

### 1. "So they took up Yonah, and cast him into the sea"

Here Rabbi Yosi explains the hidden meaning of the biblical story of Yonah and the whale, and the nature of the symbols used in the story. We learn that the soul is judged each night while we sleep, and that this judgment is twofold. People are not judged according to the evil that they are destined to commit, but rather for the good that they have done and will go on to do. The question of whether The Creator takes pleasure in punishing the wicked is then raised. In answer, it is pointed out that all human beings have a predetermined amount of evil they are allowed to commit. Once this limit passed, there is pleasure at their demise.

#### The Relevance of this Passage

The universal law of cause and effect is deeply embedded into our reality. For every negative action there is an equal negative reaction. The concept of time, however, creates a separation between cause and effect in our physical world. When man commits a negative deed, time delays the inevitable consequences. Repercussions from wrongful actions appear at a later date, creating the illusion that these repercussions are random events. Our negative inclination then tempts us to point the finger of blame at God because the original cause--our negative action--is forgotten and hidden somewhere in the past. A reading of this section makes us more keenly aware of our actions and the judgments they invariably bring, arousing a stronger intention to ardently walk the path of righteousness.

1. "And Sarah's life was a hundred year and twenty year and seven years" (Bereshheet 23:1). Rabbi Yosi opened the discussion with the verse, "So they took up Yonah, and cast him into the sea, and the sea ceased from its raging" (Yonah 1:15). We have to examine this text carefully. Why did the sea rage upon Yonah and not the earth, NAMELY THE NUKVA CALLED EARTH? He was leaving the land, so that the Shechinah would not hover above him. IN OTHER WORDS, HE WAS RUNNING AWAY FROM THE LAND OF YISRAEL-FROM THE SECRET OF THE NUKVA. If so, why did the sea seize him when he went away, AND NOT THE LAND FROM WHICH HE RAN?

1. וַיְהִי חַיֵּי שָׂרָה מֵאָה שָׁנָה וְעֶשְׂרִים שָׁנָה וְשִׁבְעֵי שָׁנִים. רַבִּי יוֹסִי, פָּתַח וְאָמַר, וַיִּשְׂאוּ אֶת יוֹנָה וַיִּטְלֶהוּ אֶל הַיָּם וַיַּעֲמֵד הַיָּם מִזְעָפוֹ. הֲבֵיא אֵיךְ לְאַסְתֵּבְלָהּ, מִט, אֶרְעִישָׁת יָמָא, עֲלֶיהָ דִּיּוֹנָה, וְלֹא אֶרְעִישָׁת עֲלֶיהָ אֶרְעָא, בֵּינּוֹן דִּהוּה אַזִּיל, בְּגִין דְּלֹא תִשְׂרִי עֲלֶיהָ שְׂכִינְתָא, יָמָא אֲמָאֵי אַחִיד בֵּיהּ, כַּד הוּה אַזִּיל.

2. RABBI YOSI ANSWERS THAT the verse was accurate, for the sea resembles the firmament, and the firmament resembles the throne of glory. For that reason, the sea grabbed him and received him in its midst. He was fleeing from the sea, NAMELY FROM THE PROPHECY THAT IS DRAWN FROM THE MOCHIN OF THE NUKVA, WHICH IS AN ASPECT OF THE SEA. THUS, THE SEA RAGED UPON HIM, NOT THE LAND. HE WAS CAST INTO THE SEA TO RETURN HIM TO THE PROPHECY FROM WHICH HE WAS FLEEING.

2. אֵלָא, וְדָאֵי מְלָה בְּאַתְרֵיהּ הוּה. יָם, תַּנּוּן, יָם דְּמֵיָא לְרַקִּיעַ, וְרַקִּיעַ לְכֶסֶף הַכְּבוֹד, וּבְגִין כֵּן, יָמָא אַחִיד בֵּיהּ וְנִטַּל לִיהּ, מִקְמֵי יָמָא עָרְק.

3. "So they took up Yonah, and cast him into the sea." We learned that when they cast him into the sea and immersed him to his knees, the sea calmed. When they lifted him, the sea raged. The deeper they immersed him, the calmer the sea became, until he said, "Take me up, and cast me into the sea" (Yonah 1:12). Immediately, "they took up Yonah, and cast him into the sea."

3. וַיִּשְׂאוּ אֶת יוֹנָה וַיִּטְלֶהוּ אֶל הַיָּם. אוֹלִיפְנָא, כַּד הוּה נִטְלֵי לִיהּ וְטַבְעֵי יָרְכוּי בֵּימָא, הוּה יָמָא שְׂכִיךְ, זְקָפִין לִיהּ, אֶתְרַעִישׁ יָמָא, כַּל מַה דְּטַבְעֵי לִיהּ, הֲכִי אֶשְׁתַּכִּיךְ יָמָא, עַד דְּאִיהוּ אָמַר, שְׂאוּנִי וְהִטִּילְנִי אֶל הַיָּם, מִיָּד וַיִּשְׂאוּ אֶת יוֹנָה וַיִּטְלֶהוּ אֶל הַיָּם.

4. When he was thrown into the sea, his soul soared and ascended to the King's throne to be judged. When his soul was returned to him, he entered the mouth of that fish, which died and later came back to life.

4. בֵּינּוֹן דְּאַתְרֵמֵי בֵּינָם פְּרַחָה מְנִיָּה נִשְׁמַתִּיהּ וְסַלְקָא עַד בְּרִסְיָא דְּמַלְכָא, וְאַתְדַּנַּת קְמִיָּה, וְאַתְדַּרְת לִיהּ נִשְׁמַתִּיהּ, וְעָאֵל בְּפּוּמָא דִּהוּא נּוֹנָא, וּמִית נּוֹנָא לְבַתֵּר אֶתְקִינִים הוּא נּוֹנָא, וְאוֹקְמוּהּ.

5. Come and behold: When a man goes to sleep each night, his soul leaves him to be judged before the King's court. If it merits life, his soul is returned to this world.

5. תָּא חֲזִי, בְּשַׁעְתָּא דְּבֵר נֶשׁ סְלִיךְ בְּעַרְסִיָּה, כַּל לִילֵיא וְלִילֵיא נִשְׁמַתִּיהּ נִפְקַת מְנִיָּה, וְאַתְדַּנַּת קְמִי בֵּי דִינָא דְּמַלְכָא, אִי זְכָאָה לְאַתְקִינֵימָא, אֶתְהַדְרַת לְהָאֵי עֲלֵמָא.

6. The judgement is twofold, for man is not judged for the evil he is destined to commit. "For Elohim has heard the voice of the lad where he is" (Bereshheet 21:17) is written, NOT IN THE FUTURE TENSE. You should not say that man is judged only for the good he has already done, rather he is rewarded for his present good as was said above, and he is also judged for the good he will do in the future. He is saved for their sake, as they said, even though he is now wicked. The Holy One, blessed be He, does good with all people and does everything to benefit all, therefore He does not sentence man for the evil he is about to do. Hence, man is judged before the Holy One, blessed be He, WHO KNOWS THE FUTURE.

7. Come and behold. Once they cast Yonah into the sea, it is written: "And the sea ceased (lit. 'stood') from its raging." THIS IS the supernal sea, THE NUKVA. It stood where it was, for when anger calms down, it stands. When judgement is passed upon the world, that court, NAMELY THE NUKVA, is like a pregnant woman experiencing severe labor pains. When she gives birth, the panic ceases. Similarly, when judgement is passed upon the world, it does not calm or rest until justice is administered to the wicked. Then it rests, wholly standing in its place and perfectly maintained. This is what the verse meant by the words: "But when the wicked perish, there is jubilation" (Mishlei 11:10). This has already been explained.

8. HE THEN ASKS ABOUT THE VERSE, "But when the wicked perish, there is jubilation." Is it not written, "Have I any pleasure at all that the wicked should die" (Yechezkel 18:23)? This would mean that there is no pleasure for the Holy One, blessed be He, when judgement is administered to the wicked. HE ANSWERS, Before their measure was filled, THE HOLY ONE, BLESSED BE HE, DID NOT HAVE PLEASURE THAT THE WICKED SHOULD DIE. But now, after the measure is full, "WHEN THE WICKED PERISH, THERE IS JUBILATION."

2. And Dumah rises, and receives the reckoning

The Zohar describes disturbing details concerning the fate awaiting the wicked at the time of the Resurrection of the Dead, emphasizing the urgent need for all of us to replace our bad deeds with good ones immediately.

The Relevance of this Passage

Intellectual blockages in our consciousness prevent us from completely accepting and beholding the truth of the World To Come and the gravity of our erring actions. Though we might accept the notion of a Creator and other spiritual principles on a purely intellectual level, internalizing and living these truths is a much more difficult task, and the basis of our spiritual work. The intent of this passage is to remove impediments and doubts, opening our eyes to spiritual truths and stimulating greater awareness. As we become more devout in our pursuit of righteousness, replacing the bad we have done in this world becomes an intrinsic part of our nature. And this process is furthered by the Light emanating from this portion.

Tosefta (Addendum)

6. וְדִינָא הוּא בְּתָרִין גּוֹנוּנִין, דְּהָא לֹא דִינִין לִיה לְבַר נֶשׁ, עַל בּוֹשֵׁין דְּאִיהוּ עֲתִיד וְזִמִּין לְמַעְבַּד, דְּכִתְיֹב בִּי שְׁמַע אֱלֹהִים וּגְוִי בְּאִשְׁרֵי הוּא שָׁם. וְלֹא תִימָא, דְּדִנִין לִיה עַל טְבִין דְּעָבִיד לְחוּד, אֲלֵא לְאוֹטְבָא לִיה עַל אִינוּן טְבִין דְּהִשְׁתָּא, כְּמָה דְּאִתְמַר, וְדִנִין לִיה עַל זְכוּיִן דְּאִיהוּ זִמִּין לְמַעְבַּד, וּבְגִינִייהוּ אֲשִׁתְּזִיב, אַע"ג דְּאִיהוּ הִשְׁתָּא חַיִּיבָא. בְּגִין דְּקוּדְשָׁא בְּרִיךְ הוּא עָבִיד טִיבוּ, עִם כָּל בְּרִינִין, וְכָל אֲרַחוּי דְּאִיהוּ עָבִיד, לְאוֹטְבָא לְכֻלָּא, וְלֹא דְאִין לְב"נ, עַל בּוֹשֵׁין דְּאִיהוּ זִמִּין לְמַעְבַּד, וּבְגִין כֶּן אִתְדִן בְּר נֶשׁ, קִמִּי קוּדְשָׁא בְּרִיךְ הוּא.

7. תָּא חַזִּי, כִּינִין דְּאִטְלוּ לִיה לִיוֹנָה בְּיָמָא, מַה כְּתִיב, וַיַּעֲמֵד הַיָּם מִזְעָפוֹ. הַיָּם עֲלָא, מֵאִי וַיַּעֲמֵד, דְּקָאִים בְּקִיּוּמִיָּה, בְּדָקָא יָאוּת, בְּעַמִּידָה אִיהוּ, בְּדִינָא רֹגְזָא שְׂכִיךְ, בְּשַׁעֲתָא דְּדִינָא שְׂרִיא בְּעֵלְמָא, הַהוּא בִּי דִינָא, אִיהוּ כְּאִתְתָּא דְּמִתְעַבְרָא, וְקִשְׂיָא לְאוֹלְדָא, וְכִד אֹלִידַת שְׂכִיךְ רֹגְזָא. הֵכִי נְמִי, בְּדִינָא שְׂרִיא בְּעֵלְמָא לֹא שְׂכִיךְ וְלֹא נַח, עַד דְּאִתְעַבִּיד דִּינָא בְּחַיִּיבָא, כְּדִין הוּא נִיחָא דִּילִיה, לְמִיקָם בְּדוּכְתָא שְׁלִים, וְלְמִיקָם בְּקִיּוּמִיָּה, הַה"ד וּבְאֲבָד רְשָׁעִים רְנָה. וְהָא אֹקְמוּהָ.

8. בְּאֲבָד רְשָׁעִים רְנָה. וְהִכְתִּיב הַחֲפֵץ אַחֲפֵץ מוֹת הַרְשָׁע. וְהָא לִית נִיחָא קִמִּי קוּדְשָׁא בְּרִיךְ הוּא, בְּדִינָא אִתְעַבִּיד דִּינָא בְּרִשְׁוִיעֵינָא. אֲלֵא, כְּאִן קוּדְשָׁא דְּאִשְׁתְּלִים קִיסְטָא, כְּאִן לְבַתְר דְּאִשְׁתְּלִים קִיסְטָא.

9. "And Sarah's life was..." The body of the Mishnah, NAMELY ITS ESSENCE, WAS LONG AND IS NOW ABRIDGED. We, WHO ARE VERSED IN THE MISHNAH, were close TO THE INNER SIDE OF THE GRADE and heard a voice that travels down from above and expands throughout the world. This voice uproots mountains and smashes strong rocks, NAMELY ITS ILLUMINATION UPROOTS AND SMASHES ALL THE KLIPOT. Great spirits rise, and ears are open.

10. As THE VOICE TRAVELS TO THREE PLACES, it says: cut off a portion, how the still ones, who are still sleeping, maintain their guard and stand in position. The king, NUKVA, guards the gates, as the ruler over many armies stands by his post.

11. Nobody notices or knows that the book is open, and is written in by a name, and Dumah rises to receive the reckoning. The dwellers of dust, NAMELY THE WICKED, go back outside. The good part, THE CENTRAL COLUMN, THAT IS YESOD, WHICH IS CALLED GOOD APPROCHES, to be counted among them, but they do not wish for rolling and reversing.

12. BECAUSE THEY DO NOT WANT THE ROLLING AND REVERSING, they fall and do not come back to life. THUS, the wicked are wiped from the book of Dumah. Who then shall claim them AT THE TIME OF THE RESURRECTION OF THE DEAD, AS IT IS SAID THAT AT THE TIME OF THE RESURRECTION, THE ANGEL MATATRON WILL RECEIVE A NOTE AT THE CEMETERIES FROM DUMAH. BUT WHO WILL CLAIM THOSE WICKED WHO ARE NOT ACCOUNTED FOR IN THE RECKONING OF DUMAH AT THE RESURRECTION? And who will care for their accounts? THIS ALLUDES TO THE HARSH KLIPAH NAMED "SICHON," WHO DOES THE RECKONING AND CORRESPONDS TO "DUMAH", FOR "DUMAH" MEANS SILENCE, WHILE "SICHON" MEANS CONVERSATION OR TALKING. Woe to them, woe to their lives, woe to their pains. For them, the verse says: "Let them be blotted out of the Book of the Living" (Tehilim 69:29).

End of Tosefta (Addendum)

תוספתא

9. ויהיו חיי שרה. גופא דמתניתין, און קריבין הוינא, שמענא קלא מתהפך מעילא לתתא, אתפשט בעלמא, קל מתבר טורין, ומתבר טורין תקיפין, עלעולין רברבין סלקין, אודנא פתיחן.

10. הוה אמר במטלנוי קוץ קוציתא, דמיכן דמימין דשינתא בחוריהון, קיימין בקיומיהון. מלכא דממללא, נטרי תרעין, שליטא דחילין סגיאין, קם בקיומיה.

11. בלהו לא מרגשן, ולא ידעי דספרא פתיח, ובשמא אכתוב, ודומה קאים, ונטיל בחושבנא, ודיירי עפרא תיבין לבר, וקריב טב לאתמנאה בהו, לא תאיבין, גלגולא והפוך.

12. נפלין ולא קיימין, אתמחון חייבין מספרא דדומה, מאן יתבע לון, ומאן יתיב בחושבנהון, ווי לון, ווי לחייהון, ווי לרגשיהון, בגינהון אתקרי, ימחו מספר חיים וגו'.  
(ער כאן תוספתא)

3. "He who tills a field is a king"

There is a hidden meaning in the mention of Sarah's exact life span in the Torah, for such details are given for no other women--nor does any other woman have a portion of the scriptures devoted to her name, as Sarah does. The symbols employed by passages concerning Sarah are pointed out and explained, along with the meaning of various statements that cannot be unlocked without the key of Kabbalah. We learn that, like Avraham, Sarah did not in any way cling to negative inclinations. This earned supernal life for herself, her husband, and later, her son.

The Relevance of this Passage

Man, on his own, does not possess the inner power necessary to eradicate the dark side of his nature. Scriptural giants like Avraham and Sarah, however, are generators of such spiritual forces. Their existence in this physical realm and their presence in the Torah, serve as a wellspring of this energy, from which all generations can draw. Sarah's grace and godliness, together with the energy of supernal life, reach us through the medium of the Aramaic words comprising this passage.

13. "And Sarah's life was...": HE ASKS: Of all the women in the world, Why is Sarah the only one whose death is mentioned in Torah? Rabbi Chiya answered, This is not so, for it is written: "And Rachel died, and was buried in the way to Efrat" (Bereshheet 35:19), "and Miriam died there" (Bemidbar 20:1), "and D'vorah, Rivkah's nurse, died" (Bereshheet 35:8), and "the daughter of Shua, Yehuda's wife died" (Bereshheet 38:12). THE DEATH OF MANY WOMEN IS MENTIONED IN THE TORAH.

13. ויהיו חיי שרה. מאי שנא הכא שרה, דכתיב מיתתה באורייתא, מכל נשי דעלמא, דלא כתיב הכי מיתתהון באורייתא. אמר רבי חייא, ולא, והכתיב ותמת רחל ותקבר בדרך אפרתה. וכתיב ותמת שם מרים וגו'. וכתיב, ותמת דבורה מינקת רבקה. וכתיב ותמת בת שוע אשת יהודה.

14. Rabbi Yosi responded: But it is not written of them as it is written of Sarah, of whom it is said, "And Sarah's life was a hundred and twenty seven years old: these were the years of Sarah's life" (Beresheet 23:1). No other woman's days and years were specified as they were for Sarah. Furthermore, none of them has a portion of the scriptures devoted to them, as does Sarah. There is an esoteric reason for this. IN THE SCRIPTURES, SARAH'S DAYS AND YEARS ARE SPECIFIED, but the secret is that the days and years of all men depend on this grade. THIS MEANS THAT THE MOCHIN, WHICH IS THE SECRET OF THE LIFE SPAN OF SARAH, IS ALLUDED TO IN THE NUMBER "127 YEARS." FROM THIS, THE LIFE SPAN OF MAN IS ALSO DRAWN.

15. He opened with the verse, "Moreover, land has an advantage for everyone: he who tills a field is a king" (Kohelet 5:8). "Moreover, land has an advantage" IS THE NUKVA "for everyone." Certainly, THIS IS THE SECRET OF YESOD OF ZEIR ANPIN, CALLED "All" (Heb. kol). Because FROM YESOD emanate spirits and souls and goods to the world. Of the verse, "He who tills a field is a king," IT IS ASKED, Who is the king? He is the Holy One, blessed be He, who "tills a field" when it is properly cultivated. The King is the supernal King, NAMELY ZEIR ANPIN, who is joined to the field when it is tilled. IT IS ASKED, What is the field? This is a field which Hashem has blessed, NAMELY THE NUKVA, AS IT IS WRITTEN: "Like the smell of a field which Hashem has blessed" (Beresheet 27:27). For when it is tilled and cultivated properly, the supernal King, ZEIR ANPIN, unites with it.

16. Rabbi Elazar asks: How many mysteries are alluded to in the verse, "He who tills a field is a king"! A king is the Shechinah, which only dwells in a man's house when he is married and mates with his wife to beget children and bear fruit. And she, THE SHECHINAH, brings out souls to dwell in her, which is why THE SHECHINAH IS CONNECTED only to a tilled field.

17. Another explanation: A king is "a woman who fears Hashem," as it is written: "A woman who fears Hashem, she shall be praised" (Mishlei 31:30). THIS IS THE SHECHINAH. A tilled field is a strange woman, NAMELY THE OTHER SIDE, as it is written: "That they may keep you from the strange woman" (Mishlei 7:5). For there is a field, and there is a field. There is a field in which all blessings and holiness dwell, as it is written: "Like the smell of a field which Hashem has blessed," NAMELY THE SHECHINAH. And there is a field, in which destruction and defilement, extinction, killings and war reside, NAMELY THE OTHER SIDE. This king, NAMELY THE SHECHINAH, sometimes tills the second field, THE OTHER SIDE, as it is written: "For three things the earth is disquieted...and a handmaid that is heir to her mistress" (Mishlei 30:21). IN THIS CASE, HEAVEN FORBID, THE FIELD OF THE OTHER SIDE INHERITS THE SHECHINAH, AND THE LIGHT OF THE SHECHINAH is covered and darkened until it is purified and joins ZEIR ANPIN above.

14. אָמַר ר' יוֹסִי, בְּכֻלָּהוּ לֹא כָתוּב, כִּמְה דְכָתוּב בְּשָׂרָה, דְּאִתְמַר, וַיְהִי חַיֵּי שָׂרָה מֵאָה שָׁנָה וְעֶשְׂרִים שָׁנָה וְשִׁבְעַת שָׁנִים שְׁנֵי חַיֵּי שָׂרָה. דְּהָא בְּכֻלָּהוּ, לֹא אִתְמַנּוּן יוֹמִין וְשָׁנִין, כְּמוּ לְשָׂרָה. בְּכֻלָּהוּ לֹא כָתוּב פְּרֻשָׁתָא חֲדָא בְּלַחֲדָהּ, כְּמוּ לְשָׂרָה. אֲלֵא, רָזָא אִיהוּ, בְּגִין הָהוּא דְרָגָא, דְּכָל יוֹמִין וְשָׁנִין דְּבַר נֶשׁ, בֵּיה תְלִינן.

15. פִּתַּח וְאָמַר, וַיִּתְרוֹן אֶרֶץ כָּל הָיָא מֶלֶךְ לְשָׂרָה נְעֻבְדָּ. וַיִּתְרוֹן אֶרֶץ כָּל הָיָא וְדָאֵי, דְּהָא מִתְמַן נִמְקִין רוּחִין וְנִשְׁמַתִּין, וְתוֹעֵלְתָא לְעֵלְמָא. מֶלֶךְ לְשָׂרָה נְעֻבְדָּ, מֵאֵן מֶלֶךְ, דָּא קוּדְשָׁא בְּרִיךְ הוּא. לְשָׂרָה נְעֻבְדָּ, כִּד אִיהוּ אִתְתַּקֵּן בְּדָקָא יְאוּת. וּמֶלֶךְ, דָּא מֶלֶךְ עֲלָאָה, דְּאִתְחַבַּר לְשָׂרָה, כִּד אִיהוּ נְעֻבְדָּ. מֵאֵן שָׂרָה, דָּא שָׂרָה אֲשֶׁר בְּרַכּוּ ה'. דְּכָתוּב בְּרִיחַ שָׂרָה אֲשֶׁר בְּרַכּוּ ה'. דְּכִד אִיהוּ נְעֻבְדָּ וְאִתְתַּקֵּן, בְּכָל מָה דְּאִצְטְרִיךְ לֵיהּ, בְּדָקָא יְאוּת, בְּדִין מֶלֶךְ עֲלָאָה אִתְחַבַּר עִמֵּיהּ.

16. רַבִּי אֶלְעָזָר אָמַר, מֶלֶךְ לְשָׂרָה נְעֻבְדָּ. כִּמְה גּוֹוִינ, רִזִּין עֲלָאִין הַכָּא. מֶלֶךְ: דָּא שְׂכִינְתָא, דְּלֹא שְׂרִיא בְּבֵיתָא, לְאִתְתַּקְנָא בֵּיהּ, אֲלֵא בְּזַמְנָא דְּאִתְנַסִּיב בִּר נֶשׁ, וְאִזְדְּוּג בְּאַנְתְּתִיהּ, לְאוּלְדָא וּלְמַעַבְדָּ אִיבִין, וְאִיהִי אִמִּיקַת נִשְׁמַתִּין, לְאִשְׂרָאָה בֵּיהּ, וּבְגִין כִּן לְשָׂרָה נְעֻבְדָּ, וְלֹא לְאַחֲרָא.

17. דְּבַר אַחַר, מֶלֶךְ: דָּא אִשָּׁה יִרְאֵת ה', כְּדָבַר אַחַר אִשָּׁה יִרְאֵת ה' הִיא תִתְהַלֵּל. לְשָׂרָה נְעֻבְדָּ, דָּא אִשָּׁה זָרָה, כְּדָבַר אַחַר לְשִׁמְרֵן מֵאִשָּׁה זָרָה. בְּגִין דְּאִית שָׂרָה, וְאִית שָׂרָה. אִית שָׂרָה, דְּכָל בְּרַכָּאן וְקוּדְשִׁין, בֵּיה שְׂרִיין, כִּמְה דְּאִתְ אָמַר, כְּרִיחַ שָׂרָה אֲשֶׁר בְּרַכּוּ ה'. וְאִית שָׂרָה, דְּכָל חִירוּב וּמִסָּאבוּ, וְשִׁיצָאָה, וְקִטּוּלִין, וְקִרְבִּין, בֵּיה שְׂרִיין. וְהֵאֵי מֶלֶךְ, זְמַנִּין דְּאִיהוּ נְעֻבְדָּ לְהֵאֵי שָׂרָה, דְּכָתוּב, תַּחַת שְׁלֹשׁ רִגְזָה אֶרֶץ וְגו', תַּחַת עֶבֶד כִּי יִמְלֶךְ, וְגו', וְשִׁפְחָה כִּי תִירַשׁ גְּבִירָתָהּ. וְהֵאֵי מֶלֶךְ, אִתְכַּסִּיא נְהוּרִיהּ וְאִתְחַשְׁךְ עַד דְּאִתְדַבֵּי, וְאִתְחַבַּר לְעִילָא.

18. This is the purpose of offering the goat on the first day of the month, when no blessings dwell upon the second field, THE OTHER SIDE, as it is separated from the holy king, THE SHECHINAH. When that field is tilled FOR THE OTHER SIDE, then it is written: "For he found her in the field, AND THE BETROTHED MAIDEN CRIED OUT, BUT THERE WAS NONE TO SAVE HER" (Devarim 22:27), the field is THE OTHER SIDE, as has been explained.

19. Come and behold: Chavah came into the world and clung to the serpent. He injected impurities into her, and she brought death to the world and to her husband. Sarah then came and went down INTO THE PLACE OF THE OTHER SIDE, BUT she rose again without any KLIPOT clinging to her, as it is written: "And Avram went up out of Egypt, he, and his wife, and all that he had" (Beresheet 13:1). When Noach came to the world, it is written that "he drank of the wine, and was drunk, and he was uncovered within his tent" (Beresheet 9:21).

20. Because Avraham and Sarah did not cling to THE OTHER SIDE, Sarah earned supernal life for herself, her husband, and her son after her. This is the meaning of the verse: "Look at the rock whence you are hewn [AVRAHAM], and to the hole of the pit from which you were dug out [SARAH]" (Yeshayah 51:1). Therefore, it is written: "And Sarah's life was...", for she merited all THE YEARS. It is not so for the rest of the women, FOR IT IS NOT WRITTEN: "And Chavah's life was..." and so on. Sarah clung to life. Therefore, her life was her own.

#### 4. He who is small and he who is great

The inner meaning of Sarah's age, as cited in the Torah, relates to the importance of approaching life with reverence and humility--for The Creator delights in those who transcend pride and self-interest, raising them in stature, whereas He diminishes those who inflate themselves with self-importance and vanity. Greatness in the world above is attained by behaving with humility and selflessness here in the physical realm.

#### The Relevance of this Passage

When people succumb to the demands of their ego, preoccupying themselves with affairs in the material world, they receive immediate, but short-lived gratification and rewards. Their self-love deepens and their hearts harden. In contrast, spiritual accomplishments do not gratify the ego. For this reason, humility and selflessness are more difficult to kindle, though their rewards are far greater and long-lasting. Kabbalah teaches that the eternal World To Come is not somewhere in the future, but is readily attainable here and now, according to our degree of spiritual transformation. A reading of this section helps us to resist pride and arrogance by raising our awareness of their consequences in the physical and spiritual realms. Tosefta (Addendum)

21. Happy is he who makes less of himself in this world. How great and high he is in the eternal world. The head of the Yeshivah spoke to that effect, saying that whoever is small IN THIS WORLD is great IN THE ETERNAL WORLD. He who is great IN THIS WORLD is small IN THE ETERNAL WORLD, as it is written: "And Sarah's life was a hundred year..." A hundred, which is a large number, is followed by the word "year", FOR IT IS LESSENER TO A YEAR. Seven, WHICH IS A SMALL NUMBER, was greatly increased, for it is followed by the word "years." Come and behold: The Holy One, blessed be He, only makes greater the person who lessens himself. He diminishes only the person who makes himself great. Happy is he who diminishes himself in this world. How great he is above in the eternal world. End of Tosefta (Addendum)

18. וּבְגִין כֵּן שְׁעִיר דְרִ"ח, בְּגִין דְּאִתְפָּרַשׁ הָהוּא שְׂדֵה מִמְלֶכָא קְדִישָׁא, וְלֹא שְׂרִיין בְּהַאי שְׂדֵה בְּרַכְאָן, מֵהַאי מַלְךְ. וְכֹד אִיהוּ נְעֻבַד לְהַאי שְׂדֵה, כְּדִין כְּתִיב, כִּי בַשְּׂדֵה מִצָּאָה וּגו'. כִּי בַשְּׂדֵה כְּמָה דְאִתְמַר.

19. תָּא חֲזִי, אֲתַת חוּדָה לְעֵלְמָא, אֲתַדְבַּקַת בְּהַאי חוּיָא, וְאִטִּיל בַּה זֹהֲמָא. וּגְרַמָּא מוּתָא לְעֵלְמָא, וְלִבְעֵלָה. אֲתַת שְׂרָה, וּנְחַתַת וְסִלְקַת, וְלֹא אֲתַדְבַּקַת בֵּיה, כְּדִ"א וַיַּעַל אֲבָרָם מִמִּצְרַיִם הוּא וְאִשְׁתּוֹ וְכָל אֲשֶׁר לוֹ. אֲתָא נַח לְעֵלְמָא, מַה כְּתִיב, וַיִּשֶׁת מִן הַיַּיִן וַיִּשְׁכַּר וַיִּתְגַּל וּגו'.

20. וּבְגִין דְּאֲבָרָהֶם וְשְׂרָה, לֹא אֲתַדְבַּקוּ בֵּיה, בְּגִין כֵּן שְׂרָה זְכָתָה לְחִיּוּן עֲלָיוֹן, לָהּ, וְלִבְעֵלָה, וְלִבְנֵהָא בְּתַרְאָה, הַה"ד הִבִּיטוּ אֶל צוּר חוּצַבְתָּם וְאֵל מִקְבַּת בּוֹר נֹקְרָתָם. וְעַל דָּא, וַיְהִי חַיֵּי שְׂרָה, דְּזָכָתָה בְּהוּ בְּכֵלָהּ, וְלֹא כְּתִיב בְּכֵלָהּ נָשִׂי, וַיְהִי חַיֵּי חוּדָה, וְכֵן בְּכֵלָא, הִיא אֲתַדְבַּקַת בְּחִיּוּן, וְעַל דָּא דִּילָהּ הוּוּ חִיּוּן.

#### תּוֹסֵפְתָא

21. זְכָאָה אִיהוּ, מֵאֵן דְּאִזְעִיר גְּרַמִּיָּה, בְּהַאי עֵלְמָא, כְּמָה אִיהוּ רַב וְעֵלְאָה, בְּהֵוּא עֵלְמָא. וְהִכִּי פְתַח רַב מְתִיבְתָא, מֵאֵן דְּאִיהוּ זְעִיר, אִיהוּ רַב. מֵאֵן דְּאִיהוּ רַב, אִיהוּ זְעִיר. דְּכְתִיב וַיְהִי חַיֵּי שְׂרָה וּגו'. מֵאָה, דְּאִיהוּ חוּשְׁבָן רַב, כְּתִיב בֵּיה שְׁנָה, זְעִירוֹ דְּשָׁנִין, חַד, אִזְעִיר לֵיה. שְׁבַע דְּאִיהוּ חוּשְׁבָן זְעִיר, אִסְגִּי לֵיה וְרַבִּי לֵיה, דְּכְתִיב שְׁנַיִם. תָּא חֲזִי, דְּלֹא רַבִּי קוּדְשָׁא בְּרִיךְ הוּא, אֶלְא לְדָאִעִיר, וְלֹא אִזְעִיר, אֶלְא לְדְרַבִּי, זְכָאָה אִיהוּ, מֵאֵן דְּאִזְעִיר גְּרַמִּיָּה בְּהַאי עֵלְמָא, כְּמָה אִיהוּ רַב בְּעֵלְוָא. לְהֵוּא עֵלְמָא (עַר כְּאֵן).

22. This paragraph does not belong here. It belongs to another portion, where it is explained.

22. מאן דפסק יתפסק. מאן דקצר, יתקצר. מאן דקצר, יתארך. ר"ל, מאן דפסק מלין דאורייתא, על מלין בטלין, יתפסקון חיוהי מהאי עלמא, ודיניה קיימא בהוא עלמא. מאן דקצר אמן, ולא מאריך גו נייחא, יתקצר מחיין דהאי עלמא. מאן דאמר אחר, אצטריך לחטפא אל"ף, ולקצר קריאה דיליה, ולא יעבב בהאי אות כלל, ומאן דיעביד דא יתארכון חייו.

#### . "And Sarah's life"

Sarah's life is connected to the Mochin [another term for Spiritual Light] and the secret of Ten Sfirot that are contained within the dimension of Binah. The number 37 appears frequently here. This was Yitzchak's age at the time of his binding, for example, and it was because of his binding that Sarah died. The Angel of Death appeared before Sarah and told her that Avraham was about to sacrifice their son. These events convey the various levels of spiritual Light that Sarah's life revealed in this world.

#### The Relevance of this Passage

The metaphysical forces embodied by Sarah are instilled within us through thoughtful meditation upon these verses.

23. "And Sarah's life was..." All this life is above IN BINAH. A hundred year REFERS TO KETER above. "Twenty year" IS CHOCHMAH AND BINAH above. The seven years ARE THE SEVEN LOWER SFIROT above. THIS IS THE SECRET OF THE FIRST THREE AND THE LOWER SEVEN SFIROT OF BINAH, WHERE SARAH RECEIVED LIFE, WHICH IS MOCHIN. Rabbi Shimon said, Come and look at the secret of all this. Why is the number seven followed by the word "years", while all other numbers are followed by the word "year"?

23. ויהיו חיי שרה. אינון חיון, בלהו לעילא, מאה שנה לעילא. ועשרים שנה לעילא, ושבע שנים לעילא, בלהו הוּוּ בְדָקָא יֵאוּת. אָמַר רַבִּי שְׁמַעוֹן, תָּא חַזִּי, רְזָא דְמַלְאָה, מְאִי שְׁנָא בְכֻלְהוּ, דְאָמַר שְׁנָה שְׁנָה, וּבְאִינוֹן שְׁבַע, דְאָמַר שְׁנִים. דְכֵתִיב מְאָה שְׁנָה וְעֶשְׂרִים שְׁנָה וּלְבַתָּר שְׁבַע שְׁנִים.

24. The "hundred year" includes everything, NAMELY KETER, WHICH INCLUDES ALL TEN SFIROT. EACH SFIRAH COMPRISES TEN, AND TOGETHER THEY COMPRISE ONE HUNDRED. For there is included the highest and most secret place of all, WHICH IS ARICH ANPIN, with the hundred daily benedictions, MEANING THAT IT DAILY GIVES THE ABUNDANCE OF A HUNDRED BENEDICTIONS UPON MALCHUT FROM THE HUNDRED SFIROT IN IT. ARICH ANPIN IS THE SECRET OF KETER OF ATZILUT. Also, the "twenty year," WHICH ARE CHOCHMAH AND BINAH, INCLUDE ARICH ANPIN, the most concealed of all. For that reason, it is written "year" IN THE SINGULAR, which is the secret of unison, for a thought and a jubilee (Heb. yovel). THE SECRET OF CHOCHMAH AND BINAH never separate from each other, AS THE FIRST THREE SFIROT ARE JOINED TO EACH OTHER AS ONE.

24. אָלָא מְאָה שְׁנָה, כְּלָלָא דְכֻלָּא תַּמָּן, דְאֵתְבַלְלִיל אַתְרַּ עֲלָאָה, כְּלָא בְּחֻדָּא, בְּרְזָא דְמְאָה בְּרַכָּאָן, בְּכַל יוֹמָא. וְכֵן עֶשְׂרִים שְׁנָה, דְאֵתְבַלְלִיל עֲלָאָה סְתִימָא דְכָל סְתִימִין, וּבְגִין כֵּן כְּתִיב שְׁנָה רְזָא דִּיחֻדָּא, דְלֵא אֶתְפָּרֵשׁ מִחֻשְׁבָּה וְיֻבְלָא לְעֵלְמִין.

25. But the seven years, WHICH ARE THE SEVEN LOWER SFIROT OF BINAH, are separated from each other and from that which is hidden above, ARICH ANPIN. Although everything is united and all are equal, THE LOWER SEVEN pertain to Judgement and Mercy in many aspects and paths. This is not so IN THE FIRST THREE SFIROT OF BINAH, FOR ARICH ANPIN IS ENCLOSED IN THEM above THE CHEST, WHERE THERE IS NO JUDGEMENT AT ALL. For that reason, it is WRITTEN "SEVEN YEARS" AND NOT 'SEVEN year', AS WITH THE FIRST THREE SFIROT. THE WHOLE TEN SFIROT, THE FIRST THREE AND LOWER SEVEN, are called life. Therefore it is written: "And Sarah's life was...", for it existed. It was created substantively and existed above, IN THE TEN SFIROT OF BINAH.

25. שְׁבַע שְׁנִים: אֵלִין אֶתְפָּרֵשׁ, וְנִפְקָאן מְכֻלָּא סְתִימָאָה דְלְעֵילָא. וְאִף עַל גְּבֻדְכֻלָּא יְחֻדָּא חֻדָּא, אֲבַל מִתְפָּרֵשׁ, בְּדִינָא וְרַחֲמִי, בְּכַמָּה סְטֵרִין וְאוּרְחִין, מַה דְלֵא הוּי הִכִּי לְעֵילָא. וּבְגִין כֵּן כְּתִיב שְׁנָה, רְזָא דִּיחֻדָּא, דְלֵא אֶתְפָּרֵשׁ לְעֵלְמִין. וְכֻלְהוּ אֶקְרוּן חַיִּים, וְיֵהִיו חַיִּי שְׁרָה, דְהוּוּ מִמֶּשׁ, דְאֵתְבַרְיָאוּ וְאֵתְקִימוּ לְעֵילָא.

26. Rabbi Chiya said that it has been explained WHY THE DEATH OF SARAH IS WRITTEN RATHER THAN THAT OF THE OTHER WOMEN. Yitzchak was 37 years old when he was bound, and because he was bound, Sarah died, as is written: "And Avraham came to mourn for Sarah, and to weep for her" (Bereshheet 23:2). From where did he come? From mount Moriyah, where he was binding Yitzchak. The 37 years from the time that Yitzchak was born until the time he was bound were the life of Sarah, for "vayihyu (was)" is 37 years in numerical value--the years from Yitzchak's birth to his binding. IN ORDER TO MENTION THIS, SARAH'S DEATH IS MENTIONED IN THE TORAH.

26. אָמַר רַבִּי חִיָּיא, הָא אֻקְמוּהָ, דְהָא כִּד אֲתַעְקֵד יִצְחָק, בַּר תְּלַתִּין וְשִׁבְעַ שְׁנִין הוּהוּ, וְכִיּוֹן דְאֲתַעְקֵד יִצְחָק, מִיַּתֵּת שָׂרָה, דְכִתִּיב וַיָּבֵא אַבְרָהָם לְסַפֵּר לְשָׂרָה וּלְבַכְתָּהּ. מֵאִין בָּא, מֵהַר הַמּוֹרְיָה, בָּא מִלְמַעְקֵד לִיּוֹה לִיצְחָק, וְאִינּוֹן תְּלַתִּין וְשִׁבְעַ שְׁנִין, מִיּוֹמָא דְאֲתִיּוּלִיד יִצְחָק, עַד שְׁעֵתָא דְאֲתַעְקֵד, אִינּוֹן הוּוּ חִיָּי שָׂרָה וְדַאי, כְּחוּשְׁבָן וַיְהִי, בְּגִימְטְרִי"א תְּלַתִּין וְשִׁבְעַ שְׁנִין הוּוּ, כְּמָה דְאֲתַמַּר, מִדְּאֲתִיּוּלִיד יִצְחָק עַד דְאֲתַעְקֵד.

#### 6. "And the cows took the straight way"

The meaning of this difficult scriptural passage is expounded by Rabbi Yosi. We learn that while they carried the Ark, the cows were able to sing--although this gift vanished as soon as they no longer performed this work. Rabbi Chiya explains that a psalm of David referring to a "new song", refers to a time when the psalm or Holy Spirit or Nukva--that is, our physical world, also known as Malchut--will glow with the light of the sun, which itself is a coded reference to the concept of Mashiach. It is after this that the Resurrection of the Dead takes place, a time when the world will be renewed and set free from death's rule.

#### The Relevance of this Passage

A cow is both a metaphor and physical expression of an intense desire to receive. In view of this, cows are seen as powerful tools for attracting spiritual energy. Thus, red meat is a recommended dish for the first meal of the Shabbat, since the internal energy of the meat serves to draw down the Light of the Creator. The Torah's parchment, which functions as an antenna to arouse metaphysical forces, is produced from the skin of a calf. The Zohar, therefore, uses the cow as a symbol for man's own insatiable desire to receive for the self alone--and the image of a singing cow reveals a creature rising above its inborn nature. This power emerged the moment the cows began transporting the Ark and the scrolls contained inside. Here the Zohar alludes to the Torah's ability to help overcome innate immoral tendencies and self-seeking desires. When mankind has completely removed all his Evil Inclinations, death will be removed from the landscape of human existence. World peace and fulfillment will be eternally achieved, signified by the Zohar's reference to the light of the sun, which represents Mashiach. An ability to hasten a personal and global redemption is awarded to us by means of these verses and their corresponding spiritual influences. We remove the force of death from our lives. Bear in mind the fact that "death" can refer to the demise of a business, the end of an important relationship, or the collapse of our emotional well-being.

27. Rabbi Yosi began with the verse, "A psalm, O sing (Heb. shiru) to Hashem a new song; for He has done marvelous things: His right hand, and his holy arm have gained Him the victory" (Tehilim 98:1). The friends explained that this was said by cows, as it is written: "And the cows took the straight way (Heb. vayisharnah)" (I Shmuel 6:12). The word "vayisharnah" also means that they sang (Heb. sharu) a new song. What new song? "A psalm. O sing to Hashem a new song."

27. רַבִּי יוֹסִי פִּתַּח, מִזְמוֹר שִׁירוּ לַה' שִׁיר חֲדָשׁ כִּי נִפְלְאוֹת עָשָׂה הוֹשִׁיעָה לוֹ יְמִינוּ וְזִרְעַ קִדְשׁוֹ. הָאִי קָרָא, אֻקְמוּהָ חֲבֵרִיא, דְּפִרוֹת אֲמַרְוּהָ. כְּמָה דְכִתִּיב וַיִּשְׂרְנָה הַפָּרוֹת בְּדֶרֶךְ. מֵאִי וַיִּשְׂרְנָה, דְהוּוּ אֲמַרִי שִׁירְתָא חֲדָתָא. וְמֵאִי שִׁירָה אֲמַרוּ. מִזְמוֹר שִׁירוּ לַה' שִׁיר חֲדָשׁ כִּי נִפְלְאוֹת עָשָׂה.

28. We should examine this verse carefully. Everything that the Holy One, blessed be He, created in the world offers praises and songs to Him, either above or below. If you thus say THAT THE COWS sang this song, it is assuredly so, for there is a deep secret here. When they carried the Ark, they sang, but once the Ark was taken from them, they again behaved like other cows in the world and did not sing. Surely, the Ark above them made them sing.

28. הֵכָא אֵיִת לְאַסְתַּבְּלָא, דְכָל מַה דְבִרָא קוּדְשָׁא בְּרִיךְ הוּא בְּעֵלְמָא, כְּלֵהוּ אֲמַרִי תּוֹשְׁבָחוֹן וְשִׁירְתָא קָמִיָה, בֵּין לְעֵילָא בֵּין לְתַתָּא, וְאִי תִימָא, דְאִינְהוּ מְגַרְמִיָהוּ אֲמַרִי שִׁירְתָא דָא, הֵכִי הוּא וְדַאי, דְרָזָא עֲלָאָה אִיְהוּ, אֲבַל הֵינִי, אַרְוֵנָא הוּהוּ עַל גְּבִיָהוּ, וְכִיּוֹן דְאַרְוֵנָא אֲשַׁתְּקִיל עֲלֵיָהוּ, וְשׁוּוּהָ לְעֵילָא, אִינּוֹן שִׁירוּ שִׁירְתָא, דְהָא בֵּין דְאֲתַנְטִיל מְנִיָהוּ אַרְוֵנָא, הוּוּ גַעְאֵן, כְּאֹרַח שְׂאֵר פְּרוֹת דְעֵלְמָא, וְלֹא אֲמַרו שִׁירְתָא, וְדַאי אַרְוֵנָא דְעַל גְּבִיָהוּ עֲבִיד לוֹן לְזַמְרָא.

29. IT IS WRITTEN: "A psalm" unlike other places, where it is written: 'A psalm of David' or 'David's psalm.' Here David is not mentioned at all, just "a psalm." This is because the Holy Spirit is destined to sing it, when the Holy One, blessed be He, raises the children of Yisrael from the dust. THEREFORE, DAVID IS NOT MENTIONED HERE. Then "O sing to Hashem a new song", for this is a new song that has not been sung since the world was created.

30. Rabbi Chiya said that it is written: "There is nothing new under the sun" (Kohelet 1:9), but lo, this song is new and under the sun, for it will be under the sun. What is this NEW SONG? It is the moon, WHICH IS THE NUKVA. For then the moon will be new under the sun, MEANING THAT ITS LIGHT WILL BECOME AGAIN LIKE THE LIGHT OF THE SUN, WHICH IS ZEIR ANPIN. What is meant by the phrase: "IT WILL BE NEW UNDER THE SUN?" IT IS THE MEANING OF THE VERSE: "For He has done marvelous things." What are these marvelous things? They are "His right hand, and His holy arm have gained Him the victory." THIS IS THE SECRET OF HIS RIGHT AND LEFT HANDS, CHESED AND GVURAH, "have gained Him the victory." For whom did they gain victory? For the grade that sang this song, THE HOLY SPIRIT, WHICH IS THE NUKVA. THE NUKVA was supported by right and left, AS IT IS WRITTEN: "HAVE GAINED HIM THE VICTORY." Therefore "His right hand...gained Him victory," the grade called psalm, NAMELY THE HOLY SPIRIT, WHICH IS THE NUKVA, WHOSE LIGHT WILL BE AS THE LIGHT OF THE SUN. When will that be? When the dead of the world rise from the dust, then what has not yet been done in the world will be new.

31. Rabbi Yosi said, When the Holy One, blessed be He, takes revenge on the world for Yisrael, He will sing this new song, NAMELY AT THE COMING OF MASHIACH, WHICH IS NOT THE TIME OF RESURRECTION. For after THE COMING OF MASHIACH, the dead of the world will rise from the dust and the world will be completely renewed. It will be different in that death will not rule the world, as it had since the serpent brought death to all, defiled the world, and darkened the faces of men.

7. "And I will put enmity between you and the woman"

This troublesome phrase, uttered by The Creator in the Garden of Eden, refers to the unbridgeable gulf between the godly and the godless of this world, which will never be made whole as long as the serpent of death retains his power. We also learn how seven of the Sfirot create and sustain the days of man. In spite of all the misery they cause, the wicked are ultimately erased, as if they never existed, while the righteous enjoy eternal life. The Relevance of this Passage

Without the Light of the Zohar, the inner meaning of the Torah remains obscured by confusion and misunderstanding. The work of deciphering the language of the Torah is itself a step toward spiritual growth. By endeavoring to comprehend the Torah's mysteries, we earn spiritual Light and fulfillment. In particular, the Zohar clarifies the significance of women in Torah, whose meaning is always spiritual and never merely literal. Thus, the term man refers to the upper spiritual realm and the desire to share, while woman denotes our physical realm and the desire to receive. Spiritual Light arising from the upper world can only illuminate our lower world when our Evil Inclination--termed 'the serpent of death'--is conquered and our character transformed. Man's evil tendencies are the lifeblood of the serpent. As long as our negative aspects remain within us, the Angel of Death will prevail over our physical existence. We must learn to loathe our Evil Inclination; to have enmity for our own desire to receive for the self alone. In this particular passage we acquire strength for building a deep aversion toward these negative traits.

32. Come and behold: It is written, "And I will put enmity between you and the woman..." (Beresheet 3:15). HE ASKS, What is enmity (Heb. eyvah)? He replied that it is as written: "They pass away with swift (Heb. eveh) ships" (Iyov 9:26), for among the ships sailing in the great sea, some, called enemy ships, are the ships of the serpent sailing amongst them.

29. מְזִמּוֹר. הָא אֹקִימָנָא וְאִתְמַר בְּכֻלָּא כְּתִיב, מְזִמּוֹר לְדוֹד, אוּ לְדוֹד מְזִמּוֹר, וְהִכָּא לֹא אָמַר דּוֹד בְּלָל, אֲלֵא מְזִמּוֹר. דְּרוּחַ קוּדְשָׁא, זְמִין לְזַמְרָא לֵיהּ לְזַמְנָא דְיוֹקִים קוּדְשָׁא בְּרִיךְ הוּא לְיִשְׂרָאֵל מַעְפְּרָא, וְכִדִּין שִׁירוּ לֵה' שִׁיר חֲדָשׁ, כְּדִין אִיהוּ חֲדָשׁ, דְּהָא שִׁירְתָּא כְּהָאִי, לֹא אִתְמַר מִיּוֹמָא דְאַתְבְּרִי עֲלֵמָא.

30. אָמַר רַבִּי חִיָּיא, כְּתִיב אִין כָּל חֲדָשׁ תַּחַת הַשָּׁמֶשׁ. וְהִכָּא שִׁירְתָּא דָא, אִיהוּ חֲדָשׁ, וְאִיהוּ תַּחַת הַשָּׁמֶשׁ, דְּהָא תַּחַת שַׁמְשָׁא לְהוּי, וּמַאי אִיהוּ, דָא סִיְהָרָא, וְכִדִּין הוּי חֲדָשׁ תַּחַת הַשָּׁמֶשׁ. מַאי טַעְמָא, בְּגִין כִּי נַפְלְאוֹת עָשָׂה. וּמַאן אִינּוּן נַפְלְאוֹת, הָאִי דְכְּתִיב הוֹשִׁיעָה לוֹ יְמִינוּ זִרְעֵ קֳדָשׁוֹ. הוֹשִׁיעָה לוֹ, לְמַאן לְהֵהוּא דְרַגָּא, דְאָמַר שִׁירְתָּא דָא, בְּגִין דְּבָהוּ אֶסְתַּמֵּיךְ בְּיַמִּינָא וּבְשַׁמְאֵלָא. הוֹשִׁיעָה לוֹ יְמִינוּ וְדָאִי, לְהֵהוּא דְרַגָּא, דְּהָאִי מְזִמּוֹר, אִימְתִי, בְּזַמְנָא דִּיקוּמוּן מִתִּי עֲלֵמָא, וְיִתְעֲרוּן מַעְפְּרָא, כְּדִין יְהָא חֲדָשׁ, מַה דְלֹא אִתְעֲבִיד בְּהָאִי עֲלֵמָא.

31. רַבִּי יוֹסִי אָמַר, בְּזַמְנָא דִּיעֲבִיד קוּדְשָׁא בְּרִיךְ הוּא נּוֹקְמִין בְּעֲלֵמָא, בְּגִינֵיהּוּ דְיִשְׂרָאֵל, כְּדִין יִתְאֲמַר שִׁירְתָּא, דְּהָא לְבַתּוֹר יִתְעֲרוּן מַעְפְּרָא מִתִּי עֲלֵמָא, וְיִתְחַדְּשׁ עֲלֵמָא, בְּקִיּוּם שְׁלִימִים, דְלֹא לִיהוּ כְּקַדְמִיתָא דְשְׁלִיט מוֹתָא בְּעֲלֵמָא בְּגִין דְּחֻיָּא גְרִים מוֹתָא בְּעֲלֵמָא לְכֻלָּא, וְאֶסְתַּאב עֲלֵמָא, וְאַתְחַשִּׁיךְ אַנְפּוּי.

32. תָּא חֲזוּי, כְּתִיב וְאִיבָה אֲשִׁית בֵּינְךָ וּבֵין הָאֲשָׁה, מַאי וְאִיבָה, כְּדְכְּתִיב חֲלַפּוּ עִם אֲנִיּוֹת אֲבָה. דְּהָא כְּמַה אַרְבִּין שְׁטָאן גּוֹ יִמָּא רַבָּא, וְאִית אַרְבִּין וּסְפִינָן, מִתְפַּרְשֵׁן דָא מִן דָּא, וְאִינּוּן אַרְבִּין דְּהָאִי נְחָשׁ שְׂאֵט בְּגוֹוִיָּיהוּ, אַקְרוּן אֲנִיּוֹת אֲבָה.



33. The phrase "between you and the woman" refers to "the woman who fears Hashem" (Mishlei 31:30), MALCHUT. The words "and between your seed" refer to the rest of the heathen nations, THE SEED OF THE SERPENT, WHILE "and her seed", namely Yisrael, MEANS THE SEED OF MALCHUT. "He shall bruise your head" is a reference to the Holy One, blessed be He, who will remove the serpent from the world, as it is written: "He will destroy death forever" (Yeshayah: 25:8) and "also I will cause...the unclean spirit to pass out of the land" (Zecharyah 13:2).

34. The word "head" means in the future when the dead will live, for then the world will be maintained by the head. THAT MEANS THE FIRST THREE SFIROT, THE SUPERNAL WORLD, WILL SHINE UPON IT. "and you shall bruise his heel" means now in this world, before all is perfected. The world is not whole as long as the serpent bites the world and darkens the faces of the people.

35. Come and behold: The days of man were created and sustained by the supernal grades, NAMELY THE SEVEN SFIROT-CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD, AND MALCHUT. Once they do not exist by these grades, as it is written: "The days of our years are seventy" (Tehilim 90:10), there is no other grade by which to be maintained. THE NUMBER 70 CORRESPONDS TO THE SEVEN SFIROT, EACH COMPRISING TEN. For this reason, "their pride is but trouble and wretchedness" (Zecharyah 13:2.), and then it is as if they never existed.

36. But the days of the righteous are eternal. THEY LIVE LONGER THAN SEVENTY YEARS BECAUSE THEY RECEIVE FROM THE SUPERNAL MAZAL, WHICH ADDS LIFE OVER SEVENTY YEARS, AS MUCH AS THEY WANT. This is as written: "And Sarah's life was..." and "these are the days of the years of Avraham's life which he lived" (Bereshheet 25:7). If you say it is also written of Yishmael: "And these are the years of the life of Yishmael" (Zecharyah 13:17), ALTHOUGH HE WAS NOT RIGHTEOUS this is only because he repented. Therefore, it is written "these are" of his days AS OF AVRAHAM.

33. בֵּינְךָ וּבֵין הָאִשָּׁה. דָּא אִשָּׁה יִרְאֵת ה'. וּבֵין זְרַעְךָ, אֵלֶיךָ שְׂאֵר עַמִּין עֵבֹו"ם. וּבֵין זְרַעָה, אֵלֶיךָ יִשְׂרָאֵל. הוּא יִשׁוּפֵךְ רֹאשׁ, דָּא קוּדְשָׁא בְרִיךְ הוּא, דְּזִמְיִן לְבַעְרָא לִיהּ מַעְלָמָא, דְּכִתִּיב בְּלַע הַמּוֹת לְנִצְחָ. וְכִתִּיב וְאֵת רוּחַ הַטְּמָאָה אֶעֱבִיר מִן הָאָרֶץ.

34. רֹאשׁ, דָּא לְזִמְנָא דְּאֵתִי דִּיתְעָרוֹן מִתְיָא, דְּהָא כְּדִין לְהוּי עֲלָמָא רֹא"שׁ, דִּיתְקִינִים בְּרֹא"שׁ, דְּאִיהוּ עֲלָמָא עֲלָאָה. וְאֵתָה תְּשׁוּפְנוּ עָקֵב. דָּא בְּהַאי עֲלָמָא, הִשְׁתָּא דְּאִיהוּ עָקֵב, וְלֹאֵו אִיהוּ בְּקִיּוּמָא, וְהָוֵא חֻיָּא נְשִׁיךְ לְעֲלָמָא, וְאַחֲשִׁיךְ אֲנַפּוּי בְּרִיּוֹן.

35. תָּא חֲזִי, יוֹמִין דְּבַר נֶשׁ אֲתַבְּרִיאָו, וְקִיּוּמוֹ בְּאִינוֹן דְּרַגְיִן עֲלָאִין, כִּיּוֹן דְּמַסִּיּוּמוֹ לְאֲתַקְיָמָא בְּאִינוֹן דְּרַגְיִן, דְּכִתִּיב יְמֵי שְׁנוֹתֵינוּ בְּהֵם שְׁבַעִים שָׁנָה וְגו', מִכָּאֵן וְלַהֲלָאָה, לִית דְּרַגָּא לְאֲתַקְיָמָא. וּבְגִין כֶּךָ, וְרַבִּי"ם עֲמַל וְאֹן. וְאִינוֹן כֹּלָא הוּוּ.

36. אֲבָל אִינוֹן יוֹמִין דְּצַדִּיקָא הוּוּ וְאֲתַקְיָמוֹ, כְּדָבָר אַחַר, וְיִהְיוּ חֲזִי שְׂרָה. וְכֵן וְאֵלָה יְמֵי שְׁנֵי חֲזִי אַבְרָהָם. וְאִי תִימָא, הֲכִי נִמְי כְּתִיב בִּישְׁמַעְאֵל, דְּכִתִּיב שְׁנֵי חֲזִי יִשְׁמַעְאֵל. אֵלָא בְּתַשׁוּבָה אֶהְדֵּר, וְעַל דָּא קְרִי בִּיּוּמוֹי, וְיִהְיוּ.

## 8. "Your eyes did see my unshaped flesh"

Here we learn how the three prayers recited by a traveler can be embodied in one blessing. Then Rabbi Yehuda teaches that all of our deeds--good and bad--are recorded in a heavenly book. Knowing this reveals the importance of praying before embarking on any action. Rabbi Bo and Rabbi Yitzchak next debate the meaning of "unshaped flesh" and how this bestial state applies respectively to David and Adam. Unshaped flesh refers to the desire to receive for the self alone, which is akin to an animal's primal desires. We learn why no one was left who bore a resemblance, even vaguely, to the original Adam. Before the sin, Adam was a being of untold spiritual and physical beauty, which man later attempted to use for negative purposes.

Rabbi Yehuda goes on to explain that the gifts of The Creator are given solely to support spiritual goals. If a man takes pride in his wealth or his children, instead of using them in divine service, he will ultimately be destroyed by them. So it is with the beauty of Adam, which the Creator gives in order that a man can become still more devout and connected to the Law. Those who fail to keep pure what the Creator has given, are soon driven from the world. We are told that each night is divided into three 'shifts', when the soul of man leaves the 'unshaped flesh' of his body to be examined by the Holy One on three separate issues. If the soul fails this test, Rabbi Shimon is quoted by Rabbi Yehuda as saying, it is ejected from this divine realm. Great emphasis is placed on the fact that every single one of our actions is seen and recorded. Therefore, nothing should be done without due care for its consequences.

### The Relevance of this Passage

Man's nature is to regard wealth and luxury as prized attributes. All of us are inclined to place more value on physical beauty and external appearances than on the intangible inner qualities of life. Intellectually, we might accept the ideal that the only possessions worth having are those that cannot be bought and sold. But living a life that truly embodies this ideal is a formidable task, for the ego holds sway over all our thoughts and actions. The spiritual intent of this segment is to keep our consciousness focused on the Light of Creator, even during sleep. The spiritual Light that emerges here makes us more cognizant of our actions and their repercussions, and helps us value and appreciate life's real treasures.

Midrash Hane'elam (Homiletical interpretations on the obscure)

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37. "And...was" (Beresheet 23:1). Our sages began with the verse, "Come, my beloved, let us go forth into the field; let us lodge in the villages" (Shir Hashirim 7:13). The sages have taught that a person who is traveling should recite three prayers: the obligatory daily prayer; the prayer for protection on the way; and a prayer to return home in peace. THE RECITATION OF THESE PRAYERS does not require three BENEDECTIONS, for it can be done in one BLESSING, as we have learned that everything a man asks can be included within the blessing: "Blessed are you, O Eternal, who hears our prayers."

38. Rabbi Yehuda said that all of man's deeds-both good and evil-are written in a book IN THE SUPERNAL WORLD, and that each man will be judged according to them. For we have learned from Rav Yehuda who quoted Rav that the verse suffices which reads, "Your eyes did see my unshaped flesh" (Tehilim 139:16). It means that the shapeless flesh REFERS TO THE BODY, which does not care about the world to come. "Your eyes did see" everything it did, since You have looked carefully at it. "For in Your book all things are written" (Ibid.) to be judged in the world to come. Therefore, it behooves man to hasten to pray before he acts, which may bring him good.

39. Rabbi Yitzchak said that a man does not transgress; only he who is a shapeless matter and is not a man transgresses. This is a man who cares not for THE NEEDS OF the holy soul. He behaves like a beast, which does not care or know. Rabbi Bo asked RABBI YITZCHAK, Was David called a shapeless matter, NAMELY HE WHO CARES NOT FOR THE SOUL, BECAUSE it was he who wrote the verse? Rabbi Yitzchak replied that Adam said, "Your eyes did see my unshaped flesh," FOR "UNSHAPED FLESH" MEANS MATTER WHOSE SHAPE IS NOT YET FINISHED. He said that before You gave me my soul, WHEN I WAS STILL UNSHAPED FLESH, Your eyes sought to create men in my image. "For in Your book all things are written," FOR IT WILL BE WRITTEN DOWN who they are IN NAME. "The days also in which they are to be fashioned" (Tehilim 139:16) means that they will be created in his image. The phrase: "And not one of them" means that none survived.

40. Rabbi Bo ASKS: Why WAS NO ONE LEFT OF THOSE WHO BORE A RESEMBLANCE TO THE IMAGE OF ADAM? He answers, Come and behold: Those who resembled Adam even slightly, THAT IS, VAGUELY, did not die a natural death. All were struck FOR RESEMBLING ADAM. SHIMSHON'S FORCE FAILED HIM, AS DID SHAUL'S NECK, AND SO ON. Come and behold: Rabbi Yehuda said that the image of Adam and his beauty were as the splendor of the supreme firmament above all the firmaments, as the light that the Holy One, blessed be He, saved for the righteous in the world to come. Therefore, all who had something of Adam's image were stricken by it and died, AS WILL BE EXPLAINED.

מִדְרַשׁ הַנְּעֻלָּם

37. וַיְהִי, רַבֵּן פְּתַח בְּהַאי קְרָא, לְכֹה דוּרֵי נִצָּא הַשְּׂדֵה נְלִינָה בְּכַפְרִים. ת"ר, הַיּוֹצֵא לְדֶרֶךְ, יִתְפַּלֵּל שְׁלֹשׁ תְּפִלּוֹת: תְּפִלָּה שֶׁהִיא חוֹבָה שֶׁל יוֹם. וְתְפִלַּת הַדֶּרֶךְ, עַל הַדֶּרֶךְ שֶׁהוּא עוֹשֶׂה. וְתְפִלָּה, שֶׁיִּחְזוֹר לְבֵיתוֹ לְשֵׁלוֹם. וְלִימָא לְהוּ לְהַנִּי שְׁלֹשָׁה, אִמְלוּ בְּאַחַד, יְכִיל לְמַעֲבְרֵיהּ, דְּתַנִּינָן כָּל שְׂאֵלוֹתֵינוּ שֶׁל אָדָם, יְכִיל לְמַכְלִילֵיהּ, בְּשׁוֹמֵעַ תְּפִלָּה.

38. אָמַר רַבִּי יְהוּדָה, כָּל עוֹבְדוֹי דְּבַר נֶשׁ, כְּתִיבִין בְּסִפְרָא, הֵן טַב, הֵן בִּישׁ, וְעַל כֵּלָּהוֹן, עֲתִיד לְמִיתָן דִּינָא, דְּתַנִּינָן, אָמַר רַב יְהוּדָה אָמַר רַב, מֵאֵי דְכְּתִיב, גְּלַמִּי רָאוּ עֵינַיךָ, אוֹתָם הַדְּבָרִים שֶׁעָשָׂה הַגּוֹלָם, שְׂאִינוּ מְשֻׁיחַ בְּעוֹלָם הַבָּא, כּוֹלָם רָאוּ עֵינַיךָ, שְׁעֵינַת בְּהֵם. וְעַל סִפְרָךְ כּוֹלָם יִכְתְּבוּ, לְתַן עֲלֵיהֶם דִּין וְחֻשְׁבוֹן, לְעוֹלָם הַבָּא, הַלְכָךְ, יִקְדִים אָדָם תְּפִלָּתוֹ תְּמִיד, וְיִזְעִיל לֵיהּ.

39. אָמַר רַבִּי יִצְחָק אֵין אָדָם עוֹשֶׂה עֲבֵרוֹת אֲלָא מִי שֶׁהוּא גּוֹלָם וְלֹא אָדָם, וְהֵינּוּ הַהוּא דְּלֹא מְסַתְּבַל בְּנִשְׁמַתָּא קְדִישָׁא, אֲלָא כָּל עוֹבְדוֹי, בְּהַאי בְּעִירָא, דְּלֹא מְשֻׁגַחַת וְלֹא יִדְעַת. אָמַר רַבִּי בַּא, וְכִי גּוֹלָם, מִתְקַרֵּי דוּד, דְּאָמַר הַאי פְּסוּקָא. אָמַר לוֹ רַבִּי יִצְחָק, אָדָם הָרֵאשׁוֹן אָמְרוּ, גְּלַמִּי רָאוּ עֵינַיךָ, קוֹדָם שְׁזַרְקַת בֵּי נִשְׁמָה, רָאוּ עֵינַיךָ, לְמַעַבְדַּ בְּדִיוֹקְנֵי, בְּנֵי נִשְׂא דְרָמוּ לִי. וְעַל סִפְרָךְ כָּלָם יִכְתְּבוּ, מֵאֵן אֵינּוּן. יָמִים יוֹצְרוּ, בְּהַאי צוּרָה דִּידֵי. וְלֹא אַחַד בְּהֵם, דְּלֹא אֲשַׁתָּאֵר חַד מִנְהוֹן.

40. אָמַר רַבִּי בַּא, לְמָה. אָמַר לֵיהּ תָּא חַזִּי, כֵּלָּהוּ דְרָמֵי לֵיהּ, אוּ בְרַמִּיזָא דִּילֵיהּ, לָא מֵתוּ בְּמִיתַת נַפְשָׁהוֹן, וְכֵלָּהוּ לְקוּ, בְּהַהוּא עֵנִינָא מִמֶּשׁ. תָּא חַזִּי, אָמַר רַבִּי יְהוּדָה, דִּיוֹקְנֵיהּ דְּאָדָם הָרֵאשׁוֹן, וְשְׁמִירוֹתֵיהּ, הוּוּ כְּזֵהֲרָא דְרִיקֵעָא עֲלָאָה, דְּעַל גְּבִי שְׂאֵר רְקִיעֵי, וְכֵהוּא נְהוּרָא, דְּגִנְזֵי קוּדְשָׁא בְרִיךְ הוּא, לְצְדִיקֵינָא לְעֵלְמָא דְאַתֵּי, וְכָל אֵינּוּן דְּהוּוּ רְמִיזָא בֵּיהּ מְדִיוֹקְנֵיהּ דְּאָדָם הָרֵאשׁוֹן, בֵּיהּ לְקוּ וּמִיתוּ.

41. These are the ways of the Holy One, blessed be He. If He gives a man wealth, it is for the purpose of sustaining the world and performing His commandments. If man does not do so, but instead takes pride in his wealth, he will be destroyed by it, as it is written: "Riches kept for their owner to his hurt" (Kohelet 5:12). If the Holy One, blessed be He, gives him children, He gives them so they can learn the ways of the Holy One, blessed be He, and to keep His commandments. It is written of Avraham: "For I have known him, that he shall command his children and his household after him, and they shall keep the way of Hashem, to do justice and judgement" (Beresheet 18:19). If he does not do so, but instead takes pride in them, he is hurt by them, as it is written: "No great grandchild has he and no grandchild among his people" (Iyov 18:19). Similarly, when the Holy One, blessed be He, gives the good and supernal beauty of Adam, He gives it to them so they will keep His commandments and abide by His wishes. If they instead take pride in it, they will be hurt by the beauty with which they were blessed.

42. Rabbi Yehuda said that when the Holy One, blessed be He, first created Adam-while he still was unshaped flesh and had no soul-He said to the angel who was assigned over the images of men, "Look, and shape in this form six men: SHIMSHON, SHAUL, ASael, YOSHIYAHU, TZIDKIYAHU, AND AVSHALOM. This is the meaning of the verse: "And begot a son in his own likeness, after his image and called his name Shet" (Beresheet 5:3). The Aramaic word shet means six AND REFERS TO THE SIX PEOPLE MENTIONED.

43. Rabbi Yitzchak said that the Holy One, blessed be He, created these six men from the same dust that was used to create Adam. The words: "And called his name Shet" is derived from the Aramaic word "sheeta," which translates as six. IT MEANS THAT HE CREATED SIX MEN. This is the meaning of: "And begot...in his own likeness, after his image" (Ibid.)-from the same dough that his unshaped flesh was created. Therefore, it is written: "Your eyes did see my unshaped flesh," WHICH MEANS that You looked well to create in his image. "For in Your book all are written" means that those who did not keep what the Holy One, blessed be He, gave them were driven from the world.

44. In relation to this, Rabbi Yehuda quoted Rav as saying that the night is divided into three shifts OF FOUR HOURS EACH. During each shift, the Holy One, blessed be He, has a special matter of interest with man. It is when the soul leaves him and the unshaped flesh, NAMELY THE BODY, remains asleep in his bed. The soul ascends each night before the Holy One, blessed be He, AND HE DEALS WITH IT EVERY SHIFT. Rabbi Yitzchak said those above are happy with it if it has merit; if not, it is pushed out.

41. דְּכַךְ אֹרְחוֹי דְּקוּדְשָׁא בְּרִיךְ הוּא, יְהִיב עוֹתְרָא לְבַר אִינִישׁ, לְמַה, לְמִיזֵן עֲנִיין, וּלְמַעַבְד פְּקוּדוֹי. לֹא עֵבִיד הָאִי, וְאַתְגָּאִי בְּהוּא עוֹתְרָא, בִּיהַ יִלְקִי, דְּכִתְיִב עֶשֶׂר שְׁמוֹר לְכַעֲלוֹ לְרַעְתּוֹ. יְהִיב לִיהַ בְּנִין, לְמַה, לְמִילָף לְהוּ אֹרְחוֹי דְּקוּדְשָׁא בְּרִיךְ הוּא, וּלְמִיטְר פְּקוּדוֹי, כְּדָא מוֹר בְּאַבְרָהָם, כִּי יִדְעָתּוֹ לְמַעַן אֲשֶׁר יִצְוֶה אֶת בְּנָיו וְאֶת בֵּיתוֹ אַחֲרָיו וְשִׁמְרוּ דְרַךְ ה' לַעֲשׂוֹת צְדָקָה וְגו'. לֹא עֵבִיד הָאִי וּמִתְגָּאֶה בְּהוּ, בְּהוּ לְקִי, דְּכִתְיִב לֹא נִין לוֹ וְלֹא נִכְד בְּעַמּוֹ וְגו'. וְכֵן כְּהָאִי גּוֹנָא, כִּד יְהִיב קוּדְשָׁא בְּרִיךְ הוּא, מְשִׁירוֹתָא טְבָא עֲלָאָה דְאֲרָם הָרְאִשׁוֹן לְהוּ, לְמַה, בְּגִין לְמִיטְר פְּקוּדוֹי, וּלְמַעַבְד רַעוּתִיהַ, לֹא עֵבְדוּ כְדִין, אֶלֶּא אֲתַגָּאוּ בִיהַ. בִּיהַ לְקוּ, בְּהָאִי שְׁפִירוֹתָא.

42. אָמַר רַב יְהוּדָה, כִּד בְּרָא קוּדְשָׁא בְּרִיךְ הוּא, אֲרָם הָרְאִשׁוֹן, הוּוּ גּוֹלָם, עַד לֹא זְרִיק בִּיהַ נְשִׁמְתָא, וְקָרָא לְהוּא מְלֶאכָא, דְּהוּא מְמוּנָה עַל דְּיוֹקְנָא דְּבְנֵי נְשָׂא, וְאָמַר לוֹ, עֵינִין, וְצַר בְּדִיוֹקְנָא דְרִין, שִׁיתָא בְּנֵי נְשָׂא, הַה"ד וְיֹולֵד בְּדִמּוֹתָא כְּצִלְמוֹ וְיִקְרָא אֶת שְׁמוֹ שֵׁת, כְּלוּמַר שִׁיתָא.

43. אָמַר רַבִּי יִצְחָק, מִהוּא עֶפְרָא מִמֶּשׁ, דְּאַתְבְּרִי אֲרָם הָרְאִשׁוֹן, נְסִיב קוּדְשָׁא בְּרִיךְ הוּא, לְאַתְבְּרָאָה אֲלִין שִׁיתָא, וְקָרָא לִיהַ שֵׁת, שִׁיתָא, הַה"ד וְיֹולֵד בְּדִמּוֹתוֹ כְּצִלְמוֹ, מֵאוֹתָהּ הַעִיסָה, שְׁנַבְרָא הַגּוֹלָם שְׁלוֹ, וְעַל כֵּךְ נֶאֱמַר, גְּלַמִּי רְאוּ עֵינִין, וְעֵינֵינִי בּוּ, לַעֲשׂוֹת דְּדָאמוֹ לִיהַ. וְעַל סַפְרָךְ כָּלָם יִכְתְּבוּ, מֵאֵן אִינּוֹן, כְּלָהוּ דְלֹא נְטְרוּ, מֵאִי דִּיהִב קוּדְשָׁא בְּרִיךְ הוּא לֹון, וְאַתְטְרְדוּ מִן עֲלֵמָא.

44. תַּנּוּן הַתָּם, אָמַר רַב יְהוּדָה אָמַר רַב אֲשַׁכְּחָנָא, דְּתַלְת מְטְרָן הוּי לִילֵיא, וְכָל חַד וְחַד, אִית עֲנִינָא, דְּקוּדְשָׁא בְּרִיךְ הוּא, בְּבַר נֶשׁ. כִּד נְפִיק נְשִׁמְתִּיהַ מִנְיָה, וְאַשְׁתָּאֵר הוּא גּוֹלְמָא נָאִים עַל עַרְסִיהַ, וְנְשִׁמְתִּיהַ סְלָקָא בְּכָל לִילֵיא, קִמֵּי קוּדְשָׁא בְּרִיךְ הוּא, אָמַר רַבִּי יִצְחָק, אִי זְכָאָה הִיא, חֲדָאן עֲמָה, וְאִי לֹא דְחִינּוּ לָהּ לְבַר.

9. "To mourn for Sarah, and to weep for her"

Through the rabbis' Kabbalistic discussion of the relationship between soul and body, we explore the allegorical nature of the Torah's stories and characters. For example, Avraham represents the righteous soul after it has departed this world, while Sarah represents the physical body left behind. Next we are informed of what occurs immediately after death: the soul usually revisits and mourns its body for seven days before ascending to the higher world. In the case of a wicked person, however, the soul may find itself bound to the earth and the discarded body for up to a year. But at the death of spiritually advanced people, such as Avraham, the holiness of the body itself merits special protection until the time when all the dead shall rise from their dust. This phenomenon, we discover, explains several otherwise baffling passages of scripture.

### The Relevance of this Passage

The Torah's message and the Zohar's mystical insights are intended for the here and now, so that our future may be peaceful and secure. By gathering the forces released through the name Avraham and these revered words of wisdom, we elevate our physical body to a higher level of spiritual purity.

45. Rav Yehuda stated that Rav asked, Why is it written, "I charge you, O daughters of Jerusalem, if you find my beloved, that you tell him that I am sick with love" (Shir Hashirim 5:8)? Rabbi Pinchas said that Rabbi Yehuda responded, "I charge you, O daughters of Jerusalem" is what the soul says to the souls who are worthy of entering Jerusalem above. They are called daughters of Jerusalem for having the merit to enter. Therefore, the soul says to them, "I charge you, O daughters of Jerusalem, if you find my beloved", which is a reference to the Holy One, blessed be He. Rav said that this is the splendor of the upper mirror. Tell him that I am sick with love" to rejoice in His splendor and to sit often in His shadow. Rav Huna said, "I am sick with love" because of the passion, the longing I feel for everything in the world, therefore I am sick.

46. Rabbi Yehuda said that this is the love the soul has for the body. When the body dies, as when "Sarah's life was..." it is written: "And Avraham stood up from before his dead" (Beresheet 23:3). Rav Yehuda said that according to the Rav, it is written in the previous verse: "And Sarah died in Kiryat Arba, that is Chevron, in the land of Cna'an" (Ibid. 2).

47. Rabbi Yitzchak referred to Rabbi Yochanan as stating that the Holy One, blessed be He, created Adam and then inserted in him four things that are divided in the body. Rabbi Yehuda said, "That are connected to the body," while Rabbi Yitzchak said, "That are divided in the body. Each is separated to its element when man leaves this world." Rabbi Yehuda said, They are connected to the body during its life, namely as it is written: "And Sarah died", which refers to the body. "In Kiryat Arba (lit. 'city of the four')," these are the four elements. The words: "that is Chevron" mean that they were connected in the body during a person's lifetime (Chevron is derived from the word chibur, connected). "In the land of Cna'an" means in this world, the world in which man dwells for a short period of time.

48. "And Avraham came to mourn for Sarah, and to weep for her" (Beresheet 23:2.). We are taught that the soul of man visits the body for seven days and mourns for it. This is the meaning of: "Only when his flesh is upon him does he feel pain, and while his soul is within him does he mourn" (Iyov 14:22). Similarly, "Avraham came to mourn for Sarah, and to weep for her." "Avraham came" refers to the soul, while "to mourn for Sarah" refers to the body.

45. אָמַר רַב יְהוּדָה אָמַר רַב, מֵאֵי דְכִתְיִב הַשְּׁבַעְתִּי אֶתְכֶם בְּנוֹת יְרוּשָׁלַם אִם תִּמְצְאוּ אֶת דּוּדֵי מַה תִּגִּידוּ לוֹ שְׁחוּלַת אֶהְבֶּה אֲנִי. אָמַר רַבִּי פִּנְחָס אָמַר רַבִּי יְהוּדָה, הַשְּׁבַעְתִּי אֶתְכֶם בְּנוֹת יְרוּשָׁלַם, הַנְּשֻׁמָּה אוֹמֶרֶת לְאוֹתָם הַנְּשֻׁמוֹת, הַזּוֹכוֹת לִיְבֻנָּס לִירוּשָׁלַם שֶׁל מַעְלָה, וְהֵם הַנִּקְרְאוֹת בְּנוֹת יְרוּשָׁלַם, עַל שְׁזוֹכוֹת לִיְבֻנָּס שָׁם, וּלְפִיכֵךְ הַנְּשֻׁמָּה אוֹמֶרֶת לָהֶם, הַשְּׁבַעְתִּי אֶתְכֶם בְּנוֹת יְרוּשָׁלַם אִם תִּמְצְאוּ אֶת דּוּדֵי, דָּא קוּדְשָׁא בְרִיךְ הוּא. רַב אָמַר, זֶה זִיו אֶסְפְּקִלְרִינְיָה שֶׁל מַעְלָה. מַה תִּגִּידוּ לוֹ שְׁחוּלַת אֶהְבֶּה אֲנִי, לִיְהִנּוֹת מִזִּיו שְׁלוֹ, וּלְהִסְתוּפָא בְּצִלוֹ. רַב הוּנָא אָמַר, שְׁחוּלַת אֶהְבֶּה אֲנִי, אוֹתָהּ הַתְּשׁוּקָה, וְהַכְּסוּף שְׁכַסְפִּתִּי בְּעוֹלָם עַל הַכֹּל, לְפִיכֵךְ אֲנִי חוֹלָה.

46. רַבִּי יְהוּדָה אָמַר, זֶה אֶהְבֶּה, שְׁאוּהֶבֶת הַנְּשֻׁמָּה לְגוּף, הַכִּיּוֹן שֶׁנֶּשְׁלַם קִצּוֹ שֶׁל גּוּף, אוֹתָם הַיָּמִים שֶׁנִּגְזְרוּ עֲלָיו, כְּמַה דָּאֵת אָמַר וַיְהִי חַיִּי שָׂרָה, מַה כְּתִיב, וַיִּקַּם אַבְרָהָם מֵעַל פְּנֵי מֵתוֹ וְגו'. אָמַר רַב יְהוּדָה אָמַר רַב, מַה כְּתִיב בְּפֶסוּק קוּדֶם זֶה, דְּכִתְיִב וַתָּמָת שָׂרָה בְּקִרְיַת אַרְבַּע הַיָּא חִבְרוֹן בְּאַרְץ כְּנַעַן.

47. רַבִּי יִצְחָק אָמַר רַבִּי יוֹחָנָן, בְּרָא קוּדְשָׁא בְרִיךְ הוּא לְאָדָם, וְהַכְּנִיס בּוֹ אַרְבַּעָה דְּבָרִים, הַנְּחַלְקִים בְּגוּף. אָמַר רַבִּי יְהוּדָה, הַמְּחוּבְּרִים בְּגוּף. רַבִּי יִצְחָק אָמַר, הַנְּחַלְקִים בְּגוּף, שֶׁהֵם חוֹלְקִים לְהַתְּפָרֵשׁ, כֹּל אַחַד לִיסוּדוֹ, כְּשִׁיּוּצָא הָאָדָם מִן הָעוֹלָם הַזֶּה. רַבִּי יְהוּדָה אָמַר, הַמְּחוּבְּרִים בְּגוּף, בְּחַיָּיו, מִשְׁמַע מִקְרָא דְּכִתְיִב, וַתָּמָת שָׂרָה, זֶה הַגּוּף. בְּקִרְיַת אַרְבַּע, אֵלּוּ הָאֲרַבַּע יְסוּדוֹת. הַיָּא חִבְרוֹן, שֶׁהִיוּ מְחוּבְּרִים בְּגוּפוֹ, בְּחַיָּיו. בְּאַרְץ כְּנַעַן, בְּעוֹלָם הַזֶּה, הַבּוֹחֵר אָדָם בְּזִמְן מוֹעֵט.

48. וַיָּבֵא אַבְרָהָם לְסַפֵּר לְשָׂרָה וּלְבַכְתָּהּ. הֵינִינוּ דִּתְנָן, כֹּל שְׁבַעַת הַיָּמִים, נִמְשׂוּ שֶׁל אָדָם, פּוֹקֶדֶת לְגוּפוֹ, וּמִתְאַבְּלַת עֲלָיו, הִדָּא הוּא דְּכִתְיִב, אַךְ בְּשָׂרוֹ עֲלָיו יְכָאָב וְנִמְשׂוּ עֲלָיו תְּאַבֵּל. כְּהֵאֵי גּוּוּנָא, וַיָּבֵא אַבְרָהָם לְסַפֵּר לְשָׂרָה וּלְבַכְתָּהּ. וַיָּבֵא אַבְרָהָם, זֶה הוּא הַנְּשֻׁמָּה. לְסַפֵּר לְשָׂרָה, זֶה הַגּוּף.

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49. Rabbi Yitzchak said that the body rests in peace and lies in its grave when the soul has merit and rises to its high place. This is referred to in the verse: "He that walks in his uprightness shall enter in peace to them that rest in their graves" (Yeshayah 57:2). Who is it that "walks in his uprightness"? Rabbi Yitzchak says that it is the soul that goes upright to Eden that lies concealed in wait for it. What does this mean? Rabbi Yehuda says: This is why NECHOCHOH (his uprightness) is written with the letter Hei. If it has no merit and deserves punishment, it walks about desolately and visits the body and the grave daily.

50. Rabbi Yosi said that the hard bone, NAMELY THE FEMUR THAT WAS HIT AND DISLOCATED, moves here and there with its stench, coming and visiting its place for twelve months. So does the soul that is worthy of punishment. It goes out in the world, visiting its place in the world and the graveyard for twelve months.

51. Rabbi Yehuda said, Come and behold the verse: "And Avraham stood up from before his dead." Rabbi Aba raised A DIFFICULT POINT. We learned that when the soul is in supernal complement, NAMELY IN BINAH, the letter Hei joins it, and it is called Avraham in supernal wholeness. Now you hint that he is not that righteous, as it is written: "And Avraham stood up." You cause the one who sits in the great throne to come down to sit in the small and lower THRONE.

52. But I reach a decision WHEN I EXPLAIN THE VERSE: "And Avraham stood up from before his dead." As Rabbi Bo said, Rabbi Zrika said that the soul first protects the holy body from which it came when it is worthy of ascending to Eden. Then it ascends to its elevated place. This is the meaning of: "And Avraham stood up from before his dead," namely the body.

53. The phrase: "And spoke to the sons of Chet" (Yeshayah 57:2) refers to the rest of the bodies of the righteous, who are frightened and beaten in the world for the fear of their Possessor. They are afraid and in terror (Heb. chat) for being dwellers of the dust. HE ASKS: Why does THE SOUL need THE BODIES OF THE RIGHTEOUS? Rabbi Yehuda responded, Because they are all written down in the reckoning, THAT IS, THEY ARE PUT INTO THE ACCOUNTS AND ARE MADE TO COME OUT ACCORDING TO THE RECKONING AT THE RESURRECTION OF THE DEAD. THUS, THE SOUL SPOKE WITH THEM so that the body would be numbered in their lists. THIS IS THE MEANING OF: "AND SPOKE TO THE SONS OF CHET."

49. אָמַר רַבִּי יִצְחָק, בְּשַׁעַה שֶׁהַנְּשָׁמָה זֹכָה, וְעוֹלָה לְמָקוֹם מַעְלָתָהּ, הַגּוֹף שׁוֹכֵב בְּשָׁלוֹם, וְיִנּוּחַ עַל מְשַׁכְּבוֹ, הִדָּא הוּא דְכְּתִיב, יָבֵא שְׁלוֹם וְנַחוּ עַל מְשַׁכְּבוֹתֵם הַלֵּךְ נִכְחָה, מֵאֵי הוֹלֵךְ נִכְחָה. אָמַר רַבִּי יִצְחָק, הַנְּשָׁמָה הוֹלֵךְ נִכְחָה, לְמָקוֹם הָעֵדֶן, הַגָּנוּז לָהּ. מֵאֵי מְשַׁמַּע. אָמַר רַבִּי יְהוּדָה, מֵהֵאֵי מְשַׁמַּע, נִכְחָה כְּתִיב, בַּה"א. וּבְשַׁעַה שֶׁאֵינָה זֹכָה, וְהִיא רְאוּיָה לְקַבֵּל עוֹנָשָׁה, הוֹלֶכֶת מְשׁוּמָמֶת, וּמִבְקָרֶת בְּכָל יוֹם לְגוֹף, וּלְקָבֵר.

50. אָמַר רַבִּי יוֹסִי, הָאֵי קוּלִיתָא דְקַרְדִּינּוּתָא, בְּדִ אֲזִיל בְּסַרְיָחוּתָא לְכָאן וּלְכָאן, אֲזִיל וּמִבְקָר לָהּ לְאַתְרָהּ, תְּרִיסַר יָרְחֵי. כֶּךָ נִשְׁמַתָּא, הֵיאֵא דְאַתְחִיזָא לְקַבְלָא עֲנָשָׁא, אֲזִלָּה לְבֵר בְּעֵלְמָא, וּמִמְקַדַּת לָהּ לְאַתְרָהּ, תְּרִיסַר יָרְחֵי, בְּבֵתֵי קַבְרֵי וּבְעֵלְמָא.

51. אָמַר רַבִּי יְהוּדָה, תָּא חֲזִי דְכְּתִיב וַיִּקָּם אַבְרָהָם מֵעַל פְּנֵי מֵתוֹ וְגו', אָמַר רַבִּי אַבָּא, וְהָא תַנֵּן, דִּכְדִּ נִשְׁמַתָּא הִיא בְּתַשְׁלוּמָא עֲלָאָה, נְתוּסָף בַּה' ה' וְנִקְרָאת אַבְרָהָם, בְּתַשְׁלוּמָא עֲלָאָה. וְהִכָּא אַתָּא אָמַר, דִּכְדִּ לִיתָא זִכָּאָה כָּל כֶּךָ, דְכְּתִיב וַיִּקָּם אַבְרָהָם. עֲבַדְתָּ מֵאֵן דִּיכְתִּיב בְּכַרְסֵינָא, נְחִית בְּגוֹ זוּטַר תַּתָּאָה.

52. אֵלָא הֵכִי גִזְרְנָא, וַיִּקָּם אַבְרָהָם מֵעַל פְּנֵי מֵתוֹ, דְאָמַר ר' בּוֹ אָמַר רַבִּי זְרִיקָא, בְּשַׁהֲנִשְׁמָה רְאוּיָה לְעֵלוֹת לְמָקוֹם עֲדָנָה, קוֹדֵם מְגִינָה עַל הַגּוֹף הַקָּרוֹשׁ, שְׂיוּצָאֵת מִשָּׁם, וְאַחֲרַכְךָ עוֹלָה, לְמָקוֹם מַעְלָתָהּ, הַה"ד וַיִּקָּם אַבְרָהָם מֵעַל פְּנֵי מֵתוֹ, זֶהוּ הַגּוֹף.

53. וַיְדַבֵּר אֶל בְּנֵי חֵת, אֵלּוּ שָׂאֵר גּוּפּוֹת הַצְּדִיקִים, שֶׁהֵם חֲתַחְתִּים וְנִהְלָמִים בְּעוֹלָם, לְמַעַן יִרְאֵת קוֹנָם, חֲתִים עַל שֶׁהֵם שׁוֹכְנֵי עֵפֶר, וְאִמְאֵי צְרִיכָה לָהּ, אָמַר ר' יְהוּדָה, כֹּלָא בְּמַנְיִנָא בְּתִיבִין, וְעַל דִּהּוּי גּוּפָא בְּמַנְיִנָא עֲמֵהוּן.

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54. What did THE SOUL CALLED AVRAHAM say to them? It said in a conciliatory and respectful manner, "I am a stranger and a sojourner with you" (Bereshheet 23:3), MEANING this body will be counted with you in one quorum by this union. Rabbi said, Look at what is written: "And the children of Chet answered Avraham..." (Yeshayah 57:4). They also answered him in a respectful and conciliatory manner. This is the meaning of: "Hear us, my lord, you are a mighty prince among us."

54. ומהאמרלו, בדרך פיוס וברך כבוד, גר ותושב אנכי עמכם וגו', דהאי גופא, יהוי במנינא חד עמכון בחבורא דא. אמר רבי, ראה מה כתיב ויענו בני חת את אברהם וגו'. כמו כן, בדרך כבוד, בדרך פיוס דא הוא דכתיב שמענו אדוני נשיא אלהים אתה בתוכנו.

#### 10. Dumah brings them into and out of reckoning

The role of Dumah, angel in charge of graveyards, is discussed. The rabbis agree that he is in charge of all bodies--good and wicked--sorting them into graves according to merit, until the Day of Reckoning. Torah interpretation tells us that Avraham's body was granted a special "treasure of peace and great rest." Also, according to various rabbis, those who have kept the Law, studied Torah, and performed acts of great piety, may inherit either 200 or 400 "worlds in the World to Come."

#### The Relevance of this Passage

A righteous person is not necessarily one who has attained the same level of spirituality and wisdom as the eminent sages of antiquity or the great Kabbalists cited in the Zohar. We are not expected to reach their level, but we are expected to at least strive for it. Therefore, an individual who consistently endeavors toward high spiritual goals is defined as righteous. More important than the level attained is the degree of change that we achieve through spiritual growth. Hence, we need to awaken loftier aspirations and goals. Moreover, we require inner strength and determination to pursue higher levels of righteousness. These qualities take root within us as we meditatively study this section of Zohar.

55. What is meant by the phrase: "You are a mighty prince (or: a prince of Elohim)" (Bereshheet 23:5)? Rabbi Pinchas responded that, before the righteous leave the world, a divine voice echoes every day among the righteous in the Garden of Eden to 'prepare a place for so-and-so who will come here'. Therefore, they say, from Elohim above, "You are a prince" every day among us: "in the choicest of our graves" (Ibid.): among the choicest company of the righteous he should be counted. No one will prevent fulfillment of the quorum, for we all rejoice in him and hasten to greet him.

55. מאי נשיא אלהים אתה. אמר ר' פנחס, קודם שיצא הצדיק מן העולם, בת קול יוצאת בכל יום, על אותם הצדיקים בגן עדן, הכינו מקום לפלוני שיבא לכאן. ועל כן הם אומרים, מאת אלהים מלמעלה, אתה נשיא, בכל יום בתוכנו, במבחר קברינו, במבחר הצדיקים, בחבורת הצדיקים המובחרים, מנה אותו, הכניסו בחשבון עמנו, ואיש ממנו לא ימנע, את המנין, כי כולנו שמחים בו, ומקדימים לו שלום.

56. Rabbi Yosi ben Pazi said, Come and behold: after the soul meets them, it is sentenced. It meets the angel appointed over them, the angel in charge of the graveyards, named Dumah. He announces among them, every day, the names of the righteous who are about to come among them. It immediately entreats him to lodge the body in tranquillity, safety, rest, and pleasure. This is the meaning of: "And he spoke to Efron" (Yeshayah 57:11).

56. אמר רבי יוסי בן פזי, תא חזי, כיון שהנשמה פוגעת בהם, ותרון, לאחר כך, פוגעת לאותו המלאך, הממנה עליהם, דתנן, מלאך ממונה, על בתי קברי, ודומה שמו, והוא מכריז ביניהם, בכל יום, על הצדיקים, העתידים ליכנס ביניהם, ומיד פוגעת בו, כדי לשכן הגוף, בהשקט, ובבטחה, ובמנוחה, ובהנאה, דא הוא דכתיב, וידבר אל עפרון.

57. Rabbi Yesa asked, Why is the angel Dumah called Efron? He responded, Because he is in charge over the dwellers of dust (Heb. afar). All the lists of the righteous and companies of the pious that dwell in the dust were given to him, and he will bring them out according to the reckoning.

57. אמר רבי ייסא, זה המלאך הנקרא דומה, ולמה נתכנה שמו עפרון, על שהוא ממונה על שוכני עפר, והופקדו בידו, כל פנקסי הצדיקים, וחבורות החסידים, השוכנים בעפר, והוא עתיד להוציאם בחשבון.

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58. Rabbi Elazar said, When the Holy One, blessed be He, comes to raise the dead in the future, He shall call the angel named Dumah, who is appointed over the graves. He will ask him for an enumeration of all the dead, the righteous and the pious, and all the sincere proselytes killed for the sake of His name. He will bring them out according to the reckoning, the same as he put them into it. This is the meaning of the verse: "That brings out their host by number... not one is missing" (Yeshayah 40:26).

59. In the name of Rabbi Ya'akov, Rabbi Shmuel said that the souls of the evil are in the hands of the angel Dumah, who will send them to Gehenom to be sentenced. Once they are put in Dumah's hands, they do not return again before going to Gehenom. This is what David feared when he committed that sin, as it is written: "Unless Hashem had been my help, my soul had soon dwelt in Dumah" (Tehilim 94:17). Rabbi Yesa said, The soul entreats him to put the body with the bodies of the other righteous and be enumerated in their numbers. This is the meaning of: "And he spoke to Efron..."

60. Rabbi Tanchum added that the angel first addresses him. Look at what was written before the verse. It is: "And Efron dwelt among the children of Chet" (Beresheet 23:9), who were afraid of dwelling in the dust. He hastens to instruct Dumah to put that body in the reckoning of the righteous. Then the verse reads, "And Efron the Chitite answered Avraham in the ear of the children of Chet, even of all that went in at the gate of his city, saying" (Ibid.). Who went in at the gate of his city? Rabbi Nachman said, Those who were written in the list. As Rabbi Nachman said, and so is decreed, by the reckoning made by Dumah, they enter, the cemeteries. And by the reckoning he will take them out. And he is in charge of the dwellers of dust.

61. What is meant by: "The field I give you, and the cave, that is in it" (Beresheet 5:10)? Rabbi Yosi said that it is a treasure of peace and great rest. Rabbi Shalom ben Manyumi said, There is not one righteous of those who are occupied in Torah, who has not 200 bright worlds for the sake of Torah. It is written, "And those that keep its fruit 200" (Shir Hashirim 8:12), for they renounce themselves daily, as if they are killed to sanctify His name and His eternity. Whoever surrenders his soul to sanctify His name, the scripture says it is as if he were killed daily for His sake, as it is written: "But for your sake are we killed all the day long" (Tehilim 44:23). Rabbi Nachman said that whoever surrenders his soul according to this verse inherits 400 worlds in the world to come. Rabbi Yosef said, We were taught that there are 200. According to Rabbi Nachman, it is 200 for Torah and 200 for surrendering every day for the sake of the holiness of His name.  
End of Midrash Hane'lam (homiletical interpretations on the obscure)

58. ותאנא אמר רבי אלעזר, לעתיד לבא, כשימקוד הקודשא בריך הוא להחיות המתים, יקרא למלאך הממונה על הקברות, דומה שמו ויתבע ממנו מנין כל המתים, הצדיקים והחסידים, ואותם גרי הצדק, ושנהרגו על שמו, והוא מוציאם בחשבון, כמו שנטלם בחשבון, הךא הוא דכתיב המוציא במספר צבאם וגו' איש לא נעדר.

59. ותאנא, אמר רבי שמואל ברבי יעקב, נפשות הרשעים, נתונות בידו של מלאך זה, ששמו דומה, להכניסם בגיהנם, ולדון שם, וכיון שנמסרות בידו, שוב אינן חוזרות, עד שיכנסו לגיהנם, וזה יראת יוד שנתתירא, כשעשה אותו עון, שנאמר לולי ה' עזרתה לי כמעט שכנה דומה נפשי. אמר רבי ייסא, הנשמה פוגעת לו, להכניס אותו גוף, עם שאר גופות הצדיקים, בחשבונם, הךא הוא דכתיב וידבר אל עפרון וגו'.

60. אמר רבי תנחום, המלאך קודם ואומר לו. ראה מה כתיב למעלה, ועפרון יושב בתוך בני חת, שחתו לשכון בעפר, והוא מקדים ואומר לו, להכניס אותו הגוף, בחשבון הצדיקים, הה"ד ויען עפרון החתי את אברהם באזני בני חת לכל באי שער עירו לאמר. מאי לכל באי שער עירו, רב נחמן אמר, אינון דעאלא, בכתב חושבן פנקסיה דאמר רב נחמן, והכי אתגזר, בחשבון על ידוי דדומה, עאלין בבתי קברי, ובחושבן פתקא, זמין לאפקא לון, והוא ממונה על דיירי עפרא.

61. מהו השדה נתתי לך והמערה אשר בו. אמר רבי יוסי, הפקדא דשלוה, ומנוחה רבה. אמר ר' שלום בר מניומי, אין לך כל צדיק וצדיק מאותם העוסקים בתורה, שאין לו מאתים עולמות וכסופין בשביל התורה, הה"ד ומאתים לנוטרים את פרו, ומאתים, על שמוסרים עצמם בכל יום, כאילו נהרגו על קדושת שמו, נצחו, כהאי פסוקא למסור נפשו על קדושת שמו, מעלה עליו הכתוב כאלו נהרג בכל יום עליו, הה"ד כי עליך הורגנו כל היום. אמר רב נחמן, כל המוסר נפשו כהאי פסוקא, נוחל ארבע מאות עולמות לעולם הבא. אמר רב יוסף, והא הנין מאתים. אמר רב נחמן מאתים על התורה, ומאתים על שמסר עצמו בכל יום, על קדושת שמו. (ער כאן מדרש הנעלם).

### 11. "And Sarah died in Kiryat Arba"

Here the Zohar explores the ways in which people's lives determine the quality and nature of their death. The rabbis also resume a discussion of Sarah's uniqueness among women, now comparing her with Miriam, whose age is not mentioned in scripture. Associated with water, Miriam's death is emblematic of the ancient sins of the children of Israel. They, it is explained, owe their happiness and stability solely to the Torah--which is a gift of the Holy One, intended to reveal the true nature and purpose of His creation. Rabbi Yehuda goes on to make an analogy between the effect of a weak king on his kingdom and that of an unrighteous man on his own life. The exploration finally circles back on itself with the assertion that death has no power over someone as pure as Sarah, who died in the place where David was united with the patriarchs. This spiritual locale is the point at which the physical world joins with the spiritual. David represents our material realm, known as Malchut, while the patriarchs signify the spiritual domain. Bridging these two worlds exemplifies the concept of perfection. In this way, the righteousness of the individual soul, the righteousness of the ruler and his people, and the holiness of the land itself, are shown to be one and the same. We learn that as long as a man's soul is nurtured by the Light--which is portrayed here as filtering through the seven lower Sfirot--both his life and his death will remain in harmony with the divine, for a righteous existence alone spares us defilement by the Angel of Death.

#### The Relevance of this Passage

In practical terms, the Upper World, or the patriarchs, refers to our soul and the desire to share. Our physical world of Malchut or David, refers to our material body and the desire to receive for the self alone. Our ultimate objective in life is to balance and enjoin these two worlds, creating a new dynamic, known in lay terms as the desire to receive for the sake of sharing. When we receive for the sake of imparting to others, we achieve perfect harmony with the sharing nature of the Creator. This assures a life and an afterlife filled with Light. Both the Torah and the Zohar serve to gradually sweeten the trait of receiving for the self into receiving for the purpose of sharing. Here, the Zohar invokes the 'energy of Sarah' to help achieve this effect, strengthening our resolve whenever the temptation to satisfy our own desires arises.

62. "And Sarah died in Kiryat Arba" (Beresheet 23:2). Rabbi Aba noted that, of all the women in the world, only for Sarah are the number of her days and years and the time of her life in the world mentioned, as well as the place in which she was buried. This shows that there was no other woman in the world like Sarah.

62. וְתַמַּת שָׂרָה בְּקִרְיַת אַרְבַּע. ר' אַבָּא אָמַר, כְּגוֹנוֹנָא דָא, לָא הוּוּ בְּכָל נָשִׁי עֲלֵמָא, דְּהָא אֲתַמַּר חוּשְׁבִין יוֹמָהָ, וּשְׁנָהָא, וְקִיּוּמָהָ בְּעֲלֵמָא, וְהָדוּא אֲתַר דְּאֲתַקְבַּרַת בֵּיהּ. אֵלָא לְאַחְזָאָה, דְּלֵא הוּוּ כְּשָׂרָה, בְּכָל נָשִׁי עֲלֵמָא

63. If you say that it is written of Miriam: "And Miriam died there, and was buried there" (Bemidbar 20:1) AS IT IS WRITTEN OF SARAH, NOTE THAT THIS WAS WRITTEN only to show that Yisrael sinned, AS SAID IN THE NEXT VERSE: "AND THERE WAS NO WATER FOR THE CONGREGATION: AND THEY GATHERED THEMSELVES TOGETHER" (IBID. 2). Yisrael had no water there without Miriam, and HER DAYS AND YEARS were not specified when describing her death, as was done for Sarah.

63. וְאִי תִימָא הָא מַרְיָם, דְּכִתְיִב וְתַמַּת שֵׁם מַרְיָם וְתַקְבַּר שָׁם. בְּגִין לְאַחְזָאָה סְרַחְנָא דִּישְׂרָאֵל קָא אֲתָא, דְּהָא מִיּוּא לָא אֲזִילִי לְהוּ בִּישְׂרָאֵל, אֵלָא בְּזָכוּתָא דְּמַרְיָם. אֲבָל לָא אֲתַמַּר בְּמִיתָתָהּ, כְּמָה דְּאֲתַמַּר בְּשָׂרָה.

64. Rabbi Yehuda opened the discussion saying, "Happy are you, O land, that your king is a man of freedom, and your princes eat in due season" (Kohelet 10:17). This verse was explained by the friends. Nevertheless, we have studied that the children of Yisrael are happy because the Holy One, blessed be He, gave them Torah with which to know the hidden ways and reveal the supreme mysteries.

64. רַבִּי יְהוּדָה פִּתַּח אֲשֶׁרִיךְ שְׁמִלְכַךְ בֶּן חוּרִים וְשֶׁרִיךְ בַּעַת יֹאכְלוּ, הָאִי קָרָא אוֹקְמוּהָ חֲבֵרְיָא, אֲבָל אֵית לֶן לְאַסְתַּבְּלָא בֵּיהּ, דְּזָבְאִין אֵינּוּן יִשְׂרָאֵל, דְּקוּדְשָׁא בְּרִיךְ הוּא יְהִיב לֶזֶן אוֹרֵייתָא, לְמַנְדַּע כָּל אוֹרְחִין סְתִימִין, וְלֵאֲתַגְלִינָא לֶזֶן רְזִין עַלְאִין.

65. "Happy are you, O land" refers to the land of the living, NAMELY THE NUKVA, WHICH CLOTHES THE LIVING ELOHIM, IMA, because her king, ZEIR ANPIN, prepared for her all the blessings he had received from the supernal fathers--THE SUPERNAL ABA AND IMA. THAT KING IS the secret of the letter Vav, which is always in readiness to pour blessing over her. He is called "a man of freedom", the son of a Yovel (jubilee), WHICH IS BINAH, NAMELY YISRAEL-SABA, AND TEVUNAH, THE MOCHIN who liberates slaves and gives them freedom, THE MOCHIN OF THE ILLUMINATION OF CHOCHMAH. He is also a son of the supernal world--THE SUPERNAL ABA AND IMA--who gives generously FROM THEIR EVERLASTING UNION all life and illumination, the oil of greatness, and honor. Thus it is written, "Yisrael is my son, my firstborn" (Shemot 4:22). Therefore, "Happy are you, O land."

65. וְהָא אֲתַמַּר, אֲשֶׁרִיךְ אֶרֶץ, דָּא אֶרֶץ הַחַיִּים, בְּגִין דְּמִלְכָא דִּילָהּ, אֲזִמִּין לָהּ כָּל בְּרַכְאָן, דְּאֲתַבְּרָא מֵאַבְהֶן עֲלָאִין, רְזָא דּוּא"ו, דְּאֵיהּ קִיּוּמָא לְאַרְקָא עֲלֵה בְּרַכְאָן תְּדִיר, וְאֵיהּ בֶּן חוּרִין, בֶּן יוֹבְלָא, דְּאֶפִּיק עֲבָדִין לְחִירוֹ, בְּרָא דְּעֲלֵמָא עֲלָאָה, דְּאֶפִּיק תְּדִיר כָּל חַיִּין, וְכָל נְהִירוֹ, וְכָל מְשַׁח רְבוּת, וְכָל אֲנִיגִיד הָאִי בְּרָא בּוֹכְרָא, לְהָאִי אֶרֶץ, כַּד"א בְּנֵי בְּכָרֵי יִשְׂרָאֵל, וּבְגִין כֶּךָ, אֲשֶׁרִיךְ אֶרֶץ.



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66. The verse "Woe to you, O land, when your king is a child" (Kohelet 10:16) is explained as follows. This is the nether land, and the nether world draws nourishment from the uncircumcised foreskin alone. All is drawn down only from the king called child, NAMELY MATATRON, as was explained. Woe to the world that must nourish this way.

67. Come and behold this child, MATATRON, who has nothing of himself, but the blessings he receives FROM THE NUKVA at appointed times. Each time these blessings are withheld when the moon, NUKVA, is rendered defective and becomes dark. Woe to the world that depends on him for survival. Moreover, the world suffers many judgments before it draws nourishment from him, NAMELY FROM THE KLIPOT, for all is established and maintained through judgments, as has been explained.

68. The verse: "And Sarah died..." also contains a secret, which is that she did not die by the tortuous serpent, NAMELY THE ANGEL OF DEATH. It had no power over her, as it has over the people of the world. As a result of Adam's sin, all the people in the world die by the serpent except Moshe, Aharon, and Miriam, WHO DIED BY A KISS, as is written: "Upon the mouth of Hashem" (Bemidbar 33:38). In honor of the Shechinah, it is not mentioned of Miriam, "upon the mouth of Hashem," ALTHOUGH SHE, TOO, DIED BY A KISS.

69. Yet of Sarah it is written: "And Sarah died in Kiryat Arba" because she died in and by the hands of Kiryat Arba, and not by the serpent. She died by the hands of Kiryat Arba that is Chevron, where David was united with the patriarchs. Therefore she died not by another, but in Kiryat Arba.

70. Come and behold: When man's days are maintained by the supernal grades, NAMELY THE SEVEN LOWER SFIROT-CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD, AND MALCHUT-man thrives in the world. If he is not sustained by the supernal grades, MEANING HE HAS LIVED SEVENTY YEARS DRAWN FROM THE SEVEN LOWER SFIROT-CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD, AND MALCHUT-his days come out OF THE SFIROT and beneath THE SFIROT until they approach the level where death dwells. NAMELY, THE ANGEL OF DEATH UNDERNEATH MALCHUT, OF WHICH IT IS SAID, "SIN CROUCHES AT THE DOOR" (BERESHEET 4:7). Then the Angel of Death receives permission to take out the man's soul. He flies through the world in one flight, takes the soul and defiles the body, which remains defiled. Happy are the righteous who were not defiled by him, for no defilement remained in their bodies.

## 12. The serpent of the firmament

The stars of the Milky Way--called here 'the serpent of the firmament'--perform a special function in the lives of men, assisting both those who wish to be purified, and those who wish to defile themselves.

Rabbi Yitzchak and Rabbi Yosi discuss the evil man, Bila'am, the sorcerer. From their discussion we learn that the primordial serpent is the source of all enchantment and magic. It is in sorcery that the seeds of defilement lie. Those who wish to cast spells draw to themselves the unholy spirit, just as anyone wishing to do good will draw the Light.

### The Relevance of this Passage

The stars that glint in the heavens are portals through which spiritual influences enter this material existence. The structure of electricity helps us

66. ומה דאתמר אי לך ארץ שמלכך נער, כמה דאוקמוה, דהאי ארץ תתאה, ועלמא תתאה, לא ינקא אלא מגו שלטנותא דערלה, וכלא מההוא מלכא דאקרי נער, כמה דאוקמוה. ווי לארעא דאצטריך לינקא הכי.

67. תא חזי האי נער לית ליה מגרמיה כלום, בר כד נטיל ברכאן לזמנין ידיען, וכל זמנין דאתמנעו מניה, ואתפגים סיהרא, ואתחשך, וברכאן אתמנעו מניה, ווי לעלמא, דאצטריך לינקא בההיא שעתא. ועוד בכמה דינין אתדן האי עלמא, עד לא ינקא מניה, דכלא בדינא אתקנים ואתעבד ואוקמוה.

68. תא חזי, ותמת שרה בקרית ארבע, רזא איהו, בגין דלא הוה מיתתה, על ידא דההוא נחש עקימאה, ולא שלט בה כשאר בני עלמא. דאיהו שליט בהו, ועל ידיה, מתו בני עלמא, מיומא דגרים לון אדם, בר מש"ה ואהר"ן ומרי"ם, דכתיב בהו על פי ה'. ובגין יקרא דשכינתא, לא כתיב במרים על פי ה'.

69. אבל בשרה, כתיב בקרית ארבע, רזא דקרית ארבע, ברזא עלאה ולא על ידא אחרא, בקרית ארבע ולא בנחש. בקרית ארבע היא חברון, דאתחבר דוד מלכא באבהו, ועל דא לא הוה מיתתה בידיא אחרא, אלא בקרית ארבע.

70. תא חזי, כד יומין דבר נש, אתקיימו בדרגין עלאין, אתקנים בר נש בעלמא, כיון דלא אתקנים בדרגין עלאין, נפקי ונחתי לתתא, עד דקריבו להאי דרגא דמותא שריא ביה, וכדין נטיל רשו לאפיק נשמתא, וטאס עלמא בזמנא חדא, ונטיל נשמתא, וסאיב ליה לגופא, ואשתאר מסאבא. זכאין אינון צדיקיא דלא אסתאבו, ולא אשתאר בהו מסאבותא.

understand their role: Electrical current can light entire cities. The same current, however, can also cause great destruction. The manner in which we employ the energy, determines its positive or destructive quality, but the nature of the energy never changes. Man was given free will to choose how to draw spiritual energy-via the desire to receive for the self alone, or the desire to receive for the sake of sharing. This passage summons up forces that awaken us to the dual nature of our desires, impelling us to seek purification rather than defilement.

71. Come and behold: In the middle of the firmament is a glowing trail. This is the serpent of the firmament THAT ASTRONOMERS CALL THE MILKY WAY. All the small stars are attached to it in groups, THAT IS, THEY ARE GATHERED AND STAND IN IT LIKE COUNTLESS MOUNTAINS. They are in charge of the secret deeds of the inhabitants of the world.

72. Similarly, there are bunches of lights of Klipot that come into the world from the supernal primordial serpent that seduced Adam. They are appointed to learn the secret deeds of the world. Therefore when a man wishes to be purified, he receives help from above, and the help of his Master encircles and protects him. He is then called 'holy'.

73. If a man wishes to be defiled, several groups of lights of Klipot are waiting for him. They all hover about and around him. They defile him, so he is called unholy. They go before him and proclaim, Unholy, unholy, as it is written: "And shall cry, 'Unclean, unclean'" (Vayikra 17:45). They are all connected to the primordial serpent and are hidden in the deeds of the people of the world.

74. Rabbi Yitzchak and Rabbi Yosi were walking from Tiberias to Lod. Rabbi Yitzchak said, I wonder about the evil man Bila'am. All he did was from the side of defilement. Here we learn a secret, which is that all kinds of sorcery and witchcraft of the world are connected and derive from the primordial serpent, which is the impure spirit of defilement. Therefore all enchantment (Heb. nechashim) is named AFTER THE PRIMORDIAL SERPENT (HEB. NACHASH). They all derive from that side, and anyone who is drawn to that MAGIC is defiled.

75. Moreover, one should be impure to cast a spell. One has to draw upon oneself that side of the unholy spirit. As man is aroused from below, he draws upon himself from above. If he is aroused below on the side of holiness, he draws upon himself the supernal holiness and is sanctified. If he is aroused below on the side of defilement, he draws upon himself the spirit of defilement and becomes unholy. Upon this, they said that whoever wishes to be defiled is defiled.

71. וְתָא חֲזִי, בְּאִמְצָעוֹת דְּרִקְיָעָא, אֲתַקְטֵר חַד אֹרְחָא קְסֵטְרִירָא. וְאִיהוּ חוּיָא דְרִקְיָעָא, דְּכָל בְּכַבִּין דְּקִיקִין, בְּלֵהוּ קְטִירִין בֵּיהּ, וְקִימִי בֵּיהּ, תְּלִי תְּלִין, וְאִינוּן מְמַנְן בְּסִתְרֵיהּ עוּבְדֵי בְּנֵי עֲלָמָא.

72. כְּגוּוֹנָא דָא, כְּמָה חֲבִילֵי טְהִירִין, נִפְקִי לְעֲלָמָא, מֵהָאֵי חוּיָא עֲלָאָה קְדָמָאָה, דְּאֲתַפְתָּא בֵּיהּ אָדָם, וְכֵלְהוּ מְמַנְן בְּסִתְרֵיהּ עוּבְדֵי עֲלָמָא, וּבְגִין כֶּךָ, אֲתִי בְר נֶשׁ לְאֲתַדְכָּאָה, מְסִייעִין לִיהּ מְלַעִילָא, וְסִיּוּעָא דְמֵאֲרִיָּה סַחְרָא לִיהּ, וְאֲסַתְמֵר וְאֲקִרִי קְדוּשָׁא.

73. אֲתִי בְר נֶשׁ לְאֲסַתְאָבָא, כְּמָה חֲבִילִין טְהִירִין אֲזַדְמַנּוּ לִיהּ וְכֵלְהוּ שְׂרִיין בֵּיהּ, וּמְסַחְרִין לִיהּ, וּמְסַאָבִין לִיהּ, וְאֲקִרִי טְמָא, וְכֵלְהוּ אֲזֻלִי, וּמְכַרְזִי קְמִי, טְמָא טְמָא, כְּמָה דָאֵת אֲמֵר וְטְמָא טְמָא יִקְרָא. וְכֵלְהוּ קְטִירִין בְּהֵוּא חוּיָא קְדָמָאָה, וְסִתְרִין בְּכַמָּה עוּבְדֵי עֲלָמָא.

74. ר' יִצְחָק וְרַבִּי יוֹסִי, הוּוּ אֲזֻלִי מְטַבְרִיא לְלוּד. אֲמֵר ר' יִצְחָק, תְּוֹהֵנָא עַל הֵהוּא רֶשַׁע דְּבַלְעָם, דְּכָל עוּבְדֵיהּ דְּהֵהוּא רֶשַׁע, הוּוּ מְסַטְרָא דְמְסַאָבָא. וְהֵכָא אֹלִיפְנָא רְזָא חַדָּא, דְּכָל זִינֵי נְחֻשָׂא דְעֲלָמָא, בְּלֵהוּן מְתַקְטֵרן וְנִפְקִין, מֵהֵהוּא נְחֻשׁ קְדָמוּנִי, דְּאִיהוּ רוּחַ מְסַאָבָא מְזוּהָמָא, וּבְגִין כֶּךָ, כָּל חַרְשִׁין דְעֲלָמָא, אֲקִרוּן עַל שְׂמָא דָא, נְחֻשִׁים, וְכֵלְהוּ מֵהָאֵי סְטְרָא נִפְקִי. וּמֵאֵן דְּאֲתַמְשֵׁךְ בְּהָאֵי הָא אֲסַתְאָב.

75. וְלָא עוּד, אֲלָא דְבַעֵי לְאֲסַתְאָבָא, בְּגִין לְאֲמַשְׁכָּא עֲלֵיהּ הֵהוּא סְטְרָא דְרוּחַ מְסַאָבָא. דְּהָא תְּנִינָן, כְּגוּוֹנָא דְאֲתַעֵר בְּר נֶשׁ, הֵכִי נְמִי אֲמַשִּׁיךְ עֲלֵיהּ מְלַעִילָא, אִי אִיהוּ אֲתַעֵר בְּסִטְרָא דְקְדוּשָׁה, אֲמַשִּׁיךְ עֲלֵיהּ קְדוּשָׁה מְלַעִילָא וְאֲתַקְדֵּשׁ. וְאִי אִיהוּ אֲתַעֵר, בְּסִטְרָא דְמְסַאָבָא, הֵכִי אֲמַשִּׁיךְ עֲלֵיהּ רוּחַ מְסַאָבָא, וְאֲסַתְאָב. דְּהָא אֲתַמֵּר, עַל מַה דְּתְנִינָן, אֲתִי בְר נֶשׁ לְאֲסַתְאָבָא, מְסַאָבִין לִיהּ.

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76. For that purpose, the wicked Bila'am defiled himself nightly by mating with his ass in order to draw upon himself the unholy spirit from the supernal serpent, thereby drawing on himself the spirit of unholiness. Then he cast his spells and enchantments.

77. First he took one of the serpents, tied it in front of him, split his head, and removed its tongue. Then he took certain herbs and burned them to incense. He took the serpent's head, cut it into four pieces, and made from it another incense offering.

78. He drew a circle round himself, uttered words, and performed other deeds until he drew to himself the spirits of defilement, who told him what he needed to know. He acted according to their information, which they knew from the side of that serpent in the firmament.

79. This is how he acquired his knowledge, enchantments, and spells. For that reason, it is written: "He went not, as at other times, to seek for enchantments" (Bemidbar 24:1), which alludes to real snakes. As has already been explained, the essence and origin of defilement begins with the serpent.

### 13. All kinds of witchcraft and sorcery abide only in women

When the serpent came upon Eve it injected impurities into her. For this reason, women are more susceptible to the allure of magic and witchcraft than men. Rabbi Yosi asks why this is so, since the children of Israel were cleansed of impurities at Mount Sinai. Rabbi Yitzchak replies that the Torah was only given to males. Furthermore, since women are of the left side, it is more difficult for them to cleanse themselves of defilement. Various kinds of impurity are discussed, and we learn that anything attached to the world-as are unholy spirits - holds the potential to defile.

#### The Relevance of this Passage

The term woman is used as a metaphor for man's evil inclination. Kabbalistically, women are on a much higher level of spirituality, as evidenced by their great intuition and heightened sensitivity. Therefore, only the male is required to work at eradicating his Evil Inclination through Torah. When a woman, however, uses her natural gifts for negative purposes, it is referred to as witchcraft. A reading of this section helps men and women subjugate their negative desires.

80. Rabbi Yosi asked why all kinds of witchcraft and sorcery abide only in women. He said that when the serpent came upon Chavah, he injected impurities only into her and not into her husband. BECAUSE WITCHCRAFT RADIATES FROM THE POLLUTION OF THE SERPENT, WITCHCRAFT IS THEREFORE IN WOMEN. He said, Assuredly this is so. Rabbi Yosi kissed Rabbi Yitzchak and said, Many times have I asked upon this matter, but never deserved to understand it until now.

76. בְּגִין כֵּן הָהוּא רָשַׁע דְּבַלְעָם, בְּגִין לְאַמְשַׁכָּא עֲלֵיהּ רוּחַ מְסֻאָבָא, מִהָהוּא נָחַשׁ עֲלָאָה, הָוָה אֶסְתָּאב בְּכָל לַיְלִיא בְּאַתְנִיָּה, וְהוּוּ עֵבִיד עִמָּה עוֹבְדֵי אִישׁוֹת, בְּגִין לְאַסְתָּאבָא, וְלְאַמְשַׁכָּא עֲלֵיהּ רוּחַ מְסֻאָבָא, וְכִדִּין עֵבִיד חֲרָשׁוּי וְעוֹבְדוּי.

77. וְשִׁירוּתָא דְּעוֹבְדוּי הוּי, נָטִיל נָחַשׁ, מֵאִינוֹן חוּיִין, וְקִטוּר לִיָּה קְמִיָּה, וּבִזַּע רִישׁוּיָהּ, וְאַפִּיק לִישְׁנִיָּה וְנָטִיל עֲשָׁבִין יָדִיעֵן, וְאוֹקִיד כֻּלָּא, וְעֵבִיד מְנִיָּה קְטָרְתָא חֲדָא, לְבַתֵּר נָטִיל רִישָׁא דְּהָהוּא חוּיָא, וּבִזַּע לִיָּה לְאַרְבַּע סְטָרִין, וְעֵבִיד מְנִיָּה קְטָרְתָא אַחֲרָא.

78. וְעֵבִיד עֲגוּלָא חֲדָא, וְהָוָה אָמַר מְלִין, וְעֵבִיד עוֹבְדִין אַחֲרִינִין, עַד דְּאַמְשִׁיךְ עֲלֵיהּ רוּחִין מְסֻאָבִין, וְאוֹדִיעִין לִיָּה, מַה דְּאַצְטָרִיךְ, וְעֵבִיד בְּהוּ עוֹבְדוּי, כְּפֻמָּה מַה דְּאִינוֹן יָדְעִי, מְסֻטְרָא דְּהָהוּא חוּיָא דְּרִקִיעָא. מִתְמַן אֲתַמְשַׁךְ בְּעוֹבְדוּי וְחֲרָשׁוּי, עַד דְּאַמְשִׁיךְ עֲלֵיהּ רוּחַ, מִהָהוּא נָחַשׁ קְדַמָּאָה.

79. וּמִהֲכָא הוּוּ יָדַע, יָדִיעֵן, וְחֲרָשׁוּי, וְקוֹסְמִין. וּבְגִין כֵּן כְּתִיב וְלֹא הֵלַךְ כְּפַעַם בְּפַעַם לְקִרְאָת נְחָשִׁים, נְחָשִׁים וְדָאִי, וְעִקְרָא וְשִׁרְשָׁא בְּמִסְאָבוֹתָא אִיהוּ, כְּמַה דְּאַתְמַר, וּלְבַתֵּר שִׁירוּתָא דְּכֻלָּא, לֹאֹ אִיהוּ אֶלָּא בְּנָחַשׁ.

80. אָמַר רַבִּי יוֹסִי, אֲמַאי כֹּל זְיִינֵי חֲרָשִׁין וְקוֹסְמִין, לֹא אֶשְׁתַּבְּחוּ אֶלָּא בְּנִשְׁוִיא. אָמַר לִיָּה, הֲכִי אֹלִיפְנָא, מִדְּאַתָּא נָחַשׁ עַל חוּוָה, הֲטִיל בְּהָ זוּהֲמָא בְּהָ אֲטִיל, וְלֹא בְּבַעֲלָהּ. אָמַר, הֲכִי הוּוּ וְדָאִי. אֲתָא רַבִּי יוֹסִי, וְנִשְׁקִיָּה לְרַבִּי יִצְחָק, אָמַר כְּמַה זְמַנִּין שְׂאִילְנָא הָאִי מְלָה, וְלֹא זְכִינָא בְּהָ, אֶלָּא הֲשָׁתָא.

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81. He asked, Where did Bila'am learn everything that he did, NAMELY ALL HIS SORCERY, and all that he knew? He answers, He learned it from his father. But in "the mountains of the east" (Bemidbar 23:7), in the land of the east, he learned MOST OF the enchantments and kinds of magic, for in these mountains abide the angels Aza and Azazel, whom the Holy One, blessed be He, caused to fall from heaven BECAUSE THEY DENOUNCED THE CREATION OF MAN. They are tied in chains of iron there and reveal spells to men. This is where Bila'am gained knowledge, as it is written: "Balak the king of Moav has led me from Aram, out of the mountains of the east" (Ibid.), WHERE AZA AND AZAZEL ARE.

82. He said, It is written: "He went not, as at other time, to seek for enchantments, but he set his face toward the wilderness" (Bemidbar 24:1), WHICH MEANS THAT HE DID NOT ALWAYS LOOK FOR ENCHANTMENTS (ALSO: 'SNAKES'). Rabbi Yitzchak said that the lower side, which comes from the unholy spirit above, is the unholy spirit that ruled over the wilderness at the time when the children of Yisrael defiled themselves by committing the sin of the golden calf. THEREFORE, "HE SET HIS FACE TOWARD THE WILDERNESS." He cast his spells to all directions in order to uproot the children of Yisrael, but could not do so.

83. Rabbi Yosi said, When you earlier explained why witchcraft abides in women, you said that the serpent came upon Chavah and injected impurity into her. This is well, but we have learned that when Yisrael stood by Mount Sinai and received Torah, their impurities were cleansed. But the heathens who did not receive Torah remained impure, SO IMPURITY IS ALREADY GONE FROM WOMEN. THEREFORE, MY QUESTION IS STILL UNANSWERED, WHY IS WITCHCRAFT MOSTLY IN WOMEN?

84. He said to him, You spoke well. Nevertheless, come and behold: Torah was given to males only, as it is written: "And this is the Torah which Moshe set before the children (lit. 'sons') of Yisrael" (Devarim: 4:44). As women were exempt from the commandments of Torah, NAMELY FROM THE COMMANDMENTS VALID AT A FIXED TIME THEREFORE THEY REMAINED IMPURE AT THE GIVING OF TORAH. FOR THAT REASON, WITCHCRAFT, WHICH DERIVES FROM THE IMPURITY OF THE SERPENT, ABIDES MAINLY IN WOMEN.

85. Moreover, everyone became defiled again after the sin, EVEN THE MEN. It is more difficult for women to cleanse impurities from themselves than for men. Thus, women practice sorcery and abide in defilement more so than men. THE REASON WHY IT IS DIFFICULT FOR WOMEN TO BE CLEANSSED FROM DEFILEMENT IS THAT women come from the left side and are attached to the strict Judgment OF THE LEFT. This side cleaves to them more than to men, because they come from strict Judgment. Everything is attached to and follows its own kind.

81. אָמַר לִיה, כָּל הַיּוֹנֵי עוֹבְדִים וְכָל מַה דִּינְדַע בְּלַעַם, מֵאַן אַתָּר אֲוִלִיף לִיה. אָמַר לִיה, מֵאַבּוּי. אָבֵל, בְּאַיִנוֹן הַרְרֵי קָדֶם, דְּאִיהוּ אֶרֶץ קָדֶם, אֲוִלִיף כָּל חֲרָשִׁין וְכָל זֵינֵי קוֹדְמִין, בְּגִין דְּבְאַיִנוֹן טוּרֵי, אִינּוֹן מְלֵאבֵי עִזֵּי אֵי וְעִזֵּי אֵי דְאַפִּיל לֹון קוֹדְשָׁא בְרִיךְ הוּא מִן שְׁמַיָא, וְאַיִנוֹן קְטִירִין, בְּשִׁלְשָׁלַיִ דְּפְרוּזָלָא, וְאוֹדִיעִין חֲרָשִׁין לְבְנֵי נֶשָׂא, וּמִתְמָן הוּא יִדַע בְּלַעַם, כְּמַה דְּאַתָּ אָמַר מִן אֶרֶם יִנְחֵנִי בְּלֶק מְלַךְ מוֹאָב מֵהַרְרֵי קָדֶם.

82. אָמַר לוֹ, וְהָא כְּתִיב וְלֹא הֵלַךְ כְּפַעַם כְּפַעַם לְקִרְאָת נַחְשִׁים וַיִּשֶׁת אֶל הַמִּדְבָּר פָּנָיו. אָמַר לוֹ, סְטָרָא תְתַאָּה דְאַתִּיא מְרוּחַ מְסֻאָבָא דְלַעִילָא, הוּא רִיחַ מְסֻאָבָא, דְשִׁלִּיט בְּמִדְבָּרָא, כְּד עֲבָדוּ בְנֵי יִשְׂרָאֵל יַת עֲגֻלָא, בְּגִין לְאַסְתָּאבָא בְּהַדִּיה, דְּאִיהוּ תְתַאָּה, וּבְכָלֵא עֲבָד חֲרָשׁוּי בְּגִין דִּיכּוֹל לְאַעְקָרָא לֹון לְיִשְׂרָאֵל, וְלֹא יִכּוֹל.

83. אָמַר רַבִּי יוֹסִי, הָאִי דְאַמְרַת בְּקִדְמִיתָא, דְּכַד נַחֵשׁ אַתָּא עַל חוּהָ אֵטִיל בְּהָ זוּהֵמָא, שְׁפִיר, אָבֵל הָא תְנִינָן, דְּכַד קְאִימוּ יִשְׂרָאֵל, עַל טוּרָא דְסִינֵי, פְּסַק מְנִייהוּ זוּהֵמָא. יִשְׂרָאֵל דְקִבְלוּ אֲוִרִיתָא, פְּסַק מְנִייהוּ זוּהֵמָא, אָבֵל שְׂאָר עִמִּין עֵעֵבוּ, דְּלֹא קִבְלוּ אֲוִרִיתָא, לֹא פְּסַקָא זוּהֵמָא מְנִייהוּ.

84. אָמַר לִיה שְׁפִיר קְאִמְרַת, אָבֵל תָּא חֲזִי, אֲוִרִיתָא לֹא אַתִּיְהִיבַת אֲלֵא לְדְכוּרֵי, דְכְתִיב וְזֹאת הַתּוֹרָה אֲשֶׁר שָׂם מֹשֶׁה לְפָנָי בְּנֵי יִשְׂרָאֵל. דְּהָא נֶשִׁי, פְּטִירִין מִפְּקֻדֵי אֲוִרִיתָא.

85. וְעוֹד, דְּאַהֲדָרוּ בְּלָהוּ לְזוּהֵמַתָּן בְּקִדְמִיתָא, בְּתֵר דְחָטוּ, וְאַתָּתָא קְשִׁיא לְאַתְפָּרְשָׁא זוּהֵמָא מְנָה, יְתִיר מְגֻבְרָא, וּבְגִין כֶּךָ, אֲשִׁתְּכַחוּ נֶשִׁין בְּחֲרָשִׁיא, וּבְזוּהֵמָא דָּא יְתִיר מְגוּבְרִין. דְּהָא נֶשִׁיא מְסֻטְרָא דְשְׁמַא לֹא קָא אַתִּינִין וְאַתְדַּבְּקוּ בְּדִינָא קְשִׁיא, וְסְטָרָא דָּא, אַתְדַּבְּק בְּהוּ, יְתִיר מְגוּבְרִין, כְּמַה דְאַתְמַר, בְּגִין דְאַתִּיא מְסֻטְרָא דְדִינָא קְשִׁיא, וְכָלֵא אַתְדַּבְּק וְאַזִּיל בְּתֵר זֵינִיהָ.

86. Come and behold: As I have said, ENCHANTMENT COMES FROM THE DEFILEMENT OF THE SERPENT, for Bila'am used to defile himself first to draw upon him the unholy spirit. THEN HE PRACTICED SORCERY. Similarly, it behooves man to stay away from a woman during menstruation LEST HE TOUCH HER, because she is attached to the spirit of defilement. If she practices sorcery at that time, she will be more successful than at other times. Whatever she touches is therefore defiled, and all the more so whomever approaches her. Happy are the children of Yisrael, for the Holy One, blessed be He, gave them Torah, and told them, "Also you shall not approach to a woman in the impurity of her menstrual flow, to uncover her nakedness...I am Hashem" (Vayikra 18:19-21).

86. תָּא חֲזוּ, דְהֵכִי הוּא, כְּמָה דְאִמְינָא, דְבִלְעָם הוּא אֶסְתָּאב בְּקִדְמִיתָא, בְּגִין לְאִמְשָׁכָא עֲלֵיהּ רוּחַ מְסָאבָא. כְּגוּוּנָא דָא, אֶתְתָא בְיוֹמֵי דְמְסָאבוּ דִלְיָה, אִית לִיה לְבַר נֶשׁ לְאֶסְתְּמָרָא מְנָה, בְּגִין דְבְרוּחַ מְסָאבָא אֶתְדַבְּקַת וּבִהוּא זְמָנָא, אִי אִיהִי תַעֲבִיד חֲרָשִׁין, אֶצְלָחוּ בִידְהָא, יִתִּיר מְזִמְנָא אַחֲרָא דְהָא רוּחַ מְסָאבָא שְׂרִיא עִמָּה, וְעַל דָּא, בְּכָל מַה דְקָרִיבַת אֶסְתָּאב, כָּל שְׂכָן מֵאֵן דְקָרִיב בְּהֵדָה. זְכָאִין אִינוּן יִשְׂרָאֵל, דְקוּדְשָׁא בְרִיךְ הוּא, יְהִיב לֹון, אִוְרִייתָא, וְאִמַר לֹון, וְאֵל אִשָּׁה בְנִדַת טְמֵאתָה לֹא תִקְרַב לְגִלּוֹת עֶרְוֹתָה אֲנִי ה'.

87. He asks, Why is it called sorcery if someone uses the chirping of birds TO TELL THE FUTURE? It is because the unholy spirit abides in that bird, which is drawn from this side OF DEFILEMENT. That unholy spirit foretells events. Every defiled spirit, is attached to and comes to the world from the serpent and no one in this world is safe from it, because it is everywhere, until the time when the Holy One, blessed be He, will remove it from the world, as it is written: "He will destroy death for ever" (Yeshayah 25:8) and "I will also cause...the unclean spirit to pass out of the land" (Zecharyah 13:2).

87. אִמַר לִיה, הָאִי מֵאֵן דְאֶסְתְּבַל, בְּצַמְצוּמוֹי דְעוֹפִי, אִמְאִי אֶקְרִי נַחֲשׁ. אִמְרִלוּדְהָא מֵהוּא סְטְרָא קְאָתִי, דְרוּחַ מְסָאבָא, שְׂרִיא עַל הוּא עוֹפָא, וְאוֹדַע מְלִין בְּעֵלְמָא. וְכָל רוּחַ מְסָאבָא, בְּנַחֲשׁ אֶתְדַבְּקוּ, וְאֶתִּין לְעֵלְמָא, וְלִית מֵאֵן דִּישְׁתַּזִּיב מְנִיָּה בְּעֵלְמָא, דְהָא אִיהוּ אֶשְׁתַּכַּח עִם כְּלָא, עַד זְמָנָא, דְזִמִּין קוּדְשָׁא בְרִיךְ הוּא לְאֶעֱבְרָא לִיה מְעֵלְמָא, כְּמָה דְאֶתְמַר, דְכְּתִיב בְּלַע הַמּוֹת לְנֶצַח וּמַחָה ה' אֱלֹהִים דְמַעָה מְעַל כָּל פְּנִים וּגו'. וְכְתִיב וְאֶת רוּחַ הַטְּמֵאָה אֶעֱבִיר מִן הָאָרֶץ וּגו'.

#### 14. The cave of Machpelah (Part One)

Rabbi Yehuda tells us how it was that Avraham recognized the significance of the cave of Machpelah, and that he deserved to be buried there. We learn that an ordinary man sees Adam at the moment of death. Yet Avraham saw him, along with a vision of the Garden of Eden, and still lived. This was because Avraham had been in Eden during his own lifetime, and thus looked upon something he was already merited to see when he was alive. He acquires the cave through spiritual wisdom, not through any form of self-centered desire.

##### The Relevance of this Passage

Our egocentric desires compel us to covet possessions that provide temporary satisfaction. But there is a downside: chaos and darkness appear when the thrill has ended. The soul, however, is in search of permanent fulfillment, and people who achieve that fulfillment are willing and able to forsake short-term, ego-based pleasures. Avraham exemplifies this principle in the story of the cave of Machpelah. By remaining true to a spiritual path, Avraham sought out the cave through his wisdom, not his ego, and therefore merited the greatest possible fulfillment: the Light of the Garden of Eden. The mystical words of the Zohar allow us to glimpse shards of Light gleaming in the Garden. During our lives, this Light helps us to fulfill the needs of our soul, instead of foolishly catering to our ego.

88. Rabbi Yehuda said, Avraham recognized a sign in that cave, NAMELY THE CAVE OF MACHPELAH, and his heart and desire were there. For he had entered it before and seen Adam and Chavah interred there. HE ASKS: How did he know it was they, FOR HE DID NOT KNOW THEM? HE ANSWERS, He saw the shape OF ADAM and looked at it. Then a door to the Garden of Eden opened before him AND HE UNDERSTOOD that this was the shape of Adam before him. HE UNDERSTOOD THAT HE DESERVED TO BE BURIED IN THE GATE OF THE GARDEN OF EDEN BECAUSE HE HAD BEEN IN THE GARDEN OF EDEN DURING HIS LIFETIME.

88. רַבִּי יְהוּדָה אָמַר, אַבְרָהָם יָדַע, בְּהֵיכָא מְעֵרְתָא סִימְנָא, וְלִבִּיהּ וְרַעֲוִיתִיהּ תַּמָּן הוּא, בְּגִין דְמִקְדַּמַּת דְנָא עָאֵל לְתַמָּן, וְחָמָא לְאָדָם וְחָוָה, טְמִירִין תַּמָּן. וּמְנָא הוּא יָדַע, דְאִינוּן הוּו. אֶלָּא חָמָא דְיוֹקְנֵיהּ, וְאֶסְתְּבַל וְאֶתְפַּתַּח לִיה, חַד פְּתַחָא דְגִנְתָא דְעַדְן תַּמָּן, וְהוּא דְיוֹקְנָא דְאָדָם, הוּא קָאִים לְגַבִּיָּה.

89. Come and behold: Whoever beholds the shape of Adam cannot escape death. THAT PERSON HAS TO DIE THAT INSTANT, for man sees Adam the moment that he dies and passes from the world. But Avraham looked at him, saw his shape, and lived. He saw a light shining from within the cave and a candle burning. Then he wanted to dwell in that cave, and his heart and desire were always there.

90. Come and behold: Avraham behaved wisely when he asked for a grave for Sarah, for he did not ask for the cave immediately or say that he wanted to be separated from them. Instead, he said, "Give me a possession of a burying place with you, that I may bury my dead out of my sight" (Bereshheet 23:3). HE DID NOT MENTION EITHER EFRON OR THE CAVE. If you say that Efron was not there, IT IS NOT SO. INDEED he was present, as it is written: "And Efron dwelt among the children of Chet" (Ibid. 9). NEVERTHELESS, Avraham said nothing to him for the time being.

91. He spoke with them further, as it is written: "And spoke to the sons of Chet" (Ibid. 3). Could you conceive that Avraham wanted to be buried among the defiled or that he wanted to join them, when he said, "Give me a possession of a burying place with you"? But he behaved wisely.

92. And we learn proper conduct from the way Avraham acted, because he desired and wished for that cave. Although Efron was there, he did not want to ask him immediately. He did not ask for the cave but rather for what he did not want, and asked another, not Efron, AS HE SAID TO THE SONS OF CHET: "GIVE ME A POSSESSION OF A BURYING PLACE WITH YOU..."

93. Once the sons of Chet said to him in the presence of Efron, "Hear us, my lord, you are a mighty prince among us" (Bereshheet 23:5), it is written: "And Efron dwelt (lit. 'dwells') among the children of Chet." 'Dwells' is written without vowels and can be conjugated as 'dwelt', which would mean that Efron was already there as they started talking. Then Avraham said, "Hear me, and entreat for me to Efron, the son of Tzochar, that he may give me the cave of Machpelah, which he has" (Ibid. 8). If you say that since my honor is greater than yours I ASK FOR THE CAVE OF THE MACHPELAH FROM EFRON because I do not want to dwell among you, THIS IS NOT TRUE. But "with you" AND "AMONGST YOU" (IBID. 10)-IN OTHER WORDS, to be interred among you. THIS IS WHAT I MEANT, because I want you, so that I shall not be separated from you.

89. ותא חזי, כל מאן דאסתפל, בדיוקנא דאדם, לא אשתויב לעלמין ממיתה, בגין דהא בשעתא דבר נש אסתלק מעלמא, חמי ליה לאדם, ובהוא זמנא מית. אבל אברהם אסתפל ביה, וחמא דיוקניה, ואתקיים, וחמא נהורא דנהיר במערתא, וחד שרגא דליק, כדון תאיב אברהם, דנוריה בההוא אתר ולפיה ורעותיה הוה תדיר במערתא.

90. תא חזי, השתא אברהם בחכמתא עבד בזמנא דתבע קברא לשרה, דהא כד תבע, לא תבע למערתא בההוא זמנא, ולא אמר דבעי לאתפרשא מנייהו, אלא אמר, תנו לי אחוזת קבר עמכם ואקברה מתי מלפני. ואי תימא דלא הוה עפרון תמן, תמן הוה, דכתיב ועפרון יושב בתוך בני חת, ואברהם לא אמר ליה בההוא שעתא כלום.

91. אלא מה דאמר לון, אמר כמה דכתיב וידבר אל בני חת וגו'. וכי סלקא דעתך דאברהם בעא לאתקברא בינייהו בין מסאבין, או דתאובתיה הוה עמהון, אלא בחכמה עבד.

92. וילמין אורח ארעא הכא, במה דעבד אברהם, דהא בגין דתאובתיה ורעותיה הוה בההוא מערעתא, אף על גב דהוה תמן, לא בעא למשאל ליה מיד, ההוא רעותא דהוה ליה במערתא, ושאייל בקדמיתא, מה דלא אצטרין ליה, לאינן אחרנין, ולא לעפרון.

93. בין דאמרו ליה, קמי עפרון, שמענו ארני נשוי אלהים אתה בתוכנו וגו', מה כתיב ועפרון ישב בתוך בני חת, ישב כתיב, משירותא דמלין דאמר אברהם, תמן הוה, כדון אמר שמעוני ופגעו לי בעפרון בן צחר ויתן לי את מערת המכפלה אשר לו וגו'. ואי תימא בגין יקרא דילי יתיר מנייכו, אנא עביד, דלא רעינא בכו, בתוככם, בגין לאתקברא בינייכו, דרעינא בכו, בגין דלא אתפרש מנייכו.

#### 15. "Four hundred shekels"

The secret of what becomes of the body and soul at death, is explored by Rabbi Yosi bar Yehuda and Rabbi Chiya. When soul and body are parted, the angel Dumah becomes custodian of the body, which must show its worthiness to receive the reward of 400 worlds. According to the rabbis, this worthiness takes the form of a deep longing for purity and righteousness; desiring those qualities makes us worthy. Those who did not feel this yearning will not be resurrected on the Day of Reckoning.

The Relevance of this Passage

The Kabbalists have long taught that the Light of the Creator reveals itself only to genuine seekers of the truth. Through our desire for

righteousness, we earn the Light and become active participants in the process of Creation. Many people turn to the Creator only when tragedy or hardship strikes. Longing for the Light is easily kindled during moments of adversity. But when times are good, we tend to forget our spiritual aspirations. And as desire for the Light ceases, periods of prosperity inevitably come to an end. This passage sustains and increases our yearning for the Light so that it illuminates our lives without end.

Tosefta (Addendum)

94. Rabbi Yosi, the son of Rabbi Yehuda, visited Rabbi Chiya and asked, Sir, have you heard how those who are versed in the Mishnah explained this portion of the scripture as concerning the subject of the soul, AVRAHAM BEING THE SOUL AND SARAH THE BODY? He said, Happy is the fate of the righteous in the world to come, for Torah in their hearts is like a great stream. Although they block it, the water breaks through and creates smaller streams in all directions.

95. Come and listen: Rabbi Yosi, you are beloved. I will tell you about this portion of the scripture. In the reckoning of the righteous, Dumah never enters a man's body after his demise until the soul shows him a letter as a sign that the Cherubs gave it in the Garden of Eden. Rabbi Yosi said, I heard that when the soul enters THE GARDEN OF EDEN it ascends to its place, TO BINAH, and does not descend TO MALCHUT. But before the soul ascends, Dumah makes it a custodian of the body. The soul then shows Dumah that the body is worthy to receive 400 worlds as a reward.

96. Rabbi Chiya argued, yet Rabbi Elazar said that Dumah knows THAT THE BODY IS WORTHY OF THE 400 WORLDS AS ITS REWARD before THE BODY SHOWS HIM, because it is announced in the Garden of Eden. But I have heard that when the soul is given the letter as a token, it returns to the body to enter it in the reckoning of the righteous at the hands of Dumah. It is written: "But if you will give it, I pray you, hear me: I will give you the price of the field, take it of me" (Beresheet 23:12). The price (Heb. kesef) of the field is the longing (Heb. kisuf) and desire for the 400 worlds given as an heirloom FOR THE BODY.

97. When he heard this explained by the heads of the Yeshivah, Rav Yosef said, Whoever is made of dust may merit all this, NAMELY THE 400 BRIGHT WORLDS? Who shall merit it? Who shall stand? It is written: "Who shall ascend into the mountain of Hashem or who shall stand in his holy place?" (Tehilim 24:3).

תּוֹסֶפֶת

94. רבי יוסי ב"ר יהודה, אָזיל לְמִיחְמֵי לְר' חִיָּיא, אָמְרוּ, לִימָא מַר, אִי שְׁמַע הָאִי פְּרִשְׁתָּא, הֵיךְ אָמְרוּ מֵאֲרֵי מִתְנִיתָא, דְּפִרְשׁוּהָ בְּעֵנִינָא דְנִשְׁמָתָא. אָמַר, זָכָאָה חוֹלְקִיהוֹן דְּצִדִיקָיָא, בְּעֵלְמָא דְאַתִּי, דְּכִךְ הִיא אוֹרִינְתָא בְּלַבְהוֹן, כְּמַבּוּעָא רַבָּא דְמִיָּא, דְּאָף עַל גְּבַדְמִסְתִּימִין לִיה, מְסַגִּיאוֹת מִיָּא, פְּתַחִין מְבּוּעִין דְּנִבְעִין לְכָל עֵיבַר.

95. ת"ש, ר' יוסי, רְחִימָא אֶת, אָנָּא אִימָא לָךְ בְּהָאִי פְּרִשְׁתָּא, לְעוֹלָם אִין גּוֹף הָאָדָם נִכְנַס בְּחֻשְׁבוֹן הַצִּדִיקִים, עַל יַד דּוּמָה, עַד שֶׁתִּרְאֶה הַנִּשְׁמָה, פְּנִקְס סִימְנָה, שְׁנוֹתְנִין לָהּ הַכְּרוּבִים בְּג"ע. אָמַר רְבִי יוֹסִי, אָנָּא שְׁמַעְנָא, דְּהָא נִשְׁמָתָא, בְּתַר דְּעִיילַת תַּמָּן, הִיא אֲזֵלַת לְסַלְקָא לְאַתְרָא לְעִילָא, וְלֹא לְמִיחַת לְתַתָּא, אֲבַל קוֹדֵם שֶׁתַּעֲלֶה וְתִכְנַס, נַעֲשִׂית אֶפְטְרוּפּוֹס הַגּוֹף, עַל יַד דּוּמָה, וּמִרְאֶה לוֹ, שְׂרָאוּי הוּא, לְקַבֵּל שְׂכָר אַרְבַּע מֵאוֹת עוֹלָמוֹת.

96. אָמַר רְבִי חִיָּיא, הָא רְבִי אֶלְעָזָר אָמַר, דְּהָא דּוּמָה יַדַּע קוֹדֵם, מְשׁוּם דְּמִכְרִזֵי עֲלֶה בְּגִנְתָּא דְּעָרִין. אֲבַל אָנָּא כִךְ שְׁמַעְנָא, דִּי בְּעַדְנָא דִּיהִבִּין לִיה פְּנִקְסָא, חֲזַר עַל גּוֹפָא, לְאֶעִיל לִיה בְּפִתְקָא דְּצִדִיקָיָא, עַל יַדֵּי דְדּוּמָה. הָדָא הוּא דְכִתְיִב, אִךְ אִם אַתָּה לוֹ שְׁמַעְנִי נִתְתִּי כֶסֶף הַשְּׂדֵה קַח מִמֶּנִּי. מַהוּ כֶסֶף הַשְּׂדֵה, דָּא כְּסוּפָא דְעֵלְמִין אַרְבַּע מֵאוֹת, דִּיהִבִּין לִיה לְאַחְסָנָא.

97. רב יוסף, כִּד הוּא שְׁמַע פְּרִשְׁתָּא דָּא, מִמְּאֲרִיהוֹן דְּמִתְנִיבְתָּא, הוּא אָמַר, מֵאֵן דְּאִיהוּ עַפְרָא, מֵאִי קָא זְכִי לְהָאִי, מֵאֵן יִזְכֶּה, וּמֵאֵן יִקוּם הָדָא הוּא דְכִתְיִב מִי יַעֲלֶה בְּהַר ה' וְגו'.

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98. Rabbi Aba said, Come and behold, it is written: "And Avraham hearkened to Efron, and Avraham weighed to Efron the silver..." This is the longing for those desirable worlds. The "400 shekels of silver" are the 400 worlds of pleasure and desire. As Rabbi Nachman said, "Current money with the merchant" means that one may pass all the gates of heaven and Jerusalem the terrestrial with it, without being detained.

99. Come and behold: It is written, "And after this, Avraham buried Sarah his wife" (Bereshheet 18:19). THIS REFERS TO THE BODY, which was numbered in the company of the other righteous by a note of the chieftain Dumah. Rabbi Yitzchak said, So I have learned that all the bodies registered and visited by Dumah will be resurrected when THE HOLY ONE, BLESSED BE HE, revives the dwellers of dust. Woe to the wicked who are not registered by him in writing, for they will be lost in Gehenom forever. Of this, it is said, "And at that time your people shall be delivered, every one who shall be found written in the book" (Daniel 12:1).  
End of Tosefta (Addendum)

#### 16. The cave of Machpelah (Part Two)

A discussion of the events surrounding Avraham's purchase of the Machpelah cave ensues. We learn that Avraham managed to purchase both the cave and the field it stood in for a reasonable price, because he neither outwardly displayed nor inwardly harbored a desire to own either one. He knew that they were his by right--by virtue of his spiritual effort--and this is something very different from a selfish desire for ownership. Indeed, it is Avraham's spiritual elevation that causes the property to seem like a burden to Efron, its original owner. Rabbi Shimon then recounts what transpired between Adam and Avraham in the cave. Adam at first believes that his original humiliation and sin will be compounded in comparison with Avraham's righteousness. But a remarkable truth is now brought to light, when Avraham agrees to pray for Adam. Both Adam and Eve are said to have lived for Avraham's sake, for he was the first man to become aware and cognizant of the Creator. This startling fact concerning Avraham's connection to Adam and Eve is further illuminated when Avraham restores Eve--for whose sin he has not prayed--to Adam's side, an event paralleled by the burial of Sarah. After questions from Rabbi Shimon's son, Rabbi Elazar, we are then taken deep into the secret of the difference between the field of Machpelah and the cave. This difference exists, ultimately, to show that the Holy One's actions in this world are simply intended to bring the Light and sweetness of the Upper Realms. The differences between the cave and the field is a code, referring to the different frequencies of spiritual Light that are present in the physical realm, like the colors of the spectrum.

#### The Relevance of this Passage

This section helps explain how right conduct and resistance to our avaricious impulses allow us to receive the infinite delight waiting to pour down from the heavenly realm. In turn, we draw the strength to triumph over these self-seeking whims.

100. Rabbi Elazar asks, How did Avraham enter the cave? WHY DID HE ENTER? HE RESPONDED, He was running after a calf, about which it is written: "And Avraham ran to the herd..." (Bereshheet 18:7). This calf ran to the cave. Avraham ran after it and saw what he saw.

101. Another REASON was that Avraham prayed every day. He came out to the field that was fragrant with heavenly perfumes, saw light coming out of the cave, and entered there to pray. There the Holy One, blessed be He, spoke with him. As a result, Avraham wanted the cave and always harbored a desire for it.

98. אָמַר רַבִּי אַבְרָהָם, הֵאָחֳזִי, מֵאֵי דְכֹתִיב, וַיִּשְׁמַע אַבְרָהָם אֶל עֶפְרוֹן וַיִּשְׁקַל אַבְרָהָם לְעֶפְרוֹן אֶת הַכֶּסֶף, דָּא הוּא כְּסוּפָא רַבְתָּא, דְּאִינוּן עֲלָמִין וְכְסוּפִין. אַרְבַּע מֵאוֹת שְׁקָל כֶּסֶף, אַרְבַּע מֵאוֹת עוֹלָמוֹת, וְהֵנְאוֹת, וְכְסוּפִין, עוֹבֵר לְסוּחָר. רַב נַחְמָן אָמַר, שְׂיַעְבוּר כָּל שְׁעָרֵי שָׁמַיִם, וִירוּשָׁלַיִם שֶׁל מַעְלָה וְאִין מוּחָה בִידָה.

99. תָּא חֲזִי, מַה כְּתִיב, וְאַחֲרֵי כֵן קָבַר אַבְרָהָם אֶת שָׂרָה אִשְׁתּוֹ, וְנִמְנָה, עִם שְׂאֵר הַצְּדִיקִים בְּחִבּוּרָתָם, מִפְּתָקָא דְמִמְנָא עַל יְדוּי דְרוּמָה. אָמַר רַבִּי יִצְחָק, הֲכִי גְמִירָנָא, כָּל אִינוּן דְכֹתִיבִין בִּידוּי דְרוּמָה, וּמִמְנָן עַל יְדוּי, יְקוּמוּן לְזִמְנָא דְזִמְיָן לְאַחֲרֵי דִינְרֵי עֶפְרָא, וְוִי לְהוֹן לְרִשְׁיַעֲיָא דְלֹא כְתִיבִין עַל יְדוּי בְּפְתָקָא, שְׂיַאבְדוּ בְּגִיחָנָם לְעֲלָמִין, וְעַל דָּא נְאָמַר וּבַעַת הָהִיא יִמְלֹט עִמָּךְ כָּל הַנִּמְצָא כְּתוּב בְּסִפְרָא. (עַד כָּאן תּוֹסֶפְתָּא).

100 רַבִּי אֱלֵעָזָר אָמַר, בְּשַׁעֲתָא דְעָאֵל אַבְרָהָם בְּמַעֲרַתָא, הֵיךְ עָאֵל. בְּגִין דְהוּא רְהִיט אַבְתְּרִיָּה דְהוּא עֲגָלָא, דְכֹתִיב וְאֵל הַבָּקָר רָץ אַבְרָהָם וְגו', וְהוּא בֶן בָּקָר, עָרַק עַד הָהוּא מַעֲרַתָא, וְעָאֵל אַבְתְּרִיָּה, וְחָמָא מַה דְחָמָא.

101. תּוּ בְּגִין דְאִיהוּ צְלִי כָּל יוּמָא וְיוּמָא, וְהוּא נִפְיָק עַד הָהוּא חָקֵל, דְהוּא סְלִיק רִיחִין עֲלָאִין, וְחָמָא נְהוּרָא דְנִפְיָק מִגּוּ מַעֲרַתָא, וְצְלִי תַמָּן, וְתַמָּן מְלִיל עֵמִיָּה קוּדְשָׁא בְרִיךְ הוּא, וּבְגִין כֵּן בְּעָא לִיָּה, דְתִיאוּבְתִיָּה הָוָה בְּהוּא אֶתְרַ תְּרִיר.



102. You may ask, why did he not seek to buy it until then? HE SAYS: Because he had no need for it, he was afraid that they would check it, UNDERSTAND HIS WISH AND THE IMPORTANCE OF THE CAVE, AND THEN ASK FOR MORE MONEY. OR THEY COULD REFUSE TO SELL IT ALTOGETHER. Now that he needed it, the time had come to ask for it.

103. Come and behold: If Efron had seen in the cave what Avraham saw, he would never have sold it. But because Efron saw nothing in it, as nothing is revealed except to its owner, it was revealed to Avraham only and not to Efron. It was revealed to Avraham because it was his, and not Efron's, for Efron had no share in it. Therefore Efron saw nothing of the cave. He saw only darkness and therefore, he sold it.

104. Moreover, he also sold him what Avraham did not ask him to sell, because Avraham said only, "That he may give me the cave of the Machpelah...for the full price he shall give it me" (Bereshheet 23:8) and did not mention the field. And Efron said, "The field I give you, and the cave that is in it, I give it you" (Ibid. 10), for Efron knew not what it was and found it all loathsome. EVEN THE FIELD, IN WHICH THE CAVE WAS, WAS LOATHSOME TO HIM. THEREFORE HE SOLD THE FIELD TOO, ALTHOUGH AVRAHAM DID NOT ASK FOR IT.

105. Come and behold: When Avraham entered the cave for the first time, he saw a light. The dust was removed from before him, revealing two graves. Adam rose from his grave in his rightful form, saw Avraham, and laughed. By that, Avraham knew that he was destined to be buried there.

106. Avraham said to him, 'If you please, is there an unroofed castle here?' HE ASKED THIS BECAUSE THE CAVE OF THE MACHPELAH IS DERIVED FROM THE WORD DOUBLE, THAT IS, A CAVE WITHIN A CAVE. INSTEAD OF COMPLETE DARKNESS, HE SAW LIGHT THERE, AS ONE WOULD IN AN OPEN HOUSE WITH NO ROOF. ADAM answered him, 'The Holy One, blessed be He, hid me here. From then until now, I have been hidden as a fish in a ditch. Since you came into the world, from now on, I and the world are maintained for your sake.'

107. Look at what is written: "And the field, and the cave that is in it, were made over (also: 'raised') to" (Bereshheet 18:20). The field was truly raised, which had not happened previously. By BEING IN AVRAHAM'S POSSESSION, THE FIELD GAINED IN IMPORTANCE. THEREFORE IT IS WRITTEN, "RAISED." Rabbi Aba said, "And he raised the field" means actual raising, as the field was raised and elevated by Avraham, for nothing was seen there until then. Now, IN THE POSSESSION OF AVRAHAM, all that was hidden was raised and elevated according to its worth, as it should be.

102. וְאִי תִימָא אִי הָכִי, אֲמַאי לֹא בִעַא לֵה עַד הַשְׁתָּא. בְּגִין דְּלֹא יִשְׁגַּחוּן עֲלֵיהּ, הוּאִיל וְלֹא אֶצְטְרִיךְ לֵיהּ, הַשְׁתָּא דְּאֶצְטְרִיךְ לֵיהּ, אֲמַר הָא שְׁעָתָא לְמַתְבַּע לֵיהּ.

103. תָּא חֲזִי, אִי עֶפְרוֹן הוּהּ חֲמִי בְּמַעֲרַתָּא, מַה דְּהוּהּ חֲמִי אַבְרָהָם בְּהּ, לֹא יוֹבִין לֵה לְעֵלְמִין, אֶלֹא וְדַאי לֹא חֲמָא בְּהּ וְלֹא כְּלוּם, דְּהָא לִית מְלֵה אֲתַגְלוּיָא, אֶלֹא לְמַאֲרִיחָא, וּבְגִין כֶּךָ, לְאַבְרָהָם אֲתַגְלוּיָא, וְלֹא לְעֶפְרוֹן, לְאַבְרָהָם אֲתַגְלוּיָא, דִּילֵיהּ הוּהּ לְעֶפְרוֹן לֹא הוּת אֲתַגְלוּיָא לֵיהּ, דְּלֹא הוּהּ לֵיהּ חוֹלְקָא בֵּיהּ. וּבְגִין כֶּךָ, לֹא אֲתַגְלוּיָא לְעֶפְרוֹן כְּלוּם, וְלֹא הוּהּ חֲמִי אֶלֹא חֲשׂוּכָא, וְעַל דָּא זְבִין לֵהּ.

104. וּמַה דְּלֹא תִבַּע אַבְרָהָם בְּקַדְמִיתָא, דִּיזְבִין לֵיהּ זְבִין, דְּהָא אַבְרָהָם לֹא קָאֲמַר, אֶלֹא וּיְתֵן לִי אֶת מַעֲרַת הַמַּכְפֵּלָה אֲשֶׁר לִּי וְגו', בְּכַסְףּ מְלֵא יִתְנַנֵּה לִי וְגו', וְאִיהוּ אֲמַר הַשְׁדָּה נִתְתִּי לְךָ וְהַמַּעֲרָה אֲשֶׁר בּוֹ לְךָ נִתְתִּי וְגו'. בְּגִין דְּכֹלֵא הוּהּ מְאִיס עֲלֵיהּ דְּעֶפְרוֹן, דְּלֹא יָדַע מַה הִיא.

105. וְתָא חֲזִי, כִּד עָאל אַבְרָהָם בְּמַעֲרַתָּא, בְּקַדְמִיתָא חֲמָא תַּמְן נְהוּרָא, וְאֲתַרְמִי עֶפְרָא קַמִּיהּ, וְאֲתַגְלוּיָא לֵיהּ תְּרִין קְבָרִין, אֲדַהֲבִי אֶסְתַּלַּק אֲדָם בְּדִיוקְנִיָּה, וְחֲמָא לֵיהּ לְאַבְרָהָם, וְחִינֵךְ, וּבֵיהּ יָדַע אַבְרָהָם, דְּתַמְן הוּא זְמִין לְאַתְקַבְרָא.

106. אֲמַרְלוּ אַבְרָהָם, בְּמַטוּ מִינֵךְ, קוּסְטְרָא קְטוּר אִית הָכָא, אֲמַר לֵיהּ, קוּדְשָׁא בְּרִיךְ הוּא טְמַרְנִי הָכָא, וּמַה הוּא זְמַנָּא עַד הַשְׁתָּא, אֲתַטְמַרְנָא כְּגִילְדָא דְּקִירְטָא, עַד דְּאֲתִית אַנְתָּ בְּעֵלְמָא, הַשְׁתָּא מְכָאן וְאִילַךְ, הָא קִיּוּמָא לִי, וְלְעֵלְמָא, הוּהּ בְּגִינֵךְ.

107. חֲמִי מַה כְּתִיב וַיִּקַּם הַשְׁדָּה וְהַמַּעֲרָה אֲשֶׁר בּוֹ, קִימָה מִמֶּשׁ הוּהּ לֵיהּ, מַה דְּלֹא הוּהּ לֵיהּ עַד הַשְׁתָּא. רַבִּי אַבָּא אָמַר, וַיִּקַּם הַשְׁדָּה, וְדַאי קִימָה מִמֶּשׁ, דְּקָם וְאֶסְתַּלַּק קַמִּיהּ דְּאַבְרָהָם, בְּגִין דְּעַד הַשְׁתָּא, לֹא אֲתַחֲזִי תַּמְן כְּלוּם, וְהַשְׁתָּא מַה דְּהוּהּ טְמִיר, קָם וְאֶסְתַּלַּק, וּכְדִין קָם כֹּלֵא בְּנַמוּסוּי.

108. Rabbi Shimon said, When Avraham entered the cave and brought Sarah thither, Adam and Chavah rose and did not want Sarah to be buried there. They said, It is not enough for us that we are in disgrace in the world before the Holy One, blessed be He, because of the sin that we committed, but now we will further be put to shame because of your good deeds.

109. Avraham said, I am ready to pray for you before the Holy One, blessed be He, so you shall never be disgraced before Him, NAMELY SO HE WILL FORGIVE YOU COMPLETELY FOR YOUR SIN. "And after this, Avraham buried Sarah his wife" (Beresheet 18:19). What is the meaning of: "And after this"? IT MEANS after Avraham undertook TO PRAY FOR ADAM.

110. Adam returned to his place, but Chavah did not, AS SHE HAD MADE ADAM SIN, AS IT IS WRITTEN: "THE WOMAN WHOM YOU DID GIVE TO BE WITH ME" (BERESHEET 3:12). SHE WAS AFRAID THAT ADAM WOULD NOT RECEIVE HER. Then Avraham approached and put her with Adam, who received her for Avraham's sake. This is the meaning of: "And after this, Avraham buried Sarah his wife." The particle Et before "Sarah" is meant to add Chavah, WHOM AVRAHAM RETURNED TO THE GRAVE, AS WAS SAID. Then ADAM AND CHAVAH were properly settled in their places, as it is written: "These are the generations of the heaven and of the earth when they were created (Heb. behibar'am)" (Beresheet 2:4). We learned that behibar'am HAS THE SAME LETTERS AS beAvraham (lit. 'by Avraham'), WHICH INDICATES THAT THEY WERE CREATED FOR HIM. The generations of the heaven and the earth are Adam and Chavah. It is not written 'the heaven and the earth,' but "the generations of the heaven and of the earth", WHICH REFERS TO ADAM AND CHAVAH, WHO DWELT THERE. THE WORDS "BY AVRAHAM" MEAN FOR AVRAHAM. IT IS SHOWN THAT ADAM AND CHAVAH WERE SUSTAINED FOR AVRAHAM'S SAKE.

111. Rabbi Elazar asks Rabbi Shimon, his father, if the cave is really the Machpelah, for although it is written: "The cave of Machpelah" (Beresheet 23:8), it is later written "the cave of the field of Machpelah" (Ibid. 19). Thus, the field is called Machpelah AND NOT THE CAVE.

112. RABBI SHIMON replied that indeed it is called the cave of Machpelah, as it is written: "That he may give me the cave of Machpelah" (Beresheet 23:8), but neither the cave nor the field along is Machpelah. It refers instead to the field with the cave, TOGETHER they are called Machpelah. Only the field is of Machpelah, not the cave, WHICH MEANS THAT ONLY THE FIELD BEARS THE NAME OF THE MACHPELAH, NOT THE CAVE, because the cave is in the field, and the field is in something else, AS WILL BE DISCUSSED PRESENTLY.

108. אָמַר רַבִּי שִׁמְעוֹן, בְּשַׁעֲתָא דְעָאֵל אַבְרָהָם בְּמַעֲרַתָּא, וְאָעִיל שָׂרָה תַּמּוֹן, קָמוּ אָדָם וְחַוָּה, וְלֹא קָבִילוּ לְאַתְקַבְּרָא תַּמּוֹן, אָמְרוּ וּמָה אָנּוּן בְּכַסּוּפָא קָמִי קוּדְשָׁא בְּרִיךְ הוּא, בְּהֵהוּא עֲלָמָא, בְּגִין הֵהוּא חוּבָא דְגְרִימָנָא, וְהִשְׁתָּא יְתוּסָף לָן כְּסוּפָא אַחְרָא, מְקָמִי עוֹבְדִין טְבִין דְּבָכוּ.

109. אָמַר אַבְרָהָם, הָא אֲנָא זְמִין קָמִי קוּדְשָׁא בְּרִיךְ הוּא, בְּגִינְךָ דְלֹא תִכְסִיף קָמִיָּה לְעֲלָמִין. מִיָּד וְאַחְרֵי כֵן קָבַר אַבְרָהָם אֶת שָׂרָה אִשְׁתּוֹ, מֵאִי וְאַחְרֵי כֵן. בְּתַר דְקָבִיל אַבְרָהָם עֲלֵיהּ מְלָה דָא.

110. אָדָם עָאֵל בְּדוּכְתֵיהּ, חוּהָ לֹא עָאֵלְתָּ, עַד דְקָרִיב אַבְרָהָם, וְאָעִיל לָהּ לְגַבֵּי אָדָם, וְקָבִיל לָהּ בְּגִינָהּ, הֵה"ד וְאַחְרֵי כֵן קָבַר אַבְרָהָם אֶת שָׂרָה אִשְׁתּוֹ, לְשָׂרָה לֹא כְתִיב, אֲלֵא אֶת שָׂרָה, לְאַסְגָּאָה חוּהָ, וּכְדִין אֲתִישְׁבוּ בְּדוּכְתֵיהּ בְּדָקָא יְאוּת, הֵה"ד אֵלֶּה תּוֹלְדוֹת הַשָּׁמַיִם וְהָאָרֶץ בְּהִבְרָאָם, וְתַנִּינּוּן בְּאַבְרָהָם. תּוֹלְדוֹת הַשָּׁמַיִם וְהָאָרֶץ, דָּא אָדָם וְחַוָּה, אֵלֶּה הַשָּׁמַיִם וְהָאָרֶץ לֹא כְתִיב, אֲלֵא תּוֹלְדוֹת הַשָּׁמַיִם וְהָאָרֶץ, וְלֹא תּוֹלְדוֹת בְּרַ נֶשׁ. וְאִינּוּן אֲתַקְיִמוּ בְּגִינָהּ דְאַבְרָהָם. וּמָנָא לָן דְאַתְקִימוּ בְּגִינָהּ דְאַבְרָהָם. דְכְתִיב וַיְקַם הַשָּׂדֶה וְהַמְעָרָה אֲשֶׁר בּוֹ לְאַבְרָהָם, וְעַד דְאַתָּא אַבְרָהָם, לֹא אֲתַקְיִמוּ אָדָם וְחַוָּה בְּדוּכְתֵיהּ, בְּהֵהוּא עֲלָמָא.

111. ר' אֵלְעָזָר שְׂאִיל לְרַבִּי שִׁמְעוֹן אַבּוּי, אָמַר הָאִי מַעֲרַתָּא לָאו אִיהוּ כְפִילְתָּא, דְהָא כְתִיב מַעֲרַת הַמַּכְפֵּלָה וְקָרָא קָרִי לָהּ לְבַתָּר, מַעֲרַת שָׂדֶה הַמַּכְפֵּלָה, מַכְפֵּלָה קָא קָרִי לִיהּ לְשָׂדֶה.

112. אָמַר לִיהּ, הִכִּי קָאֲרִי לִיהּ, מַעֲרַת הַמַּכְפֵּלָה, כְּמָה דְאַתָּא אָמַר, וַיִּתֵּן לִי אֶת מַעֲרַת הַמַּכְפֵּלָה, אֲבָל וְדָאִי, חוּיָךְ, לָאו מַעֲרַתָּא אִיהוּ מַכְפֵּלָה, וְלָאו שָׂדֶה אֲקָרִי מַכְפֵּלָה, אֲלֵא הָאִי שָׂדֶה וּמַעֲרַתָּא, עַל שׁוּם מַכְפֵּלָה אֲקָרוּן, שָׂדֶה הַמַּכְפֵּלָה וְדָאִי, וְלֹא מַעֲרַתָּא, דְהָא מַעֲרַתָּא בְּשָׂדֶה אִיהִי, וְהֵהוּא שָׂדֶה קָאִים בְּמַלְאָ אַחְרָא.

113. Come and behold: The whole land of Yisrael is enfolded beneath Jerusalem, WHICH IS THE SECRET OF MALCHUT. It is above and below in the following manner. THERE IS the upper Jerusalem, WHICH IS BINAH, and there is the lower Jerusalem, WHICH IS MALCHUT, for it is held above and held below. The upper Jerusalem is held on two sides-above and below-and, therefore, it is doubled.

114. Thus, the field is of that Machpelah (lit. 'double'), WHICH IS MALCHUT, for it dwells there, as it is written: "See, the smell of my son is like the smell of a field which Hashem has blessed" (Bereshheet 27:27), WHICH IS MALCHUT. BECAUSE IT IS DOUBLE, above and below, it is written: "the field of Machpelah" and not "a double field", BECAUSE THIS WOULD ALLUDE TO THE DOUBLE MALCHUT CALLED FIELD.

115. Moreover, the secret of the matter relates to the field of Machpelah. What is the Machpelah (double)? It is the Hei of the holy name, which is double, FOR THERE ARE TWO HEIS IN THE NAME YUD-HEI-VAV-HEI, and both are as one. For that reason, the scriptures say vaguely the (=Hei) Machpelah, for this is the only double letter in the holy Name. AND THE WORD "THE MACHPELAH" WITH THE HEI ALLUDES TO THE DOUBLE HEI, NAMELY THE LOWER HEI OF THE NAME YUD-HEI-VAV-HEI, WHICH IS THE SECRET OF MALCHUT SWEETENED BY BINAH, THE FIRST HEI OF YUD-HEI-VAV-HEI.

116. Although the cave was indeed double, a cave within a cave, it is called the cave of the field of Machpelah for a different reason as we said, AFTER THE SWEETENING OF MALCHUT BY BINAH. Avraham knew that, and when he spoke to the sons of Chet, he concealed it by saying "that he may give me the cave of Machpelah," which was called by that name because it was double. HE DID NOT SAY THE FIELD OF MACHPELAH CALLED AFTER THE SWEETENING BY BINAH. In Torah, though, it is called the cave of the field of Machpelah, as it ought to be called, FOR THE SWEETENING OF MALCHUT BY BINAH WAS ONLY OVER THE FIELD AND NOT IN THE CAVE.

117. The Holy One, blessed be He, does everything so whatever is in this world, MALCHUT, will resemble what there in above, in BINAH. AS A RESULT, they are connected, and His glory is established above and below. Happy is the portions of the righteous that the Holy One, blessed be He, desires them in this world and in the world to come.

113. תָּא חֲזִי, יְרוּשָׁלַם כָּל אֶרְעָא דִּישְׂרָאֵל אֲתַכְפֵּל תַּחֲוֹתָהּ, וְאִיהִי קְיֻמָּא לְעִילָא וְתַתָּא, כְּגֻוְנָא דָא, יְרוּשָׁלַם לְעִילָא וְרוּשָׁלַם לְתַתָּא, אַחִידָא לְעִילָא, וְאַחִידָא לְתַתָּא, יְרוּשָׁלַם לְעִילָא אַחִידָת בְּתֵרִין סְטְרִין, לְעִילָא וְתַתָּא, וּבְגִין כֵּךְ, כְּפַלְתָּא הִיא.

114. וְעַל דָּא, הָאִי שָׂדֵה מֵהֵיִא כְּפַלְתָּא אִיהוּ, דְּבִיָּה שְׂרִיא. כְּגֻוְנָא דָא כְּתִיב בְּרִיחַ שָׂדֵה אֲשֶׁר בְּרָכוּ ה', לְעִילָא וְתַתָּא, וּבְגִין כֵּךְ שָׂדֵה הַמְכַפֵּלָה וְדָאִי וְלֹא שָׂדֵה כְּפֹל.

115. תו, רְזָא דְמַלְהָ, שָׂדֵה הַמְכַפֵּלָה וְדָאִי, מֵאֵן מְכַפֵּלָה, ה' דְּבִשְׂמָא קְדִישָׁא, דְּאִיהִי מְכַפֵּלָה. וְכֻלָּא קְיֻמָּא בְּחַד, וּבְגִינֵיהּ קְאָמַר, בְּאוּרַח סְתִימ, ה' מְכַפֵּלָה, דְּלֹא הוּי בְּשְׂמָא קְדִישָׁא, אֶת אַחְרָא מְכַפֵּלָה, בַּר אִיהִי.

116. וְאִף עַל גַּב דְּמַעְרְתָּא כְּפַלְתָּא הוּהוּ, וְדָאִי, דְּאִיהִי מַעְרְתָּא, גּוּ מַעְרְתָּא, אֲבַל עַל שׁוּם אַחְרָא, אֶקְרִי מַעְרַת שָׂדֵה הַמְכַפֵּלָה, כְּמָה דְּאֶתְמַר. וְאַבְרָהָם יָדַע, וְכַד אָמַר לְבְנֵי חֵת, בְּסִי מַלְהָ, וְאָמַר וַיִּתֵּן לִי אֶת מַעְרַת הַמְכַפֵּלָה, עַל שׁוּם דְּאִיהִי מַעְרְתָּא כְּפַלְתָּא, וְאוּרִינְתָּא לֹא קְרִי לָהּ, אֶלָּא מַעְרַת שָׂדֵה הַמְכַפֵּלָה בְּדַקָּא יָאוּת.

117. וְקוּדְשָׁא בְּרִיךְ הוּא, עֲבַד כְּלָא לְאַשְׁתַּבְּחָא הָאִי עֲלֵמָא, כְּגֻוְנָא דְלְעִילָא, וְלְאַתְדַּבְּקָא דָא בְּדָא, לְמַהוּי יְקָרִיָּה לְעִילָא וְתַתָּא, זְכָאָה חוּלְקִיהוּן דְּצַדִּיקָא, דְּקוּדְשָׁא בְּרִיךְ הוּא אֲתַרְעֵי בְּהוּ, בְּהָאִי עֲלֵמָא וּבְעֵלְמָא דְּאֶתִּי.

17. "And Avraham was old, advanced in age"

Using Avraham and David as examples, Rabbi Yehuda explains the difference between the righteousness and contrition. While the soul of a contrite person immediately enters the supernal realm, where it cleaves to the Holy One, merely righteous souls may take many years to acquire such a blessing. Even Avraham and David were unable to enter the world where the truly contrite are made welcome. Rabbi Yosi further adds that a contrite soul is closer to the Creator than all others, drawing down more Light from above, in proportion to its yearning and penitence.

The Relevance of this Passage

The Zohar values a spiritual state of mind far above a religious, dogmatic one. Some people observe the Law, but at the expense of hurting those around them. Righteousness turns to self-righteousness and negative action, all in the name of God. Uninterrupted humbleness and repentance for our misdeeds protects us from this fate. This passage helps us raise our consciousness so we can differentiate our desire for righteousness from our need for penitence. Concentrating on penitence hastens us into the Light, rather than merely flattering our egotistical pride.

118. "And Avraham was old, advanced in age (lit. 'coming with the days'), and Hashem blessed Avraham in all things" (Bereshheet 24:1). Rabbi Yehuda opened with the verse, "Happy is the man You choose, and cause to approach to You, that he may dwell in Your courts" (Tehilim 65:5). This verse has already been explained. Nevertheless, happy is the man whose ways are acceptable to the Holy One, blessed be He, who wants to bring himself nearer to Him.

119. Come and behold: Avraham came closer to THE HOLY ONE, BLESSED BE HE. All his days, his desire was TO COME CLOSER TO HIM. Avraham did not come closer through one day or at one time, but his GOOD deeds brought him closer every day as he moved from one grade to another, until his grade was elevated.

120. When he was old, he entered the supernal grades as he deserved, as it is written: "And Avraham was old" and then "coming with the days." This refers to the supernal days, the days known by the secret of the faith. "And Hashem blessed Avraham in all," NAMELY BY YESOD OF THE SUPERNAL ABA AND IMA CALLED ALL, where blessings and every goodness come from, AS ITS PLENTY NEVER STOPS FLOWING.

121. Happy are the penitent, who in one hour, one day, one moment, get as close to the Holy One, blessed be He, as most righteous come to the Holy One, blessed be He, over several years. Avraham did not come into the supernal days until he was old, as has been explained. Neither did David, as it is written: "Now King David was old, advanced in years (lit. 'coming with the days')" (I Melachim 1:1). But a penitent comes right in and cleaves to the Holy One, blessed be He.

122. Rabbi Yosi said, We learned that the wholly righteous have no permission to be in that place where the contrite stand. They are closer to the King than everyone else and draw plenty from above with a more intent heart and greater force in order to come closer to the King.

118. וְאַבְרָהָם זָקֵן בָּא בַּיָּמִים וְה' בֵּרַךְ אֶת אַבְרָהָם  
בְּכֹל. רַבִּי יְהוּדָה פָּתַח, אֲשֶׁרֵי תִבְחַר וּתִקְרַב יִשְׁכַּן  
חֲצִירֶיךָ, הָאִי קָרָא אֶתְמֹר, אֲבָל זִפְאָה הוּא בַר נֶשׁ,  
דְּאוּרְחוּי אֶתְבְּשָׁרְךָ קָמִי קוּדְשָׁא בְרִיךְ הוּא וְאִיהוּ  
אֶתְרַעֵי בֵיה, לְקַרְבָּא לִיה לְגַבִּיה.

119. תָּא חַזִּי, אַבְרָהָם אֶתְקָרִיב לְגַבִּיה, וְתִיאוּבְתִיה  
דִּילִיה הָוָה כָּל יוֹמוֹי בְּהָאִי, וְלֹא אֶתְקָרִיב אַבְרָהָם  
בְּיוֹמָא חֲדָא, אוּ בְזִמְנָא חֲדָא, אֲלֵא עוּבְדוּי קְרִיבּוּ  
לִיה בְּכֹל יוֹמוֹי, מִדְּרָגָא לְדְרָגָא, עַד דְּאֶסְתַּלַּק  
בְּדְרָגוּי.

120. כִּד הָוָה סִיב, וְעָל בְּדְרָגִין עֲלֵאִין בְּדָקָא חַזִּי,  
דְּכִתִּיב וְאַבְרָהָם זָקֵן, וְכִדִּין בָּא בַּיָּמִים, בְּאִינוּן יוֹמִין  
עֲלֵאִין, בְּאִינוּן יוֹמִין יְדִיעָאן בְּרָזָא דְּמַהִימְנוּתָא. וְה'  
בְּרַךְ אֶת אַבְרָהָם בְּכֹל, דְּמִתְמַן נִמְקִין כָּל בְּרַכָּאן,  
וְכָל טִיבּוּ.

121. זִכְאִין אִינוּן מְאָרִיהוֹן דְּתִשׁוּבָה, דְּהָא בְּשַׁעְתָּא  
חֲדָא, בְּיוֹמָא חֲדָא, בְּרָגְעָא חֲדָא, קְרִיבִין לְגַבִּי  
קוּדְשָׁא בְרִיךְ הוּא, מַה דְּלֹא הָוָה הֲכִי אֶמְלוּ  
לְצַדִּיקִים גְּמוּרִים, דְּאֶתְקָרִיבוּ גַבִּי קוּדְשָׁא בְרִיךְ הוּא  
בְּכַמָּה שְׁנִין. אַבְרָהָם לֹא עָל בְּאִינוּן יוֹמִין עֲלֵאִין,  
עַד דְּהָוָה סִיב, כְּמָה דְּאֶתְמֹר. וְכֵן דוּד, דְּכִתִּיב  
וְהַמֶּלֶךְ דוּד זָקֵן בָּא בַּיָּמִים. אֲבָל מְאָרִיה דְּתִשׁוּבָה,  
מִיָּד עָל, וְאֶתְדַבֵּק בֵּיה בְּקוּדְשָׁא בְרִיךְ הוּא.

122. ר' יוֹסִי אָמַר, תְּנִינָן, אֶתְר דְּמְאָרִיהוֹן דְּתִשׁוּבָה  
קְוִימֵי בֵיה, בְּהֵוָה עֲלֵמָא, צַדִּיקִים גְּמוּרִים לִית לוֹן  
רְשׁוּ לְקוִימָא בֵיה, בְּגִין דְּאִינוּן קְרִיבִין לְמַלְכָּא וְתִיר  
מְבַלְהוּ, וְאִינוּן מְשַׁכֵּי עֲלִייהוּ בְּרַעוּתָא דְּלֵבָא וְתִיר,  
וּבְחִילָא סְגִיא לְאֶתְקָרְבָּא לְמַלְכָּא.

### 18. There are many places for the righteous

The relationship of a man's good deeds to the place allotted to him in the World to Come is expounded by the rabbis. We learn that there are ultimately as many different places in upper world as there are varieties of good deeds in this one. Just as the wicked receive a judgment each night while they are asleep, so the righteous nightly receive a blessing, as their souls ascend to carve out their future path to the supernal realms. The righteous souls also enjoy a dialogue with the angels and saints, who in exchange for information from the lower world, confer gifts of wisdom. It was such wisdom, says Rabbi Chiya, that enabled Avraham to understand, locate, and avoid the sources from which unholy spirits bring defilement and negativity to the unwary and unrighteous in this world.

#### The Relevance of this Passage

In simplest terms, reality includes two basic realms--the upper world, and our existence in the physical dimension. The upper world is the source of our intuition and the force behind moments of mystical insight. When a dream comes true, for example, contact has been made with the upper worlds. When instinct impelled you to make an illogical decision that brought good fortune, this is another form of connection to the upper world. Unfortunately, these acute moments of insight and clarity are rare. We seem to have no control over how or when we make contact with the supernal realms. When we must make decisions and choices based on the evidence of our physical existence, the result is often turmoil and turbulence. The author of the Zohar understood this difficulty, and prescribed this portion as a remedy. A reading of this passage helps us utilize our sleep as a tool for spiritual enlightenment. The 'energy of Avraham' is summoned forth through these verses, strengthening our powers of judgment in matters that

help or hinder the entrance of the Light into our world.

123. Come and behold: The Holy One, blessed be He, has several places in that world. In them all, there are apartments for the righteous, each according to his deserved grade.

124. It is written, "Happy is the man whom You choose, and cause to approach You, that he may dwell in Your courts" (Tehilim 65:5). This verse refers to those whom the Holy One, blessed be He, causes to approach Him, as these are the souls that ascend to join the inheritance prepared for them. "That he may dwell in Your courts" alludes to the outer halls and the grades outside THE TEMPLE. To whom does it refer? The allusion here is as written: "Then I will give you free access among these who stand by..." (Zechariah 3:7). This is a specific grade assigned among the celestial holy beings.

125. All those who merit this grade are the messengers of the Master of the universe like the angels, FOR THOSE WHO STAND BY ARE MESSENGERS. They always do the errands according to their Master's wish, for they are forever in holiness and are never defiled.

126. Similarly, whoever is defiled in this world draws the spirit of unholiness to himself. When his soul leaves him, he is defiled BY THE OTHER SIDE, and his dwelling is with the unclean, with the fiends of the world. As a man draws upon himself in this world, his dwelling will likewise be determined IN THE ETERNAL WORLD. The defiled spirits defile him and bring him into Gehenom.

127. Come and behold: Whoever sanctifies himself and is on guard against defilement in this world will find his dwelling in the next world among the celestial holy beings who eternally carry forth the missions OF THE HOLY ONE, BLESSED BE HE. They stand by in the court, as it is written: "The court of the tabernacle" (Shemot 27:9), UPON WHICH THE SCRIPTURES FURTHER STATE, "HAPPY IS HE... THAT HE MAY DWELL IN YOUR COURTS."

128. Others are in a more inner place, not in the court but in the house, as it is written: "We will be satisfied with the goodness of Your house" (Tehilim 65:5). David said, "We will be satisfied with the goodness of Your house." HE ASKS, if he said "that he may dwell in Your courts," why is it written: "We will be satisfied with the goodness of Your house"? Should it not have been written: 'He will be satisfied', as "he may dwell"? But we learned that sitting in the Temple court is solely for the kings of the house of David. THEREFORE HE SAID, AS SPEAKING FOR HIMSELF, "WE WILL BE SATISFIED WITH THE GOODNESS OF YOUR HOUSE" MEANING HIMSELF AND THE OTHER KINGS, WHO HAVE A PLACE IN THE TEMPLE COURT IN THE SECRET OF THE HOUSE, NAMELY THE TEMPLE.

123. תָּא חֲזִי, כִּמָּה אֲתָרִין מִתּוֹקֵנִין לִיה לְקוֹדֶשׁא בְּרִיךְ הוּא בְּהוּא עֲלֵמָא, וּבְכֻלָּהוּ בִּי מוֹתְבֵי לֹון לְצִדִּיקִים. כָּל חַד וְחַד לְמוֹם דְּרָגִיה בְּדִקָּא חֲזִי לִיה.

124. כְּתִיב אֲשֶׁרִי תִבְחַר וּתְקַרֵב יוֹשֵׁב חֲצֵרֶיךָ, דְּקוֹדֶשׁא בְּרִיךְ הוּא קְרִיב לֹון לְגַבִּיה, דְּסֻלְקִין אִינוּן נִשְׁמָתִין מִתְתָּא לְעֵילָא, וְלֹאֲתֹאֲחָדָא בְּאַחְסֵנְתִיהוּן, דְּאֲתִתְקַנְן לְהוּ. יוֹשֵׁב חֲצֵרֶיךָ, אֵלִין אֲתָרִין וְדִרְגִין לְבָר, וּמֵאן אִינוּן, כְּדָבָר אַחַר וְנִתְתִי לְךָ מֵהֲלָכִים בִּין הָעוֹמְדִים הָאֵלֶה. וְהֵאֵי הוּא, דְּרָגָא בִּין קְדִישִׁין עֲלָאִין.

125. וּמֵאן דְּזֻכְרִין לְדִרְגָא דָּא, אִינוּן שְׁלִיחֵן דְּמֵאֲרִי עֲלֵמָא, כְּאִינוּן מְלָאכִין, וְעִבְדִּין שְׁלִיחוּתָא תְּדִיר בְּרַעוּתָא דְּמֵאֲרִיהוּן, בְּגִין דְּאֵלִין תְּדִיר בְּקְרוּשָׁה וְלֹא אֲסִתָּאבוּ.

126. כְּגוֹנוֹנָא דָּא, מֵאן דְּאֲסִתָּאב בְּהֵאֵי עֲלֵמָא, אִיהוּ מְשִׁיךְ עֲלֵיהּ רוּחַ מְסֹאֵב, וְכֵד נִפְק נִשְׁמָתִיה מִנִּיה, מְסֹאֵבִין לִיה, וּמְדוּרִיה בִּין אִינוּן מְסֹאֵבִין, וְאֵלִין אִינוּן מְזִיקִין דְּעֲלֵמָא. כִּמָּה דְּאֲתַמְשֵׁךְ בַּר נֶשׁ גְּרַמִּיה בְּהֵאֵי עֲלֵמָא, הֵכִי הוּא מְדוּרִיה, וְאֲתַמְשֵׁךְ בְּהוּא עֲלֵמָא, וְאִינוּן רוּחֵי מְסֹאֵבִי מְסֹאֵבִין לִיה, וְאֵעֲלִין לִיה לְגִיהֵנָם.

127. תָּא חֲזִי מֵאן דְּאֲתַקְדֵּשׁ, וְנִטִּיר גְּרַמִּיה בְּהֵאֵי עֲלֵמָא, דְּלֹא אֲסִתָּאב, מְדוּרִיה בְּהוּא עֲלֵמָא, בִּין אִינוּן קְדִישִׁין עֲלָאִין, וְעִבְדִּין שְׁלִיחוּתָא תְּדִיר, וְאֵלִין קִיּוּמֵי בְּחֲצֵר, כִּמָּה דָּאֲתָא אֲמַר אֶת חֲצֵר הַמִּשְׁכָּן.

128. וְאִית אַחֲרֵנִין, דְּאִינוּן לְגוּ יִתִּיר, דְּלֹא אִינוּן בְּחֲצֵר, אֲלֵא בְּבֵיתָא, כִּד "א נִשְׁבַּעָה בְּטוֹב בֵּיתְךָ. אֲמַר דּוֹד, נִשְׁבַּעָה בְּטוֹב בֵּיתְךָ, בִּיּוֹן דְּאֲמַר יוֹשֵׁב חֲצֵרֶיךָ, אֲמַאי כְּתִיב נִשְׁבַּעָה בְּטוֹב בֵּיתְךָ, יוֹשֵׁב בְּטוֹב בֵּיתְךָ מִיּוֹבֵעֵי לִיה, כִּמָּה דְּכְתִיב יוֹשֵׁב. אֲלֵא הָא תְּנִינָן, לִית יוֹבֵבָה בְּעִזְרָה, אֲלֵא לְמַלְכֵי בֵּית דּוֹד בְּלַחֲוִדְיֵיהוּ.

129. There is a place for the most pious who receive EVEN MORE inward, TO THE ASPECT OF THE TEMPLE. Who are they? They are "those that encamp before the tabernacle toward the east, before the Tent of Meeting eastward, shall be Moshe and Aharon and his sons..." (Bemidbar 3:38). OF THEM, IT IS WRITTEN: "YOUR HOLY TEMPLE" (TEHILIM 65:5). Many compartments upon compartments, lights upon lights exist in that world, each different from the other, each feeling ashamed by its fellow's light. For as good deeds are different FROM EACH OTHER in this world, so the places FOR THE COMPARTMENTS and their lights are different in that world.

130. Come and behold: We have learned that even in this world when man is asleep in his bed and the soul comes out of his body to hover about the world, not every soul rises to see the glory of the face of Atik Yomin. His soul ascends as he generally draws upon himself, and according to his deeds.

131. When a defiled person sleeps, his soul leaves and the spirits of defilement seize it. It is attached to the lower grades that hover about the world and tell it things that will happen in the world in the future, THINGS THEY HEARD BEHIND THE CURTAIN. And sometimes they tell it false things and laugh at it, as has already been explained.

132. If the man has merit, then his soul ascends when he sleeps. It goes around and paves a way among the spirits of defilement. All say, Make way, make way, this one is not of our side. And it ascends among the saints, who tell accurate information to it.

133. And when the soul descends again, the mixed legions OF ANGELS, IN WHOM HOLINESS IS MINGLED WITH DEFILEMENT, want to approach the soul in order to learn the information it received. In return, they tell it other things. But what it learned from holy beings compares to what it learned from THE MIXED LEGIONS, as grain compares with straw and chaff. This is the most meritorious reward while one is still among the living-that is, while the soul is still in this world.

134. Similarly, when souls in this world leave their bodies, I.E. AFTER THEY DIE, they wish to ascend by passing through gates at which one finds harmful hordes that seize the souls of their own side and deliver them into the hands of Dumah, so that he may take them to Gehenom.

129. ואית אתר לחסידיו עליונן, דעוילי לגו, ומאי אינון, בדכתיב והחונים לפני המשכן קדמה לפני אהל מועד מזרחה משה ואהרן ובניו וגו'. וכמה מדורין על מדורין, ונהורין על נהורין, מתפרשן בהוא עלמא, וכל חד אכסיף מנהורא דחבריה, כמה דעובדין אתפרשן בהאי עלמא, הכי נמי, דוכתיב ונהורין, מתפרשן בהוא עלמא.

130. ותא חזי, הא אתמר, דאפילו בהאי עלמא, בד בר נש נאים על ערסיה, ונשמתין אצטריכו לאתשוטטא בעלמא, ונפקו מגו גופא, לאו כל נשמתא ונשמתא, סלקא ושטיא, למחזי ביקר סבר אפי דעתיק יומין, אלא במא דאתמשיך תדיר, וכסום עובדי, הכי נשמתיה סלקא.

131. אי אסתאב, איהו נאים ונשמתא נפקא, וכל אינון רוחין מסאבין נקטין לה, ואתדבקת בהו באינון דרגין תתאין דשטיין בעלמא, ואינון מודיעין לה מלין דאינון קריבין למיתי בעלמא, ולזמנין דמודיעין לה, מלין כדריבן, וחויבן בה, והא אוקמוה.

132. ואי זכי בר נש, בד איהו נאים ונשמתיה סלקא, אזלא ושטיא, ובקעא בין אלין רוחין מסאבין, וכלהו מכריזין ואמרין פגון אתר, פגון, לאו דא מסטרנא, ואיהי סלקא בין אינון קדישין, ומודעי לה מלה חדא דקשוט.

133. וכד נחתא, כל אינון חבילין טריקין, בעאן לאתקרבא בהדה, למנדע ההיא מלה, ואינון מודיעין לה, מלין אחרנין, וההיא מלה דנטלא גו אינון קדישין, בין אינון אחרנין, איהו בעבורא גו תיבנא. והאי איהו דזכי יתיר, בעוד דאיהו קאים, ונשמתא קיימא, בהאי עלמא.

134. כגוונא דא בד נפקין נשמתין מגופא מהאי עלמא, בעאן לסלקא, וכמה תרעין חבילי טהירין קיימי, אי אינון מסטריהו, בלהו אחרין בהו, באינון נפשאן, ומסרי לון בינדא דדומה, לאעלא לון בגיהנם.

135. Later, as they ascend from Gehenom, the demons grab the souls and proclaim, These transgressed the precepts of their Master. Then, they travel throughout the world, bringing these souls back to Gehenom. THUS, THEY REPEATEDLY TAKE THE SOULS OUT OF GEHENOM, MAKE THEIR PROCLAMATIONS, AND AGAIN RETURN THEM TO GEHENOM for twelve months. After twelve months appeased, they are quieted and rise to the place that they deserve. Meritorious souls ascend and receive their places, as has already been explained.

135. ולבֹּתֶר סֶלְקֵן וְאַחֲדָן בְּהוּ, וְאִינוֹן נִטְלֵי לְהוֹן, וּמְכַרְזֵי בְּהוּ, אֵלֵין אִינוֹן דְּעִבְרוּ עַל פְּקוּדֵי דְמַאֲרִיָּהוֹן, וְכֵן שְׁטִיִּין בְּכַל עֲלֵמָא. וּלְבֹתֶר מְהֵרֵי לְהוּ לְגִיָּהֲנִם, וְכֵן עַד תְּרִיסַר יָרְחֵי. לְבֹתֶר תְּרִיסַר יָרְחֵי, מִשְׁתַּכְּכִי, בְּהוּא אַתְר דְּאַתְחַזִּי לֹון, אִינוֹן נִשְׁמַתִּין דְּזִכְו, סֶלְקֵי לְעֵילָא, כְּמָה דְאַתְמַר, וְזִכְאן בְּדוּכְתִיָּיהוּ.

136. Come and behold: Happy are the righteous, for much goodness is put aside for them in that world. The innermost place is reserved for the righteous, those who know the secret of their Master and cleave to Him every day. Of these, it is written: "Neither has the eye seen, that an Elohim, beside you, should do such a thing for him that waits for Him" (Yeshayah 64:3).

136. תָּא חַזִּי, זְכָאִין אִינוֹן צְדִיקָא, דְאַתְגַּנְזֵי לְהוּ, כְּמָה טְבִיִּין לְהוּא עֲלֵמָא, וְלִית אַתְר פְּנִימָאָה בְּכַל אִינוֹן, בְּאִינוֹן דִּידְעֵי רְזָא דְמַאֲרִיָּהוֹן, וְיִדְעֵי לְאַתְדַּבְּקָא בְּהוּ, בְּכַל יוֹמָא עַל אֵלֵין כְּתִיב עֵין לֹא רָאָתָה אֱלֹהִים זּוֹלַתֵךְ יַעֲשֶׂה לְמַחְכָּה לּוּ.

137. HE ASKS, What is meant by: "For him that waits for Him?" He replied that it is similar to the verse: "waited to speak to Iyov" (Iyov 32:4). This refers to those who are anxious TO FULLY UNDERSTAND some words of wisdom, thereby better understanding their Master. In them, the Master takes pride daily. They enter the upper gates and come among the supernal saints without meeting any obstacles. Happy is their portion in this world and the world to come.

137. מַאי לְמַחְכָּה לּוּ, בְּדַבֵּר אַחַר חֶכֶה אֶת אִיוֹב בְּדַבְרִים. וְאֵלֵין אִינוֹן דְּדַחְקִין לְמַלְה דְּחֻכְמָתָא, וְדִיִּיקִין לְהוּ, וּמַחְכָּאן לְהוּ, לְמַנְדַּע בְּרִירָא דְמַלְה, וְאַשְׁתַּמּוּדַּע לְמַאֲרִיָּהוֹן, אֵלֵין אִינוֹן דְמַאֲרִיָּהוֹן מִשְׁתַּבַּח בְּהוֹן בְּכַל יוֹמָא, אֵלֵין אִינוֹן, דְּעֵאלִין בֵּין עֲלָאִין קְדִישִׁין, וְאֵלֵין עֵאלִין כָּל תְּרַעֵי דְלְעֵילָא, וְלִית מָאן דִּימְחֵי בִידְהוֹן, זְכָאָה חוּלְקִיָּהוֹן בְּעֲלֵמָא דִּין, וּבְעֲלֵמָא דְאַתִּי.

138. Come and behold: Avraham thus entered to properly know and cleave to his Master. First he performed good deeds to merit the supernal days, and was therefore blessed by the place from where all the blessings derive, as it is written: "And Hashem had blessed Avraham in all" (Bereshheet 42:1). What is the meaning of "in all"? It means the dwelling place of the river, in which water never stops flowing, NAMELY YESOD OF THE SUPERNAL ABA AND IMA, WHOSE UNION IS ETERNAL.

138. תָּא חַזִּי, אַבְרָהָם עָאֵל לְמַנְדַּע וְלְאַתְדַּבְּקָא בְּמַאֲרִיָּה בְּדָקָא יָאוּת, לְבֹתֶר דְּאַקְדִּים עוֹבְדֵי בְּקַדְמִיתָא, וְזִכְה בְּאִינוֹן יוֹמִין עֲלָאִין, וְאַתְבַּרַךְ מֵאַתְר דְּכָל בְּרַכָּאן נְפָקֵי מִתְמָן, דְּכְתִיב וְה' בֵּרַךְ אֶת אַבְרָהָם בְּכָל מָאי בְּכָל. אַתְר דְּנְהָרָא, דְּלֹא פְסָקֵי מִיּוֹמֵי לְעֲלֵמִין.

139. Rabbi Chiya said, Come and behold that Avraham did not want to mix with the women of the world and cling to the heathen nations because the wives of the heathen nations defiled their husbands and those attached to them. Because Avraham had the knowledge of wisdom, he knew the essence and root of the place from which the unholy spirits come out to hover in the world. Therefore, he made his servant swear not to take a wife for his son from among the other nations.

139. אָמַר רַבִּי חִיָּיא, תָּא חַזִּי, דְאַבְרָהָם לֹא בְעָא לְאַתְעַרְבָא בְּנִשְׁי עֲלֵמָא, וְלְאַתְדַּבְּקָא בְּשָׂר עַמִּין עַעְכוּ"ם, בְּגִין דְנִשְׁיָא דְשָׂר עַמִּין עַעְכוּ"ם, אִינוֹן סְאֲבִין, לְגוּבְרִיָּהוּ, וְלֹאִינוֹן דְמַתְדַּבְּקִין בְּהוֹן, בְּגִין דְכֹד אַבְרָהָם יָדַע חֻכְמָתָא, יָדַע עֲקָרָא וְשִׁרְשָׁא, וּמָאן אַתְר נְפָקֵי וְשְׁטִיִּין רוּחֵי מְסֻאֲבִין בְּעֲלֵמָא, וְעַל דָּא אוּמֵי לְעַבְדִּיהוּ, דְּלֹא יִסַּב אֶתְתָּא לְבְרִיָּה, מִשָּׂר עַמִּין.

19. Eden drips upon the garden

The rabbis display their profound and comprehensive knowledge of the scriptures and writings, in a complex discussion of an image in Yechezkel, "Behold one wheel upon the earth..." While replete with the arcane wisdom of gematria (numerology) and Kabbalah, and the profound mystical beauty of Solomon's great 'Song', this debate has a surprisingly straightforward resolution--one that echoes previous sections of the Zohar in its

emphasis on the importance of a pure heart and good deeds in this world for bringing mercy and peace in the next. Rabbi Yitzchak concludes with a simple exposition of the reason for mentions of Avraham's age. Avraham, literally, "came into the days"; his soul had reached its high-allotted place, where its great longevity was assured.

#### The Relevance of this Passage

The Talmud reveals the difference between man and beast. A wild animal, according to Talmudic sages, instinctively knows to flee the raging fire. Man's nature, on the other hand, compels him to jump head first into the fiery blaze. Our natural tendency is to invite chaos and mayhem into our lives. We complicate and intellectualize life and its challenges, and we rationalize our responses to them. We refuse to heed the simple principles that create happiness--good deeds and persistent spiritual development. In reading this passage, we clear away the barriers to knowledge, and recognize that even the most complex mysteries arise from the same simple and eternal issues. Indeed, complexity itself is merely another excuse to avoid the quest to draw down Light. This excuse must be overcome like any other.

Midrash Hane'elam (Homiletical interpretations on the obscure)

140. "And Avraham was old, advanced in age" (Beresheet 24:1). We learned in the Mishnah: Rabbi Elazar said, In any case, this Mishnah well EXPLAINS THE VERSE: "Behold one ofan (wheel) upon the earth by the living creatures, with its four faces" (Yechezkel 1:15). It becomes a Neshamah as said in the earlier Mishnah. THUS, ALTHOUGH OFAN (WHEEL) IS ALWAYS A NAME OF THE NEFESH, THE MISHNAH STATES THAT THE OFAN IN THIS VERSE BECAME A NESHAMAH AGAIN. THERE IS NO QUESTION ABOUT THIS FACT, AND THE EXPLANATION IS ACCURATE, BUT THE MISHNAH DOES NOT EXPLAIN WHY.

141. Rabbi Aba responded, Tell us, sir, about this Mishnah. What is it? He replied: THE HIDDEN MEANING OF THE VERSE, "BEHOLD ONE WHEEL UPON THE EARTH," AS EXPLAINED IN THE MISHNAH, IS THAT THE OFAN BECOMES A NESHAMAH. This was also explained in another section--the one about the thirteen divine attributes of mercy. But here we have to explain THIS PORTION. He began with the verse: "My dove, my undefiled is but one; she is the only one of her mother" (Shir Hashirim 6:9), FOR THIS VERSE ALLUDES TO THE NESHAMAH. Rabbi Elazar asked, Why do we refer to it here in Shir Hashirim as a female, NAMELY "MY DOVE, SHE...IS BUT ONE", but in the Torah we refer to it as male, NAMELY AVRAHAM?

142. Rabbi Elazar said, In Torah, THE SOUL is male in relation to the body because the body to the soul is like a woman to a man. In relation to a higher grade, the soul is as a female to a male. Each receives its grade according to the context. THEREFORE, IN THE SONG OF SONGS, WHEN THE KING THAT PEACE IS HIS TALKS OF THE SOUL, BEING OF A HIGHER GRADE, IT IS THEREFORE CONSIDERED AS A FEMALE AND CALLED, "MY DOVE, MY UNDEFILED..." BUT IN TORAH, THE SOUL IS IN ITSELF AND IS THEREFORE REFERRED TO AS A MALE, NAMELY AVRAHAM.

143. It was taught in the Mishnah that four times an hour every day, Eden drips upon the garden. The result of these drops is a river which separates into four branches. Each day, 48 drops fall on the seventy trees in the garden, as it is written: "The trees of Hashem have their fill" (Tehilim 104:15). Rabbi Tanchum said, It is written: "He waters the hills from His upper chambers" (Ibid. 13). What is his upper chamber? It is Eden. And where is Eden? Rabbi Yehuda said, It is above Aravot (sweet firmament). Rabbi Yosi said that it is in Aravot, where are treasures of good life, blessing and peace, and the souls of the righteous, as was taught. This is the upper chamber, while the Garden of Eden is lower, and an earthly garden is in apposition and draws from it daily.

#### מדרש הנעלם

140. וְאַבְרָהָם זָקֵן בָּא בַּיָּמִים וְגו'. מִתְּנִיתִין. אָמַר רַבִּי אֱלֶעָזָר, עַל כָּל פָּנִים כֵּן הוּא, דְּהָאִי מִתְּנִיתִין שְׁפִיר, דְּאִתְעֵבִיד נִשְׁמָתָא, הֵהוּא דְכְתִיב בֵּיה, וְהִנֵּה אוֹפֵן אַחַד בְּאַרְץ אֶצֶל הַחַיּוֹת לְאַרְבַּעַת פָּנָיו, כְּדָאִמּוֹר בְּהֵיא מִתְּנִיתָא קַמֵּיתָא.

141. אָמַר לִיה רַבִּי אַבָּא, לִימָא לָן מַר, מֵהֵיא מִתְּנִיתִין, אָמַר לִיה, הֵכִי אִתְפָּרַשׁ, בְּתַלְתַּת עֶשְׂרֵי מְכִילָן דִּרְחֻמֵי, בְּפִרְשָׁתָא דִּילִיה, אֲבַל הֵכָא אִית לָן לְמִימַר, פְּתַח וְאָמַר, אַחַת הִיא יוֹנְתִי תַמְתִּי אַחַת הִיא לְאִמָּה וְגו'. אָמַר רַבִּי אֱלֶעָזָר, מַאי הִיא, דְּאָנָן קְרִינָן הֵכָא, בְּשִׁיר הַשִּׁירִים, לִישְׁנָא דְנוֹקְבָתָא, וְהֵתָם בְּאוֹרֵייתָא, לִישְׁנָא דְדְכוּרָא.

142. אֵלָא אָמַר רַבִּי אֱלֶעָזָר, הֵכָא בְּתוֹרָה, נִקְרָא בְּלִשׁוֹן זָכָר, אֶצֶל הַגּוֹף, מִפְּנֵי שְׁהַגּוֹף, אֶצֶל הַנְּשֻׁמָּה, כְּאִשָּׁה אֶצֶל הַזָּכָר, וְהַנְּשֻׁמָּה לְגַבֵּי מַעְלָה, כְּנִקְבָה בְּפָנֵי הַזָּכָר, וְכָל אַחַד מֵעֲלָתוֹ יוֹרֵשׁ.

143. תַּנְּן הֵתָם, בְּאַרְבַּעַת פְּעָמִים בְּשַׁעָה, בְּכָל יוֹם, עֵדָן מְנַטֵף עַל הַגֶּן, וְיוֹצֵא מֵאוֹתָם הַטְּפוֹת נְהַר גְּדוֹל, הַמִּתְחַלֵּק לְאַרְבַּעַת רְאשִׁים, וְשִׁמְנָה וְאַרְבַּעִים טְפוֹת, מְנַטֵף בְּכָל יוֹם, וּמִשָּׁם שְׁבַעִים אֵילָנֵי הַגֶּן, הַהִ"ד יִשְׁבְּעוּ עֲצֵי ה'. ר' תַּנְחוּם אָמַר מֵהֵכָא, מִשְׁקָה הָרִים מֵעֲלִיּוֹתָיו, אֵיזוֹ הִיא עֲלֵיהָ, זֶהוּ עֵדָן. וְעֵדָן בְּאִיזָה מְקוֹם הוּא. ר' יְהוּדָה אָמַר, לְמַעְלָה מֵעֲרֻבוֹת הוּא. ר' יוֹסִי אָמַר בְּעֲרֻבוֹת הוּא, דְּהָא תַּנְּן, שָׁם גְּנִיזוּ חַיִּים טוֹבִים בְּרַכָּה וְשְׁלוֹם, וְנִשְׁמָתָן שֶׁל צְדִיקִים, הוּא הָעֲלִיּוֹן. עֵדָן לְמַטָּה, מִכּוּוֹן כְּנִגְדוֹ גֵן בְּאַרְץ, וְנוֹטֵל מִמֶּנּוּ שְׁמַע בְּכָל יוֹם.



144. Rabbi Abahu said that 48 prophets stood for Yisrael. Each one took his share, which was the essence of one drop from the drops of Eden. If every prophet who took one drop had the grade of the holy spirit, this was more true for Adam, who received the 48 drops. From this, you learn the scope of his wisdom.

145. Rabbi Bo said that Rabbi Kahana asked, Where did the prophets get these drops? We learned each drop that comes out of Eden includes the spirit of wisdom. Therefore, it was decreed that there is water that raises wise men and water that raises fools. This water that drops from Eden raises wise ones.

146. Rabbi Yosi said, So the water containing the drops comes from the most ancient of four rivers, as it is written: "The name of the first is Pishon" (Beresheet 2:11). Why is it written: "the name of the first is Pishon?" Pishon is different from the rest because it flows into the land of Egypt. Therefore, the wisdom of Egypt is greater than that of the rest of the world.

147. When it was decreed that the wisdom of Egypt was lost, the Holy One, blessed be He, took the drops and threw them across the garden into the river of the Garden of Eden, as it is written: "And a river went out of Eden to water the garden" (Beresheet 2:10). AND WHEN THE DROPS, WHICH REMAIN IN THE GARDEN, WERE TAKEN FROM EGYPT, WISDOM WAS GONE FROM EGYPT. It separated into four other rivers, of which the most special was Pishon. Wisdom was thus lost in Egypt when the drops were taken from Egypt and left in the garden.

148. Every prophet was sucking from that spirit that came out of Eden. This is the meaning of "walking in the garden in the breeze of the day" (Beresheet 3:8). It is stored in the Garden of Eden for the future. This is the river that Yechezkel saw in his prophecy. Therefore the scripture reads, "For the earth shall be full of the knowledge of Hashem" (Yeshayah 11:9), as this water always causes the knowledge in the world to increase.

149. The sages said that the souls of all the righteous are above in Eden, and wisdom is strengthened in the world because of what descends from Eden. How much more so for every one of those who stand in it and take their fill of its pleasure and brightness.

144. אָמַר רַבִּי אַבְהוּ, שְׁמֹנֶה וָאַרְבָּעִים נְבִיאִים, עָמְדוּ לָהֶם לְיִשְׂרָאֵל, וְכָל אֶחָד נָטַל בְּחֶלְקוֹ, תְּמִצִּית טֵפָה אַחַת מֵאוֹתָם טֵפוֹת שֶׁל עֵדֶן, שֶׁהֵם שְׁמֹנֶה וָאַרְבָּעִים טֵפוֹת. וּמָה אִם כָּל נְבִיא, שֶׁנָּטַל טֵפָה אַחַת מֵהֵן, הִטְתָּה מֵעֲלָתוֹ בְּרוּחַ הַקֹּדֶשׁ, עַל כָּל הַשָּׂאֵר, אֲדָם הָרְאִישׁוֹן, שֶׁהִיָּה מְקַבֵּל מִשְׁמֹנֶה וָאַרְבָּעִים לֹא כָּל שָׂכָן, מִכָּאֵן אֲתָה לְמַד, כַּמָּה הִיָּתָה חֲכָמָתוֹ.

145. רַבִּי בָּא אָמַר רַב כַּהֲנָא, וְכִי מֵאֵין הָיָה לָהֶם לְנְבִיאִים, מֵאוֹתָם הַטֵּפוֹת, אֲלֵא הֵכִי תַנֵּן, בְּכָל טֵפָה וְטֵפָה, הַיּוֹצֵאת מֵעֵדֶן, רוּחַ חֲכָמָה יּוֹצֵא עִמּוֹ, וְעַל כֵּן אֲתַגְזֹר בְּמִתְנִיתֶיךָ, אֵיךְ מֵיָא מְגַדְלֵן חֲכִימִין, וְאֵיךְ מֵיָא מְגַדְלֵן טִפְשִׁין, וְאֵינּוֹן מֵיָא דְמְגַדְלֵן חֲכִימִין, אֵינּוֹן מֵיָא, הוּוּ מְטַפִּין דְעֵדֶן.

146. דָּאֲמַר רַבִּי יוֹסִי, מֵיָא דְבִיָּה טַפִּין יִתְבִּין, מִכָּל אֵינּוֹן אַרְבַּע נְהָרִי, קְדָמָאָה הוּא, דְכָתִיב שֵׁם הָאֶחָד פִּישׁוֹן. מֵאֵי שֵׁם הָאֶחָד פִּישׁוֹן. הַמֵּיוֹחֵד מִכּוֹלֵם פִּישׁוֹן, וְהוּא הַנוֹפֵל בְּאַרְץ מִצְרַיִם, וְלִפְיֶכָךְ, הִיָּתָה חֲכָמַת מִצְרַיִם יוֹתֵר מִכָּל הָעוֹלָם.

147. וּמִשְׁנִגְזְרָה גְזֵרָה, שֶׁאֲבָדָה חֲכָמַת מִצְרַיִם, נָטַל קוֹדֶשׁא בְּרִיךְ הוּא, אוֹתָם טַפִּין וְזָרַק לֹן בְּהוּא גָזָא, בְּהוּא נְהָרָא דְגִנְתָא דְעֵדֶן, דְכָתִיב, וְנָהָר יּוֹצֵא מֵעֵדֶן לְהַשְׁקוֹת אֶת הַגֵּן. וְזֶה הָיָה מוֹלִיד אַרְבָּעָה אַחֵרִים, וְהָאֶחָד הַמֵּיוֹחֵד, הַנוֹלָד מִמֶּנּוּ, פִּישׁוֹן הָיָה. מִשְׁנָטְלוּ אֵלּוֹ הַטֵּפוֹת שְׁלֹא יֵצְאוּ מֵהַגֵּן, אֲבָדָה הַחֲכָמָה מִמִּצְרַיִם.

148. וּמֵאוֹתוֹ הַרוּחַ שֶׁהִיָּה יּוֹצֵא מֵעֵדֶן, הַמֵּצֵו כָּל נְבִיא וְנְבִיא, וְהֵינּוּ דְכָתִיב, מִתְהַלֵּךְ בְּגֵן לְרוּחַ הַיּוֹם. וְגִנּוּ זֶה בְּגֵן עֵדֶן, לְעֵתִיד לְבוֹא, וְזֶה הוּא הַנְּהָר, שֶׁרָאָה יְחֻזְקָאֵל בְּנְבוּאָתוֹ. וְעַל כֵּן אָמַר הַכְּתוּב כִּי מְלֵאָה הָאָרֶץ דְעָה אֶת ה' וְגו'. שְׁאוֹתָם מֵיָם, תְּמִיד מְגַדְלִים הַיִּדְרֵעָה בְּעוֹלָם.

149. ת"ר, כָּל נִשְׁמָתָן שֶׁל צְדִיקִים, לְמַעַלָּה בְּעֵדֶן הֵן, וּמָה מִמָּה שִׁיּוֹרֵד מֵעֵדֶן, יִשְׁגָּא הַחֲכָמָה בְּעוֹלָם, לְעוֹמְדִים בּוֹ, וְנִהְיִין מֵהֵנָּה וְכִסּוּפִיו, עַל אַחַת כַּמָּה וְכַמָּה.

150. Rabbi Yitzchak said, If the soul deserves to pass through the gates of the terrestrial Jerusalem, the great angel Michael hastens to greet and walk with it. The ministering angels wonder about this and ask, "Who is that, coming up from the wilderness" (Shir Hashirim 8:5). Who rises to be among the high ones from the destroyed body, which resembles a breath, as is written: "Man is like a breath" (Tehilim 144:4)? He answers by saying, "My dove, my undefiled is but one; she is distinguished she is the only one of her mother" (Shir Hashirim 6:9). Her mother is the throne of glory, a mother for the soul that gives it birth, for the soul is derived from her.

151. "The daughters saw her, and called her happy" (Ibid.). This refers to the other souls, whose rank is high and who are called the daughters of Jerusalem. According to Rabbi Yosi, they are called the daughters of Jerusalem while the other ones are called the daughters of Lot. "The daughters saw her, the rest of the souls praise it and say to it, Come in peace. "The queens and the concubines praised her" (Ibid.). The queens are the patriarchs that are queens. The concubines are the proselytes. They all praise and laud it until it enters above. Then the soul is in its ascended place, and longevity is maintained, as it is written: "And Avraham was old, advanced in age (lit. 'coming into the days')" (Beresheet 24:1), as he entered longevity in the world to come.

## 20. About the resurrection of the dead

In this long and complex section, the rabbis first discuss the nature of souls at the time of the Resurrection. They then examine Torah verses concerning difficult questions on the amount of Light souls will merit from the Throne of the Holy One, based upon the souls' deeds and the role of angels in the body's resurrection. We then hear an account of Rabbi Eliezer's visit to his rabbi, Yochanan ben Zakai, on the day of the new moon. They discuss the 'Secret of Ten'--ten dimensions composing reality--through which the primordial Light functions in this world. We learn that the Light of the soul is greater than the Light of angels. The friends then continue their study of Torah, uncovering hidden meanings in phrases concerning the relationship between soul and body in the story of Avraham.

### The Relevance of this Passage

The Light derived from the letters and lessons of this portion hastens the coming of the Resurrection in a merciful manner. The resolve to perform good deeds is also kindled in our hearts, enabling us to overcome the seductive lure of physical impulse, serve the true needs our souls, and merit a share in the world to come.

152. Rabbi Aba Saba (the elder) stood up and said, May peace and tranquillity come to you, Rabbi Shimon, the son of Yochai, for restoring the diadem to its former splendor. For we learned in the first Mishnah that since the soul is perfected in the supernal place, it does not return to the body. It remains in the same condition, but other souls are created and come out of it. Then Rabbi Shimon, the son of Yochai, taught that although this world is vanity and the body is a putrid drop of semen, yet the soul enters it. In the future, when everyone will be refined and the body will be more pure, sustained and complete, there will be no reason for the soul to enter it with all its completeness.

150. אָמַר רַבִּי יִצְחָק בֵּינּוֹן שֶׁהַנֶּשְׁמָה זּוֹכָה, לִיכַנֵּס בְּשַׁעְרֵי יְרוּשָׁלַיִם שֶׁל מַעְלָה, מִיכָא"ל הַשָּׂר הַגָּדוֹל, הוֹלֵךְ עִמָּהּ, וּמְקַדִּים לָהּ שְׁלוֹם. מִלְּאֲכֵי הַשָּׂרֵת, תְּמַהִים בּוֹ, וְשׂוֹאֲלִים עָלֶיהָ, מִי זֹאת עוֹלָה מִן הַמִּדְבָּר. מִי זֹאת, עוֹלָה בֵּין הָעֲלִיוֹנִים, מִהַגּוֹף הַחָרֵב, שְׂדוּמָה לְהַבֵּל, הַכְּתִיב אֲדָם לְהַבֵּל דְּמָה. הוּא מְשִׁיב וְאוֹמֵר, אַחַת הִיא יוֹנְתִי תַמְתִּי, אַחַת הִיא מִיּוֹחַדָּת הִיא. אַחַת הִיא לְאֵמָה וְגו', לְאֵמָה. זוֹ הִיא כֶּסֶף הַכְּבוֹד, שֶׁהִיא אִם לְנֶשְׁמָה, וְיוֹלְדֵת לָהּ, שְׁנַגְזָרָה מִמֶּנָּה.

151. רְאוּהָ בָנוֹת וַיֵּאֲשְׁרוּהָ, אֵלּוּ שְׂאֵר הַנֶּשְׁמוֹת, שֶׁהֵן בְּמַעְלָתָן לְמַעְלָה, וְהֵם הַנִּקְרְאוֹת בָּנוֹת יְרוּשָׁלַיִם. אָמַר רַבִּי יוֹסִי, הֵיא חוֹרְנָא עַל מַה דְּאָמְרִין, אֵלּוּ נִקְרְאוֹת בָּנוֹת יְרוּשָׁלַיִם, וְהָאֲחֵרוֹת נִקְרְאוֹת בָּנוֹת לוֹט. רְאוּהָ בָנוֹת וַיֵּאֲשְׁרוּהָ, שְׂאֵר הַנֶּשְׁמוֹת, מִשְׁבַּחוֹת לָהּ, וְאוֹמְרוֹת שְׁלוֹם בּוֹאֵךְ. מְלָכוֹת וּפְלִגְשִׁים וַיְהִלְלוּהָ מְלָכוֹת אֵלּוּ הָאֲבוֹת, שֶׁהֵם מְלָכוֹת. וּפְלִגְשִׁים: הֵן גִּירֵי הַצֶּדֶק, כּוֹלֵם מִשְׁבַּחוֹת, וּמְקַלְסוֹת אוֹתָהּ, עַד שְׁנִכְנַסְתָּ לְמַעְלָה, וְאִזִּי הַנֶּשְׁמָה בְּמַעְלָתָהּ, וּמְתַקְיָמָא אַרְיִכוֹת הַיָּמִים, הַה"ד, וְאֲבָרְהָם זָקֵן בָּא בַיָּמִים. נִכְנַס בְּאַרְיִכוֹת הַיָּמִים, לַעוֹה"ב.

152. רַבִּי אַבָּא סָבָא, קָם עַל רַגְלוֹי, וְאָמַר, מִנּוּחָה וְשְׁלוֹם גְּרָמִין יְהֵא לָךְ רַבִּי שְׁמַעוֹן בֶּן יוֹחָאי, דְּחֻזְרַת עֵטְרָה לְיוֹשְׁנָה. דְּתַנִּינָן בְּמִתְנִיחָא קְדָמָא, דְּכִיּוֹן שֶׁהַנֶּשְׁמָה הִיא בְּתַשְׁלוּמָהּ, בְּאִתְרַעְלָא, לֹא תִבְאֵת לְגוּפָא אֲלֵא אֲתַבְרִיאָן מִנָּה, נְשִׁמֵי אַחֲרֵינָן, דְּנִפְקֵי מִנָּה, וְאִיהִי אֲשֵׁתְאֲרַת בְּקִיּוּמָא, עַד דְּאֵתָא רַבִּי שְׁמַעוֹן בֶּן יוֹחָאי וְדַרְשׁ, וּמָה אִם בְּעוֹלָם הַזֶּה, שֶׁהוּא הַבֵּל, וְהַגּוֹף שֶׁהוּא טֶפֶה סְרוּחָה, נִכְנַסְתָּ בּוֹ, אוֹתָהּ הַנֶּשְׁמָה. לְעֵתִיד לָבָא, שְׁיִצְרָפוּ כּוֹלֵם, וַיְהִי הַגּוֹף מוּבָחַר, בְּקִיּוּם וְתַשְׁלוּם יוֹתֵר, אִינוּ דִין לְהַכְּנִס אוֹתָהּ הַנֶּשְׁמָה בּוֹ, בְּכֹל הַתַּשְׁלוּמִין, וְהַעֲלוּיִין שְׁבָה.

153. Rabbi Acha said, The Holy One, blessed be He, will give the very soul and very body existence in the future, but both will be whole and have completeness of knowledge so they can achieve what they did not achieve in this world.

154. "And Avraham was old, advanced in age (lit. 'coming with the days')." Rabbi Bo said that, according to Rabbi Yochanan, this refers to the world of days, NAMELY LIGHT, and not to that world which is night. Rabbi Ya'akov said, COMING WITH THE DAYS MEANS THAT HE CAME TO those worlds called days because of all the pleasures and the brightness that he inherits. RABBI YA'AKOV IS NOT DIFFERING FROM RABBI YOCHANAN, HE IS SIMPLY EXPLAINING THE VERSE MORE FULLY. "And Hashem had blessed Avraham in all" (Beresheet 24:1) refers to the office, NAMELY TO THE AUTHORITY that the Holy One, blessed be He, gave him of His name, which is the letter Hei by which the world was created.

155. We learned that Rabbi Yochanan said, Matatron, the great minister, is a boy, a servant whose Rabbi, his master, rules him. He is in charge of the soul and gives it daily of the light he was ordered TO GIVE IT. In the future, he will receive an account in writing from the cemetery, from Dumah FOR EACH BODY that he can show to his Master. He will turn that backbone into yeast TO BUILD THE BODY under the ground, to mend and wholly revive the body, AS IS PROPER FOR a body without a soul. Later, the Holy One, blessed be He, will send the soul to its place WITHIN THE BODY. THIS WILL BE AFTER IT COMES TO THE LAND OF YISRAEL.

156. Rabbi Yitzchak said, it is then written, "And Avraham said to the eldest servant of his house, that ruled..." (Beresheet 24:2). If we look at this from the aspect of wisdom, NAMELY AS IT CONCERNS THE RESURRECTION OF THE DEAD, what is THE MEANING OF THE WORDS, "his servant"? BECAUSE AVRAHAM IS THE SECRET OF THE SOUL "AND AVRAHAM SAID TO THE...SERVANT" REFERS TO THE SERVANT OF THE SOUL. HOW DO WE KNOW THAT THERE IS A SERVANT TO THE SOUL? Rabbi Nehorai responded, We need look only at the words "his servant" AND NOT CONNECT THEM TO AVRAHAM IN THE MEANING OF THE VERSE. THEN, THE MEANING IS the servant of Hashem, close to His worship. Who is he? He is Matatron, who will beatify the body in the grave, as we have said.

157. Thus the words, "And Avraham said to his eldest servant" refer to Matatron, the servant of Hashem. The phrase: "The eldest servant of his house" is the beginning of the creations of Hashem. "That ruled over all that he had" means that the Holy One, blessed be He, gave him power over all His hosts, NAMELY OVER THE UPPER ANGELS.

153. אָמַר רַבִּי אַחָא, אוֹתָהּ הַנְּשֵׁמָה מִמָּשׁ, וְאוֹתוֹ הַגּוּף מִמָּשׁ, עֲתִיד הַקּוֹדֵשׁ בְּרִיךְ הוּא, לְהַעֲמִידֵן בְּקִיּוּמָן לְעֲתִיד לָבֵא, אֲבָל שְׁנֵיהֶם יִהְיוּ שְׁלֵמִים, בְּתִשְׁלוּם הַדַּעַת, לְהַשִּׁיג מַה שְּׁלֵא הִשִּׁיגוּ בְּעוֹלָם הַזֶּה.

154. וְאַבְרָהָם זָקֵן בָּא בְּיָמִים וּגו'. ר' בּו אָמַר רַבִּי יוֹחָנָן, בְּאוֹתוֹ הָעוֹלָם: שֶׁהוּא יָמִים, וְלֹא בְּעוֹלָם הַזֶּה, שֶׁהוּא לַיְלָה. אָמַר ר' יַעֲקֹב, בְּאוֹתָם הָעוֹלָמוֹת, שֶׁהֵם יָמִים, בְּאוֹתָם הַהֲנָאוֹת וְהַכְּסוּפִין, שֶׁהוּא נוֹחַל. וְה' בְּרִיךְ אֶת אַבְרָהָם בְּכֹל. בְּאוֹתוֹ הַמְּשֻׁרָה שֶׁנָּתַן לוֹ הַקּוֹדֵשׁ בְּרִיךְ הוּא מְשֻׁמוּ, שֶׁהִיא אוֹת ה"א שְׁבוּ נִבְרָא הָעוֹלָם.

155. וְתַנְיָא, אָמַר ר' יוֹחָנָן, מִטְטְרוֹן שֶׁר הַפְּנִים, שֶׁהוּא נֶעֱר, עֶבֶד מְרַבּוּ, הָאֲדוֹן הַמוֹשֵׁל עָלָיו, מְמוֹנָה עַל הַנְּשֵׁמָה, בְּכֹל יוֹם, לְהַסְפִּיק לָהּ, מֵאוֹתוֹ הָאוֹר שֶׁנִּצְטָוָה, וְהוּא עֲתִיד לְמִיּוֹסֵב, חוֹשֵׁבֵן פְּתָקָא, בְּבֵיתֵי קְבָרֵי, מִן דּוּמָה, וְלֹאחֲזָאָה לִיהָ קָמִי מֵאַרְיָה, וְהוּא זְמִין, לְמַעַבְדַּר חָמִיר, הֵהוּא גְרָמָא, תַּחוֹת אֶרְעָא, לְתַקְנָא לְגוּפֵיּוּא, וְלְקִיּוּמָא לוֹן בְּשְׁלִימוֹתָא דְגוּפָא, בְּלֹא נִשְׁמַתָּא, דְּקוֹדֵשׁ בְּרִיךְ הוּא יִשְׁדַּר לָהּ לְאַתְרָהּ.

156. אָמַר ר' יִצְחָק, בְּאוֹתָהּ שְׁעָה, מַה כְּתִיב, וַיֹּאמֶר אַבְרָהָם אֶל עֶבְדוֹ זָקֵן בֵּיתוֹ הַמוֹשֵׁל וּגו'. מַהוּ אֶל עֶבְדוֹ, אִי בְּחֻכְמַתָּא דָּא נִסְתַּבֵּל, מַהוּ אֶל עֶבְדוֹ, אָמַר רַבִּי נְהוֹרָאִי, לֹא נִסְתַּבֵּל, אֲלֵא בְּמַה שֶׁאָמַר עֶבְדוֹ, עֶבְדוֹ שֶׁל מְקוֹם. הַקְּרוֹב לְעִבּוּדָתוֹ, וּמֵאַן אִיהוּ, זֶה מִטְטְרוֹן, כְּדַקְאֲמַרְן, דְּאִיהוּ עֲתִיד לְיַפּוֹת לְגוּף בְּבֵיתֵי קְבָרֵי.

157. הֵדָּא הוּא דְכְּתִיב, וַיֹּאמֶר אַבְרָהָם אֶל עֶבְדוֹ, זֶה מִטְטְרוֹן, עֶבְדוֹ שֶׁל מְקוֹם. זָקֵן בֵּיתוֹ, שֶׁהוּא תַּחֲלַת בְּרִיּוֹתָיו, שֶׁל מְקוֹם. הַמוֹשֵׁל בְּכֹל אֲשֶׁר לוֹ, שֶׁנָּתַן לוֹ קוֹדֵשׁ בְּרִיךְ הוּא, מִמְּשָׁלָה, עַל כָּל צְבָאוֹתָיו.

158. We learned that Rabbi Shimon quoted Rabbi Yosi who quoted Rav saying that all the hosts of the servant receive light and delight in the splendor of the soul, as the light of the soul in the world to come is greater than the light of the throne, NAMELY THE THRONE OF GLORY. AND THE ANGELS RECEIVE THEIR LIGHT FROM THE THRONE, SO THE LIGHT OF THE SOUL IS GREATER THAN THAT OF THE THRONE. A DIFFICULT POINT IS THEN RAISED. It seems that the soul was taken from the throne, AND THE RECEIVER IS SMALLER THAN THE GIVER OF NECESSITY. THE EXPLANATION IS THAT each had according to what was appropriate for it. Rav Nachman added that it is actually greater than the light of the throne, as it is written: "The likeness as the appearance of a man above upon it" (Yechezkel 1:26), above it in splendor.

159. When he goes to perform the errand OF THE HOLY ONE, BLESSED BE HE, all his hosts and his Chariot are nourished by that splendor OF THE SOUL. And the soul says to him, "Put...your hand"--namely, your escort, NAMELY THE HOSTS OF MATATRON--"under my thigh" (Bereshheet 24:2). This is the light that flows from the soul.

160. Rabbi Yehuda the son of Rabbi Shalom said that we have been taught that when he goes on an errand for the Holy One, blessed be He, He moves His upper hosts by one letter of His name, NAMELY BY THE LETTER YUD OF THE NAME YUD-HEI-VAV-HEI. HEI IS THE SECRET OF IMA AND ABA, THE ROOT OF THE SOUL'S LIGHT. Rabbi Huna said, Yerechi (my thigh) has the same numerical value as ram (lit. 'high'), which is what the soul says, that is, "Put...your hand," your escort, under the grade of the high and elevated, that rules over all. After the soul commanded the escort of high ones to be under Him, IT TOLD HIM, I make you swear a great oath.

161. Rabbi Yitzchak said, It is written: "Elohim of the heaven, and Elohim of the earth" (Yechezkel 1:26). Since he already mentioned Hashem, NAMELY "I WILL MAKE YOU SWEAR BY HASHEM," why add "Elohim of the heaven, AND ELOHIM OF THE EARTH"? HE ASKS RABBI YEHUDA, WHO SAID THAT HE MOVES ALL HIS HOSTS BY ONE LETTER OF HIS NAME WHEN HE GOES. Rabbi Yehuda said, IT IS WRITTEN: "ELOHIM OF THE HEAVEN, AND ELOHIM OF THE EARTH" to show that He is Master over everything simultaneously. In one instant, He moves everything, and everything is nothing compared to Him. THIS IS WHY HE MENTIONS HEAVEN AND EARTH IN THE OATH, WHICH IS THE SECRET OF THE LETTER YUD, WHICH INDICATES THAT THIS LIGHT GOVERNS ALL THE GRADES AND EVREYTHING IS AS NAUGHT COMPARED TO IT. Rabbi Yitzchak said that by two letters of His name HE MOVES HIS WHOLE HOSTS, WHEN MATATRON GOES TO DO HIS ERRAND. This is to show that He is all, and there is nothing save Him.

162. "And I will make you swear by Hashem, Elohim of the heaven..." Rabbi Huna said, If he had been with those versed in the Baraitha at the time that they revealed the secret of this verse, he would not have left them without knowing everything, for he saw great depth in their utterances. They revealed much, but man does not understand what they revealed. Come and behold: The soul causes to swear this oath of the covenant, as it is written: "That you shall not take a wife to my son" (Bereshheet 24:3)). AVRAHAM IS ALLUDING TO THE SOUL, AS HAS BEEN EXPLAINED.

158. וְתֵאנָא, אָמַר רַבִּי שְׁמַעוֹן אָמַר רַבִּי יוֹסִי אָמַר רַב, כָּל צְבָאוֹתָיו שֶׁל אוֹתוֹ עֶבֶד, נוֹטְלִים אוֹר, וְנִהְנִינ מִזֵּיו הַנִּשְׁמָה, דִּתְאָנָא אוֹר הַנִּשְׁמָה, לַעֲהָ"ב, גְּדוֹל מְאוֹר הַכֶּסֶּא. וְהָא מִהֶכְסֵּא נִטְלָה הַנִּשְׁמָה. אֵלָא זֶה לְפָנֵי הָרְאוּי לּוֹ, וְזֶה לְפָנֵי הָרְאוּי לּוֹ. רַב נִחְמַן אָמַר גְּדוֹל מְאוֹר הַכֶּסֶּא מִמֶּשׁ, דִּכְתִּיב, דְּמוֹת כְּמִרְאָה אֲדָם עָלָיו מִלְמַעְלָה מְאִי עָלָיו עַל זֵהָרוּ.

159. וּכְשֶׁהוּא הוֹלֵךְ לַעֲשׂוֹת שְׁלִיחוּתוֹ, כָּל צְבָאוֹתָיו וְהַמְרַכְבָּה שֶׁלוֹ נִזְוָנִין מֵאוֹתוֹ הַזֹּהָר. הֲדָא הוּא שֶׁהַנִּשְׁמָה אוֹמְרַת לוֹ, שִׁים נָא יָדְךָ כְּלוֹמַר סִיעֲתְךָ, תַּחַת יָרְכִי, זֶהוּ אוֹר הַנִּשְׁפָּע מִן הַנִּשְׁמָה עֲלֵיהֶם.

160. אָמַר רַבִּי יְהוּדָה בְּרַבִּי שְׁלוֹם, כִּךְ קִבְלָנוּ, בְּשַׁעֲה שְׁזָה הוֹלֵךְ בְּשְׁלִיחוּתוֹ שֶׁל מְקוֹם, קוֹדֶשׁא בְּרַךְ הוּא, מְנִיעַ כָּל צְבָאוֹתָיו שֶׁל מַעְלָה, בְּאוֹת אַחַת מִשְׁמוֹ. אָמַר רַב הוֹנָא, כִּךְ יָרְכִי בְּגִימְטְרִיא ר"ם. כְּלוֹמַר הַנִּשְׁמָה אוֹמְרַת, שִׁים נָא יָדְךָ, סִיעֲתְךָ, תַּחַת מַעְלָתוֹ שֶׁל רַם וְנִשְׂא הַמוֹשֵׁל עַל הַכֹּל. וְלֵאחֶר שְׁצוּה סִיעַת עֲלִיוֹנִים, תַּחַת יָדוֹ, אֲנִי מִשְׁבִּיעֶךָ, שְׁבוּעָה גְּדוֹלָה בּוֹ.

161. אָמַר רַבִּי יִצְחָק, אֱלֹהֵי הַשָּׁמַיִם וְאֱלֹהֵי הָאָרֶץ. הוֹאִיל וְאָמַר בַּהּ שֶׁהוּא הַכֹּל, לָמָּה נֶאֱמַר, אֱלֹהֵי הַשָּׁמַיִם, אָמַר רַבִּי יְהוּדָה שֶׁהוּא אֲדוֹן עַל הַכֹּל, בְּבַת אַחַת, וּבְרַגַע אֶחָד הוּא מְנִיעַ לְכֹל, וְכֹלָם כְּאִין נִגְדוּ. רַבִּי יִצְחָק אוֹמַר, עַל שְׁתֵּים אוֹתִיּוֹת מִשְׁמוֹ, לַהוֹרוֹת, שֶׁהוּא הַכֹּל וְאִין אַחַר בְּלָתוֹ.

162. וְאִשְׁבִּיעֶךָ בַּהּ אֱלֹהֵי הַשָּׁמַיִם וְאֱלֹהֵי הָאָרֶץ. אָמַר רַב הוֹנָא, וְאִי הוִינָא עִמְהוֹן, דְּמֵאֲרִי מִתְנִיתָא, כִּד גְּלוּ רְזָא דְנָא, לֹא אִינְפְרִשְׁנָא מִנְהוֹן הַכִּי, דִּהָא אָנָּא חֲזִי, עֲמִיקִין סְגִיאִין בְּפּוּמִיּוּהוּ, דִּגְלוּ וְלֹא אִתְחַזְיִין לְכֹל אִינִישׁ. תָּא חֲזִי, שְׁבוּעַת קִיּוּמָא דָא, אוֹמֵי לָהּ נִשְׁמַתָּא, דִּכְתִּיב אֲשֶׁר לֹא תִקַּח אִשָּׁה לְבָנִי.

163. Rabbi Yitzchak said, from here, it is understood THAT THE SOUL SAID TO MATATRON, Because you are going on this mission TO RESURRECT THE DEAD, "you shall not take a wife for my son." This means you shall not take a body for my son, BECAUSE THE BODY IN RELATION TO THE SOUL IS CALLED A WIFE. He cannot enter another body, an idolatrous body, a body not worthy of him, but only the body which is actually my own, the very one I came from. And this is what is meant by the verse: "But you shall go to my country, and to my kindred" (Ibid. 4).

164. Rabbi Yosi said, What is meant by the verse: "And take a wife to my son Yitzchak"? IF THIS REFERS TO THE ENCLOTHING OF THE SOUL, SHOULD IT NOT HAVE SAID AVRAHAM? Rabbi Yitzchak replied: The very body that suffered with me in that world and had no pleasure or content for fear of its Possessor IS A REFERENCE TO THE LUZ BONE, WHICH DOES NOT DELIGHT IN EATING AND DRINKING IN THIS WORLD. This very body shall you take to laugh with, in that rejoicing of the righteous, to take delight in it in the joy of the Holy One, blessed be He. Have pleasure with it, because it is time for laughter AT THE RESURRECTION OF THE DEAD, as it is written: "Then was our mouth filled with laughter" (Tehilim 126:2).

165. Rabbi Yehuda, the son of Rabbi Yitzchak, said, Come and listen: An angel does only one errand, not two at the same time. THERE ARE, HOWEVER, TWO ERRANDS TO PERFORM: TO RESURRECT THE BODY IN THE GRAVE AND TO MAKE IT RISE TO THE LAND OF YISRAEL, WHERE THE SOUL WILL BE ENCLOTHED IN IT. BUT ONE ANGEL DOES NOT PERFORM TWO ERRANDS. Rabbi Aba said, There is one angel with an inkstand at his waist. THIS IS GAVRIEL. He will put a mark on the brow of each, MEANING THAT HE WILL MEND THE BODY. Afterward, the great minister MATATRON will go and mend each one, preparing it to receive its soul. This is the meaning of the verse: "He shall send his angel before you, and you shall take a wife" (Bereshheet 24:7). What is meant by "before you"? It indicates that THE HOLY ONE, BLESSED BE HE, WILL SEND AN ANGEL TO MEND THE BODY before your errand. THEN MATATRON WILL BRING THE SOUL WITH WHICH MAN IS ENCLOTHED, AS NO ONE ANGEL DOES TWO ERRANDS.

166. Rabbi Eliezer went to see his Rabbi, Rabban Yochanan ben Zakai, on the first day of the month. When he arrived he told him, 'O Well for those who see, filled WITH DRAWN WATER, yet gushing more from its own source. What does it seek here?'

167. He answers, It behooves a man to greet his Rabbi ON THE DAY OF A NEW MOON. He said to him, Not for that reason I said, 'WHAT DOES IT SEEK HERE?' I see in your face that there is a new deep secret about which you are going to ask. THEREFORE I ASKED, WHAT DOES SOMEONE AS GREAT AS YOU WANT WITH ME?

168. He responded, I see that primordial light, THAT WAS IN USE AT THE TIME OF THE CREATION AND WAS THEN STORED FOR THE RIGHTEOUS IN THE FUTURE, travels by ten and conducts everything according to the secret of ten. We learned that there are ten writings, ten keys to the hospital in its hands. It takes these and ten notes in the Garden of Eden to mend the earth for the bodies of the righteous.

163. אָמַר רַבִּי יִצְחָק, מֵהֵכָא מְשַׁמְעַ, שְׁהוֹאִיל וְאִתָּהּ הוֹלֵךְ בְּשְׁלִיחוֹת זֶה, לֹא תִקַּח אִשָּׁה לְבָנִי, כְּלוּמַר שְׁלֹא תִקַּח גּוֹף לְבָנִי, לִיכְנֹס בְּגוֹף אַחֵר, בְּגוֹף זֶר, בְּגוֹף שְׂאִינוּ רְאוּי לוֹ, אֲלֵא בְּהוּא מִמֶּשׁ, שְׁהוּא שְׁלִי, בְּהוּא מִמֶּשׁ, שְׁיִצְאָתִי מִמְּנֹ, הִדָּא הוּא דְכִתִּיב כִּי אִם אֵל אֶרְצִי וְאֵל מוֹלַדְתִּי תֵלֵךְ.

164. אָמַר ר' יוֹסִי, מֵהוּ וְלִקְחַת אִשָּׁה לְבָנִי לִיִצְחָק. אָמַר רַבִּי יִצְחָק, אוֹתוֹ הַגּוֹף שְׁנִצְטַעַר עִמִּי בְּאוֹתוֹ הָעוֹלָם, וְלֹא הִיָּה לוֹ הִנָּאָה וְכִסּוּף בּוֹ, מִפְּנֵי יִרְאָת קוֹנֹ, אוֹתוֹ הַגּוֹף מִמֶּשׁ, תִּקַּח לִיִצְחָק עִמוֹ בְּהֵאִי שְׂמִיחַת הַצְּדִיקִים, לִיִצְחָק עִמוֹ בְּשְׂמִיחַת הַקּוֹדֶשׁא בְּרִיךְ הוּא, לִיִצְחָק עִמוֹ דְּעִכְשָׁנוּ עֵת שְׁחוֹק בְּעוֹלָם, הַה"ד אִזְ יִמְלֵא שְׁחוֹק פִּינוּ וְגו'.

165. אָמַר רַבִּי יְהוּדָה בְּרַי יִצְחָק, ת"ש, אִין מְלַאֲךָ אַחַד עוֹשֶׂה אֲלֵא שְׁלִיחוֹת אַחַד וְלֹא ב' שְׁלִיחוֹת בְּבֵת אַחַת. וְתַנְיָא, אָמַר רַבִּי אַבָּא, מְלַאֲךָ אַחַד, אֲשֶׁר קִסַּת הַסּוּפֵר בְּמִתְנָיו, עֲתִיד לְהִרְשִׁים כָּל אַחַד וְאַחַד, עַל מִצְחוֹ, וְלֵאחֵר בֶּן, הַשֶּׁר הַגְּדוֹל, הוֹלֵךְ לְתַקֵּן כָּל אַחַד וְאַחַד, וְלֵהֶעֱמִידוֹ לְקַבֵּל גְּשֻׁמְתוֹ, הַה"ד הוּא יִשְׁלַח מְלַאֲכֹ לְפָנֶיךָ וְלִקְחַת אִשָּׁה, מֵאִי לְפָנֶיךָ. לְפָנֶיךָ שְׁלִיחוֹתֶךָ.

166. רַבִּי אֱלִיעֶזֶר אָזַל לְמַחְמֵי לְרַבֵּן יוֹחָנָן בֶּן זְכַאִי רַבִּינָה, וְהוּא יוֹמָא רִישׁ יִרְחָא הוּדָה, כְּדִ מְטָא גְבִינָה, אָמַר לִיה, בִּירָא דְלִסְרִינִין, וּמְלִינִין לִיה, וְהוּא נְבִיעַ מְהִירָה יִתִּיר, מֵאִי בְּעָא הֵכָא.

167. אָמַר לִיה חַיִּיב אֲדָם לְהִקְבִּיל פָּנֵי רַבּוֹ. אָמַר לִיה, לָאו עַל כֵּךְ אָמַרְתָּ. אֲלֵא אֲנָא חַמִּי בְּאַנְפֵךְ, דְּמֵלָה חֲדַתָּא אִית גַּבְךָ, מֵאִינוֹן עִמִּיקִים, דְּאֵת עֲתִיד לְמַתְבַּע.

168. אָמַר לוֹ, חַמִּינָא הָאִי אוֹר הָרֵאשׁוֹן, דְּמִטְלָנוּי עֲשָׂרָה, וּבְעֲשָׂרָה נְטִיל, וּבְרָזָא דְעֲשָׂרָה נְהִיג לְכֻלָּא, וּבְאַתּוֹתָא דְעֲשָׂרָה עֲבִיד עוֹבְדוּי. וְתַאנָא, עֲשָׂרָה פְּתִיקִין, עֲשָׂרָה מִפְתָּחוֹן דְּבֵי קְצָרֵי בִירוּי, וּפְתִיקִין עֲשָׂרָה, נְטִיל בְּגִינְתָא דְעֶדֶן, לְאַתְקְנָא אֶרְעָא, עַל גּוּפֵיהוֹן דְּצִדִיקָא.

169. He said, Eliezer my son, you have seen more than a holy angel, FOR THE LIGHT OF THE SOUL IS GREATER THAN THE LIGHT OF ANGELS. BECAUSE RABBI ELIEZER EXPLAINED THE SECRET OF THE TEN ONLY BY THE UPPER THREE COLUMNS-CHOCHMAH, BINAH, AND DA'AT-RABBI YOCHANAN BEN ZAKAI IS GOING TO EXPLAIN THE SECRET OF THE TEN ALSO IN THE LOWER SEVEN SFIROT. HE SAYS: The world, MALCHUT, is created by ten, and it is conducted by ten. THIS IS YESOD THAT LEADS MALCHUT CALLED WORLD. The holy throne, NETZACH AND HOD CALLED THE LOWER THRONE, is according to ten. The Torah, THE SECRET OF TIFERET, is by ten. Its traveling, NAMELY GVURAH, is by ten. The supernal worlds, CHESED, WHICH IS SUPERIOR TO THE LOWER SEVEN, are by ten. And there is the supernal one above them all, blessed be He, NAMELY KETER, FROM WHICH EVERYTHING IS DRAWN, BOTH THE LIGHT OF CHASSADIM ALLUDED TO IN THE SECRET OF TEN, AND THE LIGHT OF CHOCHMAH.

170. I will tell you something else. Those versed in the Mishnah put some thought into it, as it is written: "And the servant took ten camels" (Beresheet 42:10). RABBI ELIEZER said to him, Master, I know this verse, MEANING YOU DO NOT HAVE TO EXPLAIN IT TO ME, but what is the meaning of: "For all the goods of him master were in his hands" (Ibid.)? I DO NOT KNOW HOW TO EXPLAIN IT. HOW COULD IT BE THAT HE CARRIED ALL THE PROPERTY OF AVRAHAM IN HIS HANDS? He replied: This is the name of his Master, NAMELY THE SHECHINAH CALLED NAME, that went with him to bring him TO THE DESIRABLE PLACE and to protect him, SO THAT NOTHING WOULD HAPPEN TO HIM. RABBI ELIEZER SAID, Assuredly this is THE SECRET OF THE VERSE: "For My name was in him" (Shemot 23:21).

171. Rabbi Abahu said, Come and behold: He who knows His name perfectly knows that He and his Name are one. The Holy One, blessed be He, and His Name, THE SHECHINAH, are one, as it is written: "Hashem shall be one, and his Name One" (Zecharyah 14:9). That is, the name, THE SHECHINAH, and He, ZEIR ANPIN, are one.

172. Rabbi Aba said, We should look at the verse, "And he made his camels kneel down outside the city by a well of water" (Beresheet: 24:11). According to Rabbi Aba, outside the city means in the cemetery. "By a well of water" refers, as we learnt, that those who are the first TO BE REVIVED FROM THE DEAD in the cemetery, are those who dealt in Torah. As we have learned, when a man comes into his grave, he is first asked if he set appointed times to study Torah, as it is written: "And he shall be the faith of your times" (Yeshayah 33:6). Without question, he who responds yes, is revived first.

173. Rabbi Aba said that "at the time of evening" (Beresheet 24:11) refers to Friday, Shabbat eve, the time of the resurrection of the dead. HE ASKS, What is the meaning OF THESE THINGS? HE RESPONDS: We have learned that the world exists for 6,000 years and that SHABBAT EVE is the 6th millennium, the ending of all. Thus "at the time of evening" means the time of ending for everything. The phrase: "At the time that the women go out to draw water" refers to the scholars of the Torah, who draw the water of Torah, the time to go out and shake off the dust, NAMELY THE TIME TO RESURRECT.

169. אָמַר לִיָּהּ, אֱלִיעֶזֶר בְּרִי, חֲמִית הָיִית יְתִיר מִמְּלֶאכָא קְדִישָׁא, דְּעִלְמָא בְּעֵשְׂרָה אֲתַבְרִי, בְּעֵשְׂרָה אֲתַנְהִיג, בְּרִסְיָא קְדִישָׁא, בְּעֵשְׂרָה, אֲוִרִיתָא הוּא בְּעֵשְׂרָה, מְטַלְנוּי בְּעֵשְׂרָה, עֲלָמִין עֲלָאִין בְּעֵשְׂרָה, וְחַד עֲלָאָה עַל כֻּלָּא בְּרִיךְ הוּא.

170. וְאִימָא לְךָ מְלָה, דְּעֵתִיָּה דְּמֵאֲרִי דְּמִתְנִיתָא הוּהּ בְּהָאִי, מַה כְּתִיב, וַיִּקַּח הָעֶבֶד עֵשְׂרָה גַמְלִים מִגַּמְלֵי אֲדָנָיו וַיֵּלֶךְ. אָמַר לִיָּהּ, רַבִּי, זְכִינָא לְפִסּוּקָא דָא, אֲבַל וְכֹל טוֹב אֲדָנָיו בִּידּוֹ מֵהוּ. אָמַר לִיָּהּ, הוּא שְׁמִיָּה דְּמֵאֲרִיָּהּ, דְּאִזִּיל גַּבִּי, לְאֶעְלָא לִיָּהּ, וְלֹאֲנַהֲגָא לִיָּהּ, אָמַר דָּא וְדָאִי הוּא, כִּי שְׁמִי בְּקַרְבּוֹ.

171. תֵּנִן, אָמַר רַבִּי אַבְהוּ, תָּא חֲזוּי, מֵאֵן דִּידַע שְׁמִיָּה עַל בּוֹרִיָּהּ, יָדַע דְּהוּא וְשְׁמִיָּה חַד הוּא, קוּדְשָׁא בְּרִיךְ הוּא וְשְׁמִיָּה חַד, דְּכְתִיב ה' אֶחָד וְגו'. כְּלוּמַר הַשֵּׁם וְהוּא אֶחָד.

172. אָמַר רַבִּי אַבָּא, אֵיִת לְאַסְתַּכְלָא בְּמַרְשַׁתָּא דָא, וַיִּבְרַךְ הַגַּמְלִים מִחוּץ לְעִיר אֶל בְּאֵר הַמַּיִם. אָמַר רַבִּי אַבָּא, מִחוּץ לְעִיר, דָּא הוּא בִּי קְבָרִי. אֶל בְּאֵר הַמַּיִם, דְּתַנְיָא, הַנִּקְדָּמִים בְּבֵיתִי קְבָרִי אוֹתָם שָׁנְשָׂאוּ וְנָתְנוּ בַּתּוֹרָה, דְּהָא תֵּנִן, כְּשָׁנְכַנְס אֲדָם לְקָבֵר, מַה דְּשָׁאֲלוּ לִיָּהּ תַּחֲלִילָה, אִם קָבַע עֵתִים לַתּוֹרָה, דְּכְתִיב וְהָיָה אֲמוֹנַת עַתָּךְ וְגו'. וְכַשִּׁיצֵא אִינוּ דִּין לְהַקִּימָם בַּתַּחֲלָה.

173. אָמַר רַבִּי אַבָּא, לַעַת עָרַב, זְהוּ יוֹם שְׁשִׁי, שְׁהוּא עָרַב הַשַּׁבָּת, שָׂאזְ הַזְּמַן לְקוּיָמָא מִתְיָא, מֵאִי מִשְׁמַע, דְּתַנֵּן, שִׁיתָא אֲלֵפִי שְׁנִין הוּי עֲלָמָא וְהוּא אֲלֵף הַשְּׁשִׁי, שְׁהוּא סִיּוּם הַכֹּל, וְהֵינּוּ לַעַת עָרַב, זְמַן סִיּוּם הַכֹּל. לַעַת צֵאת הַשּׁוֹאֲבוֹת, אֲלוּ הֵם תַּלְמוּדֵי חֲכָמִים, הַשּׁוֹאֲבִים מִימֵיהּ שֶׁל תּוֹרָה, שְׁהוּא עַת לְצֵאת וְלְהַתְנַעַר מִן הָעַמֵּר.

174. Rabbi Aba added that there is more to know, as we have learned that those occupied in knowing their Master in this world and their soul to perfection in the world to come, deserve to get out OF THE GRAVE by the oath of the soul MATATRON WAS MADE IT SWEAR. FOR MATATRON comes to know which is the soul's proper body, AS THE SOUL MADE HIM SWEAR, and it is written: "Behold, I stand here by the well of water" (Beresheet 24:43). Although it is A BODY OF the scholar of the Torah, MATATRON GOES to look for perfection, as it is written: "And it shall come to pass, that the maid who comes forth to draw, and I say to her, 'Give me, I pray you, a little water from your pitcher'" (Ibid. 44), which means 'tell me by hint, the knowledge of the name, from what you conceived'.

175. "And she says to me, 'Both drink you'" (Beresheet 24:44). THIS MEANS THAT SHE LET HIM KNOW THREE THINGS: 1) You are a servant like me; 2) The knowledge of you does not compare with the knowledge of Hashem, blessed be He, AND 3) It behooves you to conceive that you are a creature like me AND, ALTHOUGH YOU ARE AN ANGEL, YOU ARE LIKE A CREATURE; NAMELY, THERE IS WANT IN YOU, AS THERE IS IN ME.

176. "I will draw water for your camels also" (Beresheet 24:19) INDICATES THAT IT ALSO DREW FORTH FOR HIS ATTENDANTS FROM WHAT IT PERCEIVED. THE WORDS "YOUR CAMELS" MEANS "YOUR RETINUE." IN OTHER WORDS, my understanding is that: 1) Your retinue was not aware, THEY ARE UNABLE TO CONCEIVE HIM; 2) "I know that I have an advantage over you" I.E. FROM THE ASPECT OF BEING INCLUDED IN A POINT IN THIS WORLD, WHICH IS LACKING IN SUPERNAL ANGELS; AND 3) I know how you were created from the radiance that was placed with you. THAT IS, IT ALSO UNDERSTOOD THE SECRET OF HIS CREATION. IF THE BODY MENTIONS ALL THESE PERCEPTIONS, let this sign THAT WAS PRINTED ON ME be delivered to me. IF THE BODY SHALL SAY THESE THINGS AND NOT ONE SHALL BE MISSING, then I shall know she is the woman. She is the body from the same soul according to the oath it made me swear.

177. "And it came to pass, before he had done speaking" (Beresheet 24:15). According to Rabbi Yitzchak, Rabbi Yehuda said while he was thinking of how to try the body, it is written: "Behold, Rivkah came out," which is the holy body that is occupied in Torah. It pounds the body for knowledge of the conception of his Possessor, "who was born to Betuel" (Ibid.) Rav Yehuda said she was the daughter (Heb. bat) of El, the "son of Milkah" (Ibid.), who is a son to the king (Heb. Malkah) of the universe. "The wife of Nachor, Avraham's brother" alludes to the company of the mind, the body attached to the mind, and is the brother of the soul, and the phrase: "With her pitcher upon her shoulder" alludes to the weight of wisdom upon it.

178. "And the servant ran to meet her" (Beresheet 24:17) refers to Matatron. And said, "Let me, I pray you, drink a little water of your pitcher" give me a hint of the wisdom of the knowledge of your Maker that you dealt with in the world you left. Rabbi Aba said, We have explained that after that it is written: "And I put the ring upon her nose, and the bracelets upon her hands" (Ibid. 47). Rabbi Aba said that these are the bones that were scattered here and there. He puts them together and weighs them one upon the other, as is written: "And strengthen your bones" (Yeshayah 58:11).

174. וְאָמַר רַבִּי אַבָּא, עוֹד יֵשׁ לְדַעַת, דְּתַנּוּן, אוֹתָם הַמִּתְעַסְקִים לְדַעַת אֶת בּוֹרְאָם בְּעוֹה"ז, וְנִשְׁמָתָם בְּתִשְׁלוּמָה, לְעוֹה"ב זְכוּ לְצֵאת מִשְׁבוּעַת הַנִּשְׁמָה, הוֹלֵךְ לְדַעַת מִי הוּא גּוֹפָה מִמֶּשׁ, וּמֵאִי הוּא. הִנֵּה אֲנֹכִי נֹצֵב עַל עֵינַי הַמַּיִם, אֵף עַל גַּב שְׁתַּלְמִיד חֲכָם הוּא, הוֹלֵךְ אַחֵר הַתְּשֻׁלוּם, דְּכַתִּיב וְהִיָּה הָעֵלְמָה הַיּוֹצֵאת לְשֹׁאֵב וְאִמְרָתִי אֵלֶיהָ הַשְׁקִינִי נָא מֵעַט מַיִם מִכַּדָּךְ, אֲמוֹר לִי רְמוֹז יָדִיעַתוֹ מִמָּה שֶׁהִשְׁגַּת.

175. וְאִמְרָה אֵלַי גַּם אֶתָּה שְׂתָה, אֵף אֶתָּה עֶבֶד כְּמוֹנִי, וְלֹא נִתְחַלַּף לִי יָדִיעַתְךָ, בִּידִיעַתוֹ שֶׁל מְקוֹם בְּרוּךְ הוּא, וְצָרִיךְ אֶתָּה לְהַשִּׁיג שְׂאֵתָה נִבְרָא כְּמוֹנִי.

176. וְגַם לְגַמְלִיךְ אֲשָׂאב, כְּלוֹמַר יָדִיעַת הַשְּׁגָתִי, שְׁלֹא הַשִּׁיגוֹ סִיעַתְךָ וְיָדַעְתִּי כִּי מַעֲלָה יֵשׁ לִי עֲלִיךָ, וְהֵינְךָ נִבְרָא אֶתָּה מִזֵּיו הַנְּתוּן אֶצְלְךָ. אִם הוּא אוֹמֵר סִימָן זֶה, יְהִי מְסוּר בְּיָדִי, עַל כָּל הַדְּבָרִים אֵלַי, וְאִדַּע שֶׁהִיא הָאִשָּׁה, הוּא הַגּוֹף, מֵאוֹתָהּ הַנִּשְׁמָה הַשְּׁבוּעָה שֶׁהִשְׁבִּיעֵנִי.

177. וְהִי הוּא טָרָם כְּלָה לְדַבֵּר וְגו'. רַבִּי יִצְחָק אָמַר רַבִּי יְהוּדָה, בְּעוֹד שְׁכַל הָעֲנֻנִים, הוּא רוֹצֵה לְנִסּוֹת עַל הַגּוֹף, מֵאִי כְּתִיב, וְהִנֵּה רִבְקָה יּוֹצֵאת, זֶהוּ הַגּוֹף קְדוֹשׁ, שְׁנִתְעַסַּק בְּד"ת, וְכִתְתָּ גּוֹפוֹ לְהַשִּׁיג וְלְדַעַת אֶת קוֹנוֹ. אֲשֶׁר יִלְדָה לְבִתּוֹאֵל, אָמַר רַב יְהוּדָה, בְּתוֹ שֶׁל אֵל. בֶּן מַלְכָּה, בֶּן מַלְכָּה שֶׁל עוֹלָם. אִשְׁתִּי נַחֲוֹר אֲחֵי אַבְרָהָם. חֲבֵרַת הַשְּׁכָל, גּוֹף שְׁנֹדֵבֵק בְּשִׁכְלִי, וְהִיא אֶחָ הַנִּשְׁמָה. וְכִדָּה עַל שְׁכָמָהּ, מִשָּׂא הַחֲכָמָה עָלֶיהָ.

178. וַיִּרְץ הָעֶבֶד לִקְרֹאתָהּ, זֶה מִטְטְרוֹן. וַיֹּאמֶר הַגַּמְיָאִנִּי נָא מֵעַט מַיִם מִכַּדָּךְ, אֲמוֹר לִי רְמוֹז חֲכָמָתָא, בִּידִיעַת בּוֹרְאֵךְ, מִמָּה שֶׁעֲסַקְתָּ בְּעוֹלָם שִׁיֵּצֵאת מִמּוֹנֵךְ. אָמַר רַבִּי אַבָּא, כְּדַפְרֵשִׁינָן, אַחֵר כָּל זֶה מָה כְּתִיב, וְאִשִּׁים הַנּוֹם עַל אִפָּהּ וְהַצְמִידִים עַל יָרֵיהֶם, אָמַר רַבִּי אַבָּא, אוֹתָם הָעֲצָמוֹת שֶׁנִּפְזְרוּ לְכָאן וּלְכָאן, הוּא צוֹמֵד אוֹתָם, וְשׁוֹקְלָם זֶה עֲלוֹה, כְּמָה דְאֵת אֲמֹר וְעֲצָמוֹתֶיךָ יַחְלִיץ.

179. Rabbi Aba said, At that time, the body stands in the land of Yisrael, where the soul enters it. Rabbi Yochanan asked, Who conducts the body to the land of Yisrael? Rabbi Zira said, The Holy One, blessed be He, digs caverns under the ground and they roll to the land of Yisrael. Hence it is written: "And the earth shall cast out the shades of the dead" (Yeshayah 26:19).

180. Rabbi Yitzchak said, Gavriel conducts them to the land of Yisrael. How do we know that? From the verse: "Will you go with this man?" (Bereshheet 24:58). Elsewhere, it is written: "The man Gavriel" (Daniel 9:21). Rabbi Yosi asked, Why is it written: "And Rivkah had a brother and his name was Lavan" (Ibid. 29)? Rabbi Yitzchak answered, The Evil Inclination does not pass away from the world, and though it is not entirely present, some of it is.

181. Come and behold: When it was in this world, it was called Lot. In the world to come, it will be partly canceled and called Lavan, it not as corrupt as before, but as one who washed the filth off of himself. HE ASKS, Why is there need of Lavan? NAMELY, WHY IS IT NEEDED? TO REMAIN IN THE WORLD Rabbi Shimon said, It is needed for being fruitful and multiply. If there is no Evil Inclination, nothing is fruitful or multiplies.

182. Come and listen: Since the body was constructed and established, why is it then written, "And they sent away Rivkah, their sister, and her nurse..." (Bereshheet 24:59). What does the phrase "and her nurse" imply? It is the power of movement. Rabbi Yitzchak further clarifies this by explaining that this is the power of the body.

183. Rabbi Abahu opened with the verse, "Come with me from Levanon, my bride, with me from Levanon..." (Shir Hashirim 4:8). Rabbi Abahu said, Once the body was built and established, it is brought to the land of Yisrael to receive its soul. The soul awaits it there and comes out to greet it, as is written: "And Yitzchak went out to meditate in the field" (Bereshheet 24:63). "Come with me from Levanon, my bride" is the soul, and "Look from the top of Amana" (Ibid.) corresponds to: "And he lifted his eyes and saw" (Ibid.).

184. Rabbi Yehuda said, If this is the soul, Avraham is satisfactory, as was said. What then is Yitzchak? Rabbi Abahu said, The friends said it is now called Yitzchak because of the increased joy in the world.

179. אָמַר רַבִּי אַבָּא, בְּאוֹתָהּ שָׁעָה, אוֹתוֹ הִגּוֹף עוֹמֵד בְּאֶרֶץ יִשְׂרָאֵל, וְשֵׁם נִכְנַס בּוֹ נִשְׁמָתוֹ. אָמַר רַבִּי יוֹחָנָן, מִי מוֹלִיךְ הִגּוֹף לְאֶרֶץ יִשְׂרָאֵל, אָמַר רַבִּי זִירָא, קוֹדֵשׁא בְּרִיךְ הוּא עוֹשֶׂה מַחִילוֹת תַּחַת הָאָרֶץ, וְהֵם מִתְגַּלְגְּלִים וְהוֹלְכִים לְאֶרֶץ יִשְׂרָאֵל, הֲדָא הוּא דְכֹתִיב וְאֶרֶץ רַפְאִים תִּפּוּל.

180. אָמַר רַבִּי יִצְחָק, גַּבְרִיאֵל מוֹלִיךְ אוֹתָם לְאֶרֶץ יִשְׂרָאֵל, מִנֵּל, דְּכֹתִיב הִתְלַכְי עִם הָאִישׁ הַזֶּה, וְכֹתִיב הָתָם וְהָאִישׁ גַּבְרִיאֵל. אָמַר רַבִּי יוֹסִי, מֵאִי דְכֹתִיב, וְלִרְבֵּקָה אַח וְשִׁמוֹ לָבָן. אָמַר רַבִּי יִצְחָק, אִין יֵצֵה רַבִּי בְּטַל מִן הָעוֹלָם אִף עַל פִּי שְׂכָלוֹ לֹא נִמְצָא קִצְתוֹ נִמְצָא.

181. הָא חֲזִי בְּתַחֲלָה כְּשֶׁהָיָה מוּטַל בַּעֲהוּ"ז נִקְרָא לוֹט, לְעַה"ב יִבְטַל מִן הָעוֹלָם, אָבֵל לֹא כוּלוֹ וְנִקְרָא לָבָן, לֹא מְנוּוֹל כְּבְרָאשׁוֹנָה, אֲלֵא כְּמֵאן דְּסָחִי מְנוּוֹלוֹ. לָבָן לְמֵאִי אֶצְטְרִיךְ. אָמַר רַבִּי שְׁמַעוֹן, לְמַעַבְד פְּרִיָּה וּרְבִיָּה אֶצְטְרִיךְ, דְּאָמַר רַבִּי שְׁמַעוֹן, אִם אִין יֵצֵר הָרַע נִמְצָא, פְּרִיָּה וּרְבִיָּה אִינוּ מְצוּי.

182. ת"ש, בֵּינן שְׁהִגּוֹף נִבְנָה וְעוֹמֵד בְּקִיּוּמוֹ, מֵאִי כֹתִיב וַיִּשְׁלַח אֶת רַבֵּקָה אַחֹתָם וְגו'. מֵאִי וְאֵת מְנִיקְתָּהּ זֶה כַּח הַתְּנוּעָה. רַבִּי יִצְחָק אָמַר זֶה כַּח הִגּוֹף.

183. רַבִּי אַבְהוּ פָּתַח בְּהָאִי קְרָא, אֲתִי מְלַבְּנוֹן כְּלָה אֲתִי מְלַבְּנוֹן תְּבֵאִי וְגו', אָמַר רַבִּי אַבְהוּ, בֵּינן שְׁהִגּוֹף נִבְנָה עַל קִיּוּמוֹ, וּמְבִיאִין אוֹתוֹ, לְקַבֵּל נִשְׁמָתוֹ, לְאֶרֶץ יִשְׂרָאֵל, הַנִּשְׁמָה מִמִּתְנַת אֵלָיו, וַיּוֹצֵאת לְקִרְאָתוֹ, כְּמָה דְּאֵת אָמַר וַיֵּצֵא יִצְחָק לְשׁוֹחַ בְּשָׂדֵה. הֲדָא הוּא דְכֹתִיב אֲתִי מְלַבְּנוֹן כְּלָה. זֶה הִיא הַנִּשְׁמָה תְּשׁוּרֵי מֵרֵאשׁ אַמְנָה, הֵינּוּ דְכֹתִיב וַיִּשָּׂא עֵינָיו וַיִּרְא.

184. אָמַר ר' יְהוּדָה, אִם הִיא הַנִּשְׁמָה, תֵּינַח אַבְרָהָם כְּדִקְאָמְרֵן, אָבֵל יִצְחָק מֵהוּ. אָמַר ר' אַבְהוּ, הָא חֲבֵרִיאִי אָמְרוּ, דְּעִכְשָׁיו אֲתִקְרִי יִצְחָק, עַל שׁוּם חֲדוּתָא סְגִיָּא דְּבַעֲלָמָא.



185. Rabbi Abahu said, First the soul was called Avraham and the body Sarah. Now the soul is called Yitzchak and the body Rivkah. Rabbi Shimon said, It was taught in the Mishnah that the soul awaited the body in the land of Yisrael forty years before the body existed. Where? At the Temple.

186. Rabbi Abahu said, Look at the verse: "And took Rivkah, and she became his wife, and he loved her; and Yitzchak was comforted after his mother's death" (Bereshheet 24:67). When he loves the body and is comforted by it, it is time for laughter and delight in the world.

187. Rabbi Yehuda said, Now this whole portion of the scripture is made clear, but I do not know the meaning of the verse: "Then again Avraham took a wife, and her name was Kturah" (Bereshheet 25:1). To a reasonable mind, this text is contradictory. IT CONTRADICTS THE EXPLANATION CONCERNING THE SOUL AND BODY AT THE TIME OF RESURRECTION.

188. Rav Dimi arrived and said, I have heard an explanation for this portion, but I do not remember it. They said that the high and strong, NAMELY THE UPPER GRADES, did not present it for revelation. What have we to say? Rabbi Yehuda stood up and said that the portion is revealed in the Yeshivah of our friends, the sages of the Mishnah.

189. They stood up and began walking, he, Rabbi Yesa, and Rabbi Chiya. They found Rabbi Elazar ben Rabbi Shimon, who was revealing the secret of Tfilin. They came before him and asked, Sir, what are you engaged in? He replied: I am recounting the reason for the Tfilin, for blessed is the man who dons Tfilin and knows the sense thereof.

190. They said, If it is well before you, Sir, may you tell us something. They said, We learned from your father that the Holy One, blessed be He, in His great love for the children of Yisrael, told them to build Him a tabernacle, reflecting the supernal high Chariot, so He might come and dwell among them. This is the meaning of: "And let them make Me a sanctuary: so that I may dwell among them" (Shemot 25:8). We learned from your father that the reason for the Tfilin was hidden in this verse.

191. He said to them, Come and behold: The Temple was made to reflect the upper one in THE SHAPES OF its holy Chariots. And then the Holy One, blessed be He, caused His Shechinah to dwell among them. In this manner, those versed in the Mishnah discussed the reason for the Tfilin. Any man WHO WEARS TFILIN will be patterned after the upper Chariots: the lower Chariot and the upper Chariot so that His kingdom will come and the Shechinah will dwell upon him.

185. אָמַר ר' אַבְהוּ, בַּתְּחִלָּה נִקְרְאת הַנְּשָׁמָה אַבְרָהָם, וְהַגּוּף שָׂרָה עַכְשָׁיו נִקְרְאת הַנְּשָׁמָה יִצְחָק וְהַגּוּף רִבְקָה. תֵּנֵן בְּמִתְנִיתֵינוּ, אָמַר ר' שְׁמַעוֹן, אַרְבַּעִים שָׁנָה קוֹדֵם קִיוֵם הַגּוּף, מִמִּתְּנַת הַנְּשָׁמָה לַגּוּף בְּאֶרֶץ יִשְׂרָאֵל. בְּאִיזָה מְקוֹם, בְּמְקוֹם הַמִּקְדָּשׁ.

186. אָמַר ר' אַבְהוּ, תָּא חֲזִי, וַיִּקַּח אֶת רִבְקָה וַתְּהִי לוֹ לְאִשָּׁה וַיֵּאָהֲבָה וַיִּנָּחֵם יִצְחָק אַחֲרֵי אִמּוֹ. אוֹהֵב לְאוֹתוֹ הַגּוּף, וּמִתְנַחֵם עִמּוֹ וְהוּא עֵת לְשִׂחוּק וְהַחֲדוּהָ בְּעוֹלָם.

187. אָמַר רַבִּי יְהוּדָה, הָא כֹּל פְּרֻשָׁתָא דָא אַתְּבַרְרִי לָן, אֲבָל לֹא יְכִילְנָא לְמַנְדַּע מַהוּ, וַיּוֹסֶף אַבְרָהָם וַיִּקַּח אִשָּׁה וְשְׁמָהּ קְטוּרָה. וְלִשְׁקוּלָא דְרַעֲתָא כֹּל פְּרֻשָׁתָא דָא לִיסְתוּרִי.

188. כִּד אַתָּא רַב דִּימִי, אָמַר הָאִי פְּרֻשָׁתָא דָא שְׁמַעְנָא, וְלֹא אֲדַבְרֵנָא, אָמְרוּ, דַּעֲלֵאִין תְּקִיפִין, לֹא זְמַנָּה לְגַלְיָה, וְאַנֵּן מֵאִי גִימָא. קָם רַבִּי יְהוּדָה וְאָמַר, מִמִּתְיַבְתָּא דְחַבְרֵנָא, מֵאִרֵּי מִתְנִיתָא גְלִיָּא.

189. קָמוּ וְאָזְלוּ, הוּא וְרַבִּי יִיסָא וְרַבִּי חִינְיָא, אֲשַׁכְּחוּהָ לְרַבִּי אֶלְעָזָר בְּרַבִּי שְׁמַעוֹן, וְהוּהוּ מְגַלְיָה רִזִּין דְתַפִּילִין, עָאלוּ קָמִיהּ, וְאָמְרוּ בְּמֵאִי אַתְּעַסֵּק מַר, אָמַר לֹון, טַעֲמָא דְתַפִּילִין אֲמִינָא, דְהָא זַבְּאָה הוּא בְּרַ גֵּשׁ, דְמִנַּח תַּפִּילִין, וַיִּדַּע טַעֲמָא דִידְהוּ.

190. אָמְרוּ אִי נִיחָא קָמִיהּ דְמַר, לִימָא לָן מְלָה. אָמְרוּ, שְׁמַעְנָא מֵאַבּוּךְ, דְקוֹדֶשׁא בְּרִיךְ הוּא, בְּרַחֲמֵינוּ סְגִיָּאָה דְהוּהוּ לִיָּה עִם יִשְׂרָאֵל, אָמַר לֹון לְמַעַבְדַּ לִיָּה בֵּי מִשְׁכְּנָא, כְּגוּוֹנָא דְרִתִּיכָא עֲלָאָה דְלַעִילָא, וַיִּיתֵי דִינִירִיָּה עֲמַהוּן, הַה"ד וְעָשׂוּ לוֹ מִקְדָּשׁ וְשִׁכְנֵתֵי בְּתוֹכָם. וְשְׁמַעְנָא מֵאַבּוּךְ דְהִכָּא סְתִים טַעֲמָא דְתַפִּילִין, בְּהָאִי פְּסוּקָא.

191. אָמַר לוֹ תָא חֲזִי, כְּגוּוֹנָא עֲלָאָה, אַתְּעַבְדַּ מִקְדָּשׁ בְּרִתִּיכוֹי קְדִישִׁין, וּבִתְרַ כֵּן, אֲשֵׁרִי קוֹדֶשׁא בְּרִיךְ הוּא דִינִירִיָּה עֲמַהוּן, כְּעַנְיִינָא דָא, וּכְגוּוֹנָא דָא, אַתְּעַרוּ חַבְרִיָּא מֵאִרֵּי מִתְנִיתָא בְּטַעֲמָא דְתַפִּילִין, לְמַדּוּי הוּוּא גְבֵרָא דּוּגְמָא דְרִתִּיכֵי עֲלֵאִין, רִתִּיכָא תַתָּאָה, רִתִּיכָא עֲלָאָה, לְמִיתֵי מַלְכוּתָא דִּילִיָּה, וַיִּשְׁרִי דִינִירִיָּה עֲלִוָּה.

192. We learned that there are deep secrets in THE TFILIN and its patterns. There are three Chariots within them, like the high and holy ones, reflecting the secrets of the three letters of His holy name, YUD-HEI-VAV. For these three Chariots ARE the three letters YUD-HEI-VAV. The four sections govern the four LETTERS OF HIS HOLY NAME. This is therefore the secret of the Shin of three crowns and Shin of four crowns, WHICH MEANS the three kings ruling over the body, CORRESPONDING TO THE SHIN WITH THREE HEADS and the Tfilin upon the Holy One, blessed be He, above the head Tfilin and the hand Tfilin, AMOUNTING TO four sections, WHICH CORRESPOND TO THE SHIN WITH FOUR HEADS.

193. Similarly, the heart rides as if on the lower Chariot, THE SECRET OF THE NUKVA. And the lower one, THE NUKVA is mounted. We have also learned that this Chariot of the arm, THE NUKVA, is below, NAMELY THE SECRET OF THE HAND TFILIN, CALLED THE ARM. The heart rides as if beneath. It was given to it to bring in all the heavenly hosts. So the heart rides down below and all the limbs of the body are given to it.

194. Above THE HEART are the four sections of the brain. The Holy One, blessed be He, is supreme ruler over them. He is King of all. And the secret of wisdom resembles the Temple, as it is written: "And make one Cherub on the one end, and the other Cherub on the other end" (Shemot 25:19). Above them is the King's Shechinah, within the four letters YUD-HEI-VAV-HEI. YUD-HEI IS ON THE RIGHT CHERUB, AND VAV-HEI ON THE LEFT CHERUB. Within the two Chariots, THE UPPER CHARIOT IS ON THE RIGHT CHERUB AND THE LOWER CHARIOT IS ON THE LEFT CHERUB.

195. Similarly, the heart and the brain, THE HAND TFILIN AND THE HEAD TFILIN, the heart is on one side and the brain on the other side. Upon them is the King's Shechinah in four sections. Rabbi Elazar said, From now on, the secrets of the crowns of the letters, and the sections in their bodies, NAMELY THEIR COMPARTMENTS, and the straps are an ancient tradition that Moshe received in Sinai. They were already explained by allusion, NAMELY BY THE EXPLANATION BEFORE US, and the sense of all this is in the secret of the thirteen divine attributes OF MERCY.

196. Rabbi Yehuda said, Even if we came only for this secret, it would have sufficed. They said to him, Happy is your lot in the world to come, for no secret is withheld from you. They said to him, We came before you, Sir, to know the secret of the verse: "Then again Abraham took a wife, and her name was Kturah" (Beresheet 25:1).

197. He said, the explanation of this verse is revealed by the friends versed in the Mishnah. When the soul enters its holy body, these words, NAMELY "THEN AGAIN..." WILL BE SAID of the wicked, who will be resurrected and make better their deeds. And the soul will grant them its precious splendor, so they will know, repent and have full merit again.

192. וְתַנִּינָן, אֵית בֵּיה, רִזִּין עֲלָאִין, וְדוּגְמִיהוּן, וְאֵית בֵּיה תְּלַת רְתִיבִין, דּוּגְמַת עֲלָאִין קְדִישִׁין, רִזִּין דְּתְּלַת אַתּוּתָא, דְּשִׁמְהֵן קְדִישִׁי, עֲלָאִין תְּלַת, רְתִיבִין, תְּלַתָּא אַתּוּתָא, אַרְבַּע פְּרָשׂוֹת שְׁלִיט עַל אַרְבַּע, וְעַל כֵּן, רִזָּא דְּשִׁי"ן דְּתְּלַת כְּתָרִין, וְשִׁי"ן דְּאַרְבַּע כְּתָרִין, תְּלַתָּא מְלָכִין שְׁלִיטִין בְּגוּפָא, תְּפִילִין עֲלוּי קוּדְשָׁא בְּרִיךְ הוּא לְעִילָא, אֲלִין תְּפִילִין דְּרִישָׁא, תְּפִילִין דְּרוּעָא אַרְבַּע פְּרָשִׁין.

193. לְבָא, רְכִיב דּוּגְמָא דְּרְתִיבָא תְּתָא, וְתְּתָא רְכִיב. עוּד תְּנִינָן, דָּא רְכִיבָא דְּרוּעָא לְתְּתָא. וְלְבָא רְכִיב דּוּגְמָא דָּאִיהוּ לְתְּתָא, וְאַתְּמַסְרוֹן בִּידֵיהּ לְאַעְלָא לֹון כָּל חִילֵי שְׁמַיָא, כֵּן לְבָא הוּא רְכִיב לְתְּתָא, וְאַתְּמַסְרוּ בִידוּי כָּל אַבְרֵי גוּפָא.

194. וְעִילָא מְנִיָּה אַרְבַּע פְּרָשִׁין עַל מוּחָא דְּרִישָׁא אִיהוּ, אֲבַל קוּדְשָׁא בְּרִיךְ הוּא, שְׁלִיטָא עֲלָא מְלָכָא מְכַלָּא. וְרִזָּא דְּחֻכְמָתָא דָּא, הוּא, כְּגוּוֹנָא דְּמִקְדָּשָׁא דְּכְתִיב, וְעָשָׂה כְּרוּב אֶחָד מְקַצָּה מִזָּה וְכְרוּב אֶחָד מְקַצָּה מִזָּה, וְעֲלִיָּהוּ דִּינִרְיָה דְּמְלָכָא, בְּאַרְבַּע אַתּוּן, תְּרִין רְתִיבִין.

195. וְכֵהָאִי גּוּוֹנָא, לְבָא וּמוּחָא, לְבָא מְכָאן, וּמוּחָא מְכָאן, וְעֲלִיָּהוּ מְדוּרְיָה דְּקוּדְשָׁא בְּרִיךְ הוּא, בְּאַרְבַּע פְּרָשִׁין. אָמַר רַבִּי אֶלְעָזָר, מְכָאן וְלֵהֲלָאָה רִזִּי דְּכְתָרֵי אַתּוּתָא, וּפְרָשִׁין בְּגוּפֵיהוּ וּרְצוּעוֹתֵיהוּן, הֲלָכָה לְמֹשֶׁה מְסִינֵי, וְרַמְזָא דְּלֵהוּן אַתְּגַלִּי, וְטַעְמָא דְּכָלָא בְּתְּלַת עֶשֶׂר מְכִילָן.

196. אָמַר רַבִּי יְהוּדָה אֲלֵמְלָא לָא אַתִּינָא, אֲלָא בְּדִיל רִזָּא דָּא דִּינֵי. אָמְרוּ לֵיהּ, זְכָאָה חוּלְקֵךְ לְעֵלְמָא דְּאַתִּי דְּכָל רִזָּא לָא אָנִיס לָךְ. אָמְרוּ לֵיהּ אַתִּינָא קְמִיָּה דְּמַר, לְמַנְדַּע רִזָּא דְּהָאִי פְּסוּקָא, וְיוֹסֵף אַבְרָהָם וַיִּקַּח אִשָּׁה וְשִׁמָּה קְטוּרָה.

197. אָמַר, פִּירוּשָׁא דְּהָאִי פְּסוּקָא, כְּמָה דְּגִלּוּ חֲבַרְנָא, מְאִרֵי מִתְּנִיתִין, דְּכַד נִשְׁמַתָּא יִיתֵי בְּהוּא גּוּפָא קְדִישָׁא דִּילָהּ, הָא מִילִינָא הוּוּ, עַל חֲיִיבָנָא, דִּיקוּמוּן וַיִּכְשְׁרוּן עוּבְדִין, וַיִּתֵּן לְהוּ מְזִינָא וַיִּקְרָא דִּילָהּ, דִּינְדַּעֵן, וַיִּתּוּבּוּן, וַיִּזְכּוּן זְכוּתָא שְׁלִימָתָא.

198. When Solomon saw this, he wondered very much, and said, "And so I saw the wicked buried, and come to their rest...gone from the holy place" (Kohelet 8:10), WHICH MEANS THAT THEY WILL COME AND LIVE AT THE HOLY PLACE, NAMELY THEY WILL RISE AT THE RESURRECTION OF THE DEAD. Rabbi Aba quoted Rabbi Yochanan, saying it is written: "Can the Kushite change his skin, or the leopard his spots?" (Yirmeyah 13:23), similarly the wicked who did not deserve to repent in this world and offer good deeds as sacrifices will never burn sacrifices in the world to come. THOUGH THEY WILL RISE FROM THE DEAD, THEY WILL NOT BE ABLE TO DO GOOD DEEDS, BECAUSE THEY DID NOT LEAD MERITORIOUS LIVES. It is written: "Then again Avraham took a wife" and wanted to produce a soul for their bodies and bring them closer in repentance, as it is written: "And the souls that they had made in Charan" (Beresheet 12:5).

199. Rabbi Elazar said, Look at the verse: "And she bore him Zimran, and Yokshan" (Beresheet 25:2). They did many evil deeds, until they were driven from the world, as it is written: "And sent them away from his son Yitzchak" (Ibid.). Of them it is written, "And many of those who sleep in the dust of the earth shall awake..." (Daniel 12:2). Of the others, it is written: "And they who are wise shall shine like the brightness of the firmament" (Ibid. 3).

200. Rabbi Yehuda said, This is the meaning of the text indicating that it was called Avraham at one time, and is now called Yitzchak in his place, as it is written: "And it came to pass after the death of Avraham, that Elohim blessed his son Yitzchak; and Yitzchak dwelt by Be'er Lachai Roi (lit. 'the well of living and seeing')" (Beresheet 25:11). Through the knowledge of the living, the life of the world, he may know and conceive what he had not conceived in this world, as it is written: "For the earth shall be full of the knowledge of Hashem" (Yeshayah 11:9). End of Midrash Hane'elam (homiletical interpretations on the obscure)

201. Rabbi Yitzchak opened with the verse: "And the dust returns to the earth as it was: and the spirit returns to Elohim who gave it" (Kohelet 12:7). Come and behold: When the Holy One, blessed be He, created Adam, He took the dust from the place of the Temple and built his body from the four directions of the world, each of which gave him strength. Later, He poured the spirit of life upon him, as it is written: "And breathed into his nostrils the breath of life" (Beresheet 2:7). Then he stood up and knew that he comprised both high and low; he cleaved to Hashem and knew the supernal wisdom.

202. Similarly, all people in the world are included from the upper and the lower. When all those who know how to properly sanctify themselves in this world beget a child, they draw on it a holy spirit from that place where all that is holy originates. These are called children to the Holy One, blessed be He, because their bodies were properly made in sanctity. He is also given a spirit from the holy supernal place, as he deserves. This has already been explained.

198. וכד חמא שלמה דא הוה סגי ואמר ובכך ראייתי רשעים קבורים ובאו וממקום קדוש יהלכו, שיבואו ויחיו, ממקום קדוש. ותנינן, אמר רבי אבא אמר רבי יוחנן, כתיב היהפך בושי עורו ונמר חברברתיו, כך הרשעים, שלא זכו לשוב בעולם הזה, ולהקטיר מעשים טובים, לעולם לא יקטירו בעולם הבא. ראה מה כתיב, ויוסף אברהם ויקח אשה, ושרוצה לעשות להם נשמה לגופם, ולקרובם בתשובה, כד"א ואת הנפש אשר עשו בחרן.

199. אמר רבי אלעזר, תא חזי, מה כתיב, ותלד לו את זמרן ואת יקשן, הרבה מעשים רעים, עד שנגרשים מן העולם, דכתיב וישלחם מעל יצחק בנו. ועליהם נאמר ורבים מישני אדמת עפר יקיצו וגו', ועל האחרים נאמר והמשכילים יזהירו כזהר הרקיע וגו'.

200. אמר, רבי יהודה האי משמע על פרשתא, ומשמע דאותו זמן נקרא אברהם ובמקומו נקראת יצחק, בדקאמרן, הה"ד ויהי אחרי מות אברהם ויברך אלהים את יצחק בנו וישב יצחק עם באר לחי ראוי. עם ידיעת החי, שהוא חי העולמים, לדעת ולהשיג, מה שלא השיג בעולם הזה הה"ד כי מלאה הארץ דעה את ה' (ע"כ כפן מדרש הנעלם)

201. רבי יצחק פתח ואמר, וישב העפר על הארץ כשהיה והרוח תשוב אל האלהים אשר נתנה. תא חזי, כד ברא קודשא בריך הוא לאדם, נטל עפריה מאתר דמקדשא, ובנה גופיה מארבע סטרין דעלמא, דכלהו יהבו ליה חילא, לבתר אתרק עליה רוחא דחיי, כד"א ויפח באפיו נשמת חיים וגו'. לבתר קם וידע דאיהו מעילא ותתא, וכדין אתדבק וידע חכמה עלאה.

202. כגוונא דא, כל בר נש דעלמא, איהו כליל מעילא ותתא, וכל אינון דידעין לאתקדשא בהאי עלמא בדקא יאות, כד אולידו בר, משכין עליה רוח קדישא, מאתר דכל קדישי נפקין מניה, ואלין אקרון בגין לקודשא בריך הוא, בגין דגופא אתעביד בקדושה בדקא יאות, הכי נמי יהבין ליה רוחא מאתר עלאה קדישא בדקא חזי, והא אתמר.

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203. Come and behold: When man is called to account for his deeds before leaving this world, there will be a day of reckoning, a day when both the soul and body give reckoning. The soul then LEAVES THE BODY AND is separated from it, while the body, WHICH WAS CREATED FROM DUST, returns to dust, and all returns to the place from which it was taken. It has already been explained that everything will be stored before the Holy One, blessed be He, until the time when He resurrects the dead.

204. The Holy One, blessed be He, will return that very body and that very soul to the world as before, and renew the face of the world. This is according to the verse: "The dead men of your people shall live, my dead body shall arise" (Yeshayah 26:19). The same soul is stored before the Holy One, blessed be He, as it returns to its proper place AFTER THE DEATH OF THAT PERSON, according to its deeds, as it is written: "And the spirit returns to Elohim who gave it." At that time, He will revive the dead and pour dew from His head upon them. All the bodies will be resurrected from the dust by that dew.

205. It is written: "For your dew is as the dew on herbs (lit. 'of lights')" (Yeshayah 26:19). HE ASKS, What is the dew of lights? AND HE ANSWERS, These are real lights, the Lights of above, by which He will pour life upon the world, because the Tree of Life, ZEIR ANPIN, will then provide never-ending life. For now, there is an end to life, since WHEN the evil serpent has its way, the moon is covered, NAMELY THE UNION OF THE SUPERNAL SUN AND MOON, ZEIR ANPIN AND NUKVA, STOPS. For that reason, the water OF ZEIR ANPIN, THE SECRET OF THE TREE OF LIFE as it were, stops flowing. Therefore, life does not exist properly in the world.

206. At that time, the Evil Inclination, which is the wicked serpent, will be removed from the world, and the Holy One, blessed be He, will cause it to pass away, as written: "And I will cause...the unclean spirit to pass out of the land" (Zecharyah 13:2). After it passes from the world, the moon will no longer be covered and the sources of the river that flow out OF EDEN, WHICH IS ZEIR ANPIN, will never stop flowing. Then, it is written: "The light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days" (Yeshayah 30:26).

207. Rabbi Chizkiyah said, If you say that all the bodies in the world will rise to life and wake up from the dust, it behooves us to ask about the bodies that were planted with the same soul, MEANING THAT ONE SOUL INCARNATED WITHIN SEVERAL BODIES, ONE AFTER THE OTHER, AS IS KNOWN. What will become of them? WILL ALL OF THEM RISE AT THE REVIVAL OF THE DEAD, OR ONLY THE LAST ONE? Rabbi Yosi said, It is as if the bodies, which did not have merit THROUGH GOOD DEEDS and did not succeed IN COMPLETING THE SOUL, never were. They are as a dried tree in that world, and so they will be at the time OF THE RESURRECTION OF THE DEAD. Only the last body that was planted and worthily received its SPIRITUAL roots will be revived AT THE RESURRECTION OF THE DEAD.

203. תָּא חֲזִי, בְּשַׁעֲתָא דְזִמְיָן בְּרִיךְ נֶשְׁ, לְמִיָּהּב חוֹשְׁבָן עוֹבְדוּי, עַד לָא יִפּוֹק מֵעֲלָמָא, הֵהוּא יוֹמָא, יוֹמָא דְחוֹשְׁבָן אִיהוּ, דְגוּפָא וְנִשְׁמָתָא יְהִיב חוֹשְׁבָנָא. לְבַתֵּר נִשְׁמָתָא אֲתַפְרָשָׁא מִיָּנִיָּה, וְגוּפָא תֵּב לְאַרְעָא, וְכֹלָא תֵּב לְאַתְרֵיהּ דְאַתְנָסִיב מִתְמָן, וְהָא אוֹקְמוּהָ, עַד זְמַנָּא דְקוּדְשָׁא בְרִיךְ הוּא זְמִין לְאַחֲיָא מִתְיָא, כִּלְא גְנִיז קַמִּיהָ.

204. וְהֵהוּא גוּפָא מִמֶּשׁ, וְהֵהוּא נִשְׁמָתָא מִמֶּשׁ, זְמִין קוּדְשָׁא בְרִיךְ הוּא לְאַתְבָּא לְעֲלָמָא כְּמִלְקַדְמִין, וְלַחֲדַתָּא אֲנָפִי עֲלָמָא, הֵה"ד יַחֲוִי מִתִּיךְ נִבְלָתִי יְקוּמוּן. וְהֵהוּא נִשְׁמָתָא מִמֶּשׁ, גְּנִיזָא קַמִּי קוּדְשָׁא בְרִיךְ הוּא, וְתֵבַת לְאַתְרָהּ, כְּפֻסִם אֲרַחְהָא. כִּד"א וְהִרְחַח תְּשׁוּב אֶל הָאֱלֹהִים אֲשֶׁר נָתַנָּה. וְלְזְמַנָּא דְזְמִין קוּדְשָׁא בְרִיךְ הוּא לְאַחֲיָא מִתְיָא זְמִין אִיהוּ לְאַרְקָא טְלָא מְרִישִׁיָּה עֲלֵיָּהּ, וּבִהֵהוּא טְלָא יְקוּמוּן כִּלְא מֵעַפְרָא.

205. הֵה"ד בִּי טַל אֹרוֹת טַלְךָ. מַאי טַל אֹרוֹת, אֹרוֹת מִמֶּשׁ, מַאיִנוּן נְהוּרִין דְלַעֲיָלָא, דְבַהוּן זְמִין לְאַרְקָא חֲוִין לְעֲלָמָא, בְּגִין דְאֵילְנָאֲדַחֲוִי, יְרִיק חֲוִין דְלָא פְּסָקִין לְעֲלָמִין, דְהָא הִשְׁתָּא פְּסָקִין, בְּגִין דְהָא חוּיָא בִישָׁא שְׁלֵטָא, וְאַתְכִּסִּי סִיְהָרָא, וּבְגִין כֶּךָ, כְּבִיכּוֹל פְּסָקִין מִיָּמוּי, וְחֲוִין לָא שְׁלֵטִין בְּעֲלָמָא כְּדָקָא יָאוּת.

206. וּבִהֵהוּא זְמַנָּא, הֵהוּא יִצַר הָרַע, דְאִיהוּ חוּיָא בִישָׁא, יִסְתַּלַּק מֵעֲלָמָא, וְיַעֲבֵר לֵיהּ קוּדְשָׁא בְרִיךְ הוּא, כְּמָה דְאֵת אָמַר וְאֵת רוּחַ הַטְּמָאָה אֲעִבִיר מִן הָאָרֶץ. וְלְבַתֵּר דְאִיהוּ יִתְעַבֵּר מֵעֲלָמָא, סִיְהָרָא לָא אֲתַכְסִּיא, וְנִהָרָא דְנִגִּיד, וְנִפְיָק, לָא יִפְסָקוּן מִבּוֹעוּי, וְכִדִּין כְּתִיב וְהָיָה אֹרֶךְ הַלְּבָנָה כְּאֹרֶךְ הַחֲמָה וְאֹרֶךְ הַחֲמָה יִהְיֶה שְׁבַעֲתַיִם כְּאֹרֶךְ שְׁבַעֲתַיִם יוֹמִים וְגו'.

207. אָמַר ר' חֲזַקִּיָּה, אִי תִימָא, דְכֹל גּוּפִין דְעֲלָמָא, יְקוּמוּן וְיִתְעַרוּן מֵעַפְרָא, אִינוּן גּוּפִי דְאַתְנָטִיעוּ בְּנִשְׁמָתָא חֲדָא, מַה תְּהָא מְנִיָּהּ. אָמַר רַבִּי יוֹסִי, אִינוּן גּוּפִין, דְלָא זְכוּ וְלָא אֲצַלְחוּ, הֲרִי אִינוּן כִּלְא הוּוּ, כְּמָה דְהוּוּ עַץ יָבֵשׁ בְּהֵיָא עֲלָמָא, הֲכִי נְמִי בְּהֵהוּא זְמַנָּא, וְגוּפָא בְתַרְאָה, דְאַתְנָטֵע וְאַצְלַח, וְנִטַל שְׂרָשׁוּי, כְּדָקָא יָאוּת, יְקוּם.

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208. Of this, it is written: "For he shall be like a tree planted by the waters... and its leaf shall be green" (Yirmeyah 17:8), because it bore fruit, NAMELY GOOD DEEDS, and struck roots properly ABOVE IN THE UPPER WORLD. EACH PRECEPT CORRESPONDS TO A SPIRITUAL ROOT THAT IS REVEALED ABOVE, AS IS KNOWN. Of the earlier body that did not bear fruit or strike roots, it is written: "For he shall be like the juniper tree in the desert, and shall not see when good comes" (Ibid. 6). "When good comes" refers to the resurrection of the dead.

209. And the Light that will illuminate the righteous will shine. It has been stored before Him since the day that the world was created, as written: "And Elohim saw the light, that it was good" (Bereshheet 1:3). In the future, the Holy One, blessed be He, will revive the dead. It is written: "But to you who fear my name the sun of righteousness shall arise, etc." (Malachi 3:20), for then good will have the upper hand in the world, and that which is called evil will pass away from the world, as we said, then, the bodies that preceded the last one will be as if they never existed.

210. Rabbi Yitzchak said, The Holy One, blessed be He, will pour other spirits upon the bodies THAT CAME BEFORE THE LAST ONE. They will be properly revived in the world if they merit the spirits BY FOLLOWING THE RIGHT PATH. If they do not, they will be ashes under the feet of the righteous, as it is written: "And many of those who sleep in the dust of the earth shall awake, etc." (Daniel 12:2). Everything was established and prepared before the Holy One, blessed be He, and all were numbered for the time of resurrection, as it is written: "That brings out their host by number, etc." (Yeshayah 40:26).

211. Come and behold: We have learned that all the dead in the land of Yisrael will be resurrected first, because the Holy One, blessed be He, will arouse them WITH A SPIRIT and revive them. Of them it is written: "The dead...shall live" (Yeshayah 26:19) This verse refers to those buried in the land of Yisrael. "My dead body shall arise" refers to those buried in other countries, for whom the term "restoration" is used in place of "resurrection." This is because the spirit of life dwells only in the Holy Land of Yisrael. Therefore, "The dead man of your people shall live" refers only to those buried in the land Yisrael. The bodies of those outside THE LAND OF YISRAEL will be created, but they will be resurrected as a body with no spirit. Thereafter, they will roll under the soil of the land until they reach the land of Yisrael, where they will receive a soul. They will not receive this soul under any other authority, so they will be well established in the world.

208. וְעַלֵּיהָ כָּתוּב וְהָיָה כַּעֵץ שֶׁתּוֹל עַל מַיִם וְגו', וְהָיָה עָלֶיהָ רֵעֵן וְגו'. דַּעֲבַד אֵיבִין, וְנִטַּע שְׂרָשִׁין, וְאַצְלַח בְּדָקָא יְאוּת. וְעַל הַהוּא גּוּפָא קְדָמָא, דְּלֹא עֲבַד אֵיבִין, וְלֹא נִטַּע שְׂרָשִׁין, כָּתוּב וְהָיָה כַּעֲרֵעַר בְּעֵרְבָה וְלֹא יֵרְאֶה כִּי יָבֵא טוֹב וְגו'. כִּי יָבֵא טוֹב, דָּא תַּחֲיִית הַמֵּתִים.

209. וְיִתְנַהֵיר הַהוּא נְהוּרָא, דְּזַמִּין לְאַנְהָרָא לְהוּ לְצַדִּיקָא, דְּהוּה גְּנִיז קַמֵּיהּ, מִיּוּמָא דְּאַתְבָּרִי עֲלֵמָא, דְּכָתוּב, וְיֵרָא אֱלֹהִים אֶת הָאוֹר כִּי טוֹב. וְכַדִּין, זְמִין קוּדְשָׁא בְּרִיךְ הוּא לְאַחֲוִיא מִתְּוִיא, וְכָתוּב וְזָרְחָה לְכֶם יֵרְאִי שְׁמֵי שֶׁמֶשׁ צְדָקָה וְגו', וְכַדִּין יִתְגַּבֵּר טוֹב בְּעֲלָמָא, וְהַהוּא דְּאַתְקְרִי רַע, יִתְעַבֵּר מֵעֲלָמָא, בְּדָאֲמָרָן. וְכַדִּין אֵינּוּן גּוּפִין קְדָמָאֵי, לְהוּוּ כְּלָא הוּוּ.

210. אָמַר רַבִּי יִצְחָק זְמִין קוּדְשָׁא בְּרִיךְ הוּא לְאַרְקָא עֲלֵיהוּ, עַל אֵינּוּן גּוּפִין, רוּחִין אַחֲרָנִין, וְאֵי זְכָאן בְּהוּן, יְקוּמוּן בְּעֲלָמָא בְּדָקָא יְאוּת, וְאֵי לֹא, יְהוּן קְטָמָא, תַּחֲוֹת רַגְלֵיהוּן דְּצַדִּיקָא, דְּכָתוּב וּרְבִים מִיּוֹשְׁנֵי אֲדָמַת עֶפְרַיִם יִקְיָצוּ וְגו'. וְכָלֵא אַתְקָם, וְאַתְעַתֵּד קַמֵּי קוּדְשָׁא בְּרִיךְ הוּא, וְכָלֵהוּ בְּמַנְיֵינָא הוּוּ, כְּדָא הַמוּצִיא בְּמַסְפֵּר צְבָאָם וְגו'.

211. תָּא חֲזִי, הָא אַתְמָר, כָּל אֵינּוּן מִתִּין דְּבְאַרְעָא דִּישְׂרָאֵל, יְקוּמוּן בְּקְדָמִיתָא, בְּגִין, דְּקוּדְשָׁא בְּרִיךְ הוּא יִתְעַר עֲלֵיהוּ, וְיִקְוִים לֹון, עֲלֵיהוּ כָּתוּב יַחֲוִי מִתִּין, אֵלִין אֵינּוּן דִּי בְאַרְעָא דִּישְׂרָאֵל. נְבַלְתִּי יְקוּמוּן, אֵלִין אֵינּוּן דְּבָגוּ אַרְעָאן אַחֲרָנִין, דְּלֹא כָּתוּב בְּהוּ תַּחֲוִיָּה, אֵלֹא קִימָה. דְּהָא רוּחָא דְּחַיִּי, לֹא תִשְׂרִי אֵלֹא בְאַרְעָא קְדִישָׁא דִּישְׂרָאֵל, וּבְגִין כֵּן, כָּתוּב בְּהוּ, יַחֲוִי מִתִּין, וְאֵינּוּן דְּלָבֵר, יִתְבָּרִי גּוּפָא דְּלְהוּן, וְיִקוּמוּן גּוּפָא, בְּלֹא רוּחָא, וְלִבְתֵּר יִתְגַּלְגְּלוּן תַּחֲוֹת עֶפְרָא, עַד דִּימְטוּן לֹאִי, וְתַמְן יְקַבְּלוּן נְשָׁמְתָא, וְלֹא בְּרִשׁוּ אַחֲרָא, בְּגִין דִּי תִקְוִימוּן בְּעֲלָמָא בְּדָקָא חֲזִי.

212. Rabbi Elazar and Rabbi Yosa were sitting one night, studying Torah. Rabbi Elazar said, Come and behold: In the future, when the Holy One, blessed be He, resurrects the dead, all the souls that will be aroused before Him will stand before Him in the very shape they had in this world. And the Holy One, blessed be He, will bring them down TO THEIR BODIES and call them by name, as written: "He calls them all by names" (Yeshayah 40:26). Each soul will enter its place IN THE BODY and be properly revived in the world. Then, the world will be perfected. Of that time it is written: "And the disgrace of his people shall He take away" (Yeshayah 25:8). What is "the disgrace of his people shall He take away"? It is the Evil Inclination THAT HE WILL REMOVE FROM THE WORLD, which darkens the faces of the people and rules over them.

213. Rabbi Yosi said, We see that whenever the spirit is in a man, he is not defiled. Once his soul leaves him, he is defiled. HE WANTED TO KNOW THE MEANING OF THIS. He said to him, Assuredly this is so. We have also learned that when the Evil Inclination, WHICH IS THE ANGEL OF DEATH, takes the spirit of man, he becomes defiled and the body remains unclean. FOR WITH THE STRENGTH OF POLLUTION OF THE TREE OF KNOWLEDGE, THIS STRENGTH BEING THE ROOT OF ALL DEFILEMENT, IT TAKES AWAY MAN'S SOUL. THE REVERSE IS TRUE for the heathen nations. They are unclean while they live because their souls are drawn from the side of defilement. Once their bodies are emptied of that defilement, NAMELY WHEN THEY DIE AND THE SOUL LEAVES, the body stays without unholiness AND THEREFORE DOES NOT CAUSE DEFILEMENT. RABBI SHIMON SAID THAT THE CANOPIED GRAVES OF THE HEATHEN DO NOT DEFILE.

214. For that reason, he who cleaves to a woman from the heathen nations is defiled, and the child that she bears him receives the spirit of defilement. You may ask, Is it not of Yisrael from the side of its father? If so, why should it receive the spirit of defilement? Come and behold: First its father was besmirched when he united with that tainted woman. All the more so, the child that she bears will receive the spirit of defilement upon it. Furthermore, he also transgressed the Torah, as it is written: "For you shall worship no other El; for Hashem whose name is jealous, is a jealous El" (Shemot 34:14), which means that He is zealous of the covenant, SO THAT IT WILL NOT BE TAINTED BY HEATHEN WOMEN.

212. רבי אלעזר ורבי יוסא, הוו יתבי ליליא חד, ועסקי באוריותא. אמר רבי אלעזר, תא חזי, בשעתא דקודשא בריך הוא, זמין לאחויי מתייא, כל אינון נשמתין דיתערון קמיה, בלהו קיימין, דיוקנין דיוקנין קמיה, בההוא דיוקנא ממש, דהוו בהאי עלמא, ונחית לון קודשא בריך הוא, ויקרי לון בשמהו, כמה דאת אמר לכלם בשם יקרא. וכל נשמתא תיעול לדוכתה, ויקומון בקיומא בעלמא בדקא חזי, וכדין יהא עלמא שלים, ועל ההוא זמנא כתיב, וחרפת עמו יסיר וגו', מאי וחרפת עמו יסיר. דא יצר הרע, דאחשיך אנפי בריין, ושליט בהו.

213. אמר רבי יוסי, הא חמינן, כל זמנא דבר נש קאים ברוחא דא. לאו איהו מסאב, נפקא נשמתיה מניה, איהו מסאב. אמר ליה ודאי הכי הוא והכי אתמר, דהא ההוא יצר הרע, כד נטיל רוחא דבר נש, סאיב ליה ואשתאר גופא מסאב, ושאר עמין עעכו"ם, כד אינון בחייהון אינון מסאבין, דהא מסטרא מסאבא אית לון נשמתין, וכד אתריק מניה ההוא מסאבו, אשתאר גופא בלא מסאבו כלל.

214. בגין כך מאן דאתדבק באתתא דשאר עמין עעכו"ם, אסתאב איהו. וההוא ברא דאתיליד ליה, יקבל עליה רוח מסאבא. ואי תימא, הא בסטרא דאבו מישראל קא אתיא, אמאי יקבל עליה רוח מסאבא. תא חזי, דהא בקדמיתא אסתאב אבו, בשעתא דאתדבק בהיא אתתא, דאיהי מסאבא, וכיון דאב איהו אסתאב, בהיא אתתא דאיהי מסאבא, כל שבן דאיהו ברא דאתיליד מנה, יקבל עליה רוח מסאבא. ולא עוד, אלא דעבר על אורייתא דכתיב, כי לא תשתחוה לאל אחר כי ה' קנא שמו, בגין דקני על האי ברית קדישא.

21. "You shall not take a wife... of the daughters of the Canaanite"

The rabbis discuss the dangers of a man marrying a woman of the heathen nations, and Avraham's desire that Yitzchak remain in the Central Column, where he would learn the ways of the Holy One.

The Relevance of this Passage

This pertains to the importance of our relationships in life, including, their effect on the spiritual state of things. Marriage is the union of two halves of one soul, and is considered an important tool for drawing the Light of the upper worlds [husband] into the lower world [wife]. All our actions in this material realm, including marital transactions, are a microcosm of the ebb-and-flow relationship endlessly playing out between the physical and metaphysical worlds. To secure a personal connection to the macrocosmic level of reality, thus ensuring its positive influence in our life, we must surround ourselves with those in whom the love of The Creator burns strongly, rather than those whose godlessness seeks to infect us with unbelief. Consciousness creates reality. People who are not conscious of the Creator create for themselves a Godless reality devoid of spiritual Light. Whether in business, social, or marital relationships, the Zohar helps prevent us from becoming entangled with negative partners, and to attract like-minded, virtuous people into our life.

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215. Rabbi Elazar said, Come and behold: We have learned that because Avraham had wisdom, he wanted to be separated from and not cleave to all other nations. Therefore it is written: "And I will make you swear by Hashem, the Elohim of heaven, and the Elohim of the earth, that you shall not take a wife to my son..." (Bereshheet 24:3). The phrase "of the daughters of the Cna'anite" (Ibid.) surely contains a secret, as it is written: "And has married the daughter of a strange El" (Malachi 2:11). In the phrase: "Among whom I dwell" (Bereshheet 24:3), the "I" is exactly the same as that mentioned in "I have made the earth" (Yeshayah 45:12). THE "I" IN THE FIRST CASE REFERS TO THE SHECHINAH AS IT IN THE SECOND CASE, BECAUSE SHE WAS IN EXILE. HE MADE HIM SWEAR all that so to prevent him from being defiled by them.

216. Come and behold: Whoever puts the holy covenant in a woman of a heathen nation causes another place to be defiled; NAMELY, HE BLEMISHES THE SUPERNAL COVENANT AND CAUSES IT TO GIVE PLENTY TO THE HANDMAID. Thus, it is written: "For three things the earth is disquieted..." (Mishlei 30:21). And though he made him swear by the covenant, Avraham did not yet trust him, but prayed before the Holy One, blessed be He, saying "Hashem, Elohim of the heaven...He shall send his angel before you" (Bereshheet 24:7). His angel assuredly MEANS the angel of the covenant, whom He shall send so that the covenant will be kept and not defiled among the nations.

217. He asks the meaning of the verse: "Only bring not my son back there" (Bereshheet 24:8). HE RESPONDS that Avraham alone-and no one else IN HIS FAMILY-recognized the Holy One, blessed be He. Avraham did not want Yitzchak to dwell among the heathen nations, but wanted him to remain with him, where he would learn the ways of the Holy One, blessed be He. Avraham did not want Yitzchak to turn right or left, BUT RATHER TO REMAIN IN THE CENTRAL COLUMN. For that reason Avraham did not want Yitzchak's dwelling place to be among the heathen nations.

218. Rabbi Yesa said, Assuredly the merit of Avraham was with the servant, for he arrived at the well that very day he went, as is written: "And I came this day to the well" (Bereshheet 24:42). This has already been explained.

215. אָמַר רַבִּי אֶלְעָזָר, תָּא חֲזִי, דְּהָא אַתְמָר, דְּכִיּוֹן דִּידַע אַבְרָהָם אֲבִינוּ חֲכָמָתָא, בְּעָא לְהַתְפָּרְשָׁא מִכָּל שְׂאָר עַמִּין, וְלֹא לְאַתְדַּבְּקָא בְּהוּ, וּבְגִין כֵּךְ כְּתִיב, וְאִשְׁבִּיעַךְ בַּה' אֱלֹקֵי הַשָּׁמַיִם וְאֱלֹקֵי הָאָרֶץ אֲשֶׁר לֹא תִקַּח אִשָּׁה לְבָנִי מִבְּנוֹת הַכְּנַעֲנִי וְגו', מִבְּנוֹת הַכְּנַעֲנִי וְדַאי רְזָא אִיהוּ, בְּדַבְרֵי אַחַר וּבְעַל בֵּת אֶל נֹכַר. אֲשֶׁר אֲנֹכִי יוֹשֵׁב בְּקִרְבּוֹ, אֲנֹכִי דְיִיקָא, כְּתִיב הֲכֵא אֲשֶׁר אֲנֹכִי, וּכְתִיב הֲתָם אֲנֹכִי עֲשִׂיתִי אָרֶץ. וְכָל דָּא, בְּגִין דְּלֹא לְאַסְתָּאבָא בְּהוּ.

216. תָּא חֲזִי, הָאִי מֵאֵן דְּאֵעִיל הָאִי בְּרִית קְדִישָׁא, בְּהֵיא אַתְתָּא דְּשְׂאָר עַמִּין עַעְכוּ"ם, גְּרִים לְאַסְתָּאבָא אַתְרֵי אַחְרָא, וְעַל דָּא כְּתִיב תַּחַת שְׁלֹשׁ רִגְזָה אָרֶץ וְגו'. וְאַף עַל גַּבְדָּאוּמִי לִיה בְּהֵיא בְּרִית, לֹא אֲבִטַח בֵּיה אַבְרָהָם, עַד דְּצִלִי צְלוּתִיה קָמִי קוּדְשָׁא בְּרִיךְ הוּא, וְאִמַר ה' אֱלֹקֵי הַשָּׁמַיִם וְגו' הוּא יִשְׁלַח מַלְאָכוֹ, וְדַאי דָּא מַלְאָךְ הַבְּרִית, בְּגִין דִּיתְנַטִּיר הָאִי בְּרִית, וְלֹא יִתְחַלֵּל בֵּין אִינוּן עַמִּין.

217. רַק אַתְּ בְּנִי לֹא תִשָּׁב שָׁמָּה. מ"ט, בְּגִין דִּידַע אַבְרָהָם, דְּהָא בְּכֻלְהוּ, לֹא הוּהּ מֵאֵן דְּאִשְׁתַּמוּדַע לִיה לְקוּדְשָׁא בְּרִיךְ הוּא, בַּר אִיהוּ בְּלַחוּדוּי, וְלֹא בְּעָא דְלֵהוּ מְדוּרִיה דִּיצְחָק בִּינֵייהוּ, אֶלָּא דִּיהָא מְדוּרִיה עַמִּיָּה, וְיִצְחָק יוֹלִיף מִנֵּיהּ תְּדִיר אַרְחוּי דְּקוּדְשָׁא בְּרִיךְ הוּא וְלֹא יִסְטִי לִימִינָא וְלִשְׂמָאלָא. וְעַל דָּא לֹא בְּעָא אַבְרָהָם דְּלֵהוּ מְדוּרִיה דִּיצְחָק תַּמָּן.

218. אָמַר רַבִּי יִיסָא, וְדַאי זְכוּתִיה דְּאַבְרָהָם, אֶעְרַע קָמִיה דְּהוּא עַבְדָּא, דְּהוּא יוֹמָא נִפְקָא, וְהוּא יוֹמָא מְטָא לְעִינָא דְּמִיָּא, דְּכְתִיב וְאָבָא הַיּוֹם אֶל הָעֵינָן. וְהָא אוֹקְמוּהָ.

22. In Torah is the whole life

Rabbi Elazar, here, emphasizes the importance of Torah study, saying that the Angel of Death has no power over those who are diligent in their study of the scriptures. Rabbi Yesa asks why, if this is so, Moshe died. We learn that although Moshe did indeed die, his death was not caused by the Angel of Death; instead, he cleaved directly to the Shechinah, the Divine presence of the Creator, and went on to eternal life. All those who seek and approach The Creator, we're told, are called 'living.' Because of their diligent study of Torah, no reckoning is demanded of them in the World To Come.

The Relevance of this Passage

People regularly experience some form of death. We die a little bit each day, whether financially, emotionally, spiritually, or physically. The death of the body, the loss of an individual's sanity, or the end of one's career-are all likewise executed by one Angel of Death. The intent of these verses is to help ease these transitions from death to rebirth, from the end of one phase in our life, into a new phase filled with continuity and Light.

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219. Rabbi Elazar opened with the verse, "Open you my eyes, that I may behold wondrous things out of Your Torah" (Tehilim 119:17). How foolish men are, for they do not know, and do not seek to be occupied with, Torah. Torah is the whole life. All freedom and all goodness in this world and in the world to come are contained within it. HE EXPLAINED THAT it is life in this world; namely, they may merit full days in this world, as it is written: "The number of your days I will fulfill" (Shemot 23:26). And one will merit long days in the world to come, for this whole life is a life of joy, life without sadness, life that is real life, freedom in this world, freedom from everything, because other nations cannot rule over anyone who is engaged in the study of Torah.

220. You may say that there were those who were persecuted, NAMELY THE MARTYRS WHO WERE EXECUTED FOR STUDYING TORAH WHEN SUCH STUDY WAS FORBIDDEN. HE ANSWERS THAT this is a decree from above, such as the one for Rabbi Akiva and his companions, WHO WERE KILLED FOR STUDYING TORAH, and so it came to THE SUPREME mind WHEN THE WORLD WAS CREATED. BUT USUALLY, STUDYING TORAH MEANS freedom from the Angel of Death, who cannot have sway over him. Assuredly this is so. If Adam had cleaved to the Tree of Life, which is Torah, death would not have been brought upon him and the whole world. BUT BECAUSE HE FORSOOK THE TREE OF LIFE, WHICH IS TORAH, AND ATE FROM THE TREE OF KNOWLEDGE, HE BROUGHT DEATH UPON HIMSELF AND THE WHOLE WORLD. It was "engraved upon the tablets" (Shemot 32:16) when the Holy One, blessed be He, gave Torah to Yisrael. This has already been explained. DO NOT PRONOUNCE IT "ENGRAVED" (HEB. CHARUT), BUT FREEDOM (HEB. CHERUT), BECAUSE THERE WAS FREEDOM FROM THE ANGEL OF DEATH. If it were not for THE CHILDREN OF YISRAEL committing the sin OF THE CALF and leaving the Tree of Life, WHICH IS TORAH, they would not have brought death back to the world. And the Holy One, blessed be He, said, "I had said, 'You are angels, all of you sons of the most High'" (Tehilim 82:6), NAMELY AT THE GIVING OF TORAH. You defiled yourself BY SINNING, "therefore, you shall die like a man" (Ibid. 7). Therefore, the evil serpent which darkened the world cannot have power over anyone occupied in the study of Torah.

221. Rabbi Yesa said, If this is so, it should be true that he who does not sin will not die. If so, why then did Moshe die? He said to him, Moshe died, but THE ANGEL OF DEATH had no sway over him. He did not die by him, nor was he defiled by him. Therefore, it is considered that Moshe did not really die, but rather that he cleaved to the Shechinah and has gone on to life eternal.

222. As such, he is called "living", as we have explained in discussing the verse: "And Bnyahu, son of Yehoyada, the son of a valiant (lit. 'living') man" (II Shmuel 23:20). WHOEVER APPROACHES HASHEM IS CALLED LIVING. Thus, he who is occupied in studying Torah has freedom from everything, including freedom in this world from the enslavement of heathen nations and freedom in the world to come, for no reckoning will be demanded from him in that world at all.

219. רבי אלעזר פתח ואמר, גל עיני ואביטה נפלאות מתורתך. כמה אינון בני נשא טפשיין, דלא ידעין, ולא מסתבלין, לאשתדל באורייתא, בגין דאורייתא, כל חיין וכל חירו, וכל טוב, בעלמא דין ובעלמא דאתי. חיין אינון בעלמא דין, דיזבון ליומין שלמין, בהאי עלמא, כד"א את מספר ימיך אמלא. וליומין אריכין בעלמא דאתי. בגין דאינון חיין שלמין, אינון חיין דחידו חי בלא עציבו, חיין דאינון חיין, חירו בעלמא דין, חירו דכלא, דכל מאן דאשתדל באורייתא, לא יכלין לשלטאה עלוי כל עמין דעלמא.

220. ואי תימא אינון בני שמד. גזרה היא מלעילא, כגון רבי עקיבא וחברוי, וכך סליק במחשבה. חירו דמלאך המות, דלא יכיל לשלטאה עלוי, והכי הוא ודאי, דאי אדם הוה אתדבק באילנא דחיי, דאיהו אורייתא, לא גרים מותא ליה ולכל עלמא. ובגין כך, כד יתב קודשא בריך הוא אורייתא לישראל, מה בתיב בה חרות על הלוחות והא אוקמוה. ואלמלא אינון לא חטו ושבקו אילנא דחיי, לא גרמו מותא לעלמא במלקדמין. וקודשא בריך הוא אמר אני אמרתי אלהים אתם ובני עליון כלכם. חבלתון גרמיכון, אכן כאדם תמותון וגו'. ועל דא, כל מאן דאשתדל באורייתא, לא יכיל לשלטאה עלוי ההוא חויה בישא, דאחשיך עלמא.

221. אמר רבי ייסא, אי הכי, משה אמאי מית, דאי הכי ביון דלא חב לא ימות. אמר ליה, ודאי מית, אבל לא שלטא ביה קאמרינן, אלא לא מית על ידוי, ולא אסתאב ביה, ולא מית ודאי, אלא אתדבק בשכינתא, ואזיל לחיי עלמא.

222. והאי חי אקרי, כמה דאוקימנא, דכתיב, ובניהו בן יהודע בן איש חי וגו'. ועל דא, כל מאן דאשתדל באורייתא, חירו אית ליה מכלא, בעלמא דין, משעבודא דשאר עמין עעכו"ם, חירו בעלמא דאתי, בגין דלא יתבעון מניה דינא בהוא עלמא כלל.



223. Come and behold how many supernal mysteries exist in the Torah. For that reason, it is written: "She is more precious than pearls" (Mishlei 3:15). How many hidden treasures there are in it. For that reason, when David looked AT THE TORAH in the spirit of wisdom, he said, "Open you my eyes, that I may behold wondrous things out of Your Torah."

223. תָּא חֲזִי, בְּאוֹרֵי תֹרָה כַּמָּה רוֹזֵן עֲלָאִין סְתִימִין, אֵית בָּהּ, בְּגִין כִּךְ כְּתִיב יְקָרָה הִיא מְפָנִינִים. כַּמָּה גְּנִיזִין טְמִירִין אֵית בָּהּ, וְעַל דָּא כִּד אֶסְתַּבֵּל דְּוֵד, בְּרוּחָא דְּחֻכְמָתָא, וַיִּדַע כַּמָּה פְּלִיאָן נִפְקִין מֵאוֹרֵי תֹרָה, פִּתַּח וְאָמַר, גַּל עֵינַי וְאֶבִּיטָה נִפְלְאוֹת מִתּוֹרָתְךָ.

23. "Behold, Rivkah came out"

The Zohar explains that although Rivkah was brought up in an evil town and an evil home, she was protected by her exceptional soul. Rivkah is preparing to marry Yitzchak. The Torah story shows that a connection existed between Yitzchak and Rivkah before they were married; this is indicated by her coming out at evening time. Here evening refers to the time of afternoon prayer, and we learn that Yitzchak was in fact performing his afternoon prayers. The phrase 'came out' also refers to Rivkah's liberation from the house of evil owing to the elevation of her soul.

The Relevance of this Passage

Man is born into this world with untamed desires and animal instincts. The will of a man's body is given dominion over his soul, so that man can work and strive toward spiritual transformation. The evil setting in which Rivkah was raised symbolizes the physical world and our self-indulgent desires. Each of us can 'come out' of our own 'house of evil'--that is, remove our own self-centered desires--through the energy of Rivkah's soul and the power of the patriarch Yitzchak. All this can be gained through a meditative reading of this passage.

224. Come and behold: "And it came to pass, before he had done speaking, that, behold, Rivkah came out" (Beresheet 24:15). HE ASKS, WHY IS IT WRITTEN "came out"? It should have been written 'came', AS IT IS WRITTEN: "RACHEL CAME WITH HER FATHER'S SHEEP" (BERESHEET 29:6). Why is it written "came out"? HE RESPONDED, IT INDICATES that the Holy One, blessed be He, brought her away from the people of the town who were all evil. She was separated from THE TOWNSPEOPLE BECAUSE SHE WAS RIGHTEOUS. The verse: "And she went down to the well (Heb. ha'eynah)" (Beresheet 24:16) is spelled with a Hei. This is a secret because Miriam's well, THE SECRET OF THE NUKVA OF ZEIR ANPIN SHINING BY THE ILLUMINATION OF CHOCHMAH, chanced before her there. For that reason "to the well" is written with a Hei, WHICH ALLUDES TO THE NUKVA, THE SECRET OF THE LOWER HEI OF YUD-HEI-VAV-HEI. ALSO THE WORD HA'EYNAH IS DERIVED FROM THE WORD FOR EYES (HEB. EYNAYIM), WHICH IS A NAME OF CHOCHMAH. And the water rose toward Rivkah.

224. תָּא חֲזִי, וַיְהִי הוּא טָרַם כְּלָה לְדַבֵּר וְהִנֵּה רִבְקָה יוֹצֵאת. יוֹצֵאת, בָּאָה מִבְּעֵי לֵיהּ, מֵאִי יוֹצֵאת. דְּקוּדְשָׁא בְּרִיךְ הוּא אֶפִּיק לָהּ, מִכָּל אֵינּוֹן בְּנֵי מֵתָא, דְּכִלְהוּ חַיִּיבִין, וְהִיא יוֹצֵאת מִכָּלְלָא דְּלְהוּן. וְתִרְדּוּ הָעֵינָה, כְּתִיב בְּה"א, רָזָא אִיהוּ, דְּאֶעְרַעַת תְּמֵן בִּירָא דְּמַרְיָם, וּבְגִין כִּךְ, כְּתִיב הָעֵינָה בְּה"א, וְסִלְיָהּ לָהּ מֵיָא.

225. Another explanation is that in the verse: "And, behold, Rivkah came out," the words "came out" have a similar meaning to that in the verse "AND THE DAUGHTERS OF THE CITY come out to draw water" (Beresheet 24:13). Why is it written: "Come out", rather than 'go' or 'come'? This is an allusion to their proper conduct. They remained at home all day and came out at a specific time toward evening to draw water. Avraham's servant recognized her by this sign.

225. דְּבַר אַחַר, וְהִנֵּה רִבְקָה יוֹצֵאת, כַּמָּה דְּכְתִיב, יוֹצֵאוֹת לְשֹׂאבוּ מַיִם, אֲמַאי יוֹצֵאוֹת, וְלֹא הוֹלְכוֹת, וְלֹא בָאוֹת. אֶלָּא בְּגִין דְּטְמִירִין הוּוּ כָּל יוֹמָא, וּבְהִיא שַׁעְתָּא, נִפְקִין לְשֹׂאבָא מֵיָא, וְסִימְנָא נְקִיט בִּידֵיהּ.

226. Come and behold: When the servant reached Charan and found Rivkah "at the time of evening" (Beresheet 24:11), it was time for the afternoon prayer. At the exact time when Yitzchak said his afternoon prayer, the servant reached Rivkah. Rivkah came to him again at that time when he prayed Minchah. THIS IS IN ACCORDANCE WITH THE VERSE: "AND YITZCHAK WENT OUT TO MEDITATE IN THE FIELD AT THE EVENING TIME" (IBID. 63). This happened so that everything would be in its proper place, as indicated by the supernal Wisdom. Therefore, the servant reached the well of water, which is the secret of the verse "a fountain of gardens, a well of living water, and streams from Levanon" (Shir Hashirim 4:15). We established everything to pertain to that secret.

226. תָּא חֲזִי, כִּד מֵטָא עֲבָדָא לְחָרָן וְאֶשְׁכַּח לָהּ לְרִבְקָה לַעַת עֶרֶב, הוּוּ עֵידָן צְלוֹתָא דְּמִנְחָה. בְּהִיא שַׁעְתָּא, דְּמֵטָא יִצְחָק לְצִלְאָה צְלוֹתָא דְּמִנְחָה, בְּהִיא שַׁעְתָּא מֵטָא עֲבָדָא לְגַבַּה דְּרִבְקָה. וּבְהִיא שַׁעְתָּא, דְּמֵטָא יִצְחָק, לְצְלוֹתָא דְּמִנְחָה כַּמְלַקְדָּמִין, מֵטָאת רִבְקָה לְגַבֵּיהּ. לְאֶשְׁתַּכַּח כָּלָא בְּאַתְרֵיהּ דְּאַצְטְרִיךְ, בְּדָקָא יָאוֹת, וְכֹלָא מֵטָא בְּרוּזָא דְּחֻכְמָתָא, וְעַל דָּא, אֲתָא הוּוּא עֲבָדָא, לְבָאֵר הַמַּיִם, רָזָא דְּכְתִיב מֵעֵין גִּנִּים בְּאֵר מַיִם חַיִּים וְנוֹזְלִים מִן לְבָנוֹן. וְאוֹקִימְנָא, וְכֹלָא רָזָא אִיהוּ.

#### 24. Prayer, cry, tears

While walking to Tiberias, Rabbi Shimon and Rabbi Aba are approached by a Jew who has come to seek Rabbi Shimon's wisdom on the subject of prayer. As the great rabbi discourses on the threefold nature of prayer, the man asks why the prayers of the patriarchs, composed before the Temple existed, are still considered most important. He is told that these prayers are designed to unite Zeir Anpin [the upper world] with his fate, the Nukva [our lower world]. After this, all else is superfluous.

##### The Relevance of this Passage

Prayer is often misunderstood as an offering of thanks and praise to our Creator. Kabbalistically, an omnipotent Force of Creation has no need for thanks or praise. It is because of this misunderstanding that many prayers go unanswered. In truth, prayer creates a connection between the lower and upper worlds. Once the connection is established, the person 'praying' can draw from a wellspring of spiritual energy to remove unwanted traits and negative attributes from his own nature. It is our own negative qualities that prohibit us from attaining permanent fulfillment. By strengthening our connection to the upper worlds, reading this section endows our prayers with greater power.

227. Rabbi Shimon was walking to Tiberias with Rabbi Aba. Rabbi Shimon said, Let us go, because a man is about to come to us with new words of Torah. Rabbi Aba said, I already know that, wherever my master goes, the Holy One, blessed be He, sends flying angels to give him pleasure.

227. רַבִּי שִׁמְעוֹן הָוָה אֶתִּי לְטַבְרִיָּה וְהוּא עִמָּיָה רַבִּי אָבָא. אָמַר רַבִּי שִׁמְעוֹן לְרַבִּי אָבָא, נִזְוִל, דְּהָא אָנִן חֲמִינָן, דְּבַר נֶשְׁ חָד, יִמְטִי הַשְׁתָּא לְגַבְזָן וּמְלִין חֲדָתִין בְּסוּמִיָּה, וְאִינוּן מְלִין דְּאוּרִייתָא. אָמַר רַבִּי אָבָא, הָא יִדְעָא, דְּבַכֵּל אֲתָר דְּמַר אֲזִיל, קוּדְשָׁא בְּרִיךְ הוּא מְשַׁדֵּר לֵיהּ מְלָאכִין, טָסִין בְּגַדְפִין לְאַשְׁתַּעֲשְׂעָא בֵּיהּ.

228. While they were traveling, Rabbi Shimon lifted up his eyes and saw a man who was running. They sat down TO WAIT FOR HIM. When he arrived, Rabbi Shimon asked him, Who are you? He responded, I am a Jew from the city of Cappadocia and I am going to the hiding place of the son of Yochai, THAT IS, TO HEAR HIDDEN MATTERS FROM HIM. The friends determined AND EXPLAINED certain things, and sent me to him TO KNOW WHETHER HE AGREES WITH THEM. Rabbi Shimon said to him, My son, talk. He asked, You are the son of Yochai? He told him, I am the son of Yochai.

228. עַד דְּהוּוּ אֲזִילִי, סָלִיק רַבִּי שִׁמְעוֹן עֵינָיו, וְחָמָא בַּר נֶשׁ, דְּהוּוּ רְהִיט וְאֲזִיל. יָתְבוּ רַבִּי שִׁמְעוֹן וְרַבִּי אָבָא. כִּד מָטָא גְבִייהוּ, אָמַר לֵיהּ רַבִּי שִׁמְעוֹן, מָאן אַנְתָּ. אָמַר לֵיהּ יוֹדָאי אָנָא, וּמְקַפּוּטְקִיָּא קְאֲתִינָא, וְאָנָא אֲזִילָנָא אֲטִיטְרִיָּה דְּבַר יוֹחָאי, דְּאֲתַמְנֹן חֲבַרְיָא בְּמְלִין יִדְעֵן, וְשִׁדְרוּנִי גְבִיָּהּ. אָמַר לֵיהּ אִימָא בְּרִי. אָמַר לֵיהּ אַנְתָּ בַּר יוֹחָאי. אָמַר לֵיהּ אָנָא בַּר יוֹחָאי.

229. The friends said that when a man prays nothing may come between him and the wall, as it is written: "Then Chizkiyahu turned his face toward the wall" (Yeshayah 38:2). When a man prays, no one may come within four cubits of him on every side. They said this means four cubits on every side except in front, AS IT IS FORBIDDEN TO COME BETWEEN HIM AND THE WALL. And they said that a man should not pray behind his Rabbi. They appointed me TO HEAR WHAT YOU HAVE TO SAY about these matters.

229. אָמַר לֵיהּ הָא אוֹקִימָנָא דְּלֵא יַפְסִיק בַּר נֶשׁ בְּצִלּוֹתֵיהּ, בֵּינִיָּה לְבִין כּוּתְלָא, כְּמָה דְּכַתִּיב וַיִּסָּב חֲזַקְיָהוּ פָּנָיו אֶל הַקִּיר וְגו'. וּמָאן דְּצִלִּי, אָסִיר לְמַעַבְר אַרְבַּע אַמּוֹת סָמִיךְ לֵיהּ, וְאוֹקְמוּהָ לְהַנִּי אַרְבַּע אַמּוֹת לְכָל סָטֵר, בַּר לְקַמִּיָּה. וְאוֹקְמוּהָ, דְּלֵא יִצְלִי בַּר נֶשׁ, אַחוּרֵי רַבִּיָּה וְכו'. וְאֲתַמְנֹן בְּכָל הַנִּי מִלִּי.

230. THE JEW opened with the verse, "Hear my prayer, Hashem, and give ear to my cry; keep not silence at my tears" (Tehilim 39:13). HE ASKS, Why is it written "hear" (Heb. shim'ah) and not 'sh'ma'? AND WHY is it written in one place: "Hear (Heb. sh'ma), Hashem, and be gracious to me" (Tehilim 30:11), and in another place, 'shim'ah'? The reason is that it is written now Shma referring to the male, NAMELY TO ZEIR ANPIN, and now Shim'ah referring to the female, NAMELY TO THE NUKVA OF ZEIR ANPIN. For example, shim'ah is used in "Hear the right, Hashem" (Tehilim 17:1), WHERE THE RIGHT (HEB. TZEDEK) IS THE SECRET OF THE NUKVA OF ZEIR ANPIN. Sh'ma is used in "Hear (Heb. sh'ma) Hashem, and be gracious to me," AS HASHEM IS THE NAME OF ZEIR ANPIN. The masculine is also used in "Hear, Hashem" AS HASHEM IS THE NAME OF ZEIR ANPIN, "my son, hear (Heb. sh'ma) the instructions" (Mishlei 1:8) and "Take heed, and hearken (Heb. sh'ma)" (Devarim 27:9).

231. "Hear (Heb. shim'ah) my prayer, Hashem" REFERS TO THE NUKVA, which is the grade that receives all the prayers in the world. We learned that THE NUKVA creates a diadem from the prayers and puts in on the head of the Righteous the life of the world. This is the meaning of the verse: "Blessings are upon the head of the just" (Mishlei 10:6). Hence SCRIPTURE SAYS: "Hear (Heb. shim'ah) my prayer, Hashem."

232. "Hear my prayer, Hashem" refers to the silent prayer, NAMELY THE AMIDAH, WHICH WE WHISPER. IN CONTRAST, "And give ear to my cry" is a prayer cried out loud. A man raises his voice AND CRIES TO HASHEM in his trouble, as it is written: "And their cry rose up to the Elohim" (Shemot 2:23). What is the cry MENTIONED IN THE VERSE? It is the cry heard when one raises one's voice in prayer and lifts up one's eyes above, as it is written: "And a shouting to the mountains" (Yeshayah 22:5). This prayer breaks open all gates upon which he knocks to present his prayer BEFORE HASHEM. "Keep not silence at my tears," which enter before the King and cannot be stopped by any gate or turned away in vain.

233. There are three grades of prayer. They are prayer, cry, and tears, AS IT IS WRITTEN: "HEAR MY PRAYER...GIVE EAR TO MY CRY...KEEP NOT SILENCE AT MY TEARS." These correspond to three other grades mentioned at the end of the verse: "For I am a stranger with you," then "a sojourner," and then "all my fathers" (Tehilim 39:13), who were the main founders of the world. A STRANGER CORRESPONDS TO A PRAYER, A SOJOURNER TO A CRY, AND ALL MY FATHERS TO A TEAR.

234. Come and behold: A man's prayer is done standing up, for a man can pray in two ways, sitting down or standing up, which two are one, corresponding to the two grades of prayers, the hand Tfilin and the head Tfilin, also known as day and night. THEY CORRESPOND TO THE GRADE OF ZEIR ANPIN, CALLED HEAD TFILIN OR DAY, AND TO THE GRADE OF THE NUKVA, CALLED THE HAND TFILIN OR NIGHT, AND THEY ARE ONE IN THEIR UNION. A prayer said sitting down, NAMELY THE PRAYERS OF "WHO HAS FORMED THE LIGHT" BEFORE THE AMIDAH, is for the sake of the hand Tfilin, NAMELY, FOR THE NUKVA, to fix her as one prepares a bride and adorns her for the Chupah (marriage canopy). Thus, THE NUKVA is decorated in the secret of the Chariots and the troops ALLUDED TO IN THE WORDS: "Who formed ministering messengers, ministers who all do stand aloft" and "the Ofanim (wheels) and the holy living creatures." THESE ARE FOR THE ADORNMENT OF THE NUKVA.

230. פתח ואמר שמעה תפילתי ה' ושועתי האזינה אל דמעתי אל תחרש. מאי טעמא שמעה, ולא שמע, באתר חר כתיב שמע ה' וחנני וגו', ובאתר אחרא שמעה. אלא, בכל אתר, לזמנין שמע לדכורא, ולזמנין שמעה לנוקבא. שמעה: במה דאת אמר שמעה ה' צדק וגו'. שמע: בדבר אחר שמע ה' וחנני. שמע בני הסכת ושמע.

231. והכא שמעה תפילתי ה', בגין דהאי דרגא, דמקבלא כל צלותין דעלמא. והא תנינן, דעבדא מנייהו עטרה, ושוו לה ברישא דצדיק חי עולמים, דכתיב ברכות לראש צדיק. ועל דא שמעה תפילתי ה'.

232. שמעה תפילתי ה', דא צלותא די בלחש. ושועתי האזינא, דא צלותא, דארים בר נש קליה בעקתיה, בדבר אחר ותעל שועתם אל האלקים. ומדו שועתם, אלא דבצלותיה, ארים קליה, חקיף עינוי לעילא, בדבר אחר ושוע אל ההר. וצלותא דא מתבר תרעין, ודפיק לון לאעלא צלותיה. אל דמעתי אל תחרש, דא אעיל קמי מלכא, ולית תרעא דקאים קמיה, ולעולם לא אהדרו דמעין בריקניא.

233. תו הא כתיב הכא תלת דרגין, תפלה, שועה, דמעה, לקביל אליון תלת אחרנין: כי גר אנכי עמך, לבתר תושב, לבתר בכל אבותי, עקרא דעלמא.

234. תא חזי, צלותא דבר נש מעומד, בגין דתרי צלותא נינהו: חד מיושב, וחד מעומד, ואינון חד. לקביל תרין דרגין: תפלה של יד ותפלה של ראש. לגבי יום ולילה, וכלא חד. אוף הכא, תפלה מיושב לגבי תפלה של יד, לאתקין לה במה דאתקין לכלה, וקשיט לה לאעלא לחופה, הכי נמי מקשטין לה, ברזא דרתיכאה ומשירייהא, יוצר משרתים ואשר משרתיו, והאופנים וחיות הקדש וכו'.

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235. After the prayer said sitting down, WHICH IS THE DECORATED NUKVA, enters the presence of the Supreme King, ZEIR ANPIN, NAMELY, DURING THE AMIDAH PRAYER, and he comes to receive her, we stand before the Supernal King, BECAUSE THEN ZEIR ANPIN IS UNITED WITH THE NUKVA. For this reason, it behooves us not to stop between "redemption" and the prayer, as the prayer sitting down and the prayer standing up should be joined.

236. When a man stands before the Supernal King, he needs four cubits for his prayer. This is the length of a rope in "who forms all." In all that pertains to the side of the male, it behooves a man to stand up. In the same way, whoever kneels, kneels when pronouncing 'blessed', WHICH IS THE SECRET OF THE NUKVA. Whoever stands up does so WHEN PRONOUNCING THE WORD 'Name,' WHICH IS THE SECRET OF THE MALE, to show the superiority of the male over the female.

237. Come and behold: A man must not pray behind his Rabbi's back, as it is written: "You shall fear Hashem your Elohim" (Devarim 6:13). The particle Et before "Hashem" indicates that he should fear his Rabbi as much as he fears the Shechinah, and the disciple fears his Rabbi. But at the time of prayer, he should place before himself only the fear of the Holy One, blessed be He, and not any other fear.

238. Come and behold: Yitzchak composed the afternoon prayer, as Avraham composed the morning prayer in relation to the grade to which he cleaved, NAMELY THE GRADE OF CHESED AND THE RIGHT COLUMN. So Yitzchak composed the afternoon prayer in relation to the grade to which he cleaved, THE GRADE OF GVURAH AND THE LEFT COLUMN. Therefore, THE TIME OF the afternoon prayer service is when the sun sets down with its grades to the west; NAMELY, IMMEDIATELY AFTER MIDDAY.

239. As long as the sun does not set toward the west, it is day-that is, from morning till noon-as it is written: "The kindness of El endures for all time (lit. 'all the day')" (Tehilim 52:3). You may say that it is considered day until dark. But come and study the verse: "Woe to us, for the day declines, for the shadows of the evening are lengthened" (Yirmeyah 6:4). "For the day declines" refers to the morning service, as it is written: "The kindness (Lit. 'Chesed') of El endures for all the day," for then the sun is to the east. Once the sun sets and declines toward the west, it is time for the afternoon prayer, because "the day declines, for the shadows of the evening are lengthened," and harsh Judgment is upon the world.

235. ועל דא צלותא מיושב בין דעאלת לגבי מלכא עלאה, ואיהו אתי לקבלא לה, כדין אנן קיימין קמי מלכא עלאה, דהא כדין דכורא אתחבר בנוקבא, ובגין כך לא יפסיק בין גאולה לתפלה.

236. ובגין דבר נש קאים קמי מלכא עלאה, נטל ארבע אמות לצלותיה, ואוקמוה דבשיעורא דסורטא דיוצר כלא. וכל מה דאתי בסטרוא דכורא, בעי ליה לאיניש למיקם בקיומיה ואזדקף. כגוונא דא, כד איהו כרע, כרע בכרוך, וכד איהו זקיף, זקיף בשם, בגין לאחזאה שבחא דכורא על נוקבא.

237. ותא חזי, דהא אוקמוה, לא יצלי בר נש אחורי רביה, ואתמר, כמה דכתיב, את ה' אלקיך תירא. את לאכללא דבעי למדחל מרביה כמורא דשכינתא, ודחילו דתלמיד, רביה איהו. בגין כך, בשעתא דצלותא, לא ישוי ההוא מורא לקמיה, אלא מורא דקודשא בריך הוא בלחודוי, ולא מורא אחרא.

238. ותא חזי, צלותא דמנחה, אתקין ליה יצחק. ודאי כמה דאתקין אברהם צלותא דצפרא, לקבל ההוא דרגא דאתדבק ביה. וכן יצחק, אתקין צלותא דמנחה, לקבל ההוא דרגא דאתדבק ביה. וע"ד צלותא דמנחה, מכי גטי שמשא לנחתא בדרגוי לסטר מערב.

239. דהא עד לא נטה שמשא לצד מערב, אקרי יום, מצפרא עד ההוא זמנא, דכתיב חסד אל כל היום. ואי תימא עד חשכה, תא חזי, דכתיב אוי נא לנו כי פנה היום כי ינטו צללי ערב. כי פנה היום, לקבל צלותא דצפרא, דכתיב חסד אל כל היום, דהא כדין, שמשא איהו לסטר מזרח, בין דנטה שמשא, ונחתא לסטר מערב, הא כדין איהו זמן צלותא דמנחה, וכבר פנה היום, ואתי צללי ערב, ואתער דינא קשיא בעלמא.

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240. "The day declines" refers to the grade of Chesed, while "the shadows of the evening are lengthened" refers to the grades of the harsh Judgment. Then the Temple was destroyed and the Holy of Holies burned. Therefore, it behooves a man to be careful to attend the afternoon prayer service, because it is the time when harsh Judgment hovers about the world.

241. Ya'akov composed the evening service, because he fixes THE NUKVA and nourishes her with whatever she needs. For the Vav OF YUD-HEI-VAV-HEI, WHICH REPRESENTS TIFERET, corrects the Hei OF YUD-HEI-VAV-HEI, WHICH IS THE NUKVA, and the Hei is nourished by the Vav, as THE NUKVA has nothing of herself. SHE RECEIVES EVERYTHING FROM TIFERET, WHICH IS THE VAV OF YUD-HEI-VAV-HEI CALLED YA'AKOV.

242. The evening service is optional for this reason, for only as a continuation of the afternoon service does it shine. But now AT NIGHT, there is no time for that. And we have explained that daylight does not shine upon THE NUKVA, and she rules in the dark until midnight, when the Holy One, blessed be He, enjoys Himself with the righteous in the Garden of Eden. Then it is time for man to study Torah.

243. Come and behold: David came and said, There are three times for services, as it is written: "Evening, and morning, and at noon, I PRAY, AND CRY ALOUD, AND HE HEARS MY VOICE" (Tehilim 55:18). There are three times in all, but David prayed at only two of them, as is written: "I pray, and cry aloud" and no more. One is the morning service and the other the afternoon service. Therefore he said, "I pray, and cry aloud" because "I pray" suffices for the morning itself, the time of Chesed, but there is need for crying aloud during the afternoon, AS IT IS A TIME OF HARSH JUDGMENT. Therefore he added, "And cry aloud." BUT HE DID NOT PRAY AT THE EVENING SERVICE. At midnight, he would rise and sing chants and praises, as it is written: "And in the night His song shall be with me" (Tehilim 42:9). This has already been explained.

244. Rabbi Shimon rose and they traveled with that man until Tiberias. While they were walking, Rabbi Shimon said, Come and behold that prayers correspond to the daily offerings. This was established by the sages of the Great Assembly. There are two DAILY OFFERINGS, as it is written: "The one lamb shall you offer in the morning, and the other lamb shall you offer at evening" (Bemidbar 28:4), and they are offered at the same times each day, the times of prayer. THEY ESTABLISHED TWO ESSENTIAL PRAYERS, THE MORNING SERVICE AND THE AFTERNOON SERVICE. THE EVENING SERVICE IS OPTIONAL.

245. The man said, But the patriarchs composed these prayers before THE MEN OF THE GREAT ASSEMBLY DID, AND THEY DID NOT ADJUST THEM TO CORRESPOND TO THE DAILY OFFERINGS. Why is what Avraham and Yitzchak established more important? And why is that what Ya'akov, who is chosen among the patriarchs, composed is considered optional and not as essential as those?

240. וּמָנָה הַיּוֹם, דָּאִיְהוּ דְרַגְא דְחֶסֶד, וְנִטּוּ צִלְלוּ עָרְב, דְּאִינּוֹן דְרַגְא דְרִינָא קִשְׂיָא, וּכְדִין אֲתַחֲרַב בִּי מִקִּדְשָׁא, וְאֲתוּקֵד הֵיכְלָא. וְעַד תְּנִינָן, דִּיהָא בִּנְזָהִיר בְּצִלּוֹתָא דְמִנְחָה, דָּאִיְהוּ זְמַנָּא דְרִינָא קִשְׂיָא, שְׂרִיָא בְעֵלְמָא.

241. יַעֲקֹב אֲתַקִּין צִלּוֹתָא דְעֶרְבִית, דְּהָא אִיְהוּ אֲתַקִּין לָהּ, וְזֶן לָהּ, בְּכָל מַה דְאַצְטְרִיךְ, וְדָאִי, וְאִ"ו אֲתַקִּין לָהּ"א, וְהָא אֲתַזְנַת מִן וְאִ"ו, דְּלִית לָהּ נְהוּרָא מִגְרָמָה כָּלִל.

242. וּבְגִין כֵּךְ, תַּמְלַת עֶרְבִית רְשׁוּת, דְּהָא אֲתַבְּלִילת בְּצִלּוֹתָא דְיוֹמָא, בְּגִין לְאֲתַנְהֵרָא, וְהִשְׁתָּא לָאו זְמַנָּא אִיְהוּ. וְאוּקִימָנָא לָהּ, דְּהָא לָא אֲתַגְלוּיָא נְהוּרָא דְיִמְמָא, דִּינְהִיר לָהּ, וְאִיְהוּ שְׁלֵטָא בְּחִשׁוּכָא, עַד זְמַנָּא דְפִלְגוּת לִילִיא, דְאַשְׁתַּעֲשַׁע קוּדְשָׁא בְרִיךְ הוּא עִם צְדִיקָיָא, בְּגַנְתָּא דְעֶדֶן, וּכְדִין אִיְהוּ זְמַנָּא לְאַשְׁתַּעֲשַׁע בְּרִי נֶשׁ בְּאוּרִייתָא, כְּמָה דְאַתְמַר.

243. תָּא חַזִּי, דוֹר אֲתָא, וְאִמַר אֵלִין תִּלַּת זְמַנִּין דְּצִלּוֹתִי, דְכְתִיב עָרְב וּבֹקֵר וְצַהֲרַיִם, הָא תִּלְתָּא, וְאִיְהוּ לָא צִלִּי, אֶלָּא תְרִי מְנִייהוּ, דְכְתִיב אֲשִׁיחָה וְאַהֲמָה, וְלֹא יִתִּיר, דָּא לְצִלּוֹתָא דְצַפְרָא, וְדָא לְצִלּוֹתָא דְמִנְחָה, בְּגִין כֵּךְ אֲשִׁיחָה וְאַהֲמָה דִּיִּיקָא, בְּצַפְרָא, דָּאִיְהוּ שַׁעֲתָא דְחֶסֶד, סִגִּי לִיהַּ בְּחֶסֶד בְּאַשִׁיחָה, וּבְמִנְחָה, דְּהוּא שַׁעֲתָא דְרִינָא קִשְׂיָא, בְּעֵי הַמַּיִיָּה, וּבְגִין כֵּךְ וְאַהֲמָה, וּלְבַתֵּר כֵּד אֲתַפְּלִיג לִילִיא, הוּהוּ קָם בְּשִׁירִין וְתוֹשְׁבָחִין, כְּדָקָא יָאוּת, דְכְתִיב וּבְלִילָהּ שִׁירָה עִמִּי, וְהָא אֲתַמַּר.

244. קָם ר' שְׁמַעוֹן וְאֶזְלוּ. אֶזְלַת הוּא בְרִי נֶשׁ בְּהַרְיָה, עַד טְבַרְיָה. עַד דְּהוּוּ אֶזְלוּ, אִמַר רַבִּי שְׁמַעוֹן, תָּא חַזִּי, תַּמְלוֹת כְּנֹגַד תַּמִּידִין, תַּקְנוּם רַבָּנִין דְאַנְשֵׁי כְּנֶסֶת הַגְּדוּלָּה, בְּגִין דְאַשְׁכַּחַן תְּרִי, דְכְתִיב אֶת הַכֶּבֶשׂ אֶחָד תַּעֲשֶׂה בַּבֹּקֶר וְאֶת הַכֶּבֶשׂ הַשֵּׁנִי תַעֲשֶׂה בֵּין הָעֶרְבִים. וְאִינּוֹן מִתְקַרְבִּין בְּהַנִּי תְרִי זְמַנֵּי דְיוֹמָא, דְּאִינּוֹן זְמַנִּין לְצִלּוֹתָא.

245. אִמַר הוּוּא גְבַרָּא הָא בְּקַדְמִיתָא, אָבוֹת תַּקְנוּם לְהַנִּי צִלּוֹתִי, וּמַה דְאַתְקִינוּ אַבְרָהָם וְיִצְחָק, הוּוּא עֲקָרָא, וּמַה דְאַתְקִין יַעֲקֹב, דָּאִיְהוּ שְׁבַחָא דְאַבְהָן, אִמַאי אִיְהוּ רְשׁוּת, וְלֹא עֲקָרָא כְּהַנִּי.

246. Rabbi Shimon responded, this has already been explained, yet come and behold, the times for the morning and afternoon services are designed to unite Ya'akov, WHO IS ZEIR ANPIN, with his fate, THE NUKVA. Once they are united, we do not have to do anything else. AS THE NUKVA is put between the two arms-AVRAHAM AND YITZCHAK, WHICH CORRESPOND TO THE RIGHT AND LEFT COLUMNS-she is joined to the body, AS THE TORSO IS BUT THE INCLUSION OF THE TWO ARMS, and there is no more need to amend anything else. Thus, we should encourage the union of the two arms BY OBSERVING MORNING AND AFTERNOON PARYER SERVICES, because THE NUKVA was put between them. ONE NEEDS TO DRAW ILLUMINATION INTO THE NUKVA. After she is put between them, then the body, THE CENTRAL COLUMN CALLED YA'AKOV, and the Nukva whisper, so as not to mention THE ASPECT OF JUDGMENT IN HER.

246. אָמַר רַבִּי שִׁמּוֹן, הָא אֲתָמֵר. אָבֵל תָּא חֲזִי, הַנִּי תְרֵי זְמַנֵּי, דְתֵרֵי צְלוֹתֵי לָאו אֵינּוֹן, אֶלָּא לְחַבְרָא לְיַעֲקֹב בְּעַדְבֵיהּ, בֵּינּוֹן דְאֲתַחְבְּרוּ דָא בְדָא, אֲנָן לָא צְרִיכִין יְתִיר, דְכֵינּוֹן דְאֲתִיְהִיבַת אֲתָתָא בֵּין תְרִין דְרוּעִין, וְאֲתַחְבְּרַת בְּגוּפָא, לָא אֲצִטְרִיךְ יְתִיר, וְעַל דָּא אֲנָן בְּעִינָן לְאֲתַעְרָא תְרִין דְרוּעִין, בְּגִין דְאֲתִיְהִיבַת בִּינְיֵיהּ, בֵּינּוֹן דְאִיהִי בִּינְיֵיהּ, גּוּפָא וְאֲתָתָא מְלִיֵּיהּ בְּלַחֲשֵׁי, דְלָא לְאֲדַרְכָּא.

247. For that reason, THE WORDS ARE WHISPERED AND HER VOICE IS NOT HEARD, and Ya'akov serves up high. We learned the meaning of "up high" is as written in the verse: "And you, Hashem, are most high for evermore" (Tehilim 92:9). All this is a secret known to those who understand Judgment NAMELY FOR THOSE VERSED IN THE MYSTERIES OF THE TORAH. Rabbi Aba and the Jew came and kissed the hands of Rabbi Shimon. Rabbi Aba said, Until this day, I did not understand this matter. Only now do I comprehend its meaning. Blessed is my fate, that I deserved to hear it.

247. וּבְגִין כֵּךְ, יַעֲקֹב מְשַׁמֵּשׁ בְּמָרוֹם תְּנִינָן, מֵאֵי בְּמָרוֹם. כִּמְהָ דְאֵת אָמַר וְאֵתָּה מָרוֹם לְעוֹלָם ה'. וְכֹלֵא אִיהוּ רְזָא לְיַדְעֵי מְדִין. אֲתוּ רַבִּי אַבָּא, וְהוּא יוֹדָאי, וְנִשְׁקֻוּ יַדָּו. אָמַר רַבִּי אַבָּא, עַד יוֹמָא דִּין, לָא קְאִימְנָא בְּמַלְהָ דָּא, בַּר הַשְׁתָּא. זְכָאָה חוּלְקֵי, דְזַכִּינָא לְמִשְׁמַע לֵיהּ.

25. "And Yitzchak brought her into his mother Sarah's tent" As Rabbi Yosi opens the discussion of this difficult verse, we learn that the images of Yitzchak and Rivkah were exactly the same as the images of Avraham and Sarah, in both physical and spiritual terms. The rabbis then reveal the hidden meaning in the stories of the patriarchs. They, we are told, all lived by the secret of Zeir Anpin, and thus each had four wives representing the Sfirot of Chochmah, Binah, Tiferet, and Malchut of the Nukva of Zeir Anpin. The entire physical world of the patriarchs was designed to mirror the structure and form of the spiritual dimension, thereby creating affinity and attachment to the Light of the Creator. Finally, we hear Rabbi Shimon's succinct explanation of the secret of holiness, and how all mysteries are really one secret, included within the secret of the Nukva of Zeir Anpin alone.

The Relevance of this Passage  
Succeeding generations of mankind are not on the same spiritual level as the patriarchs. Nevertheless, we can still create affinity and attachment to their world and its superior spiritual structure, through the mystical words that bespeak their wonders, a privilege afforded to us through a thoughtful reading of this passage. This attachment invokes the Light of Creator, removing darkness and iniquity from our existence.

248. "And Yitzchak brought her into his mother Sarah's tent" (Beresheet 24:67). Rabbi Yosi said that this is a difficult verse. It is literally written: "...to the tent, Sarah his mother," but it should have been written 'Sarah's tent.' What is the meaning of "to the tent"? He says that the Shechinah returned, THAT IS CALLED TENT. THEREFORE IT SAYS 'HA'OHELAH (TO THE TENT), WHICH IS THE SHECHINAH, for the Shechinah never left Sarah as long as she was in the world. And the candle burned in the tent all the days of the week, from Shabbat eve to Shabbat eve. After she died, the candle was extinguished. Since Rivkah came, the Shechinah returned and the candle burned again. "Sarah his mother" means that she resembled Sarah in everything she did.

248. וַיְבִיֵאֶה יִצְחָק הָאֵהֳלָה שָׂרָה אִמּוֹ. אָמַר רַבִּי יוֹסִי, הָאִי קְרָא קְשׂוּיָא, הָאֵהֳלָה, לְאֵהֳלָה שָׂרָה אִמּוֹ מִבְּעֵי לֵיהּ, מֵאֵי הָאֵהֳלָה. דְּאֵהֳלָתָא תַּמָּן שְׂכִינְתָּא, בְּגִין דְּכָל זְמַנָּא דְשָׂרָה קְוִימָא בְּעַלְמָא, שְׂכִינְתָּא לָא אַעֲדֵי מִינָהּ, וְשָׂרְגָא הוּא דְלִיקַת, מְעַרְבַּ שַׁבַּת לְעַרְבַּ שַׁבַּת, וְהוּא נְהִיר כָּל אֵינּוֹן יוֹמֵי דְשַׁבְּתָא, בְּתַר דְּמִיתַת, כְּבַתָּהּ הָיִיא שָׂרְגָא, בֵּינּוֹן דְּאֲתַת רַבְּקָה, אֵהֳלָתָא שְׂכִינְתָּא, וְשָׂרְגָא אֲדִלִיקַת. שָׂרָה אִמּוֹ: דְּדִמְיָא לְשָׂרָה בְּכָל עוֹבְדָהָ.

249. Rabbi Yehuda said, "SARAH HIS MOTHER" MEANS THAT because the image of Yitzchak was the same as the image of Avraham, whoever saw Yitzchak said it was Avraham. Of course, they knew that Avraham begot Yitzchak, so the image of Rivkah was exactly the same as the image of Sarah. For that reason it is written, "Sarah his mother." THE IMAGES OF YITZCHAK AND RIVKAH WERE EXACTLY THE SAME AS THE IMAGES OF AVRAHAM AND SARAH. IT WAS APPARENT THAT AVRAHAM BEGAT YITZCHAK AND SARAH BORE RIVKAH.

249. רַבִּי יְהוּדָה אָמַר כִּמְהָ דְּדִיוֹקְנֵיהּ דְּיִצְחָק, הוּא כְּדִיוֹקְנֵיהּ דְּאַבְרָהָם, וְכָל מֵאן דְּחָמֵי לְיִצְחָק, אָמַר דָּא אַבְרָהָם, וְדָאי, אַבְרָהָם הוּלִיד אֶת יִצְחָק, הַכִּי נִמְי רַבְּקָה, דִּיוֹקְנָהּ מִמֶּשׁ הוּת דִּיוֹקְנָא דְשָׂרָה, וּבְגִין כֵּךְ שָׂרָה אִמּוֹ וְדָאי.

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250. Rabbi Elazar said, This EXPLANATION is exactly right, but come and behold this secret. Although Sarah died, her image did not leave the house. It remained unseen from the day she died until Rivkah came. Once Rivkah came, the image of Sarah was seen again, as it is written: "And Yitzchak brought her into his mother Sarah's tent", but it was seen only by Yitzchak when he entered the tent. Therefore, "Yitzchak was comforted after his mother" (Bereshheet 24:67), because his mother was seen and chanced before him in the house. Therefore it is not written: 'After his mother's death', but rather "after his mother", BECAUSE SHE NEVER DIED FOR YITZCHAK.

251. Rabbi Shimon then discoursed on the difference in verse that is written of Yitzchak: "And took Rivkah, and she became his wife; and he loved her" (Bereshheet 24:67). Because it is written that "she became his wife", we should assume that he loved her as all the inhabitants of the world love their wives. What was different here, that made it necessary to add, "And he loved her"?

252. HE ANSWERS, Assuredly the awakening of the love of the male for the female is from the Left COLUMN, as it is written: "His left hand is under my head" (Shir Hashirim 8:3). Darkness, THE LEFT COLUMN, and night, THE NUKVA, are as one, because the left always arouses love to the Nukva and holds on to her. Therefore, although Avraham loved Sarah, it is not written of him: "And he loved her", but only of Yitzchak, WHO IS THE LEFT COLUMN OF ZEIR ANPIN. If you say, however, that it is written: "And Ya'akov loved Rachel" (Bereshheet 29:18); THOUGH HE IS NOT OF THE LEFT COLUMN, it is because that side of Yitzchak was included within him.

253. Come and behold: When Avraham, THE SECRET OF THE RIGHT COLUMN OF ZEIR ANPIN, saw Sarah, THE NUKVA OF ZEIR ANPIN, he only embraced her, AS IT IS WRITTEN: "AND HIS RIGHT HAND EMBRACES ME" (SHIR HASHIRIM 8:3). But Yitzchak, THE LEFT COLUMN OF ZEIR ANPIN, her husband, took her and put his arm under her head, as it is written: "His left hand is under my head" (Ibid.). When Ya'akov, THE CENTRAL COLUMN OF ZEIR ANPIN, arrived afterward, he performed his marital duty and begot twelve tribes. All is as it should be.

254. Come and behold: The patriarchs all lived by one secret, NAMELY THE SECRET OF ZEIR ANPIN. Therefore, they each had four wives REPRESENTING CHOCHMAH, BINAH, TIFERET AND MALCHUT OF THE NUKVA OF ZEIR ANPIN. Avraham also had four wives-Sarah, Hagar, and two concubines-as it is written: "But to the sons of the concubines, which Avraham had" (Bereshheet 25:6). IT IS WRITTEN concubines, WHICH MEANS two, AND TOGETHER WITH SARAH AND HAGAR, there were four.

255. Yitzchak also had four WIVES, all contained within Rivkah, as it is written: "And took Rivkah", which is one, "and she became his wife," which is two; "and he loved her," which is three "and Yitzchak was comforted after his mother," which is four. Correspondingly Ya'akov had four wives, and all of them, THE TWELVE WIVES, are one secret, NAMELY THE NUKVA OF ZEIR ANPIN ALONE, WHO CONTAINED ALL TWELVE ASPECTS.

250. אָמַר רַבִּי אֶלְעָזָר, בְּכֹלֵא הֵכִי הוּא, אֲבָל תָּא חַזִּי, רְזָא אִיהוּ, דְּאָף עַל גַּב דְּשָׂרָה מִיִּתָּת, דְּיוֹקְנָה לָא אַעֲדִי מִן בֵּיתָא וְלֹא אֲתַחֲזִי תַמָּן, מִיּוֹמָא דְּמִיִּתָּת, עַד דְּאֲתָת רַבְּקָה, בִּיּוֹן דְּעֲאֵלֵת רַבְּקָה, אֲתַחֲזִיאַת דְּיוֹקְנָא דְּשָׂרָה, דְּכִתְיִב וִיבִיאָה יִצְחָק הָאֵהֱלָהּ וּגּוּ, מִיַּד שָׂרָה אִמּוֹ אֲתַחֲזִיאַת תַּמָּן, וְלֹא הָוָה חֲמִי לָהּ בְּרַ יִצְחָק בְּלַחֲדוּדֵי, כְּדִ אַעִיל תַּמָּן, וְעַל דָּא וִינַחֵם יִצְחָק אַחֲרֵי אִמּוֹ. דְּאִמּוֹ אֲתַחֲזִיאַת וְאִזְדַּמְנָא בְּבֵיתָא, וְעַל דָּא לָא כְּתִיב אַחֲרֵי מִיִּתָּת אִמּוֹ, אֲלֵא אַחֲרֵי אִמּוֹ.

251. רַבִּי שִׁמְעוֹן אָמַר, מֵאִי שְׁנָא דְּכְתִיב בֵּיהּ בִּיִצְחָק, וַיִּקַּח אֶת רַבְּקָה וַתְּהִי לוֹ לְאִשָּׁה וַיֵּאָהֱבָהּ. בִּיּוֹן דְּאָמַר וַתְּהִי לוֹ לְאִשָּׁה, לָא יִדְעָנָא דְּהוּא רַחִים לָהּ, דְּהָא כָּל בְּנֵי עֲלְמָא רַחֲמֵי לְנַשְׂיֵיהּ. מֵאִי שְׁנָא בִּיִצְחָק, דְּכְתִיב בֵּיהּ וַיֵּאָהֱבָהּ.

252. אֲלֵא וְדָאִי אֲתַעְרוּתָא דְּרַחֲמֵי דְּדְכוּרָא לְגַבֵּי אֲתַתָּא, לָאו אִיהוּ אֲלֵא שְׁמַאלָא, דְּכְתִיב שְׁמַאלוֹ תַּחַת לְרֵאשִׁי. וְחֲשַׁךְ וְלִילָה כְּחַד אֵינּוֹן, וְשְׁמַאלָא אֲתַעַר רַחֲמֵי תְּדִיר, לְגַבֵּי נּוֹקְבָא, וְאַחִיד בָּהּ, וְעַל דָּא אָף עַל גַּב דְּאַבְרָהָם רַחֲמֵי לָהּ לְשָׂרָה, לָא כְּתִיב בֵּיהּ וַיֵּאָהֱבָהּ, אֲלֵא בִּיִצְחָק. וְאִי תִימָא וַיֵּאָהֱבָה יַעֲקֹב אֶת רַחֵל, סְטָרָא דִּיִצְחָק, דְּהָוָה בֵּיהּ, קַעֲבִיד לֵיהּ.

253. תָּא חַזִּי, אַבְרָהָם כְּדִ חֲמָא לְשָׂרָה, הָוָה מְחַבֵּק לָהּ, וְלֹא יִתִּיר, אֲבָל יִצְחָק דְּאִיהוּ בְּעֵלָהּ, אַחִיד בָּהּ, וְשׁוּי דְּרוּעִיָּה תַּחַת רִישָׁהּ, דְּכְתִיב שְׁמַאלוֹ תַּחַת לְרֵאשִׁי וַיִּמְיֵנוּ תַּחֲבַקְנִי. לְבַתָּר אֲתָא יַעֲקֹב, וְשִׁמְשׁ עֲרֶסָא, וְאוֹלִיד תְּרִיסַר שְׁבַטִין, כְּלָא כְּדָקָא יָאוּת.

254. וְתָא חַזִּי, אֲבָהֵן כְּלָהּ בְּרִזָּא חֲדָא אֲזֻלָּהּ, וְכְלָהּ שְׁמִשׁוּ בְּאַרְבַּע נָשִׁין, כָּל חַד מְנִייהוּ. אַבְרָהָם בְּאַרְבַּע: שָׂרָה, וְהָגָר, וְתִרְנֵי פְּלִגְשִׁים. דְּכְתִיב וְלִבְנֵי הַפְּלִגְשִׁים אֲשֶׁר לְאַבְרָהָם, פְּלִגְשִׁים תְּרֵי, הָא אַרְבַּע.

255. יִצְחָק בְּרִזָּא דְּאַרְבַּע, דְּסְטִירוֹ דְּרַבְּקָה, דְּכְתִיב וַיִּקַּח אֶת רַבְּקָה חַד, וַתְּהִי לוֹ לְאִשָּׁה תְּרֵי, וַיֵּאָהֱבָהּ תְּלַת, וַיִּנַּחֵם יִצְחָק אַחֲרֵי אִמּוֹ הָא אַרְבַּע. לְקַבֵּל דָּא, הָוָה לְיַעֲקֹב, אַרְבַּע נָשִׁין. וְכְלָא בְּרִזָּא חֲדָא.

256. Rabbi Chiya said that Avraham and Yitzchak each performed their marital duties with one wife on the side of holiness, BECAUSE HAGAR AND THE CONCUBINES WERE NOT OF HOLINESS. Avraham did so with Sarah, and Yitzchak with Rivkah. In comparison, Ya'akov had four wives, two each REPRESENTING THE HOLY AND THE NOT HOLY. LEAH AND RACHEL REPRESENTED HOLINESS, BILHAH AND ZILPAH REPRESENTED THE NOT HOLY THAT HE CHANGED TO HOLY. Rabbi Shimon said that these matters have reached their proper place IN HOLINESS. EVEN HAGAR AND THE CONCUBINES WERE PART OF THE SECRET OF HOLINESS, AS RABBI SHIMON EXPLAINS THAT THE TWELVE WOMEN WERE BUT TWELVE ASPECTS OF THE NUKVA. For everything is done in the secret of holiness, and all is one secret; NAMELY, ALL OF THEM ARE INCLUDED WITHIN THE SECRET OF THE NUKVA OF ZEIR ANPIN ALONE.

256. רבי חייא אמר, אברהם ויצחק, שמשו כל חד באתתא חדא, ברזא דקודשא. אברהם בשרה, יצחק ברבקה, ולקבל תרווייהו, הוי ארבע נשין ליעקב, בתרין חולקין. רבי שמעון אמר סליקו מלין לאתרייהו. דהא בלא ברזא קדישא אתעבר, וכלא ברזא חדא.

26. "Then again Avraham took a wife"

Here we learn that Kturah, Avraham's wife, was really Hagar, who had atoned for her transgressions and had taken a new name reflecting this atonement. The rest of the discussion focuses on the meaning of Avraham's bequest to Yitzchak of "all that he had." We're told that the two patriarchs should be included one within the other, since they represent the Right and Left Columns in the secret of supernal faith, which is Binah. The Relevance of this Passage

Man is endowed with three unique forces of intelligence—the desire to receive, the desire to share, and the free will to choose and manage between the two. Desire to Share is termed 'Right Column' by the Zohar. Avraham is the embodiment of Right Column and its particular sharing intelligence. Desire to Receive is termed 'Left Column', and 'Yitzchak' is the vessel that expresses its energy of receiving. The absence of either Column creates an extreme imbalance. Thus, sharing without receiving quickly depletes our resources. If we pour water from a glass to share with others without replenishment, the glass will soon be empty. And receiving without sharing is like casting a dehydrated man into the middle of the sea. Though he is in desperate need of water, the overabundance eventually drowns him. Reading this section has a stabilizing effect on our spirituality and on the decisions we make. Intuitively, our choices begin to strike a delicate balance between knowing when to share and when to receive.

257. "Then again Avraham took a wife, and her name was Kturah" (Beresheet 25:1). Kturah is Hagar, for we learned that after Hagar separated from Avraham and whored after her father's idols, she repented and was associated with good deeds. For that reason, her name was changed to Kturah, which alludes to her good deeds, FOR KTURAH MEANS CONNECTED. Then Avraham sent and took her for a wife. From this, it is understood that changing a name atones for transgressions, because her name was changed TO KTURAH AFTER SHE ATONED FOR HER SINS.

257. ויוסף אברהם ויקח אשה ושמה קטורה. קטורה דא היא הגר. דהא תנינן, בתר דאתפרשא הגר מניה דאברהם, וטעת בתר גלולי דאבוה, לבתר, אתקשרא בעובדין דכשרן, ובגין כך, אשתני שמה, ואקרי קטורה, בעובדין דכשרן, ושדר אברהם, ונסכה ליה לאנתו. מכאן דשנוי שמה מכפר חובין, ועל דא אשתני שמה.

258. In the phrase: "Then again Avraham", what is meant by "again (lit. 'he added')"? If you say that Avraham took another wife in addition to Sarah, this is not so. Rather, in the days of Sarah he had already mated once with Hagar and then drove her away because of the deeds of Yishmael, WHO MOCKED YITZCHAK. The word "again" MEANS that he TOOK her again, a second time, because she atoned for her evil deeds. As a result, her name was changed AND SHE WAS CALLED KTURAH.

258. ויוסף אברהם, מאי ויוסף, אי תימא דעל שרה איהו דאוסוף, לאו הכי. אלא ביומאה דשרה, אזדווג בהדה זמנא חדא, ולבתר תריך לה, על עסקי דישמעאל, ולבתר ויוסף כמלקדמין, זמנא אחרא, על מה דנסיב לה בקדמיתא. וכסום דשני עובדהא, הכי נמי שני שמה.

259. Come and behold: Rabbi Elazar said about the verse: "And Yitzchak brought her into his mother Sarah's tent" (Beresheet 24:67) that the image of Sarah was revealed WITH RIVKAH'S ARRIVAL, and Yitzchak was comforted by the image of his mother, which he saw every day. Although Avraham married, he did not enter Sarah's house, nor did he allow that woman to enter, because a handmaid cannot be heir to her mistress. No other woman was seen in Sarah's tent except for Rivkah.

259. תא חזי, דאמר רבי אלעזר, ויביאה יצחק האהלה שרה אמו. דאתגליא דיוקנא דשרה, ויצחק אתנחם, אחרי דאתגליא אמו, ודיוקנאה הוה חמי כל יומא. ואברהם אף על גב דאינסיב, לא עאל בהוא ביתא, ולא אעיל לה להאי אתתא תמן, בגין דשמחה לא תירש גברתה. ובאהל דשרה, לא אתחזי אתתא אחרא, אלא רבקה.



260. And although Avraham knew that Sarah's image was revealed there, he left the tent to Yitzchak, so he could see the image of his mother daily. Yitzchak, not Avraham, SAW HER IMAGE. This is the meaning of the verse: "And Avraham gave all that he had to Yitzchak" (Beresheet 25:5). "All that he had" alludes precisely to the image of Sarah that was inside the tent, FOR HE GAVE IT TO YITZCHAK TO LOOK AT HER.

260. וְאַבְרָהָם אָף עַל גַּב דְּהוּה יָדַע דְּדִיוֹקְנָא דְשָׂרָה אֲתַגְלִיּוּא תַּמָּן, שְׁבִקִּיה לְיִצְחָק הֵוּא אֵהָל, לְמַחְמֵי דִיוֹקְנָא דְאִמְיָה כָּל יוֹמָא. יִצְחָק, וְלֹא אַבְרָהָם, הָדָא הוּא דְכַתִּיב וַיִּתֵּן אַבְרָהָם אֶת כָּל אֲשֶׁר לוֹ לְיִצְחָק. אֶת כָּל אֲשֶׁר לוֹ דֵּיּיקָא, דָּא הֵוּא דִּיוֹקְנָא דְשָׂרָה בְּהוּא מְשַׁכְנָא.

261. Another explanation of the verse: "And Avraham gave all that he had to Yitzchak," IS THAT HE GAVE HIM the secret of the supernal faith, WHICH IS BINAH, so that Yitzchak would be attached to his appropriate grade. IF HE HAD NOT GIVEN HIM THE SECRET OF BINAH, HE WOULD NOT HAVE BEEN ABLE TO CLEAVE TO THE LEFT COLUMN. Come and behold: Fire, WHICH IS LEFT, is here included within water, WHICH IS RIGHT. Assuredly fire took water, AS LEFT INCLUDED RIGHT WITHIN IT. This is understood from the verse: "And Avraham gave all that he had to Yitzchak." This is water included within fire, AS AVRAHAM, WHO IS THE SECRET OF WATER, GAVE HIS ASPECT TO YITZCHAK, THE SECRET OF FIRE. At first, fire was included within water. When was that? When Avraham bound Yitzchak to execute judgement upon him, NAMELY TO SACRIFICE HIM. Then, fire was included within water. Now, water is included within fire, so that all will be in the secret of the supernal faith, WHICH IS BINAH. FOR THE TWO COLUMNS-RIGHT AND LEFT-IN BINAH WERE INCLUDED WITHIN EACH OTHER, THEN THEY REACHED PERFECTION. THEREFORE, BOTH AVRAHAM AND YITZCHAK, WHO ARE DRAWN FROM THE TWO COLUMNS IN BINAH, SHOULD ALSO BE INCLUDED WITHIN ONE ANOTHER. FIRST, THE LEFT WAS INCLUDED WITHIN THE RIGHT AT THE TIME OF SACRIFICE. AND NOW, WHEN AVRAHAM GAVE ALL HE HAD TO YITZCHAK, THE RIGHT WAS INCLUDED WITHIN THE LEFT.

261. דְּבַר אַחַר, וַיִּתֵּן אַבְרָהָם אֶת כָּל אֲשֶׁר לוֹ לְיִצְחָק, רְזָא דְמַהִימְנוּתָא עֲלָאָה, לְאַתְדַּבְּקָא, יִצְחָק בְּדִרְגָא דְחוּלְקִיָּה כְּדָקָא יֹאזֵת. תָּא חַוִּי, הַכָּא אֲתַכְלִיל אֲשָׁא בְּמִיָּא וְדָאי, אֲשָׁא נְטִיל מִיָּא, מִשְׁמַע וַיִּתֵּן אַבְרָהָם אֶת כָּל אֲשֶׁר לוֹ לְיִצְחָק, דָּא מִיָּא דְאַתְכְּלִיל בְּאֲשָׁא, וּבְקַדְמִיתָא, אֲתַכְלִיל כְּחָדָא אֲשָׁא בְּמִיָּא. אִימְתִי, בְּשַׁעְתָּא דְעַקְדָּא לִיָּה לְיִצְחָק, לְמַעַבְדָּא בִּיָּה דִינָא, כְּדִין אֲתַכְלִיל אֲשָׁא בְּמִיָּא. וְהַשְׁתָּא אֲתַכְלִילוּ מִיָּא בְּאֲשָׁא, לְמַהוּי כְּלָא רְזָא דְמַהִימְנוּתָא עֲלָאָה.

27. "But to the sons of the concubines...Avraham gave gifts"

This very brief passage discusses questions relating to the concubines of Avraham. Rabbi Chiya maintains that the term does not allude to Keturah, one of Avraham's wives, but there is no unanimous agreement. In section 26 of the Zohar, we're told that Avraham gave "all that he had" to his son Yitzchak. Here it is said that Avraham now "gave gifts" to the "sons of the concubines." It is speculated that these sons then went on to become great sorcerers and mystics living "in the east."

The Relevance of this Passage

This seemingly simple section of Zohar sheds light on the origins of spiritual disciplines found in the Far East. The Zohar tells us that Avraham gave everything he had to his son Yitzchak. Thereafter, the patriarch gave gifts to the sons of his concubines and sent them to live "in the east." Clearly, the Zohar is not referring to material items, for if Avraham gave away all his physical possessions to his son Yitzchak, there would be nothing left to give to the sons of his concubines. A candle flame provides an analogy: One candle can share its flame and light with countless others, without ever diminishing itself. The Zohar is referring to the light of wisdom when speaking of Abraham's possessions and gifts. The term "all that he had" pertains to the complete wisdom of Kabbalah, also known as the Three Column System. These Three Columns are the pillars of all spiritual wisdom. The "gifts" given to the sons of the concubines refer to other spiritual teachings that offered their own unique pathway to the Light of the Creator, described accordingly as One and Two Column spiritual systems. The sons of the concubines, we're told, were sent by Avraham to live "in the east" where, to this day, there exist spiritual doctrines that exemplify the Two Column system--such as the Ying/Yang principle of Taoist cosmology. A connection can be made between the name Avraham--or Abraham--and the Eastern religious concept of Brahman, which refers to the absolute reality or Self, as explained in the Hindu Upanishads. The words of wisdom portrayed in this passage strengthen our bond to the original seed of spiritual wisdom-Kabbalah-and its Three Column System of desire to share, desire to receive, and free will to choose and balance between the two. The wisdom to use our free will in a spiritually correct manner is instilled within us.

262. "But to the sons of the concubines, which Avraham had, Avraham gave gifts" (Beresheet 25:6). HE ASKS, What are these gifts? AND HE ANSWERS, These are all kinds of lower UNBALANCED grades OF UNHOLINESS, names of all sorts of impure spirits. HE GAVE THEM to perfect the grades, SO THAT THEY WOULD PURIFY THEM AND PERFECT THE GRADES OF HOLINESS. And Yitzchak was elevated above them all in the proper supernal faith, WHICH IS BINAH.

262. וּלְבָנֵי הַפְּיִלְגָּשִׁים אֲשֶׁר לְאַבְרָהָם נָתַן אַבְרָהָם מַתָּנוֹת. מֵאי מַתָּנוֹת. אֵלֵיךְ סִטְרֵי דְרִגְוִין תַּתְּאִין, דְּאִינְוִן שְׁמֵהֶן דְּסִטְרֵי רוּחַ מְסֻאָבָא, בְּגִין לְאַשְׁלֵמָא דְרִגְוִין, וְאַסְתַּלַּק יִצְחָק עַל כְּלָא, בְּמַהִימְנוּתָא עֲלָאָה כְּדָקָא חַוִּי.

263. "The sons of the concubines" are the children of Kturah, WHO IS CALLED CONCUBINES because she was a concubine before AVRAHAM SENT HER AWAY and was a concubine now THAT HE TOOK HER BACK AGAIN. Rabbi Chiya said that this alludes to actual concubines AND IN NO WAY DOES IT ALLUDE TO KTURAH. "And sent them away from his son, Yitzchak" (Ibid.), so that they would not have control over Yitzchak "while he yet lived", while Avraham was alive and well in this world. This way, they would not quarrel with him later, and Yitzchak would be strengthened and subjugate everyone before him. "Eastward, to the east country," (Ibid.) because one finds there all kinds of witchcraft.

264. Come and behold: It is written, "And Solomon's wisdom excelled the wisdom of all the children of the east country" (I Melachim 5:10). These are the sons of the concubines of Avraham. It was said that those who teach sorcery to men are found in these east mountains. And from the east country came Lavan, Beor, his son Bila'am and all the sorcerers, as has already been explained.

#### 28. "Who gave Ya'akov for a spoil"

Here the rabbis discuss the above verse and its various, intricate meanings, which relate both to the time of the Exile and the time of the Resurrection, when The Creator will rebuild the Temple. We learn that these stories are all really metaphors for the spiritual work of unification, which is always here and now.

#### The Relevance of this Passage

The Torah and Zohar are not books of recorded history or mystical fables of antiquity. Rather, both are links to the upper world which connect man to the fountainhead and primal source of spiritual Light. Each passage offers a particular blend of energy that can be put to use in the present moment. Here, the spiritual influence to hasten the final Redemption, quicken the Resurrection, and accelerate the process of rebuilding the Temple, is summoned forth through the letters forming these verses. All three happenings will occur both individually and globally. Thus, every individual has his own "rock" in the Temple, which becomes manifest through personal acts of spiritual elevation.

265. Rabbi Chizkiyah opened with the verse, "Who gave Ya'akov for a spoil, and Yisrael to the robbers? Did not Hashem..." (Yeshayah 42:24). Come and behold: From the time the Temple was destroyed, no blessings hovered about the world. They stopped, as if detained above IN THE UPPER WORLDS and below IN THE LOWER WORLDS. All these lower grades were strengthened and ruled over Yisrael, because Yisrael had brought it about by their transgression. THIS ABSENCE OF BLESSINGS IN THE UPPER WORLDS OCCURRED BECAUSE THE LOWER ONES WERE NOT WORTHY OF RECEIVING THEM, AND ALL THE ABUNDANCE THAT THEY SHOULD HAVE GIVEN TO THE LOWER WORLDS WAS WITHHELD, FOR THERE WAS NO ONE TO GIVE TO.

266. This verse contains a contradiction. It is written: "Who gave Ya'akov for a spoil, AND YISRAEL TO THE ROBBERS? DID NOT HASHEM, HE AGAINST WHOM WE HAVE SINNED." After it said, "Who gave Ya'akov for a spoil, and Yisrael", why does it continue with "we have sinned"? It should have said, "They sinned"; NAMELY, IT SHOULD HAVE USED THE THIRD PERSON AND NOT SPOKEN AS IF THEY WERE TALKING FOR THEMSELVES. Since it said, "We have sinned," NAMELY THEY REFER TO THEMSELVES, why does it continue with, "They would not walk" IN WHICH HE USES THE THIRD PERSON AGAIN, instead of saying, 'We would not walk', AS IF THEY WERE SPEAKING FOR THEMSELVES.

263. בְּנֵי הַפִּילִגְשִׁים אֵלֶּיךָ הוּוּ בְּנֵי קְטוּרָה, פִּלְגָשִׁים בְּקִרְמִיתָא, וּפְלִגְשִׁים הִשְׁתָּא. ר' חִיָּיא אָמַר, פִּילְגְשִׁים מִמֶּשׁ. וַיִּשְׁלַח מֵעַל יִצְחָק בְּנוֹ, דְּלֹא לְשִׁלְטָא לְגַבִּיָּה דְיִצְחָק. בְּעוֹרְנוּ חַי, בְּעוֹר דְהוּוּ אַבְרָהָם חַי וְקַיִם בְּעֵלְמָא, דְּלֹא יִקְטַרְגֵּן לִיהּ לְבַתְרָא, וּבְגִין דִּיתְתַּקֵּן יִצְחָק בְּסִטְרָא דִּינָא קְשִׁיא עֲלָאָה, לְאַתְתַּקְפָּא עַל כְּלָהוּ, וְכִלְהוּ אַתְתַּפְּיִין קַמִּיהּ. קְדָמָה אֶל אַרְץ קְדָם, בְּגִין דְתַמְן אֵינוֹן סְטְרֵי חֲרָשֵׁי מְסָאֲבֵי.

264. תָּא חִיָּי, כְּתִיב וְתִרְבַּ חֲכָמַת שְׁלֹמֹה מִחֲכָמַת כָּל בְּנֵי קְדָם. אֵלֶּיךָ אֵינוֹן דְהוּוּ מִבְּנֵי בְּנֵי פִילְגְשִׁים דְאַבְרָהָם, וְהָא אֹקִימָנָא, דְהָא בְּאֵינוֹן הֲרָרֵי קְדָם, אֵינוֹן דְאֹלְפִין חֲרָשִׁין לְבְנֵי נְשָׂא, וּמַהֲהִיא אַרְץ קְדָם, נְמָקוּ: לְבָן, וּבְעוֹר, וּבְלַעַם בְּנוֹ, וְכִלְהוּ חֲרָשֵׁי, וְהָא אֹקִימוּהּ.

265. רַבִּי חִזְקִיָּיָה פָּתַח וְאָמַר, מִי נָתַן לְמַשִּׁסָּה יַעֲקֹב וְיִשְׂרָאֵל לְבוֹזִיִּים הֲלֹא ה' וְגו'. תָּא חִיָּי, מִזְּמַנָּא דְאַתְחַרְבַּ בֵּי מַקְדְּשָׁא, בְּרַכָּאן לֹא שְׂרִיין בְּעֵלְמָא, וְאַתְמַנְעוּ, כְּבִיכּוֹל, אַתְמַנְעוּ מֵעִילָא וְתַתָּא, וְכֹל אֵינוֹן שְׂאָר דְרַגְיִין, תַּתְּאִין מִתְתַּקְפִּי וְאֲזִלִּי וְשִׁלְטִי עֲלֵיהוּ דִּישְׂרָאֵל, בְּגִין דְאֵינוֹן גְּרַמוּ בְּחֻבִּיָּהוּ.

266. הָאִי קָרָא לֹא אֶתְיִשְׁבֵּן מִלִּיהּ, דְכְּתִיב מִי נָתַן לְמַשִּׁסָּה יַעֲקֹב בֵּינוֹן דְאָמַר מִי נָתַן לְמַשִּׁסָּה יַעֲקֹב וְיִשְׂרָאֵל, מַהוּ חֲטָאנוּ לוֹ, חֲטָאוּ לוֹ מִבְּעֵי לִיהּ, וְאִי אָמַר חֲטָאנוּ לוֹ, מֵאִי וְלֹא אָבוּ, וְלֹא אָבִינוּ מִבְּעֵי לִיהּ.

267. HE ANSWERS THAT when the Temple was destroyed, the Holy of Holies burned and the people were exiled. The Shechinah wanted to move from Her place and go into exile with them. THE SHECHINAH said, I will first go and see my house and palace and visit the places of the priests and the Levites, who worshipped in my house.

268. Rabbi Elazar said that at the same time, the congregation of Yisrael, THE SHECHINAH, looked up and saw that Her husband, ZEIR ANPIN, had left Her and ascended up high. She went down, entered the Temple, and looked at places. SHE WEPT and the sound was heard up above IN HEAVEN and below ON EARTH. This is the meaning of the verse: "A voice was heard up high, lamentation, and bitter weeping; Rachel weeping for her children" (Yirmeyah 31:14). This has been explained.

269. When She went into exile, She looked at the people and saw how they were pushed and trampled under the feet of other nations in exile. Then She said, "Who gave Ya'akov for a spoil..." And YISRAEL responded, "Did not Hashem, He against whom we have sinned." IN THIS IT IS UNDERSTOOD THAT HE SPEAKS FOR HIMSELF. The Shechinah asked, "And in whose ways they would not walk, and to whose Torah they were not obedient?" (Yeshayah 42:24) THUS, THE QUESTION OF WHY IT IS WRITTEN IN THE THIRD PERSON IS AGAIN SETTLED.

270. When the Holy One, blessed be He, visits His people, the Congregation of Yisrael, TO TAKE THEM OUT OF EXILE, THE SHECHINAH will return first and go to the Temple, because the Temple will be built before THE GATHERING OF THE EXILES, WHERE THE DWELLING OF THE SHECHINAH RESTS. THEREFORE, THE SHECHINAH IS ALSO ANXIOUS TO GET OUT OF EXILE. And the Holy One, blessed be He, said to Her, "Rise from the dust." But the Shechinah responded, Whither do I go? My house is destroyed and my palace is burned. This will continue until the Holy One, blessed be He, will first rebuild the Temple, fix the palace, and establish the city of Jerusalem. Only then does He raise THE SHECHINAH from the dust, as it is written: "Hashem builds Jerusalem" (Tehilim 147:2). Then "He gathers together the outcasts of Yisrael" (Ibid.) and tells Her, "Shake yourself from the dust; arise, and sit down, O Jerusalem" (Yeshayah 42:2). Then He gathers the exiles of Yisrael. Thus it first says: "Hashem builds Jerusalem" and then "He gathers together the outcasts of Yisrael." Then: "He heals the brokenhearted, and binds up their wounds" (Tehilim 147:3), which refers to the resurrection of the dead. And it is written: "And I will put my spirit within you, and cause you to follow my statutes, and you shall keep my judgments, and do them" (Yechezkel 36:27). Blessed is Hashem for ever. Amen, amen.

267. אֵלָא, בְּשַׁעֲתָא דְאַתְחַרְבּ מְקֻדָּשָׁא, וְאַתְוֹקֵד הֵיכְלָא, וְעָמָא אֲתַגְלִי, בְּעֵינָא שְׂכִינְתָא לְאַתְעַקְרָא מְדוּכְתָהּ, וְלִמִּיהָ עֲמֵהוּן בְּגִלוּתָא, אֲמַרְהָ אִיהָךְ בְּקֻדְמִיתָא לְמַחְמֵי בֵיתָי וְהֵיכְלָאי, וְאַמְקוֹד עַל דְּוֹכְתֵי דְכְהָנֵי וְלִיּוּאֵי, דְהוּוּ פְלַחִין בְּבֵיתָאי.

268. אָמַר רַבִּי אֶלְעָזָר, בַּהֵיכָא שַׁעֲתָא, אֲסַתְבַּלְתּ בְּנֶסֶת יִשְׂרָאֵל לְעֵילָא, וְחֲמַת דְּבַעֲלָה אֲסַתְלַק מִנָּה לְעֵילָא לְעֵילָא, נְחַת לְתַתָּא, עָאלַת בְּבֵיתָא, וְאַסְתְּבַלְתּ בְּכָל אֵינוֹן דְּוֹכְתֵי, וְאַשְׁתַּמַּע קְלָא, לְעֵילָא לְעֵילָא, וְאַשְׁתַּמַּע קְלָא לְתַתָּא, הֲדָא הוּא דְכְתִיב קוֹל בְּרָמָה נִשְׁמַע נְהִי בְּכֵי תַמְרוּרִים רַחַל מְבַכָּה עַל בְּנֵיהּ וְגו', וְאוֹקְמוּהָ.

269. בֵּיוֹן דְּעָאלַת בְּגִלוּתָא, אֲסַתְבַּלְתּ בְּעָמָא, וְחֲמַת דְּרַחֲקֵי לֹון, וְרַמְסֵי לֹון בְּגִלוּתָא, בֵּין רַגְלֵיהוּ דְשָׂאֵר עַמִּין, כְּדִין אֲמַרְתּ מִי נָתַן לְמַשְׁסָה יַעֲקֹב וְגו'. וְאֵינוֹן אֲמַרִּין, הֲלָא ה' זֶו חֲטָאנוּ לוֹ. וְהִיא אֲמַרְתּ וְלֹא אָבוּ בְּדַרְכֵי הַלֹוֹךְ וְלֹא שְׁמַעוּ בְּתוֹרָתוֹ.

270. וּבְשַׁעֲתָא דְזַמִּין קוֹדְשָׁא בְּרִיךְ הוּא, לְמַפְקֵד עַל עַמִּיהָ, בְּנֶסֶת יִשְׂרָאֵל תִּיתּוּב מִן גְּלוּתָא בְּקֻדְמִיתָא, תַּהֲךְ לְבֵיתָא, בְּגִין דְּבֵית הַמְקֻדָּשׁ יִתְבַּנֵּי בְּקֻדְמִיתָא, וְיִימָא לָהּ קוֹדְשָׁא בְּרִיךְ הוּא, קוּמִי מֵעַפְרָא. הִיא תַּבַּת וְאַמְרָה, לֹאֵן אַתְרָא אִיהָךְ, בֵּיתָי חָרַב, הֵיכְלֵי אַתְוֹקֵד בְּנוֹרָא. עַד דְּקוֹדְשָׁא בְּרִיךְ הוּא, יְבַנֵּי בֵי מְקֻדָּשָׁא בְּקֻדְמִיתָא, וְיִתְקִין הֵיכְלָא, וְיְבַנֵּי קִרְתָּא דְיִרוּשָׁלַם, וְלְבַתֵּר יוֹקִים לָהּ מֵעַפְרָא. הֲדָא הוּא דְכְתִיב, בּוֹנֵה יְרוּשָׁלַם ה' וְגו'. בּוֹנֵה יְרוּשָׁלַם בְּקֻדְמִיתָא, וְלְבַתֵּר נְדָחֵי יִשְׂרָאֵל יְכַנְּס, וְיִימָא לָהּ הַתְנַעֲרֵי מֵעַפְרֵי קוּמִי שְׂבִי יְרוּשָׁלַם וְגו'. וְיִתְבַּנֵּי גְלוּתְהוֹן דְיִשְׂרָאֵל. הֲדָא הוּא דְכְתִיב בּוֹנֵה יְרוּשָׁלַם ה' בְּקֻדְמִיתָא, וְלְבַתֵּר נְדָחֵי יִשְׂרָאֵל יְכַנְּס. וְכְדִין הָרוּפָא לְשַׁבּוּרֵי לֵב וּמַחֲבֵשׁ לְעַצְבוֹתָם, דָּא תַּחֲוִית הַמְתִּים. וְכְתִיב וְאֵת רוּחֵי אֲתָן בְּקִרְבְּכֶם וְעֲשִׂיתִי אֵת אֲשֶׁר בַּחֲקֵי תִלְכוּ וְגו'. בְּרוּךְ ה' לְעוֹלָם אָמֵן וְאָמֵן: