaves him, and raises him to the place of glory above, and is present to bind him in the bond of life. Rabbi Shimon says that when the Holy Temple was first built below it was based on Judgment and Anger, but in the time to come God shall perfect it in a different, higher level called 'righteousness'.

315. Rabbi Shimon said: There is a great and strong, tall supernal tree, WHICH IS ZEIR ANPIN. Those above and those below are sustained through it. And it is bordered by twelve DIAGONAL border-lines, WHICH ARE THE FOUR SFIROT - CHESED, GVURAH, TIFERET, AND MALCHUT - EACH ONE CONTAINING THREE COLUMNS. It is strengthened by the four directions of the world - WHICH ARE CHESED, GVURAH, TIFERET AND MALCHUT - that are attached to their place. And seventy branches, WHICH ARE THE SEVENTY PRINCES THAT ARE APPOINTED OVER THE SEVENTY NATIONS OF THE WORLD, rise in it and are nurtured by it. From the center of its roots they nurture from around. And they are the branches that are found in the tree.

316. When the time of dominion arrives for each branch, they all want to completely destroy the trunk of the tree, which is the mainstay of the branches, that rules over Yisrael who are joined with it. And when the domination of the trunk of the tree reaches them, which is the portion of Yisrael, it wants to guard them, and to arrange peace among them all. For this purpose, seventy oxen ARE OFFERED during Sukkot (the holiday of booths) to bring peace among the seventy branches in the tree, WHICH ARE THE SEVENTY PATRON ANGELS OF THE NATIONS OF THE WORLD.

317. Pertaining to this, IT IS SAID: "Who is like You among the mighty (Heb. Elim), Hashem." What is the meaning of "Elim"? 'Tree', as is written: "For you shall be ashamed of the sacred oaks (Heb. eilim) on which you set your desires" (Yeshayah 1:29). For they worshipped an image that was engraved on this tree. "Who is like You," to do as You do and have Mercy upon all. "Who is like You," throughout the surrounding of the tree; even though He dominates, He guards everything, He guards all the rest and does not desire to destroy them completely, AS THEY WANTED TO DO WHEN THEY DOMINATED. "Who is like You, glorious in Holiness," MEANS THAT IT IS GLORIOUS with the supernal power, which is called 'Holiness'. Verily, it is glorious in Holiness, WHICH IS THE MOCHIN OF BINAH and is called "the strength of Hashem," and, "the pleasantness of Hashem." And we have hereby expounded on the words.

318. "Who is like You among the mighty, Hashem." Rabbi Yosi opened the discussion with the verse: "I have seen all the works that are done under the sun; and, behold, all is vanity and a striving after wind" (Kohelet 1:14). HE ASKS: How could King Solomon, who was greater in his wisdom than all other people of the world, say that all the works are vanity and a striving after wind? Is it possible that the deed of righteousness IS ALSO VANITY AND A STRIVING AFTER WIND? Is it not written: "And the work of righteousness shall be peace" (Yeshayah 32:17)? HE ANSWERS: We have already established that it is written: "All the works that are done under the sun," but the work of righteousness is different, for it is above the sun.

315. אָמַר ר"ש, אֵילָנָא חַד רַבְרְבָא עֲלָא, תְּקִיפָא, בֵּיה אֲתִזְנוּ עֲלָאִין וְתַתְּאִין. וְהוּא אֲתַחַם בְּתַרִּיסַר תַּחוּמִין, אֲתַתְּקַף בְּאַרְבַּע סְטְרֵי עֲלֵמָא, דְּאֲתַחְבְּרִין בְּדוּכְתֵּיהוּ. שְׁבַעִין עֲנַפִּין סֻלְקִין בְּגִיָּה, וְאֲתִזְנוּ מִנִּיה, בְּעֵקֶר שְׂרָשׁוּי יִנְיָקִין אִינוּן סַחְרִינִיה, וְאִינוּן עֲנַפִּין דְּמִשְׁתַּכְּחִין בְּאֵילָנָא.

316. בְּדַ מְטֵי עֶדֶן שְׁלֹטְנִיה דְּכָל עֲנַפָּא וְעֲנַפָּא, כְּלָהוּ בְּעָאן לְשִׁיצָאָה כְּלָא גּוּפָא דְּאֵילָנָא, דְּאִיהוּ עֵקֶרָא דְּכְלָהוּ עֲנַפִּין, הֵהוּא דְּשִׁלִּיט עֲלֵיהוּ, וְיִשְׂרָאֵל אַחֲדִין בֵּיה. בְּדַ מְטָא עֲלֵיהוּ שְׁלֹטְנוּתָא דְּהֵהוּא גּוּפָא דְּאֵילָנָא, חוּלְקָא דְּיִשְׂרָאֵל. בְּעֵי לְנִטְרָא לֹון, וְלִמְיָהֵב שְׁלֵמָא בְּכָלָהוּ. וְעַל דָּא שְׁבַעִים פְּרִי הָחָג, לְמִיָּהֵב שְׁלֵמָא לְשְׁבַעִין עֲנַפִּין דְּבָגוּ אֵילָנָא.

317. וְעַל דָּא מִי כְּמוֹכָה בְּאֵלִים יְיָ. מֵאִי בְּאֵלִים. אֵילָנָא. כְּדָ"א, כִּי יִבּוֹשׁוּ מֵאֵלִים אֲשֶׁר חִמְדָּתָם. דְּהוּא אֵילָנָא, דְּהוּ פִלְחִין לַחַד דְּפוּסָא, דְּמַחְקִקִין בְּגִיָּה. וְאֶקְרִי אֵלִים אֵילָנָא מִי כְּמֹכָה דִּיעֲבִיד בְּעוֹבְדֵךְ וִירְחָם עַל כְּלָא. מִי כְּמֹכָה בְּכָל הֵהוּא סַחְרִינִיה דְּאֵילָנָא דָּאע"ג דְּאִיהוּ שְׁלֵטָא, נְטִיר לְכָלָא, נְטִיר לְכָל שָׂאָר, וְלֹא בְּעִיָּא לְמַעַבְדַּ עֲמָהוּן גְּמִירָא. מִי כְּמֹכָה נֶאֱדָר בְּקָדֶשׁ, בְּהֵהוּא חֵילָא עֲלָאָה דְּאֶקְרִי קָדֶשׁ. נֶאֱדָר בְּקָדֶשׁ מִמֶּשׁ, וְאֶקְרִי כַּח יְיָ נֵעַם יְיָ, וְהָא אוֹקִימָנָא מִלִּי.

318. מִי כְּמֹכָה בְּאֵלִים יְיָ. ר' יוֹסִי פִתַּח רְאִיתִי אֵת כָּל הַמַּעֲשִׂים אֲשֶׁר נַעֲשׂוּ תַּחַת הַשֶּׁמֶשׁ וְהִנֵּה הִכָּל הַבָּל וְרַעוּת רוּחַ. שְׁלֵמָה מְלָכָא, דְּאִסְתַּלַּק בַּחֲכָמָתָא יִתִּירָא עַל כָּל בְּנֵי עֲלֵמָא, הֵיךְ אָמַר דְּכָל עוֹבְדִין הַבָּל וְרַעוּת רוּחַ. יָכוֹל אֶף מַעֲשֵׂה הַצִּדְקָה, וְהָא בְּתִיב וְהִנֵּה מַעֲשֵׂה הַצִּדְקָה שְׁלוֹם. אֵלָּא הָא אוֹקְמוּהָ, כָּל הַמַּעֲשִׂים אֲשֶׁר נַעֲשׂוּ תַּחַת הַשֶּׁמֶשׁ בְּתִיב. שְׁאִנִּי מַעֲשֵׂה הַצִּדְקָה, דְּאִיהוּ לְעִילָא מִן שְׁמַשָּׁא.

319. "And, behold, all is vanity and a striving after wind." HE ASKS: What is its meaning? If, "all is vanity (Heb. hevel)," MEANS, as we established, being in the secret of Wisdom - as is said, "'Vanity of vanities', says Kohelet" (Kohelet 1:2), and these vanities are the sustenance of the upper and lower world - then what can be said of this verse here: "And, behold, all is vanity and a striving after wind?"

320. This is the way we explained it, and this is how it is. Come and behold: when deeds in the world are good, and one strives to be occupied with the service of the Holy King, the good deed that he does turns into a breath (Heb. hevel) above. And each and every breath from which a voice ascends above, becomes a defense counselor before the Holy One, blessed be He.

321. All these works that a person is occupied with which are not in the service of the Holy One, blessed be He, become a breath, which goes and flies about the world. And when his soul departs, that breath rolls him through the world, like a stone in a sling, as is written: "And the souls of your enemies, them shall He sling out, as out of the hollow of a sling" (I Shmuel 25:29).

322. HE ASKS: What is the meaning of "shall He sling out?" AND HE ANSWERS: That breath rolls it around in the world. Then all the things that are done and are not in the service of the Holy One, blessed be He, turn into a breath, which is the breaking of spirit, for this breaks the spirit that goes up and down and rolls throughout the world. This is what is meant by: "vanity and a striving after wind (also: 'spirit')."

323. But that thing that is in the service of his Master ascends to a level above the sun and becomes a holy breath. This is the seed that the person sows in that world. And what is it called? righteousness, as is written: "Sow for you by righteousness" (Hoshea 10:12).

324. This leads the person when his soul leaves him, raises him to the place of glory above, and is present to bind him in the bundle of life. This is what is meant by: "And your righteousness shall go before you" (Yeshayah 58:8), in order to lead you and to raise you to the place that is called 'the glory of Hashem', WHICH IS MALCHUT, as it is written: "the glory of Hashem shall be your rearguard" (Ibid.).

319. וְהִנֵּה הַכֹּל הֶבֶל וְרִעוּת רוּחַ, מֵאִי קֵא מִיּוֹרֵי. אִי תִימָא הַכֹּל הֶבֶל כְּמָה דְּאוֹקִימָנָא, דְּאִיהוּ בְּרָזָא דְּחֻכְמָתָא, כּד"א הֶבֶל הַבְּלִים אִמֵּר קֹהֶלֶת, וְאִינוּן הַבְּלִים קִיּוּמָא דְּעֵלְמָא דְּלֵעִילָא וְתָתָא. מֵאִי תִימָא בְּהָא, דְּכֻתִּיב הָכָא, הֶבֶל הֶבֶל וְרִעוּת רוּחַ.

320. אֵלָא הָכִי אוֹקִמוּהָ, וְהָכִי הוּא. ת"ח, בְּשַׁעֲתָא דְּעוֹבְדִין מִתְכַּשְּׁרִין לְתָתָא, וְכֵר נֶשׁ אֲשַׁתְּדֵּל בְּפֻלְחָנָא דְּמַלְכָא קְדִישָׁא, הֵהוּא מְלָה דְּעֵבִיד, הֶבֶל אֲתַעְבִּיד מִיּוֹנִיהָ לֵעִילָא. וְלִית לָךְ הֶבֶל, דְּלִית לִיהָ קָלָא, דְּסָלִיק וְאֲתַעֲטֵר לֵעִילָא, וְאֲתַעְבִּיד סְנִיגוֹרָא קָמִי קוֹדֶשָׁא בְּרִיךְ הוּא.

321. וְכֹל אִינוּן עוֹבְדִין דְּאֲשַׁתְּדֵּל בְּהוּ בְּר נֶשׁ, דְּלֹא אִינוּן פּוֹלְחָנָא דְּקוֹדֶשָׁא בְּרִיךְ הוּא, הֵהוּא מְלָה דְּעֵבִיד, הֶבֶל יִתְעַבִּיד מִיּוֹנִיהָ, וְאִזְלָא וְשֹׁאֲטָת בְּעֵלְמָא. וְכֵד נִפְקֵת נִשְׁמָתִיהָ דְּכֵר נֶשׁ, הֵהוּא הֶבֶל מְגֻלְגָּל לִיהָ בְּעֵלְמָא, כְּאֲבָנָא בְּקוֹסְמִיתָא, כְּמָה דְּכֻתִּיב, וְאֵת נֶפֶשׁ אוֹיְבֶיךָ יִקְלַעְנָה בְּתוֹךְ כַּף הַקֶּלַע.

322. מֵאִי יִקְלַעְנָה. הֵהוּא הֶבֶל דְּמְגֻלְגָּל לִיהָ סַחְרָנִיָּה בְּעֵלְמָא, בְּרִיךְ כָּל מְלִין דְּמִתְעַבְּדִין דְּלֹא אִינוּן פּוֹלְחָנָא דְּקוֹדֶשָׁא בְּרִיךְ הוּא, הֶבֶל יִתְעַבִּיד מִיּוֹנִיהָ, אִיהוּ תְּבִירָא דְּרוּחָא, דְּמִתְבַּר לְרוּחָא דְּסָלִיק וְנַחִית וּמִתְגֻלְגָּל בְּעֵלְמָא, הֵה"ד הֶבֶל וְרִעוּת רוּחַ.

323. אָבֵל הֵהוּא מְלָה דְּאִיהוּ פּוֹלְחָנָא דְּמִרְיָה דְּאִי סָלִיק לֵעִילָא מִן שְׁמַשָּׁא, וְאֲתַעְבִּיד מִיּוֹנִיהָ הֶבֶל קְדִישָׁא, וְדָא הוּא זִרְעָא דְּזִרְע בְּר נֶשׁ בְּהֵהוּא עֵלְמָא, וּמָה שְׁמִיָּה. צִדְקָה. דְּכֻתִּיב, זִרְעוּ לָכֶם לְצִדְקָה.

324. הָאִי מְדַבֵּר לִיהָ לְבַר נֶשׁ, בְּר תִּיפּוּק נִשְׁמָתִיהָ מִיּוֹנִיהָ, וְסָלְקָא לָהּ בְּאֲתָרָא דְּכְבוֹד דְּלֵעִילָא אֲשַׁתְּכַח לְאֲתַצְרָרָא בְּצִרְוֹרָא דְּחַיִּי, הֵה"ד וְהֵלֵךְ לִפְנֵיךְ צִדְקָךְ בְּגִין לְדַבְּרָא לָךְ, לְסָלְקָא לָךְ, לְאֲתָר דְּאִקְרִי כְבוֹד יי'. דְּכֻתִּיב, כְּבוֹד יי' יֵאֱסָפְךָ.

325. All these souls that the holy breath leads, which is called "the glory of Hashem," it gather into itself, and they are bound in it. Then there is peace of spirit. But the other BREATH THAT IS NOT THE SERVICE OF HASHEM is called "striving after wind." Blessed are the righteous, for all their actions are above the sun, NAMELY, THE SERVICE OF THE HOLY ONE, BLESSED BE HE, and they sow the seed of righteousness, so they merit in the World to Come. And about this, it is written: "But to you who fear my Name the sun of righteousness shall arise" (Malachi 3:20).

326. Rabbi Shimon said: Come and behold. Originally, when the Holy Temple was built below, it was only based upon Judgment and Anger, as "a provocation of My anger and of My fury..." (Yirmeyah 32:31). This is because it is in the place where Judgment dwells. In the time to come, the Holy One, blessed be He, shall build and perfect it in a different, higher level called 'righteousness', WHICH IS THE PERFECTED MALCHUT, as written: "In righteousness (Heb. tzedakah) shall you be established" (Yeshayah 54:14). Therefore, it will endure AND WILL NOT BE DESTROYED AGAIN. And its actual name will be called 'righteousness (Heb. tzedek)'. How do we know? It is written, "And this is His Name whereby He shall be called, Hashem is our righteousness (Heb. tzedek)" (Yirmeyah 23:6).

25. "You did stretch out Your right hand, the earth swallowed them"

The rabbis have some difficulty with the fact that God stretched out His right hand seemingly to perform judgment, yet the right hand is of Chesed. The explanation is that He separated the right hand so that the left hand performed the acts of judgment. We are told that He has guided the righteous with His strength and His arm to His holy habitation. Rabbi Shimon speaks about the latter generation that Joshua circumcised, and in whom He revealed the holy imprint of the Name of God; everyone who is circumcised and in whom the holy marking has been revealed is called 'righteous'. Rabbi Shimon reminds us that there is no word or letter in the Torah that does not contain supernal secrets.

327. "You did stretch out Your right hand, the earth swallowed them" (Shemot 15:12): YET, HE WAS ASKED AGAIN, THE RIGHT ACTS WITH CHESED. AND HE ANSWERS: But we have learned THAT IT MEANS You have raised Your right hand, AND THE LEFT REMAINED ALONE AND PERFORMED ACTS OF JUDGMENT. Rabbi Yitzchak said: The friends observed that when the Holy One, blessed be He, extracted the dead Egyptians from under the water, He said to the earth: 'Gather them unto you.' It did not want to, until the Holy One, blessed be He, lifted the right hand against it and placed it under oath. Then it is written: "The earth swallowed them." Rabbi Elazar said: "You did stretch out your right hand," MEANING to separate it from the left, and Judgment was performed THROUGH THE LEFT.

328. "You in Your mercy led forth the people whom You have redeemed" (Shemot 15:13). This is as is written: "But Your right hand, and Your arm, and the light of Your countenance, because You did favorably accept them" (Tehilim 44:4). "But Your right hand," refers to greatness, NAMELY CHESED. "You have guided them in Your strength"; what is meant by, "and your arm," which is Gvurah. "To Your holy habitation," is what is written: "and the light of Your countenance, for You did favorably accept them." It is the Righteous, WHICH IS YESOD. And they are all present in the passage, ALL THE SIX SFIROT, BECAUSE CHESED AND GVURAH INCLUDE TIFERET, AND YESOD INCLUDES NETZACH AND HOD.

325. כָּל אֵינֹנִי נִשְׁמָתִין, דִּהְיָהוּא הֶבֶל קְדִישָׁא מְדַבֵּר לֵהוּ, הֵהוּא דְאֶקְרִי כְבוֹד יְיָ, כְּנִישׁ לֹון בְּגִיּוּהָ, וְאַתְצַרִירֵן בֵּיהּ. וְדָא אֶקְרִי נִיּוּחָא דְרוּחָא. אֲבָל אַחְרָא וִרְעוּת רוּחַ אֶקְרִי. זָכְאִין אֵינֹנִי צְדִיקָיָא, דְּכָל עוֹבְדֵיהוֹן לְעִילָא מִן שְׁמַשׁא חֲרָעִין זִרְעָא דְצַדִּיקָה, לְמַזְכֵּי לֹון לְעִלְמָא דְאֵתִי, וְעַל דָּא כְּתִיב וְזִרְחָה לְכֶם יִרְאִי שְׁמִי שְׁמַשׁ צַדִּיקָה.

326. אָמַר רַבִּי שְׁמַעוֹן, ת"ח, בְּקִדְמִיתָא כִּד אֲתַבְנִי בִּי מְקַדְשָׁא לְתַתָּא, לֹא אֲתַבְנִי אֲלָא בְּדִינָא וְרוּגְזָא, כְּמָה דְכְּתִיב, כִּי עַל אִפִּי וְעַל חֲמַתִּי וְגו' בְּגִין דְּבִאתָר דְּדִינָא שְׂרִיא. לְזִמְנָא דְאֵתִי, זְמִין קוּדְשָׁא בְּרִיךְ הוּא לְמַבְנֵי לִיה, וְלֹאֲתַקְנָא לִיה בְּדִרְגָּא אַחְרָא עֲלָאָה דְאֶקְרִי צַדִּיקָה, דְכְּתִיב בְּצַדִּיקָה תִּכּוֹנְנִי. בְּגִין כֵּךְ אֲתַקִּיָּם, וְשְׁמִיָּה מִמֶּשׁ צַדִּיק יִתְקַרִּי. מְנַלָּן. דְכְּתִיב וְחָה שְׁמוֹ אֲשֶׁר יִקְרָאוּ יְיָ צַדִּיקָנוּ.

327. נְטִיתָ יְמִינְךָ תִּבְלַעְמוּ אֶרֶץ. הָא אֲתַמַּר, אֲרִימַת יְמִינְךָ. אָמַר רַבִּי יִצְחָק, הָא אֲתַעְרוּ בֵּיהּ חֲבֵרִיָּא, דְּכָל אִפִּיק קוּדְשָׁא בְּרִיךְ הוּא לְמַצְרָאי מִתִּין מִתְּחוּת מִנָּא, אָמַר לְאַרְעָא, כְּנִישׁ לֹון בְּגִיּוּךָ, וְלֹא בְעָאֵת, עַד דְּאוּשִׁיט קוּדְשָׁא בְּרִיךְ הוּא יְמִינָא לְקַבְּלָהּ, וְאוּמִי לָהּ, בְּדִין בְּלַעְתִּינוּן אֶרֶעָא, הֵה"ד תִּבְלַעְמוּ אֶרֶץ. אָמַר ר' אֶלְעָזָר, נְטִיתָ יְמִינְךָ: לְאַמְרָשָׁא לָהּ מִשְׁמָאֲלָא וּבְדִין אֲתַעֲבִיד בְּהוּ דִּינָא.

328. נְחִית בְּחֶסֶדְךָ עִם זֹו גְּאֻלָּתָּ, כְּמָה דְכְּתִיב כִּי יְמִינְךָ חֲרוּעַךָ וְאוּר פְּנִיךָ כִּי רְצִיתָם כִּי יְמִינְךָ: דָּא גְּדוּלָּה. נִהְלַת בְּעֻזְךָ דָּא דְכְּתִיב חֲרוּעַךָ, דָּא גְּבוּרָה. אֵל נוֹה קְדֻשָּׁךְ, דָּא דְכְּתִיב, וְאוּר פְּנִיךָ כִּי רְצִיתָם, דָּא צְדִיק. וְכִלְהוּ מִשְׁתַּבְּחֵי בְּקִרָא.

329. "Fear (Heb. eimatah) and dread shall fall upon them." HE ASKS: it is written "eimatah," but the more common form, 'eimah' should have been used. Why "eimatah"? There is not one word or letter in the Torah that does not contain high secrets. AND IF SO, what is the meaning of "eamtah (also: 'the fear of her')?" Rabbi Shimon said: It means the terror of the Shechinah. AND IT IS LIKE THE DREAD OF HEI (EIMAT-HEI), WHICH IS THE SHECHINAH.

330. Similarly, "You shall bring them (Heb. tevi'emo) in, and plant them (Heb. tita'emo) in the mountain of Your inheritance..." It should have said 'tevi'em' and 'tita'em'. Why tevi'emo (with Vav)? HE ANSWERS: The Holy Spirit is speaking about the latter generation that Joshua circumcised, and in whom He revealed the holy imprint of the Name of the Holy One, blessed be He. They were linked with the Vav, WHICH IS ZEIR ANPIN, and they were worthy to inherit the land, as is written: "Your people also shall be all Righteous: they shall inherit the land forever" (Yeshayah 60:21). Because everyone who is circumcised and in whom the holy marking has been revealed, and who observes it, is called 'righteous'. Therefore, "they shall inherit the land forever."

331. Therefore "tevi'emo" is spelled with an extra Vav, WHICH MEANS that You will bring those attached to the Vav. "And plant them," as is said, "the branch of My planting, the work of My hands, that I may be glorified" (Ibid.), those that are connected to the Vav, THAT IS ZEIR ANPIN. And is the allusion to those latter ones, IN THE TIMES OF JOSHUA. There is no word or small letter in the Torah that does not contain supernal secrets and holy reasons. Blessed is the portion of those who are familiar with them.

26. Building the lower Temple

We hear that it is a commandment to build the lower Temple similar to the Temple of above, and that the Temple must have windows in it. One must not pray in the field because an edifice is required to bring down the Shechinah to the human beings. Isaac prayed in the field, but he was one of the Patriarchs, so he was different.

Ra'aya Meheimna (the Faithful Shepherd).

332. It is a commandment to build the lower Temple similar to the Temple of above, as is written: "In the place, Hashem, which You have made for You to dwell in" (Shemot 15:17), because it is necessary to build a Temple below, to say a prayer in it every day, and to serve the Holy One, blessed be He, because prayer is called 'service'.

333. It is necessary to build that particular synagogue with great beauty and to outfit it with all its necessities and improvements, because the synagogue below corresponds to the synagogue above.

329. תפול עליהם אימתה ופחד. אימתה, אימה מבעי ליה, מאי אימתה. דהא לית לך את או מלה חדא באורייתא, דלא אית בה רזין עלאין. מאי אימתה. אמר רבי שמעון, כלומר דחילו דשכינתא.

330. כהאי גוונא, תבאמו ותטעמו בהר נחלתך וגו', תבאמו ותטעמו, תבאם ותטעם מבעי ליה, מאי תבאמו. אלא רוחא דקודשא אמר, על אינון דרא בתראה, דגזר יהושע, ואתגליא בהו גלויא דרשימא קדישא דשמייה דקודשא ברין הוא, דאלין אחידן ביה בו, ואלין אתחזיאו למירת ארעא. כמה דכתיב ועמך כלם צדיקים לעולם יירשו ארץ. דכל מאן דאתגזר, ואתגליא ביה רשימא קדישא, ונטיר ליה, אקרי צדיק, בגין, כך, לעולם יירשו ארץ.

331. וע"ד תבאמו, ו' יתירה, תביאמו לאינון דאחידן בו. ותטעמו כד"א נצר מטעי מעשה ידי להתפאר. לאינון דאחידן בו, ולאינון בתראי, אתער מלה. ולית לך מלה באורייתא, או את זעירא באורייתא, דלית בה רזין עלאין, וטעמין קדישין, זכא חולקהון דירעין בהו.

רעיא מהימנא

332. פקודא למבני מקדשא לתתא, בגוונא דבי מקדשא דלעילא, כד"א, מכון לשבתך פעלת יי. דאצטריך למבני בי מקדשא לתתא, ולצללא בגויה צלותא בכל יומא, למפלח ליה לקודשא ברין הוא, דהא צלותא אקרי עבודה.

333. והוא בי בנשתא, אצטריך למבני ליה בשמירו סגיא, ולא תקנא ליה בכל תקונין, דהא בי בנשתא דלתתא, קיימא לקבל בי בנשתא דלעילא.

334. The Temple below stands similar to the Temple above, for the one corresponds to the other. All the improvements and all the services and all the vessels and the accessory instruments of that Temple are all similar to above. The Tabernacle that Moses erected in the wilderness was a similar reflection of the one above.

335. The Temple that King Solomon built is a house of rest, similar to the one above in all ITS particulars, with all its supernal perfection, completed to become the house of rest and inheritance. Similarly, a synagogue must have all the accretions of beauty like the supernal one above to be a house of prayer, in which corrections are made through prayer, as has been explained.

336. And that Temple MUST have windows in it, as is written, "and open windows" (Daniel 6:11), similar to above. Of this it is written: "He looks in at the windows; He peers through the lattice" (Shir Hashirim 2:9). If you ask whether IT IS PERMITTED TO PRAY in the field, because a spirit can ascend there, it is not so, because we need an edifice, and there is not any. It is necessary to establish an edifice below, similar to the edifice above, WHICH IS MALCHUT, to bring down the supernal dweller, WHICH IS THE SHECHINAH, to the inhabitants of below, HUMAN BEINGS.

337. Also, that prayer and that spirit should ascend and exit from the narrow strait in a straight path towards Jerusalem. About this is written: "Out of my distress (lit. 'from the narrow strait') I called upon Yah" (Tehilim 118:5). For it is necessary to have a place that is narrow and tight to cast into it that spirit, so that it should not turn to the right or to left. But in a field the voice can not be projected to Him in this way. Similar to this is the sound of the Shofar that is projected outward in a smooth, straight way from a narrow place, and it goes and splits firmaments, and ascends upwards to stimulate the spirit of above.

338. And you may ask: is it not written, "And Isaac went out to meditate in the field?" (Bereshheet 24:63). SO WE SEE THAT PRAYING TAKES PLACE EVEN IN THE FIELD. AND HE ANSWERS: Isaac was different, for he had something else that the rest of the world did not have. HE WAS ONE OF THE PATRIARCHS. And also this verse did not come for this purpose, TO PERMIT PRAYING IN THE FIELD. For certainly, in a different field he would not have been praying, as we have already explained THAT THIS FIELD WAS THE FIELD THAT ABRAHAM HAD PURCHASED.

(End of Ra'aya Meheimna)

Rabbi Aba speaks of a song that is composed of 22 holy engraved letters and ten sayings, and which is imprinted on the Holy name. Rabbi Shimon says that while the children of Yisrael were standing by the sea and singing, God appeared to them with all his Chariots and hosts; every one of them saw what the other prophets of the world did not. All of them sang the same song simultaneously and in rhythm, and the Holy Spirit was in their mouths. It is obvious that they all perceived the supernal Wisdom at that time. When the song was over the children of Yisrael did not want to leave because of their great longing to perceive God, until Moses showed them the radiant shine of the glory of the Holy One, blessed be He in the

334. בֵּית מִקְדָּשׁ לְתַתָּא, אִיהוּ קָאִים כְּגִוּוֹנָא דְּבֵית הַמִּקְדָּשׁ דְּלַעִילָא, דְּקָאִים דָּא לְקַבֵּל דָּא. וְהוּא בִּי מִקְדָּשָׁא, כָּל תְּקוּנָיו, וְכָל פּוֹלְחָנוּי, וְכָל אִינוּן מֵאִנּוּן, וְשִׁמְשׁוּן, כְּלָהוּ אִינוּן כְּגִוּוֹנָא דְּלַעִילָא. מִשְׁכְּנָא דְּקָא עֵבֶר מֹשֶׁה בְּמִדְבָּרָא, כְּלָא הוּא כְּגִוּוֹנָא דְּלַעִילָא.

335. בִּי מִקְדָּשָׁא דְּבִנָּא שְׁלֵמָה מְלָכָא, הוּא בִּי נִיחָא כְּגִוּוֹנָא עֲלָאָה, בְּכָל אִינוּן תְּקוּנָיו, לְמַהּוּ בְּתִקְוָנָא דְּלַעִילָא, בִּי נִיחָא וְאַחְסִנְתָּא. הָכִי בִּי כְּנִשְׁתָּא, אֶצְטְרִיךְ בְּכָל תְּקוּנָיו שְׁפִירו, לְמַהּוּ כְּגִוּוֹנָא עֲלָאָה, לְמַהּוּ בֵּית צְלוּתָא, לְאַתְקֵנָא תְּקוּנָיו בְּצְלוּתָא, כְּמָה דְּאוּקְמוּהָ.

336. וְהוּא בִּי מִקְדָּשָׁא דְּלִיהוּי בִּיה חֲלוּנוֹת, דְּכַתִּיב וְכוּן פְּתִיחַן. כְּגִוּוֹנָא דְּלַעִילָא, וְע"ד מִשְׁגִּיחַ מִן הַחֲלוּנוֹת מִצִּיץ מִן הַחֲרָבִים. וְאִי תִימָא אֲמִילוּ בַּחֲקָלָא, בְּגִין דְּרוּחָא לְהוּי סְלִיק. לֹא הָכִי, דְּהָא אֲנִן צְרִיכִין בֵּית וְלִיכָא. לְאַשְׁתַּכְּחָא בֵּית לְתַתָּא, כְּגִוּוֹנָא דְּבֵית עֲלָאָה, לְנַחְתָּא דִּינוּרָא עֲלָאָה לְדִינוּרָא תַתָּאָה.

337. וְתוּ דְּהוּא צְלוּתָא, וְהוּא רַחָא, אֶצְטְרִיךְ לְסַלְקָא, וְלִנְפַקָא מְגוּ עֶאקוּ, בְּאַרְחַ מִישֵׁר, לְקַבֵּל יְרוּשָׁלַם. וְעַל דָּא כְּתִיב, מִן הַמִּצַּר קִרְאתִי יְהוָה, דְּאֶצְטְרִיךְ אֲתֵר דְּחִיק בְּעֶאקוּ, לְשִׁדְרָא בְּגִיָּה הוּא רַחָא, דְּלֹא יִסְטִי לִימִינָא וְלִשְׁמָאלָא. וּבַחֲקָלָא לֹא יָכִיל קָלָא לְשִׁדְרָא לִיה הָכִי, דְּהָא כְּגִוּוֹנָא דָּא קָלָא דְּשׁוּפֵר, אֲתַדְּחִינָא לְבָר בְּאַרְחַ מִישֵׁר, מְגוּ אֲתֵר דְּחִיק, וְאִזִּיל וּבִקַּע רְקִיעִין, וְסְלִיק בְּסְלִיקוּ, לְאַתְעֵרָא רַחָא לְעִילָא.

338. וְאִי תִימָא, הָא כְּתִיב, וַיֵּצֵא יִצְחָק לְשׁוּחַ בִּשְׂדֵה. שְׂאִנִּי יִצְחָק, דְּמִלָּה אַחֲרָא הוּא בִּיה, מַה דְּלֹא הוּא בְּכָל עֲלָמָא. וְתוּ דְּהָאִי קָרָא לֹא לְהָכִי אֲתָא, דִּוְדָאִי בִּשְׂדֵה אַחֲרָא לֹא הוּא מִצְלִי וְהָא אוּקְמוּנָא.

(ע"כ רעיא מהימנא)

wilderness. Thus it is called "the wilderness of Shur (lit 'observe')."

339. We have learned that Rabbi Aba said: Blessed is the portion of those who merit to sing this song in this world and merit to say it in the World to Come. This song is composed of 22 holy engraved letters and with ten sayings, and it is all imprinted on the Holy Name, and it is all the perfection of the Holy Name. And we have made observations about these things.

340. Rabbi Shimon said: At the moment that Yisrael were standing by the sea and singing songs, the Holy One, blessed be He, appeared to them with all His Chariots and hosts, in order that they should know their King who had done for them all these miracles and mighty acts. Each and every one knew and noticed what the other prophets of the world did not know or notice.

341. For if you say that they had no knowledge and did not attain supernal Wisdom, then from this song you can see that they all beheld Wisdom, and knew those things they recited. For if not, how could they all say the same words without varying one from another? Whatever this one said, the other one said, and one word was not said before the other, but rather they all said them in the same rhythm. And the Holy Spirit was in the mouth of each and every one, and the words were all enunciated as though they were emitted from one mouth. Most certainly, they all noticed and perceived the supernal Wisdom, and were familiarized with these lofty particulars, and the Holy Spirit was in the mouth of each and every one.

342. Even those in their mothers' wombs were saying the song all as one. They all saw that which even the prophet Ezekiel did not see, and they therefore watched, as though they saw eye to eye. When they concluded the words, they all bore fragrance on their own, and yearned to conceive and perceive, and did not want to travel from there, so great was their desire.

343. At that moment, Moses said to the Holy One, blessed be He: 'Your children, because of their great longing to perceive You, do not want to travel from the sea.' What did the Holy One, blessed be He, do? He concealed His glory out of the wilderness, and there He appeared yet did not appear. Moses said to Yisrael: 'Many times have I said that you should travel from there, but you did not want to until I showed you the splendor of the glory of the Holy One, blessed be He, in the wilderness.' They were immediately desirous.

339. תְּנִיָא אָמַר רַבִּי אָבָא, זָבָא חוּלְקָהוֹן, דְּאִינוּן דְּזָבָאן לְמִימַר שִׁירְתָּא דָּא בְּהַאי עֲלָמָא, דְּזָבָאן לְמִימַר לֵה בְּעֲלָמָא דְּאִתִּי. וְשִׁירְתָּא דָּא, אֲתַבְּנִי בְּעֶשְׂרִין וְתָרִין אֲתוּן קְדִישָׁן גְּלִיפָן, וּבְעֶשֶׂר אֲמִירָן, וְכֹלָא אֲתַרְשִׁים בְּשִׁמָּא קְדִישָׁא, וְכֹלָא שְׁלִימוּתָא דְּשִׁמָּא קְדִישָׁא, וְהָא אֲתַעֲרָנָא מִלִּי.

340. א"ר שְׁמַעוֹן, בְּהֵיכָא שְׁעָתָא דְּהוּו קִיּוּמִין יִשְׂרָאֵל עַל יָמָא, וְהוּו אֲמַרִי שִׁירְתָּא, אֲתַגְּלִי קוּדְשָׁא בְּרִיךְ הוּא עֲלֵיהּ, וְכָל רְתִיכוּי וְחִילּוּי, בְּגִין דִּינְדַּעוּן לְמַלְכֵיהוֹן, דְּעֵבֵד לוֹן כָּל אִינוּן נְסִין וּגְבוּרָאן, וְכָל חַד וְחַד יָדַע וְאֲסַתְכֵּל, מַה דְּלֹא יָדַעוּ וְאֲסַתְכֵּלוּ שְׂאָר נְבִיאי עֲלָמָא.

341. דְּאִי תִימָא דְּלֹא יָדַעִין וְלֹא אֲדַבְּקוּ חֲכָמָתָא עֲלָא, מִן שִׁירְתָּא דָּא תַּחֲמִי, דְּכֻלְהוּ בְּחֲכָמָתָא אֲסַתְכֵּלוּ, וְיָדַעוּ מַלְיָן וְאֲמַרוּ. דְּאִי לֹאוּ הָכִי, אִיךְ אֲמַרוּ כֻלְהוּ מַלְיָן אַחֲדִין, דְּלֹא סֵטוּ אֵלִין מֵאֵלִין, וְמַה דְּאָמַר דָּא, אָמַר דָּא, וְלֹא אֶקְדִּים מְלָה דָּא, לְמְלָה דָּא, אֵלָא כֻלְהוּ בְּשִׁקּוּלָא חֲדָא, וְרוּחָא דְּקוּדְשָׁא בְּפֻמָּא דְּכָל חַד וְחַד, וּמַלְיָן אֲתַמְרוּ כֻלְהוּ כְּאֵלוּ נִמְקִין מִפֻּמָּא חַד. אֵלָא וְדִאי כּוּלְהוּ בְּחֲכָמָתָא עֲלָא אֲסַתְכֵּלוּ, וְיָדַעוּ מִלְיָן עֲלָאִין, וְרוּחָא דְּקוּדְשָׁא בְּפֻמָּא כָּל חַד וְחַד.

342. וְאִפִּילוּ אִינוּן דְּבִמְעֵי אֲמַהוֹן, הוּו אֲמַרִי שִׁירְתָּא כֻלְהוּ בְּחֲדָא, וְהוּו חֲמָאן כֻלְהוּ, מַה דְּלֹא חֲמָא יַחְזָקָאֵל נְבִיָאָה. וְעַל כֵּן הוּו כֻלְהוּ מְסַתְכֵּלִי, כְּאֵלוּ חֲמָאן עֵינָא בְּעֵינָא. וְכֵד סֵימוּ מַלְיָן, כֻלְהוּ מִתְבַּסְמָאן בְּנַפְשֵׁיהוּ, וְתַאבּוֹן לְמַחֲמִי וְלֹאֲסַתְכֵּלָא, וְלֹא הוּו בְּעָאן לְנִטְלָא מִתַּמֵּן, מְסַגִּיאוֹת תִּיאוּבָתָא.

343. בְּהֵיכָא שְׁעָתָא, אָמַר מֹשֶׁה לְקוּדְשָׁא בְּרִיךְ הוּא, בְּנִיךְ מְסַגִּיאוֹת תִּיאוּבָתָא לְאֲסַתְכֵּלָא בְּךָ, לֹא בְּעָאן לְנִטְלָא מִן יָמָא. מַה עֵבֵד קוּדְשָׁא בְּרִיךְ הוּא, אֲסַתִּים יִקְרִיהַ לְבַר לְמַדְבָּרָא, וְתַמֵּן אֲתַגְּלִי וְלֹא אֲתַגְּלִי. אָמַר לוֹן מֹשֶׁה לְיִשְׂרָאֵל, כִּמְהָ זְמַנִּין אֲמִינָא לְנִטְלָא מִתַּמֵּן, וְלֹא בְּעִיתוֹן, עַד דִּי אַחֲזִי לוֹן זִינָא יִקְרָא דְּקוּדְשָׁא בְּרִיךְ הוּא בְּמַדְבָּרָא, וּמִיד הוּו תַּאבִּין.

344. But they did not travel until Moses grasped them and showed them the radiant shine of the glory of the Holy One, blessed be He, in the wilderness. Then, because of great longing and desire to perceive, Moses caused them to travel. This is what is meant by: "So Moses brought Yisrael from the Sea of Suf, and they went out into the wilderness of Shur" (Shemot 15:22). What is the meaning of "the wilderness of Shur"? This was the desert where they wanted to perceive and gaze upon the precious splendor of the Holy King. Therefore, it is called "the wilderness of Shur (lit. 'observe')," WHICH MEANS there is gazing there.

344. וְלֹא נָטְלוּ, עַד דִּאֲחִיד בָּהוּ מֹשֶׁה וְאַחֲמֵי לוֹן זִיוָא וְקָרָא דְקב"ה בְּמַדְבָּרָא, בְּדִין מְסֻגִּיאוֹת תִּיאוּבָתָא וְרַעוּתָא לְאַסְתַּבְּלָא, אֲנָטוּל לוֹן מֹשֶׁה, הָה"ד וַיִּסַּע מֹשֶׁה אֶת יִשְׂרָאֵל מִיָּם סוּף וַיֵּצְאוּ אֶל מִדְבַּר שׁוּר. מֵאֵי מִדְבַּר שׁוּר. מִדְבָּרָא, דִּהוּ בַּעֲאֵן לְאַסְתַּבְּלָא בֵּיהּ, זִיוָא וְקָרָא דְמַלְכָא קְדִישָׁא, וְעַל דָּא אֲקָרִי מִדְבַּר שׁוּר: אֲסְתַּבְּלוּתָא שָׁם.

27. "And found no water"

And they marched three days in the wilderness, and found no water; water means the Torah, which had not yet been given to them. Rabbi Elazar says that is true, and that Torah is the Holy One, blessed be He. When they came to the bitter water of Marah, Hashem showed him a tree; the tree means Torah, and it means the Holy One, blessed be He. It was when they arrived at Marah that they entered fully into the Covenant with God, where He made for them a statute and an ordinance.

345. "And they marched three days in the wilderness, and found no water" (Shemot 15:22). Water means nothing if not the Torah, as is written, "Ho, everyone that thirsts, come to the water" (Yeshayah 55:1). Rabbi Yisa said: And who gave them Torah here? For until now the Torah was not yet given to them.

345. וַיֵּלְכוּ שְׁלֹשֶׁת יָמִים בְּמִדְבַּר וְלֹא מָצְאוּ מַיִם. וְאִין מַיִם אֵלָא תּוֹרָה, שְׁנַאמַר הוּי כָּל צָמָא לָכוּ לְמַיִם. אָמַר רַבִּי יִיסָא, וְכִי מֵאֵן יֵהֵב לָהּ אוֹרֵייתָא הָכָא, וְהָא עַד כַּעַן לֹא אֲתִיְהִיבַת לוֹן אוֹרֵייתָא.

346. Rabbi Elazar said: They went out into the wilderness to gaze and perceive, but the Holy One, blessed be He, removed His precious splendor from there. They went in order to conceive Him, but did not find Him. We have learned that the Holy One, blessed be He, is called 'Torah'. Therefore, water is Torah, and Torah is the Holy One, blessed be He.

346. אָמַר רַבִּי אֶלְעָזָר, אֵינּוֹן נִפְקוּ לְמִדְבָּרָא לְאַסְתַּבְּלָא, קוּדְשָׁא בְּרִיךְ הוּא נָטַל זִיוָא וְקָרָא דִּילֵיהּ מִתְמֵן, וְאֵינּוֹן אֵזְלוּ לְאַסְתַּבְּלָא בֵּיהּ, וְלֹא אֲשַׁכְחוּהוּ. וְאוֹלִימְנָא דְקוּדְשָׁא בְּרִיךְ הוּא תּוֹרָה אֲקָרִי, וְאִין מַיִם אֵלָא תּוֹרָה, וְאִין תּוֹרָה אֵלָא קוּדְשָׁא בְּרִיךְ הוּא.

347. Rabbi Shimon said: While they were still traveling in the wilderness, a different government of the other nations, appeared to them, namely, that one which dominates the wilderness, and it met them there. Then Yisrael saw that it was not the precious splendor of their King. This is what is meant by, "And when they came to Marah, they could not drink the waters of Marah" (Shemot 15:28). Why? "For they were bitter." Their souls were not gratified, as before. And even more, he had come to accuse them.

347. אָמַר רַבִּי שִׁמְעוֹן, עַד דִּהוּ אֵזְלוּ בְּמִדְבָּרָא, אֲתַגְלִי עַלְיֵיהּ רִשׁוּתָא אַחְרָא, דְּשָׂאֵר עַמִּין, הָהוּא דְשִׁלִּיט בְּמִדְבָּרָא, וְאַעֲרַעוּ בָּהּ תַּמָּן. חָמוּ יִשְׂרָאֵל, דְּלֹא הוּא הָהוּא זִיוָא וְקָרָא דְמַלְכִּיהוֹן, הָדָא הוּא דְכֶתִיב, וַיָּבֹאוּ מִרְתָּהּ וְלֹא יָכְלוּ לִשְׁתּוֹת מִיָּם מִמֶּנָּה. מ"ט. כִּי מְרִים הֵם, לֹא אֲתַבְּסֵם נַפְשֵׁיהוּ בְּקִדְמִיתָא. וְלֹא עוֹד אֵלָא דָּאֲתִי לְקַטְרָגָא עַלְיֵיהּ.

348. It is written: "And he cried to Hashem, and Hashem showed him a tree" (Ibid. 25). A "tree" means only Torah, as is written: "She is a Tree of Life to those who lay hold on her" (Mishlei 3:18). And Torah means the Holy One, blessed be He. Rabbi Aba said: "Tree" means the Holy One, blessed be He, as is written: "For a man is the tree of the field" (Devarim 20:19). The "tree of the field," assuredly is the Tree of the Field of the Holy Apples, MEANING THIS FIELD IS MALCHUT. "THE TREE OF THE FIELD" REFERS TO ZEIR ANPIN, HER HUSBAND. And when the splendor of the glory of the King appeared over them, then, "when he had cast into the waters, the waters were made sweet" (Shemot 15:25). What is the meaning of, "and the waters were made sweet"? It means that the Accuser has become an advocate.

348. מַה כְּתִיב, וַיִּצַּעַק אֶל יי' וַיּוֹרֶהוּ יי' עֵץ, וְאִין עֵץ אֵלָא תּוֹרָה, דְּכֶתִיב עֵץ חַיִּים הִיא לְמַחְזִיקִים בָּהּ. וְאִין תּוֹרָה, אֵלָא קוּדְשָׁא בְּרִיךְ הוּא. רַבִּי אַבָּא אָמַר, אִין עֵץ אֵלָא קוּדְשָׁא בְּרִיךְ הוּא, דְּכֶתִיב כִּי הָאֲדָם עֵץ הַשָּׂדֶה, עֵץ הַשָּׂדֶה וְדָאִי, דָּא עֵץ שָׂדֶה דְתַפּוּחִין קְדִישִׁין. וְכֵד אֲתַגְלִי זִיו וְקָרָא דְמַלְכִּיהוֹן עַלְיֵיהּ, בְּדִין וַיִּשְׁלַךְ אֶל הַמַּיִם וַיִּמְתְּקוּ הַמַּיִם. מֵאֵי וַיִּמְתְּקוּ הַמַּיִם. דְּקִטְיָגוֹרָא אֲתַעֲבִיד סְנִיגוֹרָא.

349. Rabbi Aba said: Come and behold. When Yisrael first entered into the Covenant of the Holy One, blessed be He, they did not enter properly. Why? Because they circumcised but did not uncover, thus the holy sign was not revealed. But when they arrived here, TO MARAH, it is written: "There He made for them a statue and an ordinance" (Shemot 15:25), WHICH MEANS that Yisrael entered into the two holy parts, MALCHUT AND YESOD, WHICH THEY MERITED BY THE CIRCUMCISION AND MEMBRANE UNCOVERING. In that revealing, in which their sign was uncovered and revealed, they were called 'a statute and an ordinance'. Statute (Heb. chok) IS MALCHUT, as is written: "And gives food to her household, and a portion (Heb. chok) to her maidens" (Mishlei 31:15). IT ENCOMPASSES MALCHUT AND ALLUDES TO CIRCUMCISION. "Ordinance" as is written: "An ordinance of Elohim of Jacob" (Tehilim 81:5). THIS IS YESOD, ALLUDING TO MOCHIN THAT ARE REVEALED THROUGH THE MEMBRANE UNCOVERING THAT IS CALLED 'ORDINANCE'. "And there He tested them," namely with His holy sign. SINCE IT IS A STATUTE, IT CAN BE TESTED, as is written: "For this is a statute for Yisrael." Rabbi Yiba Saba (the elder) said in his book: It refers to that holy staff, REGARDING WHICH IS SAID, "AND HASHEM SHOWED HIM A TREE."

349. אָמַר רַבִּי אַבָּא, תָּא חֲזִי בְּקִדְמִיתָא כִּד עָאִלוּ יִשְׂרָאֵל בְּקִיּוּמָא דְּקוּדְשָׁא בְּרִיךְ הוּא, לֹא עָאִלוּ בְּדִקָּא יָאוּת. מֵאִי טַעְמָא. בְּגִין דְּאִתְגַּזְרוּ וְלֹא אִתְפָּרְעוּ, וְלֹא אִתְגַּלְיָא רְשִׁימָא קְדִישָׁא. בִּיּוֹן דְּמִטּוּ הָבָא, מַה בְּתִיב, שָׁם שָׁם לֹא חָק וּמִשְׁפָּט. תָּמָן עָאִלוּ יִשְׂרָאֵל בְּתִרִין חוּלְקִין קְדִישִׁין, בְּהֵוּא גְלוּיָא דְּאִתְגַּלְיָא רְשִׁימָא דְּלֵהוּן, וְאִקְרוּן חָק וּמִשְׁפָּט. חָק: כְּמַה דְּאֵת אִמֵּר וְתָתֵן טָרְף לְבֵיתָהּ וְחָק לְנַעֲרוֹתֶיהָ. וּמִשְׁפָּט: כְּמַה דְּאִתְמַר מִשְׁפָּט לְאַלְהֵי יַעֲקֹב. וְשָׁם נִסָּהוּ, בְּהֵוּא אֵת קְדִישָׁא. כִּד"א, כִּי חָק לְיִשְׂרָאֵל הוּא. בְּסִפְרָא דְּרַב יִיבָא סָבָא, אִמֵּר מְלָה עַל הָהוּא חוּטְרָא קְדִישָׁא.

28. "And He said, 'If you will diligently hearken to voice of Hashem'"

When they attained the Covenant, the children of Yisrael attained Malchut, Yesod, Netzach and Hod, and therefore reached the Holy King, Tiferet. We learn of the proper circumcision and uncovering and the holy anointing oil that allow the circumcised to bond with the Holy King. The text speaks of the protection for the holy mark for four things. The children of Yisrael merit welcoming the Shechinah through guarding against the impurity of menstruation. We hear of the protection of the Righteous, protection from the maidservant, protection from a heathen woman and protection from a harlot. We read that God did not want to give the children of Yisrael the Torah until they were close to Him, and He achieved this closeness by the Covenant of circumcision.

350. "And he said, 'If you will diligently hearken to voice of Hashem your Elohim'" (Shemot 15:26) What is the meaning of, "And He said"? It does not say who said this. Rather the Holy One, blessed be He, said this. Rabbi Chizkiyah said: We derive meaning from one vague saying to another. For it is written, "And He said to Moses, 'Come up to Hashem'" (Shemot 24:1). AND THERE IT REFERS TO MALCHUT, FOR IF IT WAS THE HOLY ONE, BLESSED BE HE, IT SHOULD HAVE SAID, "COME UP TO ME." HERE ALSO, IT MEANS MALCHUT.

350. וַיֹּאמֶר אִם שְׁמוּעַ תִּשְׁמַע לְקוֹל יְיָ אֱלֹהֶיךָ. וַיֹּאמֶר, מֵאִי וַיֹּאמֶר. לֹא בְּתִיב מֵאֵן קָאִמֵּר דָּא. אֲלֹא קוּדְשָׁא בְּרִיךְ הוּא אִמֵּר. רַבִּי חִזְקִיָּה אִמֵּר, שְׁמַעֲיִנָן אֲמִירָה סֵתָם, מֵאֲמִירָה סֵתָם. דְּכְתִיב וְאֵל מֹשֶׁה אִמֵּר עֲלֵה אֵל יְיָ. אִמֵּר, לֹא בְּתִיב מֵאֵן קָאִמֵּר. אוּף הָבָא וַיֹּאמֶר סֵתָם, וְלֹא בְּתִיב מֵאֵן קָאִמֵּר.

351. Rabbi Yosi said: It is understood from the PREVIOUS verse, "And he cried to Hashem, and Hashem showed him a tree." From this we derive THE MEANING OF, "And He said," for it is understood who said this, NAMELY, THE HOLY ONE, BLESSED BE HE. 'To the voice of Hashem your Elohim,' or 'to my voice' should have been said. HE ANSWERS: THE meaning is this voice into which they had entered THROUGH CIRCUMCISION, WHICH IS THE VOICE OF MALCHUT. THEREFORE, IT DOES NOT SAY 'TO MY VOICE'.

351. אִמֵּר רַבִּי יוֹסִי, מִשְׁמַע דְּכְתִיב, וַיִּצַּעַק אֵל יְיָ וַיּוֹרָהוּ יְיָ עֵץ, מֵהֶכָּא מִשְׁמַע וַיֹּאמֶר, וּמִשְׁמַע מֵאֵן אִמֵּר מְלָה. לְקוֹל יְיָ אֱלֹהֶיךָ, לְקוֹלִי מִבְּעִי לִיה. אֲלֹא לְהֵוּא קוֹל דְּעָאִלוּ בֵּיה.

352. Rabbi Aba said: After the holy sign was revealed in them, they attained two holy parts, as we learned, WHICH ARE YESOD AND MALCHUT. THROUGH CIRCUMCISION THEY MERITED MALCHUT, AND THROUGH THE MEMBRANE UNCOVERING, YESOD. As soon as they attained these two, they also attained these other two parts, WHICH ARE NETZACH AND HOD, because when they are elevated by NETZACH AND HOD, they will join with YESOD AND MALCHUT, and the blessings THAT YESOD WILL CAUSE TO FLOW TO MALCHUT will not be withheld. Therefore, they will reach through these up to the Holy King, WHICH IS ZEIR ANPIN.

352. אִמֵּר רַבִּי אַבָּא, בְּתַר דְּאִתְגַּלְיָא בְּהוּ רְשִׁימָא קְדִישָׁא, עָאִלוּ בְּתִרִין חוּלְקִין קְדִישִׁין, כְּמַה דְּאִתְמַר, וְכִיּוֹן דְּעָאִלוּ בְּאֵלִין תִּרִין, עָאִלוּ בְּאֵלִין תִּרִין חוּלְקִין אַחֲרֵנִין, דְּכִד יִסְתַּלְקוּן בְּאֵלִין תִּרִין אַחֲרֵנִין, יִתְחַבְּרוּן בְּאֵלִין, וְלֹא מִמְנַעֵי בְּרַכָּאן, וּבג"כ, בְּאֵלִין מְטוּ בְּרַכָּאן, עַד מְלָכָא קְדִישָׁא.

353. And from the placement of the verse is the subject understood. For it is written: "And He said, 'If you will diligently hearken'." "And He said" refers to the Holy King. And what did He say? "If you hearken diligently to the voice of Hashem your Elohim"; it is as written: "For Hashem your Elohim is a consuming fire" (Devarim 4:24), which is the Congregation of Yisrael, NAMELY MALCHUT. "And will do that which is right in His sight" refers to the righteous, WHO IS CALLED 'RIGHT'; "and give ear to His commandments," refers to Netzach; and "keep all His statutes," refers to Hod. Since they have attained these - MALCHUT, YESOD, NETZACH AND HOD - they have reached the Holy King, WHO IS TIFERET, WHOSE PLACE IS AFTER NETZACH. THEREFORE, what is written afterwards? "I will put none of these diseases upon you, which I have brought upon Egypt; for I am Hashem that heals you." "For I am Hashem," refers to the Holy One, blessed be He, WHO IS TIFERET.

354. It is understood that whoever guards this holy sign, WHICH IS CIRCUMCISION, ascends from it unto the Supernal Holy King. HE ASKS: What is understood from these words? AND HE ANSWERS: It is understood that these two, NETZACH AND HOD, in which the seed accumulates FOR BLESSING, and the holy anointing oil that is poured over the head of the male organ, WHICH IS YESOD, combine together. And the Supernal King, TIFERET, is over them and they connect with Him. Therefore, whoever enters these two, YESOD AND MALCHUT, BY MEANS OF CIRCUMCISION AND UNCOVERING, and guards them, is connected to two others, NETZACH AND HOD, and enters them, and then reaches the Holy King, WHICH IS TIFERET.

355. Rabbi Yitzchak said: Most certainly, one who merits the Righteous, WHICH IS YESOD, merits Netzach and Hod, BECAUSE YESOD INCLUDES NETZACH AND HOD. And they are three with which the Congregation of Yisrael, WHICH IS MALCHUT, is blessed. And he who merits them merits also the Holy King, THAT IS TIFERET, and attains all four SFIROT, TIFERET, NETZACH, HOD, YESOD AND MALCHUT.

356. And corresponding to these four, there is protection for the holy sign from four things: the protection of the Congregation of Yisrael, WHICH IS MALCHUT, which is protection from the impurity of menstruation; protection of the righteous, WHICH IS YESOD, that is protection from the maid servant; protection of Netzach, which is protection from a heathen woman; and protection of Hod, which is protection from a harlot. This is why "the voice of Hashem your Elohim," is the Congregation of Yisrael, WHICH IS MALCHUT, WHICH THEY ENTERED THROUGH CIRCUMCISION.

357. How did Yisrael merit to welcome the Shechinah? It is through guarding against the impurity of menstruation. And about this is written: "Also you shall not approach a woman in the impurity of her menstrual flow, to uncover her nakedness" (Vayikra 18:19). HE ASKS: "To uncover her nakedness" - of whom? HE ANSWERS: Of the Congregation of Yisrael, MEANING NOT TO BLEMISH HER. And in this way, other things that the Congregation of Yisrael is bound to joined and connect to. And we have already explained this matter.

353. ומאתריה דקרא אשתמע מלה, דכתיב, ויאמר אם שמוע תשמע. ויאמר: דא מלכא קדישא. ומאי קאמר, אם שמוע תשמע לקול יי' אלהיך, כד"א בי יי' אלהיך אש אוכלה הוא, דא בנסת ישראל. והישר בעיניו תעשה: דא צדיק. והאזנת למצותיו: דא נצח. ושמרת כל חקיו: דא הוד. בין דעאלו באלין, הא מטו למלכא קדישא. לבתר מה כתיב, כל המחלה אשר שמתי במצרים לא אשים עליך בי אני יי' רופאך. בי אני יי': דא מלכא קדישא.

354. אשתמע, דכל מאן דנטיר להאי רשימא קדישא, מניה סליק עד מלכא קדישא עלאה. מאי משמע. משמע אינון תרין, דאתבנש בהו זרעא, ומשח רבות קודשא, דשריין ליה בסום אמה, אתקשרו בחדא, ומלכא עלאה עליהו, ואתקשרו ביה. ועל כך, מאן דעאל באלין תרין, ונטיר לון, אתקשר בתרין אחרנין, ועאל בהו, וכדין מטי למלכא קדישא.

355. אמר רבי יצחק, ודאי מאן דזכי בצדיק, זכי בנצח והוד, ואלין אינון תלתא, דאתברכא בהו בנסת ישראל. ומאן דזכו בהו, זכי במלכא קדישא, ועאל בכלהו ארבעה.

356. ולקבלי ארבעה אלין, נטירו להאי רשימא קדישא, מארבע מלין: נטירו דכנסת ישראל, אסתמרותא דנדה. נטירו דצדיק, אסתמרותא דשפחה. נטירו דנצח, אסתמרותא דבת עבו"ם. נטירו דהוד, אסתמרותא דזונה. ועל דא לקול יי' אלהיך, דא בנסת ישראל.

357. במה זכאן ישראל לקבלא אפי שכינתא, באסתמרותא מן נדה. ועל דא כתיב, ואל אשה בגדת טמאתה לא תקרב לגלות ערותה. מאי לגלות ערותה דא בנסת ישראל. ובהאי אחידן ומתקשרן מלין אחרנין, דכנסת ישראל אתקשרת בהו. והא אוקמוה מלי.

358. "And will do that which is right in His sight." This refers to the righteous, WHO IS YESOD, as is written: "The eyes of Hashem are toward the righteous" (Tehilim 34:16). We have discussed being wary of a maid servant in accordance with the verse: "And a handmaid that is heir to her mistress" (Mishlei 30:23), WHICH MEANS that it causes the righteous to cleave unto a handmaid. "And give ear to His commandments," refers to Netzach, for one should not insert this sign into a heathen woman, nor be false with it to Netzach. For it is written: "And also the Eternal One (lit. 'Netzach') of Yisrael will not lie" (I Shmuel 15:29). And he who observes this, THE HOLY COVENANT, fulfills His commandments, as is written: "For you shall worship no other El" (Shemot 34:14). "And keep all His statutes." This is Hod, to beware of a harlot.

359. This agrees with what we have learned. Rabbi Yehuda said: It is written: "Gird your sword upon your thigh, O mighty warrior: your glory and your majesty" (Tehilim 45:4). This refers to he who makes haste to place the fear of the strong sharpened sword, WHICH IS MALCHUT, before him, upon the thigh. What is "upon your thigh"? It means upon this holy sign, to guard it, as is written: "Put, I pray you, your hand under my thigh" (Beresheet 24:2).

360. Another explanation for "Gird your sword." It means expedite and strengthen yourself, overpower your Evil Inclination, which is your sword "upon your thigh," upon that Holy Covenant, to guard it. If he guards it, then he is called 'mighty'. And the Holy One, blessed be He, dresses him in His garments. What are the garments of the Holy One, blessed be He? They are Hod and Netzach, as is written: "You are clothed with glory and majesty" (Tehilim 104:1). Here also, "Your glory and your majesty." Then the person cleaves unto the Holy King properly.

361. From here and further: "I will put none of these diseases upon you, which I have brought upon Egypt; for I am Hashem that heals you." This is the Holy King. Therefore, He admonished them about that very thing that He gave and marked in them, WHICH IS THE COVENANT OF THE CIRCUMCISION, and no more. AND IT IS TRUE that although until now the Torah was not yet given to them, yet it is written, "there He made for them a stature and an ordinance," WHICH ARE CIRCUMCISION AND THE UNCOVERING OF THE MEMBRANE. Forthwith, "And He said, 'If you will diligently hearken...'" WHICH REFERS TO THE FOUR WAYS TO OBSERVE THE MEMBER OF THE HOLY COVENANT, AS EXPLAINED.

362. Come and behold: when the Holy One, blessed be He, wanted to admonish Yisrael about the Torah, with how many words and with how many persuasions of love did He draw them, like a father who draws his son to school. Come and behold: the Holy One, blessed be He, did not want to give them the Torah until they were close to Him. How did they become attracted to Him? By uncovering this sign, WHICH IS THE CIRCUMCISION, as we have learned.

358. וְהִישָׁר בְּעֵינָיו תַּעֲשֶׂה: דָּא צְדִיק. בְּמָה דְכָתִיב, עֵינָיו יי' אֶל צְדִיקִים, לְאַסְתָּמְרָא מִשְׁפָּחָה. וְהָא אוֹקִימָנָא מְלִי. דְכָתִיב וּשְׁמָחָה בִּי תִירַשׁ גְּבִירְתָּהּ, דְּגָרִים לְצִדִּיק דְּאַתְדַּבֵּק בְּשִׁפְחָה. וְהָאֲזִנָּה לְמִצְוֹתָיו: דָּא נֶצַח, לְאַסְתָּמְרָא דְלֹא יַעוּל רְשִׁימָא דָּא בְּבֵת אֵל נֹכַר, וְלֹא יִשְׁקַר בֵּיהּ בְּנֶצַח. דְכָתִיב, וְגַם נֶצַח יִשְׂרָאֵל לֹא יִשְׁקַר. וּמֵאֵן דְּנִטִּיר הָאֵי, קִיִּים מִצְוֹתָיו, דְכָתִיב בִּי לֹא תִשְׁתַּחֲוֶה לְאֵל אֲחֵר. וּשְׁמֵרַת כָּל חֻקָּיו: דָּא הוּד, לְאַסְתָּמְרָא מִן זֹנָה.

359. וְאִזְלָא הָא, בְּמָה דְתַנִּינָן, אָמַר רַבִּי יְהוּדָה, מֵאֵי דְכָתִיב חָגוּר חֶרֶבֶךָ עַל יָרֵךְ גִּבּוֹר הוֹדֶךָ וְהִדְרֶךָ. אֵלָּא, כָּל מֵאֵן דְּמִזְרֵי גְרָמִיָּה, וְשׁוּי דְחִילוֹ דְחֶרֶבָא שְׁנָנָא תְקִיפָא לְקַבְלִיהָ. עַל יָרֵךְ, מֵאֵי עַל יָרֵךְ. דָּא רְשִׁימָא קְדִישָׁא. כּד"א, שִׁים נָא יָדְךָ תַּחַת יְרֵכִי.

360. ד"א חָגוּר חֶרֶבֶךָ, כְּלוּמַר, זִרְז וְאַתְקִיף יַצְרָךְ בִּישָׂא, דְּאִיהוּ חֶרֶבֶךָ. עַל יָרֵךְ, עַל הֵהוּא רְשִׁימָא קְדִישָׁא לְנִטְרָא לִיהָ. וְאֵי נִטְר לִיהָ, כְּדִין אֶקְרִי גִבּוֹר, וְקב"ה אֶלְבִּישׁ לִיהָ בְּלְבוּשׁוֹי, וּמֵאֵן לְבוּשׁוֹי דְקוּדְשָׁא בְרִיךְ הוּא. הוּד וְנֶצַח. דְכָתִיב, הוּד וְהִדְרֵךְ לְבִשְׁתָּ. אוּף הֶכָּא הוֹדֶךָ וְהִדְרֶךָ, וְכִדִּין אֶתְדַּבֵּק בִּרְ נֶשׁ בְּמַלְכָּא קְדִישָׁא בְּדָקָא יְאוּת.

361. מִכָּאֵן וְלֵהֲלֹאָה, כָּל הַמַּחֲלָה אֲשֶׁר שְׁמַתִּי בְּמִצְרַיִם לֹא אֲשִׁים עָלֶיךָ כִּי אֲנִי יי' רוּפָאךְ. דָּא מְלָכָא קְדִישָׁא, וְעַל דָּא אֲזַהֵר לֹון עַל הֵהוּא מְלָה מִמֶּשׁ, דִּיהֵב וְרָשִׁים בָּהּ, וְלֹא יִתִּיר וְעַד כְּעַן לֹא אֲתִיְהִיבַת לָהּ אוֹרִייתָא, אֵלָּא כִּינּוּ דְכָתִיב, שֵׁם שֵׁם לֹו חֹק וּמִשְׁפָּט, מִיָּד וַיֹּאמֶר אִם שְׁמוֹעַ תִּשְׁמַע וְגו'.

362. תָּא חֲזִי, כִּד בְּעָא קוּדְשָׁא בְרִיךְ הוּא לְאַזְהָרָא לְיִשְׂרָאֵל, עַל אוֹרִייתָא, בְּכִמָּה מְלִין מְשִׁיךְ לָהּ, בְּכִמָּה מְשִׁיכֵן דְּחִבִּיבוּתָא, כְּבִר נֶשׁ דְּמְשִׁיךְ בְּרִיהָ לְבִי רַב. וְת"ח, לֹא בְּעָא קב"ה לְמִיְהֵב לָהּ אוֹרִייתָא, עַד דְּקָרִיבּוּ בַּהֲדִיָּה. וּבְכִמָּה קָרִיבּוּ בַּהֲדִיָּה, בְּגִלּוּיָא דְרְשִׁימָא דָּא, בְּמָה דְאַתְמַר.

363. Rabbi Yehuda said: Yisrael did not come close to Mount Sinai until they entered the portion of the Righteous, NAMELY, CIRCUMCISION, and attained it. How do we know this? Because it is written: "The same (Heb. zeh) day they came to the wilderness of Sinai" (Shemot 19:1). The very day exactly, WHICH IS YESOD THAT IS CALLED 'ZEH'. And it is written: "And it shall be said on that day, 'Lo, this is our Elohim; we have waited for Him...'" (Yeshayah 25:9).

363. אָמַר ר' יְהוּדָה, לֹא קָרְבוּ יִשְׂרָאֵל לְטוֹרָא דְּסִינִי, עַד דְּעָאֲלוּ בְּחוּלְקָא דְּצַדִּיק, וְזָכוּ בִּיה. מְנַלְן, דְּכַתְיִב בְּיוֹם הַזֶּה בָּאוּ מִדְּבַר סִינִי, בְּיוֹם הַזֶּה מִמֶּשׁ דְּיִיקָא. וְכַתְיִב וְאָמַר בְּיוֹם הַהוּא הִנֵּה אֱלֹהֵינוּ זֶה קֵינֵנוּ לוֹ וְגו'.

29. the story of the manna

Rabbi Yehuda discusses the verse, "Blessed is he who considers the poor: Hashem will deliver him in the day of evil." Rabbi Chiya wonders about "For Hashem hears the poor," asking if He listens only to the poor and no others. Rabbi Shimon says merely that it is that they are closer to the King, as there is no one in the world who has a broken heart like a needy person. We are told a story of Rabbi Yisa who brought back a poor man from the dead. The poor man's soul went to the King's throne and learned that three chairs were prepared ready for Rabbi Yosi, the son of Rabbi Ya'akov, and Rabbi Chizkiyah. We read of another incident with a poor person and Rabbi Yitzchak, and a dream about Rabbi Shimon and a poor person. Every day the dew of Atika Kadisha drips down to Zeir Anpin and is drawn to those below, and it nourishes the holy angels. The children of Yisrael ate that food in the wilderness, because it was the manna. Rabbi Shimon says that those who are occupied with the Torah day and night are still nourished from it today. When the children of Yisrael left Egypt they had unleavened bread, but now they merited a different higher bread from a high place. Scholars who are occupied with Torah are nourished from a high place. Rabbi Elazar wonders why those scholars seem weaker than other people, and Rabbi Shimon explains that the Torah scholars eat the food of the spirit and soul, and do not eat the food of the body at all; therefore their bodies are weaker. This higher food is equated to Chochmah, or Wisdom. Returning to the question of the poor, we learn that one who helps fulfill the poor person has a letter added to Tzedek, righteousness, so that it becomes Tzedekah, Charity. More precious than these is the food of the sick, and more supreme than that is the food of spirits and souls that comes from Binah that has returned to become Chochmah, and more precious than all of them is the food that comes from the Supernal Chochmah, which is what the Torah scholars eat. This is because Torah emanates from the Supernal Chochmah. Rabbi Yosi says that all believers must request their food from God on a daily basis, and pray for it, because that causes that tree that contains everyone's food to be blessed from them. Therefore one need not cook food on one day for another day; one must "hope in His steadfast love." We are reminded that "The Righteous eats to satisfy his soul." Those who do not have faith burden themselves every day over food, out of fear that perhaps they will not acquire a loaf of bread. Rabbi Elazar taught that the Righteous shall eat of that manna in the World to Come. Rabbi Shimon says that every person who puts a desire before the Holy King must concentrate his whole will and heart on it in order to draw the blessing from the wellspring of all. A person must prepare his table on Sabbath night so that blessings from above will dwell on him; blessing is not present on an empty table. The Sabbath is the inclusion of all the other days, and from it they are blessed.

364. "And Hashem said to Moses, 'Behold, I will rain bread from heaven for you'" (Shemot 26:4). Rabbi Yehuda opened the discussion, saying: "Blessed is he who considers the poor: Hashem will deliver him in the day of evil" (Tehilim 41:2). We have explained this passage. It refers to when a person is lying ill, captured by the officers of the King. His head is chained, his feet in manacles, many soldiers guard him from all sides so that he shall not escape, his limbs are in straits and fighting among themselves, and food is taken from him.

364. וְיֹאמַר יי' אֶל מֹשֶׁה הִנְנִי מִמְטִיר לָכֶם לֶחֶם מִן הַשָּׁמַיִם. רַבִּי יְהוּדָה פָּתַח וְאָמַר, אֲשֶׁרִי מִשְׁכִּיל אֶל דֵּל בְּיוֹם רָעָה יִמְלֹטְהוּ יי'. הָאִי קָרָא אוֹקִימָנָא לִיה, בְּשַׁעְתָּא דְּבַר נֶשׁ שְׁכִיב בְּבִי מְרַעִיָּה, הָאִי אֲתַפֵּס בְּאֶטְרוּנִיא דְּמַלְכָּא, רִישִׁיָּה בְּקוּלְרָא, רַגְלוֹי בְּכוּפְסִירִין, כְּמָה חִילִין נִטְרִין לִיה, מֵהָאִי גִיסָא, וּמֵהָאִי גִיסָא. שְׂוִיפוֹי כְּלָהוּ בְּרוּחָקָא, מִגִּיחוּן אֵלִין בְּאֵלִין. מִיכְלָא אֲתַעְדִּי מִנִּיה.

365. At that time, they appoint for him an Interlocutor and a Defender in order to speak favorably about him to the King, as is written: "If there be an angel over him, an interpreter, one among a thousand" (Iyov 33:23). At that moment, blessed is the portion of a man who comes to him and teaches him a way to save him from Judgment. This is what is written, "Blessed is he who considers the poor."

365. בְּהָהוּא זְמַנָּא, פְּקָדִין עָלֵיהּ אֶפּוֹטְרוֹפָא, לְמִילָף עָלֵיהּ זְכוֹת קָמִי מַלְכָּא, דְּכַתְיִב אִם יֵשׁ עָלָיו מַלְאָךְ מִלִּיץ אֶחָד מִנִּי אֱלֹף. בְּהָהִיא שַׁעְתָּא, זַבְּאָה חוּלְקִיָּה דְּב"נ דְּעָאֲלָה עָלֵיהּ, וְאוֹלִיף לִיה אֲרַחָא, לְשִׁיזְבוּתִיה מִן דִּינָא. הָה"ד אֲשֶׁרִי מִשְׁכִּיל אֶל דֵּל.

366. HE ASKS: And how can he save the sick person? HE ANSWERS: He should teach him the way of returning and repenting before his Master. Then an Intercessor is formed for him above, AND HE IS SAVED. What is his reward? It is that "Hashem will deliver him in the day of evil." Another explanation for: "Blessed is he who considers the poor." How strong is the reward of THE ONE WHO ASSISTS the needy before the Holy One, blessed be He.

366. וְהִיךְ יָכִיל לְשַׁזְבָּא לִיה, לְמִילָף לִיה אֲרַחוּי דְּחִינִי, לְאַתְבָּא לְקָמִי מֵאֲרִיָּה, בְּדִין אֲתַעְבִּיד אֶפּוֹטְרוֹפּוֹסָא עָלֵיהּ לְעִילָא. מָאִי אֲגִרִיָּה. בְּיוֹם רָעָה יִמְלֹטְהוּ יי'. ד"א, אֲשֶׁרִי מִשְׁכִּיל אֶל דֵּל, כְּמָה תְּקִיפָא אֲגָרָא דְּמַסְכְּנָא, קָמִי קוּדְשָׁא בְּרִיךְ הוּא.

367. Rabbi Chiya said: I wondered about this passage, "For Hashem hears the poor" (Tehilim 69:34). Does He hearken only unto the poor and no others? Rabbi Shimon said: It is because they are closer to the King, as is written: "A broken and a contrite heart, O Elohim, You will not despise" (Tehilim 51:19). And there is no one in the world one who has a broken heart like a needy person. Rabbi Shimon also said: Come and behold. All the people of the world appear before the Holy One, blessed be He, in body and soul. But the poor appear before the Holy One, blessed be He, only in soul, BECAUSE HIS BODY IS BROKEN, and the Holy One, blessed be He, is closer to the soul than to the body.

368. There was a poor man who lived in the neighborhood of Rabbi Yisa. No one paid any attention to him. He himself was bashful and did not press upon other people. One day he became ill. Rabbi Yisa came in to visit him and heard a voice saying: Justice, justice - MEANING THAT HE GAVE A STATEMENT OF JUSTICE TO HEAVEN. The soul is departing from me but my time has not yet arrived. Woe to the inhabitants of the city, for there is no one among them to return his soul to him. Rabbi Yisa arose and put some fig juice and a measure of spicy wine into his mouth. A sweat broke out in his face and his spirit returned to him.

369. Afterwards, he came to visit and he inquired about him. He said: I swear, Rabbi, the soul left me and reached the King's throne, and wanted to remain there. But the Holy One, blessed be He, wanted to award you, and they announced of you: Rabbi Yisa spirit will depart and he shall be bound in a particularly holy assembly, NAMELY IN THE GREAT ASSEMBLY (IDRA RABA), AND NOT IN THE SMALLER ASSEMBLY that the friends shall raise in the land. And they have prepared three chairs that are standing ready for you and your friends, RABBI YOSI, THE SON OF RABBI YA'AKOV, AND RABBI CHIZKIYAH, WHOSE SOULS DEPARTED DURING THIS ASSEMBLY. From that day onward, the inhabitants of the city watched and paid attention to him.

370. Another incident occurred when a poor person passed before Rabbi Yitzchak with half a coin of silver in his hand. He said to Rabbi Yitzchak: Save my and my daughters' souls. He said: How can I make whole your souls, when I have only a half coin. He said: I will complete it hereby with the half coin I have in my possession. He took it out and gave it to him.

371. They showed him in his dream how he was traveling along the edge of the Great Sea and they wanted to throw in him into it. He described how Rabbi Shimon stretched out his hand towards him. And that poor person came, took him out and gave him into the hands of Rabbi Shimon, and he was saved. When he awoke, his mouth uttered this passage: "Blessed is he who considers the poor: Hashem will deliver him in the day of evil."

367. א"ר חייא, תוהנא על האי קרא דכתיב, כי שומע אל אביונים יי, וכי אל אביונים שומע ולא לאחרא. א"ר שמעון, בגין דאינון קריבין יתיר למלכא, דכתיב, לב נשבר ונדכה אלהים לא תבזה. ולית לך בעלמא, דאיהו תביר לבא במסכנא. תו אמר רבי שמעון, תא חזי, כל אינון בני עלמא, אתחזיין קמי קודשא בריך הוא, בגופא ונפשא, ומסכנא לא אתחזי אלא בנפשא בלחודוי, וקודשא בריך הוא קריב לנפשא יתיר מגופא.

368. מסכנא חד הוה בשבבותיה דר' ייסא, ולא הוה מאן דאשגח ביה, והוא הוה אכסיף, ולא תקיף בבני נשא, יומא חד חלש, עאל עליה רבי ייסא, שמע חד קלא דאמר, טילקא טילקא, הא נפשא פרחא גבאי, ולא מטו יומוי. ווי לבני מתיה דלא אשתכח בהו דיתיב נפשיה לגביה. קם רבי ייסא, שדי בפומיה, מיא דגרגרין, אפותא דקונטא אתבזע זיעא באנפוי, ותב רוחיה לגביה.

369. לבתר אתא ושאיל ליה, אמר חייך רבי, נפשא נפקת מנאי, ומטו לה קמי בורסייא דמלכא, ובעת לאשתארא תמן, אלא דבעא קודשא בריך הוא לזבאה לך, ואכריזו עלך, זמין הוא רבי ייסא, לסלקא רוחיה, ולא תקשרא בחד אדרא קדישא דזמינין חבריאי לאתערא בארעא, והא אתקיננו תלת ברסיאן, דקימין לך ולחברך. מההוא יומא הוו משגיחין ביה בני מתיה.

370. תו, מסכנא אחרא אעבר קמיה דר' יצחק, והוה בידיה פלג מעה דכסף. אמר ליה לרבי יצחק, אשלים לי ולבני ולבנתי נפשאן. אמר ליה והיך אשלים נפשויכו, דהא לא אשתכח גבאי בר פלג מעה. אמר ליה, בדא אשלימנא, בפלג אחרא דאית גבאי, אפקיה ויהביה ליה.

371. אחזיאו ליה בחלמיה, דהוה אעבר בשפתא דימא רבא, ובעאן למשדייה בגויה, חמא לרבי שמעון, דהוה אושיט ידוי לקבליה, ואתי ההוא מסכנא ואפקיה, ויהביה בידוי דרבי שמעון, ואשתזיב. כד אתער, נפל בפומיה, האי קרא, אשרי משכיל אל דל ביום רעה ימלטהו יי.

372. Come and behold: every day the dew of Atika Kadisha drips to Zeir Anpin, and the whole Field of Holy Apples is blessed, WHICH IS MALCHUT, and from that, dew is drawn to these below. The holy angels are nourished from it, each one according to his ability to eat. This is what is written: "Man ate the bread of angels" (Tehilim 78:25); NAMELY, THAT DEW MENTIONED EARLIER, WHICH IS THE BREAD OF ANGELS. Yisrael ate of that food in the wilderness, THE MANNA.

373. Rabbi Shimon said: Many people are nourished from it today. And who are they? They are the friends, who are occupied with Torah days and nights. And if it you think that it was actually the same food THAT THE CHILDREN OF YISRAEL ATE IN THE WILDERNESS, it is not, but it is very similar to that food, for it is worth double THE MANNA THAT THE CHILDREN OF YISRAEL ATE IN THE WILDERNESS.

374. Come and behold: when Yisrael came and cleaved unto the Holy King, they merited then to eat a much higher bread because of the uncovering of the holy sign OF THE CIRCUMCISED ORGAN. Before, when they left Egypt, they came with bread called unleavened bread (Heb. Matzah), WHICH IS MALCHUT. Now they merited to eat a different, much higher bread, from a high place, as is written: "Behold I will rain bread from the heavens for you," actually from the heavens, WHICH IS ZEIR ANPIN, and it became available to Yisrael from this place at that time. The friends who are occupied with Torah are nourished from a higher place. What is it? It is as written: "Wisdom gives life to those who have it" (Kohélet 7:12), which is a place far higher THAN ZEIR ANPIN.

375. Rabbi Elazar said to him: If so, why are those occupied with Torah weaker than other people, for the other people appear to be stronger than those who are occupied with Torah? He said to him: You ask well.

376. Come and behold: all the food of the inhabitants of the world comes from above. That food that comes from the heaven and the earth is the food of the whole world. It is the food of all, and it is coarse and thick nourishment. The food that comes from a higher source and is a finer food comes from the place where Judgment is prevalent, NAMELY MALCHUT, and this is the food that Yisrael ate when they left Egypt, NAMELY, UNLEAVENED BREAD. The food that was provided Yisrael at that time in the wilderness was from a higher place, called 'heavens', WHICH IS ZEIR ANPIN. It is a finer food that enters into the soul more THAN ANY OTHER FOOD. It is more separate from the body and is called 'the food of the angels', NAMELY MANNA.

372. וְתָא חַזִּי, כֹּל יוֹמָא וְיוֹמָא, נָטִיף טֵלָא מֵעֵתִיקָא קְדִישָׁא לְזַעִיר אִפִּין, וּמִתְבָּרְכָאן כָּל חֻקְל תְּפֻחֵין קְדִישִׁין. וּמִדְּהוּא טֵלָא אֲנָגִיד לְאִינוּן דְּלִתְתָא, וּמִלְּאֲכִין קְדִישִׁין אֲתִזְנוּ מִנִּיה, כָּל חַד וְחַד בְּכּוּם מִיכְלִיָּה, הֵה"ד לַחֵם אֲבִירִים אֲכָל אִישׁ, וּמִדְּהוּא מְזוּנָא אֲכָלוּ יִשְׂרָאֵל בְּמִדְבָּרָא.

373. א"ר שְׁמַעוֹן, בְּמָה בְּנֵי נֶשָׁא מִתְזַנִּין בְּהַאי זְמַנָּא מִנִּיה, וּמֵאֵן אִינוּן. אֲלִין חֲבֵרְיָא דְּמִשְׁתַּדְּלִי בְּאוּרִייתָא, יוֹמִי וְלִילִי. וְכִי סִלְקָא דְּעֵתָךְ מִדְּהוּא מְזוּנָא מִמֶּשׁ. לֹא. אֲלֹא כְּעִין הֵהוּא מְזוּנָא מִמֶּשׁ, דְּשִׁקִּיל עַל חַד תְּרִין.

374. תָּא חַזִּי, יִשְׂרָאֵל כִּד עָאלוּ וְאֲתַדְּבִקוּ בְּמִלְכָּא קְדִישָׁא, בְּגִין גְּלוּיָא דְּרִשְׁמֵיָא קְדִישָׁא, כִּדִּין זְכוּ לְמִיכַל נִהְמָא אַחְרָא עֲלָאָה, יִתִּיר מִמָּה דְּהוּה בְּקִדְמִיתָא. בְּקִדְמִיתָא כִּד נִסְקוּ יִשְׂרָאֵל מִמִּצְרַיִם, עָאלוּ בְּנִהְמָא, דְּאֲקָרִי מִצָּה, וְהִשְׁתָּא זְכוּ, וְעָאלוּ לְמִיכַל נִהְמָא אַחְרָא עֲלָאָה יִתִּיר, מֵאַתֵּר עֲלָאָה, דְּכִתְיִב הִנְנִי מִמְטִיר לָכֶם לַחֵם מִן הַשָּׁמַיִם. מִן הַשָּׁמַיִם מִמֶּשׁ. וּבִהְוּא זְמַנָּא אֲשֶׁתִּכַּח לְהוּ לְיִשְׂרָאֵל. מֵאַתֵּר דָּא. חֲבֵרְיָא דְּמִשְׁתַּדְּלִי בְּאוּרִייתָא, מֵאַתֵּר אַחְרָא עֲלָאָה יִתִּיר אֲתִזְנוּ. מֵאִי הוּא. בְּמָה דְּכִתְיִב הַחֲכֵמָה תַּחֲיָה בְּעִלְיָה. אֲתֵר עֲלָאָה יִתִּיר.

375. א"ל ר' אֶלְעָזָר, אִי הֲכִי, אֲמַאי חֲלָשָׁא נִפְשִׁיָּהּ וְיִתִּיר מִשְׁאֵר בְּנֵי עֲלָמָא, דְּהָא שְׂאֵר בְּנֵי נֶשָׁא, בְּחִילָא וְתוֹקְפָא יִתִּיר אֲתִחְזֹון לְאֲשֶׁתִּכַּח. אֲמַר לִיה יֵאוֹת שְׂאִילָתָא.

376. תָּא חַזִּי, כֹּל מְזוּנֵי דְּבְנֵי עֲלָמָא מִלְּעִילָא קָא אֲתִין. הֵהוּא מְזוּנָא דְּאֲתִי מִן שָׁמַיָא וְאַרְעָא, דָּא מְזוּנָא דְּכָל עֲלָמָא, וְהוּא מְזוּנָא דְּכּוּלָּא, וְהוּא מְזוּנָא גַּס וְעֵב. וְהֵהוּא מְזוּנָא דְּאֲתִי יִתִּיר מִלְּעִילָא, הוּא מְזוּנָא יִתִּיר דְּקִיק, קָאֲתִיָּא מֵאַתֵּר דְּדִינָא אֲשֶׁתִּכַּח, וְדָא הוּא מְזוּנָא דְּאֲכָלוּ יִשְׂרָאֵל כִּד נִסְקוּ מִמִּצְרַיִם. מְזוּנָא דְּאֲשֶׁתִּכַּח לְהוּ לְיִשְׂרָאֵל, בִּהְוּא זְמַנָּא בְּמִדְבָּרָא, מֵאַתֵּר עֲלָאָה דְּאֲקָרִי שָׁמַיִם, הוּא מְזוּנָא יִתִּיר דְּקִיקָא, דְּעִיִּל וְיִתִּיר לְנִפְשָׁא מְכֻלָּא, וּמִתְפָּרֵשׁ יִתִּיר מְגוּפָא, וְאֲקָרִי לַחֵם אֲבִירִים.

377. The food that is the highest of all is the food of the friends, those who are occupied with Torah, who eat the food of the spirit and the soul and do not eat physical food at all. It is from the place that is more precious than anything, called Chochmah (Wisdom). Therefore, the bodies of the friends are weaker than the people of the world because they do not eat the food of the body at all. They eat only the food of the spirit and soul from the distant place, higher and more precious than all - WHICH IS CHOCHMAH, WHICH IS FAR AWAY, AS IS WRITTEN: "I SAID, 'I WILL BE WISE; BUT IT WAS FAR FROM ME'" (KOHELET 7:23). Therefore, that food is far more refined than all. Blessed is their portion. This is what is written: "Wisdom gives life to those who have it." Blessed is the portion of a body that can be nourished with the food of the soul.

378. Rabbi Elazar said to him: Certainly, it is so, but in the present time how is such food to be found? He said to him: You ask well. Come and behold: this is the clarification of the matter. The first food is the food of the whole world, that which comes from the heavens and earth. And it is the food of the body.

379. The food that is higher than it, which is finer, comes from the place where Judgment is prevalent, called righteousness (Heb. tzedek), WHICH IS MALCHUT. This is the food of the poor; NAMELY MATZAH, THAT IS CALLED 'THE BREAD OF AFFLICTION'. And the secret of the matter is that one who helps fulfill the poor person has a letter added to Tzedek, and it becomes "tzedakah ('charity')." This is the secret of, "The merciful man does good to his own soul" (Mishlei 11:17). Acts of kindness show that one is under Judgment but has perfected it with Chesed. Then it turns into Mercy.

380. A food even higher than these is a supreme nourishment, more glorious and precious, from the place called 'heaven', WHICH IS ZEIR ANPIN - NAMELY MANNA, WHICH THE CHILDREN OF YISRAEL ATE IN THE WILDERNESS. It is finer than all of them. And this is the food of the sick. This is what is meant by: "Hashem strengthens him upon the bed of sickness: whenever he is prostrate You recover him in his illness" (Tehilim 41:4). Hashem is precise, WHICH IS ZEIR ANPIN. What is the reason? Because these ill people are fed only with the actual food of the Holy One, blessed be He, WHO IS ZEIR ANPIN.

381. A supreme food, holy and precious is the food of spirits and souls, and it is the food from a high and far away place - WHICH IS BINAH THAT HAS AGAIN BECOME CHOCHMAH - ABOUT WHICH IS SAID: "I SAID, 'I WILL BE WISE; BUT IT WAS FAR FROM ME.'" It is the place that is called "the pleasantness of Hashem," MEANING BINAH THAT HAS RETURNED TO CHOCHMAH.

377. מְזוֹנָא עֲלָאָה יְתִיר מִכָּלָא, הוּא מְזוֹנָא דְחִבְרִיָא, אִינוּן דְּמִשְׁתַּדְּלִי בְּאוֹרֵייתָא, דְּאִכְלוּ מְזוֹנָא דְרוּחָא וְנִשְׁמַתָּא, וְלֹא אִכְלוּ מְזוֹנָא דְּגוּפָא כָּלָל, וְהֵינּוּ מֵאַתֵּר עֲלָאָה יְקִירָא עַל כָּלָא, וְאִקְרִי חֲכָמָה. בְּגִינֵי כֵךְ חָלִישׁ גּוּפָא דְחִבְרִיָא, יְתִיר מִבְּנֵי עֲלָמָא, דְּהָא לֹא אִכְלוּ מְזוֹנָא דְּגוּפָא כָּלָל. וְאִכְלוּ מְזוֹנָא דְרוּחָא וְנִשְׁמַתָּא, מֵאַתֵּר רְחִיקָא עֲלָאָה, יְקִירָא מִכָּלָא. וּבְגִינֵי כֵךְ הֵהוּא מְזוֹנָא דְקִיק מִן דְקִיקָא, יְתִיר מִכָּלָא. זָכָאָה חוֹלְקָהוֹן, הֵה"ד הַחֲכָמָה תַּחֲיָה בְעֵלֶיהָ. זָכָאָה חוֹלְקָא דְּגוּפָא, דִּיכִיל לְאַתְנָא בְּמְזוֹנָא דְנִפְשָׁא.

378. א"ל ר' אֶלְעָזָר, וְדַאי הָכִי הוּא. אָבֵל בְּהָא זְמָנָא, אִיךְ אֶשְׁתַּבַּחִי מְזוֹנֵי אֱלִין. א"ל וְדַאי יָאוּת שְׁאִילְתָּא. ת"ח, וְדַא הוּא בְּרִירו דְּמַלְהָ, מְזוֹנָא קְדָמָאָה, הוּא מְזוֹנָא דְכָל עֲלָמָא, הֵהוּא דְאַתֵּיָא מִן שְׁמַיָא וְאַרְעָא, וְהוּא מְזוֹנָא דְּגוּפָא.

379. מְזוֹנָא דְּהוּא עֲלָאָה מְנִיָּה, הֵהוּא דְאַיְהוּ דְקִיקָא יְתִיר, וְאַתָּא מֵאַתֵּר דְּדִינָא שְׁרִיָא, דְּאִקְרִי צְדָקָה, וְדַא הוּא מְזוֹנָא דְּמִסְכְּנֵי. וְרָזָא דְּמַלְהָ, מֵאֵן דְּאֶשְׁלִים לְמִסְכְּנָא, אֶשְׁלִים לִיהָ אֶת חֶרֶד, וְאַתְעֵבִיר צְדָקָה, וְרָזָא דַּא גּוֹמֵל נַפְשׁוֹ אִישׁ חֶסֶד. גְּמִילוּת חֶסֶדִים מִשְׁמַע, דְּהָא בְּדִינָא שְׁרִיָא, וְאֶשְׁלִים לִיהָ חֶסֶד, כְּדִין הוּא רַחֲמִי.

380. מְזוֹנָא עֲלָאָה יְתִיר מֵאֱלִין, הוּא מְזוֹנָא עֲלָאָה וְיְקִירָא, מֵאַתֵּר דְּאִקְרִי שְׁמַיִם, וְהוּא דְקִיק מִכָּלְהוּ, וְהוּא מְזוֹנָא דְּבְנֵי מְרַעִי, הֵה"ד יִי' יִסְעֲדָנוּ עַל עַרְשׁ דְּיוֹ כָּל מִשְׁכְּבוֹ הַפְּכַת בַּחֲלִיו. יִי', דִּיּוּקָא, מ"ט. בְּגִין דְּהֵנִי בְנֵי מְרַעִי, לֹא אֶתְנִי אֵלָא בְּהֵהוּא דְקוּדְשָׁא בְּרִיךְ הוּא מְמַשׁ.

381. מְזוֹנָא עֲלָאָה קְדִישָׁא וְיְקִירָא דַּא הוּא מְזוֹנֵי דְרוּחִין וְנִשְׁמַתִּין, וְהוּא מְזוֹנָא דְּאַתֵּר רְחִיקָא עֲלָאָה, מֵהֵהוּא אֶתֵּר דְּאִקְרִי נֹעֵם יִי'.

382. And more precious than all of them is the food that the friends who are occupied with Torah EAT. It is the food that comes from the Supernal Chochmah, WHICH IS ACTUAL CHOCHMAH. What is the reason THAT IT COMES from this place? It is because Torah emanates from the supernal Chochmah, and those who are occupied with Torah enter into the main source of the roots. Therefore, their food comes from that high, holy place.

383. Rabbi Elazar approached and kissed the hands OF RABBI SHIMON, HIS FATHER. He said: Blessed is my portion that I understood these words. Blessed is the portion of the righteous who are occupied with Torah days and nights, for it merits them in this world and in the World to Come, as is written: "For He is your life, and the length of your days" (Devarim 30:20).

384. "Behold I will rain down bread from the heavens for you." Rabbi Yosi opened the discussion with the verse: "You open your hand, and satisfy the desire of every living thing" (Tehilim 145:16). What is written above? "The eyes of all wait upon You" (Ibid. 15). All the people of the world hope and raise their eyes to the Holy One, blessed be He. Therefore, all believers must request their food from the Holy One, blessed be He, on a daily basis, and pray their prayers for it.

385. HE ASKS: What is the reason? AND HE SAYS: Because everyone who says his prayer to the Holy One, blessed be He, for his food, causes that tree that contains everyone's food to be blessed through him. Although he has food, he still must ask for it before the Holy One, blessed be He, and pray his prayer for nourishment every day, in order that through him, blessings shall be prevalent above every single day. This is the meaning of: "Blessed be Adonai day by day" (Tehilim 68:20).

386. Therefore, a person should not cook food on one day for another day, in order not to leave over from one day to another. This is what is meant by: "And the people shall go out and gather a certain portion every day" (Shemot 16:4). "Every day," is exact, except on Shabbat eve for Shabbat, as we have established. Then the Holy One, blessed be He, is full of blessings every day. Then it is written: "You open Your hand, and satisfy the desire of every living thing." What is the "desire"? That is that particular desire that comes from Atika Kadisha, WHICH IS KETER, and a desire emanates from Him that there shall be food available to all. And he who requests food every single day is called 'a faithful son', a son due to of whom blessings are prevalent above.

382. וְיִקְרָא מְכֻלָּא הוּא, מְזוּנָא דְחֻבְרִיָּא דְמִשְׁתַּדְלִי בְּאוּרֵייתָא, וְהוּא מְזוּנָא דְאֵתִי מִחֻכְמָה עֲלָאָה. מ"ט מֵאַתָּר דָּא. בְּגִין דְּאוּרֵייתָא נִפְקָא מִחֻכְמָה עֲלָאָה, וְאִינוּן דְּמִשְׁתַּדְלִי בְּאוּרֵייתָא, עֵיילִי בְּעִקְרָא דְשִׁרְשָׁהָ, וְעַל דָּא, מְזוּנָא דְלֵהוּן, מִהֵהוּא אֲתָר עֲלָאָה קְדִישָׁא קָא אֲתִיָּא.

383. אֲתָא ר' אֶלְעָזָר, וְנָשִׁיק יָדָיו. אָמַר, זָכָאָה חוּלְקִי דְקַאימָנָא בְּמַלִּין אֲלִין. זָכָאָה חוּלְקֵהוּן דְּצִדִּיקֵינָא, דְּמִשְׁתַּדְלִי בְּאוּרֵייתָא וּמָמָא וְלִילִי, דְּזָכִי לֵון בְּהֵאִי עֲלָמָא, וּבְעֲלָמָא דְאֵתִי, דְּכִתִּיב בִּי הוּא חֵינֵךְ וְאוּרֵךְ יָמֶיךָ.

384. הֲנִי מְמַטִּיר לָכֶם לֶחֶם מִן הַשָּׁמַיִם. רַבִּי יוֹסִי פָתַח, פּוֹתֵחַ אֶת יָדְךָ וּמַשְׂבִּיעַ לְכָל חַי רָצוֹן. מֵה כְּתִיב לְעֵילָא, עֵינֵי כָל אֱלִיךָ יִשְׁכְּרוּ. כָּל אִינוּן בְּנֵי עֲלָמָא, מִצָּפֵאן וְזָקֵפֵאן עֵינֵינוּן לְקוּדְשָׁא בְּרִיךְ הוּא, בְּגִין כֵּךְ, כָּל אִינוּן בְּנֵי מֵהִימְנוּתָא בְּעָאן בְּכָל יוֹמָא וְיוֹמָא, לְשָׁאֲלָא מְזוּנֵיהוּ מְקוּדְשָׁא בְּרִיךְ הוּא, וְלַצִּלָּאָה צְלוֹתֵהוּן עֲלֵיהָ.

385. מ"ט. בְּגִין דְּכָל מָאן דְּמַצְלִי צְלוֹתֵיהָ לְגַבִּי קוּדְשָׁא בְּרִיךְ הוּא עַל מְזוּנֵיהָ, גְּרִים דִּיתִפְרֵךְ כָּל יוֹמָא עַל יָדָיו, הֵהוּא אֵילָנָא דְּמְזוּן דְּכָלָא בֵּיהָ. וְאֵע"ג דְּאַשְׁתַּכַּח עֲמִיָּה, בְּעֵי לְמִשְׁאֵל קָמִי קוּדְשָׁא בְּרִיךְ הוּא, וְלַצִּלָּאָה צְלוֹתָא עַל מְזוּנָא כָּל יוֹמָא, בְּגִין דִּישְׁתַּכְחוּ עַל יָדָיו בְּרָפָאן כָּל יוֹמָא וְיוֹמָא לְעֵילָא, וְדָא הוּא בְּרוּךְ יְי' יוֹם יוֹם.

386. וְעַל דָּא, לֹא לְבַעֵי לִיהָ לְאַיְנֵשׁ לְבִשְׁלָא מְזוּנָא, מִן יוֹמָא לְיוֹמָא אַחֲרֵינָא, דְּלֹא לְעֵבֵב יוֹמָא לְיוֹמָא אַחֲרָא. הֵה"ד וַיֵּצֵא הָעָם וּלְקָטוּ דְּבַר יוֹם בְּיוֹמוֹ. יוֹם בְּיוֹמוֹ, דִּיּוּקָא. בְּרַ מְעַרְבֵי שַׁבָּת לְשַׁבָּת, כְּמָה דְּאוּקִימָנָא. וְכִדִּין אֲשַׁתְּכַח קוּדְשָׁא בְּרִיךְ הוּא מְלֵא בְּרָפָאן בְּכָל יוֹמָא. וְכִדִּין כְּתִיב פּוֹתֵחַ אֶת יָדְךָ וְגו'. מֵאִי רָצוֹן. הֵהוּא רָצוֹן דְּאַשְׁתַּכַּח מִעֲתִיקָא קְדִישָׁא, וְנִפְיָק מִנִּיהָ רָצוֹן, לְאַשְׁתַּכַּח מְזוּנֵי לְכָלָא. וּמָאן דְּשָׁאִיל מְזוּנֵי בְּכָל יוֹמָא וְיוֹמָא, הֵהוּא אֶקְרִי בְּרָא מֵהִימְנָא, בְּרָא דְּבִגְיָנִיהָ מִשְׁתַּכַּח בְּרָפָאן לְעֵילָא.

387. Rabbi Aba opened the discussion, saying: "Hashem takes pleasure in those who fear Him, in those who hope in His steadfast love" (Tehilim 147:11). How important it is for people to go in the ways of the Holy King, and to go in the paths of the Torah, so that blessings will be prevalent for everyone, those above and those below.

388. For we have learned, it is written: "Yisrael, in whom I will be glorified" (Yeshayah 49:3). Indeed, "I will be glorified." What is its meaning? It is because of Yisrael below, WHO ELEVATE MAYIN NUKVIN ('FEMALE WATERS'), that the Holy One, blessed be He, is glorified above. What is His glory-He dons Tefilin, in which colors are mixed, with which to be glorified. FOR THE FOUR PORTIONS ARE THE SECRETS OF THREE COLORS, WHITE, RED, AND GREEN, AND THEY COMBINE IN THE SECRET OF THREE COLUMNS TO ILLUMINATE IN ALL PERFECTION.

389. We learned, "Hashem takes pleasure in (or desires) those who fear Him." HE ASKS: It should have said 'Hashem takes pleasure in those who fear Him'. What is the meaning of, "Hashem takes pleasure those who fear Him"? AND HE ANSWERS: "Hashem desires those who fear Him," means that He produced this desires and with it fulfilled the desires of those who feared Him. And who are the fearful for whom He produced this desire? He repeats and says, "Those who hope in His steadfast love," MEANING those who hope and wait every single day to request their food from the Holy One, blessed be He. This we learn from the verse, "those who hope in His steadfast love."

390. Rabbi Yisa Saba (the elder) did not prepare his meal every day until he prayed his prayer before the Holy One, blessed be He, for food. He said: We will not prepare the meal until it is given from the King's house. He then prayed his prayer before the Holy One, blessed be He, waited one hour, and then would say: By now it was already given from the King's house. From now on, prepare the meal. This is the way of those who fear the Holy One, blessed be He, those who fear sin.

391. Of the wicked people who go crookedly in the ways of the Torah, it is written, "Woe to them that rise up early in the morning, that they may follow strong drink" (Yeshayah 5:11). And therefore, "Hashem takes pleasure in those who fear Him, in those who hope in His steadfast love." "His steadfast love," indeed. And by this those people of Faith are recognizable every single day, as is written: "And the people shall go out and gather a certain portion every day." "A certain portion every day," is said, and not a certain portion for the next day.

392. HE ASKS: Why to such a degree? HE SAID: IT IS, "that I may test them, whether they will follow My Torah, or no" (Shemot 16:4). By this, MEANING IN THE EATING, these people of Faith are recognizable, for every day they walk in the straight path in the Torah. Rabbi Yitzchak said: From this we understand, "the righteous eats to satisfy his soul" (Mishlei 13:25), WHICH MEANS THAT not until he has satisfied his soul with prayer and the study of Torah DOES HE EAT.

387. ר' אבא פתח ואמר, רוצה יי' את יראיו את המיחלים לחסדו, במה אית להו לבני נשא למהך בארחיו המלכא קדישא, ולמהך בארחיו האוריותא, בגין דישתכחון ברפאן לבלהו, לעלאי ולתתאי.

388. דתניא, מאי דכתיב, ישראל אשר בך אתפאר אתפאר ודאי. מאי משמע. דבגין ישראל לתתא, קב"ה מתפאר לעילא. ומאי פארא הילה. דאתחבש בתמילין, דמתחברא גווי לאתפארא.

389. תאנא, רוצה יי' את יראיו, רוצה יי' ביראיו מבעי ליה. מאי רוצה יי' את יראיו, אלא רוצה יי' את יראיו, כלומר, אפיק האי רצון, ומתרעי בהו קודשא בריך הוא, ליראיו דדחלין ליה. ומאן אינון יראיו דאפיק לון האי רצון. הדר ואמר, את המיחלים לחסדו, אינון דמצפאן ומחכאן בכל יומא ויומא, למבעי מזונייהו מן קודשא בריך הוא, משמע דכתיב את המיחלים לחסדו.

390. רבי ייסא סבא, לא אתקין סעודתא בכל יומא, עד דבעא בעותיה קמי קודשא בריך הוא, על מזוני. אמר, לא נתקין סעודתא, עד דתתיהיב מבי מלכא. לבתר דבעי בעותיה קמי קודשא בריך הוא, הוה מחכה שעתא חדא, אמר הא עידן דתתיהיב מבי מלכא, מכאן ולהלאה אתקינו סעודתא. ודא הוא ארחא, דאינון דחלי קודשא בריך הוא, דחלי חטאה.

391. אינון חייביא דאזלין עקימין בארחי אוריותא, מה כתיב בהו. הוי משכימי בבקר שכו ירדפו. וע"ד רוצה יי' את יראיו את המיחלים לחסדו. לחסדו דייקא. ובהא אשתמודען אינון בני מהימנותא בכל יומא ויומא, הדא הוא דכתיב, ויצא העם ולקטו דבר יום ביומו. יום ביומו קאמר, ולא דבר יום ליום אחר.

392. וכל כך למה. למען אנסנו הילך בתורתא אם לא בכאן אשתמודען אינון בני מהימנותא, דכל יומא ויומא אינון אזלי בארח מישור באוריותא. רבי יצחק אמר מהכא, צדיק אוכל לשובע נפשו, בטר דשבע נפשיה מלצלי ולמקרי באוריותא.

393. Rabbi Shimon said: Come and behold. Before the Holy One, blessed be He, gave the Torah to Yisrael, He differentiated between these people of Faith and the wicked who were not faithful and did not want the Torah. How did He tell the difference between them? By the manna, as is written: "That I may test them." The Holy One, blessed be He, marked all those who were found to be faithful with the imprint of the Sfirah of Chesed. As is written: "Those who hope in his steadfast love (lit. 'Chesed')." And all those who are not found to be faithful, He removed from this supernal Sfirah. And the Manna announced and said: "but the belly of the wicked shall feel want" (Ibid.). And with all this, "he that gathered much had nothing over, and he that gathered little had no lack" (Shemot 16:18).

394. We learned that at that time Yisrael became perfected below, similar to above, as we have established by the verse: "And they came to Elim, where were twelve springs of water, and seventy palm trees..." (Shemot 15:27). THIS MEANS THAT the holy tree, WHICH IS ZEIR ANPIN, was strengthened by twelve boundaries in the four sides of the world, CHESED AND GVURAH, TIFERET AND MALCHUT, AND THERE ARE TWELVE BOUNDARIES, WHICH ARE THE SECRET OF THE TWELVE SPRINGS OF WATER. And it was strengthened with seventy branches, WHICH ARE THE SEVENTY MINISTERS, THE SECRET OF THE SEVENTY PALM TREES. And it all resembles that which is above.

395. At that time, the holy dew, MEANING THE ABUNDANT FLOW THAT IS CALLED 'DEW', drips from the concealed Atika, WHICH IS KETER, and fills the head of Zeir Anpin, the place that is called 'heaven'. From that dew of the supernal holy Light was the manna drawn and descended below. And when it descended, it spread like flakes of layered ice and congealed below. This is what is written: "As fine as the hoar frost on the ground" (Shemot 16:14).

396. All these people of Faith would go out and gather and bless the Holy Name over it. And the manna emitted fragrances of all the spices of the Garden of Eden, because they were drawn into it and descended below. And when one placed it before him, he tasted in it any taste he desired, and blessed the Supernal Holy King.

397. Then THE MANNA was blessed in his intestines, and he would observe closely and have knowledge of the above, to observe the supernal Chochmah. Therefore, they were called 'the Generation of Knowledge'. And these were people of Faith, and the Torah was given to them to gaze into it and to know her ways.

393. רַבִּי שִׁמְעוֹן אָמַר, תָּא חֲזִי, עַד לֹא יָהֵב קוֹדֶשׁא בְּרִיךְ הוּא אוֹרִייתָא לְיִשְׂרָאֵל, אַבְחִין בֵּין אֵינוֹן בְּנֵי מְהִימְנוּתָא, וּבֵין אֵינוֹן חַיִּיבֵי דְלֹאוּ אֵינוֹן בְּנֵי מְהִימְנוּתָא, וְלֹא קִיַּיִמִין בְּאוֹרִייתָא. וּבְמָה אַבְחִין לֵוִן. בְּמָה דְאִתְמַר אֲנִסְנוּ. וְכָל אֵינוֹן דְאִשְׁתַּכְחוּ דְאֵינוֹן בְּנֵי מְהִימְנוּתָא, רְשִׁים לִיה קוֹדֶשׁא בְּרִיךְ הוּא, בְּרִשְׁמֵי דְכִתְרָא דְחֶסֶד, כְּד־א הַמִּיחֲלִים לְחֶסֶד, וְעַד לְמַעַן אֲנִסְנוּ. וְכָל אֵינוֹן דְלֹא מִשְׁתַּכְחֵי בְּנֵי מְהִימְנוּתָא, אַעֲדֵי מְנִייהוּ כִתְרָא עֲלָאָה דָא. וּמָנָא אַכְרִיז וְאָמַר, וּבִטָּן רְשָׁעִים תַּחֲסֹר. וְעַם כָּל דָא לֹא הָעֲדִיף הַמְרָבָה וְהַמְמַעִיט לֹא הַחֲסִיר.

394. תָּאנָא, בְּהֵוּא שְׁעָתָא אֲשִׁתְּלִימוּ יִשְׂרָאֵל לְתַתָּא, כְּגֻוּנָא דְלַעִילָא, כְּמָה דְאוֹקִימָנָא, דְכְּתִיב, וַיָּבֹאוּ אֱלִימָה וְשֵׁם שְׁתִּים עֶשְׂרֵה עֵינֹת מִיָּם וְשִׁבְעִים תְּמָרִים וְגו'. וְאִתְתַּקַּף אֵילָנָא קְדִישָׁא, בְּתַרִּיסַר תַּחֲוּמִין, בְּאַרְבַּע סְטְרֵי עֲלֵמָא. וְאִתְתַּקַּף בְּשִׁבְעִין עֲנָמִין, וְכָלָא כְּגֻוּנָא דְלַעִילָא.

395. בְּהֵיָא שְׁעָתָא, נָטִיף טֵלָא קְדִישָׁא, מִעֲתִיקָא סְתִימָאָה, וּמִלֵּיא לְרִישִׁיָּה דְזַעִיר אֲנָפִין, אֶתְר דְאֶקְרִי שְׁמִים. וּמֵהֵוּא טֵלָא דְנְהוֹרָא עֲלָאָה קְדִישָׁא, הָוָה נָגִיד וְנָחִית מָנָא לְתַתָּא. וְכִד הָוָה נָחִית, הָוָה מִתְפָּרֵשׁ גְּלִידִין גְּלִידִין, וְאֶקְרִישׁ לְתַתָּא. הֵדָא הוּא דְכְּתִיב דֵּק בְּכַפּוֹר עַל הָאָרֶץ.

396. כָּל אֵינוֹן בְּנֵי מְהִימְנוּתָא, נִפְקִי וּלְקֻטִּי, וּמְבָרְכָאן שְׁמָא קְדִישָׁא עֲלֵיה. וְהֵוּא מָנָא, הָוָה סָלִיק רִיחִין דְכָל בּוֹסְמִין דְגִנְתָּא דְעֶדֶן, דְהָא בִּיה אִתְמַשֵּׁךְ וְנָחִית לְתַתָּא. שׁוּיָה לְקַמִּיָּה, בְּכָל טַעְמָא דְאִיהוּ בְּעִי, הָכִי טַעִים לִיה, וּמְבָרַךְ לְמַלְכָּא קְדִישָׁא עֲלָאָה.

397. וְכִדִּין מִתְבָּרַךְ בְּמַעוּי, וְהָוָה מְסַתְּבַל וְיֹדַע לַעִילָא, וְאִסְתְּבִי בְּחֻכְמָה עֲלָאָה, וְעַל דָּא אֶקְרוּן דּוֹר דְּעָה. וְאַלִּין הָווּ בְּנֵי מְהִימְנוּתָא, וְלָהוֹן אֲתִיָּהִיבַת אוֹרִייתָא לְאִסְתְּבִלָּא בָּה, וּלְמַנְדַּע אֲרַחָהָא.

398. Of those who were not faithful, it is written: "And the people went about (Heb. shatu), and gathered it" (Bemidbar 11:8). What is "shatu"? They selected foolishness (Heb. shtut) for themselves because they were not people of Faith. It is written about them: "And ground it in mills, or beat it in mortar..." (Ibid.). Who made them toil so much? This is because they were not people of Faith.

399. Similar to this are those who do not have Faith in the Holy One, blessed be He. They do not want to pay attention to His way, and they burden themselves every day after food, days and nights, out of fear that perhaps they will not acquire a loaf of bread. What caused them to do this? It is because they are not people of Faith.

400. Here also, the people "went about, and gathered" in their own foolishness. And they wanted to toil over it. This is what is written: "And ground it in mills." And after all this work, they were not successful, as is written: "And the taste of it was like the taste of oil cake" (Ibid.), and no more. What caused this for them? It is because they were not people of Faith.

401. Rabbi Yosi asked: What is "an oil (Heb. leshad) cake?" Some say that it was kneaded in oil, according to its Aramaic translation. And some say that as a demon (Heb. shed) changes to many modes, so does the manna change to many tastes, MEANING THAT THEY TASTED EVERY TASTE THEY WANTED IN IT. Rabbi Yehuda said: "An oil cake" MEANS nourishment from oil.

402. Rabbi Yitzchak said: "They gathered every man according to his eating" (Shemot 16:21). HE ASKS: Does that mean that one who ate a little gathered a little, and one who ate more gathered more? Yet is it not written: "He that gathered much had nothing over, and he that gathered little had no lack"? HE ANSWERS: Rather, they gathered according to the eaters. This is understood FROM THE WORDS "his eating," MEANING, according to the number of eaters, and therefore it is not written, 'EACH MAN ACCORDING TO what he can eat'.

398. ואִינוֹן דִּלָּא אֶשְׁתַּכְּחוּ בְּנֵי מֵהִימְנוּתָא, מַה כְּתִיב בְּהוּ, שְׁטוּ הָעָם וּלְקָטוּ. מֵאֵי שְׁטוּ. שְׁטוּתָא הוּא נִסְבִּי לְגִרְמִייהוּ, בְּגִין דִּלָּא הוּא בְּנֵי מֵהִימְנוּתָא. מַה כְּתִיב בְּהוּ. וְטַחְנוּ בִּרְחִים אוּ דְכוּ בַּמְדוּכָה וְגו'. מֵאֵן אֶטְרַח לֹון כָּל הָאִי. אֶלָּא דְאִינוֹן לָא הוּא בְּנֵי מֵהִימְנוּתָא.

399. כְּגוֹנוֹנָא דָּא, אִינוֹן דִּלָּא מֵהִימְנֵי בֵּיהּ בְּקוּדְשָׁא בְּרִיךְ הוּא, לָא בַּעַן לְאַסְתַּכְּלָא בְּאַרְחוּי, וְאִינוֹן בַּעַן לְאַטְרַחָא גִרְמִייהוּ כָּל יוֹמָא בְּתַר מְזוֹנָא, יִמְמָא וְלִילִי, דְּלִמָּא לָא סְלִיק בִּידֵיהוּ פְּתָא דְנִהמָא. מֵאֵן גְּרִים לֹון הָאִי. בְּגִין דִּלָּא אִינוֹן בְּנֵי מֵהִימְנוּתָא.

400. אוּף הָבָא, שְׁטוּ וּלְקָטוּ, שְׁטוּ בַּשְׁטוּתָא דְגִרְמִייהוּ, וּבַעַן לְאַטְרַחָא עֲלֵיהּ, הִדָּא הוּא דְכְּתִיב, וְטַחְנוּ בִּרְחִים. בְּתַר כָּל טְרַחָא דָּא, לָא סְלִיק בִּידֵיהוּ, אֶלָּא דְכְּתִיב וְהָיָה טַעְמוֹ בְּטַעַם לֶשֶׁד הַשֶּׁמֶן. וְלֹא יִתִּיר. מֵאֵן גְּרִים לֹון הָאִי, בְּגִין דִּלָּא הוּא בְּנֵי מֵהִימְנוּתָא.

401. אָמַר רַבִּי יוֹסִי, מֵאֵי לֶשֶׁד הַשֶּׁמֶן. אִיבָא דְאִמְרִי, דְּלִישׁ בְּמִשְׁחָא, כְּתַרְגוּמוֹ. וְאִיבָא דְאִמְרִי, מַה הֶשֶׁד אֶתְחַזֵּר לְכֻמָּה גּוֹוִינִן, אוּף מְנָא, אֶתְחַזֵּר לְכֻמָּה גּוֹוִינִן. רַבִּי יְהוּדָה אָמַר, לֶשֶׁד הַשֶּׁמֶן, יִנְיָקָא דִּמְשַׁחָא.

402. רַבִּי יִצְחָק אָמַר, אִישׁ לָפִי אָכְלוּ לְקָטוּ. וְכִי מֵאֵן דְּאָכִיל קִמְעָא, לְקִיט קִמְעָא, וּמֵאֵן דְּאָכִיל יִתִּיר, לְקִיט יִתִּיר, וְהָא כְּתִיב לֹא הֶעֱדִיף הַמִּרְבֶּה וְהַמִּמְעִיט לֹא הִחְסִיר. אֶלָּא לָפִים אִינוֹן דְּאָכְלִין לְקָטִין. מִשְׁמַע אָכְלוּ, מֵאֵן דְּהוּא אָכִיל לֵיהּ, וּבְגִינֵי כֶּךָ לֹא כְּתִיב אָכִילתוּ.

403. HE ASKS: What does this, THAT EACH ONE GATHERED ACCORDING TO THE AMOUNT OF EATERS, teach us? HE ANSWERS: If someone held a servant or maid servant, and said: He is mine, and his neighbor came and said: He is mine, they would approach Moses for judgments. He would say to them: How many people are there in your house and how many people are in the other's house. They would say the number. Then Moses would say to them: Gather tomorrow, and afterwards both of you come before me. The next day they would go out and gather and then go before Moses. They would place before him a vessel, which he would measure. If that servant was the owner's, then the portion of the servant would be in that vessel, because there was one Omer measured for each person of his household. He would measure for the other and would find that the food portion of the servant was lacking in his vessel, and there was one Omer for each person in his household. THEN he would say: The servant belongs to this one. This is what is meant by: "They gathered every man according to his eating," and it: "An Omer for every man, according to the number of your persons."

404. Rabbi Yisa said: It is written, "At evening you shall know that Hashem has brought you out from the land of Egypt. And in the morning, you shall see the glory of Hashem" (Shemot 16:6-7). HE ASKS: "At evening you shall know." How will they know? HE ANSWERS: We have learned that every single day the laws of the Holy One, blessed be He, abide. In the morning, Chesed is roused in the world. And at the time that is called evening, Judgment is suspended over the world. As we have established, Isaac instituted the Minchah (Afternoon Prayer,) AND ISAAC IS GVURAH. Therefore, "At evening you shall know," when Judgment is aroused over the world, you will know that with this Judgment Hashem has brought you out of Egypt. "And in the morning, you shall see the glory of Hashem," because at that time Chesed is aroused over the world, and He will give you nourishment.

405. Rabbi Chiya said: It is the opposite of what is written before, "When we sat by the flesh pots..." (Ibid. 3). At that moment, evening was awakened, NAMELY JUDGMENT. And at the time that Judgment was provoked, Chesed was also aroused in the world. This is what is written: "You shall know that Hashem has brought you out from the land of Egypt." You will know the Chesed that He performed by you during the time of Judgment, and that He brought you out of the land of Egypt, "and in the morning, you shall see the glory of Hashem." The glory of Hashem is already known TO BE MALCHUT. And why all this? Because "when Hashem hears your murmuring..." (Ibid. 8).

406. Rabbi Yesa said: The Holy One, blessed be He, did not change His laws SO THAT CHESED WOULD ILLUMINATE IN THE EVENING, AS RABBI CHIYA SAID. Only those wicked people of the world changed and turned Mercy into Judgment, as we learned.

403. מַאי קָא מִיּוּרֵי. אַחִיר בְּרֵי נֶשׁ בַּעֲבָדָא, אִו בְּאֻמְתָּא, וְאָמַר דְּהוּא דִּילִיָּהּ. אַתָּא חֲבֵרִיָּהּ, וְאָמַר, הָאֵי עֲבָדָא דִּילִי הוּא. קְרִיבּוּ לְקַמִּיָּה דְּמֹשֶׁה לְדִינָא, אָמַר לֹון כְּמָה נִפְשָׁן בְּבֵיתְךָ, וְכְמָה נִפְשָׁן בְּבֵיתִיָּה דְּרִין, אָמַר כֶּךָ וְכֶךָ. וְהָהוּא שַׁעְתָּא אָמַר לֹון מֹשֶׁה, לְקִטּוּ מָחָר, וְכָל חַד מְנַיִכּוּ וַיְתִי לְגַבְאֵי. לְמָחָר, נִפְקוּ וּלְקִטּוּ, וְאַתִּינִין קָמִי מֹשֶׁה, שְׁוִינִין קָמִיָּה מְנָא, הָוָה מְדִיר לִיָּהּ. אִי הָהוּא עֲבָדָא דְּרִין, אֲשַׁבַּח הָהוּא עוֹמְרָא דְּעֲבָדָא, בְּהָאֵי מְנָא. דְּהָא חַד עוֹמְרָא לְכָל נֶפֶשׁ וְנֶפֶשׁ מִבֵּיתִיָּהּ. מְדִיר לְדִין, וְאַשְׁתַּכַּח חֲסֵרָא, הָהוּא מִיכְלָא דְּעֲבָדָא, בְּהָהוּא מְנָא דִּילִיָּהּ, וְחַד עוֹמְרָא לְכָל נֶפֶשׁ וְנֶפֶשׁ מִבֵּיתִיָּהּ. אָמַר עֲבָדָא דְּרִין הוּא, הֵה"ר אִישׁ לְמִי אָכְלוּ לְקִטּוּ וְכַתִּיב עֹמֵר לְגַלְגֹּלַת מִסְפָּר נִפְשֵׁיכֶם.

404. אָמַר ר' יִיסָא, כְּתִיב, עֶרֶב וַיִּדְעֶתֶם כִּי יוֹ' הוֹצִיא אֶתְכֶם מֵאֶרֶץ מִצְרַיִם וּבִקֵּר וַרְאִיתֶם אֶת כְּבוֹד יוֹ'. עֶרֶב וַיִּדְעֶתֶם, בְּמָאֵי יִנְדַּעוּן. אֵלָא הֵכִי תֵּאֵנָא, בְּכָל יוֹמָא וְיוֹמָא אֲשַׁתְּכַחוּ נִימוּסֵי קוּדְשָׁא בְּרִיךְ הוּא, בְּצַמְרָא, אַתְעֵר חֶסֶד בַּעֲלָמָא. בְּהָהוּא זְמַנָּא דְּאַקְרִי עֶרֶב, תְּלִיא דִּינָא בַּעֲלָמָא, וְהָא אוֹקְמוּהּ, דְּבִגְיָנִי כֶךָ, יִצְחָק תִּקֵּן תְּפִלַּת הַמִּנְחָה. וְעַל דָּא, עֶרֶב וַיִּדְעֶתֶם, כִּד אַתְעֵר דִּינָא בַּעֲלָמָא, תִּנְדַּעוּן, דְּבִהָהוּא דִּינָא אִפִּיק יוֹ' יִתְכוּן מִמְצְרַיִם. וּבִקֵּר וַרְאִיתֶם אֶת כְּבוֹד יוֹ' דְּהָא בְּהָהוּא זְמַנָּא אַתְעֵר חֶסֶד בַּעֲלָמָא וַיִּתֵּן לָכּוּ לְמִיכָל.

405. ר' חִיָּיא אָמַר אִיפְכָא, מַה כְּתִיב לַעֲיֹלָא, בְּשַׁבְתֵּנוּ עַל סִיר הַבָּשָׂר וְגו'. בֵּיה שַׁעְתָּא, אַתְעֵר עֶרֶב, דְּהָהוּא זְמַנָּא דְּאַתְעֵר דִּינָא, אַתְעֵר נְמִי חֶסֶד בַּעֲלָמָא. הֵה"ר, וַיִּדְעֶתֶם כִּי יוֹ' הוֹצִיא אֶתְכֶם מֵאֶרֶץ מִצְרַיִם. תִּנְדַּעוּן הָהוּא חֶסֶד דְּעֵבֵד עִמְכוּן, בְּזְמַנָּא דְּדִינָא וְאַפִּיק יִתְכוּן מֵאֶרֶעָ דְּמִצְרַיִם. וּבִקֵּר וַרְאִיתֶם אֶת כְּבוֹד יוֹ', כְּבוֹד יוֹ' הָא יִדְיע. וְכ"כ לְמַה. בְּשִׁמוּעַ יוֹ' אֶת תְּלִנּוּתֵיכֶם וְגו'.

406. אָמַר ר' יִיסָא, לֹא שְׁנֵי קוּדְשָׁא בְּרִיךְ הוּא נִימוּסוּי, בְּרֵי דְּאִינוּן חִיבֵי עֲלָמָא שְׁנִינִין לֹון, וּמַהֲפִּי רַחֲמֵי לְדִינָא, כְּמָה דְּאַתְמֵר.

407. Rabbi Elazar taught that the Righteous shall eat of that manna in the World to Come. And if you think that it is in that same manner THAT THE CHILDREN OF YISRAEL ATE IN THE WILDERNESS, it is not so, but rather more THAN THEY, in SUCH PERFECTION that never existed. What is it? It is as we have established, "to behold the pleasantness of Hashem, and to inquire in His temple" (Tehilim 27:4), and: "Neither has the eye seen, that an Elohim, beside You" (Yeshayah 64:3).

408. "See, that Hashem has given you the Shabbat" (Shemot 16:29). Rabbi Chizkiyah opened the discussion, saying: "A song of ascents, out of the depths I have cried to You, Hashem" (Tehilim 130:1). HE ASKS: "A song of ascents," is unspecified, it does not explicitly reveal who says it. HE ANSWERS: But, "A song of ascents," MEANS that all the inhabitants of the world will eventually say this, because this song will be said for eternal generations.

409. HE ASKS: What is THE MEANING OF, "Out of the depths I have cried to you"? HE ANSWERS: So have we learned. Everyone who prays his prayer before the Holy King must ask for his requests and pray from the depth of his heart, in order that his heart is completely with the Holy One, blessed be He. Thus, he should concentrate his heart and desire. THIS IS THE MEANING OF, "OUT OF THE DEPTHS I HAVE CRIED TO YOU." HE ASKS: Did David say it this way? Is it not written, "With my whole heart I have sought You" (Tehilim 119:10)? And this passage is sufficient, THAT IS, TO PRAY WITH THE WHOLE HEART. Why is, "out of the depths," necessary?

410. HE ANSWERS: We learned, every person who makes his request before the King must concentrate his mind and desire on the source of all sources, to draw blessings from the depth of the pit, in order that blessings shall flow from the wellspring of all. And what is it? It is at that place from where that river, WHICH IS CONCEALED CHOCHMAH, emerges and comes forth, as is written: "And a river went out of Eden" (Beresheet 2:10). FOR EDEN IS CHOCHMAH, AND RIVER IS BINAH, NAMELY BINAH THAT CAME OUT OF THE TOP OF ARICH ANPIN, WHICH IS CONCEALED CHOCHMAH. And it is written: "There is a river, whose streams make glad the city of Elohim" (Tehilim 46:5), and this is called "out of the depths." The depth of all, the depth of the pit from which springs emerge and are drawn to bless all. This is the beginning of drawing blessings downward from above.

411. Rabbi Chizkiyah explains HIS WORDS: When the most concealed Atik desires to bring blessings for the world, He places and includes everything in that supreme depth, WHICH IS CONCEALED CHOCHMAH OF ARICH ANPIN, OF THE ASPECT OF BINAH EMERGING OUT OF IT. And from here a river, WHICH IS BINAH, is drawn and flows, and rivers and wellsprings emerge from it, WHICH ARE THE MOCHIN. And everything is watered from it. FOR ALL THE MOCHIN OF THE MALE AND THE FEMALE AND BRIYAH, YETZIRAH, AND ASIAH ARE DRAWN FROM THERE. And whoever says his prayer must concentrate his heart and desire to draw blessings from this depth of all, in order that his prayer is accepted and his desire is carried out.

407. תַּאֲנִי ר' אֵלֶּזָּר, מֵהָאֵי מָנָא זְמִינִין צְדִיקָיָא לְמִיכָל לְעֵלְמָא דְּאֵתִי, וְאִי תִּימָא בְּהָאֵי גִּוּוֹנָא. לֹא. אֵלָּא יִתִּיר, דְּלֹא הוּא בֵּין לְעֵלְמִין. מֵאִי אִיהוּ. כַּמָּה דְּאֻקִּימָנָא דְּכִתִּיב לְחַזּוֹת בְּנֵעַם יִי' וּלְבַקֵּר בְּהִיכָלָא. וְכִתִּיב עֵין לֹא רָאָתָה אֱלֹהִים זֹולָתָךְ וְגו'.

408. רָאוּ כִּי יִי' נָתַן לָכֶם הַשָּׁבָת. ר' חֲזַקְיָה פָּתַח שִׁיר הַמַּעֲלוֹת מִמַּעַמְקִים קְרָאתִיךָ יִי'. שִׁיר הַמַּעֲלוֹת סֵתֵם, וְלֹא פְּרִישׁ מֵאֵן אָמְרוּ. אֵלָּא שִׁיר הַמַּעֲלוֹת, דְּזְמִינִין כָּל בְּנֵי עֵלְמָא לְמִימַר, דְּזְמִין הָאֵי שִׁיר לְמִימְרִיהָ לְדְרֵי עֵלְמָא.

409. וּמֵאִי הוּא מִמַּעַמְקִים קְרָאתִיךָ. הָכִי תַּאֲנָא, כָּל מֵאֵן דְּמַצְלִי צְלוֹתָא קָמִי מַלְכָּא קְדִישָׁא, בְּעִי לְמַבְעֵי בְּעוֹתִיָּה, וּלְצִלָּאָה מַעַמְקָא דְּלִבָּא, בְּגִין דִּישְׁתַּכַּח לִבָּיהּ שְׁלִים בְּקוּדְשָׁא בְּרִיךְ הוּא, וִיכּוּין לִבָּא וְרַעוּתָא. וּמִי אָמַר דּוֹד הָכִי, וְהָא כְּתִיב, בְּכָל לְבִי דִּרְשִׁיתִיךָ. וְדָא קְרָא סְגִי, מֵאִי בְּעִי מִמַּעַמְקִים.

410. אֵלָּא הָכִי תַּאֲנָא, כָּל בַּר נֶשׁ דְּבְעִי בְּעוֹתִיָּה קָמִי מַלְכָּא, בְּעִי לְכוּנָא דַּעְתָּא וְרַעוּתָא, מַעֲיָקְרָא דְּכָל עֲקָרִין, לְאַמְשָׁכָא בְּרַכָּאן מַעַמְקָא דְּבִירָא, בְּגִין דִּינְגִיד בְּרַכָּאן מִמַּבּוּעָא דְּכָלָא. וּמֵאִי הוּא. הָהוּא אַתְרֵי דְּנִפְיָק מְנִיָּה, וְאַשְׁתַּכַּח מְנִיָּה, הָהוּא נֶהֱרַ, דְּכִתִּיב וְנֶהֱרַ יוֹצֵא מַעַדָּן. וְכִתִּיב נֶהֱרַ פְּלָגִיו יִשְׁמַחוּ עִיר אֱלֹהִים. וְדָא אֲקָרִי מִמַּעַמְקִים. עַמְקָא דְּכָלָא, עַמְקָא דְּבִירָא, דְּמַבּוּעִין נִפְקִין וְנִגְדִין לְבְּרַכָּא כָלָא. וְדָא הוּא שְׁרוּתָא לְאַמְשָׁכָא בְּרַכָּאן מַעֲיָלָא לְתַתָּא.

411. א"ר חֲזַקְיָה, בְּדַ עֲתִיקָא סְתִימָאָה דְּכָל סְתִימִין, בְּעִי לְזִמְנָא בְּרַכָּאן לְעֵלְמִין, אֲשֶׁרִי כָלָא, וְאַכְלִיל כָּלָא, בְּהָאֵי עֲמִיקָא עֲלָאָה, וּמֵהֶכָּא שְׂאִיב וְאַתְנַגִּיד נֶהֱרַא דְּנִחְלִין וּמַבּוּעִין אֲתַנְגִּידוּ מְנִיָּה, וּמִתְשַׁקְּוִין מְנִיָּה כָלָהוּ. וּמֵאֵן דְּמַצְלִי צְלוֹתִיָּה, בְּעִי לְכוּנָא לִבָּא וְרַעוּתָא, לְאַמְשָׁכָא בְּרַכָּאן מֵהָהוּא עֲמִיקָא דְּכָלָא, בְּגִין דִּיתְקַבֵּל צְלוֹתִיָּה, וְיִתְעַבִּיד רַעוּתִיָּה.

412. "And Moses said to them, 'Let no man leave of it till morning'" (Shemot 16:19). Rabbi Yehuda said: Every single day, the world is blessed from that supernal day, for all the six days are blessed from the seventh day. And every day gives from that blessing that it receives on its own day.

413. Therefore Moses said: "Let no man leave of it till morning." What is the reason? Because one day does not borrow or give to another. Rather, each one reigns exclusively, alone in its day, because one day can not reign in the day of its neighbor.

414. Therefore, all these five days reign on their respective days, and that which they received is available in them. The sixth day contains more, and this is according to what Rabbi Elazar said: It is written, "the sixth day," WITH THE DEFINITE ARTICLE (=HEI), which is not written of the other days. But this is the way they established it. "The sixth day," WITH A HEI, shows that the Queen is joined with it, WHO IS CALLED HEI, WHICH IS MALCHUT, to prepare the table for the King. Therefore, it has two parts, one from the day itself and one from establishing the joy of the King with the Queen.

415. That night is the joy of the Queen with the King and their uniting, and all the six days are blessed, each one on its own. Therefore, a person must prepare his table on Shabbat night so that blessings from above will dwell upon him, and a blessing is not present on an empty table. Therefore, scholars who know this secret mate only on Shabbat nights.

416. "See, that Hashem has given you the Shabbat." HE ASKS: What is Shabbat? HE ANSWERS: That is the day in which the other days rest. And it is the inclusion of all the other six days, and from it are they blessed. Rabbi Yisa said: The Congregation of Yisrael is also called 'Shabbat', for she is the spouse OF SHABBAT, and a bride, as is written: "You shall keep the Shabbat therefore, for it is holy to you" (Shemot 31:14). To you and not to the other nations. This is what is meant by: "Between Me and the children of Yisrael" (Ibid. 17). This portion is an eternal heritage of Yisrael; thus it is written: "If you restrain your foot because of Shabbat..." (Yeshayah 58:13). And we explained the matter where we discussed it.

412. וַיֹּאמֶר מֹשֶׁה אֲלֵיהֶם אִישׁ אֶל יוֹתֵר מִמֶּנּוּ עַד בֹּקֶר. א"ר יְהוּדָה, בְּכָל יוֹמָא וְיוֹמָא, מִתְבָּרַךְ עֲלֵמָא מִהָהוּא יוֹמָא עֲלָא, דְּהָא כָּל שִׁיתָא יוֹמִין מִתְבָּרְכָאן מִיוֹמָא שְ�בִיעָא. וְכָל יוֹמָא יְהִיב מִהָהוּא בְּרָכָה דְקָבִיל בְּהָהוּא יוֹמָא דִּילִיָּה.

413. וַע"ד מֹשֶׁה אָמַר, אִישׁ אֶל יוֹתֵר מִמֶּנּוּ עַד בֹּקֶר. מ"ט. בְּגִין דְּלֹא יְהִיב, וְלֹא יוֹזִיף יוֹמָא דָּא לְחֻבְרִיָּה, אֶלָּא כָּל חַד וְחַד שְׁלִיט בְּלַחְדוּי, בְּהָהוּא יוֹמָא דִּילִיָּה. דְּהָא לֹא שְׁלִיט יוֹמָא בְּיוֹמָא דְּחֻבְרִיָּה.

414. בְּגִינֵי כֶךְ, כָּל אֵינוֹן חֲמִשָּׁא יוֹמִין שְׁלִיטִין בְּיוֹמֵיהוּ, וְאִשְׁתַּכַּח בֵּיהּ, מַה דְּקָבִילוּ, וְיוֹמָא שְׁתִּיתָא אִשְׁתַּכַּח בֵּיהּ יְתִיר. וְאֶזְלָא הָא, כְּהָא דְאָמַר רַבִּי אֶלְעָזָר, מֵאִי דְכָתִיב יוֹם הַשְּׁשִׁי, וְלֹא אֶתְמַר הָכִי בְּכָל שָׁאֵר יוֹמִין. אֶלָּא הָכִי אוֹקְמוּהּ, הַשְּׁשִׁי. דְּאֶזְדוּגָא בֵּיהּ מְטְרוֹנִיתָא. לְאֶתְקַנָּא פְתוּרָא לְמַלְכָּא, וּבג"כ, אִשְׁתַּכַּחוּ בֵּיהּ תְּרִין חוֹלְקִין, חַד לְיוֹמִיָּה, וְחַד לְתַקְוָא, בְּחֻדְוָתָא דְּמַלְכָּא בְּמְטְרוֹנִיתָא.

415. וְהָהוּא לִילֵיא, חֻדְוָתָא דְּמְטְרוֹנִיתָא בְּמַלְכָּא, וְזוּגָא דְּלֵהוּן, וּמִתְבָּרְכָאן כָּל שִׁיתָא יוֹמִין, כָּל חַד וְחַד בְּלַחְדוּי. בְּגִין כֶּךְ, בְּעֵי בַר נֶשׁ לְסִדְרָא פְתוּרִיָּה בְּלִילֵיא דְּשַׁבְּתָא, בְּגִין דְּשָׁאֲרֵי עָלִיָּה בְּרַבָּאן מְלַעִילָא, וּבְרַבְתָּא לֹא אִשְׁתַּכַּח עַל פְּתוּרָא רִיקְנִיָּא, בג"כ, ת"ח דִּידְעִין רְזָא דָּא, זוּגָא דְּלֵהוּן מַע"ש לַע"ש.

416. רָאוּ כִּי יי' נָתַן לָכֶם הַשְּׁבֶת, מֵאִי שְׁבֶת. יוֹמָא דְּבֵיהּ נִיחִין שָׁאֵר יוֹמִין, וְהוּא כָּלְלָא דְּכָל אֵינוֹן שִׁיתָא אַחֲרָנִין, וּמִנֵּיהּ מִתְבָּרְכִין. רַבִּי יוֹסָא אָמַר, וְכֵן נִמְי כְּנֶסֶת יִשְׂרָאֵל אֶקְרִי שְׁבֶת, בְּגִין דְּאִיהִי בֵּת זוּגוֹ, וְדָא הִיא כָּלָה. דְּכָתִיב וּשְׁמַרְתֶּם אֶת הַשְּׁבֶת כִּי קִדְשׁ הִיא לָכֶם. לָכֶם וְלֹא לְשָׁאֵר עַמּוּן, הַה"ד בֵּינֵי וּבֵין בְּנֵי יִשְׂרָאֵל. וְדָא הִיא אַחֲסִנַּת יְרוּתָת עֲלָמִין לְיִשְׂרָאֵל. וַע"ד, כְּתִיב אִם תִּשְׁיֵב מִשְׁבֶּת רַגְלְךָ וְגו' וּבְאַתְרֵיהּ אוֹקִימָנָא מְלִי.

417. It is written: "Let no man go out of his place on the seventh day..." We learned that ITS MEANING IS from the place that is proper to go, MEANING OUT OF THE CITY. And the secret of the matter is, "Blessed be the glory of Hashem from his place" (Yechezkel 3:12), WHICH IS MALCHUT, and this is the place. This is the secret of what is written: "For the place on which you stand is holy ground" (Shemot 3:5). It is the known area that is called "place," which is known by the supernal glory, NAMELY MALCHUT.

418. Therefore, it is an admonition to the person who adorns himself with the holy crown of above ON THE SHABBAT DAY. From his mouth secular talk should not emerge, because if SECULAR TALK does emerge, he desecrates the Shabbat day. DESECRATING THE SHABBAT WITH THE HANDS is done by doing work; with his feet is by going out of the specified 2,000 cubits. All these are a desecration of the Shabbat.

419. "Let no man go out of his place." This is the precious place of Holiness, because outside of it, there are other Elohim. "Blessed be the glory of Hashem." is the glory of above, NAMELY MALCHUT FROM THE CHEST AND ABOVE. "From his place," is the glory of below, NAMELY MALCHUT FROM THE CHEST AND BELOW. This is the secret of the crown of the Shabbat, WHICH IS CALLED 'PLACE'. Therefore, a person should not go out from his place, BECAUSE OUTSIDE OF IT ARE OTHER ELOHIM. Blessed is the portion of one who has merited the splendors of the Shabbat.

30. the Holy One, blessed be He, avenges the honor of the righteous
This section tells of cases where the Holy One, blessed be He did not punish someone who blasphemed against Him, but punished them when they oppressed the children of Yisrael, because the Holy One, blessed be He cares more for the honor of the Righteous than for His own honor. Rabbi Chiya says that when Moses said "They are almost ready to stone me," God told him to go before the people; he asked Moses if it was with their permission that Moses stood, or with the permission of Himself.

420. "And Hashem said to Moses, 'Pass before the people...'" (Shemot 17:5). Rabbi Chiya opened the discussion, saying: "The angel of Hashem encamps round about those who fear Him, and He delivers them" (Tehilim 34:8). Blessed are the Righteous, for the Holy One, blessed be He, cares about their honor more than His own. Come and behold: how many people in the world revile and blaspheme towards above, like Sanheriv who reviled and blasphemed, saying, "Which of all Elohim of the countries..." (II Melachim, 18:35). And the Holy One, blessed be He, forgave and did not order to punish him. As soon as he stretched out his hand against Chizkiyah, it is written "that the angel of Hashem went out and smote in the camp of Ashur (Assyria)..." (II Melachim 19:35).

421. Jerobaam, the son of Nevat, worshipped idols, sacrificed to them, and offered to them, yet the Holy One, blessed be He, did not order to punish him. But when Ido the prophet came and prophesied against Him, and Jerobaam stretched out his hand against him, it is written: "And his hand...dried up, so that he could not draw it back to him" (I Melachim 13:4).

417. כְּתִיב אֶל יֵצֵא אִישׁ מִמְּקוֹמוֹ בַּיּוֹם הַשְּׁבִיעִי. מִמְּקוֹמוֹ. תְּנִינָן, מִדֶּהוּא מְקוֹם דְּאַתְחֲזִי לְמַהֲרָא. וְרָא דְמַלְא דְכְתִיב, בְּרוּךְ כְּבוֹד יי' מִמְּקוֹמוֹ, וְדֵא אִיהוּ מְקוֹם. וְדֵא אִיהוּ רָא דְכְתִיב, כִּי הַמְּקוֹם אֲשֶׁר אַתָּה עוֹמֵד עָלָיו אֲדַמַּת קֹדֶשׁ הוּא. אַתָּה יֹדֵעַ קְרִינָן לִיה מְקוֹם דְּאַשְׁתַּמּוּדְעָא יִקְרָא עֲלָאָה.

418. וּבְגִין כֵּן, אֲזַהְרֹתָא לְבַר נֶשׁ, דְּקָא מִתְעַטְרָא בְּעֵטוּרָא קְדִישָׁא דְלַעִילָא, דְּלֹא יִפּוֹק מִנִּיהּ בְּפּוֹמִיָּה מְלֻלָא דְחוּל, בְּגִין דְּאִי יִפּוֹק מִנִּיהּ, קָא מַחְלִל יוֹמָא דְשַׁבָּתָא, בִּירוֹי בְּעוֹבְדָתָא. בְּרִגְלוֹי, לְמַהֲרָא לְבַר מִתְרִין אֶלְפִין אֲמִין. כָּל אֲלִין חֲלוּלָא דְשַׁבָּתָא אִינוּן.

419. אֶל יֵצֵא אִישׁ מִמְּקוֹמוֹ, דֵּא אִיהוּ אַתָּה יִקְרָא דְקְדוּשָׁה, דֵּהָא לְבַר מִנִּיהּ, אֱלֹהִים אֲחֵרִים נִינְהוּ. בְּרוּךְ כְּבוֹד יי', דֵּא כְבוֹד דְלַעִילָא. מִמְּקוֹמוֹ, דֵּא כְבוֹד דְלִתְתָּא. דֵּא אִיהוּ רָא דְעֵטְרָא דְשַׁבָּת, בְּגִין כֵּן אֶל יֵצֵא אִישׁ מִמְּקוֹמוֹ. זְכָאָה חוֹלְקִיָּה מֵאֵן דְּזָכִי לִיקְרָא דְשַׁבָּתָא זְכָאָה אִיהוּ בְּעֲלָמָא דִּין וּבְעֲלָמָא דְאַתִּי.

420. וַיֹּאמֶר יי' אֶל מֹשֶׁה עֲבוֹר לִפְנֵי הָעָם וְגו'. רַבִּי חִיָּיא פִּתַּח, חוֹנָה מִלֵּאךְ יי' סְבִיב לִירְאִיו וַיַּחְלֹצֵם. זְכָאִין אִינוּן צְדִיקָאִי, דְּקוֹדֶשׁא בְּרִיךְ הוּא אַתְרֵעִי בִּיקְרִיהוֹן, יִתִּיר עַל דִּילִיָּה. תָּא חֲזִי, כַּמָּה אִינוּן בְּנֵי עֲלָמָא, דְּמַחְרִפִּי וּמַגְדִּפִּי לַעִילָא, כְּגוֹן סְנַחְרִיב חֲרִף וְגִדְף, וְאָמַר מִי בְּכָל אֱלֹהֵי הָאָרְצוֹת וְגו'. וְקוֹדֶשׁא בְּרִיךְ הוּא מַחִיל, וְלֹא תִבֶּע מִנִּיהּ. כִּיּוֹן דְּאוּשִׁיט יְדִיה עַל חֲזַקִּיָּה, מַה כְּתִיב וַיֵּצֵא מִלֵּאךְ יי' וַיַּךְ בַּמַּחֲנֶה אֲשׁוּר וְגו'.

421. יִרְבְּעָם בֶּן נִבְט הוּא פִּלַח לַעֲזִי, וּמַקְטֵר לָהּ, וּמַזְבֵּחַ לָהּ, וְקוֹדֶשׁא בְּרִיךְ הוּא לֹא תִבֶּע מִנִּיהּ. וְכֵד אַתָּא עֲדוּ נְבִיאָה, וְאַתְנַבִּי עֲלִיהּ, וְאוּשִׁיט יִרְבְּעָם יָדָא לְקַבְלִיָּה, מַה כְּתִיב וַתִּיבֹשׁ יָדוֹ וְגו', וְלֹא יָכַל לְהַשִּׁיבָה אֵלָיו.

422. Pharaoh reviled and blasphemed and said: "Who is Hashem" (Shemot 5:2). Yet the Holy One, blessed be He, did not punish him until he refused to send out Yisrael, as is written: "If as yet you do exalt yourself against My people" (Shemot 9:17). "FOR IF YOU REFUSE TO LET THEM GO, behold, the hand of Hashem is upon the cattle" (Ibid. 2-3). So the Holy One, blessed be He, always avenges the honor of the righteous more than His own.

423. Here Moses said: "They are almost ready to stone me" (Shemot 17:4). The Holy One, blessed be He, said to him: Now is not the time to avenge your honor, Moses. Rather, "pass before the people," and we shall see who will stretch out his hand against you. Is it with their permission that you stand or with my permission?!

31. The rock and the boulder

Rabbi Chiya talks about Moses' rod that was turned into a snake, and the verse, "The way of a snake upon a rock." He says that the rock is Malchut, and the rock is God. Rock always refers to Gvurah, so that when God wants to punish, Gvurah is aroused and punishes. The flow of water in "And you shall smite the rock, and there shall come water out of it" is the flow of Gvurah from the higher to the lower levels, drawn by the Holy Name of God engraved on the rod. Rabbi Aba says there is a supernal Rock and a lower rock that emerges from it. He tells us that wherever 'water' is written it refers to the light of Chesed; it is the sign and miracle of the Holy One, blessed be He that the rock, which is judgment, should inspire the flowing forth of Chassadim. Rabbi Shimon turns to the scripture, "He is the rock, His work is perfect," saying that the rock here is Abraham, who is Chesed. The sins of Yisrael weakened the rock from what it had been originally.

424. "And your rod, with which you smote the river, take in your hand, and go" (Ibid. 5). What is the reason? Because it was engraved with miracles? and the Supernal Holy Name was imprinted on it. At first, THE ROD WAS TURNED INTO a snake, WHICH IS THE SECRET OF YESOD OF ZEIR ANPIN OF SMALLNESS. As we have learned: "The way of a snake upon a rock" (Mishlei 30:19). The snake, it is known, arouses the rock, WHICH IS MALCHUT. In which area was THE HOLY ONE, BLESSED BE HE, revealed? Here He became revealed, as is written: "Behold, I will stand before you there upon the rock" (Shemot 17:6). And who is the rock? It is as written, "He is the rock, His work is perfect" (Devarim 32:4), WHICH IS MALCHUT. Moses realized there how the snake stood by the stone. And we have already explained these matters.

425. Rabbi Yehuda said: If the Torah had remained silent and had not said more, it would be good. But rather, it is written, "And you shall smite the rock, and there shall come water out of it" (Shemot 17:6). IS THIS THE CUSTOM OF THE HOLY NAME? He said to him: Certainly, it is so. For there is no single Name of all the Holy Names of the Holy One, blessed be He, that does not perform miracles and mighty acts, and does not bring forth whatever is necessary for the world, especially to bring forth water here.

422. פֶּרַעַה חָרַף וְגִדַּף, וְאָמַר מִי יִי' וְגו'. וְקוֹדֶשׁא בְּרִיךְ הוּא לֹא תָבַע מַגִּיחַ, עַד דְּסָרִיב בְּהוּ בִּישְׂרָאֵל, דְּכַתִּיב עוֹדֶךְ מְסִתּוּלָל בְּעַמִּי. הִנֵּה יָד יִי' הוֹיָה בְּמִקְנֶךְ וְגו', וְכֵן בְּכָל אֲתֵר, קוֹדֶשׁא בְּרִיךְ הוּא תָבַע עַלְבוּנָא דְּצַדִּיקָיָא וְתִיר עַל דִּילֵיהּ.

423. הֵכָא מֹשֶׁה, אָמַר עוֹד מַעֵט וּסְקִלּוֹנִי, אָמַר לֵיהּ קוֹדֶשׁא בְּרִיךְ הוּא, מֹשֶׁה לֹא עֵידֵן הוּא לְמַתְבַּע עַלְבוּנֶךְ, אֵלֹא עֲבוֹר לְפָנֵי הָעָם, וְאַחֲמִי מֵאֵן יוֹשִׁיט יָדוֹ לְקַבֵּלְךָ, וְכִי בְּרִשּׁוּתֵיהּוּ אֵת קָאִים, אוּ בְּרִשּׁוּתִי.

424. וּמִטָּךְ אֲשֶׁר הִכִּיתָ בוּ אֵת הַיָּאֹר קַח בְּיָדְךָ וְהִלַּכְתָּ. מ"ט. מְשׁוּם דְּמַחֲקָק בְּנִסְיָן הוּא, וּשְׁמָא קְדִישָׁא עֲלָא רְשִׁימָא בִּיהּ. בְּקַדְמִיתָא נַחֲשׁ, כְּמָה דְּאֲתַמֵּר, דֶּרֶךְ נַחֲשׁ עָלֵי צוּר. נַחֲשׁ, הָא אֲתִידַע דְּאֲתַעֵר צוּר. בְּאֵן אֲתֵר אֲתַגְלִי, הֵכָא אֲתַגְלִי דְּכַתִּיב הִנֵּנִי עוֹמֵד לְפָנֶיךָ שֵׁם עַל הַצּוּר. וּמֵאֵן צוּר. כ"ד אַ הַצּוּר תָּמִים פָּעֵלוּ, וְתָמֵן יָדַע מֹשֶׁה הֵיךְ קָאִים נַחֲשׁ עָלֵי צוּר. וְהָא אוֹקִימָנָא מֵלִי.

ת

425. א"ר יְהוּדָה, אִי לִישְׁתִּיק קְרָא יָאוֹת שְׁאִילָתָא. אֵלֹא הָא כְּתִיב, וְהִכִּיתָ בַּצּוּר וַיֵּצֵאוּ מִמֶּנּוּ מַיִם. אָמַר לֵיהּ, וְדָאִי הָכִי הוּא, דְּלִית לָךְ כָּל שְׁמָא וּשְׁמָא, מֵאִינוּן שְׁמָהֶן קְדִישִׁין דְּקוֹדֶשׁא בְּרִיךְ הוּא, דְּלֹא עֲבִד נִסִּין וּגְבוּרָאֵן, וְאַפִּיק כָּלֹא דְּאַצְטְרִיךְ לְעֵלְמָא, כ"ד לְאַפְקָא הֵכָא מֵיָא.

426. He said to him: If so, it is written, "He smote the rock, that the waters gushed out" (Tehilim 78:20). Who strikes in His name? He said: It is recognizable from the blows that the hammer is sharp, MEANING A SHARP PERSON KNOWS HOW TO ASK, and you ask this. But come and behold: "rock" always refers to Gvurah, MEANING MALCHUT WHEN SHE IS IN THE ASPECT OF GVURAH. And when the Holy One, blessed be He, WHICH IS ZEIR ANPIN, wants to strike or punish, this Gvurah is aroused and that Gvurah smites and punishes. And this is what is written: "Behold, (he) smote the rock, that the waters gushed out," WHICH MEANS THAT THE ROCK DID SMITE. And if the rock had not been aroused to smite in the necessary place, the water would not have flowed.

427. He said to him: If so, is it not written: "Of the Rock that begot you you are unmindful" (Devarim 32:18)? What is the meaning of "unmindful?" You weakened it, WHICH CAN NOT HAPPEN BY A NAME. He said to him: It is certainly so. For if the wicked had known that the rock was going to become aroused against them to punish them, they would have refrained from sinning against it. But it was weak in their sight, because they did not look at it, and it did not observe their ways TO PUNISH THEM IMMEDIATELY. And pertaining to this IT IS SAID: "Of the Rock that begot you you are unmindful."

428. Rabbi Aba said: There is a rock and there is a rock. From the side of the supernal rock emerges a different rock. And what is the supernal Rock? He is the Rock of every rock. And who is it? It is She who bore the children of Yisrael, ZEIR ANPIN. It is written: "Of the Rock that begot you you are unmindful," MEANING BINAH THAT GAVE BIRTH TO YISRAEL. Because from the side of the supernal Rock of above emerges another rock; from the side of Ima, WHICH IS BINAH, emerges Gvurah, WHICH IS MALCHUT.

429. And this proceeds as Rabbi Elazar said: It is written, "Who can utter the mighty acts of Hashem?" (Tehilim 106:2). What are the mighty acts of Hashem? It is to include the supreme Ima of all, WHICH IS BINAH, that even though she HERSELF is not of Judgment, yet from her side is Judgment prevalent, because from her side there is Gvurah, WHICH IS MALCHUT THAT IS SWEETENED IN BINAH. And therefore it is called 'the supernal Rock'. "And have forgotten El that formed you" (Devarim 32:18), is the light of Aba. What is it? It is supernal Chesed, which is the light of Aba.

430. Rabbi Aba also said: Wherever water IS WRITTEN, it is known TO ALLUDE TO THE LIGHT OF CHESED. And the Holy One, blessed be He, becomes aroused by this rock, WHICH IS JUDGMENT, to cause water to flow, WHICH IS CHESED, because it is not proper FOR IT EMERGE UNLESS IT IS FROM CHESED. And this is the sign and miracle of the Holy One, blessed be He, THAT THE ROCK, WHICH IS JUDGMENT, SHOULD INSPIRE THE FLOWING FORTH OF CHASSADIM. David praised this and said: "Who turned the rock into a pond of water..." (Tehilim 114:8). And the meaning of "turned" IS THAT HE TURNED IT FROM JUDGMENT TO CHESED, because it is not the customary way of rock TO POUR FORTH CHESED.

426. א"ל, אי הכי, הא כתיב, הן הבה צור ויזובו מים. מאן מחי לשמיה. א"ל, פטישא חריפא, בקטרוי ידיע, ואת שאיל דא. אלא תא חזי, בכל אתר צור גבורה, וכד בעי קודשא בריך הוא למחאה, או לאלקאה, אתער גבורה דא וההוא גבורה מחי ולקי, ודא הוא דכתיב, הן הבה צור ויזובו מים. ואי לאו דאתער צור, ולקי באתר דאצטריך, לא נביעין מיא.

427. א"ל, אי הכי, הא כתיב, צור ילדך תשי. ותנינן מאי תשי, כלומר חלשת ליה. א"ל ודאי הכי הוא, דאלמלי ינדעון חייבינא, דהאי צור זמינא לאתערא לקבליהו, ולא לקאה לון, ימנעון מלמיחב קמיה, אלא חלשא איהו בעינייהו, הואיל ולא מסתכלי בה, ולא מסתכלי בארחייהו, ועל דא צור ילדך תשי.

428. ר' אבא אמר, אית צור, ואית צור, מסטרא דצור עלאה, נפק צור אחרא. ומאי צור עלאה. צור דכל צורים. ומאי איהו, ההוא דאולידת לישראל, דכתיב צור ילדך תשי. דהא מסטרא דצור עלאה דלעילא, נפקא צור אחרא. מסטרא דאימא, נפקא גבורה.

429. ואזלא הא כהא דא"ר אלעזר, כתיב מי ימלא גבורות יי'. מאי גבורות יי'. לאכללא אימא עלאה דכלא, דאע"ג דלאו איהו דינא, מסטרהא אשתכח, דהא מסטרהא גבורה אשתכח, ובגיני כך צור עלאה אקרי. ותשכח אל מחוללך, דא נהירו דאבא. מאי ניהו. חסד עלאה, דאיהו נהירו דאבא.

430. תו אמר רבי אבא, מים בכל מקום, הא ידיעא, וקודשא בריך הוא בהאי צור אתער לארקא מיא, דהא לא אתחזי, ודא הוא את וניסא דקודשא בריך הוא. ועל דא שבח דוד ואמר, ההפכי הצור אגם מים וגו'. ומשמע ההפכי, דהא לאו ארחוי דצור בכך.

431. And regarding this, through the supernal Rock, WHICH IS BINAH, He brought forth water from a lower place, FROM MALCHUT. And what is the name of that lower place? Boulder, as is written: "And you shall bring forth to them water out of the rock (boulder)" (Bemidbar 20:8). And this boulder brought forth water as with the power of the supernal Rock, WHICH IS BINAH.

432. Rabbi Shimon said, "He is the Rock, His work is perfect." What is the meaning of, "He is the Rock, His work is perfect"? IT IS that the Rock was turned and changed to do the work of the perfect one. And who is he? Abraham, WHO IS CHESED, of whom it is written: "Walk before Me, and be perfect" (Beresheet 17:1). This is the meaning of "who turned the rock into a pond of water..." - THAT IT CHANGED FROM EXECUTING JUDGMENT TO THE MINISTERING OF CHESED. This means that "His work is perfect," NAMELY CHESED. And this is Abraham, WHO IS CHESED.

433. At this time, the rock reverted to being perfect. At another time, when Moses wanted to draw water from this rock, due to the sins of Yisrael, it did not return to perfection, as before. At that moment Moses raged and said: "Of the Rock that begot you you are unmindful" (Devarim 32:18). Namely, you weakened it from what it was before. For because of you it is not perfect now, and Judgment was executed; what was not so when it begot you, meaning in the days of your youth.

32. "Is Hashem among us"

Rabbi Shimon explains that in the verse, "Is Hashem among us or not (Heb. ayin)?" the word 'not' refers to the most concealed Atik of all, which is called Ayin (naught). Yisrael were trying to discern between Ayin and Zeir Anpin. Because Yisrael tested God, making a separation between Atik and Zeir Anpin, they were punished. "Then came Amalek."

434. Rabbi Aba said: It is written, "Is Hashem among us, or not?" (Shemot 17:7). Was Yisrael fools, who did not know this? Did they not see the Shechinah before them, and the clouds of Glory that surrounded them, that they said, "Is Hashem among us, or not?" These are people who saw the shine of the majesty of their King by the sea. And we have learned that a maidservant saw at the sea what the prophet Ezekiel never saw. It seems that they turned to be fools to say, "Is Hashem among us or not (Heb. ayin)?"

435. HE ANSWERS: But this is what Rabbi Shimon said. They wanted to discern between the most concealed Atik of all, WHICH IS KETER, which is called 'Ayin ('naught')' and Zeir Anpin, which is called 'Yud Hei Vav Hei'. Therefore, it is not written, 'If Hashem is among us or no' as is written: "Whether they will follow My Torah, or no" (Shemot 16:4), but rather, "Is Hashem among us or not (Heb. ayin)?"

431. וְעַל דָּא, בַּצּוּר עֲלָא, אִפִּיק מֵיָא מֵאַתָּר דְּלִתְתָּא. וּמָה שְׁמִיָּה דִּיהוּא דְּלִתְתָּא. סִלַּע. דְּכִתְיִב וְהוֹצֵאתָ לָהֶם מַיִם מִן הַסֵּלַע. וּבְמָה אִפִּיק הָאִי סִלַּע מֵיָא. בְּחִילָא דְּצוּר דְּלַעִילָא.

432. ר"ש אָמַר, הַצּוּר תָּמִים פָּעֵלוּ מֵאִי מִשְׁמַע הַצּוּר תָּמִים פָּעֵלוּ. דְּאִתְהַפֵּךְ צוּר, לְמַעַבְדַּ פָּעֵלוּ דְּתָמִים. וּמֵאִי אִיהוּ. אַבְרָהָם. דְּכִתְיִב בֵּיהּ הִתְהַלֵּךְ לִפְנֵי וְהִיא תָּמִים. וְדָא הוּא הֶהָפְכִי הַצּוּר אָגַם מַיִם, וּמִשְׁמַע תָּמִים פָּעֵלוּ, וְדָא אַבְרָהָם.

433. בְּשַׁעֲתָא דָּא, אִתְהַדַּר הַצּוּר, תָּמִים. בְּשַׁעֲתָא אַחְרָא תְּנִינָא, כִּד בָּעָא מֹשֶׁה לְאַפְקָא מֵיָא בְּהָאִי צוּר, בְּחֻבִּיָּהּ דְּיִשְׂרָאֵל, לֹא אִתְהַדַּר תָּמִים, כְּקִדְמִיתָא. בֵּיהּ זְמַנָּא, אִתְרַעַם מֹשֶׁה וְאָמַר, צוּר יִלְדֵךְ תָּשִׁי. כְּלוּמַר, חֲלַשְתָּ לִּיהּ מִמָּה דִּיהוּא בְּקִדְמִיתָא, דְּבִגִּינֵךְ לֹא אִשְׁתַּבַּח תָּמִים הַשְׁתָּא, וְאִתְעֵבִיד דִּינָא, מַה דְּלֹא הוּא בְּיוֹמֵי יִלְדֵךְ, כְּלוּמַר עוֹלִימֵךְ.

434. א"ר אַבָּא, מֵאִי דְּכִתְיִב הִיֵּשׁ יִי' בְּקִרְבָּנוּ אִם אֵין. וְכִי טַפְשִׁין הוּוּ יִשְׂרָאֵל דְּלֹא יָדְעִי מַלְּה דָּא, וְהָא חָמוּ שְׂכִינְתָּא קְמִיָּהּ, וְעֲנֵנִי כְּבוֹד עֲלִיָּהּ דִּסְחָרוֹן לֵוִי, וְאִינוּן אָמְרוּ הִיֵּשׁ יִי' בְּקִרְבָּנוּ אִם אֵין, גּוֹבְרִין דְּחָמוּ זִיו יִקְרָא דְּמַלְכִּיהוֹן עַל יָמָא, וְתִנִּינֵן, רָאִתָּה שְׂפָחָה עַל הַיָּם מַה שְּׁלֹא רָאָה יַחֲזַקְאֵל, אִינוּן אִשְׁתַּכְּחוּ טַפְשִׁין, וְאָמְרוּ הִיֵּשׁ יִי' בְּקִרְבָּנוּ אִם אֵין.

435. אֵלָא הָכִי קָאָמַר ר"ש, בָּעוּ לְמַנְדַּע, בֵּין עֵתִיקָא סְתִימָאָה דְּכָל סְתִימִין, דְּאִקְרִי אֵין. וּבֵין זְעִיר אִפִּין דְּאִקְרִי יִי'. וְעַל דָּא, לֹא כְּתִיב הִיֵּשׁ יִי' בְּקִרְבָּנוּ אִם לֹא, כְּמָה דְּכִתְיִב הִילָךְ בְּתוֹרָתִי אִם לֹא. אֵלָא הִיֵּשׁ יִי' בְּקִרְבָּנוּ אִם אֵין.

436. HE ASKS: If so, why were they punished? HE ANSWERS: Because they caused a separation BETWEEN ATIK AND ZEIR ANPIN, and they did it by testing, as is written: "Because they tempted (also: 'tested') Hashem." Said Yisrael: 'If the one is AMONG US we will ask in one form, and if that one, then we will ask in another form.' Therefore, immediately, "Then came Amalek" (Shemot 17:8).

436. אִי הָכִי אֲמָאִי אֶתְעַנְשׁוּ. אֵלָא עַל דְּעִבִּירוּ פְּרֻדָּא, וְעִבִּירוּ בְּנִסּוּנָא, דְּכֹתִיב וְעַל נִסּוּתָם אֶת יי'. אֲמָרוּ יִשְׂרָאֵל, אִי הָאִי נִשְׁאֵל בְּגוּוּנָא חֲדָא. וְאִי הָאִי נִשְׁאֵל בְּגוּוּנָא אַחֲרָא. וְעַד מִיָּד וַיָּבֹא עַמְלֵק.

33. "Then came Amalek"

Rabbi Yosi opens with "Blessed are you that sow beside all waters, that let the feet of the ox and the ass range freely." He says that the Holy One, blessed be He has a tree, Zeir Anpin, that contains food for all. We are reminded that Yisrael is the trunk, and that the seventy branches are the ministers of the heathen nations. When Yisrael encamped beside the water, they dominated the waters that were under the branches of that tree. The ox and ass in the opening verse are from the left, and are brought into the discussion to emphasize that people must not give place to evil species, must remain separated from them. Rabbi Yehuda says that "Amalek was the first of the nations" because he did not fear Elohim. He is sentenced to everlasting perdition, and his name shall be utterly blotted out from the remembrance of man. Rabbi Aba now talks about "There is a sore evil which I have seen under the sun." Rabbi Shimon explains that "sore evil" is a lack of charity, wherein people cling to their money and even bear false witness in order to gain money. The Holy One, blessed be He had given Yisrael everything, yet they dealt with Him with false charges, and "Then came Amalek." The war of Amalek was a war above and a war below, ultimately a war against God. Amalek came to provoke Judgment over Mercy. During the war, when Moses held up his hands, he was fighting the battle above, while Joshua was fighting the battle below. From that time until the Redemption there will never be a greater battle. Joshua was worthy of fighting against Amalek because Moses saw that he came from the level of Metatron. Moses' hands were held up in faith, and it was this that gained them assistance from above. At the end, Moses built an altar called "Hashem is my banner"; Jacob built an altar and called it "El, the Elohim of the children of Yisrael."

437. "Then came Amalek, and fought with Yisrael in Refidim" (Shemot 17:8). Rabbi Yosi opened the discussion, saying: "Blessed are you that sow beside all waters, that let the feet of the ox and the ass range freely" (Yeshayah 32:20). "Blessed are you that sow beside all waters." There we learned that there are various types of waters, THAT THERE ARE MANY KINDS OF LIGHTS, MEANING SWEET WATERS OF HOLINESS, BITTER WATERS, AND PROUD WATERS. Happy is Yisrael who sow their seeds only beside the water, IN ORDER TO SUBDUE ALL KINDS OF WATER OF THE OTHER SIDE. As is written: "And they camped there by the water" (Shemot 15:27), MEANING over those waters that were under the branches of the tree of the Holy One, blessed be He, WHICH ARE THE TREACHEROUS WATERS, AS IS WRITTEN BEFORE US.

437. וַיָּבֹא עַמְלֵק וַיִּלָּחֶם עִם יִשְׂרָאֵל בְּרִפְדִּים. רַבִּי יוֹסִי פָתַח, אֲשֶׁרִיכֶם זֹרְעֵי עַל כָּל מַיִם מִשְׁלַחֵי רֶגֶל הַשּׁוֹר וְהַחֲמוֹר. אֲשֶׁרִיכֶם זֹרְעֵי עַל כָּל מַיִם, תַּמּוֹן תִּנּוּן, כִּמָּה מַיִם וְכִמָּה מַיִם מִשְׁתַּבְּחִין. זָכָאִין אֵינוֹן יִשְׂרָאֵל, דְּלִית זֶרְעָא לְהוּ, אֵלָא עַל הַמַּיִם, דְּכֹתִיב וַיַּחֲנוּ שָׁם עַל הַמַּיִם, אֵינוֹן דְּהוּ תַּחוֹת עֲנַפֵּי אֵילָנָא דְּקוֹדֶשָׁא בְּרִיךְ הוּא.

438. For we have learned that the Holy One, blessed be He, WHO IS BINAH, has a tree. And this tree is big and strong, WHICH IS ZEIR ANPIN, and it contains food for all. And it is bordered with twelve borders, MEANING THREE COLUMNS TO EACH OF CHESD, GVURAH, TIFERET AND MALCHUT, WHICH ARE IN TOTAL TWELVE. And it is strengthened by the four corners of the world, THAT ARE CHESD, GVURAH, TIFERET AND MALCHUT. And seventy branches are attached to it, WHO ARE THE SEVENTY MINISTERS OF THE SEVENTY NATIONS. And Yisrael are located in the trunk of this tree, and the seventy branches are around them - AROUND YISRAEL, WHO ARE ATTACHED TO THE TRUNK OF THE TREE.

438. דִּתְנִנָּא, אֵילָנָא אֵית לְקוֹדֶשָׁא בְּרִיךְ הוּא, וְהוּא אֵילָנָא רַבְרָבָא וְתַקִּיפָא, וּבִיה אֲשַׁתְּכַח מְזוּנָא לְכָלָא. וְהוּא אֲתַחַם בְּתַרִּיסָר תַּחוּמִין, בְּמַתְקָלָא, וְאֲתַתְקַף בְּאַרְבַּע רַחֲוֵי עֲלֵמָא. וְעַ' עֲנַפִּין אַחִידִין בִּיה וַיִּשְׂרָאֵל מִשְׁתַּבְּחֵי בְּגוּפָא דְּהוּא אֵילָנָא. וְאֵינוֹן שְׁבַעִין עֲנַפִּין סַחְרָנָא דְּלַהוּן.

439. This is what is meant by: "And they came to Elim, where were twelve springs of water, and seventy palm trees" (Shemot 15:27), and we have already explained and learned the meaning of this in many places. What is the meaning of, "and they encamped there by the water?" At that time, Yisrael dominated those waters that were under the branches of the tree that are called "the proud water" (Tehilim 124:5). And referring to this IS WRITTEN: "Blessed are you that sow beside all waters," NAMELY, IN ORDER TO SUBDUE ALL KINDS OF WATERS OF THE OTHER SIDE.

439. וְהֵינּוּ דְּכֹתִיב, וַיָּבֹאוּ אֶלִּימָה וְשֵׁם שְׁתֵּים עָשָׂרָה עֵינּוֹת מַיִם וְשִׁבְעִים תְּמָרִים, וְהָא אֹקְמוּהָ, וְאֲתַמַּר בְּכִמָּה אַתָּר. מָאִי וַיַּחֲנוּ שָׁם עַל הַמַּיִם. אֵלָא בְּהוּא זְמָנָא, שְׁלִיטוּ עַל אֵינוֹן מֵיָא, דְּאֵינוֹן תַּחוֹת עֲנַפִּין דְּאֵילָנָא, דְּאֶקְרוּן הַמַּיִם הַזֵּירוּנִים. וְעַד אֲשֶׁרִיכֶם זֹרְעֵי עַל כָּל מַיִם.

440. "That let the feet of the ox and the ass range freely." These are two crowns of the left that the heathen peoples joined to, which are called 'ox' and an 'ass'. This is as is written: "And I have oxen, and asses (lit. 'an ox and an ass')" (Bereshheet 32:6). Laban was an expert with sorcery and these lower crowns, and he wanted to destroy Jacob with THE OX AND THE ASS, as is written: "An Arammian wished to destroy my father" (Devarim 26:5). We have already learned that. When Yisrael is meritorious, they send them away so they can not dominate them. This is the meaning of: "That let (lit. 'send away') the feet of the ox and the ass range freely," so that they can not dominate them.

441. Rabbi Aba said: When this pair is coupled together, the world is not able to tolerate it. And referring to this is written: "You shall not plough with an ox and an ass together" (Devarim 22:10). The word "together" IS precise. And we learned that a person should not give place to evil species. Because by the actions of a person, things are aroused that should not be. And when they paired together it was not possible to withstand them. From their side emerges a certain Klipah, called 'dog'. It is more disrespectful than all of them. This is what is meant by: "But against any of the children of Yisrael not a dog shall move its tongue" (Shemot 11:7). The Holy One, blessed be He, said: 'You said, "Is Hashem among us, or not?" Behold, I am giving you over to the dog.' Immediately, "Then came Amalek."

442. Rabbi Yehuda said: "Amalek was the first of the nations, but his latter end shall be everlasting perdition" (Bemidbar 24:20). HE ASKS: Is Amalek really the first of the nations? Were there not many tongues, nations and peoples in the world before Amalek came?

443. HE ANSWERS: When Yisrael left Egypt, the fear and terror of Yisrael fell upon all the nations of the world. This is what is meant by: "The people shall hear, and be afraid: trembling shall take hold of the inhabitants of Pleshet" (Shemot 15:14). There was no nation that did not fear the superior might of the Holy One, blessed be He. But Amalek was not afraid, as is written: "And he feared not Elohim" (Devarim 25:18). He did not fear to approach You. Therefore, he is the first among the nations.

444. The first who came to wage war against Yisrael was Amalek. Therefore, "his latter end shall be everlasting perdition," for it is written: "I will utterly blot out the remembrance of Amalek" (Shemot 17:14), and: "You shall blot out the remembrance of Amalek" (Devarim 25:19). It is written: "His latter end shall be everlasting perdition" (Bemidbar 24:20). HE ASKS: Should it not have been written, 'His everlasting perdition'? AND HE ANSWERS: It means until the Holy One, blessed be He, comes and destroys him, as is written: "I will utterly blot out..." Rabbi Elazar said: Come and behold. Even though "He is the Rock, His work is perfect," and He did kindness with them to bring forth water for them, He did not forsake His own, for it is written: "Then came Amalek"

440. מְשַׁלְחֵי רֶגֶל הַשּׁוֹר וְהַחֲמוֹר, אֵינּוֹן תְּרִין כְּתִירֵי שְׂמָאלָא, דְּאֶחֱדָן בָּהּ עֲמִין עֲכוּ"ם, דְּאֶקְרוּן שׁוֹר וְחֲמוֹר. וְהֵינּוּ דְכְּתִיב וַיְהִי לִי שׁוֹר וְחֲמוֹר. בְּגִין דְּלִבְּן חֲבִים הוּא בַּחֲרִשִּׁין וּבְאֵינוֹן כְּתִירִין תַּתָּאִין, וּבְאֵינוֹן בְּעָא לְאוֹבְדָא לִיעֻקֵּב, כְּמָה דְכְּתִיב אֲרַמִּי אוֹבֵד אָבִי, וְהָא אֲתָמֵר. וּכְשִׁישְׂרָאֵל זָכְאִין, מְשַׁלְחֵי לֵהּ, וְלֹא יִכְלִי לְשַׁלְטָאָה עֲלֵיהּ, הֵה"ד מְשַׁלְחֵי רֶגֶל הַשּׁוֹר וְהַחֲמוֹר דְּלֹא שְׁלִטֵי בָּהּ.

441. א"ר אָבָא, כִּד מְזִדְּוֹגֵי כְּחָדָא, לֹא יִכְלִי בְּנִי עֲלֵמָא לְמִיקָם בָּהּ, וְעַל דָּא כְּתִיב לֹא תַחְרוֹשׁ בַּשּׁוֹר וּבַחֲמוֹר יַחְדָּיו. יַחְדָּיו דִּינִיקָא. וְתַנִּינָן, לֹא יִהְיֶה אִינוֹשׁ דְּיוֹכֵתָא לְזִינוֹן בִּישׁוֹן, דִּהָא בְּעוֹבְדָא דְּב"נ, אֲתָעֵר מָה דְּלֹא אֶצְטְרִיךְ. וְכַח מְזִדְּוֹגֵי כְּחָדָא, לֹא יִכְלִין לְמִיקָם בָּהּ. מִכִּין סִטְרָא דְּלֵהוֹן נְפִיק מִתְקִיפּוּתָא דְּלֵהוֹן דְּאֶקְרִי כְּלָב, וְדָא חֲצִיפָא מְכַלְהוּ, הֵה"ד וְלִכְל בְּנֵי יִשְׂרָאֵל לֹא יַחֲרֹץ כְּלָב לְשׁוֹנוֹ. אֲמַר קוֹדֶשׁא בְּרִיךְ הוּא, אֲתוֹן אֲמַרְתּוֹן, הֵישׁ יְי' בְּקִרְבָּנוּ אִם אֵין, הֲרֵי אֲנִי מוֹסֵר אֲתָכֶם לְכְּלָב. מִיָּד וַיָּבֹא עֲמֶלֶק.

442. ר' יְהוּדָה אָמַר, רִאשִׁית גּוֹיִם עֲמֶלֶק וְאַחֲרִיתוֹ עֲדֵי אוֹבֵד. וְכִי רִאשִׁית גּוֹיִם עֲמֶלֶק, וְהֵלֵא כְּמָה לִישְׁנִין וְעַמִּין וְאוֹמִין הוּא בְּעֲלָמָא, עַד לֹא אֲתָא עֲמֶלֶק.

443. אָלָא, כִּד נִפְקוּ יִשְׂרָאֵל מִמִּצְרַיִם, דְּחִילוּ וְאִימָתָא נִפְלָה עַל כָּל עַמִּין דְּעֲלָמָא מִיִּשְׂרָאֵל, הֵה"ד שְׁמַעוּ עַמִּים יִרְגְּזוּן חִיל אַחֲזוּ יוֹשְׁבֵי פְלִשְׁתִּי. וְלֹא הוּא עֲמָא, דְּלֹא הוּא דְּחִיל מְגִבּוּרָאן עֲלָאִין דְּקוֹדֶשׁא בְּרִיךְ הוּא, וְעֲמֶלֶק לֹא הוּא דְּחִיל, הֵה"ד, וְלֹא יִרָא אֱלֹהִים. לֹא דְּחִיל לְמַקְרֵב לְגַבְּךָ. וְעַל דָּא רִאשִׁית גּוֹיִם.

444. קְדַמָּא דְּאֲתוּ לְאַגְחָא קְרָבָא בִּישְׂרָאֵל עֲמֶלֶק הוּא. וּבְגִינֵי כִךְ וְאַחֲרִיתוֹ עֲדֵי אוֹבֵד, דְּכְּתִיב כִּי מָחָה אֶמְחָה אֶת זְכֹר עֲמֶלֶק. וְכְּתִיב, תִּמְחָה אֶת זְכֹר עֲמֶלֶק, הֵה"ד וְאַחֲרִיתוֹ עֲדֵי אוֹבֵד. עֲדֵי אֲבָדוֹ מִבְּעֵי לֵיהּ. אָלָא עַד דִּינִיתִי קוֹדֶשׁא בְּרִיךְ הוּא וַיֹּאבֵד לֵיהּ, דְּכְּתִיב כִּי מָחָה אֶמְחָה וְגו'. אֲמַר ר' אֶלְעָזָר, ת"ח, אַע"ג דְּהַצּוֹר תָּמִים פָּעִלוּ, וְעַבְד עֲמֵהוֹן חָסֵד לְאַפְקָא לֹון מִיָּא, לֹא שִׁבַּק דִּירֵיהּ, דִּהָא כְּתִיב וַיָּבֹא עֲמֶלֶק.

445. Rabbi Aba opened the discussion, saying, "There is a sore evil which I have seen under the sun" (Kohelet 5:12). There are many people who have clogged hearts, because they are not occupied with Torah. "There is a sore evil." HE ASKS: Is there then an evil which is sore and an evil that is not sore? AND HE ANSWERS: Certainly, there is a sore evil, for we learned that from the left side there emerge Accusers who split the air.

446. And when they want to go out, they go and are swallowed in the hole of the great depth. And afterwards they emerge, join together, split airs and traverse through the world. And they approach people, and each one is called 'evil' as is written: "No evil will befall you" (Tehilim 91:10), which means they came with false charges against people.

447. HE ASKS: "a sore EVIL" - why is it sore (lit. 'ill')? HE ANSWERS: When it dwells on people, it makes them misers with their money. When the collector of charity comes to him, it tries to prevent him from giving, and says to him: Do not take out ANYTHING of yours. When poor people come, it tries to prevent him. When he wants to eat of his money, it tries to prevent him in order to guard the money for another. And from the day that it dwells on the person, he is ill like one who is bedridden because of his illness and does not eat or drink. Therefore, it is an ill evil.

448. And king Solomon cried out in his wisdom and said: "A man to whom Elohim has given riches, wealth and honor..." (Kohelet 6:2). The beginning and end of this passage are seemingly incoherent, for it is written: "A man to whom Elohim has given riches..." IF SO, what is the meaning of, "Yet Elohim does not give him power to eat of it"? If so, then it is not in the possession of the person, AND SO ELOHIM HAS NOT GIVEN HIM ANYTHING.

449. HE ANSWERS: If it had been written, 'Yet Elohim does not permit him to eat of it', then I would say THAT HE GAVE HIM NOTHING. But it is written: "does not give him power," because he believed in that evil and joined with it. IF SO, HE HIMSELF CAUSED THIS. The Holy One, blessed be He, did not give it dominion, THAT THE PERSON should be born under ITS DOMINATION, but rather he HIMSELF wanted it and held on to it.

450. All his ways are like one who is bedridden because of his illness. He does not eat or drink, he does not go near his money or spend any of it. And he guards it until he passes from the world and someone else comes and takes it, for he is its true owner.

445. ר' אבא פתח ואמר, יש רעה חולה ראיתי תחת השמש. כמה בני נשא אטימין לפא, בגין דלא משתדלי באורייתא. יש רעה חולה, וכי יש רעה דהיא חולה, ויש רעה דלאו היא חולה. אלא ודאי יש רעה חולה, דתנינן, מסטרא דשמאלא, נפקי כמה גרדיני נימוסין, דבקען באורא.

446. וכד בעינן למיפק, אזלינן ואשתאבין בנוקבא דתהומא רבה, לבתר נפקין ומתחברן כחדא, ובקעין אורין, ושאטין בעלמא, ומתקרבין לגביהו דבני נשא, וכל חד אקרי רעה, כד"א לא תאונה אליך רעה. מאי לא תאונה. בגין דאתיא בתסקופא על בני נשא.

447. חולה אמאי היא חולה. כד שריא האי על בני נשא, עביר לון קמצנין מממוניהון, אתיין גבאי צדקה גביה, היא מחאת בידיה. א"ל לא תיפוק מדירך. אתיין מסבני, היא מחאת בידיה. אתי הוא למיכל מממוניה, מחאת בידיה, בגין לנטרא ליה לאחרא. ומן יומא דשריא עליה דבר נש, היא חולה, כהאי שכיב מרע דלא אכיל ולא שתי. ועל דא היא רעה חולה.

448. ושלמה מלכא צווח בחכמתא ואמר, איש אשר יתן לו האלהים עשר ונכסים וכבוד וגו'. האי קרא, לאו רישיה סיפיה, ולא סיפיה רישיה, כתיב איש אשר יתן לו האלהים עשר ונכסים וכבוד וגו', מאי ולא ושלטנו האלהים לאכול ממנו. אי הכי, לאו ברשותיה הוא דב"נ.

449. אלא, אי כתיב ולא יעזבנו האלהים לאכול ממנו, הוינא אמר הכי. אלא ולא ושלטנו, דבגין דהוא הימניה להיא רעה, ואחיד בה. קודשא בריך הוא לא שלטניה עליה, לאתפראת תחותיה, על דהוא אתרעי בה, ואחיד בה.

450. וכל ארחוי בשכיב מרע, דלא אכיל ולא שתי, ולא קריב לממוניה, ולא אפיק מיניה, ונטיר ליה עד דהוא יפוק מעלמא, וייתי אחרא, ויטול ליה, דהוא בעליו.

451. And King Solomon cried and said: "Riches kept for their owner to his hurt (lit. 'evil')" (Kohelet 5:12). Who is its owner? He is another one who inherited him. And why did the other merit to become the owner of those riches? It is because the first believed in this evil and desired it, and joined it. Therefore, the other who did not join this evil merited to become the owner of those riches. This is what is meant by, "to his evil," meaning because of his evil, which he joined, the other person profited.

452. Another explanation for, "There is an ill evil..." It is he who dwells in a good part of his father's house, but accuses his father with false charges. He cleaves unto this ill evil like a person who is bedridden because of his illness, and all of his ways are false, saying: This I want and this I do not want. And because of these riches, this person has cleaved unto ill evil and is punished in this world and in the World to Come. This is "riches kept for their owner to his evil."

453. It is the same with Yismael. The Holy One, blessed be He, took them upon the wings of eagles and surrounded them with clouds of glory. The Shechinah went before them, brought down for them the manna to eat, brought forth for them sweet water, yet they dealt with Him with false charges. Immediately, "Then came Amalek."

454. "Then came Amalek..." Rabbi Shimon said: There is a secret of wisdom here. Because of the decree of Severe Judgment, this war came. And it took place both above and below. And there is no word in the Torah that does not contain superior secrets of Wisdom that are connected with the Holy Name. His as if the Holy One, blessed be He, said: 'When Yisrael are righteous below, My power becomes strengthened over all. But when they are not righteous, the superior power of above is weakened and the power of Severe Judgment gains strength.

455. Come and behold: When Yisrael sinned below, it is written: "Then came Amalek, and fought with Yisrael" (Shemot 17:8). He came to provoke Judgment over Mercy, WHICH IS HIS WAY OF WAR ABOVE, because everything exists above and below. "...in refidim," MEANS with weakened hands (Heb. rifyon yadaim), as they weakened their hands from the Torah of the Holy One, blessed be He, as we established. Rabbi Yehuda said: Amalek waged war twice against Yisrael, one here, and one as is written: "Then the Amaleki came down, and the Canaanite..." (Bemidbar 14:45).

451. וְשִׁלְמָה מִלֶּכָּא צִוּוּחַ וְאָמַר, עֲשֵׂר שְׁמוֹר לְבַעְלֵיו לְרַעְתּוֹ. מֵאֵן בַּעְלֵיו. דָּא אַחְרָא דִּירִית לִיה. וְלָמָּה זָכָה הָאִי אַחְרָא לְמַהּוֹי בַּעְלֵיו דִּיהוּא עֲתָרָא. בְּגִין דִּיהָאִי הִימִין לְהֵיכָא רַעָה, וְאַתְרַעֵי בָּהּ וְאַתְדַּבֵּק בָּהּ. בִּג"כ, הָאִי אַחְרָא דְלֹא אֲתַדַּבֵּק בִּיהֵיכָא רַעָה, זָכָה לְמַהּוֹי בַּעְלֵיו דִּיהוּא עֲתָרָא הֵה"ד לְרַעְתּוֹ, כְּלוּמַר בְּגִין רַעְתּוֹ דִּיהוּא מִתְדַּבֵּק בָּהּ, רְוּוּחַ לִיה הָאִי.

452. ד"א יֵשׁ רַעָה חוּלָה, הָאִי מֵאֵן דִּיתִיב בַּחוּלְקָא טְבָא, בְּבֵית אָבוּי, וְהוּא אָזִיל לְקַבֵּל אָבוּי, בְּתַסְקוּפֵי מַלְיִן, הָא אֲתַדַּבֵּק בִּיהוּא רַעָה חוּלָה, כְּבֵר נֶשׁ שְׁכִיב מִרַע דְּכָל אֲרָחוּי בְּתַסְקוּפָא, דָּא בַּעֲיִנָּא, וְדָא לֹא בַּעֲיִנָּא, וּבְגִין הָאִי עוֹתָרָא אֲתַדַּבֵּק בִּר נֶשׁ בְּרַעָה חוּלָה, וְאַתְעַנֵּשׁ בִּיהֵיכָא עֲלָמָא, וּבַעֲלָמָא דְאֲתִי, וְדָא הוּא עוֹשֵׂר שְׁמוֹר לְבַעְלֵיו לְרַעְתּוֹ.

453. כִּךְ יִשְׂרָאֵל, קב"ה נָטִיל לוֹן עַל גְּדַפֵּי נִשְׁרִין, אֲסַחֵר לוֹן בַּעֲנֵנֵי יִקְרָא, שְׁכִינְתָּיהָ נָטִיל קְמִיּהוּ, נָחַת לוֹן מִנָּא לְמִיכָל, אֲפִיק לוֹן מִיָּא מִתּוֹקִין, וְאַיִנָּן הוּוּ אֲזִלִּין עֲמִיה בְּתַסְקוּפִין. מִיָּד וַיָּבֹא עַמְלֵק.

454. וַיָּבֹא עַמְלֵק, א"ר שְׁמַעוֹן, רְזָא דְחֻכְמָתָא הֵכָא, מְגִזְרַת דִּינָא קִשְׂיָא, קָא אֲתִיָּא קִרְבָּא דָּא. וְקִרְבָּא דָּא אֲשַׁתְּכַח לְעִילָא וְתַתָּא. וְלִית לֶךְ מְלָה בְּאוּרִייתָא, דְּלֹא אִית בָּהּ רִזִּין עֲלָאִין דְּחֻכְמָתָא, דִּמְתַּקְשְׁרִין בְּשִׁמָּא קְדִישָׁא. כְּבִיכּוֹל, אָמַר קב"ה, כִּד יִשְׂרָאֵל אִינּוֹן זְכָאִין לְתַתָּא, אֲתַגְבֵּר חִילָא דִּילֵי עַל כֻּלָּא. וְכִד לֹא אֲשַׁתְּכַחוּ זְכָאִין, כְּבִיכּוֹל, מִתִּישִׁין חִילָא דְלְעִילָא, וְאַתְגְּבֵר חִילָא דִּינָא קִשְׂיָא.

455. ת"ח, בְּשַׁעֲתָא דְּחִבּוּ יִשְׂרָאֵל לְתַתָּא, מַה כְּתִיב, וַיָּבֹא עַמְלֵק וַיִּלָּחֶם עִם יִשְׂרָאֵל, אֲתָא לְקַטְרָגָא דִּינָא בְּרַחְמֵי. דְּכֻלָּא אֲשַׁתְּכַח לְעִילָא וְתַתָּא. בְּרַפִּידִים: בְּרַפּוּי דִּידִם, דִּרְפּוּ דִּיהוּן מְאוּרִייתָא דְּקוּדְשָׁא בְּרִיךְ הוּא, כְּמָה דְּאוּקִימָנָא. אָמַר ר' יְהוּדָה, תְּרִי זְמַנֵּי אֲנָח קִרְבָּא עַמְלֵק בְּיִשְׂרָאֵל, חַד הֵכָא. וְחַד דְּכְתִיב, וַיִּרְדּוּ הָעַמְלֵקִי וַהֲבַנְעֵנִי וְגו'.

456. Rabbi Shimon said: Was THE WAR WITH AMALEK both above and below. Above was the provocation against the Holy One, blessed be He, as we learned. Below ALSO, it was all against the Holy One, blessed be He, for they took men and cut their foreskins of the holy sign, then took them and threw them upwards, and said: Take that which You desire. In any case, the entire WAR was against the Holy One, blessed be He.

457. "And Moses said to Joshua, 'Choose us out men, and go out, fight with Amalek'" (Shemot 17:9). HE ASKS: What did Moses foresee that he removed himself from this very first battle of the Holy One, blessed be He? HE ANSWERS: Blessed is Moses's portion, for he noticed and saw and realized the root of the matter. Moses said: 'I will prepare myself for this battle which is above and you, Joshua, prepare yourself for the war below.'

458. This is what is written: "And it came to pass, when Moses held up his hand, that Yisrael prevailed" (Shemot 17:11), MEANING Yisrael of above, ZEIR ANPIN. Therefore, Moses removed himself from the battle below, in order to expedite the battle above to be won through him.

459. Rabbi Shimon said: Is this war of Amalek insignificant in your eyes?! Come and behold: from the day the world was created until that time, and from that time until King Messiah will come, and even in the days of Gog and Magog (Armageddon), there will not be anything comparable. And not because they were so mighty and numerous, but rather because it was in all the aspects of the Holy One, blessed be He.

460. "And Moses said to Joshua..." HE ASKS: Why to Joshua and no one else? At that time he was only a youth, as is written: "Joshua, the son of Nun, a young man" (Shemot 33:11), and there were many among Yisrael who were stronger than he. AND HE ANSWERS: But Moses gazed with wisdom and knew. What did he see? He saw Samael descending on the side above to assist Amalek below. Moses said: 'There seems to be a difficult war here.'

461. Joshua at that time was situated in a very high level. If you think he was situated in the Shechinah at that particular time, it is not so, because She was taken and joined to Moses. So Joshua was joined below THE SHECHINAH. And where? Rabbi Shimon said: In that place that is called 'youth', WHICH IS METATRON.

456. אָמַר ר' שְׁמַעוֹן, לְעִילָא וְתַתָּא. קְטְרוּגָא דְקוּדְשָׁא בְּרִיךְ הוּא הוּה, לְעִילָא, בְּמָה דַּאֲתַמַּר. לְתַתָּא בְּקוּדְשָׁא בְּרִיךְ הוּא הוּה, דְּהוּוּ נִסְבִּי לְגַבְרִי, וְגִזְרֵי לוֹן עָרְלַתָּא דְרִשְׁמָא קְדִישָׁא, וְנִטְלִי לְהוּ וְאַרְמוּ לוֹן לְעִילָא, וְאַמְרֵי טוֹל לָךְ מַה דַּאֲתַרְעִית. וְעַב"פ דְּקוּדְשָׁא בְּרִיךְ הוּא הוּה כֻּלָּא.

457. וַיֹּאמֶר מֹשֶׁה אֶל יְהוֹשֻׁעַ בַּחַר לָנוּ אַנְשִׁים וְצֵא הֶלָּחֶם בְּעַמְלֶךְ. וְכִי מַה חָמָא מֹשֶׁה, דְּסָלִיק גְּרַמְיָהּ, מִהָאֵי קֶרְבָּא קְדָמָא דְקוּדְשָׁא בְּרִיךְ הוּא פְּקִיד. אֵלָא מֹשֶׁה זָכָא חוּלְקִיָּה, דַּאֲסַתְבֵּל וַיֵּדַע עֲקָרָא דְמַלְכָּה. אָמַר מֹשֶׁה, אָנָּה אֲזַמִּין גְּרַמִּי לְהַהוּא קֶרְבָּא דְלְעִילָא, וְאַנְתָּ יְהוֹשֻׁעַ זְמִין גְּרַמֵךְ לְקֶרְבָּא דְלְתַתָּא.

458. וְהֵינֵנוּ דְכֶתִיב, וְהָיָה כַּאֲשֶׁר יָרִים מֹשֶׁה יָדוֹ וְגִבֹּר יִשְׂרָאֵל: יִשְׂרָאֵל דְלְעִילָא. וּבְגִין כֵּךְ סָלִיק מֹשֶׁה גְרַמְיָהּ מִקֶּרְבָּא דְלְתַתָּא, בְּגִין לְאַזְדַּרְזָא בְּקֶרְבָּא דְלְעִילָא, וְיִתְנַצַּח עַל יָדָיו.

459. אָמַר ר' שְׁמַעוֹן, וְכִי קֵלָה הִיא בְּעֵינֵינוּ, קֶרְבָּא דָּא דְעַמְלֶךְ. תָּא חַזִּי, מִן יוֹמָא דַּאֲתַבְרִי עֲלָמָא, עַד הָהוּא זְמָנָא, וּמִהָהוּא זְמָנָא, עַד דְּיִיתֵי מַלְכָּא מְשִׁיחָא, וְאַפִּילוּ בְיוֹמוֹי דְגוֹג וּמָגוּג, לֹא יִשְׁתַּבַּח כְּוֹתִיָּה. לֹאֹ בְּגִין חַיִּילִין תְּקִיפִין וְסִגְיָאִין, אֵלָא בְּגִין דְּבַכָּל סְטְרִין דְקוּדְשָׁא בְּרִיךְ הוּא הוּה.

460. וַיֹּאמֶר מֹשֶׁה אֶל יְהוֹשֻׁעַ, אֲמַאי לִיהוֹשֻׁעַ, וְלֹא לְאַחֲרָא, וְהָא בְּהָהוּא זְמָנָא רַבִּינָא הוּה, דְכֶתִיב וְיְהוֹשֻׁעַ בֶּן נֹון נָעַר, וְכַמָּה הוּוּ בְּיִשְׂרָאֵל תְּקִיפִין מְנִיָּה. אֵלָא מֹשֶׁה בַּחֲכָמְתָּא אֲסַתְבֵּל וַיֵּדַע. מַאי חָמָא. חָמָא לְסַמָּאל דְּהוּה נַחִית מְסֻטְרָא דְלְעִילָא, לְסִייעָא לְעַמְלֶךְ לְתַתָּא. אָמַר מֹשֶׁה, וְדָאֵי קֶרְבָּא הָכָא תְּקִיפָא אֲתַחֲזִי.

461. יְהוֹשֻׁעַ בְּהָהוּא זְמָנָא בְּדִרְגָּא עֲלָאָה וְתוֹר אֲשַׁתְּכַח. אִי תִימָא דְבִשְׂכִינְתָּא אֲשַׁתְּכַח בְּהָהוּא זְמָנָא לֹאֹ הָכִי, דְּהָא בְּמֹשֶׁה אֲתַנְסִיבַת וְאַתְאַחֲדַת, אֲשַׁתְּכַח יְהוֹשֻׁעַ דַּאֲתַאחֲדַת לְתַתָּא מִיָּנָה. וּבְמָה. אָמַר ר' שְׁמַעוֹן, בְּהָהוּא אֲתַר, דַּאֲתַקְרִי נַע"ר.

462. This is what Rabbi Yehuda said of the verse: "Your eyes shall see Jerusalem a quiet habitation, a tent that shall not be taken down; its pegs shall never be removed for ever" (Yeshayah 33:20). "Jerusalem" refers to the upper Jerusalem that is called "a tent that shall not be taken down," MEANING that IT will no longer have to go into exile. And this is the secret of "Joshua, the son of Nun, a young man." "A young man" indeed, BECAUSE HE CLEAVED UNTO THE SUPERNAL LAD, METATRON. "Did not depart out of the tent" (Shemot 33:11), MEANING from the one which is called "a tent that shall not be taken down," WHICH IS THE SHECHINAH. This teaches us that each and every day, he was nurtured by the Shechinah. Just as the supernal Youth "did not depart out of the tent," and nurtured from Her constantly, so did that youth below, WHO WAS JOSHUA, who "did not depart out of the tent," and nurtured from it constantly.

463. Therefore, when Moses saw Samael descending to assist Amalek, he said: Certainly, this youth will stand up against him and will dominate over him to overcome him. Immediately, "And Moses said to Joshua, 'Choose us out men, and go out, fight with Amalek'" This battle below is yours, and I will hasten for the battle above. "Choose us out men," NAMELY righteous men, the sons of righteous men, that are worthy to go with you.

464. Rabbi Shimon said: At the moment that Joshua, the youth, went out, the youth of above, METATRON, stirred and made many preparations with many weapons that his Mother, WHO IS THE SHECHINAH, prepared for him, for this war to avenge the vengeance of the Covenant. This is what is meant by: "A sword...that shall avenge the Covenant" (Vayikra 26:25). And this is the secret of what is meant by: "And Joshua harried Amalek and his people with the edge of the sword" (Shemot 17:13). Assuredly, "with the edge of the sword," and not with spears and weapons, but by the sword specifically, the one called "a sword...that shall avenge the Covenant."

465. Moses prepared himself for the war above. "But the hands of Moses were heavy" (Shemot 17:12), actually heavy, holy and glorified, never impure. Glorified, as they were worthy to do through them a battle that is above. "And they took a stone, and put it under him, and he sat on it" (Ibid.), THAT IS because Yisrael was in sorrow and he wanted to be together with them in their pain.

462. וְהָיוּ דָא"ר יְהוּדָה, מֵאֵי דְכְתִיב עֵינֶיךָ תִּרְאֶינָה יְרוּשָׁלַם נוֹה שְׁאֵנָן אֶהְל בִּל יִצְעָן בִּל יִסַּע יִתְרוֹתָיו לְנִצָּח. יְרוּשָׁלַם: יְרוּשָׁלַם דְּלַעִילָא, דְּאֶקְרִי אֶהְל בִּל יִצְעָן, דְּלֹא יִשְׁתַּבַּח יְתִיר לְמַהֲךָ בְּגִלּוֹתָא, וְדָא הוּא רְזָא דְכְתִיב, וַיְהוֹשֻׁעַ בֶּן נֹחַ נָעַר. נָעַר וְדָאִי. לֹא יָמִישׁ מִתּוֹךְ הָאֶהָל, הָהוּא דְאֶקְרִי אֶהְל בִּל יִצְעָן. מְלַמֵּד דְּבִכָּל יוֹמָא וְיוֹמָא, הוּהּ יָנִיק מִשְׁכִּינָתָא, בְּמָה דְּהָהוּא נָעַר דְּלַעִילָא, לֹא יָמִישׁ מִתּוֹךְ הָאֶהָל, וְיָנִיק מִנִּיהּ תְּדִירָא. כִּךְ הָאִי נָעַר דְּלִתְתָּא לֹא יָמִישׁ מִתּוֹךְ הָאֶהָל, וְיָנִיק מִנִּיהּ תְּדִירָא.

463. בְּגִין כִּךְ, בְּדַ חָמָא מִשָּׁה, לְסַמָּאל, נַחֲתִית לְסִייעָא לְעַמְלֵךְ, אָמַר מִשָּׁה, וְדָאִי הָאִי נָעַר יָקוֹם לְקַבְּלִיהּ, וַיִּשְׁלֹט עָלֶיהָ, לְנִצָּחָא לִיהּ. מִיָּד וַיֹּאמֶר מִשָּׁה אֶל יְהוֹשֻׁעַ בָּחַר לָנוּ אַנְשִׁים וְצֹא הֲלָחֵם בְּעַמְלֵךְ, דִּילָךְ הָאִי קֶרְבָּא דְּלִתְתָּא, וְאַנָּא אֲזִדְרֹז לְקֶרְבָּא דְּלַעִילָא. בָּחַר לָנוּ אַנְשִׁים, זַכָּאִין בְּנֵי זַכָּאִין, דִּיתְחַזִּין לְמַהֲךָ עִמָּךְ.

464. אר"ש, בְּשַׁעֲתָא דְנִפְתִּיק יְהוֹשֻׁעַ נָעַר. אֲתַעֵר נָעַר דְּלַעִילָא, וְאֲתַתְּקֵן בְּכִמָּה תִּיקוּנִין בְּכִמָּה זַיִינִין, דְּאֲתַקִּינַת לִיהּ אֲמִיהּ, לְקֶרְבָּא דָּא, לְנִקְמָא נִקְמָא דְּבְרִית. וְהָיוּ דְכְתִיב, חָרַב נִקְמַת נָקָם בְּרִית, וְדָא הוּא רְזָא דְכְתִיב, וַיַּחֲלֹשׁ יְהוֹשֻׁעַ אֶת עַמְלֵךְ וְאֵת עַמּוֹ לְפָנֵי חָרַב. לְפָנֵי חָרַב וְדָאִי, וְלֹא לְפָנֵי רֹמַחִין וְזַיִינִין, אֲלֵא בְּחָרַב וְדָאִי הָאִי, הָאִי דְאֶקְרִי חָרַב נִקְמַת נָקָם בְּרִית.

465. וּמִשָּׁה אֲתַתְּקֵן לְקֶרְבָּא דְּלַעִילָא, וְיָדֵי מִשָּׁה כְּבִדִּים: כְּבִדִּים מִמֶּשׁ, יְקִירִין, קְדִישִׁין, לֹא אִסְתַּאבְּן לְעַלְמִין. יְקִירִין דְּאֲתַחַזִּין לְאַגָּחָא בְּהוּ קֶרְבָּא דְּלַעִילָא. וַיִּקְחוּ אֶבֶן וַיִּשְׁימוּ תַּחְתָּיו וַיֵּשֶׁב עָלֶיהָ, בְּגִין דִּישְׂרָאֵל שְׂרִיין בְּצַעְרָא, וְהָא עֲמָהוּן בְּצַעְרֵיהוּן.

466. "And Aaron and Chur supported his hands, the one on the one side, and the other on the other side; and his hands were heavy (lit. 'faith')" (Ibid.). HE ASKS: What is the meaning of "supported his hands" ('faith')? Is it that because Aaron and Chur supported his hands, his hands were 'faith'? HE ANSWERS: Whatever Moses did, he did with wisdom. Aaron and Chur, the one was from his own side, WHICH IS THE RIGHT, and the other from his side, WHICH IS THE LEFT. And the hands of Moses were in the center, IN THE CENTRAL COLUMN. Therefore, "And his hands were Faith"; faithful were Aaron, in order to arouse from his side, WHICH IS THE RIGHT, and Chur, in order to arouse from his side, WHICH IS THE LEFT. And they held his hands from here and here, in order that assistance would be available from above.

467. "And it came to pass, when Moses held up his hand, Yisrael prevailed." "When Moses held up," MEANS that he raised the right over the left. And he was intent UPON THIS when he raised his hands. Then "Yisrael prevailed," Yisrael of above, WHICH IS ZEIR ANPIN. "And when he let down his hand, Amalek prevailed," MEANING when Yisrael below ceased to pray, the hands of Moses could not stand up and remain straight, and Amalek prevailed. From here we learn that even though the priest spreads his hands during the offering in order to perfect himself in everything, Yisrael must be present with him during his prayers.

468. We have learned that in this war of Amalek were present both those of above, and those of below. Therefore, "And his hands were (lit. 'was') Faith," meaning proper Faith. HE ASKS: "And his hands was Faith." It should have said 'were'. HE ANSWERS: This is because everything depends upon the right hand. Therefore "was" is written, and "his hands," is written TO TEACH that the right is the most important of all. It is written: "Your right hand, Hashem, is glorious in power: Your right hand, Hashem, has dashed the enemy in pieces" (Shemot 15:6).

469. "And Hashem said to Moses, 'Write this for a memorial in a book...'" (Shemot 17:14). Come and behold: It is written above, "And Joshua harried Amalek and his people with the edge of the sword" HE ASKS: "harried (Heb. yachalosh)" should have been written, 'slew'. HE ANSWERS: But "yachalosh" is as we learned, "that did rule (Heb. cholesh) over the nations" (Yeshayah 14:12). Joshua ruled over them and, "a sword...that shall avenge the Covenant" slew them, as written, "by the edge of the sword," as we learned.

470. "Write this (Heb. zot) for a memorial." Zot is precise, WHICH IS A NAME OF MALCHUT; "and rehearse it in the ears of Joshua," because he is destined to slay other kings, NAMELY 31 KINGS. "That I will utterly blot out (lit. 'I will blot a blotting')." "Blotting" refers to above; "I will blot" refers to below. "The memory," means the memory above and the memory below.

471. Rabbi Yitzchak said: It is written, "I will utterly blot out" WHICH INDICATES THAT THE HOLY ONE, BLESSED BE HE, WILL BLOT OUT, and: "You shall blot out the remembrance of Amalek" (Devarim 25:19), WHICH INDICATES THAT WE ARE OBLIGATED TO ERASE REMEMBRANCE OF HIM. HE ANSWERS: But the Holy One, blessed be He, said: You will blot out the memory OF AMALEK of below, and I shall blot out the memory OF AMALEK of above.

466. וְאַהֲרֹן וְחֹר תִּמְכוּ בְיָדָיו מִזֶּה אֶחָד וּמִזֶּה אֶחָד וַיְהִי יָדָיו אֲמוּנָה וְגו', מֵאִי תִּמְכוּ בְיָדָיו. אֲמוּנָה. וְכִי עַל דְּאַהֲרֹן וְחֹר תִּמְכוּ לִידָיו, הוּא יָדָיו אֲמוּנָה. אֲלֵא, מִשֶּׁה כָּלֵא בַּחֲכֻמָּתָא עֲבִיד מִה דְּעֲבִיד. אֲהֲרֹן וְחֹר, דָּא מַסְטָרָא דִּילִיָּה, וְדָא מַסְטָרָא דִּילִיָּה, וִידָיו בְּאַמְצֵיתָא, וְע"ד וַיְהִי יָדָיו אֲמוּנָה, מִהִימְנוּתָא. אֲהֲרֹן בְּגִין דִּיתַעַר סְטָרָא דִּילִיָּה, וְחֹר בְּגִין דִּיתַעַר סְטָרָא דִּילִיָּה, וְהוּא אֲחִידֵן בְּיָדָיו מִכָּאן וּמִכָּאן, דְּאַשְׁתַּכַּח סִיּוּעָא דְלַעִילָא.

467. וְהָיָה כַּאֲשֶׁר יָרִים מֹשֶׁה יָדוֹ וְגִבֹּר יִשְׂרָאֵל. כַּאֲשֶׁר יָרִים: דְּזָקִיף יְמִינָא עַל שְׂמָאלָא, וְאַתְכַּוֵּן בְּפָרִישׁוֹ דִּידָיו. וְגִבֹּר יִשְׂרָאֵל: יִשְׂרָאֵל דְלַעִילָא. וְכַאֲשֶׁר יָנִיחַ יָדוֹ וְגִבֹּר עַמְלֵק, בְּשַׁעֲתָא דִּישְׂרָאֵל לְתַתָּא, מִשְׁתַּכְכִּין מַצְלוּתָא, לֹא יִכְלִין יָדֵי מֹשֶׁה לְמִיָּקָם בְּזָקִיפּוֹ, וְגִבֹּר עַמְלֵק. מִכָּאן אֹלִיפְנָא, אַע"ג דְּכִהְנָא פָּרִישׁ יָדָיו, בְּקִרְבָּנָא, לְתַקְנָא גְרָמִיָּה בְּכָלֵא, יִשְׂרָאֵל בְּעִיּוֹן לְאַשְׁתַּכַּח בְּצִלוֹתְהוֹן, עֲמִיָּה.

468. תָּאנָא, בְּקִרְבָּא דָּא דְעַמְלֵק, אֲשַׁתְּכַחוּ עַלְאִין וְתַתְאִין, וְעַל דָּא, וַיְהִי יָדָיו אֲמוּנָה, בְּהִימְנוּתָא בְּדָקָא חֲזִי. וַיְהִי יָדָיו אֲמוּנָה. וַיְהִי יָדָיו מִבְּעֵי לִיָּה. אֲלֵא, בְּגִין דְּתַלְיָא כָּלֵא בִּימִינָא, כְּתִיב וַיְהִי. וְכְתִיב יָדָיו, בְּגִין דְּהוּא עֲקָרָא דְכָלֵא. וְכְתִיב, יְמִינֶךָ יִי' נִאֲדָרִי בְּכַח יְמִינֶךָ יִי' תִרְעֵץ אוֹיֵב.

469. וַיֹּאמֶר יִי' אֶל מֹשֶׁה כְּתֹב זֶאת זִכְרוֹן בְּסֵפֶר וְגו'. תָּא חֲזִי, מַה כְּתִיב לַעִילָא, וַיַּחְלֹשׁ יְהוֹשֻׁעַ אֶת עַמְלֵק וְאֶת עַמּוֹ לְפִי חֶרֶב. וַיַּחְלֹשׁ, וַיַּהֲרוֹג מִבְּעֵי לִיָּה. אֲלֵא, וַיַּחְלֹשׁ, כִּמְה דְאַתְמֵר, חוֹלֵשׁ עַל גּוֹיִם. יְהוֹשֻׁעַ הוּא חוֹלֵשׁ עַלֵיָּהוּ, וְהוּא חֶרֶב נּוֹקֶמֶת נִקְם בְּרִית קָטִיל לוֹן, דְּכְתִיב לְפִי חֶרֶב כִּמְה דְאַתְמֵר.

470. כְּתֹב זֶאת זִכְרוֹן, זֶאת דִּיקָא. וְשִׁים בְּאַזְנֵי יְהוֹשֻׁעַ, דְּהָא הוּא זְמִין לְקַטְלָא מַלְכִין אַחֲרָנִין. בִּי מַחָה אֲמַחָה. מַחָה: לַעִילָא. אֲמַחָה: לְתַתָּא. זִכֹּר, דּוֹכְרָנָא דְלַעִילָא וְתַתָּא.

471. אָמַר רַבִּי יִצְחָק, כְּתִיב בִּי מַחָה אֲמַחָה, וְכְתִיב תִּמְחָה אֶת זִכֹּר עַמְלֵק. אֲלֵא, אָמַר קוּדְשָׁא בְּרִיךְ הוּא, אֲתוֹן מַחֲוֹן דּוֹכְרָנִיָּה לְתַתָּא, וְאַנָּא אֲמַחָה דּוֹכְרָנִיָּה לַעִילָא.

472. Rabbi Yosi said: Other allied nations accompanied Amalek. They were all afraid to approach Yisrael, except it (Amalek). Therefore, Joshua ruled over them. Rabbi Yisa said: "And Joshua harried," for he broke their power from above.

473. "And Moses built an altar, and called the name of it, Hashem is my Banner" (Shemot 17:15). "And Moses built an altar," corresponding to the supernal altar. "And called the name of it," OF THAT PARTICULAR ALTAR OF ABOVE; "Hashem is my banner," because it avenged the holy sign of Yisrael. And since that time, it was commonly called "a sword...that shall avenge the Covenant." AND MOSES CALLED IT: "HASHEM IS MY BANNER."

474. Rabbi Yosi said: "And Moses built an altar," NAMELY an altar to atone for YISRAEL. "And called the name of it." The name of what? Rabbi Chiya said: The name of that altar. "Hashem is my banner (Heb. nisi)," as is written: "And there he tested them (Heb. nisahu)," WHICH REFERS TO ELEVATION. It all pertains to the same issue, for Yisrael was elevated because he was uncovered, and the sign of that Covenant was revealed by them the holy sign. FROM HERE WE LEARNED that once a person's son is circumcised and the sign of the Holy Covenant is revealed by him, then that son is called 'an altar to atone upon it'. And what is its name? "Hashem is my banner."

475. Similar to this, Jacob built an altar, as is written: "And he erected there an altar, and called it El, Elohim of Yisrael" (Beresheet 33:20). Whom did he call? That place which is called 'altar', NAMELY MALCHUT. And what is its name? "El Elohim of Yisrael."

34. "And they saw the Elohim of Yisrael"

This section proscribes looking at the rainbow above, the Shechinah, and the rainbow below, the sign of the Covenant that is imprinted on a person. Rabbi Chiya talks about the sapphire stone in "And there was under his feet a kind of paved work of sapphire stone," saying that it means the transparent light of the sapphire, the engravings of above that flash and illuminate. The borders in the great tree illuminate the Shechinah when she joins with Zeir Anpin; all these lights and paths illuminate upon the light of the Shechinah.

476. Rabbi Yosi said: What is the meaning of the verse, "And they saw the Elohim of Yisrael..." (Shemot 24:10). HE ASKS: Who can possibly see the Holy One, blessed be He? Is it not written: "For no man shall see me, and live" (Shemot 33:20), yet here it says "and they saw" HE ANSWERS: Rather, the rainbow was revealed to them in illuminating colors, WHICH IS THE SHECHINAH THAT RECEIVES FROM THE THREE COLORS - WHITE, RED AND YELLOW. And so have we learned that whoever gazes upon the rainbow is as though he gazes upon the Shechinah. And it is prohibited to gaze upon the Shechinah.

477. Therefore, it is prohibited for a person to gaze upon the fingers of the priests when they stretch out their hands. It is prohibited to gaze upon the rainbow. HE ASKS: What rainbow? Rabbi Aba said: Any rainbow. He said to him: What is any rainbow? He said to him: BOTH the rainbow above AND ALSO the rainbow below.

472. אָמַר רַבִּי יוֹסִי, עַמְלָק עִמָּין אַחֲרָנִין אֵייתִין עִמֵּיהּ, וְכִלְהוּ דְחִילוּ לְקַרְבָּא בְּהוּ בְּיִשְׂרָאֵל, בַּר אִיהוּ. וּבְגִין כֵּךְ, יְהוֹשֻׁעַ הוּא חוֹלֵשׁ עֲלֵיהוּ. רַבִּי יוֹסֵא אָמַר, וַיַּחֲלֵשׁ יְהוֹשֻׁעַ, דְּתַבַּר חֵילָא דְלֵהוּן מַלְעִילָא.

473. וַיִּבְנֵן מֹשֶׁה מִזְבֵּחַ וַיִּקְרָא שְׁמוֹ יי' נְסִי. וַיִּבְנֵן מֹשֶׁה מִזְבֵּחַ, לְקַבֵּל הָהוּא דְלַעִילָא. וַיִּקְרָא שְׁמוֹ הָהוּא מֹשֶׁה יי' נְסִי. מֵאִי יי' נְסִי. בְּגִין דְּאִנְקִים נִקְמְתָא דְהָהוּא רְשִׁימָא קְדִישָׁא דְיִשְׂרָאֵל, וּמַהֲהוּא זְמָנָא אֲתַקְרִי, חָרַב נּוֹקְמַת נֶקֶם בְּרִית.

474. רַבִּי יוֹסִי אָמַר, וַיִּבְנֵן מֹשֶׁה מִזְבֵּחַ, מִזְבֵּחַ לְכַפָּרָא עֲלֵיהּ. וַיִּקְרָא שְׁמוֹ. שְׁמוֹ דְּמָאן. אָמַר רַבִּי חֵיָא שְׁמִיָּה דְּמִדְּבַחָא הָהוּא. יי' נְסִי: כִּד"א, וְשֵׁם נִסְהוּ. וְכִלְא מְלָה חֹד, עַל דְּאֲתַפְרְעוּ יִשְׂרָאֵל, וְאֲתַגְלִיָּיא הָהוּא אֶת קֵימָא, רְשִׁימָא קְדִישָׁא. מִכָּאן אֹלִיפְנָא, דְּכִיּוֹן דְּאֲתַגְזֹר בְּרִיָּה דְּבַר נֶשׁ, וְאֲתַגְלִיָּיא בִּיה אֶת רְשִׁימָא קְדִישָׁא קֵימָא. הָהוּא אֲקָרִי מִזְבֵּחַ לְכַפָּרָא עֲלֵיהּ. וּמַה שְׁמִיָּה. יי' נְסִי.

475. בְּגוֹוְנָא דָּא יַעֲקֹב, בָּנָה מִדְּבַחָא, דְּכִתִּיב וַיֵּצֵב שֵׁם מִזְבֵּחַ וַיִּקְרָא לוֹ אֵל אֱלֹהֵי יִשְׂרָאֵל. לְמָאן. לְהָהוּא אֲתַר דְּאֲקָרִי מִזְבֵּחַ. וּמָאן שְׁמִיָּה. אֵל אֱלֹהֵי יִשְׂרָאֵל.

476. אָמַר רַבִּי יוֹסִי, מֵאִי דְכִתִּיב, וַיִּרְאוּ אֶת אֱלֹהֵי יִשְׂרָאֵל וְגו'. וְכִי מָאן יָכִיל לְמַחֲמֵי לִיה לְקוּדְשָׁא בְּרִין הוּא, וְהָא כְּתִיב כִּי לֹא יִרְאֵנִי הָאָדָם וְחִי. וְהָכָא אָמַר וַיִּרְאוּ אֶלָּא דְאֲתַגְלִיָּיא קֶשֶׁת עֲלֵיהּ בְּגוֹוְנִין נְהִירִין, וְהָכִי תְנִינִן, כֹּל מָאן דְּאֲסַתְבֵּל בְּקֶשֶׁת, כְּמָאן דְּמַסְתְּבֵל בְּשִׁכְיָנָה, וְלֹאֲסַתְבֵּלָא בְּשִׁכְיִנְתָּא אָסוּר.

477. וְעַל דָּא, אָסוּר לִיה לְאִינִישׁ, לְאֲסַתְבֵּלָא בְּאַצְבָּעֵיהּ דְּכַהֲנִי, בְּשַׁעֲתָא דְּפִרְסֵי יְדֵיהּ. אָסוּר לְאֲסַתְבֵּלָא בְּקֶשֶׁת. מָאן קֶשֶׁת. אָמַר רַבִּי אַבָּא, בְּקֶשֶׁת סֶתֶם אָמַר לִיה מֵאִי בְּקֶשֶׁת סֶתֶם א"ל בְּקֶשֶׁת דְּלַעִילָא, וּבְקֶשֶׁת דְּלִתְתָּא.

478. HE EXPLAINS HIS WORDS: Upon the rainbow above, THAT IT IS PROHIBITED TO GAZE UPON, MEANS upon its colors, WHITE, RED AND GREEN, WHICH ARE THE SECRET OF THE THREE COLUMNS THAT ILLUMINATE IN THE SHECHINAH. For anyone who gazes UPON ITS COLORS is as though he gazes upon a high, supernal place. It is prohibited to gaze at it since this is a disgraceful manner towards the Shechinah. What is the rainbow of below? It is that sign of that Covenant that is imprinted in the person, for anyone who gazes upon it conducts himself disgracefully against the above.

479. Rabbi Yitzchak said: Yet, does it not say, "Put, I pray you, your hand under my thigh" (Bereshheet 24:2), that he made him swear by this sign? He said to him: Leave alone the fathers of the world, for they are not like the other people of the world. Moreover it is written, "Put, I pray you, your hand under my thigh," but not, 'Look under my thigh.' Therefore, it is prohibited to gaze upon the rainbow in general, as we learned.

480. We learned, "And they saw the Elohim of Yisrael" (Shemot 24:10), as the rainbow was revealed to them in beautiful colors, illuminating, flashing on all sides, WHICH IS THE SHECHINAH. This is understood from the words, "the Elohim of Yisrael," instead of, 'And they saw Elohim of Yisrael,' AS THE SHECHINAH IS CALLED "ET ('THE')." Rabbi Yosi said: THIS IS the light of the luminary of the Shechinah. Who is it? It is the one called 'youth', MEANING METATRON, who serves the Shechinah in the Temple. Therefore, "Et ('the')" is precise BECAUSE IT IS THE NAME OF THE SHECHINAH THAT INCLUDES METATRON, HER SERVANT.

481. "And there was under his feet a kind of paved work of sapphire stone" (Ibid.). A stone was marked there under His place, one of the stones that were used to build in Egypt. For we have learned that there was one woman who gave birth in Egypt. And the officers of Pharaoh came TO CAST HIM INTO THE RIVER, and she put him into THE PLACE OF a stone OF THE BUILDING. And the palm of a hand came and grasped it, and it was marked under the feet of the Shechinah. And it remained in his presence until the terrestrial Temple was burned down, as it is written, "And remembered not his footstool" (Eichah 2:1), THAT WAS THAT SAPPHIRE STONE.

482. Rabbi Chiya said: The sapphire stone MEANS the transparent light of the sapphire, the keys of the spiced wine, the superb engravings of above that flash to 72 directions. This is what is meant by: "And lay your foundations with sapphires" (Yeshayah 54:11). "The very heaven" (Shemot 24:10). What is "the very heaven"? Rabbi Aba said: "the very heaven," WHICH IS ZEIR ANPIN, is engraved with 72 branches blossoming to every direction, MEANING THE NAME OF AYIN-BET (72), THAT ILLUMINATES BOTH IN CHOCHMAH AND CHASSADIM. Here also, the appearance of that very heaven was exactly like the appearance of heaven itself, WHICH IS ZEIR ANPIN. Rabbi Yehuda said: It is all imprinted with that light of the vision that is engraved from the aspect of the Shechinah.

478. בְּקֶשֶׁת דְּלַעֲיָלָא, בְּגוֹוָנוּי. דְּכָל מָאן דְּיִסְתַּבֵּל בְּגוֹוָנוּי, בְּאִילוּ אִסְתַּבֵּל בְּאַתָּר דְּלַעֲיָלָא, וְאָסִיר לְאִסְתַּבֵּלָא בֵּיהּ, דְּלֹא יַעֲבִיד קְלָנָא בְּשִׁכְיִנְתָּא. קֶשֶׁת דְּלִתְתָּא מָאִי הִיא. הֵהוּא אֶת קֵיִמָּא, דְּאַתְרָשִׁים בֵּיהּ בְּבֵר נָשׁ, דְּכָל מָאן דְּיִסְתַּבֵּל בֵּיהּ, עֲבִיד קְלָנָא לַעֲיָלָא.

479. אָמַר רַבִּי יִצְחָק, אִי הָכִי וְהִכְתִּיב שִׁים נָא יָדְךָ תַּחַת יָרְכִי, דִּהּוּה אֹמְי לִיה בְּהָאִי אֶת. א"ל, אֲנַח לְהוּ לְאַבְהֵן דְּעֻלְמָא, דְּלִית אֵינוֹן בְּשָׂאֵר בְּנֵי עֻלְמָא. וְעוֹד, שִׁים נָא יָדְךָ תַּחַת יָרְכִי כְתִיב, וְלֹא כְתִיב רְאֵה תַּחַת יָרְכִי, בִּג"כ אָסִיר לְאִסְתַּבֵּלָא בְּקֶשֶׁת סִתָּם, כְּמָה דְּתַנִּינָן.

480. תָּאֲנָא, וִירָאוּ אֶת אֱלֹהֵי יִשְׂרָאֵל, דְּאַתְגְּלִיא קֶשֶׁת עֲלֵיהּ, בְּגוֹוָנוּי שְׁפִירִין נְהִירִין, מְלַהֲטָן לְכָל עֵיבֵר, מְשַׁמֵּעַ דְּכְתִיב, אֶת אֱלֹהֵי יִשְׂרָאֵל וְלֹא כְתִיב וִירָאוּ אֱלֹהֵי יִשְׂרָאֵל. אָמַר רַבִּי יוֹסִי, נְהוֹרָא דְּבוֹצִינָא דְּשִׁכְיִנְתָּא. וּמָאִי נִיהוּ. הֵהוּא דְּאַקְרִי נֶעֱר, דְּמְשַׁמֵּשׁ לְשִׁכְיִנְתָּא, בְּמִקְדָּשָׁא. וּבְגִין כֵּךְ, אֶת דְּיוֹקָא.

481. וְתַחַת רַגְלֵיו בְּמַעֲשֵׂה לְבַנְתָּהּ הַסְפִּיר, דְּאַתְרָשִׁים בֵּיהּ תַּחֲוֹת דּוֹכְתִּיהּ, חֵד לְבִינְתָּא מְאִינוֹן לְבָנִין דִּהּוּוּ בְּגִין בְּמִצְרַיִם, דְּתַנִּינָן, אֶתְתָּא חֵדָּא אוֹלִידַת בְּמִצְרַיִם, וְהוּה אֶתִּין סְרְכִי פְרַעָה, וְעָאֻלַת לִיה בְּחֵד לְבִינְתָּא, וְאַתָּא פֶּסֶד יָדָא וְאַחִיד לִיה, וְאַתְרָשִׁים תַּחֲוֹת רַגְלֵיו דְּשִׁכְיִנְתָּא, וְקֵיִמָּא קִמְיָה, עַד דְּאַתּוּקֵד בִּי מִקְדָּשָׁא דְּלִתְתָּא, דְּכְתִיב, וְלֹא זָכַר הָדוֹם רַגְלֵיו.

482. ר' חֵיָיא אָמַר, לְבַנְתָּהּ הַסְפִּיר: נְהִירוֹתָא דְּסְפִיר, קְלָדִיטִי בְּקִנְדִּיטִי גְלוּפִין עֲלֵאִין דְּלַעֲיָלָא, דְּמַתְלַהֲטָא לְשַׁבְעִין וְתֵרִין עֲבָרִי, הֵה"ד וִיסְדִּיתִךְ בְּסְפִירִים. וְכַעֲצָם הַשְּׁמַיִם. מָאִי עֲצָם הַשְּׁמַיִם. א"ר אָבָא, מָה עֲצָם הַשְּׁמַיִם, גְּלוּפָא בְּשַׁבְעִין וְתֵרִין עֲנָפִין, פְּרַחִין מְלַהֲטָן בְּכָל עֵיבֵר. אוּף הֵכָא, חִיזוּ דִּהּוּהָא עֲצָם הַשְּׁמַיִם כְּחִיזוּ שְׁמַיָּא מְמֹשׁ. רַבִּי יְהוּדָה אָמַר, כָּלָא אֶתְרָשִׁים בִּהּוּהָא נְהִירוֹ, דְּחִיזוּ דְּמַתְגַּלְפָּא מְסֻטְרָא דְּשִׁכְיִנְתָּא.

483. Rabbi Chizkiyah said: Behold, there are sixty that surround the Shechinah, as is written: "sixty valiant men are round about it" (Shir Hashirim 3:7). He said to him: It is certainly so. But these sixty illuminated from the twelve boundaries THAT ARE IN ZEIR ANPIN, and were never removed from around THE SHECHINAH. For we have learned the twelve superbly engraved borders ascended balanced equally, in the great and strong tree. THEY ARE THE SECRET OF THE THREE COLUMNS THAT ILLUMINATE IN THE FOUR DIRECTIONS CHESED, GVURAH, TIFERET AND MALCHUT, WHICH ADD UP TO TWELVE. And they illuminate the Queen, WHO IS THE SHECHINAH, when She joins with the King, WHO IS ZEIR ANPIN. "The very heaven" indeed, FOR SHE RECEIVES ALL THAT IS IN HEAVEN, WHICH IS ZEIR ANPIN. And all these lights and paths illuminate with the light of the Shechinah.

484. We have learned, the light of these sixty VALIANT MEN that surround THE SHECHINAH are imprinted in that particular youth, METATRON. We called them 'sixty lashes of fire' with which he was clothed from the aspect of the Shechinah, and they were blazing with Judgment. This is the meaning of: "sixty valiant men are round about it."

35. "And Moses erected an altar"

Rabbi Yehuda concludes Beshalach by saying that there is no generation that does not contain the evil seed of Amalek. The Holy One, blessed be He wages war against them, and "The sinners (sins) will be consumed out of the earth," meaning in this world and in the World to Come. About that same time it is written: "Bless you Hashem, O my soul. Haleluyah."

485. We have learned: "And Moses erected an altar" (Shemot 17:15), as we have explained. "And he called the name of it, Hashem is my banner" (Or: miracle) AS THE MIRACLE IS ASCRIBED TO HASHEM, "Hashem is my banner" indeed, Why? Because Amalek took all those who were circumcised but not uncovered and cut them and threw them up, and said: 'Take what You wanted.' At that moment, it is written: "For he said, 'Because Yah has sworn by His throne that Hashem will have war with Amalek from generation (Heb. midor) to generation (Heb. dor)'" (Ibid. 16). The words 'midor' and 'dor' are spelt without THE VAV TO TEACH US THAT THOSE GENERATIONS IN WHICH THERE WERE BATTLES AGAINST AMALEK lacked inhabitants above, FOR THE NAME WAS NOT COMPLETE, NOR WAS THE THRONE COMPLETE, and THEY WERE LACKING inhabitants below, FOR THERE IS NO COMPLETENESS FOR THE LOWER BEINGS.

486. Rabbi Yehuda said: In every single generation and in all the subsequent generations to come into the world, there is no generation that does not contain that evil seed OF AMALEK. The Holy One, blessed be He, wages war against them. About them, it is written: "The sinners (sins) will be consumed out of the earth..." (Tehilim 104:35). "Out of the earth," MEANING in this world and in the World to Come. About that same time is written: "Bless you Hashem, O my soul. Haleluyah" (Ibid.).

483. אָמַר רַבִּי חִזְקִיָּה, אִי הָכִי, וְהָא שְׁתֵּין אֵינוֹן, בְּסַחְרֵינָה דְּשְׂכִינְתָּא, דְּכְתִיב שְׁשִׁים גְּבוּרִים סְבִיב לָהּ. א"ל הָכִי הוּא וְדָאִי. אֲלָא אֵינוֹן שְׁתֵּין, אֲתַנְהִירוּ בְּתַרְסֵר תְּחוּמִין, וְלֹא אַעֲדִיאוּ מִסַּחְרֵנוּתָהָא לְעֵלְמִין. דְּתַנִּין, תְּרִיסֵר תְּחוּמִין, גְּלִיפִין עֲלָאִין, בְּמַתְקֵלָא סְלִיקוּ, בְּאִילָנָא קְדִישָׁא רַבָּא וְתַקִּיף. וְכִלְהוּ נְהִירִין בְּמִטְרוּנֵיתָא, כִּד אֲתַחֲבֵרַת בְּמַלְכָּא. וְדָא הוּא עֵצָם הַשְּׁמַיִם, עֵצָם הַשְּׁמַיִם מִמֶּשׁ. וְכֹל אֵינוֹן נְהִירִין שְׁבִילִין, מְנַהֲרִין בֵּיהּ, בְּנִהִירוּ דְּמִטְרוּנֵיתָא.

484. וְתַנְא, נְהִירוּ דְּאֵלִין שְׁתֵּין, דְּסַחְרֵנָהָא, רְשִׁימִין בֵּיהּ בְּהוּא נַע"ר, וְקִרְיָנָא לְהוּ שְׁתֵּין פּוֹלְסֵי דְּנוּרָא, דְּאֲתַלְבֵּשׁ בְּהוּ מִסְטֵר דְּשְׂכִינְתָּא, מִתְּלַהֲטֵן בְּדִינָא, הָה"ר שְׁשִׁים גְּבוּרִים סְבִיב לָהּ.

485. תַּנְא, וַיִּבֶן מֹשֶׁה מִזְבֵּחַ כְּמָה דְּאִמְיָנָא. וַיִּקְרָא שְׁמוֹ ה' נָסִי. ה' נָסִי מִמֶּשׁ. אָמַאי. בְּגִין דְּעַמְלָק נָטַל כָּל אֵינוֹן דְּהוּ גְזִירִין, וְלֹא אֲתַפְרַעוּ, וְגִזֵּר לֹון וְשְׂרִי לְהוּ לְעֵילָא, וְאָמַר טוֹל מַה דְּאֲתַרְעִית בֵּיהּ. בֵּיהּ שְׁעָתָא מַה כְּתִיב. וַיֹּאמֶר כִּי יָד עַל כָּס יֵה מִלְחָמָה לָהּ בְּעַמְלָק מִדֵּר דֵּר. מִדֵּר דֵּר חֲסִרִין, מִדִּיוּרִין דְּלְעֵילָא, וּמִדִּיוּרִין דְּלַתָּתָא.

486. א"ר יְהוּדָה, בְּכָל דְּרָא וְדָרָא, בְּכָל דְּרִין דְּאֲתִיִּין לְעֵלְמָא, לִית לָךְ דֵּר דְּלִית בְּהוּ מִהוּא זִרְעָא בִּישָׁא, וְקוּדְשָׁא בְּרִיךְ הוּא אָנַח בְּהוּ קִרְבָּא. וְעֲלִיָּהוּ כְּתִיב יִתְּמוּ חַטָּאִים מִן הָאָרֶץ וְגו'. מִן הָאָרֶץ: בְּעֵלְמָא דִּין, וּבְעֵלְמָא דְּאֲתִי. בֵּיהּ זְמַנָּא כְּתִיב, בְּרַכִּי נַפְשִׁי אֶת ה' הַלְלוּהָ.