

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

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

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

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

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

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

1. וַיֹּאמֶר יְיָ אֶל מֹשֶׁה בֹּא אֶל פַּרְעֹה כִּי אֲנִי הִכְבַּדְתִּי אֶת לְבָבוֹ וְגו'. רַבִּי יְהוּדָה פָּתַח וַאֲמַר, אֲשֶׁרֵי הָעַם יוֹדְעֵי תְרוּעָה יְיָ בְּאוֹר פְּנֵיךְ יִהְיֶיכָּן. כַּמָּה אֲצַטְרִיכּוּ בְּנֵי נֶשָׂא, לְמַהֵךְ בְּאַרְחֵי דְקוּדְשָׁא בְּרִיךְ הוּא, וּלְמַטַּר פְּקוּדֵי אוֹרֵייתָא, בְּגִין דְּיִזְכּוּן בְּהָ לְעֵלְמָא דְאֲתֵי, וּלְשׂוּבָא לֹון מִכָּל קְטְרוּגִין דְּלַעִילָא וְתַתָּא. בְּגִין, דְּהָא כַּמָּה דְאֲשַׁתְּכַחוּ מִקְטְרִיגִין בְּעֵלְמָא לְתַתָּא, הֲכִי נִמְי אֲשַׁתְּכַחוּ מִקְטְרִיגִין לְעֵילָא דְקִיּוּמֵי עֲלִיּוּהוּ דְבְנֵי נֶשָׂא.

2. אֵינּוֹן דְּעֵבְדִין פְּקוּדֵי אוֹרֵייתָא, וְאֲזֵלֵי בְּאוֹרָה מִיּוֹשֶׁר, בְּדַחְלָא דְמֵאֲרִיּוּן, כַּמָּה אֵינּוֹן סְנִיגוּרִין דְּקִיּוּמִין עֲלִיּוּהוּ לְעֵילָא, כַּמָּה דְאֵת אֲמַר אִם יֵשׁ עָלָיו מְלָאךְ מְלִיץ אֶחָד מִנֵּי אֶלְף וְגו'. וּכְתִיב וַיִּחַנְּנוּ וַיֹּאמֶר פְּדֵהוּ מִרַדַּת שַׁחַת מִצַּאתֵי כַפֵּר. בְּגִין כֵּךְ, זְכָאָה אִיהוּ מֵאֵן דְּנָטִיר פְּקוּדֵי אוֹרֵייתָא.

3. אֲמַר לִיָּה רַבִּי חִיָּיא, אִי הֲכִי, אֲמַאי אֲצַטְרִיךְ הֲכִי מְלָאךְ דְּלִיָּהוּ סְנִיגוּרָא עֲלִיָּה דְּבֵר נֶשׁ וְהָא כְּתִיב כִּי יְיָ יִהְיֶה בְּכַסְלֶךָ וְשֹׁמֵר רַגְלֶךָ מִלְּכָד, וּכְתִיב יְיָ יִשְׁמְרֶךָ מִכָּל רַע. דְּהָא חֲמֵי קוּדְשָׁא בְּרִיךְ הוּא, כָּל מַה דְּבֵר נֶשׁ עֵבִיד בְּעֵלְמָא, הֵן טַב הֵן בִּישׁ. וְכֵן הוּא אוֹמֵר, אִם יִסְתֵּר אִישׁ בְּמַסְתְּרִים וְאֲנִי לֹא אֲרָאֵנוּ נַאִם יְיָ.

4. אֲמַר לִיָּה רַבִּי יְהוּדָה, כִּלְאָ הֲכִי הוּא וְדֵאֵי. אֲבָל הָא כְּתִיב, וְגַע אֶל עֲצָמוֹ וְאֶל בְּשָׂרוֹ. וּכְתִיב, וְתַסִּיתָנִי בּוֹ לְבַלְעוּ חֲנָם. לְאַחֲזָאָה דְּהָא רִשׁוֹ אֲתַמְסֵר לְסַטְרָא אַחְרָא לְקַטְרָגָא, עַל מְלִין דְּעֵלְמָא, וּלְאַתְמַסְרָא בִּידוּי. וְכָל אֵלִין אַרְחִין טְמִירִין קְמֵי קוּדְשָׁא בְּרִיךְ הוּא, וְלִית אַנְתָּ כְּדֵאֵי לְמַהֵךְ אֲבַתְרִיָּהוּ, בְּגִין דְּאֵינּוֹן נְמוּסִין דְּקוּדְשָׁא בְּרִיךְ הוּא, וּבְנֵי נֶשָׂא לֹאוּ אֵינּוֹן רִשְׁאִין לְדַקְדָּקָא אֲבַתְרִיָּהוּ, בְּרִי אֵינּוֹן זְכָאֵי קְשׁוּט דִּידְעִין רִזֵּי אוֹרֵייתָא, וְאֲזֵלִין בְּאַרְחָא דְּחַכְמַתָּא לְמַנְדַּע אֵינּוֹן מְלִין סְתִימִין דְּאוֹרֵייתָא.

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

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

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

5. רבי אלעזר פתח, ויהי היום ויבא בני האלהים להתייב על יו' ויבא גם השטן בתוכם. ויהי היום: דא ראש השנה, דקודשא בריך הוא קאים למידן עלמא. כגוונא דא, ויהי היום ויבא שמה. ההוא יומא יום טוב דראש השנה הוה.

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

6. ויבאו בני האלהים, אלין רברבין ממנן שליחן בעלמא, לאשגחא בעובדין דבני נשא. להתייב על ה': כמה דאת אמר, וכל צבא השמים עומדים עליו מימינו ומשמאלו. אבל להתייב על ה' בהאי קרא אשכחנא רחימותא דקודשא בריך הוא עליהו דישראל. בגין, דהני שליחן, דאינון ממנן לאשגחא על עובדין דבני נשא, אזלין ושטין ונטלין אינון עובדין כלהו, וביומא דקאי דינא למיקם, למידן עלמא, אתעבידו קטיגורין למיקם עליהו דבני נשא. ותא חזי, מכל עמין דעלמא, לא קיימין לאשגחא בעובדיהון, בר בישראל בלחודייהו, בגין דאלין בגין לקודשא בריך הוא.

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

7. וכד לא אשתכחו עובדין דישראל בדקא יאות, כביכו"ל אינון ממנן שליחן, כד בעאן לקיימא על אינון עובדין דישראל, על ה' ודאי קיימין, דהא כד ישרא עבדין עובדין דלא כשרן, כביכו"ל מתישין חילא דקודשא בריך הוא. וכד עבדין עובדין דכשרן, יתבין תוקפא וחילא לקודשא בריך הוא. ועל דא כתיב, תנו עז לאלהים. במה. בעובדין דכשרן. ועל דא, בההוא יומא, כלהו רברבן ממנן אתכנשו על ה'. על ה' ודאי, דהא בין דעל ישרא אתכנשו, עליה אתכנשו.

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

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

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

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

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

8. וַיָּבֵא גַם הַשָּׁטָן בְּתוֹכֵם, גַּם, לְאַסְגָּאָה עֲלֵיהֶוּ, דְּכַלְהוּ אֲתֵינן לְמַהוּי קְטִיגוֹרִין עֲלֵיהֶוּ דִּישְׂרָאֵל, וְדָא אֲתוּסָף עֲלֵיהֶוּ, בְּגִין דְּאִיהוּ דִּילְטוֹרָא רַבְרָבָא מְכַלְהוּ, קְטִיגוֹרָא מְכַלְהוּ, בִּין דְּחָמָא קוּדְשָׁא בְּרִין הוּא, דְּכַלְהוּ אֲתֵינן לְקִטְרָגָא. מִיָּד וַיֹּאמֶר יְיָ אֵל הַשָּׁטָן מֵאִין תְּבָא. וְכִי לֹא הוּא יָדַע קוּדְשָׁא בְּרִין הוּא, מֵאִן הוּא אֲתֵי. אֲלֵא לְאִיִּתְתָּא עוּבְדָא לְרַעוּתֵיהּ.

9. וַיֹּאמֶר יְיָ אֵל הַשָּׁטָן וְגו' וַיַּעַן הַשָּׁטָן אֶת יְיָ וַיֹּאמֶר מְשׁוּט בְּאַרְץ. מִכָּאן אֹלִיפְנָא, דִּישׁוּבָא דְאַרְעָא אֲתַמְסֵר לְסִטְרִין אַחֲרָנִין, בְּרִ אַרְעָא דִּישְׂרָאֵל בְּלַחֲוֹדָהָא. בִּין דְּאָמַר מְשׁוּט בְּאַרְץ, אֲשַׁחַּח קוּדְשָׁא בְּרִין הוּא, דְּבַעֵי לְמַהוּי דִּילְטוֹרָא עֲלֵיהֶוּ דִּישְׂרָאֵל. מִיָּד, וַיֹּאמֶר יְיָ אֵל הַשָּׁטָן הֲשַׁמְתָּ לְבַן עַל עַבְדֵי אֵיּוֹב כִּי אֵין כְּמֹהוּ בְּאַרְץ.

10. חָמָא שְׁעֵתָא לְמִיָּהֵב לִיהּ חוּלְקָא, בְּמַה דִּיתַעֲסֵק, וַיִּתְפַּרֵּשׂ מִנִּיְהוּ דִּישְׂרָאֵל, וְהָא אֹוקְמֹהָ, לְרַעֵיא דְּבַעָא לְמַעַבְר עֲאנִיָּה בְּחַד נְהָרָא וְכו', מִיָּד אֲתַעֲסֵק בִּיהּ הַהוּא שָׁטָן, וְלֹא קִטְרָג עֲלֵיהֶוּ דִּישְׂרָאֵל.

11. וַיַּעַן הַשָּׁטָן אֶת יְיָ וַיֹּאמֶר הֲחָנֵם יִרָא אֵיּוֹב אֱלֹהִים. לֹא תוּוֹהָא לְעַבְדָּא דְּמֵאֲרִיָּה עֵבִיד לִיהּ כָּל רַעוּתֵיהּ, דִּיהָא דְּחִיל לִיהּ, אַעֲדֵי אֲשַׁחֲוֹתֵךְ מִנִּיָּה, וְתַחֲמֵי אֵי דְּחִיל לָךְ וְאִם לֹא.

12. ת"ח, בְּשְׁעֵתָא דְּעֵאקוּ, כַּד אֲתִיָּהֵב חוּלְקָא חָרָא לְהֵאֵי סִטְר לְאַתְעֲסָקָא בִּיהּ, אֲתַפְרִישׁ לְבִתֵּר מְכַלָּא. כְּגוֹנָא דָא שְׁעִיר בְּר"ח. שְׁעִיר בְּיוֹמָא דְּכַפּוּרִין. בְּגִין דְּאַתְעֲסֵק בִּיהּ, וְשָׁבִיק לְהוּ לִישְׂרָאֵל בְּמַלְכִיָּהוּן, וְהָבָא, מְטָא זְמָנָא לְמִיטְל חוּלְקָא דָא, מְכַל זְרַעָא דְּאַבְרָהָם, בְּסִטְרָא אַחֲרָא. כְּמַה דָּאֲתָא אָמַר, הִנֵּה יִלְדָה מַלְכָּה גַם הִיא וְגו' אֶת עוֹץ כְּכוּרוֹ וְגו'.

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

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

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

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

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

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

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

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

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

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

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

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

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

17. וְתִסִּיתֵנִי בּוֹ לְבַלְעוּ. אִי הָכִי, לֹא בְדִינָא הוּהּ, אֶלָּא בְּמִימְרֵי הוּוּא מְקַטְרְגָא, דְּאָסִית לִיהּ, וְאָסְטִי לִיהּ. אֶלָּא, כִּלְאֵי בְדִינָא הוּוּהּ, וְהָכִי אָמַר לוֹ אֵלֵיהּוּא, כִּי פִעַל אָדָם יִשְׁלַם לוֹ וּכְאֶרְחֵי אִישׁ יִמְצִיאֵנּוּ. וְהָכִי הוּוּהּ כְּמָה דְּאֶתְמַר, כְּמָה דְּאֵיהּוּ גְזַר, הָכִי אֶתְגְזַר עֲלֵיהּ.

18. וְהָאִי דְּאָמַר וְתִסִּיתֵנִי בּוֹ לְבַלְעוּ חֲנָם, וְתִסִּיתֵנִי לְבַלְעוּ לֹא כְּתִיב, אֶלָּא וְתִסִּיתֵנִי בּוֹ, בֵּיהּ קִיּוּמָא בְּדַעְתֵּיהּ, דְּאֵיהּוּ חָשִׁיב דְּהָא תִּסִּיתֵנִי, כְּמָה דְּאָמַר וְעַל עֵצַת רְשָׁעִים הוֹמְעַת. כְּגוֹזָנָא דְּאֵי, וַיִּפְתְּוּהוּ בְּפִיהֶם וּבְלִשׁוֹנָם יִכְזְבוּ לוֹ. וַיִּפְתְּוּהוּ וַיִּכְזְבוּ לוֹ. לֹא כְּתִיב, אֶלָּא וַיִּפְתְּוּהוּ בְּפִיהֶם. בְּפִיהֶם קִיּוּמָא מְלַח דְּאֵי דְּהָא אֶתְפַּתָּה.

19. א"ר אבא, כלא הוא שפיר, אבל הכי אוליפנא, דתנן, סליק ואסטין. וכי איהו ויכול לאסטנא. אין. דהא איהו מלך זקן וכסיל, דכתיב טוב ילד מסבן וחקם ממלך זקן וכסיל. וע"ד, ויכול לאסטנא לבר נש. מאי טעמא. בגין דאיהו מהימן על עובדיו דבני נשא.

20. ת"ח, האי בדינא דיחיד, אבל בדינא דעלמא, כתיב, וירד יי' לראות. ארדה נא ואראה. דלא אתייהיב מהימנותא אלא בידיה בלחודו, דהא לא בעא לאובדא עלמא, על מימר דההוא מקטרגא, דתיאובתיה איהו תדיר לשיצאה. מנלן דכתיב, קץ שם לחשך ולכל תכלית הוא חוקר. לשיצאה כלא, הוא חוקר. ודא איהו קץ כל בשר בא לפני, ודאי בגין לשיצאה.

21. ות"ח, ויהי היום ויבואו בני האלהים להתיצב על יי'. כמה דאתמר. וההוא יומא, קיימין תרין סטרין, לקבלא בני עלמא. כל אינון דאתין קמי קודשא בריך הוא בתיובתא ובעובדין טבין, אינון זכין למהו בתיובין לגביה דההוא סטרא דאיהו חיים, ואפיק תוצאות חיים. ומאן דאיהו מסטריה, אכתיב לחיים. וכל אינון דאתין בעובדין בישין, אינון כתיבין למהו סטרא אחרא דאיהו מותא, ואקרי מות, וביה שריא מותא.

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

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

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

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

22. וּבַהוּא יוּמָא, קוּימין אַלִין תְּרִין סְטְרִין: חַיִּים, וּמּוֹת. אֵית מֵאן דְּאֶכְתִּיב לְסִטְרָא דְחַיִּים. וְאֵית מֵאן דְּאֶכְתִּיב לְסִטְרָא דְמוֹת. וְלִזְמַנִּין דְעֵלְמָא שְׂרִיא בְּאֻמְצֵיתָא, אִי קוּימָא חַד זִכְאָה בְעֵלְמָא, דְאֶכְרַע עֲלֵיהּ, כְּלָהוּ קוּימִין וְאֶכְתִּיבוּ לְחַיִּים. וְאִי חַד חַיִּיבָא אֶכְרַע עֵלְמָא, כְּלָהוּ אֶכְתִּיבוּ לְמוֹתָהּ.

23. וְהוּא זְמַנָּא, עֵלְמָא הוּא קִיָּים בְּאֻמְצֵיתָא, וְהוּא מְקַטְרָגָא בְּעָא לְאֶסְטָאָה. מִיָּד מַה כְּתִיב, הַשְׁמַת לְבָרְךָ עַל עַבְדֵי אִיּוֹב כִּי אֵין כְּמוֹהוּ בְּאַרְצָא וְגו'. בֵּינּוֹן דְּאֶשְׁתַּמּוּדַע אִיהוּ בְלַחְדוּדֵי, מִיָּד אֶתְקִיף בֵּיהּ מְקַטְרָגָא. וְעַד תְּנִינָן, דְּלֵא אֶצְטְרִיךְ לִיהּ לְבַר נֶשׁ לְאַתְפְּרָשָׁא מְכַלְלָא דְסִגְיָאִין, בְּגִין דְּלֵא יִתְרַשִּׁים אִיהוּ בְלַחְדוּדֵי, וְלֵא יִקְטְרָגוֹן עֲלֵיהּ לְעֵילָא.

24. דְּכִתִּיב בְּשׁוֹנְמִית, וְהֵאמֵר בְּתוֹךְ עַמִּי אֲנֹכִי יוֹשֶׁבֶת. לֹא בְעֵינָא לְאַפְקָא גְרַמִּי מְכַלְלָא דְסִגְיָאִין, בְּתוֹךְ עַמִּי יִתְיַבֵּנָא, עַד יוּמָא דָּא, וּבְתוֹךְ עַמִּי, בְּכַלְלָא חַדָּא אֶשְׁתַּמּוּדַע לְעֵילָא. וְהֵכָא אִיּוֹב, בֵּינּוֹן דְּאֶשְׁתַּמּוּדַע לְעֵילָא וְאַתְרַשִּׁים, מִיָּד אֶתְקִיף בֵּיהּ מְקַטְרָגָא, וְאֵמֵר הַחֲנָם יִרְא אִיּוֹב אֱלֹהִים, כֹּל מַה דְּדַחִיל לָךְ וְאַתְתַּקֵּף, לֹא לְמַגְנָא עֵבִיד, הֲלֵא אַתָּה שְׂכֵתָּ בְעַדוֹ וּבְעַד וְגו'. אֲבָל טוֹל כֹּל הָאִי טְבָא דְאַנְתָּ עַבְדָּ לִיהּ, וּמִיָּד אִם לֹא עַל פְּנִיךָ יִבְרַכְךָ. יִשְׁבּוֹק לָךְ, וְיִתְדַבֵּק בְּסִטְרָא אַחְרָא, דְּהֵא הַשְׁתָּא בְּפִתּוֹרְךָ אִיהוּ אֲכִיל, סְלִיק פְּתוֹרְךָ מִנִּיהּ, וְנַחְזִי מִמָּאן אִיהוּ, וּבְאֵן סִטְרָא יִתְדַבֵּק.

25. מִיָּד, וְיֵאמֵר יְיָ אֵל הַשָּׁטָן הִנֵּה כֹל אֲשֶׁר לוֹ בְּיַדְךָ. לְאַחְזָא, דְּדַחִילוֹ דְאִיּוֹב לְגַבִּיהּ דְקוּדְשָׁא בְּרִיךְ הוּא, הוּא לְנִטְרָא עוֹתְרִיהּ. וּמֵהֵכָא אֹלִיפְנָא, דְכֹל אִינוּן דְּדַחִלִין לִיהּ לְקוּדְשָׁא בְּרִיךְ הוּא, עַל עוֹתְרִיָּהּ, אוֹ עַל בְּנִיָּהּ, לֹא אִיהוּ דַחִילוֹ כְּדָקָא יֵאוּת. וְעַל דָּא קְטַרְגָּ הוּא מְקַטְרָגָא וְאֵמֵר, הַחֲנָם יִרְא אִיּוֹב אֱלֹהִים הֲלֵא אַתָּה שְׂכֵתָּ בְעַדוֹ וְגו' מַעֲשֵׂה יְדָיו בְּרַכְתָּ. וְעַל דָּא אִיהוּ דַחִיל לָךְ וְאַתְנִיָּהִיב לִיהּ רִשׁוֹ לְקַטְרָגָא בֵּיהּ, וְלְאַחְזָא, דְּלֵא פְלַח אִיּוֹב לְקוּדְשָׁא בְּרִיךְ הוּא בְּרַחֲמֵי.

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

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

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

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

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

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

26. דְּכִיּוֹן דְּאַתְנָסִי, נִמְקַּ מְאוֹרְחָא, וְלֹא קָאִים בְּקִיּוּמִיהּ, מַה כְּתִיב, בְּכָל זֹאת לֹא חָטָא אִיּוֹב בְּשִׁמְתָיו. לֹא חָטָא בְּשִׁמְתָיו אֲבָל בְּרַעוּתִיהּ חָטָא, וּלְבַתֵּר חָטָא בְּכֹלָא.

27. וְאִי תִימָא דְלֹא אַתְנָסִי בְּרַ נֶשׁ, הָא כְּתִיב ה' צְדִיק יִבְחֵן וְגו'. וּבְגִין כִּן אַתְנָסִי אִיּוֹב. וְאֵע"ג דְּלֹא קָאִים בְּקִיּוּמִיהּ כְּדָקָא יָאוּת, לֹא נִמְקַּ מִתַּחַת רְשׁוּתָא דְמַרְיָה לְאַתְדַּבְקָא בְּסִטְרָא אַחְרָא.

28. וְכִמָּה הָוָה הָהוּא נְסוּתָא דִּילִיָּהּ. תְּרִיסַר יָרְחֵי, שׁוֹלְטָנוּתָא דְהָהוּא סִטְרָא אַחְרָא. כִּמָּה דְתַנִּינָן, דִּינָא דְחִיבֵיָא בְּגִיָּהֶם י"ב יָרְחֵי, וּבְגִין דְלֹא אַתְדַּבְקַּ בְּסִטְרָא אַחְרָא כְּתִיב, וַיְוִי בְּרַךְ אֶת אַחֲרֵית אִיּוֹב מֵרֵאשִׁיתוֹ.

29. ר' שִׁמְעוֹן אָמַר, הָאִי דְאִיּוֹב, לֹא נְסוּתָא אִיְהוּ דְקוּדְשָׁא בְּרִיךְ הוּא, כְּנְסוּתָא דְשָׂאֵר צְדִיקֵיָא, דְהָא לֹא כְּתִיב וְהָאֱלֹהִים נָסָה אֶת אִיּוֹב, כִּמָּה דְכְּתִיב וְהָאֱלֹהִים נָסָה אֶת אַבְרָהָם. דְאַבְרָהָם, אִיְהוּ בִינְיָה אֶקְרִיב לְבְרִיָּהּ יַחֲדָאִי דִּילִיָּהּ לְגַבִּי קב"ה, וְאִיּוֹב לֹא יְהִיב כְּלוּם, וְלֹא מָסַר לִיָּהּ לְקוּדְשָׁא בְּרִיךְ הוּא אַכְלוּם.

30. וְלֹא אַתְמַר לִיָּהּ, דְהָא גְלִי קְמִיָּהּ, דְלֹא יָכִיל לְקִיּוּמָא בִּיָּהּ, אֲבָל אַתְמַסַּר בִּידָא דְמְקַטְרָגָא. וּבְדִינָא דְקוּדְשָׁא בְּרִיךְ הוּא אַתְעֵבִיד, וְקוּדְשָׁא בְּרִיךְ הוּא אַתְעַר דִּינָא דָא, לְהָהוּא מְקַטְרָגָא לְגַבִּיָּהּ, הַה"ד הַשְּׁמַת לְפָךְ עַל עַבְדֵי אִיּוֹב וְגו'.

31. פְּתַח וְאָמַר, וַיְהִי מְקַץ יָמִים וַיָּבֵא קִיּוֹן מִפְּרֵי הָאֲדָמָה. מְקַץ יָמִים, וְלֹא מְקַץ יָמִין. אִיְהוּ דְחָהּ לְקַץ יָמִין, וְאַתְקְרִיב לְקַץ יָמִים. וְהָא אִוְקִימָנָא, וְאַתְהָ לְךָ לְקַץ. וְאָמַר דְנִיָּאֵל, לֹאֵן קַץ, לְקַץ הַיָּמִין, אוֹ לְקַץ הַיָּמִים. עַד דָּא"ל לְקַץ הַיָּמִין. וְע"ד דְדוּר דְחִיל וְאָמַר, הוֹדַעְנִי יְיָ קְצִי וּמְדַת יָמֵי מַה הִיא, אוֹ לְקַץ הַיָּמִים אוֹ לְקַץ הַיָּמִין. וְהָכָא מַה כְּתִיב וַיְהִי מְקַץ יָמִים, וְלֹא מְקַץ יָמִין, וּבג"כ לֹא אַתְקַבֵּל קְרַבְנִיָּהּ, דְהָא מְסִטְרָא אַחְרָא הָוָה.

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

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

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

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

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

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

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

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

3. The crocodiles

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

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

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

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

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

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

36. אָמַר רַבִּי שִׁמּוֹן, הַשְׁתָּא אֵית לְגַלְיָא רִזִּין, דְּאִינוּן מִתְדַבְּקִין לְעִילָא וְתַתָּא, מַה כְּתִיב בַּא אַל פְּרַעָה, לֶךְ אַל פְּרַעָה מִבְּעֵי לֵיהּ, מֵאֵי בֵּא. אֵלָא, דְּעִייל לֵיהּ קוּדְשָׁא בְּרִיךְ הוּא, אֲדָרִין בְּתַר אֲדָרִין, לְגַבֵּי תַנִּינָא חָדָא עֲלָא תְּקִיפָא, דְּכַמָּה דְּרַגִּין מִשְׁתַּלְּשִׁין מִנִּיהּ. וּמֵאֵן אִיהוּ. רְזָא דְּהַתַּנִּין הַגְּדוֹל.

37. וּמֹשֶׁה דְּחִיל מִנִּיהּ, וְלֹא קָרִיב אֵלָא לְגַבֵּי אִינוּן יְאוּרִין, וְאִינוּן דְּרַגִּין דִּילֵיהּ, אֲבָל לְגַבֵּיהּ דְּחִיל וְלֹא קָרִיב, בְּגִין דְּחָמָא לֵיהּ מִשְׁתַּרְשׁ בְּשַׂרְשֵׁין עֲלָאִין.

38. בֵּינוּן דְּחָמָא קוּדְשָׁא בְּרִיךְ הוּא דְּדְּחִיל מֹשֶׁה, וְשִׁלְיָחוּן מִמֶּנּוּן אַחֲרָנִין לְעִילָא, לֹא יִכְלִין לְקָרְבָּא לְגַבֵּיהּ. אָמַר קוּדְשָׁא בְּרִיךְ הוּא, הֲנִי עֲלִיךְ פְּרַעָה מֶלֶךְ מִצְרַיִם הַתַּנִּים הַגְּדוֹל הַרֹבֵץ בְּתוֹךְ יְאוּרֵיו. וְקוּדְשָׁא בְּרִיךְ הוּא אֲצַטְרִיךְ לְאַחָא בֵּיהּ קָרְבָּא, וְלֹא אַחָרָא. כְּמַה דְּאֵת אָמַר, אָנִי ה', וְאוֹקְמוּהָ רְזָא דְּחַכְמָתָא דְּהַתַּנִּים הַגְּדוֹל הַרֹבֵץ בְּתוֹךְ יְאוּרֵיו לְאִינוּן מֵאֵרֵי מַדִּין, דִּירְעִין בְּרִזִּין דְּמֵאֲרִיהוּן.

39. פִּתַּח ר"ש וְאָמַר, וַיִּבְרָא אֱלֹהִים אֶת הַתַּנִּינִים הַגְּדוֹלִים וְאֵת כָּל נֶפֶשׁ הַחַיָּה הַרוֹמֶשֶׁת אֲשֶׁר שָׂרְצוּ הַמַּיִם לְמִינֵיהֶם. הָאֵי קָרָא אוֹקְמוּהָ לֵיהּ. אֲבָל וַיִּבְרָא אֱלֹהִים אֶת הַתַּנִּינִים הוּא רְזָא דְּאֵ לְוִיתָן וְבֵת זִוְגוּ. תַּנִּינִים חָסֵר כְּתִיב, בְּגִין דְּקִטְל לְנוֹקְבָא, וְסִלְקָא קוּדְשָׁא בְּרִיךְ הוּא לְצַדִּיקָא. וְאוֹקְמוּהָ.

40. הַתַּנִּים הַגְּדוֹל, תִּשְׁעַ יְאוּרִין אִינוּן, דְּאִיהוּ רְבִיץ בִּינֵיהוּ, וְחַד יְאוּרָא אִיהוּ, דְּמִימֵיו שְׂכִיכִין, וּבִרְכָּאן דְּמִימֵין דְּגִנְתָּא, נִמְלִין בֵּיהּ תְּלַת זְמַנִּין בְּשַׁתָּא. וְכַד תְּרִין זְמַנִּין, מִתְבַּרַךְ הוּא יְאוּרָא וְלֹא כ"ב, וְכַד חַד לְאוּ הֵכִי.

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

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

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

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

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

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

41. והאי תנינא, עאל בהוא יאורא, אתתקיף ואזיל ושאט עאל גו ימא, ובלע ננין לכמה זינין, ושליט, ותב להוא יאורא. אליו תשעה יאורין אזלין וסלקין וסחרניה כמה אליו ועשבין לזנייהו, יאורא קדמאה.

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

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

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

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

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

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

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

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

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

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

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

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

47. כתיב בראשית ברא אלהים. וכתיב ויברא אלהים את התנינים הגדולים, בכל עובדא דאינון עשר אמירין, קיימין לקבליהו אינון עשר יאורין. וחד תנינא מתרפרפא ברוחא, לקבל כל חד וחד.

48. ועל דא, חד לשבעין שנין מזדעזע עלמא, בגין דהאי התנין הגדול בד הוא סליק סנפירווי ואזדעזע, כדון בלהו מזדעזען באינון יאורין, וכל עלמא מזדעזעא, וארעא מתחלחלת, וכלהו כלילן בהאי תנין הגדול.

49. והארץ היתה תוהו וגו', אמר רבי שמעון, עובדא דבראשית, חבריא לעאן ביה, וידעין ביה, אבל זעירין אינון, הידעין לרמזא עובדא דבראשית, ברזא דתנין הגדול. וע"ד תנינן, דכל עלמא לא משתלשלא אלא על סנפירווי דרא.

50. ת"ח והארץ היתה תהו ובהו וגו', תנינן היתה, ואוקימנא. בגין דבהאי יאורא קדמא דקאמרן, בד האי התנין הגדול על ביה, כדון אתמלייא, ושאינון ודעין ניצוצין דאתלקטו באינון עלמין דאתחרבו בקדמיתא.

51. אינון תנינן אחרנין דקאמרן, הוּוּ ולא הוּוּ, אמאי. בגין דאתחלש חילייהו דלא יטשטשון עלמא, בר לשבעין שנין, חד זמנא, ואינון אתתקפו בחילא דההוא תנין הגדול, והאי איהו בלחודוי לאתתקפא. ואלמלא נוקביה קיימת לגביה, לא יכיל עלמא למסבל לון.

52. עד לא קטל קב"ה לנוקבא, הארץ היתה תהו. תהו היתה, ולבתר דקטל לה, הוּוּ בהוּ שראת לאתקיימא. וחשך על. עד לא הוּוּ נהירא עובדא דעבר.

53. מה עביד קודשא בריך הוא, מחץ רישיה דכורא לעילא, ואתכפיא, בגין דהא תהומא לתתא, לא הוּוּ נהיר. מ"ט לא הוּוּ נהיר, בגין דהאי התנין הגדול, הוּוּ נשיב רוחא על תהומא, ואחשיך ליה, ולא מרפרפא לתתא.

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

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

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

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

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

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

54. ועבר רוחא אחרא דלעילא, ונשב ובטש בדהוא רוחא, ושכיך ליה, הדא הוא דכתיב ורוח אלהים מרחפת על פני המים. והיינו דתנינן, דקודשא בריך הוא בטש רוחא ברוחא, וברא עלמא.

55. ויאמר אלהים יהי אור ויהי אור, נהיר נהירו דלעילא, ובטש על גבי רוחא דנשיב, ואסתלק מעל תהומא, ולא חפא ליה. כיון דתהומא אתנהיר, ואיהו אסתלק, כדן הוה נהירו.

56. דא נהיר על רישיה, ומיא הוו נפקי מגו אפותיה, ורוחא נשיב לעילא. ונהיר מנהירו דא, עד דהוה נחית נהוריה, מנצנצא לשבעין ותריין נהורין דשמשא, כיון דאינון נהורין אתרשימו בגו שמשא לתתא, הוו חייביא דעלמא ידעין בהו, והוו פלחין לשמשא. כיון דאסתבל קודשא בריך הוא באינון חייביא, סליק נהוריה וגניז ליה אמאי גניז ליה. בגין דהווא תנין, הוה סליק ונחית, ובטש באינון יאורין, עד דגניז ליה ולא אתגליא.

57. וזרע ליה זרועא בחד צדיק, דאיהו גננא דגנתא, וזרועא דזרע בגנתא, בגניזו בטמירו דהאי אור איהו.

58. כד האי התנין הגדול, חמי דצמח בגנתא זרועא דאור דא, כדן אתער לסטרא אחרא, לדהוא נהר דאקרי גיחון. ואתפלגו מימיו דהאי גיחון, חד שבילא דיליה, איהו אזיל גו ההוא זרועא דאצמחא גו גנתא, ואנהיר ביה ברבו דזרועא דא, ואקרי גיחון.

59. ומגו ההוא רבו דזרועא דא, אסתלק לרבו דשלמה מלכא, כד אסתלק למלכו, דכתיב והורדתם אותו אל גיחון, וכתיב ומשח אותו שם. שם, ולא באתר אחרא, בגין דהוה ידע דוד מלכא דא, ומימיו אחרנין אסתלקו למלכו אחרא, ודא איהו מלכא דאיהו תקיפא.

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

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

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

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

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

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

60. והאי התגון הגדול, אתער ליה, ואסתלק ספירווי דהאי תגין, בההוא נהר, לאתתקפא ביה. וכל אינון שאר יאורין בלהו, סלקין ונחתין בתקפא דהאי התגין הגדול, ותאב ועאל לההוא יאורא שכיבא, ואשתכך ביה.

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

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

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

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

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

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

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

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

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

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

66. וַיֹּאמֶר אֱלֹהִים תִּדְשָׂא הָאָרֶץ דֶּשֶׂא עֹשֶׂב מְזֵרִיעַ זֵרַע, רִזָּא דָא, בְּדֵי הַאי הַתְּנִין הַגְּדוֹל, הָיָה נָשִׁיב רוּחָא בְּהֵוּא נֹקְבָא, וּמְרַפְרָא לְגַבֵּי עֵילָא, כֹּל אֵינֻן עֹשְׁבִין הָיָה מֵהֶפֶךְ לֹון לִיבִישׁוּ, עַד דִּרוּחָא אַחְרָא נָשִׁיב בְּהֵוּא רוּחָא, וְשָׁכִיךְ לִיה לְתַתָּא, וְעֹשְׁבִין צְמַחוּ כְּמַלְקְדָּמִין. וְשִׁלְטִין וּמִשְׁבַּחַן וְאוֹרֵן קָמֵי קוּדְשָׁא בְּרִיךְ הוּא.

67. מִסְטֵר שְׂמָאלָא, וְלָגוּ וְאוּרָא שְׂכִיכָא, נִמְקִין בְּעֵירִין לְזַנְיָהוּ, וְאֶזְלִין לְמִקְרַב לְגַבֵּי דְאֵינֻן עֹשְׁבִין וְלֹא יִכְלִין, וְתַבִּין לְאַתְרֵיהּ. כֹּל אֵלִין וְאוּרִין אֶזְלִין וְשֹׁאטִין, עִם הֵוּא תְּנִינָא דְשִׁלְטִי בְּהוּ, וְסַחְרִין לְאֵינֻן עֹשְׁבִין, וְלֹא יִכְלִין. בְּרִי לְזַמְנִין, דִּרוּחָא עֲלָאָה לֹא נָשִׁיב, וְאֵיהּ מְרַפְרָא רוּחָא בְּהֵוּא נֹקְבָא דְלְעֵילָא, כְּמָה דְאוּקִימָנָא, כְּרִין שְׁלִיט הֵוּא רוּחָא עַל אֵינֻן עֹשְׁבִין.

68. וְאוּרָא שְׂכִיכָא תָב לְאַתְרֵיהּ, וְסִלְקָא וְנַחְתָּא. וּבְגִין דְּמֵימּוּי שְׂכִיכִין, אֶזְלִיל בְּשְׂכִיכוּ, וְהַאי הַתְּנִינִים הַגְּדוֹל סִלְקָא לְגַבֵּי אֵינֻן וְאוּרִין, וְעֹשְׁבִין כְּלָהּ מְגַדְלֵן סַחְרֵינָה דִּהֵוּא וְאוּרָא שְׂכִיכָא וְאֵלִין מְגַדְלִין בְּכָל עֵיבֵר, כְּרִין סִלְקָא הֵוּא תְּנִינָא וְאַתְרֵי בֵּינֵיהוּ, וְתָב לְכָל אֵינֻן וְאוּרִין.

69. וַיֹּאמֶר אֱלֹהִים יְהִי מְאֹרֹת בְּרִקִיעַ הַשָּׁמַיִם, דָּא אֵיהּ נַחֲשׁ בְּרִיחַ. אֲמַאי בְּרִיחַ. בְּגִין דְּסִגִּיר לְתַרִּין סְטֵרִין, וְלֹא נִפְיֵק לְעֲלָמִין אֶלָּא חַד זְמַנָּא לְיוּבִלָּא.

70. וּבְסִפְרֵי קְדְמָאִי, דָּא נַחֲשׁ עֲקֻלְתוֹן, דְּאֵיהּ בְּעֻקְמוֹ תְּדִיר, וְאֵינִי לְוֹטִין עַל עֲלָמָא, כְּדֵי הַאי קָם, אֲתַבֵּר תּוּקְפֵיהּ דִּהֵוּא תְּנִינָא, וְלֹא יִכִּיל לְמִיקָם, עַד דְּאֲבִיד גְּשְׁמִיָּהּ. בְּגִין דְּקוּדְשָׁא בְּרִיךְ הוּא כְּפִיף לִיה גּוּ יִמָּא, כְּדֵי עָאֵל לְגַבֵּיהּ. וְאֵיהּ דֶּרֶךְ עַל תְּקֻפֵיהּ דִּימָא. וְתְּקֻפֵיהּ דִּימָא דָּא, אֵיהּ תְּנִינָא, כְּדֵי אֶוּרִין עַל בְּמֵתֵי יָם.

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

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

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

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

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

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

71. וְכֹד הָאֵי נַחֵשׁ קָם, בְּדִין מֵה כְּתִיב, וְהָרַג אֶת הַתַּנִּין אֲשֶׁר בַּיָּם, דָּא אִיהוּ הַתַּנִּין הַגָּדוֹל. וְעַד כְּתִיב, הִנְנִי עֲלֶיךָ. וְדָא נַחֵשׁ, אִיהוּ מְאָרְת, בְּלוֹטִין לְכֹלָא, בְּגִין דְּאִיהוּ תְּקִיפָא עֲלֵיהּ, בְּתַקְפֵּיהּ דִּהְהוּא נְהַר רְבֻבָא, דְּאֶקְרִי חֲדַקְל, וְהָא אֹקִימָנָא.

72. הַהוּא נַחֵשׁ אִיהוּ בִּיבֻשְׁתָּא כַּד נִמְקִין דָּא בְּדָא, דָּא דְּבִיבֻשְׁתָּא אֶתְתַּקֵּף תְּדִיר, בְּגִין דְּכָל אֹרְחֵי וְתַקְפוֹי בִּיבֻשְׁתָּא אִיהוּ, וְאֶכִּיל אַרְעָא וְעַפְרָא תְּדִיר, כַּד"א וְעַפְרָא תֹאכַל כָּל יְמֵי חַיֶּיךָ. דָּא גְדִיל בְּעַפְרָא, וְדָא גְדִיל בְּמֵיָא. נַחֵשׁ דְּאֶתְגְּדִיל בְּמֵיָא, לָאוּ תְּקִיפָא כְּהָאֵי דְּאֶתְגְּדִיל בִּיבֻשְׁתָּא, וְעַד כְּתִיב מְאָרְת חֶסֶר.

73. וְדָא אֹרְחָן לְגַבֵּי הַהוּא דְּמֵיָא. וְאֶע"ג דְּאֹרְחָן לְגַבֵּיהּ, לָא אָגַח לְגַבֵּיהּ, אֶלָּא קוּדְשָׁא בְּרִיךְ הוּא בְּלַחְדוּוֹי, דְּקָטִיל לֵיהּ מִגּוּ יָמָא, כְּמָה דְּאֹקִימָנָא בְּגִין גְּסוּת רִוְחָא דְּבִיהּ, כַּד"א אֲשֶׁר אָמַר לִי יְאֲרִי וְגו'.

74. וְעַבְרַי יִי לְנִגּוּף אֶת מִצְרַיִם וְגו'. תְּנָא א"ר יוֹסִי, הָאֵי קְרָא קְשִׁיָּא, וְכִי וְרָאָה אֶת הַדָּם וְאָח"כ וּפְסַח, דְּמִשְׁמַע דְּסִימָנָא הוּא דְּעַבִּיד. וְאִי תִּימָא בְּגִין דְּמָא דְּאִיהוּ מִצּוּהָ, אִמָּאֵי לְבָר. וְאִמָּאֵי בְּתַלְתָּ דּוּכְתֵי דְּתַתְּחָא. וְהָא כְּתִיב הוּא גְּלִי עִמִּיקְתָּא וְגו'. וּמ"ט בְּעָא דְּאֶתְגְּלִיא דְּמָא עַל הַמִּשְׁקוֹף וְעַל שְׁתֵּי הַמְּזוּזוֹת.

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

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

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

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

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

75. אֵלֶּא תֵּנָא, כְּתִיב, וַיֵּרָא יי' וַיִּנְאֶץ, וּכְתִיב, וַיֵּרָא יי' כִּי רַבָּה רַעַת הָאָדָם בְּאָרֶץ. וְתִנִּינָן לָא אֲתַחְזִי אֲשַׁחֲוֵתָא דְלַעִילָא, אֵלֶּא כִּד אֲתַחְזִי לְתַתָּא עֹבְדָא דְאֲתַעְבִּידוּ עֹבְדָא מְנִיָּה וְעַד דְּעֵבְרִין עֵבְדָא לְתַתָּא לָא מְשַׁגְיַחִין לְאַבְאָשָׁא, בַּר הַרְהוּרָא דַע"ז, דְּכְתִיב הִשְׁמַרוּ לָכֶם פֶּן יִפְתָּה לְבַבְכֶם. וּמִדְּאֲתַעְבִּיד עֹבְדָא, אֲשַׁחֲוֵתָא דְלַעִילָא אֲתַעַר, וּבִגִּין כֶּךָ, כֵּלָא, בֵּין לְטַב וּבֵין לְבִישׁ, בְּעֹבְדָא תְלִיא מְלַתָּא.

76. א"ר יוסי, כל שוקי מצרים, מליין טעון הוּו, ועוד דבכל ביתא וביתא, הוּו שכיחי זינין, דמתקטרי בחרשייהו, באינן כתרין תתאין דלתתא, ומתערין רוח מסאבא בגווייהו.

77. וְרָזָא דְמְלָה תֵּנָא, כְּתִיב, וּלְקַחְתֶּם אֶגְדַּת אֲזוּב וּטְבַלְתֶּם בְּדָם אֲשֶׁר בַּסֶּף וְהִגַּעְתֶּם אֶל הַמִּשְׁקוֹף וְאֶל שְׁתֵּי הַמְּזוּזוֹת. אֶגְדַּת אֲזוּב לְמָה. בְּגִין לְבַעֲרָא רוּחַ מְסַאָבָא מִבִּינֵיהוּ, וְלֶאחֲזָאָה בְּפִתְחֵיהוּ, בְּהַנִּי תֵּלַת דְּוִכְתֵּי, מִהִימְנוּתָא שְׁלִימְתָא. חַד הַכָּא, וְחַד הַכָּא, וְחַד בְּגוּוֹיֵיהוּ בְּגִין כֶּךָ, וּפְסַח יי' עַל הַפֶּתַח וְלֹא יִתֵּן הַמִּשְׁחִית לְבֹא אֶל בְּתִיכֶם לְנֹגֹף, מִשּׁוּם דְּחַמֵּי שְׁמָא קְדִישָׁא רְשִׁים עַל פֶּתַחָא.

78. א"ר יהודה, אי הכי אמאי דמא, דהא תנינן, חוור וסומק וחד דכליל ביני גוויני. א"ל, תרי דמי הוּו, חר דמילה, וחד דפסחא. דמילה רחמי. דפסחא דינא.

79. א"ר יהודה, לאו הכי, אלא כמה דאוליפנא, דאחור ההוא דמא קודשא בריך הוא לרחמי, כאילו הוּו חוור בגו גוויני הה"ד, ואעבור עליך ואראך מתבוססת בדמיך ואומר לך בדמיך חיי וגו'. ואע"ג דהוּו סומקא, אתחור לרחמי, דכתיב בדמיך חיי. ובג"כ, רשום פתחא בתלת סטרין, חר הכא, וחד הכא, וחד בינייהו.

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

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

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

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

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

80. תאני ר' חזקיה, תרין דמי אתחזו, לקבל תרי בתרין, דאתחזו לעילא בההיא שעתא. א"ר יוסי, חד בתרא דכלילא בתרין סטרין טמירין, ברחמי ודינא.

81. אמר רבי אבא, בכמה אתרין חס קודשא בריך הוא על בנוי: עבר בר נש ביתא, וקודשא בריך הוא אמר ליה, כתוב שמי, ושוי לפתחך, ואת שרי לגו ביתא, ואנא אותיב לבר בפתחך לנטרא לך. והכא אמר, רשים על פתחא רזא דמהימנותא דילי, ואת שרי לגו ביתך, ואנא נטיר לך לבר, דכתוב ואתם לא תצאו איש מפתח ביתו עד בקר, וכתוב וראה את הדם על המשקוף ועל שתי המזוזות ופסח ד' על הפתח ולא יתן המשחית לבא אל בתיכם לנגוף.

82. תו אמר רבי אבא, כגוונא דשמא קדישא ה עברו בההוא שעתא. מה שמא קדישא אתחזר בהאי שעתא דינא, אוף הכי אתחזר האי דמא בהאי שעתא דינא, דכתוב וראה את הדם על המשקוף ועל שתי המזוזות, רשימא דכלהו סומקא, לאתחזאה, דהא אתחזר בדינא, למעבד נוקמין.

83. ורזא דמלה, כגוונא דהוי לעילא בההוא שעתא, כד בעי לאתחזאה לתתא, אי רחמי רחמי, ואי דינא דינא, הדא הוא דכתוב, וטבלתם בדם אשר בסף והגעתם וגו'. ולזמנא דאתי כתיב, מי זה בא מארדום חמוץ בגדים מבצרה. דזמין לאחזאה כלהו דינא למעבד נוקמין.

84. ואתם לא תצאו איש מפתח ביתו עד בקר. מאי טעמא, משום דתנינן, אמר רבי יצחק, לא ליבעי ליה לאינש למיזל בשוקא, ולאשתבחא בשוקא, בזמנא דדינא תליא במתא, דכיון דרשותא אתייהיב למחבלא, מאן דפגע ביה אתוק. והכא משום דדינא אשתבח, לא בעיא לנפקא לבר.

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

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

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

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

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

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

85. תְּנִינָא אָמַר רַבִּי יוֹסִי, בְּהוּא מִמֶּשׁ דְּאִשְׁתַּכַּח דִּינָא לְמִצְרָאִי, בְּהוּא מִמֶּשׁ אִשְׁתַּכַּח רַחֲמֵי לְיִשְׂרָאֵל, הָדָא הוּא דְכִתְיִב, וְרֵאִיתִי אֶת הַדָּם וּפְסַחְתִּי עֲלֵיכֶם. וְכֵן תְּנָא, בְּכָל אֵינוֹן כְּתִרִין קְדִישִׁין דְּלַעִילָא, כְּמָה דְּאִשְׁתַּכַּח דִּינָא, אִשְׁתַּכַּח רַחֲמֵי, וְכֹלָא בְּשַׁעְתָּא חֲדָא. תְּנָא רַבִּי חִזְקִיָּה, כְּתִיב, וְנִגַּף יְיָ אֶת מִצְרַיִם נִגּוּף וְרַפָּא. נִגּוּף לְמִצְרַיִם, וְרַפָּא לְיִשְׂרָאֵל. מֵאִי וְרַפָּא. מֵאִי שְׁנִימוּלוּ צְרִיכִים רַפּוּאָה.

86. וְתְנָא, בְּאוֹתָהּ שַׁעָה שְׁנִגְפוּ מִצְרָאִי, בְּאוֹתָהּ שַׁעָה נִתְרַפְּאוּ יִשְׂרָאֵל. דְּתְנִינָא אָמַר רַבִּי יוֹסִי, מִ"ד, וּפְסַח יְיָ עַל הַפֶּתַח, מֵאִי עַל הַפֶּתַח. וּפְסַח יְיָ עֲלֵיכֶם מִבְּעֵי לֵיהּ. אֲבָל עַל הַפֶּתַח, עַל הַפֶּתַח מִמֶּשׁ זְהוּ פֶתַח הַגּוּף. וְאִי זְהוּ פֶתַח הַגּוּף. הוּי אֹמֵר זֶה מִיִּלְהָ.

87. רַבִּי שִׁמְעוֹן אָמַר, בְּשַׁעְתָּא דְּאִתְפְּלַג לִילְיָא, וְכִתְרָא קְדִישָׁא אֲתַעֵר לְגַבְהַ דְּכוּרָא. וּמֵאֵן דְּכוּרָא, חֶסֶד עֲלָאָה, דְּמִשְׁמַע, דְּדָא בְּלָא דָּא לָא סְלֵקָא, וּבְגִין דָּא, דָּא מַחִי, וְדָא מְסִי, וְכֹלָא בְּשַׁעְתָּא חֲדָא.

88. וְכִתְיִב, וּפְסַח יְיָ עַל הַפֶּתַח הַיְדוּעַ. מֵאִי הַפֶּתַח, מִשּׁוּם דְּאִיהוּ פֶתַח וּמְשִׁיכָא דְרוּחָא וּגּוּפָא, וְתָא חַזִּי, עַד לָא אֲתַגְזֹר אַבְרָהָם, הוּהוּ אָטִים וְסִתִּים מִכָּל סְטְרוֹי. מִדְּאִתְגְזֹר אֲתַפְתַּח מְכֹלָא, וְלָא הוּי אָטִים וְסִתִּים בְּקַדְמִיתָא.

89. וְהֵינְנוּ רְזָא דְתְנִינָן, וְהוּא יֹשֵׁב פֶתַח הָאֵהָל. מִשּׁוּם דְּאִתְגְּלוּיָא יו"ד. מֵאִי קָא מֵיִירִי. אֵלָא אָמַר רַבִּי יִצְחָק דְּהוּא אֲשֵׁרִי בְּגִלּוּיָא דָּא, חֶסֶד בְּצַדֵּק. וְדָא הוּא פֶתַח, דְּמִשְׁכְּנָא עֲלָאָה קְדִישָׁא, מִשְׁמַע דְּכִתְיִב הָאֵהָל, הָאֵהָל הַיְדוּעַ.

90. אָמַר רַבִּי אֶלְעָזָר, כִּד אֲתַגְּלוּיָא הָאִי יו"ד, אֲתַבְּשֵׁר, וְאֲתַבְּרֵן בְּפֶתַח הָאֵהָל, דְּהוּא צַדֵּק, לְאֲתַבְּסָמָא בְּחֶסֶד. הָדָא הוּא דְכִתְיִב, כְּחוּם הַיּוֹם, דְּהוּא שַׁעְתָּא דְּשִׁלְטָא חֶסֶד, חוּלְקָא דְאַבְרָהָם. וּמִ"ל דְּהוּא פֶתַח הָאֵהָל, אֲתַבְּסָם לְקַבְלִיָּה דְאַבְרָהָם. דְּכִתְיִב, וַיְיָ בֵרַךְ אֶת אַבְרָהָם בְּכָל, דְּאֲתַבְּסָם בְּחֶסֶד, מִדְּאִתְגְּלוּיָא יו"ד.

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

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

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

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

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

91. אָמַר רַבִּי אַבָּא, וְהוּא יוֹשֵׁב פֶּתַח הָאֵהָל, כְּמָה דְכִתְיִב וַיִּי בִרְךְ אֶת אַבְרָהָם בְּכֹל. דְרָא הוּא פֶּתַח קַדִּישָׁא, כְּתָרָא עֲשִׂירָאָה. כְּחֹם הַיּוֹם, כְּמָה דְאִתְיָהִיב לִיה כְּתָרָא דְחֶסֶד, הֲרָא הוּא דְכִתְיִב כְּחֹם הַיּוֹם. כְּמָה דִּיתִיב בְּהָאֵי, כִּן יִתִּיב בְּהָאֵי, דְלֹא סָלִיק הָאֵי בְלֹא הָאֵי.

92. ד"א וְעָבַר יִי לְנִגּוּף אֶת מִצְרַיִם. מֵאֵי וְעָבַר דְעָבַר עַל שׁוּרֵי דִינָא דְכִתְרִין, דְהוּוּ מִתְקַשְׁרֵי בְכִתְרִין אַחֲרָנִין דְלַעֲיּוּלָא, וְשָׂרָא לְהוּ מְקִיּוּמֵיהוּן, וְעָבַר עַל אוֹרְחוֹי, בְּגִין לְמַעַבְדַּ בְּהוּ דִינָא, וְלִנְטְרָא לְהוּ לְיִשְׂרָאֵל, וְכַדִּין הוּא, כֹּל וְעָבַר, וְעִבְרַתִּי, וְיַעֲבַר, דְקוּדְשָׁא בְרִין הוּא אֲעָבַר עַל כֹּל אוֹרְחוֹי, אוּ לְדִינָא, אוּ לְרַחֲמֵי. הֲכָא וְעָבַר, בְּגִין לְמַעַבְדַּ דִינָא, הֲתָם וְיַעֲבַר, בְּגִין לְרַחֲמָא.

93. וַיְהִי בַחֲצֵי הַלַּיְלָה וַיִּי הֲכָה כֹּל בְּכוֹר וְגו'. ר' חִיָּיא וְר' יוֹסִי הוּוּ אֲזֻלֵי מְאוּשָׁא לְלוּד, וְהוּוּ רַבִּי חִיָּיא רְכִיב בַּחֲמֶרָא. אָמַר ר' יוֹסִי, נִיתִיב הֲכָא וְנַעֲלִי, דְהָא מְטָא זְמָנָא דְעֲלוּתָא דְמִנְחָה, וְתַנִּינָן, לְעוֹלָם יְהִי אָדָם זְהִיר בְּעֲלוּתָא דְמִנְחָה. אָמַאי זְהִיר. מְשׁוּם דְהָיָא שְׁעֵתָא דְתַלְיָא דִינָא וּבְעֵי ב"נ לְכוּנָא דְעֵתִיהָ, נַחַת ר' חִיָּיא וְנַעֲלִי.

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

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

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

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

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

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

94. עד דהוּ אַזְלוּ, נְטָה שְׁמֶשׁא לְמוֹעַל. א"ר חַיָּא לר' יוֹסִי אָמַאי אֵת שְׁתִּיק. א"ר יוֹסִי, מִסְתַּבֵּל הוּינָא בְּדַעְתָּאִי, דְּלִית עֲלֵמָא מִתְקוּימָא, אֶלָּא עַל רִישִׁיהוּן דְּעַמָּא. אִי רִישִׁי עַמָּא זְכָאִין, טַב לְעַלְמָא, טַב לְעַמָּא. וְאִי לֹא זְכָאִין, וְוִי לְעַלְמָא, וְוִי לְעַמָּא.

95. א"ר חַיָּא, וְדַאי כִּךְ הוּא, מְנַלְן. דְּכַתִּיב, רְאִיתִי אֵת כָּל יִשְׂרָאֵל נְפוּצִים עַל הַהָרִים כְּצֹאן אֲשֶׁר אֵין לָהֶן רוּעָה וַיֹּאמֶר יי לֹא אֲדוֹנִים לְאֵלֶּה יִשׁוּבוּ אִישׁ לְבֵיתוֹ בְּשָׁלוֹם. יִשׁוּבוּ, יִשְׁבוּ מִבְּעֵי לֵיהּ. לְבֵיתוֹ, בְּבֵיתוֹ מִבְּעֵי לֵיהּ. דְּהָא בְּאַתְרֵיהוּ קוּימִי.

96. אֶלָּא הֵכִי תִּנְיִן, אִי רִישָׁא דְּעַמָּא לֹא זְכִי, עַמָּא מִתְפָּסָן בְּחֻבִּיבָה. מְנַלְן. דְּכַתִּיב, וַיֹּאמֶר דָּוִד וְגו' הִנֵּה אֲנֹכִי חֲטָאתִי וְאֲנֹכִי הַעֲוִיתִי וְאֵלֶּה הַצֹּאן מָה עָשׂוּ, דָּוִד חָב, וְיִשְׂרָאֵל סָבְלוּ. וְאִי רִישָׁא דְּעַמָּא מִתְפָּסָן בְּחֻבִּיבָה, עַמָּא מִשְׁתַּזְבֵּן. דְּהָא דִּינָא לֹא שְׂרִיא עֲלֵיהוּ. דְּכַתִּיב, וַיֹּאמֶר יי לֹא אֲדוֹנִים לְאֵלֶּה, כְּלוּמַר, אֵלֹו לֹא הוּוּ רִישִׁין לְעַמָּא, מֵהֵאֵי אֹרְחָא יִשׁוּבוּ אִישׁ לְבֵיתוֹ בְּשָׁלוֹם. כְּלָהוּ מִשְׁתַּזְבֵּן, אִי רִישִׁיהוּן מִתְפָּסָן. וְאִפִּילוּ יְהוֹשָׁפָט אֲתַגְזֹר עֲלֵיהּ לְאַתְעַנְשָׁא, מִשׁוּם דְּאַתְחַבֵּר בְּאַחָב. אִי לֹאוּ הוּוּא צוּחָא, דְּכַתִּיב, וַיִּזְעַק יְהוֹשָׁפָט.

97. עד דהוּ אַזְלוּ רִמַּשׁ לִילִיא, אָמְרוּ, מָה נְעַבִּיד, אִי נִיזִיל חֲשַׁךְ לִילִיא, אִי נִיתִיב דְּחֵלָא הוּא. סְטוּ מְאוּרְחָא, יִתְבוּ תַּחַת אֵילָנָא חַד. וַיִּתְבוּ וְהוּוּ אָמְרוּ מִלִּי דְּאוּרִינָתָא, וְלֹא דְּמִיכוּ.

98. בְּפִלְגוֹת לִילִיא, חֲמוּ חַד אֵילָתָא דְּעִבְרָא קְמִייהוּ, וְהוּוּ צוּחַת וְרַמִּיאת קְלִין שְׁמַעוּ, קְמוּ ר' חַיָּא וּר' יוֹסִי וְאֹדְעִזְעוּ. שְׁמַעוּ חַד קְלָא דְּמִכְרָזָא וְאָמְרוּ, מִתְעַרִּין קוּמוּ. נִימִין אֲתַעְרוּ. עַלְמִין, אֹדְמָנוּ לְקַדְמַת מְרִיכוּן. דְּהָא מְרִיכוּן מִפִּיק לְגַ"ע, דְּאִיהוּ הִיכְלִיָּה, לְאַשְׁתַּעֲשַׂא עִם צְדִיקָא, דְּכַתִּיב וּבְהִיכְלוּ כְּלוּ אוֹמֵר כְּבוֹד.

99. א"ר חַיָּא, הַשְׁתָּא פְּלָגוּ דְּלִילִיא מִמֶּשׁ. וְקֵלָא דָּא, הוּא קְלָא דְּנַפְק, וְכָאִיב אֵילָתָא דְּלַעִילָא וְתַתָּא, דְּכַתִּיב קוֹל יי יְחֻלַּל אֵילוֹת. זְכָאָה חוּלְקָנָא, דְּזִכִּינָא לְמִשְׁמַע דָּא.

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

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

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

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

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

100. ותא חזי רזא דמלה, בשעתא דקודשא בריך הוא אתחזי על גנתא, כל גנתא אתכנש, ולא מתפרש מערן. ומהאי ערן מבויעי נפקין, לכמה אורחין ושבילין, והאי גנתא, אתקרי צרורא דחיי, דתמן מתעדנין צדיקיא, מנהירו דעלמא דאתי. ובהאי שעתא, קודשא בריך הוא אתגלי עליהו.

101. יתבו ר"ח ורבי יוסי, אמר רבי יוסי, בכמה זמנין שאילנא, האי דכתיב, ויהי בחצי הלילה וי' הבה כל בכור בארץ מצרים אמאי לא הוה ביממא, דיתגלי לכל פרסומי ניסא, ואמאי מיתו כל אינון חלשי דבתר רחויא, ואינון טלויא דבני עאנא, ולא מיתו מלכי ופרדשכי, וגברי מגיחי קרבא, כמה דהוה בסנחריב, דכתיב ויצא מלאך יי' ויך במחנה אשור וגו'. ותנינן, כלהו מלכין בני מלכין רופינוס ופרדשכי, התם אתחזי גבורתא דחד שליחא דיליה, יתיר מהאי, דהוה יאות למהו דיליה יתיר.

102. אמר ליה יאות שאלת, ואנא לא שמענא מירי בהאי, ולא אימא, אבל הא זכינא לכל האי, וארחא אתתקן קמן. אנא שמענא דרשב"י מדכי שוקין דטבריה, ניזיל גביה. יתבו, עד דהוה נהיר יממא. בד סליק נהורא, קמו ואזלי. בד מטו גביה. אשכחוהו, דהוה יתיב, וספרא דאגדתא בידיה.

103. פתח ואמר, כל הגוים כאין נגדו מאפס ותהו נחשבו לו. כיון דאמר, כל הגוים כאין נגדו, למה כתיב מאפס ותהו נחשבו לו. אלא אוליפנא, דעתויהו דכל עמין דעלמא, דמהימנותא דלהון הוא כאין, דלא ארפקו עלאין ותתאין, ושויין לקבליהו מהימנותא דשטותא, אבל מאפס ותהו נחשבו לו, כהאי עלעולא, דסחרא ברוחא, ומתגלגלא בקיטא בריקניא, הה"ד וכל דיירי ארעא כלא חשיבין.

104. עוד פתח ואמר, בראשית ברא אלהים את השמים ואת הארץ, את דא ימינא דקודשא בריך הוא, ואת דא שמאלא. אוליפנא, דסטא קודשא בריך הוא ימיניה, וברא ית שמיא, וסטא שמאלא, וברא ית ארעא. הה"ד, אף ידי יסדה ארץ וימיני טפחה שמים קורא אני אליהם ועמדו יחדו.

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

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

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

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

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

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

106. ותנינן, כתיב את הכל עשה יפה בעתו. א"ת, הא דאמרן. הכל, כד"א, ויין ברוך את אברהם בכל. ותאנא, דהיא כתר דאתקרי א"ת, דכלילא מא"ת וא"ת. ושלטא במלגות ליליא, בתרין סטרוי, ברחמי ודינא, רחמי לישראל, ודינא לעמין עכו"ם.

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

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

109. תָּא חֲזִי, כְּתִיב, וַיְהִי בַחֲצֵי הַלַּיְלָה. בַּחֲצֵי מִבְּעֵי לַיָּה, אֹז בַּחֲצוֹת, כְּגֹוֹנָא דְאָמַר מֹשֶׁה. וְאִי כְּמָה דְאָמְרֵי חֲבֵרְנָא, דְלֹא יַיְמְרוּן אֶצְטַגְנִינִי פְרַעָה, מֹשֶׁה בְּדַאי הוּא. הָא קוֹשְׁיָא בְּאַתְרֵיהּ קַיִמָא, בְּג' גֻּוֹנֵי, דְאֶפִּילוּ יִשְׂרָאֵל יַיְמְרוּן הֵכִי. חַד, דְאִי הֵכִי הוּא לַיָּה לְמִימַר וַיֹּאמֶר מֹשֶׁה בַּחֲצוֹת הַלַּיְלָה. אֲמַאי קָאֵמַר, כֹּה אָמַר יְי' וְגו'. כְּמָה דְלֹא אֲתַבְּוּן שַׁעְתָּא, דְהָא לֹא יִתְפַּסּוּן בְּמֹשֶׁה, אֲלֵא בְּפִטְרוֹנָא, בְּגִין דְאָמַר כֹּה אָמַר יְי' וְגו'. תְּרִי, דְהָא מֹשֶׁה אָמַר, עַד בְּכוֹר הַשְּׂפָחָה אֲשֶׁר אַחֲרֵי הָרְחִים, וְלֹא הוּא הֵכִי, אֲלֵא עַד בְּכוֹר הַשְּׂבִי אֲשֶׁר בְּבֵית הַבּוֹר. עַכ"ס אֶפִּילוּ יִשְׂרָאֵל נְמִי יַיְמְרוּן הֵכִי, דְהָא לֹא אֲתַבְּרוּן מְלִי. תַּלְתָּ דְאִיהוּ אָמַר מִשְׁמָא דְפִטְרוֹנָא בַּחֲצוֹת, וְכְתִיב וַיְהִי בַּחֲצֵי הַלַּיְלָה.

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

110. וְעוֹד, שְׁאַלְתָּא דִּילְכוּן, יִתִּיר עַל מְטוֹל דְלֹא יְכִיל בְּעִירָא לְמַסְבַּל. אֲמַאי הוּא בְּפַלְגוֹת לִילֵיָא, וְלֹא בִימְמָא. וְאֲמַאי מִיתוּ כָּל אִינוּן חַלְשֵׁי דְבִתְרָ רַחֵיָא. אֲלֵא כְּלָא רְזָא עֲלָאָה הוּא, בֵּין מַחְצְרֵי חַקְלָא, וְכְלָא אֲתַכְשֵׁר בְּנִבְיָאָה מְהֵימְנָא.

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

111. זְכָאָה חוֹלְקִיָה דְמֹשֶׁה, דְעֲלִיָה כְּתִיב יְמִימֵיָת מִבְּנֵי אָדָם הוֹצֵק חֵן בְּשַׁפְּתוֹתֵיךְ עַל בֶּן בְּרַכְךָ אֱלֹהִים לְעוֹלָם. אֶהְבֵּת צְדָק וְתִשְׁנָא רִשְׁעָה עַל בֶּן מִשְׁחַךְ אֱלֹהִים אֶלְהֵיךְ שְׁמֵן שְׁשׂוֹן מַחְבְּרֵיךְ. יְמִימֵיָת מִבְּנֵי אָדָם: מִשֵׁת וְחִנוּךְ. הוֹצֵק חֵן בְּשַׁפְּתוֹתֵיךְ: מְנַח וּבְנֵי. עַל בֶּן מִשְׁחַךְ אֱלֹהִים אֶלְהֵיךְ: מֵאֲבָרְהָם וַיִּצְחָק. שְׁמֵן שְׁשׂוֹן: מֵיַעֲקֹב. מַחְבְּרֵיךְ: מִשְׁאֵר נְבִיאיָ. וְכִי גִבֵּר דְסָלִיק בְּדַרְגֵּינָן עֲלֵאִין דְלֹא סָלִיק בִּינָא אַחְרָא, לֹא יֵרַע מֵה דְאָמַר.

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

112. אֲלֵא הֵכִי תַנִּינָן, הָאִי כְּתָרָא דְאֶקְרִי זֹאת, אֲתַקְרִי אִשָּׁה, כְּד"א, לְזֹאת יִקְרָא אִשָּׁה. אֲמַאי. מִשׁוּם כִּי מֵאִישׁ לְקָחָהּ זֹאת. מֵאִן הוּא אִישׁ. הָהוּא דְאֶקְרִי זֶה. וְדָא הוּא אִישׁ דְכָר, כְּד"א כִּי זֶה מֹשֶׁה הָאִישׁ. הָאִישׁ הַזֶּה. וְאֶקְרִי אִישׁ זֶה, וְזֶה אִישׁ. וְזֹאת, אֲתַנְסִיבַת מִזֶּה דְאֶקְרִי זָכָר.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

118. כָּל בְּכוֹר, אֲפִילוּ דְרִגְוֵן עֲלָיִן וְתַתָּאִין, אֲתַבְרוּ מְשׁוֹלְטָנְהוּן, כָּל אֵינּוֹן דְּשִׁלְטִין בְּחֻכְמַתָּא דְּלֵהוֹן, דְּכִתְיִב, בְּאַרְץ מִצְרַיִם. וְכִלְהוּ דְרִגְוֵן, עֲלָיִן וְתַתָּאִין, דְּאֲתַבְרוּ מְשׁוֹלְטָנְהוּן, כִּלְהוּ בְּפִסְקָא אֲתַחְזוּן, דְּכִתְיִב מִבְּכוֹר פְּרַעָה הַיּוֹשֵׁב עַל כִּסְאוֹ עַד בְּכוֹר הַשֹּׁפְחָה אֲשֶׁר אַחַר הָרְחִים וְכֹל בְּכוֹר בְּהֵמָה, הָא כִּלְהוּ אֲתַחְזוּן בְּפִסְקָא.

119. סְתָמָא דְּמַלְחָה, מִבְּכוֹר פְּרַעָה הַיּוֹשֵׁב עַל כִּסְאוֹ, כְּתָרָא תַתָּאָה דְּקוֹזְמִיטָא דְּמַלְכוּתָא דְּלַעִילָא. עַד בְּכוֹר הַשֹּׁפְחָה, כְּתָרָא שְׁמַאלָא, תַתָּאָה מִינָה, דְּקוֹזְמִיטָא מִבְּתַר אַרְבַּע רַחֲוִין, אַרְבַּע מְשִׁירֵיין. מְשֻׁמַּע, מְשׁוּם דְּכִתְיִב אַחַר הָרְחִים, וְלֹא מִן הָרְחִים. וְכֹל בְּכוֹר בְּהֵמָה, תַתָּאִין מִתַּתָּאִין, נוֹקְבָא מְנוֹקְבַתָּא, דְּאֲשַׁתְּכַחוּ בְּאֲתָנִי בְּבַעֲרֵי וְחַמְרֵי, בְּרַבְרָבִי בְּזוּטְרֵי, וּמְקַבְּלִין מְנַהוּן גּוֹבְרִין וְנוֹקְבִין. עַד בְּכוֹר הַשְּׂבִי אֲשֶׁר בְּבֵית הַבוֹר, אֵינּוֹן דְּנַפְקִין מִשֹּׁפְחָה. דִּי בְהוֹן עַבְדִּין לְאַסִּירֵי, דִּישַׁתְּעַבְדוּן בְּהוֹן לְעַלְמִין, וְלֹא יַפְקוּן לְחִירוֹ.

120. וּבְרוּחְצִנּוּתָא דְּאֵלִין דְּרִגְוֵן, סְרִיבוּ מִצְרַאִי, דִּי בְהוֹן עַבְדוּ קִשְׂרָא לְיִשְׂרָאֵל, דְּלֹא יַפְקוּן מִן עַבְדוּתְהוֹן לְעַלְמִין. וּבִהַאי אֲתַחְזִי גְבוּרָתָא וְשִׁלְטָנּוּתָא דְּקוֹדֶשָׁא בְּרִיךְ הוּא, וְדַכְרָנָא דְּאֵל יִשְׁתַּצִּי מִיִּשְׂרָאֵל לְדַרְי דְּרִין, דְּאִי לֹא הוּהוּ חִילָא וּגְבוּרָתָא דְּקוֹדֶשָׁא בְּרִיךְ הוּא, כָּל מַלְכֵי עַמִּין, וְכֹל חֲרָשֵׁי עַלְמִין, וְחַכְמֵי עַלְמִין, לֹא יַפְקוּן לְיִשְׂרָאֵל מִן עַבְדוּתָא, דְּשִׂרָא קְטָרִין דְּלֵהוֹן, וְתַבְרוּ כָּל אֵינּוֹן כְּתָרִין, בְּגִין לְאַפְקָא לֹוֹן. עַל דָּא כְּתִיב, מִי לֹא יִרְאֵךְ מַלְךְ הַגּוֹיִם כִּי לֹךְ יֵאָתֶה כִּי בְּכָל חַכְמֵי הַגּוֹיִם וּבְכָל מַלְכוּתָם מֵאִין כְּמוֹךְ.

121. בְּכָה ר"ש, אַרְיִם קְלִיָּה וְאַתְנַח, אֲמַר קְנֻטְרָא דְּקִיטְפָא אֲשַׁתְּכַח, חֲשַׁבְתָּן דְּשַׁבַּח קוֹדֶשָׁא בְּרִיךְ הוּא כְּמָה זְמַנִּין, אֲשֶׁר הוֹצֵאתִיךְ מֵאַרְץ מִצְרַיִם, הוֹצִיאֲךָ יי' אֱלֹהֶיךָ מִמִּצְרַיִם, וַיּוֹצִיאֲךָ יי' אֱלֹהֶיךָ מִשָּׁם, הוֹצֵאתִי אֶת עַבְאוֹתֶיכֶם, זְכוֹר אֶת הַיּוֹם הַזֶּה אֲשֶׁר יֵצְאתֶם מִמִּצְרַיִם, וַיּוֹצִיאֲךָ בְּפָנָיו בְּכַחוֹ הַגְּדוֹל מִמִּצְרַיִם, הוֹצִיא יי' אֶתְכֶם מִזֶּה.

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

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

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

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

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

122. אֵלֶּא תָּאנָא, י' כְּתִרִין, אִינוּן לְתָא, כְּגוּוּנָא דְלַעִילָא, וְכֻלְהוּ סְתִימִין, בְּתִלְתָּא אֵלִין דְאִמְרִין. וְתִלְתָּ קְשָׁרִין קְשִׁירוּ בְּהוּ, עַל ג' דְרָגִין אֵלִין דְבְּהוּ עֲבָדוּ, דִּישְׂרָאֵל לֹא יִפְקוּן מִשְׁעַבְדֵּיהוֹן לְעַלְמִין.

123. זְכָאִין אַתּוּן אַבְרָהָם יִצְחָק וְיַעֲקֹב, דְּבִזְכוּתְכוּן שְׂרִיאָו קְטְרִין, וְקוּדְשָׁא בְּרִיךְ הוּא דְכֵר תִּלְתָּ קְטְרֵי מְהִימְנוּתָא דְלְכוּן הַה"ד וְיִזְכֹּר אֱלֹהִים אֶת בְּרִיתוֹ אֶת אַבְרָהָם אֶת יִצְחָק וְאֶת יַעֲקֹב. אֶת אַבְרָהָם, הָא קְשָׁרָא חֲדָא, דְאִבְרָהָם. אֶת יִצְחָק, הָא קְשָׁרָא תְּנִינָא, דִּיצְחָק. וְאֶת יַעֲקֹב, הָא קְשָׁרָא תְּלִיתָא, שְׁלִימְתָא דִּיעֲקֹב.

124. תָּנָא, כָּל זְמַנִּין וְחֻגִין וְשַׁבְּתִין, כְּלָהוּ דוּכְרָנָא לְהָאִי, וְעַל הָאִי אַתְקִימוּ כְּלָהוּ, דְאִלְמָלָא הָאִי, לֹא הוּהוּ נְטוּרָא דְזְמַנִּין וְחֻגִין וְשַׁבְּתִין. וּבְגִינֵי כֶךָ, לֹא אֶשְׁתַּצִּי דְכְרָנָא דְמִצְרַיִם מִכָּל זְמַנִּין וְחֻגִין וְשַׁבְּתִין. ת"ח דִּינָא דָא, הוּא יְסוּדָא וְשִׁרְשָׁא דְאוּרִייתָא, וְכָל פְּקוּדוּי, וְכָל מְהִימְנוּתָא שְׁלִימְתָא דִּישְׂרָאֵל.

125. וְעוּד אֲמַאי לֹא הוּהוּ בִימְמָא דְשְׁאִילְתּוּ. תְּנִינָן, כְּתִיב הַיּוֹם אַתֶּם יּוֹצֵאִים, וְכְתִיב הוֹצֵאֲךָ יי' אֶלְהֶיךָ מִמִּצְרַיִם לַיְלָה. אֵלֶּא תָּאנָא, עֲקָרָא דְפּוּרְקָנָא דִּישְׂרָאֵל, לֹא הוּהוּ אֵלֶּא בְּלִילָה, דְלִילָא שְׂרָא קְטְרִין, וְעֲבָד נּוֹקְמִין, וְיוֹמָא אִפּוּק לּוֹן בְּרִישׁ גְּלוּי, הָדָא הוּא דְכְתִיב יִצְאוּ בְּנֵי יִשְׂרָאֵל בִּיד רַמָּה לְעִינֵי כָּל מִצְרַיִם. וְכְתִיב וּמִצְרַיִם מְקַבְּרִים אֶת אֲשֶׁר הִכָּה יי' בָּהֶם כָּל בְּכוֹר, דָּא הוּא פְּרִסוּמֵי נִיּוּסָא.

126. אַתּוּ ר' חִינְיָא וְר' יוֹסִי, אֶשְׁתַּחֲוּוּ קַמֵּיהּ, וְנִשְׁקוּ יְדוּי. וּבְכוּ וְאִמְרוּ, גְּלִיפִין עֲלָאִין וְתִתְּאִין, זְקָפִין רִישָׁא בְּגִינְךָ, עֲבָד קוּדְשָׁא בְּרִיךְ הוּא יְרוּשְׁלָיִם לְתָתָא, כְּגוּוּנָא דְלַעִילָא. עֲבָד שׁוּרֵי קְרִתָּא קְדִישָׁא וְתַרְעוּי. מֵאן דְעִייל, לֹא עִייל, עַד דִּיפְתַּחוּן תַּרְעִין. מֵאן דְסָלִיק, לֹא סָלִיק, עַד דִּיחֲתַקְנוּן דְרָגִין דְשׁוּרֵי מֵאן יְכִיל לְמַפְתַּח תַּרְעִין דְקְרִתָּא קְדִישָׁא, וּמֵאן יְכִיל לְאַתְקָנָא דְרָגִין דְשׁוּרֵי, דָּא רִשְׁב"י, דְאִיהוּ פְּתַח תַּרְעִין דְרִזֵּי דְחֻכְמָתָא, וְאִיהוּ אַתְקִין דְרָגִין עֲלָאִין, וְכְתִיב יִרְאֵה כָּל זְכוּרְךָ אֶת פְּנֵי הָאָדוֹן יי'. מֵאן פְּנֵי הָאָדוֹן יי', דָּא רִשְׁב"י, דְמֵאן דְאִיהוּ דְכוּרָא מִן דְכְרָנָא, בְּעֵי לְאַתְחַזָּא קַמֵּיהּ.

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

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

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

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

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

127. אָמַר לוֹן, עַד הַשָּׂתָא, לֹא סַיִמְנָא מְלָה דְשִׁאלְתָא דִּילְכוֹן, דְּהָא תְּנִינָן, וַיְיָ הִכָּה כָּל בְּכוֹר, כָּל בְּכוֹר סַתָּם, בְּדַקְאֻמְרָן. וְכֹלֹא הוּוּה כְּמָה דְּאִינוּן דְּמִיתוּ, אִינוּן קְטוּרֵי קְטָרִין, דְּהוּוּ מְשַׁתְּמִשִּׁי בְּחַרְשֵׁיהוּ בְּאִינוּן כְּתָרִין. מְנַהוּן מְשַׁתְּמִשִּׁי בְּעֵלְאֵי, וּמְנַהוּן בְּתַתְּאֵי, וְאָף עַל גַּב דְּכֹלְהוּ תַתְּאִין אִינוּן. וְכֹל אַרְעָא דְּמִצְרַיִם מְלִיא חַרְשֵׁין הוּוּה. וְכַתִּיב כִּי אֵין בֵּית אֲשֶׁר אֵין שָׁם מֵת.

128. וְאִתְעֵבִיד דִּינָא בְּכֹלֹא, בְּשַׁעְתָּא דְּאִתְכַּנְשׁוּ כְּלָהוּ בְּבִתְיָהוּן, וְלֹא הוּוּ מִתְפָּזְרֵי בְּמִדְבָּרָא וּבְחַקְלָא, אֲלֵא כְּלָהוּ אֲשַׁתְּכַחוּ בְּבִתְיָהוּן, וְעֵבֵד לִילְיָא דִּינוּי בְּכֹלֹא בְּהֵיא שַׁעְתָּא. וְתָנָא הוּוּה נְהִיר לִילְיָא כִּיּוּמָא דְּתַקוּפָה דְּתַמּוּז, וְחֻמָּא כָּל עֵמָא דִּינוּי דְּקוּדְשָׁא בְּרִיךְ הוּא, הַה"ד וְלִילָה כִּיּוּם יְאִיר בְּחַשְׁכָּה בְּאוּרָה.

129. וּבְשַׁעְתָּא דְּנַפְקוּ אֲשַׁתְּכַחוּ כְּלָהוּן מִתִּין בְּשׁוּקִין לְעִינֵיהוּן דְּכֹלֹא, בְּעִינֵין לְאִקְבְּרָא לְהוּ וְלֹא אֲשַׁכְּחוּ, וְדָא אֲקָשִׁי לְהוּ מְכֹלֹא. חֲמוּ לְיִשְׂרָאֵל נַפְקִין לְעִינֵיהוּן בְּחַד גִּיסָא, וְחֲמוּ לְמִיתְיָהוּן בְּאִידֶךָ גִּיסָא. וּבְכֹלֹא הוּוּה פְּרַסוּמֵי נִיסָא, דְּלֵא הוּוּה כְּהֵאֵי מִיּוּמָא דְּאִתְבְּרֵי עֲלֵמָא.

130. וְת"ח, כְּתִיב לִיל שְׁמוּרִים הוּא לֵינִי לְהוֹצִיאֵם וְגו', הוּא הַלִּילָה הַזֶּה לֵינִי שְׁמוּרִים לְכָל בְּנֵי יִשְׂרָאֵל וְגו', הֵאֵי פְּסוּקָא קְשִׁיָּא כִּיּוּן דְּאִמְר לִיל, מְהוּ שְׁמוּרִים, וְלֹא שְׁמוּר, שְׁמוּר מְבַעֵי לִיָּה. וְכַתִּיב הוּא הַלִּילָה הַזֶּה, לִיל קְאֻמְר בְּקִדְמִיתָא, וּבְתַר לִילָה.

131. אֲלֵא הִכִּי תְּנִינָן, כְּתִיב, כִּי יְהִיָּה נְעֵרָה בְּתוּלָה. נְעֵר כְּתִיב, מ"ט. מְשׁוּם דְּכָל זְמַן דְּלֵא קְבִילַת דְּכָר, אֲתַקְרֵי נְעֵר, מְדַקְבִּילַת דְּכָר, אֲתַקְרֵי נְעֵרָה. אוּף הִכָּא, לִיל עַד לֹא קְבִילַת דְּכָר. וְאֵע"ג דְּכְתִיב בֵּיה שְׁמוּרִים דְּכָר הוּוּה זְמִין לְאִתְחַבְּרָא עִמָּה וּבְשַׁעְתָּא דְּאִתְחַבְּר עִמָּה דְּכָר, כְּתִיב, הוּא הַלִּילָה הַזֶּה לֵינִי שְׁמוּרִים. שְׁמוּרִים: דְּכָר וְנוֹקְבָא. וּבְגִינֵי כִּךְ כְּתִיב הַלִּילָה הַזֶּה.

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

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

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

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

132. ובאתר דאשתכחו דכר ונוקבא, לית שבחא אלא לדכורא. והכי שבחו ישראל בתושבחתיהו. לדכורא ולא לנוקבא, הה"ד, זה אלי ואנוהו. דלית שבחא באתר דדכורא ונוקבא אשתכחו, אלא לדכורא. ועל דא מחבאן ישראל, דכתוב זה יי' קוינו לו נגילה ונשמחה בישועתו. משום דהכי זמין למעבד להו, דכתוב בימי צאתך מארץ מצרים אראנו נמלאות.

133. ורזא דא הכי הוא, כגוונא דהכא ליל ולילה, כן זמין קודשא בריך הוא למעבד להו, דכתוב שומר מה מלילה שומר מה מליל. מה להלן שמירה וליל, אוף כאן שמירה וליל. מה להלן שמירה ולילה, אוף כאן שמירה ולילה.

134. ולילה אתקרי אגב דכורא, הה"ד, אתא בקר וגם לילה. בקר: כד"א וישכם אברהם בבקר. דהוא מדרתו ממש. וכתוב יי' בקר תשמע קולי, בקר ממש.

135. יתבו ר' חניא ור' יוסי, ואוליקף להו רזא דתורת כהנים, והוו מהדרי בכל יומא ויתבי קמיה. חד יומא נפק ר"ש לבר, אזלו בהדיה, מטו לחד חקלא יתבו.

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

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

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

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

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

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

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

136. פֶּתַח ר"ש וְאָמַר, תָּא חֲזִי, כְּתִיב, אֶת הַכֹּל רְאִיתִי בְיָמַי הַבְּלִי וְיֵשׁ צְדִיק אֹבֵד בְּצַדְקוֹ וְיֵשׁ רָשָׁע מְאָרִיךְ בְּרַעְתּוֹ, שְׁלֵמָה דִּהוּת חֲכָמָתָא יִתִּירָא עַל כֹּלָא, מֵאִי קָאֵמַר בְּהַאי קְרָא. אֱלָא, שְׁלֵמָה רְמֵז דְּחֲכָמָתָא קָא רְמֵז. דִּהָא חֲזִינָן אֹרְחֵי דְקוּדְשָׁא בְּרִיךְ הוּאֲדִלָּאוּ הֵכִי, דִּהָא כְּתִיב, וְלָתֵת לְאִישׁ כְּדַרְכּוֹ וּכְפָרֵי מֵעֲלָיו. אֱלָא תְרֵי עֲנִינֵי נִינְהוּ, דְקָא רְמֵז הֵכָא.

137. דִּתְנִינָן, כִּד עֲנִינֵי דְקוּדְשָׁא בְּרִיךְ הוּא בְּעָאן לְאַשְׁגָּחָא בְּעֵלְמָא, וְלַעֲיִנָּא בֵּיהּ, כְּמָה דְכְּתִיב כִּי יוֹ עֲנִינֵי מְשׁוּטְטוֹת בְּכָל הָאָרֶץ, וְאַשְׁכְּחָן חֲזִיבִין בְּעֵלְמָא, הֵהוּא צְדִיקָא דְאַשְׁתַּכַּח בְּדְרָא, אֲתַפְּס בְּחֻבְיָהּ. וְחֲזִיבֵינָא מְאָרִיךְ קוּדְשָׁא בְּרִיךְ הוּא רוּגְזִיהּ עֲמֵהוֹן עַד דִּיתוּבוּן. וְאִי לָאו, לֹא יִשְׁתַּבַּח מֵאן דִּיתַבַּע רַחֲמֵי עֲלֵיהוֹן, הֵה"ד, יֵשׁ צְדִיק אֹבֵד בְּצַדְקוֹ, מְשׁוּם דִּהוּא זְכָאָה, אֲסַתְּלַק מֵעֵלְמָא.

138. בְּגִינֵי כִּךְ תְּנִינָן, לְעוֹלָם אֵל יְדוּר אָדָם אֱלָא בְּמִקוֹם שְׂאֲנָשֵׁי מַעֲשֵׂה דְרִים בְּתוֹכוֹ. מֵאִי טַעְמָא. מְשׁוּם דְּוִי לְהַאי דְּמְדוּרִיהּ בֵּין חֲזִיבֵינָא, דִּהוּא אֲתַפְּס בְּחֻבְיָהּ, וְאִי דִּיּוּרִיהּ בֵּין זְכָאִין, אוֹטִיבִין לִיהּ בְּגִינֵיהוֹן.

139. דִּהָא רַב חֲסֵדָא, הוּהוּ דִּיּוּרִיהּ בְּקַרְמִיתָא בִּינֵי קְפוּטְקָאִי, וְהוּהוּ דְחִיקָא לִיהּ שְׁעָתָא, וּמְרַעִין רַדְפִּין אֲבַתְרוּי. נָטַל וְשׂוּי מְדוּרִיהּ בֵּין מְאָרֵי תְרִיסִין דְּצַפּוּרִי, וְסָלִיק, וְזָכָה לְכַמָּה טְבִין, לְכַמָּה עוֹתְרָא, לְכַמָּה אוֹרִינִיתָא, וְאָמַר, כֹּל הָאִי זְכִינָא, עַל דְּעָאֲלִית בֵּין אִינוּן דְקוּדְשָׁא בְּרִיךְ הוּא אֲשַׁגַּח לְאוּטְבָא לְהוּ.

140. ד"א, אֶת הַכֹּל רְאִיתִי בְיָמַי הַבְּלִי. וְכִי שְׁלֵמָה, דְּרַגְיָן עֲלָאִין דְּחֲכָמָתָא הוּוּ בֵּיהּ, עַל כֹּל בְּנֵי דְרָא דְכְּתִיב וַיְחַכֵּם מִכָּל הָאָדָם, דְּכְּתִיב וַיֵּשֶׁב שְׁלֵמָה עַל כִּסֵּא יְיָ לְמַלְכָּךְ, אָמַר בְּיָמַי הַבְּלִי. וְכְּתִיב, הַבֵּל הַבְּלִים אָמַר קֵהֶלֶת.

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

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

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

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

141. וְתָנָא, ד' שְׁמוֹת נִקְרָא: שְׁלֹמֹה. יְדִידְיָהּ, אַגּוּר. בֶּן יֶקֶב, אִיתִיָּא לְ, לְמוֹאֵל. קִהְלֵת. קִהְלֵת בְּנִגְדַּ כְּלָם. וְכֹלָם נִקְרָא בְּעֵינֵי שֶׁל מַעְלָה, קִהְלֵת בְּנוֹמִיָּא קִדְיָשָׁא דְּבֵי עֲשָׂרָה, בְּגִין כִּן קִהְלֵת אִין פְּחוּת מֵעֲשָׂרָה. וְקִהְלֵת אִפְּלוּ מֵאַה, וְקִהְלֵת כְּלָלָא דְּכֹלָא, כַּמְד"א קִהְלֵת יַעֲקֹב.

142. וְתָנָא, שְׁמוֹתָיו עַל שֵׁם הַחֲכָמָה אֶתְקֵרוּן, וּבְגִין כִּן ג' סְפָרִין עֲבַד, שִׁיר הַשִּׁירִים. קִהְלֵת. מְשָׁלִי. וְכֹלָהוּ לְאַשְׁלָמָא חֲכָמָתָא. שִׁיר הַשִּׁירִים לְקַבֵּל דְּחָסֵד. קִהְלֵת לְקַבֵּל דְּדִינָא. מְשָׁלִי לְקַבֵּל דְּרַחֲמֵי. בְּגִין לְאַשְׁלָמָא חֲכָמָתָא, וְהוּא עֲבַד כֹּל מַה דְּעֲבַד בְּגִין לְאַחֲזָא חֲכָמָתָא, וְלְקַבֵּל דְּרַגָּא עֲלָאָה, וְהוּא אָמַר בֵּימֵי הַבַּלִּי הַבַּל הַבַּלִּים.

143. אֵלָא, רְזָא דְּהַבֵּל יִקְרָא הוּא. וְהוּא הַבֵּל דְּנִמְיָק מְפּוּמָא, וְרְזָא דְּהַבֵּל דְּנִמְיָק מְפּוּמָא, קָלָא אֶתְעֵבִיד מְנִיָּה. וְתָנָא, אִין הָעוֹלָם מִתְקַיִים אֵלָא בְּהַבֵּל פִּיָּהֶם שֶׁל תִּינוּקוֹת שֶׁל בֵּית רַבִּן שֶׁלֹּא חָטְאוּ. שֶׁלֹּא חָטְאוּ מִמֶּשׁ. וְהַבֵּל אֶתְעֵבִיד בְּרוּחָא וּמִיָּא, וְכֹל מַה דְּאֶתְעֵבִיד בְּעֵלְמָא בְּהַבֵּל אֶתְעֵבִיד. וְרְזָא דְּהַאִי הַבֵּל שֶׁל תִּינוּקוֹת אֶתְעֵבִיד קָלָא, וְאֶתְפָּשֵׁט בְּעֵלְמָא, וְאִינוּן נְטוּרֵי עֵלְמָא, וְנְטוּרֵי קִרְתָּא, הַה"ד אִם יֵי לֹא יִשְׁמַר עִיר וְגו'.

144. וְת"ח, הוּא הַבֵּל, הוּא קָלָא. מַה בֵּין הַאִי לְהַאִי. הַבֵּל קָאִים בְּחִילָא, לְמִיפְק קָלָא. קָלָא מִמֶּשׁ קָאִים בְּקִיּוּמָה לְאַפְקָא מְלָה. וְהוּא הַבֵּל דְּהוּא אַחְסַנְתִּיָּה דְּאָבוּי קְרִינִיָּה הַבֵּל, וּמְנִיָּה חֲזָא כֹּל מַה דְּחֲזָא. וְאֵע"ג דְּסִיּוּעִין סְגִיָּאִין מַעֲיֵלָא אַחְרָנִין הוּוּ לִיָּה, וְלֹא שְׁתַּמּוּדְעָא מְלָה, אָמַר בֵּימֵי הַבַּלִּי. דְּמִלָּה דָּא מִתְמָן אֶתָּא.

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

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

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

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

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

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

145. וְרִזָּא דְמִלָּה הֶבֶל אֶת הַבֵּל רָאִיתוּ בְיָמַי הֶבְלִי, יֵשׁ צְדִיק אֹבֵד בְּצַדְקוֹ, דָּא הוּא רִזָּא דְמִלָּה, דְּגִלּוֹ וּפְרָסָם, דְּכֻלָּא תְלִיָא בְיָמַי הֶבְלִי, כְּלוּמַר בְּזִמְנָא דְהָאִי הֶבֶל יִנְקָא מִן דִּינָא, בְּגִין לְמַעַבְד דִּינָא, צְדִיק אֹבֵד בְּצַדְקוֹ, וּבְזִמְנָא דְהָאִי הֶבֶל יִנְקָא מִרְחָמֵי. רִשְׁעַ מְאָרִיךְ בְּרַעְתּוֹ. וְתִרְוּיָהּוּ תְלִיָין בְּהָאִי הֶבֶל, וּבְגִ"כ כְּתִיב בְּיָמַי, וְלֹא כְתִיב בְּיוֹם. וְכֻלָּא תְלִיָין בְּיָמַי הֶבֶל דָּא. מֵאֵן דְאַעְרַע בְּדִינָא, בְּדִינָא. מֵאֵן דְאַעְרָא בְּרַחֲמֵי, בְּרַחֲמֵי.

146. וְאִי תִימָא יֵשׁ צְדִיק אֹבֵד וְלֹא קָאֵמַר אֹבֵד. הֵכִי הוּא אֹבֵד מְמַשׁ. דְּהָהוּא דִּינָא אֹבֵד לְצְדִיק מְעַלְמָא וּמְדָרָא. וְיֵשׁ רִשְׁעַ מְאָרִיךְ בְּרַעְתּוֹ, מְאָרִיךְ מְמַשׁ, דְּהָהוּא דִּינָא כְּדִי יִנְקָא מִרְחָמֵי, עֵבִיד רַחֲמֵי לְהָהוּא רִשְׁעַ, וּמְאָרִיךְ לִיהָ.

147. עַד דְהָווּ יִתְבִי חֲמוֹ קְטוּרָא דְהוּא סְלִיק לְעִילָא וְנַחֲתִית לְתַתָּא. אֵמַר אֲתַעֲטוּרָתָא אֲתַעֲטֵר בְּטִינָתָא דְאַרְעָא, מְגוֹ לְעִילָא. אֲדַהֲכִי, סְלִיק הָהוּא חֲקֵלָא רִיחָא, מְכַל בּוֹסְמִין, אֵמַר נִיתִיב הֵכָא, דְשְׂכִינָתָא גְבַן אֲתַקְנִים. בְּגִין כֵּךְ, כְּרִיחַ שְׂדֵה אֲשֶׁר בְּרָכּוֹ יי'.

148. פִּתַח וְאָמַר, וַיְרַח אֶת רִיחַ בְּגָדָיו וַיְבָרְכֵהוּ וַיֹּאמֶר רֵאֵה רִיחַ בְּנֵי וְגו', וַיְרַח אֶת רִיחַ בְּגָדָיו, מְשַׁמַּע דְּאִינוֹן לְבוֹשִׁין הוּוּ סְלִקִין רִיחָא טְבָא, דְלֹא אֲתַעֲדֵי מְנַהוֹן הָהוּא רִיחָא. הִשְׁתָּא אִית לְאַסְתַּבְלָא, כְּתִיב, רִיחַ בְּגָדָיו, וּכְתִיב רִיחַ בְּנֵי, וְלֹא אֵמַר רִיחַ הַבְּגָדִים, אֲלֵא רִיחַ בְּנֵי. אֲלֵא תָאנָא, בֵּינּוֹן שְׂנַכְנַס יַעֲקֹב, נְכַנְס עֲמוֹ ג' ע. וְתָאנָא, אוֹתָן הַבְּגָדִים הָיוּ שֶׁל אָדָם הָרִאשׁוֹן, דְּכְתִיב, וַיַּעַשׂ יי' אֱלֹהִים לְאָדָם וְלֵאשֶׁתּוֹ כְּתָנוֹת עוֹר וַיְלַבִּישֶׁם, וְהוֹצִיאֵם מִג' ע.

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

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

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

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

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

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

149. וְאִי תִימָא, דְכָתִיב וַיִּתְּפְרוּ עֲלֵה תְאֵנָה דְאִינוּן הוּוּ, אִי הָכִי, אֲמַאי כְתִיב וַיַּעַשׂ ה' אֱלֹהִים. וְכָתִיב כְּתָנוּת עוֹר, הָא לֹא הוּוּ אֲלֵא עֲלֵה תְאֵנָה אֲלֵא כְתָרְגוּמוֹ, לְבוּשִׁין דִּיקָר וְהוּוּ סַלְקִין רִיחִין מְבוּסְמֵא דְעָרִן.

150. וְתִנְיָא, בְּשֵׁם מְלֵא אֲתַעְבִּידוּ, דְכָתִיב וַיַּעַשׂ ה' אֱלֹהִים. מַה דְלֵא אֲתַעְבִּידוּ בֵּיה שְׂמִיָא וְאַרְעָא. וְלֵא וְהָא כְתִיב, בְּיוֹם עֲשׂוֹת יְי' אֱלֹהִים אֶרֶץ וְשָׁמַיִם. לֵא קְשִׁיָא הָאִי כִד אֲתַעְבִּידוּ, לֵא אֲתַעְבִּידוּ בְּשֵׁם מְלֵא, בְּרַ כִד אֲתַקְיִימוּ, בְּשֵׁם מְלֵא אֲתַקְיִימוּ.

151. וּמַה דְאָמְרוּ דְאִינוּן לְבוּשִׁין אָתוּ לְהֵוּא רְשָׁע דְעָשׂוּ, דְנָסִיב לוּ מִן נְמֵרוֹד הָכִי אֲוִקִימְנָא, וְקְשִׁיָא מְלֵא, דְאִי הָכִי הָא כְתִיב לְאָדָם וְלֵאשְׁתּוּ, לְבוּשִׁין לְאָדָם, וְלְבוּשִׁין לְחַוָּה. לְבוּשִׁין דְחַוָּה מַה אֲתַעְבִּידוּ. וְתוּ, דְאִי הָכִי בְמַאי אֲתַקְבְּרוּ, ס"ד דְאִינוּן שְׁבָקוּ וְרָאמוּ מְנַהוּן זְהָרָא עֲלָאָה, דִּיהִיב לֹון קוֹדְשָׁא בְרִיךְ הוּא.

152. אֲלֵא אִינוּן לְבוּשִׁין דְאֲתַלְבְּשׁוּ בְהוּ אָדָם וְאֲתַתִּיה, לֵא אֲתַלְבֵּשׁ בְּהוּ ב"נ אַחְרָא, דְבְאִינוּן לְבוּשִׁין דְמוּ כְגוֹנָא דְלַעִילָא וְאִי ס"ד, דְאִינוּן אֲתַלְבְּשׁוּ מְגַרְמִיהוּן בְּהוּ. תָא חֲזִי, כְתִיב וַיִּלְבִּישֵׁם, דְקוֹדְשָׁא בְרִיךְ הוּא אֲלַבִּישׁ לֹון, זְכָאָה חוּלְקָהוּן.

153. כְתִיב. ה' אֱלֹהֵי גְדֻלַּת מְאֹד הוֹד וְהָדָר לְבִשְׁתָּהּ. וְכָתִיב הוֹד וְהָדָר לְפָנָיו. וְכָתִיב עוֹטָה אֹר כְּשִׁלְמָה וְגו'. כִּיּוֹן דְאֲתַלְבֵּשׁ עֵבֶר מַה דְעֵבֶר. מְלַמֵּד, שְׁנַתְעַטֵף קוֹדְשָׁא בְרִיךְ הוּא בְּאוֹר, וְכָרָא ית שְׂמִיָא. אֲלֵא בְמַאי אֲוִקִימְנָא הַחְמוּדוֹת אֲשֶׁר אֲתָה בְּבֵית. הַחְמוּדוֹת: בְּגָדֵי מַלְכוּת בְּמִשֵׁי זָהָב, וְאַרְחָא דְעֲלָמָא דְגַנְזֵי לֹון בְּבוּסְמִין וְרִיחִין, לִיקְרָא דְלְבוּשִׁיהוּן.

154. תָא חֲזִי וַיִּרַח אֶת רִיחַ בְּגָדָיו, בְּתַחֲלָה. וְכִד אֲרָגִישׁ, אָמַר רָאָה רִיחַ בְּנִי, דִּירַע דְבֵיה הוּוּ תְלִיָא מְלַתָא, דְבְגִינִיה סְלִיק רִיחָא. בְּרִיחַ שְׂדֵה אֲשֶׁר בְּרָכוּ יְי', וְכִי מְנַיִן הוּוּ יַדַע יַצְחָק רִיחַ שְׂדֵה אֲשֶׁר בְּרָכוּ יְי'.

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

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

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

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

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

155. אֵלָא, תְּרִין מְלִין אֵינּוּן, וְכֹלָא הוּא חַד. דְּכֵתִיב, וַיֵּצֵא יִצְחָק לְשׁוּחַ בְּשָׂדֵה לְפָנֹת עָרְב. וְכִי לֹא הוּא לִיָּה בֵּיתָא, אוּ מְקוּם אַחַר לְהִתְפַּלֵּל. אֵלָא אוֹתָהּ הַשָּׂדֶה הָיָה אֲשֶׁר קָנָה אַבְרָהָם סָמוּךְ לַמְעָרָה, דְּכֵתִיב הַשָּׂדֶה אֲשֶׁר קָנָה אַבְרָהָם מֵאֵת בְּנֵי חֵת. וּבְשַׁעֲתָא דְהוּא יִצְחָק עָל גְּבִיָּה, חָמָא שְׂכִינְתָא עֲלֵיהּ, וְסָלִיק רִיחִין עֲלָאִין קְדִישִׁין, וּבְגִינֵי כֵן הוּא מְצַלִּי תַמְן, וְקַבְעִיהּ לְצִלוֹתֶיהּ.

156. וְאַבְרָהָם אָמַי לֹא הוּא מְצַלִּי תַמְן, מְשׁוּם דְּקַבְעִיעוּתָא דְאַתְרָא אַחְרָא הוּא לִיָּה בְּקַדְמִיתָא, וּמְלָה אַחְרָא רִיחָא דְחָמָא בְּהַר הַמּוֹרִיָּה. וְלָמָּה נִקְרָא מוֹרִיָּה. ע"ש הַמֵּר הַטּוֹב דְהוּא תַמְן.

157. וְכֹלָא הוּא, וּג"ע דְעָל עֲמִיָּה וּבְרָכִיָּה. וּבְגִין כֵּן לֹא תֵּלָה מְלָה בְּלְבוּשִׁין, אֵלָא בִּיעֻקְבַּ מִמֶּשׁ, דְּחָמָא דְבִיָּה הוּא תֵּלִיא מְלָה וְאַתְחֲזִי, וּזְכוּתִיהּ סָלִיק לְאַתְבָּרְכָא, וְעָל עֲמִיָּה ג"ע. וּבְג"כ כֵּד אַתְרַעַם עֲשׂו, אָמַר גַּם בְּרוּךְ יִהְיֶה.

158. אָמַר רַבִּי יִצְחָק, לֹא אֶצְטְרִיךְ אוֹרִייתָא לְמַכְתָּב אֵלָא מֵהַחֲדָשׁ הַזֶּה לְכֶם רֵאשׁ חֲדָשִׁים. מַאי טַעְמָא. מְשׁוּם דְּשִׁירוּתָא דְסִיְהָרָא הוּי, וְע"ד אוֹרִייתָא הוּא אֶצְטְרִיךְ לְמַכְתָּב מֵהַכָּא, דְּהָא בְּקוֹדֶשָׁא בְּרִיךְ הוּא אֶתְקַשְׁר מְלָה.

159. וְלֹא קָשְׁיָא, דְלֹא כְּתִיב זֹאת, הַחֲדָשׁ הַזֶּאת, דְּהָא זֶה וְזֹאת כְּחַד מִתְקַשְׁרִין וּבְאַתְרַ דְּאִית בֵּיה דְּכֵר וְנוֹקְבָא כְּחַדָּא, לִית שְׁבָחָא אֵלָא לְדְכוּרָא, וְעַל דָּא רֵאשׁוֹן הוּא לְכֶם לְחֲדָשֵׁי הַשָּׁנָה, לְחֲדָשֵׁי הַשָּׁנָה וְדָאִי. אָמַר רַבִּי יְהוּדָה, לְכֶם תְּרִי זְמַנִּי לְמָה. אָמַר רַבִּי יִצְחָק, מְנִיָּהּ, אֲשֶׁתַּמַּע יְתִיר, כְּמָה דְכֵתִיב, כִּי חָלַק ה' עִמּוֹ. אֶתְקַשְׁרוּתָא דָּא לְכֶם, וְלֹא לְשָׂר עִמּוֹן.

=====חסר סינופטיס=====

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

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

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

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

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

160. דַּבְּרוּ אֶל כָּל עֵדַת יִשְׂרָאֵל לֵאמֹר בַּעֲשׂוֹר לַחֹדֶשׁ הַזֶּה וַיִּקְחוּ לָהֶם אִישׁ שֶׁה וּגּו', בַּעֲשׂוֹר, אֲמַאי בַּעֲשׂוֹר. אָמַר רַבִּי אַבָּא, בְּזִמְנָא דְאַנְהִיר יוֹבְלָא לְסִיְהָרָא, דְכֻתִּיב בְּיוֹבְלָא, בַּעֲשׂוֹר לַחֹדֶשׁ הַשְּׁבִיעִי הַזֶּה יוֹם הַכַּפּוּרִים הוּא.

161. וַיִּקְחוּ לָהֶם אִישׁ שֶׁה לְבֵית אָבוֹת, אֲמַאי, בְּגִין דְּבְזִמְנָא דָּא אֲצַטְרִיךְ לְמִיגַד לִיה. דְּהָא תְּנִינָן, בְּמַלְתָּא דָּא אֲתַבְר כְּתָרָא תְּתָאָה, דְּמִתְאַחֲדִין בֵּיה כָּל שְׂאֵר כְּתָרִין תְּתָאִין, וְעַל דָּא פְּרִישׁ מִשֶּׁה וְאָמַר, מִשְׁכוּ וַקְחוּ לָכֶם צֹאן, כְּמָה דְכֻתִּיב, צֹאן וְעֶבֶד וְשִׁמְחָה.

162. אָמַר קוֹדֶשׁא בְּרִיךְ הוּא, עֲבִידוּ אֲתוֹן עוֹבְדָא לְתַתָּא, וְאַנָּא אֲתַבְר תְּקַפִּיהוֹן לְעֵילָא, וְכֻמָּה דְתַעֲבָדוֹן בְּנוֹרָא אֲתוֹן, דְכֻתִּיב כִּי אִם צְלִי אֵשׁ, אֲנָא אוֹף הָכִי אֲעֲבִיר אוֹתוֹ בְּאֵשׁ בְּנַהַר דִּינּוּר.

163. אֲמַאי אֲתַנְגִּיד בַּעֲשָׂרָה, וְאֲתַנְכִּיס בְּאַרְבַּעַה עָשָׂר. אָמַר רַבִּי אַבָּא בְּדָא אֲתַקְשְׂרוּ יִשְׂרָאֵל אַרְבַּע מָאָה שָׁנִין. וְאִף עַל גַּב דְּאַרְבַּע מָאָה שָׁנִין לֹא אֲשַׁתְּעִבִידוּ בְּהוּ, מִכָּל מְקוֹם, הוּאִיל וְהוּהוּ זְמִין לְאֲתַקְשְׂרָא בְּהוּ, אֲתַחֲשִׁיב עֲלֵיהּ כְּאִילוּ אֲשַׁתְּעִבִידוּ בְּהוּ כָּל ת' שָׁנִין. בְּג"כ, מְעַכְבִּין לִיה אַרְבַּע יוֹמִין, קְטִירָא בְּרִשׁוּתֵיהוּ דְיִשְׂרָאֵל, וְלִבְתָּר וְשַׁחֲטוּ אוֹתוֹ כָּל קַהֲל עֵדַת יִשְׂרָאֵל בֵּין הָעֶרְבִים.

164. אֲמַאי בֵּין הָעֶרְבִים. בְּשַׁעֲתָא דְרִינָא תְּלִיא, וּבְשַׁעֲתָא דְאַתְמָסַר מְלָה דָּא לִיה, עַל יְדוּי דְאַבְרָהָם, דְכֻתִּיב וַיְהִי הַשֶּׁמֶשׁ בָּאָה וְתַרְדֵּמָה נִפְלָה עַל אַבְרָם וְהָנָה אֵימָה חֲשֵׁכָה גְדוֹלָה נּוֹפֶלֶת עָלָיו. אֵימָה: כְּתָרָא חֲדָא. חֲשֵׁכָה: כְּתָרָא אַחֲרָא. גְדוֹלָה: הָאִי דְהִיא רַבְרָבָא מְכֻלָּא. וְאֵע"ג דְּאוֹקִימָנָא קְרָא דָּא עַל שְׂאֵר שַׁעְבוּדֵיהוּ דְיִשְׂרָאֵל, וְכֻלָּא הוּהוּ. כְּגוּוֹנָא דָּא, כִּי מוּחָה אֲמַחָה, אֲתוֹן מִתְתָּא, וְאַנָּא מְעִילָא.

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

165. תָּנָא, לֹא נִמְקוּ יִשְׂרָאֵל מִמִּצְרַיִם, עַד דְּאִתְבְּרוּ בְּלֵהוּ שְׁלִטוֹנֵי דְלַעִילָא מִשׁוּלְטְנֵיהוֹן, וְנִמְקוּ יִשְׂרָאֵל מִרְשׁוּתָהוֹן, וְאִעְלוּ לְרְשׁוּתָא קְדִישָׁא עֲלֵאָה בְּקוּדְשָׁא בְרִיךְ הוּא, וְאִתְקִטְרוּ בֵיהּ, הֲדָא הוּא דְכִתְיִב, בִּי לִי בְנֵי יִשְׂרָאֵל עֲבָדִים עֲבָדֵי הֵם. מֵאֵי טַעְמָא עֲבָדֵי הֵם. אֲשֶׁר הוֹצֵאתִי אוֹתָם מֵאֶרֶץ מִצְרַיִם, דְּאִפְקִית לָהּ מִרְשׁוּתָא אַחְרָא, וְעֲלִית לֹן בְּרְשׁוּתִי.

9. Leaven and leavened dough

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

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

166. וְהֵינּוּ דְאָמַר רַבִּי שִׁמְעוֹן, מֵאֵי דְכִתְיִב, אֲךָ בְיוֹם הָרֵאשׁוֹן תִּשְׁבִּיתוּ שָׂאֹר מִבֵּיתְכֶם בִּי כָּל אוֹכֵל מִחֻמֶּצֶת. אֲנָא הִכִּי אוֹקִימְנָא, הָאֵי שָׂאֹר, וְהָאֵי מִחֻמֶּצֶת, דְּרָגָא חַד אֵינּוֹן, וְכִלְהוּ חַד. רִשׁוּ אוֹחְרֵי, אֵינּוֹן שְׁלִטְנִין, דְּמִמְנָן עַל שָׂאֵר עַמִּין, וְקִרְיָנָן לָהּ וְיַצֵּר הָרַע, רְשׁוּתָא אַחְרָא, אֶל נֹכַר, אֱלֹהִים אַחְרִים. אוֹף הִכִּי, שָׂאֹר, וּמִחֻמֶּצֶת, וְחֻמֶּץ, וְכִלְא חַד. אָמַר קוּדְשָׁא בְרִיךְ הוּא, כָּל הַנִּי שְׁנֵי, קִיּוּמְתוּ בְּרְשׁוּתָא אַחְרָא, עֲבָדִין לַעֲם אַחְרָא, מִכָּאן וְלַהֲלָאָה דְאִתּוֹן בְּנֵי חוּרִין, אֲךָ בְיוֹם הָרֵאשׁוֹן תִּשְׁבִּיתוּ שָׂאֹר מִבֵּיתְכֶם. כָּל מִחֻמֶּצֶת לֹא תֹאכְלוּ. וְלֹא יֵרָאֶה לְךָ חֻמֶּץ.

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

167. אָמַר רַבִּי יְהוּדָה, אִי הִכִּי כָּל יְמֵי שְׁתָּא נְמִי, אֲמַאי שְׁבַעַת יוֹמִין, דְּכִתְיִב שְׁבַעַת יְמִים שָׂאֹר לֹא יִמְצָא בְּבֵיתְכֶם, שְׁבַעַת יְמִים, וְלֹא יִתִּיר. א"ל, כָּל זְמַנָּא דְאִתְחַיִּיב בֵּר נֶשׁ לְאִתְחַזְּאָה גְרַמִּיה בֶּן חוּרִין, הִכִּי אֲצִטְרִיךְ, כָּל זְמַנָּא דְלֹא אִתְחַיִּיב לֹא אֲצִטְרִיךְ.

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

168. לְמַלְכָּא דְעֵבֵד לְחַד בֵּר נֶשׁ רוֹפִינוּס, כָּל אֵינּוֹן יוֹמִין דְּסִלִּיק לָהּאֵי דְרָגָא, חַדִּי, וְלִבִּישׁ לְבוּשֵׁי יָקָר, לְבַתֵּר לֹא אֲצִטְרִיךְ. לְשְׁתָּא אַחְרָא נְטִיר אֵינּוֹן יוֹמִין דְּסִלִּיק לְיָקִירוּ דָּא, וְלִבִּישׁ אֵינּוֹן לְבוּשִׁין, וְכֵן כָּל שְׁתָּא וְשְׁתָּא כְּהָאֵי גּוֹנָא יִשְׂרָאֵל, כְּתִיב, שְׁבַעַת יְמִים שָׂאֹר לֹא יִמְצָא, דְּאֵינּוֹן יוֹמֵי חֲרוּתָא, יוֹמִין דְּסִלִּיקוּ לְיָקָרָא דָּא, וְנִמְקוּ מִשְׁעִבּוּדָּא אַחְרָא. וּבְגִין כֵּן, נְטִרִין בְּכָל שְׁתָּא וְשְׁתָּא, יוֹמִין דְּסִלִּיקוּ לָהּאֵי יָקָר, וְנִמְקוּ מִרְשׁוּתָא אַחְרָא, וְעֲלוּ בְּרְשׁוּתָא קְדִישָׁא, וְעַל דָּא כְּתִיב, שְׁבַעַת יְמִים מִצּוֹת תֹּאכְלוּ.

10. Matzah of Judgment

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

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

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

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

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

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

169. אָמַר רַבִּי שִׁמְעוֹן, מִצַּת כְּתִיב, כַּמַּד"א, מֵרֵאֵת אֱלֹהִים. וְלָמָּה אֶתְקָרִי מִצַּת. דִּינָא. דִּינָא קַדִּישָׁא. דִּינָא דְאַתְאַחֲרָא בְּשֵׁמָא קַדִּישָׁא. דִּינָא דְלֵא הוּא תְּקִיפָא כֹּל הָהוּא זְמַנָּא בְּגוּוּיָהּ דְיִשְׂרָאֵל, דְּהָא קֵימָא סִיְהָרָא בְּפִגְיָמוּתָא. וְעַל דְּקֵימָא סִיְהָרָא בְּפִגְיָמוּתָא, לֶחֶם עָנִי כְּתִיב.

170. מ"ט קֵימָא בְּפִגְיָמוּתָא. בְּגִין דְּלֵא אֶתְפָּרְעוּ, וְלֵא אֶתְגַּלִּיא הָאִי אֶת קַדִּישָׁא. גְּזִירִין הוּוּ וְלֵא אֶתְפָּרְעוּ, אִימְתִי אֶתְפָּרְעוּ, בְּשַׁעֲתָא דְכְּתִיב, שָׁם שָׁם לֹא חָק וּמִשְׁפָּט וְשָׁם נִסְהוּ, וְאֵע"ג דְּאֻקִּימָנָא הָאִי קָרָא בְּמַלְהָ אַחֲרָא, כֹּלָּא הוּוּ וְיָאוּת.

171. וְאִי תִימָא דְבִימֵי יְהוֹשֻׁעַ אֶתְפָּרְעוּ. לֹא הָכִי, אֶלָּא אִינּוֹן דְכְּתִיב וְכֹל הָעָם הִילוּדִים בְּמַדְבָּר בְּדֶרֶךְ וְגו'. בְּתַר דְאַתְפָּרְעוּ, אָמַר קוּדְשָׁא בְּרִיךְ הוּא, בְּקַדְמִיתָא אֶכְלֵתוֹן מִצּוֹת, דְּקֵימָא סִיְהָרָא בְּפִגְיָמוּתָא, וְאֻקְרִי לֶחֶם עָנִי, מִכָּאֵן וְלֵהֲלָאָה הָאִי לֶחֶם מֵאַתָּר אַחֲרָא לְהוּי. מָאִי הוּא. דְכְּתִיב הִנְנִי מְמַטִּיר לָכֶם לֶחֶם מִן הַשָּׁמַיִם. לֹא מִן סִיְהָרָא כִּדְהוּא זְמַנָּא, אֶלָּא מִן הַשָּׁמַיִם מִמֶּשׁ, כְּמָה דְכְּתִיב וְיִתֵּן לָךְ הָאֱלֹהִים מִטַּל הַשָּׁמַיִם.

172. וְיִשְׂרָאֵל קַדִּישִׁין, נִטְרִין אִינּוֹן יוֹמִין דְּעָאֵלוּ תַּחוּת גְּדַפּוּי דְשְׁכִינְתָּא, וְנִטְרִין הָהוּא נְהָמָא דְאַתְנָא מְסֻטְרָהָא, וְע"ד כְּתִיב, אֶת חֲגַ מִצּוֹת תִּשְׁמֹר וְגו', וְכְתִיב וְשָׁמַרְתֶּם אֶת הַמִּצּוֹת. מְהוּ וְשָׁמַרְתֶּם אֶת הַמִּצּוֹת. כַּד"א, וְשָׁמַרְתֶּם אֶת בְּרִיתִי. וְכֹלָּא בַּחֲדָר דִּרְגָא סְלֵקָא וְאַתְאַחֲד.

173. וְאִי תִימָא מֹשֶׁה הֵיךְ לֹא פָּרַע לְהוּ. אֶלָּא, בְּגִין דְּלֵא יִתְעַכְּבוּן יִשְׂרָאֵל תַּמָּן עַד דִּיתְסִיאוּ, וְעַל דְּהָא כְּתִיב, שְׁבַעַת יָמִים תֹּאכַל עֲלֵיו מִצּוֹת לֶחֶם עָנִי מ"ט לֶחֶם עָנִי, מִשּׁוּם כִּי בַּחֲפוּזוֹן יִצְאָת וְגו' וְכְתִיב וְלֹא יִכְלוּ לְהִתְמַהֵמָה.

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

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

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

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

174. תָּא חֲזוּ, כִּד עָלוּ יִשְׂרָאֵל לְאֶרֶץ, עָלוּ גְזִירִין וְאֶתְפָּרְעוּ. וּמָה כְּתִיב, אֶרֶץ אֲשֶׁר לֹא בְּמִסְכָּנוֹת תֹּאכַל בָּהּ לֶחֶם. מֵאִי בְּמִסְכָּנוֹת. לֶחֶם עֲנִי. אֲמֵאִי אֶקְרִי לֶחֶם עֲנִי. מִשּׁוּם דְּקִיּוּמָא סִיְהֵרָא בְּפִגְיָמוּתָא, וְלֹא מִתְבָּרְכָא מִשְׁמַשָּׁא, וְלֹא מִתְנַהֵרָא מִן שְׁמַשָּׁא, כְּמָה דְּאֵת אָמַר, כִּי כָל בְּשָׁמַיִם וּבְאֶרֶץ, וְלֹא אֶתְנַהֵרָא מִיּוּבֵלָא. מֵאִי טַעְמָא. מִשּׁוּם דְּלֹא אֶתְפָּרְעוּ. אֲבָל הֵכָא, דְּאֶתְגְּזְרוּ יִשְׂרָאֵל וְאֶתְפָּרְעוּ, לֹא תַחְסֵר כָּל בָּהּ כְּתִיב, וְעַל דָּא לֹא בְּמִסְכָּנוֹת תֹּאכַל בָּהּ לֶחֶם. מֵאִי טַעְמָא. מִשּׁוּם דְּלֹא תַחְסֵר כ"ל בָּהּ, כְּמָה דְּחִסְרוּ לִיָּהּ בְּמִצְרַיִם.

175. וּבְכָל שְׁתָּא וְשְׁתָּא דְּיוֹכְרְנָא דְּמִצְרַיִם קָא עֲבָדִי יִשְׂרָאֵל, וְאֶכְלִי וְלֹא אֶשְׁתַּצִּי מִדְּרִי דְּרִין. וּבְגִין דְּלֹא אֶתְפָּרְעוּ הֵכָא בְּמִצְרַיִם, חִסְרוּ לִיָּהּ לְהָאִי כָל, וְקִיּוּמָא סִיְהֵרָא בְּפִגְיָמוּתָא, וְאֶקְרִי לֶחֶם עֲנִי, עֲנִי: כְּתַרְגּוּמוֹ מִסְכָּנוֹת. וּמֵאִי דְּאֶכְלוּ לִיָּהּ תַּמָּן בְּאֶרֶץ, בְּגִין דְּיוֹכְרְנָא דְּמִצְרַיִם הוּא, וְהָאִי לְרִבִּי דְּרִין, וְלִזְמַנָּא דְּאֵתִי כְּתִיב, לֹא יָבֵא עוֹר שְׁמִשְׁךָ וִירַחֲךָ וְגו'.

176. תֵּנָא א"ר שְׁמַעוֹן כְּתִיב בְּעֶשְׂוֹר לְחֹדֶשׁ הַזֶּה וַיִּקְחוּ לָהֶם וְגו', וְכְתִיב אַךְ בְּעֶשְׂוֹר לְחֹדֶשׁ הַשְּׁבִיעִי הַזֶּה יוֹם הַכַּפּוּרִים הוּא, אֶשְׁתַּמַּע כְּמָה דְּאֶתְמַר, דְּכְתִיב בְּעֶשְׂוֹר לְחֹדֶשׁ הַזֶּה. מֵאִי קָא מִיּוּרִי. אֶלָּא בְּעֶשְׂוֹר, מְלָה דָּא בְּעֶשְׂוֹר תְּלִיא. לְחֹדֶשׁ הַזֶּה בְּחֹדֶשׁ הַזֶּה מְבַעֵי לִיָּהּ. אֶלָּא, כִּד אֶתָּא נִימוּסָא לְהָאִי דְּרַגָּא, כְּתִיב לְחֹדֶשׁ הַזֶּה דִּיקָא.

177. ויקחו להם איש שה לבית אבות שה לבית. תנא תלת קשרין אינון, בכור בהמה, בכור השבי, בכור השפחה. דכל שאר מתקשרי בהו באלין תלת גווגי דלעילא. ובהאי דאתקרי צאן, אתקשר בלא, וכלא כליל בצאן, אתקשר צאן בצאן, ולא יכיל לאתפרשא מקטרוי, ובהאי בלהו אתקשרו, וע"ד כתיב, והיה לכם למשמרת, קטירו ליה בקטירותא, ויהא אתמסר בידיכון ברשותכון, עד דתנכסו ליה, ותעבדון ביה דינא, ולזמנא דאתי כתיב מי זה בא מאדום. וכתיב, כי זבח ליני בבצרה. וכתיב, והיה יי למלך על כל הארץ ביום ההוא יהיה יי אחד ושמו אחד.

11. Relating the praise of the exodus from Egypt

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

Ra'aya Meheimna (The Faithful Shepherd)

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

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

רעיא מהימנא

178. וישא העם את בצקו טרם יחמץ וגו'. כ"ה פקודא דא, לבער חמץ. דהא פקודא דא, אתמסר להו לישראל וישא העם את בצקו טרם יחמץ. וכתיב שאור לא ימצא בבתיכם, והא אוקמוה חבריא, ורזא אוקימנא, בין חמץ ומצה דכמה דוכתי, דא יצר רע, ודא יצר טוב.

179. כ"ו פקודא בתר דא, לספר בשבחה דיציאת מצרים, דאיהו חיובא על בר נש, לאשתעי בהאי שבחה לעלמין. הכי אוקימנא, כל בר נש דאשתעי ביציאת מצרים, ובההוא ספור חדי בחדוה, זמין איהו למחדי בשכינתא לעלמא דאתי דהוא חדו מפלא, דהאי איהו בר נש דחדי במריה, וקודשא בריך הוא חדי בההוא ספור.

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

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

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

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

180. בַּיּוֹם הַהוּא, כִּנְיֵשׁ קוֹדֵשׁ אֱלֹהִים הוּא לְכָל
פְּמִלְיָא דִּילֵיהּ, וְאָמַר לוֹן, זִילוּ וּשְׁמְעוּ סְפֹרָא
דְּשִׁבְחָא דִּילֵי, דְּקָא מְשַׁתְּעוּ בְּנֵי, וְחֲדָאן בְּפִרְקֵי.
בְּדִין כְּלָהוּ מִתְכַּנְּשִׁין, וְאֲתִינן וּמִתְחַבְּרִין בְּהַדְּיָהוּ
דִּישְׂרָאֵל, וּשְׁמְעוּ סְפֹרָא דְּשִׁבְחָא, דְּקָא חֲדָאן
בְּחֲדוּא דְּפִרְקָנָא דְּמַרְיָהוּן, בְּדִין אֲתִינן וְאוֹדֵן לֵיהּ
לְקוֹדֵשׁ אֱלֹהִים הוּא, עַל כָּל אִינוּן נְסִין וּגְבוּרָן
וְאוֹדָאן לֵיהּ עַמָּא קְדִישָׁא דְּאִית לֵיהּ בְּאַרְעָא,
דְּחֲדָאן בְּחֲדוּהּ דְּפִרְקָנָא דְּמַרְיָהוּן.

181. בְּדִין אֲתוּסָף לֵיהּ חֵילָא וּגְבוּרָתָא לְעִילָא,
וְיִשְׂרָאֵל בְּהוּא סְפֹרָא יְהִיבֵי חֵילָא לְמַרְיָהוּן,
כְּמִלְכָּא, דְּאֲתוּסָף חֵילָא וּגְבוּרָתָא, כְּדִ מְשַׁבְּחִין
גְבוּרָתֵיהּ, וְאוֹדֵן לֵיהּ, וְכְלָהוּ דְּחֲלִין מְקַמֵּיהּ,
וְאֲסַתְּלַק יְקָרִיָּה עַל כְּלָהוּ. וּבְגִין כֵּן, אִית לְשִׁבְחָא
וְלְאֲשַׁתְּעֵי בְּסְפֹרָא דְּאִתְמַר. כְּגוּוֹנָא דְּאִתְמַר,
חוֹבָה אִיהוּ עַל בְּרַ נֶשׁ, לְאֲשַׁתְּעֵי תְּדִיר קְמִי קוֹדֵשׁ
אֱלֹהִים הוּא, וְלְפִרְסוּמֵי נִיסָא בְּכָל אִינוּן נִיסִין דְּעֵבֵד.

182. וְאִי תִימָא, אֲמַאי אִיהוּ חוֹבָתָא, וְהָא קוֹדֵשׁ
אֱלֹהִים הוּא יְדָא כְּלָא, כָּל מַה דְּהוּהוּ, וְיִהְיֵוּ לְבַתֵּר דְּנָא,
אֲמַאי פְּרִסוּמָא דְּאִתְמַר, עַל מַה דְּאִיהוּ עֵבֵד,
וְאִיהוּ יְדָע. אֲלָא וְדָאִי אֲצַטְרִיךְ בְּרַ נֶשׁ לְפִרְסוּמֵי
נִיסָא, וְלְאֲשַׁתְּעֵי קְמִיָּה בְּכָל מַה דְּאִיהוּ עֵבֵד, בְּגִין
דְּאִינוּן מְלִין סְלִקִין, וְכָל פְּמִלְיָא דְּלְעִילָא מִתְכַּנְּשִׁין,
וְחֲמָאן לוֹן, וְאוֹדָאן כְּלָהוּ לְקוֹדֵשׁ אֱלֹהִים הוּא,
וְאֲסַתְּלַק יְקָרִיָּה עֲלֵיהּוּ עִילָא וְתִתָּא.

183. כְּגוּוֹנָא דְּאִתְמַר, מֵאֵן דְּאֲשַׁתְּעֵי וּמְפִרְט חֲטָאוֹ עַל
כָּל מַה דְּעֵבֵד, אִי תִימָא לְמַאי אֲצַטְרִיךְ. אֲלָא
מְקַטְרָגָא קָאִים תְּדִיר קְמִי קוֹדֵשׁ אֱלֹהִים הוּא, בְּגִין
לְאֲשַׁתְּעֵי וּלְמַתְבַּע חוֹבֵי בְּנֵי נֶשׁ, וּלְמַתְבַּע עֲלֵיהּוּן
דִּינָא. בֵּינן דְּאֲקָדִים בְּרַ נֶשׁ, וּמְפִרְט חֲטָאוֹ, כָּל חַד
וְחַד, לֹא אֲשַׁאִיר פְּטָרָא דְּפִרְקָנָא לְהוּא מְקַטְרָגָא,
וְלֹא יְכִיל לְמַתְבַּע עֲלֵיהּוּ דִּינָא. דְּהָא תְּדִיר תְּבַע דִּינָא
בְּקַדְמִיתָא, וְלְבַתֵּר מְשַׁתְּעֵי וּמְקַטְרָג פְּלוּנֵי עֵבֵד כֵּן.
וְעַל דְּאִתְמַר, אֲצַטְרִיךְ לֵיהּ לְבַר נֶשׁ לְאֲקָדְמָא, וּלְפִרְט
חֲטָאוֹ.

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

184. בֵּינוֹן דְּמִקְטָרְגָא חָמֵי דָא, לִית לִיה פִּטְרָא דְפּוּמָא עֲלֵיה, וְכַדִּין אֲתַפְרֵשׁ מִנִּיה מְכַל וְכַל. אִי תַב בְּתִיּוּבְתָא יָאוֹת, וְאִי לָאו, הָא מִקְטָרְגָא אֲשַׁתְּכַח עֲלֵיה, וְאָמַר פְּלוֹנִי דָאֲתָא לְקַמְךָ בְּתוּקְפָא דְאִפִּין, בְּעֵיט בְּמַרְיָה, חוֹבוֹי כֶּךָ וְכֶךָ. עַל דָּא יָאוֹת לְאֻדְהָרָא בְּרִנְשׁ בְּכַל הַנִּי, בְּגִין דִּישְׁתַּכַּח עֲבָדָא מְהֵימְנָא קַמִּי קוּדְשָׁא בְּרִין הוּא.

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

185. כ"ז פְּקוּדָא בְּתַר דָּא, לְאִכּוּל מַצָּה בְּפֶסַח, בְּגִין דְּאִיהוּ דּוּכְרָנָא לְדַרְי דְּרִין, עַל רְזָא דְּמַהִימְנוּתָא. וְהָא אוּקְמוּהָ, דִּישְׂרָאֵל נִפְקוּ בְּהָהוּא זְמַנָּא מִרְזָא דְּטַעוּן אַחֲרָן, וְעָלּוּ בְּרְזָא דְּמַהִימְנוּתָא. וְהָא אוּקְמוּהָ רְזָא דְּנָא בְּכַמְהָ דּוּכְתִי.

12. The Pascal sacrifice

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

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

186. וַיֹּאמֶר יְיָ אֶל מֹשֶׁה וְאַהֲרֹן זֹאת חֻקַּת הַפֶּסַח וְגו'. כ"ח פְּקוּדָא דָּא, לְמַשְׁחַט פֶּסַח בֵּין הָעֲרֵבִים, בֵּי"ד בְּנִיסָן, דּוּכְרָנָא דְּהָהוּא פֶּסַח דְּמִצְרַיִם. וְדָא אִיהוּ חוּבְתָא עַל כֻּלָּא, בְּמָה דָאֲתָא אָמַר, וְשַׁחֲטוּ אוֹתוֹ כֹּל קְהַל עַדְת יִשְׂרָאֵל בֵּין הָעֲרֵבִים.

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

187. פֶּסַח דָּא, אֲצַטְרִיךְ לְמַהוּי נְטִיר, מַעֲשֵׂרָה יוֹמִין וּלְהֵלָאָה, דְּכְתִיב בְּעֵשׂוֹר לְחָדָשׁ הַזֶּה וַיִּקְחוּ לָהֶם וְגו'. מֵאִי טַעְמָא. בְּגִין דְּהָא כְּדִין שְׂרִיאת סִיְהָרָא לְאַנְהָרָא, מַעֲשֵׂרָה יוֹמִין וּלְהֵלָאָה, עַד דְּאֲשַׁתְּלִים בְּחַמִּיסָר. וְאַרְבִּיסָר דְּלִיהוּי נְכִיס, בְּשַׁעֲתָא דְּרִינָא תְּלִיא עַל עֲלֵמָא.

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

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

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

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

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

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

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

188. רָזָא דָא, לְאַעְבְּרָא זוּהֵמָא, מְקַמֵי בְרִית קְדִישָׁא, וְלֹאֲתַהֲנָא בְּהוּא רִיחָא דְנִדְיָה טוּי נֹור. וְעַל דָּא לֹא אֲתִיָּא אֱלָא עַל שְׁבַעָא. וְעַל דָּא, וְכַל עֵרַל לֹא יֵאכַל בּוּ. מֵאֵן דְּאִית בֵּיה בְרִית קְדִישָׁא, יִיכּוּל בֵּיה. מֵאֵן דְּלֹא אִית בֵּיה בְרִית קְדִישָׁא, לֹא יִיכּוּל בֵּיה. דְּהֵאֵי מְבַנֵי בְרִית אִיהוּ לְתַבְרָא תּוּקְפָא דְחִילָא אַחְרָא, לְאַעְבְּרָא עֵרְלָה מְקַמֵי בְרִית. בְּגִין כֵּן, הֵאֵי בְּבַנֵי בְרִית אִיהוּ לְמַעַבְד, וְלֹא בְּבַנֵי עֵרְלָה.

189. כִּד אַתָּא קוּדְשָׁא בְרִיךְ הוּא לְמִצְרַיִם, חָמָא דְמָא דְהֵהוּא פֶסַח, דְהוּה רְשִׁים עַל פְתַחָא, וְדִמָּא דְבְרִית, הֵיךְ הוּוּ קוּימִין עַל פְתַחָא, דְכַתִּיב, וְלִקְחֶתֶם אֶגְדַת אֲזוּבָא, הָא אֲוִקִימָנָא דְאִיהוּ מְעַבֵר רוּחִין בִּישׁוּן, וְכַל סֵטֵר רוּחַ בִּישָׁא, מְעַבֵר בְּאַתְעֵרוּתָא דִילֵיה, בְּפוּרְקָנָא עֲלָאָה דִישְׂרָאֵל.

190. לְזַמְנָא דְאַתֵי, וַיְתִי קוּדְשָׁא בְרִיךְ הוּא לִיצֵר הָרַע וַיְכּוּס לֵיה. וְהִשְׁתָּא בְּפוּרְקָנָא דָא, כְּתִיב וּשְׁחַטוּ אוֹתוֹ כֹּל קְהַל עֵדֹת יִשְׂרָאֵל וְגו'. דְּוִכְרָנָא דְזַמְנָא דְאַתֵי, בְּהֵהוּא פּוּרְקָנָא עֲלָאָה.

191. עַל שְׁמֵי הַמְזוּזוֹת וְעַל הַמְשַׁקּוֹף בְּהֵאֵי רְשִׁימוֹ דְאַת יו"ד, וּבְהֵאֵי רְשִׁימוֹ דְאַת יו"ד, לְאַחְזָאָה רְשִׁימוֹ דְבְרִית קְדִישָׁא, וְאַתְבֵר עֵרְלָה מְקַמֵי דְמָא דְבְרִית, רְשִׁים עַל כְּלָא, וְאַתָּא דְמָא עַל דְמָא. כִּד עֵבֵר הֵהוּא מְשַׁחִית, הוּה חָמֵי דְמָא, וְאִזְדַּקִּיף מִבֵּיתָא, כְּמָה דְאַת אָמַר וְלֹא יִתֵן הַמְשַׁחִית וְגו'.

192. אֵי קוּדְשָׁא בְרִיךְ הוּא בְּלַחְדוּי קְטִיל, אֲמַאי כְּתִיב וְלֹא יִתֵן הַמְשַׁחִית, דְּמִשְׁמַע דְּמְשַׁחִית הוּה אֲזִיל וְלֹא קוּדְשָׁא בְרִיךְ הוּא. אֱלָא וְדֵאֵי קוּדְשָׁא בְרִיךְ הוּא הוּה קְטִיל, וּמְשַׁחִית הוּה אֲזִיל לְאַשְׁכְּחָא עֵילָה לְיִשְׂרָאֵל, כִּיּוֹן דְּהוּה חָמֵי הֵהוּא תְּבִירוֹ דְעֵרְלָה, בְּתֵרִין סֵטְרִין, הוּה עֵרַק וְאַתְפְּרֵשׁ מִנֵּיהוּ.

193. וְעַל דְּקַטַל קוּדְשָׁא בְרִיךְ הוּא כֹּל אִינוּן בּוּכְרִין דְהֵהוּא סֵטְרָא, יְהִיב בּוּכְרִין דִישְׂרָאֵל לְפוּרְקָנָא, דְלֹא יִשְׁכַּח עֲלֵיהוּ סֵטְרָא אַחְרָא עֵילָה כְּלָל, וּבְכֹלֵא נְטִיר לִין לְיִשְׂרָאֵל קוּדְשָׁא בְרִיךְ הוּא, כְּאַבָּא עַל בְּנִין.

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

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

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

194. בְּבַיִת אֶחָד יֵאָכַל לֹא תוֹצִיא מִן הַבַּיִת וְגו', פְּקוּדָא כ"ט דָּא, לְמִיכַל הָאִי פְּסַח. עַל מִצּוֹת וּמְרוֹרִין, מִצּוֹת מִצַּת כְּתִיב. מֵאִי הָאִי לְקַבֵּל הָאִי, אֲלֵא לְאַחְזָא גְלוּתָא דְשְׂכִינְתָא עִמְהוֹן דְיִשְׂרָאֵל, בְּהוּא מְרִירו דְלֵהוֹן, דְכְתִיב וַיִּמְרְרוּ אֶת חַיֵּיהֶם בְּעִבּוּדָא קָשָׁה וְגו'. וְכַד אֲכָלִין לְהָאִי פְּסַח, לְאַחְזָא כָּל הָאִי דְעִבְדוּ לֹון בְּמִצְרַיִם, בְּהוּא גְלוּתָא וּבְהוּא שְׁעִבּוּדָא.

195. מֵה כְּתִיב וְעֵצֶם לֹא תִשְׁבְּרוּ בּוּ, לְאַחְזָא בֵּיה קְלָנָא, וּבְכָל אֵינּוֹן טַעוּן דְמִצְרַאִי. דְהָא גְרַמִּין הוּוּ רְמָאן בְּשׁוּקָא, וְאִתּוּ כְּלָבֵי וְהוּוּ גְרַרִי לֹון מֵאִתְרָ לְאִתְרָ, וְדָא קְשִׁיא לֹון מְכָלָא, דְהָא גְרַמִּי אֵינּוֹן תְּקוּנָא דְגּוּפָא, וְדִמִּי לְגוּנָא אַחְרָא, וַיִּשְׂרָאֵל רְמָאן לֹון בְּשׁוּקָא אֹורַח קְלָנָא, וְע"ד כְּתִיב וְעֵצֶם לֹא תִשְׁבְּרוּ בּוּ, אִתּוּן לֹא תִשְׁבְּרוּן, אֲבָל כְּלָבֵי הוּוּ אִתְיִין וּמִתְבְּרִין לֵיה.

196. תוּ, מִצְרַאִי הוּוּ אִתְיִין לְבִתְרָ, וְהוּוּ חֲמָאן אֵינּוֹן גְרַמִּי דְהוּוּ נְטִלֵי כְּלָבֵי מֵאִתְרָ לְאִתְרָ, וּמִדְקֵן לֹון, וְהוּוּ מִצְרַאִי טַמְנִי לֹון גּוּ עִפְרָא, בְּגִין כְּלָבֵי דְלֹא יִשְׁכַּחוּן לֹון, וְדָא אִיהוּ בְטוּלָה דְעִבּוּדָא, יְתִיר, מְסִטְרָא דְלֵהוֹן. וּבְדָא קוּדְשָׁא בְרִיךְ הוּא אֲסִתְלַק בִּיקְרִיָה, וְאִתְכַפְּיִין כָּל חִילִין אַחְרָנִין, דְהָא כְּדִין אִתְכַפְּיִין יְתִיר, כְּד בְטִילוּ אֲשִׁתְכַח מְסִטְרָא דְלֵהוֹן, וְע"ד יִשְׂרָאֵל לֹא מְבִטְלֵי לֹון, דְכְתִיב וְעֵצֶם לֹא תִשְׁבְּרוּ בּוּ.

13. "Sanctify to Me all the firstborn"

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

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

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

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

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

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

197. קִדַּשׁ לִי כָל בְּכוֹר פֶּטֶר רַחֵם וּגּוֹ'. פְּקוּדָא דְא לְקַדֵּשׁ בְּכוֹר בְּהֵמָה, וְעַם הָאָרֶץ צְרִיךְ תְּרִין מִילִין, חַד דִּיהָא פְּדוּי מִתַּחַת שְׁלִטְנוּתָא דִּינִצְר הָרַע, דְּאִיהִי אַדּוֹן הִילִיָּהּ, בְּגוּוּנָא דְאִמְר דְּעֵקֵב לְעֵשׂו, יַעֲבֹר נָא אֲדָנִי לְפָנֵי עַבְדּוּ. בְּהָאֵי עֲלָמָא. אַדּוֹן מִצַּד חוּבִין דְּנַפְשִׁין עַל גּוּפָא, כְּמָה דְאִוְקְמוּהָ, חַיִּיבָא, יַצַּר הָרַע שׁוֹפְטוּ. זְכָאָה, יַצַּר הַטּוֹב שׁוֹפְטוּ. בִּינוּנֵי זֶה וְזֶה שׁוֹפְטוּ. בִּינוּנֵי, הֵינּוּ אַח דִּינִצְר הָרַע, וְאַח דִּינִצְר הַטּוֹב, אַחֵי יְהִי לָךְ אֲשֶׁר לָךְ.

198. וְכַד זְכוּן נַפְשִׁין, רוּחָא תְּבַר תְּרִין מִשְׁמֵרוֹת, דְּחַמּוֹר נוֹעֵר, כְּלָבִים צוֹעֵקִים, וְסָלִיק לְמִשְׁמֵרַת דְּשַׁחַר, דְּבִיָּה אָדָם וְאִתְהַדָּר בַּר נֶשׂ אַדּוֹן, הַה"ד, וְיְהִי לִי שׁוֹר וְחַמּוֹר צֶאֱן וְעַבְד וְשַׁמְחָה, וְסָלִיק לְדִרְגָּא דְאָדָם, דְּאִתְמַר בֵּיהּ, וְרַדּוּ בְדַגַּת הַיָּם וּבַעוֹף הַשָּׁמַיִם וּגּוֹ', וּמִזְרָאֲכֶם וְחַתְכֶם וּגּוֹ'.

199. וְכַד זְכוּן בִּינוּנֵים, וַיֵּאבֵק אִישׁ עִמּוֹ, זְכוּן וְחוּבִין מִתְחַבְּקֵן לְאַגְחָא קְרָבָא. מִסְטְרָא דִּזְכוּן, וַיִּרְא כִּי לֹא יִכּוֹל לוֹ. מִסְטְרָא דְחוּבִין, וַיִּגַע בְּכַף יָרְכוּ בְּגִיד הַנֶּשֶׂה. נֶשֶׂה: לְשׁוֹן כִּי נִשְׁנִי אֱלֹהִים אֶת כָּל עַמְלֵי וְאִיהוּ לְשׁוֹן נֶשֶׂה. חַד מְדוּרָא מְאִינּוֹן שְׁבַעָה אַרְעָאן, מֵאֵן דְּנַחֲתֵת תַּמָּן אֲתַנְשִׁי מִנִּיהּ אוּרִייתָא.

200. וְקִדְּם דִּינִיתִי בַּר נֶשׂ בְּהָאֵי עֲלָמָא וַיְפּוֹק מִרְחֵם אֲמִיָּה, וַיֵּאבֵק אִישׁ עִמּוֹ, דָּא גְבַרִיאֵל, בְּהֵוּא אָבֵק דְּעַפְרָ, דְּאִתְמַר וַיִּצְר יְיָ אֱלֹהִים אֶת הָאָדָם עַפְר מִן הָאֲדָמָה, וְאוּלִיף לִיהּ שְׁבַעִים לְשׁוֹן. וּבג"ד, וַיִּצְר: חַד יַצַּר הַטּוֹב, דְּאוּלִיף לִיהּ שְׁבַעִים לְשׁוֹן. וְחַד, יַצַּר הָרַע דְּאָבִיק עִמִּיהּ. דְּאִתְמַר, כִּי נִגַע בְּכַף יָרֵךְ יַעֲקֹב בְּגִיד הַנֶּשֶׂה, וְאִשְׁכַּח מִנִּיהּ שְׁבַעִין לְשׁוֹן, דְּאוּלִיף לִיהּ יַצַּר הַטּוֹב.

201. וְקִדְּם כָּל דָּא, נַחְתִּין עִמִּיהּ אַרְבַּעָה מְלָאכִין, דְּאִתְמַר בְּהוֹן כִּי מְלָאכִין יַצְוָה לָךְ. אֵי אִית לִיהּ זְכוֹת אָבוֹת, חַד מִיכָאֵל, בְּזְכוֹת אַבְרָהָם. וְתַנְיִנָּא גְבַרִיאֵל, בְּזְכוֹת יַצְחָק. וְתַלִּיתָא דְנַחֲתֵת עִמִּיהּ נוּרִיאֵל, בְּזְכוֹתָא דִיעֵקֵב. וְרַבִּיעָא רְפָאֵל, בְּזְכוֹתָא דְאָדָם קְדָמָא. וַיִּצַּר הַטּוֹב לְעִילָא מִנִּיהּ.

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

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

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

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

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

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

203. דלכל בר נש דאית ביה ארבע יסודין, ארבע מלאכים נחתין עמיה מימינא, וארבע משמאלא. ארבע מימינא: מיכאל, גבריאל, רפאל, נוריא. וארבע משמאלא: עזרא, משחית, אף, וחמה. מסטרא דגופא, מטטרוין נחית עליה מימינא, וסמאל משמאלא.

204. ולית בר נש דלית ביה ארבע יסודין, אבל כפום יסודא דאקדים ביה, הכי מתחילין אלין ארבע. אי מזל דיליה אריה, אקדים מיכאל, ואבתריה גבריאל ואבתריה נוריא, ואבתריה רפאל. ואי מזליה שור, אקדים גבריאל, ואבתריה מיכאל, ואבתריה נוריא, ואבתריה רפאל. ואי מזליה נשר, אקדים נוריא, ואבתריה מיכאל, ואבתריה גבריאל, ואבתריה רפאל. ואי מזליה אדם, אקדים רפאל, ואבתריה מיכאל, ואבתריה גבריאל, ואבתריה נוריא.

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

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

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

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

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

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

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

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

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

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

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

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

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

211. ואם הוא בינוני, צבא השמים עומדים עליו מימינו ומשמאלו, אלין מימינים לזכות, ואלין משמאילים לחובה, ומאן האלים גבר. ובגין הא אוקמוה מארי מתניתין, לעולם יראה אדם עצמו כאילו כל העולם כולו תלוי בו.

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

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

14. "For you saw no manner of form"

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

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

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

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

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

214. וּבְגִין דָּא אָמַר, וְאֵל מִי תְדַמְיוּנִי וְאֲשׁוּהּ יֹאמֵר
קְדוֹשׁ. לֵית בְּכֹל בְּרִיָּה דְאֲשׁוּהּ בְּוֹתִי, וְאֵף עַל גַּב
דְּבְרָתֵי לָהּ בְּדַמּוֹת אֲתוּוֹן דִּילִי, דְּאֲנָא יְכִיל
לְמַחָא הֵיאַ הֵיאַ צוּרָה, וְלִמְעַבְדָּ לָהּ כְּמָה זְמַנִּין, וְלֵית
אֱלוֹהַּ אַחְרָא עָלַי דִּיכִיל לְמַמְחֵי דִּיוּקְנֵי וּבַגְדֵי בִּי
לֹא כְּצוּרְנוּ צוּרִים וְאוּיְבִינוּ פְּלִילִים.

215. וְאִי יִקְשָׁה בִּי, דְּהָא בְּתִיב בִּי לֹא רְאִיתֶם כֹּל
תְּמוּנָה. אִיהוּ יִתְרַץ לֵיהּ, הָאִי תְּמוּנָה חֲזִינָא, דְּהָא
בְּתִיב וְתְמוּנַת ה' יְבִיט. וְלֹא בְּכֹל תְּמוּנָה אַחְרָא
דְּבְרָא וַיִּצַר בְּאֲתוּוֹי, וּבְגִין דָּא אָמַר, וְאֵל מִי תְדַמְיוּנִי
וְאֲשׁוּהּ וְאֵל מִי תְדַמְיוּן אֵל וּמָה דְמוֹת תַּעֲרֹכוּ לוֹ.

216. וְאִפִּילוּ הָאִי תְּמוּנָה, לֵית לֵיהּ בְּאֲתְרֵיהּ, אֱלֹא
בְּדַחֲוִית לְאִמְלָכָא עַל בְּרִיּוּן, וַיִּתְפַּשֵּׁט עֲלֵיהּוּ,
יִתְחַזֵּי לוֹן לְכֹל חַד, כְּפֹסֵם מְרָאָה וְחֲזִיוֹן וְדַמְיוֹן
דְּלָהוֹן, וְהָאִי אִיהוּ וּבִיד הַנְּבִיאִים אֲדַמָּה.

217. וּבְגִין דָּא יִימָא אִיהוּ, אַע"ג דְּאֲנָא אֲדַמָּה לְכוּ
בְּדִיוּקְנֵיכוּ, אֵל מִי תְדַמְיוּנִי וְאֲשׁוּהּ, דְּהָא קְדָם
דְּבְרָא קוּדְשָׁא בְּרִין הוּא דִּיוּקְנָא בְּעֵלְמָא, וְצִיּוּר
צוּרָה, הוּוּהּ הוּא יְחִידָאֵי בְּלֹא צוּרָה וְדַמְיוֹן, וּמֵאן
דְּאֲשְׁתְּמוּדַע לֵיהּ, קְדָם בְּרִיָּאָה, דְּאִיהוּ לְבַר
מְדִיוּקְנָא, אֲסוּר לְמַעַבְדָּ לֵיהּ צוּרָה וְדִיוּקְנָא בְּעֵלְמָא,
לֹא בְּאוֹת ה', וְלֹא בְּאוֹת י' וְאִפִּילוּ בְּשֵׁמָא קְדִישָׁא,
וְלֹא בְּשׁוּם אוֹת וּנְקוּדָה בְּעֵלְמָא, וְהָאִי אִיהוּ בִּי לֹא
רְאִיתֶם כֹּל תְּמוּנָה, מְכֹל דְּבַר דְּאִית בֵּיהּ תְּמוּנָה
וְדַמְיוֹן לֹא רְאִיתֶם.

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

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

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

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

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

218. אַבֵּל בְּתַר דְּעֵבֶד הָאֵי דְיוֹקְנָא דְמֶרְכָּבָה דְאָדָם
עֲלָאָה, נְחִיַת תַּמָּן, וְאַתְקְרִי בְהֵוּא דְיוֹקְנָא יְדוּ"ד,
בְּגִין דְיִשְׁתַּמּוּדְעוּן לִיה בְּמִדּוֹת דִּילִיה, בְּכָל מִדָּה
וּמְדָה, וְקָרָא: אֵל, אֱלֹהִים, שְׁדַי, צְבָאוֹת, אֲדוּ"ד.
בְּגִין דְיִשְׁתַּמּוּדְעוּן לִיה, בְּכָל מִדָּה וּמְדָה, אִיךְ יִתְנַהֵג
עֲלֵמָא, בְּחַס"ד וּבְדִינָא, כְּפֹסֵם עֹבְדֵיהוֹן דְּבְנֵי נְשָׂא,
דְּאֵי לֹא יִתְפָּשֵׁט נְהוּרִיָּה עַל כָּל בְּרִיּוֹן, אִיךְ
יִשְׁתַּמּוּדְעוּן לִיה, וְאִיךְ יִתְקַיֵּים, מְלֵא כָּל הָאָרֶץ
כְּבוֹדוֹ.

219. וְוִי לִיה, מֵאֵן דְיִשְׁוּוּה לִיה, לְשׁוּם מִדָּה, וְאַפְּלוּ
מֵאֲלִין מִדּוֹת דִּילִיה, כָּל שְׁכָן לְבְנֵי הָאָדָם, אֲשֶׁר
בְּעַפְר יִסּוּדָם, דְּכָלִים וְנַפְסָדִים. אֵלָא דְמִיּוֹנָא דִּילִיה,
כְּפֹסֵם שְׁלֹטְנוּתִיה עַל הֵהוּא מִדָּה, וְאַפְּלוּ עַל כָּל
בְּרִיּוֹן. וְלַעֲיֵלָא מֵהֵהוּא מִדָּה. וְכַד אֶסְתְּלִיק מִינָה,
לִית לִיה מִדָּה, וְלֹא דְמִיּוֹן, וְלֹא צוּרָה.

220. בְּגוּוֹנָא דְיִמָּא, דְלִית בְּמִיָּא דְיִמָּא דְנַפְקֵי מִיּוֹנִיה,
תְּפִיסוּ כָּלֵל וְלֹא צוּרָה, אֵלָא דְאַתְפְּשׁוּתָא דְמִיָּא
דְיִמָּא עַל מֵאנָא, דְאִיהוּ אֶרְעָא, אֶתְעֵבִיד דְמִיּוֹן,
וְיִכְלִנָּא לְמַעַבְד חוּשְׁפִין תַּמָּן, כְּגוֹן הַמְקוֹר דְיִמָּא הָא
חַד. נְפִיק מִיּוֹנִיה מְעִין, כְּפֹסֵם אֶתְפְּשׁוּתָא דִּילִיה
מֵהֵהוּא מֵאנָא, כְּעִגּוּלָא דְאִיהוּ י', הָא מְקוֹר חַד,
וּמְעִין דְנַפְקֵי מִיּוֹנִיה הָא תְּרִין.

221. לְבַתֵּר עֵבֶד מֵאנָא רַבְרָבָא כְּגוֹן מֵאֵן דְּעֵבֶד
חֲפִירָא רַבְרָבָא וְאַתְמַלִּי מִן מִיָּא, דְנַפְקֵי מִן מְעִין.
הֵהוּא מֵאנָא אֶתְקְרִי יָם, וְהוּא מֵאנָא תְּלִיתָאָה,
וְהוּא מֵאנָא רַבְרָבָא, וְאַתְפְּלִיג לְז' נְחָלִין, כְּפֹסֵם
מֵאנִין אַרְיִכִין, הֲכִי אֶתְפְּשֵׁט מִיָּא מִן יִמָּא, לְשַׁבְעָה
נְחָלִין וְהָא מְקוֹר, וּמְעִין, וְיִמָּא, וְז' נְחָלִין, אִינּוֹן י'
וְאֵי יִתְבַר אֹמְנָא אֲלִין מֵאנִין דְתַקִּין, יְהִדְרוּן מִיָּא
לְמְקוֹר, וְיִשְׁתַּאֲרוּ מֵאנִין תְּבִירִין יְבִשִׁין בְּלֹא מִיָּא.

222. הֲכִי עֵלַת הַעֲלוֹת, עֵבִיד עֶשֶׂר סְפִירוֹת, וְקָרָא
לְבַתֵּר מְקוֹר, וּבִיה לִית סוּף לְנִבְעוּ דְנְהוּרִיָּה. וּבְג"ד
קָרָא לְגַרְמִיָּה אִין סוּף, וְלִית לִיה דְמוֹת וְצוּרָה, וְתַמָּן
לִית מֵאנָא לְמַתְפֵּס לִיה, לְמַנְדַּע בִּיה יִדְעָא כָּלֵל.
וּבְג"ד אֲמָרוּ בִּיה, בְּמוּסְפָּלָא מִמָּךְ אֵל תְּדְרוּשׁ,
וּבְמִכּוּסָה מִמָּךְ אֵל תְּחַקוֹר.

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

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

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

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

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

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

223. לְבַתֵּר עֶבֶד מֵאֵנָּה זְעִירָא, וְדָא י', וְאִתְמַלֵּיָא מִנְיָה, וְקָרָא לֵיהּ מַעֲיָן נּוֹבַע חֲכָמָה, וְקָרָא גְרָמִיָּה בְּהַ חֲכָם, וְלֵהוּוּא מֵאֵנָּה קָרָא לֵיהּ חֲכָמָה. וְלְבַתֵּר עֶבֶד מֵאֵנָּה רַבְרָבָא, וְקָרָא לֵיהּ יָם, וְקָרָא לֵיהּ בִּינָה, וְהוּוּא קָרָא לְגְרָמִיָּה מִבֵּין בְּהַ.

224. חֲכָם מַעֲצָמוֹ, וּמִבֵּין מַעֲצָמוֹ, כִּי חֲכָמָה אִיהוּ לֹא אִתְקַרִּיאת חֲכָמָה מִגְרָמָה, אֲלֵא בְּגִין הֵהוּא חֲכָם דְּאִמְלִי לָהּ מִנְבִיעוֹ דִּילִיָּהּ. וְאִיהוּ לֹא אִתְקַרִּיאת בִּינָה מִגְרָמָה, אֲלֵא ע"ש הֵהוּא מִבֵּין דְּאִמְלִי לָהּ מִנְיָה. דְּאִי הוּוּ מִסְתַּלַּק מִנְהַ, אֲשִׁתְּאַרְתַּ יִּבְשָׁה. הַה"ד אֲזֵלוֹ מִיָּם מִנִּי יָם וְנַהַר יַחֲרַב וְיִבֶשׁ.

225. לְבַתֵּר וְהִכְהוֹ לְשִׁבְעָה נְחָלִים. וְעֶבֶד לֵיהּ לְז' מֵאֵנָּן יְקִירִין, וְקָרָא לֹון: גְּדוּלָּה. גְּבוּרָה. ת"ת. נְצִ"ח. הו"ד. יסו"ד. מַלְכוּת. וְקָרָא גְרָמִיָּה גְּדוּל בְּגְדוּלָּה וְחִסוּד. גְּבוּרָה, בְּגְבוּרָה. מְפֹאֵר, בְּתַפְאֵרָת. מֵאֵרִי נְצִחָן קְרִבִּין, בְּנְצִ"ח נְצָחִים. וְבַהו"ד קָרָא שְׁמִיָּה, הוּד יוֹצְרֵנוּ. וּבִיסוּ"ד קָרָא שְׁמִיָּה צְדִיק. וְיִסוּ"ד, כֹּלָא סְמִיךְ בֵּיהּ, כֹּל מֵאֵנָּן וְכֹל עֲלָמִין. וּבְמַלְכוּת, קָרָא שְׁמִיָּה מֶלֶךְ. וְלוֹ הַגְּדוּלָּה וְהַגְּבוּרָה וְהַתַּפְאֵרָת וְהַנְּצִ"ח וְהַהו"ד כִּי כ"ל בְּשָׁמַיִם, דְּאִיהוּ צְדִיק. וְלוֹ הַמְּמַלְכָּה: דְּאִיהוּ מַלְכוּת.

226. כֹּלָא בְּרִשׁוּתִיָּה, לְמַחְסַר בְּמֵאֵנָּן, וְלֹאֻסְפָּא בְּהוּן נְבִיעוֹ, וְלְמַחְסַר כְּפּוּם רְעוּתִיָּה בְּהוּן וְלִית עֲלֵיהּ אֱלֹהָא, דִּיוֹסִיף בֵּיהּ, אוּ יִגְרַע בֵּיהּ.

227. לְבַתֵּר עֶבֶד מִשְׁמִשִּׁין, לְאֵלִין מֵאֵנָּן, בְּרִסְיָא בְּאַרְבַּע סְמִכִין. וְשִׁית דְּרָגִין לְכְרִסְיָא. הָא עֲשָׂר. וְכֹלָא אִיהוּ בְּרִסְיָא. כְּגוֹן כּוּס דְּבִרְכָה, דְּתַקִּינוּ בוּ עֲשָׂרָה דְּבָרִים, בְּגִין תּוֹרָה דְּאִתְיִיְהִיבַת בְּעֲשָׂרָה דְּבָרָן. בְּגִין עֲלָמָא דְּאִיהוּ מַעֲשָׂה בְּרִאשִׁית, דְּאִתְבָּרִי בְּעֲשָׂרָה מֵאֵמֵרוֹת.

228. וְתַקִּין לְכְרִסְיָא כְּתוֹת לְשִׁמְשָׂא לֵיהּ, דְּאִינוּן מְלָאכִים. אֲרָאִים שְׂרָפִים. חִיּוֹת אוֹפַנִים. חֲשְׁמַלִים. אֵלִים. אֱלֹהִים. בְּנֵי אֱלֹהִים. אִישׁוּ"ם. וְלֹאֻלִין עֶבֶד שְׁמִשִּׁין, סְמָא"ל, וְכֹל כְּתוֹת דִּילִיָּהּ, דְּאִינוּן כְּעַנְגִים לְמַרְכָּב בְּהוּן לְנַחְתָּא בְּאַרְעָא, וְאִינוּן כְּסוּסִין לֹון.

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

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

15. The Tefilin

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

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

229. וּמְנַלְן דְעֵנְנִים אֶקְרוּן מֵרֶכֶב. הֵה"ד, הִנֵּה יוֹי רֹכֵב עַל עֵב קַל וּבֹא מִצְרַיִם. וְדָא מְמַנָּא דְמִצְרַיִם, וּמִיָּד דְחִזּוּ דְאֵלֵהָא דִּי הוּא מְמַנָּא דְלֵהוֹן, חִזּוּ לֵיה בְּסוּסִיא, תַּחַת מֵרְכַבְתִּיהָ דְקוּדְשָׁא בְרִיךְ הוּא, מִיָּד וְנָעוּ אֱלִילֵי מִצְרַיִם מִפְּנֵיו, וּלְבַב מִצְרַיִם יִמַס, נָעוּ מֵאֲמוּנָה דְלֵהוֹן, וּלְב דְלֵהוֹן נִמַס כְּדוֹנֵג, מֵהֵיכָא אֲמוּנָה, וְאִמְרִי, וְכִי עַד כְּעַן אֲמוּנָה מְמַנָּא דִילָן בְּסוּסִיא, הוּוּ נַע לְבָהוֹן מֵאֲמוּנָה דְלֵהוֹן, וְנִמַס כְּדוֹנֵג. וּמְנַלְן דִּימַס לְשׁוֹן נִמַס כְּדוֹנֵג אִיהוּ כְד"א, הִיָּה לְבִי כְּדוֹנֵג נִמַס בְּתוֹךְ יַמְעִי.

230. וְכָל פֶּטֶר חֲמוֹר תִּפְדֶּה בְּשֵׂה וְגו'. פְּקוּדָא דְאֵ לְפִדּוֹת פֶּטֶר חֲמוֹר, וְלַעֲרוֹף פֶּטֶר חֲמוֹר, אִם לֹא יִפְדֶּה לֵיה. הֵה"ד וְאִם לֹא תִפְדֶּה וְעִרְפְתּוּ. וְרָזָא דָּא יֵצֵה"ר, יְכוּל לְאַחֲזָרָא בְּתִיּוּבְתָא, וּלְבַתֵּר לְאַחֲזָרָא יֵצֵר הַטּוֹב, כְּמָה דְאֻקְמוּהָ, אִם זָכָה עֲזָר, אִם לֹא זָכָה כְּנַגְדּוּ. בְּגִין דְאֵינּוֹן דִּיּוּקְנָא, חַד דְשָׂה, וְחַד דְחֲמוֹר, וְאִי זָכָה לְאַחֲזָרָא בְּתִיּוּבְתָא, אַע"ג דְאִיהוּ חֲמוֹר עִם הָאָרֶץ, תִּפְדֶּה מִן גְּלוּתָא בְּשֵׂה, דְאִיהוּ שְׂה מְזוּרָה יִשְׂרָאֵל. וְאִי לֹא הָדַר בְּתִיּוּבְתָא, וְעִרְפְתּוּ, שׁוּי לֵיה עִם קְשָׁה קַדְל, דְעֵתִידִין לְאַתְמַחָא מִן סַפֵּר חַיִּים, דְעֵלְיֵיהוּ אֲתַמֵּר, מִי אֲשֶׁר חָטָא לִי אֲמַחֲנוּ מִסְפְּרֵי.

231. וְהִיָּה לְאוֹת עַל יָדְכָה וּלְטוֹטְפוֹת בֵּין עֵינֶיךָ וְגו'. פְּקוּדָא דָּא, פְּקוּדָא דְאֶקְרִי בְּגוּוֹנָא אַחְרָא, דְלֹא אֶקְרִי מִצְוָה, אֶלָּא קְדוּשָׁה, וְאֶלִּין אֵינּוֹן תְּמִילִין. תְּפִלָּה שְׁל יָד, וְתְפִלָּה שְׁל רֵאשׁ. תְּקוּנָא פְּאָרָא שְׁפִירוּ דְגוּוֹנִין עֲלָאִין. וְע"ד אֶקְרוּן טוֹטְפוֹת, כְּד"א, יִשְׂרָאֵל אֲשֶׁר בְּךָ אֲתַפְאֵר.

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

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

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

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

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

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

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

234. מאן דמתעטרא בתפילין, קאים ברזא דגוונא עלאה וקאים באינן תרין רזין דקאמרן ביוסף, דאקרי נער, ואקרי צדיק, ברזא דעבד נאמן, ברזא דבן יחידאי. ואלין אינן תפלה של יד, ותפלה של ראש, ואינן כללא חדא בלא פורדא.

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

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

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

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

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

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

237. וְכָל אֵינוֹן ד' אֶתְרֵמִיוֹ הֵבָא, קִדְשׁ: דָּא קְרוּשָׁה עֲלָאָה. רְזָא דְחֻכְמַתָּא עֲלָאָה, דְּמִתְמַן כִּלְא אֶתְקַדְשׁ, בְּרְזָא דְגִנְיֻז עֲלָאָה, דְּאֶתְקַרֵי קִדְשׁ. לִי: דָּא בִינָה, רְזָא דְעֲלָמָא עֲלָאָה, הֵיכְלָא פְּנִימָאָה. כָּ"ל: רְזָא דְחֻסְדָּא, בְּכָל דּוּכְתָא, בִּין לְעִילָא בִּין לְתַתָּא. בְּכוֹ"ר: דָּא בֶן בְּכוֹר, דְּכַתִּיב, בְּנֵי בְכוֹרֵי יִשְׂרָאֵל, וְהָאֵי בֶן בְּכוֹר, כְּלִיל כָּל סְטְרִין, וְכָל גּוּוֹנִין. וּבְגִין כֵּן, קִרָּא כְּלִיל כְּלָהוּ אַרְבַּע, בְּרְזָא דְחֻכְמַתָּא עֲלָאָה. אֲבָל דָּא בְּאוּרַח כְּלָל, לְמַנְדַּע דְּכִלְא כְּלִיל בְּהָאֵי, אֲבָל בְּאוּרַח פְּרֻט, כָּל חַד בְּלַחֲדוּי, דָּא אִיהוּ פְּרֻשְׁתָּא קְדָמָאָה, דְּכִלְלֵי כָּל שְׂאָר פְּרֻשְׁיִין.

238. פְּרֻשָׁה תְּנִינָא, וְהִיא כִּי יְבִיאַךְ וְגו', דָּא בִינָה, דְּהָא בְּפְרֻשְׁתָּא דָּא, אִיהִי יְצִיאַת מִצְרַיִם, דְּהוּהָ מְסֻטְרָא דְיוֹבְלָא. וְעַד שִׁירוּתָא דִּילָהּ וְהִיא, דְּהָא מְלָה דָּא אִיהִי בְיוֹבְלָא. וּבְגִין כֵּן שְׂמָא דִּילָהּ וְהִיא, דְּלִית וְהִיא אֵלָא בְּאַתְרָהּ דָּא, דְּאִיהוּ זְמִין לְאַתְמַשְׁכָּא לְתַתָּא, וְלֹא אֲנָהְרָא בּוֹצִינִין, וְלֹא שְׂתַכְחָא בְּדִרְגָּא תַתָּאָה, וְכִלְא בְרְזָא חֲדָא. וּבְגִין דְּאִיהוּ בְּאוּרַח טְמִיר, לָא אֶקְרִי בְּאַתְגְּלוּיָא בְּשְׂמָא דָּא, אֵלָא אֶתְמַסֵּר לְחֻכְמִין לְמַנְדַּע. וְעַל דָּא אֶתְרֻשִׁים בְּשְׂמָא קְדִישָׁא, בְּמְלָה דָּא.

239. פְּרֻשָׁה תְּלִיתָאָה, שְׂמַע, דָּא אִיהוּ רְזָא דִימִינָא, דְּאֶקְרִי חֻסְדָּא עֲלָאָה. דְּאִיהוּ קָא מְיִיחַד יַחוּדָא דְּכִלְא לְד' סְטְרִין, וְקוּדְשָׁא בְרִיךְ הוּא מְסַדֵּר בֵּיהּ, סְדוּרָא דְּכָל עֲלָמָא, וְדָא אִיהוּ דְּקָא מִתְפַּשֵּׁט בְּכָל סְטְרִין, אֲפִילוּ גוּ תְהוּמֵי תַתָּאֵי. בְּדָא קוּדְשָׁא בְרִיךְ הוּא בְּרָא עֲלָמָא, כִּד אֶתְעַטֵּף קוּדְשָׁא בְרִיךְ הוּא בְּעֶטּוּפָא דְּזוּהָרָא, וְדָא דְּקָא מְיִיחַד יַחוּדָא, וּבְגִין כֵּן, שְׂמַע סְמוּךְ לְזוּהִיָּהּ.

240. יַחוּדָא דְּכָל יוּמָא, אִיהוּ, יַחוּדָא לְמַנְדַּע וְלְשׁוּאָה רְעוּתָא. יַחוּדָא דָּא הָא אֲמָרן בְּכֻמָּה דּוּכְתָּי, יַחוּדָא דְּכָל יוּמָא, אִיהוּ יַחוּדָא דְּקִרָּא, שְׂמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ הָא כְּלָהוּ חַד, וְעַל דָּא אֶקְרִי אַחַד. הָא תְּלַת שְׂמֵהן אֵינוֹן, הֵיךְ אֵינוֹן חַד, וְאֵף עַל גַּב דְּקִרְיָנָן אַחַד, הֵיךְ אֵינוֹן חַד.

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

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

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

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

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

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

End of Ra'aya Meheimna (The Faithful Shepherd)

241. אֵלָא, בְּחַזיוֹנָא דְרוּחַ קְדָשָׁא אֲתִידַע, וְאִינוּן
בְּחִיזוּ דְעֵינָא סְתִימָא, לְמַנְדַּע דְתַלְתָּא אֲלִין אֶחָד.
וְדָא אִיהוּ רְזָא דְקוּל דְאֲשְׁתַּמַּע, קוּל אִיהוּ חַד, וְאִיהוּ
תַלְתָּא גּוּוּנִין, אֲשָׁא וְרוּחָא וּמִיָּא, וּבְלָהוּ חַד, בְּרָזָא
דְקוּל. אוּף הָכָא: יְיָ אֱלֹהֵינוּ יְיָ אִינוּן חַד. תַלְתָּא
גּוּוּנִין, וְאִינוּן חַד.

242. וְדָא אִיהוּ קוּל דְעֵבִיד בְּרִ נֶשׁ בִּיחודָא,
וּלְשׁוּוּאָה רַעוּתִיָּה בִיחודָא דְכָלָא, מֵאִין סוּף עַד
סוּפָא דְכָלָא, בְּהֵאִי קוּל דְקָא עֵבִיד בְּהֵי תַלְתָּא
דְאִינוּן חַד. וְדָא אִיהוּ יְחודָא דְכָל יוּמָא, דְאֲתַגְלִי
בְּרָזָא דְרוּחַ קוּדְשָׁא.

243. וְכַמָּה גּוּוּנִין דִּיחודָא אֲתַעְרוּ, וּבְלָהוּ קְשׁוּט.
מֵאִן דְעֵבִיד הֵאִי עֵבִיד. וּמֵאִן דְעֵבִיד הֵאִי עֵבִיד.
אֲבָל הֵאִי יְחודָא דְקָא אֲנִן מִתְעַרֵי מִתַּתָּא, בְּרָזָא
דְקוּל דְאִיהוּ חַד דָּא הוּא בְּרִירָא דְמַלְאָה, הֵאִי
בְכָלָא, לְבַתֵּר פְּרֵט, בְּדְקָא מְרָן.

244. פְּרֵשָׁה רְבִיעָאָה, הוּא רְזָא דְדִינָא קְשִׁיָּא,
הַשְׁמֵרוּ לָכֶם. אֲלִין אִינוּן תַּפְלִין דְרִישָׁא. וְתַפְלִין
דְדְרוּעָא, כְּגוּוּנָא דָּא בְּחַד בֵּיתָא, וְהָא אֲתַעְרָנָא בְּהוּ,
וּבְלָהוּ רְזָא חַדָּא.

245. קְשִׁרָא דְתַפְלִין דְרִישָׁא, אִיהוּ דַלְ"ת, וְעַל דָּא
כְּתִיב, וְרָאִיתָ אֶת אַחֲרֵי. וְע"ד אִיהוּ לְאַחֲרָא, וְתַמֵּן
אֲתַקְשֵׁר בְּלָא בְּקְשִׁרָא חַדָּא.

246. וְאִיהֵי, כִּד מְנַחַת אֲלִין תַּפְלִין דְדְרוּעָא
לְאֲתַקְשֵׁרָא, אִית קְשִׁרָא אַחֲרָא, רְזָא דְבְרִית קְדִישָׁא,
רְזָא דָּא, כְּמָה דְאֲתַעַר בְּכַמָּה דּוּכְתִי, וּכְלָא רְזָא
חַדָּא. זְכַאִין אִינוּן יִשְׂרָאֵל דִּינְדַעֵן רְזָא דָּא, וְאַצְטְרִיךְ
בְּרִ נֶשׁ לְאַנְחָא לֹון כָּל יוּמָא, לְמַהוּי בְּדִיוּקָנָא עֲלָאָה,
וְעֲלִיָּה כְּתִיב, וְרָאוּ כָּל עַמֵי הָאָרֶץ כִּי שָׁם יְיָ נִקְרָא
עֲלֵיךְ וַיִּרְאוּ מִמֶּךָ.
(ע"כ רַעִיָּא מְהֵימְנָא)