

1. "And Ya'akov dwelt"

Rabbi Chiya opens a discussion about the most significant choice that each of us must make: whether to follow the Evil Inclination--a force present and persuasive from the moment of human conception--or the Good Inclination, which does not express itself until a person is thirteen years of age. A righteous individual, we learn, is one who does not put credence in the Evil Inclination, but rather, waits for the arrival of the Good.

While those who follow the Evil Inclination shall certainly suffer in the World to Come, the righteous are made to suffer trials and afflictions in this world, precisely because they do not associate with the Other Side, whose realm this is. Yet God will deliver the righteous from all ills. As He did for Ya'akov, God protects the righteous from severe judgment by removing them from the world at the time of judgment, or by postponing judgment. The Relevance of this Passage

Living in a dimension of time and space, we invariably fall under the delusion that our negative behavior bears fruit, while positive deeds go unrewarded. This illusion is fueled by our concept of time, which delays both judgement and reward. Our concepts of space and separation redirect due judgments and Light to different areas of our lives. Thus, we might behave unethically in business and reap financial reward. Judgement might then be directed towards our health, but we may fail to see a connection, believing instead that life is chaotic and random. Likewise, we might conduct our business affairs justly and honorably, yet profits fail to rise. However, we fail to notice that our children--who represent true fulfillment--have suddenly drawn closer to us. Or previous negative behavior may have destined us for chaos involving an auto accident [God Forbid], but the Light generated from a sharing action performed many years earlier averts catastrophe, without any awareness on our part of what might have been. All this is intended to allow us to exercise free will and to play an active role in our own fulfillment. This passage illuminates the forces of cause and effect, so that we may live with them in harmony. We gain time protection, time to change our ways before the severe judgments owed us are executed.

1. "And Ya'akov dwelt in the land in which his father sojourned, in the land of Cna'an" (Bereshheet 31:1). Rabbi Chiya opened the discussion with the verse: "Many are the afflictions of the righteous, and Hashem delivers him out of them all" (Tehilim 34:21). Come and behold: how many enemies a man must face from the day that the Holy One, blessed be He, gives him a soul in this world. As soon as man comes into the world, the Evil Inclination is immediately ready to join him, as it is written: "sin crouches at the door" (Bereshheet 4:7), because that is when evil associates with him.

1. וַיֵּשֶׁב יַעֲקֹב בְּאֶרֶץ מְגוּרֵי אָבִיו בְּאֶרֶץ כְּנָעַן. רַבִּי חֵיָא פָתַח וְאָמַר, רְבוֹת רַעוֹת צָדִיק וּמִכְלָם יִצְלָנוּ יי'. הָא חֲזִי, כַּמָּה מְקַטְרְגִין אֵית לִיה לְבַר נֶשׁ, מִיּוֹמָא דְקוּדְשָׁא בְרִיךְ הוּא יְהִיב בֵּיה נִשְׁמַתָּא בְּהַאי עֲלֵמָא, דְכִיּוֹן דְנִפְיֵק בְּר נֶשׁ לְאוּרָא דְעֲלֵמָא, מִיַּד אֲזִדְמָן לְאַשְׁתַּתְּמָא בְּהַרְיָה יִצַר הָרַע, כַּמָּה דְאַתְמָר, דְכְּתִיב לְפָתַח חֲסָאת רֹבֵץ וְגו'. וְכִדִּין אֲשַׁתְּתַּף בְּהַרְיָה יִצַר הָרַע.

2. Come and behold: this is true. From the day of birth, beasts protect themselves by fleeing from fire and evil places. WHEN HE IS BORN, man immediately flings himself into the fire because the Evil Inclination dwells within him and immediately prompts him to follow the path of evil.

2. וְתָא חֲזִי דְהַכִּי הוּא, דְהָא בְּעִירֵי, מִיּוֹמָא דְאַתְנִילִידוּ, כְּלָהּוּ נִטְרֵי גְרַמְיָהּ, וְעַרְקִין מִן גּוֹ נּוֹרָא, וּמִן כָּל אַתְרֵין בִּישׁוּן. וְבַר נֶשׁ, מִיַּד אֲתִי לְאַרְמָא גְרַמְיָה גּוֹ נּוֹרָא, בְּגִין דְיִצַר הָרַע שָׂאֵרֵי בְּגִיָּה, וּמִיַּד אֲסִטֵּי לִיה לְאַרְחָא בִּישָׁא.

3. For we have learned that it says: "Better is a poor and wise child than an old and foolish king who knows not how to take care of himself" (Kohelet 4:13). "Better is a child," because a child represents the Good Inclination; it has been with man for only a short time. Since the age of 13 years and onward, IT IS WITH MAN, as we have already learned.

3. וְאוֹקִימָנָא, דְכְּתִיב טוֹב יֶלֶד מְסַכֵּן וְחֹכֵם מְמַלְךָ זָקֵן וְכַסִּיל אֲשֶׁר לֹא יָדַע לְהַזְהֵר עוֹד. טוֹב יֶלֶד: דָּא הוּא יִצַר טוֹב, דְהוּא יֶלֶד, מִיּוֹמִין זְעִירִין עִמֵּיה דְבַר נֶשׁ, דְהָא מְתַלִּיסַר שְׁנִין וְאֵילָךְ, כַּמָּה דְאַתְמָר.

4. In the verse: "...than an old and foolish king" (Kohelet 4:13), "king" refers to the Evil Inclination which is called a 'king' and 'ruler of people in the world'. It is certainly "old," and "foolish," because as soon as man is born and comes into the world, it lives with him. Hence, it is an "old and foolish king."

4. מְמַלְךָ זָקֵן וְכַסִּיל, מְמַלְךָ: דָּא הוּא יִצַר הָרַע, דְאִיהוּ אֲקָרִי מַלְךְ, וְשְׁלִיט בְּעֲלֵמָא עַל בְּנֵי נֶשָׁא. זָקֵן וְכַסִּיל, דְאִיהוּ זָקֵן וְדָאֵי, כַּמָּה דְאוֹקְמוּהָ, דְכִד אַתְנִילִיד בְּר נֶשׁ וְנִפְיֵק לְאוּרָא דְעֲלֵמָא, אִיהוּ אֲזִדְמָן עִמֵּיה דְבַר נֶשׁ, וְעַד אִיהוּ מַלְךְ זָקֵן וְכַסִּיל.

5. Further it reads: "...who knows not how to take care of himself." It is not written: 'to take care of others', but, "to take care of himself". Why? Because it is foolish. About it, Solomon said: "and the fool walks in darkness" (Kohelet 2:14), because it comes from the refuse of darkness and will never have light. BUT HE WHO DOES NOT KNOW HOW TO TAKE CARE OF OTHERS IS NOT YET CONSIDERED FOOLISH.

5. אֲשֶׁר לֹא יָדַע לְהַזְהֵר עוֹד, לְהַזְהִיר לָא כְּתִיב, אֲלֵא לְהַזְהֵר, בְּגִין דְאִיהוּ כַסִּיל, וְעֲלִיָּה אָמַר שְׁלֵמָה ע"ה, וְהַכַּסִּיל בַּחֲשָׁךְ הוֹלֵךְ, דְהָא מְסוּסִיתָא דְחֲשָׁךְ קָא אַתְיָא, וְלִית לִיה נְהוּרָא לְעֲלָמִין.

6. Rabbi Shimon said: Come and behold. It is written: "Better is a poor and wise child." AND HE ASKS: Who is a poor child? AND HE REPLIES: It has been explained, and we learned he is the Good Inclination. But "better is a child," as it is written: "I have been young, and now am old" (Tehilim 37:25). This is the lad who is a poor child and owns nothing. Why is he called a lad? Because he is constantly renewed, like the moon. He is also "a wise child," because wisdom dwells within him.

7. "Than an old...king" refers to the Evil Inclination, WHICH STANDS IN CONTRAST TO MATATRON AND IS CALLED A 'SCOUNDREL'. As we have learned, it never departed from its impure ways from the day it was created. It is foolish, as all its ways lead to evil. It deludes people and does not know how to take care of itself. It accuses people falsely and misleads them from the path of good to the path of wickedness.

8. Come and behold: this is why THE EVIL INCLINATION comes TO JOIN with man as soon as possible, from the day he is born, so that man will believe in it. Later, when the Good Inclination arrives, man will find it difficult to believe in it, AND ITS WORDS will seem burdensome. Similarly, we have learned that he who is a subtle evilmonger hastens to plead his case in front of a judge before the arrival of his colleague, the litigant, as written: "The one who pleads first seems to be in the right" (Mishlei 18:17).

9. "The serpent was craftier" (Beresheet 3:2). He, too, hurries to dwell in man before his colleague, the Good Inclination, comes to dwell in him. And because he arrived early to plead his case, when, his colleague, who is the Good Inclination, comes later, it is difficult for man to unite with it! And he cannot raise his head, as if he carried on his shoulders the burdens of the world. All this is because the Evil One came first. Of this, Solomon said, "The Poor man's wisdom is despised and his words are not heard" (Kohelet 9:16), because the other one arrived earlier.

10. Subsequently, for any judge who accepts the words of a litigant before his colleague arrives, it is as if he accepts another deity to believe in. Otherwise, "his neighbor comes forward, and sifts his case" (Mishlei 18:17), WHICH MEANS ONLY AFTER HIS COLLEAGUE COMES SHOULD HE HEAR HIS WORDS. This is the way of a righteous man because a righteous man does not believe the subtle evilmonger, who is the Evil Inclination, even if he hastens to plead his case before the arrival of his colleague, the Good Inclination. SO IT FULFILLS THE VERSE: "AND HIS NEIGHBOR COMES FORWARD, AND SIFTS HIS CASE." And with this act, people fail TO MERIT the world to come.

6. רבי שמעון אמר, תא חזי, כתיב טוב ילד מסכן וחכם, מאן ילד מסכן, הא אוקמוה ואתמר, דאיהו יצר טוב, אבל טוב ילד, הה"ד נער היותי גם זקנתי, ודא הוא נער, דאיהו ילד. מסכן: הלית ליה מגרמיה כלום. ואמאי אקרי נער. בגין דאית ליה חרתו דסיהרא, דמתחדשא תדיר, ותדיר איהו ילד מסכן, כמה דאמרן. וחכם: בגין דחכמה שריא ביה.

7. ממלך זקן, דא הוא יצר הרע, כמה דאתמר, דהא מן יומא דהוה, לא נפק ממסאבותיה לעלמין, ואיהו כסיל, דכל ארחוי אינון לארח בישא, ואזיל וסטי לבני נשא, ולא ידע לאזדהרא, ואיהו אתי עם בר נש בתסקומין, בגין לאסטאה לון מארח טבא, לארח בישא.

8. תא חזי, על דא אקדים עם בר נש ביומא דאתיליד, בגין דיהימין ליה, דהא כד אתי יצר טוב, לא יכיל בר נש למהימנא ליה, ודמי עליה כמטולא, כגוונא דא תנינן, מאן הוא רשע ערום, דא הוא מאן דאקדים לאטענא מלוי לקמי דינא, עד לא ייתי חבריה מארי דינא, כד"א צדיק הראשון בריבו וגו'.

9. כגוונא דא האי רשע ערום, כד"א והנחש היה ערום, והוא אקדים ושרי עמיה דבר נש, עד לא ייתי חבריה לאשראה עליה. ובגין דאיהו אקדים, והא אטעין טענתיה עמיה, כד אתי חבריה דאיהו יצר הטוב, אבאיש ליה לבר נש בהדיה, ולא יכיל לזקפא רישיה, כאילו אטעין על כתפיה, כל מטולין דעלמא, בגין ההוא רשע ערום דאקדים עמיה, וע"ד אמר שלמה וחכמת המסכן בזויה, ודבריו אינם נשמעים, בגין דהא אקדים אחרא.

10. וע"ד, כל דינא דקביל מבר נש מלה, עד לא ייתי חבריה, כאילו מקבל עליה טעווא אחרא למהימנותא, אלא ובא רעהו וחקרו, ודא הוא ארח דבר נש זכאה, דהא בר נש זכאה, דא הוא דלא הימין לההוא רשע ערום דיצר הרע, עד דיייתי חבריה דאיהו יצר טוב. ובגין דא, בני נשא אינון כשלין לעלמא דאתי.

11. But the righteous man who fears his Master suffers many afflictions in this world in order not to believe in and join the Evil Inclination. And the Holy One, blessed be He, saves him from them all. As it is written: "Many are the afflictions of the righteous, and Hashem delivers him out of them all" (Tehilim 34:20). Note that it is literally written: "Many afflictions to the righteous," and not 'BUT MANY ARE THE AFFLICTIONS OF the righteous.' THIS SIGNIFIES THAT WHOEVER SUFFERS MANY AFFLICTIONS IS RIGHTEOUS because the Holy One, blessed be He, cares for him--BECAUSE THE AFFLICTIONS HE SUFFERS ALIENATE HIM FROM THE EVIL INCLINATION. For this reason, the Holy One, blessed be He, cares for this man and delivers him from all in this world and the world to come. Happy is his lot.

12. Come and behold: how many afflictions befell Ya'akov to keep him from becoming infected by the Evil Inclination and to keep distant from his lot. That is why he suffered punishments and afflictions, and had no quiet repose. He said: "I had no repose, nor had I rest, nor was I quiet; yet trouble came" (Iyov 3:26). Come and behold: how many afflictions do the righteous suffer in this world? Trouble after trouble, pain after pain, so that they can merit the world to come.

13. How many afflictions did Ya'akov have to suffer! As it is written: "I had no repose" in Lavan's house, and I could not escape from him. "Nor had I rest" because of that suffering that Esav's minister inflicted on me. And after that, there was the fear of Esav HIMSELF. "Nor was I quiet," on account of Dinah and Shchem.

14. "Yet trouble came." It was the trouble and confusion about Yosef, which was the hardest affliction of all. Why? Because Ya'akov loved Yosef, who is the secret of the Covenant through which YA'AKOV entered Egypt. THAT IS WHY YA'AKOV LOVED HIM SO MUCH. AFTER THIS, it is written: "I remembered my covenant" (Beresheet 9:15). THE WHOLE REDEMPTION WAS FOR HIS SAKE, because the Shechinah was there with him, WITH THE COVENANT, WHO IS YOSEF. THUS, THE CONFUSION ABOUT YOSEF WAS HARDER ON HIM THAN ALL OTHER AFFLICTIONS THAT BEFELL HIM.

15. "And Ya'akov dwelt in the land in which his father had sojourned, in the land of Cna'an." Rabbi Yosi opened the discussion with the verse: "The righteous perishes, and no man lays it to heart: and merciful men are taken away, none considering that the righteous is taken away from the evil to come" (Yeshayah 57:1). "The righteous perishes" when the Holy One, blessed be He, looks on the world and it is not as it should be, and Judgment falls on the world. Then the righteous among them is taken away so that the Judgment will fall only on the others, who will have no protection.

11. אָבֵל הֵהוּא זָכָאָה, דְּאִיהוּ דְּחִיל לְמֵאֲרִיָּה, כְּמָה בִּישׁוּן סָבִיל בְּהָאֵי עֲלֵמָא, בְּגִין דְּלֹא יְהִימֵן, וְלֹא יִשְׁתַּתֵּף בְּהֵוּא יִצְרַר הָרַע, וְקוּדְשָׁא בְּרִיךְ הוּא שׁוֹיב לִיָּה מִכְּלָהוּ, הֵה"ד רְבוֹת רְעוֹת צַדִּיק וּמִכְּלָם יִצְלִינּוּ יוּי. רְבוֹת רְעוֹת לְצַדִּיק לֹא כְּתִיב אֲלֵא צַדִּיק, בְּגִין דְּקוּדְשָׁא בְּרִיךְ הוּא אֲתַרְעֵי בֵּיהּ, וּבְגִין כֶּךָ, קוּדְשָׁא בְּרִיךְ הוּא אֲתַרְעֵי בְּהֵוּא בְּרַ נֶשׁ, וְשׁוֹיב לִיָּה מִכְּלָא, בְּהָאֵי עֲלֵמָא וּבְעֲלֵמָא דְּאֲתִי, זָכָאָה חוּלְקִיָּה.

12. תָּא חֲזִי, כְּמָה בִּישׁוּן עֲבְרוּ עֲלֵיהּ דִּיעֶקֶב, בְּגִין דְּלֹא יִתְדַבֵּק בְּהֵוּא יִצְרַר הָרַע, וְיִתְרַחֵק מִחוּלְקִיָּה, וּבְגִין כֶּךָ סָבִיל כְּמָה עֲנָשִׁין, כְּמָה בִּישׁוּן, וְלֹא שְׁקִיט. פְּתַח וְאָמַר, לֹא שְׁלוֹתִי וְלֹא שְׁקֻטִי וְלֹא נַחְתִּי וְיִבְא רְגִז. תָּא חֲזִי, כְּמָה בִּישׁוּן סָבִילִין צַדִּיקָא בְּהָאֵי עֲלֵמָא, בִּישׁוּן עַל בִּישׁוּן, כְּאִבִּין עַל כְּאִבִּין, בְּגִין לְמִזְבִּי לֹון לְעֲלֵמָא דְּאֲתִי.

13. יַעֲקֹב כְּמָה סָבִיל, בִּישׁוּן עַל בִּישׁוּן תְּדִיר, כַּד"א לֹא שְׁלוֹתִי: בְּבֵיתָא דְּלָבָן, וְלֹא יִכִּילְנָא לְאַשְׁתַּזְבָּא מִנִּיהּ. וְלֹא שְׁקֻטִי: מִעֲשׂוֹ, מֵהֵוּא צַעֲרָא דְּצַעֲרָא לִי, הֵהוּא מִמְנָא דִּילִיָּהּ, וּלְבַתֵּר דְּחִילוֹ דְּעֲשׂוֹ. וְלֹא נַחְתִּי: מִן דִּינָה, וּמִן שְׁכָם.

14. וְיִבְא רְגִז: דָּא רוּגְזָא וְעַרְבוּבָא דִּיוֹסָף, דְּאִיהוּ קְשִׁיָּא מִכְּלָהוּ, מְגוֹ רְחוּמוֹתָא דִּיעֶקֶב לְגַבִּי דִּיוֹסָף, דְּאִיהוּ רְזָא דְּבְרִית, עָאֵל בְּמִצְרַיִם, בְּגִין דְּלְבַתֵּר כְּתִיב, וְאִזְכֹּר אֶת בְּרִיתִי לְאַשְׁתַּכְּחָא שְׁכִינְתָא תַּמָּן בְּהַרְיָה.

15. וַיֵּשֶׁב יַעֲקֹב בְּאֶרֶץ מִגּוּרֵי אָבִיו בְּאֶרֶץ כְּנַעַן, רַבִּי יוֹסִי פְּתַח הַצְּדִיק אֲבָד וְאִין אִישׁ שָׁם עַל לֵב וְאִנְשֵׁי חֶסֶד נִסְפִים בְּאִין מִבִּין כִּי מִפְּנֵי הָרַעָה נֶאֱסָף הַצְּדִיק. הַצְּדִיק אֲבָד, בְּזִמְנָא דְּקוּדְשָׁא בְּרִיךְ הוּא אֲשַׁגַּח בְּעֲלֵמָא, וְלֹא הוּי עֲלֵמָא כְּדַקָּא יְאוּת, וְאִזְדַּמְן דִּינָא לְשְׁרִיָּא עַל עֲלֵמָא, כְּדִין קוּדְשָׁא בְּרִיךְ הוּא, נְטִיל זָכָאָה דְּאַשְׁתַּכַּח בִּינִיָּהוּ, בְּגִין דִּישְׁרֵי דִינָא עַל כְּלָהוּ אַחֲרָנִין, וְלֹא יִשְׁתַּכַּח מֵאֵן דִּיגִין עֲלִיָּהוּ.

16. As long as the righteous dwells in this world, Judgment can not be handed down on it. What is the origin of this principle? From Moshe, as it is written: "He said that He would destroy them, had not Moshe His chosen one stood before Him in the breach" (Tehilim 106:23). Thus, the Holy One, blessed be He, takes the righteous from among them and elevates them from this world. Only then does He receive His due retribution from the others--as the last part of the passage reads: "The righteous is taken away from the evil to come." THIS MEANS THAT before evil comes to rule the world, the righteous is taken away. Another explanation is that "from the evil" refers to the Evil Inclination, WHICH CORRUPTED AND MISLED THE WORLD.

17. Come and behold: Ya'akov was the choice of the Fathers. He was about to be sent into exile, but he was righteous, so Judgment was withheld and did not control the world. Thus, Judgment did not befall the world through all of Ya'akov's days, and the famine ended.

18. Similarly, in the days of Yosef, who had his father's image, exile was avoided because he protected them throughout his life. But when he died, exile immediately befell them, as it is written: "And Yosef died..." (Shemot 1:6) which is followed by, "Come, let us deal wisely with them" (Ibid. 10), and "they made their lives bitter" (Ibid. 14).

19. Similarly, wherever a righteous person dwells in the world, the Holy One, blessed be He, protects the world for his sake. And as long as he is alive, Judgment cannot befall the world, as we have learned.

20. Come and behold, it is written: "And Ya'akov dwelt in the land in which his father sojourned" (Bereshheet 37:1). HE ASKS: What is meant by "his father sojourned (Heb. megurei)"? AND HE REPLIED: Terror (Heb. magor) from every side, because he was anxious and afraid all his days. Rabbi Elazar said: "And Ya'akov dwelt" in this place that was unified in darkness. "The land in which his father sojourned" means precisely THIS PANIC AND FEAR OF HIS FATHER, YITZCHAK, WHO IS THE LEFT COLUMN. "In the land of Cna'an" alludes to a place connected to its proper location, WHICH MEANS THAT THE NUKVA IS CALLED 'LAND.' WHEN SHE IS CONNECTED TO THE LEFT COLUMN, WHO WAS THE FATHER OF YA'AKOV, SHE IS CALLED THE 'LAND OF CNA'AN'. As it was said, a place attached to its proper location, WHICH MEANS THAT THE LAND OF CNA'AN IS CONNECTED TO THE LAND OF HIS FATHER'S SOJOURNING, WHICH IS THE LEFT COLUMN. "His father sojourned" is Harsh Judgment, AS IT IS THE SECRET OF THE LEFT COLUMN OF ZEIR ANPIN. The "land in which his father sojourned" is A LAND OF Weak Judgment, as we have learned. This is land that is joined with and emerges from Harsh Judgment, WHICH IS THE LEFT COLUMN. Ya'akov dwelt in, and held on to, this land.

16. דְּהָא כָּל זְמַנָּא דְּזָכָא שְׂאֲרֵי בְּעֵלְמָא, דִּינָא לָא יְכִיל לְשַׁלְטָאָה עַל עֵלְמָא. מְנַלְן מִמּוֹשֶׁה, דְּכִתְיִב וַיֹּאמֶר לְהַשְׁמִידֵם לְוִלֵי מֹשֶׁה בַּחִירוֹ עִמָּד בְּפִרְץ לְפָנָיו וְגו'. וּבְגִין כֵּן, קוֹדֶשׁא בְּרִיךְ הוּא, נָטִיל לְזָכָא מִבִּינְיָהּ, וְסָלִיק לִיהַּ מֵעֵלְמָא, וְכִדִּין אֲתַפְרַע וְגַבֵּי דִּילֵיהּ. סוּפִיָּה דְקָרָא, כִּי מִפְּנֵי הָרַעָה נֶאֱסָף הַצְּדִיק, עַד דְּלֹא יִתֵּי רַעָה לְשַׁלְטָאָה עַל עֵלְמָא, נֶאֱסָף הַצְּדִיק. דְּבַר אַחַר, כִּי מִפְּנֵי הָרַעָה: דָּא יִצְר הָרַע.

17. תָּא חֲזִי, יַעֲקֹב שְׁלִימוֹ דְּאַבְהֵן הוּהוּ, וְאִיהוּ קָאֵי לְקִיּוּמָא בְּגִלּוּתָא, אָבֵל מְגוֹ דְּאִיהוּ צְדִיק, אֲתַעֲבֵב דִּינָא, דְּלֹא שְׁלַטָּא בְּעֵלְמָא, דְּהָא כָּל יוֹמֵי דִיעֲקֹב, לָא שְׂרָא דִינָא עַל עֵלְמָא, וְכַפְנָא אֲתַבְטְלַת.

18. וְאוּף הֵכִי בִּיּוֹמוֹי דִּיּוֹסָף, דְּאִיהוּ דִּיּוֹקְנָא דְּאַבּוּי, לָא שְׂרָא גְלוּתָא, בְּגִין דְּאִיהוּ אֲגִין עֲלִיָּהּ, כָּל יוֹמוֹי, בִּיּוֹן דְּאִיהוּ מֵת, מִיַּד שְׂרָא עֲלִיָּהּ גְלוּתָא, כַּד"א וַיָּמָת יוֹסֵף וְגו', וְסָמִיךְ לִיהַּ, הֵבֵה נְתַחֲכֵמָה לוֹ. וְכִתְיִב וַיִּמְרְרוּ אֶת חַיֵּיהֶם בַּעֲבוּרָה קֶשֶׁה בַּחֲמֵר וּבְלַבְנִים וְגו'.

19. כְּגוּוֹנָא דָּא, בְּכָל אַתְר דְּשְׂרִיא זָכָא בְּעֵלְמָא, בְּגִינָה קוֹדֶשׁא בְּרִיךְ הוּא יְגִין עַל עֵלְמָא, וְכָל זְמַנָּא דְּאִיהוּ קָיִים, דִּינָא לָא שְׂרִיא עַל עֵלְמָא, וְהָא אֲתַמֵּר.

20. תָּא חֲזִי, וַיֵּשֶׁב יַעֲקֹב בְּאֶרֶץ מְגוּרֵי אָבִיו, מֵאֵי מְגוּרֵי אָבִיו, כַּד"א מְגוּר מְסָבִיב, דְּכָל יוֹמוֹי הוּהוּ דְּחִיל וְהוּהוּ בְּדַחִילוֹ. וַיֵּשֶׁב יַעֲקֹב בְּאֶרֶץ מְגוּרֵי אָבִיו. רַבֵּי אֶלְעָזָר אָמַר, דְּאֲתַקְשֵׁר וַיִּתֵּיב, בַּהוּא אֲתַר דְּאֲתַאחִיד בַּחֲשָׁךְ. אֶרֶץ מְגוּרֵי אָבִיו דִּיּוֹקָא. בְּאֶרֶץ כְּנַעַן, אֲתַקְשֵׁר אֲתַרָּא בְּאֲתַרֵּיהּ. מְגוּרֵי אָבִיו: דָּא דִּינָא קֶשֶׁא. בְּאֶרֶץ מְגוּרֵי אָבִיו, כְּמָה דְּאֲתַמֵּר הוּא דִּינָא רַפִּיא, דְּאִיהוּ אֶרֶץ, דְּאֲתַאחִיד מִן דִּינָא קֶשֶׁא, וְכִיָּה אֲתִישֵׁב יַעֲקֹב, וְאֲתַאחִיד בֵּיהּ.

2. "These are the generations of Ya'akov"

Here follows a discussion of the significance of Yosef as the first-named in the list of "the generations of Ya'akov." Also, Rabbi Aba comments on the importance of the number seventeen in relation to Ya'akov and Yosef. The Relevance of this Passage

Yosef corresponds to the Sfirah of Yesod, the portal and gateway through which all the Light of the Upper Worlds flows into our world. The patriarchs, Avraham, Yitzchak, and Ya'akov denote this supernal realm, whereas Yosef signifies the funnel through which the sacred Light emerges into physical reality. Here, we connect ourselves to this "cosmic funnel" where we receive the Divine and effulgent Light that shines in the Upper Worlds. The number seventeen is the numerical value of the Hebrew word for good [tov]. Thus, forces of goodness are amassed and drawn into our lives through the mystical powers attached to the number seventeen, as expounded upon in this passage.

21. "These are the generations of Ya'akov: Yosef..." (Beresheet 37:2). After Yosef settled in Ya'akov, and the sun--WHICH IS ZEIR ANPIN--mated with the moon--WHICH IS THE NUKVA--he began to produce generations. And who is he that brings forth offspring? The scripture continues saying, "Yosef." For the river that flows and comes out OF EDEN IS THE YESOD THAT IS DESIGNATED YOSEF. It is he who is the progenitor of the offspring because his waters never cease to flow!

21. אֵלֶּה תּוֹלְדוֹת יַעֲקֹב יוֹסֵף וְגו', בְּתַר דְּאִתְיַשְׁבַּ יוֹסֵף בְּיַעֲקֹב, וְאִזְדוּג שְׁמֵשׁא בְּסִיְהָרָא, כְּדִין שְׂרָא לְמַעַבְדַּ תּוֹלְדוֹת, וּמֵאֵן אִיהוּ דְּעֵבִיד תּוֹלְדוֹת, אֶהְרַר וְאָמַר יוֹסֵף, דְּהָא הֵוּא נְהַר דְּנִגִיד וְנִפְיָק, אִיהוּ עֵבִיד תּוֹלְדוֹת, בְּגִין דְּלֹא פְּסִקִין מִיּוּמֵי לְעֵלְמִין, וְאִיהוּ עֵבִיד תּוֹלְדוֹת בְּהַאי אַרְץ, וּמִנֵּיהּ נִפְסִקִין תּוֹלְדוֹת לְעֵלְמָא.

22. The sun, WHO IS ZEIR ANPIN, unites with the moon, THE FEMININE PRINCIPAL, but can only bear fruit on the grade that is called 'Righteous', and on no other grade--NAMELY YESOD. THUS, IT IS Yosef, who is the grade of Ya'akov, who can bear fruit and bring forth generations to the world. Thus, it is written: "These are the generations of Ya'akov: Yosef..."

22. דְּהָא שְׁמֵשׁא, אֶף עַל גַּב דְּאִתְקַרַב בְּסִיְהָרָא, לָא עֵבִיד אִיבִין, בַּר הֵוּא דְּרָגָא דְּאֶקְרִי צְדִיקָא, וְיוֹסֵף אִיהוּ דְּרָגָא דְּיַעֲקֹב לְמַעַבְדַּ אִיבִין, וְלֹאֲפַקָא תּוֹלְדִין לְעֵלְמָא, וּבְגִין כֶּן כְּתִיב, אֵלֶּה תּוֹלְדוֹת יַעֲקֹב יוֹסֵף.

23. "These are the generations of Ya'akov: Yosef..." ANOTHER INTERPRETATION IS THAT anyone who gazed at the facial image of Yosef thought it was the facial image of Ya'akov. Come and behold: it is not written THIS WAY when referring to any other children of Ya'akov. FOR EXAMPLE, IT IS NOT WRITTEN: 'These are the generations of Ya'akov: Reuven...' OR 'SHIMON' ETC. Only in reference to Yosef IS IT WRITTEN: "THESE ARE THE GENERATIONS OF YA'AKOV: YOSEF..." THE REASON IS THAT the facial image of Yosef was the same as his father's image.

23 אֵלֶּה תּוֹלְדוֹת יַעֲקֹב יוֹסֵף, כֹּל מֵאֵן דְּהוּהּ מִסְתַּבֵּל בְּדִיוֹקְנָא דְּיוֹסֵף, הוּהּ אָמַר, דְּדָא הוּא דִּיוֹקְנָא דְּיַעֲקֹב. תָּא חֲזִי, דְּבִכְלָהוּ בְּנֵי יַעֲקֹב, לָא כְּתִיב אֵלֶּה תּוֹלְדוֹת יַעֲקֹב רְאוּבֵן, בַּר יוֹסֵף, דְּדִיוֹקְנֵיהּ דְּמִי, לְדִיוֹקְנָא דְּאָבוּי.

24. "Yosef being seventeen years old" (Beresheet 37:2). Rabbi Aba said that the Holy One, blessed be He, indicated to Ya'akov that Yosef was seventeen years old at the time he was lost. All the days that remained AFTER HE REACHED SEVENTEEN YEARS OF AGE, during which time he did not see Yosef, Ya'akov was crying over him. Because he was crying during those years, the Holy One, blessed be He, gave him another seventeen years, during which he lived in the land of Egypt with happiness, honor, and fulfillment. His son, Yosef, was king and all his sons were there before him. Those seventeen years were considered as life for him. Hence, the text informs us that Yosef was seventeen years of age when he lost him.

24. בֶּן שֶׁבַע עָשָׂרָה שָׁנָה. אָמַר רַבִּי אַבָּא, רִמּוּ לִיהּ קוּדְשָׁא בְּרִיךְ הוּא דְּהָא כֵּד אִתְאַבִּיד מִנֵּיהּ יוֹסֵף, בֶּן שֶׁבַע עָשָׂרָה שָׁנִין הוּהּ, וְכֹל אִינּוֹן יוּמִין דְּאִשְׁתְּאַרוּ, דְּלֹא חָמָא לִיהּ לְיוֹסֵף, הוּהּ בְּכִי עַל אִינּוֹן שֶׁבַע עָשָׂרָה שָׁנִין, וְכַמְּה דְּהוּהּ בְּכִי עֲלֵיהּ, קוּדְשָׁא בְּרִיךְ הוּא יְהִיב לִיהּ, שֶׁבַע עָשָׂרָה שָׁנִין אַחֲרָנִין, דְּאִתְקַיִים בְּאַרְעָא דְּמִצְרַיִם, בְּחֵדוּ בִּיקְרָא וּבְשִׁלְיָמוּ דְּכֻלָּא, בְּרִיָּהּ יוֹסֵף הוּהּ מַלְכָא, וְכֹל בְּנוֹי קָמִיהּ הוּוּ, אִינּוֹן שֶׁבַע עָשָׂרָה שָׁנִין, הוּוּ חֲזִין לְגַבְיָהּ, וּבְגִין כֶּן בֶּן שֶׁבַע עָשָׂרָה שָׁנָה הוּהּ אִיהוּ, כֵּד אִתְאַבִּיד מִנֵּיהּ.

3. "For the work of a man shall he pay back to him..."

Rabbi Chiya addresses the problem of why some righteous individuals enjoy prosperity, good health, and happiness, while others endure terrible suffering. The mystery revealed to explain this emphasizes the crucial role of mazal (lit. 'fortune, luck'). Whether sinful or righteous, all individuals shall suffer who receive their souls from the Nukva (moon) during the period when she is defective. God compensates those righteous who suffer in this world, by ensuring their merit in the world to come; their suffering in this world is the result of their souls' misfortune. While we may endeavor to reason why there is such disparity in the fortunes of men, Kabbalah explains that a righteous soul actually chooses the moment of birth and the physical body into which it will incarnate. The righteous will often purposely choose a life of suffering in order to help correct the sins of the generation, thus preventing great judgement and destruction. This section underscores the importance of the strength of the soul of the righteous. God's judgment rests on this strength, and not on physical or material qualities.

The Relevage of this Passage

The physical body is of the same shape and structure in all human beings. However, the internal Vessel--a man's Desire to Receive --is of different measure in each person. For example, a person endowed with a large Vessel may have the power to accumulate enormous wealth. Yet on a purely physical level, there is no distinguishing trait that hints at a wealthy man's financial capabilities and business acumen. In similar fashion, the soul of

a single righteous individual may be far greater than millions of sinful people of the same generation. The suffering endured by this lone Righteous individual can therefore balance all the negativity generated by the actions of others. Through the merit Light of the righteous souls, whose Light shines so radiantly through this passage, we can help correct the effects of our own negative actions; moreover, our own Vessel is expanded, so that our efforts toward righteousness compensate for the sins of others.

25. Rabbi Chiya opened the discussion with the verse: "Therefore listen to me you men of understanding: Far be it from El to do wickedness and from Shadai to commit iniquity. For the work of a man shall He pay back to him, and according to his ways will He cause to befall every man" (Iyov 34:10). Come and behold: when the Holy One, blessed be He, created the world, He created it by Judgment, and it exists upon Judgment. All worldly affairs exist according to the principles of Judgment. Nevertheless, to support the world and prevent its destruction, the Holy One, blessed be He, spreads Mercy over it. This Mercy tempers Judgment, so that it does not put an end to the world. Thus, the world acts according to Mercy, and endures due to it.

26. And if you say that the Holy One, blessed be He, judges man without justice, we have learned that when Judgment prevails on man and he is righteous, it is because of the love of the Holy One, blessed be He. As we have learned, when the Holy One, blessed be He, feels pity for a man, it is to bring the man closer to Him. The Holy One, blessed be He, breaks the body so as to give the soul total control. Then man can come closer to Him with love, as is fitting, and the soul controls man while his body is weakened!

27. A man needs to have a weak body and a strong soul that shall grow stronger still. Then he is beloved by the Holy One, blessed be He. According to the friends, the Holy One, blessed be He, causes sorrow to the righteous in this world so that the righteous may merit the world to come.

28. When the soul is weak and the body strong, man is hated by the Holy One, blessed be He, who does not care for him. Therefore, He inflicts no suffering on him in this world. His life runs smoothly and perfectly, for if this man gives alms or performs a kindness, the Holy One, blessed be He, rewards him in this world so that he will have no portion in the world to come. This is why Onkelos translated the verse: "And he repays them that hate him to their face" (Devarim 7:10) as 'And he repays them that hate him in this world.' Thus, the righteous person, who always experiences pain, is beloved by the Holy One, blessed be He. This is true only if he is found to have committed no sin that merits punishment.

25 רְבִי חִיָּיא פִּתַּח וְאָמַר, לְכֵן אֲנָשִׁי לִבֵּב שָׁמְעוּ לִי חֲלָלָה לְאֵל מִרְשָׁע וְשָׂדֵי מַעוֹל. כִּי פֶעַל אָדָם יִשְׁלַם לוֹ וּכְאֲרַח אִישׁ יִמְצְאוּנוּ. תָּא חֲזִי, כִּד בְּרָא קוּדְשָׁא בְרִיךְ הוּא עֲלֵמָא, עֵבֶד לִיהַ עַל דִּינָא, וְעַל דִּינָא אֲתַקִּיִּים, וְכָל עוֹבְרִין דְּעֲלֵמָא, אֵינּוּן קְיָיִמִין בְּדִינָא, בְּרִיךְ הוּא קוּדְשָׁא בְרִיךְ הוּא בְּגִין לְקִיּוּמָא עֲלֵמָא וְלֹא יִתְאַבִּיד, פְּרִישׁ עֲלֵיהּ רַחֲמֵי, וְאֵינּוּן רַחֲמֵי מְעַכְבֵּי לְדִינָא, דְּלֹא יִשְׁתַּצִּי עֲלֵמָא, וְעַל רַחֲמֵי אֲתַנְהִיג עֲלֵמָא, וְאֲתַקִּיִּים בְּגִינְהִי.

26 וְאֵי תִימָא דְקוּדְשָׁא בְרִיךְ הוּא עֵבִיד דִּינָא בְּבַר נֶשׁ בְּלֹא דִינָא, הָא אֲתַמַּר, דְּכִד דִּינָא שְׂרִיא עֲלֵיהּ דְּבַר נֶשׁ, כִּד אִיהוּ זְכָאָה, בְּגִין רַחֲמוּתָא דְקוּדְשָׁא בְרִיךְ הוּא בִּיהַ אִיהוּ, כְּמָה דְאֲתַמַּר, דְּהָא קוּדְשָׁא בְרִיךְ הוּא רַחִים עֲלֵיהּ בְּרַחֲמֵי, לְקַרְבָּא לִיהַ לְגַבִּיָּה, מְתַבַּר גּוּפָא, בְּגִין לְשִׁלְטָאָה נְשַׁמְתָּא, וּכְדִין אֲתַקְרִיב בְּרִיךְ הוּא לְגַבִּיָּה בְּרַחֲמֵי, כְּדָקָא יָאוּת. וְנְשַׁמְתָּא שְׁלֵטָא, וְגּוּפָא אֲתַחְלֵשׁ.

27. וּבְעֵינָא גּוּפָא חוּלְשָׁא, וְנִפְשָׁא תְקִיפָא, דְאֲתַתְקַף בְּתַקִּיפּוּ, וּכְדִין אִיהוּ רַחֲמֵי דְקוּדְשָׁא בְרִיךְ הוּא. כְּמָה דְאָמְרוּ חֲבֵרֵינָא, יְהִיב קוּדְשָׁא בְרִיךְ הוּא לְצַדִּיק צַעֲרָא בְּעֲלֵמָא דִּין, בְּגִין לְמַזְכִּי לִיהַ לְעֲלֵמָא דְאֲתִי.

28. וְכִד נְשַׁמְתָּא חֲלָשָׁא, וְגּוּפָא תְקִיפָא, אִיהוּ שְׁנֵאִיָּה דְקוּדְשָׁא בְרִיךְ הוּא, דְּלֹא אֲתַרְעִי בִּיהַ, לֹא יְהִיב לִיהַ צַעֲרָא בְּהָאֵי עֲלֵמָא, אֶלֶּא אֲוֹרְחוּי מִתְתַקְנָן, וְהוּא בְּשִׁלְמוּ יִתִּיר, בְּגִין דְּאֵי עֵבֶד צַדִּיקָה, אֲוֹ טִיבּוּ, קוּדְשָׁא בְרִיךְ הוּא מְשַׁלֵּם לִיהַ אֲגְרִיָּה בְּהָאֵי עֲלֵמָא, וְלֹא יְהוּי לִיהַ חוּלְק בְּהוּא עֲלֵמָא, וְדָא הוּא דְתַרְגָּם אֲוֹנְקֵלוֹס וּמְשַׁלֵּם לְשׁוּנְאֵי וְגו', וּמְשַׁלֵּם לְשׁוּנְאוּהִי טְבוּוֹן דְּאֵינּוּן וְגו', וּבְגִין כֶּךָ הֵהוּא זְכָאָה דְאֲתַבַּר תְּדִיר, אִיהוּ רַחֲמֵי דְקוּדְשָׁא בְרִיךְ הוּא, וְהֵי מִיָּלִי, כִּד בְּדָק וְלֹא אֲשַׁכַּח חוּבָא בִּידִיָּה, דְאֲתַעֲנֵשׁ עֲלֵיהּ.

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29. There are several aspects to this matter. First, we see that the Shechinah does not dwell in a place of sorrow, but only in a place of joy. If a place has no joy, the Shechinah will not abide there. This is echoed in the verse: "But now bring me a minstrel. And it came to pass, when the minstrel played, that the hand of Hashem came upon him" (II Melachim 3:15); for assuredly the Shechinah does not dwell in a place of sadness. From where do we derive this principle? We learn this from Ya'akov, from whom the Shechinah departed during the time he mourned Yosef. When joy came upon him with the good news about Yosef, immediately, "the spirit of Ya'akov their father revived" (Beresheet 45:27). THERE IS A MYSTERY HERE, for where is joy in a Righteous man who is broken by troubles and is weak and suffering? Surely he must be saddened with no joy at all.

30. WE MUST LOOK into another matter, for many just men who are beloved of the Holy One, blessed be He, do not suffer bodily pain or diseases; their bodies never weaken. Why are they not as the other righteous men? WHY IS THERE A DIFFERENCE BETWEEN those who were physically broken and those who were healthy?

31. It is said that those who live well are righteous, the children of righteous men, as has already been explained, while the others, WHOSE BODIES WERE CRUSHED, are righteous, but are not children of righteous men. Yet we see Righteous men whose fathers are righteous, EVEN whose fathers were of righteous men, YET THEY STILL SUFFER MUCH PAIN. Why do they suffer bodily pain and spend their days in grief?

32. There is a mystery here, for all the works of the Holy One, blessed be He, are according to Truth and Justice. "For the work of a man shall he pay back to him, and according to his ways will he cause to befall every man" (Iyov 34:11). I found in ancient books a mystery, and another mystery REVEALED within it--thus, one mystery which is two SECRETS. There are times when the moon, THE NUKVA, is defective and under Judgment, and the sun, ZEIR ANPIN, is hidden from her. She releases souls to give to men, which she first gathered FROM ZEIR ANPIN AT ANY TIME. THEREFORE, she releases THOSE SOULS, EVEN AT A DEFECTIVE TIME, when she is under Judgment. Whoever receives such a soul will always be in want and poverty, ever broken under Judgment and throughout all his life--be he just or wicked. Only prayer annuls all judgmental sentences. A MAN can avert them through prayer.

29. הָכָא אֵית לְאַסְתַּכְלָא בְכַמָּה סְטָרִין, בְּכַמָּה סְטָרִין, חַד, דְּהָא חֲמִינָן דְּשְׁכִינְתָא לֹא שְׂרִיא בְּאַתְרַּ עֲצִיבוּ, אֲלֵא בְּאַתְרַּ דְּאֵית בֵּיה חֲדוּה, אִי חֲדוּה לֵית בֵּיה, לֹא שְׂרִיא שְׁכִינְתָא בְּהוּא אַתְרַּ, כַּד"א וְעַתָּה קָחוּ לִי מְנַגֵּן וְהִיָּה כְּנֶגֶן הַמְּנַגֵּן וְתִהִי עֲלֵיו רֹחַ אֱלֹהִים, דְּהָא שְׁכִינְתָא, וְדֵאִי לֹא שְׂרִיא בְּאַתְרַּ עֲצִיבוּ. מְנַלְן, מִיַּעֲקֹב, דְּבִגִין דְּהוּה עֲצִיב עֲלֵיה דִּיּוֹסָף, אֲסְתַּלְקַת שְׁכִינְתָא מִנִּיה, בִּיּוֹן דְּאֵתָא לֵיה חֲדוּה דְּבִשׁוּרָה דִּיּוֹסָף, מִיַּד וְתַחֵי רֹחַ יַעֲקֹב אֲבִיהֶם. הָכָא בְּהֵאֵי זַכָּאָה דְּאַתְבַּר, בִּיּוֹן דְּאֵיהוּ חֲלָשָׁא. וְאַתְבַּר בְּמַכְאוּבִין, אֲן הוּא חֲדוּה, דְּהָא אֵיהוּ בְּעֲצִיבוּ, וְלֵית עֲמִיה חֲדוּה כָּלִל.

30. וְחַד, דְּהָא חֲמִינָן, כְּמָה רַחֲמִינָן הוּו צְדִיקָיָא קְמִי קוּדְשָׁא בְּרִיךְ הוּא, וְלֹא אַתְבַּרוּ בְּמַרְעִין, וְלֹא בְּמַכְאוּבִין, וְלֹא אַתְחַלְשׁ גּוֹפָא דְּלֵהוּן לְעֵלְמִין, אֲמַאי לֹא אֵלִין כְּאֵלִין, דְּאֵלִין אַתְבַּרוּ, וְאֵלִין קִיַּיְמִי בְּגוֹפֵיהוּ, כְּדָקָא יְאוּת.

31. וְא"ת, דְּהָא אֵלִין דְּקִיַּיְמִו בְּקִיַּמָּא כְּדָקָא יְאוּת, בְּגִין דְּאֵינָן צְדִיקֵי בְּנֵי צְדִיקֵי אֵינְהוּ, כְּמָה דְּאוּקְמוּהָ, וְאֵלִין אַחֲרָנִין, צְדִיקֵי, וְלֹא בְּנֵי צְדִיקֵי, הָא קָא חֲמִינָן, צְדִיקֵי בְּנֵי צְדִיקֵי, דְּהָא אָבוּי דְּרִין זַכָּאָה בְּרַ זַכָּאָה, וְאֵיהוּ זַכָּאָה, אֲמַאי אַתְבַּר גּוֹפֵיה בְּמַכְאוּבִין, וְכֹל יוֹמוּי בְּעַעְרָא.

32. אֲלֵא הָכָא רְזָא אֵיהוּ, דְּהָא כָּל עוֹבְדוּי דְּקוּדְשָׁא בְּרִיךְ הוּא בְּקִשׁוּט וְחֻבוּ כִּי לְעַל אַדָּם יִשְׁלַם לוֹ וְכֹאֲרַח אִישׁ יִמְצִיאָנּוּ. אֲשַׁכְּחָנָא בְּסַפְרֵי קְדָמָי, רְזָא חֲדָא, וְלִגְבִיָּה רְזָא אַחֲרָא, חַד דְּאֵיהוּ תְרִין, דְּהָא אֵית זְמַנִּין, דְּסִיְהֵרָא אֵיהִי בְּפִגְמוּ, וְשְׂרִיא בְּדִינָא, וְשִׁמְשָׁא לֹא אֲשַׁתְּבַּח גְּבָה, וּבְכָל זְמַנָּא וּבְכָל שְׁעַתָּא, אֵית לָהּ לְאַפְקָא נְשַׁמְתִּין בְּבִנֵי נְשָׂא, כְּמָה דְּלִקְטָא בְּקְדָמִיתָא, וְאַפִּיקַת לֹן הַשְׁתָּא, בְּזְמַנָּא דְּאֵיהִי קִיַּיְמָא בְּדִינָא, הֵאֵי מֵאן דְּנִקִּיט לָהּ בְּהוּא זְמַנָּא, לִיְהוּי תְדִיר בְּגִרְעוּתָא, וּמִסְכְּנוּתָא אֲזֵלָא לִגְבִיָּה, וְאַתְבַּר תְּדִיר בְּדִינָא, כָּל יוֹמוּי דְּבֵר נֶשׁ, בִּין חֲיִיבָא, בִּין זַכָּאָה, בְּרַ דְּצִלוּתָא, בְּטִיל כָּל גְּזָרֵי דִּינִין, וְיִכְוִל לְסַלְקָא בְּצִלוּתָא.

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33. When that grade, THE NUKVA, is complete, and the river which flows and comes out FROM EDEN, YESOD, unites with her, the soul that she releases cleaves to man. He is complete in all--in riches, children and a healthy body.

33. וְהוּא זְמַנָּא דְקוּימָא הוּא דְרָגָא בְשְׁלִימוֹ, וְהוּא נְהַר דְנִגְיָד וְנִפְיָק אֲשֶׁתְּמַשׁ בֵּיהּ, כְּדִין הוּא נִשְׁמַתָּא, דְנִפְקַת וְאִתְדַבְּקַת בֵּיהּ בְּהוּא בְרַ נֶשׁ, הוּא בְרַ נֶשׁ אֲשֶׁתְּלִים בְּכֻלָּא, בְּעוֹתְרָא, בְּבִנּוּן, בְּשְׁלִימוֹ דְגוּפָא.

34. All this depends upon mazal ('constellation, luck'), YESOD, which is drawn to and attached to that grade, THE NUKVA, for her to be perfected and blessed by it. Therefore, all depends upon Mazal. We have learned that "children, life and livelihood do not depend upon merit but upon mazal." There is no merit until THE NUKVA is filled and shines from mazal, WHICH IS YESOD.

34. וְכֻלָּא בְּגִין הוּא מְזָלָא, דְנִגְיָד וְנִפְיָק, וְאִתְחַבַּר בְּהוּא דְרָגָא, לְאֲשֶׁתְּלֵמָא בֵּיהּ, וְלְאִתְבְּרָכָא מְנִיָּה, וְעַל דָּא, כֻּלָּא בְּמְזָלָא תְּלִיא מְלֵתָא. וְעַל דָּא תְּנִינָן, בְּנִי חַיִּי וּמְזוּנִי, לָאוּ בְּזִכּוּתָא תְּלִיא מְלֵתָא, אֶלָּא בְּמְזָלָא תְּלִיא מְלֵתָא, דְהָא בְּזִכּוּתָא לָאוּ אִיהוּ, אֶלָּא עַד דְאִתְמְלִיא וְאִתְנַהֵיר מִן מְזָלָא.

35. Therefore, all those who are sentenced according to justice and crushed in this world, yet are also truly righteous, suffer by reason of the soul (Nefesh) THAT THEY RECEIVED FROM THE NUKVA WHILE SHE WAS DEFECTIVE. Therefore, the Holy One, blessed be He, has compassion for them in the world to come.

35. וּבְגִין כֵּן, כֹּל אִינוּן דְאִתְבְּרוּ בְּהַאי עֲלֵמָא, וְאִינוּן זְכָאֵי קְשׁוּט, כִּלְהוּ אִתְבְּרוּ בְּהַאי עֲלֵמָא, וְאִתְדַנּוּ בְּדִינָא, מ"ט, בְּגִין דְהָיָא נַפְשָׁא גְרָמָא לְהוּ, וְעַל דָּא, חַיִּיס עֲלִיּוּהוּ קוּדְשָׁא בְּרִיךְ הוּא לְעֲלֵמָא דְאִתֵּי.

36. Rabbi Elazar said that the Holy One, blessed be He, does everything according to Justice. IF HE BRINGS SUFFERING ON A RIGHTEOUS MAN, HE DOES SO to purify that soul (Nefesh) and bring it to the world to come, for all the deeds of the Holy One, blessed be He, are true and just. To remove from the soul the filth it accumulated in this world, the body is crushed and the soul cleansed. Therefore the Holy One, blessed be He, brings pain to the just man, so that he will be cleansed from all sins and thereby merit life in the world TO COME. As it is written: "Hashem tries the righteous" (Tehilim 11:5), as we have already learned.

36. רַבִּי אֶלְעָזָר אָמַר, כֹּל מַה דְעָבִיד קוּדְשָׁא בְּרִיךְ הוּא, בְּדִינָא אִיהוּ, בְּגִין לְדַכָּאָה לְהָיָא נַפְשָׁא, לְאִיּוּתָאָה לָהּ לְעֲלֵמָא דְאִתֵּי, דְכֹל עוֹבְדוּי דְקוּדְשָׁא בְּרִיךְ הוּא, אִינוּן בְּדִינָא וְקְשׁוּט, וּבְגִין לְאֶעְבְּרָא מְנִיָּה הוּא זוּהֵמָא, דְקַבִּילַת בְּהַאי עֲלֵמָא, וְע"ד אִתְבַּר הוּא גוּפָא וְאִתְדַכִּיאַת נַפְשָׁא, וּבְגִין כֵּן, קוּדְשָׁא בְּרִיךְ הוּא עָבִיד לְהָיָא זְכָאָה, דִּיִּסְבּוּל יְסוּרִין וּמְכָאוּבִין בְּהַאי עֲלֵמָא, וְיִתְנַקִּי מְכֻלָּא וְיִזְכֶּה לְחַיִּי עֲלֵמָא. וְעַל דָּא כְּתִיב יי' צְדִיק יִבְחֵן וְדָאֵי וְהָא אִתְמַר.

4. "Only he shall not go in to the veil"

Rabbi Shimon discourses on the spiritual significance of, and the benefits enjoyed by, those who receive their souls from the realm of Malchut when she is defective.

The Relevance of this Passage

The energy arising out of these verses helps reduce the pain and suffering that we endure as a result of negative deeds in present and past lives. Meditating to share this energy with others helps to reduce their pain and suffering as well. The spiritual benefits associated with the Moon's positive aspects are aroused in our life, and the negative influences arising from the Moon are averted.

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37. Rabbi Shimon opened the discussion with the verse: "Only he shall not go in to the Veil, nor come near the to altar, because he has a blemish; that he profane not My holy places: for I, Hashem, do sanctify them" (Vayikra 21:23). "He shall not go in to the Veil." Come and behold: at the time the river is flowing and comes out FROM EDEN, WHICH IS YESOD, and issues the souls TO THE NUKVA, the Nukva conceives WITH THEM. And they all abide WITHIN HER in a room within a room, where the walls are covered with wallpaper or carpets.

38. When the moon is rendered defective by the same aspect of the evil serpent, all the souls that are issued AT THAT TIME, although they were all pure and sacred, are flawed. Since they emerged at a defective time, THE BODIES are crushed, and suffer pains and afflictions whoever that these souls reach. The Holy One, blessed be He, cares for AND LOVES those who are broken, although their souls are sad instead of joyous.

39. The secret is that they remain as above IN THE NUKVA. When the body is flawed, the soul inside remains the same AS IN THE NUKVA. BECAUSE THE SOUL RESIDED WITHIN THE FLAWED NUKVA, IT RESIDES NOW WITHIN THE FLAWED BODY. The one state resembles the other. Therefore, they are renewed like the moon, as it is written: "And it shall come to pass, that every new moon, and every Shabbat, shall all flesh come to bow down to the ground before Me, says Hashem" (Yeshayah 66:23). "All flesh" assuredly, for they are in need of renewal along with the moon.

40. THOSE RIGHTEOUS are the constant companions of the moon, THE NUKVA, and have the identical defects. She therefore dwells always within them and never leaves them, as it is written: "him also that is of a contrite and humble spirit" (Yeshayah 57:15) and, "Hashem is near to them who are of a broken heart" (Tehilim 34:19)-- THAT IS, to those who suffered from the same defect as the moon, those who are always near her. "And he saves such as are of a contrite spirit" (Ibid.), by giving them a portion of the life flowing INTO THE NUKVA for renewal, because they who suffered with her shall also be renewed with her.

41. Those DEFECTS FROM WHICH THE RIGHTEOUS SUFFER are called 'sufferings of love', because they are caused by love and not by the man himself. They are of love because the light of the smaller love was impaired when rejected by the greater love. Therefore, THE RIGHTEOUS are her companions and share HER FLAW. Happy is their portion in this world and in the world to come, for they merited to be her friends, as it is written of them: "For my brethren and companions' sakes..." (Tehilim 122:8).

37. רבי שמעון פתח, אך אל הפרכת לא יבא ואֵל המזבח לא יגש כי מום בו ולא יחלל את מקדשי כי אני יי' מקדשו. אך אל הפרכת לא יבא. תא חזי, בהיא שעתא דהוא נהר דנגיד ונפיק אפיק כל אינון נשמתיין, ואתעברת נוקבא, בלהו קיימין לגו, בקורטא דלגו בסיטו קורטא.

38. וכד סיהרא אתפגים, בהוא סטרא דחויא בישא, בדין כל אינון נשמתיין דנפקין, אף על גב דכלהו דכין, וכלהו קדישין, הואיל ונפלו בפגימו, בכל אינון אתרי דמטו אינון נשמתיין, בלהו אתברו, ואתפגמו בכמה צערין, בכמה כאבין, ואילין אינון דאתרעי בהו קודשא בריך הוא, לבתר דאתברו, ואף על גב דנשמתיין בעציבו, ולא בחדון.

39. רזא דמלה שריין בגוונא דלעילא, גופא אתפגים, ונשמתא לגו בגוונא דלעילא, ודא בגוונא דדא, ובגין כך, אלין אינון דבעיין לחדותי בחדותא דסיהרא, ועל אלין כתיב והיה מדי חדש בחדשו ומדי שבת בשבתו יבא כל בשר להשתחוות לפני אמר יי', כל בשר ודאי, דאלין יתחדתון בכלא. ובעיין לחדותי בחדותא דסיהרא.

40. ואלין אינון בשותפותא חדא בסיהרא, פגימין בהוא פגימו דילה, ובגין כך איהי שריא בגווייהו תדיר, דלא שבקא לון, כד"א ואת דכא ושפל רוח, וכתיב קרוב יי' לגשברי לב, לאינון דסבלי עם סיהרא ההוא פגימו, אינון קריבין לה תדיר, ועל דא להחיות לב נדכאים, באינון חיים דאתיין לה לאתחדתא, יהא לון חולקהון, אינון דסבלי עמה, יתחדתון עמה.

41. ואלין אקרון יסורין של אהבה, של אהבה אינון, ולא מניה דהוא בר נש. של אהבה אינון, דאתפגם נהורא של אהבה זוטא, דאתרחיאי מאהבה רבה. בגין כך אלין אינון חברים משותפים בהדה. זכאה חולקהון בעלמא דין, ובעלמא דאתי, דאינון זכו להאי, למהוי חברים בהדה, עלייהו כתיב למען אחי ורעי וגו'.

5. "Behold, my servant shall prosper"

In this complex and difficult section, an aspect of the relationship between Zeir Anpin [the upper world] and Malchut [our Lower World] at the time of

the latter's creation is revealed, further explaining why the wicked often seem to prosper while the good suffer. The mystery of the title verse is discussed, revealing that at the end of the period of Correction, faith shall be rekindled in men, and Malchut--presented here as the moon--will once more be warmed and illuminated by the Light. There follows a detailed analysis of Torah verses. In question and answer form, the hidden meaning of the verses is revealed as a parable of the yearning for union by opposites, such as male and female. This is one of the Zohar's major themes. Through the story of Yosef and Ya'akov, we are shown that male and female are meant to be together as one: "For blessings abide only where male and female are united." The Malchut is then described with the same attributes as the male: He is wise, for example, whereas She is wisdom; He is mighty, She is might; He is a King; She is a Kingdom. The male is then described with the same attributes as the Nukva, in a profound exposition of apparent duality that governs material creation. Finally, by suggesting a subtle link between the violation of kosher laws regarding the consumption of living flesh and the illicit yearning of one sex for the other, Rabbi Yehuda resolves a discussion about the meaning of the term "an evil report."

The Relevance of this Passage

The mystical power of these words enriches and deepens our marital relationships, while also helping the unmarried to merit the appearance of their true soulmate. It further arouses the Light of the Upper World to radiate in our physical existence. This Light also helps cleanse prior negative sexual experiences and thoughts.

42. He opened the discussion with the verse: "Behold, My servant shall prosper, he shall be exalted and extolled, and be very high" (Yeshayah 52:13). Happy is the portion of the righteous, to whom the Holy One, blessed be He, revealed the ways of the Torah, so they may follow them. Come and behold: the verse, "Behold, my servant shall prosper," contains a supernal mystery, which has already been explained. Yet come and behold: when the Holy One, blessed be He, created the universe--THE SECRET OF ZEIR ANPIN AND NUKVA--He made the moon AND ENDOWED HER WITH THE SAME STATURE AS THAT OF ZEIR ANPIN. LATER, He decreased her lights in such a way that she had nothing of her own, SAVE WHAT SHE RECEIVED FROM ZEIR ANPIN. Because she made herself small, she shone from the sun, SIGNIFIED BY ZEIR ANPIN, by the power of the Supernal Lights IN IT.

43. While the Temple existed, Yisrael diligently proceeded with sacrifices, offerings and rituals performed by the priests, Levites and the children of Yisrael, creating unification and causing the lights to shine WITHIN THE NUKVA.

44. After the Temple was destroyed, the light darkened and the moon, THE NUKVA, no longer shone from the sun, ZEIR ANPIN. The sun withdrew from her and did not shine. Therefore, as we have learned, no day passes without curses, sorrow, and pain.

45. When the time comes for the moon to shine WITH HER OWN STRENGTH, AT THE END OF CORRECTION, then it is written: "Behold, my servant shall prosper," which is an allusion to the moon. "Behold, my servant shall prosper," refers to the secret of the faith, WHICH IS THE NUKVA. The words, "shall prosper," refer to the Supernal Awakening--WHICH WILL RESEMBLE a man who smells an odor and becomes alert and attentive.

46. "He shall be exalted," means that THE NUKVA SHALL BE FILLED from that facet of the light that is superior to all the lights, INDICATING KETER. "He shall be exalted"--as in, "and therefore will He be exalted, that He may have mercy upon you" (Yeshayah 30:18)--REFERS TO THE LIGHT OF KETER; "and extolled," on the side of Avraham, SIGNIFIES CHESED. "And be high," on the side of Yitzchak, MEANS GVURAH, while "very," on the side of Ya'akov, IS TIFERET. THIS MEANS THAT THE NUKVA WILL THUS BE FILLED BY ALL THESE GRADES. And although this has already been explained DIFFERENTLY, all is one in the secret of wisdom.

42. פֶּתַח וְאָמַר, הִנֵּה יִשְׁכִּיל עַבְדִּי יְרוּם וְנִשָּׂא וְגָבַהּ מְאֹד. זָבָא חוּלְקָהוֹן דְּצִדִּיקָיָא, דְּקוּדְשָׁא בְּרִיךְ הוּא גְלִי לֹן אֲרַחֵי דְאֹרֵייתָא, לְמַהֲךָ בְּהוּ. תָּא חֲזִי, הָאִי קָרָא רְזָא עֲלָאָה אִיהוּ, הִנֵּה יִשְׁכִּיל עַבְדִּי וְאוּקְמוּהוּ. אָבֵל תָּא חֲזִי, כִּד בְּרָא קוּדְשָׁא בְּרִיךְ הוּא עֲלֵמָא, עֵבֶד לָהּ לְסִיְהָרָא, וְאֲזַעֲר לָהּ נְהוּרָא, דְּהָא לִית לָהּ מְגֻרְמָה כְּלוּם, וּבְגִין דְּאֲזַעֲרִית גְּרַמָּה, אֲתַנְהָרָא בְּגִין שְׁמֵשָׁא, וּבִתּוּקְפָא דְנְהוּרִין עֲלָאִין.

43. וּבְזִמְנָא דְהוּוּ בֵּי מְקַדְשָׁא קַיָּים, יִשְׂרָאֵל הוּוּ מְשִׁתְּדֵלִין בְּקוּרְבָנִין וְעֵלוּן, וּפּוֹלְחִין דְּהוּוּ עַבְדִּין, כְּהֵנִי וְלִיּוֹאֵי וְיִשְׂרָאֵלִי, בְּגִין לְקַשְׂרָא קִשְׁרִין וְלֵאנְהָרָא נְהוּרִין.

44. וּלְבַתֵּר דְּאֲתַחֲרַב בֵּי מְקַדְשָׁא, אֲתַחֲשַׁךְ נְהוּרָא, וְסִיְהָרָא לֹא אֲתַנְהִירִת מִן שְׁמֵשָׁא, וְשְׁמֵשָׁא אֲסִתְּלַק מִנָּה, וְלֹא אֲתַנְהָרָא, וְלִית לָךְ יוֹמָא, דְּלֹא שְׁלֵטָא בֵּיהּ לְוֹטִין, וְצַעֲרִין וּכְאֵבִין, כְּמָה דְּאֲתַמַּר.

45. וּבְהוּוּ זִמְנָא, דְּמִטִּי זִמְנָא דְּסִיְהָרָא לְאֲתַנְהָרָא, מַה כְּתִיב, הִנֵּה יִשְׁכִּיל עַבְדִּי, עֲלֵיהּ דְּסִיְהָרָא אֲתַמַּר, הִנֵּה יִשְׁכִּיל עַבְדִּי, דָּא הוּא רְזָא דְּמַהִימְנוּתָא, הִנֵּה יִשְׁכִּיל: דְּאֲתַעֲר אֲתַעֲרוּתָא לְעֵילָא, כְּמָאן דְּאֲרַח רִיחָא, וְאֲתִי לְאֲתַעֲרָא וְלֵאֲסִתְּכֵלָא.

46. יְרוּם: מְסִטְרָא דְנְהוּרָא עֲלָאָה דְּכָל נְהוּרִין. יְרוּם: כִּד"א וְלִכְן יְרוּם לְרַחֲמֵכֶם. וְנִשָּׂא: מְסִטְרָא דְאַבְרָהָם. וְגָבַהּ: מְסִטְרָא דְיִצְחָק. מְאֹד: מְסִטְרָא דְיַעֲקֹב. וְאִף עַל גַּב דְּאוּקְמוּהוּ, וְכֵלָא חַד בְּרִזָּא דְחֻכְמָתָא.

47. At that time, the Holy One, blessed be He, will intensify energy above so as to shine well upon the moon, THE NUKVA. As it is written: "Moreover 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). Thus will Supernal Light be added to her own. Then all the dead, BURIED in the dust, will be stirred INTO LIFE.

48. He calls him "servant" (masculine form), THOUGH THIS ALLUDES TO THE NUKVA, for the secret path to his Master's keys is in his hand. THUS, THE PERFECTION OF THE NUKVA IS MADE KNOWN THROUGH HIM, HER MESSENGER. The same applies to the verse: "And Avraham said to the...servant," (Beresheet 24:2) who is the moon, NAMELY THE NUKVA, as we have learned. AND SHE IS REVEALED THROUGH Matatron, the servant messenger of his Master. THEREFORE THE WORD "SERVANT" WAS USED IN BOTH PLACES.

49. "The eldest of his house" (Beresheet 24:2), REFERS TO MATATRON, WHO IS CALLED 'OLD', as in "I have been young, and now am old" (Tehilim 37:25). THE MINISTER OF THE WORLD 'WHO IS MATATRON?' SAID THIS PHRASE. "That ruled over all that he had" (Beresheet 24:2), as all the colors: green, white, and red, are reflected in him.

50. "Put, I pray you, your hand under my thigh" (Ibid.) refers to the righteous, NAMELY, TO YESOD. Since he is the existence AND LIFE of the world WHEN HE HOLDS ON TO YESOD, this servant is appointed to bring life to the dwellers of the dust. And he becomes perfected through the supernal spirit to return spirits and souls to their places, in the skeletons and putrefied cadavers underneath the ground.

51. "And I will make you swear by Hashem, the Elohim of heaven" (Beresheet 24:3). HE SAID THAT IT IS WRITTEN: "And I will make you swear." What is the meaning of, "I will make you swear"? HE ANSWERS THAT IT MEANS he will be clothed in the secret of the seven Supernal Lights--CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD, AND MALCHUT--FOR they are the secret of supernal perfection. ACCORDING TO HIS EXPLANATION, "SWEAR," DERIVED FROM THE ROOT SHIN BET AYIN, IS DERIVED FROM 'SEVEN' (Heb. sheva: Shin-Bet- Ayin). "That you shall not take a wife," refers to the body underneath the ground, IN THE GRAVE, which now rises from the dust AND IS CALLED A 'WIFE'. All those who were buried and deserved to be interred in the Land of Yisrael shall be the first to rise to life, as has been explained in relation to the verse: "The dead men of your people shall live," (Yeshayah 26:19) referring to the dead in the Land of Yisrael. THEN, "my dead body shall arise," (Ibid.) meaning the dead outside Yisrael. For all that, only the bodies of the children of Yisrael, buried IN THE LAND OF YISRAEL, shall rise, but not bodies from other nations, which defile the land.

47. וּבֵהוּא זְמַנָּא, יתַעַר קוּדְשָׁא בְרִיךְ הוּא אֲתַעְרוּתָא עֲלָאָה, לְאַנְהָרָא לֵה לְסִיְהָרָא בְדָקָא יְאוּת, כַּד"א וְהִיא אֹר הַלְבָנָה בְּאֹר הַחֲמָה וְאֹר הַחֲמָה יְהִיָּה שְׁבַעַתִּים כְּאֹר שְׁבַעַת הַיָּמִים. וּבְגִין כֵּן יתוּסַף בֵּה רוּחַ עֲלָאָה, וּבְגִין כֵּן יתַעְרוּן כְּדִין כָּל אֵינֹן מִיְתִיָּא דְאֵינֹן גּוּ עֲפְרָא.

48. וְדָא הוּא עֲבָדִי, רְזָא דְמַסְפַּתְחָן דְמֵאֲרִיָּה בִיְדֵיהּ, כַּד"א וַיֹּאמֶר אֲבְרָהָם אֶל עֲבָדוֹ, דָּא סִיְהָרָא כְּמָה דְאֲתַמַּר, מַטְטְרוּן דְאֵיְהוּ עֲבַד שְׁלִיחָא דְמֵאֲרִיָּה.

49. זְקֵן בֵּיתוֹ, כַּד"א נַעַר הֵייתִי גַם זְקֵנִתִי. הַמוֹשֵׁל בְּכָל אֲשֶׁר לוֹ, בְּגִין דְכָל גּוֹנִין אֲתַחֲזוּן בֵּיהּ, יְרוּ"ק, חֲחוּ"ר, וְסוּמ"ק.

50. שִׁים נָא יָדְךָ תַּחַת יָרְכִי, דָּא הוּא צְדִיק, רְזָא דְמֵלָה, קִיּוּמָא דְעֲלָמָא, דְהָא כְּדִין, הָאֵי עֲבַד מִמְנָא בְּרְזָא עֲלָאָה, לְאַחֲוִיא לֹון לְדִיירִי עֲפְרָא, וְיַתְעֵבִיד שְׁלִיחָא בְרוּחָא דְלַעִילָא, וְלֵאֲתַבָּא רַחֲמִין וְנִשְׁמַתִּין לְאַתְרֵיהּ, לְאֵינֹן גּוּפֵי דְאֲתַבְּלוּ וְאֲתַרְקְבוּ תַּחַת עֲפְרָא.

51. וַאֲשְׁבִיעֶךָ בְּיַי אֱלֹהֵי הַשָּׁמַיִם. וַאֲשְׁבִיעֶךָ, מֵאֵי וַאֲשְׁבִיעֶךָ. לְאַתְלַבְּשָׁא בְּרְזָא דְשַׁבַּע נְהוּרִין עֲלֵאִין, דְאֵינֹן רְזָא דְשְׁלִימוֹ עֲלָאָה. אֲשֶׁר לֹא תִקַּח אִשָּׁה דָּא הוּא גּוּפָא דְתַחֲוֹת עֲפְרָא, דְאֵית לֵיהּ קִיּוּמָא לְאַקְמָא מִעֲפְרָא, דְכָל אֵינֹן דְאֲתַקְבְּרוּ בֵּה, וְזָכוּ לְאַתְקַבְּרָא בְּאַרְעָא דְיִשְׂרָאֵל, אֵינֹן יַתְעָרוּן בְּקַדְמֵיתָא, כְּמָה דְאֹקִימָנָא, דְכַתִּיב יַחֲוֵי מִתִּיךְ, בְּקַדְמֵיתָא אֵלִין מִתִּין דְאַרְעָא דְיִשְׂרָאֵל. נְבַלְתִּי יְקוּמוּן, אֵינֹן מִתִּין דְשָׂאֵר אַרְעָאן. וְעַל דָּא, לְאֵינֹן גּוּפֵיהוּן דְיִשְׂרָאֵל דְאֲתַקְבְּרוּ תַּמָּן, וְלֹא לְגוּפֵי דְשָׂאֵר עַמִּין עַ"ז, דְאַסְתָּאבָּא אַרְעָא מִינֵיהּ.

52. Therefore, in the verse: "That you shall not take a wife to my son," what is meant by "my son"? HE ANSWERS THAT all the souls in the world that come from the river which flows out FROM EDEN, WHICH IS YESOD, are the children of the Holy One, blessed be He. Therefore, "that you shall not take a wife," means a body; "to my son" refers to the soul; "of the daughters of the Cna'an," are the bodies of the heathen nations, which the Holy One, blessed be He, will shake out of the Holy Land. As it is written: "That the wicked might be shaken out of it," (Iyov 38:13) as dirt is shaken out of a garment.

53. "But you shall go to my country, and to my kindred" (Beresheet 24:4). In this verse, "my country" is the Holy Land, which precedes all other countries, as we have learned. Of the verse, "But you shall go to my country, and to my kindred," HE ASKS: WHY REPEAT "my kindred" after saying, "my country?" HE ANSWERS: "My country" is THE HOLY LAND, as we said and "my kindred" are the children of Yisrael!

54. It is written: "And the servant took..." (Beresheet 24:10). As we have learned, THIS IS A REFERENCE TO MATATRON; "ten camels" are the ten grades, which the servant governs. They are a likeness to the above, LIKE THE GRADES OF ATZILUT. "Of the camels of his master" means they bear a likeness to his master's camels--THAT IS, THE GRADES OF THE NUKVA OF ATZILUT, HIS MASTER, as we have learned. And this servant rules over them and is established through them.

55. "For all the goods of his master were in his hand" (Beresheet 24:10), refers to the goodness and the lofty fragrance issued from the Supernal Lights and candles. ANOTHER EXPLANATION OF, "for all the goods of his master were in his hand," is that it refers to the union of the sun, ZEIR ANPIN, which is attracted to the moon, THE NUKVA. FOR THROUGH HIM OCCURS THE UNION OF MALE AND FEMALE.

56. "And he arose, and went to Aram-naharayim" (Beresheet 24:10), the place in the Holy Land where Rachel wept when the Temple was destroyed. "And he made his camels kneel down outside the city by a well of water" (Beresheet 24:11), for he wanted to add to her strength before raising and reviving the bodies.

57. In the verse: "At the time of evening" (Beresheet 24:11), WHAT TIME IS REFERRED TO? HE REPLIED: It is Shabbat eve, NAMELY YESOD, the era of the sixth millennium. FOR THE SIX DAYS OF CREATION ARE THE SECRETS OF 6,000 YEARS AND THE SIXTH DAY, SHABBAT EVE, CORRESPONDS TO THE SIXTH MILLENNIUM, ON WHICH DAY RESURRECTION WILL OCCUR. In the phrase, "At the time of evening," why say "time"? It should have said, 'AT EVENING.' HE ANSWERS: It conveys the meaning of, "And to his labor until the evening" (Tehilim. 104:23), and "For the shadows of the evening are lengthened" (Yirmeyah 6:4). THESE VERSES ARE THE SECRETS OF THE JUDGMENTS REVEALED DURING THE EVENING. "AT THE TIME OF EVENING" ALSO ALLUDES TO THE SECRET OF YESOD, WHICH THE SERVANT HAS MENDED.

52. ועל דא אָשר לאַ תִּקַּח אִשָּׁה לְבָנִי. מֵאֵי לְבָנִי. דְּכָל נִשְׁמָתֵין דְּעֵלְמָא דְּנִפְקֵי מֵהוּא נְהַר דְּנִגְיָד וְנִפְקֵי, אֵינֻן בְּנֵין לְקוּדְשָׁא בְּרִיךְ הוּא, וְעַל דָּא אָשר לאַ תִּקַּח אִשָּׁה: דָּא גּוֹפָא. לְבָנִי: דָּא נִשְׁמָתָא. מִבְּנוֹת הַבְּנֵעֵנִי: אֵלִין גּוֹפִין דְּעֵמִין עַ"ז, דְּזִמִּין קוּדְשָׁא בְּרִיךְ הוּא לְנַעֲרָא לֹון מֵאַרְעָא קְדִישָׁא, כַּד"א וִינַעֲרוּ רְשָׁעִים מִמֶּנָּה. כַּמָּאן דְּמִנַּעֲר טְלִיתָא מִזוּהֵמָא דִּילָהּ.

53. בֵּי אַל אֶרְצֵי וְאֶל מוֹלַדְתֵּי תִלְךְ. אֶרְצֵי: דָּא הִיא אֶרְעָא קְדִישָׁא, דְּאִיהוּ קְדִמָּאָה לְכָל שְׂאֵר אֶרְעִין, כַּמָּה דְּאַתְמָר. וְעַד בֵּי אַל אֶרְצֵי וְאֶל מוֹלַדְתֵּי, בֵּינֻן דְּאָמַר אַל אֶרְצֵי, מֵהוּ וְאֶל מוֹלַדְתֵּי, אֶלָּא אַל אֶרְצֵי, כַּמָּה דְּאַתְמָר, וְאֶל מוֹלַדְתֵּי אֵלִין אֵינֻן יִשְׂרָאֵל.

54. תָּא חֲזִי, מַה כְּתִיב, וַיִּקַּח הָעֶבֶד, כַּמָּה דְּאַתְמָר. עֲשָׂרָה גַמְלִים: אֵלִין אֵינֻן עֲשָׂרָה דְּרִגְיִן, דְּהֵאֵי עֶבֶד שְׁלֵטָא עֲלֵיהוּ, כַּגּוּוֹנָא דְּלַעִילָא. מַגְמְלֵי אֲדָנִיו: דְּאֵינֻן כְּהוּא גּוּוֹנָא מִמֶּשׁ, כַּמָּה דְּאַתְמָר, וְהֵאֵי עֶבֶד שְׁלֵטָא וְאַתְתַּקֵּן בְּהוּ.

55. וְכָל טוֹב אֲדָנִיו בְּיָדוֹ: כָּל הַהוּא טִיבוּ רִיחֵין עֲלָיִן, דְּנִפְקֵי מִגּוּ אֵינֻן נְהוּרִין וּבּוֹצִינִין עֲלָיִן. וְכָל טוֹב אֲדָנִיו, הַהוּא שְׁמוּשָׁא דְּשִׁמְשָׁא, דְּאַתְמַשְׁכָּא בְּהַ בְּסִיחָרָא.

56. וַיִּקַּם וַיֵּלֶךְ אֶל אֲרָם נְהָרַיִם: דָּא אַתְר דְּאַרְעָא קְדִישָׁא, דְּבִכְתַּת תַּמָּן רַחֵל, כַּד חָרִיב בֵּי מְקַדְשָׁא. וַיְבַרֵךְ הַגַּמְלִים מִחוּץ לְעִיר אֶל בְּאֵר הַמַּיִם, לְאַתְתַּקְמָא חִילָהָא בְּתוֹקְפָהָא כַּדְקָא יָאוּת, עַד לָא תִיעוֹל לְאַקְמָא לֹון לְאֵינֻן גּוֹפִין.

57. לַעַת עֶרֶב, מֵאֵי לַעַת עֶרֶב. דָּא עֶרֶב שַׁבַּת, דְּאִיהוּ זְמַנָּא דְּאַלְף שְׁתִּיתָאָה. לַעַת עֶרֶב: כַּד"א, וְלַעֲבֹדְתוּ עֲדֵי עֶרֶב. וְכְתִיב בֵּי יְנַטּוּ צִלְלֵי עֶרֶב.

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58. In the verse: "At the time that the women go out to draw water" (Bereshheet 24:11), they draw the water of the Torah. At that time, they will be resurrected before any other man because, by drawing the water of the Torah, they are strengthened by the Tree of Life. Thus, they will come out first at the resurrection of the dead, as the Tree of Life causes them to be the first to rise.

59. "And the daughters of the men of the city come out" (Bereshheet 24:13). HE ASKS: What is meant by "come out?" HE ANSWERS: It has the same meaning as: "and the earth shall cast out the shades of the dead" (Yeshayah 26:19). That is, it will cast out all the bodies that are in it. Therefore, it is written: "come out," WHICH ALLUDES TO THE BODIES THAT WILL BE CAST OUT BY THE EARTH AT THE TIME OF RESURRECTION. The words, "to draw water," MEAN to accept and properly receive a soul so that it will be perfected.

60. "And let it come to pass that the girl to who I shall say, 'Let down your pitcher, I pray you, that I may drink'..." (Bereshheet 24:14). We have learned that every soul that strove in this world to know its Master by means of the mysteries of divine wisdom, will rise to the highest grade--a grade higher than all the souls who neither conceived nor attained knowledge. These will be the first to revive. This is the question that the servant wished to ask so that he could determine what the soul dealt with in this world, AND THUS LEARN WHETHER IT IS WORTHY OF BEING RESURRECTED FIRST. THIS IS THE MEANING OF, "LET DOWN YOUR PITCHER, I PRAY YOU, THAT I MAY DRINK."

61. "And she will say to me 'You may also drink'..." (Bereshheet 24:44). You need to drink and receive water yourself first. After [I have served] you: "I will also draw for your camels," because these other Chariots, although they are watered through this grade, are watered mainly from the worship of the righteous, who know well how to serve their Master. For the righteous know how to nourish each grade properly. Therefore, if she says, "I will also draw for your camels," then "she shall be the woman whom Hashem has appointed for my master's son," the body which is surely appointed to that Supernal Soul.

62. Come and behold: we learned that the male yearns for the female, BY WHICH THE ILLUMINATION OF CHOCHMAH IS DRAWN FROM THE NUKVA, and a soul is created. The female yearns for the Male, BY WHICH CHASSADIM ARE DRAWN FROM THE MALE, who rises and mingles WITH THE SOUL upward. Thus, they become included within one another, THE CHOCHMAH OF THE FEMALE WITH THE CHASSADIM OF THE MALE. This forms the soul, THAT IS, COMPLETES IT. From this procedure, THE SERVANT DIVINED THAT IF SHE SAYS 'DRINK' (WHICH ALLUDES TO DRAWING THE CHOCHMAH), 'I WILL ALSO DRAW FOR YOUR CAMELS', NAMELY CONTINUING THE FLOW OF CHASSADIM--then she is indeed the woman, the body, who will execute the wishes of the soul issuing from the male, WHICH IS ZEIR ANPIN, INCLUDING BOTH CHOCHMAH AND CHASSADIM.

58. לַעֲת צֵאת הַשׁוֹאֲבוֹת: דִּהְיוּ זְמַנָּא, זְמַיְנִין לְמִיָּקָם וְלֹאֲחֵיבֵי בְּקַדְמִיתָא, מִכָּל שְׂאֵר בְּנֵי עֲלָמָא, אֵינּוֹן דְּשִׂאֲבֵי מִימּוֹי דְּאֹרִייתָא, בְּגִין דְּאִתְעַסְקוּ לְשִׂאֲבָא מִמִּימֵי דְּאֹרִייתָא, וְאִתְתַּקְּפוּ בְּאֵילָנָא דְּחַיִּי, וְאֵינּוֹן יִפְקֹון בְּקַדְמִיתָא, דְּאֵילָנָא דְּחַיִּי גְרָמָא לֹון דִּיקוּמוּן בְּקַדְמִיתָא, כְּמָא דְּאִתְמַר.

59. וּבְנוֹת אַנְשֵׁי הָעִיר יוֹצְאוֹת, מֵאֵי יוֹצְאוֹת. כְּדָא, וְאַרְץ רַפְאִים תְּפִיל, דְּזְמַיְנָא אֶרְעָא לְמַפְלֵט מְנָה, כֵּל גּוֹפִין דְּאֵינּוֹן בְּגִוּוָה, וְעַל דָּא כְּתִיב יוֹצְאוֹת. לְשִׂאֲוֹב מִיָּם: לְנִטְלָא נְשִׁמְתָא, וְלִקְבֵּלָא לָהּ בְּדָקָא יָאוֹת, מִתְקַנָּא מֵאִתְרָה, בְּדָקָא חֲזִי.

60. וְהִיָּה הַנְּעִרָה אֲשֶׁר אָמַר אֵלֶיהָ הַטִּי נָא כַּדָּךְ וְאִשְׁתֵּה, בְּגִין דִּהָא אִתְמַר, דְּכָל אֵינּוֹן נְשִׁמְתִין דְּעֲלָמָא, דְּאִתְקִימוּ בְּהָאֵי עֲלָמָא, וְאִשְׁתַּדְּלוּ לְמַנְדַּע לְמֵאֲרִיָּהוֹן בְּרִזָּא דְּחֻכְמָתָא עֲלָאָה, אִיְהִי סִלְקַת וְאִתְקִימַת בְּדִרְגָּא עֲלָאָה, עַל כָּל אֵינּוֹן דְּלָא אִתְדַּבְּקוּ, וְלֹא יָדְעוּ, וְאֵינּוֹן אִתְקִימוּן בְּקַדְמִיתָא. וְדָא הוּא שְׂאֵלְתָא, דְּקָאִים הֵהוּא עֶבֶד לְמַנְדַּע וְלְמִשְׁאֵל, בְּמָה אִתְעַסְקַת הֵהִיא נְשִׁמְתָא, בְּהָאֵי עֲלָמָא.

61. וְאִמְרָה אֵלַי גַּם אֶתָּה שְׁתֵּה, אַנְתָּ בְּעֵי לְמִשְׁתֵּי וְלֹאֲתִשְׁקִיָּא בְּקַדְמִיתָא וּבְתַרְךָ וְגַם לְגַמְלִיךָ אִשְׁקָה, בְּגִין דְּכָל אֵינּוֹן שְׂאֵר רְתִיכִין, אִף עַל גַּב דְּאִתְשְׁקִיָּין מֵהָאֵי דְּרָגָא, כְּלֵהוּ אִתְשְׁקִיָּין מִפּוֹלְחָנָא דְּצִדִּיקִיָּוָא, דִּידְעֵי פּוֹלְחָנָא דְּמֵאֲרִיָּהוֹן בְּדָקָא יָאוֹת. דְּצִדִּיקִיָּוָא יָדְעֵי לְסַפְקָא לְכָל דְּרָגָא וְדִרְגָּא בְּדָקָא יָאוֹת, וְעַל דָּא וְגַם לְגַמְלִיךָ אִשְׁקָה, וְדָאֵי הֵיא הָאִשָּׁה אֲשֶׁר הוֹכִיחַ יְיָ לְבָן אֲדָנֵי. וְדָאֵי הֵהִיא אִיְהוּ גּוֹפָא, דְּאִזְדַּמֵּן לְהֵהִיא נְשִׁמְתָא עֲלָאָה.

62. תָּא חֲזִי, דִּהָא אִתְמַר דְּתִיאוּבְתָא דְּדִכּוּרָא לְגַבֵּי נּוֹקְבָא, עֶבֶיד נְשִׁמְתָא, וְתִיאוּבְתָא דְּנוֹקְבָא לְגַבֵּי דִכּוּרָא, סִלְקָא וְאִתְעַרְבַּ בְּהִדָּה דְּלַעִילָא, וְאִתְבְּלִיל דָּא בְּדָא, וְעֶבֶיד נְשִׁמְתָא, וּבְגִין כֵּן הֵיא הָאִשָּׁה, דָּא הוּא גּוֹפָא וְדָאֵי, דְּאִיְהוּ זְמַיְנָא, לְהֵהוּא רְעוּתָא דְּנְשִׁמְתָא, דְּנִפְקָא מִן דִּכּוּרָא.

63. These bodies will be raised TO LIFE earlier, as we have said. After these are revived, all other bodies outside Yisrael will be raised into perfect existence and resurrected with the renewal of the moon, FOR THE LIGHT OF THE MOON WILL THEN BE AS THE LIGHT OF THE SUN. The world will then be renewed as before. At that time, it is written: "Let Hashem rejoice in his works" (Tehilim 104:31).

64. Therefore, "Behold, my servant shall prosper," MEANS THAT THE SERVANT, MATATRON, WILL KNOW how to return each soul to its own place, THAT IS, TO THE BODY WORTHY OF IT, as was said. "He shall be exalted and extolled, and be very high" (Yeshayah 52:13), on the side of all those supernal grades.

65. "Just as many were astonished at you, saying, 'Surely his visage is too marred to be that of a man, and his form to be that of the sons of man'" (Yeshayah 52:14). Come and behold: we have learned that when the Temple was destroyed and the Shechinah exiled to foreign countries, it is written: "Behold, the mighty ones shall cry outside; ambassadors of peace shall weep bitterly" (Yeshayah 33:7). They all wept for her, they mourned and grieved for the Shechinah who went from her place into exile. EXILE changes her and her husband, ZEIR ANPIN, WHO withholds his light, FOR THERE IS NO ONE TO SHINE UPON, as it is written: "The sun shall be darkened in his going forth" (Yeshayah 13:10). Therefore, "his visage is too marred to be that of a man." Another explanation of the verse, "Surely his visage is too marred to be that of a man," is that it refers to the servant MATATRON, WHO AT THE TIME OF EXILE WAS changed in form and colors, which were GREEN, WHITE, RED.

66. Yet another explanation of, "Surely his visage is too marred to be that of a man," is that it has the same meaning as the verse: "I clothe the heavens with blackness, and I make sackcloth their covering" (Yeshayah 50:3). From the day the Temple was destroyed, the heavens, MEANING ZEIR ANPIN, did not hold their light. The secret is that blessings dwell only where there are Male and Female, as has been explained in relation to the verse: "Male and Female He created them. And Elohim blessed them" (Beresheet 1:27-28). But in exile, where male and female are not united, it is written: "His visage is too marred to be that of a man" (Yeshayah 52:14).

67. It is similar to the meaning of: "The righteous perished," (Yeshayah 57:1) which does not read 'perishes' or 'will perish', but rather "perished" ('is lost'), WHICH MEANS THAT THE RIGHTEOUS LOST HIS BLESSINGS. For blessings abide only where male and female are united.

68. Therefore, when the male is not with the female, the souls released FROM HER are different than those issued when the sun, ZEIR ANPIN, was united with the moon, THE NUKVA, as we learned. FOR AS ZEIR ANPIN AND NUKVA WERE CHANGED DURING THE EXILE, SO THE SOULS OF THEIR OFFSPRING WERE DIFFERENT FROM THE PREVIOUS ONES. Of this, it is written: "These are the generations of Ya'akov: Yosef..." (Beresheet 37:2). AFTER YOSEF BECAME LIKE YA'AKOV AND THE SUN UNITED WITH THE MOON, THE VIRTUE OF THE SOULS IS ELEVATED. BUT THEY CHANGE DURING EXILE.

63. וְאִינוֹן גּוֹפִין זְמַיְנִין לְאַתְעָרָא בְקַדְמִיתָא בְדַאמְרֵן. וּלְבַתַּר דְּאֵלִין יְקוּמוּן, יְקוּמוּן כּל אַחֲרֵינִין דְּבִשְׂאָר אֶרְעָאן, וְיִתְקַיְימוּן בְּקִיּוּמָא שְׁלִים, וְיִתְחַדְתּוּן בְּחֻדְתּוֹתָא דְסִיְהֵרָא, וְיִתְחַדֵּשׁ עֲלֵמָא כְּמִלְקַדְמִין, וּכְדִין כְּתִיב בְּהוּא זְמַנָּא יִשְׂמַח יי' בְּמַעֲשָׂיו.

64. וּבְגִין כֵּן, הִנֵּה יִשְׁכִּיל עַבְדִּי, לְאַהֲדָרָא נְשִׁמְתֵּינִי כּל חַד וְחַד לְאַתְרֵיהּ. יְרוּם וְנִשְׂא וְגַבְהָ מְאֹד, מְסֻטְרָא דְכּל אִינוֹן דְּרַגְיָן עֲלֵאִין בְּדַקְאמְרֵן.

65. כְּאִשְׁרֵי שְׂמֻמוֹ עֲלֵיךְ רַבִּים כֵּן מִשְׁחַת מַאִישׁ מֵרְאֵהוּ וְתֵאָרוּ מִבְּנֵי אָדָם, תָּא חֲזִי, דְּהָא אֲתַמְר, דְּכֵד אֲתַחֲרַב בִּי מִקְדָּשָׁא, וְשְׁכִינְתָּא אֲתַגְלִי בְּגוֹ אֶרְעָאן נּוֹכְרֵאִין בִּינְיֵיהוּ, מֵה כְּתִיב, הֵן אֶרְאֵלִים צָעְקוּ חוּצָה מִלְּאֲבֵי שְׁלוֹם מֵר יִבְכִּיּוּן, כְּלָהוּ בְּכוֹ עַל דָּא, וְקִשְׁרוּ בְּכִיהָ וְאַבְלָא, וְכֵל דָּא עֲלֵה דְשְׁכִינְתָּא דְאֲתַגְלִיָּא מֵאַתְרָהּ, וְכַמְה דְאִיהִי מִשְׁתַּנֵּית מְכַמְה דְהוּת, אוֹף הֵכִי בַעֲלָהּ, לֹא נִהִיר נְהוּרֵיהּ, וְאַשְׁתַּנֵּי מְכַמְה דְהוּהּ, דְכְּתִיב חֲשַׁךְ הַשֶּׁמֶשׁ בְּצִאתוֹ, וְעַל דָּא כְּתִיב כֵּן מִשְׁחַת מַאִישׁ מֵרְאֵהוּ.

66. דְּבַר אַחַר כֵּן מִשְׁחַת מַאִישׁ מֵרְאֵהוּ, מֵהֵאֵי עַבְדִּי, דְּאֲשַׁתַּנֵּי דִּיּוֹקְנֵיהּ וְגוֹוְנֵיהּ מְכַמְה דְהוּהּ. דְּבַר אַחַר כֵּן מִשְׁחַת מַאִישׁ מֵרְאֵהוּ, כַּד"א אֲלַבִּישׁ שְׁמִים קְדֻרוֹת וְשִׁק אֲשִׁים כְּסוּתָם. דְּהָא מִיּוּמָא דְאֲתַחֲרַב בִּי מִקְדָּשָׁא, לֹא קִיּוּמוֹ שְׁמוּם בְּנְהוּרָא דְלֵהוּן, וְרִזָּא דְמֵלָה, בְּרַכָּאן לֹא שְׁרִיין, אֶלָּא בְּאַתְרֵי דְאֲשַׁתְּכַחוּ דְכֵר וְנוֹקְבָא, וְאוֹקְמוּהָ כַּד"א זְכֹר וְנִקְבָה בְּרָאם וְיִבְרַךְ אֲתָם. וּבְגִין כֵּן מִשְׁחַת מַאִישׁ מֵרְאֵהוּ.

67. וְדָא הוּא כְּמָה דְכְּתִיב, הִצְדִּיק אָבִד, אָבוּד אוֹ נֶאָבֵד, לֹא נֶאָמַר, אֶלָּא אָבִד, דְּלֹא שְׁרִיין בְּרַכָּאן, אֶלָּא בְּאַתְרֵי דְאֲשַׁתְּכַחוּ דְכֵר וְנוֹקְבָה כְּחֻדָּא, כְּמָה דְאֲתַמְר.

68. בְּהוּא זְמַנָּא, דְּלֹא אֲשַׁתְּכַח דְּכוּרָא בְּהַדְרָה, וּכְדִין כּל אִינוֹן נְשִׁמְתֵּינִין דְנִמְקִי, כְּלָהוּ הוּי לְהוּ שְׁנוּיָא, מְכַמְה דְהוּוּ בְּזְמַנָּא דְשִׁמְשָׁא אֲתַחֲבַר בְּסִיְהֵרָא, כְּמָה דְאֲתַמְר. וְעַל דָּא אֵלֵהּ תּוֹלְדוֹת יַעֲקֹב יוֹסֵף וְגו' וְאֲתַמְר.

69. "...and the lad..." (Beresheet 37:2) means that because their union is never broken, the righteous, WHICH IS YESOD, and righteousness, WHICH IS THE NUKVA, are constantly together. The Nukva is described with the same attributes as the male, WITH THE ADDITION OF THE FEMALE SUFFIX. FOR EXAMPLE: HE IS WISE, SHE IS WISDOM; HE IS MIGHTY, SHE IS MIGHT; HE IS A KING; SHE IS A KINGDOM. And the male is described with the same attributes as the Nukva. As it is written: "And the lad (Heb. na'ar)..."; AS THE NUKVA IS CALLED 'GIRL' (HEB. NA'ARAH), SO IS YESOD CALLED 'LAD'.

70. "...with the sons of Bilhah, and the sons of Zilpah" (Beresheet 37:2). YOSEF is found within them, all TWELVE TRIBES, EVEN IN THE SONS OF THE HANDMAIDS, THE HIND PARTS OF THE SHECHINAH. He renews them appropriately and delights them with his mirth, for all branches and leaves OF THE SHECHINAH are blessed by his joy; THAT IS, EVEN THE HIND PARTS OF THE SHECHINAH, WHICH ARE CALLED 'LEAVES'--IN ACCORDANCE WITH THE VERSE: "WHOSE LEAF SHALL NOT WITHER" (YEchezkel 47:12)--ARE PERFECTED THROUGH HIM.

71. "And these are the generations of Ya'akov: Yosef..." (Beresheet 37:2). We have learned that Ya'akov's image was reproduced in Yosef. Thus, everything that happened to Ya'akov also happened to Yosef. They shared the same path, according to the secret of the letter Vav--THE FIRST VAV BEING THE SECRET OF YA'AKOV, TIFERET, AND THE SECOND, THE FULLY SPELLED VAV, BEING THE SECRET OF YOSEF, YESOD. And they walk together--AS THEY SOUND LIKE ONE WHEN THE VAV IS PRONOUNCED--because they share one meaning and image.

72. "...and Yosef brought to his father their evil report" (Beresheet 37:2). As has been explained, he told his father that they ate raw meat cut from a living animal. HE INSISTED THAT the sons of the handmaids were part of the twelve tribes. Thus, how could the sons of Leah treat them with contempt and also eat flesh from a living animal, thereby transgressing the commandment of their Master to the sons of Noah? As it is written: "But flesh with its life, which is its blood, you shall not eat" (Beresheet 9:4). Could they have eaten and thus transgressed their Master's commandment? HE ANSWERS: Yosef told this by his own invention, and was therefore punished for it.

73. According to one explanation, Rabbi Yehuda said: Yosef's "evil report" is that they cast their eyes upon the daughters of the land, which is CONSIDERED TO BE evil because IT ALLOWED the unholy grades to nourish the Side of Defilement.

69. והוא נער, בגין דלא מתפרשין לעלמין, צדי"ק וצד"ק בחדא אינון, כמה דאיהי אתקריאת בשמא דכורא, הכי נמי אתקרי איהו, בשמא דילה, דכתיב והוא נער.

70. את בני בלהה ואת בני זלפה, בכלהו קיימא לחדתא לון בדקא יאות, ולאשתעשעא לון בחדה דיליה. דכלהו ענפין, וכלהו עליון, בלהו אתברכין בחדה דיליה.

71. אלה תולדות יעקב יוסף, כמה דאתמר, דכל דיוקנא דיעקב, הוה ביה ביוסף, וכל מה דאירע להאי, אירע להאי, ותרוייהו בחדא אזלי, ודא הוא דא דא ו"ו, דאזלי תרוייהו בחדא, בגין דאינון דא חדא, ודיוקנא חדא.

72. ויבא יוסף את דבתם רעה, הא אוקמוה, דהוה אמר לאבוי עלייהו, דהוה אכלי שויפא מבעלי חיון, כד אינון חיון. ויבא יוסף את דבתם רעה, וכי הא במניינא הוה, אינון בני שמחות, היך הוה מזלזלין בהון בני לאה והיך הוה אכלין אבר מן החי, והוה עברין על פקודא דמאריהון, דהא פקיד על בני נח פקודא דא, כד"א אך בשר בנפשו דמו לא תאכלו, ואינון הוה אכלי ליה, ועברין על פקודא דמאריהון. אלא, יוסף הוה קאמר, ועל דא אתענש.

73. רבי יהודה אמר, את דבתם רעה, כמה דאוקמוה, דיהבי עינייהו בבנות ארעא, ודא הוא דבתם רעה לינקא לכל אינון דרגין דלא קדישין, דאתין מסטרא מסאבא.

6. "Now Yisrael loved Yosef"

Using the story of Yosef and his many-colored coat as an analogy, Rabbi Elazar discusses the spiritually privileged position of the children of Israel and the enmity this inspires in idolatrous nations. We learn that Ya'akov's love for Yosef over his brothers, and the coat that he gave Yosef, was the immediate cause of the Exile itself, which is, in turn, shown to be a parable of human history.

The Relevance of this Passage

The children of Israel are designated as the Chosen People in response to the measure of their internal Vessel--the Desire to Receive--which is more intense than that of other nations. For this reason, they are the channel through which the Light of The Creator emerges into our world. When the Desire to Receive is directed towards the self alone, there is a lack of Light in our world, and this instigates negative repercussions from other nations. These other nations sense the lack of Light, which creates enmity between them and the children of Israel, and is ultimately the cause for the continuing Exile. Thus, Exile is both a personal and an historical occurrence. When the hardships of life reach their extreme, this is a spiritual connection to the Exile of the children of Israel, which exists to this very day. The Exile is also an effect of our failure to direct our desires towards

positive and sharing causes. The spiritual forces of liberation present in this passage can hasten both our personal redemption and also the Final Redemption of the entire world.

74. "Now Yisrael loved Yosef more than all his children, because he was the son of his old age; and he made him a striped shirt" (Beresheet 37:3). Rabbi Elazar began the discussion with the verse: "Come, My people, enter you into your chambers, and shut your doors about you: hide yourself for a little moment, until the indignation be overpassed" (Yeshayah 26:20). Come and behold: how much did the Holy One, blessed be He, love the children of Yisrael? He had more love for them than for all the other heathen nations. Thus, He warned them and guarded them in their actions.

75. Come and behold: Judgment hovers about the world three times a day. During these times, it behooves a man to take heed and be watchful lest Judgment shall fall on him. This is so at specific times, as has already been explained.

76. The three times are when morning comes and Avraham is awakened into the world, where he holds on to Judgment, so that he is attached to it. Within the first three hours, Judgment is driven from its place to be awakened within Ya'akov, until the time is come for Minchah. Then, the lower Judgment is stirred to be attached to the upper Judgment. Then one Judgment joins another, and it behooves us to be on our guard.

77. Moreover, when Judgment is upon the world and death is in the marketplace, no man should walk alone in a public place, as has been explained elsewhere. Man should shut himself in and never venture out, as Noach did when he shut himself in the ark to avoid being found in the presence of the Angel of Destruction.

78. Therefore: "Come, my people, enter you into your chambers..." (Yeshayah 26:20) MEANS shut yourself inside YOUR HOUSE, "and shut your doors about you," so as not to be seen by the Destroying Angel. "Hide yourself for a little moment, until the anger be over passed," because after the Judgment has past, the Angel of Destruction has no permission to harm you.

79. Come and behold: it is the affection that the Holy One, blessed be He, harbors for Yisrael and His drawing them near Him THAT CAUSES the other heathen nations to hate Yisrael. For they are kept away from the Holy One, blessed be He, while Yisrael are near.

74. וְיִשְׂרָאֵל אָהַב אֶת יוֹסֵף מִכָּל בְּנָיו כִּי בֶן זָקֵנִים הוּא לוֹ וַעֲשָׂה לוֹ כְּתֹנֶת פְּסִים. רַבִּי אֱלֶעָזָר פָּתַח וְאָמַר, לָךְ עָמִי בֹא בַחֲדָרֶיךָ וּסְגֹר דְלִתְךָ בְּעֶדְךָ חֲבִי כְּמַעֲט רִגַע עַד יַעֲבֹר זַעַם. לָךְ עָמִי בֹא בַחֲדָרֶיךָ. תָּא חֲזִי, כְּמָה קוֹדֵשׁא בְּרִיךְ הוּא רְחִים לוֹ לְיִשְׂרָאֵל, וּבְגִין רְחִימוּתָא דְלֵהוּן, דְּרְחִים לוֹן עַל כָּל עַמִּין עַכְו"ם, אַזְהַר לוֹן, וּבְעֵי לְנִטְרָא לוֹן, בְּכָל מָה דְאִינוּן עֲבָדִין.

75. תָּא חֲזִי, תְּלַת זְמַנִּין אֵית בְּיוֹמָא, דְּדִינָא שְׂרִיא בְּעֵלְמָא, וְכַד אֲתִי הֵוּא זְמַנָּא, מְבַעֵי לֵיהּ לְבַר נֶשׁ, לְאַזְדַּהְרָא, וְלֹאסְתַּמְרָא, דְּלֹא יִפְגַע בֵּיהּ הֵוּא דִינָא, וְאִינוּן זְמַנִּין יְדִיעֵן, וְהָא אֹקְמוּהָ.

76. בְּגִין דְּהָא כַּד סְלִיק צְפְרָא, אֲבָרְהָם אֲתַעַר בְּעֵלְמָא, וְאֲחִיד לֵיהּ לְדִינָא לְקִשְׂרָא לֵיהּ בְּהַדְיָה, וּבְשִׁירוּתָא דְתְּלַת שְׁעֵי קַמִּיּוּתָא, נְטִיל דִינָא מֵאֲתַרְיָה, לְאַתְעָרָא בֵּיהּ בְּיַעֲקֹב, עַד דְּאֲתַעַר צְלוּתָא דְמִנְחָה, דְּאֲהַדְרַר דִינָא לְאַתְרֵיהּ, וְאֲתַעַר דִינָא דְלִתְתָא, לְאַתְקִשְׂרָא בְּדִינָא דְלַעִילָא, דְּהָא כְּדִין אֲתַקְשֵׁר דִינָא בְּדִינָא, וּבְעֵי לְאַזְדַּהְרָא.

77. תּוּ, כַּד דִינָא אֲתַעַר בְּעֵלְמָא, וּמוּתָא אֲשַׁתְּכַח בְּמַתָּא, לֹא לִיבְעֵי לֵיהּ לְבַר נֶשׁ לְמִיּהָר יַחֲוּדָי בְּשׁוּקָא, וְהָא אֹקִימָנָא מְלִי, אֶלָּא בְּעֵי לְאַסְגְּרָא גְרַמִּיָּה, דְּלֹא יִפּוּק לְבַר, כְּמָה דְאֹקְמוּהָ בְּנַח, דְּאִסְגַּר גְרַמִּיָּה בְּתִיבּוּתָא, דְּלֹא יִשְׁתַּכַּח קַמִּי מַחְבְּלָא.

78. וְעַל דָּא, לָךְ עָמִי בֹא בַחֲדָרֶיךָ, אֲסַגְר גְרַמְךָ. וּסְגֹר דְלִתְךָ בְּעֶדְךָ, דְּלֹא יִתְחַזִּי קַמִּיָּה דְמַחְבְּלָא. חֲבִי כְּמַעֲט רִגַע עַד יַעֲבֹר זַעַם, דְּבִתְרַ דְּאֲעֵבַר דִינָא לִית לֵיהּ רֶשׁוּ לְמַחְבְּלָא לְחַבְּלָא.

79. תָּא חֲזִי, דְּקוֹדֵשׁא בְּרִיךְ הוּא בְּגִין רְחִימוּתָא דְּאֵיהּוּ רְחִים לוֹן לְיִשְׂרָאֵל, וְקָרִיב לוֹן לְגַבִּיָּה, כָּל שְׂאָר עַמִּין עַכְו"ם שְׁנֹאִין לוֹן לְיִשְׂרָאֵל, בְּגִין דְּאִינוּן מִתְרַחֲקִין, וְיִשְׂרָאֵל קָרִיבִין.

80. Come and behold: as a result of the exceptional love Ya'akov had for Yosef, his brothers "conspired against him to slay him" (Beresheet 37:18). How much more do the idolatrous nations HATE Yisrael BECAUSE OF THE LOVE THAT THE HOLY ONE, BLESSED BE HE, HAS FOR YISRAEL ABOVE THEM?

80. וְתָא חֲזִי, בְּגִין רַחֲמוֹתָא דְרַחֲמִים יַעֲקֹב לְיוֹסֵף יִתִּיר מֵאַחֵיו, אִף עַל גַּב דְּכֻלְהוּ הוּוּ לִיה אַחִין, מַה כְּתִיב וַיִּתְנַבְּלוּ אֹתוֹ לְהַמִּיתוֹ, כֹּל שָׁבִן עִמּוּן עוֹבְרֵי עֹבֶדֶת בּוֹכְבִים וּמְזֻלוֹת לְיִשְׂרָאֵל.

81. Come and behold: see what this love, which Ya'akov had for Yosef OVER HIS BROTHERS, caused. YOSEF was exiled from his father, who then joined him. By this action, he brought exile upon the tribes and the Shechinah. Although it was decreed IN THE COVENANT, THE REASON, NEVERTHELESS, WAS THAT HE LOVED HIM BETTER THAN HIS BROTHERS. It has been explained that all this happened because of the many-colored coat he made him, as it is written: "And when his brethren saw...THEY HATED HIM, AND COULD NOT SPEAK PEACEABLY TO HIM" (Beresheet 37:4).

81. תָּא חֲזִי כַּמָּה גְרִים לִיה הֵוּא רַחֲמוֹתָא דְרַחֲמִים לִיה יִתִּיר, דְּגָרַם לִיה דְּאַתְגְּלִי מֵאַבּוּי, וְאַתְגְּלִי אַבּוּי בְּהַדְיָה, וְגָרַם לְהוּ גְלוּתָא, וְלִשְׁכִינְתָא דְאַתְגְּלִי אַ בִּינְיָהוּ, וְאִף עַל גַּב דְּאַתְגְּזִירַת גְּזֵרָה, וְאוֹקְמוּהָ דְבְּגִין כְּתַנְתּ דְּעִבְד דְּעִבְד לִיה יִתִּיר, מַה כְּתִיב וַיִּרְאוּ אַחֵיו.

7. "And Yosef dreamed a dream"

Rabbi Chiya discusses dreams as a form of divine revelation. Situated beneath Prophecy and Vision in the hierarchy of revelatory experiences, dreams comprise a mixture of truth and falsehood, and serve as an admonition to the dreamer. Once given, the interpretation of a dream can influence both its meaning and its fulfillment. According to Rabbi Shimon, the dreamer's awareness and interpretation is not necessary for fulfillment. The interpretation of Yosef's dream by his brothers, whereby they sealed their fate, warns us not to dismiss our dreams too quickly or to share them with those who are not friends.

The Relevance of this Passage

Reading this section raises awareness of the vital information dreams often provide to help in our spiritual development. We learn to protect ourselves against negative dream interpretations and their manifestation.

82. "And Yosef dreamed a dream" (Beresheet 37:5). Rabbi Chiya opened the discussion with the verse: "And he said, 'Hear now my words: If there be a prophet among you, I, Hashem, make myself known to him in a vision, and speak to him in a dream'" (Bemidbar 12:6). Come and behold: how many grades of prophecy the Holy One, blessed be He, formed. They stand upon each other, one grade superior to another, higher than the other. They all nourish each other according to their ability, some from the right and some from the left, as is proper.

82. וַיַּחֲלֵם יוֹסֵף חֲלוֹם וְגו', רַבִּי חִיָּיא פִּתַּח וְאָמַר, וַיֹּאמֶר שְׁמְעוּ נָא דְבָרֵי אִם יִהְיֶה נְבִיאֵכֶם יוֹי בְּמִרְאָה אֱלֹו אֲתוֹדַע בְּחֲלוֹם אֲדַבֵּר בּוּ. תָּא חֲזִי, כַּמָּה דְרָגִין לְדְרָגִין עֵבֶד קוֹדֶשׁא בְרִיךְ הוּא, וְכֻלְהוּ קוּיָמִי דָא עַל דָּא, דְרָגָא עַל דְרָגָא, דָּא לְעִיל מִן דָּא, וְכֻלְהוּ יִנְקִין אֱלִין מִן אֱלִין, כְּדָקָא חֲזִי לֹוּן, אֱלִין מִימִינָא וְאֱלִין מִשְׁמָאלָא, וְכֻלְהוּ אֲתַמְנֵן אֱלִין עַל אֱלִין, כֹּלָא כְּדָקָא יָאוּת.

83. Come and behold: the prophets in the world are nourished from one aspect, from two known grades, NETZACH AND HOD, which are seen within the mirror (Heb. mar'ah) that has no reflection, WHICH IS THE NUKVA. As it is written: "I, Hashem make myself known to him in a vision (Heb. mar'eh)" (Bemidbar 12:6). This is the mirror that reflects all the colors, NAMELY WHITE, RED, AND GREEN, WHICH REPRESENT THE THREE COLUMNS OF ZEIR ANPIN; it is known as the 'dull mirror'. The phrase: "And speak to him in a dream" (Ibid.), refers to the sixtieth part of prophecy. As has been explained, it is Gavriel's grade, the sixth grade BENEATH the grade of prophecy, who supervises dreams.

83. תָּא חֲזִי, כֹּל נְבִיאֵי דְעֵלְמָא כֻּלְהוּ יִנְקִי מִסְטְרָא חֲדָא, מִגּוּ תְרִין דְרָגִין יְדִיעֵן, וְאִינְוֵן דְרָגִין הוּוּ אֲתַחְזִיין בְּגוּ אֲסַפְקֵלְרִיא דְלָא נְהָרָא, דְכְתִיב בְּמִרְאָה אֱלֹו אֲתוֹדַע, מַאי הוּא מִרְאָה, כַּמָּה דְאַתְמַר חֲזִיו דְכֹל גּוּוֹנֵן אֲתַחְזִיין בְּגוּוֹה, וְדָא הִיא אֲסַפְקֵלְרִיא דְלָא נְהָרָא. בְּחֲלוֹם אֲדַבֵּר בּוּ, דָּא הוּא חַד מִשְׁתִּין בְּנִבְוָאָה, כַּמָּה דְאוֹקְמוּהָ, וְאִיהוּ דְרָגָא שְׁתִּיתָאָה מֵהֵוּא דְרָגָא דְנִבְוָאָה, וְאִיהוּ דְרָגָא דְגַבְרִיאֵל, דְמִמְנָא עַל חֲלֵמָא, וְהָא אֲתַמַּר.

84. Come and behold: every well-formed dream proceeds from that grade OF THE ANGEL GAVRIEL. BECAUSE IT IS FROM AN ANGEL, every dream includes some lies. Therefore, parts of dreams are true and parts are false; no dream is without both.

85. Because a dream has both TRUE AND FALSE ELEMENTS, all the dreams in the world follow verbal interpretations, as was explained in relation to the verse: "And it came to pass, as he interpreted to us, so it was" (Bereshheet 41:13); FOR IT COMES TO PASS ACCORDING TO ITS OWN INTERPRETATION. What is the reason? A dream contains truth and lies; hence, the words of interpretation prevail over everything, in that they determine WHETHER THE TRUE OR THE FALSE PART SHALL PREVAIL. A dream therefore needs a favorable interpretation. Rabbi Yehuda said that because a dream is of a lower grade, THAT OF THE ANGEL GAVRIEL, and speech, THE SECRET OF THE NUKVA, has power OVER THE ANGEL, dreams follow their own interpretations--WHICH COME FROM THE ASPECT OF SPEECH AND PROCEED FROM THE NUKVA, CALLED 'SPEECH', RULING OVER THE ANGEL GAVRIEL'.

86. He continued with the verse: "In a dream, in a vision of the night, when deep sleep falls upon men, in slumbering upon the bed, then He opens the ears of men, and with discipline seals their instruction" (Iyov 33:15-16). Come and behold: when man lies in his bed, he should first acknowledge the Kingdom of Heaven over him, then utter a verse of mercy. The friends explained that when a man sleeps in his bed, his soul leaves him to soar above, each soul according to its own way.

87. When people fall asleep in their beds, the soul departs. "In slumbering upon the bed, then He opens the ears of men." Thus, the Holy One, blessed be He, reveals to the soul through the grade in charge of dreams, NAMELY GAVRIEL, what will happen in the world in the future, or that which corresponds to his innermost thoughts, THAT IS, TRUTH, LIES, OR BOTH. Thus, through admonition, a man receives knowledge of things to come. FOR THIS REASON, HE IS TOLD OF FUTURE EVENTS.

88. A man is not given this knowledge while the body is strong. The angel informs the soul, and the soul informs the man. The dream comes TO THE SOULS from above, when the souls depart from the body and ascend, each according to its merit.

84. תָּא חֲזִי, כָּל חֶלְמָא דְאִיהוּ בְדִקָּא יְאוּת, מֵהַאי דְרָגָא קָא אֲתִיָא, וְעַל דָּא, לִית לָךְ חֶלְמָא, דְלֵא יִתְעַרְבוּן עִמֵּיהּ מְלִין בְּדִיבּוּן, בְּמַה דְאוּקִימָנָא, וּבְגִין כֵּךְ, מְנַיִיהוּ קְשׁוּט, וּמְנַיִיהוּ בְּדִיבּוּן, וְלִית לָךְ חֶלְמָא, דְלֵא אִית בֵּיהּ מֵהַאי גִיסָא וּמֵהַאי גִיסָא.

85. וּבְגִין דְאִית בֵּיהּ בְּחֶלְמָא כְּלָא בְדִאֲמָרָן, כָּל חֶלְמִין דְעֶלְמָא, אֲזִלִין בְּתַר פְּשָׂרָא דְפּוּמָא, וְאוּקְמוּהּ דְכִתְיִב, וַיְהִי כַּאֲשֶׁר פִּתְרַן לָנוּ בֵּן הָיָה, מִ"ט, בְּגִין דְאִית בֵּיהּ בְּחֶלְמָא בְּדִיבּוּ וּקְשׁוּט, וּמֵלָה שְׁלֵטָא עַל כְּלָא, וּבְגִין כֵּךְ, בְּעֵי חֶלְמָא פְּשָׂרָא טְבָא. רַבִּי יְהוּדָה אָמַר, בְּגִין דְכָל חֶלְמָא, מְדִרְגָא דְלִתְתָא אִיהוּ, וְדַבּוּר שְׁלֵטָא עֲלֵיהּ, וּבְגִין כֵּךְ כָּל חֶלְמָא אֲזִלָּא בְּתַר פְּשָׂרָא.

פִּתַח וְאָמַר, בְּחֵלּוֹם חֲזִיוֹן לַיְלָה בְּנִפְל תְּרַדְמָה עַל אַנְשִׁים בְּתַנּוּמוֹת עַלֵי מִשְׁכָּב אֲזִי יִגְלֶה אֲזִן אַנְשִׁים וּבְמִסְרָם יַחְתֵּם. תָּא חֲזִי, בְּדִ סְלִיק בְּרִי נִשְׁ לְעַרְסִיָה, מִבְּעֵי לִיָּה, לְאִמְלַכָּא עֲלֵיהּ מְלַכוּתָא דְשְׁמַיָא בְּקִדְמִיתָא, וּלְבַתְרָא יִימָא חַד פְּסוּקָא דְרַחֲמֵי, וְאוּקְמוּהּ חֲבַרְיָא, בְּגִין דְהָא בְּרִי בְּרִי נִשְׁ נְאִים עַל עַרְסִיָה, הָא נִשְׁמַתִּיהּ נִפְקָא מִנִּיהּ, וְאֲזִלָּא וְשִׁטְיָא לְעִילָא, כָּל חַד וְחַד כְּפּוּם אֲרַחֲיָה וְהִכִּי סְלִיקָת, בְּמַה דְאִתְמַר.

87. מַה כְּתִיב בְּחֵלּוֹן חֲזִיוֹן לַיְלָה, בְּדִ בְּנֵי נִשְׁא שְׁכִיבֵי בְעַרְסִיָּהוּ נְיִימִין, וְנִשְׁמַתָּא נִפְקַת מִנִּיהוּ, הֵה"ד בְּתַנּוּמוֹת עַלֵי מִשְׁכָּב, אֲזִי יִגְלֶה אֲזִן אַנְשִׁים, וּכְדִין קוּדְשָׁא בְּרִיךְ הוּא אֹדַע לָהּ לְנִשְׁמַתָּא, בְּהוּא דְרָגָא דְקִיּוּמָא עַל חֶלְמָא, אִינוּן מְלִין דְזַמִּינִין לְמִיתֵי עַל עֶלְמָא, אֲזִי אִינוּן מְלִין, כְּפּוּם אִינוּן הֲרַהוּרִין דְלִבֵּיהּ, בְּגִין דְבֵר נִשְׁ נְטִיל אֲרַחָא דְתוּכְחֵי דְעֶלְמָא.

בְּגִין דְשָׂא לָא מוּדְעִין לִיָּה לְבַר נִשְׁ, בְּעוּר דְאִיהוּ קָאִים בְּתוּקְפָא דְגּוּפָא, בְּדִקָּאֲמָרָן, אֶלָּא מְלַאכָּא אֹדַע לְנִשְׁמַתָּא, וְנִשְׁמַתָּא לְבַר נִשְׁ, וְהוּא חֶלְמָא אִיהוּ מְלַעִילָא, בְּדִ נִשְׁמַתִּין נִפְקִין מִגּוּפֵי, וְסְלִיקִין כָּל חַד וְחַד כְּפּוּם אֲרַחֲיָה.

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89. How many grades are in the secret of the dream, in the secret of wisdom? Come and behold: a dream is one grade, a vision is another, and a prophecy a third. All these grades are in ascending order; THE DREAM IS BENEATH THE VISION, AND THE VISION IS BENEATH THE PROPHECY.

89. וְכַמָּה דְרָגִין עַל דְרָגִין, בְּרָזָא דְחִלְמָא, בְּלֵהוּ בְרָזָא דְחִכְמָתָא. וְתָא חֲזִי, חֲלוֹם דְרָגָא חֲדָא, מְרָאָה דְרָגָא חֲדָא, נְבוּאָה דְרָגָא חֲדָא, וְכֻלְהוּ דְרָגִין לְדְרָגִין אֵלִין עַל אֵלִין.

90. "And Yosef dreamed a dream, and told it to his brethren: and they hated him yet the more" (Beresheet 37:5). From this, we learn that a man should tell his dream only to someone who loves him. If the listener does not LOVE HIM, he shall bring evil upon him; for if the dream changes, he is the reason that THE TRUE MEANING OF THE DREAM is not fulfilled, BECAUSE OF HIS INCORRECT INTERPRETATION.

90. וַיַּחֲלֵם יוֹסֵף חֲלוֹם וַיַּגִּד לְאָחָיו וַיּוֹסִפוּ עוֹד שְׂנֵא אֹתוֹ, עַל חֲלוֹמוֹתָיו. מִהֲבָא, דְלֹא מִבְּעֵי לֵיהּ לְבַר נֶשׁ לְמִימַר חֲלֵמִיָּהּ, בַּר לְהֵהוּא בַּר נֶשׁ דְרַחֲמִים לֵיהּ, וְאִי לְאוּ, אִיהוּ גְרִים לֵיהּ, דְאִי הֵהוּא חֲלֵמָא מִתְהַפֵּךְ לְגוּוֹנָא אַחְרָא, אִיהוּ גְרִים לְסַלְקָא.

91. Come and behold: Yosef told his dream to his brothers WHO DID NOT LOVE HIM, and so fulfillment of the dream was delayed 22 years. Rabbi Yosi asked: How do we know THAT HATRED PREVENTED THE DREAM FROM BEING CARRIED OUT? From the words: "and they hated him yet the more" (Beresheet 37:8). This hatred caused accusations to be brought against him, AND THE DREAM WAS DELAYED FOR 22 YEARS.

91. תָּא חֲזִי, דִּיּוֹסֵף אִיהוּ אִמַּר חֲלֵמָא לְאָחָוָהּ, וְעַל דָּא גְרָמוּ לֵיהּ לְסַלְקָא חֲלֵמִיָּהּ, תְּרִין וְעֶשְׂרִין שָׁנִין דְאַתְעַכְב, רַבִּי יוֹסִי אִמַּר, מִנְלָן, דְכֻתִּיב וַיּוֹסִיפוּ עוֹד שְׂנֵא אֹתוֹ, מֵאִי שְׂנֵא אֹתוֹ, דְגְרָמוּ לֵיהּ קְטְרוּגִין בְּדָא.

92. It is written: "And he said to them, 'Hear, I pray you, this dream which I have dreamed'" (Beresheet 37:6). He begged them to listen to him, yet were it not for them, who gave the dream a different meaning, it would have come true. But they answered: "'Shall you indeed reign over us? Or shall you indeed have dominion over us?'" (Beresheet 37:8). In their answer, they gave its interpretation, AND TURNED ITS MEANING OF REIGN AND DOMINION INTO SOMETHING ELSE. They decreed THAT HE SHOULD NOT REIGN OVER THEM, and it is therefore written: "And they hated him yet the more," MEANING THEY CAUSED ACCUSATIONS TO BE BROUGHT AGAINST HIM.

92. מַה כְּתִיב וַיֹּאמֶר אֵלֵיהֶם שְׁמְעוּ נָא הַחֲלוֹם הַזֶּה אֲשֶׁר חֲלַמְתִּי, דְּבַעַא מְנִייהוּ דִּישְׁמַעוּן לֵיהּ. וְאִיהוּ אוֹדַע לְהוּ הֵהוּא חֲלֵמָא, דְאֵלְמָלָא אֵינּוּן דְאַהֲפֹכוּ לֵיהּ לְגוּוֹנָא אַחְרָא, הֲכִי אַתְקִינִים, וְאֵינּוּן אַתִּיבוּ וְאִמְרוּ הַמֶּלֶךְ תְּמַלֵּךְ עַלְיֵנּוּ אִם מְשׁוּל תְּמַשֵּׁל בְּנוּ, מִיָּד אִמְרוּ לֵיהּ פֶּשְׁרָא דְחֲלֵמָא, וְגִזְרוּ גִזְרָה, וּבְגִין כֶּךָ וַיּוֹסִיפוּ עוֹד שְׂנֵא אֹתוֹ.

93. Rabbi Chiya and Rabbi Yosi were with Rabbi Shimon. Rabbi Chiya said: We have learned an uninterpreted dream resembles an unopened letter. HE ASKS: Does this mean that the dream comes true without the dreamer being conscious of it, or that it does not come true at all? He answers: IT MEANS THAT the dream comes true, but the dreamer does not know it. For there is a power dwelling upon the dream WHICH FORCES IT TO COME TRUE. Only the dreamer is not aware whether the dream comes true or not, JUST AS ONE DOES NOT KNOW THE CONTENTS OF AN UNOPENED LETTER.

93 ר' חִיָּא וְרַבִּי יוֹסִי, הוּוּ שְׂכִיחֵי קַמִּיָּה דְר' שְׁמַעוֹן, אִמַּר רַבִּי חִיָּא, הָא תְּנִינָן חֲלֵמָא דְלֹא אַתְפֹּשֵׁר, כְּאַגְרָתָא דְלֹא מִתְקְרִיא, אִי בְּגִין דְאַתְקִינִים וְאִיהוּ לֹא יָדַע, אוּ דְלֹא אַתְקִינִים כְּלָל. אִמַּר לֵיהּ אַתְקִינִים וְלֹא אַתְיִידַע, דְהָא הֵהוּא חֲלֵמָא, חִילָא תְּלִיָּא עֲלֵיהּ, וְאִיהוּ לֹא אַתְיִידַע, וְלֹא יָדַע אִי אַתְקִינִים, אִי לֹא אַתְקִינִים.

94. Everything that happens in the world depends on a dream or a proclamation before it becomes reality. We have learned that before any matter enters the world, a proclamation resounds in heaven, from where it is spread throughout the world. It is done by a crier, as it is written: "Surely Hashem Elohim will do nothing without revealing His secret to His servants the prophets" (Amos 3:7). This was when there were prophets in the world. When the prophets were gone, sages took their places. And when THE SAGES were gone, the future was announced by a dream--and if not BY A DREAM, through birds in the sky, as has been already explained.

94. וְלִית לָךְ מַלְאָה בְּעֵלְמָא, דְּעַד לָא יִיתִי לְעֵלְמָא, דְּלָאוּ אִיהוּ תְּלִינָא בְּחֵלְמָא, אוּ עַל יְדָא דְכְרוּזָא, דְּהָא אֲתַמְר, דְּכָל מַלְאָה וּמַלְאָה עַד לָא יִיתִי לְעֵלְמָא, מְכַרְזִי עֲלֵיהּ בְּרַקִּיעַ, וּמִתְמַן אֲתַפְשֵׁט בְּעֵלְמָא, וְאֲתִיְהִיב עַל יְדָא דְכְרוּזָא, וְכֹלָא בְּגִין דְּכֹתִיב בֵּי לָא יַעֲשֶׂה יי' אֱלֹהִים דְּבַר בֵּי אִם גְּלַה סוּדוֹ אֶל עֲבָדֵי הַנְּבִיאִים, בְּזִמְנָא דְנְבִיאִים אֲשֶׁתְּכַחוּ בְּעֵלְמָא, וְאִי לָאו, אִף עַל גַּב דְּנְבוּאָה לָא שְׂרִיא, חֲכִימֵי עֲדִימֵי מְנַבִּיאִים, וְאִי לָא, אֲתִיְהִיב בְּחֵלְמָא, וְאִי לָאו, בְּצַפְרֵי שְׂמִיָּא מִשְׁתַּבְּחֵי מַלְאָה, וְהָא אוּקְמָהּ.

8. "And his brothers went to feed"

This section touches upon the role of providence in the story of Yosef and especially of his sale into slavery--since, when Yosef's brothers sold him, they were in collaboration with the Shechinah.

The Relevance of this Passage

The longest and strongest master-slave relationship is that between man and his ego. All of us are in bondage to our reactive whims and egocentric desires. We are also prisoners of other people's perceptions of us. Our ego is our taskmaster--and the ego is so good at its job, most of us don't even realize we are in bondage. Therefore, the Light of The Creator will send us challenging opportunities to provoke our ego and highlight our self-centeredness. The Light of this passage opens our eyes and shows us the way to freedom by allowing us to recognize life's hardships for what they really--opportunities to rise above the power of impulse and effect inner transformation.

95. "And his brothers went to feed their father's flock in Shchem" (Bereshheet 37:12). Rabbi Shimon asked: Why is the particle Et ('the') added? HE ANSWERS: THE PREPOSITION Et has dots over it, which represent the Shechinah, FOR THE SHECHINAH, NAMED 'ET', dwelt with them as they were a group of ten. WHEREVER THERE ARE TEN MEN, THE SHECHINAH HOVERS ABOVE THEM. They were ten because Yosef was not with them and little Binyamin was at home. When they went, the Shechinah was among them, for which reason there are dots ABOVE THE PARTICLE ET.

95. וַיֵּלְכוּ אָחָיו לְרַעוֹת אֶת צֹאן אֲבִיהֶם בְּשֶׁכֶם. רַבִּי שִׁמְעוֹן אָמַר, לְרַעוֹת צֹאן אֲבִיהֶם מִבְּעֵי לִיהּ, מֵאִי אִ"ת. נְקוּד מְלַעֲיָלָא, לְאַסְגָּאָה עִמָּהוֹן שְׂכִינְתָא, דְּאִיהִי עִמָּהוֹן שְׂרִיָּא, בְּגִין דְּאִינּוֹן הוּוּ עֲשָׂרָה, דְּהָא יוֹסֵף לָא הוּוּ עִמָּהוֹן, וּבְנִימִין אִיהוּ זְעִיר בְּבֵיתָא, וּבְגִין כֶּךָ אִינּוֹן הוּוּ עֲשָׂרָה, וְכַד אֶזְלָה הוּוּת שְׂכִינְתָא בִּינֵיהוּ, וְעַל דָּא נְקוּד מְלַעֲיָלָא.

96. For that reason, they were in collaboration with the Shechinah when they sold Yosef; they made her a partner to their oath and made her vow NOT TO REVEAL THE SALE OF YOSEF. Thus, until THE SALE OF Yosef was made known, the Shechinah did not rest upon Ya'akov.

96. וּבְגִין כֶּךָ בְּזִמְנָא דְּזִבְיֵנוּ לִיהּ לְיוֹסֵף, אֲשֶׁתְּתַפּוּ בְּלָהוּ בְּהַדִּיּוּתָא, וְאֲשֶׁתִּיפּוּ לָהּ בְּהַדִּיּוּתָא, בְּדַ עֲבִידוּ אוּמָאָה, וְעַד דְּאֲתַגְּלִינָא מַלְאָה דְּיוֹסֵף, לָא שְׂרִיא שְׂכִינְתָא עֲלֵיהּ דִּיעֻקֵּב.

97. If you say that the Shechinah was not with THE TRIBES, come and behold the verse: "There the tribes used to go up, the tribes of Yah, an appointed practice for Yisrael to give thanks to the name of Hashem" (Tehilim 122:4). They were all just and pious, the sustenance of the inhabitants of the world, FOR THE WHOLE WORLD ENDURED THANKS TO THEM both above and below, IN THE UPPER AND LOWER WORLDS.

97. וְאִי תִימָא דְשְׂכִינְתָא לָא אֲשֶׁתְּכַחַת עִמָּהוֹן, תָּא חֲזִי, דְּכֹתִיב שְׁשָׁם עֲלוּ שְׁבָטִים שְׁבָטֵי זֶה יַעֲרֹת לְיִשְׂרָאֵל לְהוֹדוֹת לְשֵׁם יי', בְּלָהוּ צְדִיקֵי וְחַסִּידֵי, קִיּוּמָא דְכָל עֵלְמָא, קִיּוּמָא אִינּוֹן לְעִילָא וְתַתָּא.

9. "O Jerusalem, built"

This section begins with a brief discussion of the preordained roles of David and Solomon in the construction of the temple, and then proceeds to address the relationship between the terrestrial Jerusalem and the heavenly Jerusalem. It is, we see, mirrored by the relationship of the children of Israel to the Upper and Lower Worlds.

The Relevance of this Passage

Our planet contains many spiritual energy centers that serve as portals through which the supernal Light of the Upper World flows into our dimension. Israel is the energy center of the entire planet. The city of Jerusalem is the energy source of Israel. The Temple is the primal source of energy for Jerusalem, and the Holy of Holies is the Fountainhead of spiritual energy for the Temple. Reading this passage connects us to Jerusalem,

the Temple and ultimately, to the Holy of Holies. It ensures that all our prayers, deeds, and meditations draw their Light from this wellspring of spiritual energy.

98. He then quoted the verse: "I was glad when they said to me, 'Let us go into the house of Hashem'" (Tehilim 122:4). It has been explained that David said this when he set his heart on building the Temple, as it is written: "And it was in the heart of David, my father, to build a house for the name of Hashem, the Elohim of Yisrael" (I Melachim 8:17). But then it is written: "Yet you shall not build the house; but your son that shall come forth out of your loins, he shall build the house to My Name" (I Melachim 8:19). All the children of Yisrael knew that and asked: When will David die so that his son Solomon can rise and build the Temple, as "our feet are standing within your gates, O Jerusalem" (Tehilim 122:2), and we will go up to offer sacrifices?

99. For all that they used to ask, 'When will this old man die?' David was nevertheless "glad," and rejoiced on account of his son, who, it was said, would reign in his stead and carry out the building the Temple. Then he began to praise THE SHECHINAH, saying: "O Jerusalem, built as a city that is joined together" (Tehilim. 122:3).

100. We learned that the Holy One, blessed be He, formed the terrestrial Jerusalem, THE NUKVA, in the image of the heavenly Jerusalem, BINAH, with each facing the other, FOR THE NUKVA IS ESTABLISHED WITH ALL THE AMENDMENTS OF BINAH. As it is written: "In the place, Hashem, which You have made for you to dwell in" (Shemot 15:17). "Built" means that the Holy One, blessed be He, will cause Jerusalem to descend from above, completely BUILT. Therefore, HE SAYS "built." "That is joined together," as has already been explained. HE SAID: It should have been 'are joined', IN THE PLURAL. HE ANSWERS: The mother, BINAH, joined her daughter, THE NUKVA, and they became as one. HENCE IT IS WRITTEN IN THE SINGULAR, as has been explained.

101. "There the tribes used to go up..." (Tehilim 122:4). They sustain the world and support the lower world. And not just the lower world, but also the upper world, as it is written: "The tribes of Yah, an appointed practice (also: 'testimony') for Yisrael"-precisely, "for Yisrael." Because the children of Yisrael support the lower world, they bear testimony above IN THE UPPER WORLD. All this is to thank the Holy One, blessed be He, on all sides, as it is written: "To give thanks to the name of Hashem" (Ibid.).

10. "And a certain man found him"

This section addresses the role of providence in the sale of Yosef to the Egyptians and illustrates our inability to interpret events and their causal relationships as positive or negative, since we are ignorant of their role in God's preordained design.

The Relevance of this Passage

The selling of Yosef into slavery, and his subsequent rise from the status of prisoner to the second in command of Egypt, alludes to our ability to take control over the physical reality and triumph over our most base desires, thereby freeing our souls. The strength to accomplish this is aroused within us by the liberating Light set aflame by these Kabbalistic verses. In addition, we become more cognizant of our limited perspectives on life, particularly when hardships strike. Just as Yosef's imprisonment was a dire and tragic predicament that was eventually turned into triumph, our afflictions can be transformed into conquests given the right state of enlightened consciousness. That is, the foresight and wisdom to see beyond the immediate circumstances. Enlightenment is thus awakened in us by the lessons and Light emitted through the luminous letters of the Hebrew language appearing in this passage.

98. פֶּתַח וְאָמַר שְׂמַחְתִּי בְּאוֹמְרִים לִי בַיִת יְיָ נִלְכָּךְ. הָאֵי קָרָא אוֹקְמוּהָ, דְּדוֹד הוּא עִם לְבִיָּה לְמַבְנֵי בֵּיתָא, כְּדָא וְיְהִי עִם לְבַב דְּוֹד אָבִי לְבְנוֹת בֵּית לְשֵׁם יְיָ וְגו'. וְלִבְתֵּר מַה כְּתִיב, רַק אַתָּה לֹא תִבְנֶה הַבַּיִת כִּי אִם בְּנֵךְ הַיּוֹצֵא מִחֻלְצִיךָ הוּא יִבְנֶה הַבַּיִת לְשֵׁמִי, וְכָל יִשְׂרָאֵל הוּוּ יִדְעֵי דָא, וְהוּוּ אָמְרוּ, אֵימַתִּי יָמוֹת דְּוֹד, וְיָקוּם שְׁלֹמֹה בְּרִיָּה וְיִבְנֶה בֵּיתָא, וְכַדִּין עוֹמְדוֹת הֵיוּ רְגֵלֵינוּ בְּשַׁעְרֵיךָ יְרוּשָׁלַיִם, כְּדִין נִיֶּסְק וְנִקְרִיב תַּמָּן קִרְבָּנִין.

99. וְעַם כָּל דָּא, אִף עַל גַּב דְּהוּוּ אָמְרוּ אֵימַתִּי יָמוֹת סְבָא דָא, כְּדִין שְׂמַחְתִּי וְחֻדְוָה הוּוּ לִי, בְּגִין בְּרִי, דְּהוּוּ אָמְרֵי דְבְרֵי יָקוּם תַּחֲוֹתִי, לְמַגְמַר פְּקוּדָא לְמַבְנֵי בֵּיתָא, כְּדִין שְׂרֵי וְשַׁבַּח לָהּ, וְאָמַר יְרוּשָׁלַיִם הַבְּנוּיָה כְּעִיר שְׁחֻבְרָה לָהּ יַחְדוּ.

100. תַּנּוּן, עֲבַד קוּדְשָׁא בְּרִיךְ הוּא יְרוּשָׁלַיִם לְתַתָּא, כְּגוּוֹנָא דְלַעִילָא, וְדָא מִתַּתְּקָנָא, לְקַבֵּל דָּא, דְּכְתִיב מְכוּן לְשַׁבְתֵּךָ פְּעֻלַּת יְיָ. הַבְּנוּיָה: דְּזִמִּין קוּדְשָׁא בְּרִיךְ הוּא לְנַחְתָּא לָהּ יְרוּשָׁלַיִם דְלַעִילָא כְּדָקָא יָאוּת, וְכַדִּין כֵּךְ הַבְּנוּיָה. שְׁחֻבְרָה לָהּ יַחְדוּ, וְהָא אוֹקְמוּהָ, שְׁחֻבְרָה שְׁחֻבְרוּ מִבְּעֵי לִיָּה. אֵלָא דְאַתְחַבְרַת אִמָּא בְּבֵרְתָא, וְהוּוּ כְּדָא, וְאוֹקְמוּהָ.

101. וְאַתְמַר. שְׁשֵׁם עָלוּ שְׁבֵטִים, אֵלִין אִינוּן קִיּוּמָא דְעֵלְמָא, וְתַקּוּנָא דְעֵלְמָא תַתָּא, וְלֹא תִימָא דְעֵלְמָא תַתָּא בְּלַחְדוּי, אֵלָא אִמִּילוּ דְעֵלְמָא עֲלָא, דְכְתִיב שְׁבֵטֵי יְהוָה עֲדוֹת לְיִשְׂרָאֵל, לְיִשְׂרָאֵל דְיִוְקָא, בְּגִין דְאִינוּן קִיּוּמָא לְתַתָּא, סְהוּדוּתָא אִינוּן לַעִילָא, וְכָלָא לְהוּדוֹת לְשֵׁם יְיָ, לְאוּדָאָה שְׁמִיָּה דְקוּדְשָׁא בְּרִיךְ הוּא, לְכָל סְטְרִין, דְכְתִיב לְהוּדוֹת לְשֵׁם יְיָ.

102. "And a certain man found him, and behold, he was wandering in the field; and the man asked him, saying, 'What are you seeking?'" (Bereshheet 37:15). It is written earlier: "And Yisrael said to Yosef, 'Do not your brothers feed the flock in Shchem? Come, and I will send you to them'" (Ibid. 13). Why did the perfected Ya'akov, who loved Yosef better than his other sons and knew that his brothers hated him, send Yosef to them? HE ANSWERS: Because he knew they were righteous, he did not distrust them. The Holy One, blessed be He, caused all this to carry out the decree he made TO AVRAHAM in the Covenant, between the pieces.

103. We have found it stated in ancient books that it was imperative that the sons of Ya'akov have mastery over Yosef before he descended to Egypt. For if he had gone there before they dominated him, the Egyptians, would have ruled over Yisrael in perpetuity, AND YISRAEL WOULD NOT HAVE BEEN ABLE TO LEAVE. THEREFORE, it came to pass that HIS BROTHERS were Yosef's masters and sold him as a slave. THUS, when Yosef was later crowned king of Egypt, Yisrael ruled over them all. FOR THEY OBTAINED MASTERY OVER YOSEF, THEIR KING, BY SELLING HIM TO BE A SLAVE. IT WAS AS IF THEY RULED OVER THE EGYPTIANS THEMSELVES. THIS WEAKENED EGYPTIAN POWER AND ENABLED YISRAEL TO BE FREED FROM IT.

104. Come and behold: Yosef was the Supernal Covenant, YESOD OF ZEIR ANPIN, and as long as the Covenant, YOSEF, endured, the Shechinah lived within Yisrael in peace. Once Yosef, the Supernal Covenant, was gone from the world AND SOLD AS A SLAVE, the Covenant, the Shechinah, and Yisrael all went into exile. This has been explained in connection with the verse: "Now there arose a new king over Egypt, who knew not Yosef" (Shemot 1:8). THIS INDICATES THAT HIS RANK HAD BEEN REVOKED AND HE WENT INTO EXILE. The Holy One, blessed be He, caused all this, and it happened as it had to.

105. "And a certain man found him" refers to Gavriel. It has been explained here that it is written: "And a certain man found him," and elsewhere it is written: "The man Gavriel, whom I had seen in the vision at the beginning" (Daniel 9:21). BY ANALOGY, WE LEARN THAT THE MAN IN THE FIRST SENTENCE IS ALSO GAVRIEL, and "he was wandering" (Bereshheet 37:15) in every way, for trusting his brothers, for seeking fraternity but not obtaining it, and for looking for them without finding them. Therefore, "the man asked him, saying, 'What are you seeking?'"

102. וַיִּמְצְאוּ אִישׁ וְהָנָה תַּעֲה בַשָּׂדֶה וַיִּשְׁאַלְהוּ
הָאִישׁ לֵאמֹר מַה תִּבְקֶשׁ. מַה כְּתִיב לְעִילָא, וַיֹּאמֶר
יִשְׂרָאֵל אֶל יוֹסֵף הֲלוֹא אַחִיךָ רְעִים בְּשִׂבְם לָכֵה
וְאֶשְׁלַחךָ אֵלֵיהֶם. וְכִי יַעֲקֹב שָׁלִימָא, דְּהוּוּ רַחִים לִיה
לְיוֹסֵף מִכָּל בְּנוֹי, וְהוּא יָדַע דְּכָל אַחֵי הוּוּ סְנַאִין
לִיה, אִמְאֵי שָׁדַר לִיה לְגַבְיָהּ, אֶלָּא אִיהוּ לֹא חָשִׁיד
עֲלֵיָהּ, דְּהוּוּ יָדַע דְּכָלְהוּ הוּוּ זְכַאִין, וְלֹא חָשִׁיד
לוֹן, אֶלָּא גְרִים קוֹדֶשׁא בְרִיךְ הוּא כָּל דָּא, בְּגִין
לְקִיּוּמָא גְזָרָה דְּגִזְרָא בֵּין הַבְּתָרִים.

103. אֲשַׁבְּחָנָא בְּסַפְרֵי קְדָמָי, דְּבַעֲוִין אֵלִין בְּנֵי
יַעֲקֹב, לְשִׁלְטָא עֲלוֹי, עַד לֹא יְחוּת לְמִצְרַיִם, דְּאִילוּ
הוּא יְחוּת לְמִצְרַיִם וְאִינוּן לֹא שְׁלֹטוּ בֵּיה בְּקְדָמִיתָא,
יְכֻלֵי מִצְרַאִי לְשִׁלְטָא לְעֲלָמִין עֲלֵיָהּ דִּישְׂרָאֵל,
וְאֶתְקִיּוּמָא בֵּיה בְּיוֹסֵף, דְּאֶזְרְבָּן לְעַבְדָּא, וְאִינוּן
שְׁלֹטוּ עֲלוֹי, וְאֶף עַל גַּב דִּישְׁלֹטָא הוּוּ מְלַכָּא לְבַתְרָא,
וּמִצְרַאִי הוּוּ עַבְדִּין לִיה, אֲשַׁתְּבַחוּ יִשְׂרָאֵל דְּשְׁלֹטוּ
עַל כְּלָהּ.

104. תָּא חַזִּי, דִּישְׁלֹטָא דְּאִיהוּ בְרִית עֲלָא, כָּל זְמַנָּא
דְּאֶתְקִיּוּם בְרִית, שְׂכִינְתָא אֶתְקִיּוּם בְּהַדְרִיָּה דִּישְׂרָאֵל
בְּשִׁלְמָא, בְּדָקָא וְאוּת, בֵּינָן דְּאֶסְתַּלַּק יוֹסֵף בְרִית
עֲלָא מִעֲלָמָא, בְּדִין בְרִית, שְׂכִינְתָא, וּישְׂרָאֵל כְּלָהּ
בְּגִלּוּתָא נִפְקָא, וְהָא אֶתְקִיּוּמָא דְּכְתִיב, וַיִּקַּם מֶלֶךְ
חָדָשׁ עַל מִצְרַיִם אֲשֶׁר לֹא יָדַע אֶת יוֹסֵף, וְכֻלָּא הוּוּ
מִעַם קוֹדֶשׁא בְרִיךְ הוּא, בְּדָקָא וְאוּת.

105. תָּא חַזִּי, וַיִּמְצְאוּ אִישׁ, דָּא גְבַרְיָאֵל, וְאוֹקְמוּהָ
כְּתִיב הִכָּא וַיִּמְצְאוּ אִישׁ, וְכְתִיב הֵתָם וְהָאִישׁ
גְבַרְיָאֵל אֲשֶׁר רָאִיתִי בַּחֲזוֹן בְּתַחֲלָה. וְהָנָה תּוֹעָה,
בְּכֻלָּא תּוֹעָה, דְּאֶבְטַח עַל אַחֵי, דְּהוּוּ מִתְּבַע אַחֵיהּ
דְּלָהוֹן, וְלֹא אֲשַׁבַּח, וְתַבַּע לָהּ, וְלֹא אֲשַׁבַּח. וְעַל דָּא
תּוֹעָה בְּכֻלָּא, וְעַל דָּא וַיִּשְׁאַלְהוּ הָאִישׁ לֵאמֹר מַה
תִּבְקֶשׁ.

11. "I seek my brothers..."

Rabbi Yehuda interprets the title quotation to indicate Yosef's intimate association with righteousness and the Shechinah. We are also shown how Joseph's enduring love and loyalty toward his brothers provide a human demonstration of God's compassionate love for the children of Israel.

The Relevance of this Passage

The drama of human existence is more than a one-act play. It's a production that encompasses many lifetimes, where credits and debits accrue according to our actions. Therefore, forgiving those who have inflicted harm upon us really has nothing to do with the other person. Kabbalistically, the people who hurt us in life are messengers. Everything that befalls us is a result of our prior deeds. The consequences of our actions eventually return through the agency of others, in order to help us achieve spiritual growth and correction. The strength to display compassion and forgiveness, even when we feel it is not deserved, is stimulated by the words of this passage.

106. "And he said, 'I seek my brothers'...And the man said, 'They are departed from here.'" Rabbi Yehuda quoted the verse: "O that you were as my brother, that sucked the breasts of my mother! when I should find you outside, I would kiss you; and none would scorn me" (Shir Hashirim 8:1). This verse has already been explained by the friends. The congregation of Yisrael, THE NUKVA, said to the King to whom peace belongs, TO ZEIR ANPIN: "O that you were as my brother," as Yosef was to his brothers. Yosef said to them, "Now therefore fear not: I will nourish you, and your little ones" (Beresheet 50:21) and he provided for them in time of famine. Therefore, THE CONGREGATION OF YISRAEL SAID TO ZEIR ANPIN, "O that you were as my brother," AS YOSEF WAS TO HIS BROTHERS.

107. According to another explanation of "O that you were as my brother...", Yosef, YESOD, said this to the Shechinah, whom he joined and to whom he cleaved. "...that sucked the breasts of my mother..." means that WHEN SHE RECEIVES MOCHIN FROM IMA, there is friendship and unity between them. "I should find you outside," in exile in a strange land; "I would kiss you," to merge her spirit with his; "...and none would scorn me"--"although I am in a foreign land".

108. Come and behold: although Yosef's brothers did not act as his brothers when he fell into their hands, he was a brother to them when they fell into his hands. This is understood from the verse: "And he comforted them and spoke kindly to them" (Beresheet 50:21); he spoke kindly in every WAY UNTIL THEY BELIEVED HIM.

12. There is anger, and there is anger

This section provides a discussion on the two species of anger, one blessed and the other cursed. Rabbi Shimon then explains the ritual of cleansing the hands each morning, and why this sanctification is necessary.

The Relevance of this Passage

At times we must exert judgement or anger that is rooted in love and sharing. Positive anger is a form of love, as when a parent disciplines a child out concern for the child's safety. Ego-based anger, however, creates negative energy. If a parent punishes a child as an expression of inner frustration, this anger is cursed. One version of anger generates love; the other creates darkness. The words that reveal these truths help us attain the wisdom to mete out anger rooted in love, which is, therefore, blessed with the Light of The Creator.

109. Come and behold: "And they said one to another (lit. 'a man to his brother')" (Beresheet 37:19). These are Shimon and Levi, who were brothers in every respect, because they both came from the side of Harsh Judgment, and their anger was murderous anger, as it is written: "Cursed be their anger, for it was fierce; and their wrath, for it was cruel" (Beresheet 49:7).

110. Come and behold the secret of this matter. There are two kinds of anger. One kind of anger is blessed above and below, and is called 'blessed', as we learned from the verse: "Blessed be Avram of the most high El, possessor of heaven and earth" (Beresheet 14:19). IT HAS ALREADY BEEN EXPLAINED THAT ALTHOUGH AVRAHAM WAS ENGAGED IN WAR AND KILLED PEOPLE, IT WAS STILL SAID OF HIM, 'BLESSED BE AVRAM,' BECAUSE HE SANCTIFIED THE NAME OF HEAVEN IN DOING IT. Another kind of anger is cursed above and below, and we have learned that it is called 'cursed', as it is written: "You are cursed above all cattle" (Beresheet 3:14), and "Cursed be their anger."

106. וַיֹּאמֶר אֶת אַחֵי אֲנֹכִי מִבְּקֶשׁ וְגו'. וַיֹּאמֶר הָאִישׁ נָסְעוּ מִזֶּה וְגו' ר' יְהוּדָה פָּתַח, מִי יִתְנַךְ בְּאֵחַ לִי יוֹנֵק שְׂדֵי אִמִּי אֲמַצְאָךְ בַּחוּץ אֲשַׁקֶּךָ גַּם לֹא יְבוֹזוּ לִי. הָאִי קָרָא אוֹקְמוּהָ חֲבֵרִיא, אָבֵל הָאִי קָרָא, בְּנִסְתַּי יִשְׂרָאֵל אָמְרוּ לְמַלְכָּא דְשַׁלְמָא דִּילֵיהּ, מִי יִתְנַךְ בְּאֵחַ לִי, בְּיוֹסֵף עַל אַחוּי, דְאָמַר וְעַתָּה אֵל תִּירָאוּ אֲנֹכִי אֲכַלְכַּל אֲתֶכֶם וְאֵת טַפְכֶּם, יֵהֵב לֹן מְזוֹנָא, וְזֶן לְהוּ בְכַפְנָא. בְּגִין כֵּךְ מִי יִתְנַךְ בְּאֵחַ לִי.

107. דְּבַר אַחֵר מִי יִתְנַךְ בְּאֵחַ לִי, דָּא יוֹסֵף לְגַבְהָ דְשְׂכִינְתָא, דְאֵתְאַחַד עִמָּה וְאֵתְדַבֵּק בְּהָדָה. יוֹנֵק שְׂדֵי אִמִּי, דְהָא בְּדִין אַחֻהּ וּשְׁלִימוּ בְהִדְיָיְהוּ. אֲמַצְאָךְ בַּחוּץ, גּוּ גְלוּתָא, דְאִיהוּ בְּאַרְעָא אַחְרָא. אֲשַׁקֶּךָ, בְּגִין לְאֵתְדַבֵּקָא רוּחָא בְּרוּחָא. גַּם לֹא יְבוֹזוּ לִי, אֵף עַל גַּב דְאֵנָא בְּאַרְעָא אַחְרָא.

108. תָּא חֲזִי, דְיוֹסֵף אֵף עַל גַּב דְאַחוּי לֹא הוּוּ לֵיהּ בְּאַחִין, כִּד נִפְלַ בְּיַדֵּיהּ, אִיהוּ הוּוּ לֹן בְּאַחָא, כִּד נִפְלוּ בְּיַדֵּיהּ, וְהָא אוֹקְמוּהָ דְכְּתִיב וַיִּנְחַם אוֹתָם וַיְדַבֵּר עַל לִבָּם, בְּכֹלָא דְבַר עַל לְבִיָּהּ.

109. וְתָא חֲזִי מַה בְּתִיב, וַיֹּאמְרוּ אִישׁ אֶל אַחֻי, דָּא שְׂמַעוֹן וְלוֹי, דְאֵינּוֹן הוּוּ אַחִין וְדָאִי בְכֹלָא, בְּגִין דְקָא אָתוּ מְסֻטְרָא דְדִינָא קְשִׁיא, וּבְגִין כֵּךְ, רוּגְזָא דְלֵהוֹן, אִיהוּ רוּגְזָא דְקֻטְלָא בְעֵלְמָא, כִּד "א אַרוּר אִפְסִי בִי עַז וְעִבְרַתֶּם בִּי קִשְׁתָּהּ.

110. תָּא חֲזִי רְזָא דְמַלְהָ, אִית רוּגְזָא וְאִית רוּגְזָא. אִית רוּגְזָא דְאִיהוּ מְבֻרְכָא מֵעִילָא וּמִתַּתָּא, וְאִקְרִי בְרוּךְ, כְּמָה דְאֵתְמַר דְכְּתִיב בְּרוּךְ אַבְרָם לְאֵל עֵלְיוֹן קוֹנֵה שָׁמַיִם וְאָרֶץ, וְהָא אוֹקְמוּהָ. וְאִית רוּגְזָא, דְאִיהוּ אֵתְלֻטְיָא לְעִילָא וְתַתָּא, כְּמָה דְאֵתְמַר דְאִקְרִי אַרוּר, דְכְּתִיב אַרוּר אֵתְהּ מִכָּל הַבְּהֵמָה וּמִכָּל חַיַּת הַשָּׂדֶה. אַרוּר אִפְסִי בִי עַז.

111. Two mountains rely on this mystery, as it is written: "That you shall put the blessing upon mount Gerizim, and the curse upon mount Eval" (Devarim 11:29). They correspond to the two grades, THE ONE CALLED 'BLESSED' AND THE OTHER 'CURSED'. OF THESE MOUNTAINS AS WELL, one is called 'cursed' and the other 'blessed'. Shimon and Levi are from the side of Harsh Judgment, and from this harsh and rigorous Judgment, the accursed anger, WHICH IS CALLED 'CURSED', is issued.

112. Come and behold: from the side of Harsh Judgment, anger travels in two directions, one blessed and the other accursed. Similarly, two sons issued from Yitzchak, the one blessed and the other accursed, above and below. Each went to his own side. One dwelled in the Holy Land, while the other was in the mount of Seir, as "a cunning hunter, a man of the field" (Beresheet 25:27). One dwelled in a place of desolation and ruin, while the other was "dwelling in tents," as it should be.

113. Therefore, each of the two grades, blessed and cursed, goes to its own side. From the former comes all the blessings in the world from above and below—all goodness, illumination, redemption, and salvation. From the latter comes all the curses, ruin, blood, waste, evil, and all that is defiled in the world.

114. Rabbi Shimon quoted the verse: "I wash my hands in innocence: so I compass your altar, Hashem" (Tehilim 26:6). This has already been explained, yet come and behold: the mystery is that no man in the world avoids tasting death at night. As a result, the Spirit of Defilement hovers above his body. The reason is that the Holy Soul leaves him at that time and, once it leaves, the Spirit of Defilement hovers above his body, and he is defiled.

115. When the soul returns to the body, the filth passes away; yet it remains on the hands. Thus, a man should not pass his hands across his eyes since the Spirit of Defilement rests on them until they are washed. When a man properly washes them, he is then sanctified and called 'holy'.

111. וְעַל רִזָּא דָא, אֵית תְּרִין טוּרִין, דְּכְתִיב וְנָתַתְּ אֶת הַבְּרָכָה עַל הַר גְּרִיזִים וְאֶת הַקְּלָלָה עַל הַר עֵיבֵל, לְקַבֵּיל אֲלֵינוּ תְּרִין דְּרָגִין, וְעַל דָּא, דָּא אַקְרִי אַרְוּר וְדָא אַקְרִי בְרוּךְ, וְשִׁמְעוֹן וְלוֹי אֵינֻן מְסֻטְרָא דְדִינָא קְשִׁיא, וּמִן סֻטְרָא דְדִינָא קְשִׁיא תְּקִיפָא, נִפְקַת רוּגְזָא דְאֶתְלֻטָא.

112. וְתָא חֲזִי, מְסֻטְרָא דְדִינָא קְשִׁיא, נִפְקִי רוּגְזָא לְתַרְי סֻטְרִין, חַד דְּאֶתְבְּרַךְ, וְחַד דְּאֶתְלֻטָא. חַד בְּרוּךְ, וְחַד אַרְוּר. כְּגֻוּנָא דָא, מְסֻטְרָא דִיִּצְחָק, נִפְקִי תְּרִין בְּנִין, חַד מְבוֹרֵךְ וְחַד דְּאֶתְלֻטָא לְעֵילָא וְתַתָּא, דָּא אֶתְפָּרֵשׁ לְסֻטְרִיהּ, וְדָא אֶתְפָּרֵשׁ לְסֻטְרִיהּ, דָּא דִּינִרְיָה בְּאַרְעָא קְדִישָׁא, וְדָא דִּינִרְיָה בְּטוּרָא דְשַׁעִיר, דְּכְתִיב אִישׁ יוֹדֵעַ צִיד אִישׁ שָׂדֶה. דָּא אֶתְרִיהּ בְּאֶתְרַי דְּמִדְבָּרָא וְחֶרְבָא וְשִׁמְמָה, וְדָא יוֹשֵׁב אֶהְלִים. וְכָלֵא כְּגֻוּנָא דְאֵיִצְטְרִין.

113. וּבְגִין כֵּךְ, תְּרִין דְּרָגִין אֵינֻן: בְּרוּךְ וְאַרְוּר, דָּא לְסֻטְרִיהּ, וְדָא לְסֻטְרִיהּ, מֵהֵאֵי נִפְקִין כָּל בְּרָכָאן דְּעֵלְמִין לְעֵילָא וְתַתָּא, וְכָל טִיבוֹ, וְכָל נְהִירוֹ, וְכָל פּוּרְקָן, וְכָל שְׁזֻבוּתָא. וּמֵהֵאֵי נִפְקִין, כָּל לוֹטִין, וְכָל חֶרְבָא, וְכָל דְּמָא, וְכָל שִׁמְמָא, וְכָל בִּישׁוּן, וְכָל מְסֻאָבוֹ דְּעֵלְמָא.

114. רַבִּי שִׁמְעוֹן פָּתַח וְאָמַר, אֶרְחֹץ בְּנִקְיוֹן כַּפַּי וְאֶסּוּבְכֶה אֶת מִזְבִּיחְךָ ה', הָאֵי קְרָא אוֹקְמוּהָ. אִבָּל תָּא חֲזִי רִזָּא דְּמַלְהָ הַכָּא, דְּהָא לִית לָךְ בַּר נֶשׁ בְּעֵלְמָא, דְּלֹא טַעִים טַעְמָא דְּמוֹתָא בְּלִילִיא, וְרוּחַ מְסֻאָבָא שְׂרִיא עַל הַהוּא גּוּפָא, מֵאֵי טַעְמָא, בְּגִין דְּנִשְׁמַתָּא קְדִישָׁא, אֶסְתַּלְקַת מִנִּיהּ דְּבַר נֶשׁ, וְנִפְקַת מִנִּיהּ. וְעַל דְּנִשְׁמַתָּא קְדִישָׁא נִפְקַת וְאֶסְתַּלְקַת מִנִּיהּ, שְׂרִיא רוּחָא מְסֻאָבָא עַל הַהוּא גּוּפָא, וְאֶסְתַּאֲב.

115. וְכֵד נִשְׁמַתָּא אֶתְהַדְרִת לְגּוּפָא, אֶתְעַבֵּר הַהוּא זוּהֵמָא, וְהָא אֶתְמַר דִּירוֹי דְּבַר נֶשׁ, זוּהֵמָא דְּמְסֻאָבוֹ אֶשְׁתָּאֵר בְּהוּ, וְעַל דָּא לֹא יַעֲבֵר יְדוּי עַל עֵינוּ, בְּגִין דְּהַהוּא רוּחַ מְסֻאָבָא שְׂרִיא עֲלוּי, עַד דְּנִטִיל לֹון, וְכֵד נִטִיל יְדוּי כְּדָקָא חֲזִי, כְּדִין אֶתְקַדֵּשׁ, וְאַקְרִי קְדוּשׁ.

116. HE ASKS: How should we sanctify ourselves WITH HAND WASHING? HE RESPONDED THAT we need a vessel beneath and a vessel above. To be sanctified from the vessel above, the vessel below must receive the filth of impurity and hold the contaminated WATER, while the vessel ABOVE is used for sanctification, AS ITS WATER IS Poured ON THE HANDS. The one ABOVE is blessed, and the one BENEATH is cursed. We must not empty the impure water within the house so that no one will come near it, for HARMFUL SPIRITS gather to it and a man might be harmed by the unclean water.

117. A man should not say a blessing before he removes the filth from his hands. It has been explained that a man is called 'unclean' before he washes his hands in the morning. Once he washes his hands, he is called 'pure'. Therefore, a man's hands should be washed only by the hands of a clean man, as it is written: "And the clean person shall sprinkle upon the unclean" (Bemidbar 19:19). He WHO ALREADY WASHED HIS HANDS is called 'pure', while he WHO HAS NOT is called 'impure'.

118. Therefore, the vessel above is pure, and the vessel below is impure. It is forbidden to put the impure water to any use; it needs be emptied where no one shall use it or pass over it. It must not be kept in the house at night, for once it is spilt on the ground, the Spirit of Defilement abides there and might cause harm. It is considered wise to dig a hole for it under the ground, where it can flow unseen.

119. It must not be given to witches who may use it to harm people, because it is water that causes the curse. The Holy One, blessed be He, wishes to purify Yisrael and make the people holy, as it is written: "Then will I sprinkle clean water upon you, and you shall be clean" (Yechezkel 36:25).

116. וְהִיךְ בְּעֵי לְאַתְקַדְּשָׁא. בְּעֵי חַד כְּלֵי לְתַתָּא, וְחַד כְּלֵי מְלַעֲיֵלָא, בְּגִין דִּיתְקַדְּשׁ מֵהוּא דְלַעֲיֵלָא, וְהוּא דְלַתַּתָּא דִּיתִיב בְּזוּהָמָא דְמִסְאָבוּ בֵיהּ, וְדָא כְּלֵי לְקַבְּלָא מִסְאָבוּ, וְדָא לְאַתְקַדְּשָׁא מִנִּיהּ, דָּא בְרוּךְ, וְדָא אָרוּר, וְלֹא בְעֵינְ אִינוּן מִינְ דְּזוּהָמָא, לְאוֹשְׁדָא לֹון בְּבֵיתָא, דְּלֹא יִקְרַב בְּהוּ בַר נֶשׁ, דְּהָא בְּהוּ מִתְכַּנְּשֵׁי סִטְרָא דְלַהוּן, וְיִכִּיל לְקַבְּלָא נְזָקָא מֵאִינוּן מִינְ מִסְאָבִין.

117. וְעַד דִּיתְעַבֵּר זוּהָמָא מִן יָדוּי, לֹא יִבְרַךְ, וְאוֹקִימָנָא. וּבְגִין כֵּךְ, בַּר נֶשׁ עַד לֹא יִקְדֵּשׁ יָדוּי בְּצַפְרָא, אִקְרִי טָמָא, בִּינֹון דְּאַתְקַדְּשׁ אִקְרִי טְהוּר, וּבְגִין כֵּךְ, לֹא יִטּוּל, אֶלָּא מִן יָדָא דְּאִדְכֵי בְּקַדְּמֵיתָא, דְּכִתִּיב וְהִזָּה הִטְהוּר עַל הַטָּמָא דָּא אִקְרִי טְהוּר, וְדָא אִקְרִי טָמָא.

118. בְּגִין כֵּךְ, חַד כְּלֵי לַעֲיֵלָא, וְחַד כְּלֵי לְתַתָּא, דָּא קְדִישָׁא, וְדָא מִסְאָבָא. וּמֵאִינוּן מִינְ אִסוּר לְמַעַבְדַּ בְּהוּ מִיָּדֵי, אֶלָּא בְּעֵי לְאוֹשְׁדָא לֹון, בְּאַתְרַ דְּבִנֵי נֶשׁא לֹא עִבְרִין עֲלֵיהוּ, וְלֹא יִבִּית לֹון בְּבֵיתָא, דְּהָא בִּינֹון דְּאַתּוֹשְׁדֵן בְּאַרְעָא, רוּחָא מִסְאָבָא אֲשַׁתְּבַח תַּמֵּן, וְיִכִּיל לְנִזְקָא, וְאִי חֲפַר לֹון מִדְּרוּן תְּחוּת אַרְעָא דְּלֹא יִתְחַזֵּן, שְׁפִיר.

119. וְלֹא יִהִיב לֹון לְנֶשִׁי חֲרָשִׁיאַ, דִּיכִלְוֹן לְאַבְאָשָׁא בְּהוּ לְבִנֵי נֶשׁא, בְּגִין דְּאִינוּן מִינְ דְּאַתְלִטְוִין, וְקוּדְשָׁא בְּרִיךְ הוּא בְּעֵי לְדַכְּאָה לֹון לְיִשְׂרָאֵל, וְלִמְהוּי קְדִישִׁין, דְּכִתִּיב וְזָרַקְתִּי עֲלֵיכֶם מִים טְהוּרִים וְטְהַרְתֶּם מִכָּל טְמְאוֹתֵיכֶם וּמִכָּל גְּלוּלֵיכֶם אֲטַהֵר אֶתְכֶם.

13. "And that pit was empty; there was no water in it"

This section opens with a description of the rich rewards of studying Torah, both in this world and the world to come. Those who neglect study, we are told, receive punishment. As Rabbi Yehuda points out, the children of Israel were exiled from the Holy Land because they abandoned the Torah. The discussion moves from various interpretations of the "empty pit" to the actions of Joseph's brothers--including Reuven's repentance and redemption, the punishment of Ya'akov, and the removal of Yehuda as king of the tribe.

The Relevance of this Passage

Kabbalistic concepts of retribution are not based on a Creator who metes out penalties and rewards. The Light of The Creator is a Divine Force whose only attributes are sharing and goodness. This can be compared to an electrical current--which can bring light to a city, or can be destructive if we carelessly poke a finger into a wall socket. Our own free will determines whether we short-circuit [receive punishment] or turn on the "light switch" [gain reward]. The Torah is a blueprint to show us how the universe is "wired," so that we harness spiritual forces in a positive and productive way. This wisdom and enlightenment comes to us through the intricate "wiring" of the words that compose these passages, and the spiritual Light they emit.

120. "And they took him, and cast him into a pit: and that pit was empty; there was no water in it" (Bereshheet 37:24). Rabbi Yehuda opened the discussion with the verse: "The Torah of Hashem is perfect, restoring the soul" (Tehilim 19:8). Men should endeavor to study the Torah as much as possible, for whoever does so gains life in this world and in the world to come, and he merits both worlds. Even he who strives to study the Torah, but does it for worldly reasons, merits reward in this world and escapes Judgment in the next.

121. Come and behold, it is written: "Length of days is in her right hand; and in her left hand are riches and honor" (Mishlei 3:16). "Length of days," refers to that person who endeavors to study the Torah for its own sake, for he has length of days in a world of long days, SIGNIFYING THE EVERLASTING WORLD. These long days, which are found in the everlasting world, are certainly days. THIS MEANS THAT THEY ARE SURELY GOOD AND WORTHY DAYS. In addition, there is the certainty of sacredness above, NAMELY THE HOPED FOR REWARD. A man who trusts in this world should study the Torah diligently to be happy in the EVERLASTING world. "And in her left hand are riches and honor," for he receives good reward and peace in this world.

122. Whoever studies the Torah for its own sake will find that when he passes from the world, the Torah goes before him with proclamations and protects him from approaching accusers. When the body lies in the grave, it guards him and when the soul departs to ascend to its place, it precedes the soul. Many CLOSED gates are thrown open before the Torah until it brings THE SOUL to its place. THE TORAH stands by that man when the dead are resurrected, and speaks in his favor.

123. "When you walk, it shall lead you; when you lie down, it shall keep you and when you awake, it shall talk with you" (Mishlei 6:22). "When you walk, it shall lead you," refers to THE TORAH THAT GOES BEFORE HIM WHEN HE DIES. "When you lie down, it shall keep you," refers to the interval when the body lies in the grave, for at that time the body is judged and sentenced and the Torah acts in its defense. "And when you awake, it shall talk with you," refers to the time at which the dead rise TO LIFE from the dust. "It shall talk with you," means it will speak in your defense.

120. וַיִּקְחֵהוּ וַיִּשְׁלְכֵהוּ אֶתְךָ הַבְּרֵא וְהַבּוֹר רֵק אֵין בּוֹ מַיִם. רַבִּי יְהוּדָה פָּתַח וְאָמַר, תּוֹרַת ה' תְּמִימָה מְשִׁיבַת נֶפֶשׁ. כַּמָּה אֵית לּוֹן לְבַנֵי נֶשְׂא לְאַשְׁתְּדֵלָא בְּאוֹרֵייתָא, דְּכָל מָאן דְּאַשְׁתְּדֵל בְּאוֹרֵייתָא, לְהוּי לִיה חַיִּים בְּעֵלְמָא דִּין, וּבְעֵלְמָא דְאַתִּי, וְחַכִּי בְתַרְיָן עֲלָמִין, וְאַפִּילוּ מָאן דְּאַשְׁתְּדֵל בְּאוֹרֵייתָא, וְלֹא יִשְׁתְּדֵל בְּהַ לְשָׁמָה, כְּדַקָּא יְאוּת, זְכִי לְאַגְר טַב בְּעֵלְמָא דִּין, וְלֹא דִּינִין לִיה בְּהַהוּא עֲלָמָא.

121. וְתָא חַזִּי, כְּתִיב אַרְךָ יָמִים בְּיַמִּינָה בְּשְׂמֵאלָהּ עֶשֶׂר וְכַבּוֹד. אַרְךָ יָמִים, בְּהַהוּא דְאַשְׁתְּדֵל בְּאוֹרֵייתָא לְשָׁמָה, דְּאֵית לִיה אַרְךָ יָמִים בְּהַהוּא עֲלָמָא, דְּבִיה אֹרְכָא דְיוֹמִין, וְאִינּוֹן יוֹמִין, אִינּוֹן יוֹמִין וְדְאִי, תַּמָּן אִיהוּ רַחְצֵנוּ דְקְדוּשָׁא דְלַעִילָא, דְאַתְרַחֵיץ בְּרֵ נֶשְׁ בְּהַאי עֲלָמָא לְאַשְׁתְּדֵלָא בְּאוֹרֵייתָא, לְאַתְתַּקְפָּא בְּהַהוּא עֲלָמָא, בְּשְׂמֵאלָהּ עוֹשֶׂר וְכַבּוֹד, אַגְר טַב וְשְׁלוּהָ אֵית לִיה בְּהַאי עֲלָמָא.

122. וְכָל מָאן דְּיִשְׁתְּדֵל בְּאוֹרֵייתָא לְשָׁמָה, כְּד נָפִיק מֵהַאי עֲלָמָא, אֹרֵייתָא אֲזֵלָא קְמִיה, וְאַכְרִזַת קְמִיה, וְאַגִּינַת עֲלִיה, דְּלֹא יִקְרַבּוֹן בְּהַרְיָה מְאַרְיָהוֹן דְּרִינָא. כְּד שְׁכִיב גּוּפָא בְּקַבְרָא, הִיא נְטֵרַת לִיה. כְּד נִשְׁמַתָּא אֲזֵלָא לְאַסְתַּלְקָא לְמִיתַב לְאַתְרָהּ, אִיהוּ אֲזֵלָא קְמָה דְּהִיא נִשְׁמַתָּא, וְכַמָּה תַרְעִין אֲתַבְרוּ מְקָמָה דְּאוֹרֵייתָא, עַד דְּעָאֵלַת לְדוּכְתָהּ, וְקִינָא עֲלִיה דְּבַר נֶשׁ, עַד דְּיִתְעַר, בְּזַמְנָא דִּיקוּמוֹן מִתְיָא דְעֲלָמָא, וְאִיהוּ מְלָפָא סְנִיגוּרָא עֲלִיה.

123. הַה"ד בְּהַתְּהַלְכְךָ תִּנְחָה אֲתָךְ בְּשַׁכְּבְךָ תִּשְׁמַר עֲלִיךָ וְהַקִּיצוֹת הִיא תִּשְׁיַחְךָ. בְּהַתְּהַלְכְךָ תִּנְחָה אֲתָךְ, כַּמָּה דְאַתְמַר. בְּשַׁכְּבְךָ תִּשְׁמַר עֲלִיךָ, בְּשַׁעֲתָא דְשְׁכִיב גּוּפָא בְּקַבְרָא, דְּהָא כְּדִין בְּהַהוּא זְמַנָּא, אֲתַדִּין גּוּפָא בְּקַבְרָא, וְכְדִין אֹרֵייתָא אִגִּינַת עֲלִיה. וְהַקִּיצוֹת הִיא תִּשְׁיַחְךָ, כַּמָּה דְאַתְמַר, בְּזַמְנָא דִּיתְעַרוֹן מִתִּי עֲלָמָא מִן עַמְרָא. הִיא תִּשְׁיַחְךָ, לְמַהוּי סְנִיגוּרָא עֲלִיךָ.

124. Rabbi Elazar quoted the verse: "It shall talk with you" (Mishlei 6:22). What does this mean? HE ANSWERS: It means that although they have just risen from the dust, they will remember the Torah they studied before their death. They will know all they studied before departing from the world. It is penetrates inside them and speak in their innermost parts. THIS MEANS THAT IT DOES NOT COME BACK SLOWLY, AS IS THE NATURE OF THOUGHT, BUT SIMULTANEOUSLY, AS IN DRESSING, AS IS THE NATURE OF THE VISCERA.

125. And everything shall be clearer than it was before HE DIED, for whatever he did not grasp well THEN, whatever he strove to understand yet did not successfully grasp, is now clear in his innermost parts. And the Torah speaks within him. This is the meaning of the verse: "And when you awake, it shall talk with you" (Mishlei 6:22). Rabbi Yehuda said that whoever studied the Torah diligently in this world deserves to be occupied with it in the world to come.

126. Come and behold: a man who did not have the merit to be occupied with the Torah in this world walks in darkness. When he passes from the world, he is put in the lowest place in Gehenom, where no one pities him, a place described as a "gruesome pit", a "miry clay," as it is written: "He brought me up also out of the gruesome pit, out of the miry clay, and set my feet upon a rock, and established my footsteps" (Tehilim 40:3).

127. It is therefore written of he who does not study the Torah in this world, but besmirches himself with the filth of this world: "And they took him, and cast him into a pit" (Beresheet 37:24), into Gehenom, where those who do not study the Torah are sentenced. "And the pit was empty" (Ibid.); it is empty, because there was no water in it--THAT IS, TORAH, CALLED 'WATER'.

128. Come and behold: the punishment for neglecting the study of the Torah. Yisrael were exiled from the Holy Land, only for being removed from and leaving the Torah. This is explained by the verse, "Who is the wise man, that may understand this? Why does the land perish...? Because they have forsaken My Torah which I set before them" (Yirmeyah 9:11-12). Rabbi Yosi said: "Therefore My people are gone into captivity, because they have no knowledge" (Yeshayah 5:13), NAMELY, OF THE TORAH.

129. Hence, everything is based on the existence of the Torah, and the world only endures by means of the Torah, which sustains the worlds above and below. As it is written: "If my Covenant be not day and night, it were as if I had not appointed the ordinances of heaven and earth..." (Yirmeyah 33:25).

124. רבי אלעזר אמר, היא תשיחך. מאי היא תשיחך. בגין, דאף על גב דהשתא יקומון מעמרא, אורייתא לא יתנשי מנהון, דהא כדון ינדעון כל היא אורייתא דשבקו, כד אסתלקו מהאי עלמא, היא אורייתא נטירא מההוא זמנא, ותיעול במעייהו כמלקדמין, ואיהי תמלל במעייהו

125. וכל מלין מתתקנן יתיר מכמה דהו בקדמיתא, דהא כל אינון מלין, דאיהו לא יכיל לאדבקא לו כדקא יאות, ואיהו אשתדל בהו, ולא אתדבק בהו, בלהו עאלין במעו מתתקנן, ואורייתא תמלל ביה, הה"ד והקיצות היא תשיחך. רבי יהודה אמר, כגוונא דא, כל מאן דאשתדל באורייתא בהאי עלמא, זכי לאשתדלא בה לעלמא דאתי, והא אתמר.

126. תא חזי, ההוא בר נש דלא זכי לאשתדלא בהאי עלמא באורייתא, ואיהו אזיל בחשוכא, כד נמיק מהאי עלמא, נטלין ליה, ועאלין ליה לגיהנם, אתר תתאה, דלא זיה מרחם עליה, דאקרו בור שאון, טיט היון, כד"א, ויעלני מבור שאון מטיט היון ויקם על סלע רגלי בונן אשורי.

127. ובגין כך, ההוא דלא אשתדל באורייתא בהאי עלמא, ואתטנף בטנופי עלמא, מה כתיב, ויקחהו וישליכו אתו הבורה, דא הוא גיהנם, אתר דדייגין להו, לאינון דלא אשתדלו באורייתא, והבור רק, כמה דאיהו הוה רק, מאי טעמא, בגין דלא הוה ביה מים.

. ותא ששו כמה הוא עונשא דאורייתא, דהא לא אתגלו ישראל מארעא קדישא, אלא בגין דאסתלקו מאורייתא, ואשתבקו מינה, הה"ד, מי האיש החכם ויבן את זאת וגו', על מה אבדה הארץ וגו'. ויאמר ה' על עזבם את תורתי וגו'. רבי יוסי אמר מהכא, לכן גלה עמי מבלי דעת.

129. בגין כך, בלא קיימא על קיומא דאורייתא, ועלמא לא אתקיים בקיומיה, אלא באורייתא, דאיהו קיומא דעלמין, עילא ותתא, דכתיב, אם לא בריתי יומם ולילה חקות שמים וארץ לא שמתי.

130. "And they took him, and cast him into a pit" (Bereshheet 37:24). This alludes to the fact that LATER they cast him into Egypt, where the secret of the faith does not abide. WATER IS THE SECRET OF THE FAITH, AND WHEN IT IS WRITTEN: "AND THE PIT WAS EMPTY," IT REFERS TO A LACK OF THE SECRET OF THE FAITH. Rabbi Yitzchak said: If there were snakes and scorpions in the pit--ACCORDING TO THE SAGES, IT CONTAINED SNAKES AND SCORPIONS, BUT NO WATER--why is it written of Reuven, "He might save him out of their hands" (Ibid. 22)? Did not Reuven fear that the snakes and scorpions would harm Yosef? If so, how did he plan "to deliver him back to his father...that he might save him"?

131. HE REPLIED THAT Reuven saw that Yosef would surely come to harm in their hands, for he knew how much they hated him and wished to kill him. Reuven thought it was better to cast him into the pit of snakes and scorpions than to deliver him to his enemies, who have no compassion for him. Thus, the saying: "Rather should a man throw himself into a fire or a pit full of serpents and scorpions, than be delivered into the hands of his enemies."

132. For if a man is righteous here in a place of snakes and scorpions, the Holy One, blessed be He, performs miracles for him, or sometimes he is saved by the merit of his fathers. But once delivered into the hands of enemies, few escape.

133. Therefore, he said: "That he might save him out of their hands," (Bereshheet 37:22) not simply 'that he might save him', but rather, "out of their hands." Reuven said to himself, 'may he be saved from them, and if he dies, it is BETTER FOR HIM to die in the pit.' It is therefore written: "And Reuven heard it, and he delivered him out of their hands." HE SAVED HIM ONLY FROM DYING BY THEIR HANDS, EVEN THOUGH HE MIGHT HAVE DIED IN THE PIT.

134. Come and behold, the piety of Reuven. He knew that Shimon and Levi were ruthless when they joined forces and cunning. When they joined against Shchem, they killed all the males. They were not satisfied, so they took the women and the little ones, gold and silver, and all beasts and precious vessels--in short, everything that was to be found in the city. Yet even this was not enough, so they took what was in the field, as it is written: "And that which was in the city, and that which was in the field they took" (Bereshheet 34:28).

130. וַיִּקְחֵהוּ וַיִּשְׁלִיכוּ אוֹתוֹ הַבּוֹרָה, רְמוֹז, עַל דְּאַרְמִיאוֹ לִיָּה לְגוֹ מִצְרָאִי, אֶתֶר דְּלֹא אֶשְׁתַּבַּח רְזָא דְמַהִימְנוּתָא כְּלָל. רַבִּי יִצְחָק אָמַר, אִי נַחֲשִׁין וְעַקְרָבִין הָווּ בֵּיה, אֲמַאי כְּתִיב בְּרֵאוּבֵן, לְמַעַן הֲצִיל אוֹתוֹ מִיָּדָם לְהִשְׁבִּיבוֹ אֶל אָבִיו, וְכִי לֹא חֵישׁ רְאוּבֵן לְהָאִי, דְּהָא אֵינוֹן נַחֲשִׁין וְעַקְרָבִין יִנְזְקוֹן לִיָּה, וְאִיךְ אָמַר לְהִשְׁבִּיבוֹ אֶל אָבִיו, וְכְתִיב לְמַעַן הֲצִיל אוֹתוֹ.

131. אֵלֶּא, חָמָא רְאוּבֵן, דְּנִזְקָא אֶשְׁתַּבַּח בִּידֵייהוּ דְאַחֵוּי, בְּגִין דְיִדְעַ כְּמַה שְׁנְאִין לִיָּה, וְרַעוּתָא דְלֵהוֹן לְקַטְלָא לִיָּה, אָמַר רְאוּבֵן, טַב לְמַנְפַל לִיָּה לְגוֹ גּוֹבָא דְנַחֲשִׁין וְעַקְרָבִין, וְלֹא יִתְמַסֵּר בִּידָא דְשְׁנְאוֹו, דְלֹא מִרְחַמֵּי עֲלֵיה. מִכָּאֵן אָמְרוּ, יִפִּיל בַּר נֶשׁ גְּרַמִּיָּה לְאַשָּׂא, אוֹ לְגוֹבָא דְנַחֲשִׁין וְעַקְרָבִין, וְלֹא יִתְמַסֵּר בִּידָא דְשְׁנְאוֹו.

132. בְּגִין, דְהִכָּא אֶתֶר דְנַחֲשִׁים וְעַקְרָבִים, אִי אִיהוּ צְדִיקָא, קוֹדֶשׁא בְרִיךְ הוּא יִרְחִישׁ לִיָּה נִיסָא, וְלִזְמַנִּין דְזָכוּ דְאַבְהֵן מְסִייעִין לִיָּה לְבַר נֶשׁ, וְיִשְׁתַּזְיֵב מִנֵּייהוּ, אָבַל כֵּיוֹן דִּיתְמַסֵּר בִּידָא דְשְׁנְאוֹו, זְעִירִין אֵינוֹן דִּיכְלִין לְאַשְׁתַּזְבָּא.

133. וּבְגִין כֶּךָ אָמַר לְמַעַן הֲצִיל אוֹתוֹ מִיָּדָם. מִיָּדָם דִּיִּיקָא, וְלֹא כְתִיב לְמַעַן הֲצִיל אוֹתוֹ וְתוֹ לֹא, אֵלֶּא אָמַר רְאוּבֵן, וְיִשְׁתַּזְיֵב מִן יַדֵּיהוּ, וְאִי יָמוּת בְּגוֹבָא יָמוּת, וּבְגִין כֶּךָ כְּתִיב וַיִּשְׁמַע רְאוּבֵן וַיִּצִילֵהוּ מִיָּדָם.

134. תָּא חֲזִי, כְּמַה חֲסִידוּתִיָּה דְרְאוּבֵן, דְבְּגִין דְיִדְעַ, דְשְׁמַעוֹן וְלוֹי, שׁוֹתְמוֹתָא וְחֲכִימוֹתָא וְחֲבֵרוֹתָא דְלֵהוֹן קִשְׂיָא אֵינוֹן, דְכַד אֶתְחַבְּרוּ בְשִׁכְּם, קִטְלוּ כָּל דְכּוֹרָא, לֹא דִי לוֹן, אֵלֶּא דְנִטְלִין נֶשִׁין וְטָף, וְכִסְפָּא וְדִהְבָּא, וְכָל בְּעִירֵי, וְכָל מְאֲנֵי דִיקַר, וְכָל מְאֵן דְאַשְׁתַּבַּח בְּקִרְתָּא, וְלֹא דִי כָּל דָּא, אֵלֶּא דְאַפִּילוּ כָּל מַה דְבַחְקָלָא נִטְלוּ, דְכְּתִיב וְאֶת אֲשֶׁר בְּעִיר וְאֶת אֲשֶׁר בְּשָׂדֵה לְקַחוּ.

135. Reuven said, 'If such a great city did not escape them, then if this boy falls in their hands, not a shred of flesh will remain. Therefore, it is better to save him from them, for they will leave no sign of him for my father to see.'

135. אָמַר, וּמֵה קָרְתָּא רַבְתָּא כִּי הָאִי, לֹא אֲשַׁתְּיִיב מִנְהוֹן, אֲלֵמְלֵא רַבִּינָא דָּא יַפּוּל בִּידְיֵיהוּ, לֹא יִשְׁאַרֹן מִנְיָה אֲוּמְצָא בְּעֵלְמָא, וְעַל דָּא אָמַר, טַב לְאֲשַׁתְּזַבְּא מִנְיָהוּ, דְּלֹא יִשְׁאַרֹן מִנְיָה אֲשַׁתְּאַרְוֹתָא בְּעֵלְמָא, וְלֹא יַחֲמִי אָבֵא מִנְיָה כְּלוּם לְעֵלְמִין.

136. 'Even if he dies IN THE PIT, his brothers will not prevail against him. His body will remain intact and I will return him whole to my father.' Therefore, it is written: "that he might save him out of their hands, to deliver him back to his father." 'I WILL BE ABLE TO RETURN HIM TO MY FATHER even though he will die there.' He therefore said, "The child is not," (Beresheet 37:30) instead of 'not alive', because he was not even dead.

136. וְהֵכֵא, אִי יָמוּת, לֹא יִכְלִין לֵיהּ, וַיִּשְׁתְּאַר כָּל גּוּפֵיהּ שְׁלִים, וְאַתִּיב לֵיהּ לְאַבָּא שְׁלִים, וְעַל דָּא לְמַעַן הֲצִיל אוֹתוֹ מִיָּדָם לְהַשִּׁיבוֹ אֶל אָבִיו, אַף עַל גַּב דִּימוֹת הָתָם. וּבִגִּין כֶּךָ אָמַר הַיֵּלֶד אֵינְנוּ, וְלֹא אָמַר אֵינְנוּ חַי, אֲלֵא אָמַר אֵינְנוּ אֲפִילוּ מֵת.

137. Come and behold what Reuven did. He wisely joined them and said, "Let us not kill him" (Beresheet 37:21), instead of 'Do not you take his life', for he was not there when Yosef was sold. They each then attended their father for one day. When it was Reuven's day, he did not want Yosef to perish. It is therefore written: "And Reuven returned to the pit and, behold, Yosef was not in the pit"--NOT EVEN DEAD--"and he rent his clothes." Immediately, "he returned to his brothers, and said, 'The child is not'."

137. תָּא חֲזִי, מַאי דְעֵבַד, דְּאִיהוּ בְּחֻכְמַתָּא הוּהּ, שְׁמִיף גְרַמְיָה בְּהַדְרִייהוּ, דְכַתִּיב לֹא נִכְנֹו נַפְשׁ, וְלֹא כְתִיב לֹא תִכּוּהוּ, וְאִיהוּ לֹא הוּהּ תַמָּן, כִּד אֲזַדְבִּין יוֹסֵף, דְּהָא כְּלָהוּ מִשְׁמֻשׁוֹ לְאַבּוּהוֹן, כָּל חַד וְחַד יוֹמָא חַד, וְהָהוּא יוֹמָא דְרֵאוּבֵן הוּהּ, וְע"ד בְּעָא, דְּבַהֲהוּא יוֹמָא דְהוּהּ שְׁמוּשָׁא דִלְיָהּ, לֹא יִתְאַבִּיד יוֹסֵף, וּבִגִּין כֶּךָ כְּתִיב, וַיֵּשֶׁב רֵאוּבֵן אֶל הַבּוֹר וְהִנֵּה אֵין יוֹסֵף בְּבוֹר וַיִּקְרַע אֶת בְּגָדָיו. וְהִנֵּה אֵין יוֹסֵף דִּיּוּקָא, אֲפִילוּ מֵיֵת, מִיָּד וַיֵּשֶׁב אֶל אַחָיו וַיֹּאמֶר הַיֵּלֶד אֵינְנוּ.

138. Even Reuven was not informed of the sale of Yosef. It has already been explained that the Shechinah was a partner IN THE VOW NOT TO REVEAL THE SALE OF YOSEF. Therefore Reuven did not know of it, and it was not revealed to him until Yosef made himself known to his brothers!

. וְאַפְסָלוּ רֵאוּבֵן, לֹא יָדַע מֵהָהוּא זְבִינָא דִּיּוֹסֵף, וְהָא אֲוִקְמוּהָ דְאֲשַׁתְּתִיף בְּהוּ שְׁכִינְתָּא, וְע"ד, לֹא יָדַע רֵאוּבֵן, מֵהָהוּא זְבִינָא דִּיּוֹסֵף, וְלֹא אֲתַגְלִיִּיא לֵיהּ, עַד הָהוּא זְמַנָּא, דְּאֲתַגְלִי יוֹסֵף לְאַחוּהִי.

139. Come and behold the pleasure Reuven attained in trying to save Yosef's life. It is written: "Let Reuven live, and not die" (Devarim 33:6). For although he knew that the birthright was taken from him and given to Yosef, nevertheless he tried to save his life. Therefore Moshe prayed for him, saying, "Let Reuven live, and not die," and be supported in this world and in the world to come. What is the reason - it is this SAVING YOSEF'S LIFE and repenting for DEFILING HIS FATHER'S BED! If a man repents his sins, the Holy One, blessed be He, will revive him in this world and in the world to come.

. תָּא סַעֲזִן, בְּמָה גָרִים לֵיהּ לְרֵאוּבֵן, בִּגִּין דְּאִיהוּ אֲשַׁתְּדַל לְאַחֵינָא לֵיהּ לְיוֹסֵף, מַה כְּתִיב, יַחֲי רֵאוּבֵן וְאַל יָמוּת וּגו'. דְּהָא בִּגִין דָּא אַף עַל גַּב דִּיִּדַע דְּאֲשַׁתְּקִיל בְּכִירוּתֵיהּ מִנְיָה, וְאַתִּיחִיב לְיוֹסֵף, אֲשַׁתְּדַל לְאַחֵינָא לֵיהּ, וְצִלִּי מִשָּׂה וְאָמַר, יַחֲי רֵאוּבֵן וְאַל יָמוּת, וְאַתְקִיִּים בְּעֵלְמָא דִּין, וְאַתְקִיִּים בְּעֵלְמָא דְאַתִּי. מַאי טַעְמָא, בִּגִּין דָּא, וּבִגִּין דְּעֵבַד תְּשׁוּבָה מֵהָהוּא עוֹבְדָא. דְּכָל מָאן דְּעֵבִיד תְּשׁוּבָה, קוּדְשָׁא בְרִיךְ הוּא קִיִּים לֵיהּ, בְּעֵלְמָא דִּין, וּבְעֵלְמָא דְאַתִּי.

140. Come and behold: "And they took Yosef's coat..." (Beresheet 37:31). It has been explained that this is because a coat's blood resembles human blood. Yet come and behold: even when an act is well executed--WITHOUT COMMITTING ANY SIN--the Holy One, blessed be He, is strict with the righteous, even to a hair's breadth.

140. תָּא חֲזִי, מֵה כְּתִיב וַיִּקְחוּ אֶת כְּתֹנֶת יוֹסֵף וְגו', הָא אוֹקְמוּהָ, דְּבִגִּין דְּדָמָא דְשַׁעִיר, דְּמִיָּא לְדָמָא דְּבַר נֶשׁ. אָבֵל תָּא חֲזִי, אִף עַל גַּב דְּמִלָּה אֲתִיָּא בְּדָקָא חֲזִי, קוּדְשָׁא בְּרִיךְ הוּא מְדַקְדֵּק בְּצַדִּיקֵינָא, אֲמִילוּ כְּחוּט הַשְּׁעָרָה.

141. Ya'akov did well to kill a goat for his father. Yet by offering a goat, which comes from the side of Harsh Judgment, he weakened THE ASPECT OF THE STRICT JUDGMENT OF his father since he is of its aspect, AS YITZCHAK TOO PERTAINS TO SEVERE JUDGMENT. AND ALTHOUGH THE JUDGMENT TOOK HOLD OF THE GOAT, Ya'akov was punished in that his sons brought its blood before him.

141. יַעֲקֹב עֲבַד עוֹבְדָא בְּדָקָא יָאוֹת, בְּמֵאי בְּגִין דְּאֶקְרִיב לְגַבֵּי אָבוּי שַׁעִיר, דְּאִיהוּ סְטְרָא דְּרִינָא קִשְׂיָא, וְעַם כָּל דָּא, בְּגִין דְּאִיהוּ אֶקְרִיב שַׁעִיר, וְאֶכְחִישׁ לִיה לְאָבוּי, דְּאִיהוּ סְטְרָא דִּילִיָּה, אֲתַעֲנֵשׁ בְּהֵאי שַׁעִיר אַחְרָא, דְּאֶקְרִיבוּ לֵיב בְּנוֹי דְּמָא דִּילִיָּה.

142. It is written OF YA'AKOV: "And she put the skins of the kids of the goats upon his hands, and upon the smooth of his neck" (Beresheet 27:16). Therefore it is said OF HIS SONS: "And they dipped the coat in the blood" (Beresheet 37:31). This was measure for measure. Since he caused that "Yitzchak trembled very much" (Ibid. 33), HIS SONS made him tremble when they said, "'Know now whether it be your son's coat or not'" (Ibid. 32).

142. בְּאִיהוּ כְּתִיב, וְאֵת עוֹרוֹת גְּדֵי הָעִזִּים הִלְבִּישָׁה עַל יָדָיו וְעַל חֶלְקֵת צוּאָרָיו, בְּגִין כֶּךָ וַיִּטְבְּלוּ אֶת הַכְּתֹנֶת בַּדָּם, אֶקְרִיבוּ לִיה כְּתוּנָתָא, לְאֶכְחִישָׁא לִיה, וְכֹלָא דָּא לְקַבֵּל דָּא, אִיהוּ גְרִים דְּכְתִיב וַיַּחֲרֵד וַיִּצְחַק חֲרָדָה גְדוּלָּה עַד מָאד, בְּגִין כֶּךָ גְרָמוּ לִיה, דְּחֲרָד חֲרָדָה, בְּהוּא זְמַנָּא, דְּכְתִיב הִכָּר נָא הַכְּתֹנֶת בְּנֵךְ הִיא אִם לֹא.

143. Rabbi Chiya said it is written concerning him (Ya'akov): "Are you my son Esav or not" (Beresheet 27:21), and addressing him (they said), "is it your son's coat or not" (Beresheet 37:32). This is because the Holy One, blessed be He, is strict with the righteous to a hair's breadth in everything they do.

143. רַבִּי חִיָּיא אָמַר, בֵּיה כְּתִיב, הֲאֵתָּה זֶה בְּנֵי עֵשָׂו אִם לֹא. לִיה כְּתִיב, הַכְּתֹנֶת בְּנֵךְ הִיא אִם לֹא. וּבְגִין כֶּךָ, קוּדְשָׁא בְּרִיךְ הוּא מְדַקְדֵּק בְּהוּ בְּצַדִּיקָא, בְּכֹל מַה דְּאִינוּן עֲבָדִין.

144. Rabbi Aba said that when the tribes saw their father's grief, they surely regretting SELLING YOSEF and determined to rescue him if they could find him. When they saw they could not RESCUE HIM, they turned to Yehuda, WHO ADVISED THEM TO SELL HIM and rejected him from among them. For he now was their king, and when they deposed him, it is written: "And it came to pass at that time, that Yehuda went down from his brothers" (Beresheet 38:1).

144. רַבִּי אַבָּא אָמַר, בֵּינן דְּחָמוּ כְּלָהוּ שְׂבֻטִין, הָהוּא צַעֲרָא דְּאָבוּהוּן, אֲתַנְחָמוּ וְוָדָאי, וַיְהִיבוּ גְרַמְיָהוּ עֲלֵיהּ דִּיוֹסָף, דִּיפְרֹן לִיה, אֲלִמְלָא יִשְׁכַּחֲוֹן לִיה, בֵּינן דְּחָמוּ דְּלֹא יִכִּילוּ, אֲהֲדָרוּ לְגַבֵּיהּ דִּיהוּדָה, וְאֶעֱבְרוּ לִיה מֵעֲלִיָּהוּ, בְּגִין דְּאִיהוּ הוּא מֶלֶכָא עֲלִיָּהוּ, אֶעֱבְרוּהוּ מֵעֲלִיָּהוּ, מַה כְּתִיב וַיְהִי בַעַת הַהִיא וַיֵּרֵד יְהוּדָה וְגו'.

14. Tzion and Jerusalem

Here, Rabbi Yehuda discusses the creation of the universal structure that issued from Zion, the central point of faith and perfection. While Zion and Jerusalem are one, they represent the two grades of judgment and mercy. Through Binah, which correlates to understanding, the attributes of mercy and judgment are commingled and reconciled in the world.

The Relevance of this Passage

Throughout life, our actions disrupt and misalign the supernal forces that embody the attributes of judgement and mercy. This occurs on both a personal and universal level, in line with individual and collective actions of humanity. Consequently, judgement may occur in place of mercy; the world may seem especially hard and judgmental toward us. In response, we may find ourselves overreacting to situations where we'd normally respond with restraint and patience. Balancing these two attributes in our behavior is vital.

An example of judgement and mercy is illustrated by the following parent-child situation. A child terribly misbehaves. The parent becomes extremely upset and immediately spans the youngster. The parent reacted to the situation, and the act of judgement was rooted in selfish frustration. The child might attempt to change his behavior, but he does so only out of fear. Kabbalistically, the parent needs to balance judgement with mercy. That is, sharing and care for the child must be the intent behind any disciplinary action. The parent might still gently spank the child, but out of love and concern, rather than anger and frustration. The child's motivation for change will now be rooted in love and respect, not fear.

If a soul descends into a human being from the lineage of Avraham [Right Column], it is said that the person's nature will be shaped and influenced

by the quality of mercy. If a soul descends from the lineage of Yitzchak [Left Column], the individual is imbued with a greater proportion of judgement in his nature, and behavior is influenced in that direction.

Reading this section helps balance the forces of judgement and mercy in our interactions with the world. Moreover, these verses open us to the Light so that we ourselves can be worthy of mercy, rather than judgement, when the time comes for them to appear in our lives.

145. Rabbi Yehuda quoted the verse: "Hashem also thundered in the heavens, and the highest gave His voice; hail and coals of fire" (Tehilim 18:14). Come and behold: when the Holy One, blessed be He, created the universe, THAT IS, WHEN THE HOLY ONE, BLESSED BE HE, EMANATED THE NUKVA, CALLED 'WORLD', He made seven pillars for it BY ILLUMINATING ON HER WITH THE SEVEN SFIROT: CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD, AND MALCHUT OF ZEIR ANPIN. All of them are supported by one single pillar, NAMELY YESOD OF ZEIR ANPIN'. In the verse: "Wisdom has built her house, she has hewn out her seven pillars" (Mishlei 9:1), it was explained that they all stand on one grade called 'YESOD OF ZEIR ANPIN'; "the righteous is an everlasting foundation" (Mishlei 10:25).

145. רַבִּי יִהוּדָה פָּתַח וְאָמַר, וַיִּרְעַם בְּשָׁמַיִם יי' וְעֲלִיּוֹן יִתֵּן קוֹלוֹ בְּרָד וּגְחָלֵי אֵשׁ. תָּא חֲזִי, כִּד בְּרָא קוֹדֶשׁא בְּרִיךְ הוּא עֲלֵמָא, אֲתִקִּין לִיה שְׁבַעָה סְמִכִין, עַל מַה דְּקִיּוּמָא, וְכִלְהוּ סְמִכִין, קִיּוּמֵי בְּחַד סְמִכָא יְחִידָאֵי, וְהָא אוֹקְמוּהָ דְכְתִיב חֲכָמוֹת בְּנִתָּה בֵּיתָה חֲצֵבָה עֲמוּדֵיהָ שְׁבַעָה, וְאֵלִין כִּלְהוּ, אֵינּוֹן קִיּוּמֵי בְּחַד דְּרָגָא מְנִייהוּ, דְּאֶקְרִי צְדִיק יְסוּד עוֹלָם.

146. When the universe was created, it issued from the spot that included, along with its improvements, the point in the middle of the world, which is Tzion, THE INNER YESOD OF THE NUKVA. As it is written: "A psalm of Asaf. The mighty one, El, Elohim Hashem, has spoken and called the earth from the rising of the sun to the going down thereof" (Tehilim 50:1). Where did He speak from? From Tzion, as it is written: "Out of Tzion, the perfection of beauty, Elohim has shone forth" (Tehilim 50:2), the place that constructs faith to perfection. Tzion is the strength, THE SECRET OF THE ILLUMINATION OF CHOCHMAH, and the point of the whole world--THAT IS THE SECRET OF THE LIGHT OF CHASSADIM--on which the world has been constructed BY THE CHOCHMAH IN IT, and wherein it is nourished, BY THE LIGHT OF CHASSADIM IN IT.

146. וְעֲלֵמָא כִּד אֲתַבְרִי, מֵהוּא אֲתַר אֲתַבְרִי, דְּאִיהוּ שְׁכִלּוּלָא דְעֲלֵמָא וְתַקּוּנוֹ, דְּאִיהוּ חַד נְקוּדָה דְעֲלֵמָא, וְאֲמַצְעִיתָא דְכֻלָּא, וּמֵאֵן אִיהוּ, צִיּוֹן, דְּכְתִיב מִזְמוֹר לְאַסָּף אֵל אֱלֹהִים יי' דְּבַר וַיִּקְרָא אֶרֶץ מִמִּזְרַח שָׁמֶשׁ עַד מְבֹאוֹ. וּמֵאֵן אֲתַר, מִצִּיּוֹן, דְּכְתִיב מִצִּיּוֹן מְכַלֵּל יוֹסֵי אֱלֹהִים הוֹסִיעַ, מֵהוּא אֲתַר, דְּאִיהוּ סִטְרָא דְשְׁכִלּוּלָא דְמֵהֵימְנוּתָא שְׁלִימָתָא כְּדָקָא יְאוּת, וְצִיּוֹן תְּקִיפּוּ וְנְקוּדָה דְכֻלָּא עֲלֵמָא, וּמֵהוּא אֲתַר אֲשֶׁתְּכַלֵּל כֻּלָּא עֲלֵמָא וְאֲתַעֲבִיד, וּמִגִּיּוּהָ כֻּלָּא עֲלֵמָא אֲתַזֵּן.

147. Come and behold: after stating, "Hashem also thundered in the heavens" (Tehilim 18:14), why add, "and the Highest gave His voice," WHICH IS REDUNDANT? RABBI YEHUDA ANSWERS: Here is the secret of the faith I mentioned. For Tzion constructs and beautifies the world, and the world is nourished by Tzion FROM ITS TWO ASPECTS, NAMELY CHOCHMAH AND CHASSADIM. This is similar to the two grades that are one, namely Tzion and Jerusalem; the former of Judgment and the latter of Mercy, and both are one. Judgment is issued from one, and Mercy is issued from the other.

147. וְתָא חֲזִי, וַיִּרְעַם בְּשָׁמַיִם ה' וְעֲלִיּוֹן יִתֵּן קוֹלוֹ וְגו', כִּיּוֹן דְּאָמַר וַיִּרְעַם בְּשָׁמַיִם ה' אֲמַאי כְּתִיב וְעֲלִיּוֹן יִתֵּן קוֹלוֹ, הָא הֵכָא רְזָא דְמֵהֵימְנוּתָא דְאֲמִינָא דְצִיּוֹן אִיהוּ שְׁכִלּוּלָא וְשִׁפּוּרוֹ דְעֲלֵמָא, וְעֲלֵמָא מְנִיָּה אֲתַזֵּן, בְּגִין דְתַרִּין דְרָגִין אֵינּוֹן, וְאֵינּוֹן חַד, אֵינּוֹן: צִיּוֹן וִירוּשָׁלַם, דָּא דִּינָא, וְדָא רַחֲמֵי, וְתַרְוֵיהוּ חַד, מֵהֵכָא דִּינָא וּמֵהֵכָא רַחֲמֵי.

148. From high up, REFERRING TO THE SFIRAH OF BINAH, a voice resounds. THIS IS THE CENTRAL RECONCILING COLUMN OF BINAH. When it is heard, WHEN IT RECONCILES THE NUKVA, AND THE LIGHTS OF RIGHT AND LEFT ARE HEARD, Judgments issue forth FROM THE NUKVA and the paths of Judgment and Mercy may be seen diverging. "Hashem also thundered in the heavens," refers to the Merciful Court. And although the Highest, BINAH may be neither found nor known, because the same voice comes out AND RECONCILES RIGHT AND LEFT, all is then under Judgment and Mercy. AS THE HIGHEST, BINAH GIVES ITS VOICE TO THE NUKVA AND RECONCILES HER TWO COLUMNS. So it is written: "And the Highest gave His voice" (Tehilim 18:14). Then came "hail and coals of fire"--water and fire.

מַעֲלָא לְעִילָא נִפְקָא קוֹל דְּאַשְׁתַּמַּע, לְבַתְּרָא דִּיהוּא קוֹל נִפְקָא וְאַשְׁתַּמַּע, נִפְקֵי דִינִין, וְאַרְחֵי דִּינָא וְרַחֲמֵי נִפְקִין וּמִתְפָּרְשֵׁן מִתַּמָּן, וְיִרְעַם בְּשָׁמַיִם ה', דָּא בִּי דִינָא בְּרַחֲמֵי. וְעֲלִיּוֹן: אִף עַל גַּב דְּלָא אֲשַׁתְּבַּח וְלָא אֲתִיידַע, כִּיּוֹן דִּיהוּא קוֹל נְפִיק, כְּדִין אֲשַׁתְּבַּח כְּלָא, דִּינָא וְרַחֲמֵי, הֵה"ד וְעֲלִיּוֹן יִתֵּן קוֹלוֹ, כִּיּוֹן דִּימֵן קוֹלוֹ, כְּדִין בְּרַד וְגַחְלֵי אֵשׁ, מִיָּא וְאַשָּׁא.

149. Come and behold: when Yehuda was born, it was written: "And she left off bearing" (Beresheet 29:35). This refers to the fourth of the four foundations, CALLED CHESED, GVURAH, TIFERET, AND MALCHUT, because they are the Supernal Chariot OF BINAH, and this is one of the four legs of the throne, CALLED MALCHUT. THEREFORE, IT WAS WRITTEN WITH REGARD TO HIM, "AND SHE LEFT OFF BEARING," FOR HE IS THE LAST SFIRAH, MALCHUT. It is written of him: "And it came to pass at that time, that Yehuda went down from his brothers" (Beresheet 38:1). He was their king, BEING OF MALCHUT, BUT AFTER SELLING YOSEF, HE WAS DEPOSED. Why? Because Yosef was brought down to Egypt.

149. תָּא חֲזִי, בְּשַׁעֲתָא דְּאַתִּילִיד יְהוּדָה, מַה כְּתִיב, וְתַעֲמַד מְלָדָת, בְּגִין דְּדָא הוּא יְסוּדָא רְבִיעָא מְאִינוֹן אַרְבַּע, דְּאִינוֹן רְתִיכָא עֲלָא, סְמִכָא חַד, מְאִינוֹן אַרְבַּע סְמִכִין, מַה כְּתִיב בֵּיה, וְיְהִי בַּעַת הַהוּא וְיִרַד יְהוּדָה מֵאֵת אָחָיו דִּיהוּדָה מְלָכָא עֲלֵיהּ, מְאִי טַעֲמָא, בְּגִין דִּיוֹסֶף נְחָתוּ לִיה לְמַצְרַיִם כְּדַקְאֲמַרְן.

15. "And he called his name Er"

The interconnection of the upper and lower worlds is exemplified in this section concerning the fate of Yehuda's firstborn son, Er. Yehuda's fall and descent, we're told, signify the descent and obscuring of the moon and the supernal Light; consequently, his son was born of the Side of Defilement, and was therefore later slain by the Lord.

The Relevance of this Passage

In order to grow spiritually and bring greater fulfillment to our lives, we must abolish all the character traits within us that emerge from the side of Defilement and Darkness. The end of darkness occurs the instant the 'Light' is turned on--which, in turn, occurs at the moment we peruse these profound words of wisdom.

150. "And Yehuda saw there a daughter of a certain Cna'anite" (Beresheet 38:2). HE ASKS: Was he Cnaanite? DID NOT THE FATHERS AVOID MARRYING AMONG THE CNA'ANITES? HE REPLIED: It has been explained by the friends THAT THE WORD CNA'ANITE MEANS 'MERCHANT'. "And she conceived, and bore a son, and he called his name Er" (Ibid. 3). Yehuda had three sons, but only one, Shelah, remained BECAUSE YEHUDA WENT DOWN, AND WAS PUNISHED FOR IT BY BEGETTING SONS AND THEN BURYING THEM.

150. וַיֵּרָא שָׁם יְהוּדָה בַּת אִישׁ כְּנַעֲנִי. וְכִי כְנַעֲנִי הוּא, אֲלָא הָא אֻקְמוּהָ חֲבַרְיָא. וְתַהֲר וְתַלְד בֶּן וַיִּקְרָא אֶת שְׁמוֹ עֵר, תֵּלַת בְּנֵי הוּוּ לִיה לְיְהוּדָה, וְלָא אֲשַׁתְּאָרוּ מְנִייהוּ בְּרַ חַד, וְדָא הוּא שְׁלָה.

151. Rabbi Elazar, Rabbi Yosi, and Rabbi Chiya were walking along the road. Rabbi Yosi asked Rabbi Elazar: Why is it written in relation to Yehuda's firstborn: "And he called his name Er," USING THE MALE PRONOUN, and of the other two sons, "she called his name Onan," and "she called his name Shelah," USING THE FEMALE PRONOUN?

151. רַבִּי אֶלְעָזָר, וְרַבִּי יוֹסִי, וְרַבִּי חִיָּיא, הוּוּ אֲזֻלִּי בְּאַרְחָא. אָמַר רַבִּי יוֹסִי לְרַבִּי אֶלְעָזָר, אָמַאי כְּתִיב בְּבִנּוֹי דִּיהוּדָה בְּקַדְמָא, וַיִּקְרָא אֶת שְׁמוֹ עֵר, וּבְתַרִּין אַחֲרָיִן כְּתִיב, וַתִּקְרָא אֶת שְׁמוֹ אֹנָן, וַתִּקְרָא אֶת שְׁמוֹ שְׁלָה.

152. He said to him: Come and behold. This portion contains a profound secret, and all is proper. "Yehuda went down from his brothers" because the moon, THE NUKVA, became obscure and descended from the upright grade to another grade to which the serpent is attached. It is written: "And turned into a certain Adullamite, whose name was Chirah."

152. אָמְרָלוּ תָא חֲזִי, הָאִי פְרִשְׁתָּא רְזָא עֲלָאָה אִיהוּ, וְכֹלָא אִיהוּ בְדִקָּא חֲזִי. וַיֵּרַד יְהוּדָה מֵאֵת אָחָיו, דְּהָא אֲתַכְסִיָּא סִיְהָרָא, וְנַחְתַּת מִדְּרָגָא דְתַקְנָא, לְגוּ דְרָגָא אֲוֹחְרָא דְאֲתַחְבַּר בֵּיהּ חֲזִיָּא, כַּד"א וַיֵּט עַד אִישׁ עַדְלָמִי וּשְׁמוּ חִירָה.

153. "And she conceived, and bore a son; and he called his name Er (Ayin Resh)" (Beresheet 38:3). He was evil (Heb. Resh Ayin)-which amounts to the same thing, FOR 'EVIL' AND ER ARE SPELLED WITH THE SAME HEBREW LETTERS. Because he came from the side of the Evil Inclination, it is written: "And he called (Heb. et) his name Er." The particle et adds yet another grade of filth of defilement, from which he was born. This is why Er and Ra ('evil') are identical, NAMELY, SPELLED WITH THE SAME HEBREW LETTERS!

153. וַתַּהַר וַתֵּלֶד בֶּן וַיִּקְרָא אֶת שְׁמוֹ עֵר, וְאִיהוּ רַע, וְכֹלָא חַד, דְּאֲתִיָּא מִסְטְרָא דִּיצַר הָרַע. וּבְגִין כֶּן כְּתִיב, וַיִּקְרָא אֶת שְׁמוֹ, וְלֹא כְתִיב וַיִּקְרָא שְׁמוֹ בְּיַעֲקֹב כְּתִיב, וַיִּקְרָא שְׁמוֹ, דְּקוּדְשָׁא בְרִיךְ הוּא קְרָא לִיהּ יַעֲקֹב, וְהִכָּא א"ת, לְאַסְגָּאָה דְרָגָא אַחְרָא דְזוּהָמָא דְמִסְאָבָא אֲתִילִיד, וְדָא הוּא עֵר רַע, וְכֹלָא חַד.

154. With the second son, the place was not yet sweetened AND RETURNED TO HOLINESS. That happened only when Shelah, who was the most important of them all, came. It is written: "And Er, Yehuda's firstborn, was wicked in the sight of Hashem" (Beresheet 38:7), and "for the inclination of man's heart is evil from his youth" (Beresheet 8:21). THERE IT MEANS 'SPILLING SEMEN IN VAIN'; THUS, HERE IT MEANS HE WAS SPILLING blood, for he spilt semen on the ground. That is why "Hashem slew him" (Ibid.). Then, "Yehuda said to Onan, 'Go in to your brother's wife...'"

154. לְבַתֵּר לֹא אֲתַבְּסַם אֲתֵרָא, עַד דְּאֲתָא שְׁלָה, דְּהוּא עֲקָרָא דְכֻלְהוּ. מַה כְּתִיב וַיְהִי עַר בְּכֹר יְהוּדָה רַע בְּעֵינֵי ה', כְּתִיב הִכָּא רַע, וְכְתִיב הֵתָם, כִּי יִצַר לֵב הָאָדָם רַע מִנְעוּרָיו, רַע: דְּאֲוֹשִׁיד דְמִין, אֲוֹשִׁיד זֹרְעָא עַל אַרְעָא, וּבְגִין כֶּן וַיִּמִּיתֵהוּ ה', מַה כְּתִיב בְּתַרְיָה, וַיֹּאמֶר יְהוּדָה לְאוֹנָן בָּא אֶל אִשְׁתִּי אַחִיךָ וְגו'.

16. "Go in to your brother's wife, and perform the duty of a brother in law"

Rabbi Shimon begins by discussing the responsibility of the righteous man to beget children in order to ensure a place for his soul in the world to come. By perpetuating the image of the Holy King through offspring, the righteous man may prevent the reincarnation of his soul. Thus, the section addresses the necessity of marriage and of levirate marriage. We are also reminded of the futility and vanity of the individual who endeavors to provide only for himself, without creating a family.

The Relevance of this Passage

A dark room becomes progressively brighter with each lighting of a new candle. Every soul that comes into this world is likened to a candle. Though true reality, which is our ultimate destination, offers immortality and endless fulfillment, during the course of human spiritual evolution, the Light is temporarily dimmed. Immortality is relegated to the act of procreation and childbearing, which ensures the ongoing entrance of new souls into this world for the purpose of bringing about the final correction of humanity. In other words, the chain of humanity is immortal, while the individual body remains perishable and finite. All men live for the existence of the chain until such time as humanity completes its spiritual correction and transformation. At that juncture, the force of immortality will expand and bring endless life. This transformation, the final redemption, is hastened by bringing new souls into this world, whose Light, through the path of Torah, helps diminish darkness and death and accelerate the process of correction. This Light is also generated through the spiritual influences that radiate from these ancient Hebrew verses.

155. "And Yehuda said to Onan, 'Go in to your brother's wife...'" (Beresheet 38:21). Rabbi Shimon then quoted: "I have raised up one from the north, and he is come from the rising of the sun, and he shall call upon my name; and he shall come upon princes as upon mortar, and as the potter treads clay" (Yeshayah 41:25). Come and behold: how foolish are men who neither know nor care for the ways of the Holy One, blessed be He. They are all asleep, and sleep never leaves their eyes.

155. וַיֹּאמֶר יְהוּדָה לְאוֹנָן בָּא אֶל אִשְׁתִּי אַחִיךָ וְגו'. רַבִּי שִׁמְעוֹן פָּתַח וַיֹּאמֶר הֵעִירוֹתִי מִצְפּוֹן וַיֵּאת מִמְזֹרַח שָׁמַשׁ יִקְרָא בְשֵׁמִי וַיָּבֵא סִגְנִים כְּמוֹ חֹמֶר וְכְמוֹ יוֹצֵר יִרְמָס טִיט. תָּא חֲזִי, כְּמַה אֵינּוֹן בְּנֵי נֶשָׂא טַפְשִׁין, דְּלֹא יִדְעִין וְלֹא מְסַתְּבְּלִין לְמַנְדַּע אַרְחוּי דְּקוּדְשָׁא בְרִיךְ הוּא, דְּהָא כְּלָהוּ גַּיְמִין, דְּלֹא מִתְעַרְי, שׁוֹנְתָא בְּחוּרֵיהוֹן.

156. Come and behold: the Holy One, blessed be He, wisely created man in the image of above. There is neither a member nor an organ within man that was not created by Divine Wisdom, AS EACH ORGAN ALLUDES TO A SPECIFIC GRADE. After the body is complete with all its members, the Holy One, blessed be He, joins them and inserts a sacred soul to teach the man to tread the paths of the Torah and keep its commandments, so that the man will be properly perfected IN ACCORDANCE WITH THE APHORISM: 'A MAN'S SOUL SHALL TEACH HIM.'

157. Now that the sacred soul is within him, HE IS WORTHY OF BEGETTING CHILDREN IN THE IMAGE AND LIKENESS OF THE HOLY ONE, BLESSED BE HE. Therefore, a man should multiply to perpetuate the image of the highest King in the universe. The secret of this is the river which issues forth: SUPERNAL YESOD, whose water never stops. Similarly, a man should never stop the flowing of his river and the source in this world, BUT SHOULD BEGET CHILDREN. When a man is unsuccessful IN BEGETTING CHILDREN in this world, the Holy One, blessed be He, uproots him FROM THIS WORLD and replants him again and again. THAT IS, HE DIES AND IS BORN AGAIN INTO THE WORLD UNTIL HE SUCCEEDS IN BEGETTING CHILDREN.

158. Come and behold, it is written: "I have raised up one from the North, and he is come" (Yeshayah 41:25). "I have raised up," refers to a man's desire to mate in this world, which is raised by the north side FROM THE LEFT, FOR THE DESIRE TO MATE COMES FROM THE LEFT. "And he is come," refers to the sacred soul, which comes from above, sent by the Holy One, blessed be He, into this world, where it enters people.

159. "...from the rising of the sun..." (Yeshayah 41:25) The place from which the river issues forth is TIFERET, THE ABODE OF YESOD, from which the shining soul comes and is born, AS ALL SOULS COME FROM THE UNION OF TIFERET AND MALCHUT. "And he shall come upon princes" (Ibid.), means that the armies of the world--THE NUKVA CALLED 'WORLD', WHOSE ARMIES ARE ANGELS--come with the stirring of the souls, NAMELY, ARE BORN WITH THEM. AND, "as upon mortar" (Ibid.), means as a man awakening into his body, WHICH IS CALLED 'MORTAR'.

160. Therefore, the Holy One, blessed be He, couples souls and sends them into this world, causing union between above and below, and thus the source of all is blessed. Therefore, the Holy One, blessed be He, created man so that he will strive to walk in His ways and never stop his river, RATHER HE WILL BEGET CHILDREN.

156. תָּא חֲזִי, קוֹדֵשׁ אֱלֹהִים בְּרִיךְ הוּא עֹבֵד לֵיה לְבַר נֶשׁ, כְּגוֹנוֹן דְּלַעִילָא, בְּלֹא אִיהוּ בְּחֻכְמָתָא, דְּלִית לֵךְ שְׂוִיפָא וְשְׂוִיפָא בְּבַר נֶשׁ, דְּלֹא קִיּוּמָא בְּחֻכְמָתָא עֲלָא, דְּהָא כִּיּוֹן דְּאִתְתַּקֵּן כָּל גּוּפָא, בְּשְׂוִיפּוּי כְּדָקָא יְאוּת, קוֹדֵשׁ אֱלֹהִים בְּרִיךְ הוּא אֲשַׁתַּתֵּף בְּהִרְיָה, וְאֵעִיל בֵּיה נֶשְׁמָתָא קְדִישָׁא, בְּגִין לְאוּלְפָא לֵיה לְבַר נֶשׁ, לְמַהֵךְ בְּאַרְחוּי דְּאוּרִייתָא, וְלְמִיטֵר פְּקוּדוּי, בְּגִין דִּיתְתַּקֵּן בְּרִיךְ נֶשׁ כְּדָקָא יְאוּת.

157. וּבְגִין דְּאִית בֵּיה נֶשְׁמָתָא קְדִישָׁא, מְבַעֵי לֵיה לְבַר נֶשׁ, לְאַסְגָּא דְּיוֹקְנָא דְּמַלְכָא עֲלָא בְּעֵלְמָא. וְרָזָא דָא, דְּהָא הָהוּא נְהַר דְּנִגִיד וְנִפְיָא, לֹא פִסְקֵן מִיּוּמֵי לְעֵלְמִין, וְעַל דָּא מְבַעֵי לֵיה לְבַר נֶשׁ, דְּלֹא יִפְסִיק נְהַרָא וּמְקוּרָא דִּילֵיה בְּהַאי עֵלְמָא. וְכָל זְמַנָּא דְּבַר נֶשׁ לֹא יִצְלַח בְּהַאי עֵלְמָא קוֹדֵשׁ אֱלֹהִים בְּרִיךְ הוּא עָקֵר לֵיה, וְנִטְע לֵיה בְּכַמָּה זְמַנִּין כְּמַלְקָדְמִין.

158. תָּא חֲזִי מַה כְּתִיב, הַעִירוֹתִי מִצְפוֹן וַיֵּאת, הַעִירוֹתִי: דָּא אֲתַעְרוּתָא, דְּזוּגָא דְּבַר נֶשׁ בְּהַאי עֵלְמָא, דְּאִיהוּ אֲתַעְרוּתָא מְסֻטְרָא דְּצְפוֹן. וַיֵּאת: דָּא הִיא נֶשְׁמָתָא קְדִישָׁא, דְּאִתִּיא מְלַעִילָא, וְקוֹדֵשׁ אֱלֹהִים בְּרִיךְ הוּא מְשַׁדֵּר לָהּ מְלַעִילָא, אֲתִיא בְּהַאי עֵלְמָא, וְעֲלִית בְּגוּ בְּנֵי נֶשָׁא, כְּדָקָא מְרִן.

159. מִמְזֻרַח שְׁמֶשׁ: דָּא אֲתֵר דְּהָהוּא נְהַר דְּנִגִיד וְנִפְיָא, דְּמִתְמַן נִפְקַת נֶשְׁמָתָא, וְאֲתַנְהִירַת. וַיִּבֵּא סַגְנִים. אֵלִין אֵינֻן חִילִין דְּעֵלְמָא, דְּאִתִּין בְּגִין הָהוּא אֲתַעְרוּתָא דְּנֶשְׁמָתִין. כְּמוֹ חוּמֵר כְּגוֹנוֹן דְּאִתְעַר בְּרִיךְ נֶשׁ, בְּגוּפָא.

160. דְּהָא בְּגִין דָּא, קוֹדֵשׁ אֱלֹהִים בְּרִיךְ הוּא עֹבֵד זְוֹגִין, וְאֵטִיל נֶשְׁמָתִין בְּעֵלְמָא, וְחִבְרוּתָא אֲשַׁתְּכַח לְעֵילָא וְתַתָּא, וּמְקוּרָא דְּכֹלָא הוּא בְּרוּךְ. וּבְגִין כֵּךְ, קוֹדֵשׁ אֱלֹהִים בְּרִיךְ הוּא עֹבֵד לֵיה לְבַר נֶשׁ, בְּגִין לְאַשְׁתַּדְּלָא בְּאַרְחוּי, וְלֹא יִפְסִיק מְקוּרֵיהּ וּמְבוּעָא דִּילֵיה לְעֵלְמִין.

161. He whose source is dried up AND DOES NOT BEGET CHILDREN cannot enter the presence of the Holy One, blessed be He, when he passes from the world, and he does not participate in that world. Come and behold, it is written: "He did not create it a waste land; He formed it to be inhabited" (Yeshayah 45:18). Therefore, He created man IN THE LIKENESS OF ABOVE, for the Holy One, blessed be He, is kind to the world. Come and behold, it is written: "Then again Avraham took a wife, and her name was Kturah" (Beresheet 25:1). This is the secret of the soul returning INTO A BODY to be perfected.

162. Come and behold: it is written of the body, "But it pleased Hashem to crush man by disease: if his soul shall consider it a recompense for guilt, he shall see his seed, he shall prolong his days, and the purpose of Hashem shall prosper in his hand" (Yeshayah 53:10). We have to study this verse further. Why does it so please HIM? HE ANSWERS: Because it purifies him! HE ASKS: Why the feminine gender INSTEAD OF THE MASCULINE in the verse, "If his soul shall consider (feminine) it a recompense for guilt"? HE ANSWERS: Because the phrase, "shall consider," alludes to the soul. THUS, if the soul wishes to perfect herself properly, then "he shall see his seed," because the soul roams around without rest and is destined to enter the seed of a man who observed THE COMMANDMENT OF being fruitful and multiplying. He shall then "prolong his days...and the purpose of Hashem," referring to the study of the Torah, "shall prosper in his hand." BUT IF HE DID NOT HAVE CHILDREN, THE TORAH DOES NOT HELP HIM.

163. Come and behold: if a man studies the Torah day and night, but does not use his source and fountain of life TO BEGET CHILDREN, he is not permitted in the presence of the Holy One, blessed be He. We have learned that a well of water is no well unless the source feeds it, for the well and the source are of one secret. And we have explained THAT WHOEVER HAS NO CHILDREN IS JUDGED AS IF THE SOURCE DID NOT FLOW INTO HIM, NAMELY DID NO WORK WITHIN HIM.

164. It is written: "It is vain for you to rise up early, to sit up late, to eat the bread of sadness; for truly to His beloved He gives tranquillity" (Tehilim 127:2). Come and behold: how precious are the words of the Torah, for each contains high and holy mysteries. We have learned that when the Holy One, blessed be He, gave Yisrael the Torah, he included within it all the holy and supernal mysteries that were given to the children of Yisrael when they received the Torah on Mount Sinai.

161. וְכֹל מֵאֵן דְּפָסִיק מְקוּרִיָּה, כִּד נִפְיָק מֵהָאֵי עֲלָמָא, הֵהוּא בַר נֶשׁ לֹא עָאֵל בְּפִרְגוּדָא, וְלֹא נָטוּל חוּלְק בְּהֵהוּא עֲלָמָא. תָּא חֲזִי, כְּתִיב לֹא תְהוּ בְרָאָה לְשַׁבַּת יִצְרָה, דְּקוּדְשָׁא בְרִיךְ הוּא בְּגִין דָּא עֵבֵד לִיהַ לְבַר נֶשׁ כְּדַקָּא יְאוּת, כְּדָאֲמַרְן, וְקוּדְשָׁא בְרִיךְ הוּא, עֵבֵד טִיבוּ עִם עֲלָמָא. תָּא חֲזִי, מַה כְּתִיב, וַיֹּסֶף אַבְרָהָם וַיִּקַּח אִשָּׁה וְשֵׁמָּה קְטוּרָה, רְזָא, דְנִשְׁמַתָּא אֲתַת לְאַתְתַּקְנָא, בְּמַלְקְדִּמִּין.

162. תָּא חֲזִי, הֵהוּא גּוּפָא, מַה כְּתִיב, וְה' חִפֵּץ דְּכָאוּ הַחֲלִי אִם תִּשִׁים אֲשֶׁם נִפְשׁוּ יִרְאֶה זֶרַע יְאֲרִיךְ יָמִים וְחִפֵּץ ה' בְּיָדוֹ יִצְלַח. וְה' חִפֵּץ דְּכָאוּ, הָאֵי קְרָא אֵינִת לְאַסְתַּכְּלָה בֵּיהַ, אֲמַאי חִפֵּץ, בְּגִין דִּיתְדַכְּבִי. אִם תִּשִׁים אֲשֶׁם, אִם יוֹשִׁים אֲשֶׁם מִבְּעֵי לִיהַ, מַאי אִם תִּשִׁים. אֲלֹא לְנִשְׁמַתָּא אֲהֲדַר מְלָה, אִי הֵהוּא נִשְׁמַתָּא בְּעֵינֵי לְאַתְתַּקְנָא כְּדַקָּא יְאוּת, יִרְאֶה זֶרַע, בְּגִין דִּהֵהוּא נִשְׁמַתָּא אֲזֵלֶת וְשִׁאטָּת, וְאִיהִי זְמִינָא לְאַעְלָא בְּהֵהוּא זֶרַע, דְּאֲתַעְסַק בַּהּ בַּר נֶשׁ בְּפִרְיָה וּרְבִיָּה, וּכְדִין יְאֲרִיךְ יָמִים, וְחִפֵּץ ה' דָּא אֲוִרִיתָא, בְּיָדֵיהַ אֲצִלַּח.

163. תָּא חֲזִי, אִף עַל גַּב דְּבַר נֶשׁ אֲשִׁתְּדַל בְּאוּרִיתָא יִמְמָא וְלִילִיָּא, וּמְקוּרִיָּה וּמְבוּעֵיהַ קִיּוּמָא בֵּיהַ לְמַגְנָא, לִית לִיהַ אֲתַר לְאַעְלָא לְפִרְגוּדָא, וְהָא אֲתַמַּר, דְּבִירָא דְּמִיָּא, אִי הֵהוּא מְקוּרָא וּמְבוּעָא לֹא עָאֵל בֵּיהַ, לֹא אִיהוּ בְּאֵר, דְּבִירָא וּמְקוּרָא כְּחֲדָא אִינּוּן, וְרְזָא חֲדָא אִיהוּ וְאוּקִימָנָא.

164. כְּתִיב, שׁוּא לְכֶם מִשְׁכִּימֵי קוּם מֵאַחֲרֵי שַׁבַּת אוֹכְלֵי לֶחֶם הָעֲצָבִים בֶּן יִתֵּן לִידִידוֹ שָׁנָה. תָּא חֲזִי, כְּמַה חֲבִיבִין אִינּוּן מְלֵי דְאוּרִיתָא, דְּכָל מְלָה וּמְלָה דְאוּרִיתָא, אֵינִת בֵּיהַ רְזִין עֲלָאִין קְדִישִׁין, וְהָא אֲתַמַּר, דְּכִד יְהֵב קוּדְשָׁא בְרִיךְ הוּא אוּרִיתָא לְיִשְׂרָאֵל, כָּל גְּנוּזִין עֲלָאִין קְדִישִׁין, כְּלֵהוּ יְהֵב לְהוּ בְּאוּרִיתָא, וְכְלֵהוּ אֲתִיְהִיבוּ לְהוּ לְיִשְׂרָאֵל, בְּשַׁעֲתָא דְקִבְּלוּ אוּרִיתָא בְּסִינֵי.

165. Come and behold: "It is vain for you to rise early," refers to single men without wives who are not as they should be, without union with a woman. They rise up early to do their work, as is manifest in the verse: "There is one alone, without a companion... yet there is no end of all his labor" (Kohelet 4:8). "...to sit up late..." refers to those who retire late, WHO ARE LATE TO MARRY, FOR IT MEANS 'REST', as in "because in it he rested" (Beresheet 2:3); for a woman is considered a repose for man.

166. Of the verse, "To eat the bread of sadness" (Tehilim 127:2), HE ASKS: What is the bread of sadness? HE ANSWERS THAT when a man has children, he eats his bread joyously, with a glad heart. If he does not have children, he eats the bread of sadness. These are assuredly those who "eat the bread of sadness."

167. HE ASKS: What is meant by the verse, "For truly to His beloved He gives tranquillity" (Tehilim 127:2)? HE ANSWERS: To he whose source is blessed WITH CHILDREN, the Holy One, blessed be He, gives sleep in this world, in accordance with the verse, "You shall lie down, and your sleep shall be sweet" (Mishlei 3:24). This is because he has a part in the world to come, and he therefore lies IN THE GRAVE and enjoys the world to come.

168. "There is one alone without a companion" (Kohelet 4:8), refers to the man who is alone in the world, but not appropriately; HE IS without a wife. He is "without a companion," having no wife to help him. "...he has neither son..." to preserve his name in Yisrael after him, "nor brother" to amend for him BY LEVIRATE MARRIAGE.

169. "...yet there is no end of all his labor..." (Kohelet 4:8) means that he labors constantly, from early day to night. "Neither is his eye satisfied with riches" (Ibid.), and he has not the sense to ask, "For whom then do I labor, and bereave my soul of good?" It may be said that if he toils to have more food and drink to feast every day, this is not so, because the soul does not derive any enjoyment from it. Assuredly, he denies his soul good, of the light of the world to come, because the soul is defective; that is, it is not properly perfected. Come and behold: how compassionate is the Holy One, blessed be He, toward His creatures, IN BRINGING HIM BACK IN ANOTHER INCARNATION SO HE CAN PERFECT HIMSELF. For He wishes him to be perfected and not to be cut off from the world to come.

165. תָּא חֲזִי, שׁוֹא לְכֶם מִשְׁכִּימֵי קוֹם, אֲלֵיךְ אֵינוֹן יְחִידִים דְּאִשְׁתַּבְּחוּ דְּלֹאוּ אֵינוֹן דְּכֵר וְנוֹקְבָא בְּדָקָא יָאוֹת, וְאִקְדָּמֵן בְּצַפְרָא לְעֵבִידְתֵּיהוֹ, כְּמָה דְּאֵת אָמַר, יֵשׁ אֶחָד וְאֵינן שְׁנֵי וְגו', וְאֵינן קֶץ לְכָל עֲמָלוֹ. מֵאַחֲרֵי שַׁבָּת: מֵאַחֲרֵינן נִיחָא, כְּמָה דְּאֵת אָמַר, כִּי בּוֹ שַׁבָּת, בְּגִין דְּאִתְתָּא לְגַבֵּי בַר נֶשׁ, אִיהִי נִיחָא לְגַבֵּיהּ וְדֵאֵי.

. אוֹכְלֵס לֶחֶם הָעֵצִיבִים, מֵאֵי לֶחֶם הָעֵצִיבִים, דְּכֵר בַּר נֶשׁ אֵיִת לֵיהּ בְּנִין, הֵהוּא נִהְמָא דְּאֶכִּיל, אֶכִּיל לֵיהּ בַּחֲדוּהָ, וּבְרַעוּתָא דְּלִבָּא, וְהֵהוּא דְּלִית לֵיהּ בְּנִין, הֵהוּא נִהְמָא דְּאֶכִּיל, אִיהוּ נִהְמָא דְּעֵצִיבוֹ. וְאֲלֵיךְ אֵינוֹן אוֹכְלֵי לֶחֶם הָעֵצִיבִים וְדֵאֵי.

. כֵּן יִדְעוּ לִידִירוֹ שְׁנָה, מֵאֵי יִתֵּן לִידִירוֹ, דָּא הוּא דְּמִקּוּרִיהּ מְבַרַךְ, דְּקוּדְשָׁא בְּרִיךְ הוּא יֵהֵב לֵיהּ שִׁנְיָה בְּהוּא עֲלָמָא, כְּדָא וְשַׁכְבַּת וְעֵרְבָה שְׁנֵתָךְ. בְּגִין דְּאֵיִת לֵיהּ חוּלְקָא בְּעֲלָמָא דְּאֵתֵי, בְּגִין דְּהוּא בַּר נֶשׁ שְׁכִיב, וְיִתְהַנֵּי בְּהוּא עֲלָמָא דְּאֵתֵי בְּדָקָא יָאוֹת.

168. יֵשׁ אֶחָד וְאֵינן שְׁנֵי וְגו'. יֵשׁ אֶחָד: דָּא הוּא בַּר נֶשׁ דְּאִיהוּ יְחִידָאֵי בְּעֲלָמָא, לֹא יְחִידָאֵי בְּדָקָא יָאוֹת, אֲלֵא דְּאִיהוּ בְּלֹא זְווגָא. וְאֵינן שְׁנֵי: דְּלִית עִמֵּיהּ סַמָּךְ. גַּם כֵּן דִּיּוֹקִים שְׁמִיָּהּ בְּיִשְׂרָאֵל לֹא שְׁבַק. וְאִחַ לְאֵיִתְתָּא לֵיהּ לְתַקּוּנָא.

169. וְאֵינן קֶץ לְכָל עֲמָלוֹ, דְּאִיהוּ עֲמַל תְּדִיר, דְּאִקְדָּמֵן יִמְמָא וְלִילִיא. גַּם עֵינֵי לֹא תִשְׁבַּע עֶשֶׂר, וְלִית לֵיהּ לִבָּא לְאִשְׁגָּחָא, וְלִמְיָמֵר לְמִי אֲנִי עֲמַל, וּמְחַסֵּר אֶת נַפְשִׁי מִטוֹבָה. וְאֵי תִימָא דְּבְּגִין דִּיּוֹכּוּל וְיִשְׁתִּי יִתִּיר, וְיַעֲבֵד מִשְׁתִּיא בְּכָל יוֹמָא תְּדִיר, לֹאוּ הֵכִי, דְּהָא נַפְשָׁא לֹא אִתְהַנֵּי מִנִּיהּ, אֲלֵא וְדֵאֵי אִיהוּ מְחַסֵּר לְנַפְשִׁיהּ, מִטְּיָבוּ דְּנִהוּרָא דְּעֲלָמָא דְּאֵתֵי, בְּגִין דְּדָא הוּא נַפְשָׁא חֲסָרָא, דְּלֹא אִשְׁתַּלְּימַת בְּדָקָא יָאוֹת. תָּא חֲזִי, כְּמָה חָס קוּדְשָׁא בְּרִיךְ הוּא עַל עוֹבְדוֹי, בְּגִין דְּקָא בְּעֵי דִּיתְתַּקֵּן, וְלֹא יִתְאַבִּיד מֵהוּא עֲלָמָא דְּאֵתֵי, בְּדָקָא מְרָן.

170. Rabbi Chiya asks: What is the position in the world to come of a thoroughly righteous man who engages in the study of the Torah day and night and devotes all his deeds to the Name of the Holy One, blessed be He, yet does not have children in this world? Or a man who tries but can not have children, or has children who die? Rabbi Yosi replied: His deeds and the Torah protect him, so he is worthy of the world to come.

171. Rabbi Yitzchak said: It is written of them and of the truly just: "For thus says Hashem to the eunuchs that keep My Shabbatot (plural), and choose the things that please Me, and take hold of My Covenant. And to them will I give in My house and within My walls a memorial better than sons and daughters: I will give them an everlasting name, that shall not be cut off" (Yeshayah 56:4-5), for they have a portion in the world to come. Rabbi Yosi said to him: This is good and well; THAT IS, HE AGREED WITH HIM.

172. Come and behold: a thoroughly righteous man who attained all THE AFOREMENTIONED VIRTUES and reached perfection, but died without children, inherits his place in the world to come. HE ASKS: Does his wife have to marry his brother or not? If she does, it is in vain, FOR HE DOES NOT NEED HIS BROTHER TO PERFECT HIM, having already attained his place in the world to come!

173. HE ANSWERS: Assuredly his wife should marry his brother, for we can not tell whether he was whole in his deeds or not. If his wife marries his brother, it is not in vain, EVEN IF HE ATTAINED PERFECTION. For the Holy One, blessed be He, keeps a place FOR THOSE WHO DIE WITHOUT CHILDREN OR A BROTHER TO MARRY THEIR WIFE. When a thoroughly righteous man dies and his wife marries his brother, he has already inherited his place AND DOES NOT NEED THE CORRECTION OF THE LEVIRATE MARRIAGE. Then comes a MAN WHO DIED CHILDLESS, WITHOUT A REDEEMER IN THE WORLD, and is perfected by the marriage OF THE RIGHTEOUS MAN'S WIFE. In the meanwhile, the Holy One, blessed be He, prepares a place FOR THE MAN WITHOUT THE REDEEMER until the righteous man dies. Then, he may be perfected in the world THROUGH A LEVIRATE MARRIAGE. This is the meaning of the verse: "Because he should have remained in the city of his refuge until the death of the high priest" (Bemidbar 35:28).

174. In relation to this, we have learned that the righteous are destined to have children through their death; THAT IS, THE CHILDREN OF THE LEVIRATE MARRIAGE WHO PERFECT THOSE WHO HAVE DIED CHILDLESS AND WITHOUT A BROTHER. They attain in their deaths what they did not attain during their lives. Hence, all the works of the Holy One, blessed be He, are true, just, and compassionate toward all, EVEN THOSE WHO HAVE NO BROTHER.

170. רבי חייא בעא, האי דאיהו זכאה שלימא, ואשתדל באורייתא יומי ולילי, וכל עובדוי לשמא דקודשא בריך הוא, ולא זכה לבנין בהאי עלמא, כגון דאשתדל בהו ולא זכה, או דהו ליה ומיתו, מה אינון לעלמא דאתי. אמרלו רבי יוסי, עובדוי, והיאי אורייתא, קא מגינן עליה, לההוא עלמא.

171. אמר רבי יצחק, עליוהו, ועל אינון זכאי קשוט, עליוהו כתיב, כה אמר ה' לסריסים אשר ישמרו את שבתותי ובחרו באשר חמצתי ומחזיקים בביתתי, מה כתיב בתריה ונתתי להם בביתי ובחומותי יד ושם טוב מבנים ומבנות שם עולם אתן לו אשר לא יכרת, בגין דאלין אית לון חולקא לעלמא דאתי. אמר ליה רבי יוסי, יאות הוא ושמיר.

172. תא חזי, זכאה שלים דהו כל אלין ביה, ואשתלים כדקא יאות, ומית בלא בנין, והא קא ירית דזכתייה בההוא עלמא, אתתיה בעיא ליבומי, או לא. אי תימא דלבעי ליבומי, הא בריקננא איהו, דהא אתריה קא ירית בההוא עלמא.

173. אלא, ודאי בעיא ליבומי, בגין דלא ידעינן אי הוה שלים בעובדוי אי לאו. והיא אי אתייבמת, לא הוה בריקננא, בגין דאתר אית ליה לקודשא בריך הוא, דהא בר נש הוה בעלמא, ומית בלא בנין, ומורקא לא הוי ליה בעלמא, כיון דמית האי זכאה שלים, ואתתיה אתייבמת, ואיהו אתריה ירית, אתא ההוא בר נש ואשתלים הכא, ובין כך ובין כך, קודשא בריך הוא אתר זמין ליה לעלמא, עד דיימות האי זכאה שלים, וישתלים איהו בעלמא, הה"ד כי בעיר מקלטו ישב עד מות הכהן הגדול וגו'.

174. ודא הוא דתנינן, בנין זמינן אינון לצדיקנא במיתתהון, בחייהון לא זכו, ובמיתתהון זכו, ובגין כך כל עובדוי דקודשא בריך הוא כלהו קשוט וזכו, וחייוס על כלא.

175. He began by quoting the verse: "Two are better than one because they have a good reward for their labor" (Kohelet 4:9). This refers to those who strive to beget children in this world. For the sake of the children they leave after them, they receive a good reward in this world. For their sake, their fathers inherit a portion of the world to come.

176. Come and behold: the Holy One, blessed be He, plants trees in the world. If they grow well, it is good; if they do not, He uproots them and replants them SOMEWHERE ELSE as many times as required. Such are the ways of the Holy One, blessed be He, in tending to the good and to the correction of the world.

177. "Go in to your brother's wife, and perform the duty of a brother-in-law" (Bereshheet 38:8) IS REDUNDANT, for Yehuda and the other tribes knew this. The ONLY important thing he told him was, "and raise up seed", for seed was needed for purification and for preparing an embryo to receive the remedy, so that the stock would not be severed from the root. This is the meaning of: "and man shall return to dust" (Iyov 34:15).

178. Having been prepared properly AFTER THE SAID INCARNATION, they are well praised in the world to come, for they please the Holy One, blessed be He. It is therefore written: "So I praised the dead that are already dead more than the living that are yet (Heb. adenah) alive" (Kohelet 4:2). FOR THEY COME BACK TO LIFE AND RETURN TO A TENDER AGE. The word "adenah" as in, "After I am grown old shall I have pleasure (Heb. ednah)" (Bereshheet 18:12), and "he shall return to the days of his youth" (Iyov 33:24), MEANS THE DAYS OF YOUTH AND PLEASURE TO WHICH HE RETURNED IN INCARNATION.

179. "...but better than both of them is he who has not yet been, who has not seen the evil work that is done under the sun" (Kohelet 4:3, refers to he who has not returned to his youth AND BEEN REINCARNATED. HE IS A THOROUGHLY RIGHTEOUS PERSON, who does not need a new incarnation to achieve perfection and is not burdened by former sins, like one incarnated who suffers for sins he committed in former life. The Holy One, blessed be He, prepared for him a fitting place in the world to come.

180. Come and behold, it is written: "And so I saw the wicked buried, and come to their rest" (Kohelet 8:10), as we said THAT THEY WERE BORN AGAIN TO MEND THEIR DEEDS. For the Holy One, blessed be He, is kind and does not want the world to perish, BUT PREFERS TO REFORM THE WICKED THROUGH REINCARNATION. All His ways are true and gracious and benefit them in this world and in the world to come. Happy is the portion of the righteous who walk the true path, of whom it is written: "The righteous shall inherit the land" (Tehilim 37:29).

175. פָּתַח וְאָמַר טוֹבִים הַשָּׁנִים מִן הָאֶחָד אֲשֶׁר יִשְׁלַח לָהֶם שָׂכָר טוֹב בְּעַמְלָם, אֵלֶּיךָ אֵינֹן דְּמַתְּעַסְקִין בְּהָאֵי עֲלָמָא, לְאוֹלְדָא בְּנִין, דְּאֵינֹן בְּנִין דְּשִׁבְקוּ, וּבְגִינֵיהוֹן אֵית לֹן אַגְר טב בְּהָאֵי עֲלָמָא, וּבְגִינֵיהוֹן יִרְתִּין אָבֵהֶן דְּלֵהוֹן, חוֹלְקָא בְּהוּא עֲלָמָא, וְאוֹקְמוּהָ.

176. תָּא חֲזִי, קוֹדֶשָׁא בְּרִיךְ הוּא נָטַע אֵילָנִין בְּהָאֵי עֲלָמָא, אֵי אֲעֲלָחוּ יְאוֹת, לֹא אֲעֲלָחוּ, אֲעֲקַר לֹן, וְשִׁתַּל לֹן, אֲפִילוּ כְּמָה זְמַנִּין, וּבְגִין כֵּךְ, כָּל אֲרַחוּי דְּקוֹדֶשָׁא בְּרִיךְ הוּא, כְּלָהוּ לְטַב וּלְאַתְקֵנָא עֲלָמָא.

177. בָּא אַל אִשְׁתְּ אַחִיךָ וַיִּבֶם אוֹתָהּ, דְּהָא יְהוּדָה וְכָלְהוּ שְׁבָטִין, הוּוּ יִדְעֵי דָא, וְעֲקָרָא דְּמַלְתָּא, וְהָקַם זְרַע, בְּגִין דְּהוּא זְרַע, אֲעֲטְרִיךָ לְאַתְתְּקֵנָא מְלָה, וְלִמְגַלְמִם גּוֹלְמָא, לְתַקּוּנָא, דְּלֹא יִתְפַּרֵּשׁ גְּזַעָא מִשְׁרָשִׁיָּה כְּדָקָא יְאוֹת, דְּדָא הוּא דְּכְתוּב וְאָדָם עַל עֵפֶר יָשׁוּב.

178. וְכֵד מִתְתַּקֵּן לְבִתְרָא כְּדָקָא יְאוֹת, אֵלֶּיךָ מִשְׁתַּבְּחִין בְּהוּא עֲלָמָא, בְּגִין דְּקוֹדֶשָׁא בְּרִיךְ הוּא אֲתַרְעֵי בְּהוּ, וּבְגִין כֵּךְ כְּתוּב, וְשִׁבַּח אֲנִי אֶת הַמֵּתִים שְׁכָבְרָא מִתּוּ דִּיִּקָּא, מִן הַחַיִּים אֲשֶׁר הֵמָּה חַיִּים עֲדָנָה. מֵאֵי עֲדָנָה, כְּדָא אֲחֲרֵי בְּלוּתֵי הֵיטְהָ לִי עֲדָנָה. וְכְתוּב יָשׁוּב לְיָמֵי עֲלוּמִיו.

179. וְטוֹב מִשְׁנֵיהֶם אֶת אֲשֶׁר עֲדָן לֹא הָיָה אֲשֶׁר לֹא רָאָה אֶת הַמַּעֲשֵׂה הַרַע אֲשֶׁר נַעֲשָׂה תַּחַת הַשָּׁמֶשׁ. וְטוֹב מִשְׁנֵיהֶם אֶת אֲשֶׁר עֲדָן לֹא הָיָה, דְּלֹא שָׁב לְיָמֵי עֲלוּמִיו, וְלֹא אֲעֲטְרִיךָ לְאַתְתְּקֵנָא, וְלֹא סְבִיל חוּבִין קְדָמָי, בְּגִין דְּקוֹדֶשָׁא בְּרִיךְ הוּא יְהִיב לֵיה אֶתְרָא מִתְקֵנָא בְּהוּא עֲלָמָא, כְּדָקָא יְאוֹת.

180. תָּא חֲזִי, מַה כְּתוּב, וּבְכֵן רְאִיתִי רְשָׁעִים קְבוּרִים וְגו', כְּמָה דְּאֲתַמְר, בְּגִין דְּקוֹדֶשָׁא בְּרִיךְ הוּא עֲבִיד טִיבוּ, וְלֹא בְּעָא לְשַׁצָּאָה עֲלָמָא, אֲלֵא כְּמָה דְּאֲתַמְר, וְכָל אֲרַחוּי כְּלָהוּ קְשׁוּט וְזָכוּ, לְאוֹטְבָא לְהוּ בְּהָאֵי עֲלָמָא, וּבְעֲלָמָא דְּאֲתִי. זְכָאָה חוֹלְקָהוֹן דְּצִדִּיקוּיָא, דְּאֵינֹן אֲזִלִּי בְּאַרְחָא קְשׁוּט, עֲלֵייהוּ כְּתוּב, צִדִּיקִים יִרְשׁוּ אֶרֶץ.

17. "And the thing which he did displeased Hashem..."

This section addresses the sin which, we're told, defiles man most in this world and in the world to come: masturbation. This judgment is not based upon moral or ethical principles, but rather upon the metaphysical structure of the Upper Worlds. The dark forces that challenge us throughout our spiritual development derive their strength and sustenance from the Light they steal from us. Thus, when we react or behave with intolerance towards others, the Light we lose strengthens the Evil Inclination. Masturbation is condemned for the simple reason that a man's seed is the substance that is closest in form to the Light of The Creator. It is raw, naked energy, and therefore requires concealment when it is revealed in our physical world. This concealment takes place when a man's seed is used for the direct purpose of creating life. Moreover, sexual relations between a man and wife express the ultimate in sharing, with both parties imparting pleasure to one another. In this loving and protected environment, the Light and power of a man's sperm cannot be appropriated or defiled by the Evil Inclination. The spilling of a man's seed is an act that is done for immediate self-gratification. Consequently, negative forces immediately appropriate this Light and our lives grow a little bit darker. Hardships and misfortunes in life--whether emotional, financial, marital, or otherwise--result from a lack of spiritual Light. We also learn of the great rewards in the world to come for a man who has trained his children to draw close to God and live by the spiritual wisdom of Torah.

The Relevance of this Passage

When a man refrains from pleasuring himself through the wanton spilling of his seed, his spiritual life force grows increasingly stronger. This manifests in many ways, including more intense sexual desire for his mate, and greater emotional stability and inner peace. The Light of this passage helps to cleanse and eradicate the dark forces that attach to us as a result of our sexually self-gratifying actions. This Light helps us to recognize the spiritual benefits associated with directing our carnal desires towards sharing pleasure with our mate, and drawing the Light of the Creator into this darkened world.

181. "And the thing which he did displeased Hashem: So He slew him also" (Bereshheet 38:10). Rabbi Chiya opened the discussion with the verse: "In the morning sow your seed, and in the evening do not withhold your hand" (Kohelet 11:6). Come and behold: it behooves man much to be careful lest he sin and to be heedful in his actions before the Holy One, blessed be He. For there are numerous messengers and chieftains in the world who roam about observing the deeds of man and bearing testimony of him, recording everything in a book.

181. וַיִּרַע בְּעֵינָיו ה' אֲשֶׁר עָשָׂה וַיִּמַּת גַּם אֹתוֹ. רַבִּי חִיָּיא פָּתַח בְּבִקְרָא זֶרַע אֶת זֶרְעֶךָ וְלַעֲרֹב אֶל תִּנַּח יָדְךָ וְגו'. תָּא חֲזִי, כַּמָּה אֲתַחֲזִי לִיָּה לְבַר נֶשׁ, לְאַזְדַּהֲרָא מִחֻבּוּבֵי וְלֹאֲזַדְהֲרָא בְּעוֹבְדֵי קַמֵּי קוֹדֶשָׁא בְּרִיךְ הוּא, בְּגִין דְּכַמָּה שְׁלִיחֵן וְכַמָּה מְמַנֵּן אֵינוֹן בְּעֵלְמָא, דְּאֵינוֹן אֲזֵלִין וְשׁוֹיטֵן, וְחַמָּאן עוֹבְדֵיהוֹן דְּבַנֵּי נֶשָׁא, וְסֵהֲרִין עֲלוּי, וְכֹלָא בְּסִפְרָא כְּתִיבִין.

182. Come and behold: of all the sins that defile a man in this world, that which defiles him the most in this world and in the world to come is spilling his semen in vain. Letting it out in vain by the hand or leg brings impurity on man, as it is written: "For you are not an El that has pleasure in wickedness: nor shall evil dwell with you" (Tehilim 5:5).

182. וְתָא חֲזִי, בְּכֹל אֵינוֹן חוֹבִין דְּאַסְתָּאב בְּהוּ בַר נֶשׁ בְּהַאי עֲלְמָא, דָּא אִיהוּ חוֹבָא דְּאַסְתָּאב בִּיָּה בַר נֶשׁ יַתִּיר בְּהַאי עֲלְמָא, וּבְעֵלְמָא דְּאִתִּי, מֵאֵן דְּאוֹשִׁיד זֶרְעִיהּ בְּרִיקְנֵיא, וְאַפִּיק זֶרְעָא לְמַגְנָא, בִּירָא אוּ בְּרַגְלָא וְאַסְתָּאב בִּיָּה, כַּמָּה דָּאֵת אָמַר כִּי לֹא אֵל חֲפִץ רָשַׁע אֶתָּה לֹא יִגוֹרְךָ רַע.

183. He therefore does not come inside the curtain OF THE HOLY ONE, BLESSED BE HE, or behold the presence of Atik Yomin, as is learned from the verses: "Nor shall evil dwell with you" (Tehilim 5:5), and "And Er, Yehuda's firstborn, was wicked in the sight of Hashem" (Bereshheet 38:7). BOTH VERSES INDICATE THAT HE DOES NOT BEHOLD THE FACE OF HASHEM. Hence, it is written: "Your hands are full of blood" (Yeshayah 1:15), WHICH REFERS TO LETTING SEMEN BY THE HAND, WHICH IS LIKENED TO SHEDDING BLOOD. Happy is the portion of the man who fears Hashem and is guarded from the evil path, and purifies himself to be occupied in the fear of his Master.

183. בְּגִ"ד, לֹא עָאֵל לְפָרְגוּדָא, וְלֹא חָמֵי סַבְרָא אִפִּי עֵתִיק יוֹמִין, כַּמָּה דְּתַנִּינֵן, כְּתִיב הֲכֹא לֹא יִגוֹרְךָ רַע, וְכְתִיב וַיְהִי עַר בְּכוֹר יְהוּדָה רַע בְּעֵינֵי ה', וּבְגִין כֵּךְ כְּתִיב, יָדִיכֶם דְּמִים מְלֹאוּ. זְכָאָה חוֹלְקִיָּה דְּבַר נֶשׁ דְּדַחִיל לְמַאֲרִיָּה, וַיְהִי נָטוּר מֵאוֹרַח בִּישָׁא, וַיִּדְבְּוּ גְרַמֵּיהּ, לְאַשְׁתַּדְּלָא בְּדַחִילוּ דְּמַאֲרִיָּה.

184. The verse, "In the morning sow your seed" (Kohelet 11:6), has already been explained. The morning is the time of man's strength and youth. He should then strive to beget children with the wife appropriate for him, according to the verse: "In the morning sow your seed."

184. תָּא חֲזִי, בְּבִקְרָא זֶרַע אֶת זֶרְעֶךָ, הַאי קְרָא אוֹקְמוּהּ, בְּבִקְרָא: דָּא הוּא, בְּזַמְנָא דְּבַר נֶשׁ אֲתַקִּיִּים בְּחִילֵיהּ, וַיְהִי בְּעוֹלִימוֹ, בְּדִין אֲשְׁתַּדְּלָא לְאוֹלְדָא בְּנִין, בְּאִיתְתָּא דְּחֻזָּא לִיָּה, דְּכְתִיב בְּבִקְרָא זֶרַע אֶת זֶרְעֶךָ.

185. Then it is his time TO BEGET CHILDREN, as it is written: "As arrows in the hand of a mighty man, so are the children of one's youth" (Tehilim 127:4). Then he is able to teach them the ways of the Holy One, blessed be He, and to receive good reward for the world to come, as it is written: "Happy is the man that has his quiver full of them, they shall not be put to shame, but they shall speak with their enemies in the gate" (Tehilim 127:5). "They shall not be put to shame" in the World of Truth when the Accusers bring accusations on them, for there is no better reward in that world than THE REWARD of he who teaches his child the fear of Hashem in the ways of the Torah.

186. Come and behold: it is written about Avraham, "For I know him, that he will command his children and his household after him, and they shall keep the way of Hashem, to do justice and judgment" (Bereshheet 18:19). This merit stood him well in the world to come against all Accusers.

187. It is therefore written: "In the morning sow your seed, and in the evening do not withhold your hand" (Kohelet 11:6). Even in old age, CALLED 'EVENING', it is written: "Do not withhold your hand" from begetting children. Why? "For you know not which shall prosper, whether this of that," before Elohim, and which will defend them in the World of Truth.

188. Hence it is written: "Lo, children are the heritage of Hashem" (Tehilim 127:3). This is the Eternal Life (lit. 'bundle of LIFE') of the soul, THE SECRET OF THE VERSE, "YET THE SOUL OF MY LORD SHALL BE BOUND IN THE BOND OF LIFE" (I SHMUEL 25:29), CONSIDERED AS the world to come and called 'heritage' BY THE SCRIPTURE. Who causes man to merit the heritage of Hashem? Children do. The children cause man to merit the heritage of Hashem! Therefore, happy is the man who has children to whom he may teach the ways of the Torah.

185. דְּהָא כְּרִין זְמַנָּא אִיהוּ, כַּד"א, כַּחצִים בְּיַד גְּבוּר
כֵּן בְּנֵי הַנְּעוּרִים, בְּגִין דִּיכּוּל לְמִילָף לְהוּ אֲרַחוּי
דְּקוּדְשָׁא בְּרִין הוּא, וְיִהּא לִיהּ אַגְרָא טְבָא לְעֵלְמָא
דְּאֵתִי, דְּכַתִּיב אֲשֵׁרִי הַגְּבַר אֲשֵׁר מְלֵא אֶת אֲשַׁפְתּוּ
מֵהֶם לֹא יִבְשׁוּ כִי יִדְבְּרוּ אֶת אוֹיְבֵים בְּשַׁעַר. לֹא
יִבּוֹשׁוּ בְּהוּא עֵלְמָא, בּוֹזְמָנָא דְּמֵאֲרִיהוֹן דְּרִינָא וִיתוֹן
לְקֵטְרָגָא עֲלוּי, דְּלִית לֶךְ אַגְרָא טְבָא בְּהוּא עֵלְמָא,
כְּהוּא דְּאוּלִיף לִיהּ לְבְרִיהּ דְּחִילוֹ דְּמֵרִיהּ, בְּאֲרַחוּי
דְּאוּרִייתָא.

186. תָּא חֲזִי, מַה אָמַר בְּאַבְרָהָם דְּכַתִּיב כִּי יִדְעָתִיו
לְמַעַן אֲשֵׁר יִצְוֶה אֶת בְּנָיו וְאֶת בֵּיתוֹ אַחֲרָיו וְשָׁמְרוּ
דְּרַךְ ה' לַעֲשׂוֹת צְדָקָה וּמִשְׁפָּט, וְעַל דָּא הָהוּא זְכוּ
קִימָא לִיהּ בְּהוּא עֵלְמָא, לְגַבֵּי כָּל מֵאֲרִיהוֹן
דְּרִינָא.

187. וּבְגִין כֶּךָ בְּבַקֵּר זֵרַע אֶת זֵרַעְךָ וּלְעֶרֶב אַל תִּנַּח
יָדְךָ אֲמִילוּ בִּיּוֹמֵי דְּזַקְנָה, דְּאִיהוּ זְמַנָּא דְּסִיב בַּר נֶשׁ,
מַה כְּתִיב אַל תִּנַּח יָדְךָ, לֹא יִשְׁבּוֹק מְלֵאוּלְדָא בְּהַאי
עֵלְמָא, מֵאֵי טַעְמָא, בְּגִין דְּלֹא תִדַּע אִיזָה יִכְשֹׁר הַזָּה
אוּ זֶה לְפָנֵי הָאֱלֹהִים, בְּגִין דִּיקוּמוֹן בְּגִינֵיהּ בְּהוּא
עֵלְמָא.

188. וְעַל דָּא כְּתִיב, הִנֵּה נִחְלַת ה' בָּנִים, דָּא צְרוּרָא
דְּנִשְׁמָתָא, סְטְרָא דְּעֵלְמָא דְּאֵתִי, וּלְהַאי נִחְלָה. מֵאֵן
זְכוּ לִיהּ לְבַר נֶשׁ לְאַעְלָא בְּהוּא נִחְלַת ה', בָּנִים,
אִינוֹן בָּנִין, זְכָאן לִיהּ לְנִחְלַת ה', וְעַל דָּא זְכָאָה
הָהוּא בַּר נֶשׁ, דְּזְכוּי לֹון דִּיּוּלִיף לֹון אֲרַחוּי
דְּאוּרִייתָא, כְּמַה דְּאֵתְמַר.

18. "And she put off her widow's garments..."

This section explains the actions of Ruth and Tamar, two women who lost their first husbands and later conceived through levirate marriage. We learn that both acted piously and with the help of God, because the fruitful seed of Yehuda was established through them.

The Relevance of this Passage

This story concerns the eventual birth of King David and the Messiah. What's most relevant to the reader is the Messianic Light concealed inside the passage. A simple reading of the text sets the Light aglow, helping to hasten the emergence of the Messiah within us, and in turn, the arrival of the global Mashiach and Final Redemption.

189. "And she put off her widow's garments..." (Beresheet 38:14). Come and behold: could it be that Tamar, a priest's daughter, who was always modest, would commit incest with her father-in-law? HE ANSWERS: She was a righteous woman AND did this with wisdom. She was not lewd, but wise, and KNEW WHAT WOULD BECOME OF IT. SHE approached him to do kindness and truth by him.

190. Come and behold: because she knew what would become of her efforts, the Holy One, blessed be He, aided her in the act, and she conceived immediately. All this was from THE HOLY ONE, BLESSED BE HE. It may be wondered why the Holy One, blessed be He, did not use another woman to bear these sons, but this one, TAMAR. HE ANSWERS: Assuredly, she was needed for this and no other woman would do.

191. The seed of Yehuda was established with two women, who bore King David, King Solomon, and Mashiach. The two women, Tamar and Rut, resembled each other. Both Tamar and Rut lost their first husbands and replaced them through similar efforts.

192. Tamar approached her father-in-law, who was next of kin to his dead sons AND THUS WORTHY OF TAKING HER IN LEVIRATE MARRIAGE. The reason for her act is stated in the verse: "For she saw that Shelah was grown, and she was not given to him to wife" (Beresheet 38:14). She therefore did this by her father-in-law.

193. Rut's first husband died as did that of Tamar, and then she did the deed by Boaz, as it is written: "And uncovered his feet, and laid herself down" (Rut 3:7). She then gave birth to Oved. You might ask why Oved was not born to another woman, INSTEAD OF IN THIS MANNER. HE ANSWERS: Assuredly, it was necessary that she, and not any other woman, bore him. From these two, the seed of Yehuda was built and established. Both did well and brought kindness upon the dead, so they would later be perfected in the world.

189. ותסר בגדי אלמנותה מעליה וגו', תא חזי, תמר בת כהן הות, וכי ס"ד דאיהי אזלא בגין לאזנאה עם חמוה, דהא איהי צניעותא אשתבחת בה תדיר. אלא איהי צדקת הות, ובחכמה עבדת האי, דהא איהי לא אפקרת גרמה לגביה, אלא בגין דידיעה ידעת, וחכמתא אסתכלת, וע"ד איהי אתת לגביה, למעבד טיבו וקשוט, ועל דא אתת ואשתדלת בעסקא דא.

190. תא חזי, בגין דאיהי ידעת ידיעה, ואשתדלת בעסקא דא, קודשא בריך הוא עבד סיועא תמן בההוא עובדא, ואתעברת מיד, וכלא הוה מניה. ואי תימא, אמאי לא אייתי קודשא בריך הוא אינון בגין מאתתא אחרא, אמאי מן דא. אלא, ודאי איהי אצטריכא לעובדא דא, ולא אתתא אחרא.

191. תרין נשין הוו, דמנייהו אתבני זרעא דיהודה, ואתו מנייהו דוד מלכא, ושלמה מלכא, ומלכא משיחא. ואלין תרין נשין, דא כגוונא דדא, תמר ורות, דמיתו בעלייהו בקדמיתא, ואינון אשתדלו לעובדא דא.

192. תמר אשתדלת לגבי חמוה, דאיהו קריב יתיר לבנוי דמיתו, מאי טעמא איהי אשתדלת לגביה, דכתיב כי ראתה כי גדל שלה והיא לא נתנה לו לאשה. ובגין דא, אשתדלת בעובדא דא, לגבי חמוה.

193. רות מית בעלה, ולבתר אשתדלת בעובדא דא, לגביה דבעז, דכתיב, ותגל מרגלותיו ותשכב, ואשתדלת בהדיה, ולבתר אולידת ליה לעובד. ואי תימא אמאי לא נפיק עובד מאתתא אחרא, אלא ודאי היא אצטריכת ולא אתתא אחרא. ומתרין אלין אתבני ואשתכלל זרעא דיהודה, ותרווייהו בכשרות עבדו, למעבד טיבו עם אינון מיתויא, לאתתקנא עלמא לבתר.

194. This is the explanation of the verse: "So I praised the dead that are already dead" (Kohelet 4:2). As long as THE HUSBANDS OF TAMAR AND RUT were alive, there was no praise to their name. After they died, THEIR WIVES WERE TAKEN IN LEVIRATE MARRIAGE AND THE KINGDOM OF DAVID, SOLOMON, AND MASHIACH DESCENDED FROM THEM. Both TAMAR AND RUT did kindness and truth by the dead, and the Holy One, blessed be He, helped them in the very act. Thus, all is fitting as it should be. Happy is he who studies the Torah day and night, as it is written: "But you shall meditate therein day and night, that you may observe to do according to all that is written in it: for then you shall make your way prosperous, and then you shall have good success" (Yehoshua 1:8).

194. וְדָא הוּא כְּמָה דְאִתְמַר, וְשִׁבַּח אֲנִי אֶת הַמֵּתִים שְׁכַבְרֵי מֵתוּ, דְהָא כִּד הוּוּ חַיִּין בְּקִדְמֵיתָא לֹא הוּוּ בְּהוּ שְׁבַחָא, וְתִרְוּיָהוּ אֲשַׁתְּדְלוּ לְמַעְבַּד טִיבוּ וְקִשׁוּט עִם אַנּוּן מִיִּתְיָא, וְקוּדְשָׁא בְרִיךְ הוּא סִייעַ בְּהֵוּא עוֹבְדָא, וְכֹלָא הוּוּ כְּדָקָא יְאוּת, זְכָאָה אִיהוּ מֵאֵן דְאֲשַׁתְּדַל בְּאוּרֵייתָא יִמְמָא וְלִילֵיא, כִּד "א, וְהִגִּית בּוּ יוֹמָם וְלִילָה לְמַעַן תִּשְׁמַר לַעֲשׂוֹת כְּכֹל הַכְּתוּב בּוּ כִּי אַז תִּצְלִיחַ אֶת דְרָבִיךָ וְגו'.

19. "And Yosef was brought down to Egypt..."

This section begins by interpreting the phrasing of the title quotation as indicating God's approval of this act; it was necessary in order to fulfill His announcement to Avraham.

A discussion follows concerning the legions of angels who sing praises to the glory of God throughout the night. It is the role of the children of Israel to offer praises to God through litanies three times daily. In this way, God is glorified both day and night, from above and below. Rabbi Shimon next offers two explanations of the phrase, "who commands the sun," in the context of Ya'akov and Yosef. One explanation interprets this as an allusion to Yosef, when he was sold. The other understands it to be concerned with Ya'akov, when his sons showed him evidence of Yosef's death.

The Relevance of this Passage

In the course of spiritual development, we sometimes have to fail in order to build a greater vessel that can hold all the Light that awaits us as we ascend to the next level. This is what happened to Yosef when he was "brought down to Egypt." Egypt is a code word for darkness and disconnection from the Light of The Creator. Reading these passages helps attune us to the angelic hierarchies and the spiritual energy forces they transmit. These forces give us power to rise when we fall, strength to stand after we stumble--and this serves to increase the size of our vessel, so that we can receive even greater Light in our lives. These verses also help us expand our vessel so that it is not necessary for us to fall quite so far down or to stumble quite so often.

195. In the verse, "And Yosef was brought down to Egypt; and Potifar bought him" (Beresheet 39:1), why is it written: "brought down" RATHER THAN 'WENT DOWN TO EGYPT'? HE ANSWERS: The Holy One, blessed be He, consented to the act OF SELLING YOSEF TO EGYPT, so that the decree He made between the pieces would be fulfilled, as it is written: "Know surely that your seed shall be a stranger" (Beresheet 15:13). "And Potifar bought him," to commit sin with him, NAMELY SODOMY.

195. וְיוֹסֵף הוּרַד מִצְרַיִמָּה וַיִּקְנֵהוּ פוֹטִיפָר וְגו'. מֵאֵי הוּרַד. דְאִסְתַּבְּחַם קוּדְשָׁא בְרִיךְ הוּא בְּהֵוּא עוֹבְדָא, לְקִיּוּמָא גְזֵרָה דִּילֵיהּ דְגִזֵּר בֵּית הַבְּתָרִים, דְכִתְיִב יְדוּעַ תְּדַע כִּי גֵר יִהְיֶה זֶרַעְךָ וְגו'. וַיִּקְנֵהוּ פוֹטִיפָר לְסִטְרָא חֲטָאָה קָנָה לֵיהּ.

196. He quoted the verse: "Who commands the sun, and it rises not; and seals up the stars" (Iyov 9:7). Come and behold: the Holy One, blessed be He, made seven stars in the firmament THAT CORRESPOND TO THE SEVEN SFIROT: CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD, AND MALCHUT. Each firmament contains numerous attendants who wait upon the Holy One, blessed be He.

196. פֶּתַח וְאָמַר, הָאוֹמֵר לְחָרֵס וְלֹא יִזְרַח וּבְעַד כְּכַבִּים יַחֲתֵם. תָּא חֲזִי שְׁבַעַה כְּכַבִּיָּא עַבְדֵי קוּדְשָׁא בְרִיךְ הוּא בְּרִקִיעָא, וְכֹל רִקִיעָא וּרְקִיעָא, אֵית בֵּיהּ כְּמָה שְׁמֹשִׁין מְמַנִּין, לְשִׁמְשָׁא לֵיהּ לְקוּדְשָׁא בְרִיךְ הוּא.

197. There is no attendant or appointee who does not have a specific task and service to perform for the Holy One, blessed be He, and each knows his own task.

197. בְּגִין דְלִית לָךְ שְׁמֵשָׁא, אוּ מְמַנָּא, דְלִית לֵיהּ פּוֹלְחָנָא וְשְׁמוּשָׁא לְמֵארִיָּה, וְקִיּוּמֵי כָּל חַד וְחַד, עַל הֵוּא שְׁמוּשָׁא דְאִתְמַקְרָא בֵּיהּ, וְכֹל חַד יְדַע עִבְדִּיתֵיהּ לְשִׁמְשָׁא.

198. Some act as their Master's messengers, appointed in this world to oversee men's deeds. There are those who sing CHANTS AND HYMNS before Him, and those in charge of poetry. And even they are in charge of poetry, there is no host, no star or constellation that does not praise the Holy One, blessed be He.

199. For when night falls, three legions are divided into the three directions of the world, each containing thousands and tens of thousands OF ANGELS, whose task it is to sing.

200. There are three hosts OF ANGELS and one living creature, THE NUKVA, that stands in charge of them. They all praise the Holy One, blessed be He, until morning comes, when those of the south side and the luminous stars, THE ANGELS, praise and recite poetry before the Holy One, blessed be He. It is written: "When the morning stars sang together, and all the sons of Elohim shouted for joy" (Iyov 38:7). "The morning stars" are the stars on the south side, NAMELY CHESED, as it is written: "And Avraham went early in the morning" (Beresheet 19:27). "All the sons of Elohim shouted for joy," refers to the stars on the left side, which are included within the right.

201. When daylight breaks, the children of Yisrael sing the praises of the Holy One, blessed be He, three times a day, corresponding to the three night WATCHES. They stand before each other until the glory of the Holy One, blessed be He, is duly risen day and night. The Holy One, blessed be He, ascends by means of the six litanies, THREE IN THE DAY AND THREE AT NIGHT.

202. The living creature that stands above them, THE NUKVA, also stands on Yisrael below to properly fix everything, as it is written: "She rises also while it is yet night, and gives food to her household, and a portion to her maidens" (Mishlei 31:15). "And gives food to her household," refers to the upper THREE hosts and, "a portion to her maidens," alludes to the camp of Yisrael below. Thus the glory of the Holy One, blessed be He, is extolled on every side, above and below; everything exists by His permission and according to His wish.

198. מְנַהוֹן מְשֻׁמְשֵׁי בְשִׁלְיחוֹתָא דְמַרְיָהוֹן, וְאַתְפַּקְדוֹן בְּעֵלְמָא עַל כָּל עוֹבְדֵיהוֹן דְּבְנֵי נְשָׂא, וּמְנַהוֹן דְּקָא מְשַׁבְּחִין לֵיהּ, וְאִינוּן אַתְפַּקְדוֹן עַל שִׁירְתָּא, וְאִף עַל גַּב דְּאִינוּן אַתְפַּקְדוֹן בְּהַאי, לִית לָךְ כָּל חֵילָא בְּשַׁמְיָא, וּכְכַבִּין וּמְזֻלֵי, דְכֻלְּהוּ לָא מְשַׁבְּחִין לֵיהּ לְקוּדְשָׁא בְרִין הוּא.

199. דְּהָא בְּשַׁעְתָּא דְּעָאֵל לִילְיָא, בְּדִין אַתְפַּרְשֵׁן תְּלַת סְטָרִין מְשֻׁרְיִין, לְתַלְתַּת סְטָרֵי עֵלְמָא, וּבְכָל סְטָרָא וְסְטָרָא, אֶלְף אֶלְפִין, וְרַבּוּא, וְכֻלְּהוּ מְמַנֵּן עַל שִׁירְתָּא.

200. תְּלַת מְשֻׁרְיִין אִינוּן, וְחַד חֵיוֹתָא קְדִישָׁא מְמַנָּא עֲלֵיהוּ, וְקִיּוּמָא עֲלֵיהוּ, וְכֻלְּהוּ קָא מְשַׁבְּחִין לֵיהּ לְקוּדְשָׁא בְרִין הוּא, עַד דְּאִתֵּי צַפְרָא, כַּד אִתֵּי צַפְרָא, כָּל אִינוּן דְּבַסְטָר דְּרוּם, וְכָל כְּכַבִּיא דְּנִהְרֵי, כֻּלְּהוּ מְשַׁבְּחִין, וְאִמְרֵי שִׁירְתָּא לְקוּדְשָׁא בְרִין הוּא, כַּד"א, בְּרִין יַחַד כְּכַבִּי בְּקָר וִירִיעוּ כָּל בְּנֵי אֱלֹהִים. בְּרִין יַחַד כְּכַבִּי בְּקָר, אֵלִין כְּכַבִּיא דְּבַסְטָר דְּרוּם, כַּד"א וַיִּשְׁכֵּם אַבְרָהָם בְּבֹקֶר. וִירִיעוּ כָּל בְּנֵי אֱלֹהִים, אֵלִין אִינוּן, דְּבַסְטָר שְׁמַאלָא, דְּאַתְכַּלִּילוּ בִּימִינָא.

201. וּבְדִין צַפְרָא נְהִיר, וַיִּשְׂרָאֵל גִּטְלֵי שִׁירְתָּא, וּמְשַׁבְּחִין לֵיהּ לְקוּדְשָׁא בְרִין הוּא, בִּימְמָא, תְּלַת זְמַנִּין בִּימְמָא, לְקַבֵּל תְּלַת זְמַנִּין דְּלִילְיָא, וְקִיּוּמִין אֵלִין לְקַבִּיל אֵלִין, עַד דְּיִסְתַּלַּק יְקָרָא דְּקוּדְשָׁא בְרִין הוּא, בִּימְמָא וּבְלִילְיָא כְּדָקָא יְאוּת, וְקוּדְשָׁא בְרִין הוּא אֶסְתַּלַּק בְּהוּ בְּשִׁית אֵלִין.

202. הוּא חֵיוֹתָא קְדִישָׁא, דְּקִיּוּמָא עֲלֵיהוּ לְעִילָא, קִיּוּמָא עַל יִשְׂרָאֵל לְתַתָּא, בְּגִין לְאַתְקְנָא כָּלָא כְּדָקָא יְאוּת, מַה כְּתִיב בְּהּ, וְתַקֵּם בְּעוֹד לִילָהּ וְתַתֵּן טָרְף לְבֵיתָהּ וְחֹק לְנַעֲרוֹתֶיהָ. וְתַתֵּן טָרְף לְבֵיתָהּ אֵלִין אִינוּן מְשֻׁרְיִין דְּלְעִילָא, וְחֹק לְנַעֲרוֹתֶיהָ, אֵלִין מְשֻׁרְיִין דְּיִשְׂרָאֵל לְתַתָּא, וּבְגִין כֶּךָ יְקָרָא דְּקוּדְשָׁא בְרִין הוּא אֶסְתַּלַּק מִכָּל סְטָרִין, מְעִילָא וּמִתַּתָּא. וְעַל דָּא כָּלָא הוּא בְּרִשׁוּתֶיהָ קִיּוּמָא, וְכָלָא אִיהוּ בְּרַעוּתֶיהָ.

203. "...who commands the sun, and it rises not..." (Iyov 9:7). Rabbi Shimon says this refers to Yosef WHEN HE WAS SOLD INTO EGYPT. "And seals up the stars" are his brothers, about whom it is written: "And the eleven stars bowed down to me" (Bereshheet 37:9). In another explanation, "Who commands the sun," refers to Ya'akov at the time he was told: "know now WHETHER IT BE YOUR SON'S COAT OR NOT" (Bereshheet 37:32). "...and it rises not..." means when the Shechinah was gone from him; "and seals up the stars," means his sons, and his light was sealed and closed upon him because of them. The sun darkened and the stars did not shine because Yosef was separated from his father. Come and behold: since Yosef was sold, Ya'akov abstained from marital intercourse and remained in mourning until he heard the good tidings of Yosef.

203. הָאוֹמֵר לְחָרֵס וְלֹא יִזְרַח. רַבִּי שִׁמְעוֹן אָמַר, הָאֵלֹהִים יוֹסֵף. וּבַעַד כּוֹכְבֵימַי יַחְתּוּם, אֵלֶיךָ אֵינּוֹן אֲחָוִי, דְּכַתִּיב בְּהוּ, וְאַחַד עֶשֶׂר כּוֹכְבֵימַי מִשְׁתַּחֲוִים לִי. דְּבַר אַחַר הָאוֹמֵר לְחָרֵס, הָאֵלֹהִים יוֹסֵף, בְּשַׁעֲתָא דְאִמְרוּ לוֹ הִפְרֵי נָא. וְלֹא יִזְרַח, בְּשַׁעֲתָא דְאִסְתַּלְקַת שְׂכִינְתָא מִנִּי. וּבַעַד כּוֹכְבֵימַי יַחְתּוּם, בְּגִין בְּנוֹי, אֲתַחַתֵּם וְאִסְתִּים נְהוּרָא דִילֵיהּ, שְׁמַשָּׁא אֲתַחֲשַׁךְ, וְכַכְּבִיא לָא נְהוּרָא, בְּגִין דִּי יוֹסֵף אֲתַפְרֵשׁ מֵאֲבוּי. וְתָא חֲזִי מִיְהוּא יוֹמָא דִּיהוּא עוֹבְדָא דִּי יוֹסֵף, אֲתַפְרֵשׁ יַעֲקֹב מִשְׁמוּשָׁא דְעֵרְסָא, וְאֲשַׁתָּאֵר אֲבַלָא, עַד הֵוּא יוֹמָא דְאֲתַבְּשֵׁר בְּשׂוּרָה דִּי יוֹסֵף.

20. "And Hashem was with Yosef"

Rabbi Yosi quotes the verse, "For The Creator loves justice," in order to lead a discussion on the protection that God offers the righteous. Through the examples of David and Yosef, both of whom walked "through the valley of the shadow of death," we are shown that God never abandons the righteous. In His mercy, He even guards the wicked, who, we learn, receive blessings and are sustained by the spiritual elevation of the righteous. Ultimately, though, we see that fortunate, indeed, are the righteous in this world and in the World to Come.

The Relevance of this Passage

Kabbalistically, mercy represents the concept of time. Time is defined as the distance between cause and effect; the separation between action and reaction; the space between deed and dividend; the span between a person's behavior and the inevitable repercussion; the divide between crime and consequence. Within this gap, it is hoped that a person becomes enlightened to the senselessness of negative ways, and recognizes the rewards of spiritual growth and positive, unselfish behavior. Time, however, can cause us to mistakenly believe that goodness goes unrewarded, while the wicked go unpunished. Yet time merely creates a delay-- a window of opportunity in which our free will can earn us fulfillment, transformation, and recognition of the cause-and-effect principle that is at work in our world. Without time, a person would be instantly punished the moment he sinned. The wicked would be obliterated the moment they transgressed. They would lose the opportunity to change their ways and partake of the endless fulfillment in the world to come. Mercy [time] is awarded to the wicked on the merit of the righteous who love humanity unconditionally. Awareness and a deeper understanding of mercy and the cause-and-effect principle are aroused within us through the merit of the righteous, whose spiritual power surges through this passage.

204. "And Hashem was with Yosef, and he was a successful man; and he was in the house of his master the Egyptian" (Bereshheet 39:2). Rabbi Yosi opened the discussion with the verse: "For Hashem loves justice, and forsakes not His pious ones; they are preserved forever" (Tehilim 37:28). It has been explained that this refers to Avraham, because "His pious ones" is spelled 'pious one' IN THE SINGULAR, as has already been explained.

. וַיְהִי־כֵן אֶת יוֹסֵף וַיְהִי אִישׁ מִצְלִיחַ וַיְהִי בְּבֵית אֲדוֹנָיו וְגו'. רַבִּי יוֹסִי פָתַח, כִּי ה' אֱהָב מִשְׁפָּט וְלֹא יַעֲזֹב אֶת חֲסִידָיו לְעוֹלָם נִשְׁמְרוּ. הָאִי קָרָא אוֹקְמוּהָ בְּאַבְרָהָם, אֶת חֲסִידָיו, חֲסִידוֹ כְּתִיב, וְהָא אֲתַמַּר.

205. Come and behold: wherever the Righteous go, the Holy One, blessed be He, protects them and never abandons them. As David said, "Even though I walk through the valley of the shadow of death, I will fear no evil: for You are with me; Your rod and Your staff" (Tehilim 23:4). For wherever the Righteous go, the Shechinah never leaves them.

205. תָּא חֲזִי, בְּכָל אֲתַר דְּצַדִּיקָא אֲזִילִי, קוּדְשָׁא בְּרִיךְ הוּא נְטִיר לֹוֹן, וְלֹא שְׁבִיק לֹוֹן. דְּוִד אָמַר, גַּם כִּי אֵילַךְ בְּגִיא צַלְמוֹת לֹא אִירָא רַע כִּי אֲתָה עִמָּדִי, שְׁבִטָךְ וּמִשְׁעֲנֵתְךָ וְגו', בְּכָל אֲתַר דְּצַדִּיקָא אֲזִילִי, שְׂכִינְתָא אֲזִלָא עִמָּהוֹן, וְלֹא שְׁבִיק לֹוֹן.

206. When Yosef walked the valley of the shadow of death and was brought down to Egypt, the Shechinah was with him, as it is written: "And Hashem was with Yosef" (Bereshheet 39:2). Because the Shechinah was with him, whatever he did in his hand prospered. If he had something in his hand, but his master asked for something else, what was in his hand would turn into that which his master wanted, as it is written: "And his master saw that Hashem was with him, and that Hashem made all that he did prosper in his hand" (Bereshheet 39:3). Assuredly, it "did prosper in his hand," for Hashem was with him.

206. יוסף אזל בגיא צלמות, ונחתו ליה למצרים, שכינתא הות עמיה, הה"ד, ויהי ה' את יוסף, ובגין דהות עמיה שכינתא, בכל מה דהוה עביר, הוה מצלח בידיה. דאפילו מאי דהוה בידיה, והוה תבע ליה מאריה בגוונא אחרא, הוה מתהפך בידיה, ליהווא גוונא דרעותא דמאריה הוה רעי ביה, כד"א וירא אדוניו כי ה' אתו וכל אשר הוא עושה ה' מצליח בידו, מצליח בידו ודאי, כי ה' אתו.

207. Come and behold, it is not written: 'And his master knew that Hashem was with him,' but rather "And his master saw." THIS TEACHES US THAT he saw with his own eyes the miracles that the Holy One, blessed be He, performed by His hand. Therefore, "Hashem blessed the Egyptian house for Yosef's sake" (Bereshheet 39:5). The Holy One, blessed be He, preserves the righteous. For their sakes, He also protects the wicked. This is said in the verse: "Hashem has blessed the house of Oved Edom... because of the ark of Elohim" (II Shmuel 6:12).

207. תא חזי, וידע אדניו כי ה' אתו לא כתיב, אלא וירא אדניו, דהא בעינוי הוה חמי, עובדא דנסין בכל יומא, דקודשא בריך הוא עביר בידיה, ועל דא ויברך ה' את בית המצרי בגלל יוסף. קודשא בריך הוא נטיר לון לצדיקא, ובגינהון נטר לון לרשיעא, דהא רשיעא מתברכין בגינהון דצדיקא. כגוונא דא, כתיב ויברך ה' את בית עובד אדום הגתי בעבור ארון האלקים.

208. Other people are blessed for the sake of the righteous, but they themselves can not be saved by their own merits. This has been explained: Yosef's master has been blessed for his sake, yet Yosef could not be saved by his merits and gain his freedom.

208. צדיקא, אחרנין מתברכין בגינייהו, ואינן לא יכלו לאשתזבא בזכותיהו, והא אוקמוה. יוסף אתברך מאריה בגיניה, ואיהו לא יכיל לאשתזבא בזכותיה מניה, ולנפקא לחירו.

209. He was later put in prison, as it is written: "Whose foot they hurt with fetters he was laid in iron" (Tehilim 105:18). Subsequently, the Holy One, blessed be He, set him free and made him ruler over Egypt. Thus, it is written: "For Hashem loves justice and forsakes not His pious ones; they are preserved forever" (Tehilim 37:28). It is spelled as He, protects the righteous in this world and in the world to come, as it is written: "But let all those that put their trust in You rejoice: let them ever shout for joy, because You do defend them; and let those who love Your name be joyful in You" (Tehilim 5:12).

209. ולבתר אעיל ליה בבית הסהר, כד"א ענו בכבל רגלו ברזל באה נפשו, עד דלבתר קודשא בריך הוא אפיק ליה לחירו, ושלטיה על כל ארעא דמצרים. ובגין כך כתיב, ולא יעזב את חסידיו לעולם נשמרו, חסידו כתיב ואתמר, וקודשא בריך הוא אגין עלייהו דצדיקא, בעלמא דין ובעלמא דאתי, דכתיב וישמחו כל חוסי בך לעולם ירננו ותסך עלימו ויעלצו בך אוהבי שמך.

21. "His master's wife cast her eyes"

This section pointedly reminds us that we must constantly be on guard to avoid being led astray by the Evil Inclination. As the Accusers assail man daily, he must cleave to the dimension and Sfirah known as Gvurah to become mightier than the Evil Inclination. As the rabbis point out, Yosef exemplifies this endeavor. He exposed himself to unfounded accusations because of the enormous care he took over his personal appearance. The rabbis next address the importance of guarding and preserving the Holy Covenant. The Covenant, we're told, upholds heaven and Earth. When it is properly guarded, God showers the world with blessings, but if God's judgment finds the world full of wicked people, heaven and earth will dry up and their natural, life-sustaining functions will cease.

The Relevance of this Passage

A reading of this section strengthens our resistance to evil and vain impulses, and steels our resolve to pursue positive change, for the sake of our soul and for all humankind. The collective intolerant, self-centered actions of man can become so great that they create a mass of negativity that literally blocks the Light from flowing into our world. Our connection to this passage helps dissolve this blockage, to allow the penetration of the Light.

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210. "And it came to pass after these things that his master's wife cast her eyes upon Yosef" (Beresheet 39:7). Rabbi Chiya began the discussion with the verse: "Bless Hashem, you angels of His, you mighty in strength who perform His bidding, hearkening to the voice of His word" (Tehilim 103:20). Come and behold: a man should be very careful to avoid sinning and should walk the path of righteousness so as not to be led astray by the Evil Inclination, who daily brings accusations against him.

211. Because the Evil Inclination constantly accuses him, it behooves a man to overcome it and stand firmly, SO THAT THE EVIL INCLINATION CANNOT MOVE HIM. Man must be mightier than it and be attached to the place of Gvurah ('might'), for when man overpowers it, he cleaves to the side of Gvurah and is strengthened. Because the Evil Inclination is mighty, it behooves a man to be mightier.

212. Those who overcome it are described as "mighty in strength," FOR BY OVERCOMING THE MIGHTY ONE, THEY BECOME AS MIGHTY AS IT. These are the angels of the Holy One, blessed be He, NAMELY THE RIGHTEOUS, who come from the side of Harsh Gvurah to overcome THE EVIL INCLINATION. THEY ARE CALLED the "mighty in strength who perform His bidding" (Tehilim 103:20). "Bless Hashem, you angels of His," such as Yosef, who was called 'righteous' and 'mighty' and preserved the Holy Covenant, which was imprinted upon him.

213. Rabbi Elazar asks: What is THE MEANING OF THE VERSE, "And it came to pass after these things" (Beresheet 39:7)? HE SAYS: It has been explained that the place from which the Evil Inclination brings forth accusations is the grade CALLED "after these things." Yosef gave it an opening for accusations, while THE EVIL INCLINATION said that Yosef's father was mourning over him and that he, Yosef, adorned himself and curled his hair. Thus, it aroused against him the bear, NAMELY POTIFAR'S WIFE, and it assailed him.

214. "And it came to pass after these things." Come and behold: when the Holy One, blessed be He, inspects the world to judge it and finds wicked people therein, then "He shut up the heavens, that there be no rain, and that the land yield not its fruit and, according to justice you perish quickly" (Devarim 11:17). Because of the sins of men, the heavens and earth stop performing their natural functions.

וַיְהִי סָאֵמֵר הַדְּבָרִים הָאֵלֶּה וַתִּשָּׂא אִשָּׁת אֲדֹנָיו
אֶת עֵינֶיהָ אֶל יוֹסֵף. רַבִּי חִיָּיא פָּתַח וְאָמַר, בְּרָכוּ ה'
מְלֹאכֵינוּ גְבוּרֵי כַח עוֹשֵׂי דְבָרוֹ לְשִׁמוּעַ בְּקוֹל דְּבָרוֹ.
תָּא חֲזִי, בְּמַה אֶצְטְרִיךְ לִיה לְבַר נֶשׁ לְאַסְתַּמְרָא
מְחֻבְּבוּי, וְלִמְיֵהָ בְּאַרְחַ מִתְתַּקְנָא, בְּגִין דְּלֹא יִסְטִי
לִיה הֵהוּא יֵצֵר הָרַע, דְּאִיהוּ מְקַטְרְגָא לִיה כּל יוֹמָא
וְיוֹמָא, בְּמַה דְּאַתְמַר.

211. וּבְגִין דְּאִיהוּ מְקַטְרְגָא לִיה תְּדוּר, בְּעֵי בַר נֶשׁ
לְאַתְתַּקְפָּא עֲלֵיהּ, וְלֹאסְתַּלְקָא עֲלֵיהּ, בְּאַתְרַ תְּקִימוּ,
דְּבְעֵי לְמַהוּי גְבוּר עֲלֵיהּ, וְלֹאסְתַּתְפָּא בְּאַתְרַ דְּגְבוּרָה,
בְּגִין דְּכַד בַּר נֶשׁ אֶתְקַף עֲלֵיהּ, כְּדִין אִיהוּ בְּסִטְר
גְבוּרָה, וְאַתְדַּבֵּק בֵּיה לְאַתְתַּקְפָּא, וּבְגִין דְּהֵהוּא יֵצֵר
הָרַע תְּקִיף, בְּעֵי בַר נֶשׁ דִּיהָא תְּקִיף מִיְנִיה.

212. וְאֵלִין בְּנֵי נֶשׂא דְּאַתְתַּקְמוּ עֲלֵיהּ, אֶקְרוּן גְבוּרֵי
כַח, לְאַשְׁתַּכַּחא זִינָא עִם זִינִיה, וְאֵלִין אִינּוּן מְלֹאכֵינוּ
דְּקוּדְשָׁא בְּרִיךְ הוּא, דְּאַתִּינּוּן מְסִטְרָא דְּגְבוּרָה קְשִׁיא,
לְאַתְתַּקְפָּא עֲלֵיהּ, גְבוּרֵי כַח עוֹשֵׂי דְבָרוֹ. בְּרָכוּ ה'
מְלֹאכֵינוּ, כְּיוֹסֵף, דְּאֶקְרִי צְדִיק וְגְבוּר וְנִטְר בְּרִית
קְדִישָׁא דְּאַתְרָשִׁים בְּגוּיָה.

213. רַבִּי אֶלְעָזָר אָמַר, וַיְהִי אַחַר הַדְּבָרִים הָאֵלֶּה,
מַאי הִיא, הָא אֹקְמוּהָ, אַתְרַ דְּאִי צִיחָא דְּמְקַטְרְגָא,
דְּאִיהוּ דְּרָגָא אַחַר הַדְּבָרִים. בְּגִין דְּיוֹסֵף יָהֵב לִיה
דּוּכְתָא לְקַטְרְגָא, דְּהוּהּ יוֹסֵף מְסַלְסֵל בְּשַׁעְרֵיהּ,
וְאַתְקִין גְּרַמְיָה, וְקְשִׁיט לִיה, כְּדִין אֶתְיָהִיב דּוּכְתָא
לִי צִיחָא דְּמְקַטְרְגָא, דְּאָמַר וְמָה אָבוּי דְּאִיהוּ מִתְאַבֵּל
עֲלֵיהּ, וְיוֹסֵף מְקְשִׁיט גְּרַמְיָה, וְמְסַלְסֵל בְּשַׁעְרֵיהּ,
כְּדִין אֶתְגְּרִי בֵּיה דּוּכָא וְקַטְרִיג לִיה.

214. וַיְהִי אַחַר הַדְּבָרִים הָאֵלֶּה. תָּא חֲזִי, בְּזִמְנָא
דְּקוּדְשָׁא בְּרִיךְ הוּא אֲשַׁחַּח בֵּיה בְּעֵלְמָא, לְמִידָן
יְתִיָּה, וְאַשְׁכַּח חֲיִיבִין בְּעֵלְמָא, מַה כְּתִיב, וְעֵצֵר אֶת
הַשָּׁמַיִם וְלֹא יִהְיֶה מָטָר וְהָאֲדָמָה לֹא תִתֵּן אֶת
יְבוּלָהּ, וְכְדִין וְאַבְדָּתָם מְהֵרָה, דְּהָא בְּגִין חוּבִין דְּבְנֵי
נֶשָׂא, שְׁמִיא וְאַרְעָא אֶתְעֵצְרוּ, וְלֹא נְהִיגִי נְמוּסִיהוּן
כְּדָקָא יְאוּת.

215. Come and behold: those who do not keep the Holy Covenant cause separation between the children of Yisrael and their father in heaven. For it is written: "And you turn aside, and serve other Elohim, and worship them; and then Hashem's anger be inflamed against you and He shut up the heavens, that there be no rain" (Devarim 11:16-17). He WHO GUARDS NOT THE COVENANT is equal to a person who serves other Elohim, for he is false to the Holy Covenant.

215. וְתָא חֲזִי, אֵינּוֹן דְּלֹא נִטְרוּ לְהָאֵי קֵינְמָא דְקוּדְשָׁא, גְרַמִּי פְרִישׁוּ בֵּין יִשְׂרָאֵל לְאַבּוּהוֹן דְּבִשְׁמַיָּא, בְּגִין דְּכְתִיב וְסִרְתֶּם וְעִבְדִתֶּם אֱלֹהִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם, וְכְתִיב וְעָצַר אֶת הַשָּׁמַיִם וְלֹא יִהְיֶה מָטָר. דְּהָאֵי אִיהוּ כְּמֵאן דְּסָגִיד לְאַלְהָא אַחְרָא, דְּמִשְׁקֵר בְּהָאֵי אֶת קֵינְמָא קְדִישָׁא.

216. When the holy Covenant is well kept in the world, the Holy One, blessed be He, pours blessings from above, which are showered over the world, as it is written: "You Elohim, did send a plentiful rain, whereby You did strengthen your inheritance when it languished" (Tehilim 68:10). The "plentiful rain" is a rain of favor that pours when the Holy One, blessed be He, is favorable toward the congregation of Yisrael and desires to pour blessings upon it. Then, "you did strengthen your inheritance when it languished."

216. וְכֵד קֵינְמָא קְדִישָׁא אֲתַנְטִיר בְּעֵלְמָא כְּדָקָא יְאוּת, כְּדִין קוּדְשָׁא בְרִיךְ הוּא יְהִיב בְּרַכָּאן לְעִילָא, לְאַתְרָקָא בְּעֵלְמָא, כְּד"א, גְּשֶׁם נְדָבוֹת תַּנִּיף אֱלֹהִים נַחְלַתְךָ וְנִלְאָה אַתָּה כּוֹנְנָתָה. גְּשֶׁם נְדָבוֹת, דָּא גְּשֶׁם דְּרַעוּתָא, כְּד אֲתַרְעִי קוּדְשָׁא בְרִיךְ הוּא בְּכַנְסַת יִשְׂרָאֵל, וּבְעִי לְאַרְקָא לָהּ בְּרַכָּאן, כְּדִין נַחְלַתְךָ וְנִלְאָה אַתָּה כּוֹנְנָתָה.

217. Your inheritance is Yisrael, the inheritance of the Holy One, blessed be He, as it is written: "Ya'akov is the lot of his inheritance" (Devarim 32:9). The 'languishing' is the Congregation of Yisrael which languishes in a strange land. It is thirsty for water BUT CANNOT SLAKE ITS THIRST and is thus weary. With favorable rain then, "You did strengthen."

217. נַחְלַתְךָ: אֵינּוֹן יִשְׂרָאֵל, דְּאֵינּוֹן אַחְסַנְתִּיהּ דְּקוּדְשָׁא בְרִיךְ הוּא, כְּד"א, יַעֲקֹב חֶבֶל נַחְלָתוֹ. וְנִלְאָה: דָּא כְּנַסַּת יִשְׂרָאֵל, דְּאִיהִי גִלְאָה בְּאַרְעָא אַחְרָא, דְּאִיהִי צַחִיא לְמִשְׁתִּי, וְכְדִין אִיהִי גִלְאָה. וְכֵד הֵהוּא גְּשֶׁם דְּרַעוּתָא אֲתִיהִיב, כְּדִין אַתָּה כּוֹנְנָתָה.

218. Thus, the heavens, the earth, and all their armies are all established on the principles of the Covenant, as it is written: "If my covenant be not day and night, it were as if I had not appointed the ordinances of heaven and earth" (Yirmeyah 33:25). We should guard it, as has already been explained. It is therefore first written: "And Yosef was of beautiful form and fair to look upon," and then, "his master's wife cast her eyes upon Yosef," WHICH MEANS THAT BECAUSE HE WAS NOT ON HIS GUARD, BUT ADORNED HIMSELF BY CURLING HIS HAIR, AND WAS GOOD LOOKING AND WELL FAVORED, HIS MASTER'S WIFE CAST HER EYES UPON HIM.

218. וְעַל דָּא, שְׁמַיָּא וְאַרְעָא, וְכָל חִילִיּוֹהוֹן, בְּלָהוּ קֵינְמָא עַל קֵינְמָא דָּא, דְּכְתִיב אִם לֹא בְרִיתִי יוֹמָם וְלַיְלָה חֻקּוֹת שָׁמַיִם וְאָרֶץ לֹא שָׁמַתִּי. וּבְגִין כֵּן, בְּעִי לְאַזְדַּהֲרָא בְּדָא, וְהָא אֻקְמוּהּ. וּבְגִין כֵּן כְּתִיב, וַיְהִי יוֹסֵף יָפֵה תָאֵר וַיִּפֶּה מְרָאֵה, וּבִתְרִיָּה כְּתִיב וַתִּשָּׂא אֶשֶׁת אֲדֹנָיו אֶת עֵינֶיהָ אֶל יוֹסֵף.

22. "...she spoke to Yosef day by day"

This section discusses the struggle of the individual to resist the seduction of the Evil Inclination. God has provided certain devices that preserve us from accusations of the Evil Side. The most important of these is, of course, the Torah. Those who study the Torah for its own sake, we are told, shall inherit both the upper and lower worlds, and will rejoice when God finally banishes the Evil Inclination from this world. Those who succumb to the Defiled Side, however, shall be punished in Gehenom, or Hell. There they shall weep with anguish that they did not overcome the Evil Inclination.

The Relevance of this Passage

Physical creation came about when the collective souls of man rejected the endless Light of Fulfillment that was originally bestowed upon them by The Creator. We did this in order to gain the opportunity to earn and create this fulfillment through our own effort. Moreover, just as an athlete requires competition to give meaning to the concept of victory, the Evil Inclination was created to challenge us during this process. The Torah represents the path to victory over our Evil Inclination, not from a strictly religious standpoint, but from a spiritual perspective. The Torah, through the lens of Kabbalah, is a tool that imbues us with strength and courage to conquer our negative impulses --even those that may have been barely noticeable. A reading of these passages provides us with spiritual strength to reject the temptation of the ego-based desires that are our true adversaries in life.

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219. "And it came to pass, as she spoke to Yosef day by day" (Beresheet 39:10). Rabbi Elazar began the discussion with the verse: "To keep you from the evil woman" (Mishlei 6:24). Happy are the righteous who know the paths of the Holy One, blessed be He, and tread them, for they are occupied in the study of the Torah day and night. And whoever is occupied with the Torah day and night inherits two worlds, the upper and the lower. He inherits this world even though he does not study it for its own sake, and inherits the upper world if he does study it for its own sake.

220. Come and behold, it is written: "Length of days is in her right hand; and in her left hand are riches and honor" (Mishlei 3:16). "Length of days is in her right hand," means that whoever studies the Torah for its own sake has length of days in the world to come, where he attains the glory of the Torah. This is the Glory and Crown which adorn everything, for the crown of the Torah abides only in the world to come. "And in her left hand are riches and honor," in this world, for he who does not study the Torah for its own sake merits riches and honor in this world.

221. When Rabbi Chiya came FROM BABYLON to the land of Yisrael, he read the Torah until his face shone like the sun. Those who studied the Torah stood before him, and he would say this one studied it for its own sake and this one did not. He would pray for the one who studied it for its own sake, prayed that he would do so always and merit the world to come. And he prayed for he who did not study it for its own sake, that he would come to do so and thereby merit everlasting life.

222. One day, he saw a student who studied the Torah. The student's face was pale. He said to himself that he assuredly contemplates sin. He made him come before him and spoke to him the words of the Torah until he composed himself. From that day on, the student resolved not to seek evil thoughts, but to study the Torah for its own sake

223. Rabbi Yosi said that when a man notices that he is assailed by evil thoughts, he should study the Torah and they will pass. Rabbi Elazar said that when the Evil Side comes to crush man, he should draw it toward the Torah and it will part from him.

219. וַיְהִי כַּדְּבָרָה אֲלֵיו יוֹם יוֹם. רַבִּי אֶלְעָזָר פָּתַח וְאָמַר, לְשִׁמְרַךְ מֵאִשֶׁת רַע וּגּוֹ', זָכָאִין אֵינּוֹן צְדִיקָא, דִּידְעֵי אַרְחוּי דְקוּדְשָׁא בְּרִיךְ הוּא, לְמִיּוֹזַל בְּהוּ, בְּגִין דְּאֵינּוֹן מְשַׁתְּדְּלֵי בְּאוּרֵייתָא יִמְמָא וְלִילֵיא, דְּכָל מֵאֵן דְּאִשְׁתְּדַל בְּאוּרֵייתָא יוֹמֵי וְלִילֵי, אַחְסִין תְּרִין עֲלָמִין: עֲלָמָא עֲלָאָה, וְעֲלָמָא תַּתָּאָה. אַחְסִין הָאֵי עֲלָמָא, אֶף עַל גַּב דְּלֵא אַתְּעַסַּק בְּהַ בְּרַ נֶשׁ לְשִׁמָּה, וְאַחְסִין הֵהוּא עֲלָמָא עֲלָאָה, כַּד אַתְּעַסַּק בְּהַ בְּרַ נֶשׁ לְשִׁמָּה.

220. תָּא חֲזִי, מַה כְּתִיב אַרְךָ יָמִים בִּימִינָה בְּשִׁמְאֵלָה עֶשֶׂר וּכְבוֹד, אַרְךָ יָמִים בִּימִינָה, מֵאֵן דְּאֵזִיל לְיִמִּינָא דְּאוּרֵייתָא, אַרְכָּא רַחֲוִין אִיהוּ לְעֲלָמָא דְּאֵתִי, דְּזָכִי תַּמָּן לִיקְרָא דְּאוּרֵייתָא, דְּאִיהוּ יְקָרָא וּכְתָרָא, לְאַתְּעַטְרָא עַל כְּלָא, דְּכְתָרָא דְּאוּרֵייתָא בְּהֵהוּא עֲלָמָא אִיהוּ. בְּשִׁמְאֵלָה עֶשֶׂר וּכְבוֹד, בְּהֵאֵי עֲלָמָא, דְּאֶף עַל גַּב דְּלֵא אַתְּעַסַּק בְּהַ לְשִׁמָּה, זָכִי בְּהֵאֵי עֲלָמָא בְּעוֹתְרָא וִיקְרָא.

221. דְּהָא רַבִּי חִיָּיא, כַּד אַתָּא מֵהַתָּם, לְאַרְעָא דְּיִשְׂרָאֵל קָרָא בְּאוּרֵייתָא, עַד דְּהוּוּ אֲנַפּוּי נְהִירִין כְּשִׁמְשָׁא, וְכַד הוּוּ קְוִימִין קַמִּיהַ כָּל אֵינּוֹן דְּלַעָאן בְּאוּרֵייתָא, הוּוּ אָמַר, דָּא אִשְׁתְּדַל בְּאוּרֵייתָא לְשִׁמָּה, וְדָא לֵא אִשְׁתְּדַל לְשִׁמָּה, וְהוּוּ צְלִי עַל הֵהוּא דְּאַתְּעַסַּק לְשִׁמָּה, דְּלִיהוּי הַכִּי תְּדִיר, וְיִזְכִּי לְעֲלָמָא דְּאֵתִי, וְצְלִי עַל הֵהוּא דְּלֵא אַתְּעַסַּק בְּהַ לְשִׁמָּה, דִּיִּיתִי לְאַתְּעַסַּקָא בְּהַ לְשִׁמָּה, וְיִזְכִּי לְחֵי עֲלָמָא.

222. יוֹמָא חַד, חָמָא חַד תְּלַמִּיד, דְּהוּוּ לְעֵי בְּאוּרֵייתָא, וְאֲנַפּוּי מוֹרִיקָן, אָמַר וְדָאֵי מְהַרְהַר בַּחֲטָאָה אִיהוּ דְּנָא, אַחִיד לִיהַ לְקַמִּיהַ, וְאַמְשִׁיךְ עֲלֵיהַ בְּמַלְיִן דְּאוּרֵייתָא, עַד דְּאֵתִישֵׁב רוּחִיהַ בְּגוּיָה, מֵן הֵהוּא יוֹמָא וְלְהֵלָאָה, שׁוּי עַל רוּחִיהַ, דְּלֵא יִרְדֵּף בְּתַר אֵינּוֹן הֲרַהוּרִין בִּישׁוּן, וְיִשְׁתְּדַל בְּאוּרֵייתָא לְשִׁמָּה.

223. אָמַר רַבִּי יוֹסִי, כַּד חָמֵי בְּרַ נֶשׁ דְּהֲרַהוּרִין בִּישׁוּן אַתִּין לְגַבִּיהַ, יִתְּעַסַּק בְּאוּרֵייתָא, וְכַדִּין יִתְּעַבְרוּן מִנִּיהַ. אָמַר רַבִּי אֶלְעָזָר, כַּד הֵהוּא סְטְרָא בִּישָׁא אֵתִי לְמַפְתִּי לִיהַ לְבַר נֶשׁ, יְהֵא מְשִׁיךְ לִיהַ לְגַבִּי אוּרֵייתָא, וְיִתְּפַרֵּשׁ מִנִּיהַ.

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224. Come and behold: we have learned that when the Evil Side stands before the Holy One, blessed be He, and indicts the world for its evil sins, the Holy One, blessed be He, pities it and advises men on how to be saved from it, so it will not control them or their deeds. The advice is to escape the Evil Side by studying the Torah diligently. HE ASKS: How do we know this? HE ANSWERS: From the verse, "For Your commandment is a lamp; and Torah is light; and reproofs of instruction are your way of life," which is followed by the verse: "To keep you from the evil woman, from the smoothness of the tongue of an alien" (Mishlei 6:23-24). THE TORAH THEN PRESERVES ONE FROM THE EVIL INCLINATION.

225. The Side of Defilement, the Other Side, is always before the Holy One, blessed be He, blaming men for their transgressions. It also stands below to accuse men for their sins. HE EXPLAINED THAT it stands above to remind men of their sins and to accuse them for their deeds, because they were given over to its power, as was Iyov WHEN THE HOLY ONE, BLESSED BE HE, SAID TO THE SATAN: "HE IS IN YOUR HAND" (IYOV 2:6).

226. It also accuses them and when the Holy One, blessed be He, judges them ON ROSH HASHANAH (NEW YEAR'S DAY) AND YOM KIPPUR, it remembers every sin and deed. It stands over them and brings accusations, but the Holy One, blessed be He, pities Yisrael and advises them on how to escape the Evil Side. How? By blowing the Shofar on Rosh Hashanah day and giving of the scapegoat on Yom Kippur, so the Evil One will leave them and busy himself with the portion GIVEN HIM.

227. Come and behold, it is written: "Her feet go down to death; her steps take hold of Sheol (Hell)" (Mishlei 5:5). Of the secret of the faith it is said, "Her ways are ways of pleasantness, and all her paths are peace" (Mishlei 3:17). These are the ways and paths of the Torah, and all are one; THAT IS, THE ROADS --THOSE OF DEFILEMENT AND THOSE OF HOLINESS--ARE ALL ONE. This one is of Peace, and the other is of Death. And they are complete opposites to each other, FOR EACH AND EVERY PATH LEADING TO DEFILEMENT HAS AN OPPOSING PATH LEADING TO HOLINESS.

228. Happy is the portion of Yisrael who cleave faithfully to the Holy One, blessed be He, for He advises them on how to be saved from all the other sides in the world. Because they are a Holy Nation--His lot and portion--He helps them in every THING. Happy are they in this world and in the world to come.

224. תָּא חֲזִי, דְּהָא תְּנִינָן, דְּכַד הָאִי סְטְרָא בִישָׁא. קִיּוּמָא קַמֵּיהּ דְּקוּדְשָׁא בְּרִיךְ הוּא, לְאַסְטָאָה עַל עֲלָמָא, בְּגִין עוֹבְדִין בִּישׁוּן. קוּדְשָׁא בְּרִיךְ הוּא חָס עַל עֲלָמָא, וְיַהֲיִיב עֵיטָא לְבַנֵּי נָשָׂא, לְאַשְׁתַּזְבָּא מִנִּיהּ, וְלֹא יִכִּיל לְשַׁלְטָאָה עֲלֵיהוֹן, וְלֹא עַל עוֹבְדֵיהוֹן, וּמַאי אִיהוּ עֵיטָא, לְאַשְׁתַּדְּלָא בְּאוּרֵייתָא, וְאַשְׁתַּזְבּוּ מִנִּיהּ, מְנַלְן, דְּכַתִּיב כִּי גַר מִצְוָה וְתוֹרָה אִוֵּר וְדֶרֶךְ חַיִּים תּוֹכְחוֹת מוֹסֵר, מַה כְּתִיב בְּתַרְיָה לְשִׁמְרֵךְ מֵאַשְׁתֵּרַע מַחֲלֶקֶת לְשׁוֹן נְכַרְיָה.

225. וְדָא הוּא סְטְרָא מְסַבָּא, סְטְרָא אַחְרָא, דְּאִיהִי קִיּוּמָא תְּדִיר קַמֵּיהּ קוּדְשָׁא בְּרִיךְ הוּא, לְאַסְטָאָה עַל חוֹבֵיהוֹן דְּבַנֵּי נָשָׂא, וְקִיּוּמָא תְּדִיר לְאַסְטָאָה לְתַתָּא לְבַנֵּי נָשָׂא. קִיּוּמָא תְּדִיר לְעֵילָא, בְּגִין לְאַדְכָּרָא חוֹבֵיהוֹן דְּבַנֵּי נָשָׂא, וְלְאַסְטָאָה לֹון עַל עוֹבְדֵיהוֹן, וּבְגִין דְּאַתֵּיהִיבוּ בְּרִשׁוּתֵיהּ, בְּמַה דְּעֵבַד לִיהּ לְאִיּוֹב.

226. וְכֵן קִיּוּמָא עֲלֵיהוּ לְאַסְטָאָה, וְלְאַדְכָּרָא חוֹבֵיהוֹן, בְּכָל מַה דְּעֵבְדוּ, בְּאִינוּן זְמַנֵּין דְּקוּדְשָׁא בְּרִיךְ הוּא קִיּוּמָא עֲלֵיהוּ בְּדִינָא, כְּדִין קְאִים לְאַסְטָאָה לֹון, וְלְאַדְכָּרָא חוֹבֵיהוֹן, וְקוּדְשָׁא בְּרִיךְ הוּא חָס עֲלֵיהוּ דִּישְׂרָאֵל, וְיַהֲב לֹון עֵיטָא לְאַשְׁתַּזְבָּא מִנִּיהּ, וּבְמַה, בְּשׁוֹמֵר בְּיוֹמָא דְּרֵאשׁ הַשָּׁנָה, וּבְיוֹמָא דְּכַפּוּרֵי בְּשַׁעִיר הַמִּשְׁתַּלַּח, דִּיהֲבִין לִיהּ, בְּגִין לְאַתְפָּרְשָׁא מִנִּיהּ, וְלְאַשְׁתַּדְּלָא בְּהָהוּא חוֹלְקִיהּ, וְהָא אוֹקְמוּהּ.

227. תָּא חֲזִי, מַה כְּתִיב, רַגְלֵיהּ יוֹרְדוֹת מוֹת שְׁאוּל צַעֲדֵיהּ יִתְמוֹכוּ. וּבְרִזָּא דְּמַהִימְנוּתָא מַה כְּתִיב דְּרַכִּיָּה דְּרַכִּי נוֹעַם וְכָל גְּתִיבוּתֵיהּ שְׁלוֹם. וְאַלִּין אִינוּן אֲרַחֲוִין וְשְׁבִילִין דְּאוּרֵייתָא, וְכָלֵא חַד, הָאִי שְׁלוֹם, וְהָאִי מוֹת, וְכָלֵא הַפּוֹכֵן דָּא מִן דָּא.

228. זְבָאָה חוֹלְקֵהוֹן דִּישְׂרָאֵל, דְּאִינוּן מִתְּדַבְּקִין בֵּיהּ בְּקוּדְשָׁא בְּרִיךְ הוּא כְּדָק חֲזִי, וְיַהֲיִיב לֹון עֵיטָא לְאַשְׁתַּזְבָּא מִכָּל סְטְרִין אַחְרָנִין דְּעֲלָמָא, בְּגִין דְּאִינוּן עֵמָא קְדִישָׁא לְאַחְסַנְתֵּיהּ וְחוֹלְקֵיהּ, וְעַל דָּא יַהֲיִיב לֹון עֵיטָא בְּכָלֵא. זְבָאִין אִינוּן בְּעֲלָמָא דִּין, וּבְעֲלָמָא דְּאַתֵּי.

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229. Come and behold: the Evil Side comes down to hover about the world, and when it sees the deeds of men who deviated from their ways in the world, it goes up to accuse them. And were it not for the Holy One, blessed be He, who feels pity for His creatures, they would not remain in the world.

230. It is written: "And it came to pass, as she spoke to Yosef day by day" (Beresheet 39:10). "As she spoke," REFERS TO THE EVIL SIDE, who daily ascends to bring accusations before the Holy One, blessed be He--SINCE YOSEF ALLUDES TO THE HOLY ONE, BLESSED BE HE--as well as evil reports and slander, in order to destroy men.

231. It is written: "that he hearkened not to her, to lie by her, or to be with her" (Beresheet 39:10). "He hearkened not to her," because THE HOLY ONE, BLESSED BE HE, is compassionate towards the world; "to lie by her" means to allow her to rule over the world, for she cannot govern without permission.

232. Another explanation of the phrase, "to lie by her," has the same meaning as: "and of him that lies with her that is unclean" (Vayikra 15:33). "...to be with her..." means to give her power, blessings, and help. Were it not for the help she obtained from above, not one man would remain in the world. But the Holy One, blessed be He, pities the world AND HELPS IT WHEN THE OTHER SIDE RULES THE WORLD, so the world continues to exist.

233. Rabbi Aba said: THE TWO EXPLANATIONS are really the same, but the Evil Inclination roams about seducing men, diverting their paths and cleaving to them. Each day, it seduces men from the Path of Truth and pushes them from the Path of Life to Gehenom.

234. Happy is he whose deeds ARE GOOD, who keeps his ways so that THE EVIL INCLINATION shall not be attached to him, as it is written: "And it came to pass, as she spoke to Yosef day by day that he hearkened not to her" (Beresheet 39:10). HE DID NOT HEARKEN to what she said to him daily, as the Spirit of Defilement, which is the Evil Inclination, seduces man every day "to lie by her" in Gehenom, and thus be sentenced there "to be with her."

229. תָּא חֲזִי, כִּד הָאִי סְטְרָא בִישָׁא, נַחַת וְשָׂאָת
בְּעֵלְמָא, וְחָמִי עוֹבְדִין דְּבִנֵי נָשָׂא, דְּאִינוּן כְּלָהוּ
סְטְאִין אֲרַחֲוִיהוּ בְּעֵלְמָא, סְלִיק לְעֵילָא, וְאַסְטִין לֹון,
וְאַלְמָלָא דְקוּדְשָׁא בְּרִין הוּא חֲיִיס עַל עוֹבְדֵי יְדוּי,
לֹא יִשְׁתְּאָרוּן בְּעֵלְמָא.

230. מַה כְּתִיב וַיְהִי כַּדְּבַרָּה אֶל יוֹסֵף יוֹם יוֹם.
כַּדְּבַרָּה: דְּסִלְקָא וְסִטְאֵי בְּכָל יוֹמָא וְיוֹמָא, וְאָמַר קָמִי
קוּדְשָׁא בְּרִין הוּא, כְּמַה בִּישׁוּן, כְּמַה דְּלְטוּרִין, בְּגִין
לְשִׁיפָאָה בְּנֵי עֵלְמָא.

231. מַה כְּתִיב, וְלֹא שָׁמַע אֵלֶיהָ לְשֹׁכֵב אֶצְלָהּ
לְהִיּוֹת עִמָּה. וְלֹא שָׁמַע אֵלֶיהָ, בְּגִין דְּאִיהוּ חֲיִיס עַל
עֵלְמָא. לְשֹׁכֵב אֶצְלָהּ, מַהוּ לְשֹׁכֵב אֶצְלָהּ. בְּגִין
לְנִסְבָּא שְׁלִטְנוּ, לְשִׁלְטָאָה עַל עֵלְמָא, וְשְׁלִטְנוּ לֹא
שְׁלִטָא, עַד דְּאִתְיָהִיב לִיהָ רְשׁוּ.

232. דְּבַר אַחַר לְשֹׁכֵב אֶצְלָהּ: כַּד"א וְלֹאִישׁ אֲשֶׁר
יִשְׁכַּב עִם טְמֵאָה. לְהִיּוֹת עִמָּה: לְמִיָּהֵב לָהּ רְבוּ,
וּבְרִכָּאן, וְסִייעָתָא, דְּאַלְמָלָא סִינְעָא הוּא לָהּ
מְלַעֲיָלָא, לֹא אֲשֶׁתָּאָר בְּעֵלְמָא אֲפִילוּ חַד, אֲבָל בְּגִין
דְּקוּדְשָׁא בְּרִין הוּא חֲיִיס עַל עֵלְמָא, אֲשֶׁתָּאָר עֵלְמָא
בְּקִינְוִיָּה.

233. ר' אַבָּא אָמַר, כְּלָא אִיהוּ אֲרַחָא חָדָא, אֲבָל
יִצְהָר, הוּא דְקָא אֲזִיל וּמַפְתִּי לֹון לְבִנֵי נָשָׂא, בְּגִין
לְאַסְטָאָה אֲרַחֲוִיהוּ, וְלֹאֲתַדְבַּקָא בְּהוּ, בְּכָל יוֹמָא
וְיוֹמָא, וּבְכָל עֵידָן וְעֵידָן, סְטִי לִיהָ לְבַר נֶשׁ, מֵאַרְחָא
דְּקְשׁוּט, בְּגִין לְדַחֲוִיא לִיהָ, מֵאַרְחָא דְחֲוִי, לְאַמְשַׁכָּא
לִיהָ לְגִיְהֵנָם.

234. זְכָאָה אִיהוּ, מֵאֵן דְּעֵבִיד וְנָטִיר אֲרַחֲוִי וְשְׁבִילוּי,
בְּגִין דְּלֹא יִתְדַבַּק בִּיהָ, הֵינְנוּ דְכְּתִיב וַיְהִי כַּדְּבַרָּה אֶל
יוֹסֵף יוֹם יוֹם וְלֹא שָׁמַע אֵלֶיהָ, כְּמַה דְּאִיהִי אֲמַרַת
לִיהָ בְּכָל יוֹמָא, דְּהָא רוּחַ מְסִאָבָא, יִצַר הָרַע, אִיהוּ
מַפְתִּי לִיהָ לְבַר נֶשׁ, בְּכָל יוֹמָא, לְשֹׁכֵב אֶצְלָהּ, גּוּ
גִיְהֵנָם, וְלֹאֲתַדְנָא תַמָּן, לְהִיּוֹת עִמָּה.

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235. Come and behold: when a man cleaves to that side, he is drawn after her. He defiles himself with her in this world and in the next. Come and behold: the Side of Impurity is dirty and filthy, as it is written: "You shall say to it, 'Get you hence (Heb. tze)'" (Yeshayah 30:22). Actual excrement is implied (Heb. tzoah), and with 'EXCREMENT', we proclaim that whoever turns from the ways of the Torah is condemned to excrement, to which were sentenced all the wicked people in the world who had no faith in the Holy One, blessed be He.

236. It is written: "And it came to pass about this day, that he went into the house to do his work; and there was none of the men of the house there within" (Beresheet 39:11). "This day" is when the Evil Inclination rules over the world and goes down to lead men astray. HE ASKS: When will that be? HE ANSWERS: When men repent their sins or study the Torah and observe its precepts, THE EVIL INCLINATION comes down to lead them astray AND THUS PREVENT THEIR REPENTANCE AND OCCUPATION WITH THE TORAH AND ITS PRECEPTS.

237. "He went into the house to do his work" (Beresheet 39:11) to study the Torah and observe its precepts, which are man's work in this world. Because a man's work in this world is the service of the Holy One, blessed be He, NAMELY THE STUDY OF THE TORAH AND ITS PRECEPTS, a man should be as strong as a lion on all sides, so that the Other Side will not have power over him and seduce him. It is written: "And there was none of the men," namely nobody to rise before the Evil Inclination and wage war against it.

238. When it sees no one standing against it, it is the way of the Evil Inclination to wage war with him immediately: "She caught him by his garment, saying, 'Lie with she'." "She caught him by his garment," because when the Evil Inclination obtains mastery over man, HE FIRST adorns and mends his clothes and curls his hair, as it is written: "She caught him by his garment, saying, 'Lie with me'" and cleave to me.

239. The Righteous stands against him and engages in war against him (Beresheet 39:12). It is written: "And he left his garment in her hand, and fled, and went outside." He should leave it, be strong against it, flee from it, and escape it so that it will have no power over him.

235. תָּא חֲזִי, כִּד בַּר נֶשׁ אֶתְדַבֵּק בִּהְיוֹא סְטְרָא, אֶתְמַשֵּׁךְ אֶבְתְּרָהּ, וְאֶסְתָּאב עִמָּה בְּהַאי עֲלָמָא, וְאֶסְתָּאב עִמָּה בְּעֲלָמָא אַחְרָא. תָּא חֲזִי, הַאי סְטְרָא מְסֻאָבָא, מְנוּוֹלָא אִיהוּ, לְכַלּוּכָא אִיהוּ, כְּדַכְתִּיב, צָא תֵאמֵר לוֹ, צוּאָה מִמֶּשׁ, וּבִיָּה אֶתְדַן מֵאֵן דְּאֶסְטִי אַרְחוּי מִן אוּרִייתָא, וּבִיָּה אֶתְדַנּוּ אֵינוּן חֲיִבִין דְּעֲלָמָא, דְּלִית לֹן מְהִימְנוּתָא בְּקוּדְשָׁא בְּרִיךְ הוּא.

236. מַה כְּתִיב וַיְהִי כִּהְיוֹם הַזֶּה וַיָּבֵא הַבַּיִתָּה לַעֲשׂוֹת מְלֹאכְתּוֹ וַאֲיִן אִישׁ מֵאֲנָשֵׁי הַבַּיִת שֶׁם בְּבַיִת. וַיְהִי כִּהְיוֹם הַזֶּה: יוֹמָא דִּיצֵה"ר שְׁלֵטָא בְּעֲלָמָא, וְנַחְתָּא לְאֶסְטָאָה לְבָנֵי נֶשׁ. אֵימַתִּי, יוֹמָא דְאַתִּי בַר נֶשׁ לְאַתְבָּא בְּתִיבְתָא עַל חוּבוּי, אוּ לְאַשְׁתְּדַלָּא בְּאוּרִייתָא, וְלִמְעַבְד פְּקוּדֵי דְאוּרִייתָא, וּכְדִין בִּהְיוֹא זְמַנָּא נַחְתָּא, בְּגִין לְאֶסְטָאָה לְבָנֵי עֲלָמָא.

237. וַיָּבֵא הַבַּיִתָּה לַעֲשׂוֹת מְלֹאכְתּוֹ, בְּגִין לְאַשְׁתְּדַלָּא בְּאוּרִייתָא, וְלִמְעַבְד פְּקוּדֵי דְאוּרִייתָא, דְּאִיהוּ מְלֹאכְתּוֹ דְּבַר נֶשׁ בְּהַאי עֲלָמָא, וְכִיּוֹן דְּעִבִידְתָּא דְּבַר נֶשׁ בְּהַאי עֲלָמָא, הוּא עִבִידְתָּא דְּקוּדְשָׁא בְּרִיךְ הוּא, בְּעִי לִיה לְבַר נֶשׁ, לְמַדּוּי תְּקִיפָא כְּאַרְיָא בְּכָל סְטְרוּי, בְּגִין דְּלֹא יִשְׁלוּט עֲלוּי סְטְרָא אַחְרָא, וְלֹא יִכִּיל לְמַפְתִּי לִיה, מַה כְּתִיב וַאֲיִן אִישׁ, לִית גְּבַר דִּיקוּם לְקַבְּלִיה דִּיצֵר הָרַע, וַיִּגַּח בֵּיה קָרְבָּא כְּדָקָא יְאוּת.

238. מַאי אוּרְחִיה דִּיצֵר הָרַע, בִּיּוֹן דְּחַמֵּי דְלִית בַּר נֶשׁ קָאִים לְקַבְּלִיה, וְלֹאֲגַחָא בֵּיה קָרְבָּא, מִיָּד, וְתַתְּפִשְׁהוּ בְּבַגְדוֹ לְאֵמֵר שְׂכַבָּה עִמִּי. וְתַתְּפִשְׁהוּ בְּבַגְדוֹ, בְּגִין דְּכַד שְׁלִיט יִצְה"ר עֲלִיה דְּבַר נֶשׁ, אֶתְקִין לִיה, וְקָשִׁיט לִיה לְבוּשׁוּי, מְסַלְסֵל בְּשַׁעְרֵיה, הַה"ד וְתַתְּפִשְׁהוּ בְּבַגְדוֹ לְאֵמֵר שְׂכַבָּה עִמִּי: אֶתְדַבֵּק עִמִּי.

239. מֵאֵן דְּאִיהוּ זְכָאָה, אֶתְתַּקַּף לְקַבְּלִיה, וְאִגַּח בֵּיה קָרְבָּא, מַה כְּתִיב, וַיַּעֲזֹב בְּגָדוֹ בְּיָדָהּ וַיִּנָּס וַיֵּצֵא הַחוּצָה, וַיִּשְׁבֹּק לִיה, וַיִּתְתַּקַּף לְקַבְּלִיה. וַיַּעֲרוֹק מִנִּיה, בְּגִין לְאַשְׁתְּזַבָּא מִנִּיה, וְלֹא יִשְׁלוּט עֲלוּי.

240. Rabbi Yitzchak said that IN THE FUTURE, the righteous will see the Evil Inclination as a high mountain and wonder how we could have conquered such a high and huge mountain. The wicked will see the Evil Inclination as a thread that is as thin as a hair. They will marvel and ask: How could we not have overcome such a tiny thread of hair? These weep, and the others weep. The Holy One, blessed be He, will sweep the wicked from the world and slay him before their eyes, so he will not have dominion over the world anymore. The Righteous will see it and rejoice, as it is written: "Surely the righteous shall give thanks to your name: the upright shall dwell in your presence" (Tehilim 140:14).

240. אָמַר רַבִּי יִצְחָק, זְמַיְנִין אֵינּוּן צְדִיקָא, לְמַחְמֵי לְיַצֵּר הָרֶע, בְּחַד טוֹרָא רַבְרָבָא, וְיִתְמָהוּן, וְיִימְרוּן אִיךְ יְכִילְנָא לְאַכְפֵּיָא, לִיה לְטוֹרָא רַבְרָבָא הָדִין עֲלָאָה. וְזְמַיְנִין רְשִׁיעֵיָא, לְמַחְמֵי לִיה לְיַצֵּר הָרֶע, דְּקִיק כְּחוּטָא דְשַׁעְרָא, וְיִתְמָהוּן וְיִימְרוּן, הִיךְ לֹא יְכִילְנָא לְאַכְפֵּיָא לְחוּטָא דְשַׁעְרָא בְּדָא דְקִיק, אֲלִין יְבִכּוּן, וְאֲלִין יְבִכּוּן, וְקוּדְשָׁא בְּרִיךְ הוּא יְבַעַר לִיה מֵעֲלָמָא, וְיִכּוּס לִיה לְעֵינֵיהוּ, וְלֹא יִשְׁלוּט עוֹד בְּעֲלָמָא, וְיַחְמוּן צְדִיקָא וְיַחְדוּן, כְּדָא, אַךְ צְדִיקִים יוֹדוּ לְשִׁמְךָ יִשְׁבוּ יִשְׂרָאֵל אֶת פְּנִיךָ.

23. "The butler of the king of Egypt and his baker..."

In this section we learn that God regulates the order of nature so He may execute His divine purpose, which is to bestow infinite pleasure to His Creation upon humanity's completion of spiritual transformation. Rabbi Yehuda opens a discussion on the superior position of man in the hierarchy of the animal kingdom. Man, we're told, retains dominion over all species as long as his divine image is not tainted by sin. This point is exemplified by the story of Daniel in the lions' den. We should, therefore, guard against sin and examine our actions every day so that we may repent for any sins we have committed. The text then turns to an examination of God's role in enabling Yosef to achieve greatness because he was righteous. We learn that Yosef was able to provide interpretations of dreams only because he entrusted the task of interpreting them to God.

The Relevance of this Passage

We have the divine capacity to consider others before ourselves, and even to sacrifice our own lives for the good of others. This is a uniquely human trait and a mark of humanity's spiritual superiority throughout Creation. However, if we are intolerant and insensitive to one another, we utterly lose our spiritual value. This passage removes intolerance and judgement of others. It awakens compassion, respect, and sensitivity toward our fellow human beings, especially during moments of hostility and conflict. This passage further assists us in more clearly identifying and more sincerely trusting the many hidden roles played by the Creator in our lives. The purpose of these many roles is to bring Light into the world through human actions and interactions.

241. "And it came to pass after these things, that the butler of the king of Egypt..." (Bereshheet 40:1). Rabbi Yehuda opened with the verse: "Will a lion roar in the forest, when he has no prey? Will a young lion cry out of his den, if he has taken nothing?" (Amos 3:4) Come and behold: how careful should a man be in worshipping the Holy One, blessed be He, for whoever is assiduous in studying the Torah and serving the Holy One, blessed be He, is feared by all.

241. וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה חָטְאוּ מִשְׁקָה מֶלֶךְ מִצְרַיִם וְגו'. ר' יְהוּדָה פִּתַּח הִישָׁאג אַרְיָה בַּיַּעַר וְטָרַף אֵין לוֹ הַיִּתֵּן בְּפִיר קוּלוֹ מִמַּעוֹנָתוֹ בְּלִתֵּי אִם לְכֹד. הִישָׁאג אַרְיָה בַּיַּעַר, תָּא חֲזִי כְּמָה אֵית לֹון לְבַנֵּי נִשָּׂא, לְאַשְׁגָּחָא בְּפוּלְחָנָא דְקוּדְשָׁא בְּרִיךְ הוּא, דְּכָל מֵאן דְּאַשְׁתַּדֵּל בְּאוּרֵייתָא, וּבְפוּלְחָנָא דְקוּדְשָׁא בְּרִיךְ הוּא, דְּחִלְתִּיה וְאֵימְתִּיה הוּא עַל כֻּלָּא.

242. For when the Holy One, blessed be He, created the universe, He made all the creatures in the world in their appropriate shape. He then created man in the supernal image and made him ruler, by power of this image, over all creatures. As long as man continues in the world, all creatures look up to him, and when they see the Supernal Image of man, they feel dread and tremble before him, as it is written: "And the fear of you and the dread of you shall be upon every beast of the earth, and upon every bird" (Bereshheet 9:2). This is true only when they look and see in him the Supernal Image and the soul IS in him.

242. דְּהָא כִּד בְּרָא קוּדְשָׁא בְּרִיךְ הוּא עֲלָמָא, עֲבַד כָּל בְּרִיין דְּעֲלָמָא, כָּל חַד וְחַד וְחַד בְּדִיוקְנֵיהּ כְּדָקָא חֲזִי לִיה, וְלִבְתַּר בְּרָא לִיה לְבַר נִש, בְּדִיוקְנָא עֲלָאָה, וְשִׁלְטִיה עַל כֻּלָּהוּ, בְּדִיוקְנָא דָּא, דְּכָל זְמַנָּא דְּבַר נִש קָאֵי בְּעֲלָמָא, כָּל אֵינּוּן בְּרִיין דְּעֲלָמָא זְקַמִּין רִישָׁא, וּמִסְתַּבְּלָן בְּדִיוקְנָא עֲלָאָה דְּבַר נִש, כְּדִין כֻּלָּהוּ דְּחִלִּין וְזַעִין מִקְמֵיהּ, כְּדָא וּמוֹרָאכֶם וְחִתְכֶם יְהִיה עַל כָּל חַיַּת הָאָרֶץ וְעַל כָּל עוֹף הַשָּׁמַיִם וְגו', וְהֵנִי מִיּוֹלֵי, כִּד מִסְתַּבְּלָן וְחִמָּאן בֵּיה, הָאֵי דִּיוקְנָא, וְנִשְׁמַתָּא בֵּיה.

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243. Rabbi Elazar said that the image of the Righteous does not change, even when the soul is not in them. When a man does not walk in the ways of the Torah, his sacred image is altered, and the beasts of the field and the birds in the sky then prevail against him. When the sacred image was changed, so was the image of man, WHO THEN RECEIVED THE IMAGE OF THE OTHER ANIMALS, SO THAT CREATURES ARE NO LONGER FEARFUL OF HIM AND CAN HAVE POWER OVER HIM.

244. Come and behold: the Holy One, blessed be He, alters the deeds above and below. THAT IS, HE SWITCHES THE SACRED IMAGE ABOVE AND THE IMAGE OF MAN BELOW to bring matters back to their roots, AS THEY WERE BEFORE THE SIN OF THE TREE OF KNOWLEDGE, so that His wish shall abide in all the world's deeds. BY RETRIBUTION, ALL THE DEEDS IN THE WORLD IMPROVE. Daniel's image was not changed when he was cast into the lions' den and, because of that, he was saved. Rabbi Chizkiya asked: If this is true, why is it written: "My Elohim has sent his angel, and he has shut the lions' mouths, that they have no hurt me" (Daniel 6:23). It sounds as if he was not hurt because of the angels who shut the lions' mouths, AND NOT BECAUSE OF HIS SACRED IMAGE.

245. He said to him: Daniel was not hurt because the sacred image of a Righteous man is the very angel who shut the LIONS' mouths and shackled them to keep Daniel safe. Therefore, DANIEL SAID: "My Elohim has sent an angel" (Daniel 6:23). This refers to that angel upon whom all the images of the world are engraved. He strengthened the image in me, so that the lions could not overpower me, and he shut their mouths. Assuredly, He sent His angel.

246. This is the one angel upon whom all the images are engraved. HE IS THE SECRET OF THE NUKVA, CALLED 'ANGEL', FROM WHOM ALL THE SHAPES IN THE WORLD ARE ISSUED. It is written: "He judges among the nations: their land is full of dead bodies" (Tehilim 110:6), FOR ALL THE SHAPES OF THE BODIES ARE BEFORE HIM BECAUSE no shape can change itself before him. Thus, it behooves a man to guard his ways and paths so as not to sin before his Master, and thereby retain the image of Adam.

247. Come and behold: Yechezkel guarded his mouth against forbidden food, as it is written: "Nor did loathsome meat ever come into my mouth" (Yechezkel 4:14). He therefore merited being named the son of Adam. It is written of Daniel: "But Daniel purposed in his heart that he would not defile himself with the portion of the king's food, nor with the wine which he drank" (Daniel 1:8). He then merited preserving the image of Adam. For all the beings in the world were fearful of the image of Adam, who ruled over them all and was king over all.

243. אָמַר ר' אֶלְעָזָר, אִף עַל גַּב הַנְּשַׁמְתָּא לְאוּ בֵיהּ, צְדִיקָא לֹא מִשְׁתַּנֵּין, מִכְּמַה דְּהוּה דְּיוֹקְנָהוּן בְּקִדְמִיתָא, וְכַד בַּר נֶשׁ לֹא אִזִּיל בְּאַרְחוּי דְּאוּרִייתָא, הָאִי דְּיוֹקְנָא קִדְיִשָּׁא אֶתְחַלֵּף לֵיהּ, וְכַדִּין חַיּוֹת בְּרָא, וְעוֹפֵא דְשָׁמַיָא, יִכְלִין לְשַׁלְטָא עֲלֵיהּ, בְּגִין דְּאֶתְחַלֵּף לֵיהּ הָאִי דְּיוֹקְנָא קִדְיִשָּׁא, אֶתְחַלֵּף לֵיהּ הָאִי דְּיוֹקְנָא דְּבַר נֶשׁ.

244. וְתָא חַזִּי, קוּדְשָׁא בְּרִיךְ הוּא אֶחְלֵף עוֹבְדִין דְּלַעִילָא וְתָתָא, בְּגִין לְאַהֲרָא מְלִין לְאַתְרֵיהּוּ, וְלֹא שְׁתַּבְּחָא רַעוּתֵיהּ בְּכָל עוֹבְדֵי דְּעֵלְמָא. דְּנִיָּאל לֹא אֶשְׁתַּנֵּי דְּיוֹקְנֵיהּ, כַּד אֶפִּילוּ לֵיהּ בְּגוֹבָא דְּאַרְיּוֹתָא, וּבְגִין כֵּן אֶשְׁתַּזִּיב. אָמַר רַבִּי חִזְקִיָּה, אִי הֲכִי, הָא כְּתִיב אֱלֹהֵי שְׁלַח מְלָאכִיָּה וְסַגְר פּוֹם אַרְיּוֹתָא וְלֹא חֲבַלוּנִי, מִשְׁמַע דְּבְגִין מְלָאכָא דְּאַסְגַּר לְפּוֹמִיָּהוּ, לֹא אֶתְחַבֵּל.

245. אָמַר לוֹ, בְּגִין דָּא, לֹא אֶתְחַבֵּל, דְּהָא הָהוּא דְּיוֹקְנֵיהּ דְּבַר נֶשׁ זַבְּאָה, אִיהוּ מְלָאכָא מִמֶּשׁ, דְּסַגְרִי פּוֹמָא, וְקִשְׁיִר לוֹן, לְנִטְרָא לֵיהּ, דְּלֹא יִחַבְּלוּן לֵיהּ, וּבְגִין כֵּן, אֱלֹהֵי שְׁלַח מְלָאכִיָּה, הָהוּא דְּכָל דְּיוֹקְנִין דְּעֵלְמָא מִתְחַקְקוּן בֵּיהּ, וְאִיהוּ אֶתְקִיף דְּיוֹקְנֵי בִי, וְלֹא יִכְלוּ לְשַׁלְטָא בִי, וְסַגְר פּוֹמִיָּהוּ, וְעַד שְׁלַח מְלָאכִיָּה וְדָאִי.

246. וְהָאִי מְלָאכָא, הָהוּא דְּכָל דְּיוֹקְנִין מִתְחַקְקוּן בֵּיהּ. דְּכְתִיב יָדִין בְּגוֹיִם מְלֹא גְוִיּוֹת, אִיהוּ דְּלֹא אֶשְׁתַּנֵּי קַמִּיָּה כָּל דְּיוֹקְנִין דְּעֵלְמָא, וְעַל דָּא מִבְּעֵי לֵיהּ לְבַר נֶשׁ, לְאַסְתַּמְרָא אַרְחוּי וְשְׁבִילוּי, בְּגִין דְּלֹא יִחַטָּא קַמִּיָּה דְּמֵאַרְיָה, וְיִתְקַיֵּים בְּדְּיוֹקְנָא דְּאַדָּם.

247. תָּא חַזִּי, יִחְזַקְאֵל נִטְר פּוֹמִיָּה מִמְּאַכְלֵי דְּאִיסוּרֵי, דְּכְתִיב וְלֹא בָא בְּפִי בֶּשֶׂר פְּגוּל, זָכָה וְאַקְרִי בֶן אָדָם. דְּנִיָּאל מַה כְּתִיב בֵּיהּ, וַיִּשֶׂם דְּנִיָּאל עַל לְבוֹ אֲשֶׁר לֹא יִתְגַּאֵל בְּפִת בַּג הַמֶּלֶךְ וּבִינָן מִשְׁתִּיּוֹ, זָכָה הוּא, וְאַתְקִיִּים בְּדְּיוֹקְנֵיהּ דְּאַדָּם, בְּגִין דְּכָל מְלִין דְּעֵלְמָא, כְּלָהוּ דְּחַלִּין מִקַּמִּי דְּיוֹקְנָא דְּאַדָּם, דְּאִיהוּ שְׁלִיטָא עַל כְּלָהוּ, וְאִיהוּ מְלָכָא עַל כְּלָא.

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248. Rabbi Yosi said that a man should beware of sinning and not deviate right or left. ALTHOUGH HE GUARDS HIMSELF, he should search himself daily for sins. For when a man rises from his bed, two witnesses stand before him and accompany him the whole day.

249. When a man wishes to rise, he opens his eyes and the witnesses say to him, "Let your eyes look right on, and let your eyelids look straight before you" (Mishlei 4:25). When he prepares himself to go, they say to him, "Make even the path of your foot" (Ibid. 26). Thus, when a man walks, he should guard against his sins the whole day.

250. When night falls, he should examine and search his actions for that day to repent for his deeds. He should always search them so he can repent before his Master, as it is written: "And my sin is ever before me" (Tehilim 51:5).

251. Come and behold: as long as the children of Yisrael were in the Holy Land, they had no sin on their hands, because--as has been explained--of the sacrifices they offered daily that atoned for their sins. Once Yisrael is exiled from the Holy Land, and there was nothing to atone for them, the Torah and their good deeds atoned for them. Because the Shechinah is with them in exile, whoever does not care for the ways of the Holy One, blessed be He, causes the Shechinah to bend to the dust, as it is written: "He lays it low, even to the ground" (Yeshayah 26:5).

252. Rabbi Yitzchak said that he who devotes himself to the Torah and to good deeds causes the Congregation of Yisrael, THE SHECHINAH, to lift up its head in exile. Happy is the portion of those who devote themselves to the Torah day and night.

253. Come and behold: the Holy One, blessed be He, transforms matters in the world so as to lift the heads of the righteous. To enable Yosef to raise his head for being righteous before Him, He caused the master to be angry with his servants, as it is written: "The butler of the king of Egypt, and his baker, offended their lord the king of Egypt" (Bereshheet 40: 1). All this happened to lift the head of Yosef the righteous. Come and behold: he was humiliated by his brothers through a dream. He obtained greatness over his brothers and was raised above the whole world through a dream, NAMELY BY THE DREAM OF PHARAOH.

248. אָמַר רַבִּי יוֹסִי, בְּגִין דָּא, אֶצְטְרִיךְ לִיה לְבַר נֶשׁ, לְאַסְתְּמָרָא מְחֻבּוּבִי, וְלֹא יִסְטִי לְיַמִּינָא וְלִשְׂמָאלָא. וְעַם כָּל דָּא, בְּעֵי לִיה לְבַר נֶשׁ, לְמַבְדַּק בְּחֻבּוּבִי, בְּכָל יוֹמָא וְיוֹמָא, דְּהָא כַּד בַּר נֶשׁ קָאִים מֵעַרְסִיָּה, תְּרִין סְהַדִּין קְיַיְמִין קַמִּיהּ, וְאִזְלִי בְּהַרְיָה, כָּל יוֹמָא.

249. בְּעֵי בַר נֶשׁ לְמִיקָם, אֵינּוֹן סְהַדִּי אֲמַרִּין לִיה, בְּשַׁעְתָּא דְאַפְתַּח עֵינּוּי, עֵינּוֹךְ לְנַכַּח יְבִיטוּ וְעַפְעַפְיךְ יִישִׁירוּ נַגְדְךָ. קָם וְאַתְקִין רַגְלוּי לְמַהַךְ, אֵינּוֹן סְהַדִּין אֲמַרִּין לִיה, פְּלִס מַעְגַל רַגְלְךָ וְגו'. וְעַל דָּא כַּד אִזְלִי בַר נֶשׁ, בְּכָל יוֹמָא, בְּעֵי לִיה לְאַסְתְּמָרָא מְחֻבּוּבִי.

250. בְּכָל יוֹמָא וְיוֹמָא, כַּד אָתִי לִילָא, בְּעֵי לְאַסְתְּפִלָּא, וְלַמְבַדֵּק, בְּכָל מַה דְעֵבַד כָּל הַהוּא יוֹמָא, בְּגִין דִּינִיתוּב מַנְיָהּ, וְיִסְתַּפֵּל בְּהוּ תְדִיר, בְּגִין דִּינִיתוּב קַמִּי מְאִרִּיהּ, כְּמַה דְאַתְ אָמַר וְחֻטְאֵתִי נִגְדִי תְמִיד, בְּגִין דִּינִיתוּב מַנְיָהּ.

251. וְתָא חַזִּי, בְּזַמְנָא דְהוּוּ יִשְׂרָאֵל בְּאַרְעָא קְדִישָׁא, לֹא אֲשַׁתַּבַּח בִּידֵיָּהּ חוּבָא, כְּמַה דְאַוּקְמוּהּ, בְּגִין דְאֵינּוֹן קְרַבְנִין, דְּהוּוּ מְקַרְבִּין בְּכָל יוֹמָא, הוּוּ מְכַפְרִי עֲלֵיָּהּ. הַשְׁתָּא דְאַתְגַּלוֹן יִשְׂרָאֵל מְאַרְעָא, וְלִית מָאן דְמְכַפֵּר עֲלֵיָּהּ, אִוְרִייתָא הִיא מְכַפְרָא עֲלֵיָּהּ, וְעוֹבְדִין דְכִשְׁרָן, בְּגִין דְשְׁכִינְתָּא עִמְהוֹן בְּגִלוּתָא, וּמָאן דְאִיהוּ לֹא מְסַתְּפֵל בְּאַרְחוּי דְקוּדְשָׁא בְרִיךְ הוּא, גְרִים לְשְׁכִינְתָּא לְאַתְכַּפִּיָּא בְּגוּ עַפְרָא, כַּד"א יִשְׁפִּילְנָה וְשְׁפִילָה עַד אַרְץ וְגו'.

252. אָמַר רַבִּי יִצְחָק, וְכֵן מָאן דְאַשְׁתַּדַּל בְּאוּרִייתָא, וְעוֹבְדִין דְכִשְׁרָן, גְרִים לָהּ לְכַנְי, לְאַרְמָא רִישָׁא בְּגוּ גְלוּתָא. זְכָאָה חוּלְקִיהוֹן, דְאֵינּוֹן דְמִשְׁתַּדְּלִי בְּאוּרִייתָא יִמְמָא וְלִילִי.

253. תָּא חַזִּי, גְלַגַל קוּדְשָׁא בְרִיךְ הוּא גְלַגּוּלִין בְּעֵלְמָא, בְּגִין לְאַרְמָא רִישָׁא דְצַדִּיקֵיָּא, דְהָא בְּגִין דִּירִים יוֹסֵף רִישִׁיָּה בְּעֵלְמָא, עַל דְאַשְׁתַּבַּח זְכָאָה קַמִּיהּ, אַרְגִּיז רְבוּנָא עַל עַבְדּוּי, כַּד"א חֲטָאוּ מִשְׁקָה מְלַךְ מִצְרַיִם וְהָאוּפָה לְאַדְוִינְהֵם לְמַלְךְ מִצְרַיִם, וְכָלֵא בְּגִין לְאַרְמָא רִישָׁא דִּיוֹסֵף זְכָאָה. וְתָא חַזִּי, עַל יְדָא דְחֵלְמָא, אֲתַכַּפִּיָּא מֵעַם אַחֻי, וְעַל יְדָא דְחֵלְמָא אֲתַרְבִּי עַל אַחֻי, וְאַתְרַבִּי עַל כָּל עֵלְמָא.

254. "And they dreamed a dream, both of them, each man on the same night, each man according to the interpretation of his dream" (Beresheet 40:5). Come and behold: we have learned that all dreams follow their interpretation. IN THIS RESPECT, HE ASKS: When Yosef interpreted their dreams, why did he give one a good interpretation and another a bad one? WHY DID NOT HE GIVE THEM BOTH A GOOD INTERPRETATION? HE ANSWERS: The two dreams concerned Yosef, and because he knew the root of every matter, he interpreted their dreams accordingly, and gave them meaning, so as to return each matter to its own place AND ROOT.

254. וַיַּחְלְמוּ חֲלוֹם שְׁנֵיהֶם אִישׁ חֲלוֹמוֹ בַּלַּיְלָה אֶחָד אִישׁ בְּפִתְרוֹן וְגו', תָּא חֲזִי, דְּהָא אֲתָמֵר דְּכָל חֲלָמִין אֲזִלִּין בְּתַר פּוֹמָא, יוֹסֵף כִּד פִּשְׁר לְהוּ חֲלָמָא, אֲמַאי פִּשְׁר לְהַאי פִּישְׁרָא טְבָא, וְלְהַאי פִּישְׁרָא בִישָׂא. אֲלָא, אֵינּוֹן חֲלָמִין עֲלֵיהּ דִּיוֹסֵף הוּהּ, וּבְגִין דִּידַע מְלָה עַל עֲקָרָא וּשְׂרָשָׁא דִּילָהּ, בְּגִין כֶּן פִּשְׁר חֲלָמָא לְהוּ כְּמָה דְאַצְטְרִיךְ. לְכָל חַד וְחַד פִּשְׁר לְהוֹן פִּישְׁרָא, לְאַהֲדָרָא מְלָה עַל אֲתָרֵיהּ.

255. It is written: "And Yosef said to them, 'Do not interpretations belong to Elohim? tell me them, I pray you'" (Beresheet 40:8). HE ASKS: Why DID HE SPEAK THUS? HE ANSWERS: This is the way a dream should be interpreted, by entrusting the interpretation to the Holy One, blessed be He. For the existence of everything is there, and therein lies the interpretation.

255. מַה כְּתִיב וַיֹּאמֶר אֲלֵיהֶם יוֹסֵף הֲלֹא לְאֱלֹהִים פְּתוּרֹנִים סָפְרוּ נָא לִי, מַאי טַעְמָא, בְּגִין דְּהִכִּי מִבְּעֵי לִיהּ לְמַפְשֵׁר חֲלָמָא, לְפַקְדָא פִּישְׁרָא לְקוּדְשָׁא בְּרִיךְ הוּא, בְּגִין דְתַמְנָן אִיהוּ קִיּוּמָא דְכָלָא, וּבִינָה קִיּוּמָא פִּישְׁרָא.

256. Come and behold: we have learned that the dream's grade is the sixth below prophecy. For between the grade of prophecy and the grade of dreams lie six grades, and interpretation ascends from the dream's grade into another one. HE EXPLAINS THAT the dream is a low grade OF GAVRIEL, and interpretation is established by it, for it depends upon speech--THE NUKVA--as it is written: "Do not interpretations belong to Elohim" (Beresheet 40:8); assuredly, "to Elohim," WHICH IS THE NUKVA CALLED 'ELOHIM'.

256. תָּא חֲזִי, הָא אֲתָמֵר, דְּדִרְגָא דְחֲלָמָא לְתַתָּא אִיהוּ, וְאִיהוּ דְּרָגָא שְׁתִּיתָא, בְּגִין דְּהָא מֵאֲתַר דְּנִבְוָאָה שְׂרִיא, עַד הָא דְּרָגָא דְחֲלָמָא, שִׁיתָא דְּרָגִין אֵינּוֹן, וְסֻלְקָא פִּישְׁרָא מִדְּרָגָא דְחֲלָמָא, לְדִרְגָא אַחְרָא. חֲלָמָא אִיהוּ דְּרָגָא דְלְתַתָּא, וּפִישְׁרָא קִיּוּמָא עֲלִיּוּהוּ, וּפִישְׁרָא קִיּוּמָא בְּדַבּוּר, וְעַל דָּא בְּדַבּוּר קִיּוּמָא מְלָה, דְּכְתִיב הֲלֹא לְאֱלֹהִים פְּתוּרֹנִים, הֲלֹא לְאֱלֹהִים וְדָאִי.

24. "Let a double portion of your spirit be upon me"

We learn that whoever contemplates the image of his master in the spirit of wisdom shall gain an additional measure of spirit. Thus Elisha, Eliyahu's heir by right, was granted the power to perform a double achievement with the same spirit, if he could penetrate to the deepest core of the spirit that Eliyahu had bequeathed at the moment Eliyahu was taken from him. Yosef also received illumination in this way. This allowed him to interpret the symbolism of the dreams of the chief wine steward and the chief baker, and to grasp the significance these dreams held for the children of Israel. The chief wine steward's dream, it is explained, belonged to "the grade of the moon in lightness" and was thus under the rule of Zeir Anpin; while the chief baker's dream belonged to "the grade of the moon in darkness" and thus came under the rule of the Evil One.

The Relevance of this Passage

Here we receive a powerful connection to the souls of the righteous, which gives us the ability to ascend to spiritual heights unattainable by ordinary men. Moreover, we begin to recognize our spirit's ceaseless yearning for re-union with The Creator, coupled with the wisdom to find our way back to Him

257. It is written: "And the chief butler told his dream to Yosef" (Beresheet 40:9). Rabbi Elazar opened with the verse: "And it came to pass, when they had gone over, that Eliyahu said to Elisha, 'Ask what I shall do for you, before I am taken away from you.' And Elisha said, 'I pray you, let a double portion of your spirit be upon me'" (II Melachim 2:9). We must study this verse, for the words are surprising. "Eliyahu said to Elisha, 'Ask what I shall do for you.'" It was not for him, but for the Holy One, blessed be He, to grant wishes. Moreover, Elisha also knew HE COULD NOT GRANT HIS REQUEST, ONLY THE HOLY ONE, BLESSED BE HE, COULD. Why did he ask, "I pray you, let a double portion of your spirit be upon me?"

257. תָּא חֲזִי מַה כְּתִיב וַיֹּסֶפֶר שֵׁר הַמְּשָׁקִים אֶת חֲלוֹמוֹ לְיוֹסֵף וְגו'. רַבִּי אֶלְעָזָר פִּתַּח וַאֲמַר, וַיְהִי בְּעִבְרָם וְאֵלֵיהוּ אָמַר אֶל אֱלִישָׁע שְׂאֵל מַה אֶעֱשֶׂה לָךְ בְּטָרָם אֶלְקָח מֵעִמְךָ וַיֹּאמֶר אֱלִישָׁע וַיְהִי נָא פִּי שְׁנַיִם בְּרוּחְךָ אֵלַי. הֲכֵא אִיתְּ לְאַסְתַּכְלָא, וְהָאִי קָרָא תְּוֹוָהָא אִיהוּ, וְאֵלֵיהוּ אָמַר אֶל אֱלִישָׁע שְׂאֵל מַה אֶעֱשֶׂה לָךְ, וְכִי בְּרִשׁוּתֵיהּ קִיּוּמָא, וְהָא בְּרִשׁוּתֵיהּ דְּקוּדְשָׁא בְּרִיךְ הוּא אִיהוּ. וְתוּ, דְּאֱלִישָׁע הִכִּי נִמְי אִיהוּ הוּהּ יָדַע, מַאי טַעְמָא אָמַר, וַיְהִי נָא פִּי שְׁנַיִם בְּרוּחְךָ אֵלַי.

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258. HE ANSWERS THAT He who held heaven and earth and the whole world in His grip could perform this wish. It is a certainty that the Holy One, blessed be He, always fulfills the wishes of Eliyahu and the other Righteous, as it is written: "He will fulfill the desire of those who fear him" (Tehilim 145:19). This is all the more true of he, upon whom the Holy Spirit dwells, who bequeaths it to Elisha the righteous. For Elisha was his servant AND WAS WORTHY OF BEING HIS HEIR, as was expressly said by the Holy One, blessed be He: "And Elisha the son of Shafat of Avel-mecholah shall you anoint to be prophet in your place" (I Melachim 19:16). Elisha was then his heir apparent.

259. "...double portion of your spirit be upon me" (II Melachim 2:9). HE ASKS: What does this mean? Could it possibly mean that he asks two for one, THAT IS, THAT HIS SPIRIT WILL BE DOUBLE ELIYAHU'S SPIRIT? How could he have asked of him for something that he did not possess, AS NO ONE CAN GIVE WHAT HE DOES NOT HAVE? HE REPLIES THAT he did not ask for two spirits for the one he had, but that the same spirit he had perform twice as many miracles AS ELIYAHU PERFORMED.

260. It is written: "And he said, 'You have asked a hard thing: nevertheless, if you see me when I am taken from you, it shall be so for you; but if not, it shall not be so'" (II Melachim 2:10). WHY DID HE MAKE HIS REQUEST CONDITIONAL? HE ANSWERS THAT he said to him: 'If you could understand the essence of the spirit that I leave you when I am taken from you, it shall be yours.' For the essence of the spirit that he discerns while looking at Eliyahu is something he should well cleave to.

261. Come and behold: he who looks into what he learned from his Rabbi and sees in him the wisdom HE LEARNED FROM HIM could receive an additional portion of spirit. Come and behold: in whatever he did, Yosef would see the spirit of wisdom in his father's image. He therefore succeeded in what he did, and another spirit of a superior illumination was added to him.

262. When that wicked man said to him, "Behold, a vine was before me" (Beresheet 40:9), Yosef trembled because he did not know what it meant. But when he added, "And on the vine were three tendrils" (Beresheet 40:10), his spirit rose and received additional illumination. He looked at his father's image and his spirit shone because he understood its meaning.

258. אֵלֶּא וְדַאִי, מֵאֵן דְּאֶחִיד בְּשָׁמַיָא וְאַרְעָא, וְכֹל עֲלָמִין, הֵינָךְ לֹא יִהְיֶה בְּרִשְׁוֹתֵיהּ דָּא, וְדַאִי אֱלֹהֵהּ, וְשָׂאֵר צְדִיקִים, קוּדְשָׁא בְּרִינָךְ הוּא עֲבִיד רְעוּתְהוֹן דְּצְדִיקַיָּא תְּדִיר, דְּכִתְיִב, רְצוֹן יִרְאוּ יַעֲשֶׂה, וְכֹל שְׂכֵן דִּיהוּא רֻחָא קְדִישָׁא, דְּדִי עָלִיהּ, יִרִית לִיהּ לְצְדִיקָא דְּאֱלִישָׁע, דִּיהוּ שְׁמַשָּׁא דִּילֵיהּ, וְהָא קוּדְשָׁא בְּרִינָךְ הוּא אֲמַר לוֹ וְאֵת אֱלִישָׁע בֶּן שֹׁפְטַ מֵאַבְל מְחוּלָה תִּמְשַׁח לְנָבִיא תַּחְתֶּיךָ, וְעַל דָּא הוּא לִיהּ לְאֱלִישָׁע לִירְתָא לִיהּ.

259. מִי שְׁנַיִם בְּרוּחֶךָ, מֵאִי פִי שְׁנַיִם בְּרוּחֶךָ אֵלִי, וְכִי סָלְקָא דְעַתָּךְ, דְּעַל חַד תְּרִין שְׁאִיל, וּמַה דְּלֹא הוּא בְּרִשְׁוֹתֵיהּ, הֵינָךְ שְׂאֵל מִינֵיהּ. אֵלֶּא, אִיהוּ לֹא שְׁאִיל רֻחַ עַל חַד תְּרִין, אֵלֶּא הֵכִי שְׂאֵל מִינֵיהּ, בְּהוּא רֻחָא דִּיהוּ לִיהּ, דִּיעֲבִיד תְּרִין נְמוּסִין בְּעֲלָמָא, בְּהוּא רֻחָא.

260. מַה כְּתִיב וַיֹּאמֶר הַקָּשִׁית לְשֹׂאֵל אִם תִּרְאֶה אוֹתִי לְקַח מֵאֵתְךָ יְהִי לְךָ בֶּן וְאִם אֵין לֹא יִהְיֶה. מֵאִי טַעְמָא אִם תִּרְאֶה אוֹתִי. אֵלֶּא, אֲמַר לִיהּ, אִם תִּיכּוּל לְמִיקָם עַל עֶקְרָא דְּרוּחָא דְּשִׁבְקָנָא לְךָ, בְּשַׁעְתָּא דְּאִתְנַסִּיבְנָא מִינְךָ, יִהְיֶה לְךָ כְּדִין, דְּהָא כֹּל הוּא עֶקְרָא דְּרוּחָא בְּשַׁעְתָּא דִּיסְתַּבֵּל בֵּיהּ, כִּד חֲמִי לִיהּ לְאֱלֵיהּ, יְהוּי דְּבִיקוּתָא בֵּיהּ, כְּדָקָא יָאוּת.

261. תָּא חֲזִי, הָאִי מֵאֵן דְּאִסְתַּבֵּל בְּמַה דְּאוּלִּיף מְרִבִּיהּ, וְחֲמִי לִיהּ בְּהוּא חֲכַמְתָּא, יְכִיל לְאַתּוּסְפָּא בְּהוּא רֻחָא יְתִיר. תָּא חֲזִי, דְּהָא יוֹסֵף בְּכֹל מַה דְּאִיהוּ עֲבִיד, הוּי חֲמִי בְּרוּחָא דְּחֲכַמְתָּא, לְהוּא דִּיוֹקְנָא דְּאָבוּי, הוּא מְסַתַּבֵּל. וּבְגִין כֵּן הוּא מְסַתַּיְעָא לִיהּ מִלְתָּא, וְאַתּוּסְפָּא לִיהּ רֻחָא אַחְרָא, בְּנִהִירוּ עֲלָאָה יְתִיר.

262. בְּשַׁעְתָּא דְּאֲמַר לִיהּ הוּא רִשָׁע, וְהִנֵּה גִפְן לְפָנַי, אֲזַדְעִזַע יוֹסֵף, דְּלֹא הוּא יָדַע עַל מַה תִּיתִי מְלָה, בִּיּוֹן דְּאֲמַר וּבְגִפְן שְׁלִשָּׁה שְׂרִיגִים, מִיַּד אֲתַעַר רֻחִיהּ, וְאַתּוּסֵף בְּנִהִירוּ, וְאַסְתַּבֵּל בְּדִיוֹקְנָא דְּאָבוּי, כְּדִין אֲתַנְהִיר רֻחִיהּ, וְיָדַע מְלָה.

263. It is written: "And on the vine were three tendrils" (Beresheet 40:10). Yosef said: 'This is assuredly an altogether good tiding', for the vine indicated the Congregation of Yisrael, THE NUKVA. Yosef was informed THAT HER TIME CAME TO RULE, "and on the vine were three tendrils" that allude to the three supernal grades that came out of the vine: the priests, Levites, and Yisrael--CHESED, GVURAH, AND TIFERET OF ZEIR ANPIN, WHICH SHINE WITHIN THE NUKVA WHEN SHE IS WHOLE.

264. "...and it was as though it budded, and its blossoms shot forth" (Beresheet 40:10). For their sake, the congregation of Yisrael mounts TO ZEIR ANPIN and is blessed by the Supernal King, ZEIR ANPIN; "and its clusters brought forth ripe grapes," refers to the righteous men in the world, who are likened to ripened grapes. Another explanation of the verse, "and its clusters brought forth ripe grapes," is that it refers to the wine preserved in its grapes since the six days of Creation.

265. Thus far was Yosef was informed by this dream OF THE CHIEF BUTLER. The rest of the dream OF THE CHIEF BUTLER is his. Some dreams are for the dreamer as well as for others; THAT IS, PART OF THEM REVEALS FUTURE EVENTS FOR THE DREAMER, AND ANOTHER PART FUTURE EVENTS FOR OTHERS. "...and I took the grapes..." refers to himself--NOT TO YOSEF.

266. We have learned that whoever sees white grapes in his dream sees a good sign for himself. Black grapes are not A GOOD SIGN. What is the reason for this? There are two grades, black and white. One is good and the other is not, FOR WHITE INDICATES MERCY AND BLACK INDICATES JUDGMENT. All grapes, BOTH WHITE AND BLACK, depend on the secret of the faith, THE NUKVA. According to wisdom, their meanings are explained as either good or evil. The BLACK ONES indicate the need for Mercy, and THE WHITE indicates the providential care of Mercy.

267. Come and behold: Adam's wife pressed him grapes and brought death upon him, Yisrael, and the whole world. When Noach came upon these grapes, he was not well guarded, as it is written: "He drank of the wine, and was drunk; and he was uncovered within his tent" (Beresheet 9:21). The sons of Aharon drank wine PRESSED FROM THESE GRAPES and offered a sacrifice while still under its influence. Consequently they died, as has been already explained. It is therefore written: "Their grapes are grapes of gall, their clusters are bitter" (Devarim 32:32). It is written thus because of what the grapes caused.

268. THE CHIEF BUTLER saw IN HIS DREAM good grapes, NAMELY WHITE GRAPES, in the vineyard, where they sent forth pleasantness and fragrance in perfectly whole grades. Yosef therefore knew it, looked into the root OF THE MATTER, and solved it thoroughly. Because he received good tidings by that dream, he interpreted it favorably, and so it came to pass.

263. מֵה כְּתִיב, וּבִגְפֵן שְׁלֹשָׁה שְׂרִיגִים. אָמַר יוֹסֵף, הֲאֵל וַדָּאֵי בְּשׂוּרָה דְּחֲרוּהּ בְּשְׁלִימוֹ אִיהוּ, מֵאֵי טַעְמָא, בְּגִין דְּהָאֵי גַפֵּן עַל כְּנִסְתַּי יִשְׂרָאֵל אֲתַחְזִי לִיהּ, וְאֲתַבְּשֵׁר יוֹסֵף בְּהָאֵי. וּבִגְפֵן שְׁלֹשָׁה שְׂרִיגִים: אֵלִין אֵינּוֹן תְּלַתָּא דְרֵגִין עֲלָאִין, דְּנַפְקֵי מֵהָאֵי גַפֵּן, כְּהֵנִי לְיוֹאֵי וְיִשְׂרָאֵלִי.

וְהַכֹּהֵן כְּפֹרֶחַת עֲלֵתָהּ נֹצֵה, דְּהָא בְּגִינֵיהוֹן, סִלְקָא כְּנִסְתַּי יִשְׂרָאֵל, וְאֲתַבְּרַכַּת מֵעַם מְלַכָּא עֲלָאָה. הַבְּשִׁילוֹ אֲשַׁכְּלוּתֵיהּ עֲנָבִים, אֵלִין אֵינּוֹן צְדִיקָא דְעֲלָמָא, דְּאֵינּוֹן בְּעֲנָבִים מְבוֹשְׁלִים בְּדָקָא חֲזִי. דְּבַר אַחַר הַבְּשִׁילוֹ אֲשַׁכְּלוּתֵיהּ עֲנָבִים, דָּא הוּא יוֹן דְּאֲתַנְטִיר בְּעֲנָבֵיהוֹ, מִשְׁשַׁת יָמֵי בְּרָאשִׁית.

265. עַד הֲכָא אֲתַבְּשֵׁר יוֹסֵף בְּחֲלֻמֵיהּ, מִכָּאן וְלְהֵלָאָה חֲלֻמָּא אִיהוּ דִּילֵיהּ, בְּגִין דְּאֵית חֲלֻמִין לִיהּ, וְלֹאֲחֲרֵינִין. וְאֶקַּח אֶת הָעֲנָבִים, דְּאִיהוּ לִיהּ לְגַרְמֵיהּ.

266. הַתִּינֵן, הָאֵי מֵאֵן דְּחֲמֵי עֲנָבִין חֲוֹרִין בְּחֲלֻמָּא, סִימָן יָפֵה לוֹ, אוֹכְמֵי לָא, מֵאֵי טַעְמָא, בְּגִין דְּאִיהוּ רְזָא דְתֵרִין דְרֵגִין יְדִיעֵן, אֵינּוֹן אוֹכְמֵי וְחֲוֹרֵי, הָאֵי אִיהוּ טַב, וְהָאֵי אִיהוּ דְלָא טַב, וְכִלְהוּ עֲנָבִין בְּרִזָּא דְמַהִימְנוּתָא תְּלִיזִין, וְע"ד מִתְפָּרֶשׁן בְּחֲכֻמָּתָא, הֵן לְטַב, הֵן לְבִישׁ, אֵלִין צְרִיכִין רַחֲמֵי, וְאֵלִין אֲשַׁגְּחוּתָא דְרַחֲמֵי.

267. תָּא חֲזִי, אָדָם הֲרָאשׁוֹן, אֲנַתְתֵּיהּ סַחְטָא לִיהּ עֲנָבִין, וּגְרִימַת לִיהּ מוֹתָא, וְלִכְל יִשְׂרָאֵל, וְלִכְל עֲלָמָא. נַח אֲתָא לְהֵנִי עֲנָבִין, וְלֹא אֲתַנְטִיר בְּדָקָא יָאוּת, מֵה כְּתִיב, וַיִּשֶׁת מִן הַיַּיִן וַיִּשְׁכַּר וַיִּתְגַּל בְּתוֹךְ אֶהְלֵה, בַּה"א. בְּנֵי אֶהְרֹן, שְׁתוּ חֲמֻרָא מְנִייהוּ, וְקָרִיבוּ קָרְבָּנָא בַּהּוּא חֲמֻרָא, וּמִיתוּ, וְהָא אֲתַמֵּר. וּבְגִין כֶּךָ כְּתִיב, עֲנָבִימוּ עֲנָבֵי רֵאשׁ אֲשַׁכְּלוּת מְרוּרוֹת לְמוֹ, בְּגִין דְּאֵינּוֹן עֲנָבִין גְּרַמֵּי הָאֵי.

268. חֲמָא עֲנָבִין, דְּאֵינּוֹן טְבִין, בַּהּוּא כְּרָם, דְּקָא סִלְקִין נְיִיחָא וְרִיחָא בְּדֵרֵגִין שְׁלִימִין, בְּדָקָא יָאוּת. וְע"ד יוֹסֵף יָדַע מְלָה, וְאֲסַתְכַּל בְּעַקְרָא, וּפְשֵׁר חֲלֻמָּא עַל בּוֹרֵייהּ. בְּגִין דְּאֲתַבְּשֵׁר בַּהּוּא חֲלֻמָּא, בְּדָקָא יָאוּת. וּבְגִין כֶּךָ פְּשֵׁר פְּשָׂרָא לְטַב, וְאֲתַקְיִים הֵכִי.

269. Come and behold, it is written: "When the chief baker saw that the interpretation was good, he said to Yosef, 'I also (Heb. af) in my dream, behold: I had three baskets of white bread on my head'" (Bereshheet 40:16). Damned are the wicked, whose every deed is for evil, whose every speech is uttered for evil and to cause evil.

269. מֵה כְּתִיב. וַיֵּרָא שֶׁר הָאוֹמִים כִּי טוֹב פֶּתַר וַיֹּאמֶר אֶל יוֹסֵף אִף אֲנִי בַחֲלוֹמֵי וְהִנֵּה שְׁלֹשָׁה סִלֵּי חֲרִי עַל רֵאשִׁי. תָּא חֲזִי, אֲרוּרִין אֵינּוֹן רְשִׁיעִיא, דְּכָל עוֹבְדֵיהוֹן בְּלֵהוֹן לְבִישׁ, וְכָל אֵינּוֹן מְלִין דְּאֵינּוֹן אֲמַרִין, בְּלֵהוֹן לְבִישׁ, וְלֹאֲבֹאֲשָׁא.

270. He opened his speech with the word "af (also: 'anger')" in the sentence, "I also in my dream..." Immediately, Yosef was seized with fright, for he knew that all his words were of evil intent and that he bore evil tidings. By the verse: "Behold, I had three baskets of white bread on my head," Yosef knew that he was informed of the destruction of the Temple and the exile of Yisrael from the Holy Land.

270. בֵּינּוֹן דְּפִתַח פּוֹמִיָּה בָּאָף, מִיַּד דְּחִיל יוֹסֵף, וַיֵּדַע דְּכָל מְלוֹי אֵינּוֹן לְאֲבֹאֲשָׁא, וּבְשׂוּרָה דְּבִישׁ בְּפּוֹמִיָּה. וְהִנֵּה שְׁלֹשָׁה סִלֵּי חֲרִי עַל רֵאשִׁי, בְּדִין יֵדַע יוֹסֵף, דְּאֲתַבְּשֵׁר עַל חֲרִיבוֹ דְּבִי מִקְדָּשָׁא, וַיִּשְׂרָאֵל בְּגִלּוֹתָא, דִּיתְגַּלּוֹן מֵאַרְעָא קְדִישָׁא.

271. Come and behold: "And in the uppermost basket there was all manner of Pharaoh's baked food; and the birds did eat them out of the basket upon my head" (Bereshheet 40:17). This refers to the other nations, who will gather upon Yisrael to kill them, destroy their homes, and scatter them to the four winds of the world. Yosef saw all this and knew that this dream alluded to Yisrael, who would be guilty before the King. He then interpreted his dream in an evil sense, which was fulfilled.

271. חֲמִי מֵה כְּתִיב, וּבִסֵּל הָעֲלִיוֹן מִכָּל מֵאֲכָל פֶּרְעָה מַעֲשָׂה אוֹפָה וְהָעוֹף אוֹכֵל אוֹתָם מִן הַסֵּל מֵעַל רֵאשִׁי אֵלִין אֵינּוֹן שָׂאָר עִמּוּן, דְּמִתְבַּנְשִׁי עֲלֵיהוֹ דִּישְׂרָאֵל, וְקַטְלֵי לֹון, וְחֲרַבֵי בֵיתֵיהוֹ, וּמִמְזוּרֵי לֹון לְאַרְבַּע סְטָרֵי דְעֵלְמָא, וְכֹלָא אֶסְתַּבֵּל יוֹסֵף, וַיֵּדַע דְּהָהוּא חֲלֵמָא עַל יִשְׂרָאֵל, כִּד יְהוֹן בְּחֵיבָא קָמֵי מַלְכָא, מִיַּד פֶּשֶׁר לִיָּה פֶּשֶׁרָא לְבִישׁ, וְאַתְקִיִים בֵּיה.

272. Come and behold: there were two grades that they had seen. THE CHIEF BUTLER saw the supernal grade, ZEIR ANPIN, ascending to rule, and the moon, THE NUKVA, shining. THE CHIEF BAKER saw darkness and the evil serpent ruling over THE NUKVA. Yosef therefore looked into the dream and gave it an evil interpretation. Thus, all depends on interpretation. The two of them saw the two grades RULING OVER THE NUKVA, ZEIR ANPIN, OR THE EVIL SERPENT. Either the one rules, ZEIR ANPIN, or that EVIL One, THE SERPENT, does.

272. וְתָא חֲזִי, תְרִין דְרָגִין אֵלִין, דְקָא חֲמָא הָאֵי, וְחֲמָא הָאֵי, דָא חֲמָא כִּד סְלִיק, וְקָא שְׁלִיט דְרָגָא עֲלָאָה, וְאַתְנַהִיר סֶהְרָא. וְדָא חֲמָא, דְאַתְחַשְׁךְ וְשְׁלִיט עֲלָה חֵינּוּא בִישָׁא, וּבְגִין כֶּךָ אֶסְתַּבֵּל יוֹסֵף בְּהָהוּא חֲלֵמָא, וּפֶשֶׁר לִיָּה פֶּשֶׁרָא לְבִישׁ. וְע"ד, כֹּלָא בְּפִישְׂרָא קֵינִימָא, וְדָא וְדָא חֲמּוּ, בְּאֵלִין תְרִין דְרָגִין, דְשְׁלִיט דָא, וְשְׁלִיט דָא.

25. "Create in me a clean heart, Elohim..."

Rabbi Yehuda begins a discussion of the steadfast spirit of Mashiach, which King David invoked to preserve himself from the spirit of confusion, whose task is leading people astray. Rabbi Yosi and Rabbi Elazar then discuss in some detail Achav's crime against Navot, along with the verse, "the lying spirit in the mouth of the prophets." This spirit was not that of Navot, as has been presumed, but rather, the lying spirit which continually ascends and descends to distract people from life's true goal. King David, because he knew full well the rewards of the righteous, often made supplication in order that he might be guarded from defilement by powerful Accusers of this world.

The Relevance of this Passage

Far worse than lying to others is the act of lying to ourselves. It is in our nature to believe our own false tales and then attempt to promote these distortions in the world. Self-deception is the greatest of all deceptions, because our intentions might very well be good. When sunlight shines through the window pane, the dust floating in the air is suddenly revealed. Spiritual Light has the same effect on our negative qualities, which so often remain hidden. Purposefully perusing these passages removes prevarication, so that the true purpose of our existence--identifying and eliminating negative aspects of our character --shines brightly in our lives. It is of equivalent effect to David's supplications, summoning the Light to guard us from the ever-present dangers of self-deception, and allowing us to grow in righteousness and wisdom.

273. Rabbi Yehuda opened the discussion with the verse: "Create in me a clean heart, Elohim, and renew a steadfast spirit within me" (Tehilim 51:12). This verse has already been expounded upon, yet the "clean heart" has the same meaning as in the verses: "Give therefore your servant an understanding heart" (I Melachim 3:9), and "but he that is of a merry heart has a continual feast" (Mishlei 15:15). For that reason, his heart is assuredly clean.

273. רַבִּי יְהוּדָה פִּתַח, לֵב טְהוֹר בְּרָא לִי אֱלֹקִים וְרוּחַ נְכוֹן חֲדָשׁ בְּקִרְבִּי, הָאֵי קָרָא אוֹקְמוּהָ, אֲבָל לֵב טְהוֹר, כְּד"א, וְנָתַתְּ לְעַבְדְּךָ לֵב שׁוֹמֵעַ וּגּוֹ, וּכְתִיב וְטוֹב לֵב מְשֻׁתָּה תָמִיד, וּבְגִין כֶּךָ לֵב טְהוֹר וְדָאֵי.

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274. "...and renew a steadfast spirit within me" (Tehilim 51:12). This is surely the steadfast spirit mentioned in the verse: "And a spirit from Elohim moved over the surface of the waters" (Bereshheet 1:2). It has been said that this is the spirit of Mashiach, ABOUT WHICH IT IS WRITTEN: "A new spirit will I put within you" (Yechezkel 36:26). David therefore asked, "And renew a steadfast spirit"--THE SPIRIT OF MASHIACH--"within me" (Tehilim 51:12).

275. For on the Other Side, there is a defiled heart and a spirit of confusion that provokes humans to transgress. This is the Defiled Spirit, called "the spirit of confusion," as it is written: "Hashem has mingled a spirit of confusion in the midst of her" (Yeshayah 19:14). Therefore David requested, "renew a steadfast spirit within me" (Tehilim 51:12). HE ASKS: What does "renew" imply? HE ANSWERS: It refers to the renewal of the moon--THAT IS, THE RENEWAL OF THE UNION BETWEEN THE NUKVA AND ZEIR ANPIN. Because at the time that the moon is renewed, it is proven that David, King of Yisrael--SYMBOLIC OF THE NUKVA--is considered alive and well, HAVING ATTAINED MOCHIN OF THE LIGHT OF CHAYAH. Therefore, he asked to be renewed, IMPLYING THE RENEWAL OF THE UNION WITH ZEIR ANPIN.

276. As they were walking together, Rabbi Yosi asked Rabbi Elazar about the verse: "And there came forth a spirit, and stood before Hashem, and said, 'I will persuade him.' And Hashem said to him, 'With what?' And he said, 'I will go out, and I will be a lying spirit in the mouth of all his prophets.' And he said, 'You shall persuade him, and prevail also: go out, and do so'" (I Melachim 22:21-22). We have learned that this was the spirit of Navot the Yizraeli. HE ASKS: Could it be that the souls, after ascending and staying above, return to this world? It is astonishing that he said, "I will go out and I will be a lying spirit..."

277. Also, why was Achav punished for what he did? It was a law decreed by Shmuel to Yisrael, as it is written: "And he will take your fields, and your vineyards, and your best oliveyards" (I Shmuel 8:14). If Achav took the vineyard from Navot, he was within his rights. Moreover, Achav offered him a vineyard or gold in exchange, but he refused. WHY, THEREFORE, WAS HE PUNISHED?

278. Rabbi Elazar replied: This is well asked. Come and behold: we have to look at the assumption that this was Navot's spirit. Could his spirit have risen and stood in the presence of the Holy One, blessed be He, and asked to lie, as it is written: "And there came a spirit...I WILL GO OUT, AND I WILL BE A LYING SPIRIT" (I Melachim 22:22). If he were righteous, how could he have asked to lie in that world, which is the World of Truth? A righteous Man will not ask to lie in this world, let alone in that world. And if he were not righteous, how could he have stood in the presence of the Holy One, blessed be He?

274. וְרוּחַ נְכוֹן חֲדָשׁ בְּקַרְבִּי, דָּא הוּא רוּחַ נְכוֹן וְדָא כד"א, וְרוּחַ אֱלֹקִים מְרַחֶמֶת עַל פְּנֵי הַמַּיִם, וְאֶתְעָרוּ, זֶה רוּחוֹ שֶׁל מָשִׁיחַ, וְאֶתְעָרוּ, וְרוּחַ חֲדָשָׁה אֶתֶן בְּקַרְבְּכֶם, וְצִלִּי דוֹד, הֵהוּא רוּחַ נְכוֹן, חֲדָשׁ בְּקַרְבִּי.

275. בְּגִין דְּאִית מַסְטְרָא אַחְרָא, לֵב טְמֵא, וְרוּחַ עוֹעִים, דְּאֶסְטִי לְבַנֵּי עֲלְמָא, וְדָא הוּא רוּחַ טְמֵאָה, דְּאֶקְרִי רוּחַ עוֹעִים, כד"א, ה' מָסַךְ בְּקַרְבָּה רוּחַ עוֹעִים, וְעַל דָּא וְרוּחַ נְכוֹן חֲדָשׁ בְּקַרְבִּי מְאִי חֲדָשׁ. דָּא חֲדוּשָׁא דְסִיְהָרָא, בְּשַׁעֲתָא דְאֶתְחַדָּשׁ סִיְהָרָא, דוֹד מְלַךְ יִשְׂרָאֵל חֵי וְקִים וּבְגִין כֶּךָ חֲדָשׁ.

276. רַבִּי אֶלְעָזָר, וְרַבִּי יוֹסִי הוּוּ אֶזְלוּ בְּאַרְחָא, אָמַר רַבִּי יוֹסִי לְר' אֶלְעָזָר, הָאִי דְכִתְיִב, וַיֵּצֵא הַרוּחַ וַיַּעֲמֵד לְפָנָי ה' וַיֹּאמֶר אֲנֹכִי אֶפְתָּנוּ וַיֹּאמְרוּ ה' אֵלָיו בְּמַה וַיֹּאמֶר אֵצֶא וְהִיִּיתִי רוּחַ שֶׁקֶר בְּפִי כָל נְבִיאָיו וַיֹּאמֶר תִּפְתָּהּ וְגַם תּוּכַל צֵא וַעֲשֵׂה כֵן. וְתַנִּינָן, דְּהוּוּ רוּחַ נְבוֹת הַיִּזְרְעֵאלִי, וְכִי נִשְׁמַתִּין, כִּיּוֹן דְּסִלְקִין וְקִיּוּמִין לְעֵילָא, אִינּוֹן יְכַלִּין לְאַתְבָּא בְּהָאִי עֲלְמָא, וּמְלָה תְמִיָּהָ, דְאָמַר אֵצֶא וְהִיִּיתִי רוּחַ שֶׁקֶר בְּפִי וְגו'.

277. וְתוּ מ"ט אֶתְעַנֵּשׂ עֲלֵיהּ אַחָב, דְּהָא דִּינָא דְאוֹרֵייתָא, דְּשׁוּי שְׁמוּאֵל, קְמִיּוּהוּ דִישְׂרָאֵל, הֵכִי הוּא. דְכִתְיִב, אֶת שְׂדוֹתֵיכֶם וְכַרְמֵיכֶם וְזִיתֵיכֶם הַטּוֹבִים יִקַּח, וְאִי אַחָב נָטַל הֵהוּא כָרֶם בְּנְבוֹת, דִּינָא הוּוּ. וְתוּ דְהוּוּ יְהִיב לֵיהּ כְּרָמָא אַחְרָא, אוּ דְהָבָא, וְלֹא בְעָא.

278. אָמַר לוֹ יָאוּת שְׁאַלְתָּ, תָּא חֲזִי, הָאִי רוּחַ דְקָאֵמְרוּ דְאִיהוּ רוּחַ דְנְבוֹת, הֵכָא אִית לְאַסְתְּבִלָּא, וְכִי רוּחָא דְנְבוֹת, יְכִיל לְסַלְקָא וּלְקִיּוּמָא קְמִיָּה דְקוּדְשָׁא בְרִיךְ הוּא, לְמַתְבַּע שְׁקָרָא, דְכִתְיִב וַיֵּצֵא הַרוּחַ. וְאִי צְדִיקָא הוּא, אִיךְ יַבְעִי שְׁקָרָא בְּהוּוּא עֲלְמָא, דְאִיהוּ עֲלְמָא דְקְשׁוּט, וּמַה בְּהָאִי עֲלְמָא, לֹא בְעִי זְכָאָה שְׁקָרָא, בְּהוּוּא עֲלְמָא לֹא כ"ש. וְאִי לֹא זְכָאָה אִיהוּ, הִיךְ יְכִיל לְקִיּוּמָא קְמִי קוּדְשָׁא בְרִיךְ הוּא.

279. But surely Navot was not righteous enough to stand before the Holy One, blessed be He. It is another spirit that rules over the world, the spirit that always ascends to stand before the Holy One, blessed be He - NAMELY, THE SATAN. He is the one who leads men astray by lying, FOR HE LIES BY THE HOLY NAME. He is wont to lie and constantly resorts to lies. Therefore he said, "I will go out, and I will be a lying spirit." The Holy One, blessed be He, replied, "Go out, and do so." Get you hence, for it has been explained that "He that tells lies shall not remain in my sight" (Tehilim 101:7). He is therefore assuredly a Lying Spirit.

280. Further, WE HAVE TO EXPLAIN WHY HE WAS PUNISHED. IT WAS BECAUSE he killed Navot. If he already took his vineyard, why kill him? It was because he killed him without cause that he was punished. He first killed unjustly and then took his vineyard. Thus, it is written: "Have you killed, and also taken possession?" (I Melachim 21:19). And he was punished. Come and behold: there are innumerable people in the world, whom the Lying Spirit has led astray. He has dominion over the world, using several devices and actions, as we have already explained.

281. King David therefore wished to be guarded from THE LYING SPIRIT and to be removed from impurity, as it is written: "Create me a clean heart, Elohim, and renew a steadfast spirit within me." This is the steadfast spirit; the other is the Lying Spirit. Thus there are two grades, the one holy, THE STEADFAST SPIRIT, and the other impure, THE LYING SPIRIT.

282. He opened with the verse: "And Hashem utters his voice before His army: for His camp is very great: for he is mighty who executes His word" (Yoel 2:11). This verse has already been explained, yet wherever "and Hashem (Vav-Yud-Hei-Vav-Hei)" is mentioned, IT ALLUDES TO ZEIR ANPIN and His court of Justice, THE NUKVA--HE "utters his voice." This is the voice referred to in the verses: "The voice of words" (Devarim 4:12), and "I am not a man of words" (Shemot 4:10), because the man of words is, "the man of Elohim" (Devarim 33:1); " before his army," refers to Yisrael.

283. "...for His camp is very great..." is similar to the verse: "Is there any number to his armies?" (Iyov 25: 3). For there are countless chieftains and messengers to the Holy One, blessed be He, all ready to bring accusations against the children of Yisrael. The Holy One, blessed be He, therefore came before Yisrael, as was stated above "and Hashem utters His voice before His army" (Yoel 2:11), to guard them against the accusations.

279. אֵלֶּא וְדַאי נְבוֹת לֹא זָכָא הוּהּ כ"כ, לְקוּימָא קְמִי קוּדְשָׁא בְּרִיךְ הוּא, אֵלֶּא רוּחָא אַחְרָא הוּהּ, דְּשִׁלְטָא בְּעֵלְמָא, דְּדָא הוּא רוּחָא דְקוּימָא תְּדִיר, וְסִלְקָא קְמִי קוּדְשָׁא בְּרִיךְ הוּא, וְדָא הוּא דְאֶסְטִי לְבַנְי עֵלְמָא בְּשִׁקְרָא, וּמֵאן דְאִיהוּ רְגִיל בְּשִׁקְרָא, אֲשִׁתְּדַל תְּדִיר בְּשִׁקְרָא, וְעַל דָּא אָמַר אֵצָא וְהֵייתִי רוּחַ שִׁקְרָא וְגו', וְע"ד קוּדְשָׁא בְּרִיךְ הוּא אָמַר לוֹ צֵא, וְעֵשָׂה כֵן, פּוֹק מֵהֶכָּא, בְּמָה דְאֻקְמוּהָ דְכְּתִיב, דּוּבַר שִׁקְרִים לֹא יִכּוֹן לְנַגְדַּי עֵינִי. וּבְגִין דָּא אִיהוּ רוּחַ שִׁקְרָא וְדַאי.

280. וְתוּ. עַל מַה דְקִטְל לִיהּ לְנְבוֹת, וְנִטְל בְּרַמָּא דִילִיָּהּ, קְטוּלָא אֲמַאי קְטִיל לִיהּ. אֵלֶּא עַל דְקִטְל לִיהּ בְּלֹא דִינָא אֲתַעֲנֵשׁ. קְטִיל לִיהּ בְּלֹא דִינָא, וְנִסִּיב בְּרַמָּא דִילִיָּהּ. וּבְגִין כֵּךְ כְּתִיב, הִרְצַחְתָּ וְגַם יִרְשַׁתָּ, וְע"ד אֲתַעֲנֵשׁ. וְתָא חֲזִי, בְּמָה אֵינּוֹן בְּנֵי נְשָׂא בְּעֵלְמָא, דְאֶסְטִי לֹן הַאי רוּחַ שִׁקְרָא בְּשִׁקְרָא, וְשִׁלְט אִיהוּ בְּעֵלְמָא, בְּכַמְהָ סְטְרִין, וּבְכַמְהָ עוֹבְדִין וְהָא אֻקְיַמְנָא מְלִי.

281. וְע"ד, דְּדוּד מְלָכָא בְּעָא לְאַסְתְּמָרָא מְנִיָּה, וּבְעָא לְאַפְקָא מְגוּ מְסָאבָּו, דְכְּתִיב לֵב טְהוֹר בְּרָא לִי אֱלֹקִים וְרוּחַ נְכוֹן חֲדָשׁ בְּקִרְבִּי, דָּא הוּא רוּחַ נְכוֹן, וְאַחְרָא אִיהוּ רוּחַ שִׁקְרָא, וְע"ד תְּרִין דְרַגְיָן אֵינּוֹן, חַד קְדִישָׁא, וְחַד מְסָאבָּא.

282. פִּתַּח וְאָמַר, וְה' נָתַן קוֹלוֹ לְפָנֵי חֵילוֹ כִּי רַב מְאֹד מַחְנֵהוּ וְכִי עֲצוּם עוֹשֵׂה דְבָרוֹ וְגו', הַאי קְרָא אֻקְמוּהָ. אָבֵל וְה', בְּכָל אֲתַר הוּא וְבִי דִינִיָּה. נָתַן קוֹלוֹ דָּא הוּא קְלָא, דְכְּתִיב, קוֹל דְּבָרִים, וְכְּתִיב הָתָם, לֹא אִישׁ דְּבָרִים, מֵאן אִישׁ דְּבָרִים. כַּד"א אִישׁ הָאֱלֹקִים. לְפָנֵי חֵילוֹ. אֵלִין אֵינּוֹן יִשְׂרָאֵל.

283. כִּי רַב מַחְנֵהוּ: כַּד"א הִישׁ מְסָפֵר לְגִדּוּדֵיו, דְכַמְהָ מְמַנֵּן וְשִׁלְיָחוּן אֵית לִיהּ לְקוּדְשָׁא בְּרִיךְ הוּא, וְכִלְהוּ קוּימֵי לְאַסְטָאָה עֲלִיָּהּ דִישְׂרָאֵל. וְעַל דָּא קוּדְשָׁא בְּרִיךְ הוּא אֲזַדְמֵן קְמִיָּהּ דִישְׂרָאֵל, בְּגִין לְנִטְרָא לְהוּ, וְלֹא יִכּוֹלוּ לְקְטֵרְגָא לְהוּ.

284. "...for he is mighty who executes His word." HE ASKS: Who is mighty? HE REPLIES: It is the righteous who is occupied with the Torah day and night. Another explanation is that "mighty" refers to the Accuser who is always before the Holy One, blessed be He, strong as iron, strong as a stone. He "executes His word." After receiving permission above FROM THE HOLY ONE, BLESSED BE HE, he takes away the soul below.

285. "For the day of Hashem is great and very terrible; and who can abide it" (Yoel 2:11). He is ruler over all, high and mighty, and everything is subject to His dominion. Happy are the righteous, to whom the Holy One, blessed be He, desires always to give merit in the world to come and to enable them to participate in the joy of the righteous in the future to come. It is written: "But let all those that put their trust in You rejoice: Let them ever shout for joy, because You do defend them: and let those who love Your Name be joyful in You" (Tehilim 5:12).
Blessed be Hashem for ever, amen and amen.

284. כִּי עֲצוּם עוֹשֵׂה דְבָרוֹ, מֵאֵן עֲצוּם, דָּא הוּא זְכָאָה, הֵהוּא דְאִשְׁתַּדֵּל בְּאוֹרֵייתָא קְדִישָׁא, יִמְמָא וְלִילֵי. דְּבַר אַחַר, כִּי עֲצוּם, דָּא הוּא מְקַטְרָגָא, דְּאִשְׁתַּבַּח קַמֵּי קוּדְשָׁא בְּרִיךְ הוּא, וְאִיהוּ תְּקִיפָא בְּפִרְזָלָא. תְּקִיפָא כְּטִינָרָא. עוֹשֵׂה דְבָרוֹ: דְּנִטִּיל רְשׁוּת מְלַעִילָא וְנִטִּיל נִשְׁמַתָּא מִתַּתָּא.

285. כִּי גְדוֹל יוֹם ה' וְנוֹרָא מְאֹד וּמִי יִכְלִינּוּ, דְּאִיהוּ שְׁלִיט עַל כְּלָא, וְעֵלְאָה וְתְּקִיפָא עַל כְּלָהוּ, וְכְלָהוּ תַּחֲתוֹת שְׁלִטְנִיהּ. זְכָאִין אִינּוּן צְדִיקֵינָא דְּקוּדְשָׁא בְּרִיךְ הוּא אֲתַרְעֵי בְּהוּ תְּדִיר, לְזְכָאָה לֹון לְעֵלְמָא דְּאִתֵּי, וְלְמַחְדֵּי לְהוּ בְּחִידוֹ דְּצְדִיקֵינָא, דְּזְמִינִין לְמַחְדֵּי בֵּיהּ בְּקוּדְשָׁא בְּרִיךְ הוּא, דְּכְתִיב, וַיִּשְׂמְחוּ כָּל חוֹסֵי בְּךָ לְעוֹלָם יִרְגְּנוּ וְתִסַּךְ עֲלֵימוֹ וַיַּעֲלֶצוּ בְּךָ אוֹהֲבֵי שְׁמֶךָ. בְּרוּךְ ה' לְעוֹלָם אָמֵן וְאָמֵן.