

1. "And these are the names"

An explanation of the title verse proceeds from a discussion of the meaning of the quotation, "And they who are wise..." This, we learn, contains the secret of the Firmament, which illuminates the Garden of Eden and the Tree of Life. Those imbued with supernal Wisdom - the internal and external angels, and the life giving souls born of the Tree of Life - inhabit the Tree, and these beings merit eternal life. The branches of the Tree spread over all forms and beings of Holiness, and the fruit of the Tree gives life to all. The side of Impurity, however, does not dwell in the Tree of Life, and derives no nourishment from it. There follows a description of the splendor of the Tree, which ascends to great heights, and the one radiation in the Tree, which contains the colors white, red and green. Rising in direct light and descending in returning light, these colors come to rest only in the Tree. From this Tree, the twelve Tribes of Israel went down into the exile of Egypt with the light that does not illuminate (Malchut), accompanied by multitudes of heavenly hosts.

The Relevance of this Passage

A reading of this section reveals the connectedness of all forms and beings of Holiness, including humans, animals, plant life, and even stars and constellations. We are reminded that there is a clear distinction between the sides of evil and purity, and it is incumbent on us to consciously position ourselves on the side of purity if we desire to merit the rewards of spiritual nourishment and everlasting life.

1. "And these are the names of the children of Yisrael who came into Egypt with Jacob, every man came with his household" (Shemot 1:1). "And they who are wise shall shine as the brightness of the firmament; and they who turn many to righteousness like the stars for ever and ever" (Daniel 12:3). "And they who are wise," are those who observe the secret of wisdom; "shall shine," means they illuminate and sparkle with the shine of supernal Chochmah; and "as the brightness," MEANS the brightness and sparkle of the river that emanates from Eden. This is the concealed secret that is called "firmament" for in it are located the stars and the constellations, the sun, WHICH IS THE ZEIR ANPIN, and moon, WHICH IS THE NUKVA, and all the candles that give light, WHICH ARE ALL THE LIGHTS THAT ARE IN THE WORLDS BRIYAH, YETZIRAH AND ASIYAH.

2. The brightness of this firmament illuminates the garden, WHICH IS MALCHUT, and the Tree of Life, WHICH IS TIFERET, stands in the center of the garden - THAT IS, IN THE CENTRAL COLUMN. Its branches, ITS SFIROT, cover all forms, NEFASHOT, trees, RUCHOT, and spices, NESHAMOT, in the garden that are in fitted vessels, MEANING THEY HAVE THREE COLUMNS, RIGHT, LEFT AND CENTRAL. And all the animals of the field, WHO ARE THE EXTERNAL ANGELS, find shelter in its shadow. And all the birds of heaven, THE INTERNAL ANGELS, sit under its branches.

3. The splendor of the fruits of the tree, WHICH ARE THE SOULS THAT ARE BORN FROM IT, gives life to all. It exists forever. The Other Side OF IMPURITY does not dwell in it, MEANING THAT THE OTHER SIDE HAS NO NOURISHMENT FROM THE TREE OF LIFE, WHICH IS ZEIR ANPIN IN GREATNESS. Only the side of holiness is nourished. Fortunate are those who taste from it, for they live eternally, AS IS WRITTEN: "AND HE WILL TAKE ALSO FROM THE TREE OF LIFE AND EAT AND WILL LIVE FOREVER" (BERESHEET 3:22). They are called 'Wise Ones' and merit life in this world and in the World to Come.

4. The splendor of this tree, WHICH IS ZEIR ANPIN, rises higher, and higher. WHEN RISING it is a distance of 500 parasangs. WHEN RISING HIGHER, its spread is 600,000 parasangs. In this tree, there is one radiation, WHICH IS MALCHUT, in which body, all the colors - WHITE, RED, AND GREEN, WHICH ARE THE SECRET OF THE LIGHTS OF CHESED, GVURAH, AND TIFERET - are found. These colors rise IN OR YASHAR ('DIRECT LIGHT') and descend IN OR CHOZER ('RETURNING LIGHT'), and they do not settle in any place except in this tree BECAUSE IT IS THE SECRET OF THE CENTRAL COLUMN.

1. וְאֵלֶּה שְׁמוֹת בְּנֵי יִשְׂרָאֵל הַבָּאִים מִצְרַיִם אֶת יַעֲקֹב אִישׁ וּבֵיתוֹ בָּא, וְהַמְשֻׁכִּלִים יִזְהִירוּ בְּזֹהַר הַרְקִיעַ וּמִצְדֵּיקֵי הָרַבִּים כְּכּוֹכָבִים לְעוֹלָם וָעֶד וְהַמְשֻׁכִּלִים: אֵלֶּיךָ אֵינוֹן דְּמִסְתַּבְּלֵי בְּרֹזָא דְּחֻכְמָתָא. יִזְהִירוּ: נְהַרִין, וְנִצְצִין בְּזִיּוּא דְּחֻכְמָתָא עֲלָאָה. בְּזֹהַר: נְהִירוּ וְנִצְצִינָא דְּנְהָרָא דְּנִפְיָא מִעֲדָן. וְדָא אִיהוּ רֹזָא סְתִימָא, דְּאִקְרִי רְקִיעַ. בֵּיהּ קִיּוּמִין כּוֹכְבֵיָא וּמִזְלֵי שְׁמַשָּׁא וּסִיְהָרָא, וְכֹל אֵינוֹן בּוֹצִינִין דְּנְהוֹרָא.

2. זֹהַר דְּהַאי רְקִיעַ נְהִיר בְּנְהִירוֹ עַל גְּנַתָא. וְאֵילָנָא דְּחֵי קִיּוּם בְּמִצִּיעוֹת גְּנַתָא. דְּעַנְפוֹי חֲפִינִין עַל כָּל אֵינוֹן דְּיוֹקְנִין וְאֵילָנִין וּבוֹסְמִין דְּבִגְנַתָא, בְּמֵאֲנִין דְּכִשְׁרָן. וְתַלְלִין תְּחוּתֶיהָ כָּל חַיּוֹת בְּרָא. וְכֹל צִפְרֵי שְׁמַיָא יְדוּרוֹן תְּחוּת אֵינוֹן עַנְפִּין.

3. זֹהַר אֵיבָא דְּאֵילָנָא, יְהִיב חַיִּין לְכָלָא. קִיּוּמִיהָ לְעָלָם וּלְעָלְמֵי עָלְמִין סְטְרָא אַחְרָא לֹא שְׂרִיא בֵּיהּ, אֶלָּא סְטְרָא דְּקְדוּשָׁה. זְכָאָה חוֹלְקִיהוֹן אֵינוֹן דְּטַעְמִין מְנִיָּה, אֵינוֹן קִיּוּמִין לְעָלָם וּלְעָלְמֵי עָלְמִין. אֵלֶּיךָ אֶקְרוּן מְשֻׁכִּלִים, וְזַכָּאֵן חַיִּין בְּהַאי עֲלָמָא, וְחַיִּין בְּעֲלָמָא דְּאַתִּי.

4. זֹהַר אֵילָנָא דָּא, זְקָפָא לְעֵילָא לְעֵילָא. חֲמֵשׁ מְאָה פְּרָסֵי הַלּוּכִיָּה, שְׁתִּין רְבּוּא אִיהוּ, בְּפִשְׁטוּתֶיהָ. בְּהַאי אֵילָנָא, קִיּוּמָא חַד זֹהַרָא, כָּל גּוּוּנִין קִיּוּמִין בֵּיהּ אֵינוֹן גּוּוּנִין סְלָקִין וְנַחְתִּין, לֹא מִתִּישְׁבֵי בְּדוּכְתָא אַחְרָא בְּרִי בְּהוּא אֵילָנָא.

5. When THE LIGHTS emanate from it, FROM THE TREE, to appear in the glow that does not illuminate, THESE LIGHTS sometimes settle and SOMETIMES do not settle in it; they are sometimes found and sometimes not found, because they settle in no other place EXCEPT THIS TREE. From this tree emanated twelve tribes whose boundaries are therein contained. They descended in this splendor that does not illuminate, into the exile of Egypt with many supernal camps. This is the meaning of: "And these are the names of the children of Yisrael..."

5. כִּד נִמְקֵי מְנִיָּה לְאַתְחָזָה בְּגוֹ זֶהר דְּלֵא נְהָרָא, מְתִישְׁבֵן וְלֵא מְתִישְׁבֵן, קִימֵן וְלֵא קִימֵן, בְּגִין דְּלֵא מְתִישְׁבֵן בְּאַתְר אַחְרָא. מְאִילְנָא דָּא נִמְקֵי תְרִיסַר שְׁבֻטִין. דְּמִתְחַמֵן בֵּיהּ, וְאִינוּן נְחֵתוּ בְּהַאי זֶהר דְּלֵא נְהָרָא, לְגוֹ גְלוּתָא דְּמִצְרַיִם, בְּכַמְה מְשִׁירֵינָן עֲלָאִין, הֵה־ד וְאֵלֵה שְׁמוֹת בְּנֵי יִשְׂרָאֵל וְגו'.

2. "The word of Hashem was"

From Rabbi Shimon's discourse on the title verse, we learn that the word hayah is repeated in the title quotation because the first refers to the exile in Egypt and the second to the Babylonian exile. Rabbi Shimon reinforces Ezekial's role as a faithful prophet in his comparison of the Babylonian and the Egyptian exiles. The Babylonian captivity, we learn, caused far more pain and suffering for the children of Israel than the Egyptian exile. The children of Israel were able to endure the exile in Egypt patiently because they were familiar with the suffering of their father, the righteous Jacob. However, the Babylonian exile brought suffering to the point of despair, and they came to believe that God had deserted them. As a result, they were pitied in heaven and on earth, and God called His entire celestial army together and sent them to be with the children of Yisrael in captivity. When they arrived, the spirit of Prophecy descended on Ezekial. He announced his vision to the children of Israel, but they did not believe him. Thus, he was compelled to reveal his entire celestial vision to them. At this, their joy and love for God returned. This is why Ezekial revealed the whole of his vision - and with the permission of God.

The Relevance of this Passage

A reading of this section will strengthen our inner resistance to suffering and make us more aware of the increased spiritual help we are able to receive in times of sorrow. Read in conjunction with Ezekial, it will open up the prophet's vision, revealing the depths of hidden meaning contained therein and bestowing it upon us like a blessing.

6. Rabbi Shimon opened the discussion saying: "The word of Hashem was (Heb. hayoh hayah)..." (Yechezkel 1:1). HE ASKS: Why is the word hayah repeated twice? We should further ask why Ezekiel revealed all that he saw if he was a faithful prophet. Should one whom the King brought into His sanctuary reveal what he sees? HE ANSWERS: Certainly Ezekiel was a faithful prophet, and all that he saw was by Faith, and whatever he revealed was with the permission of the Holy One, blessed be He, and all was as it should have been.

6. רַבִּי שְׁמַעוֹן פָּתַח, הִיָּה הִיָּה דְבַר ה', הִיָּה הִיָּה תְרִי זְמַנֵּי אַמְאֵי. וְתוּ אֵית לְשִׁאלָה, אִי יַחְזְקָל נְבִיאָה מְהִימְנָא הוּהּ, אַמְאֵי גְלִי כָּל מַה דְּחָמָא, מֵאן דְּמִלְכָא אַעִיל לִיָּה בְּהִיכְלִיָּה אֵית לִיָּה לְגַלְאָה רִזּוּן דְּחָמֵי. אֶלָּא וְדָאֵי יַחְזְקָל נְבִיאָה מְהִימְנָא הוּהּ, וְכָל מַה דְּחָמָא בְּמְהִימְנוּתָא אִיהוּ, וּבְרִשׁוּתָא דְּקוּדְשָׁא בְּרִיךְ הוּא גְלִי כָּל מַה דְּגְלִי, וְכָלֵא אַצְטְרִיךְ.

7. Rabbi Shimon said: Even though pain comes to him temporarily, someone who is accustomed to suffer pain bears his yoke and does not worry. But when pain comes to one who has spent all his days in pleasures and luxuries and is not accustomed to pain, this is complete pain and deserves weeping.

7. אָמַר ר"ש, מֵאן דְּרְגִיל לְמַסְבֵּל צַעְרָא אַע"ג דְּאֵתֵי לְפֻם שַׁעְתָּא צַעְרָא, סְבִיל מְטְלָנוּי, וְלֵא חֵינֵשׁ, אָבֵל מֵאן דְּלֵא רְגִיל בְּצַעַר, וְהוּהּ כָּל יוֹמוֹי בְּתַפְנוּקִין וְעִידוּגִין, וְאֵתֵי לִיָּה צַעְרָא, דָּא אִיהוּ צַעְרָא שְׁלִים, וְעַל דָּא אַצְטְרִיךְ לְמַבְכֵי.

8. Yisrael was accustomed to pain when descending into Egypt, for all the days of that righteous man, their father, were spent in pain. Therefore, they endured the exile properly AND DID NOT WORRY GREATLY. But the exile of 'Babylon' was in complete pain; it was a pain for which both those above and below wept.

8. כִּן יִשְׂרָאֵל, כִּד נְחֵתוּ לְמִצְרַיִם, רְגִילִין בְּצַעְרָא הוּוּ, דְּהָא כָּל יוֹמוֹי דְּהֵהוּא זְכָאָה אַבּוּהוּן בְּצַעְרָא הוּוּ, וְעַל דָּא סְבִילוּ גְלוּתָא בְּדָקָא יְאוּת. אָבֵל גְלוּתָא דְּבָבֵל הֵהוּא הוּוּ צַעְרָא שְׁלִים, הֵהוּא הוּוּ צַעְרָא דְּעֲלָאִין וְתַתְּאִין בְּכָאן עֲלִיָּה.

9. Those above wept, as it is written: "Behold, the mighty ones shall cry outside" (Yeshayah 33:7). Those below cried, as it is written: "By the rivers of Babylon, there we sat down..." (Tehilim 137:1). They all wept over the exile of Babylon. Why? Because previously they had the luxuries of kings, as is written: "The precious sons of Zion..." (Eichah 4:2).

9. עֲלָאִין דְּכְתִיב, הֵן אֲרָאִלִּים צַעְקוּ חוּצָה וְגו'. תַּתְּאִין דְּכְתִיב, עַל נְהָרוֹת בְּבֵל שָׁם יֹשְׁבָנוּ וְגו' כְּלָהוֹן בְּכוּ עַל גְלוּתָא דְּבָבֵל. מ"ט. בְּגִין דְּהוּוּ בְּתַפְנוּקֵי מְלַכִּין דְּכְתִיב בְּנֵי צִיּוֹן הִיקְרִים וְגו'.

10. As we learned, Rabbi Yitzchak said: What is meant by the verse, "On the mountains I will take up a weeping and wailing" (Yirmeyah 9:9)? The mountains that are referred to are the loftiest in the world. And who are these lofty mountains? They are "the precious sons of Zion comparable to fine gold." And now they are descending into exile with grindstones on their necks and their hands tied behind. And when they arrived in the exile of Babylon, they thought that they would never have support because the Holy One, blessed be He, had forsaken them and would no longer watch over them.

11. We learned that Rabbi Shimon said: At that moment, the Holy One, blessed be He, summoned all His company, all the Chariots and camps and His officers and all the hosts of heaven. And he said to them: 'What are you doing here? My beloved children are in the exile of Babylon and you are here! Arise, all of you descend to Babylon and I with you.' This is the meaning of: "Thus says Hashem, 'For your sake I have sent to Babylon'" (Yeshayah 43:14). This refers to the Holy One, blessed be He. "And will bring down all of them as fugitives..." (Ibid.). These are all the supernal Chariots and camps.

12. When they descended to Babylon, the heavens opened and the holy spirit of prophecy rested on Ezekiel. And he saw whatever he saw and said to Yisrael: 'Behold your Master is here and all the hosts of heaven and the Chariots that have come to dwell with you.' They did not believe him until he was obliged to reveal all that he saw - 'I saw thus, I saw thus...' and if he revealed more, whatever he revealed was altogether necessary. As soon as Yisrael saw this, they rejoiced. And when they heard the words from Ezekiel's mouth, they no longer feared their exile at all because they knew that the Holy One, blessed be He, would not leave them. And everything that he revealed, he revealed with permission.

13. We learned that in each and every place to which Yisrael was exiled, the Shechinah was exiled with them. And here by the exile of Egypt, it is written: "And these are the names of the children of Yisrael..." (Shemot 1:1). AND HE ASKS: Since it is written, "the children of Yisrael," why does it conclude: "with Jacob"? It should have said, 'Who came with him.' AND HE ANSWERS: "These are the names of the children of Yisrael," refers to the supernal Chariots and camps that descended with Jacob together with the Shechinah into the exile of Egypt. THIS ALSO ANSWERS WHY "HAYOH-HAYAH" (YEchezkel 1:3) IS WRITTEN TWICE. THE FIRST HAYOH REFERS TO THE EXILE OF EGYPT, AND THE SECOND HAYAH REFERS TO THE EXILE OF BABYLON.

10. דִּתְנֵן אָמַר רַבִּי יִצְחָק, מֵאֵי דְכֶתִיב עַל הַהָרִים אֲשֶׁר בְּכִי וְנָהִי. אֵלֶּא, אֵלֶּיךָ אֵינֻן טוּרֵי רַמֵּי דְעֵלְמִין. וּמֵאַן אֵינֻן טוּרֵי רַמֵּי, אֵינֻן, בְּנֵי צִיּוֹן הַיְקָרִים הַמְּסוּלָּאִים בְּפִי וְהַשְׁתָּא הוּוּ נַחְתִּין בְּגָלוּתָא, בְּרִיחֵי אֵל קְדֻלְיָהוּן וִידִיהוּן מֵהֲדַקֵּן לְאַחֲרָא. וְכַד עָלּוּ בְּגָלוּתָא בְּבָבֶל, חָשִׁיבוּ דְהָא לִית לְהוּ קִיּוּמָא לְעֵלְמִין, דְהָא קוּדְשָׁא בְּרִיךְ הוּא שְׂבִיק לֹון, וְלֹא יִשְׁגַח בְּהוּן לְעֵלְמִין.

11. וְתַנִּינָן, אָמַר רַבִּי שְׁמַעוֹן, בְּהֵיא שְׁעֵתָא קְרָא קוּדְשָׁא בְּרִיךְ הוּא לְכָל פְּמִלְיָא דִּילִיָּה, וְכָל רְתִיכִין קְדִישִׁין, וְכָל חִילִיָּה וּמִשְׁרִייתִיה, וּרְבַרְבָּנוּי, וְכָל חִילָא דְשָׁמַיָא, וְאָמַר לֹון, מַה אַתּוֹן עֲבָדִין הֶכָא, וּמַה בְּנֵי רַחִימַי בְּגָלוּתָא דְבָבֶל, וְאַתּוֹן הֶכָא, קוּמוּ חוּתוּ כְּלַכּוֹן לְבָבֶל, וְאַנָּא עִמְכוֹן. הֲדָא הוּא דְכֶתִיב, כֹּה אָמַר ה' לְמַעַנְכֶם שְׁלַחְתִּי בְּבִלְהָ וְגו'. לְמַעַנְכֶם שְׁלַחְתִּי בְּבִלְהָ, דָּא קוּדְשָׁא בְּרִיךְ הוּא. וְהוֹרְדֵתִי בְּרִיחִים כּוּלָם, אֵלֶּיךָ כָּל רְתִיכִין וּמִשְׁרִיין עֲלֵיךָ.

12. כַּד נַחְתּוּ לְבָבֶל, אֲתַפְתּוּ שְׁמַיָא, וְשִׂרְאֵת רוּחַ נְבוּאָה קְדִישָׁא עַל יְחֻזְקָאֵל, וְחָמָא כָּל מַה דְחָמָא, וְאָמַר לֹון לְיִשְׂרָאֵל, הָא מְאַרְיִכוֹן הֶכָא, וְכָל חִילֵי שְׁמַיָא וְרְתִיכוּ, דָּאֲתוּ לְמִידָר בִּינִיכוֹן. לָא הִימְנוּהוּ, עַד דְאַצְטְרִיךְ לְגַלְאָה כָּל מַה דְחָמָא, וְאַרְא כֶּךָ, וְאַרְא כֶּךָ. וְאִי גְלִי יְתִיר, מַה דְגְלִי כָּלָא אֲצְטְרִיךְ. כִּיּוֹן דְחָמוּ יִשְׂרָאֵל כֶּךָ, חֲדוּ. וְכַד שְׁמַעוּ מִלִּין מְפּוּמִיָּה דִיחֻזְקָאֵל, לָא חִוִּישׁוּ עַל גְּלוּתְהוֹן כְּלָל, דְהָא יָדְעוּ דְקוּדְשָׁא בְּרִיךְ הוּא לָא שְׂבִיק לֹון. וְכָל מַה דְגְלִי בְּרִשׁוּתָא גְלִי.

13. וְתַנִּינָן בְּכָל אֲתַר דִּישְׂרָאֵל גְּלוּ, תַּמָּן שְׂכִינְתָא גְּלַתָּה עִמְהוֹן, וְהֶכָא בְּגָלוּתָא דְמִצְרַיִם מַה כְּתִיב, וְאֵלֶּה שְׁמוֹת בְּנֵי יִשְׂרָאֵל וְגו'. כִּיּוֹן דְכֶתִיב בְּנֵי יִשְׂרָאֵל, מַהוּ אֵת יַעֲקֹב, הַבָּאִים אֲתוּ אֲצְטְרִיךְ לְמִימְרָא. אֵלֶּא, אֵלֶּה שְׁמוֹת בְּנֵי יִשְׂרָאֵל אֵינֻן רְתִיכִין וּמִשְׁרִיין עֲלֵיךָ, דְנַחְתּוּ עִם יַעֲקֹב, בְּהַדִּי שְׂכִינְתָא, בְּגָלוּתָא דְמִצְרַיִם.

3. "Come with me from Lebanon, my bride"

Rabbi Chiya opens a discussion of the meaning of the title verse with his interpretation. He explains that God spoke these words to the children of Israel upon the presenting them with the Torah on Mt. Sinai. Unlike the children of Seir and the children of Ishmael, who refused the Torah when it was offered to them, the children of Israel accepted the Torah, united in faith and Holiness. In answer to the question regarding the meaning of the verse, "He came in Holy multitudes," Rabbi Chiya refers to an ancient tradition that reveals how the heavenly multitudes protested at the moment when God was about to present the Torah to the children of Israel, since they desired it for themselves. God rebuked the angels, explaining that the

laws contained therein are not designed for those unable to participate in such evils as murder, adultery, falsehoods, and so on. The angels then ended their protests and praised God for His wisdom, which was even too subtle for them to grasp fully. This explanation of, "He came in Holy multitudes," leads Rabbi Yosi to offer an alternative interpretation, relating it to the descent of the Shechinah into the Egyptian captivity.

Finally, Rabbi Shimon provides his contrasting interpretation of the title verse. He explains that this verse contains allusions to the mystical union between Voice and Speech. The relationship between these forms is one of interdependence, as wisdom cannot be transmitted orally without the throat, breath, tongue and lips, all of which are referenced in the verse.

The Relevance of this Passage

A reading of this section reveals the multiplicity of interpretations offered by the Zohar, that the Torah was designed as human law, and that it is in our own lives that it must be implemented. Understanding this, we will grow more conscious of our unique role and its accompanying obligations in this world, giving us greater access to the Light that drives all shadows away and hastens our return to the home we yearn to see again.

14. "And these are the names of the children of Yisrael who came into Egypt with Jacob; every man came with his household" (Shemot 1:1). Rabbi Chiya opened the discussion saying: "Come with me from Lebanon, My bride, with me from Lebanon: look from the top of Amanah, from the top of Senir and Chermon, from the lions' dens, from the mountains of the leopards" (Shir Hashirm 4:8). This verse refers to the Congregation of Yisrael, WHICH IS MALCHUT. At the time that Yisrael left Egypt and approached Mt. Sinai to receive the Torah, the Holy One, blessed be He, said to her, "with Me from Lebanon," MEANING that she comes from the supernal Eden, WHICH IS CHOCHMAH THAT IS CALLED 'LEBANON'. Bride MEANS 'whole', like the moon that is made whole by the sun with all the light and sparkle, WHICH ARE OR YASHAR ('DIRECT LIGHT') AND OR CHOZER ('RETURNING LIGHT'). "Come with me from Lebanon," in order that your children shall receive the Torah. UNTILL MALCHUT CAN RECEIVE CHOCHMAH, WHICH IS CALLED 'LEBANON', THE CHILDREN OF YISRAEL CAN NOT RECEIVE THE TORAH BECAUSE THEY LACK THE FIRST THREE SFIROT.

15. "Look (Heb. tashuri) from the top of Amanah." "Tashuri" has the same meaning as in "There is not a present (Heb. teshurah) to bring" (I Shmuel 9:7). LIKEWISE, "TASHURI" MEANS accept a present for your children; "from the top of Amanah" - meaning when they came in the beginning with supernal Faith (Heb. Emunah) and said: "All that Hashem has spoken we will do and obey" (Shemot 24:7). And they were equal to supernal angels, as is written about them: "Bless Hashem, you angels of His, you mighty ones who perform His bidding, hearkening to the voice of His word" (Tehilim 103:20). Then the Congregation of Yisrael received a present WHICH IS REFERRED TO IN: "TASHURI FROM THE TOP OF AMANAH," WHICH MEANS ADDITIONAL MOCHIN.

16. "From the top of Senir and Chermon" (Shir Hashirum 4:8). This was Mount Sinai that they approached and gathered under, as is written: "And they stood at the foot of the mountain" (Shemot 19:17). "From the lions' dens" (Shir Hashirm 4:8). These are the children of Seir that the Holy One, blessed be He, invited to receive the Torah. But they did not want to accept it. "From the mountains of leopards," (Ibid.) are the children of Ishmael, as it is written: "Hashem came from Sinai, and rose from Seir to them; He shone forth from mount Paran, and He came from holy multitudes" (Devarim 33:2). PARAN IS THE CHILDREN OF ISHMAEL.

17. What is the meaning of: "And he came from holy multitudes" (Ibid.)? We learned that when the Holy One, blessed be He, wanted to give the Torah to Yisrael, camps of supernal angels came and said: "Hashem our ruler, how majestic is Your name in all the earth; who have set Your glory above the heavens" (Tehilim 8:2). Then they asked that the Torah be given to them AND NOT TO YISRAEL.

14. וְאֵלֶּה שְׁמוֹת בְּנֵי יִשְׂרָאֵל הַבָּאִים מִצְרֵימָה אֶת יַעֲקֹב אִישׁ וּבֵיתוֹ בָּאוּ. רַבִּי חֵיָא פִתַּח אֶתִּי מִלְּבָנוֹן כֹּלֵה אֶתִּי מִלְּבָנוֹן תְּבוֹאֵי תְשׁוּרֵי מְרֹאֵשׁ אֲמָנָה מְרֹאֵשׁ שְׁנִיר וְחֶרְמוֹן מִמְעוֹנוֹת אַרְיוֹת מֵהַרְרֵי נְמָרִים. הָאִי קָרָא עַל כְּנֶסֶת יִשְׂרָאֵל אֲתָמֵר, בְּשַׁעֲתָא דְנִפְקוּ יִשְׂרָאֵל מִמִּצְרַיִם, וּקְרִיבוּ לְטוֹרָא דְסִינַי לְקַבְּלָא אוֹרֵייתָא, אֲמַר לָהּ קוּדְשָׁא בְרִיךְ הוּא, אֶתִּי מִלְּבָנוֹן: מִן הָהוּא עֲדוּנָא עֲלָאָה קָא אֲתָתָא. כֹּלֵה: שְׁלִימְתָא, כִּהְיֵא סִיְהֵרָא דְאֲשְׁתְּלִימַת מִן שְׁמֵשׂא בְּכָל נְהוּרָא וְנִצִּיצָא, אֶתִּי מִלְּבָנוֹן תְּבוֹאֵי, בְּגִין לְקַבְּלָא בְּנֵיךְ אוֹרֵייתָא.

15. תְּשׁוּרֵי מְרֹאֵשׁ אֲמָנָה, תְּשׁוּרֵי: כַּד"א וְתְשׁוּרָה אֵין לְהֵבִיא. תְּקַבִּיל תְּקֻוּבָתָא עַל בְּנֵיךְ. מְרֹאֵשׁ אֲמָנָה: מְרֹאֵשׁ אֲשֵׁיתָא דְעָאלוּ בְּמַהִימְנוּתָא עֲלָאָה, וְאֲמָרוּ כֹל אֲשֶׁר דִּבֶּר ה' נַעֲשֶׂה וְנִשְׁמַע, וְהוּוּ בְּמִתְקַלָּא חֲדָא כְּמִלְאֲכִין עֲלָאִין, דְּהִכִּי כְּתִיב בְּהוּ בְּרַכּוּ ה' מִלְּאֲכִין גְּבוּרֵי כַח עוֹשֵׂי דְבָרוֹ לְשִׁמוּעַ בְּקוֹל דְּבָרוֹ. כִּדִּין קַבִּילַת כְּנֶסֶת יִשְׂרָאֵל תְּשׁוּרָה.

16. מְרֹאֵשׁ שְׁנִיר וְחֶרְמוֹן: דָּא טוֹרָא דְסִינַי, דְּקְרִיבוּ לְגַבְיָהּ, וְאֲתַעְתְּרוּ תַּחוּתֶיהָ. דְּכְתִיב, וַיִּתְנַצְּבוּ בְּתַחֲתֵית הָהָר. מִמְעוֹנוֹת אַרְיוֹת: אֵלִין בְּנֵי שְׁעִיר דְּקוּדְשָׁא בְרִיךְ הוּא זְמִין לוֹן בְּאוֹרֵייתָא, וְלֹא בְּעוּ לְקַבְּלָהּ, מֵהַרְרֵי נְמָרִים: אֵלִין בְּנֵי יִשְׁמַעֵאל. דְּכְתִיב ה' מְסִינֵי בָּא וְזָרַח מִשְׁעִיר לְמוֹ הוֹפִיעַ מֵהַר פָּאֲרָן וְאֲתָא מְרַבְּבוֹת קֹדֶשׁ.

17. מַאי וְאֲתָא מְרַבְּבוֹת קֹדֶשׁ. דְּתַנִּינָן, כַּד בְּעָא קוּדְשָׁא בְרִיךְ הוּא לְמֵיהֵב אוֹרֵייתָא לְיִשְׂרָאֵל, אֲתוּ מִשְׁרִיין דְּמִלְאֲכִין עֲלָאִין, פִּתְחוּ וְאֲמָרוּ, ה' אֲדוּנֵינוּ מַה אֲדִיר שְׁמֵךְ בְּכָל הָאָרֶץ אֲשֶׁר תִּנָּה הוֹדֵךְ עַל הַשָּׁמַיִם, בְּעָאן דִּיתֵיהֵיב לוֹן אוֹרֵייתָא.

18. The Holy One, blessed be He, said to them: 'Are you mortal, as written, "When a man shall die in a tent" (Bemidbar 19:14)? "And if a man have committed a sin worthy of death, and he is put to death" (Devarim 21:22). Do you have sins that you need laws? Is there robbery or stealing among you, as written, "You shall not steal" (Shemot 20:13)? Have you women, as written: "You shall not commit adultery" (Ibid.)? Do you have falsehood that it says, "Do not bear false witness against your neighbor" (Ibid. 14)? Do you have coveting that it is written, "You shall not covet" (Ibid. 13)? Why are you requesting the Torah?' Immediately they said: "Hashem our ruler, how majestic is Your Name in all the earth." But, "who have set Your glory above the heavens" is not written. Therefore it says, "And He came from holy multitudes" (Devarim 33:2), MEANING THAT HE CAME FROM NEGOTIATING WITH THE ANGELS. Then it says: "From His right hand went a fiery law for them," (Ibid.) WHICH IS THE TORAH WHICH IS LIKENED TO FIRE BECAUSE OF THE JUDGMENT THAT IS IN IT. THUS, SEIR AND ISHMAEL DID NOT WANT TO ACCEPT IT UPON THEMSELVES, AND THE ANGELS COULD NOT ACCEPT BECAUSE THEY DO NOT HAVE THE QUALITY OF JUDGMENT.

19. Rabbi Yosi explains this verse as referring to when the Shechinah descended into exile in Egypt BECAUSE OF THE QUESTION OF RABBI ABA, WHO ASKS: DID SHE COME FROM LEBANON? INDEED, SHE ASCENDS TO LEBANON. IT SHOULD HAVE SAID, 'ASCEND WITH ME TO LEBANON!' HE EXPLAINS IT TO BE AT THE TIME THE SHECHINAH DESCENDED FROM THE PLACE LEBANON INTO EXILE IN EGYPT. THEREFORE IT SAYS, "COME WITH ME FROM LEBANON." And IN ORDER TO ANSWER THE PREVIOUS QUESTION OF WHY IT DOES NOT SAY 'ASCEND WITH ME TO LEBANON', Rabbi Shimon said: This verse is based upon the secret of the union of Faith, WHICH IS MALCHUT. It says, "Come with Me from Lebanon, My bride" (Shir Hashirm 4:8). 'Voice', WHICH IS ZEIR ANPIN, said to 'Speech', WHICH IS MALCHUT, "with me," because voice comes to speech and leads it, so as to be one, without any separation, for the voice is general. BEING THE LIGHT OF CHASSADIM, WHICH IS PRESENT IN ALL THE GRADES, speech is particular - BEING THE LIGHT OF CHOCHMAH, WHICH IS IN THE LEFT COLUMN OF BINAH, AND WHICH IS PRESENT ONLY IN MALCHUT. Therefore, the general needs the particular, AS ZEIR ANPIN DOES NOT HAVE THE THREE FIRST SFIROT, EXCEPT FOR THE LIGHT OF CHOCHMAH IN MALCHUT. And the particular needs the general, FOR THE LIGHT OF CHOCHMAH THAT IS IN MALCHUT DOES NOT ILLUMINATE, EXCEPT WHEN IT IS CLOTHED IN THE LIGHT OF CHASSADIM THAT IT RECEIVES FROM ZEIR ANPIN, WHICH IS GENERAL. Voice is not COMPLETE without speech and speech is not COMPLETE without voice. Therefore, it is written: "With me from Lebanon my bride," because the essence of both comes from Lebanon, WHICH IS BINAH.

20. "Look from the top of Amanah." This is the throat, WHICH IS BINAH, WHICH RECEIVES FROM THE PALATE, WHICH IS THE SECRET OF CHOCHMAH, from which breath emanates, WHICH IS ZEIR ANPIN, to complete everything from the secret of concealed and hidden Lebanon - THAT ZEIR ANPIN OPENS WITH THE SECRET OF THE CENTRAL COLUMN. "From the top of Shenir and Chermon," is the top and the middle of the tongue, WHICH IS THE SECRET OF TIFERET, AND ITS TIP IS THE SECRET OF DA'AT that articulates speech. "From the dens of lions". These are the teeth, WHICH ARE NETZACH AND HOD. "From the mountains of the leopards". These are the lips, WHICH IS MALCHUT. AND ALL THESE SFIROT, WHICH ARE OF ZEIR ANPIN, ARE the completion through which speech is completed, WHICH IS MALCHUT, THE NUKVA OF ZEIR ANPIN.

18. אָמַר לֹאן קוֹדֶשׁא בְּרִיךְ הוּא, וְכִי אֵיט בְּכוּן מוֹתָא, דְּכְתִיב, אָדָם כִּי יָמוּת בְּאֵהֶל. וְכִי יִהְיֶה בְּאִישׁ חֲטָא מִשְׁפֵּט מוֹת וְהוֹמַת. חֲטָא אֵיט בִּינְיֻיכוּ, וְכִי אַתּוֹן בְּעָאן לְדִינֵין. אֵיט בִּינְיֻיכוּ גְזֵל. אוּ גְנָבָה, דְּכְתִיב, לֹא תִגְנוֹב. אֵיט בִּינְיֻיכוּ נִשְׁיֵין דְּכְתִיב, לֹא תִנְאַף. אֵיט בִּינְיֻיכוּ שְׁקָרָא, דְּכְתִיב, לֹא תִעֲנֶה בְּרַעַךְ עַד שְׁקֵר. אֵיט בִּינְיֻיכוּ חֲמֻדָה, דְּכְתִיב, לֹא תַחְמוֹד. מַה אַתּוֹן בְּעָאן אוֹרִייתָא. מִיָּד פְּתַחוּ וְאָמְרוּ, ה' אֲרוֹנֵינוּ מַה אֲדִיר שְׁמֵךְ בְּכָל הָאָרֶץ. וְאֵלוּ אֲשֶׁר תִּנְה הוֹדֵךְ עַל הַשָּׁמַיִם לֹא כְתִיב. וְעַד וְאַתָּא מְרַבְּבוֹת קִדְשׁ, כְּדִין מִימֵינוּ אֵשׁ דֵּת לְמוֹ.

19. ר' יוסי אוקים להאי קרא, כד נחתא שכנינתא בגלותא דמצרים. ור"ש אמר, האי קרא, על רזא דיהודא דמהימנותא אתמר, אתי מלבנון בלה, קול אמר לדבור אתי, בגין דהא קול אתי לדבור, ומדבר לה בהדיה, למהוי בחדא בלא פרוזא כלל. בגין דקול איהו כלל, דבור איהו פרט. וע"ד כלל אצטריך לפרט, ופרט אצטריך לכלל. דהא לית קול בלא דבור, ולית דבור בלא קול. וע"ד אתי מלבנון בלה וגו', דעקרא דתרווייהו מלבנון קא אתיין.

20. תְּשׁוּרֵי מְרֵאשׁ אֲמָנָה: דָּא אִיהוּ גְרוֹן, דְּמַתְמָן נְמָקָא רוּחָא לְאַשְׁלָמָא כְּלָא, מְרֵזָא דְלִבְנוֹן סְתִימ וְגַנְיֻז. מְרֵאשׁ שְׁנִיר וְחֶרְמוֹן: דָּא אִיהוּ לִישְׁנָא רִישָׁא וְאַמְצְעִיתָא, דְּמַחְתְּכָא לְדִבּוּר. מִמְעוֹנוֹת אֲרִיּוֹת: אֵלִין אֵינּוֹן שִׁינִים. מִהֲרֵרֵי נְמֵרִים: אֵלִין אֵינּוֹן שְׁמוֹן, שְׁלִימוּ דְאַשְׁתְּלִים בְּהוּ דִבּוּר.

4. "Do not eat the bread of one who has an evil eye"

Rabbi Chiya explains that if the children of Yisrael in Egypt had not tasted the bread of the evil Egyptians, they would not have suffered the oppression of the Egyptians and they would not have remained in exile. When Rabbi Yitzchak points out that the exile was a fulfillment of a divine

decree, Rabbi Chiya reminds him that the decree does not mention Egypt specifically. Thus, Rabbi Yitzchak understands and embraces the concept that one should not partake of the bread of an evil man.

The Relevance of this Passage

A reading of this section warns us against accepting or enjoying the gifts of those whose intentions are not pure, as dire and unforeseen consequences may ensue. By refusing to benefit from the fruits of evil, we may avoid punishment and maintain our connection with the Eternal.

21. "And these are the names of the children..." (Shemot 1:1). Rabbi Chiya opened the discussion saying: "Do not eat the bread of him who has an evil eye, nor desire his dainties" (Mishlei 23:6). "Do not eat the bread of him who has an evil eye," because the bread or benefit from that person who has an evil eye is not worth eating or benefiting from. When Yisrael descended into Egypt, had they not tasted the bread of Egypt, they would not have been forsaken in exile IN EGYPT, and the Egyptians would not have been able to harm them.

21. וְאֵלֶּה שְׁמוֹת בְּנֵי יִשְׂרָאֵל. רַבִּי חֵיָא פָּתַח, אֵל תֹּלַחֵם אֶת לֶחֶם רַע עֵינַן וְאֵל תִּתְּאוּ לְמִטְעַמְתֵּינּוּ. אֵל תֹּלַחֵם אֶת לֶחֶם רַע עֵינַן, בְּגִין דְּנִהְמָא אוּ הִנְאָה דִּיהוּא בַר נֶשׁ דִּיהוּ רַע עֵינַן, לֹא אִיהוּ כְּדָאי לְמִיכַל וְלֹא תִהְיֵי מְנִיָּה. דָּאי כַּד נַחְתּוּ יִשְׂרָאֵל לְמִצְרַיִם, לֹא יִטְעִמוּן נִהְמָא דְּמִצְרַיִם, לֹא אֲשַׁתְּבֻּקוּ בְּגִלוּתָא, וְלֹא יַעֲיֻקוּן לֹון מִצְרַיִם.

22. Rabbi Yitzchak said to him: But it was decreed THAT THE CHILDREN OF YISRAEL SHOULD BE IN EXILE, AND IT WAS INCUMBENT THAT IT BE FULFILLED EVEN IF THEY DID NOT EAT THEIR BREAD. He said to him: All this is right. But it was not decreed that the exile be necessarily in Egypt, since it is not written: 'Your seed will be a stranger in the land of Egypt' but rather "in a land that is not theirs" (Beresheet 15:13). And it could even be in a different land.

22. אָמַר לֵיהּ רַבִּי יִצְחָק, וְהָא גִזְרָא אֲתִגְזֹר. א"ל, כִּלְאֵי אִיהוּ כְּדָקָא יֹאזְתָּ, דִּהָא לֹא אֲתִגְזֹר בְּמִצְרַיִם דְּיוּקָא, דִּהָא לֹא כְּתִיב כּי גַר יִהְיֶה זְרַעְךָ בְּאַרְץ מִצְרַיִם, אֶלָּא בְּאַרְץ לֹא לְהֵם, וְאַמִּילוּ בְּאַרְעָא אַחְרָא.

23. Rabbi Yitzchak said: One with a Nefesh, who eats more than other people or one who follows his intestines, MEANING THAT HE IS ACCUSTOMED TO FILL HIS STOMACH WITH DAINTIES, should slaughter himself rather than eat his bread if he meets that evil-eyed one. For there is no worse bread in the world than the bread of an evil-eyed person. It is written: "Because the Egyptians could not eat bread with the Hebrews because it was an abomination to Egypt" (Beresheet 43:32), MEANING THEY COULD NOT LOOK UPON THE HEBREWS AS THEY ATE. Such is the bread of an evil-eyed!

23. אָמַר ר' יִצְחָק, מֵאַן דָּאִיהוּ בַּעַל נַפְשָׁא, דְּמִיכְלִיהּ יִתִּיר מִשְׁאָר בְּנֵי נֶשָׂא, אוּ מֵאַן דִּהוּא אֲזִיל בְּתַר מֵעוּזֵי, אִי אַעְרַע בְּהוּא רַע עֵינַן, יְכוּס גְּרַמִּיָּה וְלֹא יִיכּוּל מְנַהְמָא דִּילִיָּהּ, דְּלִית נִהְמָא בִּישָׂא בַּעֲלִמָּא, בַּר מֵהוּא לֶחֶם רַע עֵינַן, מַה כְּתִיב כּי לֹא יוֹכְלוּן הַמִּצְרַיִם לֶאֱכֹל אֶת הָעִבְרִים לֶחֶם כּי תוֹעֵבָה הִיא לְמִצְרַיִם, הָא לֶךְ לֶחֶם רַע עֵינַן.

5. Three who reject the Shechinah

This section discusses the three types of people who drive the Shechinah from this world and make it impossible for God to fix His abode here, thereby causing prayers to go unanswered. These people are: those who cohabit with women during menstruation, those who lie with heathens, and those who intentionally abort the embryo, thereby preventing it from coming to fruition. The world is Judged for these sins, we're told, and meets with war, famine, and pestilence as a result. We learn that in exile, the children of Israel remained free of such sins and fulfilled the commandment to increase and multiply. Consequently, they were worthy of liberation. Indeed, Rabbi Chiya discusses the verse, "And he made the laver of brass..." as an indication of the purity of the Israelite women in Egypt, whose ritual ablutions and eagerness to obtain husbands made them worthy of great honor.

The Relevance of this Passage

A reading of this section clearly warns us against the sins of sexual intercourse during the period of female menstruation, sexual intercourse with those of heathen nations, and abortion. These are considered assaults against God, and have drastic ramifications for the entire nation. Thus, we are reminded that our most intimate and private acts are not spiritually isolated, and therefore that they must be considered in the context of the whole. Knowing this will help erode our selfishness, providing the strength to overcome temptation when it smiles our way.

24. There are three kinds of people who reject the Shechinah away from the world and prevent the dwelling of the Holy One, Blessed be He, from inhabiting this world, and then people cry out IN PRAYER and their voices are not heard. They are: 1) One who lies with a menstruating woman, for there is no stronger impurity in the world like the impurity of the menstruation. The impurity of the menstruating woman is more severe than all the impurities of the world. He WHO DOES SO becomes impure and all who are close to him become impure with him. Wherever they go, the Shechinah is repelled by them.

25. And in addition, he brings bad sicknesses upon himself and on the children that he will beget. As soon as a person comes near to a menstruating woman, that impurity leaps onto him and remains STUCK in all his limbs. The children that he begets at that moment draw on the Spirit of Impurity. And all his days he will be in impurity, because the edifice and foundation of the baby is greater and stronger than all the impurities of the world. And as soon as a man comes near to a menstruating woman, her impurity leaps on him, as is written: "And her menstrual flow be upon him" (Vayikra 15:24).

26. 2) One who lies with a daughter of a strange EI, A GENTILE WOMAN, who inserts the sign of the Holy Covenant into another domain, as written: "And has married the daughter of a strange EI" (Malachi 2:11). We have learned that there is no jealousy before Hashem like the zeal for of the Covenant, which is the Covenant of the Holy Name and the secret of the Faith. It is written: "And the people began to commit harlotry with the daughters of Moav" (Bemidbar 25:1), and immediately, "the anger of Hashem was kindled against Yisrael" (Ibid. 3).

27. The leaders of the people who know this and do not protest are punished first, as is written: "Take all the chiefs of the people and hang them up before Hashem against the sun" (Ibid. 4). Rabbi Aba said: What is meant by, "against the sun," it means against the covenant that is called 'sun', of which it is said, "For Hashem Elohim is a sun and shield" (Tehilim 84:12)? "A sun and shield" is the Holy Covenant. In the same way that the sun shines and illuminates the world, the Holy Covenant shines and illuminates the body of man. In the same way that a shield protects the man, so does the Holy Covenant protect the man. And there is no injury that can approach one who protects it. This is: "against the sun."

24. תִּלְתָּא אֵינוֹן דְּרַחֲוִין שְׂכִינְתָא מְעֵלְמָא, וְגִרְמִין, דְּדִיּוּרִיָּה דְּקוּדְשָׁא בְּרִיךְ הוּא לֹא הוּי בְּעֵלְמָא, וּבְנֵי נְשָׂא צְוֹחִין וְלֹא אֲשַׁתְּמַע קְלִיהוֹן. וְאֵלִין אֵינוֹן מֵאֵן דְּשָׁכִיב בְּגֵדָה, בְּגִין דְּלִית מְסָאבוּ תְּקִיף בְּעֵלְמָא בְּר מְסָאבוּ דְּנֵדָה. מְסָאבוּ דְּנֵדָה קְשִׁיא מְכַל מְסָאבוּ דְּעֵלְמָא, אֲסַתָּאב אִיהוּ, וְכֹל דְּמִתְקַרְבִּין בְּהֵדִיָּה יִסְתָּאבוֹן עִמָּיה, בְּכֹל אֲתֵר דְּאִזְלִין אֲתֵדְרַחֲוִיא שְׂכִינְתָא מִן קְמִיּוּהוּ.

25. וְלֹא עוֹד, אֲלֵא דְּגָרִים מְרַעִין בִּישׁוּין עַל גְּרַמְיָה, וְעַל הַהוּא זְרַעַא דְּיוֹלִיד, דְּכִיּוֹן דִּיקְרַב ב"נ לְגַבֵּי נֵדָה, הַהוּא מְסָאבוּ דְּלִיג עֲלוּי, וְיִשְׁתָּאֵר בְּכֹל שְׁוִימִין דְּיִלְיָה, זְרַעַא דְּיוֹלִיד בְּהַהוּא שְׁעַתָּא, מְשַׁכֵּן עֲלוּי רִוַח מְסָאבוּ. וְכֹל יוֹמוֹי יְהֵא בְּמְסָאבוּ, דְּהֵא בְּנִינָא וְיִסוּדָא דְּיִלְיָה אִיהוּ בְּמְסָאבוּ רַב וְתְּקִיף מְכַל מְסָאבָא דְּעֵלְמָא, דְּמִיד דְּקָרִיב ב"נ לְגַבֵּי נֵדָה, הַהוּא מְסָאבוּ דְּלִיג עֲלוּי, דְּכְתִיב, וַתְּהִי נִדְתָּה עֲלוּי.

26. מֵאֵן דְּשָׁכִיב בְּבַת אֵל נְכָר, דְּאֵעִיל בְּרִית קוּדְשָׁא וְאֵת קְיִימָא בְּרִשׁוּ אַחְרָא, דְּכְתִיב, וּבַעַל בַּת אֵל נְכָר. וְתַנְיִן, לִית קְנָאָה קְמִי קוּדְשָׁא בְּרִיךְ הוּא, בְּר קְנָאָה דְּבְרִית קְדִישָׁא, דְּאִיהוּ קְיִימָא דְּשִׁמָּא קְדִישָׁא, וְרָזָא דְּמַהִימְנוּתָא. מַה כְּתִיב וַיַּחַל הָעַם לְזִנוּת אֵל בְּנוֹת מוֹאָב מִיַּד וַיַּחַר אֵף ה' בְּיִשְׂרָאֵל.

27. רִישֵׁי עַמָּא דִּידְעוּ וְלֹא מַחוּ בִּידְיָהוּ, אֲתַעֲנְשׁוּ בְּקְדָמִיתָא, דְּכְתִיב, קַח אֵת כָּל רֵאשֵׁי הָעַם וְהוֹקַע אוֹתָם לֵה' נֶגֶד הַשָּׁמֶשׁ. רַבִּי אַבָּא אָמַר, מֵאִי נֶגֶד הַשָּׁמֶשׁ. נֶגֶד הַבְּרִית דְּאִקְרִי שָׁמֶשׁ, וְעֲלִיָּה אֲתַמַּר כִּי שָׁמֶשׁ וּמַגֵּן ה' אֱלֹהִים. שָׁמֶשׁ וּמַגֵּן: דָּא בְּרִית קְדִישָׁא. מַה שָׁמֶשׁ זְרַח וְאֲנַהִיר עַל עֵלְמָא, אוֹף הַכִּי בְּרִית קְדִישָׁא זְרַח וְאֲנַהִיר גּוֹפָא דְּב"נ. מַגֵּן: מַה מַּגֵּן אִיהוּ לְאֲגָנָא עֲלִיָּה דְּב"נ, אוֹף הַכִּי בְּרִית קְדִישָׁא מַגֵּן עֲלִיָּה דְּב"נ, וּמֵאֵן דְּנָטִיר לִיָּה, לִית נִזְקָא בְּעֵלְמָא, דִּיכֹּל לְמַקְרַב בְּהֵדִיָּה וְדָא הוּא נֶגֶד הַשָּׁמֶשׁ.

28. The leaders of the people are caught in every generation if they know of this sin and are not zealous in guarding against it. It is incumbent upon them to be zealous in upholding this responsibility, for the Holy One, blessed be He, in this covenant against all who would bring this holiness in another domain. About this is written: "You shall have no other Elohim before me, do not bow down to them and do not worship them, for I Hashem your Elohim am a zealous El" (Shemot 20:3-5). And it is all the same zeal, EITHER ONE WHO LIES WITH A GENTILE WOMAN OR ONE WHO WORSHIPS IDOLS. Therefore, the Shechinah is repelled by him. One who is false to the Holy Covenant that is sealed in the flesh of a man is as though he is false to the Holy Name, because one who is false with the seal of the King, WHICH IS THE HOLY COVENANT, is false to the King himself. Therefore, he does not have any part with the Elohim of Yisrael, unless it is through the power of constant repentance.

29. Rabbi Yosi opened the discussion saying: "And when they forgot Hashem their Elohim," (I Shmuel 12:9) and "And they forsook Hashem" (Shoftim 2:13). AND HE ASKS: What is: "And when they forgot," and "And they forsook"? AND HE ANSWERS: They repelled from themselves the Holy Covenant, they circumcised but did not uncover until D'vorah came and offered this, BY INTRODUCING PRIAH ("UNCOVERING OF THE CORONA") throughout Yisrael, as it says, "In time of tumultuous strife (Heb. pra'ot) in Yisrael, when the people willingly offered themselves; praise Hashem" (Shoftim 5:2).

30. 3) One who slays his children, meaning the embryo that his wife conceived, BY HAVING INTERCOURSE WITH HER ON THE NINETIETH DAY OF CONCEPTION, WHICH HE SLAYS THE EMBRYO and causes it to be killed in her belly, OR HE DOES SOME ACTION THAT CAUSES HER TO ABORT THE EMBRYO. He thus demolishes the building of the Holy One, blessed be He, and His craft. There are people who slay a person, and such a one slays his children.

31. The three evils done, AS EXPLAINED, the whole world can not bear. Therefore, the world deteriorates little by little, although it is not known HOW IT COMES ABOUT. The Holy One, blessed be He, removes Himself from the world, and destruction and famine and death come to the world. These are THE THREE EVILS: he slays his children; he demolishes the structure of the King, NAMELY, HE ABOLISHES THE EMBRYO WHICH IS THE STRUCTURE OF THE HOLY ONE, BLESSED BE HE; and he repels the Shechinah, who roves in the world but can find no rest. For these evils, the Holy Spirit weeps and the world is judged. Woe to that man, woe to him, better that he was not created in the world.

32. Fortunate are Yisrael. Even though they were exiled in Egypt, they were guarded against all these three: from the impurity of menstruation; from daughters of foreign deities; and from killing the children. They attempted ACTIONS in public to awaken the state of being fruitful and multiplying. AS HE SAYS FURTHER: Even though it was decreed that "every son that is born you shall cast into the river" (Shemot 1:22), there was not found among them a person who would kill an embryo in the stomach of a woman, all the more so after BIRTH. Through this merit, Yisrael went out of exile.

28. רִישׁוֹ עֵמָּא, יִתְפָּסוֹן בְּכָל דְרָא וְדָרָא בְּחֻבָּא דָּא, אִי יִדְעִין וְלֹא מְקַנְאִין לֵיהּ. בְּגִין דְּחֻבָּא דָּא עֲלִייהוּ, לְקַנְאָה לֵיהּ לְקוּדְשָׁא בְּרִיךְ הוּא בְּהַאי בְּרִית, מֵאֵן דְּאֵעִיל קְדוּשָׁה דָּא בְּרִשׁוּתָּא אַחְרָא, עֲלִיהּ כְּתִיב לֹא יִהְיֶה לְךָ אֱלֹהִים אַחֲרַיִם עַל פְּנֵי. לֹא תִשְׁתַּחֲוֶה לָהֶם וְלֹא תַעֲבֹדֵם כִּי אֲנֹכִי ה' אֱלֹהֶיךָ אֵל קָנָא וְכֹלָא קַנְאָה חָדָא. וְעַד אֲתַדְחִינָא שְׂכִינְתָּא מְקַמֵּיהּ. מֵאֵן דְּמִשְׁקֵר בְּבְרִית קְדִישָׁא דְּחַתִּים בְּבִשְׂרִיהּ דְּב"ג, כְּאִילוּ מִשְׁקֵר בְּשֵׁמָא דְּקוּדְשָׁא בְּרִיךְ הוּא, מֵאֵן דְּמִשְׁקֵר חוֹתְמָא דְּמַלְכָּא, מִשְׁקֵר בֵּיהּ בְּמַלְכָּא, לִית לֵיהּ חוֹלְקָא בְּאֱלֹהָא דְּיִשְׂרָאֵל, אִי לֹא בְּחִילָא דְּתִיבְתָּא תְּדִיר.

29. ר' יוסי פתח ואמר, וישכחו את ה' אלהיהם וגו', ויעזבו את ה'. מאי וישכחו ויעזבו. דרחו מנייהו ברית קיימא קדישא, הוּו גזרין ולא פרעין, עד דאתת דבורה וגדיבת בהאי לכל ישראל כמה דכתיב, בפרוע פרעות בישראל בהתנדב עם ברכו ה'.

30. מֵאֵן דְּקָטִיל בְּנוֹי, הֵהוּא עוֹבְרָא דְּמִתְעַבְרָא אֲתִתִּיהּ, וְגָרִים לְקַטְלָא לֵיהּ בְּמַעְהָא, דְּסַתִּיר בְּנִינָא דְּקוּדְשָׁא בְּרִיךְ הוּא וְאוּמְנוֹתָא דִּילֵיהּ. אִית מֵאֵן דְּקָטִיל ב"ג. וְהַאי קָטִיל בְּנוֹי.

31. תִּלְתָּא בִישׁוּן עֵבִיר דְּכָל עֲלָמָא לֹא יָכִיל לְמַסְבֵּל, וְעַל דָּא עֲלָמָא מִתְמוּגָגָא זְעִיר זְעִיר, וְלֹא יָדִיעַ, וְקוּדְשָׁא בְּרִיךְ הוּא אֲסַתְלַק מֵעֲלָמָא, וְחֻרְבָּא וְכַפְנָא וּמוֹתָנָא אֲתִינן עַל עֲלָמָא. וְאֵלִין אִינוּן: קָטִיל בְּנוֹי, סַתִּיר בְּנִינָא דְּמַלְכָּא. דְּחִיא שְׂכִינְתָּא, דְּאִזְלָא וּמִשְׁטָטָא בְּעֲלָמָא, וְלֹא אֲשַׁכַּח נְיִיחָא. וְעַל אֵלִין, רוּחָא דְּקוּדְשָׁא בְּכִיָּה. וְעֲלָמָא אֲתַדְּרֵן בְּכָל הַנִּי דִּינִין. וְוִי לְהֵוּא ב"ג, וְוִי לֵיהּ, טַב לֵיהּ דְּלֹא יִתְבְּרִי בְּעֲלָמָא.

32. זְכַאִין אִינוּן יִשְׂרָאֵל, דֹּאע"ג דְּהוּוּ בְּגִלוּתָא דְּמִצְרַיִם, אֲסַתְמָרוּ מִכָּל הַנִּי תִלְתָּא, מְנַדָּה, וּמִבַּת אֵל נְכַר, וּמְקָטוּל זְרַעָא, וְאֲשַׁתְדְּלוּ בְּפִרְהִסְיָא בְּפִרְיָה וּרְבִיָּה. דֹּאף עַל גַּב דְּגִזְרָה אֲתַגְזֵרַת כָּל הַבֵּן הַיְלֹוד הַיְאוּרָה תִשְׁלִיכּוּהוּ, לֹא אֲשַׁתְכַּח בִּינִיחוּן מֵאֵן דְּקָטִיל עוֹבְרָא בְּמַעְהָא דְּאֲתַתָּא, כ"ש לְבַתְּר. וּבְזַכּוּתָּא דָּא נִמְקוּ יִשְׂרָאֵל מִן גְּלוּתָּא.

33. THEY GUARDED THEMSELVES IN EGYPT from the impurity of menstruation; for Rabbi Chiya taught: What is the verse, "And he made the laver of brass, and its pedestal of brass, of the mirrors of the women assembling" (Shemot 38:8)? Why did the women merit this, TO BRING THE MIRRORS TO THE TABERNACLE? Because they guarded themselves in the exile in Egypt, so that after they became purified from the impurity of their menstruation, they came and adorned themselves and looked in the mirror at their husbands, and aroused them to be fruitful and multiplying. SO THEY WERE GUARDED AGAINST THE IMPURITY OF MENSTRUATION IN THE EXILE OF EGYPT.

34. THEY WERE GUARDED IN EGYPT "from the daughter of a foreign El," MEANING FOREIGN WOMEN, as is written: "All the hosts of Hashem left" (Shemot 12:41), and, "The tribes of Yah, as a testimony to Yisrael" (Tehilim 122:4). Assuredly, FOR THERE IS NO MIXTURE OF A FOREIGN NATION, AS WRITTEN: "These are the names of the children of Yisrael" (Shemot 1:1). "The tribes of the children of Yisrael" (Yehoshea 4:5), "Speak to the children of Yisrael." ALL THIS POINTS OUT THAT THERE IS NO FOREIGN MIXTURE IN THEM.

35. You may ask why it is written: "And he was the son of a Egyptian man..." (Vayikra 24:10-11). AND HE ANSWERS: Certainly there was one, and the verse made him known, as written: "And he was the son of a Egyptian man...and his mother's name was Shelomit, the daughter of Divri, of the tribe of Dan." THEY WERE OBSERVANT IN EGYPT TO FULFILL being fruitful and multiplying, as it is written: "And the children of Yisrael were fruitful and increased abundantly..." (Shemot 1:7). Assuredly, the children of Yisrael were guarded IN EGYPT from all these: THE IMPURITY OF MENSTRUATION, FOREIGN WOMEN, AND FROM KILLING CHILDREN. Therefore, the children of Yisrael came INTO EGYPT. And the children of Yisrael went out TO FREEDOM. It is written: "And these are the names of the children of Yisrael who came..." BECAUSE "CAME" SIGNIFIES NOT TO REMAIN, BUT RATHER THAT THEY WOULD GO OUT FROM THERE. AND THIS IS THROUGH THE MERIT OF OBSERVING THE THREE THINGS MENTIONED ABOVE.

6. "Every man came with his household"

While walking, Rabbi Yosi asks Rabbi Elazar to explain Rabbi Shimon's interpretation of the verse, "And these are the names of the children of Israel..." If this verse refers to God and the heavenly hosts and Chariots who went into captivity with Jacob, he asks, what is the meaning of, "Each man and his household came"? Rabbi Elazar confirms Rabbi Shimon's interpretation and discusses the distinction between "the house of Hashem" and "the house of the king." This leads to a brief explanation of the shifting gender attributed to the King and the various grades of angels: the higher level is always referred to as male-which implies an active quality-in relation to the lower level, which is referred to as female, and implies a passive, receptive quality. Thus, he concludes, symbolically, the title verse refers to the angels, who are called "his house." Rabbi Yosi then draws from Rabbi's Elazar's explanation to interpret the verse, "A closed garden is my sister..." as a reference to the children of Israel, who must be tended and nurtured, like a garden or vineyard.

The Relevance of this Passage

A reading of this section opens us to a greater understanding of the vast array of heavenly hierarchies that are concerned with implementing God's Great Plan. It serves to foster greater humility in our hearts and also greater determination to follow the path of Truth and thus participate in the Work rather than hindering its progress.

33. מְנַדָּה: דִּתְנִי רַבִּי חִיָּיא מַאי דְכָתִיב וַיַּעַשׂ אֶת הַכִּיּוֹר נְחֹשֶׁת וְאֶת כְּנֹו נְחֹשֶׁת בְּמִרְאוֹת הַצּוֹבְאוֹת. מִפְּנֵי מַה זָכוּ נְשִׁינ לְהָאִי, בְּגִין דְּאִסְתְּמְרוּ גְרַמְיִיהוּ בְּגִלוֹתָא דְּמִצְרַיִם, דְּלִבְתַּר דְּאִתְדַּכְּיִין הוּוּ אִתְיִין מִתְקַשְׁטִין וּמִסְתַּבְּלִין בְּמִרְאָה בְּבַעֲלִיהוֹן, וּמַעוֹרְרִין לוֹן בְּפְרִיָּה וּרְבִיָּה.

34. מִבַּת אֵל נְכַר, דְּכָתִיב, יֵצְאוּ כָל צְבָאוֹת ה' וְגו'. וְכָתִיב שְׁבִטֵי יְהוָה עֲדוֹת לְיִשְׂרָאֵל. עֲדוֹת לְיִשְׂרָאֵל וְדָאִי. וְאֵלֶּה שְׁמוֹת בְּנֵי יִשְׂרָאֵל. שְׁבִטֵי בְנֵי יִשְׂרָאֵל. דִּבְרַ אֵל בְּנֵי יִשְׂרָאֵל.

35. וְאִי תִימָא וְהָא כְּתִיב וְהוּא בֶן אִישׁ מִצְרִי. הָא וְדָאִי חַד הוּוּ, וּפְרַסְמוּ קְרָא, דְּכָתִיב, וְהוּא בֶן אִישׁ מִצְרִי וְגו'. וְשֵׁם אָמוּ שְׁלוֹמִית בַּת דְּבָרִי לְמִטְּהָ דִן. פְּרִיָּה וּרְבִיָּה דְּכָתִיב וּבְנֵי יִשְׂרָאֵל פְּרוּ וַיִּשְׂרְצוּ וַיִּרְבּוּ וְגו'. וּמִכָּל הַנִּי אִסְתְּמְרוּ יִשְׂרָאֵל. בְּנֵי יִשְׂרָאֵל עָאֵלוּ, בְּנֵי יִשְׂרָאֵל נִמְקוּ, הַה"ד וְאֵלֶּה שְׁמוֹת בְּנֵי יִשְׂרָאֵל וְגו'.

36. "And these are the names of the children of Yisrael" (Shemot 1:1). Rabbi Elazar and Rabbi Yosi were traveling. While they were walking, Rabbi Elazar said to Rabbi Yosi: Open your mouth and let your words illuminate. He said to him: If it pleases my master, may I ask him one thing that I find difficult? I have heard from the Holy Luminary that he used to say that, "And these are the names of the children of Yisrael," means Yisrael Saba. "WHO CAME INTO EGYPT," MEANS all the hosts and camps OF ANGELS who descended into exile with Jacob, as it is written, "with Jacob"; AND ACCORDING TO THIS IT IS DIFFICULT. Why does it say: "every man came with his household" (Shemot 1:1)? DO ANGELS HAVE HOUSEHOLDS? He said to him: Certainly it is so THAT THE ANGELS CAME, EACH ONE WITH HIS HOUSEHOLD. For so we have learned, anyone who receives from another is considered as household to the giver. Therefore, "every man came with his household," MEANS THE GIVER AND THE RECEIVER, WHICH ALSO APPLIES TO ANGELS.

37. Rabbi Elazar opened the discussion saying: "And when Solomon finished building the house of Hashem and the house of the King..." (I Melachim 9:1). HE ASKS: Since it said "the house of Hashem," what is the meaning of, "the house of the King"? You may reason that of Solomon it is said "THE HOUSE OF THE KING," yet it is not so. Indeed, "the house of Hashem," refers to the Temple and "the house of the King" refers to the Holy of Holies.

38. AND HE EXPLAINS HIS WORDS: "The house of Hashem" is the Temple, that is, the courtyards, chambers, the hall leading to the interior of the Temple and the sanctuary. This is the Temple, WHICH IS MALCHUT. Most certainly, it is called "the house of Hashem." "The house of the King" is the Holy of Holies which is innermost of all, NAMELY BINAH that is called simply 'King'. This King, though he is Supernal King, is considered female in relation to the Highest Point that is concealed from all, WHICH IS CHOCHMAH. But even though it is female, nevertheless it is male compared to the king below, WHICH IS ZEIR ANPIN - MEANING THAT THE HIGHER LEVEL IS ALWAYS CONSIDERED MALE IN RELATION TO THE LOWER, AND THE LOWER IS CONSIDERED FEMALE. YET, IN COMPARISON TO WHAT IS STILL LOWER, IT IS CONSIDERED MALE. AND SO IT IS ALWAYS. Therefore, everything is in this way. Of the lower beings, THE ANGELS THAT DESCENDED WITH JACOB INTO EGYPT, it is written: "every man came with his household," EVEN THOUGH THEY DO NOT HAVE HOUSEHOLDS, FOR MAN WITH HIS HOUSEHOLD MEANS MALE AND FEMALE. FOR EVERY HIGHER LEVEL AMONG THEM IS CONSIDERED AS MALE IN RELATION TO THE LOWER LEVEL, AND EVERY LOWER LEVEL IS CONSIDERED AS FEMALE TO THE HIGHER LEVEL AND MALE TO ITS LOWER LEVEL.

39. "And these are the names..." (Shemot 1:1). Rabbi Yosi opened the discussion saying: "A garden locked is my sister, my bride, a spring shut up, a fountain sealed" (Shir Hashirm 4:12). "A garden locked," refers to the Congregation of Yisrael, THE NUKVA, as Rabbi Elazar said: Just as one must cultivate a garden, water and prune it, so too does the Congregation of Yisrael needs to be cultivated, watered and pruned, WHICH IS THE SERVICE OF THE RIGHTEOUS - TO RAISE MAYIN NUKVIN ('FEMALE WATERS') AND TO PRUNE THE KLIPOT THAT SURROUND THE NUKVA. Therefore, it is called "garden" and it is also called "vineyard" for Yisrael - MEANING THE HOUSE OF YISRAEL, WHICH IS THE NUKVA - needs to be cultivated, watered and pruned just as the vineyard does. It is written: "For the vineyard of Hashem Tzeva'ot is the House of Yisrael" (Yeshayah 5:7), and it is written, "And he broke ground and cleared away its stones..." (Ibid. 2).

36. וְאֵלֶּה שְׁמוֹת בְּנֵי יִשְׂרָאֵל. רַבִּי אֶלְעָזָר וְרַבִּי יוֹסִי הָיוּ אוֹלֵי בְּאוֹרְחָא, עַד דְּהָווּ אוֹלֵי, אָמַר רַבִּי אֶלְעָזָר לְרַבִּי יוֹסִי, אִפְתַּח פּוּמְךָ, וַיְנַהֲרוּן מִיֶּלֶךְ אָמַר לִיה נִיחָא קַמִּיה דְּמַר, דְּאִשְׁאֵל מַלְּה חֲדָא דְקִשְׁיָא לִי, הָא שְׁמַעְנָא מְבוֹצִינָא קְדִישָׁא, דְּהָוָה אָמַר, וְאֵלֶּה שְׁמוֹת בְּנֵי יִשְׂרָאֵל, וְיִשְׂרָאֵל סְבָא. כָּל אִינוּן חִילִין וּמִשְׁרִיין דְּהָווּ נְחִתִין לְגִלוּתָא בְּהַדִּי יַעֲקֹב, דְּכַתִּיב, אֵת יַעֲקֹב. מַהוּ דְּכַתִּיב אִישׁ וּבֵיתוֹ בָּאוּ. אָמַר לִיה, וְהָא הֲכִי הוּא. אֵלָּא הָא תְּנִינָן, כָּל דְּמִקְבֵּל מֵאֲחָרָא, אִיהוּ בֵּיתָא מֵהָהוּא דִּיהִיב, וְעַל דָּא אִישׁ וּבֵיתוֹ בָּאוּ.

37. פִּתַּח רַבִּי אֶלְעָזָר וְאָמַר, וַיְהִי כְּכַלּוֹת שְׁלֹמֹה לְבַנּוֹת אֵת בַּיִת ה' וְאֵת בַּיִת הַמֶּלֶךְ וְגו'. וְכִי בֵּינוּן דְּאָמַר אֵת בַּיִת ה', מַהוּ וְאֵת בַּיִת הַמֶּלֶךְ, אִי בְּגִין שְׁלֹמֹה אֲתָמַר, לֹא הֲכִי, אֵלָּא אֵת בַּיִת ה' דָּא בַּיִת הַמִּקְדָּשׁ, וְאֵת בַּיִת הַמֶּלֶךְ דָּא קִדְשׁ הַקִּדְּשִׁים.

38. בַּיִת ה' דְּאִיהוּ בַּיִת הַמִּקְדָּשׁ כְּגוֹן: עֲזוּרָת וּלְשֻׁכּוֹת וּבַיִת הָאוּלָּם וְהַדְּבִיר, דָּא בַּיִת הַמִּקְדָּשׁ, וְהָאִי אֲקָרִי בַּיִת ה'. בַּיִת הַמֶּלֶךְ: דָּא קִדְשׁ הַקִּדְּשִׁים, דְּאִיהוּ פְּנִימָא דְכֻלָּא, הַמֶּלֶךְ סִתְּמָ. מֶלֶךְ דָּא, אַע"ג דְּאִיהוּ מֶלֶךְ עֲלָאָה, אִיהוּ נּוֹקְבָא לְגַבִּי נְקוּדָה עֲלָאָה, סְתִימָא דְכֻלָּא. וְאַע"ג דְּאִיהוּ נּוֹקְבָא, אִיהוּ דְכוּרָא לְגַבִּי מֶלֶךְ דְּלִתְתָא, וּבְגִין כֵּן כֻּלָּא כְּגוּוּנָא דָּא וְעַל דָּא, תְּתַאי, בְּרִזָּא דָּא כְּתִיב בְּהוּ, אִישׁ וּבֵיתוֹ בָּאוּ.

39. וְאֵלֶּה שְׁמוֹת, רַבִּי יוֹסִי פִּתַּח וְאָמַר, גֵּן נְעוּל אַחוּתִי כְּלָה גַל נְעוּל מַעֲיָן חָתוּם. גֵּן נְעוּל: דָּא כְּנִסְתַּת יִשְׂרָאֵל שְׁהִיא גֵּן נְעוּל. דְּאָמַר רַבִּי אֶלְעָזָר, מַה הָגֵן הַזֶּה צְרִיךְ לְשִׁמּוֹר, לְעִדּוֹר, וּלְהַשְׁקוֹת, וּלְזַמּוֹר. כֵּן כְּנִסְתַּת יִשְׂרָאֵל, צְרִיכָה לְעִדּוֹר, וּלְשִׁמּוֹר, וּלְהַשְׁקוֹת, וּלְזַמּוֹר, וּנְקִרָאֵת גֵּן, וּנְקִרָאֵת כְּרָם, מַה הַכְּרָם הַזֶּה צְרִיךְ לְעִדּוֹר וּלְהַשְׁקוֹת וּלְזַמּוֹר וּלְחַפּוֹר, כֵּן יִשְׂרָאֵל, הֲדָא הוּא דְּכַתִּיב, כִּי כְּרָם ה' צְבָאוֹת בַּיִת יִשְׂרָאֵל וְכַתִּיב, וַיַּעֲזְקוּהוּ וַיִּסְקְלֵהוּ וְגו'.

In this long and highly complex section, Rabbi Shimon describes the nature and workings of the Holy Chariot, one of the quintessential emblems of Kabbalah and thus of enormous importance to anyone seriously practising this discipline. It cannot really be summarized but must be read carefully many, many times before it will begin to unfold its profound meaning, which sheds light on numerous related concepts, like the three columns and the secret names of God.

The Relevance of this Passage

The very act of studying this section arouses the will and mental capability to understand its deeper meanings, opening long-unused areas in the brain that are required to assimilate such knowledge. Truth here is at so potent a level that we can often feel it burn within our minds, which signifies profound transformations are taking place that prepare the mortal flesh to merge with the immortal and eternal One at the end of days.

Tosefta (addendum)

40. Mishnah. Rabbi Shimon said: We open our eyes and see the wheels of the Holy Chariot traveling in their travels, and the sound of a song sweet to the ears, WHICH IS BINAH, and good for the heart, SYMBOLIZING MALCHUT, which ascends and descends, and walks but does not travel. Thousands upon thousands tremble, and tens upon tens of thousands start with the singing OF CHOCHMAH from below upwards.

41. To that pleasant sound FROM THE TRAVELING OF THE WHEELS stand 450,000 eyed ones, who gather into one group on the right side. They see, yet do not see, and are completely present. The two other sides, WHICH ARE LEFT AND CENTER, turn white because of them - MEANING THAT THEIR JUDGMENTS, WHICH ARE RED, ARE CHANGED, BECAUSE THEY RECEIVE CHASSADIM FROM THE RIGHT COLUMN. And on the left side are 250,000.

42. THE 250,000 MENTIONED EARLIER, the weepers, sob and wail from their dwellings WHENCE THEY COME, and they commence with Judgment and conclude with Judgment. They sob a second time and the Judgment is revealed, and the books are opened TO LOOK AT THE JUDGMENTS THAT ARE IN THEM. At that moment, the Judge who was standing over them ascends, and sits on the chair of Judgment, and the singing subsides before the Judgment is concluded.

43. HERE HE EXPLAINS THE TWO ACTIONS OF THE RIGHT COLUMN AND SAYS: Those who have eyes of the right side encircle, together with eighteen thousand others. They blow, THAT IS, DRAW CHASSADIM, WHICH IS CALLED 'BLOWING', A SIMPLE SOUND. AND THEN THOSE WHO ARE RECEIVING CHOCHMAH FROM THE RIGHT COLUMN do not sob or wail. They commence with singing, DRAWING CHOCHMAH. And the 250,000 ones who sob tremble.

44. He blows AND DRAWS CHASSADIM a second time, WHICH IS THE SECOND ACTION ON THE RIGHT COLUMN, without sobbing. The Protector, ZEIR ANPIN, travels from that throne OF JUDGMENT and sits in the throne of Mercy TO DRAW MANY CHASSADIM. At that moment he, MEANING ZEIR ANPIN, mentions the Holy Name, YUD HEI VAV HEI, FULLY SPELLED TO AMOUNT NUMERICALLY TO 45: YUD-VAV-DALET; HEI-ALEPH; VAV-ALEPH-VAV; HEI-ALEPH. For with this Name, life is drawn for everyone.

תוספתא

40. מִתְנִיתִין: אָמַר רַבִּי שִׁמְעוֹן, אֲנִן פִּתְחִין עֵינָא חֲמָאן, גִּלְגְּלֵי רְתִיכְתָא קְדִישָׁתָא נְטִלִין בְּמַטְלָנוּי, וְקַל שִׁירְתָא בְּסִימָא לְאוּדְנִין, וְאָה לְלָבָא, סִלְקָא וְנַחְתָא, אֲזֵלָא וְלֹא נְטֵלָא, מְזַדְעָזְעִין אֶלְף אֶלְפִין, וְרִבּוּא רַבְבִּין וּפְתַחִין שִׁירְתָא מְלָרַע לְעֵילָא.

41. לְקַל נְעִימוּתָא הֵהוּא, קִיּוּמִין מֵאֵן דְּקִיּוּמִין, וּמְתַכְנַפִּין בְּכַנּוּפֵיָא לְסִטְרָא דִּימִינָא, אַרְבַּע מָאָה וְחֲמִשִּׁין אֶלְפִין מְאִרֵי דְעֵינִין. חֲמָאן וְלֹא חֲמָאן, קִיּוּמִין בְּקִיּוּמֵיהוֹן. תְּרִין סִטְרִין אַחְרָנִין אֲתַחְוִירוּ בְּגִינֵיהוֹן. וְלְסִטְרָא דְשְׂמָאלָא מֵאֲתָן וְחֲמִשִּׁין אֶלְפִין.

42. אִינּוֹן מְאִרֵיהוֹן דִּיבְבָא, מִיבְבִין וּמִלְלִין מֵאֲתַר בֵּית מוֹתְבֵיהוֹן, פִּתְחִין בְּדִינָא וּמְסִיּוּמִין בְּדִינָא. מִיבְבִין תְּנִינּוֹת, וְדִינָא יְתִיב, וְסַפְרִין פְּתִיחוּ בֵּיה שְׁעָתָא, סִלִּיק מְאִרֵיה דִּינָא, דְקָאִים עֲלֵיהוֹן, וְיְתִיב בְּכוּרְסֵיָא דִּינָא, וְשִׁירְתָא אֲשַׁתְכֵךְ, עַד לֹא תִסְתֵּיִם דִּינָא.

43. סַחְרָן מְאִרֵי דְעֵינִין דְלְסִטְרָא יְמִינָא, וְעַמְהוֹן תְּמַנִּיסַר אֶלְפִין אַחְרָנִין תְּקַעִין, וְלֹא מִיבְבִין וְלֹא מִלְלִין פִּתְחִין שִׁירְתָא, מְזַדְעָזְעִין מֵאֲתָן וְחֲמִשִּׁין אֶלְפִין מְאִרֵי דִיבְבָא.

44. תְּקַע תְּנִינּוֹת וְלֹא מִיבְבִין נְטִיל פְּטְרוּנָא, מֵהֵהוּא כּוּרְסֵיָא וְיְתִיב בְּכוּרְסֵיָא דְוֹתְרָנוֹתָא. בֵּיה זְמַנָא הוּא מְדַכֵּר שְׂמָא קְדִישָׁא עֲלָאָה רַבָּא, דְבַהֵהוּא שְׂמָא חַיִּים לְכֻלָּא.

45. HERE HE EXPLAINS THE TWO ACTIONS OF THE CENTRAL COLUMN. He commences, ZEIR ANPIN WHICH IS THE CENTRAL COLUMN, saying one time: Yud-Vav-Dalet; Hei-Aleph; Vav-Aleph-Vav; Hei-Aleph-YUD-VAV-DALET; HEI-ALEPH; VAV-ALEPH- VAV ARE THE SECRET OF THE THREE COLUMNS, RIGHT, LEFT, AND CENTRAL, THAT ARE INCLUDED IN ZEIR ANPIN. THE LAST HEI-ALEPH IS THE NUKVA THAT RECEIVES FROM THEM, as is written: "And proclaimed the Name of Hashem" (Shemot 34:5). The holy wheels OF THE CHARIOT commence as before and thousands of thousands, WHICH IS THE SECRET OF CHOCHMAH, and tens upon tens of thousands, WHICH IS THE SECRET OF CHASSADIM, ATTIRE THEM and recite songs. THE ANGELS praise and say: "Blessed is the honor of Hashem from His dwelling place," SO THAT THE SHECHINAH SHALL BE BLESSED FROM ZEIR ANPIN, AND RECEIVE FROM IT CHOCHMAH ATTIRED IN CHASSADIM.

46. Then that garden, NAMELY THE SHECHINAH, comes - which is hidden in 250 worlds. This is the precious Shechinah in its shine OF CHOCHMAH that goes out from the shine OF CHOCHMAH AND COMBINES AND HIDES in the shine OF CHASSADIM. And the shine is drawn from it to the four directions - CHESED, GVURAH, TIFERET, MALCHUT, WHICH ARE THE FOUR branches - in order to provide for them IN MOCHIN. THIS IS THE SECRET OF THE VERSE: "AND FROM THENCE IT WAS PARTED, AND BRANCHED INTO FOUR STREAMS..." (BERESHEET 2:10). And this shine is drawn from it to all that are below, and it is called 'the Garden of Eden'.

47. That old man commenced speaking again, REFERRING TO ZEIR ANPIN, FOR AFTER IT ASCENDED TO ARICH ANPIN IT IS ALSO CALLED 'OLD'. AND THIS IS THE SECOND ACTION OF THE CENTRAL COLUMN, WHICH IS ZEIR ANPIN. He protects everything, MEANING BOTH THE DRAWING OF CHOCHMAH AND THE DRAWING OF CHASSADIM, and mentions the name Yud-Vav-Dalet; Hei-Aleph; Vav-Aleph-Vav; Hei-Aleph. And they all commence by DRAWING THE LIGHTS FROM the Thirteen Measures of Mercy. Who has seen these strong lights which are the highest of the high, strongest of the strong! The holy Chariots and the heavens and their hosts tremble and shake with great fear, and praise the Holy Name and recite poetry. Fortunate are the souls of the Righteous who are present in this luxuriousness and know this. About this, it is said: "Who would not fear you, King of the nations? For to You it is fitting..." (Yirmeyah 10:7).
End of Tosefta

48. Rabbi Shimon said: When the Shechinah descended into Egypt, one beast OF THE FOUR LIVING CREATURES OF THE HOLY CHARIOT, whose name is Yisrael, descended in the form of that old man MENTIONED IN THE PREVIOUS VERSE, WHO IS ZEIR ANPIN. And 42 holy attendants descended with it, MEANING 42 ANGELS, and each one had a holy letter from the Holy Name OF MEM-BET (42). THESE ANGELS THAT ATTEND THE LIVING CREATURES WHOSE NAME IS YISRAEL ARE CALLED 'THE CHILDREN OF YISRAEL' AND ARE DRAWN FROM THE NAME OF MEM-BET (42), WHICH IS THE SECRET OF THE FIRST THREE SFIROT OF THAT LIVING CREATURES. And they all descended with Jacob into Egypt. This is what is written: "And these are the names of the children of Yisrael who came into Egypt with Jacob" (Shemot 1:1). Rabbi Yitzchak said: This is the meaning of "the children of Yisrael," followed by "(Et) Jacob," instead of 'with Jacob.'

45. פֶּתַח וְאָמַר זְמַנָּא חֲדָא יו"ד ה"א וְא"ו ה"א כד"א וְיִקְרָא בְּשֵׁם יְהוָה. פֶּתַחִין בְּקַדְמֵיתָא מְאִרֵי גַלְגְּלֵי קְדִישִׁין. וְאֶלֶף אֲלֵפִין, וְרִבּוּא רִבְבִין, וְאִמְרֵי שִׁירְתָּא, מְשַׁבְּחִין וְאִמְרִין, בְּרִיךְ יְקָרָא דֵה' מֵאַתְרַּ בֵּית שְׁכִינְתֵיהּ.

46. אֲתִיבָּא הֵהוּא גִּנְתָּא, דְּאִיְהִי טְמִירָא בְּמֵאתָן וְחֻמְשִׁין עֲלָמִין, הוּא שְׁכִינְתָּא יְקָרָא בְּזִוְיָהּ, דְּנִפְיָק מְזִוְיָא לְזִוְיָא, וְזִוְיָהּ נְגִיד מְנִיָּה, לְד' סְטְרִין רִישִׁין, לְקִיּוּמָא, מֵהֵהוּא זִוְיָא אֲתַמְשֵׁךְ לְכֻלְהוּ דְּאִינוּן לְתַתָּא, וְהֵהוּא אֶקְרִי גִּנְתָּא דְּעָרִין.

47. פֶּתַח תְּנִינֹת הֵהוּא סְבָא, פְּטְרוּנָא דְכֻלָּא וּמְדַבֵּר שְׁמִיָּה יו"ד ה"א וְא"ו ה"א, וְכֻלְהוּ פֶּתַחִין בְּתִלְיֹסֵר מְכִילִין דְּרַחֲמֵי. מֵאן חֲמִי כָּל אֲלִין תְּקִיפִין, רֵאמִין דְּרֵאמִין, תְּקִיפִין דְּתְקִיפִין, רְתִיבִין קְדִישִׁין, וְשְׁמִיָּא, וְכָל חִילְהוּן, מְזַדְעָזְעִין וּמִתְחַלְחֵלִין בְּאִימְתָּא סְגִיָּא, מְשַׁבְּחִין שְׁמָא קְדִישָׁא, וְאִמְרִין שִׁירְתָּא. זְכָאִין אִינוּן נְשַׁמְתְּהוּן דְּצִדִיקֵיָּא, דְּאִינוּן בְּהֵהוּא עֲדוּנָא, וְיַדְעִין דָּא, עַל הָאֵי אִיתְמַר מִי לֹא יִירָאךְ מִלְךְ הַגּוֹיִם כִּי לֶךְ יֵאָתֶהּ וְגו'.

(ע"כ תוספתא)

48. אָמַר רַבִּי שְׁמַעוֹן, כִּד נַחְתַּת שְׁכִינְתָּא לְמִצְרַיִם, נַחְתַּת חִיָּה חֲדָא, דְּשְׁמָהּ יִשְׂרָאֵל, בְּדִינוּקְנָא דֵּהֵהוּא סְבָא, וְאַרְבַּעִין וְתֵרִין שְׁמֵשִׁין קְדִישִׁין עֲמִיָּה, וְכָל חַד וְחַד אֶת קְדִישָׁא עֲמִיָּה, מְשַׁמָּא קְדִישָׁא, וְכֻלְהוּ נַחְתָּן עִם יַעֲקֹב לְמִצְרַיִם, הֲדָא הוּא דְכְּתִיב, וְאֵלֶּה שְׁמוֹת בְּנֵי יִשְׂרָאֵל הַבָּאִים מִצְרַיִם אֶת יַעֲקֹב. א"ר יִצְחָק, מִמְשַׁמַּע דְּקָאֵמַר בְּנֵי יִשְׂרָאֵל, וְאַחַר כֵּן אֶת יַעֲקֹב, וְלֹא נֵאמַר אֲתוּ.

49. Rabbi Yehuda asked Rabbi Elazar, the son of Rabbi Shimon: You learned from your father the portion of "And these are the names" THAT HE EXPLAINED by the supernal secret, AND THAT THE CHILDREN OF YISRAEL ARE 42 HOLY ANGELS, AS EXPLAINED ABOVE. So what is the meaning of, "every man came with his household"? ANGELS DO NOT HAVE A HOUSEHOLD. RABBI ELAZAR said to him: What my father said MEANS the supernal angels, those who are higher than those who are lower among them. This is what is written: "every man came with his household." THE HIGHER ANGEL IS CALLED "MAN" AND THE ONE LOWER THAN HIM IS CALLED "HIS HOUSEHOLD." Likewise, my father said that all the angels in the higher level are called "males" and those in the level below them are called "females," and ARE CALLED "household" because a female receives from the male AND SHE IS LIKE A HOUSE TO HIM.

49. שָׁאֵל רַבִּי יְהוּדָה לְרַבִּי אֶלְעָזָר בֶּרֶ"שׁ, בֵּינוֹן דְּשִׁמְעוֹת מֵאֲבוּךָ, פֶּרֶשְׁתָּ וְאֵלֶּה שְׁמוֹת בְּרִזָּא עֲלֵאָה, מֵאֵי קָאָמַר אִישׁ וּבֵיתוֹ בָּאוּ. אָמַר לִיה, הֵהוּא מְלָה דְהוּהוּ אָמַר אָבָא, אֵינוֹן הוּוּ מְלֵאכִין עֲלֵאִין, דְּאֵינוֹן לְעִילָא עַל תְּתָאֵי מְנַהוֹן, הֵינוֹ דְּכֶתִיב אִישׁ וּבֵיתוֹ בָּאוּ, וְהֵכִי אָמַר אָבָא, כֹּל אֵינוֹן מְלֵאכִין דְּבִדְרָגָא עֲלֵאָה, אֶקְרוּן גּוֹבְרִין דּוּכְרִין, וְאֵינוֹן דְּבִדְרָגָא תְּתָאֵה מְנַהוֹן, אֶתְקְרוּן נּוֹקְבֵתָא בֵּית, דְּאֶתְתָא נּוֹקְבָא דְּמִקְבֵּלָא מִן דְּכוּרָא.

8. "...with Jacob; every man came with his household"

In reply to the question posed by Rabbi Yitzchak, Rabbi Elazar affirms that the Shechinah did indeed accompany Jacob into Egypt. A discussion ensues in which Rabbi Elazar, Rabbi Aba, and Rabbi Yehuda each cite verses that indicate that thousands of celestial beings accompanied the Shechinah. Rabbi Elazar explains that in the verse, "And the children of Yisrael journeyed from Raamses to Sukkot about six hundred thousand footmen," (Shemot 12:37) the reference to the children of Israel is an allusion to the celestial hosts, God's servants, who naturally went with God when He went down into Egypt with Jacob, as was promised. Moreover, we're told that the children of Israel hurried to depart from Egypt because they realized these celestial beings were detained for their sake. Rabbi Aba then cites the verse, "Come and behold the works of Hashem Who has made desolations (Heb. shamot) in the earth" (Tehilim 46:9), and explains that the word 'desolations' can also be read as 'names'. In corroboration with Rabbi Chiya's statement that earthly counterparts exist for all that is in heaven, Rabbi Aba concludes that just as there are holy names in earth, so are there holy names on heaven. Thus, "And these are the names of the children of Yisrael," refers to the angels who came to Egypt. Rabbi Yehuda then provides an interpretation of the verse, "Behold the litter, that of Shlomo..." (Shir Hashirim 3:7) to reveal that this verse also refers to the angels that went with the Shechinah into Egypt. Finally, while travelling with Rabbi Yosi, Rabbi Chiya deduces that since all of Israel went with Moses to meet his father-in-law, God's heavenly company would certainly have accompanied Him into Egypt.

The Relevance of this Passage

A reading of this section illustrates the power of the Zohar to illuminate hidden meanings found in the Scriptures. Through this insight, we will come to a greater understanding of God's eternal compassion and wisdom, making our prayers more ardent and our work here on earth more dedicated to His glory than to our own petty concerns.

50. Rabbi Yitzchak was studying before Rabbi Elazar, the son of Rabbi Shimon, and said to him: Did the Shechinah REALLY descend into Egypt with Jacob? He said to him: Did she not? Is it not written: "And I will descend with you" (Beresheet 46:4)? He said to him: Come and behold. The Shechinah descended into Egypt with Jacob and six hundred thousand holy Chariots with Her. This is what is written: "About six hundred thousand footmen" (Shemot 12:37). And we learned that six hundred thousand holy Chariots descended with Jacob into Egypt, and they all ascended from there when the children of Yisrael left Egypt. This is what is written: "And the children of Yisrael journeyed from Ramses to Sukot about six hundred thousand footmen" (Ibid.). It does not say 'six hundred thousand', rather it says "about six hundred thousand." THIS IMPLIES THAT as the six hundred thousand BELOW left, so those SIX HUNDRED THOUSAND HOLY CHARIOTS FROM ABOVE WHO WERE WITH THEM left.

50. רַבִּי יִצְחָק הוּוּהוּ קָאִים קָמִיה דְּרַבִּי אֶלְעָזָר בֶּרֶ"שׁ, רַבִּי שְׁמַעוֹן, אָמַר לִיה שְׂכִינְתָא נְחַתָּ לְמִצְרַיִם עִם יַעֲקֹב. א"ל וְלֹא, וְהֵא בְּתִיב אֲנֹכִי אֶרֶד עִמָּךְ. אָמַר לִיה תָּא חַוִּי, שְׂכִינְתָא נְחַתָּ לְמִצְרַיִם אֶת יַעֲקֹב וְשִׁית מָאָה אֲלֵמִין רְתִיבִין קְדִישִׁין עִמָּה, וְהֵינוֹן דְּכֶתִיב בְּשֵׁשׁ מֵאוֹת אֶלֶף רְגְלֵי, תְּנִינָן שִׁית מֵאָה אֲלֵמִין רְתִיבִין קְדִישִׁין נְחַתוּ עִם יַעֲקֹב לְמִצְרַיִם, וְכִלְהוּ סְלִיקוּ מִתְּמָן, כִּד נִפְקוּ יִשְׂרָאֵל מִמִּצְרַיִם. הָדָא הוּא דְכֶתִיב, וַיִּסְעוּ בְנֵי יִשְׂרָאֵל מִרַעַמְסֵס סְכוּתָה בְּשֵׁשׁ מֵאוֹת אֶלֶף רְגְלֵי וְגו'. שֵׁשׁ מֵאוֹת לֹא נֶאֱמַר, אֲלֵא בְּשֵׁשׁ מֵאוֹת, כְּגוֹוֹנָא דְנִפְקוּ אֵלִין, כִּךְ נִפְקוּ אֵלִין.

51. Come and behold: This is the secret of the matter. When those holy Chariots and holy encampments departed, the children of Yisrael then saw and knew they were being detained FROM LEAVING because of them, SINCE THEY WERE NOT LEAVING. And all the haste of Yisrael was for them. This is the meaning of what is written: "And could not delay" (Shemot 12:39). It should have said, 'And they did not want to delay', but instead it is written: "And could not." AND THIS WAS OUT OF NECESSITY BECAUSE OF THE HOST OF ANGELS THAT WERE TARRYING FOR THEM! And it is actually understood from here that the children of Yisrael IN THE PHRASE were all the children of Yisrael of the firmament - NAMELY THE ANGELS. Thus it is written: "The children of Yisrael who came into Egypt with Jacob" (Shemot 1:1). It does not state, 'And these are the names of the children of Yisrael who came into Egypt with him', but: "And these are the names of the children of Yisrael who came into Egypt with Jacob," MEANING who came to Egypt in the beginning, REFERRING TO THE ANGELS, AS STATED PREVIOUSLY. And with whom did they come? With Jacob.

52. Rabbi Yehuda states: We have a situation involving a minor to major inference. At the time when Jacob was saved from Laban, it is written: "And Jacob went on his way, and angels of Elohim met him" (Bereshheet 32:2). Then, when he descended into Egypt, the Holy One, blessed be He, said, "I will go down with you into Egypt" (Bereshheet 46:4). And if the Master descends, is it not the rule ALL THE MORE SO that His attendants will descend with Him? Thus, it is written: "Who came into Egypt with Jacob" (Shemot 1:1), INSTEAD OF 'WITH HIM'. Rabbi Ya'akov of the village of Chanan asks in the name of Rabbi Aba: Who are the children of Yisrael mentioned here? AND HE ANSWERS: Those who are actually called 'the children of Yisrael', NAMELY THE TRIBES.

53. Rabbi Aba opened the discussion TO BRING PROOF TO HIS WORDS saying: "Come and behold the works of Hashem who has made desolations (Heb. shamot) in the earth" (Tehilim 46:9). Do not pronounce it shamot, but rather shemot (Lit. 'names'). This follows a similar thought expressed by Rabbi Chiya that, as the Holy One, blessed be He, has done in heaven, so has He done on earth. Just as there are Holy Names in heaven, so are there Holy Names here on earth. THESE ARE THE NAMES OF THE TRIBES OF WHICH IT IS WRITTEN: "THESE ARE THE NAMES OF THE CHILDREN OF YISRAEL..." (SHEMOT 1:1).

54. Rabbi Yehuda said that six hundred thousand supernal angels descended with Jacob on the day that Jacob descended into Egypt. Rabbi Yehuda commenced TO BRING PROOF OF HIS WORDS: "Behold the litter, that of Solomon. Sixty valiant men are round about it" (Shir Hashirm 3:7). There are locks that are forged to accommodate a key, AND THE KEYS turn inside THE LOCK. The locks are in the seventh SFIRAH OF MALCHUT, and they are carved in the sixth SFIRAH OF YESOD. This is the meaning of what is written: "Sixty valiant men are round about it."

51. ותא חזי רזא דמלה, בעדנא דנמקו אלין רתיכין קדישין, משירייתא קדישתא, חמו ישראל וידעו, דהוו מתעכבין בגיניהון, וכלהו בהילו דעברו ישראל, בגיניהון הוה, והיינו דכתיב ולא יכלו להתמהמה, הוה ליה למימר ולא רצו להתמהמה אבל לא כתיב אלא ולא יכלו. ואתיידעו ממש, דכלהו בני ישראל, הוו בני ישראל דרקייעא, והיינו דכתיב, בני ישראל הבאים מצרימה את יעקב, ועל דא לא נאמר ואלה שמות בני ישראל הבאים מצרימה אתו, אלא ואלה שמות בני ישראל הבאים מצרימה את יעקב, הבאים מצרימה בקדמיתא ועם מי, את יעקב.

52. א"ר יהודה, ק"ו, ומה כד אשתזיב יעקב מלבן, כתיב, ויעקב הלך לדרך ויפגעו בו מלאכי אלהים. כד נחת בגלותא, וקודשא ב"ה אמר, אנכי ארד עמך מצרימה, לאו דינא, הואיל ופטרונא נחתא דייחתון שמשוי עמיה, היינו דכתיב הבאים מצרימה את יעקב. רבי יעקב דכפר חנן אמר משמיה דר' אבא, מאן אינון בני ישראל דהכא. אינון דאתקרון בני ישראל ממש.

53. ר' אבא פתח ואמר, לכו חזו מפעלות יי אשר שם שמות בארץ. אל תקרי שמות. אלא שמות. ואזלא הא כהא דאמר ר' חייא, כגוונא דרקייעא, עבד קודשא בריך הוא בארעא ברקיע אית שמהן קדישין, בארעא אית שמהן קדישין.

54. אמר רבי יהודה בהוא יומא דנחת יעקב למצרים, נחתו עמיה שתין רבוא דמלאכי עלאי. ר' יהודה פתח, הנה מטרו שלשלמה ששים גבורים סביב וגו' קוזמיטין דגליפין בקלדיטא, סחרן בדוכתיה קוזמיטין בשביעאה, גליפין בשתיתאה, הה"ד, ששים גבורים סביב לה.

55. HE CONTINUES TO EXPLAIN THE ENTIRE VERSE AND SAYS: "Behold the litter," refers to the Shechinah, WHICH IS CALLED 'BED'. "Of Solomon" (Shlomo), refers to the King, to Whom the peace (Heb. shalom) belongs, ZEIR ANPIN, THE CENTRAL COLUMN THAT BRINGS PEACE BETWEEN RIGHT AND LEFT. "Sixty valiant men are round about it," are the six hundred thousand supernal angels of the host of the Shechinah that descended with Jacob into Egypt. THE REASON THAT THEIR NUMBER IS SIXTY IS BECAUSE THE SHECHINAH HAS THE SHAPE OF THE KEY. "Of the mighty men of Yisrael," refers to supernal Yisrael, WHICH IS ZEIR ANPIN, FOR GVURAH ('MIGHT') IS DRAWN TO THEM FROM THERE. The verse: "And these are the names of the children of Yisrael..."; "...every man came with his household," REFERS TO them and their customs, BECAUSE "CAME WITH HIS HOUSEHOLD" MEANS HIS WAYS AND CUSTOMS. FOR EVERY ANGEL HAS A PARTICULAR TASK AFTER WHICH HE IS NAMED, AS WE KNOW.

56. Rabbi Chiya was traveling from Usha to Lod. He was riding on a donkey, and Rabbi Yosi was with him. Rabbi Chiya dismounted, waving his hands toward Rabbi Yosi. He said to him: If the people of the world knew the great respect given to Jacob when the Holy One, blessed be He, said to him: "I will descend with you into Egypt" (Bereshheet 46:4), they would lick the dust in the three parasangs around his grave. Thus, our teachers, the greatest men in the world, the sages of the Mishnah expound upon it. It is written: "Moses went out towards his father-in-law" (Shemot 18:7). AND THEY EXPLAIN: When Aaron saw Moses going out, he joined him. Elazar and the princes and the elders accompanied him, and the heads of the house of the fathers and men of mark in the Congregation and all Yisrael accompanied them. So it came about that all of Yisrael went out to meet Yitro, because who would see Moses and Aaron and the princes going out and not accompany them? Thus, because of Moses, they all went out! Now if this occurred because of Moses, when the Holy One, blessed be He, said, "I will descend with you into Egypt," certainly THE WHOLE HEAVENLY COURT DESCENDED WITH HIM. NOW IT IS COMPREHENSIBLE WHY IN THE BEGINNING THE HOLY ONE, BLESSED BE HE, SAID, "I WILL DESCEND WITH YOU INTO EGYPT," which insinuates THAT HE ALONE WOULD DESCEND. AND AFTERWARDS IT SAYS, "AND THESE ARE THE NAMES OF THE CHILDREN OF YISRAEL," WHICH MEANS ALL THE HEAVENLY COURT. FOR BY MOSES ALSO, IT IS WRITTEN, "AND MOSES WENT OUT," YET ALL YISRAEL WENT OUT WITH HIM!

55. הנה מטתו: דא איהי שכּינתא. שלשלמה: מלכא דשלמא דיליה. ששים גבורים סביב לה: אלין אינון שתין רבוא דמלאכי עלאי, דאינון מחילא דשכּינתא, דנחתת עם יעקב למצרים. מגבורי ישראל: ישראל דלעילא, הה"ד ואלה שמות בני ישראל וגו', איש וביתו באו: אינון ונימוסיהון.

56. ר' חייא הוה אזיל מאושא ללוד, והוה רכיב על חמרא, והוה ר' יוסי עמיה, נחית ר' חייא, ושקליה בידוי לר' יוסי, א"ל, אי בני עלמא ידעין יקרא סגיאה דיעקב, בשעתא דא"ל קודשא בריך הוא, אנכי ארד עמך מצרימה, הוּ מלחכי עפרא, תלת פרסי קריב לקבריה, דהכי מפרשי מרנא רברבי עלמא, מאריהון דמתניתא, כתיב ויצא משה לקראת חותנו, אהרן חמא למשה דנפק, ונפק עמיה, ואלעזר ונשיאי וסבי נפקו עמיה, ראשי אבהן, ומערעי בנשתא, וכל ישראל נפקו עמהון, אשתבחו דכל ישראל בלהו, נפקו לקבליה דיתרו, מאן חמא למשה דנפיק ולא יפוק, לאהרן ולרברבי דנפקי, ולא יפוק. אשתבח, דבגין משה נפקו כולהון. ומה, אי בגין משה כן, בגין קודשא בריך הוא, כד אמר אנכי ארד עמך מצרימה, עאכ"ו.

9. "The word of Hashem was"

Upon meeting Rabbi Yosi and Rabbi Chiya immersed in discussion, Rabbi Aba offers an additional verse to reinforce their conclusion that the angels accompanied the children of Israel into Egypt. He alludes to the vision Ezekial revealed to the children of Israel to prove that God had not and would not abandon them in captivity in Babylon. Just as God was with them in Babylon, Rabbi Aba explains, so He and His heavenly company went with them into Egypt.

The Relevance of this Passage

A reading of this section reminds us that God never abandons the Righteous, especially during times when we most despair, fostering in us the confidence required to persevere in the task of bringing down divine light into a world of shadows. It is invaluable for those who may feel their energy sapped or their resolve weakening, granting them strength and the courage to always stand after a fall and carry on in the Truth, rather than succumb to inducements of an easier life offered by those whose real purpose is to thwart the Great Plan, imprisoning God's people in this cage of materialism.

57. While they were still traveling, Rabbi Aba met them. Rabbi Yosi said: Behold the Shechinah is here, because one of the masters of the Mishnah is here with us. Rabbi Aba asked: What are you engaged in? Rabbi Yosi said: "I will descend with you into Egypt" (Bereshet 46:4). When Jacob descended into Egypt, it is written: "Now these are the names of the children of Yisrael who came into Egypt..." (Shemot 1:1). You learn that they all descended with Jacob into Egypt. THE IMPLICATION IS THAT ALL THE CHARIOTS AND HOSTS DESCENDED WITH JACOB INTO EGYPT AND NOT THE HOLY ONE, BLESSED BE HE, ALONE AS IS IMPLIED IN THE VERSE: "I WILL DESCEND WITH YOU INTO EGYPT."

58. Rabbi Aba said to him: Yet this one was alone. He opened the discussion saying: "The word of Hashem came to Ezekiel the priest, the son of Buzi, in the land of Chaldeans by the river Kevar" (Yechezkel 1:3). There are three difficulties here. One difficulty is that we learned that the Shechinah does not dwell outside the land of Yisrael WHILE THE PROPHECY OF EZEKIEL IS IN THE LAND OF CHALDEANS. Another difficulty is that he was not trusted like Moses, as is written: "For he is the trusted one in all My house" (Bemidbar 12:7). But he, EZEKIEL, revealed and publicized all the treasures of the King, MORE THAN MOSES. And another difficulty is that apparently he was not of a wholesome mind, FOR IF HE WAS OF A WHOLESOME MIND HE WOULD NOT HAVE REVEALED SO MUCH.

59. HE ANSWERS: Rather this is the explanation of our Mishnah. Heaven forbid that he revealed more than necessary, because Ezekiel was perfect in his opinion. Whatever he revealed was with the permission of the Holy One, blessed be He, and it was necessary that he reveal whatever he revealed. For so we have learned, "One who is accustomed to bear pain..." (AS MENTIONED EARLIER IN THE ZOHAR, VERSES 7-14) and all was necessary. And never did the Holy One, blessed be He, leave the children of Yisrael in exile before He came and caused His Shechinah to dwell with them. And of course, it was with Jacob, who was descending into exile, that the Holy One, blessed be He, and His Shechinah and the Supernal Holy Ones and the Chariots all descended with Jacob. As it is written: "Who came into Egypt with Jacob" (Shemot 1:1). AND WITH THIS IS THE ANSWER TO THE QUESTION OF RABBI YOSI ABOVE - THAT EVEN THOUGH IT SAYS, "I WILL DESCEND WITH YOU INTO EGYPT," IT DOES NOT IMPLY HE ALONE, BUT RATHER WITH HIS SHECHINAH AND HIS HOSTS AND HIS CHARIOTS. FOR THIS IS THE WAY OF THE HOLY ONE, BLESSED BE HE, IN ALL EXILES, AS EZEKIEL REVEALED BY THE EXILE OF BABYLON.

57. עַד דְּהוּוּ אֲזָלִי, פָּגַע בְּהוּ ר' אָבָא. א"ר יוֹסִי, הָא שְׂכִינְתָא הֵכָא, דְּחָד מִמַּאֲרִיְהוֹן דְּמִתְנִיתִין עִמָּנָא. אָמַר ר' אָבָא, בְּמַאי עִסְקִיתוּ. א"ר יוֹסִי, בְּהַאי קְרָא, דְּכִתְיִב אָנְכִי אֲרֻד עִמָּךְ מִצְרִימָה וְגו'. כִּד נַחַת יַעֲקֹב לְמִצְרַיִם, דְּכִתְיִב, וְאֵלֶּה שְׁמוֹת בְּנֵי יִשְׂרָאֵל הַבָּאִים מִצְרִימָה, אֵת אֹלֵיף, דְּכִלְהוּ נַחְתוּ עִם יַעֲקֹב לְמִצְרַיִם.

58. א"ל ר' אָבָא, וְדָא לְחֹד הוּת. פְּתַח וְאָמַר הִיּה הִיּה דְּבַר יִי' אֶל יַחֲזַקְאֵל בֶּן בּוּזִי הַכְּהֵן בְּאֶרֶץ כַּשְׂדִּים עַל נְהַר כְּבָר. תִּלַּת פְּלֹגְתֵן הֵכָא. חֲדָא, דְּתַנִּינָן, אִין שְׂכִינָה שׁוּרָה בַּחוּצָה לְאֶרֶץ. וְחֲדָא, דְּלֹא הוּוּ מְהִימָן כְּמֹשֶׁה, דְּכִתְיִב בֵּיהּ, בְּכָל בֵּיתִי נֶאֱמָן הוּא, וְהוּא, גְּלִי וּפְרַסֶם כָּל גְּזוּיָא דְּמִלְכָּא. וְחֲדָא, דְּאִתְחַזֵּי כְּמָאן דְּלֹא שְׁלִים בְּרַעְתֵּיהּ.

59. אֵלֶּא הֵכִי אִסְיִקְנָא בְּמִתְנִיתָא דִּילָן, ח"ו דְּהָא יַחֲזַקְאֵל נְבִיאָה שְׁלִימָא הוּוּ, וּבְרִשׁוּתָא דְּקוּדְשָׁא בְּרִיךְ הוּא גְּלִי כָּל מַה דְּגִלִּי. וְכִלְהוּ אֲצַטְרִיךְ דִּיגְלִי וּיְפַרְסֶם, עַל חַד תְּרִין מַמַּה דְּגִלִּי, דְּהֵכִי תִנָּן, מֵאן דְּרָגִיל לְמַסְבֵּל צַעְרָא וְכו'. וְכִלְא אֲצַטְרִיךְ, וּמַעֲלָמִין לֹא שְׂבִיק קוּדְשָׁא בְּרִיךְ הוּא לְיִשְׂרָאֵל בְּגִלּוּתָא, עַד דְּהוּוּ אֲתִי לְמִידְר דִּיּוּרִיָּה עִמְהוֹן, כָּל שְׁכָן בִּיעֲקֹב, דְּהוּוּ נַחִית בְּגִלּוּתָא, וְקוּדְשָׁא בְּרִיךְ הוּא וּשְׂכִינְתֵּיהּ, וְקִדִּישִׁין עֲלָאִין, וּרְתִיכִין, דְּנַחְתוּ כְּלָהוּ עִם יַעֲקֹב, הֵה"ד הַבָּאִים מִצְרִימָה אֵת יַעֲקֹב.

10. "Come with me from Lebanon, my bride"

In this section, Rabbi Yitzchak first explains that he who studies Torah and performs good deeds will inherit a complete world, while he whose good deeds are incomplete will inherit according to what he deserves. He who does not study Torah or acquire any good deeds will inherit neither this world nor the world to come. Following this, a discussion of the title verse begins. Rabbi Yehuda explains that God addressed these words to the Shechinah in the upper Sanctuary and announced that the children of Israel would receive the Torah. This would be their shield in exile, to protect them from the idolatrous and oppressive heathen nations. Rabbi Aba adds that God was first in the company that included the Shechinah and 600,000 ministering angels that descended into Egypt with Him. Rabbi Yitzchak interprets the phrase, "look from the top of Amanah," as referring to the Sanctuary above and below, and "From the top of Senir and Chermon," as signifying Mount Sinai. Finally, Rabbi Yehuda offers a contrasting interpretation of, "from the lions' den," as a reference to the students of the Torah, who are lions and leopards in the Torah.

The Relevance of this Passage

60. Rabbi Aba commenced the discussion and said: "Come with Me from Lebanon, My bride, with Me from Lebanon" (Shir Hashirm 4:8). Come and behold: Woe to those people who do not know and are not careful of the service to their Creator. For we learned that Rabbi Yitzchak said: Every day a divine voice emanates from Mount Horeb and says, 'Woe is to those WHO DISREGARD the service of their Creator, woe to those who denigrate the honor of the Torah.' For Rabbi Yehuda said: All who study Torah in this world and acquire good deeds will inherit a complete world. And all who do not study Torah in this world and do not do good deeds will not inherit this or that - MEANING NOT THIS WORLD AND NOT THE WORLD TO COME. YOU MAY WONDER WHY IT IS SAID EITHER HE INHERITS A COMPLETE WORLD OR HE LOSES TWO WORLDS, and yet we have learned there is one who inherits according to his station and what is deserving to him, MEANING THERE IS A MIDDLE WAY. Rabbi Yitzchak said: We did not learn THAT HE DOES NOT HAVE TWO WORLDS, except for one who has no good deed at all. BUT ONE WHO DOES HAVE GOOD DEEDS, EVEN THOUGH THEY ARE INCOMPLETE, INHERITS HIS WORLD ACCORDING TO WHAT HE DESERVES BOTH IN THIS WORLD AND IN THE WORLD TO COME.

61. Rabbi Yehuda said: If people knew the love that the Holy One, blessed be He, has for the children of Yisrael, they would roar like lions to pursue Him AND ADHERE TO HIM. At the time that Jacob descended into Egypt, the Holy One, blessed be He, summoned His company OF ANGELS and said to them: 'All of you descend into Egypt and I will descend with you'. The Shechinah said, 'Master of the Universe, are there hosts without a king?' FOR THE SHECHINAH IS CONSIDERED THE KING OF THE ANGELS BECAUSE THEY ALL FLOW FROM HER. He said to Her: "Come with Me from Lebanon, My bride," you will come with Me from Lebanon from the place of Eden, WHICH IS CHOCHMAH, that is refined in all its actions. "Bride" is the Shechinah, which is the bride under the canopy. It follows what we have learned, that Rabbi Yehuda said: What is the meaning of, "And it came to pass on the day that Moses had finished (Heb. kalot)..." (Bemidbar 7:1)? Kalot is spelled without a Vav, for this is the day that the kalah (Lit. 'bride') enters the Chupah (wedding canopy), and the bride is the Shechinah, WHICH IS IN THE TEMPLE, THE BRIDE UNDER THE CHUPAH.

62. "...with me from Lebanon..." (Shir Hashirm 4:8) meaning from the place of the supernal Temple. "Look from the top of Amanah." HE ASKS: From the top of what? AND ANSWERS: From the head (top) of those who have Faith (Heb. Emunah). And who are they? Jacob and his sons. "From the top of Senir and Chermon," for they are destined to receive My Torah from Mount Chermon - MEANING MOUNT SINAI, WHICH IS CALLED 'CHERMON' - to protect them in exile, WHICH IS CALLED 'CHERMON', DERIVED FROM DESTRUCTION (HEB. CHEREM). "From the lions' dens," is in reference to the nations that serve idols, who are compared to lions and leopards that oppress YISRAEL with all types of hard labor.

63. Rabbi Aba said: "Come with Me from Lebanon, My bride." AND HE ASKS: Is she coming from Lebanon? Yet she is going up to Lebanon. AND SHE IS ASCENDING TO LEBANON TO RECEIVE CHOCHMAH! THUS, IT SHOULD HAVE SAID, 'ASCEND WITH ME TO LEBANON.' Therefore Rabbi Aba said: When the Shechinah descended into Egypt, six hundred thousand ministering angels descended with Her, and the Holy One, blessed be He, was first, as is written: "And their King passed before them and Hashem at their head" (Michah 2:13).

60. ר' אבא פתח ואמר, אתי מלבנון בלה אתי מלבנון תבואי תא חזי ווי לון בני נשא, דלא ידעין, ולא משגיחין בפולחנא דמאריהון, דתניא א"ר יצחק, בכל יומא ויומא בת קול נפקת מטורא דחורב, ואמר, ווי לון לבני נשא מפולחנא דמאריהון, ווי לון לבני נשא מעלבונה דאורייתא. דאמר ר' יהודה, כל מאן דאשתדל באורייתא בהאי עלמא, ומסגל עובדין טבין ירית עלמא שלימא. וכל מאן דלא אשתדל באורייתא בהאי עלמא, ולא עביד עובדין טבין, לא ירית לא האי ולא האי. והא תנן, אית מאן דירית עלמיה כפום אתריה, וכפום מה דחזי ליה. א"ר יצחק, לא תנן, אלא מאן דלית ליה עובדין טבין כלל.

61. א"ר יהודה, אלמלי הוו ידעין בני נשא, רחימותא דרחים קודשא בריך הוא לישראל, הוו שאגין ככפיריא למרדה אבתריה. דתניא, בשעתא דנחת יעקב למצרים, קרא קודשא בריך הוא לפמליא דיליה אמר להון, כלכון חותו למצרים, ואנא איחות עמכון. אמרה שכינתא רבונא דעלמא, אית צבאות בלא מלכא, אמר לה, אתי מלבנון בלה, מלבנון: מאתרא דערן, דמלוכין בכל עובדוי. בלה: דא שכינתא, דהיא בלה בחופה. ואזלא הא כהא דתניא א"ר יהודה, מאי דכתיב, ויהי ביום בלת משה, בלת כתיב, ביומא דעאלת בלה לחופה, ושכינתא דא היא בלה.

62. אתי מלבנון תבואי, מאתר בני מקדשא דלעילא. תשורי מראש אמנה, מרישא דמאן. מראשיהון דבני מהימנותא. ומאן נינהו. יעקב ובנוי. מראש שגיר וחרמון, דאינון עתידין לקבלא אורייתא דילי, מטורא דחרמון, ולאגנא עלייהו בגלותהון. ממעונות אריות: אליון אינון עמין עעכו"ם, דדמיין לאריותא וגמריין, דמעגין להון בכל פולחנא דקשיו.

63. ר' אבא אמר, אתי מלבנון בלה וגו'. וכי מלבנון אתת, והלא ללבנון עולה. אלא א"ר אבא, בשעתא דנחתת שכינתא למצרים, נחתו בהדה שתין רבוא של מלאכי השרת, וקודשא בריך הוא בקדמיתא הה"ד ויעבור מלכם לפנייהם וה' בראשם.

64. Rabbi Yitzchak said, "Come with Me from Lebanon, My bride," refers to the Shechinah. "...with Me from Lebanon..." MEANS from the place of the supernal Temple, WHICH IS BINAH. "Look from the Top of Amanah," MEANS from the place of the Temple above and the Temple below. For Rabbi Yehuda said: The Shechinah has never moved from the western wall of the Temple, as is written: "Behold, He stands behind our wall" (Shir Hashirm 2:9). And He is the top of Amanah for the whole world. "From the top of Senir and Chermon," MEANS from the place whence the Torah went out to the world, MEANING MOUNT SINAI, WHICH IS CALLED 'CHERMON'. And why IS THIS? In order to protect the children of Yisrael. "The lions' dens," (Shim Hashirm 4:8) are the nations who worship idols. Rabbi Yudan says: "The lions' dens," refers to scholars who study the Torah in the Torah academies and synagogues, who are lions and leopards in the Torah.

64. ר' יצחק אמר, אתי מלבנון בלה, דא איהי שכינתא. אתי מלבנון תבאי, מאתר בי מקדשא דלעילא. תשורי מראש אמנה, מאתר בי מקדשא דלעילא, ומאתר בי מקדשא דלתתא דאמר ר' יהודה, מעולם לא זזה שכינתא מכותלי דמערבא, דבי מקדשא, דכתיב, הנה זה עומד אחר כתלנו. והוא ראש אמנה לכל עלמא. מראש שניר וחרמון מאתרא דאורייתא נפקת לעלמא, ולמה. לאגנא על ישראל, ממעונות אריות: אלין עמין עכו"ם. ר' יודן אומר, ממעונות אריות: אלין אינון ת"ח, דעסקי באורייתא במעונות המדרשות, ובבתי כנסיות, דאינון אריון ונמרים באורייתא.

11. "Seventy souls"

In reference to the title verse, Rabbi Chiya asks Rabbi Shimon to explain the significance of the number seventy, and why the Torah first enumerates the sons of Jacob as twelve, and then as seventy. Rabbi Shimon's explanation is that seventy corresponds to the seventy nations of the world, and the nation of Israel was equal to all of them. Furthermore, we learn that just as the world cannot exist without the four winds, the other nations of the world cannot exist without Israel, as the twelve tribes illuminate the seventy nations.

The Relevance of this Passage

A reading of this section will reveal that the privileged and illuminating role of the nation of Yisrael, and the dependant position of the other nations, means that the righteous and those following the path of truth carry a heavy burden, since the world is sustained by their goodness. This will summon up reserves of strength within us, because so many depend upon our actions for their existence and we cannot afford to fail them, for in failing them we are failing God.

65. Rabbi Chiya was sitting before Rabbi Shimon. He said to him: In the beginning, why did the Torah count twelve sons of Jacob, yet afterwards they were seventy, as is written: "All the souls of the house of Jacob who came into Egypt were seventy" (Beresheet 46:27)? And what is the reason that they were seventy and not more? RABBI SHIMON said to him: It corresponds to the seventy nations in the world. They were one nation equal to them all.

65. ר' חייא הוה יתיב קמיה דר"ש, א"ל, מה חמת אורייתא לממני בנוי דיעקב, דאינון תריסר בקדמיתא, ולבתר כן שבעים דכתיב כל הנפש לבית יעקב הבאה מצרימה שבעים. ומ"ט שבעים ולא יתיר. א"ל, לקביל ע' אומין, דאינון בעלמא, ואינון הוו אומה יחידאה לקבל כלהון.

66. And he also said to him: Come and behold. Let us consider the keys that illuminate. THEIR branches are set in their travels, MEANING WHEN THEY ARE ILLUMINATING IN THE JOURNEYS OF THE THREE COLUMNS AND ARE APPOINTED OVER THE SEVENTY NATIONS, that emanate from twelve engravings and knots that surround them in their travels IN THE ORDER OF THE THREE COLUMNS, striking against the four directions of the world, THAT IS, CHESD, GVURAH, TIFERET, AND MALCHUT. This is what is written: "He set the bounds of the people according to the number of the children of Yisrael" (Devarim 32:8), MEANING THAT THE NUMBER TWELVE THAT IS IN THE CHILDREN OF YISRAEL ILLUMINATES TO THE SEVENTY NATIONS. And this is what is written: "As the four winds of the heavens have I spread you abroad" (Zecharyah 2:10), so THAT THE THREE COLUMNS ILLUMINATE IN ALL THE FOUR DIRECTIONS - CHESD AND GVURAH, TIFERET AND MALCHUT - to show that they exist for the sake of the children of Yisrael, WHO ARE THE TWELVE TRIBES, AS MENTIONED EARLIER. It does not say, 'In the four,' but rather, "As the four," because as it is impossible for the world to exist without the four winds, so it is impossible for the world to exist without Yisrael.

66. ותו א"ל, תא חזי, קלדיטין דנהרין ענפין יתבין במטלניהון, ממנן על שבעין עממין, נפקין מתריסר גליפין קטורין דאסתחרן במטלניהון, למתקלן לארבע רוחי עלמא, הה"ד, יצב גבולות עמים למספר בני ישראל. והיונו דכתיב, בי כארבע רוחות השמים פרשתי אתכם, לאחזאה דאינון קיימין בגין ישראל. בארבע לא נאמר, אלא בארבע. כמה דאי אפשר לעלמא בלא ארבע רוחות כך אי אפשר לעלמא בלא ישראל.

12. "...that let the feet of the ox and the ass..."

Rabbi Aba opens a discussion of the meaning of the title verse. He explains that the children of Yisrael are worthy in the sight of God because they "sow beside all waters," that is, according to Righteousness. Reference is then made to the book of Rabbi Yiba Saba. It describes the Chamber of Guilt, which is of the side of Mercy, and the Chamber of Merit, which is of the Other Side. Children, longevity, and sustenance, we learn, do not depend on either Chamber, but rather on mazal. The children of Israel cleave to the side of Holiness, thereby banishing the evil symbolized by the union of the ox and the ass.

The Relevance of this Passage

A reading of this section provides insight into recondite meanings contained in the Scripture, enabling us to avoid drawing judgment together with impure intentions, since this path leads to great suffering and destruction. It will also heighten our powers of discernment, helping us to make better, wiser, choices in both this life and the eternal one.

67. "Now there arose a new king" (Shemot 1:8). Rabbi Aba commenced: "Blessed are you that sow beside all waters, that let the feet of the ox and the ass range freely" (Yeshayah 32:20). Fortunate are Yisrael, who Hashem desired more than all the nations and, and who He brought close to Him, as it is written: "Hashem has chosen you to be a special possession to Himself..." (Devarim 14:2) It is also written: "For Hashem's portion is His people, Jacob is the lot of His inheritance" (Devarim 32:9). And Yisrael cleave to the Holy One, blessed be He, as it is written: "But you that did cleave to Hashem your Elohim are alive every one of you this day..." (Devarim 4:4).

67. וַיִּקָּם מֶלֶךְ חָדָשׁ. ר' אַבָּא פָתַח אֲשֶׁרִיכֶם זֹרְעֵי עַל כָּל מַיִם מִשְׁלַחֵי רֶגֶל הַשּׁוֹר וְהַחֲמוֹר, זִכָּאִין אֵינּוֹן יִשְׂרָאֵל, דְּקוּדְשָׁא בְרִיךְ הוּא אֲתָרְעֵי בְּהוּ מִכָּל שְׂאֵר עַמּוּיָן, וְקָרִיב לֹון לְגַבְיָהּ, דְּכִתְיִב, וּבְךָ בַּחֲרֵי יְיָ לְהִיּוֹת לֹו לְעַם סְגוּלָהּ וְגו', וּכְתִיב בֵּי חֶלְקֵי יְיָ עִמּוֹ יַעֲקֹב חָבַל נִחְלָתוֹ, יִשְׂרָאֵל מִתְדַבְּקִין בֵּיהּ בְּקוּדְשָׁא בְרִיךְ הוּא, דְּכִתְיִב וְאַתֶּם הַדְּבָקִים בֵּינֵי אֱלֹהֵיכֶם חַיִּים בּוֹלְכֶם הַיּוֹם.

68. And they are therefore Righteous before Him, because they sow beside all waters. AND HE ASKS: What is "beside all waters"? AND HE SAYS: They sow for righteousness (Heb. tzedakah) - MEANING THEY ELEVATE MAYIM NUKVIN ('FEMALE WATERS') TO DRAW MOCHIN INTO MALCHUT, SO IT WILL BE CALLED 'TZEDAKAH'. FOR WITHOUT MOCHIN, IT IS CALLED TZEDEK (JUSTICE) WITHOUT HEI. And of one who sows for Righteousness, it is written: "For your kindness is great above (Heb. me'al) the heavens (Heb. shamayim)..." (Tehilim 108:5). Me'al shamayim also means beside to all waters (Heb. al kol mayim). And what is, "above the heavens"? It is the World to Come, WHICH IS BINAH THAT IS ABOVE ZEIR ANPIN, WHICH IS CALLED "HEAVENS." And Yisrael sow seeds, MEANING THEY ELEVATE MAYIM NUKVIN ('FEMALE WATERS') beside (Lit. 'above') above all waters, WHICH IS BINAH, IN ORDER TO DRAW MOCHIN TO MALCHUT, SO THAT IT SHOULD BE CALLED 'TZEDAKAH'.

68. וְעַד זִכָּאִין אֵינּוֹן קַמִּיהּ, בְּגִין דְּאֵינּוֹן זֹרְעֵין עַל כָּל מַיִם. מַאי עַל כָּל מַיִם. דְּזֹרְעֵין לְצַדִּיקָהּ. וּמֵאן דְּזֹרַע לְצַדִּיקָהּ, כְּתִיב בֵּיהּ כִּי גְדוֹל מֵעַל שָׁמַיִם חֶסֶדְךָ. מֵעַל שָׁמַיִם: עַל כָּל מַיִם אִיהוּ הוּי, וּמֵאן אִיהוּ מֵעַל שָׁמַיִם. דָּא עֲלָמָא דְאַתֵּי. וְיִשְׂרָאֵל זֹרְעֵי זֹרְעָא עַל כָּל מַיִם.

69. In the book of Rabbi Yiba Saba, it says as follows: It is written, "This matter is by the decree of the watchers, and the sentence by the words of the holy ones" (Daniel 4:14). For all the verdicts in this world and all the decrees and all the questions are all in one chamber, where 72 judges deliberate the sentences of the world. And that chamber is called the 'Chamber of Merit', because when a person is judged, his merit is presented first.

69. בְּסִפְרָא דְרַב יִיבָא סָבָא הָכִי אָמַר, כְּתִיב בְּגִזְרַת עִירִין פְּתוּגְמָא וּמֵאמַר קְדִישֵׁין שְׁאֵלְתָא, כָּל דִּינֵין דְּהָאֵי עֲלָמָא, וְכָל גְּזָרִין, וְכָל שְׁאֵלְתֵין, בְּלָהוּ קִיּוּמֵי בַּחֲד הַיְכָלָא, דְּתַמְן ע"ב סְנֵהֲדָרִין מְעִינִין בְּדִינֵין דְּעֲלָמָא. וְהָהוּא הַיְכָלָא אֲקָרִי הַיְכָל זְכוּתָא, בְּגִין, דְּכַד דִּינֵין דִּינָא, מֵהַפְּכִין בְּזְכוּתָא דְּכַר נֶשׁ בְּקַדְמִיתָא.

70. This is not so in the level of the Other Side, where there is a place called 'Guilt', because all the actions in that place are of the Serpent, the Wife of Harlotry, and their only purpose is to condemn the person and to slander the servant before his Master!

70. מַה דְּלָאוּ הָכִי, בְּדַרְגָּא דְּהָהוּא סְטְרָא אַחְרָא, דְּתַמְן אִיהוּ אֲתָר דְּאֲקָרִי חוּב"ה, בְּגִין דְּכָל עוּבְדוּי דְּהָהוּא אֲתָר, דְּנַחַשׁ אֲשֶׁת זְנוּנִים, לֹא אִיהוּ אֶלָּא לְמַהֲפָכָא בַּחוּבָה דְּב"נ, וְלְמַלְשָׁן עַבְדָּא לְמֵאֲרִיָּה.

71. Those that are in the Chamber of Merit are called 'sweet waters', 'clear waters'. Those that are in the Chamber of Guilt are called the 'bitter water' - "The bitter water that causes the curse" (Bemidbar 5:18). In that Chamber of Merit these three are not found: children, longevity, and sustenance; nor are these found in that place of Guilt; nor in the 'sweet and clear waters'; nor in the 'bitter' and 'curse-causing waters'!

72. Therefore, Yisrael sows beside all the waters a holy seed - MEANING THEY ELEVATE MAYIM NUKVIN ('FEMALE WATERS') TO SUPERNAL BINAH, WHICH IS CALLED 'ABOVE ALL WATERS' - and they beget above all waters, they whose seed is not appropriate except for above IN BINAH. Therefore, the Masters of the Mishnah explain that children, longevity and sustenance are not dependent ON THE CHAMBER OF Merit, but rather are dependent upon the Holy Mazal, WHICH IS THE HOLY BEARD OF ARICH ANPIN, WHICH IS ITS ASPECT OF BINAH WHICH HAS EMERGED. This place is "above all waters."

73. "...that let the feet of the ox and the ass range freely..." They do not contain anything in that side OF THE KLIPOT OF THE OX AND THE ASS; for they have banished all the evil parts and cleave to the good side of all supernal Holy Ones. When the ox and ass join together, they become two evil plagues of the world. The ox is the side of Severe Judgment and originates in the cleaving of the side of Holiness. When the ass joins with it from the Other Side OF THE KLIPOT, they become two evil plagues of the world.

74. Hence, Shimon had in him the strength of Severe Judgment, AS HE HAD IN HIMSELF THE ASPECT OF THE OX. And when they combine, the world can not tolerate it. Therefore, "You shall not plow with an ox and an ass together" (Devarim 22:10). Therefore, Jacob sent this to Esau: "I have oxen and asses" (Bereshheet 32:6), MEANING THAT HE SUBJUGATED THEM TO HOLINESS. And had Jacob not humbled himself, a great fear would have fallen on Esau, BECAUSE HE HAD THE POWER TO OVERPOWER THESE TWO FORCES.

71. אינון דהיכלא דזכותא, אקרון מים מתוקים, מים צלולים. אינון דהיכלא דחובה, אקרון מין מרירין, מי המרים המאריים. בהוא היכלא דזכותא, לא קיימי אלין תלת: בני, חיי, ומזוני. ולא בהוא אתר דחובה, לא במים מתיקן וצלילן, ולא במים מרירין מלטטין.

72. ועל דא, ישראל זרעי על כל מים, זרעא קדישא דאולידו על כל מים, איהו, דהא לאו נכון זרעא דילהון אלא לעילא. וע"ד אוקמוה מ"מ, בני חיי ומזוני, לאו בזכותא תליא מלתא, אלא במזלא קדישא תליא מלתא, ואתר דא על כל מין איהו.

73. משלחי רגל השור והחמור, דלא אית לון בהוא סטרא בישא כלום, ומשרדן מנייהו כל חולקין בישיין, ומתדבקין בהוא סטרא טבא, דכל קדושין עלאין, שור וחמור בד מזדווגן כחדא, תרין פגעין בישיין אינון לעלמא. שור: סטרא דדינא קשיא איהו, ואתדבקותא דסטר קדישא איהו. חמור: בד אודווג בהדיה, דאיהו מסטרא אחרא, תרין פגעין בישיין אינון לעלמא.

74. ועל דא, שמעון תוקפא דדינא קשיא הוה ביה, וכד מזדווגן כחדא, לא יכיל עלמא למסבל, ובגין כך, לא תחרוש בשור ובחמור יחדו. ועל דא, שדר יעקב לעשו מלה דא, דכתיב, ויהי לי שור וחמור. ואי לאו דמאין יעקב גרמיה, דחילו סגיא נפל ביה בעשו.

13. "Now there arose a new king"

This section begins with an interpretation of the title verse found in the book of Rabbi Hamnuna Saba. From this, we learn that the rise to power of any nation is a result of the subjugation of the children of Yisrael, as seen in the examples of Egypt, Babylon, and Rome. This is because the nation of Yisrael is equal to all the other nations combined, and therefore when a nation dominates the children of Israel, it's celestial chieftain gains dominion over the chieftains of the other nations.

According to Rabbi Chiya, the impending rise or fall of a nation is announced on earth through small children, simple-minded people and the behavior of birds thirty days before the event. While these proclamations usually go unnoticed, if a nation is deserving, the leaders receive news of the imminent disaster so that they can call their people to repent and return to God while there is still time. When a nation falls from power, Rabbi Yitzchak explains, God first punishes its celestial representative. The chieftain passes through a River of Fire, his power vanishes; then the event is proclaimed above, and later below. This relates to Rabbi Yosi's profound experience, which he describes to Rabbi Elazar, Rabbi Aba, and Rabbi Yehuda while they sit at the gate of Lydda. That morning, Rabbi Yosi tells them, a bird informed him of the raising up of three rulers on earth, and the deposing of an existing ruler. When asked about their identity, the bird threw down three arrows from his right wing, and one from his left wing. On examining these arrows, Rabbi Elazar interprets their significance as an indication of the impending domination of the Egyptians and the children of Israel by three great rulers in Rome. Three children who pass by the Rabbis in succession and announce imminent doom for Egypt reinforce this interpretation. This leads to a discussion of the importance of sages, without whom man would not be able to understand the Torah or God's Commandments.

Finally, Rabbi Yehuda and Rabbi Shimon discuss the title verse, revealing that the "new king" is a reference to the Pharaoh who, like Achashverosh, "arose" through the power of his wealth, and not because he was worthy.

The Relevance of this Passage

A reading of this section attunes us more finely to the wisdom that God reveals to us through conduits we often fail to recognize, heightening the significance of all things around us by making us more fully conscious of the Creator's presence within His creation. In time we will come to see that no thing is without meaning and value, and that previously ignored or even despised aspects of the world have much to teach us if we do but pay attention to them.

75. "Now there arose a new king over Egypt" (Shemot 1:8). In the book of Rabbi Hamnuna Saba, it is written thus what is the meaning of "now there arose a new king over Egypt"? Come and behold: all the nations of the world and all the kings in the world did not become secure in their dominion save for the sake of the children of Yisrael. Egypt did not rule over the whole world until the children of Yisrael came and entered into exile there. Then they overpowered all the nations of the world. Babylon did not acquire power over all the nations of the world, only so that the children of Yisrael would be in exile by them. Edom acquires power over all the nations of the world only so that Yisrael will be exiled among them. For these nations were once humble among the other nations, and were lower than all of them, and because of Yisrael they became strong.

76. Egypt WAS LOWLIER THAN ALL THE NATIONS, for it is written OF THEM: "From the house of bondage" (Shemot 20:2). They are called 'actual slaves', because the Egyptians were [formerly] lowlier than all the nations. Babylon WAS LOWLY, as it is written: "Behold the land of Chaldeans; this people was not" (Yeshayah 23:13). Edom WAS LOWLY, as it is written: "Behold, I make you small among the nations; you are greatly despised" (Ovadyah 1:2).

77. And they all received power only on account of Yisrael; for when the children of Yisrael were in exile among them, they immediately become powerful over all the nations in the world. What is the reason? Because Yisrael alone are comparable to all the nations in the world. When Yisrael began their exile in Egypt, Egypt immediately experienced an elevation and their rule was strengthened above all the nations, as it is written: "Now there arose a new king over Egypt" (Shemot 1:8). "Arose," MEANS they rose and became strong! And THE ANGEL, who is the minister appointed to the rule of Egypt, was strengthened and rose. He was given power and dominion over all who were appointed over the other nations, because dominion IS GIVEN first to the one who is appointed above and then to his nation below. Therefore, THE VERSE SAYS, "Now there arose a new king over Egypt." This is the one who was appointed over them. He was new, because until that time, he had no dominion over the other nations; then he was raised to rule over all the nations in the world. Then this was fulfilled: "For three things the earth is disquieted...for a slave when he becomes king..." (Mishlei 30:21) BECAUSE THE EGYPTIANS WERE SLAVES.

75. וַיִּקַּם מֶלֶךְ חָדָשׁ עַל מִצְרַיִם. בְּסִפְרָא דְרַב הַמְנוּנָא סָבָא הָכִי אֲתָמַר, מֵאֵי דְכִתְיִב וַיִּקַּם מֶלֶךְ חָדָשׁ עַל מִצְרַיִם, תָּא חֲזִי, כֹּל עַמּוּיִן דְּעֵלְמָא, וְכֹל מַלְכִין דְּעֵלְמָא, לֹא אֲתַתְּקֻמוּ בְּשׁוּלְטָנְיָהוּן, אֲלֵא בְּגִינְיָהוּ דְיִשְׂרָאֵל, מִצְרַיִם לֹא הוּוּ שְׁלִטִין עַל כֹּל עֵלְמָא, עַד דָּאֲתוּ יִשְׂרָאֵל, וְעָאֲלוּ תַמְן בְּגִלְוֹתָא, בְּדִין אֲתַתְּקֻמוּ עַל שְׂאָר עַמּוּיִן דְּעֵלְמָא. בְּכַל לֹא אֲתַתְּקֻמוּ עַל כֹּל עַמּוּיִן דְּעֵלְמָא, אֲלֵא בְּגִין דְּיִשְׂרָאֵל דְּלֵהוּיִין בְּגִלְוֹתָהוּן. אַדּוּם לֹא אֲתַתְּקֻמוּ עַל כֹּל עַמּוּיִן דְּעֵלְמָא אֲלֵא בְּגִינְיָהוּן דְּיִשְׂרָאֵל, דְּלֵהוּיִין בְּגִלְוֹתָהוּן. דְּהָא עַמּוּיִן אֲלִין בְּשִׁפְלוּתָא הוּוּ בְּשְׂאָר עַמּוּיִן, וּמֵאִיכִין הוּוּ מַכְלָהוּ, וּבְגִין יִשְׂרָאֵל אֲתַתְּקֻמוּ.

76. מִצְרַיִם: דְּכִתְיִב מִבֵּית עֲבָדִים. עֲבָדִים אֲקָרוּן מִמֶּשׁ, דְּהָא מִצְרַיִם בְּשִׁפְלוּתָא דְּשְׂאָר עַמּוּיִן הוּוּ. בְּכַל: דְּכִתְיִב, הֵן אֲרַץ כְּשָׂדִים זֶה הָעַם לֹא הִיָּה. אַדּוּם: דְּכִתְיִב הִנֵּה קֶטַן נִתְתִּיךְ בְּגוֹיִם כְּזוֹי אֲתָה מֵאֵד.

77. וְכִלְהוּ לֹא נִטְלוּ תוֹקְפָא אֲלֵא בְּגִינְיָהוּן דְּיִשְׂרָאֵל. דְּכִדּוּ יִשְׂרָאֵל בְּגִלְוֹתָהוּן מִיַּד מִתְּתַקְפִּי עַל כֹּל שְׂאָר עַמּוּיִן דְּעֵלְמָא. מ"ט, בְּגִין דְּיִשְׂרָאֵל אֵינּוּן בְּלַחֲוֹדֵייהוּ, לְקַבֵּל כֹּל עַמּוּיִן דְּעֵלְמָא. כִּדּוּ עָאֲלוּ יִשְׂרָאֵל בְּגִלְוֹתָא דְּמִצְרַיִם, מִיַּד הוּוּ קִימָה לְמִצְרַיִם, וְאֲתַתְּקֻף שׁוּלְטָנוּתָא דְּלֵהוּן לְעֵילָא עַל כֹּל שְׂאָר עַמּוּיִן, דְּכִתְיִב וַיִּקַּם מֶלֶךְ חָדָשׁ עַל מִצְרַיִם, וַיִּקַּם: קִימָה הוּוּ לֹון, דְּאֲתַתְּקֻף וְקַם הוּוּ מִמְּנָא שׁוּלְטָנָא דְּמִצְרַיִם, וְאֲתִיְהִיב לִיָּה תוֹקְפָא וְשִׁלְטָנוּתָא, עַל כֹּל מִמְּנָן דְּשְׂאָר עַמּוּיִן דְּהָא בְּקַדְמִיתָא אֵית שׁוּלְטָנוּתָא לְהוּוּ מִמְּנָא דְּלְעֵילָא, וְלִבְתַּר לְעַמָּא דִּילִיָּה דְּלִתְתָא. וּבְגִין כֵּן, וַיִּקַּם מֶלֶךְ חָדָשׁ עַל מִצְרַיִם. דָּא הוּוּ מִמְּנָא דְּלֵהוּן, חָדָשׁ הוּוּ, דְּעַד יוֹמָא הָדִין לֹא הוּוּ לִיָּה שׁוּלְטָנָא עַל שְׂאָר עַמּוּיִן, וְהִשְׁתָּא אֲתַקַּם לְשִׁלְטָאָה עַל כֹּל שְׂאָר עַמּוּיִן דְּעֵלְמָא, וּכְדִין אֲתַקְיִים תַּחַת שְׁלֵשׁ רִגְזָה אֲרַץ תַּחַת עֶבֶד כִּי וּמְלוֹךְ.

78. Rabbi Chiya said: Thirty days before power comes to a nation on earth or before a crisis comes to a nation on the earth, it is announced in the world. Sometimes it is given over to the mouth of a child, and sometimes to people who have no sense, and sometimes it is given over to the birds and they announce in the world and nobody listens to them. And when people are righteous, it is given over to the leaders, the righteous of the world, so they may notify the people and repent to their Master. And if the people are not righteous, then it is as we said!

79. Rabbi Elazar was once sitting in the gate of the city of Lod with Rabbi Aba, Rabbi Yehuda and Rabbi Yosi. Rabbi Yosi said: I will tell you what I saw this morning. I got up with the MORNING light and I saw a bird - THAT IS, AN ANGEL - that was flying. It raised itself three times and lowered itself one time, and was saying: Exalted ones, Exalted ones, on this day the firmaments are soaring. Three upright overseers rule over the world, and one is sitting yet not sitting. HE ALSO WANTS TO STAND AND NOT SIT. He passed through a burning fire, his position is removed and his dominion removed. And three pillars, supernal rulers, stand over the world.

80. I threw a clod of earth towards that bird and I said to it: Bird, Bird, tell me of the three who are appointees and the one who was removed from rulership. Who are they? It cast three arrows at me from the right wing, WHICH IS THE SECRET OF ZEIR ANPIN, and one from the left, WHICH IS THE SECRET OF THE NUKVA. I did not know to what it was alluding - MEANING I DID NOT KNOW THE NEW THOUGHT IT WAS TRYING TO TEACH ME.

81. Rabbi Elazar took those arrows, lowered them to his nostrils and blood started to flow from them - AN ALLUSION TO JUDGMENT COLORED RED. He said: Surely there are three rulers among the nations standing in THE CITY OF Rome on earth, BECAUSE THEY ARE DRAWN FROM CHESED, GVURAH, AND TIFERET OF ZEIR ANPIN, and they will impose evil laws against Yisrael from the side of the Romans. THIS MEANS THAT THE BLEMISH THAT YISRAEL CAUSED IN CHESED, GVURAH AND TIFERET ENABLED THE ROMANS TO DESTROY THE TEMPLE AND TO IMPOSE EVIL DECREES. He took that arrow THAT THE BIRD THREW from its left wing, smelled it, and a black fire burst forth from it. THIS IS THE LEFT COLOR THAT IS UNIQUE TO THE NUKVA WHICH IS NOT INCLUDED IN THE THREE COLORS OF THE RAINBOW - WHITE, RED AND GREEN, WHICH COME FROM THE THREE COLUMNS CHESED, GVURAH, TIFERET, AND DO NOT CONTAIN BLACK. He said: They have deposed the rule of the Egyptians WHO DRAW THE LIGHT OF THE LEFT FROM ABOVE DOWN. In the future, a Roman king will pass through the whole land of Egypt and will appoint in Egypt officers and warriors. He will destroy buildings THAT WERE BUILT AND DRAWN FROM THE LEFT SIDE, and will rebuild ruins THAT WERE DESTROYED BECAUSE THEY WERE FROM THE RIGHT, AND EGYPT HAD NO DESIRE FOR THEM. Rabbi Elazar threw those ARROWS to the ground, MEANING THAT HE DREW THEIR ILLUMINATION FROM ABOVE DOWN. The three arrows fell upon the one from the left side AND THE ONE FROM THE LEFT SIDE WAS BURNED, AND THE THREE ARROWS OF THE RIGHT SIDE REMAINED,

78. ר' חייא אמר, תלתין יומין עד לא ייתי תוקפא לעמא בארעא, או עד לא תיתי תבירו לעמא בארעא, מכרזי בעלמא ההוא מלה, ולזמנין דאתמסר ההוא מלה בפומא דרבניא, ולזמנין לאינון בני נשא דלית בהו דעתא ולזמנין מסר ההוא מלה אתמסר בפומא דעופי ומכרזי בעלמא, ולית מאן דישיגח בהו. כד עמא זכאין, אתמסר ההוא מלה לאינון רישין זכאין דעלמא, בגין דיודיעו לון, ויתובון למאריהון, וכד לאו אינון זכאין, הוי כדקאמרן.

79. ר' אלעזר, הוה יתיב יומא חד אתרעא דלוד, והוה יתיב עמיה רבי אבא, ורבי יהודה, ורבי יוסי. א"ר יוסי אימא לכו, מה דחמית יומא דא בצפרא קמית בנהורא, חמית חד עופא, דהוה טאיס זקף לעילא תלת זמני, ומאיך חד, והוה אמר, עלאי עלאי, ביומא דא טסי רקיעין תלת ממנן זקפין שלטנין על ארעא, חד יתיב דלא יתיב, אעברו ליה בנורא דדליק, מעברין קיימיה, מעברין שלטניה, תלת סמכין שליטין עלאין, קיימין על עלמא.

80. רמינא ליהוה עופא קלא, אמינא ליה עופא עופא, אימא לי תלת דקיימין ממנן, וחד דמעברין שלטניה, מאן אינון. רמא לי תלת גירין אלין מגדפא ימינא, ודין חד משמאלא, ולא ידענא מאי רמיזא.

81. נסיב להו רבי אלעזר, נחית להו לנחירו, נפק דמא מנחירו. אמר, ודאי תלת שלטני עממין קיימין ברומי בארעא, וזמנין למעבד גזרין בישינ לישראל, מסטרא דרומאי. נסיב ההוא גירא דמגדפא שמאלא, ארח, ונפק אשתא אוכמא מניה, אמר שלטנא דמצראי אעדיאו זמין חד מלכא דרומאי, לאעברא בכל ארעא דמצרים, ולמנאה במצרים רבבי תריסין, וסתיר בגנן, ובני סתירין. רמא לון ר' אלעזר לארעא, נפלו אלין תלת על חד דמסטרא שמאלא.

AS SHALL BE EXPLAINED.

82. While they were still sitting, a young boy passed by and was reading: "The burden of Egypt. Behold Hashem rides on a light cloud and comes to Egypt" (Yeshayah 19:1). His friend, a second boy, passed and said: "The land of Egypt will be desolate." A third friend passed and said: "The wisdom of Egypt is lost." They saw that the arrow of the left wing was burnt and the arrows that were on it were not burnt.

83. Rabbi Elazar said: That of the bird and that of the boys are all one thing, FOR THE CHILDREN WITH THEIR VERSES ALSO SAID THAT EGYPT - WHICH IS THE LEFT COLUMN THAT ILLUMINATED FROM ABOVE DOWN - WILL BECOME DESOLATE AND WILL BE DESTROYED. This is all a supernal prophecy THAT WAS GIVEN TO BIRDS AND CHILDREN, and the Holy One, blessed be He, wanted to show us the supernal secrets He affected, and this HE HAS SENT TO US. This is what is written: "Surely Hashem Elohim will do nothing, without revealing His secret to His servants the prophets" (Amos 3:7).

84. Sages are always superior to prophets, because the Holy Spirit sometimes dwells upon prophets and sometimes does not. As for sages, the Holy Spirit is not removed from them even for a moment, and they know what is above and below though they must not reveal. Rabbi Yosi said: Everything pertains to wisdom and the wisdom of Rabbi Elazar IS SUPERIOR to all. Rabbi Aba said: If not for the sages, people would not know what Torah is and what are the commandments of the Master of the World, and there would be no difference between the spirit of man and the spirit of animals.

85. Rabbi Yitzchak said: When the Holy One, blessed be He, brings Judgment upon a nation, first He judges the minister above who is appointed over them. As it is written: "Hashem will punish the hosts of heaven in the heavens and upon the kings of the earth on the earth" (Yeshayah 24:21) - FIRST ON ALL THE HOSTS OF HEAVEN, MEANING THE APPOINTED ANGEL, AND AFTERWARDS UPON THE KINGS OF THE EARTH.

86. HE ASKS: How is Judgment accorded to an appointee above? AND HE ANSWERS: They pass him through Nahar Dinur ('the River of fire') that stretches and exits FROM BEFORE HASHEM, and then his dominion is removed. Immediately the announcement that the dominion of a certain appointee has been removed from him reaches the firmament, until it travels throughout the firmaments and reaches those who rule this world, WHO DEPEND UPON THAT APPOINTEE. And the announcement is made throughout the whole world until it reaches the birds and children and those fools among the people who know not WHAT THEY SPEAK.

82. עַד דְּהוּוּ יִתְבִּי, אֶעֱבֵר חֵד יְנוּקָא, וְהוּהּ קֹאֲרֵי מִשָּׂא מִצְרַיִם הִנֵּה ה' רוֹכֵב עַל עֵב קַל וּבֹא מִצְרַיִם. אֶעֱבֵר תְּנִינָא חֲבֵרִיָּה, וְאָמַר, וְאַרְץ מִצְרַיִם תִּהְיֶה שְׁמָמָה. אֶעֱבֵר תְּלִיתָא חֲבֵרִיָּה, וְאָמַר, וְאַבְרָהָה חֲכֵמַת מִצְרַיִם. חֲמוּ הָהוּא גִירָא דְגֵרְפָא שְׁמֵאלָא דְאַתּוּקַד, וְתִלְתַּת אַחֲרָנִין דְּהוּוּ עָלֶיהָ לֹא אַתּוּקַדִּין.

83. א"ר אֲלֵעָזָר, הָאִי דְעוּפָא, וְהָאִי דְרִדְדֵקֵי כֻלָּא הוּא חֵד, וְכֻלָּא נְבוּאָה עֲלָאָה הוּא, וּבְעָא קוּדְשָׁא בְרִיךְ הוּא לְאַחֲזָאָה לֶן, סְתֵרֵי עֲלָאֵי דְהוּא עֲבִיד, הֵה"ד כִּי לֹא יַעֲשֶׂה ה' אֱלֹהִים דְּבַר כִּי אִם גְּלָהּ סוּדוֹ אֶל עַבְדָּיו הַנְּבוֹיָאִים.

84. וְחֲכִימֵי עֲדִיפֵי מִנְבוֹיָאֵי בְּכָל זְמַן, דְּהָא לְנְבוֹיָאֵי לְזִמְנִין שֶׁרַת עָלֵיהוּ רוּחַ קוּדְשָׁא, וְלְזִמְנִין לֹא, וְחֲכִימֵי לֹא אֲעֲדֵי מְנַהֵן רוּחַ קוּדְשָׁא אֲמִילוּ רְגַעָא חֵדָא, דִּירְעִין מַה דִּי לְעִילָא וְתַתָּא, וְלֹא בְּעוּ לְגֻלְאָה. א"ר יוֹסֵי כֻלָּא חֲכֵמַתָּא, וְחֲכֵמַתָּא דֵר' אֲלֵעָזָר יִתִּיר מִכְלָהוּ. רַבִּי אַבָּא אָמַר, אֲלֵמְלָא לֹא הוּוּ חֲכִימִין, לֹא הוּוּ יִדְעִין בְּנֵי נֶשָׂא, מַהוּ אוּרִיתָא, וּמַה פְּקוּדוֹי דְמֵאֲרֵי עֲלֵמָא, וְלֹא אַתְפָּרְשָׁא רוּחָא דְבְנֵי נֶשָׂא, מִרוּחָא דְבַעִירָא.

85. א"ר יִצְחָק, כִּד אֵינִי קוּדְשָׁא בְרִיךְ הוּא דִּינָא עַל עֵמָא, בְּקִדְמִיתָא עֲבִיד דִּינָא, בְּהָהוּא מְמַנָּא דְמְמַנָּא עָלֵיהוּ לְעִילָא, דְכִתְיֵב יִפְקוּד ה' עַל צְבָא הַמְרוֹם בְּמְרוֹם וְעַל מַלְכֵי הָאֲדָמָה עַל הָאֲדָמָה.

86. בְּמֵאֵי דִינָא אַתְדִּין הָהוּא מְמַנָּא דְלְעִילָא. אֶעֱבֵרוּ לִיהּ בְּהָהוּא נְהַר דִּינִיר דְנְגִיד וְנִפְיָק, וּכְדִין אֲעֲדִיו הָהוּא שׁוּלְטָנוּתָא דִּילִיָּה, וּמִיד מְכַרְיָו עָלֵיהּ בְּרִקְעָא, שׁוּלְטָנוּתָא דְמְמַנָּא פְּלִנְיָא אֲעֲדִיו מְנִיָּה, עַד דְמֵטִי הָהוּא קְלָא בְּכָל אִינוּן רְקִיעִין עַד דְמֵטִי בְּאִינוּן דְשִׁלְטִין בְּהָאֵי עֲלֵמָא, וְנִפְיָק קְלָא וְאַכְרִיז בְּכָל עֲלֵמָא, עַד דְמֵטִי לְעוֹפֵי וְלִינוּקֵי, וְלֵאִינוּן טַפְשִׁין דְבְנֵי נֶשָׂא דְלֹא יִדְעִין.

87. "Now there arose a new king..." (Shemot 1:8). Rabbi Chiya said: "a new king," MEANS actually LITERALLY new. Rabbi Yosi says THAT IT MEANS that he made new decrees that no king had decreed until now. "Who did not know Joseph" (Ibid.), MEANS THAT HE DID NOT KNOW all the good that Joseph did in Egypt, as is written: "And Joseph brought the money to the house of Pharaoh" (Beresheet 47:14), and he kept them alive during the years of famine. He did not remember and pretended not to know ALL THIS.

88. Rabbi Yosi and Rabbi Yehuda were sitting and studying Torah before Rabbi Shimon. Rabbi Yehuda said: It is written, "Now there arose a new king over Egypt." We learn that he arose of himself, one who was humbled arose TO REIGN EVEN THOUGH he was not worthy of ruling, but by THE POWER OF riches he arose. Rabbi Shimon said: So it was similar to Achashverosh, who was not worthy of ruling but he arose to rule by himself, and he arose by THE POWER OF riches and wanted to destroy Yisrael from the world. This is also the case WITH PHARAOH: he was not worthy of ruling, yet he arose and ruled by himself and wanted to destroy Yisrael from the world, as is written: "And he said to his people...come let us deal wisely with them..." (Shemot 1:9-10). When a king arises above, MEANING THE APPOINTED ANGEL, then a king arises below.

14. "The burden of Egypt"

On their way to Tzipori, Rabbi Elazar, Rabbi Aba, and Rabbi Yosi encounter a Jew who quotes the title verse and then asks them why God Himself came into Egypt, rather than simply exercising His will from above. The reason, we're told, is that God came for the sake of the Shechinah, to raise Her up, as He would do when the Roman captivity of the children of Yisrael ended. God did not go to the Shechinah during Her exile with the children of Yisrael in Babylon because of their sins. In Egypt, however, they remained pure. Whosoever holds the children of Yisrael captive becomes accountable to God, and He punishes their supernal representatives and those who worship them below. God punished Egypt severely, in spite of the relatively good treatment given to the children of Yisrael at first. We may therefore conclude that all the nations who have oppressed the children of Yisrael will receive punishment, including Rome and Assyria - the nation that "oppressed them without cause" and stole their land. The Relevance of this Passage

A reading of this section makes us more zealous to follow the path of righteousness by reminding us that all those who deserve to be punished severely shall receive their just deserts in the end, none can escape the consequences of his actions, because there is no one who can hide from the eyes of God or his own conscience. This instills gratitude in us for God's mercy, for finding ourselves born into a life in which we are able to approach the Light and be aware of the still, small voice within correcting our path before we lose our way and waste the precious gifts bestowed upon us.

89. Rabbi Elazar and Rabbi Yosi were journeying from Tiberias to Tzipori. While they were walking, a Jew met them and said: "The burden of Egypt. Behold, Hashem rides on a swift cloud and shall come into Egypt: and the idols of Egypt shall be moved at His presence" (Yeshayah 19:1). Come and behold: All the kings of the world and all the nations of the world are considered as nothing before the Holy One, blessed be He, as is written: "And all the inhabitants of the earth are considered as nothing: and He does according to His will in the host of Heaven" (Daniel 4:32). Here in Egypt, despite all these acts of power and the raised hand that the Holy One, blessed be He, revealed, it is written: "Behold, Hashem rides upon a swift cloud and shall come into Egypt." What is the difference? This was not so by all the nations of the world, rather the Holy One, blessed be He, ordered a decree and it was done. Yet here IN EGYPT, He Himself came TO CARRY PUNISHMENT UPON THEM, as is written: "And shall come into Egypt," and: "And I will pass over the land of Egypt...I am Hashem" (Shemot 12:12).

87. וַיִּקַּם מֶלֶךְ חָדָשׁ. רַבִּי חִיָּיא אָמַר, מֶלֶךְ חָדָשׁ, חָדָשׁ מִמֶּשׁ הוּא. רַבִּי יוֹסִי אָמַר דִּהוּהּ מְחַדָּשׁ גְּזִירִין, דְּלֹא חִידָשׁ מַלְכָא אַחֲרָא מְקַדְמַת דְּנָא. אֲשֶׁר לֹא יָדַע אֶת יוֹסֵף. כֹּל הָהוּא טִיבוּ, דְּעֵבֵד יוֹסֵף בְּאַרְעָא דְּמִצְרַיִם, דְּכֹתִיב, וַיָּבֵא יוֹסֵף אֶת כָּל הַכֶּסֶף בֵּיתָה פְּרַעָה. וְקָיִים לֹון בְּשָׁנֵי כַּפְנָא, כֹּל הָאִי לֹא דְּכִיר, וְעֵבֵד גְּרַמִּיהּ דְּלֹא יָדַע בֵּיהּ.

88. רַבִּי יוֹסִי וְרַבִּי יְהוּדָה, הוּוּ יָתְבִי וְלֵעָאן בְּאוּרֵייתָא קַמִּיהּ דְּר"ש, אָמַר רַבִּי יְהוּדָה, הָאִי דְּכֹתִיב וַיִּקַּם מֶלֶךְ חָדָשׁ עַל מִצְרַיִם, וְתַנִּינָן, דְּאִיהוּ קַם מְגַרְמִייהּ, מַה דִּהוּהּ שְׁפַל, קַם, וְלֹא אֶתְחַזִּי לְמַלְכָא, וּבַעוּתְרָא קַם. אָמַר רַבִּי שְׁמַעוֹן, כֹּלֹא הָכִי הוּא, כְּגוֹונָא דְּאַחַשְׁרוּשׁ דְּלֹא אֶתְחַזִּי לְמַלְכָא, וְקַם מְגַרְמִייהּ, וְקַם בְּעוּתְרָא, וּבַעָא לְאוּבְדָא לְיִשְׂרָאֵל מְעַלְמָא, אוּף הָכָא, הָאִי לֹא אֶתְחַזִּי לְמַלְכָא, וְקַם מְגַרְמִייהּ, וּבַעָא לְאוּבְדָא לְיִשְׂרָאֵל מְעַלְמָא, דְּכֹתִיב וַיֹּאמֶר אֶל עַמּוֹ וְגו', הָבֵה נִתְחַכְמֵה לּוֹ וְגו', וְכַד הוּוּהּ קַם מַלְכָא לְעֵילָא, קַם מַלְכָא לְתַתָּא.

89. רבי אלעזר ורבי אבא ורבי יוסי, הוּו אֲזִילי מִטְּבָרְיָא לְצַפּוּרֵי, עַד דְּהוּו אֲזִילי, פָּגַע בְּהוּו חַד יוּדָאי, פְּתַח וְאָמַר, מִשָּׂא מִצְרַיִם הִנֵּה ה' רוֹכֵב עַל עֵב קַל וּבָא מִצְרַיִם וְנָעוּ אֲלִילֵי מִצְרַיִם מִפְּנֵיו. תָּא חֲזִי, כָּל מְלַכִּין דְּעֵלְמָא, וְכָל עַמִּין דְּעֵלְמָא, לֹא חֲשִׁיבֵי כְּלוּם קָמֵי קוּדְשָׁא בְּרִיךְ הוּא, דְּכִתִּיב, וְכָל דִּיִּירֵי אֲרַעָא כְּלֹא חֲשִׁיבִין וּכְמִצְבִּיָּה עֲבִיד בְּחִיל שְׂמִיָּא. וְהִכָּא בְּמִצְרַיִם, אָף עַל גַּב דְּכָל אִינוּן גְּבוּרָאן, וְדַרְעָא מְרַמְמָא גְּלֵי קוּדְשָׁא ב"ה בְּמִצְרַיִם, מַה כְּתִיב הִנֵּה ה' רוֹכֵב עַל עֵב קַל וּבָא מִצְרַיִם. מַאי שְׁנָא, בְּכָל עַמִּין דְּעֵלְמָא, דְּלֹא הוּוּ הַכִּי, דְּהָא קוּדְשָׁא בְּרִיךְ הוּא גְּזַר גְּזֵרָה וְאִתְעֵבִיד, וְהִכָּא אִיהוּ אָתָּא, דְּכִתִּיב וּבָא מִצְרַיִם. וְכִתִּיב, וְעִבְרַתִּי בְּאֶרֶץ מִצְרַיִם וְגו' אֲנִי ה'.

90. AND HE ANSWERS: Because the King came to take out the Queen that was there, and because of the honor of the Queen, WHO IS THE SHECHINAH THAT DESCENDED WITH THEM TO EXILE, He came. Since the Holy One, blessed be He, wanted Her honor, He came to raise Her, and extended His hand to Her so as to lift Her up, as the Holy One, blessed be He, will do at the end of the exile of Edom.

90. אֵלָּא, בְּגִין דְּמִלְכָּא הוּוּ אָתִי, לְאִפְקָא לְמִטְּרוּנִיתָא דְּהוּוּת תַּמָּן. וּבְגִין יִקְרָא דְּמִטְּרוּנִיתָא הוּוּ אָתִי. וְעַל דָּא הוּוּ קוּדְשָׁא בְּרִיךְ הוּא בְּעֵי בִּיקְרָה, וְאִתִּי לְגַבָּה לְאִקְמָא לָהּ, וְלִמִּיָּהֵב לָהּ יִדָּא, וְלִזְקָפָא לָהּ, כְּמַה דְּזַמִּין קוּדְשָׁא בְּרִיךְ הוּא לְמַעַבְדַּ בְּסוּף גְּלוּתָא דְּאֲדוּם.

91. Rabbi Yisa said: If it be so, THAT THE HOLY ONE, BLESSED BE HE, CAME TO EGYPT because of the Queen, why was it not also thus in the exile of Babylon when the Queen was also there? He said to him: We have learned that the sin caused it, because they married foreign women, and they brought the Holy Covenant into foreign domain. Therefore, the miracles and signs were lost from them that should have been done for them. Not so in the exile of Egypt where they were all the Tribes of Yah. The children of Yisrael came INTO EXILE and the children of Yisrael left EXILE, MEANING WITHOUT SIN.

91. אָמַר רַבִּי יִיסָא, אִי הַכִּי, דְּבְגִין דְּמִטְּרוּנִיתָא הוּוּ, הָא בְּגְלוּתָא דְּבַבְל, מִטְּרוּנִיתָא תַּמָּן הוּוּ, אִמַּאי לֹא הוּוּ כֵּךְ. אָמַר לִיה, הָא תַּנִּינָן, דְּחֻטָּאָה גְּרַם, דְּנִטְלוּ נְשִׁים נְכָרִיּוֹת, וְאִעִילוּ בְּרִית קְיָימָא קְדִישָׁא בְּרִשׁוּתָא אַחְרָא. וּבְגִין כֵּךְ אִתְאֲבִידוּ מִנְהוּן נְסִין, וְאִתְוּוּן, דְּאִתְחַזִּי לְמַעַבְדַּ לְהוּ, מַה דְּלֹא הוּוּ הַכִּי בְּגְלוּתָא דְּמִצְרַיִם, דְּכִלְהוּ הוּוּ שְׁבִטֵי יִהּ, בְּנֵי יִשְׂרָאֵל עָאֵלוּ, בְּנֵי יִשְׂרָאֵל נִפְקוּ.

92. By the Exile of Edom, the Holy One, blessed be He, wishes to be honored in the world and to come Himself to uplift the Matron and shake the dust from Her. Woe to the one who is present before Him at the time when he will say: "Shake the dust off yourself, arise and sit down, O Jerusalem: loose yourself from the bands of your neck" (Yeshayah 52:2). Who are the king and the people who will stand up before Him?

92. בְּגְלוּתָא דְּאֲדוּם, בְּעֵי קוּדְשָׁא בְּרִיךְ הוּא לְאִתִּיקְרָא בְּעֵלְמָא, וְלִמִּיתֵי אִיהוּ לְאִקְמָא לְמִטְּרוּנִיתָא, וְלִנְעֵרָא לָהּ מַעַפְרָא. וְוִי לְמֵאן דִּיעֵרַע תַּמָּן קָמִיָּה, בְּשַׁעֲתָא דִּינִימָא הִתְנַעֲרֵי מַעַפְרֵי קוּמֵי שְׁבִי יְרוּשָׁלַיִם הִתְפַּתְחוּ מוּסְרֵי צוּאֲרַךְ. מֵאן הוּא מְלַכָּא וְעַמָּא דִּיִּיקוּם קָמִיָּה.

93. "And the idols of Egypt shall be moved from before him" (Yeshayah 19:1). It is written, "the idols of Egypt," of the stones and trees of which they made the idols; but on all the levels of the supernal appointees and those who worshipped them below, THEY ARE MOVED AND PUNISHED. Wherever Yisrael exiled, the Holy One, blessed be He, seeks them and they are accepted from among those nations.

93. וְנָעוּ אֲלִילֵי מִצְרַיִם מִפְּנֵיו, אֲלִילֵי מִצְרַיִם, לֹא עַל אֲבָנִין וְאִעִין אִתְמַר, אֵלָּא עַל כָּל אִינוּן דְּרַגְוִין מִמָּנָן עֵלְאִין, וְעַל אִינוּן פּוּלְחָנִין תַּתְּאִין דְּלְהוּן. וּבְכָל אֲתָר דְּגָלוּ יִשְׂרָאֵל, קוּדְשָׁא בְּרִיךְ הוּא בְּעֵי עֲלִיָּהוּ, וְאִתְקַבִּיל מֵאִינוּן עַמִּין.

94. Come and behold: it is written, "Thus said Hashem, 'My people went down aforesaid to Egypt to sojourn there, and Ashur oppressed them without cause'" (Yeshayah 52:4). THIS IS the complaint that the Holy One, blessed be He, made against Assyria. He said: 'See what Assyria has done to me. To Egypt, upon whom I have rendered all these punishment, my people descended to sojourn among them, and the Egyptians accepted them among them, and gave them the best of the land, which is the Land of Goshen. Even though the Egyptians persecuted them in exile, they did not take away the land from them, as is written: "Only in the land of Goshen where the children of Yisrael were..." (Shemot 9:26). It was the best part of the land of Egypt, as is written: "In the best part of the land in the land of Ramses" (Bereshheet 47:11), WHICH WAS IN GOSHEN. Moreover, they caused them no loss, as is written: "But of the cattle of the children of Yisrael..." (Shemot 9:6). SO WE SEE THAT THEY DID NOT STEAL THEIR ANIMALS, yet still altogether they were punished with many punishments.

95. "And Ashur oppressed them without cause" (Yeshayah 52:4). For they cast them in a land at the end of the world, and took away their land. Now the Egyptians, who had done so many favors for the children of Yisrael, were punished with so many punishments. Then Ashur, Edom and the other nations that oppressed them, and killed them, and took away their money would most certainly be punished. For the Holy One, blessed be He, desired to glorify His Name over them, as is written: "I will magnify Myself and sanctify Myself and I will make Myself known" (Yechezkel 38:23). This happened in Egypt with one king, and IN THE COMPLETE REDEMPTION THAT WILL COME ABOUT, it will be with all the kings of the world.

15. The coming of Messiah

In this long and complex section, Rabbi Shimon first describes the time when God shall make Himself known throughout the world, which is the prelude to the arrival of the Messiah. We learn that when God reveals His glory to the world, all the nations and their kings will rise up against the children of Yisrael, and the children of Yisrael will suffer greatly. A pillar of fire reaching from heaven to earth will appear for forty days. At this time, the Messiah will rise in Galilee and begin to wage war on the world from there, because this is where the devastation first began. The earth will shake, and everybody will seek refuge in caves and rocky places, as alluded to in the verse, "And they shall go into the holes..." After forty days, a bright star from the east will battle with seven stars surrounding it, extinguishing them night after night for a period of seventy days. Then the one star will be hidden and the Messiah will be concealed in the pillar of fire for twelve months, though it will not be visible to the world. After the twelve months, the Messiah will ascend to receive the power and the crown of the Kingdom. Then the pillar of fire will again be visible on earth and the Messiah will reveal himself and declare war on the world. Many nations will join him to wage war on the nations of the world, which will unite to fight against him. Then a time will come when the world will remain in darkness for fifteen days, and many of the children of Yisrael will perish. Rabbi Shimon then explains to Rabbi Elazar that the Messiah resides in the lower Garden of Eden, surrounded by saints, angels and the souls of the righteous. There is a concealed place in Eden called "Bird's Nest" which is revealed to the Messiah by the bird that awakens daily in the Garden. In the Bird's Nest is the Cloak of Majesty, and the images of all the nations that banded against Yisrael are woven into this garment. The Messiah enters this place and sees the Patriarchs visiting the ruins of God's Sanctuary and God trying to comfort Rachel, who weeps incessantly. Then he weeps loudly and all of Eden shakes and laments with him. When he cries for a second time, the Holy Throne summons them and they ascend to above. There, God makes them swear to avenge the children of Yisrael through the Messiah and to draw God's goodness towards the children of Yisrael so that they may enjoy His rich rewards. At that time, God will arise to renew the world, and the letters of the Holy Name will shine in perfect union. A mighty star and a flame will then appear in the sky. After forty days, the star will gradually overpower the flame. The star will illuminate twelve pathways for twelve days, and after another twelve days the world will tremble and darkness will fall. A sound shall be heard out of great thunder and lightning, causing the earth to shake and many to die. Then a flame of fire will appear in Rome, and it will burn many towers and places, and many mighty rulers and ministers will perish. For twelve months following, the kings of the nations will unite and persecute the children of Yisrael. Then a tribe will arise in Yisrael, led by the Messiah. The Messiah will be aroused and perfected through the Garden of Eden. He will enter the Bird's Nest, take the Garment of Jealousy, and be hidden there for forty days. After this time, he will ascend to receive God's blessing, and will be crowned with a Holy Crown. He then receives a royal red garment from the mourners of Zion to avenge the destruction of the Temple, and is concealed in the Bird's Nest for thirty days. Then he will descend to earth in a bright light, and no one will know the significance of this light except the sages. He will console Rachel, and she will finally accept consolation, and then the light will settle in the city of Jericho. After twelve months, the Messiah will be revealed to the world in Galilee, and those who study the Torah will surround him and give him additional strength. After waiting for another twelve months, he will raise the Shechinah and gather the exiled from the world. Then God will perform for the children of Yisrael the signs and wonders that He did in Egypt. Rabbi Shimon next discusses the doctrine of Faith contained in the verse, "O Hashem our Elohim; other masters beside you have had dominion..." In exile, we learn, the children of Yisrael are ruled by the Other Side, the Shechinah is separated from Her Spouse, and the two Names of God are also separated. During the first exile, Yisrael had no divine light to guide her. However, upon their return to the Holy Land, not all of the children of Yisrael were Righteous and pure, and therefore the light that returned to guide them was weaker than it had originally

94. תָּא חֲזִי, מַה כָּתִיב, כֹּה אָמַר ה' מִצְרַיִם יֵרֵד עִמִּי בְּרֵאשׁוֹנָה לְגוֹר שָׁם וְאַשׁוּר בְּאִפְסֵי עֵשְׂקוֹ תוֹרַעְמָא דְאַתְרַעַם קוֹדֶשָׁא בְּרִיךְ הוּא עַל אַשׁוּר, וְאָמַר, חֲמוּ מַה עֵבֶד לִי אַשׁוּר, דְּהָא מִצְרַיִם דְּאַנָּא עֲבָדִית בְּהוּ כָּל אִינוּן דִּינִין, וְעַמִּי נַחְתּוּ תַמָּן, לְדִינְרָא בִּינִיחוּן, וְקַבְלוּם מִצְרַיִם בִּינִיחוּ, וְיַהֲבוּן לֹון שְׁפַר אֶרְעָא אֶרֶץ גּוֹשֶׁן, וְאֵע"ג דְּאֵעִיקוּ לֹון בְּגִלּוּתָא, לֹא אֶעְרֹו אֶרְעָא מִנְהוּן, דְּכָתִיב, רַק בְּאֶרֶץ גּוֹשֶׁן אֲשֶׁר שָׁם בְּנֵי יִשְׂרָאֵל וְגו'. וּמֵיטֵב אֶרְעָא דְּמִצְרַיִם הוּא, דְּכָתִיב בְּמֵיטֵב הָאֶרֶץ בְּאֶרֶץ רַעַמְסֵס. וְתוּ, דְּלֹא אֶעְרֹו מִדְּלֵהוּן כְּלוּם, דְּכָתִיב וּמִמְקַנָּה בְּנֵי יִשְׂרָאֵל וְגו'. וְעַכ"ד אֲתַדְּנוּ בְּכַמָּה דִּינִין.

95. אֲבָל אַשׁוּר בְּאִפְסֵי עֵשְׂקוֹ, אֲטוּל לֹון בְּאֶרְעָא דְּסִינֵיפִי עֲלֵמָא, וְנָטַל לֹון אֶרְעָא דְּלֵהוּן. וְמַה מִצְרַיִם, דְּעֲבָדִי כָּל הַנִּי טְבָאן לְיִשְׂרָאֵל, אֲתַדְּנוּ בְּכָל אִינוּן דִּינִין. אַשׁוּר וְאַדּוּם וְשָׂאֵר עַמִּין, דְּמֵעִיקִין לֹון, וְקַטְלִין לֹון, וְנָטְלִין לֹון מְמוֹנִיחוּן, עַאכ"ו דְּקוֹדֶשָׁא בְּרִיךְ הוּא בְּעֵי לִיקְרָא שְׁמִיָּה עֲלֵייהוּ, דְּכָתִיב וְהִתְגַּדַּלְתִּי וְהִתְקַדַּשְׁתִּי וְנִוְדַעְתִּי. הֵתָם בְּמִצְרַיִם בְּמִלְכָּא חַד, וְהִכָּא בְּכָל מַלְכִין דְּעֲלָמָא.

been. Consequently, Yisrael was involved in many wars until the destruction of the second Temple, and the Roman captivity was prolonged. After 1266 years, we're told, God shall perform many miracles and wonders, and after another 66 years, the Holy Name will be perfectly engraved, above and below. After a further 132 years, the Holy Land will be purified and God will shake the wicked from the earth and raise the dead. Finally, 144 years later, the remaining dead of Yisrael who are in other lands will also be raised, and the Other Side will be destroyed. Then the Shechinah will be crowned and the holy spirits of the children of Yisrael will be invested with new, holy bodies, and they shall be called 'saints'. After 1266 years, we're now told, God shall perform many miracles and wonders, and after another 66 years, the Holy Name will be perfectly engraved, above and below. After a further 132 years, the Holy Land will be purified and God will shake the wicked from the earth and raise the dead. Finally, 144 years later, the remaining dead of Yisrael who are in other lands will also be raised, and the Other Side will be destroyed. Then, after the seventh millenium, the Shechinah will be crowned and the holy spirits of the children of Yisrael will be invested with new, holy bodies, and they shall be called Holy Ones.

The Relevance of this Passage

Most of all, a reading of this passage fills us with awe and wonder at the grandeur and majesty of God's great plan. Knowing of the events that await us, we will cling still more devoutly to the truths of Torah and lend our prayers to the energy building up for the fierce yet triumphant days of the Messiah, when all that was and all that is will combine to form all that ever will be. The hope of these days has sustained righteous men through many a dark time, and the consciousness of this will elevate our souls to sing with joy at the sheer wonder of creation and the mystery of time wrapped in eternity.

96. Rabbi Shimon raised his hands, wept and said: Woe to he who is present at that time, and blissful is the portion of he who is present AND WILL BE ABLE TO attend at that time. AND HE EXPLAINS: Woe to he who is present at that time, because when the Holy One, blessed be He, comes to visit the Gazelle WHO IS THE SHECHINAH, He will observe who is standing by Her, and all those who are with Her. He will contemplate the actions of each and every one, and no righteous person will be found, as is written: "And I looked and there was none to help" (Yeshayah 63:5). And how many troubles upon troubles will there be for Yisrael.

96. רבי שמעון זקף ידיו ובכה, ואמר, ווי מאן דיזדמן בהוא זמנא, וזבאה חולקיה מאן דיזדמן וישתבח בהוא זמנא, ווי מאן דיזדמן בהוא זמנא, בגין דכר ייתי קודשא ברין הוא לפקדא לאוילתא, וסתכל מאן אינון דקיימין בהדה, בכל אינון דמשתבחי עמה, בכל עוברוי דכל חר וחד, ולא ישתבח זכאי. דכתיב, ואביט ואין עוזר. וכמה עקתין על עקתין לישראל.

97. Happy is he who is present, because he who is present at that time with Faith, will merit that light of joy of the King. In relation to that time it is written: "And I will refine them as silver is refined, and will try them as gold is tried" (Zechariah 13:9).

97. זבאה מאן דיזדמן וישתבח בהוא זמנא, בגין דהוא דיתקיים בהוא זמנא במהימנותא, יזכה להוא נהירו דחרוה דמלכא. ועל הוא זמנא כתיב, וצרפתים כצרוף את הכסף ובחנתים כבחון את הזהב וגו'.

98. After these troubles have been aroused against Yisrael, all the peoples and their kings will counsel together against them, raise many bad decrees, and come upon them with one mind. There will come troubles upon troubles and the later troubles will cause the earlier ones to be forgotten. Then a pillar of fire shall be seen there, standing from above down for forty days. And all the nations of the world will see it.

98. לבתר דאינון עקתין מתערי על ישראל, וכל עמין ומלכיהון יתייעטון בחדא עליהו, ומתערי כמה גזירין בישין, כלהו סלקי בעיטא חדא עליהו, וייתון עקתא על עקתא, בתרייתא משבחון קמיותא. כדין יתחזי חר עמודא דאשא, קאים מעלא לתתא, ארבעין יומין, וכל עמין דעלמא חמאן ליה.

99. At that time the king, Messiah, will arise to go out of the Garden of Eden from the place called the 'bird's nest' and he will become revealed in the land of Galilee. On the day that MESSIAH goes there, the whole world will tremble and all the people of the world will hide in the caves and CRACKS in the rocks and will not expect to survive. And concerning that time, it is written: "And they shall go into the holes of the rocks, and in the caves of the earth, for fear of Hashem, and for the glory of His majesty, when He arises to shake the earth terribly" (Yeshayah 2:19).

99. בהוא זמנא, יתער מלכא משיחא, לנפקא מגו גנתא דעדן, מהוא אתר דאתקרי ק"ן צפ"ר, ויתער בארעא דגליל, והוא יומא דיפוק לתמן, יתגז כל עלמא, וכל בני עלמא מתחבאין גו מערתי וטנרי, דלא יחשבון לאשתזבא. ועל הוא זמנא כתיב, ובאו במערות צורים ובמחלות עפר מפני פחד ה' ומהדר גאווה בקומו לערוץ הארץ.

100. AND HE EXPLAINS: "For fear of Hashem." This is the trembling of the whole world, "and for the glory OF HIS majesty" is Messiah. "... When He arises to shake the earth terribly..." refers to when MESSIAH will arise and be revealed in the land of Galilee, because this was the first place in the Holy Land that was destroyed BY ASHUR. Therefore, He will be revealed there before any other place, and from there He will stir wars all over the world.

101. After 40 days, the pillar will stand from the earth to the heaven before the eyes of the whole world, and Messiah will be revealed. There will arise from the East side a star that will glow with variety of colors, and seven other stars will surround that star and will war with it on all sides, three times a day up to seventy days. And all the people of the world will see.

102. And that star will do battle with them with flames of fire that will burn and sparkle in every direction, and it will smite them until it will swallow them every night; and by day, AGAIN it shall take them out where they will battle before the eyes of the whole world. And so it shall ensue, every day for seventy days! After seventy days, that star will be hidden and Messiah will be concealed for up to twelve months. Then the pillar of fire will return as originally, and in it Messiah will be concealed, and that pillar is invisible.

103. After twelve months, Messiah will be elevated within that pillar to the sky, and there he will receive the power and crown of the Kingdom. And when he descends TO THE EARTH, that pillar of fire will again appear as originally, before the eyes of the whole world. Afterwards, Messiah will appear and many nations will gather to him and he will wage wars throughout the entire world. At that time the Holy One, blessed be He, will rise with His might against all the nations of the world. Messiah will be publicly known throughout the world, and all the kings of the world will join together to do battle with Him.

104. Many of the oppressors of Yisrael will turn and join THESE NATIONS to war against the king Messiah; then will the world darken for fifteen days. Many of Yisrael will perish during this darkness. Of this it is written: "For, behold, the darkness shall cover the earth, and gross darkness the peoples" (Yeshayah 60:2).

100. מִפְּנֵי פַחַד ה', דָּא הֵוּא רְגִיזוּ דְכָל עֲלָמָא. וּמִהֲדַר גְּאוּנוּ דָא מְשִׁיחַ. בְּקוּמוּ לְעֶרְץ הָאָרֶץ, בְּדִ יְקוּם וְיִתְגַּלִּי בְּאַרְעָא דְגַלְיִל, בְּגִין דְּאִיְהוּ הוּא אֶתְרָ קְדָמָא דְּאִתְחַרְבָּא בְּאַרְעָא קְדִישָׁא, וּבְגִ"כ, יִתְגַּלִּי תַמָּן קְדָמָא לְכָל אֶתְרָ, וּמִתַּמָּן יִתְעַר קְרַבִּין לְכָל עֲלָמָא.

101. לְבַתֵּר אַרְבַּעִין יוֹמִין, דְּעִמוּדָא יְקוּם מֵאַרְעָא לְשָׁמַיָא, לְעֵינֵיהוֹן דְּכָל עֲלָמָא, וּמְשִׁיחַ יִתְגַּלִּי, יְקוּם מְסֻטֵר מְזֻרְחָ, חַד כּוּכְבָּא מְלֵהֻטָא בְּכָל גּוּוּנִין, וְשִׁבְעָה כּוּכְבִּין אַחֲרָיִן דְּסַחְרִין לְהֵוּא כּוּכְבָּא, וְיִגִּיחוּן בֵּיהּ קְרָבָא בְּכָל סְטָרִין, תְּלַת זְמָנִין בְּיוֹמָא, עַד שְׁבַעִין יוֹמִין, וְכָל בְּנֵי עֲלָמָא חֲמָאן.

102. וְהֵוּא כּוּכְבָּא, יִגִּיחַ בְּהוּ קְרָבָא, בְּטִיסִין דְּנוּרָא, מְלֵהֻטִין מְנַצְצִין לְכָל עֵבֶר, וּבְטֵשׁ בְּהוּ, עַד דְּבִלְע לוֹן, בְּכָל רְמָשָׁא וּרְמָשָׁא, וּבְיוֹמָא אִפִּיק לוֹן. וְיִגִּיחוּן קְרָבָא לְעֵינֵיהוֹן דְּכָל עֲלָמָא, וְכֵן בְּכָל יוֹמָא, עַד שְׁבַעִין יוֹמִין. לְבַתֵּר שְׁבַעִין יוֹמִין, יִתְגַּלִּי הֵוּא כּוּכְבָּא, וְיִתְגַּלִּי מְשִׁיחַ, עַד תְּרִיסֵר יָרְחִין, וְיִתְהַדֵּר הֵוּא עִמוּדָא דְּאִשָּׁא כְּמִלְקָדְמִין, וּבֵיהּ יִתְגַּלִּי מְשִׁיחַ, וְהֵוּא עִמוּדָא לֹא יִתְחַזִּי.

103. לְבַתֵּר תְּרִיסֵר יָרְחִין, יִסְלַקוּן לֵיהּ לְמְשִׁיחַ, בְּהֵוּא עִמוּדָא, לְגוּ רְקִיעָא, וְתַמָּן יְקַבֵּל תּוֹקְפָא וְעֵטְרָא דְּמַלְכוּתָא. וְכַד נְחִית, יִתְחַזִּי הֵוּא עִמוּדָא דְּאִשָּׁא כְּמִלְקָדְמִין, לְעֵינֵיהוֹן דְּכָל עֲלָמָא, וְיִתְגַּלִּי לְבַתֵּר מְשִׁיחַ, וְיִתְכַנְשׁוּן לְגַבִּיהּ עִמִּין סְגִיאיִן, וְיִתְעַר קְרַבִּין בְּכָל עֲלָמָא. וּבְהֵוּא זְמָנָא יִתְעַר קוּדְשָׁא בְּרִיךְ הוּא גְבוּרְתֵיהּ לְכָל עִמִּין דְּעֲלָמָא, וּמַלְכָא מְשִׁיחָא יִתִּידַע בְּכָל עֲלָמָא, וְכָל מַלְכִין דְּעֲלָמָא יִתְעַרוּן לְאִתְחַרְבָּא לְאַחָא קְרָבָא בֵּיהּ.

104. וְכַמְּה מְפָרִיצֵי יְהוּדָאִין יִתְהַפְּכוּ לְאַהֲדָרָא לְגַבִּייהוּ, וְיִיתוּן עִמְהוֹן, לְאַחָא קְרָבָא עַל מַלְכָא מְשִׁיחָא. בְּדִין יִתְחַשֵּׁךְ כָּל עֲלָמָא חֲמֵשׁ עֶשְׂרֵה יוֹמִין, וְסְגִיאיִן מַעֲמָא דְּיִשְׂרָאֵל יְהוֹן מֵתִין בְּהֵוּא חֲשׂוּכָא. וְעַל דָּא כְּתִיב, כִּי הִנֵּה הַחֹשֶׁךְ יִכְסֶה אֶרֶץ וְעַרְפַּל לְאוּמִים.

105. He opened the discussion saying: "If a bird's nest chance to be before you in the way in any tree or on the ground, whether they be young ones or eggs, and the mother bird sitting upon the young, or upon the eggs, you shall not take the mother together with the young: but you shall surely let the mother go" (Devarim 22:6). We have explained this verse and it is one of the concealed commandments of the Torah. We have in it concealed secrets of the Torah, paths and ways known to the friends in the 32 paths of the Torah.

106. Rabbi Shimon said to his son Rabbi Elazar: Elazar, when Messiah awakens, so many other signs and miracles will be aroused in the world. Come and behold: in the terrestrial Garden of Eden, there is one place which is concealed and hidden and is not known, and it is woven with many colors. Therein are hidden a thousand pleasant chambers and no one enters them except for Messiah, who is ever present in the Garden of Eden.

107. The entire Garden is surrounded by many Chariots of the righteous, and Messiah stands over them and over many hosts and camps of souls of the righteous who are there. And Messiah enters that place on the first day of the month and festivals and Shabbatot, WHERE THERE ARE A THOUSAND CHAMBERS OF PLEASURES, to delight in all these chambers.

108. Innermost from all these THOUSAND chambers OF PLEASURES, there is one place concealed and hidden that is entirely unknown, called 'Eden'. There is no one who can conceive it. Messiah is concealed outside around that place, until a place called 'bird's nest' is revealed to him. This place is announced by the bird, which awakens daily in the Garden of Eden.

109. In that place CALLED 'BIRD'S NEST', the images of all the nations that gathered against the children of Yisrael to harm them are woven IN A GARMENT CALLED 'THE CLOAK OF MAJESTY'. MESSIAH enters that place, raises his eyes and sees the patriarchs who entered the house of Elohim that was destroyed, until he sees Rachel with tears on her cheeks. And the Holy One, blessed be He, is consoling her but she refuses to accept condolences, as it is written: "She refuses to be comforted for her children..." (Yirmeyah 31:14). Then, Messiah raises his voice and weeps, and the whole Garden of Eden shakes. All the righteous who are there break down and weep with him.

105. פתח ואמר כי יקרא קן צפור לפניך בדרך בכל עץ או על הארץ אפרוחים או ביצים והאמרובצת וגו', שלח תשלח את האם וגו', האי קרא אוקימנא ליה, ואיהו חד מפקודי אורייתא גניזין, ואנן אית לן ביה רזי דאורייתא גניזין, שבילין וארחין ידיען לחבריא, באינון תלתין ותריין שבילין דאורייתא.

106. אמר רבי שמעון לרבי אלעזר בריה, אלעזר, בזמנא דיתער מלכא משיחא, כמה אתין ונסין אחרנין יתערון בעלמא. תא חזי, בגנתא דערן דלתתא, אית אתר חד גניז וטמיר דלא אתידע, ואיהו מרקמא בכמה גוונין, וביה גניזין אלף היכלין דכסופין. ולית מאן דעייל בהו, בר משיח, דאיהו קאים תריר בגנתא דערן.

107. וכל גנתא מסחרא ברכיבין סגיאין דצדיקיא, ומשיח קאים עליהו, ועל כמה חילין ומשיריין דגשמתיין דצדיקיא תמן, ובראשי ירחי, ובזמני, ובשבתו, משיח עאל בהוא אתר לאשתעשעא בכל אינון היכלין.

108. לגו לגו מכל אינון היכלין, אית אתר אחרא טמיר וגניז דלא אתידע כלל, ואקרי ערן. ולית מאן דיכול למנדע ביה. ומשיח אגניז לבר, סחרגיה דהוא אתר, עד דאתגלי ליה חד אתר. דאקרי קן צפור, ואיהו אתר דכריז עליה ההוא צפור. דאתער בגנתא דערן בכל יומא.

109. ובהוא אתר, מרקמן דיוקנין דכל שאר עמין, דאתכנשו עליהו דישראל לאבאשא לון. עאל בהוא אתר, זקיף עינוי, וחזי אבהן, דעאלין בחרבן בית אלהא, עד דחמי לרחל דדמעהא באנפהא, וקודשא בריך הוא מנחם לה, ולא צביאת לקבלא תנחומין, כמה דאת אמר, מאנה להנחם על בגיה. כדון משיח ארים קליה ובכי, ואודעזע כל גנתא דערן, וכל אינון צדיקיא דתמן געו ובכו עמיה.

110. He cries bitterly a second time, and the firmament above the Garden trembles. So too do 15,000,000 supernal angels until MESSIAH reaches the supernal throne. Then the Holy One, blessed be He, motions to that bird. It enters its nest, sits next to Messiah, and cries whatever it cries and awakens whatever it awakens.

111. This continues until from the holy throne, WHICH IS BINAH, that same bird's nest is called three times - NAMELY THE THREE COLUMNS, ONE AFTER THE OTHER. Messiah and everyone then ascend above TO BINAH, and the Holy One, blessed be He, makes them swear to remove the Wicked Kingdom from the world through Messiah, to avenge Yisrael and TO DRAW all the goodness that the Holy One, blessed be He, will do for His people. The bird's nest and Messiah then return to their places and Messiah is again concealed in that place, THAT IS, THE BIRD'S NEST, as previously!

112. At the time that the Holy One, blessed be He, will be aroused to remedy the worlds, and the letters of the Name will illuminate completely. The Yud OF THE NAME, WHICH IS CHOCHMAH, WILL ILLUMINATE the Hei, WHICH IS BINAH; Vav OF THE NAME, WHICH IS TIFERET, WILL ILLUMINATE the SECOND Hei, WHICH IS MALCHUT. YUD- HEI will be in complete union WITH VAV-HEI - THAT IS TO SAY, one awful star will rise, WHICH IS TIFERET, CALLED 'AWFUL', in the middle of the firmament, IT BEING THE CENTRAL COLUMN, of the color purple, THAT AS IT INCLUDES ALL THE COLORS, SO IT INCLUDES ALL THE THREE COLUMNS. It will flame and sparkle by day, MEANING WITH THE LIGHT OF CHASSADIM CALLED 'DAY', before the eyes of the whole world - MEANING ALSO WITH THE LIGHT OF CHOCHMAH, WHICH IS CALLED 'EYES'.

113. A flame of fire will rise from the North side, MEANING FROM THE LEFT COLUMN, FOR AT THE MOMENT THAT CHOCHMAH FROM ABOVE IS DRAWN TO BELOW, ITS LIGHT IS CONVERTED TO A FLAME OF FIRE in the firmament, and they stand opposite each other for forty days. THE FLAME, WHICH IS FROM THE LEFT COLUMN, SEPARATES ITSELF FROM EACH OF CHOCHMAH AND BINAH, TIFERET AND MALCHUT THAT ARE IN THE CENTRAL COLUMN, EACH MADE UP OF TEN SFIROT, SO THEY ARE FORTY. And all the people of the world will be confused. At the end of forty days, MEANING THE LAST SFIRAH, WHICH IS MALCHUT OF MALCHUT, the star and the flame will wage war before everyone's eyes, and the flame will spread with a fiery conflagration within the firmament on the north side. Many rulers and kings and nations will become confused by this - MEANING, FROM THE STRENGTHENING OF THE FLAME!

114. Then the star will ascend to the south side, WHICH IS THE RIGHT COLUMN AND THE LIGHT OF CHESED, AND CHASSADIM WILL AGAIN ILLUMINATE THE WORLD. THUS, it will rule over the flame, and the flame will be swallowed bit by bit in the firmament because of the star, until it is no longer visible. Then the star will make pathways in the sky in twelve borders. AND WHEN ITS THREE COLUMNS WILL BE INCLUDED IN EACH ONE OF CHOCHMAH AND BINAH, TIFERET AND MALCHUT, THREE TIMES FOUR ARE TWELVE PATHWAYS. And these lights will stand in the sky for twelve days. FOR EVEN MALCHUT ITSELF ILLUMINATES ONLY IN THE THREE COLUMNS CHESED, GVURAH, AND TIFERET. BUT MALCHUT IN IT DOES NOT ILLUMINATE; THEREFORE, THERE ARE ONLY TWELVE LIGHTS.

110. גְּעִי וּבְכִי זְמַנָּא תְּנִינָא, וְאַחֲדָעֻזַּה הֵהוּא רְקִיעַ דְּעַל גְּבֵי גְּנָתָא, אֶלְפָּה וְחַמְשָׁא מֵאָה רַבּוּא מְשָׁרְיִין עֲלָאִין, עַד דְּמָטִי לְגוּ בְּרִסְיָא עֲלָאָה. בְּדִין, קוּדְשָׁא בְּרִיךְ הוּא רְמִיז לְהוּא צְפָרָא, וְעָאֵל לְהוּא קִין דִּילָהּ, וְיִתְבָּא לְגַבֵּי מְשִׁיחַ, וְקָרִי מַה דְּקָרִי, וְאַתְעֵר מַה דְּאַתְעֵר.

111. עַד דְּמָגוּ בְּרִסְיָא קְדִישָׁא, אֶתְקָרִי תֵּלַת זְמַנִּין הֵהוּא קִין צְפּוֹר, וּמְשִׁיחַ, וְכֹלָא סְלָקִין לְעֵילָא, וְאוּמִי לִין קוּדְשָׁא בְּרִיךְ הוּא, לְאַעְבְּרָא מְלָכוּ חַיִּיבָא מִן עֲלָמָא, עַל יְדָא דְּמְשִׁיחַ, וְלִנְקָמָא נְקָמִין דִּישְׂרָאֵל. וְכֹל אֵינּוֹן טְבוּן, דְּזָמִין קוּדְשָׁא בְּרִיךְ הוּא לְמַעְבַּד לְעַמִּיָּה. וְתַב הֵהוּא קִין צְפּוֹר וּמְשִׁיחַ לְדוּכְתִּיָּה. וְתַב מְשִׁיחַ וְאַתְגְּנִיז גּוּ הֵהוּא אֶתְרַ כְּמַלְקָדְמִין.

112. וּבְזְמַנָּא דִּיתְעֵר קוּדְשָׁא בְּרִיךְ הוּא לְאַתְקָנָא עֲלָמִין, וְאַתְנַהֲרִיז אֶתְוּן דְּשָׁמַיָּה בְּשְׁלִימָא, יו"ד בְּה"א, וְא"ו בְּה"א, לְמַהוּי כֹּלָא בְּשְׁלִימוּ חַד. בְּדִין יִתְעֵר חַד כְּכָבָא דְּחֵילָא, בְּאַמְצַע רְקִיעָא, בְּגוֹן אַרְגוּנָא, לְהִיט וְנִצְיָן בִּימָמָא לְעֵינְיָהוּן דְּכֹל עֲלָמָא.

113. וְיִקוּם חַד שְׁלֵהוּבָא דְּאַשָׁא מְסַטְרָא דְּצִפּוֹן, גּוּ רְקִיעָא, וְיִקוּם דָּא לְקַבֵּל דָּא אַרְבַּעִין יוּמִין וְיִתְבַּהֲלוּן כֹּל בְּנֵי עֲלָמָא. לְסוּף אַרְבַּעִין יוּמִין, יִגְחֹן קְרָבָא, כְּכָבָא וְשְׁלֵהוּבָא, לְעֵינְיָהוּן דְּכֹלָא, וְיִתְפַּשֵּׁט הֵהוּא שְׁלֵהוּבָא בִּיקִירוּ דְּאַשָׁא, מְסַטְרָא דְּצִפּוֹן, גּוּ רְקִיעָא, וְיִחְשׁוּב לְמַבְלַע הֵהוּא כְּכָבָא, וְכִמָּה שְׁלִיטִין וּמְלָכִין וְאוּמִיָּא וְעַמִּמִּיָּא, יִתְבַּהֲלוּן מֵהַאי.

114. בְּדִין יִסְתַּלַּק הֵהוּא כְּכָבָא לְסַטְרֵי דְּרוּם, וְיִשְׁלוּט עַל הֵהוּא שְׁלֵהוּבָא, וְהֵהוּא שְׁלֵהוּבָא יִתְבַּלַּע זְעִיר זְעִיר בְּרְקִיעָא, מְקָמֵי הֵהוּא כְּכָבָא, עַד דְּלֹא יִתְחַזֵּי כֹּלָל. בְּדִין, הֵהוּא כְּכָבָא יַעֲבִיד אוּרְחִין בְּרְקִיעַ, בְּתְרִיסַר תְּחֻמִּין, וְקִיּוּמִין אֵינּוֹן נְהוּרִין בְּרְקִיעָא תְּרִיסַר יוּמִין.

115. WHEN HE DESIRES TO DRAW THEIR ILLUMINATION after twelve days, MEANING TO THE ASPECT OF MALCHUT, all the people of the world will tremble BECAUSE OF THE ATTRIBUTE OF JUDGMENT IN MALCHUT. The sun will be darkened at midday, as it was darkened on the day that the Temple was destroyed, to a point that both heaven and earth will not be visible. And a sound will erupt in thunder and lightning, MEANING A SOUND FROM THE ATTRIBUTE OF JUDGMENT IN MALCHUT. The world will shudder because of that sound, and numerous hosts and companies will perish because of it.

116. And that day, WHICH IS MALCHUT, WILL CAUSE there to be ignited in the great city of Rome - WHICH IS THE SECRET OF BINAH OF KLIPOT - a flame of fire, WHICH IS THE JUDGMENTS OF THE LEFT. That sound will be stirred up in the whole world, WHICH IS FROM THE ATTRIBUTE OF JUDGMENT IN MALCHUT, THAT IS, THESE TWO KINDS OF JUDGMENTS WILL BE COMBINED. It will burn many towers and many palaces, and many towers will collapse and many potentates and ministers will fall on that day. All of them, MEANING ALL OF THE JUDGMENTS, will gather upon it to cause harm. And all the people of the world will be unable to be saved.

117. From that day for twelve months time, THAT IS, UNTIL THE ILLUMINATIONS OF THE TWELVE BOUNDARIES ALSO IN MALCHUT SHALL BE REMEDIED - BECAUSE IN ZEIR ANPIN THEY ARE CALLED TWELVE DAYS, BUT IN MALCHUT THEY ARE CALLED 'TWELVE MONTHS' - all the kings will counsel and will make numerous decrees and numerous persecutions against Yisrael and they will succeed with them. As we learned, "Fortunate is he who will chance to be there," MEANING IN THE DAYS OF MESSIAH. Fortunate is he who will not be there, THAT HE WILL BE SAVED FROM THESE JUDGMENTS, and the whole world will be greatly confused.

118. At the end of twelve months, MEANING AFTER THE TWELVE LIGHTS IN MALCHUT ARE RECTIFIED, there will arise a tribe in Yisrael, which is the king Messiah who will awaken in the Garden of Eden. All the righteous will crown him there, and will gird him with weapons with engraved letters of the vessels of the Holy Name.

119. A voice will explode in the branches of the trees in the garden that cries powerfully and says: Awaken, supernal Holy Ones, arise before Messiah. Behold, it is the time for a wife to join with her husband, MEANING TIFERET WITH MALCHUT. Her husband, TIFERET, wishes to avenge her in the world, raise her and shake the dust off her.

120. Then they will all arise and will gird him with weapons as before, Abraham at his right, Isaac at his left, Jacob before him, Moses the Faithful Shepherd above all these righteous, walking and dancing in the Garden of Eden.

115. לְבַתֵּר תְּרִיסֵר יוֹמִין יִזְדַּעְזְעוּן כָּל בְּנֵי עֲלְמָא, וַיִּתְחַשְׁךְ שְׁמֵשׁא בְּפִלְגוֹת יוֹמָא, כְּמָה דְאַתְחַשְׁךְ יוֹמָא דְאַתְחַרְבַּ בֵּי מִקְדָּשָׁא, עַד דְּלֵא יִתְחַזֵּן שְׁמֵי אֶרְעָא. וַיִּתְעַר חַד קְלָא בְרַעַם וְזִיקִין, וַאֲתַחְלַחֲלָא אֶרְעָא מֵהוּא קְלָא, וְכְמָה חִילִין וּמְשִׁירִין יְמוֹתוֹן מְנִיָּה.

116. וְהוּא יוֹמָא, יִתְעַר בְּקִרְתָּא דְרוּמֵי רְבַתָּא, חַד שְׁלֵהוּבָא דְאַשָׁא, בְּהוּא קְלָא דִּיתְעַר בְּכָל עֲלְמָא. וַיּוֹקִיד כְּמָה מְגַדְלִין, וְכְמָה הֵיכְלִין, וְכְמָה מְגַדְלִין יְפִלּוּן, וְכְמָה פְּרִדְשְׁכֵי וּרְבִרְבֵי יְפִלּוּן בְּהוּא יוֹמָא וְכִלְהוּ, יִתְבַּנְשׁוּן עָלֶה לְבִישׁ. וְכָל בְּנֵי עֲלְמָא לֹא יִכְלִין לְאַשְׁתַּבָּא.

117. מֵהוּא יוֹמָא, עַד תְּרִיסֵר יַרְחִין, יִתְיַעֲטוּן כָּל מַלְכֵי א, וַיִּגְזְרוּן כְּמָה גְזוֹרוֹת, וְכְמָה שְׁמֵדוֹת עַל יִשְׂרָאֵל, וַיִּצְלַחוּן בְּהוּן, כְּמָה דְאַתְמַר זְבָאָה אִיהוּ מֵאן דִּיעַרַע תַּמָּן, וְחִפָּאָה אִיהוּ מֵאן דְּלֵא יַעַרַע תַּמָּן וְכָל עֲלְמָא יְהֵא בְּעַרְבוּבֵי אֶסְגִּיא.

118. לְסוֹף תְּרִיסֵר יַרְחֵי, יְקוּם שְׁבֵט מִיִּשְׂרָאֵל, דְּא מְלָכָא מְשִׁיחָא, דִּיתְעַר גּוֹ גְנַתָּא דְעַדְוִן. וְכָל אִינוּן צְדִיקָא יַעֲטְרוּן לֵיה תַּמָּן, וַיַּחְגְּרוּן לֵיה מְאִנֵי זַיִנָּא, בְּאַתְוּוֹן רְשִׁימֵן דְּמְאִנֵי דְשְׁמָא קְדִישָׁא.

119. וְקָלָא יִתְמוּצֵץ בְּעַנְפֵי אֵילָנִין דְּגִנְתָּא, קְרֵי בְּחִיל, וְאָמַר, אֲתַעְרוּ קְדִישֵי עֲלִיוֹנִין, קוּמוּ מִקְמֵי מְשִׁיחָא, הָא עַדְנָא לְאַתְחַבְרָא אִיתְתָּא בְּבַעֲלָהּ, וּבַעֲלָהּ בְּעֵי לְנַקְמָא לָהּ נּוֹקְמִין דְּעֲלְמָא, וְלֹאֲקָמָא לָהּ, וְלֹאֲנַעְרָה לָהּ מֵעַפְרָא.

120. בְּדִין יְקוּמוּן כֻּלְהוּ, וַיַּחְגְּרוּן לֵיה בְּמַלְקָדְמִין מְאִנֵי זַיִנָּיָה, אֲבַרְהָם מִיְמִינָיָה, יִצְחָק מְשִׁמְאֵלָיָה, יַעֲקֹב קַמֵּיָה, מֹשֶׁה רַעִיָא מְהֵימְנָא, עַל כָּל אֵלִין צְדִיקָא, אֲזִיל וְרְקִיד גּוֹ גְנַתָּא דְעַדְוִן.

121. As soon as Messiah is perfected through the righteous in the Garden of Eden, he will enter as before in this place that is called 'bird's nest'. He sees a picture of the destroyed Temple and all the righteous who were killed there. Then, he takes from there ten garments called 'garments of jealousy' to be hidden there for forty days and not to be revealed at all.

122. At the end of forty days, a voice will stir and will call from the Supernal throne, WHICH IS BINAH, to the bird's nest that conceals the king Messiah. Then he is raised up. And the Holy One, blessed be He, sees the King Messiah who is dressed in garments of revenge and is girded with his weapons. He takes him and kisses him on his head.

123. Then 390 firmaments tremble and the Holy One, blessed be He, beckoned to one firmament that had been concealed since the Six Days of Creation, and took a crown engraved with Holy Names from one chamber in that firmament. The Holy One, blessed be He, who crowned Himself with this crown when Yisrael crossed the sea to take revenge on the chariots and riders of Pharaoh, then crowned the King Messiah with THE CROWN.

124. Once MESSIAH was crowned and perfected with all these perfections, the Holy One, blessed be He, took him and kissed him again. Who saw this? The holy Chariots and companies of supernal angels that surround him and give him presents and many precious things. He is crowned with them all.

125. He enters there into one chamber and sees all the supernal angels who are called the 'Mourners of Zion'. They weep over the destruction of the Temple and weep constantly, and they give him a royal purple garment to avenge. Then the Holy One, blessed be He, conceals him in that bird's nest, and he is hidden there for thirty days.

126. After thirty days, having disappeared in that bird's nest, he will descend ornamented with all those adornments from above, with many holy companies around him, and the whole world will see one light suspended from the sky to the earth. It will remain seven days IN THE SECRET OF CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD, AND MALCHUT IN MALCHUT, AND CAN BE FOUND ILLUMINATING EVEN IN MALCHUT OF MALCHUT. All the inhabitants of the world will wonder and be shocked and will not understand at all, except for those sages who know these secrets - blessed be their portion.

121. בִּיּוֹן דְּאַתְקֵן מְשִׁיחַ, עַל יְדֵא דְצַדִּיקֵי אֲבֹתָא דְעֵדֶן. יְעוּל בְּהוּא דּוּכְתָא דְאַקְרִי ק"ן צְפוּרֵי כְּמַלְקָדְמִין, וְחַמֵּי תַמָּן הוּא דְיוֹקְנָא דְחַרְבָּן בֵּית מִקְדָּשָׁא, וְכִלְהוּ צַדִּיקֵי דְאַתְקֵטְלוּ בֵּיהּ. כְּדִין נָטִיל מִתַּמָּן עֶשֶׂר, לְבוּשֵׁין, וְאַיְנוֹן אֲקָרוֹן. עֶשֶׂר לְבוּשֵׁי קְנָאָה. וְיִתְגַּנְזוּ תַמָּן אַרְבַּעִין יוֹמִין, דְּלֹא אֲתַגְלִיָּא כְּלָל.

122. לְסוּף אַרְבַּעִין יוֹמִין, קָלָא חַד וְיַתֵּר, וְיִתְקַרֵּי מְגוּ בּוֹרְסֵיָא עֲלָאָה, הוּא ק"ן צְפוּרֵי בְּמַלְבָּא מְשִׁיחָא דְאַתְגַּנְזוּ בֵּיהּ. וְכְדִין סִלְקִין לִיהּ לְעֵילָא, וְקוּדְשָׁא בְרִיךְ הוּא חַמֵּי לִיהּ לְמַלְבָּא מְשִׁיחָא, מִתְלַבֵּשׁ בְּלְבוּשָׁא נּוֹקְמָא, וְחָגִיר מְאַנֵּי זַיְיָנֵי נָטִיל לִיהּ, וְנָשִׁיק לִיהּ עַל רִישָׁיהּ.

123. כְּדִין, מְזַדְעָזְעֵן ג' מָאָה וְתַשְׁעִין רְקִיעִין, וְאַרְמִיז קוּדְשָׁא בְרִיךְ הוּא לְחַד רְקִיעָא מְאַיְנוֹן דְּהוּא גְנִיז מְשֶׁשֶׁת יָמֵי בְּרֵאשִׁית, וְאַפִּיק מִחַד הַיְכָלָא דְבֵהוּא רְקִיעָא חַד כְּתָרָא גְלִיפָא, מְחַקְקָא בְּשִׁמְהֵן קְדִישִׁין. בְּהוּא עֵטְרָא אֲתַעֵטֵר קוּדְשָׁא בְרִיךְ הוּא, כְּדֵ עֲבְרוּ יִשְׂרָאֵל יַת יַמָּא, לְמִיטֵל נּוֹקְמִין מִכָּל רְתִיבֵי פְרַעָה וּפְרָשׁוּי, וְאַעֵטֵר לִיהּ לְמַלְבָּא מְשִׁיחָא.

124. בִּיּוֹן דְּאַתְעֵטֵר וְאַתְתְּקֵן בְּכָל הַנִּי תְקוּנִין, נָטִיל לִיהּ קוּדְשָׁא בְרִיךְ הוּא וְנָשִׁיק לִיהּ כְּמַלְקָדְמִין. מֵאֵן חַמֵּי, רְתִיבִין קְדִישִׁין, וּמְשַׁרְיִין עֲלָיִן, דְּסַחְרִין לִיהּ, וְיִהְיִין לִיהּ מִתַּנָּן וּנְבוֹזָבֹן סְגִיָּאִין, וְיִתְעֵטֵר מִכְּלָהוּ.

125. עָאֵל תַּמָּן בְּחַד הַיְכָלָא, וְחַמֵּי כָּל אֵינּוֹן מְלָאָכֵי עֲלָאֵי, דְּאַקְרוּן אֲבֵלֵי צִיּוֹן, אֵינּוֹן דְּבָכוּ עַל חַרְבָּן בֵּי מִקְדָּשָׁא, וּבְכָאֵן תְּדִיר, וְאַיְנוֹן יְהִיבִין לִיהּ חַד פּוּרְפִירָא סוּמְקָא, לְמַעַבְדֵּי נּוֹקְמִין. כְּדִין, קוּדְשָׁא בְרִיךְ הוּא גְנִיז לִיהּ בְּהוּא קֵן צְפוּרֵי, וְאַתְכַּסִּי תַמָּן תְּלַתִּין יוֹמִין.

126. לְבַתֵּר תְּלַתִּין יוֹמִין, בְּהוּא קֵן צְפוּרֵי יְחוּת מְעֵטֵר בְּכָל אֵינּוֹן תְּקוּנִין מְעִילָא וּמִתְתָּא, כְּמָה מְשַׁרְיִין קְדִישִׁין סַחְרָנִיָּה, וְיַחֲמוֹן כָּל עֲלָמָא, חַד נְהִירוֹ, תְּלִי מְרַקִיעָא לְאַרְעָא, וְיִקוּם שְׁבַעָה יוֹמִין, וְכָל בְּנֵי עֲלָמָא יִתְמַהֲוּן וְיִתְבַּהֲלוּן, וְלֹא יִגְדְעוּן כְּלָל, בַּר אֵינּוֹן חַפְיָמִין, דִּיִּדְעִין בְּרִזִּין אֵלִין, וְכַפָּאָה חוֹלְקִיהוּן.

127. And all these seven days, he will be adorned on the earth - WHICH IS THE SECRET OF MALCHUT - in that bird's nest, WHICH IS THE SECRET OF THE VERSE: "IF A BIRD'S NEST CHANCE TO BE BEFORE YOU" (DEVARIM 22:6) THAT ALLUDES TO THE KING MESSIAH WHO IS ADORNED WITH A BIRD'S NEST. Which place is it? "In the way," which is the grave of Rachel, for she stands on the crossroads. MESSIAH IS ALSO ADORNED WITH THE LIGHT OF MALCHUT OF MALCHUT THAT IS CAPABLE OF THE GATHERING OF THE EXILES. Therefore, he will bear these good tidings to her and console her. Then she will accept consolations, UNLIKE AS DESCRIBED PREVIOUSLY: "SHE REFUSES TO BE COMFORTED FOR HER CHILDREN BECAUSE THEY ARE NOT" (YIRMEYAH 31:14). And she will arise and kiss MESSIAH!

128. Then shall the light arise from that place, THAT IS, RACHEL'S GRAVE, and settle in Yericho, the city of trees, AS IS WRITTEN: "In any tree" (Devarim 22:6) - which is Yericho, THE CITY OF PALM TREES, THAT JOSHUA WAS NOT ABLE TO MEND COMPLETELY. THEREFORE HE SAID, "CURSED BE THE MAN BEFORE HASHEM, THAT RISES UP TO BUILD THIS CITY YERICHO" (YEHOSHUA 6:26), BECAUSE IT IS DRAWN FROM THE ATTRIBUTES OF JUDGMENT WHICH IS IN MALCHUT OF MALCHUT, AND NOW MESSIAH WILL MEND IT WITH THE LIGHT OF THE SEVEN DAYS. "Or on the ground" (Devarim 22:6), this is Jerusalem WHICH IS THE EXTERNAL PART OF MALCHUT, and he will be concealed in that light in the bird's nest for twelve months.

129. After twelve months, that light will be stretched between the heaven and the earth and rest on in the Land of Galilee, since the exile of Yisrael, NAMELY THE EXILE OF ASHUR, was initiated in Galilee. Then will MESSIAH be revealed from that very same light of the "bird's nest," and return to his place. On that day, the whole earth will tremble as earlier, from one end of heaven to the other end, and then the whole world will see that Messiah has been revealed in the land of Galilee!

130. And all those who were occupied with Torah, THOSE WHO ARE CALLED IN THE VERSE 'CHILDREN' ('YOUNG'), will gather to him. They are few in the world, and in the merit of school children, the strength OF MESSIAH will grow greatly. And this is the secret of the young IN THE VERSE. And if these are not to be found, then the infants that sit in their mother's lap and suckle, as written, "Those that are weaned from milk, and removed from the breasts" (Yeshayah 28:9); these are the "eggs" (Devarim 22:6). It is because of these that the Shechinah dwells with the children of Yisrael in the exile.

131. For the sages WHO ARE CALLED 'CHILDREN' ('YOUNG') will be few in that time, and this is what is meant: "And the mother bird sitting upon the young or upon the eggs, do not take the mother bird together with the young," SINCE THEN THERE WILL BE NO CHILDREN. THEREFORE, DO NOT TAKE THE MOTHER, WHO IS SHECHINAH; and MESSIAH will tarry up to another twelve months. Then Her husband, WHO IS ZEIR ANPIN, will come to raise her from the dust as is said, "I will raise up the tabernacle of David that is fallen" (Amos 9:11).

127. וְכָל אֵינֹן שְׁבֵעָה יוֹמִין יִתְעַטֵּר בְּאַרְעָא, בְּהוּא ק"ן צפ"ר. בְּאֵן אֶתֶר. בְּדֶרֶךְ, דָּא קְבוּרַת רַחֵל, דְּאִיהִי קְיִימָא בְּפִרְשַׁת אֹרְחִין. וַיְבַשֵּׁר לָהּ, וַיִּנְחַם לָהּ, וּבְדִין תִּקְבַּל תְּנַחוּמִין, וְתָקוּם וְתִנְשִׁיק לִיהּ.

128. לְבִתֵּר יָקוּם הָהוּא נְהִירוֹ מֵהוּא אֶתֶר, וְשָׂרֵי בִירִיחוֹ קָרְתָא דְאֵילָנִי. בְּכָל עֵץ דָּא יִרְיָחוֹ. אוֹ עַל הָאָרֶץ, דָּא יְרוּשָׁלַיִם. וַיְהִי גְנוֹז בְּהוּא נְהִירוֹ דְק"ן צפ"ר תְּרִיסֵר יָרְחֵי.

129. בְּתֵר תְּרִיסֵר יָרְחֵי, יִזְדַּקֵּף הָהוּא נְהִירוֹ בֵּין שְׁמַיָא וְאַרְעָא, וַיְשָׂרֵי בְּאַרְעָא דְגָלִיל, דְתִמְנָן הוּא שִׁירוּתָא דְגְלוּתָא דְיִשְׂרָאֵל. וְתִמְנָן יִתְגַּלִּי מֵהוּא נְהִירוֹ דְקָן צְפוּר, וְתֵב לְאַתְרֵיהּ. וְהוּא יוֹמָא יִזְדַּעֵזַע כָּל אֶרְעָא כְּמִלְקַדְמִין, מְסִיפֵי שְׁמַיָא עַד סִינֵי שְׁמַיָא, וּבְדִין יַחֲזוּן כָּל עַלְמָא, דְהָא אֲתַגְלִי מְלַכָּא מְשִׁיחָא, בְּאַרְעָא דְגָלִיל.

130. וַיִּתְבַּנְּשׁוּן לִיהּ כָּל אֵינֹן דְלַעָאן בְּאוּרִייתָא, וְאֵינֹן זְעִירִין בְּעַלְמָא. וּבְזָכוּת יְנוּקֵי דְבֵי רַב, יִתְתַּקֵּף חִילִיָּה לְאַתְגַּבְרָא, וְרָזָא דָּא אֶפְרוּחִים. וְאִי לָא יִשְׁתַּכְּחוּן אֵלִין, הָא יְנוּקֵי דִיתְבִּין בְּתוּקְפָא דְאַמְהוּן וַיִּנְקִי, כְּד"א, גְּמוּלֵי מַחְלָב עֵתִיקֵי מְשָׁדִים. וְהֵינֵנוּ אוּ בִינְעִים, דְבָגִין אֵלִין, שְׂרִיא שְׁכִינְתָא עִמְהוּן דְיִשְׂרָאֵל בְּגְלוּתָא.

131. דְהָא חֲבִימִין זְעִירִין אֵינֹן דִּישְׁתַּכְּחוּן בְּהוּא זְמַנָּא, וְהֵינֵנוּ וְהָאֵם רוּבְצַת עַל הָאֶפְרוּחִים אוֹ עַל הַבָּצִים, לָא תִקַּח הָאֵם עַל הַבָּנִים וַיִּתְעַכֵּב עַד תְּרִיסֵר יָרְחִין אַחֲרָנִין. לְבִתֵּר, יִיתִי בְעֵלָהּ, וַיּוֹקִים לָהּ מֵעַמְרָא, כְּד"א, אָקִים אֶת סֶכֶת דָּוִד הַנִּפְלָתָה.

132. On that day, Messiah will start to gather the exiled from one end of the world to the other, as it is written: "If your outcast be at the utmost parts of heaven..." (Devarim 30:4). From that day, all the signs and miracles and mighty acts that the Holy One, blessed be He, performed in Egypt, He will perform for Yisrael: "As in the days of your coming out of the land of Egypt I will show him marvelous things" (Michah 7:15).

133. Rabbi Shimon said: Elazar my son, all these things you shall find in the secret of 32 paths OF CHOCHMAH of the Holy Name. And as long as these miracles do not happen in the world, the secret of the Holy Name will not be completed, nor will love awaken - as it is said: "I charge you, O daughters of Jerusalem by the gazelles for hosts or by the hinds of the fields" (Shir Hashirm 2:7). Hosts refer to the King Messiah, who is so called "The kinds of the fields." This refers to the other hosts and encampments below. "That you stir not up, nor awake my love" (Ibid.), is the right hand of the Holy One, blessed be He, MEANING THE SFIRAH OF CHESED, which is called 'love'. "Till it please," refers to she who lies in the dust, WHICH IS THE SHECHINAH IN EXILE, that the King should desire her! Righteous is he who will have the merit to be in that generation. He is righteous in this world and righteous in the World to Come.

134. Rabbi Shimon raised his hands in prayer before the Holy One, blessed be He, and prayed. After he recited his prayer, his son, Rabbi Elazar, and Rabbi Aba sat before him. While they were sitting before him, they saw a ray of daylight become dim, and a conduit of flaming fire, THAT IS, A STREAM OF BURNING FIRE, sink into the sea of Galilee, and the whole place was agitated.

135. Rabbi Shimon said: Certainly now is the time that the Holy One, blessed be He, remembers His children, and He lowers two tears into the Great Sea. As they descend, they touch this conduit of flaming fire and sink TOGETHER into the sea, one with the other. Rabbi Shimon wept and the friends wept.

136. Rabbi Shimon said: I have stirred in the secret of the letters of the Holy Name in the secret of the awakening OF THE HOLY ONE, BLESSED BE HE, towards His children. But now I may reveal that which was not permitted to any other person to reveal, but the merit of this generation will preserve the world till the King Messiah will come. Rabbi Shimon said to his son Rabbi Elazar and to Rabbi Aba: Get up on your legs. Rabbi Elazar and Rabbi Aba got up. Rabbi Shimon wept a second time and said: Oh, who will arise then? For what I see is that the exile will be lengthened. Who will be able to endure?

132. בַּהַיּוֹם יוֹמָא, מַלְכָא מְשִׁיחָא שְׂאֲרֵי וַיְכַנּוּשׁ גְּלוּתָא, מְסוּיָמִי עֲלֵמָא עַד סוּיָמִי עֲלֵמָא, כַּד־א אָם יְהִיָּה נִדְחָךְ בְּקֶצֶה הַשָּׁמַיִם וְגו'. מִהֵוּא יוֹמָא, כָּל אֲתִין וְנִסִּין וְגִבּוּרָאן דְּעֵבֵד קוּדְשָׁא בְּרִיךְ הוּא בְּמִצְרַיִם, יַעֲבִיד לֹון לְיִשְׂרָאֵל, כַּד־א בְּיָמֵי צִאתְךָ מֵאֶרֶץ מִצְרַיִם אֲרָאנוּ נִפְלְאוֹת.

133. אר"ש, אֲלַעְזָר בְּרִי, כָּל אֵלִין מְלִין תִּשְׁכַּח בְּרָזָא דְתַלְתִּין וְתַרִּין שְׁבִילִין דְּבִשְׁמָא קְדִישָׁא, וְעַד דְּנִסִּין אֵלִין לֹא יִתְעֲרוּן בְּעֵלְמָא, לֹא יִשְׁתַּלִּים רְזָא דְשְׁמָא קְדִישָׁא, וְלֹא תִתְעַר לְאַהֲבָה, כַּד־א הַשְּׁבַעַתִּי אֲתָכֶם בְּנוֹת יְרוּשָׁלַיִם בְּצַבָּאוֹת. בְּצַבָּאוֹת: דָּא מַלְכָּא מְשִׁיחָא דְאֶקְרִי צַבָּאוֹת. אוּ בְאֵילוֹת הַשְּׂדֵה שְׂאֲר חִילִין וּמְשָׁרְיִין דְלִתְתָא. אִם תְּעִירוּ וְאִם תְּעוֹרְרוּ אֵת הָאַהֲבָה: דָּא יְמִינָא דְקוּדְשָׁא בְּרִיךְ הוּא, דְאֶקְרִי אַהֲבָה. עַד שְׁתַּחֲפֵץ הֵיכָא דְשְׁכִיבַת לְעַמְרָא, וְיֵהֵא רְעוּתָא דְמַלְכָּא בְּה. זְכָאָה אִיהוּ מֵאן דְיִזְכְּבֵי לְהֵוּא דְרָא, זְכָאָה אִיהוּ בְּעֵלְמָא דִין, וְזְכָאָה אִיהוּ בְּעֵלְמָא דְאֲתִי.

134. ר' שְׁמַעוֹן אֲרִים יָדוּי בְּצִלוֹ לְקוּדְשָׁא בְּרִיךְ הוּא, וְצִלֵי צְלוּתִיה, לְבַתֵּר דְּצִלֵי צְלוּתִיה, אֲתוּ ר' אֲלַעְזָר בְּרִיָּה, וּר' אַבָּא וְיִתְבוּ קַמִּיה. עַד דְּהוּוּ יִתְבִי קַמִּיה, חָמוּ חַד נִהִירוּ דִימְמָא דְאֲתַחֲשַׁךְ, וְאִשְׁתַּקַּע חַד צְנוּרָא דְשְׁלֵהוּבָא דְאִשָּׁא גּוּ יִמָּא דְטַבְרִיָּה, וְאִזְדַּעֵזע כָּל הַהוּא אֲתֵר.

135. אר"ש, וְדֵאִי הַשְׁתָּא הוּא עֲדָנָא, דְקוּדְשָׁא בְּרִיךְ הוּא אֲדַכְּר לְבַנוּי, וְאַחִית תְּרִין דְמַעִין לְגוּ יִמָּא רַבָּא. וְכַד נַחְתִּין, פְּגַעִין בְּהֵאִי צְנוּרָא דְשְׁלֵהוּבָא דְאִשָּׁא, וְיִשְׁתַּקְּעוּ דָּא בְּדָא בְּיִמָּא. בְּכָה ר"ש וּבְכוּ חַבְרִיָּא.

136. אר"ש, הָא אֲתַעֲרָנָא בְּרִזֵי דְאֲתוּוֹן דְשְׁמָא קְדִישָׁא, בְּסַתְרָא דְאֲתַעֲרוּתָא דִילִיָּה, לְגַבִּי בְּנוּי, אֲבַל הַשְׁתָּא, אִית לִי לְגַלְאָה, מַה דְלָא אֲתִיָּהִיב רְשׁוּ לְבִנְי אַחְרָא לְגַלְאָה. אֲלָא זְכוּ דְרָרָא דָּא, וְקִיּוּם עֲלֵמָא עַד דְיִיתִי מַלְכָּא מְשִׁיחָא. אר"ש לר' אֲלַעְזָר בְּרִיָּה וְלְרַבִּי אַבָּא, קוּמוּ בְקִיּוּמֵיכּוּ. קְמוּ ר' אֲלַעְזָר וּר' אַבָּא. בְּכָה ר"ש זְמַנָּא אַחְרָא, אֲמַר וּוּי מֵאן יְקוּם בְּמַה דְחַמִּינָא גְלוּתָא יִתְמַשֵּׁךְ, מֵאן יְכִיל לְמַסְבֵּל.

137. RABBI SHIMON also got up and said: "O Hashem our Elohim; other masters besides You have had dominion over us. But by You only will we make mention of Your Name" (Yeshayah 26:13). This verse is explained. But this verse contains a supernal secret in the secret of Faith. "Hashem our Elohim," is the beginning of the supernal secrets, NAMELY CHOCHMAH AND BINAH. From these, all the light emanates to kindle all the candles, MEANING THAT ALL THE MOCHIN OF MALE AND FEMALE AND BRIYAH, YETZIRAH AND ASIYAH EMANATE FROM CHOCHMAH AND BINAH THAT ARE CALLED "HASHEM OUR ELOHIM." There is the essence of the entire secret of Faith, WHICH IS FEMALE, MEANING IN THE SECRET OF THE VERSE: "AND OF THE SIDE WHICH HASHEM ELOHIM HAD TAKEN..." (BERESHEET. 2:22) WHICH IS THE SECRET OF CHOCHMAH AND BINAH. THE SIDE IS THE SECRET OF THE NUKVA, WHICH IS CALLED 'FAITH'.

138. "Other masters besides You have had dominion over us." There is no one to dominate over the nation of Yisrael except for the Supernal Name, HASHEM OUR ELOHIM, AS EARLIER MENTIONED. And now in exile, the Other Side holds dominion over it. THIS IS WHAT IS WRITTEN: "OTHER MASTERS BESIDES YOU HAVE HAD DOMINION OVER US."

139. "But by You only will we make mention of Your Name," (Yeshayah 26:13) MEANING the secret of the Holy Name, NAMELY THE NUKVA, is the inclusion of all 22 letters. THEREFORE, SHE IS CALLED 'ET' (ALEPH-TAV), WHICH ALLUDES TO THE 22 LETTERS FROM ALEPH TO TAV. And the Congregation of Yisrael, WHICH IS THE NUKVA, is blessed only through that name called 'Becha' ('by you'), WHICH IS ZEIR ANPIN THAT INCLUDES ALSO 22 LETTERS, LIKE "BECHA" WHICH NUMERICALLY TOTALS 22, as is written: "To whom You did swear by Your own self (Heb. becha)" (Shemot 32:13). "By You (Heb. becha) shall Yisrael bless" (Bereshheet 48:20) and "For by You (Heb. becha) I run upon a troop" (Tehilim 18:30) also ALLUDE TO ZEIR ANPIN. At the time when perfection was prevalent, the ZEIR ANPIN AND THE NUKVA were not separated from each other. And it is prohibited to separate them one from the other, a wife from her husband, neither in thought, nor by allusion, in order not to show separation. And now in exile, separation is prevalent because of the trouble THAT COMES UPON US at all times, which we cause THROUGH THIS separation by mentioning that name - WHICH IS THE NUKVA away from her husband, ZEIR ANPIN, because she is lying on the dust. This is: "But by You only will we make mention of Your Name..."

140. HE EXPLAINS: WHEN THE NUKVA is separated from her husband, IT IS CONSIDERED as if we mention this name separately, since we are far from You. AND WE CAUSED that others should rule over us. And Your Name, WHICH IS THE NUKVA, is separated from the name becha (Lit. 'In You') WHICH IS ZEIR ANPIN, AS MENTIONED EARLIER. And this is so during the days of exile.

141. The first exile was since the First Temple and the First Temple is the secret of the first Hei OF THE NAME YUD HEI VAV HEI, WHICH IS BINAH. Corresponding to its seventy years, WHICH ARE THE SEVEN LOWER SFIROT CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT, the exile of the First Temple lasted seventy years, SINCE EVERY SFIROT INCLUDES TEN, TOTALING SEVENTY. During these seventy years, the mother, WHICH IS THE THREE FIRST SFIROT OF BINAH, was not sitting on them and they were separated from the Supernal Name, which is the secret of the first Hei OF YUD HEI VAV HEI. Then the Yud OF YUD HEI VAV HEI, which is the supernal secret OF BINAH, ascends above, above into the Endless World (Heb. Ein Sof), and the First Temple, WHICH IS BINAH, does not gush forth a flow of living water, because its source, WHICH IS THE YUD OF YUD HEI VAV HEI, WHICH IS CHOCHMAH, has departed.

137. אַוְף אִיהוּ קַם וְאָמַר ה' אֱלֹהֵינוּ בְּעֲלוֹנוּ אֲדָנִים
זוֹלַתְךָ לְבַד בְּךָ נִזְכִּיר שְׁמֶךָ הַאִי קָרָא אוֹקְמוּהָ. אֲבָל
בְּהַאִי קָרָא אֵיךְ רָזָא עֲלָאָה, גּוּ מְהֵימְנוּתָא. ה'
אֱלֹהֵינוּ: דָּא הוּא שִׁירוּתָא דְרִזּוּן עֲלָאִין, אַתְר
דְּמִתְמָן נִמְקִין כָּל נְהִירוּ דְשַׁרְגִין בְּלָהוּ לְאֲדֻלְקָא.
וְתַמָּן תְּלִיא כָּל רָזָא דְמְהֵימְנוּתָא, שְׁמָא דָּא שְׁלִיט
עַל כָּלָא.

138. בְּעֲלוֹנוּ אֲדָנִים זוֹלַתְךָ. דְּהָא עֲמָא דִּישְׂרָאֵל,
לִיךְ מֵאֵן דְּשְׁלִיט עֲלֵיהּ בְּרַ שְׁמָא עֲלָאָה דָּא. וְהִשְׁתָּא
בְּגִלוּתָא שְׁלִיט עֲלֵיהּ סִטְרָא אַחְרָא.

139. לְבַד בְּךָ נִזְכִּיר שְׁמֶךָ. רָזָא דְשְׁמָא קְדִישָׁא,
כָּלְלָא דְעֵשְׂרִין וְתֵרִין אַתּוּן, וְכִנּוּי לָא מִתְבְּרָכָא
אֲלָא מְגוּ שְׁמָא דָּא דְאֶקְרִי בְּךָ, כְּדָ"א אֲשֶׁר נִשְׁבַּעְתָּ
לָהֶם בְּךָ בְּךָ יְבָרַךְ יִשְׂרָאֵל. כִּי בְּךָ אֲרוּץ גְּדוּד.
וּבְזִמְנָא דְשְׁלִימוּ אֲשַׁתְּכַח, לָא הוּהוּ מִתְפָּרֵשׁ דָּא מִן
דָּא. וְאֲסִיר לְאֲפָרְשָׁא דָּא מִן דָּא, אַתְתָּא מִבְּעֵלָה,
לָאוּ בְרַעֲיוֹנִי, וְלָאוּ בְדִכְרִי, בְּגִין דְּלָא לְאַחְזָא
פְּרוּדָא, וְהִשְׁתָּא בְּגִלוּתָא פְּרוּדָא אֲשַׁתְּכַח, דְּמִגּוּ
עָאקוּ דְכָל זִמְנָא וְזִמְנָא, אֲנִן עֲבָדִין פְּרוּדָא,
לְאֲדַכְרָא הֵהוּא שֵׁם, בְּרַ מִבְּעֵלָה, בְּגִין דְּאִיְהִי
שְׁכִיבַת לְעַפְרָא, וְהֵינּוּ לְבַד בְּךָ נִזְכִּיר שְׁמֶךָ.

140. בְּרַ מִבְּעֵלָה, אֲנִן דְּכִרִין לְהַאִי שֵׁם בְּפְרוּדָא,
בְּגִין דְּאֲנִן רְחִיקִין מִיְנֵךְ, וְשְׁלִטִין אַחְרָנִין עֲלֵךְ, וְשְׁמֶךָ
אִיהוּ בְּפְרוּדָא מִן שְׁמָא דְאֶקְרִי בְּךָ, וְהַאִי בְּיוֹמֵי
דְּגִלוּתָא.

141. בְּגִין דְּגִלוּתָא קְדַמָּא הוּהוּ מְבִית רֵאשׁוֹן, וּבֵית
רֵאשׁוֹן הוּא רָזָא דְה' קְדַמָּא, וְלִקְבַל ע' שְׁנִין דִּילָהּ,
גְּלוּתָא דְבֵית רֵאשׁוֹן הוּהוּ ע' שְׁנִין, וְאִינּוֹן ע' שְׁנִין
לָא אֲשַׁתְּכַח אִימָא רְבִיעָא עֲלֵיהּ, וְהוּהוּ פְּרוּדָא מִן
שְׁמָא עֲלָאָה, רָזָא דְה' עֲלָאָה. וְכִדִּין יוּ"ד, רָזָא
עֲלָאָה, אֲסַתְּלַק לְעִילָא לְעִילָא לְאִין סוּף, וּבֵית
רֵאשׁוֹן עֲלָאָה קְדִישָׁא, לָא נְבִיעַ נְבִיעוּ דְמִיּוּן חַיִּין,
דְּהָא מְקוּרָא דִּילָהּ אֲסַתְּלַק.

142. And it, THE FIRST HEI OF YUD HEI VAV HEI, is the seventy years in exile, because it is called 'seven years' as is said: "So was he seven years in building it" (I Melachim 6:38), REFERRING TO THE FIRST TEMPLE, WHICH IS THE FIRST HEI. HE ASKS: Would you say that the kingdom of Babylon ruled above in the secret of seventy years, WHICH IS BINAH? Heaven forbid! AND HE ANSWERS: During the time that the Temple existed, the pouring forth of the Supernal Mother, WHICH IS BINAH, illuminated and descended below. However, when Yisrael sinned and the Temple was destroyed, the Kingdom of Babylon reigned, that light was covered and darkened, and the holy lower beings did not illuminate.

143. Since the lower beings were not illuminating, because of the dominion of the kingdom of Babylon, that light OF BINAH departed and that supernal emanation that poured forth TO BINAH - which is the secret of Yud OF YUD HEI VAV HEI, WHICH IS CHOCHMAH - withdrew higher and higher into the Endless World. Then those seventy years OF BINAH did not illuminate because of that illumination OF THE YUD that was prevented FROM ILLUMINATING UPON THE HEI. This was certainly the exile of seventy years OF BINAH, WHICH IS THE SECRET OF THE FIRST TEMPLE.

144. As soon as the reign of Babylon was removed and the second Hei OF YUD-HEI-VAV-HEI commenced to illuminate, all of Yisrael did not purify to be a perfect possession as earlier, but rather bit by bit RETURNED FROM BABYLONIAN EXILE TO THE LAND OF YISRAEL. And since there was no perfection, the Yud OF YUD HEI VAV HEI did not descend to illuminate as it illuminated originally, but rather bit by bit without order, because Yisrael were not purified properly, as before. Therefore, the Supernal Fountain, WHICH IS THE SECRET OF THE YUD OF YUD HEI VAV HEI, did not gush forth and did not illuminate. It returned to illuminate bit by bit because of the need of the Name.

145. Therefore, the children of Yisrael were challenged in many wars until the darkness covered the earth and the Lower Hei, WHICH IS THE NUKVA, became darkened and fell to the earth. The Supernal Fountain, WHICH IS THE YUD OF YUD HEI VAV HEI, withdrew again, because the kingdom of Edom became strong and the children of Yisrael returned to their sins.

146. Therefore, the LOWER Hei, WHICH IS the Second Temple that was destroyed, and all its twelve tribes, OF THE LOWER HEI - as the number of the legions OF YISRAEL, WHO ARE THE TWELVE TRIBES OF YAH - are in exile of the kingdom of Edom. And the Supernal Fountain, WHICH IS THE VAV OF YUD HEI VAV HEI, ZEIR ANPIN, withdrew from that fountain that it supplies, WHICH IS YESOD OF ZEIR ANPIN. As it is said: "the righteous perishes...(lost)" (Yeshayah 57:1) - WHICH IS YESOD, that lost that outpouring of the upper source that flowed from above.

142. ואֵיךְ ע' שָׁנִים בְּגִלוּתָא, בְּגִין דְּאֵיךְ ז' שָׁנִים אֶקְרִי, כְּד"א וַיִּבְנֶהוּ שְׁבַע שָׁנִים. וְאִי תִימָא, דְּשִׁלְטָא מְלָכוֹת בְּבַל לְעִילָא בְּרָזָא דְע' שָׁנִים, ח"ו. אֲלֵא בְּזִמְנָא דְהוּא בִּי מְקַדְשָׁא קַיִים, נְהוּרָא וְנִבְיָעוּ דְאִמָּא עֲלָאָה, הוּא נְהִיר וְנִחִית לְתַתָּא. בִּינּוּ דְחָטוּ יִשְׂרָאֵל, וְאִתְחַרְבּ מְקַדְשָׁא, וְשִׁלְטָא מְלָכוֹת בְּבַל, הוּא חֲפִי, וְאִחְשִׁיךְ הָהוּא נְהִירוֹ, וְתַתָּאי קְדִישִׁין לֹא הוּוּ נְהִירִין.

143. בִּינּוּ דְתַתָּאי לֹא הוּוּ נְהִירִין, בְּגִין שִׁלְטָנוּ דְּמְלָכוֹתָא דְּבַבְל. אֲסַתְלַק הָהוּא נְהוּרָא, וְהָהוּא מִבּוּעָא עֲלָאָה דְּהוּא נְבִיעַ רְזָא דֵי, אֲסַתְלַק לְעִילָא לְעִילָא בְּאִין סוּף, כְּדִין אִינוּן ע' שָׁנִים לֹא הוּוּ נְהִירִין, בְּגִין הָהוּא נְהִירוֹ דְּאִתְמַנַּע. וְדָא הוּא וְדָאי גְלוּתָא דְע' שָׁנִים.

144. בִּינּוּ דְאֵעֲדִיאוּ שִׁלְטָנוּ דְּבַבְל, וְשִׁרְיָתָא ה"א תַּתָּאָה לְאִנְהָרָא. יִשְׂרָאֵל כְּלָהוּ, לֹא אֶהְדְּרוּ לְאִדְכָּאָה לְמַהוּי סְגוּלָה שְׁלִימָתָא בְּמַלְקְדִמִּין, אֲלֵא זְעִיר זְעִיר, וְכִינּוּן דְּשְׁלִימוֹ לֹא אֲשַׁתְּכַח, כְּדִין, י' נְבִיעוּ עֲלָאָה לֹא נִחִית כ"כ לְאִנְהָרָא, כְּמָה דְּהוּא בְּמַלְקְדִמִּין, אֲלֵא זְעִיר זְעִיר בְּעַרְבוּבִיָּא, דְּלֹא הוּוּ דְּכִינּוּן בְּמַלְקְדִמִּין כְּמָה דְּאִתְחַזִּי, וְעַל כֵּךְ נְבִיעוּ עֲלָאָה, וְלֹא נְבִיעַ, וְלֹא נְהִיר, אֲלֵא דְאֶהְדֵּר לְאִנְהָרָא זְעִיר זְעִיר, מִגּוֹ דְּחֻקָּא דְשִׁמָּא.

145. וְע"ד, אִתְגְּרוּ בְּהוּ בְּיִשְׂרָאֵל קְרִבִּין סְגִיָּאִין, עַד דְּהִחְשַׁךְ יְכֶסֶה אֶרֶץ, וְה' תַּתָּאָה אִתְחַשַׁךְ, וְנִפְלַת לְאֶרֶעָא, וְנִבְיָעוּ עֲלָאָה אֲסַתְלַק בְּמַלְקְדִמִּין, בְּגִין דְּמְלָכוֹת אֲדוּם אִתְתַּקַּף, וְיִשְׂרָאֵל אֶהְדְּרוּ לְסַרְחַנְיָיְהוּ.

146. וְע"ד, ה' בֵּית שְׁנֵי אִתְחַרְבּ, וְכָל אִינוּן תְּרִיסַר שְׁבֻטִין דִּילָהּ, כְּחוּשְׁבָן מְשֻׁרִין דְּלְהוּן, אִינוּן בְּגִלוּתָא דְּמְלָכוֹת אֲדוּם. וְנִבְיָעוּ עֲלָאָה, אֲסַתְלַק מֵהָהוּא נְבִיעוּ, דְּקִיּוּמָא עֲלָהּ, כְּד"א, הַצְדִּיק אָבַד, אָבַד הָהוּא נְבִיעוּ דְּמְקוּרָא עֲלָאָה, דְּהוּא נְגִיד וּמְשִׁיךְ מְלְעִילָא.

147. Then there was a separation in the Hei, WHICH IS THE Second Temple, THAT SEPARATED FROM THE VAV OF YUD HEI VAV HEI, WHICH IS ZEIR ANPIN, and it GOES INTO the exile in Edom with all these twelve tribes and their legions OF YISRAEL. Twelve tribes add up to a great number, AS WRITTEN BEFORE US, and since the secret of the Hei was included in this number, the exile therefore continues A LONG TIME.

148. The secret of secrets is given over to the wise of heart. The ten tribes are one thousand years. Two tribes are two hundred years. SINCE TWELVE LIGHTS OF THE NUKVA, WHICH ARE CALLED 'TRIBES', ARE DRAWN FROM BINAH, WHOSE SFIROT ARE IN THE SECRET OF HUNDREDS, THEY ARE THEREFORE TWELVE HUNDRED. Tears started to fall - MEANING THAT RABBI SHIMON STARTED WEEPING. He opened the discussion saying, "She weeps sore in the night, and her tears are on her cheeks" (Eichah 1:2). At the end of the twelve tribes of exile, MEANING AT THE END OF ONE THOUSAND AND TWO HUNDRED AS MENTIONED, the night will darken for Yisrael until the Vav awakens at the sixty-sixth year.

149. At the end of twelve tribes, which are twelve hundred years of exile, and at the end of 66 years of the darkness of night, WHICH IS THE EXILE: "Then will I remember My covenant with Jacob" (Vayikra 26:42), WHICH IS TIFERET. This is the awakening of the letter Vav - WHICH IS TIFERET, WHICH IS THE VAV OF YUD HEI VAV HEI - which is soul, MEANING THE INNER PART of the house of Jacob; WHICH IS THE NUKVA THAT IS CALLED THE 'HOUSE OF JACOB'. And this is the secret of: "All the souls that came with Jacob were sixty-six" (Bereshheet 46:26), which is Vav, the soul of the Second Temple, the secret of the lower Hei. And this Vav is the secret of 66, sixty for the awakening of Jacob, WHO IS TIFERET, and six for the awakening of Joseph, WHO IS YESOD. Therefore, it is A FULLY SPELLED Vav (Vav-Vav), WHICH ALLUDES TO TIFERET AND YESOD, which are two in one combination and one secret, BECAUSE YESOD AND TIFERET ARE CONSIDERED AS ONE AND ARE THEREFORE ALLUDED TO IN THE TWO VAVS OF THE FULLY SPELLED VAV, WHICH FORM ONE LETTER.

150. From then on, the Holy One, Blessed be He, will stir these miracles and signs that we mentioned earlier, and all the troubles that we said will rise against Yisrael. Then it is said: "And also My covenant with Isaac," (Vayikra 26:42) BECAUSE ISAAC IS THE SECRET OF GVURAH AND JUDGMENT. Afterwards, Messiah will wage wars throughout the whole world with the right hand of the Holy One, blessed be He, WHICH IS CHESED, as is said: "Your right hand, Hashem, is glorious in power" (Shemot 15:6). Then IT IS SAID: "And also My covenant with Abraham will I remember," (Vayikra 26:42) FOR ABRAHAM IS THE SECRET OF CHESED. Afterwards, "And I will remember the land" (Ibid.). This is the last Hei OF YUD HEI VAV HEI; NAMELY, THE NUKVA THAT IS CALLED 'LAND'. About that time it is written: "And Hashem shall be king over all the earth; on that day Hashem shall be One and His Name One" (Zecharyah 14:9).

147. וּבְדִין הָיָה פְּרוּדָא בְּה"א, בֵּית שְׁנֵי, וְאִיהִי בְּגִלוּתָא דְּאֲדוּם, בְּכָל אֵינּוֹן תְּרִיסַר שְׁבַטִין וּמִשְׁרִיין דִּילְהוֹן, תְּרִיסַר שְׁבַטִין סְלֶקִין לְחוּשְׁבָן סְגִי, וְעַל דְּרָזָא דְּהַ' הָיָה בְּהוּ, בְּכָל הַהוּא חוּשְׁבָנָא, גְּלוּתָא אֲתַמְשַׁךְ.

148. רָזָא דְּרִזּוֹן לְחַפְיָמִי לְבָא אֲתַמְסַר. י' שְׁבַטִין אֶלְף שְׁנֵין, תְּרִין שְׁבַטִין מֵאֲתָן שְׁנֵין. שְׂאֵרוּ דְּמַעִין לְמַנְפֵּל, פִּתַּח וְאָמַר, בְּכֹו תְּבַכֶּה בְּלִילָה וּדְמַעְתָּה עַל לְחִיָּה. לְסוּף תְּרִיסַר שְׁבַטִין דְּגִלוּתָא, לִילֵיאַ וּתְחַשֵּׁךְ לְיִשְׂרָאֵל, עַד דִּיתַעַר וְא"ו, לְזִמְן שְׁתִּין וְשִׁית שְׁנֵין.

149. לְבַתַּר תְּרִיסַר שְׁבַטִין, דְּאֵינּוֹן אֶלְף וּמֵאֲתָן שְׁנֵין דְּגִלוּתָא, וּלְבַתַּר שְׁתִּין וְשִׁית שְׁנֵין בְּחֻשׁוּכָא דִּילִילֵיאַ, בְּדִין, וְזַכְרָתִי אֶת בְּרִיתִי יַעֲקֹב. דָּא אֲתַעְרוּתָא דָּאֵת ו', דְּאִיהוּ נֶפֶשׁ דְּבֵית יַעֲקֹב. וְרָזָא דָּא, כָּל הַנֶּפֶשׁ הַבָּאָה לְיַעֲקֹב מִצְרִימָה וְגו' שְׁשִׁים וְשֵׁשׁ, וְאִיהוּ ו', נֶפֶשׁ דְּבֵית שְׁנֵי, רָזָא דְּהַ' תַּתָּא, וְדָא ו' רָזָא דְּשְׁשִׁים וְשֵׁשׁ, שְׁשִׁים: לְאֲתַעְרוּתָא דִּיעֲקֹב. וְשֵׁשׁ: לְאֲתַעְרוּתָא דִּיוֹסֶף. וְע"ד אִיהוּ ו"ו, דְּאֵנּוֹן תְּרִין בְּחַבּוּרָא חֲדָא, וְרָזָא חֲדָא.

150. מִתַּמְּנָן וְלַהֲלָאָה, יִתַּעַר קוּדְשָׁא בְּרִיךְ הוּא לְאֵינּוֹן נְסִין וְאֲתִין דְּקַאמְרוֹן, וְיִתַּעְרוֹן עַל יִשְׂרָאֵל אֵינּוֹן עֲקֵתִין דְּקַאמְרוֹן, וּבְדִין, וְאֶף אֶת בְּרִיתִי יִצְחָק. וּלְבַתַּר כִּד יִגִּיחַ מֶלֶכָא מְשִׁיחָא קְרִבִין בְּכָל עֲלָמָא בְּיָמֵינָא דְּקוּדְשָׁא בְּרִיךְ הוּא, כְּד"א יִמְיִנְךָ ה' נְאֻדְרִי בְּכַח. בְּדִין, וְאֶף אֶת בְּרִיתִי אַבְרָהָם אֲזַכּוּר, וּלְבַתַּר וְהָאֶרֶץ אֲזַכּוּר, דָּא ה' בְּתַרְאָה, בְּהַהוּא זְמַנָּא כְּתִיב, וְהָיָה ה' לְמֶלֶךְ עַל כָּל הָאֶרֶץ בַּיּוֹם הַהוּא יְהִיָּה ה' אֶחָד וְשְׁמוֹ אֶחָד.

151. After the end of 66 more years, which is 132 years TOGETHER WITH THE AFOREMENTIONED 66, the letters in the Holy Name, OF THE 66, will appear engraved to perfection, above IN TIFERET and below IN THE NUKVA, as is proper. This is the secret of the supernal and lower Hei THAT ARE IN THE LOWER HEI FULLY SPELLED (HEI-HEI). SIMILAR TO VAV, THAT CONTAINS ANOTHER VAV WHEN FULLY SPELLED, AS MENTIONED THAT THE UPPER VAV EMANATES THE SECRET OF SIXTY TO THE UPPER HEI, AND THE LOWER VAV EMANATES THE SECRET OF SIX TO THE LOWER HEI. And all these paths, which are 32 years OF THE AFOREMENTIONED 132, are included in the secret of the letters Vav-Hei, Vav-Hei, THE FIRST VAV-HEI BEING TWO TIMES SIXTY, AND THE SECOND VAV-HEI BEING TWO TIMES SIX, AS MENTIONED TOGETHER THEY AMOUNT TO 132, OUT OF WHICH, THE NUMBER 32 ALLUDES TO the secret of the completeness of 132, MEANING THAT THE PREPARATION WAS MADE IN THEM TO RECEIVE THE 32 PATHS OF WISDOM FROM THE YUD OF YUD HEI VAV HEI, AS WRITTEN BEFORE.

152. At the end of the other 132 years - AS THOSE 132 THAT WERE COMPLETED IN TIFERET AND THE NUKVA, WHICH ARE VAV-HEI OF YUD HEI VAV HEI, ALSO HAVE TO ILLUMINATE IN CHOCHMAH AND BINAH, WHICH ARE YUD-HEI OF YUD HEI VAV HEI - THE VERSE will be fulfilled: "That it might take hold of the ends of the earth that the wicked might be shaken out of it" (Iyov 38:13). The Holy Land will be purified and the Holy One, blessed be He, will resurrect the dead in the Holy Land, and hosts upon hosts will arise in the Galilee.

153. Then will be mended the obstruction, which is in the Supernal Fountain OF YUD HEI VAV HEI - WHICH IS the letter Yud, WHICH IS CHOCHMAH - and the 32 paths IN CHOCHMAH will be established in completeness to emanate down. The letters of the Holy Name will be established, all of them completely, MEANING THE NAME Yud Hei Vav Hei, that was not complete heretofore.

154. Then shall come the time that the Supernal Fountain will flow and be drawn, WHICH IS YUD CONNECTED WITH HEI-VAV, WHICH ARE BINAH AND TIFERET, into the last Hei OF THE YUD HEI VAV HEI, WHICH IS THE NUKVA. This will be at the culmination of another 144 years. FOR THEY ARE THE SECRET OF THE THIRD 132 TO BE THERE WITH THE TWELVE TRIBES THAT ARE IN THE NUKVA, WHICH TOGETHER ARE 144 YEARS. The other dead in the other countries will be resurrected, NAMELY THE DEAD OUTSIDE OF THE LAND OF YISRAEL.

155. All this adds up to Chet-Tav, WHICH ARE TWO TIMES 132, PLUS 144 WHICH TOTALS TAV-CHET (=408). The world will settle and have fragrance, and the Other Side will be removed from the world. And the lower Hei, WHICH IS THE NUKVA, will become filled from the Supernal Fountain, WHICH IS YUD OF YUD HEI VAV HEI AND THE SECRET OF CHOCHMAH, and be crowned and illuminated perfectly. Then, it is written: "And the light of the moon will be like the light of the sun, and the light of the sun shall be sevenfold" (Yeshayah 30:26).

151. לְסוֹף שְׁתַּיִן וְשֵׁית שָׁנִין אַחֲרָנִין, דְּאִינוּן מְאָה וְתַלְתִּין וְתַרְיִן שָׁנִין, יִתְחַזֵּן אֲתוּן בְּשֵׁמָא קְדִישָׁא, גְּלִיפֵן בְּשְׁלִימוֹ, עֵילָא וְתַתָּא בְּדִקָּא יְאוּת. וְרָזָא דָּא ה"ה עֵלָאָה וְתַתָּאָה, וְכַל אִינוּן שְׁבִילִין, דְּאִינוּן תַּלְתִּין וְתַרְיִן שָׁנִין דְּכִלְיֵלֵן בְּרָזָא דְּאֵת ו"ה, ו"ה, רָזָא דְּשְׁלִימוֹ דְּמְאָה וְתַלְתִּין וְתַרְיִן.

152. לְסוֹף מְאָה וְתַלְתִּין וְתַרְיִן שָׁנִין אַחֲרָנִין, יִתְקַיֵּים, לְאַחֲזֵז בְּכַנְפוֹת הָאָרֶץ וּיְנַעֲרוּ רְשָׁעִים מִמֶּנָּה. וְיִתְדַבְּרֵי אֶרְעָא קְדִישָׁא. וְקוּדְשָׁא בְּרִיךְ הוּא יִתְעַר מִתְּיָא דְּאֶרְעָא קְדִישָׁא, וְיִקוּמוּן חַיִּילִין חַיִּילִין בְּאֶרְעָא דְּגָלִיל.

153. וְכַדִּין יִתְעַר סְתִימוֹ דְּנְבִיעוֹ עֵלָאָה אֵת י', וְיִתְקַיֵּימוּן תַּלְתִּין וְתַרְיִן שְׁבִילִין בְּשְׁלִימוֹ, לְנִגְדָא לְתַתָּא, וְיִתְקַיֵּימוּן אֲתוּן דְּשֵׁמָא קְדִישָׁא כְּלֵהוּ בְּקִיּוּמֵיהוּ יְדוּ"ד, דְּעַד כְּעַן לֹא יְהוּן בְּשְׁלִימוֹ.

154. עַד זְמַן דְּיִנְגִיד וְיִתְמַשְׁךְ הֵהוּא נְבִיעוֹ עֵלָאָה, בְּחִבּוּרָה דְּאֲתוּן, גּוּ ה' בְּתַרְאָה, וְדָא אִיהוּ לְסוֹף תְּשִׁלוּם מְאָה וְאַרְבַּעִין וְאַרְבַּעַה שָׁנִין אַחֲרָנִין דְּיִשְׁתַּלְמוּן. וְיִתְעַרוּן שְׂאֵר מְתֵי יִשְׂרָאֵל דְּבִשְׂאֵר אֶרְעָאן.

155. דְּיִשְׁתַּבַּח כָּל דָּא בְּחִשְׁבֵּן ח"ת, דְּאֲתִיּוּשִׁיב עֵלְמָא וְיִתְבַּסֵּם, וְיִתְעַבֵּר סְטְרָא אַחֲרָא מֵעֵלְמָא. וְה"ה אֵת תַּתָּאָה תִּתְמַלֵּי מְגוֹ נְבִיעוֹ עֵלָאָה, וְתִתְעַטֵּר וְתִתְנַהֵר בְּשְׁלִימוֹ. וְכַדִּין כְּתִיב, וְהִיא אֹר הִלְבְּנָה כְּאוּר הַחֲמָה וְאוּר הַחֲמָה יְהִיָּה שְׁבַעֲתַיִם.

156. There will be a Shabbat for Hashem to gather souls with holy delight, NAMELY TO DRAW ADDITIONAL SOULS IN THE SECRET OF THE SUPERNAL UNION, during the entire seventh millennium, WHICH IS ENTIRELY SHABBAT. This is the stirring of the Holy Spirits of the nation of Yisrael to clothe themselves after Shabbat - NAMELY AFTER THE SEVENTH MILLENIUM - in other holy bodies, so as to be called 'Holy Ones', as is written: "And it shall come to pass, that he that is left in Zion, and he that remains in Jerusalem shall be called Holy..." (Yeshayah 4:3). Up to this point are words of the concealed secrets.

156. עַד הִיחָא שַׁבַּת לַה', לְאַלְקָטָא נַפְשֵׁין בְּתַעֲנוּגֵי קְדוּשָׁא, כֹּל הָהוּא אֶלְף שְׁבִיעָאָה, וְדָא אִיהוּ אֲתַעְרוּתָא דְרוּחִין קְדִישִׁין, דְּעֵמָא דִּישְׂרָאֵל, לְאַתְלַבְּשָׁא לְבַתֵּר שַׁבַּת, בְּגוּפִין אַחֲרָנִין קְדִישִׁין, לְאַתְקְרִי קְדִישִׁין, דְּכַתִּיב, וְהִיא הַנְּשֹׂאֵר בְּצִיּוֹן וְהַנּוֹתֵר בִּירוּשָׁלַם קְדוּשָׁא יֵאמֵר לוֹ. עַד כֵּאֵן מְלִין דְּרִזִין סְתִימִין.

16. "Now there arose a new king," part two

Here, Rabbi Yosi explains that God creates new angels every day. The reference to "a new king" in the title verse alludes to the creation of a new supernal representative for Egypt that emanated from the place of Separation. Consequently, "he knew not Joseph," since Joseph represents the sphere where unity rests, called Righteousness.

The Relevance of this Passage

A reading of this section reminds us that God's labor did not stop with the creation of the world. He constantly creates and renews the universe and every single thing that is in it. The knowledge of this will help to make us more sincere and energetic in our efforts to help complete the Great Work, rousing us to pray at night and work all day, for to be conscious when one's consciousness is filled with the glory of God is worth more than any sleep or rest from labor.

157. "Now there arose a new king" (Shemot 1:8). Rabbi Yosi says: Every day the Holy One, blessed be He, makes angels into messengers to the world, as is written: "Who makes the winds His messengers" (Tehilim 104:4). It is not written, 'made', but rather, "makes," in the PRESENT TENSE, because every day He "makes." And at that time was appointed AN ANGEL as an overseer of Egypt, and the meaning of: "Now there arose a new king." He is definitely new, FOR HE IS THE OVERSEER THAT THE HOLY ONE, BLESSED BE HE, JUST MADE.

157. וַיִּקַּם מֶלֶךְ חָדָשׁ. ר' יוֹסִי אָמַר, בְּכֹל יוֹמָא, קוֹדֶשׁא בְּרִיךְ הוּא עֲבִיד מְלָאכִין שְׁלִיחִין עַל עֲלָמָא, דְּכַתִּיב, עוֹשֶׂה מְלָאכֵינוּ רוּחוֹת. עֲשֶׂה לָא כְּתִיב, אֱלֹא עוֹשֶׂה, בְּגִין דְּכֹל יוֹמָא וַיּוֹמָא עוֹשֶׂה. וּבַהּוּא זְמַנָּא אֲתַמְנָא מְמַנָּא חַד עַל מְצָרִים, וְדָא אִיהוּ דְּכַתִּיב וַיִּקַּם מֶלֶךְ חָדָשׁ, חָדָשׁ וְדָאִי.

158. "Who knew not Joseph" (Shemot 1:8), because THE OVERSEER was from the place of separation, as is written: "And from thence it was parted, AND BRANCHED INTO FOUR STREAMS" (Beresheet 2:10). The first to separate was the River of Egypt, AS IS WRITTEN: "THE NAME OF THE FIRST WAS PISHON" (IBID. 11), WHICH IS THE RIVER OF EGYPT. Because of this, he knew not Joseph, who is the place where all unity resides, which is called 'righteous'. FOR JOSEPH IS THE SECRET OF YESOD, WHICH IS CALLED 'RIGHTEOUS' BECAUSE ALL THE UNIONS OF ZEIR ANPIN AND THE NUKVA ARE MADE ITS HELP. AND THE SEPARATION DOES NOT WANT TO KNOW THE UNION.

158. אֲשֶׁר לֹא יָדַע אֶת יוֹסֵף: דְּהָא מֵאֲתֵר דְּפִרְוּדָא הוּוּ, כַּד"א, וּמִשָּׁם יִפְרֵד וְקַדְמָאָה מֵהוּא פִּרְוּדָא, נִהְרָא דְּמְצָרִים אִיהוּ. וּבְגִין כֵּן אֲשֶׁר לֹא יָדַע אֶת יוֹסֵף, אֲתֵר דְּכֹל יְחוּדָא שְׂרִינָא בֵּיהּ, דְּאִקְרִי צְדִיק.

17. The morning star

Rabbi Elazar and Rabbi Yosi are travelling at dawn when they see two stars shooting across the sky from opposite sides. After explaining that it is the time when the morning stars prepare to glorify God's Name, Rabbi Elazar proceeds to discuss the verse, "To the chief musician upon the morning star..." The "hind of the morning," we're told, indicates the time when the east lightens and the darkness of night disperses. An angel that oversees the east draws a thread of light from the south until the sun rises and illuminates the world. Then a black light comes to unite with the day, as the light of day (which signifies Zeir Anpin) draws the hind of the morning (which signifies the Nukva) to include it. David composed a psalm about this hind when it was separated from day after being included in it. Thus, we learn that the verse, "My El, my El, why have You forsaken me?" mourns the separation of the Nukva from Zeir Anpin.

The Relevance of this Passage

A reading of this section awakens the consciousness to the spiritual dimensions of the universe and is essential in the process of meditation, which can be based upon concentration on a light like the star that sits in the eastern sky to herald the dawn. Focus on such a light and the sense that it is but a small speck of God's limitless brilliance which shines through it will draw down the divine rays to illuminate our lives and the world, so we may never again feel the sorrow of separation.

159. Rabbi Elazar and Rabbi Yosi were walking on the road, and they left before the light of day. They saw a star flying on one side and another THAT WAS FLYING on another side. Rabbi Elazar said: The time has now arrived for the morning stars to praise their Master, and they are running, because of the fear and terror of their Master to praise and sing BEFORE HIM. This is what is written: "When the morning stars sang together and all the children of Elohim shouted for joy (Iyov 38:7). Because all the stars together praises before Him."

160. He opened the discussion saying: "To the chief musician upon Ayelet Hashachar ('the morning star' - lit. 'the hind of dawn'), a psalm of David" (Tehilim 22:1). 'The hind of dawn' MEANS when the east lights up and the darkness of night is dispersed, there is one overseer for the east side - WHICH IS THE SECRET OF THE CENTRAL COLUMN - that draws one thread of light from the south side, WHICH IS THE RIGHT COLUMN, until the sun rises, and cracks the windows of the firmament and illuminates the world. And the thread THAT IT DRAWS FROM THE SOUTH SIDE disperses the darkness of the night.

161. Then comes the hind of dawn, MEANING THAT a black light comes - WHICH IS THE NUKVA IN THE SECRET OF THE HIND OF DAWN - to unite with the day, WHICH IS ZEIR ANPIN, and the day shines. The light of day includes and draws into it that hind, WHICH IS NUKVA. David composed a psalm about this hind, when it was separated from the day after it was already included in it, as is written: "To the chief musician upon the hind of dawn."

162. And DAVID said: "My El, my El, why have you forsaken me?" (Tehilim 22:2) because the hind of dawn, WHICH IS THE NUKVA, had separated from the light of day, WHICH IS ZEIR ANPIN. THEREFORE, SHE HAD NOTHING TO BESTOW AND HAD LEFT HIM. While they were still walking, daylight appeared and the time for prayer arrived. Rabbi Elazar said: Let us pray and then go. They sat down and prayed, and afterwards they arose and went.

159. ר' אֶלְעָזָר וְר' יוֹסִי הָיוּ אֹזְלֵי בְּאוֹרְחָא, וְקָדְמֵי בְּנְהוּרָא לְמִיזְל. חָמוּ חַד בּוֹכְבָא דְהוּהּ רְהִיט מְסֻרָא דָא, וְכוֹכְבָא אַחְרָא מְסֻרָא דָא. א"ר אֶלְעָזָר, הִשְׁתָּא מְטָא זְמָנָא דְכוֹכְבֵי בְּקָר לְשַׁבְּחָא לְמֵאֲרִיְהוֹן, וְרְהִיטֵי מִדְּחִילוֹ וְאִימְתָא דְמֵאֲרִיְהוֹן, לְשַׁבְּחָא וּלְזַמְרָא לֵיהּ, הֵה"ד, בְּרֵן יַחַד בּוֹכְבֵי בְּקָר וַיִּרְעוּ כָּל בְּנֵי אֱלֹהִים. בְּגִין דְכִלְהוּ בִּיחּוּדָא חֲדָא קָא מְשַׁבְּחֵן לֵיהּ.

160. פִּתַּח וְאָמַר, לְמַנְצַח עַל אֵילַת הַשַּׁחַר מְזֻמּוֹר לְדוֹד. אֵילַת הַשַּׁחַר: דְּכַד נְהִירוּ אֲנָפוּי דְּמִזְרַח, וְאַתְפְּרָשָׁא חֲשׂוֹכָא דְּלִילָיָא, חַד מְמַנָּא אֵית לְסֻטְר מִזְרַח, וּמְשִׁיךְ חַד חוּטָא דְּנְהִירוּ דְּסֻטְר דְּרוּם, עַד דָּאֲתִי וְנִפְיֵק שְׁמַשָּׁא, וּבְקַע בְּאִינוּן כְּפִי רְקִיעָא, וְאַנְהִיר עֲלֵמָא, וְהֵוָא חוּטָא אֲפְרִישׁ חֲשׂוֹכָא דְּלִילָיָא.

161. בְּדִין אֵילַת דְּשַׁחְרָא אֲתִי, וְאֲתִי נְהִירוּ אוֹכְמָא בְּקִדְרוֹ, לְאַתְחַבְרָא בִּימְמָא, וְנְהִיר יִמְמָא. וְנְהִירוּ דִּימְמָא, כְּלִיל וְשָׂאִיב בְּגִיָּה, לְהֵוָא אֵילַתָּא וְעַל הָאִי אֵילַתָּא, כְּד אֲתְפְּרֵשׁ מִיּוּמָא, לְבַתֵּר דְּכִלִּיל לָהּ, אָמַר דּוֹד שִׁירְתָּא, דְּכִתְיֵב לְמַנְצַח עַל אֵילַת הַשַּׁחַר.

162. וּמָאִי קָא אָמַר אֵלֵי אֵלֵי לְמָה עֲזַבְתָּנִי. דְּהָא אֲתְפְּרֵשׁ אֵילַתָּא דְּשַׁחְרָא, מְנְהִירוּ דִּימְמָא. עַד דְּהוּוּ אֹזְלֵי, נְהִיר יִמְמָא, וּמְטָא עֵידָן צְלוּתָא, א"ר אֶלְעָזָר, נְצִילֵי צְלוּתָא וְנִיזִיל, יִתְבוּ וְצִלוּ. לְבַתֵּר קָמוּ וְאֹזְלוּ.

18. Righteous men to whom it happens according to the deeds of the wicked

In this section, Rabbi Elazar begins by discussing the verse, "There is a vanity..." before the discussion turns to examine the seemingly incongruous system of worldly rewards and punishments. We learn that the world (the Nukva) stands upon the seven vanities (the seven Sfirot of Zeir Anpin). These vanities are the seven pillars that support the world, and they correspond to the seven Firmaments. Just as other Firmaments cleave to and issue from the seven Firmaments, there are other vanities that emanate from the seven vanities, all of which are mentioned by Solomon in his book Ecclesiastes. The Foundation (Yesod), which emanates from the supernal vanities, is maintained and strengthened by the souls of the Righteous who died before they sinned on earth. Enoch, who was taken before his time to die had arrived, is an example of such a soul. An explanation of the title subject then ensues from a discussion of the two reasons why the Righteous are removed from the world before their time. We learn that when He foresees that the righteous will sin if they live longer, He removes them from the world and they are Judged as though they had sinned. Conversely, He allows wicked men to live if He foresees that they will repent or that they will have Righteous children. Another interpretation of the verse relating to the title quotation reveals that God is glorified by both the deeds of the Righteous and the good deeds that the wicked perform. Finally, Rabbi Elazar provides further insight into the verse, "All things have I seen in the days of my vanity..." (Kohelet 7:15). When Solomon was granted wisdom, we're told, he saw everything at the time when the moon reigned. "A just man who perishes in his righteousness" is an allusion to the Foundation of the world and the Nukva, which have no power during the time of the exile. Therefore, supernal blessings do not reach a just man in exile and he "perishes in his righteousness." "And there is a wicked man who prolongs his life in his wickedness," alludes to Samael and his wife, the Serpent, who gives strength and peace to the other kings that rule Yisrael in exile.

The Relevance of this Passage

A reading of this passage makes us more keenly attuned to the vanity of all human wishes, which has a salutary effect on the soul for it helps us become less possessed by ego, the main wall built between us and the Light. Knowing of the enormous value placed upon acts of righteousness, and the impossibility of unravelling the ways of God, we are helped to concentrate on what we can do rather than what we cannot grasp with our minds. The consequence is that our time is increasingly given over to being and doing, rather than questioning and dreaming. We thus learn to be more fully alive.

163. Rabbi Elazar opened the discussion, saying: "There is a vanity (Heb. hevel) which is done upon the earth; that there are just men to whom it happens according to the deeds of the wicked...I said that this also is vanity" (Kohelet 8:14). This verse is explained, but THE WORDS, "There is vanity," MEAN THAT King Solomon wrote this book and based it on seven vanities, WHICH ARE THE SEVEN SFIROT OF ZEIR ANPIN, WHICH IS THE LIGHT OF THE RUACH. AND THE SEVEN LOWER SFIROT OF RUACH ARE CALLED 'VANITIES'. The world, WHICH IS THE NUKVA, is based on them, AS ITS SEVEN SFIROT ARE UPHELD BY THE SEVEN SFIROT - CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT OF ZEIR ANPIN. FOR THE NUKVA IS THE SECRET OF SPEECH, AND THERE IS NO SPEECH WITHOUT AIR (HEB. HEVEL) THAT BEATS UPON THE FIVE ARTICULATION PLACES IN THE MOUTH, AS IS KNOWN.

164. These seven vanities are called 'the seven pillars that support the world', WHICH IS THE NUKVA, and they correspond to the seven firmaments. And these are: Curtain, Firmament, Skies, Temple, Dwelling, Institute, Heaven. "'Vanities of Vanities,' said Kohelet, 'vanities of vanities; all is vanity,'" (Kohelet 1:2) corresponds to them. WE HAVE HERE SEVEN VANITIES. BECAUSE "VANITY OF VANITIES," ARE THREE, TOGETHER WITH "VANITY OF VANITIES," THERE ARE SIX, AND WITH "VANITY," MENTIONED AT THE END OF THE VERSE, IT EQUALS SEVEN.

165. As there are seven firmaments, and there are other firmaments that are attached to them and spread out and emanate from them - WHICH ARE THE SEVEN FIRMAMENTS THAT ARE IN THE NUKVA - so there are other vanities, MEANING OF THE NUKVA, that spread out and emanate from these SEVEN VANITIES OF ZEIR ANPIN. Solomon mentioned them all IN HIS BOOK OF KOHELET.

166. And here is the secret of Chochmah, meaning in the verse: "There is a vanity," THE ASPECT OF YESOD OF THE VANITIES, that emanates from the supernal vanities AFOREMENTIONED, upon which the world, WHICH IS THE NUKVA, is based. And this is THE MEANING OF: "Which is done upon the earth" (Kohelet 8:14), MEANING ON THE NUKVA THAT IS CALLED 'EARTH'. "WHICH IS DONE," MEANS THAT YESOD is maintained and its power is strengthened by the tillers of earth, WHO ARE THE RIGHTEOUS, and in the elevation OF THEIR MAYIN NUKVIN ('FEMALE WATERS') that rise from the earth. And this, YESOD, is appointed TO POUR upon the earth. All its might and existence is from the souls of the righteous that were gathered from the earth, MEANING THEY DIED while being righteous, before they sinned, when they were still emanating a fragrant scent. For example, it is written about Enoch: "And he was not, for Elohim took him" (Beresheet 5:24). For He took him before his time had arrived TO DIE, and He delighted in him. And it is so with the other righteous of the world.

167. We learned that two things cause the righteous to leave the world before their time: One, because of the sins of the generation; when the wicked multiply in the world then the righteous who are among them are caught in their sins. Another is when it is revealed before the Holy One, blessed be He, that they will sin later on. He then removes them from the world before their time. This is what is written: "There are just men to whom it happens according to the deeds of the wicked" (Kohelet 8:14). They are treated as though they had sinned and acted wicked by celestial Justice.

163. פֶּתַח ר' אֶלְעָזָר וְאָמַר יֵשׁ הַבֵּל אֲשֶׁר נַעֲשֶׂה עַל הָאָרֶץ אֲשֶׁר יֵשׁ צְדִיקִים אֲשֶׁר מְגִיעַ אֵלֵיהֶם כְּמַעֲשֵׂה הַרְשָׁעִים וְגו' אָמַרְתִּי שְׁגָם זֶה הַבֵּל. הַאִי קָרָא אוֹקְמוּהָ וְאִתְמַר, אֲבָל יֵשׁ הַבֵּל, שְׁלֵמָה מְלַבָּא עֲבַד סַפְרָא דָא, וְאוֹקִים לִיהַ עַל שְׁבַעַה הַבְּלִים, דְּעֵלְמָא קִיּוּמָא עֲלִיּוּהוּ.

164. וְאִינוּן שְׁבַעַה עֲמוּדִין סַמְכִין דְּעֵלְמָא, לְקַבֵּל שְׁבַעַה רְקִיעִים, וְאֵלִין אִינוּן: וִילוּן. רְקִיעַ, שְׁחִקִים זְבוּל. מְעוּן. מְכוּן. עֲרֹבוּת. וְלְקַבְּלִיּוּהוּ הַבֵּל הַבְּלִים אָמַר קָהֵלֶת הַבֵּל הַבְּלִים הַכֹּל הַבֵּל.

165. כְּמָה דְאִינוּן שְׁבַעַה רְקִיעִין, וְאִית אַחֲרֵינוּן דְּרַבְּקִי בְּהוּ, וּמִתְפַּשְׁטִי וְנַפְקִי מִנִּיּוּהוּ, הַכִּי נִמִּי אִית הַבְּלִים אַחֲרֵינוּן, דְּמִתְפַּשְׁטִי וְנַפְקִי מֵאֵלִין, וְכִלְהוּ אָמַר שְׁלֵמָה.

166. וְהֵכָא רְזָא דְחֻכְמָתָא אִית בֵּיהַ. יֵשׁ הַבֵּל, דְּנַפְקָא מֵאִינוּן הַבְּלִים עֲלֵאִין, דְּעֵלְמָא קִיּוּמָא עֲלִיּוּהוּ, וְדָא נַעֲשֶׂה עַל הָאָרֶץ, וְאִתְקִיּוּם בְּקִיּוּמִיהַ, וְאִתְתַּקַּף בְּתוֹקְפִיהַ בְּעוֹבְדֵי אֶרְעָא, וּבַסְּלִיקוּ דְסַלְקָא מֵאֶרְעָא, וְדָא אֶתְמַנָּא עַל אֶרְעָא, וְכֹל תוֹקְפָא וְקִיּוּמָא דִּילִיּהַ, בְּאִינוּן נִשְׁמַתִּין דְּצְדִיקָא, דְּאִתְלִקִּטּוּ מֵאֶרְעָא, כִּד אִינוּן זְכָאִין, עַד לָא סָרְחוּ, בְּעוֹד דִּיהִבִּי רִיחָא טַב, כְּגוֹן חֲנוּךְ, דְּכֶתִיב בֵּיהַ, וְאִינוּן כִּי לָקַח אוֹתוֹ אֱלֹהִים. וְנָטַל לִיהַ עַד לָא מָטָא זְמִיּהַ, וְאִשְׁתַּעֲשַׂע בֵּיהַ, וְכֵן שָׂאֵר זְכָאִין דְּעֵלְמָא.

167. דְּתַנִּינוּן, עַל תְּרִין מְלִין, צְדִיקָא מְסַתְּלָקִי מְעֵלְמָא, עַד לָא יִמְטִי זְמִיּוּהוּ, חַד, עַל חוּבֵי דְרָא, דְּכִד אֶסְגִּיאוּ חִיבֵיָא בְּעֵלְמָא, אִינוּן זְכָאִין דְּמִשְׁתַּבְּחִי בִּינִיּוּהוּ, אֶתְפַּסּוּן בְּחוּבִיּוּהוּ, וְחַד כִּד אֶתְגַּלִּי קְמוּי קוּדְשָׁא בְּרִיךְ הוּא דִּיִּסְרְחוּן לְבַתַּר, סְלִיק לִין מְעֵלְמָא, עַד לָא מָטָא זְמִיּוּהוּ, הַהִד, אֲשֶׁר יֵשׁ צְדִיקִים אֲשֶׁר מְגִיעַ אֵלֵיהֶם כְּמַעֲשֵׂה הַרְשָׁעִים, מְטִי עֲלִיּוּהוּ דִּינָא דְלַעִילָא, בְּאִילוּ עֲבַדוּ חוּבִין וְעוֹבְדִין דְּרִשְׁוֵעִיָא.

168. One time, Rabbi Yosi ben Jacob, the leader of Kfar Ono asked Rabbi Meir about the time that Rabbi Akiva and his friends passed from the world and died in that manner, MEANING THAT THEY WERE KILLED BY THE GOVERNMENT. He said to him: Is it written anywhere in the Torah thus, THAT RIGHTEOUS PEOPLE SHOULD SUFFER SO? RABBI MEIR said to him: It is not WRITTEN SO, and did not Solomon say, "There are just men to whom it happens according to the deeds of the wicked"? They are judged from above as though they sinned and acted like the wicked. "There are wicked men, to whom it happens according to the deeds of the righteous" (Kohelet 8:14). They sit quietly and peacefully in this world and Judgment does not reach them as though they had acted like righteous people.

169. HE ASKS: Why DOES IT HAPPEN TO THEM ACCORDING TO THE RIGHTEOUS? AND HE ANSWERS: Either because it is revealed before the Holy One, blessed be He, that they will repent, or that a righteous person will descend from them, as Terach, from whom emanated the true seed of Abraham; or Achaz from whom came Chizkiyahu. AND SO the other wicked of the world. Therefore on both sides, MEANING BY THE RIGHTEOUS AND THE WICKED, VANITY IS DONE that we said, and is strengthened upon the earth, as we have said.

170. Another explanation OF THE VERSE: "There is a vanity which is done upon the earth." As we said, ITS MEANING IS that it prevails in the world. How? Because "there are just men, to whom it happens according to the deeds of the wicked," meaning that the actions of sinners confront them - SUCH AS a daughter of idol worshippers, or other actions that are actions of the wicked - but they make their stand AND DO NOT SIN, because of fear of their Master, and they do not wish to become impure. Like many truly righteous, they are confronted by similar actions. And they are valiant for they have done the desire of their Master and did not sin. On this is written: "Vanity has been done of the earth," and its might has grow strong.

171. "Again, there are wicked men to whom it happens according to the deeds of the righteous." IT IS when they are presented with a good deed, which is an action of the righteous, that they merit it and fulfill it. For example, there was a JEWISH murderer in the hills with heathen murderers, and when a Jew would pass by there he would save him and guard him from the others. Rabbi Akiva would declare of him: "There are wicked men to whom it happens according to the deeds of the righteous."

168. דְּהָא זְמַנָּא חָדָא, שְׂאִיל רַבִּי יוֹסִי בִּרְיָא יַעֲקֹב, אִישׁ כְּפַר אֹנּוֹ בְּזְמַנָּא דְּרַבִּי עֲקִיבָא וְחֻבְרוֹי אֶסְתְּלִקּוּ מֵעֲלָמָא, וּמִיתּוּ בְּהֵוֹא גּוֹוְנָא, לְרַבִּי מֵאִיר, אָמַר לִיהּ, וְכִי כְּתִיב דָּא בְּכַל אֹרִייתָא כְּלָהּ, אָמַר לִיהּ וְלֹא, וְהָא אָמַר שְׁלָמָה, אֲשֶׁר יֵשׁ צְדִיקִים אֲשֶׁר מְגִיעַ אֲלֵיהֶם כְּמַעֲשֵׂה הַרְשָׁעִים. מְטִי עֲלִייהוּ דִּינָא מְלַעִילָא, כְּאִילוּ עֲבְדוּ חוּבִין וְעוֹבְדִין דְּרִשְׁעֵינָא. וְיֵשׁ רְשָׁעִים שְׂמִגִיעַ אֲלֵיהֶם כְּמַעֲשֵׂה הַצְּדִיקִים, יִתְּבִי בְּשִׁקְטָא וְשִׁלְמָא בְּהָאֵי עֲלָמָא, דִּינָא לָא מְטָא עֲלִייהוּ, כְּאִילוּ עֲבְדוּ עוֹבְדִין דְּצְדִיקֵינָא.

169. אָמַאי, אִי בְּגִין דְּאִתְגַּלִּי קְמִי קוּדְשָׁא בְּרִיךְ הוּא, דִּיתוּבוֹן בְּתִיּוּבְתָא, אוּ דִּיפּוֹק מְנִייהוּ זְרַעָא, דִּיהָא קְשׁוּטָא בְּעֲלָמָא, כְּגוֹן תְּרַח דְּנִפְק מְנִיָּה זְרַעָא דְּקְשׁוּטָא, אַבְרָהָם. אַחַז, דְּנִפְק מְנִיָּה חֻזְקִיהוּ. וְשָׂאֵר חַיִּיבִין דְּעֲלָמָא. וּבְגִין כֵּךְ, בְּסִטְרָא דָּא, וּבְסִטְרָא דָּא, הֵבֵל דְּקָאמְרִן, נַעֲשֵׂה וְאִתְתַּקַּף עַל הָאָרֶץ, כְּדָקָאמְרִן.

170. ד"א יֵשׁ הֵבֵל אֲשֶׁר נַעֲשֵׂה עַל הָאָרֶץ, כְּדָקָאמְרִן דְּאִתְתַּקַּף עַל עֲלָמָא. בְּמֵאִי, בְּגִין דִּישׁ צְדִיקִים אֲשֶׁר מְגִיעַ אֲלֵיהֶם כְּמַעֲשֵׂה הַרְשָׁעִים, מְטָאן לִידִייהוּ כְּאִינוּן עוֹבְדִין דְּחַיִּיבֵינָא, כְּגוֹן בַּת עַעֲזִי, אוּ חַד מְאִינוּן עוֹבְדִין, דְּאִינוּן מְמַעֲשֵׂה הַרְשָׁעִים, וְאִינוּן קִיּוּמִי בְּקִיּוּמֵיהוּ, מְדַחִילוּ דְּמֵאֲרִיהוּן, וְלֹא בַּעֲאן לְאֶסְתְּאָבָא, כְּגוֹן כְּמָה זְכָאֵי קְשׁוּטָא דְּמֵטוּ לִידִייהוּ כְּעוֹבְדִין אֲלִין, וְאִינוּן גְּבוּרֵי כַח, דְּעֲבְדֵי רַעוּתָא דְּמֵאֲרִיהוּן, וְלֹא חֲטָאוּ. וְעַל דָּא, הֵבֵל נַעֲשֵׂה עַל הָאָרֶץ וְאִתְתַּקַּף בְּתוֹקְפִיהּ.

171. וְיֵשׁ רְשָׁעִים שְׂמִגִיעַ אֲלֵיהֶם כְּמַעֲשֵׂה הַצְּדִיקִים, מְטִי לִידִייהוּ חַד מְצוּהָ, דְּאִיהוּ עוֹבְדָא דְּצְדִיקֵינָא, וְזָכָאן בְּהָ, וְעֲבְדִין יְתָהּ. כְּגוֹן לְסִטִּים מְקַפְחָא הוּהּ מְשִׁתְּכַח בְּטוּרֵינָא, בְּהַדִּי אִינוּן לְסִטִּים עַעֲזִי, וְכַד הוּהּ יוֹדָאֵי אַעֲבַר תַּמָּן, הוּהּ מְשׁוּיב לִיהּ, וְנָטִיר לִיהּ מְנִייהוּ, וְהוּהּ קְרִי עֲלֵיהּ רַבִּי עֲקִיבָא, יֵשׁ רְשָׁעִים אֲשֶׁר מְגִיעַ אֲלֵיהֶם כְּמַעֲשֵׂה הַצְּדִיקִים.

172. Another instance is that wicked person who was the neighbor of Rabbi Chiya, who met a woman one night who was going to her daughter's home. He wanted to rape her. She said to him: I beg of you, honor your Master and do not sin by me. He left her and did not sin by her. He said: "There are wicked men to whom it happens according to the deeds of the righteous: I said that this also is vanity," meaning that vanity becomes powerful by the righteous to whom it happens according to the deeds of the wicked, yet they do not sin. Similarly, it becomes powerful by the wicked to whom it happens according to the deeds of the righteous, and they do fulfill them.

173. For we have learned, the Holy One, blessed be He, has made righteous and wicked people in the world. Just as He is honored in the world by the actions of the righteous, so He is honored by the wicked when they do good actions in the world. As is written: "He has made every thing beautiful in its time" (Kohelet 3:11). Woe to the wicked when he does evil to himself and strengthens in his sins, as it is written: "Alas! it shall be ill with the wicked..." (Yeshayah 3:11).

174. Again, he opened the discussion saying: "All things have I seen in the days of my vanity..." (Kohelet 7:15). This passage was also explained by the friends. When wisdom was granted to Solomon, he saw everything when the moon reigned, WHICH IS NUKVA WHEN SHE IS FULL, BECAUSE SOLOMON RECEIVED FROM HER. "There is a just man." This is the pillar of the world, MEANING THE FOUNDATION THAT THE WORLD STANDS UPON is lost, as is written: "The righteous perishes" (Yeshayah 57:1) at the time of exile, WHEN HE CAN NOT BESTOW ABUNDANCE ON ANYONE AND IS CONSIDERED AS LOST. "In his righteousness," REFERS TO THE NUKVA THAT IS CALLED 'RIGHTEOUSNESS', because when she lies on the dust, THE RIGHTEOUS MAN HAS NO ONE UPON WHOM TO BESTOW ABUNDANCE, AND THEREFORE HE IS LOST IN HIS RIGHTEOUSNESS. As long as Yisrael are in exile, righteousness is with them in exile, and therefore, "there is a just man who perishes in his righteousness," (Kohelet 7:15) because the supernal blessings do not reach him.

175. "And there is a wicked man who prolongs his life in his wickedness" (Ibid.). This is Samael who prolongs the quiet and tranquillity to Edom. How does he do this? By "his wickedness," BECAUSE HE IS WICKED, AND HIS WIFE IS CALLED 'WICKEDNESS', for she is a strong serpent. For they receive quiet and tranquillity only because SAMAEEL cleaves to that female, AND HIS FEMALE GIVES THEM THIS. Similarly, he supplies the other kings, SO THAT THE CHILDREN OF YISRAEL ARE IN EXILE AMONG THEM. This is until the Holy One, blessed be He, raises the fallen tabernacle of David, WHICH IS THE NUKVA WHO IS FALLEN DURING EXILE, as is written: "I will raise the tabernacle of David that is fallen" (Amos 9:11).

172. וכגון ההוא חייבא, דהוה בשבבותיה דרבי חייא, דליליא חד פגע בה בההיא אתתא דהות אזלת לבי בריתה. בעא למתקף בה, אמרה ליה, במטו מינך, אוקיר למרך, ולא תחטא גבאי. שבקה ולא חב בה. הוי אומר, ויש רשעים אשר מגיע אליהם כמעשה הצדיקים אמרתי שגם זה הבל, כמה דאתתקף ההוא הבל, בהדי אינון צדיקיא, דמטו לידיהו עובדי דחייבא, ולא חטאן. אוף הכי, אתתקף בהדי אינון חייבא, דמטו לידיהו עובדי דאינון צדיקיא, ועבדי להו.

173. דתנינן עבר קודשא בריך הוא צדיקים ורשעים בעלמא. וכמה דאתייקר איהו בעלמא, בעובדי דצדיקיא, הכי נמי אתייקר איהו ברשיעיא, כד עבדי עובדא טבא בעלמא. כמה דאת אמר, את הכל עשה יפה בעתו. ווי לחייבא, כד עביר גרמיה רע, ואתתקף בחוביה, כמה דאת אמר, אוי לרשע רע וגו'.

174. תו פתח ואמר, את הכל ראיתי בימי הבלו וגו'. האי קרא אוף הכי אוקמוה חבריא, אבל כד אתיהיב חכמה לשלמה, חמא כולא, בזמנא דשלטא סיהרא, יש צדיק דא עמודא דעלמא. אובד: כד"א, הצדיק אבד, בזמנא דגלותא בצדקו: בגין דהיא שכיבת לעפרא, צדק דא, כל זמנא דישראל בגלותא, איהי עמהון בגלותא, ובגין כך, צדיק אובד בצדקו. דהא לא מטאן לגביה אינון ברבאן עלאין.

175. ויש רשע מאריך ברעתו, דא סמאל, דאוריך שקט ושלוח לאדום, במאי ברעתו. בההיא רעה אתתיה, נחש תקיפא, דהא לא מטא עליהו שקט ושלוח, אלא בגין דאתדבק בההיא נוקבא. כגוונא דא לשאר מלכוון, עד דקודשא בריך הוא יקים מעפרא, לההיא סוכת דוד הנפלת, דכתוב אקים את סכת דוד הנפלת.

19. "And there went a man of the house of Levi"

Rabbi Yosi begins the discussion with an interpretation of the verse, "My beloved has gone down to His garden..." We learn that this is a reference to the children of Yisrael, who are filled with the fragrance of the world to come. The righteous souls that inhabit the lower Garden of Eden, which emit a fragrance when God descends into this place, belong to those who lived in this world or who will someday descend to dwell there. These souls have the outward form that was or will be their likeness on earth, and the impression of the spirit is engraved within. When the spirit leaves

the body, it returns to the Garden in the form of the body it wore in this world because the spirit is like a seal, an inward engraving that produces an outward protrusion. The discussion then turns to the meaning of the title verse. This, we're told, is a reference to Gavriel, who is also called 'Night', and his relationship to the souls of the Righteous. Gavriel takes the soul from the Garden and delivers it to the body of the Righteous at the time of birth, and he guards it. Another explanation of the title verse interprets it as a reference to Amran, who was told by a celestial voice to marry Yocheved because their son would bring the time of the redemption of Yisrael closer. When they united, the Shechinah was with them and She never ceased to cleave to their son, Moses. Yocheved saw that "he was a goodly son," because when he was born he was marked with the sign of the Covenant (he was born circumcised), and the house was filled with light.

The Relevance of this Passage

A reading of this passage is invaluable as a tool for further meditation upon the nature of the soul and its relationship to God. This makes us more discerning in our relationships with others, for we learn to trust that inner sense which can read the markings of another soul and warns us subtly of those who will not help us on the path to truth. Similarly, the same process helps us draw closer to those whose presence is like a blessing in our progress towards the Light.

176. "And there went a man of the house of Levi" (Shemot 2:1). Rabbi Yosi opened the discussion saying: "My beloved is gone down to his garden to the bed of spices" (Shir Hashirm 6:2). His garden is the Congregation of Yisrael, WHICH IS THE NUKVA, because she is a "bed of spices," included with all kinds of spices and fragrances of the World to Come, WHICH IS BINAH. At the time that the Holy One, blessed be He, descends to this garden, WHICH IS THE NUKVA, all the souls of the righteous adorn themselves there, MEANING THAT THEY RECEIVE MOCHIN AND ILLUMINATIONS. They all exude fragrance, as is written: "The smell of your ointments than all spices" (Shir Hashirm 4:10). These are the souls of the Righteous, WHO ARE CALLED 'SPICES', AND AFTER THEM, THE NUKVA IS CALLED 'A BED OF SPICES'. For Rabbi Yitzchak said: All these souls of the Righteous who were in this world, and all the souls that will descend in the future to this world, are in this garden, WHICH IS THE NUKVA.

177. In the terrestrial Garden of Eden, they all retain the form and image that they had in this world, and their secrets and mystery were given over to the sages. The spirit that descends to people, which is of the female side, is always engraved on like a seal, WHOSE LETTERS ARE ETCHED. This is because the form of the body in this world protrudes outward, and the spirit is engraved internally. When the spirit removes itself from the body AND ASCENDS TO THE TERRESTRIAL GARDEN OF EDEN, that spirit protrudes in the terrestrial Garden of Eden in the form and shape of the body exactly as in this world, because it is always like a seal.

178. And therefore she said: "Set me as a seal" (Shir Hashirm 8:6). As a seal is engraved inwards, and THAT WHICH IS SEALED takes shape with an outward protruding form, so is the spirit that is from her side in that way exactly in this world; it is engraved inwards, AS WRITTEN EARLIER IN THE PREVIOUS VERSE. When it removes itself from the body and enters the terrestrial Garden of Eden, in the air there - MEANING THAT IT CLEAVES THERE TO ITS LEVEL, WHICH IS THE SPIRIT IN THE GARDEN OF EDEN PROTRUDING FROM THAT ENGRAVING WHICH IS INWARDS to assume a shape - it takes shape with a form that protrudes outwardly as the configuration of the body was in this world.

179. The soul OF THE PERSON which is born of the Tree of Life, FROM ZEIR ANPIN, is formed there above in that bundle of life, WHICH IS MALCHUT, to delight in the beauty of Hashem, as is written: "To behold the beauty of Hashem, and to inquire in His temple" (Tehilim 27:4).

176. וַיֵּלֶךְ אִישׁ מִבֵּית לֵוִי. רַבִּי יוֹסִי פָתַח דּוֹרֵי יֵרֶד לִגְנוֹ לְעֵרוּגוֹת הַבוֹשֶׁם וְגו'. לִגְנוֹ: דָּא כְּנִסְתַּת יִשְׂרָאֵל, בְּגִין דְּהִיא עֵרוּגַת הַבוֹשֶׁם, דְּאִיהִי כְּלִילָא מִכָּל זֵינֵי בּוֹסְמִין וְרִיחִין דְּעֵלְמָא דְּאִתֵּי. בְּשַׁעֲתָא דְּקוּדְשָׁא בְּרִיךְ הוּא נְחִית לְגַנְתָּא דָּא כָּל אֵינּוֹן נִשְׁמַתְהוּן דְּצִדִּיקָא, מִתְעַטְרֵן תַּמָּן, כְּלֵהוּ יְהִיבֵי רִיחָא, כְּמַד "א וְרִיחַ שְׁמֹנֶיךָ מִכָּל בְּשָׂמִים, אֵלֶיךָ אֵינּוֹן נִשְׁמַתְהוּן דְּצִדִּיקָא, דְּאָמַר רַבִּי יִצְחָק, כָּל אֵינּוֹן נִשְׁמַתִּין דְּצִדִּיקָא, דְּהוּוּ בְּהַאי עֵלְמָא, וְכָל אֵינּוֹן נִשְׁמַתִּין, דְּזֵמִינִין לְנַחְתָּא לְהַאי עֵלְמָא, כְּלֵהוּ בְּגַנְתָּא דָּא קִיּוּמִין.

177. בְּגַנְתָּא דֵּי בְּאַרְעָא, כְּלֵהוּ קִיּוּמִין בְּדִיוּקְנָא וְצִיּוּרָא דְּהוּוּ קִיּוּמִין בְּהַאי עֵלְמָא, וְסַתְרָא וְרִזָּא דָּא אֲתַמְסֵר לְחַכְיֵימִי. רוּחָא דְּנְחִית לְבְנֵי נְשָׂא, דְּאִיהוּ מְסַטְרָא דְּנוֹקְבָא, מִתְגַּלְפָּא תְּדִיר בְּגִלּוּפָא כְּהַאי חוּתָם. צִיּוּרָא דְּגוּפָא דְּכַר נֶשׁ בְּהַאי עֵלְמָא, בְּלִיט לְבַר, וְרוּחָא אֲתַגְלִיף לְגוּ. כַּד אֲתַפְשֵׁט רוּחָא מִן גּוּפָא, הֵהוּא רוּחַ בְּלִיט בְּגַנְתָּא דְּאַרְעָא, בְּצִיּוּרָא דְּדִיוּקְנָא דְּגוּפָא מִמֶּשׁ דְּבְּהַאי עֵלְמָא, בְּגִין דְּהוּוּ תְּדִיר כְּחוּתָם.

178. וְעַל דָּא אָמְרָה אִיהִי, שִׁימְנֵי כְּחוּתָם, מַה חוּתָם גְּלִיף בְּגִלּוּפָא לְגוּ, וְאַתְצִייר בְּצִיּוּרָא בְּלִיטָא לְבַר. אוּף הֲכִי אִיהִי רוּחָא, דְּהוּוּ מְסַטְרָא דִּילָהּ, כְּהַאי גּוּוּנָא מִמֶּשׁ בְּהַאי עֵלְמָא, גְּלִיף בְּגִלּוּפָא לְגוּ, וְכַד אֲתַפְשֵׁט מִן גּוּפָא, וְעַל בְּגַנְתָּא דְּאַרְעָא, אוּרָא דְּתַמָּן בְּלִיט הֵהוּא גִלּוּפָא לְאַתְצִיירָא לְבַר, וְאַתְצִייר בְּצִיּוּרָא בְּלִיטָא לְבַר, כְּגוּוּנָא דְּצִיּוּרָא דְּגוּפָא בְּהַאי עֵלְמָא.

179. נִשְׁמַתָּא, דְּאִיהִי מְאִילָנָא דְּחַיִּיא, אֲתַצִּייר תַּמָּן לְעִילָא, בְּהַהוּא צִיּוּרָא דְּחַיִּי, לְאַתְעַנְגָּא בְּנוּעָם יי', כְּמַה דָּאֵת אָמַר לְחֻזוֹת בְּנוּעָם יי' וְלִבְקַר בְּהִיכְלוֹ.

180. "And there went a man of the house of Levi" (Shemot 2:1). This is Gavriel, as written: "And the man Gavriel whom I saw in a vision" (Daniel 9:21). The house of Levi is the Congregation of Yisrael, WHICH IS MALCHUT, that comes from the left side, BECAUSE GAVRIEL IS FROM THE LEFT SIDE. "And took to wife a daughter of Levi" (Shemot 2:1); that is, the soul.

181. For we have learned that at the time that the body of a righteous is born in this world, the Holy One, blessed be He, calls Gavriel. Gavriel takes that soul that is in the Garden, WHICH IS MALCHUT, and lowers it to the body of the righteous man who is born in this world, and he, GAVRIEL, is appointed over it and guards it.

182. You may ask why the angel who is appointed over the spirits of the righteous is named 'Night', and yet you say that he is Gavriel? Most certainly HIS NAME IS NIGHT, because he comes from the left side and everything that comes from the left side is called 'NIGHT', BUT HIS NAME IS ACTUALLY GAVRIEL.

183. "And there went a man." This is Amran. "And took to wife a daughter of Levi." This is Yocheved. A heavenly voice came down and said to Amran that he should marry her because the time for the redemption of Yisrael is near, and it will come through the son that shall be born from them.

184. And the Holy One, blessed be He, assisted him, for we learned the Shechinah dwelt on their bed and that their intention when they cleaved together was on the Shechinah. Therefore, the Shechinah was not removed from the son whom they bore, so as to fulfill what is written: "And you shall sanctify yourselves and you shall be holy" (Vayikra 11:44). A person sanctifies himself from below, so the Holy One, blessed be He, sanctifies him from above. As their intention was the cleaving of the Shechinah, so did the Shechinah cleave to their very actions.

185. Rabbi Yitzchak said: Fortunate are the righteous, whose desire is to cleave to the Holy One, blessed be He, always. As they cleave to Him constantly, thus does He cleave to them and never leaves them. Woe to the wicked, that their desire and cleaving are far removed from Him, FROM THE HOLY ONE, BLESSED BE HE. For not only are they distanced from Him, but they also cleave to the Other Side, MEANING THE SIDE OF IMPURITY. Come and behold: from Amran who cleaved to the Holy One, blessed be He, Moses came. The Holy One, blessed be He, never turned from him, and the Shechinah cleaved to him always; thus, blessed is his lot.

180. וַיֵּלֶךְ אִישׁ מִבֵּית לֵוִי, דָּא גַבְרִיאֵל, כַּמְד"א וְהָאִישׁ גַּבְרִיאֵל אֲשֶׁר רָאִיתִי בַּחֲזוֹן וְגו'. מִבֵּית לֵוִי: דָּא כַּנ"י, דְּאֵתִיָּא מִסְטְרָא דְשְׂמַאלָא. וַיִּקַּח אֶת בַּת לֵוִי דָּא נִשְׁמַתָּא.

181. דְּתַנִּינָן, בְּשַׁעֲתָא דְאֵתִיּוּלִיד גּוּפָא דְצַדִּיק, בְּהָאֵי עֲלָמָא, קוּדְשָׁא בְרִיךְ הוּא קְרִי לִיה לְגַבְרִיאֵל, וְנָטִיל הֵהוּא נִשְׁמַתָּא דִּי בְּגַנְתָּא, וְנַחְתָּא לָהּ לְהָאֵי גּוּפָא דְצַדִּיקָא, דְּאֵתִיּוּלִיד בְּהָאֵי עֲלָמָא, וְאִיהוּ אֲתַפְקֵד עָלָהּ וְנָטִיר לָהּ.

182. וְאִי תִימָא, הֵהוּא מְלֹאכָא דְאֲתַמְנָא עַל רִוְחֵיהוֹן דְצַדִּיקָא, לִילָה שְׁמִיָּה, וְאֵת אַמְרַת דְאִיהוּ גַבְרִיאֵל. הֲכִי הוּא וְדָאֵי, בְּגִין דְאֵתִי מִסְטְרָא דְשְׂמַאלָא, וְכֹל מֵאֵן דְאֵתִי מִסְטְרָא דְשְׂמַאלָא הֲכִי אֲקָרִי.

183. וַיֵּלֶךְ אִישׁ: דָּא עַמְרָם. וַיִּקַּח אֶת בַּת לֵוִי: דָּא יוֹכְבֵד. וּבַת קוֹל נַחְתָּת וְאַמְרַת לִיה לְאֹזְרוּגָא בְּה, דְהָא קְרִיב זְמָנָא דְפּוּרְקָנָא דְיִשְׂרָאֵל, עַל יְדָא דְבְרָא דְאֵתִיּוּלִיד מְנִיָּהוּ.

184. וְקוּדְשָׁא בְרִיךְ הוּא סִייעַ בֵּיה, דְתַנִּינָן, שְׂכִינְתָּא שְׂרִיא עַל עַרְסִיָּהוּ וְרַעוּתָא דְלֵהוֹן בְּדַבְקוּתָא חֲדָא, הוּהּ בְּה בְּשְׂכִינְתָּא, וְע"ד, לֹא אֲתַעְדִּי שְׂכִינְתָּא, מֵהָהוּא בְרָא דְאֹלִידוֹ לְקִיּוּמָא, דְכַתִּיב וְהִתְקַדְּשִׁתֶּם וְהִייתֶם קְדוֹשִׁים. ב"נ דְמִקְדָּשׁ גְּרַמִּיָּה מְלַרְע, קוּדְשָׁא בְרִיךְ הוּא מְקַדֵּשׁ לִיה לְעִילָא, כְּמָה דְרַעוּתָא דְלֵהוֹן הוּהּ בְּדַבְקוּתָא דְשְׂכִינְתָּא. הֲכִי אֲתַדְּבַקָּא שְׂכִינְתָּא, בְּהָהוּא עוֹבְדָא מִמֶּשׁ דְעֵבְרוּ.

185. א"ר יִצְחָק, זְכָאִין אֵינּוֹן צַדִּיקָא דְרַעוּתָא דְלֵהוֹן בְּדַבְקוּתָא דְקוּדְשָׁא בְרִיךְ הוּא תְדִיר, וְכִמָּה דְאֵינּוֹן מִתְדַבְּקִין בֵּיה תְדִיר, הֲכִי נְמִי אִיהוּ אֲתַדְּבַק בְּהוּ, וְלֹא שְׂבִיק לֹון לְעֲלָמִין. וְוִי לְרַשִׁיעוּיָא, דְרַעוּתָא דְלֵהוֹן, וְדַבְקוּתָא דְלֵהוֹן, מִתְרַחֵקָא מְנִיָּה. וְלֹא דִי לְהוּ דְמִתְרַחֵקֵן מְנִיָּה, אֲלֵא דְמִתְדַבְּקֵן בְּסְטְרָא אַחְרָא. תָּא חֲזִי, עַמְרָם דְאֲתַדְּבַק בֵּיה בְּקוּדְשָׁא בְרִיךְ הוּא. נִפְקַ מְנִיָּה מִשָּׁה, דְקוּדְשָׁא בְרִיךְ הוּא לֹא אַעְדִּי מְנִיָּה לְעֲלָמִין, וְשְׂכִינְתָּא אֲתַדְּבַקַת בְּהֲרִיָּה תְדִיר, זְכָאָה חוֹלְקִיָּה.

186. "And the woman conceived and she bore a son: and when she saw that he was a goodly son" (Shemot 2:2). HE ASKS: What is the meaning of, "that he was a goodly son"? Rabbi Chiya said: The meaning is that he was born circumcised, because the secret of the covenant is called 'good', as is written: "Say of the righteous, that it shall be well ('good') with him" (Yeshayah 3:10), AND THE RIGHTEOUS IS THE SECRET OF THE COVENANT.

187. Rabbi Yosi said: She saw the light of the Shechinah that shone in him. For at the time that he was born, the entire house was filled with light, as is written: "And when she saw that he was a goodly son," and, "Elohim saw the light that it was good" (Beresheet 1:4). AND AS GOOD ALLUDES TO LIGHT, SO HERE GOOD ALLUDES TO LIGHT. And hence it is written, "that he was a goodly son." Everything was included in him; HE CONTAINED THE LIGHT OF THE SHECHINAH, AND ALSO, AS WAS WRITTEN EARLIER, HE WAS BORN CIRCUMCISED.

20. "And she hid him three months"

In his discussion of the title verse, Rabbi Yehuda explains the significance of "three months" and reveals that the "ark of papyrus" is an allusion to the Ark of the Covenant, while the "child" signifies Yisrael. Another explanation of the verse, "A man of the House of Levi" interprets this as a reference to God, Who went from the place where Aba and Ima (the supernal Mother and Father) unite as the Foundation.....
The Relevance of this Passage

188. "And she hid him three months" (Shemot 2:2). HE ASKS: What is the significance of three months? Rabbi Yehuda said: It is an allusion to THE VIRTUE OF Moses not being recognized by the supernal radiance for three months, as is written: "In the third month" (Shemot 19:1). For then the Torah was given through him, and the Shechinah was revealed and dwelt upon him before everyone's eyes, as is written: "And Moses went up to the Elohim, and the Hashem called to him" (Ibid. 3). THIS IS WHAT IS WRITTEN: "And when she could no longer hide him" (Shemot 2:3). For until that time, his communication with the Holy One, blessed be He, was not known. And then it is written: "Moses speaks, and the Elohim answers him by a voice" (Shemot 19:19).

189. "She took for him a box (Lit. 'ark') made of papyrus" (Shemot 2:3). This is an allusion to the ark in which the tablets of the covenant came. "An ark made of papyrus" is the Ark of the Covenant. "And daubed it with slime clay and with pitch," because the ark was overlaid inside and out. Rabbi Yehuda said: This is the Torah that the Holy One, blessed be He, inscribed with positive commandments and negative commandments.

190. "...and put the child in it..." (Ibid. 3). These are Yisrael, as is said: "When Yisrael was still a youth, I loved him" (Hoshea 11:1). "And she laid it in the rushes (Heb. suf)," (Ibid.) so there was no obligation to perform the commandments of the Torah until the end (Heb. sof), when Yisrael came to the land at the end of forty years. "...by the river's brink (Heb. safah)..." meaning according to the speech of those who teach Torah and laws to Yisrael. BECAUSE THE WORD "SAFAH" IS LIKE THE WORD 'LANGUAGE' (HEB. SAFAH) AND SPEECH, AND THE WORD "YEOR" ('RIVER') HAS THE MEANING OF MOREH ('TEACHER').

186. וְתַהַר הָאִשָּׁה וַתֵּלֶד בֶּן וַתֵּרָא אוֹתוֹ כִּי טוֹב הוּא. מֵאִי כִּי טוֹב הוּא. אָמַר רַבִּי חִיָּיא, דְּאִתְוִילִיד מֵהוּל. בְּגִין, דְּרָזָא דְּבְרִית, טוֹב אַקְרִי, דְּכִתְיִב אִמְרוּ צְדִיק כִּי טוֹב.

187. רַבִּי יוֹסִי אָמַר, נִהִירוּ דְּשִׁכִּינְתָא דְּנִהוּר בֵּיה חֲמָתָא, דְּבִשְׁעָתָא דְּאִתְוִילִיד אֲתַמְלִיא כָּל בֵּיתָא נִהוּרָא, דְּכִתְיִב וַתֵּרָא אוֹתוֹ כִּי טוֹב הוּא, וְכִתְיִב וַיֵּרָא אֱלֹהִים אֶת הָאוֹר כִּי טוֹב. וְעַל דָּא כִּי טוֹב הוּא כְּתִיב, וְכֹלָא הוּוּ.

188. וְתַצְפְּנָהוּ שְׁלֹשָׁה יָרְחִים, ג' יָרְחִים מֵאִי קָא מֵיַרְי. אָמַר ר' יְהוּדָה, רְמֹז הוּא דְּקָא רְמֹז, דְּלֹא אֲשַׁתְּמוּדַע מֹשֶׁה בְּזִהְרָא עֲלָאָה, עַד ג' יָרְחִים. דְּכִתְיִב בְּחֻדְשׁ הַשְּׁלִישִׁי, דְּהָא כְּדִין אֲתִיהֵיבַת תּוֹרָה עַל יְדוּי, וְשִׁכִּינְתָא אֲתַגְּלִיא, וְשָׂרִיא עֲלוּי לְעִינֵיהוֹן דְּכֹלָא, דְּכִתְיִב וּמֹשֶׁה עָלָה אֶל הָאֱלֹהִים וַיִּקְרָא אֵלָיו יי', וְלֹא יָכֹלָה עוֹד הַצְּפִינוּ, דְּעַד הָהוּא שְׁעָתָא, לֹא אֲשַׁתְּמוּדַע מְלוּלִיָּהּ בְּקוּדְשָׁא ב"ה, וְכִתְיִב מֹשֶׁה יַדְבֵּר וְהָאֱלֹהִים יַעֲנֶנּוּ בְּקוֹל.

189. וַתִּקַּח לוֹ תֵּבַת גּוֹמָא, רְמֹז עַל הָאָרוֹן, דְּלַחֲוֹת קִימָא עֲאֲלִין בְּגִיּוּהָ, תֵּיבַת גּוֹמָא, אָרוֹן הַבְּרִית אִיהוּ. וַתַּחְמְרָהּ בְּחֻמְרָא וּבְזָפַת דְּהָא הָאָרוֹן הוּוּ מְחוּפָּה מְלָגוּ וּמְלַבְּר. רַבִּי יְהוּדָה אָמַר, דָּא הִיא אוּרִייתָא, דְּהַחְמִירָהּ קוּדְשָׁא בְּרִיךְ הוּא בְּמִצְוֹת עֲשֵׂה וּבְמִצְוֹת לֹא תַעֲשֶׂה.

190. וַתִּשֶׂם בָּהּ אֶת הַיֶּלֶד, אֵלּוּ יִשְׂרָאֵל, כַּד"א כִּי נַעַר יִשְׂרָאֵל וְאֵהְבָהּ. וַתִּשֶׂם בְּסוּף דְּלֹא הוּוּ פְּקוּדֵי אוּרִייתָא חוּמְרָא לְמַעַבְד, עַד סוּף, דְּעֲאֲלוּ יִשְׂרָאֵל לְאַרְעָא, לְסוּף אַרְבַּעִין שָׁנִין. עַל שְׁפַת הַיְּאוֹר: עַל מִימְרָא דְּאִינוּן דְּמוּרִים אוּרִייתָא וְחוּקָה לְיִשְׂרָאֵל.

191. Another explanation: "A man," refers to the Holy One, blessed be He, as is written: "Hashem is a Man of war" (Shemot 15:3). "Of the house of Levi," refers to the Holy One, blessed be He, WHO WENT FROM the place where the supernal Wisdom, THIS BEING SUPERNAL ABA, and that river, WHICH IS SUPERNAL IMA, join together and never separate. HE WENT FROM THE PLACE OF THE YESOD OF SUPERNAL ABA AND IMA. "Of the house of Levi" IS DERIVED FROM THE WORD LIVYATAN, MEANING YESOD; He caused the Livyatan (Lit. 'whale') to dwell in this world to bring joy into the world, WHICH IS THE SHECHINAH. It is written: "There is the Livyatan, whom you have made to play therein" (Tehilim 104:26). "And took to wife a daughter of Levi." This is the Holy One, blessed be He, MEANING the place where the light of the moon illuminates, WHICH IS THE SHECHINAH.

192. "And the woman conceived, and bore a son" (Shemot 2:2). The woman, MEANING THE SHECHINAH IS most certainly CALLED A 'WOMAN', as is written: "She shall be called woman" (Bereshheet 2:23), AND "THIS" IS THE NAME OF THE SHECHINAH. Originally she was a daughter of Levi, WHICH IS YESOD OF ABA AND IMA THAT IS CALLED 'LIVYATAN', AS MENTIONED EARLIER, and it is certainly so, AS ABA AND IMA BUILT THE NUKVA. THEREFORE, HE ASKS: Originally she was a daughter of Levi and now she is a woman? AND HE ANSWERS: It is certainly so, as we have learned, that a woman is called the daughter of so and so before she marries, MEANING BY THE NAME OF HER FATHER AND MOTHER. After she marries, she is called a woman BY HER OWN NAME and here, daughter, woman and bride, are all one level, MEANING THE SHECHINAH.

193. "She hid him three months" (Shemot 2:2). These are the three months in which Severe Judgment is prevalent in the world. And which are they? THEY ARE Tamuz, Av, and Tevet IN WHICH THERE IS NO REVELATION OF THE SHECHINAH BECAUSE OF THE JUDGMENTS IN THE WORLD. HE ASKS: What is he trying to tell us? AND HE ANSWERS THAT HE IS TELLING US THAT before Moses descended to this world, he was above WITH THE SHECHINAH. Therefore, the Shechinah joined with him from the day he was born. From this Rabbi Shimon derived that the spirits of the righteous were above IN THE GARDEN OF EDEN before they descended into this world.

194. "And when she could no longer hide him..." (Ibid. 3). HE ASKS: What is the meaning of, "She took for him a box made of papyrus"? HE ANSWERS: She covered him with signs, so that he should be protected from the fish that swam in the Great Sea, MEANING KLIPOT AND THE DEMONS, as is written: "Where there are creeping things innumerable" (Tehilim 104:25). She covered him, to be guarded against them, with a precious cover of two colors, white and black. THE SLIME IS WHITE, WHICH IS THE SECRET OF THE RIGHT COLUMN, AND THE PITCH IS BLACK, WHICH IS THE SECRET OF THE LEFT COLUMN THAT IS MIXED WITH MALCHUT OF THE ATTRIBUTE OF JUDGMENT. THEN THE RED IN IT CONVERTS TO BLACK, WHICH IS THE SECRET OF OUR SAGES - THAT BLACK IS REALLY RED THAT HAS BEEN AFFECTED. And she placed Moses, WHO IS THE SECRET OF THE CENTRAL COLUMN, among them so that he should be recognized with them AS THE SECRET OF DA'AT WHICH IS THE CENTRAL COLUMN, because he was going to ascend among them at a different time, to receive the Torah.

195. "And the daughter of Pharaoh came down to wash herself at the river" (Shemot 2:5). This DAUGHTER OF PHARAOH came from the left side of the Strict Judgment as is written: "To wash herself at the river" - in the river and not in the sea. THE SEA ALLUDES TO MALCHUT OF HOLINESS, BUT THE RIVER IS THE ATTRIBUTE OF STRICT JUDGMENT OF THE LEFT SIDE. AND THE EGYPTIANS MADE IT THEIR IDOL, AND SINCE THE DAUGHTER OF PHARAOH BATHED THERE, SHE WAS ALSO OF STRICT JUDGMENT.

191. ד"א וילך איש, דא קודשא בריך הוא, דכתיב וי' איש מלחמה. מבית לוי, דא קודשא בריך הוא, אתר דחכמה עלאה, והוא נהר, מתחברן פחדא, ולא מתפרשין לעלמין. מבית לוי דאשרי לויתן לחידו בעלמא, הה"ד, לויתן זה יצרת לשחק בו. ויקח את בת לוי, דא קודשא בריך הוא, אתר דנהירו דסיהרא נהיר.

192. ותהר האשה ותלד בן. האשה ודאי, כד"א לזאת יקרא אשה. בקדמיתא בת לוי, והכי הוא ודאי, וכי בת לוי בקדמיתא, והשתא אשה. אלא הכי הוא ודאי, והכי אוליפנא, אתתא עד לא אודווגת, אתקריאת בת פלוני, בתר דאודווגת אתקריאת אשה. והכא, בת, ואשה, וכלה, חד דרגא איהו.

193. ותצפנהו שלשה ירחים. אלן תלת ירחין, דדינא קשיא שריא בעלמא ומאי נינהו. תמוז, אב, טבת, מאי משמע. דער לא נחת משה לעלמא, שכיח הוה איהו לעילא, ועל דא אודווגת ביה שכינתא, מיומא דאתיליד. מכאן אמר רבי שמעון, רוחיהון דצדיקיא, שכיחין אינון לעילא, עד לא יחתון לעלמא.

194. ולא יכלה עוד הצפינו וגו'. מאי ותקח לו תבת גומא. דחפת ליה בסימנאה, למהוי נטיר מאינון נוני ימא, דשאטין בימא רבא, דכתיב שם רמש ואין מספר. והיא חפת ליה, למהוי נטיר מנייהו, בחפו יקירא, דתרין גוונין חוור ואוכם, ואנח ליה למשה בינייהו, דישתמודע עמהון, בגין דזמין לסלקא בינייהו זמנא אחרא, לקבלא אורייתא.

195. ותרד בת פרעה לרחוץ על היאור. דא איהו דאתיא מסטרא דשמאלא דדינא קשיא, במה דאת אמר, לרחוץ על היאור, על היאור דייקא, ולא על הים.

196. And you may ask why, then, it is written: "And your rod, with which you smote the river" (Shemot 17:5). Moses smote only the sea, which THE VERSE also calls a 'river'. SO THE TERM 'RIVER' IS NOT PRECISE. AND HE ANSWERS: Aaron smote the river through Moses, and the verse considers it as though he himself did it.

197. Similarly, it is written: "And seven days were completed, after Hashem had smitten the river" (Shemot 7:25), even though Aaron smote it. But since it came from the Holy One, blessed be He, the Torah refers to it as, "after Hashem smote." Thus, afterwards it is called in the name of Moses, BECAUSE AARON DID IT AT HIS INSTRUCTION. "And her maidens walked along by the river's side" (Shemot 2:5). They are the other companies who came from that side OF THE RIVER.

198. "And when she had opened it, she saw (him,) the child" (Ibid. 6). HE ASKS: It is written: "She saw him," but it should say 'she saw'. Why, then, does it state: "She saw him?" Rabbi Shimon said: There is nothing in the Torah that does not have supernal and precious secrets. For this is what we learned, that the mark of the King and Queen, MEANING TIFERET AND MALCHUT, are found in him. It is the mark of Vav-Aleph-Vav, Hei-Aleph; FOR VAV IS TIFERET AND HEI IS MALCHUT. THEREFORE IT SAYS, "SHE SAW HIM"; THE WORD CONTAINS EXTRA VAV AND HEI. Immediately, WHEN SHE SAW THIS, "she had compassion on him" (Shemot 2:6). Until this point, the Torah talks about THE SUPERNAL WORLDS above. From here and further, it talks about THE WORLDS BELOW, except for this verse: "AND HIS SISTER STOOD ..." (Ibid. 4).

21. "And his sister stood afar off"

Initially, a discussion of the title verse identifies "his sister" as the children of Yisrael, from whom Zeir Anpin is concealed at a distance. The discussion then turns to reinforce the idea that the Righteous, and especially Moses, are known above before they descend to this world, and their souls are drawn from a high place. We learn that just as the body has both a mother and father, the soul also has a mother and father. Indeed, everything above and below is produced by a male and a female. Finally, a further interpretation of the title verse reveals that, "And his sister stood," is lower Wisdom, which would stand "afar off" when Judgment accused Yisrael for their sins. Then the Shechinah distanced Herself from them too.

The Relevance of this Passage

This section can be used to focus the consciousness on the eternal aspects of our own soul, expanding our ideas of who we are to include who we have been and who we will be. This expansion of the mind's grasp helps to weaken the hold of the lower nature and removes the veils between us and the Light, which can only fill us with its effulgence if we are first empty to receive it.

199. "And his sister stood afar off..." (Shemot 2:4). HE ASKS: Whose sister? AND HE ANSWERS: The sister of he who called the Congregation of Yisrael "my sister," MEANING ZEIR ANPIN, as is said: "Open to me my sister, my love" (Shir Hashirm 5:2) - MEANING THE SHECHINAH STOOD BY MOSES TO GUARD HIM. "Afar off" is as is written: "Hashem appeared of old (also: 'from afar') to me" (Yirmeyah 31:2), MEANING THAT KEEPING IS NOT IN THE OPEN, BUT RATHER HIDDEN, FROM A DISTANCE.

196. וְאִי תִימָא, וְהָא כְּתִיב, וּמִטֶּךָ אֲשֶׁר הִכִּיתָ בּוֹ אֶת הַיָּאֹר, וּמִשָּׁה לֹא מִחָא אֱלָא יַמָּא, וְקִרְיִיה יָאֹר. אֱלָא יָאֹר הוּא דְמִחָא אַהֲרֹן עִי דְמִשָּׁה, וְשׁוּיִיה קָרָא דְאִיהוּ עֵבִיד.

197. כה"ג, וַיִּמְלֵא שְׁבַעַת יָמִים אַחֲרֵי הַכּוֹת ה' אֶת הַיָּאֹר. וְאַהֲרֹן הִכְהוּ. אֱלָא עַל דְּאִתָּא מִסְטָרָא דְקוּדְשָׁא בְרִיךְ הוּא, קִרְיִיה קָרָא אַחֲרֵי הַכּוֹת ה', לְבַתֵּר קִרְיִיה בְּשִׁמְא דְמִשָּׁה. וְנִעְרוּתִיה הוֹלְכוֹת עַל יַד הַיָּאֹר, אֲלִין שָׂאר מִשְׁרִיין דְּאִתִּיין מִסְטָרָא דָּא.

198. וְתַפְתַּח וְתִרְאֶהוּ אֶת הַיֶּלֶד. וְתִרְאֶהוּ וְתִרָא מִבְּעֵי לִיה. מַאי וְתִרְאֶהוּ. אֲמַר רַבִּי שְׁמַעוֹן, לִית לָךְ מְלָה בְּאוּרִינְתָא, דְּלִית בָּהּ רִזִּין עֲלָיִן וְיִקְרִיין. אֱלָא הַכִּי אוֹלִיפְנָא, רְשִׁימָא דְמִלְכָא וּמִטְרוּנִיתָא אֲשֶׁתְּכַח בֵּיה, וְאִיהוּ רְשִׁימָא דְּוָא"ו ה"א. וּגְמִיד וְתַחמוֹל עֲלִיו וְגו'. עַד כָּאן לְעִילָא, מִכָּאן וְלַהֲלָא לְתַתָּא, בְּרַ מֵהָאֵי קָרָא.

199. וְתַתְּצַב אַחוֹתוֹ מִרְחוֹק וְגו'. וְתַתְּצַב אַחוֹתוֹ, אַחוֹתוֹ דְּמָאן. אַחוֹתִיה, דְּהוּא דְקָרָא לְכַנְסַת יִשְׂרָאֵל אַחוֹתִי. כְּמָה דְּאִתָּא אֲמַר, פְּתַחֵ לִי אַחוֹתִי רְעִיתִי. מִרְחוֹק: כְּמָה דְּאִתָּא אֲמַר מִרְחוֹק ה' נִרְאָה לִי.

200. It seems that the righteous are known above before their descent to the world; this refers to all THE RIGHTEOUS, and all the more so to Moses. THEREFORE IT IS SAID OF HIM, "SHE SAW HIM" (SHEMOT 2:6) SPELLED WITH HEI-VAV, WHICH IS THE SECRET OF THE IMPRESSION MADE BY THE KING AND THE QUEEN, AS ALREADY MENTIONED. And it is also understood that the souls of the righteous are drawn from a high place, as we explained IN THE PASSAGE: "AND THERE WENT A MAN OF THE HOUSE OF LEVI" (SHEMOT 2:1) - WHICH IS THE SECRET OF YESOD OF CHOCHMAH AND BINAH, WHICH IS A HIGH PLACE. The secret of this is what we learned from here: that the soul has a father and a mother, WHICH ARE ZEIR ANPIN AND THE NUKVA, BECAUSE MAN IS ZEIR ANPIN AND THE DAUGHTER OF LEVI IS THE NUKVA. Similarly, there is a father and mother to the body on earth. And it appears that in all aspects, whether above or below, everything comes forth from a male and a female, and we have explained the secret of the passage: "Let the earth bring forth living creatures" (Beresheet 1:24). "The earth," refers to the Congregation of Yisrael, WHO IS NUKVA. "Living creatures" (Lit. 'soul'), is the soul of Adam, as we explained - BECAUSE ZEIR ANPIN AND NUKVA ARE FATHER AND MOTHER OF THE FIRST MAN, AS WE EXPLAINED. Rabbi Aba came and kissed him. He said: Assuredly, you are speaking beautifully and it is definitely so. Fortunate is the portion of Moses, the faithful prophet, above all the other prophets of the world.

201. "And his sister stood" (Shemot 2:4). This is Chochmah, THE NUKVA THAT IS CALLED THE 'LOWER CHOCHMAH'. As is said: "Say to wisdom, 'You are my sister'" (Mishlei 7:4). Rabbi Yitzchak said: The decree of Judgment was never removed from the world. For every time that Yisrael sinned, Judgment accused them, and then "his sister stood afar off." FOR THE SHECHINAH DISTANCED HERSELF FROM THEM, as is said: "Hashem appeared from afar to me" (Yirmeyah 31:2).

22. "And the daughter of Pharaoh came down"

The opening discussion of the title verse reveals that it contains an allusion to the attribute of Judgment that comes down to bathe in the blood of Yisrael when they separate from and neglect the Torah. Rabbi Yehuda then speaks about the importance of repentance and prayer, especially prayer accompanied by weeping. The Shechinah stands over Yisrael and argues their merits. When She saw the children of Yisrael repent before God with tearful supplications, She had great compassion for them and considered them as gentle and good in contrast to the other stubborn and hard-hearted nations.

Rabbi Yitzchak then reiterates the concept that the redemption of Yisrael depends on weeping. We learn that the tears Esav wept before his father over his lost birthright brought Yisrael into captivity. When the force of Esav's tears is exhausted, the redemption of Yisrael will arrive.

The Relevance of this Passage

A reading of this section reveals the spiritual impact of true and deeply felt emotion, and thereby reminds us of that we must both feel and outwardly show our repentance. Dwelling on these great symbols and their images, we can learn to draw into our own lives the purity and courage of those who lived long before us in order to show the way through eons of darkness. The sense of continuity and connection with the past raises our consciousness to become in tune with that higher consciousness represented by the patriarchs.

202. "And the daughter of Pharaoh came down to wash herself at the river" (Shemot 2:5). When Yisrael severed themselves from the Torah, "the daughter of Pharaoh came down to wash herself at the river," immediately. The attribute of Judgment, WHICH IS CALLED 'THE DAUGHTER OF PHARAOH', would come down to wash herself with the blood of Yisrael, MEANING WITH THEIR BLEMISH, because of the disregard of the Torah - BECAUSE 'RIVER' MEANS TORAH. "And her maidens walked along by the river's side," because of the disregard to the Torah, for those who studied it loosened their hands from it.

200. מִשְׁמַע, דַּיּוּנוֹן זָכַיִן, עַד לֹא נַחְתּוּ לְעֵלְמָא, אֶשְׁתַּמּוּדְעָאן אֵינוֹן לְעֵילָא, לְגַבֵּי כְּלָא, וְכֹל שְׁפָן מִשָּׁה. וּמִשְׁמַע נְמִי, דְּנִשְׁמַתְהוֹן דְּצַדִּיקָיָא, אֶתְמַשְׁכוּ מֵאַתְרַּ עֲלָאָה, כְּמָה דְּאוּקִימְנָא. וְרָזָא דְּמִלְהָ אוּלִיפְנָא, דְּמִשְׁמַע, דְּאָב וְאִם אֵית לְנִשְׁמַתָּא, כְּמָה דְּאֵית אָב וְאִם לְגוּפָא בְּאַרְעָא, וּמִשְׁמַע, דְּבִכְל סְטְרִין, בֵּין לְעֵילָא, בֵּין לְתַתָּא, מְדַכְר וְנוֹקְבָא אֶתְיִין כְּלָא וּמִשְׁתַּכְחִי. וְהָא אוּקְמוּהָ רָזָא, דְּכַתִּיב, תּוֹצֵא הָאָרֶץ נֶפֶשׁ חַיָּה. הָאָרֶץ: דָּא כְּנֶסֶת יִשְׂרָאֵל. נֶפֶשׁ חַיָּה: נֶפֶשׂא דְּאָדָם קְדַמָּה עֲלָאָה, כְּמָה דְּאַתְמַר. אֶתָּא רַבִּי אַבְא וְנִשְׁקִיָּה. אָמַר וְדַאי שְׁפִיר קְאָמַרְתָּ, וְהִכִּי הוּא וְדַאי זָכַאָה חוּלְקִיָּה דְּמִשָּׁה נְבִיאָה מְהִימְנָא, עַל כָּל שְׂאָר נְבִיאֵי עֵלְמָא.

201. ד"א וְתִתְצַב אַחֲוֵתוֹ דָּא הִיא חֲכֵמָה, כְּמָה דְּאֵת אָמַר, אָמַר לְחֲכֵמָה אַחֲוֵתִי אָתָּ. אָמַר רַבִּי יִצְחָק, מְעוֹלָם לֹא אֶתְעַדִּיאת גְּזֵרַת דִּינָא מְעֵלְמָא, דְּהָא בְּכָל שַׁעְתָּא דְּהוּוּ יִשְׂרָאֵל חֲטָאן, הוּוּ דִינָא מְקַטְרְגָא עִמְהוֹן, וְכַדִּין, וְתִתְצַב אַחֲוֵתוֹ מִרְחוֹק. כְּמָה דְּאֵת אָמַר מִרְחוֹק ה' נִרְאָה לִי.

202. וְתִרְדַּ בַּת פַּרְעֹה לְרַחוּץ עַל הַיְאֹר. בְּשַׁעְתָּא דְּהוּוּ פִּסְקֵי יִשְׂרָאֵל מְאוּרֵייתָא, מִיַּד וְתִרְדַּ בַּת פַּרְעֹה לְרַחוּץ עַל הַיְאֹר. הָוֵת נַחְתַּת מִדַּת הַדִּין, לְאַסְתַּחָּא מִדְּמָא דִּישְׂרָאֵל, עַל עֲלֻבוּנָה דְּאוּרֵייתָא. וְנַעֲרֹתֶיהָ הוֹלְכוֹת עַל יַד הַיְאֹר, אֵלִין אוּמְיָא, דַּיּוּנוֹן אֵלִין וְרַדְפִּין אֶבְתְּרִיָּהוּ, עַל יַד הַיְאֹר, עַל סַבַּת עֲלֻבוּנָה דְּאוּרֵייתָא, וְאֵינוֹן דְּמוּרִים בְּהָ, דְּרַפּוּ יְדֵיהוּ מִיְנָה.

203. Rabbi Yehuda said: Everything in the world depends upon repentance and prayer that the person prays to the Holy One, blessed be He - one who sheds tears during his prayer especially, for there is no gate that these tears can not enter. It is written: "And when she had opened it, she saw the child." "And she opened," refers to the Shechinah, who stands over Yisrael as a mother over her children, and she always opens with the merit of Yisrael.

204. As soon as she opened it, "she saw the child," MEANING "a darling child" (Yirmeyah 31:19), referring to Yisrael who are constantly sinning before the King. But they immediately beseeched the Holy One, blessed be He, returned in repentance, and wept before Him as a son weeps before his father. As is written: "Behold, a weeping boy" (Shemot 2:6). Since he wept, all the difficult decrees were removed from him. It is written: "And she had compassion on him," because she was stirred with compassion and she pitied him.

205. "And said: 'This is one of the Hebrews' children'" (Ibid. 6). For they are soft-hearted, not children of the idol worshippers, who are stiff-necked and hard-hearted. "...the Hebrews' children..." are soft-hearted in THE MERIT OF the fathers and mothers, to repent before their Master. "And the maid went and called the child's mother" (Ibid. 8). THIS IS IN REFERENCE TO RACHEL THE MATRIARCH who was weeping. This is the verse: "A voice was heard in Rama, lamentation, and bitter weeping: Rachel weeping for her children..." (Yirmeyah 31:14). And he is crying, MEANING YISRAEL, and the mother of the child is weeping, REFERRING TO RACHEL, THE MOTHER OF YISRAEL.

206. Rabbi Yehuda said: For the future, this is what is written, "They shall come with weeping, and with supplications will I lead them" (Ibid. 8). HE ASKS: What is the meaning of, "They shall come with weeping"? AND HE ANSWERS: In the merit of the weeping of the mother of the child, THE MOTHER OF YISRAEL, who is Rachel, they will come, and will be gathered from the exile. Rabbi Yitzchak said: The redemption of Yisrael is dependent only upon weeping, MEANING when the tears that Esau wept before his father will be finished and come to an end. THEN THEY WILL BE REDEEMED, as is written: "And Esau raised his voice and wept" (Beresheet 27:38). These tears lowered Yisrael into exile. THEREFORE, as soon as these tears cease through the weeping of Yisrael, they will go out of exile. This is the meaning of: "They shall come with weeping, and with supplications will I lead them."

23. "And he looked this way and that"

This section discusses the episode wherein Moses kills an Egyptian who is beating an Yisrael. "He looked this way and that," we're told, to see if the Egyptian proclaimed the Divine Unity, performed any good works, or would produce a righteous son. Though wicked men often beget good sons, and these are especially precious to God since they represent light from darkness, Moses saw through the Holy Spirit that the Egyptian would not have such a son.

The Relevance of this Passage

A reading of this passages sharpens those inner faculties we have from God that enable us to see beyond the surface of both people and things, and to understand the essence within. Through cultivating these faculties we will avoid many disasters caused by wolves in sheep's clothing, and also be able to help others do the same.

203. א"ר יהודה, כל מלין דעלמא, תליין בתשובה, ובצלוחתא דצלי ב"נ לקודשא בריך הוא, וכל שבן, מאן דאושיר דמעין בצלותיה, דלית לך תרעא, דלא עאלין איגון דמעין. מה כתיב ותפתח ותראה את הילד. ותפתח, דא שכנתא, דקיימא עליהו דישראל, כאימא על בנין, והיא פתחה תדיר בזכותיהון דישראל.

204. פיון שפתחה, ותראהו את הילד, ילד שעשועים. דאיגון ישראל, דמתחטאן קמי מלכיהון בכלא, ומיד דמתחננן קמי קודשא בריך הוא, הדרי בתשובה, ובכאן קמיה, כברא דבכי קמי אבוי, מה כתיב, והנה נער בוכה. פיון דבכי, אתעדו כל גזרין בישין דעלמא, מה כתיב ותחמול עליו, אתער עלוי ברחמים, ומרחם ליה.

205. ותאמר מילדי העברים זה, דאיגון רבי לבא, ולא מילדי העכו"ם, דאיגון קשי קדל, וקשי לבא. מילדי העברים רבי לבא מאבהן ומאמהן לאתבא קמי מאריהון. ותקרא את אם הילד. שהיתה בוכה, הה"ד, קול ברמה נשמע נהי בכי תמרורים רחל מבכה על בניה וגו', הוא בוכה ואם הילד היא בוכה.

206. א"ר יהודה, לזמנא דאתי מה כתיב, בבכי יבואו ובתחנונים וגו'. מהו בבכי יבואו. בזכות בכי דאם הילד, שהיא רחל, יבואו ויתבנשון מן גלותא. ואמר רבי יצחק, פורקנא דישראל לא תלוא אלא בבכי, כד ישתלמון ויכלון, בכי דמעוה דבכה עשו קמי אביו, דכתיב וישא עשו קולו ויבך. ואיגון דמעין, אחיתו לישראל בגלותיה. פיון דיכלון איגון דמעין בבכיה דישראל, יפקון מגלותיה, הה"ד בבכי יבואו ובתחנונים אובילם.

207. "And he looked this way [Heb. koh (Caf-Hei)] and that (koh)" (Shemot 2:12). SINCE he saw in these fifty letters that Yisrael proclaim twice every day the prayer: "Shma Yisrael" (Hear O Yisrael), that contains Caf-Hei (=25) and Caf-Hei LETTERS twice; but he did not see THAT THE EGYPTIAN WOULD BE SAYING THEM. "And he looked Koh and Koh." Rabbi Aba said: THE FIRST Koh IS BECAUSE he looked to see whoever possessed good deeds, and THE SECOND Koh IS BECAUSE he desired to perceive whether a righteous son would emerge from him. Immediately, "he saw that there was no man" he saw by the Holy Spirit that no righteous son would not emerge from him.

208. Rabbi Aba said: How many wicked people are there in the world who beget good children, more than the righteous. And that good son who comes from the wicked person is even better because he is pure from impure, light from darkness, wisdom from foolishness and this is the best of all.

24. "And he sat by the well"

In this section we learn that God allowed Moses to see all through the Holy Spirit, so that he would kill the Egyptian and go to the same well to which Jacob came. While Jacob "looked" at the well, Moses "sat" by the well, which reveals that although both were of the same level of Holiness, Moses ascended higher than Jacob. This well, Rabbi Yitzchak tells Rabbi Yosi, is not the same well that Isaac and Abraham dug. Rather, it was created at the same time that the world was created, and its mouth was created by Shabbat eve at twilight. There follows a description of the system of unification of the three Columns and the roles of the Sfirot within this system. After, Rabbi Yehuda quotes the verse, "And the priest of Midyan has seven daughters..." and questions how the daughters could have drawn water from Jacob's well when there was a large stone covering its mouth. Rabbi Chiya resolves this difficulty, explaining that there was no longer a stone covering the mouth of the well because Jacob removed it, as it was no longer needed.

The Relevance of this Passage

A reading of this awakens within us the ability to look beyond the Torah stories to the eternal truths contained within them, seeing how it is possible to conceal a lifetime's wisdom with a few simple images; and seeing also that the rabbis' responses in the Zohar quite often mask wisdom with humor. The sense of being suddenly connected across the centuries to these extraordinary men helps to lift one's horizons until we realize that it is to everything that lives we are joined by a common bond of faith in God.

209. HE ASKS: WHAT IS THE ALLUSION IN THE MENTIONING OF "HE SAW" TWICE? "And he saw AN EGYPTIAN MAN...and when he saw THAT THERE IS NO MAN.." (Shemot 2:11-12). AND HE ANSWERS: He observed and saw everything with the Holy Spirit. Therefore he looked at him and killed him, MEANING THAT HE KILLED HIM BY LOOKING AT HIM. THEREFORE, IT SAYS A SECOND TIME "HE SAW." And the Holy One, blessed be He, caused all this so that MOSES should go to that well as Jacob went to that well, as it is written "and he sat down by a well" (Ibid. 15). HE ASKS: By Jacob, it is written, "And he looked, and behold a well in the field," (Bereshheet 29:2) while by Moses it says, "And dwelt in the land of Midyan: and he sat down by a well". BY JACOB, IT DID NOT SAY 'SAT', BUT ONLY "HE LOOKED." AND HE ANSWERS: IT IS BECAUSE even though Moses and Jacob were on one level, MEANING THE CENTRAL COLUMN, IN ALL Moses became elevated more than him - BECAUSE JACOB IS THE ASPECT OF TIFERET AND MOSES IS THE ASPECT OF DA'AT, WHICH IS THE INNER PART OF TIFERET. AND THE INNER MEANING OF THE WELL IS MALCHUT, THE SPOUSE OF TIFERET, AND SINCE MOSES WAS THE INNER PART OF TIFERET, THEREFORE BY HIM IT SAYS, "SAT" AND BY JACOB ONLY, "HE SAW."

207. וַיִּפֶן כֹּה וְכֹה. חָמָא בְּאֵלֵין נ' אֲתוּון, דְּמִיחְדִּין לִיה יִשְׂרָאֵל בְּכָל יוּמָא, שְׁמַע יִשְׂרָאֵל פְּעַמִּים, דְּאִית בְּהוּן כ"ה כ"ה תְּרֵי זְמַנִּי, וְלֹא חָמָא בִּיה. וַיִּפֶן כֹּה וְכֹה וְגו'. כֹּה וְכֹה, אָמַר רַבִּי אַבָּא, כֹּה חָמָא, אִי הוּוּ בִּיה עוֹבְדִין דְּכֶשֶׁרֶן. וְכֹה אִי זְמִין לְנַפְקָא מִנִּיה בְּרָא מְעֵלְיָא, מִיַּד וַיִּרְא כִּי אִין אִישׁ. חָמָא בְּרוּחַ קוּדְשָׁא, דְּלֹא זְמִין לְנַפְקָא מִנִּיה בְּרָא מְעֵלְיָא.

208. דְּאָמַר רַבִּי אַבָּא, בְּמַה חַיִּיבִין אִינוּן בְּעֵלְמָא, דְּמַפְקֵי בְּנֵי מְעֵלְיָא, וַתִּיר מֵאִינוּן זַכָּאִין. וְהוּוּא בְּרָא מְעֵלְיָא דְּנַפְקָא מִן חַיִּיבָא, אִיהוּ מְעֵלְיָא וַתִּיר, לְמַדּוּי טְהוּר מְטַמָּא. נְהוּרָא מְגוּ חֲשׂוּכָא. חֲכַמְתָּא מְגוּ טַפְשׁוּתָא. וְדָא אִיהוּ מְעֵלְיָא מְכַלָּא.

209. וַיִּרְא וַיִּרְא דְּהִכָּא, כֹּלָא בְּרוּחַ קוּדְשָׁא אֲסַתְכֵּל וְחָמָא, וּבְגִין כִּן אֲסַתְכֵּל בִּיה וְקַטַּל לִיה, וְקוּדְשָׁא בְּרִיךְ הוּוּ סַבֵּב כֹּלָא, לְמַדּוּן לְהוּוּא בִּירָא, בְּמַה דְּאִזַּל יַעֲקֹב לְגַבֵּי הוּוּא בִּירָא, דְּכַתִּיב, וַיֵּשֶׁב עַל הַבְּאֵר. בִּיַעֲקֹב כַּתִּיב, וַיִּרְא וְהִנֵּה בְּאֵר. בְּמִשָּׁה כַּתִּיב, וַיֵּשֶׁב בְּאֶרֶץ מִדְיָן וַיֵּשֶׁב עַל הַבְּאֵר. בְּגִין דְּמִשָּׁה וַיַּעֲקֹב, אַע"ג דְּבִדְרָגָא חָדָא הוּוּ, אֲסַתְלַק מִשָּׁה בְּהָא וַתִּיר מִנִּיה.

210. Rabbi Yosi and Rabbi Yitzchak were traveling on the road. Rabbi Yosi said: The well that Jacob and Moses saw was the same well that Abraham and Isaac dug, WHICH ARE THE TWO COLUMNS, RIGHT AND LEFT OF ZEIR ANPIN. He said to him: No, THE WELL OF JACOB AND MOSES WAS NOT OF THE SAME STATUS AS THE WELL THAT ABRAHAM AND ISAAC DUG. This well was created at the same time that the world was created, and by Shabbat eve at twilight, the mouth of the well was created. And this is the well that Jacob and Moses saw. THEREFORE IT SAYS, "AND HE SAT DOWN BY A WELL."

Tosefta (Addendum)

211. Mishnah. Those who pursue righteousness, THAT IS, WHO PURSUE TO PERFECT MALCHUT THAT IS CALLED 'RIGHTEOUSNESS', THROUGH THREE COLUMNS, RIGHT, LEFT, AND CENTRAL, WHICH ARE "ZEIR ANPIN. Those who FORCIBLY demand the secret of Faith, WHICH IS THE SECRET OF EXTENDING THE LEFT COLUMN TO MALCHUT WHICH IS CALLED 'FAITH'. Those who have adhered with the bond of Faith, WHICH IS THE BOND WHICH IS IN THE RIGHT COLUMN, those who know the ways of the Supernal King - WHICH IS ZEIR ANPIN, THE SECRET OF THE CENTRAL COLUMN. THE MASTER OF THE TOSEFTA - CALLS THEM AND SAYS TO THEM: Draw near and hearken. THOSE WHO ARE PURSUING TO PERFECT OF MALCHUT AND ITS ILLUMINATION WITH THE THREE COLUMNS, HEARKEN THE SYSTEM OF THIS UNIFICATION, AND HOW IT IS DONE.

212. When the two COLUMNS, CHOCHMAH AND BINAH, ascend and emerge towards the one CENTRAL COLUMN, they receive it between the two arms, WHICH ARE CHESED AND GVURAH. DUE TO THEIR RECEPTION OF THE CENTRAL COLUMN, CHOCHMAH AND BINAH DESCENDED TO BECOME CHESED AND GVURAH. FOR THE FIRST THREE OF THE FIRST THREE SFIROT WERE GONE FROM THEM. MALCHUT CANNOT AS YET RECEIVE CHOCHMAH FROM THEM, AS THE LIGHT OF CHASSADIM PREVAILS, WHILR CHOCHMAH THERE IS HIDDEN. Until the two, WHICH ARE CHESED AND GVURAH, descend below, MEANING THAT THEY BECOME NETZACH AND HOD, they are two, AS THE MAIN MOCHIN ARE TWO, RIGHT AND LEFT, THAT BECOME NETZACH AND HOD, and one between them - MEANING THAT THEY NEED THE CENTRAL COLUMN TO RECONCILE BETWEEN THEM, AND THAT IS YESOD. THE ARBITRATOR BETWEEN CHESED AND GVURAH IS CALLED 'TIFERET', AND THE ARBITRATOR BETWEEN NETZACH AND HOD IS CALLED 'YESOD'. AND HE EXPLAINED HIS WORDS: These two, THAT DESCENDED BELOW, are the place from which the prophets gain nourishment; NAMELY NETZACH AND HOD. There is one between them, WHICH IS YESOD. It joins everything, BOTH THE RIGHT COLUMN AND THE LEFT COLUMN; it receives from everything, BOTH CHOCHMAH AND CHASSADIM, SINCE IT IS THE CENTRAL COLUMN THAT SUSTAINS THEIR ILLUMINATING, AND THEREFORE IT ALSO RECEIVES THEIR ILLUMINATION TO ITSELF. FOR THIS IS THE RULE: ALL THE ILLUMINATIONS THAT THE LOWER CAUSES TO BE SUSTAINED AMONG THE SUPERNAL IT TOO ATTAINS IN ITS ENTIRETY.

210. רבי יוסי ורבי יצחק הוּ אָזְלִי בְּאוֹרְחָא. אָמַר רְבִי יוֹסִי, הֵהוּא בְּאֵר דְּחָמָא יַעֲקֹב, וְחָמָא מֹשֶׁה, אִי דָא הוּהּ הֵהוּא בִּירָא, דְּחָפֵר אַבְרָהָם וַיִּצְחָק. א"ל לָאו. אֵלָא, בְּשַׁעֲתָא דְּאַתְבָּרִי עֲלָמָא, אַתְבָּרִי הָאִי בִּירָא. וּבְעֶרְבַ שְׁבַת בֵּין הַשְּׁמֶשׁוֹת, אַתְבָּרִי פּוֹמָא דִּילֵיהּ, וְהָאִי אִיהוּ בְּאֵר דְּחָמוּ יַעֲקֹב וּמֹשֶׁה.
(תוספתא)

211. מִתְנִיתִין. אֵינּוֹן דְּרִדְפִי קְשׁוּט, אֵינּוֹן דְּתַבְעִי קְזָא דְּמַהִימְנוּתָא. אֵינּוֹן דְּאַתְדַּבְּקוּ בְּקְשׁוּרָא מְהִימְנָא. אֵינּוֹן דִּירְדְעִין אוֹרְחוּי דְּמַלְכָא עֲלָאָה. קְרִיבוּ שְׁמַעוּ.

212. בְּד סְלִיקוּ תְרִין, וְנִפְקוּ לְקַדְמוֹת חַד, מְקַבְּלִין לֵיהּ בֵּין תְרִין דְרוּעִין. תְרִין נְחִתִי לְתַתָּא תְרִין אֵינּוֹן, חַד בִּינִייהוּ. תְרִין אֵלִין מוֹתְבָא דְנְבִיאֵי וְנִקִּין בְּהוּ. חַד בִּינִייהוּ, חֲבוּרָא אִיהוּ דְכֻלָּא, אִיהוּ נְטִיל מְכֻלָּא.

213. That holy well, WHICH IS MALCHUT, WITH THE MOCHIN OF THE FIRST THREE SFIROT, is situated under them, MEANING UNDER NETZACH, HOD, AND YESOD - that is, the field of holy apple trees. From that well they would water the flocks - WHO ARE all these Chariots OF ANGELS, and all these ANGELS have wings. Three were found lying by this well. THEY ARE THE THREE SFIROT NETZACH, HOD, AND YESOD, AS MENTIONED, and this well is filled by them IN THE LIGHT OF THE THREE FIRST SFIROT, and it is called 'Adonai'. About this is written: "Adonai Elohim, you have begun..." (Devarim 3:24) And it is written: "And cause Your face to shine upon Your sanctuary that is desolate for the sake of Adonai, the Master of the whole earth" (Daniel 9:17). WHEN IT HAS THE THREE FIRST SFIROT, IT IS REFERRED TO IN THE MASCULINE, MASTER. This is what is written: "Behold the Ark of the Covenant (of) the Master of the whole earth..." (Yehoshua 3:11). In it is concealed one holy source, THAT IS YESOD, that flows into it constantly and fills it. And it is called Hashem Tzeva'ot, blessed is He, for ever and ever.
(End of Tosefta)

214. "Now the priest of Midyan has seven daughters and they came and drew water" (Shemot 2:16). Rabbi Yehuda said: If this well was the well of Jacob, is it not written BY JACOB: "And there were: all the flocks gathered and they rolled the stone from the well's mouth" (Beresheet 29:3)? Yet here the daughters of Yitro did not need this. They just came and drew water without any other effort - MEANING OF ROLLING THE STONE FROM THE MOUTH OF THE WELL.

215. Rabbi Chiya answered: Jacob removed THE STONE from the well. It is written that when the flocks gathered there, they "put the stone back upon the well's mouth" (Ibid.). But by Jacob it is not written that 'he put the stone back', because afterwards there was no more need for the stone, since originally the water would not rise. But when Jacob came, the water rose toward him BECAUSE THE WATER INCREASED. Therefore, that stone was no longer on the mouth of the well, SINCE THEY DID NOT NEED PROTECTION ANYMORE. Therefore, IT SAYS BY THE DAUGHTERS OF YITRO, that they "came and drew," WITHOUT ANY EFFORT OF ROLLING THE STONE.

25. "Come from the four winds, O breath"

Rabbi Elazar begins by quoting the title verse and asks how Ezekiel could have prophesied on the wind when it is clearly written that man cannot control the wind. The answer to this question, we're told, is that he prophesied by God's will. Furthermore the spirit (wind) was embodied in material form in this world, and Ezekiel called to it to come from the region where it resides. This place is not the Garden of Eden, Rabbi Elazar explains, but rather the Throne that stands on four pillars. The soul ascends from the Garden to the Throne and then descends to the world, and just as the body is taken from the four regions of the world, the spirit is taken from the four pillars of the Throne.

This discussion prompts the Jew who sits with the companions to describe his remarkable experience in the desert. He tells them that after entering a fragrant cavern, he found himself in a remarkable place where he encountered a man with a scepter who gave him a bundle of writings to give to the Fellowship. This man then struck him with his scepter, causing him to fall asleep. In his dream, he heard many voices and saw crowds of people arriving at that place. When the man with the scepter touched them with it and spoke to them, they proceeded on and then flew up into the air and disappeared. When he awoke, the Jew continues, the man with the scepter explained that the crowds in his dream were Righteous spirits on their way to the Garden of Eden. He then proceeded to discuss the relationship between the four elements of the body and the four spiritual elements of the body. After concluding his story, the Jew gives the bundle of writings to Rabbi Elazar. When he opens them, a flame explodes and envelops Rabbi Elazar. This allows him to gain new spiritual insight before the bundle flies from his hand, and though he is left grateful and happy, Rabbi Elazar tells nothing of this to his colleagues.

The Relevance of this Passage

No man knows when the messenger of God will arrive in his life, and none knows if he will recognize either messenger or message when they come. This section helps us understand more deeply this idea, and learn to be always alert to whispers from eternity, never dismissing any vessel or vehicle as unworthy to be God's mouthpiece. This will increase our attention to what is happening around us, and we will learn to find the maker's hand in all that He has made, His eyes staring back at us from every face we look upon, and His joy in every little moment of our lives.

213. ההוא בִּירָא קְדִישָׁא, קָאִים תְּחוּתֵיהּ, חֲקֵלָא דְתַפְחִין קְדִישִׁין אִיהוּ מֵהַאי בִּירָא אֲתִשְׁקִיין עֲדְרֵיָא, כָּל אֵינוֹן רְתִיבִין, כָּל אֵינוֹן מֵאֵרִי דְגֵדְפִין. תֵּלַת קְוִימִין רְבִיעִין עַל הַאי בִּירָא. הַאי בִּירָא מְנִיָּהּ אֲתַמְלִי. אֲדֹנָי אֲתַקְרִי, עַל דָּא בְּתִיב, אֲדֹנָי יִי אַתָּה הַחֲלוֹת וְגו'. וּכְתִיב וְהָאֵר פָּנֶיךָ עַל מִקְדָּשְׁךָ הַשָּׁמַיִם לְמַעַן אֲדֹנָי, אֲרוֹן כָּל הָאָרֶץ, הַה"ד הִנֵּה אֲרוֹן הַבְּרִית אֲרוֹן כָּל הָאָרֶץ. בֵּיהּ גִּיזוּ חַד מְקוּרָא קְדִישָׁא, דְנִבְיַע בֵּיהּ תְדִיר, וְאֲמַלִּי לֵיהּ, יִי צְבָאוֹת אֲקָרִי. בְּרִיךְ הוּא לְעֵלָם וּלְעֵלְמֵי עֲלָמִין.
(ע"כ תוספתא)

214. וּלְכֹהֵן מִדִּין שְׁבַע בָּנוֹת וּתְבַאנָה וּתְדַלְנָה וְגו'. א"ר יְהוּדָה, אִי בִּירָא דָּא, אִיהוּ בִּירָא דִיעֵקֵב, הָא בְּתִיב בֵּיהּ, וְנֶאֱסַפּוּ שָׁמָּה כָּל הָעֲדָרִים וְגִלְלוּ וְגו'. וְהִכָּא בָנוֹת יִתְרוֹ לֹא אֲצַטְרִיכוּ לְהַאי. אֵלָא וּתְבַאנָה וּתְדַלְנָה בְּלֹא טוֹרַח אַחֲרָא.

215. א"ר חֵיָיָא, יַעֲקֹב אֲעֲדִי לָהּ מִן בִּירָא, דְּהָא בְּתִיב, כֹּד מִתְכַּנְשֵׁי תַמָּן כָּל עֲדְרֵיָא, וְהִשְׁבּוּ אֶת הָאֵבֶן. וּבִיעֵקֵב, לֹא בְּתִיב וַיֵּשֶׁב אֶת הָאֵבֶן, דְּהָא לֹא אֲצַטְרִיךְ לְבָתֵּר בֵּן, דְּהָא בְּקִדְמִיתָא מֵיָא לֹא הוּוּ סְלִקִין, בֵּינָן דְּאֵתָא יַעֲקֹב, סְלִיקוּ מֵיָא לְגַבִּיהּ, וְהוּא אֲבָנָא, לֹא הוּוּ עַל פּוּם בִּירָא, וּבְגִין כֵּן וּתְבַאנָה וּתְדַלְנָה.

216. Rabbi Elazar and Rabbi Aba were traveling from Tiberias to Tzipori. While they were walking, a Jew met them. He joined them. Rabbi Elazar said: Let everyone say a word of Torah.

216. ר' אלעזר ור' אבא הוו אזלי מטבריא לצפרי.
עד דהוו אזלי, פגע בהו חד יודאי, אתחבר
בהדיהו, א"ר אלעזר, כל חד לימא מלה
דאורייתא.

217. RABBI ELAZAR opened the discussion saying: "Then He said to me, 'Prophecy to the breath, prophesy, son of man, and say to the breath ('wind')...' (Yechezkel 37:9). From this passage, I know from which place the wind emerges, for how was Ezekiel able to prophesy the wind, seeing as it is written: "Man does not have power over the wind to control the wind" (Kohelet 8:8). Man can not control the wind, but the Holy One, blessed be He, rules over everything and Ezekiel was prophesying by His command. Furthermore, the spirit (or: 'wind') was already in the body in this world, BECAUSE THERE DEAD IN THE CAVE, WHOM HE RESURRECTED. Therefore, he prophesied to it, "Come from the four winds, O wind" (Yechezkel 37:9), MEANING from that place which pillars serve as borders at the four winds of the world - WHICH ARE THE SECRET OF THE LOWER THRONE, WHICH IS MALCHUT, THE THRONE FOR ZEIR ANPIN. IT HAS FOUR PILLARS IN THE SECRET OF THE FOUR DIRECTIONS OF THE WORLD, WHICH ARE CHESED AND GVURAH, TIFERET AND MALCHUT, WHERE THE SPIRIT STAYS BEFORE IT RETURNS INTO A BODY IN THIS WORLD.

217. פתח איהו ואמר, ויאמר אלי הנבא בן אדם
הנבא אל הרוח ואמרת אל הרוח וגו'. מהאי קרא
ידענא, אתר דהרוח נפקא מניה, וכי יכיל הוה
יחזקאל לנבאה על הרוח, והא כתיב אין אדם
שליט ברוח לכלוא את הרוח. אלא, בר נש לא יכיל
לשלטאה ברוח, אבל קדשא בריך הוא איהו שליט
בכלא, ועל מימריה הוה מתנבי יחזקאל. ותו דהא
רוח הוה בגופא בהאי עלמא, ובגין כך אתנבי
עליה, מארבע רוחות בואי הרוח, מההוא אתר
דאתחם בסמכו בארבע סטרין דעלמא.

218. That Jew WHO JOINED THEM sprang up before him. Rabbi Elazar said to him: What did you see? He answered: I saw something. He said to him: What is it? He replied: If the spirit of people is attired in the Garden of Eden in the form and image of the body of this world, AND IT RESIDES THERE, it should have been written IN THE PASSAGE: 'Come from the Garden of Eden, O breath (or: 'spirit').' Why does it say, "From the four winds"?

218. דליג ההוא יודאי קמיה, אמר ליה רבי אלעזר,
מאי חמית. אמר מלה חמינא. אמר ליה מאי היא.
אמר ליה רוח בני אדם, אי אתלבש בג"ע בלבושא
דדיוקנא בגופא דהאי עלמא, הוה ליה למכתב, כה
אמר ה' מג"ע בואי הרוח, מהו מארבע רוחות.

219. He said to him: The spirit does not descend to this world, until it ascends from the earthly Garden of Eden to the throne - WHICH IS MALCHUT that stands on four pillars, WHICH ARE CHESED, GVURAH, TIFERET, AND MALCHUT. When the spirit ascends there, it draws into itself from that throne of the King and descends to this world. The body receives from the four directions of the world, WHICH ARE THE FOUR ELEMENTS: FIRE, AIR, WATER, AND EARTH. The spirit also receives from the four directions of the throne. THEY ARE CHESED, GVURAH, TIFERET, AND MALCHUT. Thus, it becomes perfected through them.

219. א"ל, רוחא לא נחתא להאי עלמא, עד
דסלקא מגנתא דארעא, לגו בורסויא, דקיימא על
ארבע סמכין. בין דסלקא תמן, אשתאבא מגו
ההוא בורסויא דמלכא, ונחתא להאי עלמא, גופא
אתנטיל מארבע סטרי עלמא, רוח אוף הכי אתנטיל
מארבע סטרי דבורסויא, דמתתקנא עליהו.

220. That man said to him: When I jumped before you it WAS BECAUSE I saw something on this subject. One day I was walking in the desert and I saw a tree, which was pleasant to behold, and there was a cave under it. I approached it, and saw that from that cave emanated different scents. I braced myself and entered that cave, and descended certain steps in a place that had many trees, fragrances, and spices that I could not endure.

220. אמר ליה ההוא בר נש, דליגא דקא דליגנא
קמייכו, מלה חמינא מהאי סטרא. בגין דיומא חדא
הוינא אזיל במדברא, וחמינא אילנא חד דמרגג
למחזי, וחד מערתא תחותיה, קריבנא גביה וחמינא
ההיא מערתא, דסלקא ריחין מכל זיני ריחין
דעלמא. אתתקפנא בגרמאי ואעילנא בההיא
מערתא, ונחיתנא בדרגין ידיען בגו דוכתא חדא,
דהוו ביה אלגין סגיאין וריחין ובוסמין, דלא
יכילנא למסבל.

221. And there I saw a man with a scepter in his hand, standing in an entrance. When he saw me he was surprised, and stood by me. He said to me: What are you doing here and who are you? I became very frightened. I said to him: Sir, I am one of the friends and as I saw such and such in the desert, I entered this cave and came down here.

222. He said to me: Since you are one of the friends, accept this bundle of writings and give it to the friends, to those who know the secrets of the spirits of the righteous ones. He struck me with the wand THAT WAS IN HIS HAND and I fell asleep. During my sleep, I saw many hosts and companies that were coming along the way to that place, and then that man struck with his wand and told them: Go by way of the trees. While they were still going, they flew in the air and ascended but I do not know where. And I heard the sounds of many hosts, and I did not know who they were. I awoke and saw nothing. And I was frightened in that place.

223. Meanwhile, I saw that man. He asked me: Have you seen something? I said to him: I saw something. I saw in my sleep such and such. He said: On that road, the spirits of the righteous go to the Garden of Eden to enter there. And what you heard from them, MEANING THE SOUNDS OF MANY HOSTS, IS BECAUSE they are standing in the Garden in their forms of this world, and they are rejoicing with the righteous who are coming there.

224. As the body is built in this world by the binding of the four elements, FIRE, AIR, WATER AND EARTH, and is formed from them in this world, so the spirit is formed of the four spirits that stand in the Garden of Eden, WHICH ARE CHESSED, GVURAH, TIFERET AND MALCHUT. The spirit is enveloped there and is formed in the image of the body that is formed in this world. And if not for these four spirits which are the air in the Garden - MEANING CHESSED, GVURAH, TIFERET AND MALCHUT FROM THE LIGHT OF CHASSADIM, THAT IS CALLED 'AIR' - they would not form any image at all and no spirit would be enveloped there.

225. These four spirits are intertwined one with another, and the spirit is formed and wrapped with them, as the body is formed in the bond of the four elements of the world: FIRE, AIR, WATER, AND DUST. Therefore, EZEKIEL SAID: "Come from the four winds, O wind" (Yechezkel 37:9), MEANING these four spirits of the Garden of Eden with which it is clothed and formed. And now accept this bundle of writings and go on your way and give it to the friends.

221. וְתָמַן חֲמִינָא חַד בַּר נֶשׁ, וְשִׁרְבִיטָא חַד בְּיַדָּהּ. וְהוּהוּ קָאִים בְּחַד פְּתַחָא, בֵּינָן דְּחָמָא לִי, תְּוֹה וְקָם לְגַבְאִי. אָמַר לִי, מָה אַתְּ הֵכָא, וּמֵאֵן אַתְּ, אָנָא דְּחִילָנָא סְגִיָא, אֲמִינָא לִיהּ, מְאָרִי מִן חֲבֵרִיָא אָנָא, כִּךְ וְכִךְ חֲמִינָא בְּמַדְבְּרָא, וְעָאֲלָנָא בְּהַאי מְעַרְתָּא, וּנְחִיתָנָא הֵכָא.

222. אָמַר לִי, הוּאִיל וּמִן חֲבֵרִיָא אָנְתָּ, טוֹל הַאי קִיטְרָא דְּכֶתְבָא, וְהֵב לִיהּ לְחֲבֵרִיָא, אִינוּן דִּידְעִין רִזִּין דְּרוּחִיהוּן דְּצַדִּיקָא, בְּטַשׁ בִּי בְּהוּא שִׁרְבִיטָא, וְדַמִּיכְנָא. אֲדַהֲכִי, חֲמִינָא כְּמָה חִילִין וּמְשִׁירִין גּוּ שִׁינְתָּא, דְּהוּוּ אֲתִיִּין בְּאוּרְחָא, לְהוּא דּוּכְתָא. וְהוּא גְבֵרָא בְּטַשׁ בְּהוּא שִׁרְבִיטָא, וְאָמַר בְּאוּרְחָא דְּאִילָנֵי זֵילוּ. אֲדַהֲכִי דְּהוּוּ אֲזִלִי, פְּרַחִי בְּאוּרָא וְסַלְקִי, וְלֹא יִדְעָנָא לְאֵן אֲתֵר. וְשִׁמְעָנָא קְלִין דְּמְשִׁירִין סְגִיָאִין, וְלֹא יִדְעָנָא מֵאֵן אִיהוּ. אֲתַעֲרָנָא, וְלֹא חֲמִינָא מִיַּדִּי, וְדְחִילָנָא בְּהוּא אֲתֵר.

223. אֲדַהֲכִי, חֲמִינָא לְהוּא בַר נֶשׁ, אָמַר לִי, חֲמִית מִיַּדִּי, אֲמִינָא לִיהּ, חֲמִינָא גּוּ שִׁינְתָּא כִּךְ וְכִךְ. אָמַר, בְּהוּא אֲרַחָא אֲזִלִי רוּחִיהוּן דְּצַדִּיקָא, גּוּ גְנַתָּא דְּעֵרָן לְאֲעֵלָא תָּמַן. וּמָה דְּשִׁמְעַת מְנִיָּהוּ, הוּא, דְּקִיָּמִי בְּגְנַתָּא בְּדִיוקְנָא דְּהַאי עֲלָמָא וְחַדָּאן בְּרוּחִיהוּן דְּצַדִּיקָא דְּעָאֲלִין תָּמַן.

224. וְכְמָה דְּגּוּפָא אֲתַבְּנִי בְּהַאי עֲלָמָא, מְקַטוּרָא דְּאַרְבַּע יְסוּדֵי, וְאַתְצִייר בְּהַאי עֲלָמָא. אוּף הַכִּי רוּחָא, אֲתַצִּייר בְּגִינְתָּא, מְקַטוּרָא דְּאַרְבַּע רוּחִין דְּקִיָּמָא בְּגְנַתָּא, וְהוּא רוּחָא, אֲתַלְבֶּשָׂא תָּמַן, וּמְתַצִּירַת מְנִיָּהוּ, בְּצִיּוּרָא דְּדִיוקְנָא דְּגּוּפָא, דְּאַתְצִייר בְּהַאי עֲלָמָא. וְאַלְמָלָא אִינוּן אַרְבַּע רוּחִין, דְּאִינוּן אוּרִין דְּגְנַתָּא, רוּחָא לֹא מְתַצִּירָא בְּצִיּוּרָא כֻּלָּל, וְלֹא אֲתַלְבֶּשָׂא בְּהוּ.

225. אִינוּן ד' רוּחִין, קְטִירִין אֲלִין בְּאֲלִין כְּחַדָּא, וְהוּא רוּחַ אֲתַצִּייר וְאַתְלַבֶּשׁ בְּהוּ, כְּגּוּוּנָא דְּגּוּפָא אֲתַצִּייר בְּקַטוּרֵי, ד' יְסוּדֵי עֲלָמָא. וּבְגִין כִּךְ, מְאַרְבַּע רוּחוֹת בּוֹאֵי הָרוּחַ, מְאִינוּן אַרְבַּע רוּחִין דְּג'ע, דְּאַתְלַבֶּשָׂא וְאַתְצִיירַת בְּהוּ, וְהִשְׁתָּא טוֹל הַאי קִיטְרָא דְּכֶתְבָא וְזִיל לְאַרְחָךְ, וְהֵב לִיהּ לְחֲבֵרִיָא.

226. Rabbi Elazar and the friends approached the Jew, kissing him on the forehead. Rabbi Elazar said: Blessed is the Merciful who sent you here, because this is certainly clarification of the matter. The Holy One, blessed be He, brought to my mouth this passage: "COME FROM THE FOUR WINDS," SO THAT YOU WOULD REVEAL TO ME ITS SECRET. The man gave him the bundle of writings. As soon as Rabbi Elazar took it and opened it, a conflagration emerged and surrounded him. He saw in the bundle of writings what he saw, and the bundle flew out of his hands.

227. Rabbi Elazar wept and said: Who can fathom the secrets of the King, as it is written: "Hashem, who shall abide in Your tent? Who shall dwell in Your holy hill?" (Tehilim 15:1). Blessed is the way and the moment that we met you. And from that day, Rabbi Elazar rejoiced and said nothing to his friends OF WHAT HE SAW IN THE WRITINGS. While they were still traveling, they came upon a well of water, stood there and drank of the water.

26. The well of Moses and Jacob

In this section, Rabbi Elazar discourses on the well of Jacob and Moses. The waters of this well arose towards Jacob and he found his spouse, Rachel, there. Similarly, when Moses came across the well, the waters rose towards Moses and he joined there with his spouse, Tziporah. The discussion then turns to Yitro, a heathen priest who renounced paganism and ceased to worship idols. Because of this renunciation, Yitro's people excommunicated him and they drove his daughters away so they could not water his flock. Through the Holy Spirit, Moses knew that their mistreatment was caused by their rejection of idolatry, and so Moses helped Yitro's daughters. With the help of a metaphorical example, Rabbi Chiya then explains that their rescue was actually due to the Egyptian whom Moses killed.

The Relevance of this Passage

The fugue-like repetitions of the theme of the dead Egyptian stretching across many of the surrounding sections here, helps to make us more aware of the complex chains of cause and effect in our own lives, enabling us to see the importance of only creating righteous effects, and also not judging the actions of others because we cannot know from whence they really sprang to begin with. This lesson of tolerance is invaluable, for unless we cease to judge we shall not be spared judgement ourselves.

228. Rabbi Elazar said: Blessed is the portion of the righteous. Jacob fled from his brother and he chanced upon a well, WHICH IS THE SECRET OF NUKVA. As soon as the well saw him, the waters recognized their master, and they rose toward him, IN THE SECRET OF MAYIN NUKVIN ('FEMALE WATERS'). And they rejoiced with him and then his soulmate, RACHEL, joined him. Moses fled from Pharaoh and chanced upon that well, and the waters saw him and recognized their master and rose towards him, IN THE SECRET OF MAYIN NUKVIN, and there he was joined by his soulmate, TZIPORAH.

229. What was the difference between Moses and Jacob? MEANING THERE IS REALLY NO DIFFERENCE BETWEEN MOSES AND JACOB. It is written of Jacob: "And it came to pass that when Jacob saw Rachel... and rolled the stone..." (Bereshheet 29:10). Of Moses it is written: "And the shepherds came and drove them away: but Moses stood up and helped them" (Shemot 2:17). After he saw the waters rising towards him, certainly Moses knew that he would find his soulmate there. Also, the Holy Spirit never departed from him, and through it he knew that Tziporah would be his wife. Moses said: 'Certainly when Jacob came here and the waters rose towards him, someone came to him who took him to his home and gave him all his needs. So will it be with me!'

226. אַתָּא רַבִּי אֶלְעָזָר, וְאִינוּן חֲבֵרַיָא, וְנִשְׁקוּהוּ בְרִישֵׁיהּ, א"ר אֶלְעָזָר, בְּרִיךְ רַחֲמֵנָא, דְּשִׁדְרַךְ הֵכָא, דּוֹדַי דָּא הוּא בְרִירָא דְמַלְהָ, וְקוֹדֶשָׁא בְרִיךְ הוּא אֲזַמִּין לְפֻמִּי הָאִי קְרָא. יְהֵב לֹון הָהוּא קִיטְרָא דְכִתְבָא, בִּיּוֹן דְנָטַל לִיהּ רַבִּי אֶלְעָזָר, וּפְתַח לִיהּ, נִפְק אִפּוּתָא דְאִשָּׁא, וְאִסְחָר לִיהּ, חָמָא בֵּיהּ מַה דְחָמָא, וּפְרַח מִן יְדוּי.

227. בְּכַה ר' אֶלְעָזָר, וְאָמַר מֵאן יָכִיל לְקַיִמָא בְּגַנְזֵיִא דְמַלְכָא, ה' מִי יִגּוֹר בְּאֶהֱלֵךְ מִי יִשְׁכּוֹן בְּהַר קְדִשָׁךְ. זָבָאָה הָאִי אֹרְחָא, וְהָיִא שְׁעֵתָא דְאֶעְרַעְנָא בְּךָ. וּמַהֲהוּא יוֹמָא הוּוּ חֲדַי רַבִּי אֶלְעָזָר, וְלֹא אָמַר כְּלוּם לְחֲבֵרַיָא, עַד דְהוּוּ אֲזֻלִי, פִּגְעוּ בְּחַד בִּירָא דְמֵיָא, קַיִמוּ עֲלֵיהּ, וּשְׁתוּ מִן מֵיָא.

228. א"ר אֶלְעָזָר, זָבָאָה חוּלְקִיהוֹן דְצַדִּיקָיָא, יַעֲקֹב עָרַק מְקַמֵי אַחוּי, וְאֲזַדְמֵן לִיהּ בִּירָא, בִּיּוֹן דְבִירָא חָמָא לִיהּ, מֵיָא אִשְׁתַּמוּדְעוּ לְמֵאֲרִיהוֹן, וְסַלְקִין לְגַבִּיָהּ, וְחֲדוּ בְהַדְרִיהּ, וְתַמֵּן אֲזַדְוֹגַת לִיהּ בַּת זֹוּגִיָה. מִשֶׁה עָרַק מְקַמֵי פְרַעָה, וְאֲזַדְמֵן לִיהּ הָהוּא בִּירָא, וּמֵיּוֹן חָמוּ לִיהּ, וְאִשְׁתַּמוּדְעוּ לְמֵאֲרִיהוֹן, וְסַלְקוּ לְגַבִּיָהּ, וְתַמֵּן אֲזַדְוֹגַת לִיהּ בַּת זֹוּגִיָה.

229. מַה בֵּינן מִשֶׁה לְיַעֲקֹב, יַעֲקֹב כְּתִיב בֵּיהּ, וְיֵהִי כַּאֲשֶׁר רָאָה יַעֲקֹב אֶת רַחֵל וְגו'. וְיִגַּשׁ יַעֲקֹב וְיִגַּל אֶת הָאֶבֶן וְגו'. מִשֶׁה מַה כְּתִיב בֵּיהּ, וְיִבְאוּ הָרוּעִים וְיִגְרְשׁוּם וְיִקָּם מִשֶׁה וְיֹוֹשִׁיעַן וְגו'. בּוֹדַי יַדַּע הוּוּ מִשֶׁה, בִּיּוֹן דְחָמָא מֵיָא דְסַלְקִין לְגַבִּיָהּ, דְתַמֵּן תִּזְדַּמֵּן לִיהּ בַּת זֹוּגִיָה. וְתוּ, דְהָא רוּחַ קוֹדֶשָׁא, לָא אִתְעַדֵי מִנִּיהּ לְעַלְמִין וּבִיהּ הוּוּ יַדַּע, דְצַפּוּרָה תְהוּוּ בַּת זֹוּגִיָה. אָמַר מִשֶׁה, וְדַאי יַעֲקֹב אִתָּא לְהֵכָא, וּמֵיָא סַלְקוּ לְגַבִּיָהּ, אֲזַדְמֵן לִיהּ בַּר נֶשׁ דְאִכְנִישׁ לִיהּ לְבִיתִיהּ, וְיֵהֵב לִיהּ כָּל מַה דְאֶצְטְרִיךְ. אֲנָא אוּף הֵכִי.

230. That man said: So have I learned that Yitro was a priest to idols; as soon as he saw that there is nothing in idolatry, he separated from its service. The people arose and excommunicated him. When the people saw his daughters COMING TO WATER HIS SHEEP, they drove them away. For originally, they THEMSELVES herded his sheep, SINCE HE WAS THEIR PRIEST. As soon as Moses saw, by the Holy Spirit, that they were doing this because of the matter of idolatry, "Moses stood up and helped them, and watered their flock." And all this was done through zealotness for the Holy One, blessed be He.

231. Rabbi Elazar said to him: You are with us but we do not know your name. He said: I am Yoezer, the son of Jacob. The friends came and kissed him and said: You have been with us and we did not know you. They walked together all that day and the morrow they escorted him three miles and he went on his way.

232. "And they said: 'An Egyptian man delivered us'" (Shemot 2:19). Rabbi Chiya said: The friends explained this to mean that the Holy Spirit flickered in them WHEN THEY SAID "AN EGYPTIAN MAN DELIVERED US." They spoke but did not know what they spoke. FOR EXAMPLE, a man was dwelling in a wilderness and many days passed that he ate no food. One day, a bear came to catch a lamb. The lamb fled and the bear PURSUED him until they reached that man in the wilderness. He saw the lamb, grabbed it, slaughtered it and ate the meat. WE FIND THAT THE BEAR CAUSED THAT MAN TO EAT FOOD. ALSO, HERE THE EGYPTIAN THAT WAS KILLED BY MOSES CAUSED MOSES TO FLEE AND COME TO MIDYAN, TO THE WELL. THEREFORE, THEY SAID: "AN EGYPTIAN MAN DELIVERED US," WITH THE HOLY SPIRIT, MEANING THE EGYPTIAN MAN THAT MOSES KILLED.

27. "I am black, but comely"

In answer to questions regarding the verse, "And these are the names of the children of Yisrael," Rabbi Yehuda explains the title verse, "I am black but comely..." This, we learn, is a reference to the Shechinah who is described as "black" because Yisrael are in captivity, but "comely" because they cleave to the Torah and good deeds. For this, the children of Yisrael will inherit the heavenly Jerusalem.

The Relevance of this Passage

A reading of this section reminds us that it is our faith and good works rather than our circumstances that make us beautiful in the eyes of God. The image of the celestial Jerusalem gains greater significance too, and we will find it easier to summon up this potent image in prayer and everyday life, feeling the energy of the Shechinah drawing closer each day, bringing with her the limitless Light of the beloved One.

233. Another explanation of: "And these are the names of the children of Yisrael" (Shemot 1:1). HE WAS PRESENTED WITH THIS DIFFICULTY: YISRAEL IS THE NAME OF GREATNESS, AND SO WHY IS THIS NAME MENTIONED WHEN THEY CAME TO THE EXILE IN EGYPT? AND WHY DOES HE REPEAT AFTERWARDS "WITH JACOB," WHICH IS THE NAME OF SMALLNESS? AND TO ANSWER THIS, Rabbi Yehuda opened the discussion saying: "I am black, but comely..." (Shir Hashirm 1:5). "I am black, but comely," refers to the Congregation of Yisrael, THAT IS, THE SHECHINAH that is black from the exile, "but comely" with Torah, commandments and good deeds THAT THE CHILDREN OF YISRAEL DO. "O, daughters of Jerusalem"; THESE ARE THE SOULS, WHO ARE OCCUPIED WITH TORAH AND THE PRECEPTS. Therefore, they merit inheriting the celestial Jerusalem, WHICH IS THE SHECHINAH. "Like the tents of Kedar" - although she is blackened (Heb. koderet) in exile, STILL IN ALL in actions She is "like the curtains of Solomon" (Heb. Shlomo), MEANING like the curtains, WHICH IS THE SECRET OF THE LIGHTS of the King, to Whom peace (Heb. shalom) belongs, WHICH IS ZEIR

230. אָמַר הוּא בַר נֶשׁ, הֵכִי אוֹלִיפְנָא, דִּיתְרוּ כּוּמַר לְכוּ"ם הוּהּ. בִּיּוֹן דְּחָמָא דְכוּ"ם לִית בַּהּ מִמְשׁוּ. אֲתַפְרָשׁ מִפּוֹלְחָנָא דִּילֵיהּ. קָמוּ עִמָּא וְנִדְהוּ. בִּיּוֹן דְּחָמָא בְּנִתְיָהּ, הוּוּ מִתְרַכֵּן לוֹן, דִּהָא בְּקִדְמִיתָא אִינוּן הוּוּ רַעָאן עֲאֵינְיָהּ. בִּיּוֹן דְּחָמוּ מִשָּׁה בְרוּחַ קוֹדֶשָׁא, דְּעַל מְלָה דְכוּ"ם הוּוּ עֲבָדִי, מִיַּד וִיקָם מִשָּׁה וִיוֹשִׁיעֵן וִישַׁק אֶת צֵאֲנָם. וְאֲתַעְבִּיד קִנְאָה לְקוֹדֶשָׁא בְרִיךְ הוּא בְּכֻלָּא.

231. אָמַר לִיָּה רַבִּי אֶלְעָזָר, אַנְתָּ לְגַבְנָן, וְלֹא יָדַעְנָא שְׁמֵךְ. אָמַר, אָנָּא יוֹעֶזֶר בֶּן יַעֲקֹב. אָתוּ חֲבֵרַיָּא וְנִשְׁקוּדְהוּ, אָמְרוּ, וּמָה אַנְתָּ לְגַבְנָן, וְלֹא הוּיָנָן יָדַעִין בְּךָ. אֲזִלוּ בְּחָדָא כָּל הַהוּא יוֹמָא לְיוֹמָא אַחֲרָא אֲזַמְּדוּ תַלְתַּת מִילִין, וְאֲזִיל לְאוֹרְחֵיהּ.

232. וְתֵאמְרֵן אִישׁ מִצְרֵי הַצִּילָנוּ. רַבִּי חֵיָּיא אָמַר, הָא אוֹקְמוּהָ חֲבֵרַיָּא, דְּנִצְנָצָא בְּהוּ רוּחַ קוֹדֶשָׁא, וְאָמְרוּ, וְלֹא יָדַעוּ מָה אָמְרוּ. לְבַר נֶשׁ, דִּהוּהּ יְתִיב בְּמִדְבָּרָא, וְהוּוּ יוֹמִין דְּלֹא אָכַל בְּשָׂרָא. יוֹמָא חַד אָתָּא דּוּבָא לְנִטְלָא חַד אִימְרָא, עֵרַק אִימְרָא, וְדוּבָא אֲבַתְרֵיהּ, עַד דְּמִטְּו לְגַבֵּי הַהוּא בַר נֶשׁ לְמִדְבָּרָא, חָמָא אִימְרָא, וְאֲתַקִּיף בֵּיָּה וּשְׁחַטִּיָּה וְאָכַל בְּשָׂרָא.

233. ד"א וְאֵלֶּה שְׁמוֹת בְּנֵי יִשְׂרָאֵל. רַבִּי יְהוּדָה פְּתַח וְאָמַר, שְׁחוּרָה אָנִי וְנֵאֻהּ וְגו', שְׁחוּרָה אָנִי וְנֵאֻהּ, דָּא כְּנִסְתַּת יִשְׂרָאֵל, דִּהִיא שְׁחוּרָה מִן גְּלוּתָא, וְנֵאֻהּ, דִּהִיא נֵאֻהּ בְּאוֹרֵייתָא, וּבְפִקוּדִין, וּבְעוּבְדִין דְּכִשְׁרָן. בְּנוֹת יְרוּשָׁלַם, דְּעַל דָּא, זְכָאִין לְיִרְתָּאָה יְרוּשָׁלַם דְּלַעִילָא. כְּאֵהֲלֵי קֶדֶר, אַף עַל גַּב דִּהִיא קוֹדֶרֶת בְּגְלוּתָא, בְּעוּבְדִין הִיא כִּירִיעוֹת שְׁלָמָה, כִּירִיעוֹת, דְּמִלְכָּא דְּשְׁלָמָא כְּלָא דִּילֵיהּ.

28. "Make haste, my beloved"

When Rabbi Chiya the Great goes to visit Rabbi Shimon bar Yochai to learn from the masters of the Mishnah, he see a curtain of fire behind which Rabbi Shimon and his students converse. Deciding to listen to the conversation from outside of the house, he hears an explanation of the title verse. According to the masters, we learn that this verse signifies the longing of Yisrael for God, as they implore Him not distance Himself from them without looking back.

Rabbi Shimon then hears Rabbi Chiya weeping outside of the house and tells his students that the Shechinah is with him. Knowing that the Shechinah will protect him from being burned by the fiery curtain, Rabbi Elazar is about to go and bring him in when he hears a voice that stops him. Rabbi Chiya then quotes the title verse and the curtain parts, a sign granting Rabbi Chiya permission to enter. Rabbi Shimon then stands up and the fire moves from the place where he stands to Rabbi Chiya, causing him to become mute. Rabbi Chiya enters with his eyes lowered and is unable to speak until Rabbi Elazar passes his hand over Rabbi Chiya's mouth. Rabbi Chiya then expounds upon his newfound insight: "It is good to die in the good golden fire that is burning." This is the place of Rabbi Shimon bar Yochai. From here, sparks fly on all sides and ascend to the 370 Chariots, each of which then separates into thousands until it reaches the Ancient of Days, who sits on a throne. The throne trembles, and this trembling penetrates to 260 worlds until it reaches the righteous in Eden and is heard throughout all the Firmaments. When Rabbi Shimon expounds on the Torah, all the celestial beings listen to his voice in silence. After he concludes, all rejoice and the souls and angels come to kneel before God, raising up the secrets of the spices that are in Eden to the Ancient of Days. Rabbi Shimon then explains that six levels of Holiness (Sfirot) descended with Jacob into Egypt, and corresponding to these are the six levels of Yisrael and the six steps to the supernal Throne. Each of the aforementioned six are equal to ten, and so there are sixty in all, corresponding to the sixty mighty men that surround the Shechinah. When Rabbi Chiya points out that there are seven Sfirot, Rabbi Shimon explains that the level of Malchut is not counted because it does not illuminate of itself. The Relevance of this Passage

So mighty and awesome is the description in this section that a reading of its soul-stirring poetry is alone sufficient to elevate one's consciousness until it is in tune with these great souls of old, and with the sheer grandeur and majesty of the creation. It is then possible to grasp just a tiny sense of what it means to be in the presence of God, for if His creation is so ineffably beautiful in form and so inspiring in feel, how much more so will be its creator? The sense of wonder thus cultivated must then be retained, for there is nowhere within His creation that the creator does not exist.

234. Rabbi Chiya Raba went to the masters of the Mishnah to learn from them. He went to Rabbi Shimon bar Yochai, and saw a curtain OF FIRE that divided the house. AND RABBI SHIMON AND HIS STUDENTS WERE IN THE INSIDE OF THE CURTAIN. Rabbi Chiya was mystified and said: I will hear a word from his mouth from here, FROM OUTSIDE THE FIERY CURTAIN.

234. רבי חייא רבא, הוה אזיל לגבי מאריהון דמתניתא, למילף מנייהו. אזל לגבי רבי שמעון בן יוחאי, וחמא פרגוד חר, דהוה פסיק בביתא. תוה רבי חייא, אמר, אשמע מלה מפומיה מהכא.

235. He heard THE VOICE OF ONE OF THE STUDENTS OF RABBI SHIMON, who said: "Make haste, my beloved, and be you like a gazelle or a young hart" (Shir Hashirm 8:14). All the longings that Yisrael had for the Holy One, blessed be He, were AS Rabbi Shimon said: the desire of Yisrael is that the Holy One, blessed be He, should not distance Himself, but rather run like a gazelle or a young deer.

235. שמע דהוה אמר, ברח דודי דמה לך לצבי או לעופר האילים. כל כסופא דכסיפו ישראל מקודשא בריך הוא הוא, דאר"ש, תאותם של ישראל, שיהיה הקודשא בריך הוא לא הולך ולא מתרחק, אלא בורח בצבי או בעופר האילים.

236. Rabbi Shimon said: What is the reason that there is no animal in the world who does as the gazelle or young deer, which when he flees, goes a measure and turns his head to the place whence he left. He always turns his head backwards. So did Yisrael say: 'Master of the Universe, if we cause that You ascend from us, let it be Your desire that You shall flee like a gazelle or young deer who flees, and turns his head to the place that he left' - MEANING THE PLACE HE WAS BEFORE, FROM WHERE HE FLED. This is what is written: "And yet for all that, when they are in the land of their enemies, I will not cast them away, nor will I abhor them, to destroy them utterly" (Vayikra. 26:44). Another explanation is that the deer sleeps with one eye, while the other eye is awake. So did Yisrael say to the Holy One, blessed be He: 'Do as the deer; "Behold, the Guardian of Yisrael neither slumbers nor sleeps" (Tehilim 121:4)'.

236. מ"ט, אר"ש, אין חיה בעולם עושה כמו הצבי או בעופר האילים, בזמן שהוא בורח הולך מעט מעט, ומחזיר את ראשו למקום שיצא ממנו, ולעולם תמיד הוא מחזיר את ראשו לאחוריו. כך אמרו ישראל, רבש"ע, אם אנו גורמים שתסתלק מבינינו, יהי רצון, שתברח כמו הצבי או כמו עופר האילים, שהוא בורח ומחזיר את ראשו למקום שהניח, הה"ד, ואף גם זאת בהיותם בארץ אויביהם לא מאסתים ולא געלתים לכלותם. ד"א, הצבי כשהוא ישן, הוא ישן בעין אחת, והאחרת הוא נעור, כך אמרו ישראל לקודשא בריך הוא, עשה כמו הצבי, שהנה לא ינום ולא ישן שומר ישראל.

237. Rabbi Chiya heard and said: Those higher ones are occupied WITH TORAH inside the house and I sit outside. He wept. Rabbi Shimon heard and said: Assuredly, the Shechinah is outside, MEANING WITH RABBI CHIYA, who will go out AND BRING HIM IN. His son Rabbi Elazar said: If I am burned BY GOING OUT THROUGH THE FIERY CURTAIN, I will not be burned because the Shechinah is outside BY RABBI CHIYA. Let the Shechinah enter and the fire OF THE CURTAIN will be complete. Rabbi Elazar heard a voice that said: The pillars have not yet been supported, WHICH IS THE SECRET OF THE THREE COLUMNS, and the gates have still not been completed, MEANING THE FIFTY GATES OF BINAH, and he is now of the smaller spice trees of Eden, MEANING OF THE SMALLEST SOULS WHO ARE CALLED "SPICES". THEREFORE, Rabbi Elazar did not go out TO BRING HIM IN.

238. Rabbi Chiya sat, wept and sighed. He opened the discussion, saying: "Turn, my beloved, and be you like a gazelle or young hart" (Shir Hashirm 2:17), MEANING ACCORDING TO THE EXPLANATION THAT HE HEARD FROM RABBI SHIMON - THAT EVEN THOUGH THAT HE WAS FLEEING, HE TURNED HIS HEAD BACK AND DID NOT DISTANCE HIMSELF, AND THEN the gate of the curtain opened. BUT Rabbi Chiya did not enter. Rabbi Shimon raised his eyes AND SAW THAT THE ENTRANCE OF THE CURTAIN OPENED. He said: Apparently, permission has been granted to whoever is outside, yet we are inside, AND WE MUST NOT BRING HIM IN. Rabbi Shimon stood up and the fire moved from its place to the place of Rabbi Chiya. Rabbi Shimon said: The spark of the ingathering light HAS ALREADY SPREAD outside, TO RABBI CHIYA, yet I am here inside AND I MUST NOT BRING HIM IN. Rabbi Chiya's mouth became mute BECAUSE OF THE FIRE THAT SPREAD TOWARDS HIM.

239. As soon as RABBI CHIYA entered inside, he lowered his eyes and did not raise his head. Rabbi Shimon said to his son Rabbi Elazar: Pass your hand over the mouth OF RABBI CHIYA because he does not know about this, as he is not accustomed to it. AND HE DID NOT KNOW WHAT TO DO. Rabbi Elazar arose and passed his hand over Rabbi Chiya's mouth. Rabbi Chiya opened his mouth and said: My eye has seen what I have not EVER seen and my stature has straightened, for I have never thought SO. It is good to die in the good golden fire that is burning.

240. In the place OF RABBI SHIMON BAR YOCHAI, which casts sparks to all sides, every single spark ascends to 370 Chariots. THEN, every single Chariot separates to thousands, and tens of thousands, until it reaches Atik Yomin that sits on a throne. And the throne trembles from it to 260 worlds.

241. Until RABBI SHIMON BAR YOCHAI reaches the place of Eden of the righteous, until THE SUPERIORITY OF RABBI SHIMON BAR YOCHAI is heard throughout the firmaments, those above and below at the same time are amazed and say: Is this Rabbi Shimon bar Yochai who shook everything up? Who can stand before him? This is Rabbi Shimon whose voice, at the moment he opens his mouth to start occupying himself with Torah, all the thrones, and all the firmaments, and all the Chariots hearken to, and also all those that praise their Master.

237. שָׁמַע רַבִּי חִיָּיא וְאָמַר, אִי עֲלָאִין עֶסְקִין בְּבֵיתָא, וְאִנָּא יְתִיב אַבְרָאי, בְּכַה. שָׁמַע ר"ש וְאָמַר, וְדָאי שְׁכִינְתָא לְבְרָא, מֵאֵן יְפֻוק. אָמַר רַבִּי אֲלַעְזָר בְּרִיה. אִי אִנָּא קְלִינָא, לֹא קְלִינָא דְהָא שְׁכִינְתָא בְרָא מִנְנָא, לִיעוּל שְׁכִינְתָא, וְתִיהוּי אֲשַׁתָּא שְׁלִימְתָא. שָׁמַע קְלָא דְאָמַר, עַד לֹא סַמְכִין אֲסַתְמְכוּ, וְתִרְעִין לֹא אֲתַתְקִנוּ, וּמְזוּטְרֵי דְבוּסְמִיא דְעֶרְן דְכַעַן הוּא, לֹא נִפְק ר' אֲלַעְזָר.

238. יְתִיב רַבִּי חִיָּיא, בְּכַה וְאֲתַגְנֹחַ, פִּתַּח וְאָמַר, סוּב דִּמָּה לָךְ דוּדֵי לְצַבִּי אוּ לְעַפְר הָאֵילִים. אֲתַפְתַּח תִּרְעָא דְפִרְגוּדָא, לֹא עֵייל רַבִּי חִיָּיא, זְקִיף רַבִּי שְׁמַעוֹן עֵינָיו וְאָמַר, ש"מ אֲתִיְהִיב רְשׁוּתָא לְמֵאֵן דְאִיהוּ אַבְרָאי וְאִנָּן לְגוּ. קַם רַבִּי שְׁמַעוֹן, אֲזַל אֲשָׁא מְדוּכְתִיָּה, עַד דּוּכְתָא דְרַבִּי חִיָּיא, אָמַר רַבִּי שְׁמַעוֹן, קוּזְטִיפָא דְנְהוּרָא דְקְלִיטְרָא לְבַר, וְאִנָּא הֲכָא לְגוּ, אֲתַאֲלַם פּוּמִיָּה דְרַבִּי חִיָּיא.

239. בֵּיוֹן דְעָאֵל לְגוּ, מֵאִיךְ עֵינָיו, וְלֹא זְקִיף רִישִׁיָּה. אָמַר רַבִּי שְׁמַעוֹן לְרַבִּי אֲלַעְזָר בְּרִיה, קוּם אַעְבֵּר יַדְךָ אֲפּוּמִיָּה, דְלֹא יִדַע בְּהָאֵי, דְלֹא רְגִיל בֵּיה. קַם רַבִּי אֲלַעְזָר, אַעְבֵּר יְדֵיה אֲפּוּמִיָּה דְרַבִּי חִיָּיא, פִּתַּח פּוּמִיָּה רַבִּי חִיָּיא, וְאָמַר, חֲמָא עֵינָא מַה דְלֹא חֲמִינָא, אֲזַדְקַף דְלֹא חֲשִׁיבְנָא, טַב לְמִימַת בְּאֲשָׁא דְדִהָבָא טַבָּא דְלִיק.

240. בְּאַתֵּר דְשְׁבִיבִין זְרְקִין לְכָל עֵיבַר, וְכָל שְׁבִיבָא וְשְׁבִיבָא, סְלִיק לְתַלַּת מֵאָה וְשִׁבְעִין רְתִיבִין. וְכָל רְתִיבָא, אֲתַפְרֵשׁ לְאַלְף אֲלָפִין, וְרַבּוּא רְבוּון, עַד דְמָטוּ לְעַתִּיק יוּמִין, דִּיתִיב עַל בְּרַסְוִיא, וְכַרְסוּיא מוֹדְעֵזָא מְנִיָּה, לְמַאתָן וְשִׁתִּין עַלְמִין.

241. עַד דְמָטָא לְאַתֵּר עֵדוּנָא דְצַדִּיקִיָּא, עַד דְאֲשַׁתְמַע בְּכָל רְקִיעִין, וְכָל עֲלָאִין וְתַתָּאִין, וְכִלְהוּ בְזִמְנָא חֲדָא, תְּוֹוְהִין וְאִמְרִין, הֲדִין הוּא רַבִּי שְׁמַעוֹן בֶּן יוֹחָאי, דְהוּא מְרַעִישׁ כְּלָא, מֵאֵן יָכִיל לְמִיקַם קְמִיָּה. דִּין הוּא רַשְׁב"י, דְבִשְׁעַתָּא דְפִתַּח פּוּמִיָּה לְמִשְׁרֵי לְמַלְעֵי בְּאוּרִיָּתָא, צִוִּיתִין לְקַלְיָה, כָּל בְּרַסְוִין וְכָל רְקִיעִין וְכָל רְתִיבִין, וְכָל אִינוּן דְמִשְׁבְּחֵי לְמַרְיָהוּן.

242. There is no one to open TO SING PRAISES, and there is no one to end HIS SONG OF PRAISE. THAT IS TO SAY, THOSE WHO ARE IN THE MIDDLE OF THEIR PRAISES DO NOT FINISH THEIR PRAISES, FOR they are all there TO HEarken TO THE VOICE OF RABBI SHIMON BAR YOCHAI. It comes to a point that no utterance is heard in all the heavens above and below. When Rabbi Shimon concludes his occupation with Torah, who has seen songs, who has seen joy of those that praise their Master, who has seen the voices that permeate all the heavens. And because of Rabbi Shimon they all come, MEANING ALL THE SOULS AND ANGELS, and kneel and bow before their Master, raising up the secrets of the spices that are in Eden, WHICH IS THE SECRET OF THE ILLUMINATION OF CHOCHMAH, until Atik Yomin. And all this is because of Rabbi Shimon.

243. Rabbi Shimon opened his mouth and said: Six levels descended with Jacob to Egypt. THEY ARE CHESED, GVURAH, TIFERET, NETZACH, HOD, AND YESOD. And each one EXPANDS TO ten, WHEN THEY ARE IN THE ILLUMINATION OF ZEIR ANPIN ALONE. THEN THEY ARE SIXTY, AND ARE one thousand WHEN THEY RECEIVE THE ILLUMINATION OF CHOCHMAH, WHICH IS THE SECRET OF THOUSANDS. THEN, THEY ARE SIXTY THOUSAND, UP TO ten thousand, WHEN RECEIVING THE ILLUMINATION OF CHASSADIM FROM ATIK, AND THEY ARE SIX HUNDRED THOUSAND. And corresponding to them are six levels to Yisrael - BECAUSE FROM YISRAEL THEY DESCEND TO JACOB. Corresponding to them are six steps to the supernal throne, WHICH ARE CHESED, GVURAH, TIFERET OF ZEIR ANPIN THAT INCLUDES NETZACH, HOD, YESOD. And corresponding to them are the six steps to the lower throne, WHICH IS MALCHUT, WHICH ARE CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD as is written: "The throne had six steps" (I Melachim 10:19). This is the meaning of: "I will cause you to increase like the plant of the field" (Yechezkel 16:7), WHICH IS THE FIRST GRADE; "AND YOU DID INCREASE," WHICH IS THE SECOND; "AND GROW BIG," THE THIRD; "AND YOU DID COME TO POSSESS GREAT ATTRACTIONS," THE FOURTH; "YOUR BREASTS WERE FIRM," THE FIFTH; "AND YOUR HAIR WAS GROWN," THE SIXTH. Correspondingly, it is written: "And the children of Yisrael were fruitful" (Shemot 1:7), WHICH IS THE FIRST; "and increased abundantly," THE SECOND; "and multiplied," THE THIRD; "and grew," THE FOURTH; "exceedingly," THE FIFTH; and "mighty," THE SIXTH.

244. Come and behold: each one OF THE AFOREMENTIONED SIX EXTREMITIES equals ten - MEANING FROM THE ILLUMINATION OF ZEIR ANPIN ITSELF, WHOSE SFIROT ARE COUNTED BY TENS, AS AFOREMENTIONED - and THE SIX EXTREMITIES become sixty. THEN they are the sixty valiant men who surround the Shechinah, AS IS WRITTEN: "BEHOLD THE LITTER, THAT OF SOLOMON" (SHIR HASHIRM 3:7), WHICH IS THE SHECHINAH THAT IS CALLED 'BED'. "SIXTY VALIANT MEN ARE ROUND ABOUT IT, OF THE MIGHTY MEN OF YISRAEL." And they are six hundred thousand," WHEN SHE RECEIVES THE ILLUMINATION OF CHASSADIM FROM ATIK YOMIN AS MENTIONED ABOVE, that emerged with Yisrael from the exile, and came with Jacob to the exile.

242. לִית דְּפִתְחִין וְלִית דְּמַסִּימִין, כְּלָהּ מִשְׁתַּבְּחִין, עַד לָא אֲשַׁתְּמַע בְּכָל רְקִיעֵי דְלַעִילָא וְתַתָּא, פְּטָרָא. בְּד מַסִּיִּים רַבִּי שְׁמַעוֹן לְמַלְעֵי בְּאוּרֵייתָא, מֵאן חֲמֵי שִׁירֵין, מֵאן חֲמֵי חֲדוּתָא, דְּמִשְׁבַּחִין לְמַרְיָהוֹן, מֵאן חֲמֵי קְלִין דְּאֲזֻלִּין בְּכָלְהוּ רְקִיעֵין. אֲתֵיִן כְּלָהּ בְּגִינֵיהּ דְּר"ש, וְכַרְעִין וְסִגְרִין קָמֵי דְּמַרְיָהוֹן, סִלְקִין רֵיחִין דְּבוּסְמִין דְּעֶדֶן, עַד עֲתִיק וְזִמִּין, וְכָל הָאֵי בְּגִינֵיהּ דְּר"ש.

243. פִּתַּח רַבִּי שְׁמַעוֹן פּוֹמִיָּה וְאָמַר, שֵׁית דְּרַגִּין נִחְתּוּ עִמִּיָּה דִּיעֻקֵּב לְמִצְרַיִם וְכָל חַד וְחַד עֲשָׂרָה אֶלֶף רְבּוּא. וְלִקְבְּלֵיהוֹן שֵׁית דְּרַגִּין לְיִשְׂרָאֵל. וְלִקְבְּלֵיהוֹן שֵׁית דְּרַגִּין לְכַרְסֵיָּא דְלַעִילָא. וְלִקְבְּלֵיהוֹן שֵׁית דְּרַגִּין לְכַרְסֵיָּא דְלַתְתָּא. דְּכַתִּיב שֵׁשׁ מַעֲלוֹת לְכֶסֶּא. הֵה"ד רַבְּבָה כְּצֻמַח הַשָּׂדֶה נִתְתִּיךְ וְגו', הֲרֵי שֵׁית. וְלִקְבְּלֵיהוֹן כְּתִיב, וּבְנֵי יִשְׂרָאֵל פָּרוּ וַיִּשְׂרְצוּ וַיִּרְבוּ וַיַּעֲצֻמוּ וְגו'.

244. תָּא חֲזִי, כָּל חַד וְחַד סִלְיָא לְעֲשָׂרָה, וְהוּוּ שְׁתִּין, וְאִינוּן שְׁתִּין גְּבֵרִין דְּבִסְחָרְנֵי שְׂכִינְתָּא, וְאִינוּן שְׁתִּין רַבְּבִין, דְּנִמְקוּ עִם יִשְׂרָאֵל מִגְּלוּתָא, וְדַעֲלוּ עִם יַעֲקֹב בְּגְלוּתָא.

245. Rabbi Chiya said to him: But they are seven: CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD, AND MALCHUT. AND WHEN EACH ONE BECOME TEN they add up to seventy, AND NOT SIXTY. Rabbi Shimon said to him that seventy does not apply here, BECAUSE HERE ARE CONSIDERED THE LEVELS THAT ILLUMINATE, AND THE LEVEL OF MALCHUT DOES NOT ILLUMINATE OF ITSELF. And if you wish to consider seven, MEANING TO COUNT ALSO MALCHUT WITH THE SIX EXTREMITIES, it is written: "And six branches shall come out of its sides; three branches of the candlestick out of the one side..." (Shemot 25:32). FOR THEY CORRESPOND TO CHESED, GVURAH, TIFERET, NETZACH, HOD, AND YESOD, and one branch that is central, WHICH IS MALCHUT, is not counted, as it is written: "...the seven lamps shall give light towards the body of the candlestick..." (Bemidbar 8:2). BECAUSE MALCHUT DOES NOT ILLUMINATE OF ITSELF, IT ONLY RECEIVES FROM THE SIX CANDLES.

245. א"ל ר' חייא, והא הוו שבועה, וסלקין לשבעין, א"ל ר' שמעון, שבעין לאו מהכא, ואי ס"ד שבועה, הא כתיב וששה קנים יוצאים מצדיה שלשה קני מנורה וגו'. וקנה האחד האמצעי לאו בחשבנא, דכתיב אל מול פני המנורה יאירו וגו'.

29. Wherefore exile, and wherefore to Egypt

Rabbi Elazar begins the discussion by asking his father why God allowed Yisrael to go into exile, and why into Egypt. After receiving encouragement from his father, he interprets the verse, "There are sixty queens, eighty concubines and young women without number." We then learn that God scattered all the nations across the earth and appointed supernal ministers over them, taking Yisrael as His portion. Indeed, God created the world for the sake of Yisrael and endowed it with permanence through Abraham (Wisdom), Isaac (Understanding) and Jacob (Knowledge). Once the twelve Tribes were born to Jacob, the supernal pattern was complete, as ordained from the beginning. If Yisrael assimilated with other nations, all the worlds would become tainted. Therefore, God caused Yisrael to wander the earth until they fell among the Egyptians, who made them slaves and despised them and their customs. Because the Egyptians hated them and would not mingle with them, they became perfected completely within the Holy Seed (without any mixture of foreign people) and the guilt of the other nations became complete. The Relevance of this Passage

246. While they were still sitting, Rabbi Elazar said to his father, Rabbi Shimon: Why did the Holy One, blessed be He, cause the children of Yisrael to go down to Egypt in exile? He said to him: Are you asking one question or two questions? RABBI ELAZAR said to him: Two. I AM ASKING: why the exile? And why, PARTICULARLY, in Egypt? Rabbi Shimon said to him: They are two questions that result in one question! RABBI SHIMON said to him: Establish yourself, THAT IS, IN YOUR LEVEL. Because of this you will be established above, IN THE HEAVENLY YESHIVAH, in your name. Speak up, my son, speak up.

246. עד דהוו יתבי, אר"א לרבי שמעון אבוי, מה חמא קודשא בריך הוא, לנחתא ישראל, למצרים בגלותא. א"ל חדא שאלתא את שאיל, או תרין. א"ל תרין. גלותא למה. ולמצרים למה. א"ל תרין אינון ואתחזרו לחד. א"ל קום בקיומך בגינך יתקיים לעילא, משמך האי מלה, אימא ברי אימא.

247. He opened the discussion saying: "There are sixty queens, eighty concubines and young women without number" (Shir Hashirm 6:8). "There are sixty queens"; they are the mighty men of above, from the side of Gvurah, who hold onto the inscriptions, MEANING THE EXTERIORS, of the holy living creature of Yisrael, WHICH IS MALCHUT, AND THEREFORE BAMED AFTER IT: "SIXTY QUEENS." THEY ARE THE ANGELS WHO ARE APPOINTED OVER THE NATIONS, AS WRITTEN FURTHER. "And eighty concubines" are THE ANGELS who are appointed in the inscriptions of the queens which are under THE SIXTY QUEENS. THEREFORE, THEY ARE CALLED 'CONCUBINES' AND NOT 'QUEENS'. "And young women without number," is as is written: "Is there any number to His armies?" (Iyov 25:3). And yet it is written: "My Dove, my undefiled is but one, she is the only one of her mother..." (Shir Hashirm 6:9). This is the Holy Shechinah that emerges from twelve lights, AND IS the shine that illuminates everything. Therefore it is called 'mother', AS IT IS WRITTEN: "SHE IS THE ONLY ONE OF HER MOTHER."

247. פתח ואמר ששים המה מלכות ושמונים פילגשים. ששים המה מלכות, אינון גבריא דלעילא מחילא דגבורא דאתחדן בגליפין, דחיותא קדישא דישראל. ושמונים פילגשים, ממנן בגליפוי דתחותוי. ועלמות אין מספר, כד"א היש מספר לגדודיו. ועם כל דא כתיב, אחת היא יונתי תמתי אחת היא לאמה, דא היא שכנתא קדישא דנפקא מתריסר זיהרא, דזהרא דנהיר לכלא, ואיהי אתקרי אמא.

248. Similarly, the Holy One, blessed be He, did in this world. He cast all the nations to every side and appointed overseers over them, as is written: "Which Hashem your Elohim has allotted to all the nations" (Devarim 4:19). And He, MEANING THE HOLY ONE, BLESSED BE HE, took as His portion the Congregation of Yisrael. This is written: "For Hashem's portion is His people, Jacob is the lot of His inheritance" (Devarim 32:9). And He called it: "My Dove, my undefiled is but one, she is the only one of her Mother." This is the Shechinah of His glory, which He caused to dwell among them. She is the only one and is selected for Him. "The daughters saw her and called her happy," as is written: "Many daughters have done virtuously, but you excel them all" (Mishlei 31:29). "And the queens and the concubines praised her" (Shir Hasirim 6:9). These were the Princes of the nations that were appointed over them.

249. And another secret we have learned is that the world was created by ten sayings, but when you observe it closely, they are really three through which the world was created - NAMELY Chochmah, Tevunah, and Da'at. And the world was created only for Yisrael. When the Holy One, blessed be He, wanted to preserve the world, He did for Abraham with the secret of Chochmah, for Isaac with the secret of Tevunah, and for Jacob with the secret of Da'at. It is written: "And by knowledge are the chambers filled" (Mishlei 24:4). THIS IS THE SECRET OF CHESED, GVURAH, TIFERET, WHICH ARE ABRAHAM, ISAAC AND JACOB. THEY ROSE TO BECOME CHOCHMAH, BINAH, AND DA'AT. At that moment, the entire world was perfected. And when the twelve tribes were born to Jacob, WHICH ARE THE SECRET OF THE TWELVE DIAGONAL BORDERS, everything was perfected IN THIS WORLD as above IN ATZILUT.

250. When the Holy One, blessed be He, saw the great joy of this world when it was perfected as above, He said: 'Heaven forbid that THE TWELVE TRIBES become mixed among the other nations and there will remain a blemish in all the worlds.' What did the Holy One, blessed be He, do? He caused them to move from here to there until they descended to Egypt to settle in their homes among a stiff-necked people who ridiculed their customs, were too scornful to intermarry with them and to mingle with them, and considered them slaves. The men scorned them and the women scorned them, until they became perfected completely into a holy seed, WITHOUT ANY MIXTURE OF A FOREIGN PEOPLE. In the meantime, the sin of the nations was completed as is written: "For the iniquity of the Emori is not yet full" (Beresheet 15:16). When they left, they left holy and righteous as is written: "The tribes of Yah, as a testimony for Yisrael" (Tehilim 122:4). Rabbi Shimon came and kissed him on his head, and said to him: stand in your position, my son - MEANING AT YOUR LEVEL - for the moment is at your command.

248. בְּגוֹנוֹא דַּא עֲבִיד קוּדְשָׁא בְּרִיךְ הוּא בְּאַרְעָא, זְרִיק לְכָל עַמּוּן לְכָל עִיבְר, וּמְנִי עֲלִיהוֹן רַבְרִיבִי, הַה"ד אֲשֶׁר חֶלֶק ה' אֱלֹהֶיךָ אוֹתָם לְכָל הָעַמִּים, וְהוּא נָסִיב לְחוֹלְקֵיהָ בְּנִישׁוּתָא דִּישְׂרָאֵל, הַה"ד כִּי חֶלֶק ה' עִמּוֹ יַעֲקֹב חֶבֶל נַחֲלָתוֹ. וְקָרָא לָהּ אַחַת הִיא יוֹנְתִי תַמְתִּי אַחַת הִיא לְאַמָּה, דַּא הִיא שְׂכִינַת יִקְרִיָה, דְּאֲשֵׁרֵי בִינֵיהוֹן, אַחַת הִיא וּמִיּוֹחַדַת לִיה. רְאוּהָ בְנוֹת וַיֵּאשְׁרוּהָ, כַּד"א רְבוֹת בְּנוֹת עָשׂוּ חֵיל וְאֵת עֲלִית עַל כְּלָנָה. מְלָכוֹת וּפִילִגְשִׁים וַיְהַלְלוּהָ, אֲלִין רַבְרִיבֵי עַמּוּן דַּאֲתַפְקְדוֹן עֲלֵיהוֹן.

249. וְעוֹד רְזָא דְמַלְכָּה הִיא דְהִתְנָן בְּעֵשְׂרָה מְאֻמְרוֹת נְבְרָא הָעוֹלָם, וְכַד תַּסְתַּכְּל תַּלְתָּא אִינוּן, וְעֲלֵמָא בְּהוּ אַתְבְּרִי, בְּחַכְמָה וּבְתַבּוּנָה וּבְדַעַת, וְעֲלֵמָא לֹא אַתְבְּרִי אֲלֵא בְּגִינֵיהוֹן דִּישְׂרָאֵל, כַּד בַּעַא לְקִיּוּמָא עֲלֵמָא, עֲבַד לְאַבְרָהָם בְּרִזָּא דְחַכְמָה. לִיִּצְחָק, בְּרִזָּא דְתַבּוּנָה. לְיַעֲקֹב בְּרִזָּא דְדַעַת. וּבְהָאֵי אַתְקֵרִי, וּבְדַעַת חֲדָרִים יִמְלָאוּ. וּבְהָאֵי שַׁעֲתָא אֲשַׁתְּכַלֵּל כָּל עֲלֵמָא. וּמִדַּאֲתִילִירוּ לְיַעֲקֹב תְּרִיסַר שְׁבַטִין, אֲשַׁתְּכַלֵּל כְּלָא, בְּגוֹנוֹא דְלַעֲיֻלָּא.

250. כַּד חָמָא קוּדְשָׁא בְּרִיךְ הוּא חֲדוּתָא סְגִיָּאָה דְהָאֵי עֲלֵמָא תַתָּאָה, דַּאֲשַׁתְּכַלֵּל בְּגוֹנוֹא דְלַעֲיֻלָּא, אָמַר, דִּילְמָא ח"ו יִתְעַרְבוּן בְּשָׂאֵר עַמּוּיָן, וַיִּשְׁתַּאֲרַ פְּגִימוֹתָא בְּכֻלְהוֹן עַלְמִין. מַה עֲבַד קוּדְשָׁא בְּרִיךְ הוּא, טַלְטַל לְכֻלְהוֹן מֵהַכָּא לְהַכָּא, עַד דְנַחַתוּ לְמִצְרַיִם, לְמִידְר דִּיּוֹרֵיהוֹן בְּעַם קְשִׁי קָדַל, דְּמַבְזִין נְמוּסֵיהוֹן, וּמַבְזִין לְהוֹן לְאַתְחַתְנָא בְּהוּ, וּלְאַתְעַרְבָּא בְּהִדְוִיָּהוּ, וְחֲשִׁיבוּ לְהוֹן עֲבָדִין. גּוֹבְרִין גַּעֲלֵן בְּהוֹן, נוֹקְבַתָּא גַּעֲלֵן בְּהוֹן עַד דַּאֲשַׁתְּכַלֵּל כְּלָא בְּזַרְעָא קְדִישָׁא, וּבִין כֶּךָ וּבִין כֶּךָ שְׁלִים חוּבָא דְשָׂאֵר עַמּוּיָן, דְּכַתִּיב כִּי לֹא שְׁלָם עוֹן הָאֲמוּרֵי עַד הַנְּהָ. וְכַד נִפְקוּ, נִפְקוּ זַכָּאִין קְדִישִׁין, דְּכַתִּיב שְׁבַטֵי יִה עֲדוֹת לְיִשְׂרָאֵל. אַתָּא ר' שְׁמַעוֹן וּנְשִׁקִיָּה בְּרִישׁוּיָה, א"ל קָאִים בְּרִי בְּקִיּוּמְךָ, דְשַׁעֲתָא קִיּוּמָא לְךָ.

30. "He did neither eat bread nor drink water"

After two days of continual discussion without food or water, Rabbi Shimon quotes the title verse to Rabbi Elazar. He observes that since they were caught up in Divine contemplation for just two days, forgetting to eat or drink, it is understandable that when Moses "was there with Hashem forty days and forty nights, he did neither eat bread nor drink water."

Upon hearing this, Rabbi Shimon ben Gamliel compares Rabbi Shimon to a fearful lion, different to other lions. He explains that Rabbi Shimon is so close to God that he does not order a fast for what he prays for; he simply decrees and God fulfills. Moreover, he may even annul God's decrees, for as God rules over man, the righteous man rules over God.

The Relevance of this Passage

This profoundly mystical section helps us to grasp one of the most extraordinary of all Kabbalistic concepts: that the wholly righteous man, the purified man, is in effect his own God, and can be said to rule over God. This was the original idea of royalty, that the royal man was he who had

completed himself, was thus one with God. A reading of the section will inspire in us the urge to arrange a time when we can retreat to a spiritually conducive place to spend a few days fasting and in contemplation solely of our Heavenly Father. Such a retreat will further help us to appreciate the self-control and sheer willpower of the Zohar's rabbis, and gain some idea of what it takes to wring such insights and wisdom from scripture. In the process we will also learn the importance of mastering our own desires if we are to advance in knowledge of the truth.

251. Rabbi Shimon sat while his son, Rabbi Elazar, stood and explained the secrets of the words of wisdom, and his face shone like the sun. And the word spread and flew in the sky. They sat two days and neither ate nor drank, and they did not know if it was day or night. When they went out, they realized that already two days had passed and they had eaten nothing. Rabbi Shimon exclaimed: "And he was there with Hashem forty days and forty nights, he did neither eat bread nor drink water" (Shemot 34:28). If for us, WHO MERITED TO CLEAVE TO HASHEM for a while it was so, THAT AND WE SPENT TWO DAYS IN THE LIGHT OF HASHEM AND DID NOT KNOW WHERE WE WERE, with Moses, about whom the Torah bears witness: "And he was there with Hashem forty days" - it is much more so.

252. When Rabbi Chiya came before Rabbi and told him the story, Rabbi was amazed. His father, Rabbi Shimon ben Gamliel said to him: My son, Rabbi Shimon ben Yochai is a lion, and his son Rabbi Elazar is a lion, and Rabbi Shimon is not like the other lions. About him is written: "A lion has roared, who will not fear?" (Amos 3:8). Now that the higher worlds tremble before him, we certainly do. He is man who never decreed a fast for what he asked or prayed for. He would just decree and the Holy One, blessed be He, would fulfill. The Holy One, blessed be He, decrees and he annuls. This is what we learned of the meaning of the passage: "He that rules over men must be just, ruling in the fear of Elohim" (Shmuel II 23:3). The Holy One, blessed be He, rules over man, and who rules over the Holy One, blessed be He, but the righteous man. For He decrees and the righteous man annuls it.

251. יתיב ר' שמעון, ור' אלעזר ברניה קאים ומפרש מלי דרזי דחכמתא, והו אנפוי נהירין בשמשא. ומלין מתבדרין וטאסין ברקיעא. יתבו תרין יומין דלא אכלו ולא שתו, ולא הו ידעין אי הוה יממא או ליליא. בד נפקו, ידעו דהו תרין יומין דלא טעמו מידי. קרא על דא רבי שמעון, ויהי שם עם ה' ארבעים יום וארבעים לילה לחם לא אכל וגו'. ומה אי אנן בשעתא חדא כן, משה, דקרא אסהיד ביה, ויהי שם עם ה' ארבעים יום וגו', על אחת כמה וכמה.

252. בד אתא רבי חייא קמיה דרבי, וסח ליה עובדא, תוה רבי, ואמר ליה ר' שמעון בן גמליאל אבוי, ברי, ר' שמעון בן יוחאי אריא, ורבי אלעזר ברניה אריא, ולא ר' שמעון כשאר אריותא, עליה כתיב אריה שאג מי לא יירא וגו'. ומה עלמין דלעילא מזהעזעין מיניה, אנן עאכו"ו. גברא דלא גזר תעניתא לעלמין על מה דשאייל ובעי, אלא הוא גזר, קודשא בריך הוא מקנים. קודשא בריך הוא גזר, ואיהו מבטל. והיינו דתנן, מאי דכתיב מושל באדם צדיק מושל בראת אלהים, הקודשא בריך הוא מושל באדם, ומי מושל בהקודשא בריך הוא, צדיק. דאיהו גזר גזרה, והצדיק מבטלה.

31. Twelve mountains of balsam trees

This section begins with reference to Rabbi Yehuda's comment that although God delights in the prayers of the Righteous, He does not always grant their requests. There follows an account illustrating this idea. Once, during a drought, Rabbi Eliezer prayed and decreed forty fasts to no avail, yet after Rabbi Akiva prayed, the wind and rain came immediately. Seeing Rabbi Eliezer's chagrin, Rabbi Akiva stood before the congregation and told them a parable. In it, he compared Rabbi Eliezer to a friend of a king who loved him so dearly that he delayed granting his friend's request in order to prolong his visit. In contrast, the king instantly granted the requests of his servant in order to dispense with him quickly. Rabbi Eliezer then tells Rabbi Akiva his dream, in which he saw the verse, "Therefore pray you not for this people..." and reveals that he was crestfallen because although he knew another could pray for them, the congregation thought he was of a lower degree than Rabbi Akiva. Rabbi Eliezer then describes the dream in which he saw twelve mountains of balsam trees; the one who wears a breastplate and Eford entered and prayed to God to have mercy on the world. He explains that there are eighteen mountains of balsam. The Righteous souls enter there, and from there 49 aromas ascend daily to Eden. These correspond to the 49 pure aspects and the 49 impure aspects of the Torah, the 49 letters of the names of the twelve Tribes, and the 49 day interval between the exodus and the handing of the Torah to Yisrael. The one who wears the breastplate sits on a holy throne supported by the four pillars, the Patriarchs, who receive from the twelve stones that illuminate in the breastplate. They raise their eyes and see the sparks that glitter on 620 sides of the Crown, on which the Holy Name is engraved. Then the pillars tremble, "And the heavens become revealed like a book" (Yeshayah 34:4).

The Relevance of this Passage

This section, like the earlier one, is designed to evoke our deepest wonder at the splendor of these rabbinical visions of creation's structures, with all their complexity and precision. Yet we also learn here of the deep humility required of those who would gain access to the hidden worlds. It helps us cultivate this most vital of qualities by reminding us that, no matter how high we progress in our studies, we shall never reach the heights of a Rabbi Akiva, and yet he was the humblest and gentlest of men - a far more worthy role model than the greatest world leader or most brilliant artist there has ever been.

253. We learned that Rabbi Yehuda said: There is nothing that is so cherished by the Holy One, blessed be He, as the prayers of the righteous. Even though it pleases Him, sometimes He grants their request and sometimes He does not.

254. The sages have taught that one time the world needed rain. Rabbi Eliezer came and decreed forty fasts, but rain did not come. He prayed, but rain did not come. Rabbi Akiva came, stood and prayed. He said: "He makes the wind to blow," and the wind blew strong and powerful. He said: "And He makes the rain fall" and rain came. Rabbi Elazar was crestfallen. Rabbi Akiva looked into his face AND SENSED HE WAS DISCOURAGED.

255. Rabbi Akiva stood up before the people and said: I will give an example similar to the situation. Rabbi Eliezer is compared to the friend of the king, who is cherished exceedingly. And when he appears before the king, he is very pleasantly accepted, and the king does not want to grant him his wish quickly so that he will not leave him, because it is so pleasant to speak with him. But I am likened to the servant of the king who makes a request of him, and the king does not want him to enter the gates of the palace, and naturally does not want not to speak to him. The king says: Grant his request immediately and do not let him enter here. Similarly, Rabbi Eliezer is the friend of the King and I am a servant. The king desires to speak with him constantly and not to be away from him. But as for me, the king does not want me to enter the gates of the palace, THEREFORE HE GRANTS MY WISH IMMEDIATELY. Rabbi Eliezer regained his composure.

256. RABBI ELIEZER said to him: Akiva, come and I will tell you something. In a dream, there appeared to me the passage: "Therefore pray you not for this people; lift up neither cry nor prayer for them, nor make intercession to Me" (Yirmeyah 7:16). Behold, DUE TO THE SINS OF THE GENERATION, THE PRAYER ON THEIR BEHALF IS NOT ACCEPTED, AND STILL IT SAYS, "THEREFORE PRAY YOU NOT FOR THIS PEOPLE." THIS IMPLIES THAT OTHERS MAY PRAY ON THEIR BEHALF. THEREFORE I WAS NOT ANSWERED, BUT YOU WERE ANSWERED. AND MORE THAN THIS, THERE ARE CERTAIN THINGS ON WHOSE BEHALF NO RIGHTEOUS MAN IN THE WORLD CAN PRAY. Come and behold: twelve mountains of balsam trees. THE ONE WHO RAISES FEMALE WATERS, the one who wears the breastplate and Efod, enters and prays to the Holy One, blessed be He, BY RAISING FEMALE WATERS TO BINAH, to have mercy on the world. Until now, his prayer is still suspended, THAT IS, IT HAS NOT BEEN ACCEPTED. FOR THESE ARE THINGS FOR WHICH PRAYERS ARE NOT ACCEPTED. AND HE ASKS: If so, why was Rabbi Eliezer crestfallen, SINCE HE SAW IN HIS DREAM, "THEREFORE PRAY YOU NOT..." FROM WHICH IT IS UNDERSTOOD THAT ANOTHER MAY PRAY. AND HE ANSWERS: That was because of the people who did not know this. THEY THOUGHT THAT HE WAS ON A LOWER DEGREE THAN RABBI AKIVA.

253. תַּנּוּן, אָמַר ר' יְהוּדָה, אֵין לָךְ דְּבַר בְּחִיבוּתָא קַמִּי קוּדְשָׁא בְּרִיךְ הוּא, כְּמוֹ תַּפְלִתָּן שֶׁל צְדִיקִים, וְאִף עַל גַּב דְּנִיחָא לִיה, זְמַנִּין דְּעָבִיד בְּעוּתְהוֹן, זְמַנִּין דְּלֹא עָבִיד.

254. ת"ר, זְמַנָּא חָדָא הוּה עֲלָמָא צְרִיכָא לְמַטְרָא, אַתָּא רַבִּי אֱלִיעֶזֶר, וְגַזַּר אַרְבַּעִין תַּעֲנִיתָא, וְלֹא אַתָּא מַטְרָא, צְלִי צְלוּתָא, וְלֹא אַתָּא מַטְרָא. אַתָּא רַבִּי עֲקִיבָא, וְקָם וְצִלִי, אָמַר מְשִׁיב הַרוּחַ, וְנִשְׁבַּ זִיקָא, אָמַר וּמּוֹרִיד הַגֶּשֶׁם, וְאַתָּא מַטְרָא. חָלַשׁ דַּעֲתִיָּה דְּרַבִּי אֱלִיעֶזֶר, אֶסְתַּבֵּל רַבִּי עֲקִיבָא בְּאַנְפּוּי.

255. קָם רַבִּי עֲקִיבָא קַמִּי עֲמָא וְאָמַר, אֲמַשׁוּל לְכֶם מְשָׁל, לְמַה הִדְבַּר דּוּמָה, רַבִּי אֱלִיעֶזֶר דְּמִי לְרַחֲמֵי דְּמַלְכָּא, דְּרַחֲמִים לִיה וְתִיר, וְכַד עָאֵל קַמִּי מְלַכָּא, נִיחָא לִיה, וְלֹא בְּעִי לְמִיתָן לִיה בְּעוּתִיָּה בְּבַהִילוֹ, כִּי הִיכִי דְּלֹא לִיתְפָּרַשׁ מִנִּיה, דְּנִיחָא לִיה דְּלִישְׁתַּעִי בְּהַדְרִיָּה. וְאַנָּא דְּמִי לְעַבְדָּא דְּמַלְכָּא, דְּבַעָא בְּעוּתִיָּה קַמִּיה, וְלֹא בְּעִי מְלַכָּא דְּלִיעוּל לְתַרְעִי פְּלַטְרִין, וְכ"ש דְּלִישְׁתַּעִי בְּהַדְרִיָּה, אָמַר מְלַכָּא, הֲבִו לִיה בְּעוּתִיָּה בְּבַהִילוֹ, וְלֹא לִיעוּל הֲכָא. כִּךְ רַבִּי אֱלִיעֶזֶר אִיהוּ רַחֲמֵי דְּמַלְכָּא, וְאַנָּא עַבְדָּא, וְבְּעִי מְלַכָּא לְאַשְׁתַּעִי בְּהַדְרִיָּה כָּל יוּמָא, וְלֹא יִתְפָּרִישׁ מִנִּיה. וְאַנָּא, לֹא בְּעִי מְלַכָּא דְּאִיעוּל תַּרְעִי דְּפְלַטְרִין. נַח דַּעֲתִיָּה דְּרַבִּי אֱלִיעֶזֶר.

256. א"ל, עֲקִיבָא, תָּא וְאִימָא לָךְ מַלְתָּא, דְּאַתְחֻזִּיא לִי בְּחֲלָמָא הָאִי פְּסוּקָא, דְּכִתִּיב, וְאַתָּה אֵל תַּתְּפַּל בְּעַד הָעָם הַזֶּה וְאֵל תִּשָּׂא בְּעַדְם רְנָה וְתַפְלֵה וְאֵל תִּפְגַּע בִּי. תָּא חֲזִי, תְּרִיסַר טוּרֵי אֶפְרַסְמוֹנָא, עָאֵל. הֵהוּא דְּלְבִישׁ חוּשְׁנָא וְאַפּוּדָא, וְבַעָא מִן קוּדְשָׁא בְּרִיךְ הוּא, לְמִיחָס עַל עֲלָמָא וְעַד הָאִידְנָא תְּלִי אִיהוּ. אִי הֲכִי אִמָּאִי חָלַשׁ דַּעֲתִיָּה דְּרַבִּי אֱלִיעֶזֶר. מְשׁוּם בְּנֵי נִשָּׂא, דְּלֹא יִרְעִין בְּהָאִי.

257. Rabbi Eliezer said: There are eighteen mountains of supernal balsam trees. The souls of the righteous enter BY RAISING FEMALE WATERS. And 49 fragrances, WHICH IS THE SECRET OF THE FIFTY GATES OF BINAH LESS ONE, ascend daily FROM BINAH to that place called 'Eden', WHICH IS CHOCHMAH. Corresponding to this, the Torah was given in 49 impure aspects and in 49 pure aspects, FOR BECAUSE OF THE LACK OF THE FIFTIETH GATE, THERE EVOLVED 49 IMPURE ASPECTS IN ACCORDANCE WITH THE SECRET OF THE VERSE: "THE ELOHIM HAS MADE THE ONE AS WELL AS THE OTHER" (KOHLELET 7:14). The 49 letters in the names of the tribes AND LIKEWISE the 49 days OF THE SFIRAH OF THE OMER, in order to receive the Torah, FOR THEY CONTAIN 49 SUPERNAL DAYS OF THE MALE AND FEMALE, are going to receive permission, MEANING TO BECOME PERFECTED daily from THESE 49 DAYS, the illuminating stones THAT ARE FILLED in the engraving of that breastplate.

258. And he who wears the breastplate, BEING ZEIR ANPIN IN THE MOCHIN OF GREATNESS, sits on the precious holy throne, MEANING THAT IT ILLUMINATES WITHIN MALCHUT THAT IS CALLED 'THRONE'. The four pillars OF THIS THRONE, WHO ARE MICHAEL, GAVRIEL, URIEL, AND REFAEL, stand and observe the breastplate - MEANING THAT THEY RECEIVE FROM THE TWELVE STONES THAT ARE ILLUMINATING IN IT. By the word OF THE WEARER OF THE BREASTPLATE do they come, and according to his word do they leave. They raise their eyes and look up, and see the sparks that glitter in 620 sides, WHICH ALLUDES TO KETER, WHOSE NUMERICAL VALUE IS 620, BECAUSE IT IS BOUND UPON THE FOREHEAD AND SKULL, WHICH IS THE SECRET OF KETER. And the Holy Name is engraved on it. And THE AFOREMENTIONED PILLARS tremble and shake, bound on the right side, WHICH IS ZEIR ANPIN, while the left, WHICH IS MALCHUT, takes into its hands the pillars of heaven - WHICH IS THE SECRET OF THE THREE COLUMNS IN ZEIR ANPIN, WHICH IS CALLED 'HEAVEN'. It clears them and reveals them. This is what is written: "And the heavens become revealed like a book" (Yeshayah 34:4).

32. "I went down into the garden of nuts"

Rabbi Eliezer begins by explaining and expounding upon the meaning of the title verse to Rabbi Akiva. The "garden," we learn, is the garden that comes out of Eden, and it signifies the Shechinah. The "nut," which has four sections, signifies the holy Chariot, and the phrase "I went down" signifies a penetration to the inner meaning. In answer to Rabbi Chiya's question regarding the symbolic significance of the (dirt of the) nut's shell, Rabbi Eliezer reveals its meaning through its connection with the almonds. Although the two types of almond, bitter and sweet, imply an illusion to severe Judgment and Holiness, every open illusion to almonds in the Torah describes only their aspect of Judgement. He then draws a comparison between the Hebrew words for 'almonds', 'watched' and 'hasten', which reinforces their aspect of Judgment.

The Relevance of this Passage

A reading of this section opens us to the idea that we can learn much about God through nature around us and through the language of the Torah, and therefore helps us to seek enlightenment through our physical world.

259. Rabbi Akiva said to him: What is the meaning of the passage, "I went down into the garden of nuts" (Shir Hashirm 6:11)? He said to him: Come and behold. This garden comes out of Eden, and this is the Shechinah. Nut is the holy supernal Chariot, which is the four headwaters of the rivers that separates from the garden, WHICH IS THE SECRET OF THE FOUR FACES - NAMELY THE FACE OF A LION, THE FACE OF AN OX, THE FACE OF AN EAGLE, THE FACE OF A MAN. This nut has four holy heads inside, MEANING IN ITS FRUIT, AND IT ALSO HAS FOUR KLIPOT ('PEELS') THAT COVER THE FRUIT, WHICH ALLUDES TO THE FOUR KLIPOT: A STORM WIND; A GREAT CLOUD; A FIRE FLARING UP; AND A BRIGHTNESS, LIKE THE SUPERNAL CHARIOT. And when he said: "I went down," IN "I WENT DOWN INTO THE GARDEN OF NUTS," it is as we learned that so and so descended to the Chariot.

257. אָמַר רַבִּי אֱלִיעֶזֶר תְּמַנֵּי סָרִי טוּרֵי אֲמַרְסָמוּנָא עֲלָאִין, עֲלִין נִשְׁמַתְהוּן דְּצִדִיקָא, וְאַרְבְּעִין וְתִשְׁעָה רִיחִין, סִלְקִין בְּכָל יוֹמָא, עַד הָהוּא אַתְר דְּאַתְקָרִי עֲדָן, דִּי לְקַבֵּל דָּא, אֲתִיְהִיבַת אוֹרִייתָא, בְּמִ"ט פְּנִים טָמָא, וּבְמִ"ט פְּנִים טְהוֹר. מִ"ט אַתּוּן בְּשִׁמְהֵן דְּשִׁבְטֵי. מִ"ט יוֹמִין לְקַבְּלָא אוֹרִייתָא. מִ"ט יוֹמִין קְדִישִׁין עֲלָאִין קְיֻמִּין, לְמִיטַל רְשׁוּתָא בְּכָל יוֹמָא מֵאַבְנֵי זְהִירִין, דְּגִלְיָמָן בְּהוּא חוּשְׁנָא.

258. וְהוּא דְלִבִּישׁ חוּשְׁנָא, יְתִיב בְּכַרְסֵי קְדִישָׁא יְקִירָא, דְּאַרְבַּע סַמְכִין קְיֻמִּין מִסְתַּבְּלִין בְּחוּשְׁנָא, עַל מִימְרֵיהּ עֲלִין, וְעַל מִימְרֵיהּ נִפְקִין, זְקָפֵן עֵינִין וּמִסְתַּבְּלִין לְעֵילָא, חֲמָאן צִיצָא, דְּלֵהִיט בְּשִׁית מָאָה וְעֶשְׂרִין עֵיבַר, וְשִׁמָּא קְדִישָׁא עֲלָאָה, גְּלִיף עֲלוּי, מִזְדַּעְזַעֵן וּמִתְחַלְחֵלֵן. קְטִירֵי בְּסִטְרוּי דִּימִינָא קְדִישָׁא, דְּשִׁמְאֵלָא נְטִיל בִּידוּי סַמְכֵי שְׁמִיָּא, עֲלִיל לֹון, וְגִלֵי לֹון. הֵדָּא הוּא דְכִתְיִב, וְנִגְלוּ כִסְפֵר הַשָּׁמַיִם.

259. א"ל ר' עקיבא, מהו דכתיב, אל גנת אגוז ורדתי. א"ל תא חזי, ההוא גנתא נפקא מעדן, ודא היא שכנתא. אגוז: דא היא רתיבא עלאה קדישא, דאינון ארבע רישין דנהרין, דמתפרשן מן גנתא, כהאי אגוזא, דאינון ארבע רישין קדישין לגו. ומאי דאמר ורדתי, כמה דתנן, ירד פלוני למרכבה.

260. Rabbi Akiva said to him: If so, he should have said: 'I went down into the nut', WHICH IS THE CHARIOT. Why does it say, "I went down into the garden of nuts"? He said to him: Because THE GARDEN, WHICH IS MALCHUT, has all that is goodly in the nuts, FOR THEY GROW IN AND EMERGE FROM THIS GARDEN, WHICH IS MALCHUT. THEREFORE, HE MENTIONS THE GARDEN SPECIFICALLY. AND HE CONTINUES TO EXPLAIN HIS WORDS, AS TO WHY THE CHARIOT WAS ALLUDED TO IN THE NUT. Just as the nut is hidden and concealed from all sides IN ITS PEEL, so the Chariot that emerges from the garden, WHICH IS MALCHUT, is concealed from all sides. All these four heads in the nut are attached to each other on this side, MEANING IN THEIR CENTER, and separate on this side, OUTWARDLY. Thus, THE FOUR ASPECTS OF the Chariot attain each other in unity, in joy, in completeness, and they separate, each one to its individual aspect for which it was appointed. This is what is written: "That it is which compasses the whole land of Chavilah" (Bereshheet 2:11). Likewise, "that is it which goes toward the east of Ashur" (Ibid. 14). It is the same with the rest of them.

261. Rabbi Akiva said: This dirt in the peel of the nut, MEANING IN THE FOUR KLIPOT THAT SURROUND IT, to what do they allude? He said to him: Even though the Torah did not reveal it, BECAUSE THE TORAH SPEAKS ONLY IN THE ASPECT OF GOOD IN THE NUT, it did reveal in this - MEANING IN THE ALMONDS - AS WILL BE EXPLAINED WILL THAT THE TORAH SPEAKS ABOUT THE FOUR KLIPOT OF THE ALMOND IN PARTICULAR, ALLUDING TO JUDGMENT, AND NOT THE ASPECT OF THEIR GOOD.

262. Come and behold: Some almonds are bitter BECAUSE OF THEIR PEELS, and some are sweet, implying that some are of Severe Judgment, TO WHICH THE BITTER ALMONDS ALLUDE, and some serve HOLINESS, TO WHICH THE SWEET ALMONDS ALLUDE. But we see that every open allusion TO THEM in the Torah is about Judgment, AND DOES NOT DISCUSS THE GOOD IN THEM - THE SWEET ONES. And so it is in Jeremiah, who was shown the Judgment THAT IS IN THEM as is written: "I see a rod of an almond tree (Heb. shaken)" (Yirmeyah 1:11). What is the meaning of shaken? Actual almonds - "AND IT WAS SAID TO HIM, 'FOR I WILL HASTEN (HEB. SHOKED) MY WORD TO PERFORM IT,'" MEANING TO UPROOT, CRUSH, DESTROY AND DEMOLISH...It is written by the rod of Aaron: "And yielded almonds" (Bemidbar 17:23), AND IT BECAME A SIGN TO THE REBELLIOUS PEOPLE. SO WE SEE THAT THE TORAH SPEAKS ONLY OF THEIR ASPECT OF JUDGMENT. And from the word itself, THAT THEY ARE CALLED 'ALMONDS' (HEB. SHKEDIM) it is understood that it refers to Severe Judgment, as is written: "And Hashem watched (Heb. yishkod) over the evil" (Daniel 9:14). And, "I will hasten my word," and so all of them. So it IS CLEAR THAT THE WORD "SHAKED" REFERS TO SEVERE JUDGMENT. Rabbi Akiva said to him: It seems that one could gain much wisdom from everything the Holy One, blessed be He, does, as is written: "Whatever Hashem has done is for His own purpose" (Mishlei 16:4). Rabbi Elazar says: We learn it from these words, "And Elohim saw everything that He had made and, behold, it was very good" (Bereshheet 1:31). That is the meaning of "very" - IT IS GOOD to learn supernal Wisdom from it.

260. א"ל ר' עקיבא, אי הכי, הוה ליה למימר, לאגוז ירדתי, מהו אל גנת אגוז ירדתי. א"ל, משום דהיא שבחא דאגוזא. מה אגוזא, טמירא וסתימא מכל סטרוי, כך רתיבא דנפקא מגנתא, סתימא מכל סטרוי. מה אינון ארבע קרישין די באגוזא, מתחברן בהאי גיסא, ומתפרשן מהאי גיסא. כך רתיבא, מתחברן באחדותא באחדותא בשלימותא, ומתפרש כל חד בעברוי, על מה דאתמני הה"ד, הוא הסובב את כל ארץ החוילה הוא ההולך קדמת אשור, וכן בולם.

261. אמר רבי עקיבא, האי לכלוכא דהיא בקליפוי דאגוזא, למאי רמיזא. אמר ליה, אע"ג דאורייתא לא גלי ליה, בהאי גלוי.

262. תא חזי, שקדים, מנהון מרירן, ומנהון מתיקן, ורמיזא אית לון, אית מארי דינא קשיא, ואית מארי דשירותא, אבל כל רמיזא דגלי באורייתא חזינן דינא הוי, והכי הוא לירמיהו, אחזו ליה דינא, דכתיב, מקל שקד אני רואה. מאי שקד. שקדים ממש. וכן במטה אהרן, ויגמול שקדים. ומן תיבותא ממש, אשתמע, דהוא דינא קשיא. דכתיב, וישקוד ה' על הרעה. וכן שוקד אני על דברי, וכן בולם. אמר ליה ר' עקיבא, משמע כל מה דעבד קודשא בריך הוא, למילף מניה חכמתא סגיא, דכתיב כל פעל ה' למענהו. ר' אלעזר אמר מהכא, דכתיב, וירא אלהים את כל אשר עשה והנה טוב מאד. מהו מאד. למילף מניה חכמתא עלאה.

33. "The one as well as the other"

The discussion here begins with an interpretation of the title verse, revealing that the earthly realm corresponds symbolically in all its aspects to the heavenly realm. Rabbi Aba's comment regarding human ignorance of lost wisdom pertaining to the natural world leads to a discourse on the classification of trees and herbs and their relationships to divine elements. We learn that it is forbidden to "sow your field with mingled seed" because each seed has an individual name, a separate secret, and an appointed supervisor above. Planting mixed seeds mingles their authority and their names. This concept also applies to the twelve Tribes, and explains the Scriptural emphasis on the names of these tribes, as seen in the verse, "These are the names of the children of Yisrael."

The Relevance of this Passage

A reading of this section reminds us of the profound significance of names and opens us up to a greater understanding of the divine Wisdom made manifest in the physical world around us. The theme of seeds being explored also provides us with a great image for meditation: the seed. Dwelt on

for long enough, the image of a seed will reveal layer upon layer of meaning relating to spiritual growth, from the hard skin or husk needed to protect it in the early stages to the final plant or tree which had lain concealed but fully formed within the tiny seed.

263. Rabbi Yehuda said: What is the meaning of that which is written, "The Elohim has made the one as well as the other" (Kohelet 7:14)? IT INSTRUCTS US THAT similar to those things that are in heaven, the Holy One, blessed be He, made on earth, AND ALL THAT THERE IS ON THE EARTH alludes to what is above IN THE SKY. For when Rabbi Aba saw a tree whose fruits were ripe and from which the birds flew, he wept and said: If people knew what they were suggesting, they would rend their clothes down to their navel, for the fact that this wisdom was forgotten by them. Even more so for the other things that the Holy One, blessed be He, has made on earth.

264. As Rabbi Yosi said: The trees from which wisdom is visible - meaning the Carob tree, Palm tree, and Ground Nut tree, WHICH IS A KIND OF NUT TREE, and those similar to them - were all grafted into one, because all these trees that produce fruit, except for apples, WHICH ARE NETZACH, HOD, AND YESOD, have the same secret, WHICH ALLUDES TO TIFERET. That is, except for the paths in which they are separate, BECAUSE EVERY TREE HAS A UNIQUE PATH IN WHICH IT ILLUMINATES.

265. All these trees that do not produce fruits, all the large ones - except for the willow, which has its own secret similar to above, WHICH ARE NETZACH AND HOD - gain nourishment from one source. THEY GAIN NOURISHMENT FROM THE EXTERIOR PART IN THE SECRET OF ANOTHER EL THAT DOES NOT PRODUCE FRUIT. And every one of the small trees except for the Hyssop, WHICH ALLUDES TO YESOD, were born of one mother, MEANING THE NUKVA.

266. All the herbs of the earth have powerful ministers appointed over them in heaven. FOR THERE IS NO PLANT ON EARTH THAT DOES NOT HAVE A STAR AND CONSTELLATION IN THE SKY THAT PRODS IT AND SAYS: GROW. Each and every one of them has a separate secret, similar to above, JUST AS THEY HAVE INDIVIDUAL APPOINTED SUPERVISORS ABOVE THEM. Therefore it is written: "You shall not sow your field with mingled seed" (Vayikra 19:19), because each one enters alone and emerges alone. FOR NO APPOINTEE MINGLES WITH ANOTHER, AND ONE WHO PLANTS MINGLED SEEDS, MINGLES THEIR AUTHORITY, ONE WITH ANOTHER. This is the meaning: "Do you know the ordinances of the heavens, can you establish His dominion in the earth" (Iyov 38:33), and: "He calls them all by names" (Yeshayah 40:26). Everything in the world has its own secret and the Holy One, blessed be He, did not want to reveal it FROM ITS PLACE and mix it WITH ANOTHER, and thus called, EACH AND EVERY ONE by name. The sons of Jacob, who are holy tribes, who maintain the world, all the more so, as it is written: "These are the names of the children of Yisrael" (Shemot 1:1).

263. א"ר יהודה, מאי דכתיב, גם את זה לעמת זה עשה האלהים. בגוונא דרקיעא, עבד קודשא בריך הוא בארעא, וכלהו רמיזא למה דלעילא. דכד הוה חמי ר' אבא, חד אילנא, דאביה אתעביד עופא דפרח מניה, הוה בכי ואמר, אי הוו בני נשא ידעי למאי רמיזאן, הוו מבזען מלבושיהון עד טבוריהן, למאי דאתנשי חכמה מנהון. כ"ש בשאר מה דעבד קודשא בריך הוא בארעא.

264. בדאמר ר' יוסי, אלנין, אינון דאתחזי מנהון חכמתא, בגון חרובא, דקל, פסתוקא, וכדומה לון, בלהו בחד רכיבא אתרכבו. כל אינון דעבדין פירין, בר מתפוחין, רזא חדא אינון, בר שבילין דאתפרשן.

265. כל אינון דלא עבדין פירין, ואינון רברבין, בר מערבין דנחלא, דאית להו רזא בלחודוי בגוונא דלעילא, מחד יניקא יניקו, וכל חד מאינון דאינהו זוטרי, בר מאזובא, מאימא חדא אתילידו.

266. כל עשבין דארעא, דאתמני עליהון רברבין תקיפין בשמיא. כל חד וחד רזא בלחודוי, בגוונא דלעילא, ובגין כך כתיב, שדך לא תזרע בלאים. דכל חד וחד עאל בלחודוי, ונמיק בלחודוי, הה"ד, הידעת חקות שמים אם תשים משטרו בארץ. וכתיב לכלם בשם יקרא. ומה בכל מה, דבעלמא רזא בלחודוי ולא בעא קודשא בריך הוא לגלאה לון, ולערבבא לון, וקראן בשמהן. בני יעקב דאינון שבטין קדישין, דאינון קיומא דעלמא, על אחת כמה וכמה, הה"ד ואלה שמות בני ישראל.

34. The children of Yisrael, the children of Jacob

This discussion provides greater insight into the verse, "These are the names of the children of Yisrael." Rabbi Yosi first reinforces this verse as an indication of the importance of the twelve Tribes who sustain the world. His comment on the title names reveals a lack of distinction between the terms; this relates closely to the death and descent of Joseph and his brothers and is the subject of the discourse that ensues. We learn that the Shechinah and the supernal angels went with Jacob and his sons into Egypt while he was alive. Then, after the death of Joseph and the tribes, Yisrael descended into exile, and the Shechinah (with the twelve Tribes inscribed in Her) and the supernal angels descended with them. Consequently, Yisrael became known as the children of Jacob, since they descended to the level of the children of Jacob.

The Relevance of this Passage

A reading of this section provides insight into the connection between the names, 'the children of Yisrael' and 'the children of Jacob', providing greater depth to our understanding of what the Torah is really teaching. The more one studies scripture in this light the more one sees that it concerns now, not then, and that its histories and stories are merely a casing for the message that is timeless and universal, speaking to all men

and women in search of God and truth.

267. Rabbi Yosi ben of Rabbi Yehuda, said: If it had said: 'These are the names', it would infer that this is so! AS RABBI YEHUDA SAID THAT: "AND THESE ARE THE NAMES OF THE CHILDREN OF YISRAEL," REFERS TO THE IMPORTANCE OF THE TRIBES WHO SUSTAIN THE WORLD. But now that it is written: "And these are the names," WITH AN ADDED VAV ('and'), it infers that it is adding on to the first ones. Just as the first ones were the children of Jacob, so these are also the children of Jacob.

268. Rabbi Yehuda said TO RABBI YOSI BEN RABBI YEHUDA: Heaven forbid that when the Holy One, blessed be He, said: "I will descend with you to Egypt," that it should occur to you that the Shechinah descended with Him, precisely in that moment. THIS WAS BECAUSE RABBI YEHUDA THOUGHT THE IMPLICATION OF RABBI YOSI BEN RABBI YEHUDA WAS THAT THEY WERE IN THE LEVEL OF THE CHILDREN OF JACOB, MEANING 'DESCENDING', IMMEDIATELY UPON THEIR ARRIVAL IN EGYPT. But rather, the Shechinah descended at the time His children experienced descent. This is what is written: "I will go down with you into Egypt; and I will also surely bring you up again" (Beresheet 46:4, MEANING THAT as long as you will ascend, then I will also ascend; and when you descend, I will descend with you. After Joseph and all his brothers died and they descended, the Shechinah also descended with them. And as they descended, MEANING THE CHILDREN OF YISRAEL, so did these descend, MEANING THE SHECHINAH AND HER HOSTS.

269. Rabbi Yosi ben Rabbi Yehuda, said TO HIM: It is written above, "And Joseph died, being 110 years old" (Beresheet 50:26). At the time that Joseph and all the tribes died and descended, the children of Yisrael descended into exile, and the Shechinah and the supernal angels descended with them, MEANING AS RABBI YEHUDA SAID. This is what is written: "And these are the names of the children of Yisrael"; THE VAV OF "VE'ELEH" ('AND THESE') is added to the first ones that descended into exile AFTER THE DEATH OF JOSEPH AND HIS BROTHERS. THEREFORE, THEY MUST BE THE CHILDREN OF JACOB, NAMELY IN DESCENT.

270. RABBI YEHUDA said to him: If so, was Jacob dead or not? He said to him: He was dead! So he said to him: It is written, "Who came to Egypt with Jacob" (Shemot 1:1). If he was alive, IT IS POSSIBLE to say "with Jacob," BUT IF THE TORAH IS SPEAKING of after his death, remove "with Jacob," SINCE HE HAD ALREADY DIED - SINCE THE VAV ('AND') ADDS TO THE FIRST ONES. But come and behold: the verse does not say 'who came (lit. 'come') into Egypt with Jacob' but IT IS WRITTEN: "who came." For until then, there was no descent for Jacob. And we learn that THE SHECHINAH AND THE TWELVE TRIBES THAT ARE IN IT came with Jacob TO EGYPT, and went from there until the descent into exile, MEANING AFTER THE DEATH OF JACOB AND THE TRIBES. And then those descended with them, MEANING THE SHECHINAH AND THE TWELVE TRIBES IN HER. Therefore the passage: "And these are the names OF THE CHILDREN OF YISRAEL," REFERS TO THEIR GREAT LEVEL AND IMPORTANCE, SINCE IT REFERS TO THE DAYS OF ASCENT AND NOT THE DAYS OF DESCENT.

271. Rabbi Dustai said: Every day they would come, THE SHECHINAH AND THE TWELVE TRIBES THAT WERE IN HER, and leave. This is what is written: "Who come into Egypt," IN THE PRESENT TENSE, and not 'Who came', IN THE PAST TENSE. This means that in the beginning it is written, "Who come into Egypt with Jacob," BEFORE THE DESCENT, and when they descended, it is written: "Every man came with his household," IN PAST TENSE. Come and behold: the children of Jacob had already died by that time, and the others descended INTO EXILE.

267. ר' יוסי בר' יהודה אמר, אילו נאמר אלה שמות, משמע דהכי הוא. השתא דכתיב ואלה שמות, משמע דעל הראשונים מוסיף, מה הראשונים בני יעקב, אף כאן בני יעקב.

268. א"ר יהודה, ח"ו, בשעתא דאמר קודשא בריך הוא, אנכי ארד עמך מצרימה, ס"ד דשכינתא תיחות עמיה בהיא שעתא ממש, אלא, בשעתא דהות ירידה לבנוהי, נחתת שכינתא, הה"ד, אנכי ארד עמך מצרימה, ואנכי אעלך גם עלה, כל זמנא דיהוי לך עלייה, כביכו"ל עלייה אית לי, ובשעתא דיהוי לך ירידה, כביכו"ל אנכי ארד עמך. ועד דמית יוסף וכל אחוי, והות לון ירידה, קמת שכינתא ונחתת עמהון, כמה דנחתו אלין, כך נחתו אלין.

269. אמר ר' יוסי בר' יהודה, מה כתיב לעיל מניה, וימת יוסף בן מאה ועשר שנים וגו', בהיא שעתא דמית יוסף, וכלהו שבטין, והוה לון ירידה, נחתו בני ישראל בגלותא, ושכינתא ומלאכי עלאי נחתו עמהון, הה"ד, ואלה שמות בני ישראל, דאינון אתוסמו על קדמאי למיחת בגלותא.

270. א"ל, אי הכי, יעקב הוה מית או לא. א"ל מית. א"ל, ומהו דכתיב הבאים מצרימה את יעקב, אי בחי, אימא את יעקב, ואי בתר דמית, אפיק מתמן את יעקב. אלא תא חזי, לא אמר קרא היורדים מצרימה את יעקב, דער בען לא הות ירידה ליעקב, אלא הבאים, אוליפנא דאתו עמיה דיעקב, ואזלו להון, עד דנחתו אלין בגלותא, נחתו אלין עמהון, הה"ד ואלה שמות וגו'.

271. ר' דוסתאי אמר, בכל יומא ויומא הוה אתיין, ואזלין לון, הה"ד הבאים מצרימה, ולא כתיב אשר באו, והיינו דכתיב הבאים מצרימה בקדמיתא את יעקב. ולבתר כד הות לון ירידה איש וביתו באו. ותא חזי, בני יעקב כלהו הוה מתין בההוא זמנא ונחתו אלין ואלין.

272. Rabbi Yosi and Rabbi Elazar said: This portion contains lofty subjects. For we learned that at the time these holy companies and Chariots descended, WHICH ARE the form of the TWELVE tribes which are engraved above IN THE SHECHINAH, they all came to sojourn with them. This is the meaning of: "Every man came with his household" (Shemot 1:1), WHICH ALLUDES TO THE ANGELS WHO CAME TO SOJOURN IN EGYPT WITH THE CHILDREN OF YISRAEL, and: "Reuven, Shimon, Levi..." (Ibid. 2). THEY ALLUDE TO THE FORMS OF THE TWELVE TRIBES IN THE SHECHINAH.

273. Another explanation of: "And these are the names of the children of Yisrael who came into Egypt with Jacob...": HE HAD DIFFICULTY UNDERSTANDING WHY IT OPENED WITH "THE CHILDREN OF YISRAEL," AND CONCLUDED WITH "JACOB," AND SAYS: This portion reverted FROM THE CHILDREN OF YISRAEL TO JACOB. IT IS according to what Rabbi Yosi ben Rabbi Yehuda, said earlier - THAT THE CHILDREN OF YISRAEL DESCENDED TO THE LEVEL OF THE CHILDREN OF JACOB. And it all occurred, MEANING THAT ALL THE LITERAL EXPLANATIONS ARE TRUE.

35. "Every man came with his household"

A discussion of the title verse elaborates on a concept mentioned in the previous section - that the Tribes descended into Egypt twice, once when alive and once when dead. According to Rabbi Elazar, when the children of Yisrael went into exile, all the souls of the tribes gathered at the cave of Machpelah. They cried to Jacob, lamenting that a heathen nation had enslaved Yisrael. This awakened the spirit of Jacob, and after gaining permission from God, Jacob, the Tribes, the Shechinah and the supernal angels descended into Egypt. Thus, even in death Jacob did not separate from Yisrael.

The Relevance of this Passage

A reading of this section awakens the energy of Jacob within us, allowing us to climb higher in our actions and meditations, moving rung by rung further from materialism and closer to our heavenly goal. It also makes us more conscious of the need to leave material desires behind us before we die, for otherwise we will carry them on our backs into the next world as excess baggage anchoring us to the world of matter.

274. Come and behold: when Rabbi Elazar ben Arach reached this passage: "AND THESE ARE THE NAMES..." he would weep. Rabbi Elazar ben Arach said: We learned that when the children of Yisrael went into exile, all the souls of the tribes gathered at the cave of Machpelah. They cried and said: 'Grandfather, grandfather, there is no greater labor in pain of the children, there is no greater labor in this world THAT IT. Your children are all enslaved WITH HARD LABOR by others, who execute upon them ALL MANNERS OF vengeance in the world.'

275. At that moment, the spirit of that grandfather was stirred, MEANING JACOB, requested permission. and descended INTO EGYPT. The Holy One, blessed be He, summoned His companies and Chariots, and their King, WHICH IS THE SHECHINAH at their head. And they all descended with Jacob and his tribes. The tribes descended alive with their father TO EGYPT. They also descended dead with their father TO EGYPT. This is what is written: "And these are the names of the children of Egypt who came into Egypt... Reuven, Shimon, Levi..." (Shemot 1:1-2). Come and behold: now they are dead, AS MENTIONED EARLIER, yet they descended TO EGYPT. And it was written: "And Joseph was in Egypt" (Ibid. 5). FOR HIS SPIRIT DID NOT LEAVE EGYPT AFTER HIS DEATH, THAT HE SHOULD HAVE TO RETURN AND DESCEND AS THE OTHER TRIBES DID. Rabbi Aba said: After this he, JOSEPH, is called: "As a father pities his children" (Tehilim 103:13), BECAUSE HE DID NOT LEAVE THEM, EVEN AFTER HIS DEATH.

36. The dead know of the pain of the living

This section consists chiefly of a parable in which Rabbi Yehuda and Rabbi Aba participate. While travelling, the two come across a place where they decide to spend the night. They lay down to sleep, resting their heads on some raised ground under which is a grave. A voice from this grave

272. רבי יוסי ורבי אלעזר אמרו, האי פרשתא מלין עלאין אית בה, דתנן, בשעתא דנחתו אלין רתיבין ומשריין קדישין, דיוקניהון דשבטין, דגלימין לעילא, בלהו עאלן למידר עמהון. הה"ד, איש וביתו באו, וכתיב ראובן שמעון לוי.

273. ד"א ואלה שמות בני ישראל הבאים מצרימה את יעקב וגו'. אתחזר פרשתא דא, למה דא"ר יוסי ברבי יהודה, וכלא הוה.

274. ותא חזי, רבי אלעזר בן ערך, כד הוה מיט להאי פסוק, הוה בכי, דתניא, א"ר אלעזר בן ערך, בשעתא דאזלו ישראל בגלותא, אתבנשו בלהו נשמתהון דשבטין, למערתא דכפלתא, צווחו ואמרו: סבא סבא, כאבא דבנין לאו בלאותא דעלמא דין, בניך בלהו משתעבדין בקשיו, עם אחרן עבדין בהו נוקמין דעלמא.

275. בההיא שעתא, אתער רוחיה דההוא סבא, רשותא שאיל, ונחית, קרא קודשא בריך הוא לכל רתיבין ומשרייתיה, ומלכיהון בראשיהון. ונחתו בלהו עם יעקב ועם שבטוהי. שבטין נחתו חזין עם אבוהון, ושבטין נחתו מתים עם אבוהון, הה"ד ואלה שמות בני ישראל הבאים מצרימה וגו' וכתיב ראובן שמעון לוי וגו'. ותא חזי, מתים הו, ונחתו, וכתיב ויוסף היה במצרים. אמר רבי אבא, בהאי אתקרי כרחם אב על בנינים.

speaks to them, and they learn that it belongs to a Jew who is unable to enter the Garden of Eden because his young son was stolen by an abusive heathen. He tells the Rabbis that not only do the dead know of the sufferings of the living, but without the prayers of the dead, they would not survive for half a day. The voice then tells them his son is being beaten at that moment and orders them to leave. Rabbi Yehuda and Rabbi Aba run for half a mile and wait until morning, at which time they see a man with blood running from his shoulders. When they question him, they discover that he is Lachma bar Livai, the son of the dead man. Yet, they do not converse with him or return to the grave sight out of fear.

Rabbi Yehuda then explains the two promises God made to Jacob: that He would go down into exile with Jacob, and that He would raise Jacob from his grave to witness the joy of the celestial company that dwelled with Yisrael in captivity. Finally, Rabbi Shimon interprets the verse, "A new king arose..." revealing that Egypt was not granted dominion over all the nations until after Joseph's death.

The Relevance of this Passage

A reading of this section reveals that the connection between the living and the dead is reciprocal. As we mourn for and pay respect to the dead, the prayers of the dead protect us and help us through the pain and suffering we endure in this world. This continuity of consciousness is vital to remember, since it frees us from the delusion that death is an end, thus making our actions all the more poignant and significant since we know they will continue to affect us and those we are tied to in the next world as well as all the worlds thereafter.

276. Rabbi Yehuda bar Shalom was traveling with Rabbi Aba. They entered a place and lodged there. They ate and when they wanted to lie down, they lay their heads on a mound of earth where there was a grave. Before they fell asleep, someone called from the grave and said: MY seed is going into the ground - MEANING GOING TO WASTE. It has been twelve years that I have not awakened, except now, for I see the face of my son here!

276. רבֵי יְהוּדָה בַּר שְׁלוֹם, הָיָה אֲזִיל בְּאוֹרְחָא, וְרַבֵי אַבְא הָיָה עִמֵּיהּ, עָאלוּ לְחַד אַתְרָא, וּבְתוֹ תַמְנָן, אֲכָלוּ, כַּד בְּעוּ לְמִשְׁכַּב, שָׁוּ רִישֵׁיהוֹן בְּהוּא תְּלָא דְאַרְעָא, דְּהוּוּ חַד קְבֵרָא תַמְנָן, עַד דְּלֹא דְמִיכּוּ, קְרָא חַד קְלָא מִן קְבֵרָא, אָמַר זְרַעָא לְאַרְעָא אֲזִילָא, תְּרִיסַר שָׁנִין הָיָה דְלֹא אַתְעֵרִית, בַּר הַאיִדְנָא, דְּפִרְצוּפָא דְבְרֵי חֲמִינָא הֶכָא.

277. Rabbi Yehuda said: Who are you? He said to him: I am a Jew, and I sit alone, AS IN EXCOMMUNICATION. For I can not enter THE GARDEN OF EDEN because of the pain of my son who was stolen, when he was still small, by a heathen who beats him every day. His pain prevents me from entering my place, and I awoke just now in this place.

277. א"ר יְהוּדָה, מֵאן אַתָּה. א"ל יוֹדְאֵי אָנָא, וְאָנָא יְתִיב נְזִיפָא, דְּאָנָא לֹא יְכִילָנָא לְמִיעֵל, בְּגִין הָהוּא צַעֲרָא דְבְרֵי, דְּגִנְבִיָּה הָהוּא עֲכוּ"ם, כַּד אִיהוּ הָיָה זְעִירָא, וְאַלְקֵי לִיה בָּל יוּמָא, וְצַעֲרָא דִילִיָּה דְחֵי לִי לְמִיעֵאל בְּדוּכְתָאֵי, וּבְהָאֵי אַתְרָא לֹא אַתְעֵרִית, בַּר הַאיִדְנָא.

278. He said to him: Do you know the pain of the living? He said to him: I SWEAR by the minister of my grave that were it not for our prayers for the living, they would not survive in the world for even a half day. I awoke here, for they were telling me every day that my son would come here soon, but I do not know if alive or after his death.

278. אָמַר לִיה וְאַתּוֹן יַדְעִין בְּצַעֲרָא דְחַיֵּי. א"ל, שְׂרֵי קְבֵרֵי, אִי לֹאוּ בְּעוּתָא דִילָן עַל חַיֵּי, לֹא יְתַקְיָמוּן פְּלַגוּת יוּמָא בְּעֵלְמָא, וְהַאיִדְנָא אַתְעֵרִית הֶכָא, דְּהוּוּ אֲמַרִין לִי כָּל יוּמָא, דְּלַעְגְלָא יִיתֵי בְרֵי הֶכָא, וְלֹא יַדְעָנָא אִי בְּחַיֵּי אִי בְּמוּתָא.

279. Rabbi Yehuda said to him: What do you do in that world? The grave rumbled and he said: Go, arise, for now they are beating my son. They were amazed and fled from there about a half a mile. They sat until morning light. They rose to go and saw a man who was running and fleeing FROM HIS MASTER - AS HE WAS SAVED FROM HIM BY THE PRAYERS OF HIS DEAD FATHER. And he was bleeding from his shoulders. They held him and he told them THE STORY OF THE HEATHEN WHO KIDNAPPED HIM WHEN HE WAS A CHILD, AND WHO BEAT HIM UNTIL HE STARTED TO BLEED. They said to him: What is your name? He said to them: Lachma bar Livai. They said: Was not Livai bar Lachma THE NAME OF that deceased? We are afraid to talk with him anymore! They did not return to him. Rabbi Aba said: This is what they said - that the prayers of the dead protect the living. How do we know? IT IS because it is written: "And they went up to the Negev and he came to Cherubs" (Bemidbar 13:22), MEANING TO PRAY AT THE GRAVE OF THE PATRIARCHS, THAT THEY WOULD PRAY FOR THEM.

279. א"ל רַבֵי יְהוּדָה, מַאי עֲבִידְתִּיכּוּ בְּהוּא עֵלְמָא. אַתְרְגִּישׁ קְבֵרָא, וְאָמַר, אֲזִילוּ קוּמוּ, דְּהַאיִדְנָא יִלְקוֹן לְבְרֵי, תּוּוּהוּ, וְעֵרְקוּ מִתַּמְנָן כְּפִלְגוּת מִיל, יְתַבּוּ עַד דְּנִהִיר צַפְרָא. קָמוּ לְמִיזֵל, חָמוּ חַד בַּר נֶשׁ, דְּהוּוּ רְהִיט וְעֵרְק, וְהוּוּ שְׁתִּית דְּמָא אֲכַתְפוּי, אַחְדוּ בֵיה, וְסַח לְהוּ עוּבְדָא, אָמְרוּ לִיה מַה שְׁמַךְ. אָמַר לְהוּ, לְחַמָּא בַר לִיּוּאֵי. אָמְרוּ, וּמַה לִּיּוּאֵי בַר לְחַמָּא הָיָה הָהוּ אִיהוּ מִיּתָא, וּמִסְתַּפְּינָא לְאַשְׁתַּעוּי וְתִיר בְּהַדְיָה. לֹא אֶהְדְּרוּ. אָמַר רַבֵי אַבְא, הָאֵי דְּאָמְרוּ, דְּצִלוּתְהוֹן דְּמִתִּיבָא, מְגִינָן עַל חַיֵּי. מְגִלָּן. דְּכַתִּיב וַיַּעֲלוּ בְּנֵי־בְנֵי־בְנֵי עַד חֶבְרוֹן.

280. Rabbi Yehuda said: Come and behold. The Holy One, blessed be He, made two vows to Jacob. He would descend with him and sojourn with him in exile, and He would raise him from his grave to see the joy of the holy camp OF THE CHARIOTS AND THE ANGELS, who sojourned with his children IN EXILE DURING THE REDEMPTION. This is the meaning of: "I will go down with you into Egypt" (Beresheet 46:4), MEANING I will descend with you into exile. "And I will surely bring you up again," MEANING DURING THE REDEMPTION, BECAUSE "BRING YOU UP" IS AN EXPRESSION OF REDEMPTION, as is written: "And I will bring you up from your graves, my people" (Yechezkel 37:12), and: "There the tribes used to go up..." (Tehilim 122:4).

281. Another explanation of: "Now there arose a new king..." (Shemot 1:8) Rabbi Shimon said: On that day, permission was granted to the Minister of Egypt to be SUPERIOR over all the other nations. For we learned that before Joseph died, Egypt was not granted dominion over Yisrael, but when Joseph died, "Now there arose a new king." "Arose" MEANS as one who was lowly and arose, FOR ON THAT DAY THE MINISTER OF EGYPT AROSE TO BE GREAT, AS MENTIONED EARLIER.

37. "While the king was reclining at his board"

Rabbi Yitzchak opens with the first of three interpretations of the title verse. Rabbi Tanchum concludes this section by explaining that every nation has a minister above and the rise of one minister coincides with the fall of another. Thus, when God gave dominion to the minister of Egypt, he gained dominion only because of Yisrael.

The Relevance of this Passage

A reading of this section provides an illustration of the universe's interconnectedness that we can use to bring our own lives into harmony by making sure all our actions will breed good and holy results, since nothing occurs without an effect occurring as a consequence, nothing rises without the falling of something else, nothing is installed without something being replaced, nothing can be added without something being removed. This image should be used in a meditation on the utter perfection of the universe of God's creation.

282. Rabbi Yitzchak opened the discussion saying: "While the king was reclining at his board, my nard sent forth its fragrance" (Shir Hashirm 1:12). "While the king," refers to the Holy One, blessed be He, as is written: "Thus says Hashem, the King of Yisrael" (Yeshayah 44:6), and: "And he was King in Yeshurun" (Devarim 33:5). "While the King was reclining at His board," MEANS between the wings of Cherubs THAT WERE ON THE ARK OF THE TESTIMONY. "My nard gave forth its fragrance," MEANS THEY CAUSED THE HOLY ONE, BLESSED BE HE, to depart from among them, AND "GIVES FORTH ITS FRAGRANCE" MEANS THEIR BAD ODOR!

283. Another explanation of : "While the King was reclining at His board," meaning while the Holy One, blessed be He, was still giving the Torah to Yisrael, as it is written: "And he was there with Hashem forty days and forty nights" (Shemot 34:28). While he was still writing the Torah for Yisrael, they abandoned their good fragrance and said: "These are your Elohim, Yisrael" (Shemot 32:4). THE MEANING OF "SENT FORTH" IS 'ABANDONED.'

284. Another explanation of: "While the King was reclining at His board." While the Holy One, blessed be He, was still descended on Mount Sinai to give the Torah to the children of Yisrael, "my nard sent forth its fragrance," MEANING, LITERALLY, THAT IT GAVE ITS GOOD FRAGRANCE. It is written THAT THEY SAID: "Will we do, and obey" (Shemot 24:7).

280. א"ר יהודה, תא חזי, תרין נדרין נדר קודשא בריך הוא ליעקב. חד, דייחוח עמיה למידר עמיה בגלותא, וחד דיסקיניה מקבריה, למחמי חרוותא דסייעתא קדישא דדיירי עם בנוהי, הה"ד, אנכי ארד עמן מצרימה אנכי ארד עמן בגלותא. ואנכי אעלך גם עלה, כד"א והעליתי אתכם מקברותיכם עמי. וכתוב ששם עלו שבטים וגו'.

281. ד"א ויקם מלך חדש על מצרים וגו', אר"ש, בהוא יומא, אתיהיב ליה רשותא לשרו של מצרים, על כל שאר עמין, דתנא, עד דלא מית יוסף, לא אתיהיב שלטנו לשלטנא דמצרים על ישראל, בין דמית יוסף, כדן ויקם מלך חדש על מצרים, ויקם: במאן דהוה מאיך וקם.

282. רבי יצחק פתח, עד שהמלך במסבו נרדי נתן ריחו. עד שהמלך: דא קודשא בריך הוא. הה"ד, כה אמר יי' מלך ישראל. וכתוב ויהי בישורון מלך. במסבו: בין כנפי הכרובים. נרדי נתן ריחו, דגרמו לאסתלקא מביניהון.

283. ד"א, עד שהמלך במסבו, בעוד דקודשא בריך הוא הוה זיהב אורייתא לישראל, דכתוב ויהי שם עם ה' ארבעים יום וארבעים לילה לחם לא אכל וגו'. בעוד דהוה כתיב אורייתא לישראל, שבקו ריחיהון טב, ואמרו אלה אלהיך ישראל.

284. ד"א עד שהמלך במסבו, בעוד דהוה קודשא בריך הוא נחית על טורא דסיני, למיהב אורייתא לישראל, נרדי נתן ריחו, דכתוב נעשה ונשמע.

Continuing the discussion of the previous section, Rabbi Yitzchak explains that the single nation of Yisrael is equivalent to all of the seventy other nations, and therefore whoever rules over Yisrael dominates the whole world. Because of this powerful status, the children of Yisrael are subjected to the rule of other nations in order that the world may be elevated through them. Rabbi Yitzchak also explains the great symbolic significance of the numbers one and seventy in this context. Seventy is the number of nations, the number of Yisrael who came into Egypt, and the number of Names for God, while God is One and Yisrael is one, on a par with the rest of the world.

The Relevance of this Passage

A reading of this section invokes the resonance of the numbers one and seventy, which in the symbolism of gematria are of immense, if not unequaled, importance. By concentrating on the form and meaning of these numbers, we can draw their energy like great chords of music into our hearts, helping them attune to the holy radiance of the Light of One.

285. Rabbi Tanchum said: Every nation has a minister above and when the Holy One, blessed be He, gives dominion to one, He humbles another. When He gave dominion to that Minister OF EGYPT, he had that dominion only because of Yisrael. This is the meaning of: "Her adversaries have become the chief" (Eichah 1:5).

285. רַבִּי תַנְחוּם אָמַר, כָּל אוֹמָה וְאוֹמָה אֵינָה לְהָ שָׂרָ לְעֵילָא, וְכֹד קוֹדֶשׁא בְּרִיךְ הוּא יְהִיב שְׁלֹטְנוּתָא לְדִין, אֲנַחֲתִית לְדִין, וְכֹד יְהִיב שְׁלֹטְנוּתָא לְהוּא שָׂרָ, לִית לִיה שְׁלֹטְנוּתָא, אֲלֵא בְּגִין יִשְׂרָאֵל, הֵה"ד הִינוּ צְרִיחָ לְרֵאשׁ.

286. Rabbi Yitzchak said: Yisrael corresponds to all the other nations of the world. As all the other nations are seventy, Yisrael is also seventy. It is written: "All the souls of the House of Jacob who came into Egypt were seventy" (Bereshheet 46:27). And it is as if he who rules over the children of Yisrael, rules over the whole world.

286. רַבִּי יִצְחָק אָמַר, יִשְׂרָאֵל אֵינוֹן לְקַבִּיל כָּל שְׂאָר אוֹמִין דְּעֵלְמָא, מַה שְׂאָר עֲמִין אֵינוֹן שְׁבַעִים, אוֹף יִשְׂרָאֵל אֵינוֹן שְׁבַעִים, הֵה"ד, כָּל הַנֶּמֶשׁ לְבֵית יַעֲקֹב הִבָּא מִצְרַיִם שְׁבַעִים. וּמֵאן דְּשָׁלִיט עַל יִשְׂרָאֵל, כְּאִילוּ שָׁלִיט עַל כָּל עֵלְמָא.

287. Rabbi Aba said: From here IT IS UNDERSTOOD THAT YISRAEL IS SEVENTY, AS IS WRITTEN: "And the children of Yisrael were fruitful, and increased abundantly and multiplied and became exceedingly mighty" (Shemot 1:7). We have here seven LEVELS, and every level INCLUDES ten; thus, there are seventy. What is written after this? "Now there arose a new king over Egypt" (Ibid. 8). BY REASON OF HIS DOMINION OVER YISRAEL, THAT CORRESPONDS TO THE SEVENTY NATIONS, HE WAS CONSIDERED AS A NEW KING.

287. רַבִּי אַבָּא אָמַר מֵהֵכָא, וּבְנֵי יִשְׂרָאֵל פְּרוּ וַיִּשְׂרְצוּ וַיִּגְוּ, הָא שְׁבַעִים. וְכֹל דְּרָגָא לְעֵשְׂרָה, הָא שְׁבַעִים. מַה כְּתִיב בְּתַרְיָה, וַיִּקַּם מֶלֶךְ חָדָשׁ עַל מִצְרַיִם.

288. Rabbi Huna said: Why were Yisrael enslaved among all the nations? It was in order that the world should be elevated through them. For they correspond to the whole world. And it is written: "On that day Hashem shall be One and his name One" (Zecharyah 14:9). As THE HOLY ONE, BLESSED BE HE, is One, so is Yisrael one, as is written: "one nation in the earth" (II Shmuel 7:23). As the name OF THE HOLY ONE, BLESSED BE HE, is One and is explained in seventy NAMES, Yisrael is also one and interpreted by seventy.

288. אָמַר רַב הוּנָא, אֲמַאי אֲשַׁתְּעִבִּירוּ יִשְׂרָאֵל בְּכָל הָאוֹמִין, בְּגִין דִּישְׁתָּאֵר בְּהוֹן עֵלְמָא, דְּאֵינוֹן לְקַבִּיל כָּל עֵלְמָא, וְכְתִיב, בַּיּוֹם הַהוּא יְהִיָּה ה' אֶחָד וְשֵׁמוֹ אֶחָד. וּמַה הוּא חָד, אוֹף יִשְׂרָאֵל חָד, דְּכְתִיב גּוֹי אֶחָד בְּאַרְץ. מַה שְּׁמִיהָ חָד, וְנִתְפָּרֵשׁ בְּע', אוֹף יִשְׂרָאֵל חָד, וְנִתְפָּרֵשׁ בְּשְׁבַעִין.

39. "For a slave when he becomes king"

Rabbi Yehuda begins the discussion by interpreting the title verse, explaining that it refers to Egypt, whom God despises more than any other nation, and Ishmael, who torments and persecutes Yisrael for their Faith. Following this we learn of an incident involving Rabbi Yehoshua, who saw a meeting between a Jew and an Arab with his son. The Arab told his son to insult the Jew and spit in his face, however when the boy grabbed the Jew's beard, Rabbi Yehoshua prayed to the Patriarchs and the earth opened up and swallowed the Arabs.

The Relevance of this Passage

A reading of this section reminds us that while divisions and prejudices may be deeply ingrained in people, we must remember that the mighty will eventually pay for their misdeeds, and that our contribution to the rise of the downtrodden comes through spiritual enlightenment and loving kindness, not intolerance and force.

289. Rabbi Yehuda opened the discussion saying: "For three things the earth is disquieted... for a slave when he becomes king" (Mishlei 30:21). We learned that there is no nation as lowly, despised and degraded before the Holy One, blessed be He, as the Egyptians. And the Holy One, blessed be He, gave them dominion because of Yisrael. "And a handmaid that is heir to her mistress" (Ibid.), is Hagar, who bore Ishmael who has done so much evil to Yisrael, dominated them and oppressed them with all kinds of oppressions, and decreed against them many devastations. They dominate Yisrael to this day, and do not permit them to observe their religion. There has been no exile as hard on Yisrael as the exile of Ishmael.

290. Rabbi Yehoshua was going up to Jerusalem and, as he was traveling, he saw an Arab walking with his son. They met a Jew. THE ARAB said to his son: This is a loathsome Jew who is despised by his Master. Soil him and spit into his beard seven times, for he is of the seed of high ones - MEANING FROM ABRAHAM, ISAAC AND JACOB, yet I know that seventy nations are subjugating them! His son went and grasped the beard OF THE JEW. Rabbi Yehoshua said: Lofty one, lofty ones, MEANING THAT HE PRAYED IN THE MERIT OF THE PATRIARCHS, I decree on the high ones, MEANING ON THE ARAB AND HIS SON WHO CONSIDERED THEMSELVES HIGHER THAN THE YESRAEL, that they should descend down under. Before Rabbi Yehoshua finished his words, they were swallowed up IN THE GROUND where they stood.

40. "Before the day cools"

Rabbi Yitzchak opens with an explanation of the title verse. We learn that the subjugation of Yisrael will end after one thousand years, whereupon God will appear in the terrestrial Jerusalem to purify it. At this time, He will drive the heathen nations from the Holy City and shake the wicked out of the earth. If the exile lasts longer than one thousand years, we're told, it is because Yisrael will not return in repentance to God.

The Relevance of this Passage

A reading of this section reveals that we are instrumental in bringing God's decrees to fruition, since our spiritual enlightenment is a necessary condition for the manifestation of God's terrestrial rewards. It will help us learn that we are not responsible for other people, but we are responsible to them.

291. Rabbi Yitzchak opened the discussion saying: "Before the day cools, and the shadows flee away" (Shir Hashirim 4:6). "Before the day cools" refers to the exile of Yisrael, and that they would be subjugated in exile until that day when the rule of the nations who end. For we have learned that Rabbi Yitzchak said that the dominion of all nations together over the children of Yisrael would last one thousand years. There is no nation that would not subjugate them. The one day corresponds to the words that it shall be one particular day which shall be known as Hashem's..." (Zecharyah 14:7).

289. רבי יהודה פתח, תחת שלש רגזה ארץ וגו', תחת עבד כי ימלוך, התניא לית לך אומא מביכא וקלילא ונבזית קמי קודשא בריך הוא, בוותייהו דמצראי, ויהיב לון קודשא בריך הוא שלטנותא בגינייהו דישראל. ושפחה כי תירש גבירתה, הא הגר, האולידת לישמעאל, שעשה במה רעות לישראל, ושלט בהם, ועינה אותם בכל מיני ענווין, וגזר עליהם במה שמדות, ועד היום הם שולטים עליהם, ואינם מניחים להם לעמוד בדתם. ואין לך גלות קשה לישראל כמו גלות ישמעאל.

290. ר' יהושע הוה סליק לירושלם, והוה אזיל באורחא, חמא חד ערבא, דהוה אזיל באורחא, ובריה עמיה. פגעו ביודאי חד. אמר לבריה, האי יודאי געלא, דמאיס ביה מריה. נוול ליה, ורקיק ליה בדיקניה ד' זמנין, דאיהו מזרעא דראמין, דאנא ידענא דמשעבדן בהו שבעין עממין, אזיל בריה ואחיד בדיקניה. אמר רבי יהושע ראמין ראמין, גוזרנא על עלאין, דנחתון לתתא. עד לא סיים אתבלעו באתריהון.

291. רבי יצחק פתח, עד שיפוח היום ונסו הצללים וגו', עד שיפוח היום, האי קרא על גלותא דישראל אתמר, דאינון ישתעבדון בגלותא, עד דיסתתים ההוא יומא דשלטנותא דאומין. דתנן, א"ר יצחק, אלף שנין הוא שלטנותא דכל אומין כחדא, עלייהו דישראל. ולית לך אומא דלא ישתעבד בהון. ויומא חדא, הוא לקבליה דכתיב, והיה יום אחד הוא ידע ליי' וגו'.

292. Another explanation. "Before the day cools," meaning before that day the nations will cool. "And the shadows flee away," are the governments that dominate them. "I will get me to the mountain of myrrh" (Shir Hashirm 4:6), said the Holy One, blessed be He: "I will betake myself to shake the nations from, Jerusalem which is the mountain of myrrh, as is written: 'of the mountain of Moria that is in Jerusalem.' "And to the hill of frankincense," is the Temple that is in Zion, about which is written: "Fair in situation, the joy of the whole earth; Mount Zion" (Tehilim 48:3). AND THIS IS ALSO TO SHAKE OUT FROM THERE ALL THE WICKED PEOPLE, as is written: "To grasp the corners of the earth and to shake all the wicked people from it" (Iyov 38:13), as one holds a garment to shake all the filth from it.

293. Rabbi Yosi said: The Holy One, blessed be He, will eventually be revealed in terrestrial Jerusalem, and purify it from the filth of the nations, before that day of the nations is complete. For Rabbi Chiya said: The dominion of the nations over Yisrael last only one day, and that is the day of the Holy One, blessed be He, which is one thousand years long. This is what is written: "He has made me desolate and faint all the day" (Eichah 1:13), meaning one day only, and no more.

294. Rabbi Yosi said: If they are subjugated more than one thousand years, it is not because of the decree of the King, but rather because they do not wish to return IN REPENTANCE before Him. And it is written: "And it shall be when all these things come upon you... THEN YOU WILL RETURN TO HASHEM YOUR ELOHIM" (Devarim 30:1-2), and: "If your outcasts be at the utmost part of heaven, from there will Hashem gather you..." (Ibid. :4).

292. ד"א, עַד שְׁיִכְחוּ הַיּוֹם קִרְם דִּיפּוּחַ הֵהוּא יוֹמָא דְאֹמִינְיָ. וְנִסּוּ הַצְּלָלִים, אִינוּן שׁוֹלְטָנִין דְּשִׁלְטוֹ עֲלֵיהּ. אֲלַךְ לִי אֶל הַר הַמּוֹר, אָמַר קוֹדֶשׁא בְּרִיךְ הוּא, אֲלַךְ לִי, לְנַעֲרָא הָאוֹמוֹת מִירוּשָׁלַם דְּהוּא הַר הַמּוֹר, כְּמָה דְכָתִיב, בְּהַר הַמּוֹרִיָּה אֲשֶׁר בִּירוּשָׁלַם. וְאֵל גְּבַעַת הַלְּבוֹנָה, דָּא בִּי מִקְדָּשָׁא דִּי בְּצִיּוֹן, דְכָתִיב בֵּיהּ יִפֶּה נּוֹף מְשׁוֹשׁ כָּל הָאָרֶץ הַר צִיּוֹן וְגו', כּד"א, לְאַחוּז בְּכַנְפוֹת הָאָרֶץ וַיִּנְעֶרוּ רְשָׁעִים מִמֶּנָּה. כִּהְיָה דְאֶחִיד בְּטִלִית, לְנַעֲרָא טְנוּפָא מִנָּה.

293. א"ר יוסי, עתיד קודשא בריך הוא לאתגלויא בירושלם דלתתא, ולדכא יתה מטנופי עממיא, עד דלא אשתלים ההוא יומא דאומין. דא"ר חייא, לית שולטנו לאומין עלייהו דישראל, אלא יומא חדא לחוד, דהוא יומו של הקודשא בריך הוא, והוא אלה שנים. הה"ד, נתני שוממה כל היום דהו. יומא חד לחוד, ולא יתיר.

294. א"ר יוסי, אי יתיר ישתעבדון, לא על פום גזרת מלכא הוא, אלא על דלא בעיין למיהדר לקבליה, וכתיב והיה כי יבואו עליך כל הדברים האלה וגו', וכתיב, אם יהיה נרחק בקצה השמים משם יקבצך וגו'.

41. "And he said to his people"

Rabbi Shimon begins the discussion by explaining that the title verse refers to the supernal minister over Egypt who revealed to the Egyptians that the minister over Yisrael was stronger than theirs. Rabbi Shimon then clarifies the distinction between "King of Egypt," which refers to the supernal minister over Egypt, and "Pharaoh, the King of Egypt," which refers to the actual Pharaoh. Similarly, we learn from Rabbi Yitzchak that in the title verse, "the people of the children of Yisrael," refers to the children of the supernal Yisrael above. While the other nations are called the people of their appointed rulers, Yisrael are called the people of Hashem because they are the only nation directly under God. Rabbi Yochanan then asks about Balak's reference to Yisrael in the verse, "Behold, there is a people come out from Egypt." Rabbi Yitzchak explains that sorcerers prefer to avoid all ambiguity, and therefore when referring to someone, they mention only the mother's name because only maternal descent is certain. Moreover, the demons also adhere to this strict code. Rabbi Aba, however, interprets Balak's reference as one of contempt that implies that the origin of Yisrael is unknown. The discussion then turns to expound upon the concept that God punishes His own children first so that they will guard against sin more than the other nations. Rabbi Yosi provides a personal incident to illustrate this idea, and concludes that God punishes students of the Torah so that they will not separate themselves from the Tree of Life (the Torah) for even a moment.

Finally, we learn from an episode involving Rabbi Yitzchak that an earthquake is a physical sign of the appointment of a minister in heaven who will cause suffering to Yisrael. This is in accordance with the verse, "For three things the earth is disquieted..."

The Relevance of this Passage

This section deepens our understanding of the profound interconnectedness of everything in Creation, and will make more attuned to the language of the planet itself, just as it further opens the language of the Zohar, enabling us to see that all selfish seeking is really a form of sorcery, or the attempt to coerce what may not belong to us from those too weak to prevent us taking it. There cannot be imbalance in the universe, thus we must become aware of what it is we truly own.

295. "And he said to his people, 'Behold the people of the children of Yisrael'" (Shemot 1:9). Rabbi Shimon said: Come and behold. In all instances, a ruling angel was appointed over Egypt and SAID TO HIS PEOPLE, "BEHOLD, THE CHILDREN OF YISRAEL..." And so it is in the majority of the portion that says plainly, "king of Egypt," means the minister who is appointed over Egypt. However, when it is written: "Pharaoh, the King of Egypt," IT IS actually Pharaoh, AND NOT THE ANGEL, WHO IS APPOINTED OVER THEM!

296. Rabbi Shimon said: Therefore it is written, "And he said TO HIS PEOPLE" (Shemot 1:9), MEANING I will introduce this into their hearts THAT THEY SHOULD THINK SO. As the Torah says, "Because Hashem said to him, 'Curse David'" (II Shmuel 16:10), MEANING the thought of his heart alone, THAT HASHEM INTRODUCED INTO HIS HEART. Also, "And Haman said in his heart" (Ester 6:6), and so, "And he said in his heart, 'Shall a child be born to him that is a hundred years old?'" (Bereshheet 17:17). THE MEANING OF "HE SAID" IS also to introduce a thought into their hearts, that they should say IN THEIR HEARTS. "More and mightier than we" (Shemot 1:9). Why does it say "than we"? It means, than the angel who is appointed over them, because they thought in their hearts that Elohim and their power, THAT IS, OF YISRAEL, is greater and stronger than us - than THE APPOINTED ANGEL who rules over Egypt.

297. Rabbi Yitzchak said: All the nations of the world draw strength from the Ministers WHO ARE APPOINTED IN HEAVEN over them. And the children of Yisrael draw their powers from the Holy One, blessed be He. And they are called 'the people of Hashem', and not 'the people of a ruler WHO WAS APPOINTED'. Rabbi Yehuda said: Here, the Egyptians are called the people OF THE APPOINTED, as is written: "And he said to his people," (Shemot 1:9) and there it is written, "I have surely seen the affliction of My people" (Shemot 3:7), MEANING actually, "My people." The children of Yisrael are called 'the people of Hashem', and the other nations are called 'the people of their appointed rulers', as it is written: "For let all people walk, everyone in the name of his Elohim, and we will walk in the name of Hashem our Elohim, forever and ever" (Michah 4:5).

298. Rabbi Aba said: This passage should have read, 'The children of Yisrael are more and mightier than we'. Why does it say: "the people of the children..."? AND HE ANSWERS: It means the actual people of the children of Yisrael, THAT IS, THE PEOPLE OF THE CHILDREN OF YISRAEL OF BELOW, WHICH IS THE CORPOREAL YISRAEL WHO IS DRAWN from that Yisrael of above, WHICH IS ZEIR ANPIN. SINCE THE PEOPLE ARE NOT CONNECTED TO THE SUPERNAL YISRAEL, THEY ADDED THE WORD "PEOPLE" because they thought that they were the people of the children of Yisrael OF BELOW, and not the people of Hashem, WHICH IS ZEIR ANPIN. It is written: "And they were mortified on account of the children of Yisrael" (Shemot 1:12), instead of, 'On account of the people of the children of Yisrael', WHICH IS YISRAEL OF BELOW. FOR EVENTUALLY, THEY RECOGNIZED THAT THEY WERE THE SUPERNAL CHILDREN OF YISRAEL OF ABOVE, MEANING THE PEOPLE OF HASHEM.

295. וַיֹּאמֶר אֶל עַמּוֹ הַנֶּה עִם בְּנֵי יִשְׂרָאֵל. א"ר שְׁמַעוֹן תָּא חַוִּי, דְּהָא עַל כָּל פְּנִים מְלָאכָא שְׁלִטוּנָא דְּמִמְנָא עַל מִצְרָאֵי הוּדָא, וְהָכִי הוּא, דְּרוּבָא דְּפִרְשֵׁתָא לֹא אֲתָמַר, אֲלֵא מֶלֶךְ מִצְרַיִם סָתֵם, וְהֵינּוּ מִמְנָא רְבִרְבָא עַל מִצְרָאֵי. פְּרַעָה מֶלֶךְ מִצְרַיִם, פְּרַעָה מִמֶּשׁ.

296. א"ר שְׁמַעוֹן, לְפִיכֶךָ כְּתִיב, וַיֹּאמֶר כְּלוּמַר אֲכַנִּיס בְּלַבְהוֹן מְלֵתָא דָּא, כְּד"א, בִּי יוֹי אָמַר לוֹ קָלִל אֶת דּוֹד. מַחֲשַׁבַת הַלֵּב בְּלִבְדָּ. וְכֵן וַיֹּאמֶר הֶמֶן בְּלָבוֹ, וְכֵן וַיֹּאמֶר בְּלָבוֹ הַלְבָן מֵאָה שָׁנָה. אוּף הֵכָא נִמְי, אֲכַנִּיס מַחֲשַׁבְתָּא בְּלַבְהוֹן, דְּאָמְרוּ רַב וְעֲצוּם מִמֶּנּוּ. מֵאֵי מִמְנּוּ. ר"ל מִמְנָא דִּילְהוֹן, אֵינּוּן אָמְרוּ בְּלַבְיֵיהוּ, דְּחִילָא וְתוֹקְפָא דִּילְהוֹן, רְבִרְבָא וְתִקְיָפָא מִמֶּנּוּ, מְשׁוּלְטָנָא דִּילְהוֹן.

297. ר' יִצְחָק אָמַר, כָּל אוֹמְיִן דְּעֵלְמָא, מְשַׁכִּין תּוֹקְפָא מְשַׁרְיָהוֹן, וְיִשְׂרָאֵל נִגְדִין חִילְיָהוֹן מְקוּדְשָׁא בְּרִיךְ הוּא, וְאֵינּוּן אֲתַקְרוּן עֲמָא דִּינִי, וְלֹא עֲמָא דְּשׁוּלְטָנָא. ר' יְהוּדָה אָמַר, הֵכָא אֲתַקְרוּן עַמּוֹ, דְּכְתִיב וַיֹּאמֶר אֶל עַמּוֹ, וְהֵתֵם כְּתִיב, רָאָה רְאִיתִי אֶת עַמִּי עַמִּי, עַמִּי מִמֶּשׁ, יִשְׂרָאֵל אֲקָרוּן עִם יוֹי, וְשָׂאֵר אוֹמְיִן אֲקָרוּן, עַמּוֹ דְּשׁוּלְטָנָא דִּילְהוֹן דְּכְתִיב, בִּי כָּל הָעַמִּים יִלְכוּ אִישׁ בְּשֵׁם אֱלֹהֵיו וְאִנְחָנוּ נֶלֶךְ בְּשֵׁם יוֹי אֱלֹהֵינוּ לְעוֹלָם וָעֶד.

298. אָמַר רַבִּי אַבָּא, הָאֵי פְּסוּקָא, הוּהוּ לִיָּה לְמִימַר בְּנֵי יִשְׂרָאֵל רַב וְעֲצוּם מִמֶּנּוּ, מֵהוּ עִם בְּנֵי. אֲלֵא עִם בְּנֵי יִשְׂרָאֵל מִמֶּשׁ, מֵהוּוּ יִשְׂרָאֵל דְּלַעִילָא, דְּחֻשְׁבּוֹ דְּעַם בְּנֵי יִשְׂרָאֵל הוּוּ, וְלֹא עִם יוֹי, וְכְתִיב וַיִּקְוְצוּ מִפְּנֵי בְנֵי יִשְׂרָאֵל, וְלֹא כְּתִיב מִפְּנֵי עִם בְּנֵי יִשְׂרָאֵל, אֲלֵא מִפְּנֵי בְנֵי יִשְׂרָאֵל מִמֶּשׁ.

299. Rabbi Yochanan was before Rabbi Yitzchak. He said: Why did Balak choose to say, "Behold, there is a people come out from Egypt" (Bemidbar 22:5), and did not say, "Behold the people of the children of Yisrael." Rabbi Yitzchak said to him: Balak was a great sorcerer, and it is the way of sorcerers to select a matter that is completely certain. Similarly, they never mention the father's name of a person, but rather his mother's name, which is certain. THEREFORE, BILA'AM DID NOT MENTION THE CHILDREN OF YISRAEL, WHICH IS THE NAME OF THE FATHER.

300. This is the way of the demons. They examine the matter that is said to them BY THE SORCERERS. If it is false, they notify them with false words. And if it is true, whatever they tell them is true at least for a short time. Especially if the sorcerers desire an action of them, THEY ARE PARTICULARLY CAUTIOUS TO SAY THE TRUTH, THAT IS BEYOND SUSPICION. THEREFORE, THEY DO NOT MENTION THE NAME OF A PERSON'S FATHER. Rabbi Acha said: Balak used a degrading tone, "Behold, there is a people come out from Egypt," meaning we do not know where they are from.

301. Rabbi Yochanan said: Why is it that a people THAT IS UNDER THE GUIDANCE of ministers guard themselves, and the people of the Holy One, blessed be He, do not guard themselves? Rabbi Yitzchak said: The poor man is not comparable to the rich man. The poor man needs to guard what is his, BECAUSE PEOPLE ARE NOT AFRAID TO CHALLENGE HIM. The rich man does not guard his possessions, BECAUSE EVERYONE IS AFRAID TO CHALLENGE HIM. All the more so, Yisrael are UNDER THE GUIDANCE OF a King who loves Truth and Justice. And He does justice with His household first, because He wants them to be protected against sin more than all THE NATIONS. This is what is written: "You only have I known of all the families of the earth" (Amos 3:2).

302. Rabbi Yosi went on the road and Rabbi Acha bar Ya'akov went with him. While they were traveling, Rabbi Yosi kept quiet FROM WORDS OF THE TORAH, and reflected on worldly things. But Rabbi Acha CONTINUED to meditate on the words of the Torah. Rabbi Yosi saw a snake that was running after him. Rabbi Yosi said to Rabbi Acha: Do you see the snake that is chasing me? Rabbi Acha said to him: I do not see it. Rabbi Yosi ran with the snake after him. Rabbi Yosi fell and the blood flowed from his nose. He heard them saying, "You only have I known of all the families of the earth." DUE TO THIS, HE WAS SAVED FROM THE SNAKE. Rabbi Yosi said: If for just one moment I CEASED FROM THE WORDS OF TORAH AND TURNED TO WORLDLY THINGS, AND THIS HAPPENED TO ME, it is much worse for one who has suspended his mind entirely FROM WORDS OF TORAH.

303. He opened the discussion saying: "For Hashem your Elohim has blessed you in all the work of your hand: He knows your walking through..." (Devarim 2:7). "Who led you...venomous serpents and scorpions" (Devarim 8:15). HE ASKS: Why were there venomous serpents here IN THE WILDERNESS? AND HE ANSWERS: To punish the children of Yisrael any time they separate from the Tree of Life, of which it is written: "For he is your life, and the length of your days" (Devarim 30:20).

299. רבי יוחנן הוה קאים קמיה דר' יצחק, אמר, מה חמא בלק למימר, הנה עם יצא ממצרים, ולא אמר הנה עם בני ישראל. א"ל ר' יצחק, בלק מכשף גדול הוה, וכן דרך המכשפים לקחת הדבר שאין בו חשדא, וכן אין מזכירין לעולם שם אביו של אדם, אלא שם אמו, דבר שאין בו חשדא.

300. דכן דרך השדים, דמעיינים בהווא מלה דקאמרי להו, אי איהו כדיבא, מודיעין ליה מלין כדיבין, ואי הוא קשוט, כל מה דאמרין לזמנא זעירא קושטא הוא, כל שכן למעבד עבדתא. רבי אחא אמר, בלק אורחא דקלנא נקט, הנה עם יצא ממצרים, כלומר, דלית אנו ידעין ממאן אינון.

301. אמר רבי יוחנן, מפני מה עמא דרב רבין נטירין, ועמא דקודשא בריך הוא לא נטירין. אמר רבי יצחק, לא דמי מסכנא לעתירא. מסכנא בעי לנטרא דיליה, עתירא לא נטיר דיליה, וכל שכן דישראל, אינון ממלכא דרחים קשוט ודינא. ודינא קדמא עביד בגוברין דביתיה, דבעי דאינון להוון נטירין מחטאה יתיר מכלהו דרא הוא דכתיב, רק אתכם ידעתי מכל משפחות האדמה וגו'.

302. רבי יוסי נפק לאורחא, והוה רבי אחא בר יעקב אזיל עמיה, עד דהו אזיל שתיק רבי יוסי, והרהר במלי דעלמא. ורבי אחא הרהר במלי דאורייתא. חמא רבי יוסי חר חווא, דהוה רהיט אבתריה. אמר רבי יוסי לרבי אחא, חזית האי חווא דרהיט אבתראי. אמר ליה רבי אחא, אנא לא חמינא ליה. רהט רבי יוסי וחוא אבתרוי. נפל רבי יוסי, ודמא שתת ונחת מחוטמוי, שמע דהו אמרין, רק אתכם ידעתי מכל משפחות האדמה וגו', אמר רבי יוסי, ומה על שעתא חדא כן, מאן דמתניאש מנה על אחת כמה וכמה.

303. פתח ואמר, בי ה' אלהיך ברכך בכל מעשה ידך ידע לכתך וגו' המוליכך וגו', נחש שרף ועקרוב וגו', נחש שרף למה הכא. אלא, לקחת עונשן מישראל, כל זמן שמתפרשין מן עץ החיים. דכתיב בי הוא חייך ואורך ימייך.

304. Come and behold. Rabbi Chiya said: It is written, "He that spares his rod hates his son..." (Mishlei 13:24) and, "I have loved you," says Hashem" (Malachi 1:2), and also: "And I hated Esau" (Ibid. 3). What does "hate" REFER TO? It is written: "He that spares his rod hates his son," meaning: I hate him, therefore, I spare his rod from him. This is even more so with scholars; HE DOES NOT SPARE HIS ROD FROM THEM, for the Holy One, blessed be He, does not want them to become separated from the Tree of Life, even for one moment.

305. "And he said to his people" (Shemot 1:9). He gave them advice in order to do evil with them. Rabbi Tanchum said: The Egyptians knew by their knowledge of astrology that they would eventually be smitten because of Yisrael. Therefore, their Minister did evil to them first.

306. Rabbi Yitzchak came upon a mountain and saw a man sleeping under a tree. RABBI YITZCHAK sat down there. While he was sitting, he noticed the earth moving, and saw that tree break and fall. He saw fissure holes in the earth, and the earth was rising and falling

307. The man awoke and screamed towards Rabbi Yitzchak: Jew, Jew, cry and wail, because now they are setting up in heaven a minister, a supernal ruler, who is destined to do great evil with your people. These tremors in the earth are because of you, for whenever the earth rumbles it is when a minister arises in the heaven, who will do evil with you!

308. Rabbi Yitzchak was astonished and said: It is certainly written, "For three things the earth is disquieted...for a slave when he becomes king" ((Mishlei 30:21-22). ITS MEANING refers to a minister who was ORIGINALLY SUBJUGATED under a different ruler, AND NOW that he rules, and they give him dominion, THE SCRIPTURE SAYS THAT THE EARTH QUAKES and, moreover, when THAT APPOINTED ONE rules over Yisrael, CERTAINLY THE EARTH QUAKES AND IS DISQUIETED.

309. Rabbi Chama bar Guria said: When the Holy One, blessed be He, placed the children of Yisrael under the dominion of other nations, He sat and wailed and wept. This is what is written: "My soul shall weep in secret" (Yirmeyah 13:17). Rabbi Yosi said: "In secret" is precise, THAT IS, IN THE WORLD OF ATZILUT.

304. תָּא חֲזִי, אָמַר רַבִּי חִיָּיא, כְּתִיב חוֹשֵׁךְ שְׁבִטוֹ שׁוֹנֵא בְּנֵו וְגו'. וְכְתִיב אֶהְבֵּתִי אֶתְכֶם אָמַר ה'. וְכְתִיב, וְאֵת עֵשׂו שְׁנֵאתִי. מֵהוּ שְׁנֵאתִי, דְּכְתִיב חוֹשֵׁךְ שְׁבִטוֹ שׁוֹנֵא בְּנֵו. כְּלוֹמַר שְׁנֵאתִי אוֹתוֹ, וְעַל כֵּן חֲשַׁכְתִּי שְׁבִט מֵהֶם, כֹּל שְׁכֵן וְכֹל שְׁכֵן תִּלְמִידֵי חֲכָמִים, דְּלֵא בְּעֵי קוֹדֶשׁא בְּרִיךְ הוּא דִּיתְפָּרְשׁוּן מֵעַץ הַחַיִּים אֲפִילוּ רִגְעָא חֲדָא.

305. וַיֹּאמֶר אֶל עַמּוֹ. יֵהָב לְהוֹן עֵיטָא, לְמַעַבְדַּ עֲמַהוֹן בִּישָׁא. אָמַר רַבִּי תַנְחוּם, יִדְעִין הוּוּ מִצְרָאֵי בְּאַצְטְגָּנִינֹת דְּלְהוֹן, שְׁסוּפֵן לְמַלְקֵי בְּגִין יִשְׂרָאֵל, וְלַכֵּךְ אֲקָדִים שׁוֹלְטָנָא דְּלְהוֹן, לְמַעַבְדַּ עֲמַהוֹן בִּישָׁא.

306. רַבִּי יִצְחָק פָּגַע בְּהוּא טוֹרָא, וְחָמָא חַד בַּר נֶשֶׁ דְּהוּוּ נְאִים תַּחוֹת חַד אֵילָן. יְתִיב תַּמָּן, אֲרַהוּוּ יְתִיב, חָמָא אֲרַעָא דְּמִתְחַלְחֵלָא, וְאֲתַבַּר הוּוּא אֵילָנָא, וְנָפַל, וְחָמָא בְּקִיעִין גּוּמִין בְּאֲרַעָא, וְאֲרַעָא סִלְקָא וְנַחְתָּא.

307. אֲתַעַר הוּוּא גְבֵרָא, צוּחַ לְקַבְלִיה דְּרַבִּי יִצְחָק, וְאָמַר לִיה יוֹדָאֵי יוֹדָאֵי, בְּכִי וְנִהִים, דְּהֵאִידְנָא מְקִימִין בְּרַקִּיעָא חַד רַבְרָבָא מְמַנָּא שְׁלְטָנָא עֲלָאָה, וְהוּא זְמִין לְמַעַבְדַּ עֲמֹכּוֹן בִּישָׁא סָגִי, וְהֵאֵי רַגְשָׁא דְּאֲרַעָא בְּגִינִיכּוֹן הוּוּ. דְּכֹל זְמַנָּא דְּרַגְשָׁא אֲרַעָא, כַּד קָם מְמַנָּא, דִּיעֲבִיד עֲמֹכּוֹן בִּישָׁא.

308. תּוּוּה רַבִּי יִצְחָק וְאָמַר, וְדָאֵי כְּתִיב, תַּחַת שְׁלֵשׁ רִגְזָה אֲרֶץ, וְכְתִיב תַּחַת עַבְד כִּי יִמְלוֹךְ. מְמַנָּא דְּהוּוּ תַּחוֹת שְׁלְטָנָא אַחְרָא, וּמְלִיךְ, וְיִהְיִין לִיה שְׁלְטָנָא, וְכ"ש כַּד שְׁלִיט בִּישְׂרָאֵל.

309. א"ר חָמָא בַר גּוּרִיא, כַּד אֲנַח לְיִשְׂרָאֵל תַּחוֹת שְׁלְטֹנֹתָא דְּאוּמִין, יְתִיב וְגַעֵי וּבְכִי, הָדָא הוּוּא דְּכְתִיב, בְּמִסְתָּרִים תִּבְכֶּה נְפִשִׁי. אָמַר רַבִּי יוֹסִי, בְּמִסְתָּרִים דְּוּקָא.

42. "Behold, the mighty ones shall cry outside"

Rabbi Elazar tells Rabbi Yehuda that the title verse refers to God's ministers who weep in the outer chambers when God, Who is in the inner chambers, is sad and weeping. We learn that these are called angels of peace, and are distinct from the various other types of angels. Rabbi Yehuda then asks why the ministers of the other nations oppress Yisrael knowing that this causes God to suffer. Rabbi Elazar's reply indicates that they carry out their duties in accordance with God's will.

The Relevance of this Passage

This section drives further home the important teaching that all that was, is or will be, is the will of God, thus it is incorrect to think of anything happening that is not part of the divine Plan. When we are tempted to think that something in the world has 'gone wrong', a reading of this section

helps to elevate the mind to see beyond appearances to where all is One.

310. Rabbi Yehuda came to Rabbi Elazar and found him sitting with his hand in his mouth. He was sad. He asked him: With what is Sir occupied? He said to him that it is written: "In the light of the King's countenance is life" (Mishlei 16:15). If the Master is sad and especially IF HE weeps and wails, what do His ministers do? It is written: "Behold, the mighty ones shall cry outside" (Yeshayah 33:7). "...outside..." meaning that their Master is within, AS IS WRITTEN: "MY SOUL WEEPS IN SECRET," and they are outside. Their Master is in the inner rooms, WHICH ARE IN ATZILUT, while they are in the outer rooms, WHICH ARE IN BRIYAH, YETZIRAH AND ASIYAH. HE ASKS: What are the inner rooms? Rabbi Yitzchak said: They are from the ten crowns of the King, MEANING OF THE TEN SFIROT OF ZEIR ANPIN IN ATZILUT.

311. "The ambassadors of peace shall weep bitterly" (Ibid.). HE ASKS: Are there any angels who are not for peace? He said to him: Yes. Come and behold: there are angels who are of severe Judgment, WHO ARE DRAWN FROM THE ASPECT OF GVURAH. There are those of Judgment not severe, WHO ARE DRAWN FROM MALCHUT. And there are those who have Judgment and Compassion WHO ARE DRAWN FROM TIFERET. And there are those of Compassion that contain no Judgment at all, WHO ARE DRAWN FROM BINAH, and they are called the 'angels of peace'. Pertaining to these ANGELS of below, WHICH ARE EXTERNAL, it is written: "I clothe the heavens with blackness, and I make sackcloth their covering" (Yeshayah 50:3), and: "And all the host of heaven shall rot away" (Yeshayah 34:4).

312. HE ASKS: If this is so, then why do all the ministers who are appointed over the other nations enslave His children with heavy labor when they see that their Master is sad, BECAUSE OF THE SUBJUGATION OF YISRAEL? Rabbi Elazar said: They only do that which is incumbent upon them, and they are doing the desire of their Master!

43. Two tears sink into the great abyss

Rabbi Dustai explains that when the children of Yisrael are delivered to the supernal ministers of the other nations, twelve courts convene and the Master weeps. Then two tears sink into the great abyss, and both the higher and the lower celestial beings descend multiple levels. We also learn that when God delivered Yisrael into the power of the supernal minister of Egypt, He made seven decrees that Egypt should subjugate them, and seven decrees bestowing benefits on Yisrael.

The Relevance of this Passage

A reading of this section teaches us to recognize the good fortune that can exist even in times of great suffering, and indeed that out of great suffering great good must come to set the balance straight. The passage is also ideal for a meditation on two, twelve and seven, providing images that assist in our inner understanding of the profound wisdom that is contained by number.

313. Rabbi Dustai said: As soon as the children of the Holy One, blessed be He, are given over to the rulers of the nations, twelve courts will convene, MEANING MALCHUT HAS TWELVE PERMUTATIONS OF ADONAI, WHICH CONTAINS THE LETTERS OF DINA ('JUDGMENT'). SINCE THE UNION OF YUD HEI VAV HEI ADONAI WAS ABOLISHED, IN WHICH THE TWELVE PERMUTATIONS OF ADONAI RECEIVED FROM THE TWELVE PERMUTATIONS OF YUD HEI VAV HEI, THE TWELVE PERMUTATIONS OF ADONAI GATHERED and sank in the great Abyss, WHICH IS BINAH. The Master, WHICH IS BINAH, weeps by raising the voice CALLED 'WAILINGS'. Two teardrops fell FROM THE EYE SOCKETS, WHICH IS BINAH, to the depths of the Great Sea, WHICH IS MALCHUT. This is the meaning of: "Your Judgments are a great deep" (Tehilim 36:7). Those above rolled downward, and the lower beings broke asunder and descended 240 levels. This is what is written, "The lion has roared, who will not fear" (Amos 3:8).

310. רבי יהודה על לגביה דרבי אלעזר, אשכחיה דהוה יתיב, ויריה בפומיה, והוה עציב. אמר ליה, במאי קא עסיק מר. אמר ליה דכתיב, באור פני מלך חיים. אי טרנא עציב, וכ"ש דגעו ובכי, שמשוי מאי עבדי, הדא הוא דכתיב, הן אראלם צעקו חוצה. מאי חוצה. מריהון בגו, ואינון לבר. מריהון בבתי גואי, ואינון בבתי בראי. בתי גואי מאי אינון. אמר רבי יצחק, אינון מעשרה בתרי מלכא.

311. מלאכי שלום מר יבביון, וכי יש מלאכים שאינם של שלום. אמר ליה אין. תא חזי, אית מארי דדינא קשיא, ואית מארי דדינא דלא קשיא, ואית מארי דינא ורחמנותא. ואית מארי דרחמנותא דלית בהו דינא כלל. ואלין אתקרון מלאכי שלום. ועל אינון דלתתא, כתיב, אלביש שמים קדרות ושק אשים בסותם. וכתיב ונמקו כל צבא השמים.

312. אי הכי, כל אינון שולטנין דממנן על שאר עמין, כד חמאן למריהון עציב, למאי עבדין פרוכא לבנוהי. א"ר אלעזר, לא עבדי אלא מאי דאתפקדו, ורעותא דמריהון עבדין.

313. ר' דוסתאי אמר בערנא דאתמסרן בנוי דקודשא ב"ה, לשולטני עממין, מתכנפין תריסר בתי דינין, ומשתקען גו תהומא רבה, געי טרנא, געין, ורהיטן ונחתין תרין דמעין לשקיעא דימא רבה, הה"ד משפטין תהום רבה. ומתגלגלן עלאין לתתא, אתבקען תתאין, ונחתין מאתן וארבעין דרגין הה"ד אריה שאג מי לא יירא.

314. We learned that at the time that the Holy One, blessed be He, gave the children of Yisrael to the Minister of Egypt, He made seven decrees that Egypt should subjugate them. This is what is written: "And they made their lives bitter, with hard bondage in the mortar and in brick, and all manner of bondage in the field, all their bondage, wherein they made them serve was with rigor" (Shemot 1:14). He correspondingly made seven to the good: "And the children of Yisrael were fruitful and increased abundantly, and multiplied and grew exceedingly mighty; and the land was filled with them" (Ibid. 7).

314. תָּנָא, בְּשַׁעֲתָא דְּמִסְרָא קוּדְשָׁא בְּרִיךְ הוּא לְיִשְׂרָאֵל לְשָׂרָא דְּמִצְרַיִם, גָּזַר עֲלֵיהוּ ד' גְּזֵרוֹת, שִׁישְׁעִבְדוּ בְּהוֹן מִצְרַיִם. הֵהָדִד וַיִּמְרְרוּ אֶת חַיֵּיהֶם בְּעִבּוּדָה קָשָׁה בְּחוֹמֵר וּבִלְבָנִים וְגו'. וְלִקְבִלְיָהוּן שְׁבַע לְטָב, וּבְנֵי יִשְׂרָאֵל פָּרוּ, וַיִּשְׂרְצוּ, וַיִּרְבּוּ, וַיַּעֲצֻמוּ, בְּמֵאד, מְאֹד, וַתִּמְלֵא הָאָרֶץ אוֹתָם.

44. "Come, let us deal wisely with them"

The title verse, we learn, refers to the ministering angels that agreed in their judgment against the supernal children of Yisrael. Rabbi Yitzchak compares them to thorns and thistles continually stinging Yisrael so that they would not multiply and grow stronger.

The Relevance of this Passage

This section contains a profound teaching regarding the necessity of clinging to God alone, and not to His ministers or angels; for harm can come from any quarter - even angels - the moment we lower our sights from the Highest of the High to rest on any lesser goal.

315. "Come, let us deal wisely with them" (Shemot 1:10). Rabbi Yosi said: "Come (Heb. hava)" is an expression of preparation to do justice, as is said, "Come, let us go down" (Beresheet 11:7). "Give (Heb. hava) a perfect lot" (I Shmuel 14:41). Rabbi Yochanan said: Hava is always an expression of agreement and invitation, as in, "Come, let us build us a city" (Beresheet 11:4). "Give counsel" (II Shmuel 16:20); "ascribe (Heb. havu) to Hashem, O you mighty" (Tehilim 29:1).

315. הָבָה נִתְחַכְמָה לוֹ. רַבִּי יוֹסִי אָמַר, אִין הָבָה אֶלָּא לְשׁוֹן הַזְּמַנָּה, לְמַעַבְדֵי דִּינָא. כְּמָה דְּאֵת אָמַר, הָבָה נִרְדָּה. הָבָה תְּמִים. אָמַר רַבִּי יוֹחָנָן, הָבָה כּוֹלָם, לְשׁוֹן הַסְּכָמָה וְהַזְּמַנָּה. כְּמוֹ הָבָה נִבְנָה לְנוּ עִיר. הָבוּ לָכֶם עֲצָה. הָבוּ לֵה' בְּנֵי אֱלֹהִים.

316. Rabbi Yitzchak said: "Come, let us deal wisely with him," MEANING: we will agree in Judgment concerning them. "Lest they multiply" (Shemot 1:10); and the Holy Spirit says, "So would it multiply and so would it spread." And the ministering angels were to them as thistles and thorns. This is what is written: "And they were mortified (Heb. yakutzu) on account of the children of Yisrael" (Ibid. 12). ITS MEANING IS THAT THE SUPERNAL CHILDREN OF YISRAEL, WHO ARE THE ANGELS, AS SAID EARLIER, were being stung by the ministering angels, like the thorns (Heb. kotz) that prick people.

316. רַבִּי יִצְחָק אָמַר, הָבָה נִתְחַכְמָה לוֹ נְהוּי בְּהַסְכְּמַת דִּינָא לְגַבְיָהּ. פֶּן יִרְבֶּה, וּרְחַח הַקֹּדֶשׁ אוֹמְרַת כֵּן יִרְבֶּה, וְכֵן יִפְרוֹץ. וּמִלְאֲכֵי הַשְּׂרָת הוּוּ לְשָׂכִים וְלַעֲנִינִים הֵהָדִד, וַיִּקְצוּ מִפְּנֵי בְּנֵי יִשְׂרָאֵל. דִּהוּוּ מִתְעַקְצֵי מִמִּלְאֲכֵי הַשְּׂרָת, כְּהֵנִי קוֹצֵי דְּמִתְעַקְצֵי בְּהוּ אוֹיְנָשׁוּי.

45. "And against all the Elohim of Egypt I will execute Judgments!"

The discussion in this section encompasses the Judgments that God executed against the Egyptians. According to Rabbi Yochanan, when Moses spoke the words of the title verse, Dumah, the supernal minister of Egypt, ran in fear. His authority was taken from him and he was appointed as minister over Gehenom, to judge the souls of the wicked. After punishing the gods of Egypt, causing the Egyptian idols to melt or rot, God commanded the public desecration of the lamb, the chief Egyptian deity. He then punished the nation itself. Rabbi Shimon, son of Rabbi Yosi, then comments that the premonition of all these events is apparent in the Pharaoh's words, "Come, let us deal wisely with them; lest they multiply, and it shall come to pass, when any war should chance..."

The Relevance of this Passage

This section further enhances our understanding of the Zohar's great symbol for materialism and selfish seeking - Egypt - where the power of gold, force of arms, and mighty buildings belies a shallow, empty core where things are worshipped instead of God. This image will help to remind us when we fall prey to the 'idol worship' of earthly fame and glory - for just as ancient Egypt is but yesterday in the eye of God, so are our whole lives as brief and transient as windblown clouds in the high, blue air.

317. Rabbi Yudai said, said Rabbi Yitzchak: What was the thought of the Egyptians to prevent Yisrael from being fruitful and multiplying, AND THE THOUGHT OF the minister who was appointed over them to bring this into their hearts? BECAUSE "AND HE SAID TO HIS PEOPLE," REFERS TO THEIR MINISTER? AND HE ANSWERS: But he said to them, 'know that one son will emerge from Yisrael and Judgment will be done by his hand against your Elohim.'

317. א"ר יודאי א"ר יצחק, מה היה מחשבתהון דמצראי, דממנע מישראל פריה ורביה, ושלטנא דממנא עליהון דאעיל בלבהון כן. אלא, אמר להון, הוּו ידעין, דזמין ברא חדא למיפק מישראל, דיתעביד דינא באלהיהון על ידיה.

318. For Rabbi Yochanan said: When Moses said, "And against all the Elohim of Egypt I will execute Judgments" (Shemot 12:12). Dumah, the Minister of Egypt went four hundred parasangs FROM GREAT FEAR. The Holy One, blessed be He, said to him: 'A decree was decreed before Me, AND IT CAN NOT BE RESCINDED for it is written: "Hashem shall punish the host of the high ones on high..." (Yeshayah 24:21). At that moment, his authority was removed and Dumah was appointed TO BE the minister of Gehenom, to judge the souls of the wicked there. And Rabbi Yehuda said: He was appointed over the dead.

319. Rabbi Chanina said: It is written, "Upon their Elohim Hashem inflicted punishments" (Bemidbar 33:4). AND HE ASKS: Are there Judgments upon Elohim of silver or of gold or of wood or of stone? Rabbi Yosi said: Those of silver or gold melted of themselves, and those of wood rotted.

320. Rabbi Elazar said: The deity of Egypt was a lamb and the Holy One, blessed be He, commanded the execution of Judgments upon it, to burn it in fire, as is written: "The carvings of their Elohim shall you burn with fire" (Devarim 7:25), in order that its odor should spread, and, "its head, with its legs, and its entrails," IN A DISRESPECTFUL WAY. Furthermore, its bones shall be thrown in the marketplace. And this was the hardest of all to Egypt. This is the meaning of Judgments.

321. Rabbi Yehuda said: Upon their very Elohim DID HE EXECUTE JUDGMENTS, and this is their minister, to fulfill: "Hashem shall punish the hosts of the high ones on high, and the kings of the earth upon the earth" (Yeshayah 24:21). Their sages, and of course their minister, knew all this. Therefore it is written, "Come, let us deal wisely."

322. Rabbi Yochanan said: There were many idols in Egypt and the Nile RIVER was their deity, and the Holy One, blessed be He, executed Judgments on all of them. Rabbi Aba said: This OPINION of Rabbi Yochanan is exact and clear, since their deities were smitten first, then the nation. The Nile also was smitten first, and the wood and stones THAT THEY WORSHIPPED. This is what is written: "That there may be blood throughout all the land of Egypt, both in vessels of wood, and in vessels of stones" (Shemot 7:19), that were for them their actual Elohim. And Rabbi Yitzchak said TO RABBI YOCHANAN: It is written, "the hosts of the high ones on high," yet the Nile was not on high, BUT RATHER ON THE EARTH. Rabbi Yochanan said: Because of the vast amount of water of the Nile, it appeared as though THE RIVER was on high. Rabbi Yitzchak said: Their minister was smitten first and afterwards the rest of their Elohim!

318. דָּאָמַר רַבִּי יוֹחָנָן, בְּשָׁעָה שֶׁאָמַר מֹשֶׁה, וּבְכָל אֱלֹהֵי מִצְרַיִם אֶעֱשֶׂה שְׁפָטִים הַלֵּךְ דּוֹמָה שְׂרוֹ שֶׁל מִצְרַיִם, ד' מֵאוֹת פָּרְסָה. אָמַר לִיה קוֹדֶשׁא בְּרִיךְ הוּא, גְּזֵרָה נִגְזְרָה לְפָנַי, דְּכִתִּיב יִמְקַד יי' עַל צְבָא הַמָּרוֹם בְּמָרוֹם וְגו'. בְּאוֹתָהּ שָׁעָה נִטְלָה הַשְּׂרָרָה מִמֶּנּוּ, וְנִתְמַנֶּה דּוֹמָה שֶׁר שֶׁל גִּיהֶנֶם, לִירוֹן שָׁם נִפְשׁוֹת הַרְשָׁעִים. וְרַבִּי יְהוּדָה אָמַר עַל הַמֵּתִים נִתְמַנֶּה.

319. אָמַר רַבִּי חֲנִינָא, כְּתִיב וּבֵאלֹהֵיהֶם עָשָׂה יי' שְׁפָטִים. וְכִי בִּאֲלֹהֵי שֶׁל כֶּסֶף, וְשֶׁל זָהָב, וְשֶׁל עֵץ, וְשֶׁל אֲבָן, יֵשׁ שְׁפָטִים. אֲלֵא אָמַר רַבִּי יוֹסִי, שֶׁל כֶּסֶף וְשֶׁל זָהָב הָיוּ נִתְכִּים מֵאֲלֵיהֶם, וְשֶׁל עֵץ מִתְרַקְבִּין.

320. אָמַר רַבִּי אֶלְעָזָר, אֱלֹהֵי שֶׁל מִצְרַיִם שָׁה הָיָה, וְצִוָּה הַקּוֹדֶשׁא בְּרִיךְ הוּא לַעֲשׂוֹת בּוֹ שְׁפָטִים, לְשָׂרוֹף אוֹתוֹ בְּאֵשׁ, כְּמָה דָּאֵת אָמַר, פְּסִילֵי אֱלֹהֵיהֶם תִּשְׂרַפּוּן בְּאֵשׁ. כְּדִי שִׂיְהֵא רִיחוֹ נֹדֶף. וְעוֹד, רֵאשׁוּ עַל כְּרַעְיוֹ וְעַל קַרְבּוֹ. וְעוֹד, שֶׁעֲצָמוֹתָיו מוֹשְׁלָכִים בְּשׁוּק. וְזֵאת הִיְתָה לְמִצְרַיִם קֶשֶׁה מְכוּלָן, הֵדָא הוּא דְּכִתִּיב, שְׁפָטִים.

321. אָמַר רַבִּי יְהוּדָה בֵּאלֹהֵיהֶם מִמֶּשׁ וְזֵהוּ שֶׁר שְׁלֵהֶם, לְקַיִּים, יִמְקוֹד ה' עַל צְבָא הַמָּרוֹם בְּמָרוֹם וְעַל מַלְכֵי הָאֲרָמָה עַל הָאֲרָמָה. וְכֹל זֶה הָיוּ יוֹדְעִים הַחֲכָמִים שְׁבָהֶם, וְכ"ש שֶׁר שְׁלֵהֶם. עַל כֵּן כְּתִיב, הִבֵּה נִתְחַכְמָה לוֹ.

322. רַבִּי יוֹחָנָן אָמַר, הִרְבֵּה ע"ז הָיוּ בְּמִצְרַיִם, וְנִילוֹס אֱלֹהֵי שְׁלֵהֶם הָיָה, וּבְכֻלָּל אֱלֹהֵיהֶם הָיָה הוּא, וּבְכוּלָּם עָשָׂה ה' שְׁפָטִים. אָמַר רַבִּי אַבָּא, הָא דִּר' יוֹחָנָן דִּיִּיקָא, וּפְשִׁיטָא, מִשׁוּם דְּאֱלֹהֵיהֶם נִלְקִים בְּתַחֲלָה, וְאֲחִ"כ הָאוּמָה, וְכֵן נִילוֹס נִלְקָה בְּתַחֲלָה, וְהַעֲצִים וְהָאֲבָנִים, הֵה"ר וַיְהִי הַדָּם בְּכָל אֶרֶץ מִצְרַיִם וּבְעֲצִים וּבְאֲבָנִים, שְׁהָיוּ לָהֶם אֱלֹהוֹת מִמֶּשׁ. וְאָמַר רַבִּי יִצְחָק, עַל צְבָא הַמָּרוֹם בְּמָרוֹם כְּתִיב, וְנִילוֹס לֹא הָיָה בְּמָרוֹם. א"ר יוֹחָנָן, רוֹב מֵימֵינוּ כְּדוֹגְמַתָן בְּמָרוֹם. אָמַר רַבִּי יִצְחָק, שֶׁר שְׁלֵהֶם נִלְקָה בְּתַחֲלָה, וְאֲחִ"כ שָׂאֵר אֱלֹהֵיהֶם.

323. Rabbi Shimon, the son of Rabbi Yosi, said: The actual smiting of the nation of Egypt was done only by the sea, as is written: "There remained of them not even one" (Shemot 14:28). Before, Judgments were executed upon their Elohim, and therefore it is written: "Come, let us deal wisely with them; lest they multiply, and it shall come to pass, when any war should chance" (Shemot 1:10). They prophesied about the future according to what occurred to them. "They also join our enemies" (Ibid.); they prophesied about the supernal camps OF ANGELS that would dwell among them, "and fight against us." They prophesied about the words: "Hashem shall fight for you" (Shemot 14:14). "And so go up out of the land," as is said: "And the children of Yisrael went out with a high hand" (Ibid. 8).

323. רְבִי שִׁמְעוֹן בְּרַבִּי יוֹסִי אוֹמֵר, לְקוֹת אוֹמֵה שֶׁל מִצְרַיִם מִמֶּשׁ, לֹא הָיָה אֱלֹא בַיּוֹם, דְּכַתְיִב, לֹא נִשְׁאַר בָּהֶם עַד אַחֵר. וְקוֹדֵם זֶה, נַעֲשֶׂה שְׂמָטִים בְּאֱלֹהֵיהֶם. וְעַד כְּתִיב, הִבֵּה גִתְחַכְמָה לוֹ פֶּן יִרְבֶּה זֶהיָה כִּי תִקְרָאנָה. וְנִתְנַבְּאוּ עַל הָעֵתִיד, כְּפִי מַה שְׂאִירַע לָהֶם. וְנוֹסֵף גַּם הוּא עַל שׁוֹנְאֵינוּ, נִבְּאוּ עַל מַחְנוֹת עֲלִיוֹנִים, שֶׁיְהִיוּ שְׂרוּיִים בְּתוֹכָם. וְנִלְחַם בָּנוּ, נִבְּאוּ עַל מַה דְּכַתְיִב ה' וְלָחֵם לָכֶם וְגו'. וְעֵלָה מִן הָאָרֶץ, כְּמַה דְּאֵת אִמֵּר וּבְנֵי יִשְׂרָאֵל יוֹצְאִים בְּיַד רַמָּה.

46. "The song of songs, which is Solomon's"

Rabbi Elazar expounds upon the title verse, explaining that God after created heaven and earth and the divisions of day and night, He created angels to sing praises by day, and angels to sing praises at night. The angels that sing by day are on the right side, while the angels that sing by night are on the left side. The angels of the night include all three Columns, and they are above all the other singers. When they listen to the songs of the children of Yisrael by day, they gain knowledge and understanding of matters that they were unable to grasp previously. Heaven and earth, signifying the Male and the Female, also gain strength through this singing. Rabbi Nechemyah then explains that he who achieves knowledge of the celestial singing will also merit profound knowledge of the Torah and Wisdom, through which he will learn what was and what will be. It was in this way that both David and Solomon gained knowledge. Indeed, through that song, Solomon was able to penetrate the essence of Wisdom and he then composed many proverbs and wrote a book that he called "The Song of Songs."

Rabbi Elazar then explains that the supernal singers began to sing at Levi's birth, however their singing was not perfected until after Moshe was born, Aharon was anointed, and the Levites became sanctified. Because the actions of the lower beings complete the supernal ones, when the singing of below issued from the tribes of Levi, all were sanctified above and below and the worlds became one, with one King dwelling over them. We learn that the singers of below are called Levites because they are joined to and united with the singers above. Also, the seed of Levi is joined to the Shechinah through Moses, Aharon, and Miriam. Before the birth of these three figures, the supernal singers could not perform their function. We're also told that Levi's descendant Amram was called this because the mightiest nation descended from him. However, his name is not mentioned because he secretly left his wife and later returned to her. When this happened, God rebuked the heavenly singers and they ceased their song until God extended His right hand to Amram.

The Relevance of this Passage

This section introduces the theme of heavenly music that threads throughout the Zohar and is closely related to the mystery and wisdom of numbers. A reading of it helps to open and attune the inner ear, enabling us to start hearing the heartbreakingly beautiful chords of supernal music drifting in like distant waves, and, unlike earthly music, carrying with it wisdom that defies all other forms of language and settles upon our souls like petals made of light.

324. "And there went a man of the house of Levi, and took to wife a daughter of Levi" (Shemot 2:1). Rabbi Elazar opened the discussion saying: "The song of songs, which is Solomon's" (Shir Hashirm 1:1). We learned that when the Holy One, blessed be He, WHICH IS BINAH, created His world, the wish He so wished, and He created the heavens, WHICH IS ZEIR ANPIN, with His right hand, WHICH IS THE SECRET OF CHASSADIM, and the earth, WHICH IS THE NUKVA, with His left hand, WHICH IS THE SECRET OF GVUROT. And He so desired to guide the day and the night, THAT THEY SHOULD BE PAIRED IN THE SECRET OF THE PASSAGE: "AND THERE WAS EVENING AND THERE WAS MORNING, ONE DAY" (BERESHEET 1:5). He created the angels, WHO ARE DRAWN FROM ZEIR ANPIN, who are appointed by His kindness by day, and He created the angels who are appointed to sing praises by night. FOR THE SONG IS THE SECRET OF THE ILLUMINATION OF CHOCHMAH THAT IS DRAWN THROUGH THE NUKVA, THAT IS CALLED 'NIGHT'. This is what is written, "Hashem will command his steadfast love (Heb. chesed) in the daytime," (Tehilim 42:9) THROUGH THE ANGELS WHO ARE APPOINTED OVER CHESD, "and in the night His song shall be with me" (Ibid.), THROUGH THE ANGELS WHO ARE APPOINTED OVER THE SINGING, those on the right, MEANING THOSE APPOINTED OVER CHESD, and those on the left, MEANING THOSE APPOINTED OVER THE SINGING. Those OF THE RIGHT listen to the singing of the day, the singing of holy Yisrael, BECAUSE YISRAEL SINGS PRAISES BY DAY. Rabbi Yitzchak said: Those who say songs of praise by night listen to the singing of Yisrael by day, as is written: "The companions hearken for your voice" (Shir Hashirm 8:13).

324. וַיֵּלֶךְ אִישׁ מִבֵּית לֵוִי וַיִּקַּח אֶת בַּת לֵוִי. רַבִּי אֶלְעָזָר פֶּתַח, שִׁיר הַשִּׁירִים אֲשֶׁר לְשִׁלְמֹה. תֵּנָא, כְּשֶׁבְרָא הַקְּדוֹשׁ בְּרוּךְ הוּא אֶת עוֹלָמוֹ, עָלָה בַחֲפֵץ לִפְנֵיו, וּבְרָא אֶת הַשָּׁמַיִם בַּיּוֹמֵינוּ וְהָאָרֶץ בְּשִׁמְאָלוֹ, וְעָלָה בַחֲפֵץ לִפְנֵיו, לְנֵהוֹג הַיּוֹם וְהַלַּיְלָה. וּבְרָא הַמַּלְאָכִים הַמְּמוּנִים בַּחֲסֵדוֹ, בַּיּוֹם. וּבְרָא הַמַּלְאָכִים הַמְּמוּנִים לומר שִׁירָה בַּלַּיְלָה. הֵדָא הוּא דְכַתְיִב, יוֹמָם יִצְוֶה יוֹי חֲסֵדוֹ וּבַלַּיְלָה שִׁירָה עִמִּי. אֵלּוּ מִיְמִין, וְאֵלּוּ מִשְׁמָאל, אֵלּוּ מִקְּשִׁיבִים שִׁירַת הַיּוֹם, שִׁירַתֵּם שֶׁל יִשְׂרָאֵל קְדוֹשׁ. רַבִּי יִצְחָק אָמַר, אוֹתָם שְׂאוֹמְרִים שִׁירָה בַּלַּיְלָה, מִקְּשִׁיבִים שִׁירַתֵּם שֶׁל יִשְׂרָאֵל בַּיּוֹם, הֵדָא הוּא דְכַתְיִב, חֲבֵרִים מִקְּשִׁיבִים לְקוֹלְךָ.

325. Rabbi Shimon said: One group, WHICH IS THE LEFT COLUMN, is comprised of three groups, MEANING THAT IT IS COMPRISED OF ALL THREE COLUMNS, and recites songs during the night. This is the meaning of: "She rises also while it is yet night and gives food to her household" (Mishlei 31:15).

326. Rabbi Elazar said: Ten things were created on the first day, among them being the attribute of night, WHICH IS MALCHUT, and the attribute of day, WHICH IS TIFERET. It is written about the attribute of night: "She rises also while it is yet night, and gives food (Heb. teref) to her household." FOR FOOD IS JUDGMENTS, as is written: "He tears (Heb. taraf) me in his wrath" (Iyov 16:9), MEANING THE WRATH OF HASHEM TORE ME. It is also written: "...and tears in pieces, and none can deliver" (Michah 5:7). and, "and a portion (Heb. chok) to her maidens" (Mishlei 31:15). Rations are also Judgments, AS IS WRITTEN: "a statute (Heb. chok) and an ordinance" (Shemot 15:25), and "his statutes and his ordinances" (Tehilim 147:19). "For this is a statute for Yisrael, an ordinance of the Elohim of Jacob" (Tehilim 81:5). From here, IT IS UNDERSTOOD that the attribute of Judgment rules at night.

327. We learned that those who sing praises at night are singers WHO RISE above all those who sing. When the living, MEANING THE LOWER BEINGS, start singing, the supernal ones gain added strength to know and to recognize and to grasp what they could not grasp before. Heaven and earth, WHICH ARE MALE AND FEMALE, ALSO gain added strength through this singing.

328. Rabbi Nechemyah said: Fortunate is one who achieves knowledge of that singing, MEANING THAT MOCHIN OF THE ILLUMINATION OF CHOCHMAH. For we learned, the one who merits the singing will know the subjects of Torah and wisdom, and will hear and ascertain and add strength and power in what was, and into what is going to be. And by this, Solomon gained knowledge.

329. For Rabbi Shimon taught that David, may he rest in peace, knew of this, MEANING HE ACHIEVED THE MOCHIN OF CHOCHMAH INSIDE DA'AT. THEREFORE, he composed many songs and praises, and in them alluding to what would come in the future. He added strength and power through the Holy Spirit, WHICH IS THE SECRET OF THE NUKVA AT THE TIME THAT IT IS RECEIVING A SPIRIT FROM HOLINESS, WHICH IS THE SECRET OF CHOCHMAH. He knew the subjects of Torah and Wisdom, and heard and ascertained and added strength and power in the Holy Language, WHICH IS THE SECRET OF THE NUKVA WHEN IT IS RECEIVING DA'AT FROM HOLINESS, WHICH IS THE SECRET OF CHOCHMAH.

330. And Solomon gained more merit through the song and achieved wisdom, and weighed and searched and composed many proverbs, and wrote a book from that very poem, as written: "I acquired men singers and women singers" (Kohelet 2:8). This means: I learned the science of poetry from those lofty poems, and those lower than them. This is the meaning of the words, "The song of songs:" a song of all those singers of above, a song which includes all that pertains to the Torah and to wisdom, to strength and might, what was and what will be; a song that the singers above sing.

325. אָמַר רַבִּי שִׁמְעוֹן, כַּת אַחַת, כְּלוּלָה מְשַׁלֵּשׁ כַּתוּת, אוֹמֵר שִׁירָה בְּלַיְלָה. הַה"ד, וְתָקַם בְּעוֹר לַיְלָה וְתָתֵן טָרֵף לְבֵיתָהּ.

326. אָמַר רַבִּי אֶלְעָזָר, עֲשָׂרָה דְּבָרִים נִבְרָאוּ בַּיּוֹם רִאשׁוֹן, מֵהֶם מִדַּת לַיְלָה, וּמֵהֶם מִדַּת יוֹם, וְעַל מִדַּת לַיְלָה כָּתִיב, וְתָקַם בְּעוֹר לַיְלָה וְתָתֵן טָרֵף לְבֵיתָהּ. כַּד"א, אָפוּ טָרֵף. וְכָתִיב, וְטָרֵף וְאִין מְצִיל. וְחָק לְנַעֲרוֹתֶיהָ, בְּמָה דָּאֵת אָמַר חָק וּמִשְׁפָּט. חָקִיו וּמִשְׁפָּטָיו. כִּי חָק לְיִשְׂרָאֵל הוּא מִשְׁפָּט וְגו'. מִכָּאן שֵׁמָה"ד שׁוֹלֵטת בְּלַיְלָה.

327. וְתָנָא, אֵלּוּ הָאוֹמְרִים שִׁירָה בְּלַיְלָה, אֵלּוּ הֵם שָׂרִים עַל כָּל בְּעָלֵי שִׁיר. וְכַשְׁפוֹתְחִין הַחַיִּים שִׁירָה, מוֹסִיפִים הָעֲלִיוֹנִים כַּח, לְדַעַת וּלְהַבִּיר וּלְהַשִּׁיג מַה שֶּׁלֹּא הִשְׁיִגוּ. שָׁמַיִם וָאָרֶץ, מוֹסִיפִין כַּח בְּהַאי שִׁירָה.

328. אָמַר רַבִּי נַחֲמִיָּה, אֲשֶׁרִי הַזּוֹכָה לְדַעַת בְּאוֹתוֹ שִׁיר, דִּתְנִיָּא הַזּוֹכָה בְּאוֹתוֹ שִׁיר, יִדַע בְּעֲנִינֵי הַתּוֹרָה וְהַחֲכָמָה, וְיֵאָזִין וְיַחְקוֹר וְיוֹסִיף כַּח וּגְבוּרָה בְּמָה שֶׁהִיא, וּבְמָה שֶׁעֲתִיד לֵהְיוֹת, וּבְזָה זָכָה שְׁלֵמָה לְדַעַת.

329. דִּתְנִי רַבִּי שִׁמְעוֹן, הוֹד ע"ה, יִדַע בְּזָה, וְתָקַן שִׁירִים וְתוֹשְׁבֹחוֹת הַרְבֵּה, וְרָמַז בָּהֶם הָעֲתִידוֹת לְבוֹא, וְהוֹסִיף כַּח וּגְבוּרָה בְּרוּחַ הַקּוֹדֵשׁ. יִדַע בְּעֲנִינֵי הַתּוֹרָה וְהַחֲכָמָה, וְאִזֵּן וְחָקַר וְהוֹסִיף כַּח וּגְבוּרָה בְּלִשׁוֹן הַקּוֹדֵשׁ.

330. וּשְׁלֵמָה זָכָה יוֹתֵר בְּאוֹתוֹ הַשִּׁיר, וְיִדַע הַחֲכָמָה, וְאִזֵּן וְחָקַר וְתָקַן מְשָׁלִים הַרְבֵּה, וְעָשָׂה סֵפֶר מְאוֹתוֹ הַשִּׁיר מִמֶּשׁ, וְהֵינְנוּ דְכָתִיב, עֲשִׂיתִי לִי שָׂרִים וְשָׂרוֹת. כְּלוֹמַר, קִנִּיתִי לִי לְדַעַת שִׁיר, מְאוֹתָן הַשִּׁירִים הָעֲלִיוֹנִים, וְאֲשֶׁר תַּחְתָּם. וְהֵינְנוּ דְכָתִיב, שִׁיר הַשִּׁירִים, כְּלוֹמַר, שִׁיר, שֶׁל אוֹתָם שָׂרִים שֶׁל מַעְלָה. שִׁיר, שְׁכוּלֵל כָּל עֲנִינֵי הַתּוֹרָה וְהַחֲכָמָה, וְכַח וּגְבוּרָה, בְּמָה שֶׁהִיא, וְעֲתִיד לֵהְיוֹת, שִׁיר שֶׁהַשָּׂרִים שֶׁל מַעְלָה מְשׁוֹרְרִים.

331. Rabbi Elazar said: All those who sing, MEANING THE SUPERNAL SINGERS, stopped SINGING PRAISES until Levi was born. Since the birth of Levi and afterwards, they said praises, BUT IT WAS STILL NOT COMPLETE. When Moses was born and Aaron was anointed and the Levites became sanctified, the singing became complete. And they stood, THE SUPERNAL SINGERS, on their watches.

332. Rabbi Elazar also said: At the moment of Levi's birth, they opened above and said THAT THE SHECHINAH SAID TO ZEIR ANPIN, "O that You were as my brother, that sucked the breasts of my mother! When I should find You outside, and would kiss You; and none would scorn me" (Shir Hashirm 8:1). "O THAT YOU WERE MY BROTHER," MEANING THAT YOU SHOULD GIVE ME CHOCHMAH, BECAUSE FROM THE POINT OF VIEW OF CHOCHMAH, ZEIR ANPIN AND THE NUKVA ARE CALLED 'BROTHER' AND 'SISTER' "THAT SUCKED THE BREASTS OF MY MOTHER." FOR THEN THEY BOTH SUCK FROM BINAH, AND ARE OF AN EQUAL LEVEL. "WHEN I SHOULD FIND YOU OUTSIDE, AND WOULD KISS YOU," FOR THE ILLUMINATION OF CHOCHMAH WITHOUT CHASSADIM IS ON THE OUTSIDE. SHE ASKED HIM TO KISS HIM AND SHINE FROM HIM ALSO WHEN SHE IS OUTSIDE. "AND NONE WOULD SCORN ME" REFERS TO THE KLIPOT THAT ARE ROUSED ON THE OUTSIDE TO SCORN THE SHECHINAH, AS IT IS WRITTEN: "SIN CROUCHES AT THE DOOR" (BERESHEET 4:7). As soon as the singing of below emerged from the tribe of Levi, DIVIDING INTO RIGHT AND LEFT PRIESTS AND LEVITES, they were all sanctified, standing on their watches - MEANING THE SUPERNAL MINISTERS and THESE ANGELS became sanctified, corresponding to these LEVITES - companions as one. BECAUSE THE ACTIONS OF THE LOWER BEINGS COMPLETE THE SUPERNAL ONES, THEN the worlds BECOME as one and one King dwells over them. AFTER ALL THESE PREPARATIONS, Solomon came and composed a book from the song of those singers, AS MENTIONED, and the Chochmah was concealed in it!

333. Rabbi Yehuda said: Why are the singers of below called Levites? IT IS because they are attached (Heb. nilvim) and joined as one above. THE REASON BEING that the soul of the one became attracted and attached above TO HASHEM, who hears the singing. Therefore Leah said: "Will my husband be joined to me" (Beresheet 29:34). Rabbi Tanchum said: THE REASON HE WAS CALLED LEVI IS BECAUSE the seed of Levi is entirely attached to the Shechinah by Moses, Aaron and Miriam, and to all his children after him. They are attached to Hashem to serve Him.

334. Come and behold: at the time that the poets stood above, they did not keep their post until the three brethren, Moses, Aaron and Miriam, were born. This may apply to Moses and Aaron, but why Miriam? Rabbi Yosi said: It is written: "And women singers" (Kohelet 2:8), and, "And Miriam answered them" (Shemot 15:21).

331. א"ר אלעזר, אלו השרים, עמדו, עד שנולד לוי, אבל משנולד לוי ואילך אמרו שיר. בין שנולד משה ונמשח אהרן, ונתקדשו הלויים, נשלם השיר, ועמדו על משמרותם.

332. ואמר רבי אלעזר, באותה שעה שנולד לוי, פתחו למעלה ואמרו, מי יתנך כאח לי יונק שדי אמי אמצאך בחוץ אשקך גם לא יבוזו לי. בין שיצאו משבט לוי המשוררים של משה, ונתקדשו כולם, ועמדו על משמרותם, ונתקדשו אלה לנוכח אלה, חברים כאחד, והעולמות אחד, ומלך אחד שוכן עליהם, בא שלמה, ועשה ספר מאותו שיר של אותם שרים, ונסתם החכמה בו.

333. א"ר יהודה, למה נקראו השרים של מטה לויים, על שגלויים ונחברים למעלה כאחד. והשומע, גלוי ונדבק נפשו למעלה. וע"כ אמרה לאה, ולוה אישי אלי. רבי תנחום אמר, שבכל גלוי זרע לוי עם השכינה, במשה ואהרן ומרים, ובכל זרעו אחריו, והם הנלויים אל ה' לשרתו.

334. תא חזי, בשעה שעמדו המשוררים למעלה, לא עמדו על משמרתם, עד שנולדו שלשה האחים: משה, אהרן, ומרים. תינח משה ואהרן, מרים למה. אמר רבי יוסי, הה"ד, ושרות. כד"א, ותען להם מרים.

335. We have learned that when Levi was born, the Holy One, blessed be He, took him and chose him from all his brothers, and set him in the land. And he begot Kehat, and Kehat begot Amram, who begot Aaron and Miriam. He separated from his wife, and when he brought her back, the singers above were singing. The Holy One, blessed be He, reproved them, and the song ceased until He stretched out His right hand and extended it to Amram.

335. תָּאנָא, בְּאוֹתָהּ שְׁעָה שְׁנוֹלָד לְיוֹ, נִטְלוּ הַקּוֹדֵשׁא בְּרִיךְ הוּא, וּבְחָרוּ מִכָּל אַחָיו וְהוֹשִׁיבוּ בְּאַרְץ, וְהוֹלִיד לְקֵהַת, וְקֵהַת הוֹלִיד לְעֵמְרָם, וְהוּא הוֹלִיד לְאַהֲרֹן וּמִרְיָם. פִּירַשׁ מֵאַשְׁתּוֹ, וְהַחֲזִירָהּ, בְּאוֹתָהּ שְׁעָה הָיוּ הַמְשׁוֹרְרִים שֶׁל מַעְלָה עוֹמְדִים וּמְשׁוֹרְרִים, גָּעַר בָּהֶם הַקּוֹדֵשׁא בְּרִיךְ הוּא, וְנִשְׁתַּכַּח הַשִּׁיר, עַד שֶׁנָּטָה קוֹ יְמִינוֹ, וְהוֹשִׁיט לְעֵמְרָם.

336. Why was he called Amram? Because a mighty nation (Heb. am ram) over all mighty nations descended from him. Why was his name not mentioned? In the name of Rabbi Abahu, Rabbi Yehuda said it was because he discreetly left and secretly returned to his wife, so that he would not be recognized, as written: "And there went a man," instead of, 'And Amram went', openly. "And took to wife a daughter of Levi" (Shemot 2:1). She also returned in secret, and was not mentioned by name.

336. מ"ט נִקְרָא עֵמְרָם. שְׂיָצָא מִמֶּנּוּ עִם רֵם עַל כָּל רְמִים, וְלֹא נִזְכַּר שְׁמוֹ. מ"ט לֹא נִזְכַּר שְׁמוֹ. רַבִּי יְהוּדָה אָמַר בְּשֵׁם רַבִּי אַבְהוֹ, מִפְּנֵי שֶׁבִצְנָעָא הֵלַךְ, וּבִצְנָעָא חָזַר לְאַשְׁתּוֹ, כְּדֵי שֶׁלֹּא יִבְיָרוּ בּוֹ, הַה"ד וַיֵּלֶךְ אִישׁ, וְלֹא נֶאֱמַר וַיֵּלֶךְ עֵמְרָם בְּפִרְהֶסְיָא. וַיִּקַּח אֶת בַּת לְיוֹ, אִף הִיא בִצְנָעָא חָזְרָה, וְלֹא נִזְכְּרָה שְׁמָהּ.

47. "And there went a man"

While Rabbi Abahu interprets the title verse as a reference to Gavriel, who brought Amram's wife back to him, Rabbi Yehuda states that it refers to Amram, who decided to marry his wife because he was urged to do so from above. Rabbi Yitzchak then explains that Amram was not worthy to give birth to Moses until he obtained a portion in the Shechinah by marrying "a daughter of Levi". He was then worthy of bearing a son with a great voice, to whom God attached His Name, "Good". Amram himself then merited a divine voice, and in this way he advanced to a higher level.

The Relevance of this Passage

Once more we are shown the intricate clockwork mechanisms of cause and effect in life, how, as the saying goes, 'One good deed deserves another,' and that by helping others we help ourselves, for there really is no 'other' when all is One. A reading of this passage also encourages the development of our inner 'voice', by which we can emanate righteousness, using holy thoughts and sacred words silently, or to spread the great peace we feel when close to the Light, letting it wash against the walls and doors and lives of all we pass by or meet each day, pushing back the shadows by a hair's breadth each time, to pave the streets with the jewels of our yearning for the feet of Mashiach to walk upon.

337. Rabbi Abahu said: "And there went a man" (Shemot 2:1), refers to Gavriel, as it is written, "And the man Gavriel" (Daniel 9:21), for he went and returned her to Amram. Rabbi Yehuda said it was actually Amram, but his name is not mentioned because he was not going to marry his wife out of his own volition, but rather from above. BECAUSE THE URGING OF THE HOLY ONE, BLESSED BE HE, PREVAILED ON HIM, HE WENT.

337. וַיֵּלֶךְ אִישׁ. רַבִּי אַבְהוֹ אָמַר, וַיֵּלֶךְ אִישׁ, זֶה גַבְרִיאֵל. דְּכַתִּיב, וְהָאִישׁ גַבְרִיאֵל. שֶׁהֵלַךְ הוּא וְהַחֲזִירָהּ לְעֵמְרָם. רַבִּי יְהוּדָה אָמַר, עֵמְרָם מִמֶּשׁ הָיָה, וְלֹא נִזְכַּר שְׁמוֹ, מִפְּנֵי שֶׁהִלִיכָה זֹו לֹא הִיָּתָה מִמֶּנּוּ לְהַזְדַּוֵּג לְאַשְׁתּוֹ, אֶלֶּא מִלְמַעְלָה.

338. Rabbi Yitzchak said: WHY IS IT THAT by Aaron and Miriam the union of their parents is not mentioned in the Torah, but by Moses is written: "And took to wife a daughter of Levi" (Shemot 2:1)? AND HE ANSWERS: IT IS to show that the Shechinah is named after 'Levi', and Amram was not worthy to beget Moses until he took part with the Shechinah. Then did he beget Moses This is what is written: "And took to wife a daughter of Levi," WHICH IS SHECHINAH. Therefore, it is written: "And when she saw that he was a goodly (lit. 'good')..." MEANING THAT THE SHECHINAH DWELT ON HIM.

338. רַבִּי יִצְחָק אָמַר, בְּאַהֲרֹן וּמִרְיָם לֹא נֶאֱמַר זְיוּג אֲבוֹתָם בְּתוֹרָה, וּבְמֹשֶׁה כְּתִיב וַיִּקַּח אֶת בַּת לְיוֹ, לְהוֹרֹת, שֶׁהִשְׁכִּינָה נִקְרָאת עַל שֵׁם לְיוֹ. וְלֹא הָיָה עֵמְרָם רְאוּי לְהוֹלִיד לְמֹשֶׁה, עַד שֶׁנָּטַל חֶלֶק בְּשִׁכְיִנָּה, וְהוֹלִיד לְמֹשֶׁה. הֲדָא הוּא דְכַתִּיב, וַיִּקַּח אֶת בַּת לְיוֹ. וְלִמְיַכָּךְ כְּתִיב, וַתֵּרָא אוֹתוֹ כִּי טוֹב הוּא.

339. Rabbi Elazar said: Amram merited that there should emerge from him a son who would merit a great voice, WHICH IS ZEIR ANPIN, as is written: "And the Elohim answered him by a voice" (Shemot 19:19). And Amram merited a divine voice, WHICH IS MALCHUT, as is written: "And took to wife a daughter of Levi," meaning a divine voice (lit. 'a daughter of a voice'). Therefore it says, "And there went," meaning he went to this level! We learned that when Moses was born, the Holy One, blessed be He, united His name over him, as is written: "And when she saw that he was good..." AND GOOD IS THE NAME OF THE HOLY ONE, BLESSED BE HE, as is written: "Hashem is good to all" (Tehilim 145:9), and "O taste and see that Hashem is good" (Tehilim 34:9). HENCE, THE HOLY ONE, BLESSED BE HE, IS CALLED 'GOOD'.

339. רבי אלעזר אמר, זכה עמרם שיצא ממנו בן, שזכה לקול גדול, דכתיב והאלהים יענו בקול. ועמרם זכה לבת קול, דכתיב ויקח את בת לוי. כלומר, בת קול. ולפיכך כתיב וילך. כלומר, שהלך למדרגה זו. תאנא, כשנולד משה, ויחד הקודשא בריך הוא שמו עליו, דכתיב ותרא אותו כי טוב הוא. וכתיב, טוב ה' לכל. וכתיב, טעמו וראו כי טוב ה'.

48. "And the king of Egypt died"

Rabbi Yehoshua of Sachnin explains that God did not remember or hear the prayers of Yisrael until the time when the supernal minister of Egypt fell from power, as signified by the title verse.

The Relevance of this Passage

A reading of this section reminds us that we must wait patiently for change, as the universal structure necessarily impedes the speed with which our prayers are answered - and impatience is its own obstacle.

340. "And it came to pass in the course of those many days" (Shemot 2:23). Rabbi Yehoshua of Sachnin said it was at the end of their exile that Yisrael were subjugated with all kinds of labor. "In the course of those many days." They were many to THE SOJOURN OF Yisrael in Egypt, MEANING THAT THE END HAD ARRIVED. Since the end of their exile was complete, it is written: "And the king of Egypt died" (Ibid.). What is the meaning? IT IS that the Minister of Egypt was lowered from his high position and fell from his glory. THEREFORE, THE TORAH SAYS ABOUT HIM, "AND THE KING OF EGYPT DIED," SINCE HIS DESCENT WAS CONSIDERED BY HIM AS DEATH. Since the king of Egypt who was their minister fell, the Holy One, blessed be He, remembered Yisrael and heard their prayers.

340. ויהי בימים הרבים ההם. רבי יהושע דסכנין אמר, ויהי בימים הרבים ההם, סוף גלותם היתה, שהיו ישראל משועבדים בכל עבודה. בימים הרבים ההם, שהיו רבים לישראל במצרים, וכיון שנשתלם קץ גלותם, מה כתיב, וימת מלך מצרים. מ"ט. שהורד שר מצרים ממעלתו, ונפל מגאותו. וכיון שנפל מלך מצרים, שהוא שר שלהן, זכר הקודשא בריך הוא לישראל, ושמע תפלתם.

341. Rabbi Yehuda said: Come and behold. As RABBI YEHOShUA OF SACHNIN SAID, as long as the minister held sway over Yisrael, the cries of Yisrael were not heard. But as soon as their minister fell, it is written: "And the king of Egypt died." Immediately, "the children of Yisrael sighed by reason of their bondage, and they cried, and their beseeching rose to the Elohim" (Ibid.). BUT until that time, their beseeching was not answered.

341. אמר רבי יהודה, בא וראה שפך הוא, שכל זמן שהשר שלהם נתנה לו שררה על ישראל, לא נשמע צעקתם של ישראל, כיון שנפל השר שלהם, כתיב וימת מלך מצרים, ומיד ויאנחו בני ישראל מן העבודה ויזעקו ותעל שועתם אל האלהים. שער אותה שעה לא נענו בצעקתם.

49. Two tears into the Great Sea

Rabbi Elazar explains that when God has mercy on Yisrael, He suppresses the attribute of Judgment by dropping two tears (signifying two attributes of Judgment) into the Great Sea (signifying the Sea of Wisdom) in order to sweeten them. In this way, He turns the attribute of Justice into the attribute of Compassion.

Rabbi Yitzchak then clarifies the apparent contradiction in the verse, "Behold, Egypt marched after them," explaining that it refers to the deposed and powerless supernal minister of Egypt.

Finally, Rabbi Aba answers Rabbi Yosi's question regarding the verse, "Behold, the day of Hashem comes..." This, we're told, refers to the day on which God will Judge the heathen nations and their ministers will fall from power.

The Relevance of this Passage

This section is a living explanation of how the Light flows through the Sfirot, and that no quality of the Holy One is static, but each flows a little into and out of the others according to the actions of the Righteous in this world. So that - as it is here - Justice can be tempered with Compassion, just as Wisdom can be enhanced with understanding, as the situation merits. Thus we learn that our every deed is vital to the world and stands like a lock-keeper with his hands upon the wheel: a turn to the left, and the river of Light is shut out; a turn to right, and it pours through again in a torrent of blinding Glory that overflows its banks, quenching the parched and patient dust.

342. Rabbi Elazar said: Come and behold the compassion of the Holy One, blessed be He. When He has mercy for Yisrael, He subjugates the attribute of Judgment, lowers it, and has compassion for them. We learned that the Holy One, blessed be He, drops two tears into the Great Sea. HE ASKS: What are the two tears? Rabbi Yosi said: It is not clear. We see that one should say to a medium who obtains information through the bones of the dead that he and his words are false.

343. Rabbi Elazar said: We do not follow the Klipah of necromancy. IT IS NOT SO, RATHER the clarification of the matter is, because we learned that in the ten Sfirot of the King there are two tears to the Holy One, blessed be He, and they are two attributes of Judgment. Judgment comes from both of them, as is written: "These two things have befallen you" (Yeshayah 51:19). And when the Holy One, blessed be He, remembers His children, He lowers them to the Great Sea, the Sea of Wisdom, WHICH IS MALCHUT, to sweeten them. THEN the attribute of Judgment IN MALCHUT is changed into the attribute of Mercy and has compassion for them. Rabbi Yehuda said: There are two tears, from where the tears come, and Judgment comes.

344. Rabbi Yehuda said: It is written, "And behold, Egypt marched after them" (Shemot 14:10). And Rabbi Yosi said: This is the minister of Egypt. IT APPEARS THAT HE WAS STILL IN AUTHORITY AT THE TIME THE CHILDREN OF YISRAEL LEFT EGYPT, yet you say that, "And the king of Egypt died," (Shemot 2:23) refers to the minister of Egypt, AND THIS WAS BEFORE YISRAEL LEFT EGYPT. Rabbi Yitzchak said these words OF RABBI YOSI ARE NOT CONTRADICTIONARY, BUT EVEN maintain the above explanation of the passage, WHICH IS THAT THE KING OF EGYPT DIED. For it is written here: "And, behold, Egypt," and there, "And the king of Egypt died." This teaches that AFTER THE EXODUS FROM EGYPT, there was no king, because BEFOREHAND they had removed him from his high position. Therefore, it is written: "And, behold, Egypt" instead of, 'And, behold, the king of Egypt.' "And...died," DOES NOT MEAN THAT HE WAS NULLIFIED ALTOGETHER, ONLY THAT THEY REMOVED HIM FROM HIS HIGH POSITION AND HE COULD NO LONGER HARM, as is written: "For all the men are dead who sought your life" (Shemot 4:19). THIS MEANS THAT THEY CAN NO LONGER DO HARM; ALSO "DIED" HERE MEANS THAT HE COULD NO LONGER DO HARM BECAUSE HE HAD BEEN REMOVED FROM HIS HIGH POSITION!

345. Said Rabbi Yitzchak, said Rabbi Yehoshua: Come and behold. All the kings of Egypt were named Pharaoh, yet here it says merely that the king of Egypt DIED, AND DOES NOT SAY 'PHARAOH, THE KING OF EGYPT'. THAT IS BECAUSE WHAT IS BEING DISCUSSED IS THE MINISTER OF EGYPT, AS MENTIONED EARLIER, AND IF IT WERE WRITTEN 'Pharaoh' instead, then it would actually mean Pharaoh AND NOT THE MINISTER OF EGYPT. Come and behold: as long as there is rule over the nation above BY THE MINISTER, there is rule over the nation below. When dominion above is removed FROM THE MINISTER OF THE NATION, then dominion below is also removed.

342. אָמַר רַבִּי אֶלְעָזָר, בֵּא וּרְאֵה רַחֲמָנוּתוֹ שֶׁל הַקָּדוֹשׁ בְּרוּךְ הוּא, כְּשֶׁהוּא מְרַחֵם עַל יִשְׂרָאֵל, כּוֹפֵה לְמַדְהָ"ד, וּמוֹרִידָהּ, וּמְרַחֵם עֲלֵיהֶם. וְהֵינּוּ דִתְנִן, שֶׁהַקָּדוֹשׁ בְּרוּךְ הוּא מוֹרִיד שְׁתֵּי דְמַעוֹת לַיָּם הַגָּדוֹל. מֵאֵן אֵינּוֹן שְׁתֵּי דְמַעוֹת. אָמַר רַבִּי יוֹסִי, לֹא מִלֵּא בְּרִיכָא הִיא, דְּהָא א"ל לְאוֹבָא טְמִיא, דְּהוּא כְּרִיב, וּמְלִיָּה כְּרִיבִין.

343. א"ר אֶלְעָזָר, לֹא בְּתַר אוֹבָא טְמִיא אוֹלִינָן, דְּבְרִירָא דְמֶלֶה הוּא, דִּתְנִן, בְּעֶשְׂרָה כְּתָרֵי מְלָכָא, אֵית תְּרִין דְמַעֲוִין לְקוּדְשָׁא בְרִיךְ הוּא, וְהֵן שְׁתֵּי מִדּוֹת דִּין, שֶׁהֲדִין בָּא מִשְׁתִּיבָהּ, כְּד"א, שְׁתֵּי הֵנָּה קוֹרְאוֹתֵינָן. וְכִשְׁהַקּוּדְשָׁא בְרִיךְ הוּא זוֹכֵר אֶת בְּנָיו, הוּא מוֹרִיד אוֹתָם לַיָּם הַגָּדוֹל, שֶׁהוּא יָם הַחֲכָמָה לְהַמְתִּיקָן, וְהוֹפֵךְ מִדַּת הַדִּין לְמִדַּת רַחֲמִים, וּמְרַחֵם עֲלֵיהֶוּ. א"ר יְהוּדָה, שְׁתֵּי דְמַעוֹת, שְׁמַהֲם בָּאִים הַדְּמַעוֹת, מֵהֶם בָּא הַדִּין.

344. א"ר יְהוּדָה כְּתִיב, וְהֵנָּה מִצְרַיִם נוֹסַע אַחֲרֵיהֶם. וְא"ר יוֹסִי זֶה שָׂר שֶׁל מִצְרַיִם, הוּא, וְאֵת אִמְרַת וַיִּמַּת מֶלֶךְ מִצְרַיִם, זֶה שָׂר שֶׁל מִצְרַיִם. א"ר יִצְחָק, הֵיא מֶלֶה קָא מְסִייעַ לְהֵוּא דְלַעֲוִילָא, כְּתִיב הֲכָא וְהֵנָּה מִצְרַיִם, וְכְתִיב הֵתָם וַיִּמַּת מֶלֶךְ מִצְרַיִם. מְלַמֵּד דְעֵכְשָׁיו לֹא הִיָּה מֶלֶךְ, דְּהוֹרִידוּהוּ מִגְּדוּלְתוֹ. וּלְפִיכֵךְ כְּתִיב, וְהֵנָּה מִצְרַיִם, וְלֹא כְּתִיב מֶלֶךְ מִצְרַיִם. וְמָה דְאָמַר וַיִּמַּת. כְּד"א כִּי מָתוּ כָּל הָאֲנָשִׁים הַמְּבַקְשִׁים אֶת נַפְשָׁךְ.

345. א"ר יִצְחָק א"ר יְהוֹשֻׁעַ, בֵּא וּרְאֵה, כָּל מְלָכֵי מִצְרַיִם פְּרַעָה שְׁמֵם. וּבְכָאן לֹא נֶאֱמַר אֱלָא מֶלֶךְ מִצְרַיִם סָתָם. וּבְמִקוֹמוֹ פְּרַעָה, וְהוּא פְּרַעָה מִמֶּשׁ. תָּא חַזִּי, בְּעוֹד דְאֵית שׁוּלְטָנוּתָא דְלַעֲוִילָא, אֵית שׁוּלְטָנוּתָא בְּעַמָּא דְלִתְתָא, אֲתַעְדִּי שׁוּלְטָנוּתָא דְלַעֲוִילָא, אֲתַעְדִּי שׁוּלְטָנוּתָא דְלִתְתָא.

346. Rabbi Yosi said: It is written, "Behold, the day of Hashem comes..." (Zechariah 14:1), "but it shall one day be known as Hashem's..." (Ibid. 7). HE ASKS: And are not the rest of the days also Hashem's? Rabbi Aba said: It teaches that the other days are given over to the ministers, and that day will be of the Holy One, blessed be He, and not the ministers' in order to execute Judgment upon the heathen. On that day, all the ministers will fall from their high positions and it is therefore written: "And Hashem alone will be exalted on that day" (Yeshayah 2:17). Because on that day, the ministers will have no exaltation.

346. א"ר יוסי, כתיב הנה יום בא ליני וגו' והיה יום אחד הוא יודע ליני וגו'. וכי שאר יומין לאו אינון דיליה. אלא אמר רבי אבא, מלמד, ששאר הימים, נתנים לשרים, ואותו יום, אינו של השרים, אלא של הקודשא בריך הוא, כדי לעשות דין בעכו"ם. מפני שבאותו יום, יפלו כל השרים ממעלתם. וע"ד כתיב, ונשגב ה' לבדו ביום ההוא. שאותו יום לא יהיה מעלה לשרים.

50. Does Hashem have a sword?

Rabbi Aba and Rabbi Yitzchak discourse on the sword of God, by which He executes Justice. The verse that describes the angel of God, who stands "with a drawn sword in his hand," signifies that he was granted permission to execute Judgment. The words of the Angel of Death, "and I will reveal their place of slaughter," refer to the disclosure of the sin that is the cause of death. Finally, the verse, "And he put up his sword again into its sheath," signifies the return of the permission to execute Judgment to the Judge to whom it belongs, God.

The Relevance of this Passage

This majestic vision of power and perfect order should be studied until it remains indelibly printed in our minds and can be summoned up in times of doubt or fear, to remind us that the Lord our God is One, and, just as He holds up the arch of heaven with unerring might and reason, the unimaginable vastness of galaxies, sphere within swirling sphere, no more than a wedding-band of Light upon his finger, so he surely can govern without fault the querulous little kingdoms of our lives.

347. Rabbi Aba said: When the Holy One, blessed be He, executes Judgment upon the ministers above, it is written: "For my sword is sated in heavens" (Yeshayah 34:5). AND HE ASKS: Does Hashem have a sword? Rabbi Yitzchak said: He does have a sword, as it is written: "The sword of Hashem is full of blood" (Ibid. 6) and, "And with His sword, upon all flesh..." (Ibid. 66:16).

347. א"ר אבא, בשקודשא בריך הוא עושה דין בשרים של מעלה, מה כתיב, כי רותה בשמים חרבי. וכי חרב אית ליני. אלא אמר רבי יצחק, חרב אית ליה, דכתיב, חרב ליני מלאה דם. וכתיב ובחרבו את כל בשר.

348. Rabbi Aba said: With this sword Hashem accomplishes the Judgment that He performs, as is written: "And saw the angel of Hashem standing between the earth and the heaven, with a drawn sword in his hand" (I Divrei Hayamim 21:16). AND HE ASKS: Was there a drawn sword in the hand of the angel? AND HE ANSWERS: Rather, it means he was granted permission to execute Judgment, AND THIS PERMISSION IS TERMED "SWORD."

348. א"ר אבא, החרב הזה הוא הדין שעושה, דכתיב, וירא את מלאך ה' עומד בין הארץ ובין השמים וחרבו שלופה בידו. וכי חרב שלופה היתה ביד המלאך, אלא, שהיתה הרשות נתונה בידו לעשות דין.

349. HE RAISE A DIFFICULTY. For Rabbi Yehoshua bar Levi, said: The Angel of Death told me, 'Were it not for my consideration for the honor of creatures, I would reveal the place of slaughter (the slit in the neck) just like in an animal.' SO IT APPEARS THAT THERE IS AN ACTUAL SWORD IN THE HANDS OF THE ANGEL OF DEATH. Rabbi Aba said: Everything, MEANING WHEREVER IT IS WRITTEN "SWORD" BY THE SUPERNAL ONES, INFERS permission was granted to him to execute judgment, AND NOT THE ACTUAL USING OF A SWORD. "AND I WILL REVEAL THEIR PLACE OF SLAUGHTER," MEANS THAT HE WILL REVEAL THE CAUSE OF DEATH, MEANING THE SIN, WHICH IS LIKE A PLACE OF SLAUGHTER, WHICH IS THE CAUSE OF DEATH OF THE ANIMAL. It is written: "With his sword drawn in his hand" (Yehoshua 5:13), as permission was given to him to execute judgment. HE ASKS: If so, what is the meaning of the passage: "And he put up his sword again into its sheath" (I Divrei Hayamim 21:27)? Rabbi Aba said: IT MEANS that the Judgment was returned to the Judge, and the permission TO EXECUTE JUDGMENT WAS RETURNED to the one who possesses the permission, MEANING TO HASHEM.

349. והא אמר ריב"ל, אמר לי מלאך המות, אי לא דחייסנא ליקרא דברייתא, פרענא להו בית השחיטה, כבהמה. א"ר אבא, כלא משום דאתייהיב רשותא בידיה, למעבד גמר דינא, הה"ד, וחרבו שלופה בידו, הרשות נתונה בידו לעשות דין. אי הכי מאי וישב חרבו אל גדנה. אמר רבי אבא, שנחזר הדין לבעל הדין, והרשות למי שהרשות שלו.

51. "And the children of Yisrael sighed"

From the discourse on the title verse, we learn that this refers to the supernal children of Yisrael above. Rabbi Elazar then describes the nature of the punishment that the ministers of the other nations receive when God Judges them. We learn that they are made to pass through the River of Fire, the fire that defeats fire, where they lose their power and positions to ministers of other nations, who rule in their place.

The Relevance of this Passage

The vanity of human wishes is laid out here in this potent image showing how the mighty of this world fall: no matter who they were, it is what they were and what they did that matter in the end, when a whole lifetime will seem like a brief and troubled dream. It is an image we should use when tempted by the baubles and glittering trash with which the world rewards to serve another master. A rose has thorns, but a tempting apple does not...

350. "And the children of Yisrael sighed" (Shemot 2:23). HE ASKS: It is not written 'they sighed' with a reflexive form, WHICH WOULD SIGNIFY THAT THEY SIGHED BECAUSE OF THEIR OWN TROUBLES, but rather with a transitive form, WHICH CAN BE CONSTRUED TO MEAN THAT THEY POSSIBLY SIGHED BECAUSE OF THE TROUBLES OF OTHERS. HE ANSWERS: That is to say they sighed from above, that the sighing was from them above, MEANING THAT THE ANGELS SIGHED FOR THE CHILDREN OF YISRAEL.

350. וַיִּאֲנְחוּ בְנֵי יִשְׂרָאֵל, וַיִּתְאַנְחוּ לֹא בְּתִיב, אֲלֵא וַיִּאֲנְחוּ, בְּלֹמַר, נִתְאַנְחוּ לוֹ לְמַעַל שֶׁהֶאֱנַחַה הַיְתָה בְּשִׁבְלֵם לְמַעַל.

351. Rabbi Brachyah said: THE PASSAGE, "THE CHILDREN OF YISRAEL SIGHED" (IBID.), refers to the children of Yisrael above, MEANING THE ANGELS. THE CONCLUSION OF THE PASSAGE: "FROM THE LABOR" IS TO TEACH who are the children of Yisrael IN THIS PASSAGE. Those who are called "those who serve," mean those who are of the supernal service; NAMELY THE MINISTERING ANGELS. THEREFORE, IT IS NOT NECESSARY TO DEDUCE THIS FROM THE FACT THAT IT IS NOT WRITTEN WITH A REFLEXIVE VERB AS THE WORDS OF THE PREVIOUS PARAGRAPH. "And their cry rose up to the Elohim" TEACHES US that until that hour their cry did not rise up before Him.

351. ר' בְּרַכְיָה אָמַר, בְּנֵי יִשְׂרָאֵל דְּלַעִילָא הוּוּ, וּמֵאן אִינוּן בְּנֵי יִשְׂרָאֵל. אִינוּן דְּאִתְקְרוּן בְּנֵי פּוֹלְחָנָא. בְּלֹמַר, אוֹתָם שְׁהֵם מִן הָעֲבוּדָה שֶׁל מַעַלָּה. וְתַעֲל שׁוֹעֲתָם אֶל הָאֱלֹהִים, שְׁעַד אוֹתָהּ שְׁעָה לֹא עֲלָתָה שׁוֹעֲתָם לְפָנָיו.

352. Rabbi Yitzchak said: When the Holy One, blessed be He, punishes the company of supernal ministers, NAMELY THE MINISTERING ANGELS, AND THE MINISTERS OF THE SEVENTY NATIONS, what is the nature of that punishment? Rabbi Elazar said: He has them pass through Nahar Dinur ('the river of fire'), and depose them from their positions, and appoints different ministers of the other nations. He said to him: But it is written: "The flames of fire His ministers" (Tehilim 104:4). THUS, HOW DOES THIS AFFECT THEM IF THEY PASS THROUGH THE RIVER OF FIRE? He said to him: There is fire that is stronger than fire, and there is fire that rejects fire. THEREFORE, EVEN THOUGH THEY ARE OF FIRE, THE FIRE OF THE RIVER OF FIRE IS STRONGER. AND THERE, PUNISHMENT IS DONE TO THE FIERY ANGELS.

352. א"ר יִצְחָק בְּרַ עֲבִיד קוּדְשָׁא בְּרִיךְ הוּא דִּינָא בְּפִמְלִיָּא שֶׁל מַעַלָּה, הֵהוּא דִּינָא מֵאֵי הוּי. אָמַר רַבִּי אֶלְעָזָר, מַעֲבָר לְהוּ בְּהֵהוּא נְהַר דִּינּוּר, וְאֶעֱבַר לוֹן מִשׁוֹלְטֵינְהוֹן, וּמִנֵּי שׁוֹלְטֵינִין אַחֲרֵינִין דְּשָׂאֵר עֲמִין. א"ל וְהָא בְּתִיב מִשְׂרְתֵינוּ אֵשׁ לוֹהֵט. א"ל, אֵיִת אֲשָׁא קְשִׁיָּא מֵאֲשָׁא, וְאֵיִת אֲשָׁא דְּדַחִיָּא אֲשָׁא.

52. A sigh, a cry, a wail

Rabbi Yitzchak discusses the distinction between a sigh, a cry and a wail. We learn that crying involves words, while wailing is crying without words. Because it comes from the heart, prayer with wailing is the most powerful form of prayer. Rabbi Brachyah gives the example of Samuel, who "wailed to Hashem all night" because this form of prayer allows the closest access to God. The intensity of this silent expression of prayer and sorrow is such that it can effect a change in the decreed Judgment for the individual, since wailing dominates the aspect of Justice in this world and the world to come.

The Relevance of this Passage

This section picks up again the theme of inner music, of sound and vibration, and should be read before plunging deeply into prayer that exceeds the boundaries of words and instead amplifies the pure chord of a yearning soul until it swoops outward as the music of humanity and its waves wash up against the Throne upon which the Great King sits listening. For each wave that reaches Him, two more will be returned mingled within the echoing waters that break into a surf of Light over the heart of he or she who prays sincerely, seeking only to give and not receive.

A reading of this section broadens our understanding of various forms of prayer and stimulates us to express our most true and unutterable emotions. The outward expression of our spiritual emotions is a powerful tool that brings us into a closer connection with the Eternal.

353. Rabbi Yitzchak said: There are three subjects here: a sigh, a cry, a wail, and each one is different from the other. THEY ARE NOT SIMILAR TO EACH OTHER. "Sigh" as is written, "And the children of Yisrael sighed" (Shemot 2:23); "wail" as written, "And they wailed" (Ibid.); and "cry" as is written, "And their cry went up to Hashem." Each one is explained individually, and the children of Yisrael did all of them. Rabbi Yehuda said: The children of Yisrael did cry and wail, but they did not sigh! This is implied from what is written: "And they sighed," INSTEAD OF USING THE REFLEXIVE VERB, as there was sighing for them from above.

354. HE ASKS: How are wailing and crying different? Rabbi Yitzchak said: There is no crying, except in prayer! As written: "Hear my prayer, Hashem, and give ear to my cry," (Tehilim 39:13) AND SO, "But to you have I cried, Hashem" (Tehilim 88:14) and, "I cried to you and you have healed me" (Tehilim 30:3). SO WE SEE THAT "CRY" MEANS WORDS OF PRAYER, and "wailing" means wailing without saying anything, MEANING WITHOUT WORDS. Rabbi Yehuda said: Wailing is therefore greater than all of them, because wailing is in the heart. This is written: "Their heart wailed to Adonai" (Eichah 2:18). Wailing and crying out in prayer are closer to the Holy One, blessed be He, than prayer and sighing, for it is written: "And they wail to me, I will surely hear their wail!" (Shemot 22:22).

355. Rabbi Brachyah said: The Holy One, blessed be He, said to Shmuel, "I regret that I have set up Saul to be king" (II Shmuel 15:11). It is written: "It grieved Shmuel, and he wailed to Hashem all night" (Ibid.). He forsook everything, MEANING SIGHING AND CRYING, and took to bewailing because it is closer to the Holy One, blessed be He, than all of them. This is what is written: "And now, behold the wail of the children of Yisrael have come before Me" (Shemot 3:9).

356. The sages taught that it is considered a complete prayer in the heart when one prays and weeps and wails until he can no longer move his lips. It never returns empty, but rather is accepted. Rabbi Yehuda said: Wailing has great value, for it tears the decreed Judgment of a person from all his days.

357. Rabbi Yitzchak said: Wailing is of great value for it has power over the attribute of judgment above. Rabbi Yosi said: Wailing is of great value for it has power in this world and in the World to Come. Because of wailing, a person acquires this world and the World to Come, as is written: "They wailed to Hashem in their distress. He delivered them from their afflictions" (Tehilim 107:6).

353. אָמַר רַבִּי יִצְחָק, תִּלְתַּת עֲנִינֵי הֵכָא: אֲנָחָה, שׁוֹעָה, צַעֲקָה. וְכֹל חֵד מִתְפָּרֵשׂא מֵאַחֲרָא. אֲנָחָה: כְּתִיב, וַיֵּאָנְחוּ בְּנֵי יִשְׂרָאֵל. צַעֲקָה: דְּכַתְּיב, וַיִּצְעֲקוּ. שׁוֹעָה: דְּכַתְּיב, וַתַּעַל שׁוֹעַתְתֶּם. וְכֹל חֵד בְּלַחֲדוּי מִתְפָּרֵשׂא, וְכִלְהוּ עֲבָדוּ יִשְׂרָאֵל. אָמַר רַבִּי יְהוּדָה, צַעֲקָה וְשׁוֹעָה עֲבָדוּ, אֲנָחָה לֹא עֲבָדוּ, מִשְׁמַע מִדְּכַתְּיב וַיֵּאָנְחוּ וְלִמְעַלָּה הִיְתָה הָאֲנָחָה בְּשִׁבְלִים.

354. צַעֲקָה וְשׁוֹעָה בְּמֵאֵי אֲתִפְרִשֵׁן, אָמַר רַבִּי יִצְחָק, אֵינן לָךְ שׁוֹעָה, אֲלֵא בַתְּפִלָּה. שְׁנֵאמַר, שְׁמַעְהָ תִפְלְתִי יְיָ וְשׁוֹעַתִי הָאֲזִינָה. אֵלֶיךָ יְיָ שׁוֹעַתִי. שׁוֹעַתִי אֵלֶיךָ וְתִרְפְּאֵנִי. צַעֲקָה שְׁצוּעַק וְאִינוּ אֹמֵר כְּלוּם. אָמַר רַבִּי יְהוּדָה, הַלֵּכְךָ גְדוּלָה צַעֲקָה מִכּוּלָן, שְׁצַעֲקָה הִיא בְּלֵב. הַה"ד, צַעֲקָה לְבָם אֵל יְיָ. צַעֲקָה וְצַעֲקָה דְּבַר אַחַד הוּא, וְזֶה קְרוּבָה לְהַקּוּדְשָׁא בְּרִיךְ הוּא, יוֹתֵר מִתְּפִלָּה וְאֲנָחָה, דְּכַתְּיב כִּי אִם צַעֲקָה יִצְעַק אֵלַי שְׁמַע אֲשַׁמַּע צַעֲקָתוֹ.

355. אָמַר רַבִּי בְּרַכְיָה, בְּשַׁעָה שְׁאֵמַר הַקּוּדְשָׁא בְּרִיךְ הוּא לְשִׁמּוּאֵל, נִחַמְתִּי כִּי הִמְלַכְתִּי אֶת שְׁאוּל לְמֶלֶךְ. מֵה בְּתִיב, וַיַּחַר לְשִׁמּוּאֵל, וַיִּצְעַק אֵל יְיָ כָּל הַלַּיְלָה. הַנִּיחַ הַכֹּל, וְלָקַח צַעֲקָה, מִשּׁוּם דְּהִיא קְרוּבָה לְקוּדְשָׁא בְּרִיךְ הוּא יְתִיר מִכְּלָהוּ, הַה"ד, וְעַתָּה הִנֵּה צַעֲקַת בְּנֵי יִשְׂרָאֵל בָּאָה אֵלַי.

356. ת"ר, הָאֵי מֵאֵן דְּצִלִּי וּבְכִי וְצַעֲקָה, עַד לֹא יָכִיל לְמַרְחֵשׁ בְּשִׁמּוּתִיהָ, הָאֵי צְלוֹתָא שְׁלִימְתָא דְּהִיא בְּלָבָא, וְלַעֲלוֹם לֹא הִדְרָא רִיקְנִיָּא. אָמַר רַבִּי יְהוּדָה, גְדוּלָה צַעֲקָה, שְׁקוּרַע גְּזַר דִּינוּ שֶׁל אָדָם מִכָּל יָמָיו.

357. רַבִּי יִצְחָק אָמַר, גְדוּלָה צַעֲקָה, שְׁמוּשְׁלַת עַל מִדַּת הַדִּין שֶׁל מַעְלָה. רַבִּי יוֹסִי אָמַר, גְדוּלָה צַעֲקָה, שְׁמוּשְׁלַת בַּעוּה"ז וּבַעוּה"ב. בְּשִׁבְלִי צַעֲקָה נֹחַל הָאָדָם הַעוּה"ז וְהַעוּה"ב, דְּכַתְּיב, וַיִּצְעֲקוּ אֵל ה' בְּצַר לָהֶם מִמִּצּוֹקוֹתֵיהֶם יִצִּילֵם.

53. "My beloved is mine, and I am his: he feeds among the roses"

Rabbi Shimon first discourses on the creation of the upper and lower worlds. He explains that God created both worlds at the same moment by one thought. He chose the angels to be His servants in the upper realm and He chose Yisrael to be His children in the lower realm. In the title verse, "My beloved is mine, and I am His," signifies the reciprocation of this filial relationship between God and Yisrael.

Rabbi Shimon then interprets the symbolic meaning of, "He feeds among the roses." This, we're told, signifies that God leads this world from the attribute of Judgment, alluded to by the red color of the rose, to the attribute of Mercy, alluded to by the white color of the nectar. Rabbi Aba then expounds upon the spiritual significance of the scent of the rose, and explaining that this is why we smell the myrtle at the end of Shabbat.

Another explanation of the title verse interprets it as an allusion to the sinner, who is called 'red', who puts a sacrificial offering into the fire, which is also red, and then sprinkles the blood around the altar. The white smoke that rises from the burnt offering alludes to the conversion of the attribute

of Justice into the attribute of Compassion. The burning of incense involves the same principle, since both the offering and the scent of the offering is red and white. Rabbi Yosi then explains that this also applies to the individual, who must offer red and white in order to obtain atonement. Since the destruction of the Temple, man must sacrifice his own fat (white) and blood (red) by fasting. The fasting causes the body to weaken and burn, symbolizing the sacrificial fire, and the scent that rises from his mouth is then an altar of atonement.

The section concludes with alternative explanations of the title verse, one of which points out that just as roses could not exist without thorns, the Righteous would not be recognizable without the wicked.

The Relevance of this Passage

This section is of tremendous importance, for all of its component parts are concerned with the subject that is only raised directly at the end: the question of the nature and purpose of evil in the world. This is one of the most profound issues in all of the Zohar, and is not as easily grasped as one might think at first. We must give its metaphors and analogies space to grow, to expand and reveal themselves fully; for although day may seem like the opposite of night, darkness is not the opposite of Light in reality, but rather the absence of Light - and an absence is not a true quality. We must thus be careful in equating evil with good, for it is incorrect to think of the situation as if it were two mighty and opposed empires. The Lord our God is One: He has no rivals or contenders for the Throne. And if we were truly aware of who it is we harm when we harm another, it would not be possible to inflict that harm. The question of whether evil is ever consciously performed, or whether it is just what happens in the absence of good, is far too complex to own a simple straightforward answer. Indeed, it is bound up within the mysteries of Creation and duality themselves. And the Zohar rarely deals with simple questions, which is why its circling, echoing debates often require the reader to partake, with the rabbis, of the very thought-processes themselves that sometimes lead to answers or conclusions too deep for words - yet nonetheless accessible to a mind sufficiently stilled to become a mirror for the heart. For those who desire it diligently enough, the Zohar can teach us how to think with the heart, and how to feel with the mind. It is a process sometimes referred to as transmuting base metals into gold. Bear in mind, though, that no one would want a heart of gold, since it is a light heart that lives long. Although they often punch the very envelope of the mind's ability to understand, and to understand itself - so that which sees can see itself - the rabbis always manage to enjoy themselves as well. They laugh as often as they weep. So should we.

358. "Now Moses kept the flock of Yitro his father-in-law, the priest of Midyan" (Shemot 3:1). Rabbi Shimon opened the discussion, saying: "My Beloved is mine, and I am His: He feeds among the roses" (Shir Hashirm 2:16). Rabbi Shimon said: Woe to people who do not pay attention and do not know that all the worlds arose in one thought at the moment it arose in thought before Hashem to create His world. And with this thought were they all created, as it is written: "In wisdom have You made them all" (Tehilim 104:24). And with this thought, which is wisdom, this world and the world above were created.

358. וּמֹשֶׁה הָיָה רוֹעֵה אֶת צֹאן יִתְרוֹ חוֹתְנוֹ בְּהַן מִדְיָן. רַבִּי שִׁמּוֹן פָּתַח, הוֹדִי לִי וְאֲנִי לוֹ הַרוֹעֵה בְּשׁוֹשְׁנִים. אַר"ש, אוֹי לָהֶם לְבָרִיּוֹת, שְׂאִינָם מְשֻׁגָּחִים וְאִינָם יוֹדְעִים, בְּשַׁעַה שְׁעָלָה בְּמַחְשְׁבָהּ לְפָנֵי הַקְּדוֹשׁ ב"ה, לְבְרֹא עוֹלָמוֹ, כָּל הָעוֹלָמוֹת עָלוּ בְּמַחְשְׁבָהּ אַחַת, וּבְמַחְשְׁבָהּ זֶה נִבְרָאוּ כּוֹלָם, הַה"ד, כָּלָם בְּחִכְמָה עָשִׂיתָ. וּבְמַחְשְׁבָהּ זֶה, שְׁהִיא הַחִכְמָה, נִבְרָא הָעוֹלָם הַזֶּה, וְהָעוֹלָם שֶׁל מַעְלָה.

359. He stretched out His right hand and created the world above, WHICH IS ZEIR ANPIN. He stretched out His left hand and created this world, WHICH IS MALCHUT. This is what is written: "My hands have also laid the foundation of the earth," WHICH IS MALCHUT, "and my right hand has spanned the heavens," WHICH IS ZEIR ANPIN. "When I call to them, they stand up together" (Yeshayah 48:13). All of them were created in a moment, and He made this world corresponding to the world above. The model of all that is above EMERGED below, FOR THERE IS NOTHING BELOW THAT HAS NO ROOT IN THE HIGHER WORLDS. The sea is the model of all that there is below ON THE EARTH, and it is all one. He created angels in the higher worlds. He created people in this world. He created a Livyatan in the sea, as is written: "To couple the tent together, that it might be one" (Shemot 36:18).

359. נָטָה יְמִינוֹ, וּבְרָא הָעוֹלָם שֶׁל מַעְלָה. נָטָה שְׂמָאלוֹ, וּבְרָא הָעוֹלָם הַזֶּה, הַה"ד, אֶף יָדֵי יִסְדָּה אֶרֶץ וְיְמִינוֹ טַפְחָה שָׁמַיִם. קוֹרָא אֲנִי אֵלֵיהֶם יַעֲמְדוּ יַחְדָּו. וְכָלָם בְּרַגַע אַחַת נִבְרָאוּ, וְעָשָׂה הָעוֹלָם הַזֶּה, כְּנֶגֶד הָעוֹלָם שֶׁל מַעְלָה. וְכָל מָה שֵׁישׁ לְמַעְלָה, כְּדוֹגְמָתוֹ לְמַטָּה. וְכָל מָה שֵׁישׁ לְמַטָּה, כְּדוֹגְמָתוֹ בָּיִם. וְהַכֹּל אַחַד. בְּרָא בְּעֵלְיוֹנִים הַמְּלֹאכִים, בְּרָא בַּעוֹה"ז בְּנֵי אָדָם, בְּרָא בָּיִם לוֹיִתָן, כַּד"א לְחַבֵּר אֶת הָאֵהָל לְהִיּוֹת אַחַד.

360. It is written about Adam: "For in the image of Elohim made He man" (Beresheet 9:6), and: "Yet You have made him a little lower than the angels" (Tehilim 8:5). If people are so precious with their actions yet they perish from the dust of the well, MEANING THEY PERISH THROUGH THE KLIPOT THAT CLING TO THE DUST OF MALCHUT, WHICH IS CALLED 'WELL', how can they come to draw SUSTENANCE from the well? And He chose those above, THE ANGELS, and He chose the children of Yisrael. He did not call those above children, but those below He did call 'children'. This is what is written: "You are the children of Hashem your Elohim" (Devarim 14:1). He called them children and they called Him Father, as is written: "For You are our Father" (Yeshayah 63:16), and also: "My Beloved is mine, and I am His" (Shir Hashirm 2:16). He chose me and I chose Him.

360. כְּתִיב בְּאָדָם, כִּי בְּצַלְם אֱלֹהִים עָשָׂה אֶת הָאָדָם. וְכְתִיב, וַתַּחֲסְרֵהוּ מֵעֵט מַאֲלָהִים. אִי בְּנֵי נֶשֶׁא יִקְרִינָן בְּעוֹבְדוֹי כָּל הָאֵי, וְאִינּוֹן מִתְאַבְּדִין מֵעַמֵּר דְּבִירָא, בְּמָה אֲתִיב לְשֹׂאבָא מְנִיָּה. וּבְחַר בְּעֵלְיוֹנִים, וּבְחַר בְּיִשְׂרָאֵל, לְעֵלְיוֹנִים לֹא קָרָא בָּנִים, לְתַתְּחוּנִים קָרָא בָּנִים. הַה"ד בָּנִים אֲתָם לֵה' אֱלֹהֵיכֶם. הוּא קָרָא לָהֶם בָּנִים, וְהֵם קָרָאוּ לוֹ אָב, דְּכְתִיב כִּי אֲתָה אָבִינוּ. וְכְתִיב הוֹדִי לִי וְאֲנִי לוֹ. הוּא בָּחַר בִּי, וְאֲנִי בְּחָרְתִּי בּוֹ.

361. "He feeds among the roses". He grazes among the roses even though the thorns surround them, MEANING THE KLIPOT, and no other can feed among the roses as He. Another explanation of, "He feeds among the roses," is that as the rose is red and the nectar THAT IS SUCKED FROM IT is white, so the Holy One, blessed be He, leads His world from the attribute of Judgment, ALLUDED TO BY THE RED, to the attribute of Mercy, WHICH IS ALLUDED TO IN THE COLOR WHITE. As it is written: "Though your sins be like scarlet, they shall be white as snow" (Yeshayah 1:18).

362. Rabbi Aba was traveling on the road with Rabbi Yitzchak. They came upon some roses. Rabbi Aba took one ROSE in his hands and continued walking. Rabbi Yosi met them and said: It is certain that the Shechinah is here. I see a rose in the hands of Rabbi Aba AND THAT HE IS to learn FROM IT much wisdom, because I know he took it only to teach that wisdom.

363. Rabbi Aba said: Sit, my son, sit. They sat down. Rabbi Aba smelled that rose. He said the world is definitely maintained only by the scent. FOR IT IS THE SECRET OF THE MOCHIN OF THE ILLUMINATION OF CHOCHMAH THAT RADIATE FROM BELOW UPWARDS, AS DOES SCENT. Because I see that the soul is maintained only through the scent, therefore we smell the myrtle at the end of Shabbat IN ORDER TO DRAW THE MOCHIN OF THE ILLUMINATION OF CHOCHMAH, WHICH IS THE SECRET OF ITS SCENT, AS ALREADY MENTIONED.

364. He opened the discussion, saying: "My beloved is Mine, and I am His, He feeds among the roses" (Shir Hashirm 2:16), MEANING that my Beloved is mine and I am His, because He leads His world with roses. The rose has a scent and it is red, yet squeeze it and it turns white. But its scent never leaves, and the Holy One, blessed be He, does lead his world in this way, for otherwise the world would not exist, because of the sinner. And the sinner is called 'red', as written: "Through your sins be like scarlet, they shall be white as snow" (Yeshayah 1:18). SIMILARLY, THE SINNER makes his offering to fire, which is red, then sprinkles the blood, which is red, around the altar. So it is for the attribute of Justice, WHICH IS ALLUDED TO IN red. Squeeze it, MEANING WHEN THE OFFERING IS BURNED ON THE ALTAR, and the smoke rises all white. Then the red turns into white, WHICH INDICATES THAT the attribute of Justice turns into the attribute of Compassion.

361. הָרוּעָה בְּשׁוֹשְׁנִים, הוּא רוּעָה בְּשׁוֹשְׁנִים, אַע"פּ שֶׁהַקּוֹצִים סָבִיב לָהֶם, וְאִין אַחַר יְכוּל לְרַעוּת בְּשׁוֹשְׁנִים כְּמוֹתוֹ. ד"א הָרוּעָה בְּשׁוֹשְׁנִים, מֵה שׁוֹשֵׁן זֶה הוּא אָדוּם, וּמִימֵיו לְבָנִים, כִּן הַקּוֹדֶשׁא בְּרִיךְ הוּא, מְנַהֵיג עוֹלָמוֹ, מִמֵּה"ד לְמֵה"ר. וְכָתִיב אִם יִהְיוּ חֲטָאֵיכֶם כְּשָׁנִים בְּשִׁלְג יִלְבִּינוּ.

362. רַבִּי אַבָּא הוּוּ אֲזִיל בְּאוּרְחָא, וְהוּוּ עֲמִינָה רַבִּי יִצְחָק. אֲרַהּוּוּ אֲזִילִי, פִּגְעַ בְּאִינוּן וְרָדִים, נָטַל חַד רַבִּי אַבָּא בִידּוּי וְהוּוּ אֲזִיל. פִּגְעַ בְּהוּ רַבִּי יוֹסִי, אָמַר וְדַאי שְׂכִינְתָא הֵכָא, וְאִנָּא חֲמִינָא בִידּוּי דְרַבִּי אַבָּא, לְמִילָף חֲכָמְתָא סְגִיָּא, דְּהָא יְדַעְנָא, דְּרַבִּי אַבָּא לָא נָטַל הָאִי, אֶלָּא לְאַחֲזָא חֲכָמְתָא.

363. אָמַר רַבִּי אַבָּא, תֵּיב בְּרִי תֵיב. יְתַבּוּ. אֲרַח רַבִּי אַבָּא בְּהֵוּא וְרָדָא, אָמַר, וְדַאי אִין הָעוֹלָם מִתְקַיֵּים אֶלָּא עַל הָרִיחַ. דְּהָא חוּינָא דְלִית נִמְשָׁא מִתְקַיֵּימָא אֶלָּא עַל רִיחָא. וְעַל דָּא, הָדַס בְּמוֹצָאי שַׁבַּת.

364. פִּתַּח וְאָמַר דּוּדֵי לִי וְאִנִּי לוֹ הָרוּעָה בְּשׁוֹשְׁנִים. מִי גֵרַם לִי, שְׂאֵנִי לְדוּדֵי וְדוּדֵי לִי, מִפְּנֵי שֶׁהוּא מְנַהֵיג עוֹלָמוֹ בְּשׁוֹשְׁנִים. מֵה שׁוֹשֵׁן יֵשׁ בּוֹ רִיחַ, וְהוּא אָדוּם, מוֹצֵקִין אוֹתוֹ, וְהוּא מִתְהַפֵּךְ לְלָבָן, וְלְעוֹלָם רִיחוֹ לָא זָז. כִּן הַקּוֹדֶשׁא בְּרִיךְ הוּא, מְנַהֵיג עוֹלָמוֹ בְּדֶרֶךְ זֶה, שְׂאֵלְמֵלָא כִּן לָא יִתְקַיֵּים הָעוֹלָם בְּשִׁבִיל הָאָדָם הַחוּטָא. וְהַחוּטָא נִקְרָא אָדוּם, כְּמֵה דְאֵת אָמַר, אִם יִהְיוּ חֲטָאֵיכֶם כְּשָׁנִים בְּשִׁלְג יִלְבִּינוּ, מִקְרִיב קֶרְבָּנוּ לְאֵשׁ שֶׁהוּא אָדוּם. זוֹרֵק הָדָם, סָבִיב לְמוֹזַבַּח שֶׁהוּא אָדוּם. מֵדַת הָדִין אָדוּם, מוֹצֵקִין אוֹתוֹ, וְעוֹלָה הָעֵשֶׂן כְּלוֹ לָבָן, וְאִזּוֹ הָאָדוּם נִהַפֵּךְ לְלָבָן, נִהַפֵּךְ מֵדַת הָדִין לְמֵדַת הַרְחָמִים.

365. Come and behold: the attribute of Judgment needs its scent only from the red part, BECAUSE THE SCENT, WHICH IS THE SECRET OF THE RADIANCE OF CHOCHMAH, IS NOT DRAWN FROM THE WHITE PART - WHICH IS THE RIGHT COLUMN WHICH IS ENTIRELY CHASSADIM - BUT RATHER FROM THE RED PART, WHICH IS THE LEFT COLUMN, FROM WHICH SOURCE IS CHOCHMAH. And Rabbi Yehuda said that it is written: "And they cut themselves according to their fashion with swords and lances till the blood gushed out upon them" (I Melachim 18:28), but they knew that they would not get from the attribute of judgment, WHICH IS MALCHUT, what they wanted - NAMELY, TO DRAW THE CHOCHMAH FROM ABOVE TO BELOW, WHICH ALL IDOL WORSHIPERS WANT - except with red - MEANING THROUGH THE LEFT COLUMN, WHICH IS RED. AND THEY THEREFORE CUT THEMSELVES WITH SWORDS UNTIL BLOOD GUSHED OVER THEM, IN ORDER TO ATTRACT THE RED.

366. Rabbi Yitzchak said: moreover, red and white, WHICH ARE LEFT AND RIGHT, are always close and the scent arises from them both. This is BECAUSE THE CHOCHMAH, WHICH IS IN THE LEFT, IS NOT ABLE TO ILLUMINATE WITHOUT BEING CLOTHED WITH THE LIGHT OF CHASSADIM, THAT IS IN THE RIGHT. AND THEREFORE, as the rose is red and white, so is the scent of the offering and the offering ITSELF is of red and white. Come and behold: from the scent of the incense, some of the spices are red and some are white; namely, the frankincense is white, pure myrrh is red, and the scent rises from red and white. Therefore, He leads His world in roses, which are red and white. And it is written: "To offer Me the fat and the blood" (Yechezkel 44:15). THE FAT IS WHITE AND THE BLOOD IS RED.

367. Correspondingly, a person who offers his fat and blood is granted atonement, for the one is red and the other is white. Just as the rose, which is red and white, is not cast to turn completely white, save in fire, similarly the offering is not cast so as to turn it completely white, except in fire. Now one who fasts and offers his fat and blood does not get thin so as to turn completely white, save in fire. For Rabbi Yitzchak said, through the fasting of man, his limbs become weakened and the fire gains control over him, and at that time he must offer his fat and blood in that fire, and that is called 'the Altar of Atonement'.

368. This is what Rabbi Elazar would pray and say when he fasted: It is revealed and known before You, Hashem, my Elohim and the Elohim of my fathers, that I have offered up before You my fat and blood, and I have seethed them with the heat of the weakness of my body. May it be Your will that the scent that rises from my mouth at this moment shall be as the scent that rises from an offering in the fire of the altar, and You shall favor me.

365. ותא חזי, כל מדה"ד, אין צריך הריח שלו, אלא מצד אדם. והיינו דאמר רבי יהודה, מה דכתיב, ויתגודרו כמשפטם וגו' עד שפך דם עליהם. אלא היו יודעים, שלא ישיגו ממדת הדין כרצונם, זולתי באדם.

366. אמר רבי יצחק, ועוד, אדם ולבן נקרב לעולם, והריח עולה משתייהן. מה השושן אדם ולבן, כן ריח הקרבן. והקרבן, מאדם ולבן. בא וראה מריח הקטורת, שהשמנים, מהם אדומים, ומהם לבנים, כגון הלבונה, שהוא לבן, מר דרור אדם, והריח עולה מאדם ולבן. וע"כ מנהיג עולמו בשושנים, שהוא אדם ולבן. וכתיב להקריב לי חלב ודם.

367. כנגד זה, אדם מקריב חלבו ודמו, ומתכפר לו, זה אדם, וזה לבן. מה השושן שהוא אדם והוא לבן, אין מוצקין אותו לחזור כלו לבן, אלא באש. כן הקרבן אין מוצקין אותו לחזור כלו לבן, אלא באש. עכשיו, מי שיושב בתעניתו, ומקריב חלבו ודמו, אינו נצמק לחזור כלו לבן, אלא באש. דארי, מתוך תעניתו של אדם, מחלישין אבריו, וגובר עליו האש, ובאותה שעה, צריך להקריב חלבו ודמו באותו האש, והוא הנקרא מזבח כפרה.

368. והיינו דרבי אלעזר, כד הוה יתיב בתעניתא, הוה מצלי ואמר, גלוי וידוע לפניך ה' אלהי ואלהי אבותי, שהקרבתני לפניך חלבי ודמי, והרתחתני אותם בחמימות חולשת גופי, יהי רצון מלפניך, שיהא הריח העולה מפי בשעה זו, כריח העולה מהקרבן באש המזבח, ותרצני.

369. So we find that a person offers in his fasting the fat and blood, and the scent that rises from his mouth is an altar of atonement. Therefore, they instituted prayer in place of the offering, with the stipulation that one should intend that which we said. Rabbi Yitzchak said: From here and further it is written, "Everything that passes through the fire, you shall make it go through fire, and it shall be clean" (Bemidbar 31:23), MEANING THAT THROUGH THE FIRE IT HAS BEEN RETURNED TO BE ENTIRELY WHITE. Rabbi Yosi said: When the Temple was in existence, a person would offer his sacrifices in this manner, IN THE SECRET OF THE RED AND WHITE AND THE SCENT THAT RISES FROM THEM, AND ITS RETURN TO WHITENESS THROUGH THE FIRE, AS EXPLAINED. And he is granted atonement. Now, the prayer of a person atones for him in place of the offering in that way, OF THE INTENTION CONCERNING THE OFFERING.

370. Another explanation OF THE PASSAGE: "My Beloved is mine, and I am His: He feeds among the roses" (Shir Hashirm 2:16). Just as the roses have thorns prevalent among them, the Holy One, blessed be He, conducts His world with righteous and wicked people. Just as the roses could not exist without the thorns, the righteous would not be recognizable were it not for the wicked. For Rabbi Yehuda said: How are the righteous recognized? Because there are wicked people. Another explanation: "He feeds among the roses," He leads his world in six years. BECAUSE THE WORD "SHOSHANIM" ('ROSES') IS COMPOSED OF THE LETTERS SHESH-SHANIM (SIX YEARS), and the seventh is Shabbat to Hashem. Another explanation: "Among the roses," MEANS by those who study the Torah, BECAUSE "SHOSHANIM" HAS THE SAME DERIVATION AS SHONEH ('TO STUDY').

369. נִמְצָא, שְׁאֵדָם הוּא מְקַרֵּיב בְּתַעֲנוּתוֹ הַחֵלֶב וְהַדָּם, וְהָרִיחַ שְׁעוֹלָה מִפִּי, הוּא מִזְבַּח כְּפָרָה, וְלִפְיֶיךָ תִּקְנוּ הַתְּמִלָּה בְּמִקוֹם הַקְּרִיבָן, וּבִלְבָד שְׂוִתְכוּיִן לְמָה דְאִמְרָן. אָמַר רַבִּי יִצְחָק, מִכָּאֵן וְלִהְלָאָה כְּתִיב, כֹּל דְבַר אֲשֶׁר יָבֹא בְּאֵשׁ תַּעֲבִירוּ בְּאֵשׁ וְטָהַר. אָמַר רַבִּי יוֹסִי, כְּשֶׁהִיָּה בֵּית הַמִּקְדָּשׁ קָיָים, אָדָם מְקַרֵּיב קֶרְבָּנוּ בְּעֵינֵי זֶה, וּמִתְכַּפֵּר לוֹ. עֲבָשׂוּ, תְּמִלְתּוֹ שֶׁל אָדָם מִכְּפָר לוֹ בְּמִקוֹם הַקְּרִיבָן, כִּי הָאֵי גּוֹנָא.

370. דְּבַר אַחֵר, דּוּדֵי לִי וְאֲנִי לוֹ הָרוּעָה בְּשׁוֹשָׁנִים. מָה הַשׁוֹשָׁנִים קוֹצֵין מִצּוּיִן בְּתוֹכָם, אִף הַקְּרוֹשׁ בְּרוּךְ הוּא, מְנַהֵיג עוֹלָמוֹ בְּצַדִּיקִים וְרָשָׁעִים. מָה הַשׁוֹשָׁנִים, אֲלֵמָלָא הַקּוֹצִים, אֵין הַשׁוֹשָׁנִים מִתְקַיִּימִין. כֵּן אֲלֵמָלָא הַרָשָׁעִים, אֵין הַצַּדִּיקִים נִיכְרִים. דְּאִמַר רַבִּי יְהוּדָה, בְּמָה הַצַּדִּיקִים נִיכְרִים, מִתּוֹךְ שֵׁישׁ רָשָׁעִים, דְּאֲלֵמָלָא רָשָׁעִים אֵין הַצַּדִּיקִים נִיכְרִים. ד"א הָרוּעָה בְּשׁוֹשָׁנִים, הִמְנַהֵיג עוֹלָמוֹ בְּשֵׁשׁ שָׁנִים, וְהַשְּׁבִיעִית שַׁבַּת לֵה'. ד"א בְּשׁוֹשָׁנִים, בְּאוֹתָם שְׁשׁוּנִים בְּתוֹרָה.

54. "Now Moses kept the flock"

Rabbi Chiya begins the discourse on the title verse by explaining that as a worthy shepherd guides his flock to good pastures and treats them tenderly, God guides His children on the straight and righteous path. We learn that God saw that Moses was a wise and considerate shepherd over Yitro's flock and He knew that Moses would lead Yisrael with these same qualities. Therefore, God made him king over all of Yisrael. Rabbi Yehuda then expounds upon the qualities and benefits of a good leader of Yisrael.

Rabbi Yosi follows this discussion with a discourse on Moses' journey to Mount Sinai. We learn that both Moses and the mountain were prepared for each other from the time of Creation. As soon as Moses saw it, he knew it was the mountain of God and he was drawn to it. He saw birds flying from the mountain and falling at his feet, and interpreting this sign, he led Yisrael "far away into the desert," and ascended the Mountain alone. From this, there follows a discussion of the fiery flame in which God appeared to Moses. We learn that this flame represents Judgment, since the flame appeared at the time of Minchah. In their discussion, the Rabbis also explain that because the evening is a time of Judgment and the morning is a time of Mercy, it is proper to eat bread in the morning and meat at night.

The Relevance of this Passage

This section too is of immense importance, outlining for us the pivotal moment in human history that is also the turning point in every human life. Like the previous passage, this one is not susceptible to simple exposition, either. Would man have stood face to face with God, talking with him "like a friend" and receiving the Law, if there had been no Moses? Are the Ten Suggestions for a decent life in a righteous society 'natural law'?

Does every person instinctively know right from wrong? Or is this knowledge earned through suffering?

Why does God seem to require suffering from those He befriends? Why does Moses require the counsel of Yitro? Why does he allow Aaron to construct the golden calf? What does this signify? Why does Moses have to veil his face from the people? What is the meaning of the 'cloudy pillar' or 'pillar of cloud' in which God appears? Why do we need to know every last detail and measurement of the Ark? Is this section analogous to the building of Solomon's Temple? If so, why the special significance of a craftsman who specializes in bronze-casting in both accounts? And what relevance can all this have for us now? These are the kinds of questions that will be posed and handled, often recurring, throughout the many, many pages ahead, until an answer has been delivered to head, heart, or soul, or all three.

What is most relevant here is that we are witnessing the blueprint for a righteous society on the drawing board, and will learn that without righteousness there is no world, indeed no Creation. For it sometimes appears that the Creation exists so that we can learn to be righteous in it; and it is sustained solely by righteousness. By righteousness, too, will we see God, Who is a hidden treasure waiting to be found, and wanting to be found - since for this did He make the universe. There should be a sense of awe in the reader, at this stage, knowing that he or she is about to discover, not just life's secrets, but God's very own secrets. If the Torah is the key, then the Zohar is the lock in which it turns.

371. "Now Moses kept the flock of Yitro his father-in-law, the priest of Midyan" (Shemot 3:1). Rabbi Chiya opened the discussion, saying: "A Psalm of David, Hashem is my shepherd; I shall not want" (Tehilim 23:1). "Hashem is my shepherd," means "the shepherd of mine." In the same way that a shepherd leads his sheep and brings them to a good pasture, to a fat pasture, to a place of a stream of water, He straightens their path with righteousness and Justice. Also of the Holy One, blessed be He, it is written, "He makes me to lie down in green pastures, he leads me beside the still waters. He restores my soul."

372. Rabbi Yosi said: The way of the shepherd is to lead his flock with righteousness, to distance them from stealing, to lead them on a plain, and at all times the rod is in his hand so that they do not turn off right or left. So does the Holy One, blessed be He, do. He herds Yisrael, leading them on a plain, with the rod constantly in His hand, so they will not turn right or left.

373. Another explanation of: "Now Moses kept the flock." Rabbi Yosi said: Know that as long as the shepherd is skillful in managing his sheep, he is ready to accept the yoke of the Kingdom of Heaven. If the shepherd is a simpleton, it is said of him: "There is more hope of a fool than of him" (Mishlei 26:12).

374. Rabbi Yehuda said: Moses was wise and knowledgeable in leading his flock. Come and behold: we learn this from David, "And he is tending the sheep" (I Shmuel 16:11), which teaches us that he was very wise and tended his sheep properly and appropriately. The Holy One, blessed be He, therefore made him king over all of Yisrael. And why sheep and not cows? Because the children of Yisrael are named sheep, as written: "But you my flock, the flock of my pasture, are men" (Yechezkel 34:31), and, "Like the flock of sacrifices, like the flock of Jerusalem" (Yechezkel 36:38).

375. As one attains life in the World to Come due to the sheep, when they are offered upon the altar, he who leads the children of Yisrael properly attains due to them life in the World to Come. Furthermore, he who herds the sheep takes the lambs to his bosom when the ewes give birth, so that they will not tire and be fatigued, and the shepherd carries the LAMBS after their mothers, and pities them. So should the leader of the children of Yisrael lead them mercifully and without cruelty. And thus did Moses say, "That You should say to me, 'Carry them in your bosom'" (Bemidbar 11:12).

371. ומשה היה רועה את צאן יתרו חותנו בהן מדין. רבי חייא פתח ואמר, מזמור לדוד יי' רועי לא אחסר. כלומר, יי' רועי: יי' הרועה שלי. מה הרועה מנהיג את הצאן, ומוליכם למרעה טוב, למרעה שמן, במקום נחלי מים, מישר הליכתן בצדק ובמשפט. אף הקדוש ברוך הוא, כתיב בנאות דשא ירביצני על מי מנחות ונהלני נמשי ישוב.

372. אמר רבי יוסי, דרך הרועה, לנהוג בצדק את צאנו, להרחיקם מן הגזל, להנהיגם במישור, והשבט בידו שלא יטו ימין ושמאל. כך הקדוש ברוך הוא, הוא רועה את ישראל להנהיגם במישור, ובכל עת השבט בידו שלא יטו ימין ושמאל.

373. דבר אחר ומשה היה רועה, אמר רבי יוסי, תדע לך, שכל זמן שהרועה חכם לנהל את צאנו, הוא מוכן לקבל עול מלכות שמים. אם הרועה שוטה, עליו נקרא תקוה לכסיל ממנו.

374. אמר רבי יהודה, משה חכם היה, ובקי לנהוג את צאנו. בא וראה, מדוד, שנאמר והנה רועה בצאן. ללמדך שדוד חכם גדול היה, והיה רועה צאנו בדין וכשווה. לפיכך, עשהו הקודש ברוך הוא מלך על כל ישראל. ולמה צאן ולא בקר. אמר רבי יהודה, ישראל נקראים צאן. שנאמר, ואתן צאני צאן מרעיתי אדם אתם. וכתיב, בצאן קדשים בצאן ירושלים.

375. מה הצאן, בשיקרבם על המזבח, בשבילם זוכה לחיי העולם הבא. כך המנהיג לישראל בדין וכשווה, בשבילם זוכה לחיי העולם הבא. ועוד, הרועה את הצאן, כשהצאן יולדת, הרועה נוטל אותם טלאים בחיקו, כדי שלא ילאו ויגעו, ומוליכם אחרי אמותם, ומרחם עליהם. כך המנהיג לישראל, צריך להנהילם ברחמים, ולא באכזריות. וכן אמר משה, כי תאמר אלי, שאהו בחיקך וגו'.

376. As a good shepherd saves the sheep from the wolves and lions, the leader of Yisrael, if he is good, saves them from the heathen and the Judgment of below and of above, and guides them into the life of the World to Come. Moses was such a Faithful shepherd, and the Holy One, blessed be He, saw that he was worthy of shepherding Yisrael, using the same principles that he used to tend to the sheep, the lambs according to their needs and to the females according to their needs.

377. It is therefore written: "Now Moses kept the flock of Yitro his father-in-law" (Shemot 3:1) and not his own. Rabbi Yosi said: As he gave Moses his daughter Tziporah to wife, did he not give him cows and sheep, for Yitro was rich? But Moses did not tend to his own sheep, lest one would say that since his flock was with him, he tended to them well. Therefore, it says, "The flock of Yitro his father-in-law" and not his own. "The priest of Midyan": Rabbi Tanchum said: Though he was an idolater, since he was kind by him, he tended to his flock properly, in a good, fatty and rich pasture.

378. "And he led the flock far away into the desert" (Ibid.). Rabbi Yosi said: Since the day that Moses was born, the Holy Spirit did not move away from him. He saw through the Holy Spirit that that desert was holy, and prepared to receive upon it the yoke of heavenly kingdom. What did he do? He led the flock to the desert. Rabbi Yitzchak said: "Far away (lit. 'after') the desert" and not in the desert, for he did not want them to come into it but led them away from the desert.

379. "And came to the mountain of the Elohim to Horeb" (Shemot 3:1). He alone CAME without the sheep. Rabbi Yitzchak said: There is a stone that draws and receives metal, and THE METAL jumps on it when it sees it. So with Moses and mount Sinai: when they appeared to each other he jumped on it. This is what is written: "And he came to the mountain of Elohim to Horeb."

380. Rabbi Aba said: They were designated from the six days of Creation, the one together with the other. On that day, the mountain quaked before Moses. When he saw him entering it and jumping upon it, the mountain quieted. This teaches us that they were happy with each other.

376. מֵה הָרוּעָה אֶת הַצֹּאן, בְּשֶׁהוּא רוּעָה טוֹב, מְצִיל אֶת הַצֹּאן מִן הַזְּאֵבִים, וּמִן הָאֲרִיּוֹת. כֵּן הַמְּנַהֵיג לְיִשְׂרָאֵל, אִם הוּא טוֹב, מְצִילֵן מִן הָעִבּוֹ"ם, וּמְדִיִן שֶׁל מָטָה, וּמְדִיִן שֶׁל מַעְלָה, וּמְדִרִיכֵן לְחַיֵּי הָעוֹלָם הַבָּא. כֵּן מֹשֶׁה, רוּעָה נְאֻמָּן הִיָּה, וְרָאָה הַקּוֹדֵשׁא בְּרִיךְ הוּא, שְׂכַדְאֵי הוּא לְרַעוֹת אֶת יִשְׂרָאֵל, בְּאוֹתוֹ הִדִּין מִמֶּשׁ, שֶׁהִיָּה רוּעָה אֶת הַצֹּאן, לְבִשְׂבִיִם, כְּפִי הָרְאוּי לְהֵן. וְהִנְקֻבוֹת כְּפִי הָרְאוּי לְהֵן.

377. וּלְפִיכֵךְ כְּתִיב, וּמֹשֶׁה הִיָּה רוּעָה אֶת צֹאן יִתְרוֹ חוֹתְנּוֹ, וְלֹא שְׁלוֹ, דְּאָמַר רַבִּי יוֹסִי, וְכִי מֵה שְׁנַתָּן אֶת צְמוּרָה בְּתוֹ לְמֹשֶׁה, לֹא נָתַן לוֹ צֹאן וּבֶקֶר, וְהִלֵּא יִתְרוֹ עֲשִׂיר הִיָּה. אֲלֵא מֹשֶׁה לֹא הִיָּה רוּעָה אֶת צֹאנוֹ, כְּדִי שְׁלֹא יֵאמְרוּ בְּשִׁבִיל שֶׁהִיָּה צֹאנוֹ עִמּוֹ, הִיָּה רוּעָה אוֹתָן בְּטוֹב. וְלִכֵּן כְּתִיב אֶת צֹאן יִתְרוֹ חוֹתְנּוֹ, וְלֹא אֶת שְׁלוֹ. כִּהֵן מְדִיִן, רַבִּי תַנְחוּם אָמַר, אִף עַל גַּב שֶׁהִיָּה עוֹבֵד כּוֹ"ם, בְּשִׁבִיל שֶׁעָשָׂה עִמּוֹ חֶסֶד, הִיָּה רוּעָה צֹאנוֹ כְּדִיִן וּכְשׂוּרָה, בְּמַרְעָה טוֹב שְׁמֵן וְדֶשֶׁן.

378. וַיִּנְהֵג אֶת הַצֹּאן אַחַר הַמִּדְבָּר. רַבִּי יוֹסִי אָמַר, מֹשֶׁה, מֵיוֹם שְׁנוּלָד, לֹא זָזָה מִמֶּנּוּ רוּחַ הַקּוֹדֵשׁ. רָאָה בְּרוּחַ הַקּוֹדֵשׁ, שְׁאוֹתוֹ מִדְבָּר הִיָּה קְדוֹשׁ, וּמוֹכֵן לְקַבֵּל עוֹל מַלְכוּת שְׁמַיִם עֲלָיו. מֵה עָשָׂה, הַנְּהִיג אֶת הַצֹּאן אַחַר הַמִּדְבָּר. רַבִּי יִצְחָק אָמַר, אַחַר הַמִּדְבָּר עַב"ם, וְלֹא בַּמִּדְבָּר, שְׁלֹא רָצָה שְׂיִכְנָסוּ בְּתוֹכוֹ, אֲלֵא הִרְחִיקָם אַחַר הַמִּדְבָּר.

379. וַיָּבֵא אֶל הַר הָאֱלֹהִים חֲרֵבָה, הוּא לְבִדּוֹ בְּלֹא צֹאן. אַר"י, הָאֵי אֲבָנָא, דְּמַקְבְּלָא פְּרוּזְלָא, כִּד חָמֵי לִיָּה, מְדַלְגָא עִילוּי. כֵּן מֹשֶׁה וְהַר סִינַי, כְּשִׁנְרָאוּ זֶה עִם זֶה, דִּלְג עֲלָיו. הַה"ד, וַיָּבֵא אֶל הַר הָאֱלֹהִים חֲרֵבָה.

380. א"ר אבא, מוכנים היו מששת ימי בראשית, זה עם זה. ואותו היום, נתרגש ההר למול משה. וכיון שראהו שנכנס לתוכו, ודלג בו, עמד ההר. מלמד, ששמחים היו זה עם זה.

381. Rabbi Yanai said: Moses knew that the mountain was the mount of the Elohim, as written: "And came to the mountain of the Elohim." We learned what Moses saw on that mountain. He saw birds fly, spreading their wings yet not approaching it.

382. Rabbi Yitzchak says: He saw birds flying and soaring from there, falling at Moses's feet. He immediately noticed it, and stood the flock away from the desert and entered alone.

383. "And the angel of Hashem appeared to him in a flame of fire out of the midst of a bush" (Shemot 3:2). Rabbi Tanchum said: It was the time for the afternoon prayer, upon which the attribute of Judgment has sway. Rabbi Yochanan said that it is written: "Hashem will command his Chesed in the daytime" (Tehilim 42:9). It mentions the attribute of Chesed, not the attribute of Judgment. Rabbi Yitzchak said: When the light sets until it descends, it is called 'day', which is the attribute of Chesed. Once it descends, it is called evening, which is the attribute of Judgment, as written: "And Elohim called the light day" (Beresheet 1:5).

384. Rabbi Yochanan said: The time of Minchah is from the sixth hour or less. As we learned, Rabbi Yitzchak said that it is written: "At evening you shall eat meat, and in the morning you shall be filled with bread" (Shemot 16:12). At twilight, the time of Judgment, "you shall eat meat." And it is written: "And while the meat was yet between their teeth... the wrath of Hashem was inflamed against the people" (Bemidbar 11:33). This is because at twilight, the Judgment of Malchut has sway. "And in the morning you shall be filled with bread," since that time is considered Chesed. It is also written: "The Mercy of El endures continually (lit. 'all the day')," (Tehilim 52:3) and, "And Elohim called the light day," which is in the morning.

385. Rabbi Tanchum said: The one is red and the other is white; red at twilight, as written: "At evening you shall eat meat," and white in the morning, as written: "And in the morning you shall be filled with bread." Rabbi Yitzchak said: It is written, "And the whole assembly of the Congregation of Yisrael shall kill it towards evening," (Shemot 12:6) which is the time to execute Judgment. Rabbi Yehuda said: We have deduced from the two daily sheep, one is offered to correspond to the attribute of Chesed, and the second corresponds to Judgment.

386. Rabbi Yehuda also said: Why is it written, "The one lamb shall you offer in the morning" (Bemidbar 28:4). Instead of 'The first lamb'? But "The one lamb," sole one to corresponds to the attribute of Chesed. For it never says of the second that it was good.

381. א"ר ינאי, יודע היה משה, שאותו הר, הר האלהים הוא. דכתיב ויבא אל הר האלהים. דתנן, מה ראה משה באותו הר, ראה עופות שהיו פורחים, ופורשים כנפיהם ולא היו נכנסים בו.

382. רבי יצחק אומר, ראה העופות פורחים וטסים משם, ונופלים לרגליו של משה, מיד הרגיש בענין, והעמיד את הצאן אחר המדבר, והוא נכנס לבדו.

383. וירא מלאך ה' אליו בלבת אש מתוך הסנה. רבי תנחום אומר, שעת המנחה היתה, שמתה הדין שולטת בו. רבי יוחנן אמר, והא כתיב, יומם יצוה יי' חסדו. מדת חסד קאמר, ולא מה"ד. אמר רבי יצחק, משיוצא האור, עד שנוטה לרדת, נקרא יום, והוא מדת חסד. משנוטה לרדת, נקרא ערב, והוא מה"ד. והיינו דכתיב, ויקרא אלהים לאור יום.

384. א"ר יוחנן, שעת המנחה הוא, מו' שעות ולמטה. דתנאי ר' יצחק אומר, מ"ד בין הערבים תאכלו בשר ובבקר תשבועו לחם. בין הערבים, שהוא שעתא דדינא תאכלו בשר. וכתיב, הבשר עורנו בין שניהם ואף יי' חרה בעם. משום, דיין הערבים, דינא דמלכותא שליט. ובבקר תשבועו לחם, משום דאקרי חסד הוא שעתא, וכתיב, חסד אל כל היום. וכתיב, ויקרא אלהים לאור יום. דאיהו מצפרא.

385. רבי תנחום אומר, דא סומק, ודא חוור. סומק: בין הערבים. דכתיב, בין הערבים תאכלו בשר. וחוורא: בצפרא. דכתיב, ובבקר תשבועו לחם. רבי יצחק אמר, כתיב, ושחטו אותו כל קהל עדת ישראל בין הערבים וגו'. דהוא שעתא למעבד דינא. רבי יהודה אמר, ולפינן משני כבשים שבכל יום, האחד מתקרב כנגד מדת החסד, והב' כנגד מה"ד.

386. וא"ר יהודה, מ"ד, את הכבש האחד תעשה בבקר, ולא כתיב את הכבש הראשון, אלא את הכבש האחד, מיוחד, כנגד מדת החסד. דבכל מקום, שני, לא נאמר בו כי טוב.

387. Rabbi Tanchum said: Isaac therefore composed the prayer of Minchah, which corresponds to the attribute of Judgment. Rabbi Yitzchak said: From this, "Woe to us! For the day declines, for the shadows of the evening are lengthened" (Yirmeyah 6:4). "For the day declines" is the attribute of Chesed. "For the shadows of the evening are lengthened," for the attribute of Judgment has already gained the ascendancy. Abraham composed the morning prayer corresponds to the attribute of Chesed.

387. רבי תנחום אמר, לפיכך, יצחק תקן תפלת המנחה, שהוא כנגד מה"ד. א"ר יצחק, מכאן, אוי לנו כי פנה היום כי ינטו צללי ערב. כי פנה היום: זה מדת החסד. כי ינטו צללי ערב: שכבר גבר מה"ד. אברהם תקן תפלת שחרית, כנגד מדת החסד.

388. The sages taught why He appeared to Moses in a fiery flame, which is Judgment, at the time that Moses ascended on Mount Sinai. Rabbi Ya'akov said: Then the time caused it, MEANING IT WAS THE TIME OF JUDGMENT, NAMELY THE TIME OF MINCHAH. Rabbi Yosi said: Everything, MEANING THE FLAME OF FIRE, THE NAME HOREB AND THE BUSH, is all rooted to one stem. It is written: "He came to the mountain of the Elohim to Horeb" (Shemot 3:1), "And at Horeb you angered Hashem" (Devarim 9:8), and: "And the angel of Hashem appeared to him in a flame of fire out of the midst of a bush" (Shemot 3:2), MEANING they would eventually be like a bush, as it is written: "As thorns cut down, burned in fire" (Yeshayah 33:12). THE PLACE CAUSED IT, FOR THE CHILDREN OF YISRAEL WOULD EVENTUALLY SIN THERE, AND BECOME LIKE A BUSH. THEREFORE, HE APPEARED IN A FIERY FLAME, WHICH IS JUDGMENT, THAT BURNS UP THE WICKED, AS WRITTEN: "THORNS CUT DOWN, BURNED IN FIRE."

388. ת"ר, בהיחיא שעתא דעאל משה לטורא דסיני, מ"ט אתגלי ליה בשלהובי אשתא, דהוא דינא. א"ר יעקב בעין שעתא הוה גרים. ר' יוסי אמר, כלא לחד גזעא אשתרשא. כתיב, ויבא אל הר האלהים חרבה. וכתיב, ובחרב הקצפתם את יי'. וכתיב, וירא מלאך יי' אליו בלבת אש מתוך הסנה. מתוך שהם עתידים להיות כסנה, בהאי דכתיב, קוצים כסוחים באש יצתו.

55. "out of the midst of a bush"

Rabbi Yehuda first explains that the burning bush is an allusion to the fire of Gehenom that punishes but does not utterly destroy the wicked. Thus, it signifies God's compassion towards the wicked.

We then learn that God appeared to Moses in the flame of fire because Moses was unlike all the other prophets, and only he was able to approach the flame without being burned by it. This was because Moses' soul was drawn from a place from where no other was drawn; his unique connection to Mercy allowed him to confront Judgment without fear. Rabbi Shimon then establishes that although Bila'am was Moses' counterpart, Bila'am drew strength from the lower crowns and he acted according to impurity below, while Moses drew from the holy Crown above and his actions were performed according to Holiness. This follows the duality inherent in all aspects of the universe.

Finally, Rabbi Yochanan refers to Rabbi Yitzchak's interpretation of the title verse to explain that the burning bush was a sign to reassure Moses that Yisrael would not succumb under the burden of their oppression.

The Relevance of this Passage

While it is an awesome prospect, the Burning Bush is also here defined as a gentle, reassuring symbol, its flames much like the fires of love that give delight and do not burn, or the supernal Light in which form God first manifests Himself within creation. Another analogy would be atomic energy used for peaceful purposes: a raging, white-hot holocaust that destroys nothing. Aware that they are about open the vault of God's secrets, the rabbis are now intent on gently leading us in to take our place at their feet with deceptively simple answers to even more deceptively simple questions. Few symbols are more relevant or potent as the Burning Bush, though, and this section allows us raise it high into the soul's dark night, as guiding light, and emblem of the power that binds the atom and also rages within the molten inferno of stars - and yet also lights our way with the promise that not so much as a hair on our head will be ever be in danger of burning. The Zohar, at this point, begins to feel like a mighty ship whose engine's turbines are gathering speed, whose vast wheels within wheels begin to turn, faster and faster, churning the waters into foam, as it heads for open sea.

389. Rabbi Yehuda said: From here we learn the compassion of the Place, MEANING OF THE HOLY ONE, BLESSED BE HE, towards the wicked, for it is written, "and behold, the bush burned with fire" (Shemot 3:2), to punish the wicked with it, AS MENTIONED ABOVE. "But the bush was not consumed" (Ibid.), meaning that they were not utterly destroyed. "Burned with fire" is all the same an allusion to the fire of Gehenom, MEANING EVEN THOUGH THE FIRE APPEARED TO MOSES, WHO WAS RIGHTEOUS, IT IS NONETHELESS AN ALLUSION TO THE FIRE OF GEHENOM WHICH IS FOR THE WICKED. "But the bush was not consumed," so it does not destroy them utterly.

389. אמר ר' יהודה, מכאן למדנו, רחמנותו של מקום על הרשעים, דכתיב, והנה הסנה בוער באש, לעשות בהם דין ברשעים, והסנה איננו אוכל, אין להם בליה. בוער באש, עכ"פ רמז, לאש של גיהנם. אבל הסנה איננו אוכל, להיות בהם בליה.

390. Another explanation of: "And the angel of Hashem appeared to him in a flame of fire" (Shemot 3:2). HE ASKS: Why did He appear to Moses in a flame of fire, and not to the other prophets. Rabbi Yehuda said: Moses is not like the other prophets, for we learned that everyone who approaches the fire is burnt by it. Yet Moses approached it and was not burnt, as it is written: "And Moses drew near to the thick darkness where the Elohim was" (Shemot 20:18), and, "And the angel of Hashem appeared to him in a flame of fire out of the midst of a bush."

391. Rabbi Aba said: IN THIS SUBJECT of Moses, we should observe it with supernal Wisdom. Why is it written: "Because I drew him out of the water" (Shemot 2:10)? THIS COMES TO TEACH US that one who is drawn from water, WHICH IS CHESED, does not fear fire, WHICH IS JUDGMENT. Rabbi Yehuda said: Because we have learned the place from where THE SOUL OF Moses was derived, no other person was derived. Rabbi Yochanan said he was composed of the ten levels OF ZEIR ANPIN as is written: "He is the trusted one in all My house" (Bemidbar 12:7), WHICH IS THE NUKVA. It is not written: 'the trusted of My house', WHICH WOULD IMPLY THE TRUSTED OF THE NUKVA, BUT RATHER IT IS WRITTEN, "HE IS THE TRUSTED," WHICH MEANS THE TRUSTED OF ZEIR ANPIN, WHICH IS HIGHER THAN THE NUKVA. Blessed is the portion of the person whose Master testifies of him thus.

392. Rav Dimi said: Is it not written, "And there arose not a prophet since in Yisrael like Moses" (Devarim 34:10)? And Rabbi Yehoshua bar Levi said: In Yisrael none arose but among the nations of the world there did arise, and who is he? He is Bila'am. SO HOW CAN YOU SAY THAT NO OTHER PERSON WAS HEWN FROM THE PLACE THAT MOSES WAS HEWN? Rabbi Elazar said to him: Certainly, you speak well. He remained silent. When Rabbi Shimon bar Yochoai came, they asked him this matter.

393. RABBI SHIMON opened the discussion, saying: Heaven forbid that the fluid flowing from the BLOOM FLOWER, THAT HAS A FOUL ODOR, would mix, with the good balsam - MEANING, ARE YOU, HEAVEN FORBID, COMPARING THE WICKED BILA'AM, TO OUR MASTER MOSES? But certainly this is THE MEANING OF: "Among the nations of the world there did arise, who is Bila'am's"; that Moses's actions were above IN HOLINESS and Bila'am below IN IMPURITY. Moses utilized the holy crown of the Supernal King, WHICH IS ZEIR ANPIN above. Bila'am utilized the lower crowns, which are unholy below. And in that manner precisely it is written: "And Bila'am, the son of Be'or the sorcerer, the children of Yisrael slew by the sword" (Yehoshua 13:22). WE SEE THAT HE IS CALLED "THE SORCERER" BECAUSE HIS ACTIONS WERE IN IMPURITY, and if you can not conceive that he did more THAN THIS, look to his mule. FOR HE BECAME IMPURE WITH HER AND COPULATED WITH HER, AS OUR SAGES OF BLESSED MEMORY SAID. Rabbi Yosi came and kissed his hands and said: Behold, the stone that was in my heart has gone, MEANING THAT THIS QUESTION WEIGHED UPON HIS HEART LIKE A STONE IN HIS HEART AND NOW IT HAS LEFT AND HE IS RELEASED FROM IT.

394. From this, THE WORDS OF RABBI SHIMON, it appears that there are those above and those below, right and left, Mercy and Judgment, the children of Yisrael and the heathen. The children of Yisrael utilize the crowns of above, which are holy. The heathen utilize the crowns of below, which are not holy. Those OF YISRAEL are of the right, and those OF THE HEATHEN are of the left. Nevertheless, the upper prophets OF YISRAEL differ divided from the lower prophets OF THE HEATHEN; the prophets of holiness are separate from the prophets that are not from holiness.

390. ד"א וַיֵּרָא מִלְאָךְ יי' אֵלָיו בְּלַבַּת אֵשׁ. מ"ט לְמֹשֶׁה בְּלַבַּת אֵשׁ, וְלִשְׂאֵר נְבִיאִים לֹא. א"ר יְהוּדָה, לֹא מֹשֶׁה כְּשְׂאֵר נְבִיאִים. דִּתְנִן, מֵאֵן דְּקָרִיב לְאִשָּׁא בֵּיה אֲתוּקֵד, וּמֹשֶׁה קָרִיב לְאִשָּׁא וְלֹא אֲתוּקֵד. דְּכִתְיִב, וּמֹשֶׁה נִגַּשׁ אֶל הָעֶרְפֶּל אֲשֶׁר שָׁם הָאֱלֹהִים. וְכִתְיִב, וַיֵּרָא מִלְאָךְ יי' אֵלָיו בְּלַבַּת אֵשׁ מִתּוֹךְ הַסִּנֵּה.

391. רבֵי אבָא אָמַר, הָאִי דְּמֹשֶׁה, אֵיִת לְאַסְתְּכֵלָא בֵּיה בְּחֻכְמַתָּא עֲלָאָה, עַל מַה כְּתִיב, כִּי מִן הַמַּיִם מְשִׁיתִיהוּ. מֵאֵן דְּאֲתַמְשֵׁךְ מִן מֵיָא, לֹא דְחִיל מְנוּרָא. דִּתְנִיָא אָמַר רַבִּי יְהוּדָה, מֵאֲתֵר דְּאֲתַגְזֹר מֹשֶׁה, לֹא אֲתַגְזֹר בְּרִי נֶשׁ אַחֲרָא. א"ר יוֹחָנָן, בְּעֶשְׂרֵה דְרֵגִין אֲשֶׁתְּכֵלֵל. דְּכִתְיִב, בְּכֹל בֵּיתִי נֶאֱמָן הוּא. וְלֹא נֶאֱמָן בֵּיתִי. זְכָאָה חוֹלְקִיה דְּב"ג, דְּמַרְיָה אֶסְהִיד כְּדִין עֲלוּ.

392. אָמַר רַב דִּימִי, וְהָא כְּתִיב וְלֹא קָם נְבִיא עוֹד בְּיִשְׂרָאֵל כְּמֹשֶׁה. וְאָמַר רִיב"ל, בְּיִשְׂרָאֵל לֹא קָם, אֲבָל בְּאוּה"ע קָם, וּמִנּוּ בְּלַעַם. א"ל, וְהָאִי שְׁפִיר קְאָמַרְתָּ, אֲשֶׁתִּיק. כִּד אֲתָא רִשְׁב"י, אָתוּ, שְׂאִילוּ קַמִּיהָ הָאִי מַלְאָךְ.

393. פִּתַּח וְאָמַר, קוּטִיפָא דְקֶרְנֵטִי, אֲתַעֲרְבָא בְּאַפְרִסְמוֹנָא טְבָא ח"ו. אֶלָּא, וְדָאִי כִּךְ הוּא, בְּאוּה"ע קָם, וּמִנּוּ בְּלַעַם. מֹשֶׁה עוֹבְדוּי לְעֵינֵלָא, וּבְלַעַם לְתַתָּא. מֹשֶׁה, אֲשֶׁתַּמַּשׁ בְּכַתְרָא קְדִישָׁא דְּמַלְכָּא עֲלָאָה לְעֵינֵלָא. וּבְלַעַם, אֲשֶׁתַּמַּשׁ בְּכַתְרִין תַּתְּאִין דְּלֹא קְדִישִׁין לְתַתָּא. וּבֵהוּא גּוֹוֹנָא מִמַּשׁ כְּתִיב, וְאֵת בְּלַעַם בֶּן בְּעוֹר הַקּוֹסֶם הִרְגוּ בְּנֵי יִשְׂרָאֵל בְּחָרֶב. וְאִי סִלְקָא דְעֵתְךָ יִתִּיר, זֵיל שְׂאִיל לְאַתְנִיָּה. אֲתָא רַבִּי יוֹסִי, וְנִשְׁק יְדוּי, אָמַר, הָא חֲמַרָא דְּלִבְאֵי נַפְק לְבָר.

394. דְּהֵכָא מְשַׁמְע, דְּאֵיִת עֲלָאִין וְתַתְּאִין, יְמִינָא וּשְׂמָאלָא, רַחֲמֵי וְדִינָא, יִשְׂרָאֵל וְעוֹב"ם. יִשְׂרָאֵל, מְשַׁתְּמִשִׁין בְּכַתְרִין עֲלָאִין קְדִישִׁין. עוֹב"ם, בְּכַתְרִין תַּתְּאִין דְּלֹא קְדִישִׁין. אֲלִין דִּימִינָא, וְאֲלִין דְּשְׂמָאלָא, וְעוֹב"ם, מִתְּפָרְשִׁין נְבִיאֵי עֲלָאִין מְנַבְיָאֵי תַתְּאִין. נְבִיאֵי דְּקוּדְשָׁא, מְנַבְיָאֵי דְּלֹא דְּקוּדְשָׁא.

395. Rabbi Yehuda said: Just as Moses differed from all the prophets in the holy supernal prophecy, Bila'am was similarly separate from the other prophets below, the magicians of non holy prophecy. Moses nevertheless was above and Bila'am below, and many levels divided them.

396. Rabbi Yochanan said in the name of Rabbi Yitzchak, that Moses thought and said: 'Perhaps, heaven forbid, the children of Yisrael will expire from this hard labor', as it is written: "And looked on their burdens" (Shemot 2:11). Therefore, "the angel of Hashem appeared to him in a flame of fire...and he looked, and, behold, the bush burned with fire" (Shemot 3: 2). That is, they are enslaved to hard labor, but "the bush was not consumed"; NAMELY, THEY DO NOT PERISH IN EXILE, AS MENTIONED ABOVE. Happy are Yisrael that the Holy One, blessed be He, separated them from all nations and called them 'children', as it is written: "You are the children of Hashem your Elohim" (Devarim 14:1).

395. אָמַר רַבִּי יְהוּדָה, כְּגוֹוֹנָא דְהוּוּה מֹשֶׁה, פְּרִישׁ מִכָּל נְבִיאִי, בְּנִבּוּאָה קְדִישָׁא עֲלָאָה. כִּךְ הוּוּה בְּלַעַם, פְּרִישׁ מִשְׂאֵר נְבִיאִי וְחֲרָשֵׁי, בְּנִבּוּאָה דְלֹאוּ קְדִישָׁא לְתַתָּא. וְעכ"פּ מֹשֶׁה הוּוּה לְעִילָא, וּבְלַעַם לְתַתָּא, וְכַמָּה דְרַגְיִן וְדְרַגְיִן מִתְפָּרְשִׁין בֵּינֵיהוּ.

396. אָמַר רַבִּי יוֹחָנָן אָמַר רַבִּי יִצְחָק, מֹשֶׁה הוּוּה מְהֲרֵר וְאוֹמֵר, שְׁמָא ח"ו יִשְׂרָאֵל יִכְלוּ בְהַאי עֲבוּדָה קָשָׁה, הֲדָא הוּוּא דְכְתִיב, וַיִּרְא בְּסַבְלוֹתָם. לְפִיכְךָ, וַיִּרְא מִלֶּאךָ יי' אֱלֹוֵי בְּלַבַּת אִשׁ וְגו', וַיִּרְא וְהִנֵּה הִסְנֵה בּוֹעֵר בְּאֵשׁ וְגו'. כְּלוּמַר, מְשׁוּעָבְדִים הֵם בְּעֲבוּדָה קָשָׁה, אֲבָל וְהִסְנֵה אֵינְנוּ אוֹכְלִי. זְכָאִין אֵינְנוּ יִשְׂרָאֵל, דְּקוּדְשָׁא בְרִיךְ הוּוּא פְּרִישׁ לֹוֹן מִכָּל עַמִּין, וְקָרָא לֹוֹן בְּנִין, דְּכְתִיב בְּנִים אַתֶּם לַה' אֱלֹהֵיכֶם.