

1. "And Elisha passed to Shunem"

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

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

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

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

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

1. וַיְהִי בְשִׁלַּח פְּרַעֲהָ אֶת הָעָם וְלֹא נָחַם אֱלֹהִים דֶּרֶךְ אֶרֶץ פְּלִשְׁתִּים וְגו'. רַבִּי שִׁמְעוֹן פָּתַח, תַּמְלָה לַחֲבִקוּק הַנְּבִיא עַל שְׂגִינּוֹת. הָאִי קָרָא קְשִׂיא, וְאִית לְאַסְתַּבְּלָא בֵּיהּ, מ"ש תַּמְלָה לַחֲבִקוּק הַנְּבִיא, וְתִיר מִכָּל שָׂאר נְבִיאֵי עֲלֵמָא, דְּלֹא כְּתִיב בְּהוּ תַּמְלָה לִישְׁעֵיהּ הַנְּבִיא, אוֹ לִירְמִיָּהּ, אוֹ לִיחֻזְקָאֵל, אוֹ לְהוֹשַׁע, אוֹ לְשָׂאר נְבִיאֵי עֲלֵמָא.

2. אֵלָא הֲכִי תַנִּינָן, אֲלִישַׁע זָכָה בְּהָאֵי עֲלֵמָא מַה דְּלֹא זָכָה נְבִיאָה אַחֲרָא, בַּר מִמּוֹשֶׁה. תָּא חֲזִי, מָאֵי כְּתִיב, וַיְהִי הַיּוֹם וַיַּעֲבֹר אֲלִישַׁע אֶל שׁוֹנִים וְשָׁם אִשָּׁה גְדוֹלָה. מָאֵי אִשָּׁה גְדוֹלָה. אֵלָא גְדוֹלָה בְּעוֹבְדָהָא, דְּכָל בְּנֵי בֵּיתָא, מִשְׁתַּבְּחִין בֶּהּ, וְהִיא עֲקָרָא דְּבֵיתָא, וּבְגִין דְּבַעֲלָה לָא הוּוּהּ שְׂכִיחַ בְּבֵיתָא, לְמַהוּי עֲקָרָא, לָא הוּוּהּ אֲדַכְּרָהּ הוּא, אֵלָא הִיא.

3. וְתוּ, וְשָׁם אִשָּׁה גְדוֹלָה: גְדוֹלָה עַל כָּל שָׂאר נְשִׁי עֲלֵמָא, דְּהָא שָׂאר נְשִׁי עֲלֵמָא, כִּד חֲמָאן אוֹשְׁפִיזָא בְּבֵיתָא, מִצְטַעֲרֵן בֵּיהּ, וְדַחֲקֵן בֵּיהּ כָּל שְׂכָן לְאַפְקָא עֲלֵיהּ מִמוֹנָא, וְהִיא חֲדַת בֵּיהּ בְּאוֹשְׁפִיזָא, וְלְאַפְקָא עֲלֵיהּ מִמוֹנָא, כָּל שְׂכָן בֵּינֵן דְּחַמַּת לִיהּ לְאַלִישַׁע חֲדַת בֵּיהּ לְחַדָּא. וְעַל דָּא, שְׂבַחָא דְּכָלָא דְּאַתְתָּא הִיא, דְּהָא אוֹשְׁפִיזָא דְּבֵיתָא דְּאַתְתָּא הִיא. וּבְגִין כֵּן וְשָׁם אִשָּׁה גְדוֹלָה, גְדוֹלָה עַל שָׂאר נְשִׁי.

4. וְתֵאמֶר אֶל אִישָׁה הִנֵּה נָא יָדַעְתִּי כִּי אִישׁ אֱלֹהִים קָדוֹשׁ הוּא, בְּמַה יָדַעָהּ. אֵלָא הָא אוֹקְמוּהּ חֲבֵרְיָא, דְּשׁוֹשִׁיפָא חוֹרָא זְרִיקַת לִיהּ בְּעַרְסִיָּהּ. וְלֹא חַמַּת בֵּיהּ קְרִי מַעוֹלָם, וְלֹא אַעֲבַר זְבוּבָא בְּפִתּוּרִיהּ.

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

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

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

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

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

5. הַנִּי מִיְלֵי קִשְׁיוֹן, אִי תִימָא דְלֹא חֲמַת בֵּיה קְרִי, הָא סְגִיֵּאִין אִינוּן בְּנֵי נֶשָׂא הָכִי בְּעֵלְמָא, מַה שְׁנוּא הָכָא. וְאִי תִימָא דְלֹא עֲבַר זְבוּבָא בְּפִתּוּרִיהָ. אֲמַאי כְּתִיב, הִנֵּה נָא יִדְעָתִי, וְכִי הִיא יִדְעַת, וְלֹא אַחֲרָא, וְהָא כֹּל אִינוּן דְּחִמוּ לֵיה אֲכִיל בְּפִתּוּרִיהָ הוּוּ יִדְעִי.

6. אֵלָא שְׁפִיר קְאָמַרְתָּ, אֲבָל הִנֵּה נָא יִדְעָתִי, הִיא יִדְעָה, וְלֹא אַחֲרָא, בְּגִין דְּהִיא מִתְקַנְתָּ עֵרְסִיהָ, בְּשַׁעֲתָא דְשָׁכִיב בְּלִילְיָא, וּבְשַׁעֲתָא דְקָאִים בְּצַפְרָא. וְהִיא דְקָאִמְרִי דְשׁוּשִׁיפָא חוּרָא זְרִיקַת לֵיה בְּעֵרְסִיהָ, הָכִי הוּוּ, וְבָה יִדְעָה, דְאַרְחָא דְעֵלְמָא, בִּין דְקָאִים בְּרֵשׁ מַעֲרִסִיהָ, סְלִיק שׁוּשִׁיפָא דְנָאִים בָּהּ, רִיחָא מְנוּוֹלָא. וְהִיא, בְּשַׁעֲתָא דְסִלְקַת הִיא שׁוּשִׁיפָא מַעֲרִסִיהָ, הוּוּ סְלִיק רִיחִין, כְּרִיחִין דְגִנְתָּא דְעֵרֶן. אֲמַרָה אִי לֹא דְקִדִּישָׁא הוּא, וְקִדּוּשָׁה דְמֵרִיבָה עֲלֵיהָ, לֹא סְלִיק רִיחָא קְדִישָׁא הָכִי.

7. בְּגִינֵי כֵךְ, בְּעֵי לְאַתְפְּרָשָׁא מִן בֵּיתָא, דְלֹא אֲזַדְהָר בְּרֵשׁ כֹּל כֵךְ בְּבֵיתָא. אֲבָל אֲמַרְתָּ, נַעֲשֶׂה נָא עֲלֵייתָ קִיר קִטְנָה וְנָשִׁים לוֹ שֵׁם מְטָה וְשִׁלְחֹן וְכֶסֶא וּמְנוּרָה, אַרְבַּע אֵלִין לְמַה. אֵלָא בְּגִין דְאִינוּן תְּקוּנָא דְכְּנֶסֶת יִשְׂרָאֵל, דְאַתְקִרִיאתָ עֲלֵייתָ קִיר, וְהָכִי אַתְקִרִיא, כְּמַה דְכְּתִיב וַיִּסַּב חֻזְקִיהָ פָּנָיו אֶל הַקִּיר.

8. מְטָה וְשִׁלְחֹן וְכֶסֶא וּמְנוּרָה, לֹא אִינוּן כְּתִיקוּן דְשְׁמוּשָׁא, דְהָא כֶּסֶא קָא בְּעֵי בְּקִדְמִיתָא, וְלִבְתֵּר שִׁלְחֹן, לִבְתֵּר מְנוּרָה, לִבְתֵּר מְטָה, אֲמַאי אֲקִדְמִית מְטָה. בְּגִין דְהִיא חֲבִיבָה עֲלֵיהָ וְתִיר מְכֻלָּא, וְאַקְדִים בְּרֵשׁ מַה דְחֲבִיב עֲלֵיהָ.

9. וַיְהִי הַיּוֹם וַיָּבֹא שָׁמָּה. וַיְהִי הַיּוֹם, מֵאֵן הוּא יוֹמָא דָּא. אֵלָא כְּמַה דְאֻקְמוּהָ. וּת"ח. הֵהוּא יוֹמָא, יוֹמָא טְבָא דְרֵאשׁ הַשָּׁנָה הוּוּ, דְאַתְפְּקְרוּ בֵּיה עֲקֻרוֹת דְעֵלְמָא, וְאַתְפְּקְרִין בֵּיה בְּנֵי עֵלְמָא. קְרָא לְשׁוּנְמִית וְאֲמַר, הִנֵּה חֲרַדְתָּ אֵלֵינוּ אֵת כֹּל הַחֲרָדָה הַזֹּאת. בְּגִינֵי כֵךְ, אֲצִטְרִיכְנָא לְעֵינָא יוֹמָא דָּא בְּדִינֵי דְעֵלְמָא, דְקִדְשָׁא בְּרִין הוּא דָּאִין בְּיוֹמָא דָּא לְעֵלְמָא, וּבְגִין דְאַתְפְּרָשָׁנָא בְּלַחוּד בְּאַתְרָא דָּא, אֲצִטְרִיכְנָא לְאַסְתַּכְלָא בְּרִגְיוֹ דְעֵלְמָא.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

15. וַיֹּאמֶר אִישׁ הָאֱלֹהִים הֲרַפָּה לָּהּ. מֵאִי שָׁנָא הֵכָא דְאָמַר אִישׁ הָאֱלֹהִים, וְכֵד הוּא בְּמִתָּא אֱלִישָׁע. אֱלָא הֵכָא וְדָאִי אִישׁ הָאֱלֹהִים, דְּהֵכָא הוּא דּוֹכְתִיָּה, וְלֹא בְּמִתָּא, וְלֹא בְּשַׁעֲתָא דְהוּוּ בְּנֵי נְבִיאֵי קַמִּיָּה.

16. וַיִּי' הָעֲלִים מִמְּנֵי וְגו', כְּמָה דְאֵת אָמַר וַיִּי' הַמְטִיר עַל סְדוֹם וְעַל עֲמֹרָה, דָּא בִּי דִינָא דְלִתְתָּא. וְלֹא הֲגִיד לֵי, מֵאִי טַעֲמָא לֹא יָדַע אֱלִישָׁע. אֱלָא אָמַר קוֹדֶשָׁא בְּרִיךְ הוּא, וּמָה אָנָּא קָטִיל לְהָאִי, אִי אֵימָא לִיָּה, לֹא יָמוּת, דְּהָא נְבֻזַזָּא דִּילִיָּה הוּא. וְדָאִי אֵיִת לִיָּה לְמִימַת, דְּהָא אֲתַמַּר, דְּכַתִּיב אֵת חוֹבְקַת בֶּן, וּמֵאֲתַר דְּנוֹקְבָא גְרִים מוֹתָא, וּבְגִינֵי כֶּךָ לֹא אָמַר לִיָּה.

17. וַיֹּאמֶר לְגַחְזִי חַגּוֹר מִתְּנִיךְ וְקַח מִשְׁעֲנִתִּי בְיָדְךָ וְלֶךְ. וְהָא אֹוקְמוּהָ וְאֶסְתַּלַּק נִיסָא מִנִּיָּה. חִי יִי' וְחִי נַפְשָׁךְ אִם אַעֲזֹבְךָ, אֲמַאי בֵּינוֹן דְּגִיחְזִי הוּא אֲזִיל. אֱלָא הִיא יָדַעַת אֲרַחוּי דְּהָהוּא רָשַׁע דְּגִיחְזִי, דְּלֹא אִיהוּ כְּדָאִי דִּישְׁתַּכַּח נִיסָא עַל יָדָיו.

18. וַיִּשֶׁם פִּיו עַל פִּיו וְעֵינָיו עַל עֵינָיו וְגו'. אֲמַאי, אֱלָא דְאֶשְׁגַּח אֱלִישָׁע וַיִּדַע דְּאֲתַרָּא דָּא הוּא דְּגְרִים, דְּאֲתַקְשֵׁר בֵּיהַ הַשְׁתָּא. וַיִּשֶׁם פִּיו עַל פִּיו וְעֵינָיו עַל עֵינָיו, לְקַשְׁרָא לִיָּה בְּאֲתַרָּא אַחְרָא עֲלָאָה, אֲתַר דְּחִינֵן אֶשְׁתַּכְּחוּ בֵּיהַ.

19. וְלֹא יָכִיל לְאֶעְקְרָא לִיָּה מֵאֲתַר דְּאֲתַקְשֵׁר בֵּיהַ בְּקַדְמִיתָא, אֱלָא אֲתַעַר רוּחָא חַדָּא מְלַעֲיֹלָא, וְאֲתַקְשֵׁר בְּהָאִי אֲתַר, וְאֲתִיב לִיָּה נַפְשִׁיָּה. דָּאִי לֹא הָכִי לֹא הוּא קָאִים לְעֵלְמִין. וַיִּזּוֹרֵר הַנְּעַר עַד שְׁבַע פְּעָמִים, וְלֹא סָלִיק יְתִיר, כְּמָה דְּאֵת אָמַר יָמֵי שְׁנוֹתֵינוּ בְּהֵם שְׁבַעִים שָׁנָה.

20. וְדָא הוּא חֲבֻקוּק נְבִיאָה, כְּמָה דְּאֵת אָמַר אֵת חוֹבְקַת בֶּן. אִי הָכִי חֲבֻק מְבַעֵי לִיָּה, אֲמַאי חֲבֻקוּק תְּרִי. אֱלָא, חַד דְּאֵמִיָּה, וְחַד דְּאֱלִישָׁע, דְּאֲתַחַבְּק עִמִּיָּה. ד"א תְּרִי חֲבֻקִין הוּוּ בֵּיהַ, בֵּין לְהָאִי סְטְרָא בֵּין לְהָאִי סְטְרָא. חֲבֻקָא חַדָּא, הֵהוּא אֲתַר דְּהוּוּ תְּלִי בֵּיהַ בְּקַדְמִיתָא. חֲבֻקָא אַחְרִינָא דְּסָלִיק לִיָּה לְדְרָגִין עֲלָאִין יְתִיר, וּבְג"כ חֲבֻקוּק תְּרִי.

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

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

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

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

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

21. תַּפִּלָּה לְחַבְקוֹק הַנְּבִיא, מֵאֵי תַּפִּלָּה. אֵלָּא דָּא הוּא אַתְּרָ, דְּהוּה קְשִׁיר בֵּיהּ בְּקַדְמִיתָא, וְדָא הוּא תַּפִּלָּה שֶׁל יָד. עַל שְׁגִיּוֹנוֹת. דְּהוּא יוֹמָא דְּאַתְקֶשֶׁר בֵּיהּ, שְׁגִיּוֹנוֹת דְּעֵלְמָא הוּוּ תַלְיִין קַמִּי קוּדְשָׁא בְּרִיךְ הוּא, וְגַבּוּרָה הוּוּה שְׁלִיט, וְעַד אַתְקֶשֶׁר בֵּיהּ הָאֵי תַּפִּלָּה.

22. ד"א תַּפִּלָּה לְחַבְקוֹק הַנְּבִיא, תַּפִּלָּה לְחַבְקוֹק: בְּגִין חַבְקוֹק, דְּאִיהוּ עֲבִיר בְּגִינְיָה. יִי שְׁמַעְתִּי שְׁמַעְךָ יִרְאֵתִי וְגו', ת"ח, כִּד הוּוּה אַתְעַר עֲלֵיהּ רוּחָא דְּנְבוּאָה עַל אַתְרָ דָּא דְּהוּא תַּפִּלָּה, הוּוּה אֲתִי וְהוּוּה דְּחִיל וּמְזַדְעָזַע. מִתְּלָא אֲמַרִי, מֵאֵן דְּנִשְׁיךְ מִכְּלָבָא, מְקַלִּיה אֲזַדְעָזַע.

23. יִי פְעֵלְךָ בְּקֶרֶב שָׁנִים חַיְהוּ, מֵאֵן פְּעֵלְךָ. אֵלָּא, עֲלֵיהּ קְאָמַר, דְּאִיהוּ פְעַל דִּילֵיהּ. בְּקֶרֶב שָׁנִים חַיְהוּ. הֵב לִיהּ חַיִּין לְהָאֵי פְעֵלְךָ, בְּקֶרֶב שָׁנִין עֲלָאִין. ד"א, חַיְהוּ דְּלָא יָמוּת כִּד בְּקַדְמִיתָא.

24. עַל שְׁגִיּוֹנוֹת, מֵאֵי עַל שְׁגִיּוֹנוֹת, עַל שְׁגִיאוֹת מְבַעֵי לֵיהּ. כִּד"א שְׁגִיאוֹת מִי יְבִין. אֵלָּא שְׁגִיּוֹנוֹת, כִּד"א שְׁגִיּוֹן לְדוֹר. זִינִי תוּשְׁבְּחָן הוּוּ קַמִּיְהוּ דְּנְבִיאִי, לְמִישְׁרֵי עֲלֵיהּ רוּחַ נְבוּאָה, כִּד"א וּפְגַעַת חֶבֶל נְבִיאִים יוֹרְדִים מֵהַבְּמָה וְלִפְנֵיהֶם נֶכֶל וְתוֹף וְגו', וְכַתִּיב וְעַתָּה קָחוּ לִי מִנְגֵן וְגו'. וְכֹל שֶׁכֵּן חַבְקוֹק, דְּאַצְטְרִיךְ לֵיהּ יִתִּיר מִכְּלָהוֹן, לְנִיחָא דְּרוּחָא, וְלְבַסְמָא לְהוּא אַתְרָ, לְאַמְשָׁכָא עֲלֵיהּ רוּחַ נְבוּאָה. וְכֵן כְּלָהוּ נְבִיאֵי כְּהָאֵי גּוּוּנָא, כִּד מְמַשָּׁה דְּסָלִיק עַל כָּל שְׂאָר נְבִיאֵי דְּעֵלְמָא, זְכָאָה חוּלְקִיָּה.

25. ת"ח, כִּד נִפְקוּ יִשְׂרָאֵל מִמִּצְרַיִם, רוּחֵיהוֹן הוּוּה תְּבִיר בְּגוּוּיְהוּ, וְהוּוּ שְׁמַעִין אֵינּוֹן תוּשְׁבְּחָן, וְלָא יְכַלִּין לְמַחְדֵּי, וּבְשַׁעְתָּא דְּכְלָהוּ אוּכְלָסִין וְרִתִּיבִין נִפְקוּ בְּשַׁכְּינְתָּא, כְּלָהוּ אֲרִימוּ תוּשְׁבְּחָן וְשִׁירִין קַמִּי קוּדְשָׁא בְּרִיךְ הוּא, וְאַתְעַר קוּדְשָׁא בְּרִיךְ הוּא רוּחֵיהוֹן דִּישְׂרָאֵל, וְהוּוּ שְׁמַעִין אֵינּוֹן תוּשְׁבְּחָן, וְקָאִים רוּחֵיהוֹן בְּגוּוּיְהוּ דְּלָא פְּרַחֵן.

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

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

2. Three deaths

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

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

26. בַּר נֶשׁ כִּד אֵיהוּ שְׁבִיב פּוֹלְחָנָא, כְּדִין יָדַע תְּבִירוֹ דְּגַרְמוֹי, תְּבִירוֹ דְּרוּחִיהּ. כִּן יִשְׂרָאֵל, כִּד נִפְקוּ מִמִּצְרַיִם, כְּדִין טַעֲמֵמוּ טַעְמָא דְּמוֹתָא, וְקוֹדְשָׁא בְּרִיךְ הוּא אֲסִי לֹון, דְּכִתִּיב וַיִּי הוֹלֵךְ לִפְנֵיהֶם יוֹמָם וְגו' . וְכָל אוֹרְחִין, הוּוּ סִלְקִין רִיחִין דְּאִסְוֹתָא, וְעָאלִין לְגוֹפְיֵיהוּ וְאִתְסִינִין, וְקָל תּוֹשְׁבַחֲוֹן דְּהוּוּ שְׁמַעִין, הוּוּ חֲדָאן וְנִיחִין בְּרוּחִיהוֹן.

27. וּפְרַעָה וְכָל אִינוֹן אוּכְלוּסִין דִּילִיָּהּ, הוּוּ אֲזִלִּי בְּתַרְיֵיהוּ, לְאוֹזְפָא לֹון, עַד דְּנִפְקוּ מֵאַרְעָא דְּמִצְרַיִם. וְכִן כָּל אִינוֹן רְבִרְבִין דְּמִמְנָן עֲלֵיהוֹן, וְעַל שְׂאֵר עַמִּין, אוֹזִיפוּ לָהּ לְשִׁכְנִתָּא וְלִישְׂרָאֵל כְּלָהּ, עַד דְּשָׂאוּ בְּאִיתָם בְּקִצָּה הַמְדַבֵּר, הַה"ד, וַיְהִי בְּשִׁלַּח פְּרַעָה אֶת הָעָם וְגו' . כִּי קְרוֹב הוּא, כִּי קְרוֹב הוּא. הַהוּא אוֹמְרָא דְּאוּמֵי אַבִּימֶלֶךְ לְאַבְהֶן, עַל הַהוּא טִיבוּ דְּעַבְדוּ פְּלִשְׁתִּים לְאַבְהֶן, דְּכִתִּיב בַּחֲסֵד אֲשֶׁר עָשִׂיתִי עִמָּךְ תַּעֲשֶׂה עִמָּדִי וְעַם הָאָרֶץ אֲשֶׁר גֵּרְתָּ בָּהּ.

28. וַיְהִי בְּשִׁלַּח פְּרַעָה אֶת הָעָם, מֵה כְּתִיב לְעִילָא, וַיִּקָּם פְּרַעָה לִילָהּ הוּא וְכָל עַבְדָּיו. תָּא חֲזִי, נוֹקְמָא עֲלָאָה דְּעַבְדֵּי קוֹדְשָׁא בְּרִיךְ הוּא בְּמִצְרַיִם. תִּלְתַּת מוֹתָנֵי הוּוּ. חַד, דְּעַבְדוּ בוּכְרִין בְּמִצְרַיִם, דְּקִטְלוּ כָּל אִינוֹן דְּאִשְׁכְּחוּ. וְחַד, דְּקִטְל קוֹדְשָׁא בְּרִיךְ הוּא בְּפִלְגוֹת לִילָא. וְחַד, כִּד חָמָא פְּרַעָה מוֹתָנָא בְּבֵיתֵיהּ בְּבִנוֹי וּבְעַבְדָּיו, קָם וְזָרִיו גְּרַמִּיהּ, וְקִטְל אַפְרָכִין וְסַרְכִין, וְכָל דְּאִמְלִיכוּ לִיָּה לְסַרְבָּא בְּעַמָּא עַד דְּאוּרִייתָא אִסְהִידַת עֲלֵיהּ דְּאִיהוּ קָם בְּלִילָא מִמֶּשׁ. כְּמָה דְּלִילָא קִטְל בוּכְרִין וְעַבְדֵּי נוֹקְמִין, הָכִי קָם פְּרַעָה בְּאַרְעָא דְּמִצְרַיִם, וְקִטְל וְעַבְדֵּי נוֹקְמִין בְּסַרְכוּי, וְאַפְרָכוֹי, וְאַמְרָכְלוֹי, וּבְכָל אִינוֹן רְבִרְבִין הַה"ד וַיִּקָּם פְּרַעָה לִילָהּ, דְּקָם לְקִטְלָא וְלִשְׁיַצָּאָהּ.

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

29. אֹרְחוֹי דְכַלְבָּא, כַּד מַחֲיִין לֵיה בְּאַבְנָא, אִיהוּ אֲתִי וְנָשִׁיךְ לְחֻבְרִיה, כִּן פְּרַעָה, לְבַתֵּר אִיהוּ הוּה אֲזִיל בְּשׁוּקֵי, וְהוּה מַכְרִיז וְאָמַר, קוּמוּ צְאוּ מִתּוֹךְ עַמִּי, אֲתוּן קְטִלְתוּן לְכָל בְּנֵי מִתָּא, אֲתוּן קְטִלְתוּן סַרְכֵי וְאִפְרָכֵי וְכָל בְּנֵי בֵיתִי, הַה־ד וַיִּקְרָא לְמֹשֶׁה וּלְאַהֲרֹן לַיְלָה. כִּיּוֹן דְּבִידְכוּן הוּה כְּלָא, וּבִרְכַתְּם גַּם אוֹתִי, דְּלֹא תִקְטְלוּן לִי. לְבַתֵּר אִיהוּ בְּגִרְמִיה אוֹזִיף לּוֹן, וְאַפִּיק לּוֹן מֵאַרְעָא, הַה־ד וַיְהִי בְשַׁלַּח פְּרַעָה אֶת הָעָם וְגו'.

3. "And Elohim led the people about"

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

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

30. וַיִּסַּב אֱלֹהִים אֶת הָעָם דְּרַךְ הַמַּדְבָּר יַם סוּף לְתַקְנָא אֲרַחָא לְאַתְרֵיה. ר' יְהוּדָה אָמַר, מֵאֵי שְׁנָא כַּד הוּוּ יִשְׂרָאֵל בְּמִצְרַיִם, דְּכַתִּיב, שַׁלַּח אֶת עַמִּי, כִּי אִם מֵאֵן אֲתָה לְשַׁלַּח אֶת עַמִּי, בְּנֵי בְכוּרֵי יִשְׂרָאֵל, וּבַהֲוֹא זְמַנָּא לֹא הוּוּ גְזִירִין, וְלֹא אֲתַקְשְׁרוּ בֵיה כַּדְקָא יְאוּת. וְהָכָא דְהוּוּ גְזִירִין, וְעַבְדוּ פְסַחָא, וְאַתְקְשְׁרוּ בֵיה, קְרִי לּוֹן אֶת הָעָם.

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

31. אֵלָא בְּגִין הָהוּא עַרְב רַב, דְּאַתְדַּבְּקוּ בְהוּ, וְאַתְעַרְבוּ בְּהַדְרֵיהוּ, קְרִי לּוֹן אֶת הָעָם סְתָם. כַּד"א, וַיִּגּוֹף יי' אֶת הָעָם עַל אֲשֶׁר עָשׂוּ אֶת הָעֵגֶל. וַיִּקְהַל הָעָם עַל אֲהֲרֹן. וַיֵּרָא הָעָם כִּי בִשֵׁשׁ מִשֶּׁה. וְכֵן כְּלָהוּ.

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

32. ר' יִצְחָק וּר' יְהוּדָה הוּוּ אֲזִילֵי מְאוּשָׁא לְלוּד, וְהוּה עֲמֵהוּן יוֹסֵי טַיִיעָא, בְּקִטְרָא דְגַמְלֵי עֲטוּפִירָא בְּכַתְפֵיהוּ. עַד דְּהוּוּ אֲזִילֵי, אֲשַׁבַּח הָהוּא יוֹסֵי טַיִיעָא אֲנָתוּ חֲדָא דְשָׂאֵר עַמִּין, דְּקִטְרֵי בִירוּקֵי חֲקֵלָא, אֲשַׁתְּמִיט מְנִיְהוּ וְאַתְקִיף בְּה, וְאַתָּא עָלָה. תּוּוּהוּ ר' יִצְחָק וּר' יְהוּדָה, אָמְרוּ נִיתוּב מֵאַרְחָא דָּא, דְּהָא קוּדְשָׁא בְרִיךְ הוּא בְּעָא לְאַחֲזָאָה לָן, דְּלֹא נִתְחַבֵּר בְּהַדְרֵיה. תְּבוּ מֵאַרְחָא, בְּדָקוּ בְּתַרְיָה, וְאַשְׁכְּחוּ דְּבַרְיָה דְּבַת אֵל נֶכֶר הוּה, וְאַבּוּהָ פְסִיל זִרְעָא הוּה. אָמְרוּ, בְּרִיךְ רַחֲמָנָא דְשׂוֹיב לָן.

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

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

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

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

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

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

33. פתח ר' יצחק ואמר אל תתחר במרעים. מאן אינון מרעים, דלא כתיב חטאים, או רשעים. אלא מרעים, דאבאישין לגרמייהו, ולהני דמתחברין בהדייהו. ר' יהודה אמר, מרעים: ארחיק גרמך ממרעים דלא תהוון רעים וחברים כחדא, דלא יבאישו לך עובדוי, ותתפס בחטאוי.

34. ת"ח, אי לא הוּו אינון ערב רב דאתחברו בהון ישראל, לא אתעביד ההוא עובדא, ולא מיתו מישראל, כל אינון דמיתו, ולא גרים לון לישראל כל מה דגרים. ות"ח, ההוא עובדא, וההוא חובה ממש, גרים גלותהון דישראל.

35. דתנינן, בעא קודשא בריך הוא, דישתכחון ישראל בההוא שעתא כמלאכי עלאי, ולמעבד לון חירין מכלא, חירין ממותא, ולמהוי חירין מן שעבודא דשאר עמין, כמד"א, חרות על הלוחות, אל תקרי חרות, אלא חירות.

36. כיון דאתעביד ההוא עובדא, גרימו בלא. גרימו מותא, גרימו שעבוד מלכוון, גרימו דאתחברו אינון לוחי קדמאי, גרימו דמיתו מישראל, במה אלמין מנייהו. וכל דא, בגין אתחברותא דאינון ערב רב, דאתחברו בהו.

37. אוף הכא, בגיניהון, לא אתקרון בני ישראל, ולא ישראל, ולא עמי, אלא העם סתם. ואי תימא וחמושים עלו בני ישראל. כד הוּו סלקין ממצרים, ולא אתחברו בהדייהו אינון ערב רב, קרי לון בני ישראל, כיון דאתחברו בהדייהו, דכתיב וגם ערב רב עלה אהם, קרי לון העם.

38. רבי יוסי אקשי ואמר, כתיב כי אשר ראיתם את מצרים היום לא תוסיפו לראותם עוד עד עולם. אי הכי, כל יומא הוּו חמאן לההוא ערב רב. אמר רבי יהודה, ערב רב כתיב, ולא מצרים, דהא במה שאר עמין הוּו דיירי במצרים. ולא עוד אלא דכלהו אתגורו, וכיון דאתגורו, לא אקרון מצראי.

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

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

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

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

4. "And Hashem went before them by day"

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

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

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

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

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

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

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

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

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

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

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

43. וַיְהִי הוֹלֵךְ לַפְּנֵיהֶם יוֹמָם. רַבִּי יוֹסִי פָתַח, לְמַנְצֵחַ עַל אֵילַת הַשַּׁחַר מְזֻמּוֹר לְדוֹד. כַּמָּה חֲבִיבָא אוֹרְיִיתָא קַמִּיהּ דְּקוּדְשָׁא בְרִיךְ הוּא, דְּכָל מֵאן דְּאַשְׁתַּדֵּל בְּאוֹרְיִיתָא, רַחִים הוּא לְעֵילָא, רַחִים הוּא לְתַתָּא, קוּדְשָׁא בְרִיךְ הוּא אֶצִּית לִיהּ לְמַלְלוּי, לֹא שְׂבִיק לִיהּ בְּהַאי עֲלָמָא וְלֹא שְׂבִיק לִיהּ בְּעֲלָמָא דְאַתֵּי.

44. וְאוֹרְיִיתָא בְּעֵי לְמַלְעֵי בְּהּ בִּימְמָא וּבְלִילְיָא, דְּכַתִּיב, וְהִגִּית בּוֹ יוֹמָם וְלַיְלָה. וּכְתִיב אִם לֹא בְרִיתִי יוֹמָם וְלַיְלָה וְגו'. תִּינַח בִּימְמָא, בְּלִילְיָא אֲמַאי. בְּגִין דִּיהָא שְׂכִיחַ לְגַבֵּי שְׂמָא קְדִישָׁא שְׁלִים. כַּמָּה דְלִית יוֹמָם בְּלֹא לִילְיָא, וְלֹא אִיהוּ שְׁלִים, אֲלֵא דָא עִם דָּא, כִּךְ בְּעֵי אוֹרְיִיתָא, לְאַשְׁתַּכְּחָא עִמֵּיהּ דַּב"נ יוֹמָא וְלִילְיָא, לְמַהוּי שְׁלִימוּתָא לְגַבֵּי דַּב"נ יוֹמָם וְלַיְלָה.

45. וְהָא אֲתַמַּר, דְּעַקְרָא דְלִילְיָא, מְפַלְגוּתָא וְאֵילָךְ. וְאֵע"ג דְּפַלְגוּ קְדַמִּיתָא בְּכַלְלָא דְלִילְיָא הוּא, אֲבַל בְּפַלְגוּתָא לִילְיָא, קוּדְשָׁא בְרִיךְ הוּא עָל בְּגַנְתָּא דְּעָרָן, לְאַשְׁתַּעֲשַׂע עִם צְדִיקְיָא, וּכְדִין, בְּעֵי לִיהּ לְבַר נֶשׁ לְמִיקָם, וּלְמַלְעֵי בְּאוֹרְיִיתָא.

46. וְהָא אֲתַמַּר, דְּקוּדְשָׁא בְרִיךְ הוּא וְכָל צְדִיקְיָא דְּבַגְנַתָּא דְּעָרָן, כְּלָהוּ צִיּוּתִין לְקַלְיָה, הַה"ד הַיּוֹשֶׁבֶת בְּגַנִּים חֲבָרִים מְקַשְׁיבִים לְקוֹלְךָ הַשְּׁמִיעֵנִי, וְהָא אוֹקְמוּהָ, הַיּוֹשֶׁבֶת בְּגַנִּים: דָּא כְּנֶסֶת יִשְׂרָאֵל, דְּאִיהִי מְשַׁבַּחַת לִיהּ לְקוּדְשָׁא בְרִיךְ הוּא, בְּשַׁבְּחָא דְּאוֹרְיִיתָא, בְּלִילְיָא. זְכָאָה חוֹלְקִיָּה, מֵאן דְּאַשְׁתַּתַּף בְּהַדְּרָה, לְשַׁבְּחָא לִיהּ לְקוּדְשָׁא בְרִיךְ הוּא, בְּשַׁבְּחָא דְּאוֹרְיִיתָא.

47. וְכִד אֲתִי צַפְרָא, כ"י אֲתִיָּא וּמְשַׁתַּעֲשַׂע בֵּיהּ בְּקוּדְשָׁא בְרִיךְ הוּא, וְאוֹשִׁיט לָהּ לְגַבְהָ שְׂרָבִיטָא דְּחֶסֶד, וְלֹא עָלָה בְּלַחֲוּדָהָ, אֲלֵא עָלָה, וְעַל אֵינּוֹן דְּמְשַׁתַּמֵּן בְּהַדְּרָה, וְהָא אֲתַמַּר דְּכַתִּיב, יוֹמָם יַצֵּה יְי' חֶסֶדוֹ וּבְלַיְלָה וְגו'. וְעַל דָּא אֵילַת הַשַּׁחַר אֶקְרִי.

48. וְאֵר"ש, בְּשַׁעֲתָא דְּכַעֵי לְאַתְנַהֲרָא צַפְרָא, אֲתַחֲשַׁךְ וְאֲתַקְדַּר נְהוּרָא, וְקַדְרוּתָא אֲשַׁתְּכַח. כְּדִין אֲתַחֲבַרְתָּ אֲתַתָּא בְּבַעֲלָהּ, דְּתַנִּינָן, אֲשֶׁה מְסַפְרַת עִם בְּעָלָהּ, לְמַשְׁתַּעֵי בְּהַדְּרִיָּה, וְעָלַת לְהַיְכַלְיָהּ.

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

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

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

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

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

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

49. לְבַתֵּר כִּד בְּעֵי שְׁמֵשׁ לְמִיעַל, אֶתְנַהֵיר וְאֶתֵּל לִילִיא, וְנָטִיל לִיה. כְּדִין כָּל תְּרַעֵין סְתִימִין, וְחִמְרִין נְעָרִין, וְכֻלְבִּין נְבַחִין, כִּד אֶתְפַּלֵּג לִילִיא, שְׁאֵרֵי מַלְכָּא לְמִיקָם, וּמִטְרוּנִיתָא לְזִמְרָא, וְאֶתֵּי מַלְכָּא וְאֶקִּישׁ לְתַרְעָא דְהֵיכְלָא, וְאִמַּר פְּתַחֵי לִי אַחוּתֵי רַעֲיָתִי וְגו'. וְכִדִּין מִשְׁתַּעֲשַׁע בְּנִשְׁמַתְהוּן דְּצַדִּיקָא.

50. זָבָאָה חוֹלְקִיה דְּהוּא, דְּאֶתְעַר הוּא זְמַנָּא בְּמַלְי דְּאוּרִייתָא, בְּגִין דָּא, כָּל אֵינוֹן דְּבָנֵי הֵיכְלָא דְּמִטְרוּנִיתָא, כְּלָהוּ בְּעִיִּין לְמִיקָם בְּהוּא זְמַנָּא, לְשַׁבְּחָא לְמַלְכָּא וְכָלְהוּ מִשְׁבַּחַן קַמִּיה, וְשַׁבְּחָא דְּסָלִיק מֵהַאי עֲלָמָא, דָּא דְּאִיהוּ רַחִיק, דָּא נִיחָא לִיה לְקוּדְשָׁא בְּרִיךְ הוּא מַכְלָא.

51. כִּד אֶסְתַּלִּיק לִילִיא, וְאֶתֵּי צַפְרָא, וְאֶתְקַדַּר, כְּדִין מַלְכָּא וּמִטְרוּנִיתָא בְּרִזָּא בְּחַדְוָה, וְיִהִיב לָהּ מִתְנָן, וְלָכֵל בְּנֵי הֵיכְלָה. זָבָאָה חוֹלְקִיה מֵאֵן דְּאִיהוּ בְּמַנְיָנָא.

52. וַיְיָ הוֹלֵךְ לְפָנֵיהֶם יוֹמָם. קוּדְשָׁא בְּרִיךְ הוּא, וּבֵית דִּינִיָּה. אָמַר רַבִּי יִצְחָק, הֵינֵנוּ דִּתְנִינָן, שְׂכִינְתָּא בְּאַבְהָתָא נְטִלָּא. הוֹלֵךְ לְפָנֵיהֶם יוֹמָם: דָּא אַבְרָהָם. בְּעַמּוּד עֵנָן: דָּא יִצְחָק. לְנַחוּתָם הַדְרָךְ: דָּא יַעֲקֹב. דְּכֹתִיב בֵּיהּ וַיַּעֲקֹב הֵלֵךְ לְדַרְכּוֹ. וְלִילָהּ בְּעַמּוּד אֵשׁ לְהָאִיר לָהֶם: דָּא דוֹד מַלְכָּא.

53. וְכָלְהוּ רְתִיבָא עֲלָאָה קְדִישָׁא, לְמַהֵךְ יִשְׂרָאֵל בְּשְׁלִימוּתָא דְּכָלָּא, בְּגִין דִּיחֻזּוֹן אַבְהָן פּוּרְקָנָא דְּלָהוֹן, דְּכֹתִיב וְאֵנֹכִי אֶעֱלֶךְ גַּם עִלָּה, עִם הַמְרֻכְבָּה. וְכֹתִיב וַיְיָ הוֹלֵךְ וְגו', לְלַכֵּת יוֹמָם וְלִילָהּ. וְכִי אָמַי הוּוּ אֲזִלִּי יוֹמָם וְלִילָהּ, יִהְיוּ בִימֵמָא, וְלֹא יִהְיוּ בְּלִילִיא, כְּבָנֵי אֲנָשָׁא דְּעֵרְקִין, בִּיּוֹן דְּקוּדְשָׁא בְּרִיךְ הוּא נְטִיר לוֹן, אָמַי אֲזִלִּין בִּימֵמָא וּבְלִילִיא. אֲלֵא, לְאַשְׁתַּבְּחָא בְּהוּ שְׁלִימוּתָא דְּכָלָּא, דְּלִית שְׁלִימוּ אֲלֵא יוֹם וְלִילָהּ.

54. א"ר אבא, הכי אוקימנא, ויני הולך לפנייהם יומם בעמוד ענן: דא אברהם. וילילה בעמוד אש: דא יצחק. ואי הכי יעקב אן הוא. אלא במלה קדמא אתמר, ותמן שארי, כמה דכתיב ויני.

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

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

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

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

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

55. וְלִילָה בְּעֵמֹד אֵשׁ, הָיָה נֹהֵר, בְּסֹטְרָא דָּא וּבְרָא. בְּגִין דִּינְדַּפּוֹן מִצְרָאֵי בְּתַרְיֵהוֹן, לְאַתְוִיקְרָא שְׁמָא דְקוּדְשָׁא בְּרִיךְ הוּא, בְּרַתִּיכוּי וּמְרֻשׁוּי. בְּגִין לְמִיזַל יִמְמָא וְלִילָיָא, אֶסְפְּקִלְרִיא דְנִהְרָא, וְדִלָּא נִהְרָא. וְתוּ, בְּגִין לְאַטְעָאָה לְמִצְרָאֵי דִימְרוֹן מְקָרָה הוּא, דְּכַתִּיב נֹאֲלוּ שְׂרֵי צוּעִין, וְכַתִּיב מְשִׁיב חַכְמִים אַחֹר, וְעַד אֲזֵלוּ בִימְמָא וּבְלִילָיָא.

56. רַבִּי אַבָּא אָמַר, זְכָאָה חוּלְקֵהוֹן דִּישְׂרָאֵל, דְּקוּדְשָׁא בְּרִיךְ הוּא אֶפִּיק לֹון מִמִּצְרַיִם, לְמַהוּי חוּלְקִיָּה וְאַחְסַנְתִּיָּה. וְת"ח, בְּסֹטְרָא דִּיּוּבְלָא, אֶשְׁתַּכַּח חִירוֹ לְיִשְׂרָאֵל. וְכֵן לְזַמְנָא דְאַתִּי, דְּכַתִּיב וְהָיָה בַּיּוֹם הַהוּא יִתְקַע בְּשׁוֹפָר גְּדוֹל וְגו'.

57. וּבְגִין הַהוּא יוּבְלָא עֲלָאָה, אֶתְעַכְּבוּ חַמְשִׁין יוֹמִין, לְקַבְּלָא אוֹרֵייתָא, וְלִמְקַרְבַּ לְטוֹרָא דְסִינַי. וְכִיּוֹן דְּאֲזֵלוּ בִימְמָא, אֲזֵלוּ בְּלִילָיָא, לְמַהוּי בְּלָא חַד יוֹמָא, בֵּין יִמְמָא וְלִילָיָא, וְלֹא אֶשְׁתַּכַּח פְּרִישׁוֹ.

58. וְלֹא עוֹד, אֶלָּא דְכֻלְהוּ בְּנִיחָא אֲזֵלוּ, לְרַעוּתָא דְנַפְשֵׁיהוּ, בִּיּוֹמָא דְקַבְּלוּ אוֹרֵייתָא, הוּוּ חַמְשִׁין יוֹמִין שְׁלֵמִין, יוֹמֵי וְלִילֵי בְּרַקָּא יָאוּת, דְּלִית יוֹם בְּלָא לִילָה, וְלִית לִילָה בְּלָא יוֹם, וְלִילָה וְיוֹם אֶקְרִי יוֹם אַחַד. וְכִיּוֹן דְּאֲזֵלוּ חַמְשִׁין יוֹמִין שְׁלֵימִין, כְּדִין שְׂאֲרוּ עֲלֵיהוּ אֵינוֹן ג' יוֹמִין דִּיּוּבְלָא, וּמִסֹּטְרָא דִּיּוּבְלָא אֶתְוִיָּהֵב לְהוּ אוֹרֵייתָא, וּבג"כ אֲזֵלוּ יוֹמָא וְלִילָיָא.

59. וְא"ר אַבָּא, כְּתִיב וְהָיָה כִּי יִקַּן יִצְחָק וְתַכְהִינּוּ עֵינָיו, אֲמַאי. הָא אוֹקִימְנָא, מֵאֵן דְּרַחִים לְחַיִּיבָא, הָכִי הוּא. וְת"ח, בְּיִצְחָק אֶתְבְּלִיל לִילָיָא, וְלִילָיָא לֹא בְּהִיר, וְעַד וְתַכְהִינּוּ עֵינָיו, וְכֻלָּא חַד.

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

60. ר' יצחק פתח ואמר, ויגד למלך מצרים כי ברח העם, ויגד, מאן קאמר ליה. אלא, הא אוקמוה. אבל חכמוי וחרשוי אתכנשו לגביה, ואודעוהו כי ברח העם. ואמאי קאמרו דא. אלא חמו בחכמתא דלהון, דהוּו אזלי יממא וליליא, אמרו ודאי ערקין אינון. ולא עוד אלא דחמו דלא הוּו אזלי באורח מישר, כמה דכתיב וישבו ויחננו לפני פי החירות.

5. "And he took six hundred chosen chariots"

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

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

61. ויקח שש מאות וגו'. שש מאות אמאי. א"ר יוסי, לקבל מניינא דישראל, דכתיב כשש מאות אלה רגלי. בחור: לקבל הגברים דאינון עקרא דכל ישראל. וכל רכב מצרים: שאר רתיבין, דאינון טפלין לאחורי, לקבל הטף דכתיב לבר מטף. וכלא עביד בעיטא דחרשוי וחכמוי. ושלישים על כלו, כלא בחכמתא, לקבל דרגין עלאין, תרין וחד. ר' יצחק אמר, כתרגומו, ומרזין. זריזין הוּו בכלא.

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

62. ויקח שש מאות רכב בחור. ר' חייא אמר, כתיב ופקוד יי' על צבא המרום במרום ועל מלכי האדמה על האדמה. בזמנא דקודשא בריך הוא יהיב שלטנותא לרבבוי עמין לעילא, יהיב להו לעמא דלהון לתתא. ובשעתא דנחית לון מדרגיהון דלעילא, נחית לון לעמא לתתא, ויקח שש מאות רכב בחור, הא ממנא דלהון, ואוקמוה, דרבר רתיבין דשאר עמין, וכלהו נמלו במשריתא דסיסרא לבתר והיינו בחור וכל רכב מצרים.

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

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

6. "And when Pharaoh drew near"

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

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

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

63. כְּתִיב לְסִסְתִּי בְרֻכְבֵּי מַרְעָה דְּמִיתִיךָ רַעֲיָתִי. תָּא חַזִּי, בְּדוּגְמַת סוּסֵיָא נּוֹקְבָא, אֲתַחֲזִי לְהוּן לְסוּסֵיהוּן דְּמַרְעָה, וְאוֹקְמוּהָ. אֲלֵא לְסוּסֵתִי בְרֻכְבֵּי מַרְעָה, תָּא חַזִּי, מַרְעָה בְּשַׁעֲתָא דְּהוּה רְדִיף אֲבַתְרֵיהוּ דְּיִשְׂרָאֵל, מַה עֵבֵד, נְטַל סוּסוּן נּוֹקְבָן, וְכַפַּת לֹון בְּרַתִּיכוּי בְּקַדְמֵיתָא, וְסוּסִין דּוּכְרָאִי כַּפַּת לֹון לְאַחֲוֵיהוּן, וְהוּ מְזִינִין דּוּכְרֵי לְקַבֵּל נּוֹקְבֵי, וְנּוֹקְבֵי לֹא בְּעָאן, וְאוּחֹן לְמִיזַל. בֵּינֹן דְּקָרִיב לְגַבֵּייהוּ דְּיִשְׂרָאֵל, נְטַל נּוֹקְבֵי וְשׁוּי לֹון לְאַחֲוֵי, וְסוּסוּן דּוּכְרִין לְקַדְמִין, לְאַבְאָשָׁא לְיִשְׂרָאֵל, וְלֹאֲגַחַא בְּהוּ קָרְבָא.

64. כְּגוֹזְנָא דָּא, וְיִי' הוֹלֵךְ לְפָנֵיהֶם יוֹמָם, וְכַתֵּר חֲזָרָה שְׂכִינְתָא לְאַחֲוֵיהוּן דְּיִשְׂרָאֵל, דְּכַתִּיב וַיֵּסַע מִלֶּאךָ הָאֱלֹהִים וְגו'. בְּגִינֵי כֵךְ דְּמִיתִיךָ רַעֲיָתִי.

65. וּמַרְעָה הֶקְרִיב, וְהֵאֵי קָרָא הָא אוֹקְמוּהָ. דְּאֶקְרִיב לְכָל חִילוּי וְרַתִּיכוּי, לְאַגַּחַא קָרְבָא. וְתוּ וּמַרְעָה הֶקְרִיב. רַבִּי יוֹסִי אָמַר, הָא אֲתַמַּר דְּקָרִיב לֹון לְתַשׁוּבָה. וּמַרְעָה הֶקְרִיב.

66. כְּתִיב יִי' בְּצַר פְּקֻדִין צָקוֹן לַחַשׁ וְגו'. בְּצַר פְּקֻדִין: לֹא פְקֻדִין יִשְׂרָאֵל לְקוּדְשָׁא בְרִיךְ הוּא, בְּשַׁעֲתָא דְּנִיחָא, אֲלֵא בְּשַׁעֲתָא דְּעֻקִּין לְהוּ, וְכַדִּין כְּלָהוּ פְקֻדִין לִיה. צָקוֹן לַחַשׁ: וְכָלְהוּ צֻלָּאן בְּצֻלוֹתִין וּבְכַעוֹתִין, וְאֶרִיקוּ קָמִיה צֻלוֹתִין. אִימַתִּי. מוּסַרְךָ לְמוּ, בְּשַׁעֲתָא דְּמְקִיד לֹון קוּדְשָׁא בְרִיךְ הוּא בְּרַצְעוּי. כְּדִין קוּדְשָׁא בְרִיךְ הוּא קָאִים עֲלֵיהוּ בְּרַחֲמֵי, וְנִיחָא קָמִיה הֵהוּא קְלָא דְּלֵהוּן, בְּגִין לְאַתְפְּרַעָא מִן שְׁנֵאִיהוּן, וְאַתְמַלִּי עֲלֵיהוּ בְּרַחֲמֵי.

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

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

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

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

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

67. כִּמָּה דְאוֹקִימָנָא, מִתַּל לְיוֹנָה עִם הַנֶּץ וְכוּ', כִּךְ יִשְׂרָאֵל הוּוּ קְרִיבִין לְיִמָּא, וְהוּוּ חֲמָאן לְיִמָּא קִמְיִיהוּ. אֲזִיל וְסַעִיר וְגִלְגְלוּהִי זְקָפִין לְעֵילָא, הוּוּ דְחִילִין. זְקָפוּ עֵינֵיהוּ וְחֲמוּ לְפָרְעָה וְלִמְשִׁירֵייתֶיהָ, וְאַבְנֵי גִירִין וּבִלְסַטְרָאִין, כְּדִין וְיִירָאוּ מְאֹד. מַה עֲבָדוּ, וַיִּצְעֲקוּ בְנֵי יִשְׂרָאֵל מֵאֵן גְּרִים הָאֵי דְקְרִיבוּ יִשְׂרָאֵל לְגַבֵּי אַבְרָהָם דְלַעִילָא, פְּרַעָה. הֲדָא הוּא דְכִתְיִב וּפְרַעָה הַקְרִיב וְהָא אֲתָמַר.

68. וַיֹּאמֶר מֹשֶׁה אֶל הָעָם אַל תִּירָאוּ הַתִּיצְבוּ וּרְאוּ אֵת יְשׁוּעַת יְיָ. אָמַר רַבִּי שְׁמַעוֹן זְבָאָה חוֹלְקִיהוֹן דְיִשְׂרָאֵל, דְהָא רַעִיָא כְּמֹשֶׁה אֲזִיל בְּגוֹוִייהוּ. כְּתִיב וַיִּזְכֹּר יְיָ עוֹלָם מֹשֶׁה עִמּוֹ. וַיִּזְכֹּר יְיָ עוֹלָם: דָּא קוֹדֶשׁא בְרִיךְ הוּא. מֹשֶׁה עִמּוֹ: שְׁקִיל הוּוּ מֹשֶׁה כְּכֹל יִשְׂרָאֵל. וְאוֹלִיפְנָא מְהָא, כִּי רַעִיָא דְעִמָּא הוּא מִמֶּשׁ עִמָּא כְּלָהוּ, אִי אִיהוּ זְכִי, עִמָּא כְּלָהוּ זְכָאן. וְאִי אִיהוּ לֹא זְכִי, עִמָּא כְּלָהוּ לֹא זְכָאן וְאַתְעֲנִשוּ בְּגִינֵיהָ, וְהָא אוֹקְמוּהָ.

69. הַתִּיצְבוּ וּרְאוּ, לִית לְכוּ לְאַגְחָא קְרָבָא, דְהָא קוֹדֶשׁא בְרִיךְ הוּא, יְגִיחַ קְרָבָא בְּגִינֵיכוֹן, כְּמָה דְאֵת אָמַר, יְיָ יִלְחַם לְכֶם וְאַתֶּם תַּחְרִישוּן. תָּא חֲזִי, הוּוּא יִלְוִיא, כְּנֶשׁ קוֹדֶשׁא בְרִיךְ הוּא לְפִמְלִיא דִילִיָּה, וְדָאִין דִּינֵיהוּ דְיִשְׂרָאֵל, וְאַלְמֵלֵא דְאֶקְדִּימוּ אַבְהָן עֲלֵיהוּ דְיִשְׂרָאֵל, לֹא אֲשַׁתְּזִיבוּ מִן דִּינָא. רַבִּי יְהוּדָה אָמַר, זְכוּתָא דִיעֲקֵב אֲגִין עֲלֵיהוּ דְיִשְׂרָאֵל, הַה"ד לִוְלֵי יְיָ שְׁהִיָּה לְנוּ וַיֹּאמֶר נָא יִשְׂרָאֵל, יִשְׂרָאֵל סָבָא.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

75. תָּא חֲזוּי, הִכָּא כִּד אֲתַקְרִיב מְרַעָה לְאַגְחָא קִרְבָּא בְּהוּ בְּיִשְׂרָאֵל, בְּהֵיּוּא זְמַנָּא, לֹא בְּעֵי קוּדְשָׁא בְּרִיךְ הוּא, דִּיתְעָרוּן יִשְׂרָאֵל אֲתַעְרוּתָא לְתַתָּא כְּלָל, דְּהָא אֲתַעְרוּתָא לְעֵילָא הוּא, דְּהָא אֲבָהֵן אֲקֻדְיָמוּ וְאֲתַעְרוּן אֲתַעְרוּתָא דָּא לְעֵילָא, וְזִכְוֹתָא דְּלֵהוֹן קָאִים קָמִיָּה, וְלֹא בְּעָא קוּדְשָׁא בְּרִיךְ הוּא דִּישְׂרָאֵל יִתְעָרוּן לְתַתָּא כְּלָל. הִדָּא הוּא דְּכִתְיִב יְיָ יִלְחֶם לָכֶם וְאַתֶּם תִּחְרִישׁוּן. תִּחְרִישׁוּן וְדָאִי, וְלֹא תִתְעָרוּן מְלָה, דְּלֹא אֲצַטְרִיךְ לְכוּ, וְהִכָּא אֲתַכְּלִיל שְׂמָא קְדִישָׁא בְּאַתּוּן רְשִׁימָן, וְהָא אֲתַעְרוּ בֵּיהּ חֲבַרְיָא.

76. רַבִּי יוֹסִי וְרַבִּי יְהוּדָה הוּוּ אֲזִילִי בְּאַרְחָא. אָמַר רַבִּי יוֹסִי לְרַבִּי יְהוּדָה, וְדָאִי תְּנִינָא, יְיָ, בְּכָל אֲתַר רַחֲמִי, וְאַף עַל גַּב דְּאַגְחָא קִרְבָּא, וְעֵבִיד דִּינָא, הֵהוּא דִּינָא בְּרַחֲמֵי הוּא. וְהִכָּא חֲמִינָא, דְּכִתְיִב יְיָ יִלְחֶם לָכֶם, וְלֹא אֲתַחֲזִי בְּהוּא דִּינָא רַחֲמִי כְּלָל, דְּהָא כְּתִיב לֹא נִשְׁאַר בְּהֶם עַד אַחַד.

77. אָמַר לִיהּ, מְלָה דָּא שְׂמַעְנָא מְרַבִּי שְׂמַעוּן דְּאָמַר, דְּאֲפִילוּ הִכָּא דִּינָא בְּרַחֲמֵי הוּוּ, דְּחִפָּא עֲלֵיהוֹן יִמָּא וּמִיתוּ, וּלְכַתְּרָא אֲפִיק לֹון יִמָּא, וְקוּדְשָׁא בְּרִיךְ הוּא בְּעָא בִּיקְרִיהוֹן, וְאֲתַקְבְּרוּ בְּאַרְעָא, וְלֹא בְּעָא אֲרַעָא לְקַבְּלָא לֹון, עַד דְּאֹוֹשִׁיט לָהּ קוּדְשָׁא בְּרִיךְ הוּא יִמִּינִיהּ, וְקַבִּילַת לֹון, הֵה־ד, נְטִיטָא יִמִּינֵךְ תְּכַלְעִמוּ אֲרֵץ. וּבְגִין דָּא, הָאִי דִּינָא בְּרַחֲמֵי הוּוּ.

78. וְעַל דָּא, לֹא בְּעָא קוּדְשָׁא בְּרִיךְ הוּא דִּיתְעָרוּן יִשְׂרָאֵל מְלָה בְּעֵלְמָא, דָּאִי יִתְעָרוּן יִשְׂרָאֵל מְלָה, לֹא יִתְעָרוּן שְׂמָא דְּרַחֲמֵי, וְלֹא יִתְעָבִיד דִּינָא בְּרַחֲמֵי, הִדָּא הוּא דְּכִתְיִב יְיָ יִלְחֶם לָכֶם וְאַתֶּם תִּחְרִישׁוּן, דְּלֹא תִתְעָרוּן מִיַּדִּי. דְּהָא שְׂמָא דְּרַחֲמֵי בְּעֵי לְאַתְעָרָא עֲלֵיהוּ, לְמַעַבְדִּי דִּינָא בְּרַחֲמֵי. וְעַל דָּא בְּעֵי, דְּלֹא תַעֲבְדוּן פְּגִימוּ, וְתִתְעָרוּן מְלָה אַחְרָא.

79. אָמַר לִיהּ, וְהָא כְּתִיב, וַיִּצָּא יְיָ וַנִּלְחֶם בְּגוֹיִם הָהֶם. אִי הִכִּי דָּא דִּינָא בְּרַחֲמֵי הוּוּ. אָמַר לִיהּ, הִכִּי הוּוּ וְדָאִי, דִּינָא הוּא בְּרַחֲמֵי, דְּמוֹתָא דְּלֵהוֹן לֹא אֲשַׁתְּכַח כְּמוֹתָנָא דְּשָׂאֵר בְּנֵי עֵלְמָא, אֲלֵא חֶסַע עֲלֵיהוּ קוּדְשָׁא בְּרִיךְ הוּא, דְּלֹא יְהוֹן כְּמוֹתָנָא דְּשָׂאֵר בְּנֵי עֵלְמָא, דְּקִטְלוּ לֹון, אֲלֵא בְּנַחַת בְּלֹא צַעֲרָא, הָא דִּינָא בְּרַחֲמֵי אִיהוּ.

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

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

8. "Why do you cry out to me"

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

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

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

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

80. ובכל אתר, שמא דא, דינא ברחמי איהו, בר אתר חד, דכתיב יי בגבור יצא וגו'. וכי בגבור ולא גבור. אלא ישני לבושוי, וילבש לבושין אחרנין. כאיש מלחמות, ישני זיניה.

81. ועם כל דא, דינא הוא יתיר, אבל רחמי ביה, כמה דכתיב, בגבור, ולא גבור. כאיש מלחמות, ולא איש מלחמות. ודאי אף על גב דעביד דינא, חס על עוברוי, ועל דא, יי ילחם לכם ודאי ואתם תחרישון. זבאה חולקהון דישראל, דקודשא בריך הוא בריר לון לחולקיה ואחסנתיה, דכתיב בי חלק יי עמו יעקב חבל נחלתו.

82. ויאמר יי אל משה מה תצעק אלי. מלה דא הוא אוקמוה בספרא דצניעותא, ותמן הוא רזא דיליה, ויאמר יי אל משה. ר' יהודה פתח ואמר, ויתפלל יונה אל יי אלהיו ממעי הדגה, מה בתיב לעילא, וימן יי דג גדול. וימן: כמד"א וימן להם המלך דבר יום ביומו. אשר מנה את מאכלכם.

83. אבל האי קרא הכי מבעי ליה, וימן יי את יונה לדג, דהוא מנה הוא דמשרר ליה. אלא ודאי, ההוא דג הוא הוה מנה ליונה, לנטרא ליה מן שאר נוני ימא, ויהוי גניז בגויה. וכיון דאעליה בגויה, חמא יונה במעוי, פותיא דאתר דמעוי כמו היכלא ברבא, ותרין עינוי דההוא נונא, דנהרין בשמשא, ואבן טבא הוה במעוי, דנהיר ליה, והוה חמי כל מה די בימא ובתהומי.

84. ואי תימא, אי הכי, מאי דכתיב קראתי מצרה לי, הא לא אתחזי, דכל האי רווחא הוה ליה. אלא ודאי, פיון דאחמי ליה ההוא נונא, כל מה די בימא ובתהומי, מית, דלא זכיל תלת יומין למסבל. בדין עקת ליה ליונה.

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

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

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

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

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

9. "But lift up your rod"

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

85. דָּאָמַר רַבִּי אֶלְעָזָר, בֵּינוֹן דְּחַמָּא יוֹנָה כֹּל הָהוּא רוּחָא, הוּהּ חֲדִי. אָמַר קוּדְשָׁא בְּרִיךְ הוּא, וּמָה תְּבִיעֵי יַתִּיר, לְהָא אֶעֱיֹלְנָא לָךְ הַכָּא. מָה עֵבֵד, קִטְל לְהָהוּא נוּנָא וּמִית, וְכֹל שָׂאֵר נוּנֵי יַמָּא, הוּוּ סַחְרֵי סַחְרֵינָה דְּהָהוּא נוּנָא, דָּא נְשִׁיךְ לִיה מֵהָאֵי גִיסָא, וְדָא נְשִׁיךְ לִיה מֵהָאֵי גִיסָא. בְּדִין חָמָא יוֹנָה גְּרַמוּי בְּעֵקוּ, מִיַּד וַיִּתְפַּלֵּל יוֹנָה אֶל יְיָ.

86. בְּקִדְמִיתָא דַּג, וְהִשְׁתָּא דָּגָה. כַּד"א, וְהִדְגָּה אֲשֶׁר בִּיאוּר מֵתָה. וּכְדִין בְּתִיב, קִרְאתִי מִצָּרָה לִי. וְלֹא בְּתִיב הֵייתִי בִּצָּרָה, אוּ יִשְׁבַּתִּי בִּצָּרָה, אֲלֵא קִרְאתִי, מֵהָהוּא עָקוּ דְּעֹאקִין לִי נוּנֵי יַמָּא. מִבְּטָן שְׂאוּל שְׁוֹעֵתִי, דְּהָא מִית. וְלֹא בְּתִיב מִבְּטָן חִי, אוּ מִבְּטָן דַּג, אֲלֵא דְּוִדְאֵי הוּהּ מִית.

87. בֵּינוֹן דְּצִלֵי צְלוּתִיה, קְבִיל לִיה קוּדְשָׁא בְּרִיךְ הוּא, וְאַחֲוִיָּה לִיה לְהָאֵי נוּנָא, וְאַפִּיק לִיה לִיבְשֵׁתָא לְעִינֵיהוֹן דְּכָלְא. דְּכַתִּיב, וַיֹּאמֶר יְיָ לְדָג וַיִּקָּא אֶת יוֹנָה. וְחַמוּ כְּלָהוּ, עֲבִידְתָּא דְּקוּדְשָׁא בְּרִיךְ הוּא.

88. מָה בְּתִיב, וַיִּתְפַּלֵּל יוֹנָה אֶל יְיָ אֱלֹהֵי מִמַּעַי הַדְּגָה, לְאַתֵּר דְּהוּהּ קִשְׁיֹר בֵּיה, מִשְׁמַע דְּכַתִּיב יְיָ אֱלֹהֵי, וְלֹא בְּתִיב וַיִּתְפַּלֵּל אֶל יְיָ וְלֹא יַתִּיר, אֲלֵא יְיָ אֱלֹהֵי. אוּף הַכָּא, וַיֹּאמֶר יְיָ אֶל מֹשֶׁה מָה תִּצְעַק אֵלַי. אֵלַי דִּיּוּקָא.

89. דִּבֵּר אֶל בְּנֵי יִשְׂרָאֵל וַיִּסְעוּ. וַיִּסְעוּ מִלְּאִסְגָּאָה מְלִין, לֹא עִידְנָא דְּצְלוּתָא הִשְׁתָּא. וַיִּסְעוּ, וְכִי לֹאן אַתֵּר פִּקְד לֹון דִּינְטְלוֹן, דְּהָא עַל יַמָּא הוּוּ שְׂרָאן. אֲלֵא אֶהְדֵּר לְעִילָא, דְּכַתִּיב מָה תִּצְעַק אֵלַי, דְּהָא כְּלָהוּ בְּאַתֵּר דָּא קִיּוּמִי. וְעַד וַיִּסְעוּ, וַיִּנְטְלוֹן מִן דָּא, דְּלֹא עִדְנָא הוּא.

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

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

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

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

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

10. "And He took off their chariot wheels"

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

90. וְאַתָּה הָרַם אֶת מִטְּךָ וּגּו'. הָרַם אֶת מִטְּךָ, דִּי בֵּיה רְשִׁים שְׁמַא קְדִישָׁא, אֲרַבִּין יֶדְךָ בְּסִטְרָא דְשְׁמַא קְדִישָׁא, וְכִיוֹן דִּיחֻמוֹן מִיָּא שְׁמַא קְדִישָׁא, יַעֲרְקוֹן מִנִּיה. וְעַל דָּא, וְנִטָּה אֶת יֶדְךָ, לְסִטְרָא חֲדָא, דְּסִטְרִין אַחֲרָנִין דִּהְהוּא מְטָה, אֲצִטְרִיךְ לִיה לְמַלִּין אַחֲרָנִין.

91. אָמַר רַבִּי אֱלֵעָזָר, חֲמִינָא, דְּזִמְנִין אַתְקְרִי הָאִי מְטָה, מְטָה הָאֱלֹהִים, וְלִזְמַנִּין אַתְקְרִי מְטָה דְּמֹשֶׁה. אָמַר ר' שְׁמַעוֹן בְּסִטְרָא דְרַב הַמְנוּנָא סָבָא, שְׁפִיר קָאָמַר, דְּכֻלְהוּ חַד, בֵּין תִּימָא דְקוּדְשָׁא בְרִיךְ הוּא, וּבֵין תִּימָא דְמֹשֶׁה, וְהָאִי מְטָה, לְאַתְעָרָא סִטְרָא דְגְבוּרָה. וְעַל דָּא, וְנִטָּה אֶת יֶדְךָ, יֶדָא דְשְׁמַאֲלָא, דְּאִיהוּ בְּסִטְרָא דְגְבוּרָה.

92. אָמַר רַבִּי שְׁמַעוֹן, וּוִי לְאִינוֹן דְּלָא חֲמָאן, וְלָא מְסַתְבְּלִין בְּאוּרִייתָא, וְאוּרִייתָא קְאָרִי קְמִיידוּ בְּכַל יוֹמָא, וְלָא מְשַׁגְּיחִין. תָּא חֲזִי, בְּסִטְרָא דְגְבוּרָה מְתַעְרִי מִיָּא בְּעַלְמָא, וְנַפְקִי מִיָּא, וְהִשְׁתָּא בְּעֵי קוּדְשָׁא בְרִיךְ הוּא לְנִגְבָא מִיָּא, אֲמָאִי וְנִטָּה אֶת יֶדְךָ, דְּאִיהוּ שְׁמַאֲלָא.

93. אֶלָּא הָרַם אֶת מִטְּךָ, לְנִגְבָא מִיָּא. וְנִטָּה אֶת יֶדְךָ, לְאַתְבָּא מִיָּא, לְאַתְעָרָא סִטְרָא דְגְבוּרָה, וְלְאַתְבָּא מִיָּא עַל מִצְרַיִם. וּבְגִין כֵּן, תְּרִין מַלְיִן הֵכָא, דְּכֻתִּיב הָרַם אֶת מִטְּךָ, וְנִטָּה אֶת יֶדְךָ עַל הַיָּם וּבִקְעָהוּ.

94. וְהָא תְּהוּמֵי הוּו. אֶלָּא קוּדְשָׁא בְרִיךְ הוּא, עֶבֶד נִיטָא גּוּ נִיטָא, כְּדָ"א קְפָאוּ תְּהוּמוֹת בְּלֵב יָם. וְהוּוּ אֲזִלִּין בִּיבְשָׁתָא בְּגוּ יָמָא, הַה"ד וּיְבָאוּ בְּנֵי יִשְׂרָאֵל בְּתוֹךְ הַיָּם בִּיבְשָׁה.

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

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

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

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

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

95. וַיִּסַר אֶת אוֹפַן מִרְכֻבֹתָיו. ר"ש פֶּתַח, וְאַרְיָ הַחַיּוֹת וְהִנֵּה אוֹפַן אַחַד בְּאַרְץ אֶצֶל הַחַיּוֹת. הָאֵי קָרָא אוֹקְמוּהָ וְאִתְמַר, אֲבָל ת"ח, קוֹדֶשׁא בְּרִיךְ הוּא בְּכוֹלָא אִתְחַזֵּי שְׁלֹטְנוּתָא דִּילֵיהּ, וְשְׁלֹטְנֵיהּ דֵּי לֹא תַעֲדֵי לְעַלְמָא וְלְעַלְמֵי עֲלָמִין.

96. וְעֵבִיד שׁוֹלְטְנוּתָא בְּאַבְהֵן, נָטַל לְאַבְרָהָם, וְקִיָּים בֵּיהּ עֲלָמָא, דְּכֹתִיב אֵלֶּה תּוֹלְדוֹת הַשָּׁמַיִם וְהָאָרֶץ בְּהַבְרָאָם, וְאוֹקְמוּהָ. נָטַל יִצְחָק, וְשִׁתִּיל בֵּיהּ עֲלָמָא, דְּאִיהוּ קִיָּים לְעַלְמִין, הֵה"ד וְאֵת בְּרִיתִי אֲקִים אֵת יִצְחָק. נָטַל יַעֲקֹב, וְאוֹתְבִיבָה קַמֵּיהּ, וְאַשְׁתַּעֲשַׁע בְּהַדְרֵיהּ, וְאִתְפָּאֵר בֵּיהּ, הֵה"ד יִשְׂרָאֵל אֲשֶׁר בְּךָ אִתְפָּאֵר.

97. וְת"ח, יַעֲקֹב אַחִיד בְּאֵילָנָא דְחַיִּי, דְּלִית בֵּיהּ מוֹתָא לְעַלְמִין, דְּכָל חַיִּין בְּהֵוּא אֵילָנָא אֲשֶׁתְּכַלְלוּ, וְיִהֵב חַיִּין לְכָל אֵינוֹן דְּאַחִידֵן בֵּיהּ. וּבג"כ, יַעֲקֹב לֹא מִית. וְאִימַתִּי מִית, בְּשַׁעֲתָא דְּכֹתִיב וַיֵּאסֹף רַגְלָיו אֶל הַמָּטָה. הַמָּטָה. כּד"א הִנֵּה מִטָּתוֹ שְׁלֹשְׁמָה, בְּגִין דְּבִהָאֵי מָטָה כְּתִיב, רַגְלֵיהּ יוֹרְדוֹת מוֹת, וּבג"כ וַיֵּאסֹף רַגְלָיו אֶל הַמָּטָה כְּתִיב, כְּדִין וַיְגֹעַ וַיֵּאסֹף אֶל עַמּוּיוֹ. וְעֵבֵד קוֹדֶשׁא בְּרִיךְ הוּא לְיַעֲקֹב שְׁלִימוֹ דְּאַבְהֵן, הֵה"ד יַעֲקֹב אֲשֶׁר בְּחַרְתִּין.

98. ת"ח, כָּל מְשַׁרְיִין דְּלַעֲיֹלָא, וְכָל אֵינוֹן רְתִיכִין, כְּלֵהוּ אַחִידֵן אֵלִין בְּאֵלִין, דְּרַגְיִן בְּדַרְגִּין, אֵלִין עֲלָאִין וְאֵלִין תַּתְּאִין. וְחַיּוֹתָא קְדִישָׁא עֲלִיּוּהוּ, וְכֵלְהוּ אוֹכְלוֹסִין וּמְשַׁרְיִין, כְּלֵהוּ נְטִלִין תַּחוֹת יַדְהָא, עַל מִימְרָהָא נְטִלִין, וְעַל מִימְרָהָא שְׂרָאן.

99. וְדָא הוּא חַיּוֹתָא, דְּכָל שְׂאָר חַיּוֹתָא, אַחִידֵן בֵּהּ וְאַשְׁתַּלְשְׁלוּ בְּגִינָה כַּמָּה חַיִּין לְחַיִּין. וְאִתְאַחֲדֵן דְּרַגְיִן בְּדַרְגִּין, וְכֵלְהוּ עֲלָאִין וְתַתְּאִין אֲזִלִין וְשִׂאטִין בְּיִמְנָא, הֵה"ד זֶה הַיָּם גָּדוֹל וְרַחֵב יַדִּים שָׁם רִמְשׁ וְאֵין מְסַפֵּר וְגו'.

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

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

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

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

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

100. וְכֵן סָלִיק יָמָא גַלְגְלוּי, כִּלְהוּ אַרְבִּין סָלְקִין נַחְמִין, וְזַעְפָּא אֲשַׁתְּכַח, וְרוּחָא תְקִיפָא אֲזֵלָא עֲלֵיהּ בְּתַקִּימוֹ. וְנוּגֵי יָמָא מִתְבַּדְרִין לְכָל סֵטֵר, אֵלִין לְמִזְרַח, וְאֵלִין לְמַעְרָב, אֵלִין לְצַפּוֹן, וְאֵלִין לְדָרוֹם. וְכָל אֵינּוֹן בְּנֵי עֲלָמָא, דְּחֻמָּאן רְשִׁימָא עֲלֵיהּ, נְטֻלִין לֹון, וּבִלְעִין לֹון בְּקַפְטִירֵי עַמְרָא.

101. וְכָל אַרְבִּין לֹא נְטֻלִין מֵאֲתַרְיֵיהּ, וְלֹא סָלְקִין וְנַחְמִין, בְּרַ מֵהֵוּא שַׁעְתָּא, דְּאֲתֵי חַד דְּבִרָא בִּימָא, וְיַדַּע לְאֲשַׁלְמָא רוּחָא דְּזַעְפָּא דִּימָא, בִּיּוֹן דְּסָלִיק דָּא עֲלֵיהּ דִּימָא, שְׂכִיךְ מְרוּגְזָא, וְנִיחָא אֲשַׁתְּכַח, וּבְדִין כִּלְהוּ אַרְבִּין אֲזֵלִין בְּאַרְחַ מִיִּשְׂרָאֵל, וְלֹא סֵטָאן לִימִינָא וּשְׂמָאלָא, הֵה־ד, שֵׁם אֲנִיּוֹת יְהִלְכוּן לִוְיָטָן זֶה יִצְרָתָ לְשַׁחַק בּוֹ. זֶה דִּיִּיקָא. וְכָל נוּגֵי יָמָא מִתְבַּנְשִׁין לְאֲתַרְיֵיהּ. וְכָל אֵינּוֹן חִיוּן חֵדָאן עֲלֵהּ, וְחִיוּן חֻקְלָא עֲלָהּ חֵדָאן, הֵה־ד וְכָל חֵיַת הַשָּׂדֶה יִשְׁחָקוּ שָׁם.

102. ת"ח, כְּגוּוֹנָא דְלַעִילָא, אֵיַת לְתַתָּא. כְּגוּוֹנָא דְלַתַּתָּא, אֵיַת בִּימָא. כְּגוּוֹנָא דְלַעִילָא, אֵיַת לַעִילָא בִּימָא עֲלָהּ. כְּגוּוֹנָא דְלַעִילָא אֵיַת לְתַתָּא. כְּגוּוֹנָא דְלַתַּתָּא, אֵיַת בִּימָא תַתָּא.

103. גּוּפָא דִּיהוּא יָמָא, הָא אֲתַעֲרָנָא לְחֻבְרָנָא, אֲוֹרְכָא וּפּוֹתִינָא, רִישָׁא וְדַרְעִין וְגוּפָא, כִּלְא כְּמָה דְאַצְטְרִיךְ, וְכִלְא בְּשִׁמְיָה אֲתַקְרִי. וּכְגוּוֹנָא דָּא לְתַתָּא לִימָא דְלַתַּתָּא, הֵבִי נְמִי רִישָׁא דִּימָא, וְדַרְעִין דִּימָא, וְגוּפָא דִּימָא.

104. כְּתִיב זְבוּלוֹן לְחוּף יָמִים יִשְׁכּוֹן. וְהָא יָמָא חַד הוּא בְּעַרְבִיָּה אֵלָא מֵאֵי לְחוּף יָמִים, וְדָאֵי אֲוֹקְמוּהּ חֻבְרָיָא בְּרָזָא עֲלָהּ. וְיִרְכְּתוּ עַל צִידוֹן, כִּד"א יוֹצְאֵי יָרֵךְ יַעֲקֹב. זְבוּלוֹן שׁוֹקָא דִּימִינָא דְגּוּפָא הוּא, וְיָם כְּנֶגֶת הוּא בְּעַרְבִיָּה, וּמֵהֵכָא אֲשַׁתְּכַח חֻלְזוֹן לְתַכְלָתָא.

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

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

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

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

105. ת"ח, במה רתיכין על רתיכין אשתכחו, וגלגלוי דרתיכא רהטין בבהילו, ולא מתעבבי אינון סמכי רתיכא, לנטלא עליהון. וכן בלהו. ת"ח, רתיכא די ממנא על מצראי, אוקמוה, רתיכא שלימתא לא אשתכח, דהא כתיב ויסר את אופן מרכבותיו, במה רתיכין הו, דהו נטלין על חד סמיך גלגלא, דאתפקדו עליהו, בין דאתעבר האי משולטנותא דיליה, בלהו רתיכין אתעברו משולטניהון, ולא נטלו. כדן בלהו לתתא אתעברו משולטנותא, דכתיב על מצרים ועל פרעה ועל הבוטחים בו.

106. ובהוא זמנא, שלטנותא דמצרים שליט על כל שאר עמין, בין דאתבר חילא דמצרים, אתבר חילא דשאר עמין. מנלן, דכתיב אז נבהלו אלופי אדום וגו'. וכתיב שמעו עמים ירגזון וגו'. בגין דכלהו הו אחידן בפולחנא דמצרים, ואחידן במצרים לסינעא דלהון. ובהוא זמנא, בלהו בעאן לסינעא דמצרים, לאתתקפא. ועל דא, בין דשמעו גבורן דעבר קודשא בריך הוא במצרים, רפו ידיהון, ולא יכילו למיקם, ואודעזעו בלהו, ואתברו משולטנהון.

107. ודאי כד אתבר חילא דלהון לעילא, אתבר חילא דכל אינון דאחידן ביה, בין דאתבר חילא דכלהו לעילא, כל הני דלתתא אתברו, בגין האי חילא דאתבר בקדמיתא. ובג"כ ויסר את אופן מרכבותיו כתיב. וינהגו בכבדות, דהא כד דא אתבר, לא הו אזלין.

108. תא חזי דהכי הוא, דלא כתיב ויסר את אופני מרכבותיו, או אופן מרכבתו, אלא ויסר את אופן מרכבותיו. בגין האי חילא, דכלהו הו מתדבקן ביה.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

113. וְהוּוּ יִשְׂרָאֵל שָׂרְאן עַל יַמָּא, וְהוּוּ יִשְׂרָאֵל חֲמָאן, גִּלְגְּלֵי יַמָּא סִלְקִין וְנַחְתִּין, זָקְפוּ עֵינֵיהוּ, וְחָמוּ לַפְרֵעָה וְלֹאֻכְלוּסִין דִּילִיָּה, דְּחִילוּ וְצַעְקוּ. וְהָא אֲתַמְר. הַיִּם רָאָה, מָה חֲמָא יַמָּא. אַרְוָא דִּיוֹסָף קָא חֲמָא, וְעַרְק מִקְמִיה. מ"ט, בְּגִין דְּכַתִּיב וַיִּנָּס וַיֵּצֵא הַחוּצָה. וְעַל דָּא הַיִּם רָאָה וַיִּנָּס, וְכַתִּיב וַיִּסָּר אֶת אוֹפֵן מִרְכַּבוֹתָיו וְגו' אָנוּסָה מִפְּנֵי יִשְׂרָאֵל. מָאֵי טַעְמָא. בְּגִין דְּחָמוּ אַרְעָא דְּמִצְרַיִם, כְּאֵלוּ אֲתוּקָד בְּנוּרָא, כְּדִין אָמְרוּ אָנוּסָה מִפְּנֵי יִשְׂרָאֵל.

114. רַבִּי חִיָּיא וְרַבִּי יוֹסִי, הוּוּ אֲזִלֵּי בְּמִדְבָּרָא, אָמַר רַבִּי חִיָּיא לְרַבִּי יוֹסִי, תָּא וְאִימָא לָךְ, דְּכִד קוּדְשָׁא בְּרִיךְ הוּא בְּעֵי לְאַעְבְּרָא שׁוֹלְטָנוּתָא דְאַרְעָא, לָא עָבִיד, עַד דְאַעְבְּרַ שְׁלִטְנוּתָא דְלַהוּן בְּרַקִּיעָא, וְלָא אַעְבְּרַ שְׁלִטְנָא דְלַהוּן, עַד דְמָנִי אַחְרָא בְּאַתְרֵיהּ, בְּגִין דְּלָא יִגְרַע שְׁמוּשָׁא דְלַהוּן בְּרַקִּיעָא, בְּגִין לְקִיָּימָא מָה דְכַתִּיב, וְלָמֵן הִי יֵצֵא וַיִּתְנִיחָהּ. א"ר יוֹסִי, וְדָאֵי הֲכִי הוּא.

115. פִּתַּח ר' יוֹסִי וְאָמַר, יְי' אַרְוֵינֵנוּ מָה אֲדִיר שְׁמֵךְ בְּכָל הָאָרֶץ. יְי' אַרְוֵינֵנוּ: כִּד בְּעֵי קוּדְשָׁא בְּרִיךְ הוּא לְתַבְרָא חִילָא דְעַמּוּיִן עִבּוּ"ם, אֲתַקִּיף דִּינִיָּה עֲלֵיהוּ, וְתַבַּר לוֹן, וְאַעְבְּרַ מִקְמִיה שׁוֹלְטָנוּתָא דְלַהוּן.

116. אֲשֶׁר תִּנְהַ הוֹדֵךְ עַל הַשָּׁמַיִם, אֲשֶׁר נָתַתְּ מִבְּעֵי לִיָּה, אוֹ תִנְהַ הוֹדֵךְ, מֵהוּ אֲשֶׁר תִּנְהַ הוֹדֵךְ. אֵלָא דָּא הוּא רְזָא דְנִהְרָא עֲמִיקָא דְכָלָא, וְדוּד בְּעָא בְּעוֹתֵיהּ, לְמַנְגַד מְנִיָּה עַל הַשָּׁמַיִם, וְדָא הוּא אֲשֶׁר. כד"א, אֱהִיָּה אֲשֶׁר אֱהִיָּה.

117. בְּשַׁעֲתָא דְהָאֵי נִהְרָא עֲמִיקָתָא דְכָלָא, נְגִיד וְנַפִּיק עַל הַשָּׁמַיִם, כְּדִין כָּלָא בְּחִידוּ, וּמִטְרוּנִיתָא אֲתַעֲטַרְתָּ בְּמַלְכָא, וְכָל עַלְמִין כְּלָהוּ בְּחִידוּ, וְשְׁלִטְנוּתָא דְעַמּוּיִן עִבּוּ"ם, אֲתַעְבְּרַ מִקְמֵי מִטְרוּנִיתָא, וְכִדִּין זָקְמִין רִישָׁא כָּל מָאן דְאַחִידוּ בָּהּ.

118. אֲדַהְכֵי חָמוּ חַד ב"ג, דְהוּוּ אֲתִי, וְחַד מְטוּלָא קְמִיָּה. א"ר חִיָּיא, נְזִיל, דְלָמָא הָאֵי בַר נֶשׁ עִבּוּ"ם הוּא, אוֹ עַם הָאָרֶץ הוּא, וְאִסִּיר לְאַשְׁתַּתְּפָא בְּהַדִּיָּה בְּאַרְחָא. א"ר יוֹסִי, גִּיתִיב הֲכָא, וְנַחְמֵי, דְלָמָא גְבַרָא רְבָא הוּא.

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

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

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

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

119. אֲדַהְכִי, אֶעֱבֹר קִמְיִיהוּ, א"ל, בְּדוֹקָפָא דְמַעֲבָרָא דְקוֹטִיפָא דְהָאִי, חֲבֵרוֹתָא אֲבַעִי, וְאִנָּא יִדְעֵנָא אֲרַחָא אַחְרָא, וְנִסְטִי מֵהָאִי, וְאִנָּא בְעֵינָא דְאִימָא לְכוּ, וְלֹא אֲתַחֲיִבְנָא בְכוּ, וְלֹא אֶעֱבֹר עַל מַה דְכָתִיב וּלְפָנַי עוֹר לֹא תִתֵּן מִכְשׁוֹל, וְאִתּוֹן כְּסוּמִין בְּאֲרַחָא דָא, וְלֹא תִסְתַּכְּנוּ בְנַפְשֵׁיכּוֹ. א"ר יוֹסִי, בְּרִיךְ רַחֲמֵנָא דְאִוְרִיכְנָא הָכָא, אֲתַחֲבֵרוּ בְהִדְיָה. אָמַר לוֹן, לֹא תִשְׁתַּעוּ מִיַּדִּי הָכָא, עַד דְנַעֲבֹר בְּהָאִי. סְטוּ בְּאֲרַחָא אַחְרָא.

120. בְּתַר דְנִפְקוּ מֵהָהוּא אַתְר, אָמַר לוֹן, בְּהָהוּא אֲרַחָא אַחְרָא, הוּוּ אֲזִלִּי זְמַנָּא חֲדָא, חֲד בְּהֵן חֲכָם, וְחֲד בְּהֵן עִם הָאָרֶץ בְּהִדְיָה, קָם הָהוּא ע"ה בְּהָהוּא אַתְר עֲלִיָּה וְקִטְלִיָּה. מֵהָהוּא יוֹמָא כָּל מָאן דְאֶעֱבֹר בְּהָהוּא אַתְר, מִסְתַּכֵּן בְּנַפְשֵׁיָּהּ. וְהָא מִתַּחֲבָרִין תַּמָּן מְשַׁדְּדֵי טוּרִיָּא, וְקִטְלִין וְקַפְחִין לְבָנֵי נִשָּׂא, וְאִינוּן דִּידְעֵי לֹא עֲבָרֵי תַמָּן, וּבְעֵי קוּדְשָׁא בְרִיךְ הוּא דְמָא דְהָהוּא כְּהָנָא כָּל יוֹמָא.

121. פִּתַּח וְאָמַר, עוֹד הַיּוֹם בְּנוֹב לְעֵמוּד וְגו' הָא אוֹקְמוּהָ אִינוּן מְאִרֵי מִתִּיבְתָא. אֲבָל אִנָּא לֹא אִמְיִנָּא לְכוּ הֲכִי, אֲלֵא דְרָזָא דְמַלְאָה אוֹלִיפְנָא. עוֹד הַיּוֹם, מָאן יוֹמָא דִּין. אֲלֵא, הֲכִי בְתִיב, וַיִּקַּח אֶהָרֹן אֶת אֵלִישֶׁבַע בַּת עֲמִינָדָב. וְרָזָא הוּא, עַל בְּנִסְתַּיִשְׂרָאֵל, דְאֶהָרֹן הוּא שׁוֹשְׁבֵינָא דְלִיָּה, לְתַקְנָא בֵּיתָהּ וּלְשִׁמְשָׁא לָהּ, וּלְמַיַּעַל לָהּ לְמַלְכָּא לְאִזְדוּוּגָא כְּחֲדָא, מְכָאן וּלְהִלָּאָה, כָּל בְּהֵן דְמִשְׁמַשׁ בְּמַקְדְּשָׁא, כְּגוֹוִנָּא דְאֶהָרֹן.

122. אַחִימֶלֶךְ כְּהֵנָּא רַבָּא עֲלָאָה הוּוּ, וְכָל אִינוּן כְּהֵנִי בְהִדְיָה, כְּלָהוּ הוּוּ שׁוֹשְׁבֵינִין דְמִטְרוּנִיתָא, כִּיּוֹן דְאֲתַקְטִילוּ, אֲשַׁתְּאֲרַת מִטְרוּנִיתָא בְּלַחֲוֹדָהָא, וְאֲתַאבִּיד שׁוֹשְׁבֵינָא דִּילִיָּה, וְלֹא אֲשַׁתְּכַח מָאן דְמִשְׁמַשׁ קָמָה, וַיִּתְקַן בֵּיתָהּ, וַיַּחֲדִי לָהּ לְאִזְדוּוּגָא עִם מַלְכָּא. כְּדִין מֵהָהוּא יוֹמָא, אֲתַעֲבָרָא לְשִׁמְאֵלָא, וְקִיּוּמָא עַל עֲלְמָא, כְּמִין עַל כְּלָא, קְטִיל לְשָׂאוּל וּלְבָנוּי, אֲתַאבִּיד מִיּוֹנִיָּהּ מִלְכוּ, מִיתוּ מִיִּשְׂרָאֵל כְּמָה אֲלִפִּין וְכְמָה רְבוּן. וְעַד כְּעַן, הָהוּא חוֹבָה הוּוּ תְלִי, עַד דְאֲתָא סַנְחֵרִיב וְאַרְגִּיז כְּלָא.

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

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

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

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

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

123. וְדָא הוּא עוֹד הַיּוֹם בְּנוֹב, דְּא הוּא יוֹמָא עֲלָאָה, וּמֵאן אִיהוּ. דְּא כ"י, דְּאבְרַת שׁוֹשְׁבֵינִין דִּילָהּ, הֵהִיא דְּאִשְׁתְּאַרְת בְּלֹא יְמִינָא, לְאַתְרֵבְקָא בְּשִׁמְלָא. דְּכֵהֵנָא יְמִינָא הוּא. וּבְגִין כֵּן, עוֹד הַיּוֹם בְּנוֹב לְעִמּוּד.

124. תָּא חֲזִי, כְּתִיב גְּבַעַת שְׂאוּל נִסָּה, שְׂאוּל אִמְאֵי הֶכָא. אֶלָּא בְּגִין דְּהוּא קְטִיל לְכַהֲנֵי, וְגָרִים דְּרוּעָא יְמִינָא, לְאַתְעֻקְרָא מֵעֲלְמָא. אוּף הֶכָא, מְהֵהוּא יוֹמָא, לֹא אֶעְבֵּר ב"נ בְּהֵהוּא דּוּכְתָא, בְּגִין דְּלֹא אִסְתְּבֵן בְּנַפְשֵׁיהּ. אִמְר לִיה רַבִּי יוֹסִי לְרַבִּי חִיָּיא, וְלֹא אִמְרִית לָךְ דְּלִמָּא גְּבַרָא רַבָּא הוּא.

125. פִּתַּח וְאָמַר, אֲשֶׁרֵי אֲדָם מֵצָא חֲכָמָה. אֲשֶׁרֵי אֲדָם, כְּגוֹן אֲנִן, דְּאִשְׁכַּחְנָא לָךְ, וְיִדְעָנָא מִינְךָ מְלָה דְּחֲכָמְתָא. וְאֲדָם יִמִּיק תְּבוּנָה, כְּגוֹן אֲנִן, דְּאוּרִיכְנָא לָךְ לְאַתְחַבְרָא בְּהַדְרָךְ. וְדָא הוּא ב"נ דְּזַמִּינָא לִיה קוּדְשָׁא בְּרִיךְ הוּא נְבֻזָּזָא בְּאַרְחָא, אֲנַפּוּי דְּשְׁכִינְתָּא, וְעַל דְּא כְּתִיב, וְאַרְח צְדִיקִים כְּאוֹר נֶגְהָ. אֲזִלוּ.

126. פִּתַּח הֵהוּא גְּבַרָא וְאָמַר לְדוֹד מְזֻמּוֹר לִינִי הָאָרֶץ וּמְלוֹאָהּ וְגו'. לְדוֹד מְזֻמּוֹר בְּאַתְר חַד, וּבְאַתְר אַחְרָא מְזֻמּוֹר לְדוֹד, מַה בֵּין הָאֵי לְהָאֵי. אֶלָּא לְדוֹד מְזֻמּוֹר, שִׁירְתָּא דְּקָאֵמַר דּוֹד, עַל כְּנִסְת יִשְׂרָאֵל. מְזֻמּוֹר לְדוֹד, שִׁירְתָּא דְּקָאֵמַר דּוֹד, עַל גְּרַמְיָהּ.

127. לִינִי הָאָרֶץ וּמְלוֹאָהּ. לִינִי: דְּא קוּדְשָׁא בְּרִיךְ הוּא. הָאָרֶץ וּמְלוֹאָהּ: דְּא כְּנִסְת יִשְׂרָאֵל, וְכֹל אוּכְלוּסִין דִּילָהּ, דְּמִתְחַבְרָן בְּהַדְרָה, וְאַקְרוּן מְלוֹאָהּ וְדָאֵי הוּא. כְּמַה דְּאִתְּ אִמְר, מְלֹא כֹל הָאָרֶץ כְּבוֹדוֹ תֵּבֵל וְיוֹשְׁבֵי בָהּ: דְּא הוּא אֲרַעָא דְּלִתְתָּא, דְּאִקְרִי תֵּבֵל, וְאַחֲרִית בְּדִינָא דְּלַעִילָא, הֵדָא הוּא דְּכְתִיב וְהוּא יִשְׁפּוֹט תֵּבֵל בְּצַדִּיק, בֵּין לְחַד, בֵּין לְעַמָּא חַד, בֵּין לְכָל עַלְמָא, מְהָאֵי דִּינָא הוּא אִתְּדִין.

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

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

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

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

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

128. תָּא חֲזִי, פְּרַעַה מֵהָאֵי דִּינָא וְנִיק, עַד דְּאִתְאַבִּידוּ הוּא וְכָל עַמּוּהָ. בֵּינָן דְּהָאֵי דִּינָא אִתְעַר עֲלֵיהּ, הֵהוּא מִמְנָא דְּאִתְמַנָּא עֲלֵיהּ בְּשִׁלְטֹנּוּתָא, אִתְעַרְדִּי וְאִתְעַבְרִי, כְּדִין כְּלָהּ דְּלִתְתָּא, אִתְאַבִּידוּ, דְּכִתִּיב וְיִסֵּר אֶת אוֹפֵן מִרְכָּבוֹתָיו. מֵאֵי אוֹפֵן מִרְכָּבוֹתָיו. מִרְכָּבוֹתָיו דְּפְרַעַה. וּמֵאֵן אִיהוּ הֵהוּא אוֹפֵן דְּלָהוֹן, הֵהוּא מִמְנָא דְּשִׁלִּיט עֲלֵיהּ. וְעַל דָּא מִיתוּ כְּלָהּ בִּימָא. אִמְאֵי בִּימָא, אֵלָא יִמָּא עֲלָאָה אִתְעַר עֲלֵיהּ, וְאִתְמַחוּ בִּידְהָא. וּבְגִין כֵּךְ טַבְעוּ בֵּינָם סוּף כְּתִיב. אָמַר רַבִּי יוֹסִי וְדָאֵי הֵכִי הוּא, וְעַל דָּא כְּתִיב, טַבְעוּ בֵּינָם סוּף. סוּפָא דְּדִרְגִין.

129. רַבִּי חֲזִיא אָמַר, וְיִנְהַגְהוּ בְּכַבְדוֹת. בְּכַבְדוֹת מֵהוּ. אֵלָא מִכָּאן אוֹלִיפְנָא, דְּבַהּ הוּא דְּבִרוּתָא דְּאִתְדַבֵּר בֵּיהּ בַּר נֶשׁ, מְדַבְּרִין לֵיהּ. בְּפְרַעַה כְּתִיב וְיִכְבַּד לֵב פְּרַעַה. בַּהּ הוּא מְלָה, דְּבַר לֵיהּ קוּדְשָׁא בְּרִין הוּא, בְּכַבְדוֹת מִמֶּשׁ. אָמַר לֵיהּ קוּדְשָׁא בְּרִין הוּא, רָשַׁע, אֶת אוֹקִיר לַבָּךְ. אָנָּא אֲדַבֵּר לָךְ בְּהָאֵי, עַל דָּא וְיִנְהַגְהוּ בְּכַבְדוֹת.

130. וְיִאמַר מִצְרַיִם אָנוּסָה מִפְּנֵי יִשְׂרָאֵל וְגו'. וְיִאמַר מִצְרַיִם, דָּא מִמְנָא דְּאִתְמַנֵּי עַל מִצְרַאֵי. אָמַר רַבִּי יוֹסִי, הָאֵי מְלָה קְשִׁיא, בֵּינָן דְּאִתְעַבְרוּ לֵיהּ מִשׁוּלְטֹנּוּתֵיהּ, הֵיךְ יָכִיל הוּא לְמַרְדֵּף אֲבַתְרִייהוּ דִּישְׂרָאֵל.

131. אֵלָא וְדָאֵי הֵכִי הוּא. אֲבָל דָּא וְיִאמַר מִצְרַיִם, מִצְרַיִם דְּלִתְתָּא. כִּי יוֹי נִלְחַם לָהֶם בְּמִצְרַיִם, מִצְרַיִם דְּלַעִילָא, דְּכִיּוֹן דְּאִתְבַּר חִילָהוֹן מְלַעִילָא, כְּדִין אִתְבַּר חִילָא וְתוֹקְפָא דְּלָהוֹן לִתְתָּא, הֵדָּא הוּא דְּכִתִּיב כִּי יוֹי נִלְחַם לָהֶם בְּמִצְרַיִם. בְּמִצְרַיִם דִּיקָא. דָּא הוּא תוֹקְפָא דְּלָהוֹן דְּלַעִילָא. וְדָּא הוּא דְּאוֹקְמוּהָ מֶלֶךְ מִצְרַיִם סַתָּם. הֵכָּא, וְיִאמַר מִצְרַיִם אָנוּסָה מִפְּנֵי יִשְׂרָאֵל, דְּחִמוּ דְּהָא אִתְבַּר חִילָהוֹן, וְתוֹקְפָא דְּלָהוֹן, דְּלַעִילָא.

132. תָּא חֲזִי, כַּד אִתְעַרְתְּ הָאֵי כְּנַסַּת יִשְׂרָאֵל, אִתְעַרְוּ כָּל אֵינּוֹן דְּאִחִידִין בַּהּ, וְכְלָהּ אֲחִרְגִין דְּלִתְתָּא, וְיִשְׂרָאֵל לַעִילָא מְכַלְהוּ, דְּהָא אֵינּוֹן נְטִילֵי לָהּ בְּגוּפָא דְּאִילְנָא, וְהָא אוֹקְמוּהָ. וּבְגִינֵי כֵךְ יִשְׂרָאֵל אִחִידִין בַּהּ, יִתִּיר מִכָּל עוֹבְדֵי כּוֹ"ם. וְכַד אֵינּוֹן מִתְעַרִין, אִתְבַּר תוֹקְפָהוֹן מֵאֵינּוֹן דְּשִׁלְטֵי עֲלֵיהּ.

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

133. תָּא חֲזוּ, הָאִי מִמְנָא שְׁלַטְנָא דְּמִצְרַיִם, דְּחִיק לִוְן לְיִשְׂרָאֵל, בְּכַמָּה שְׁעֵבוּדִין, כְּמָה דְּאוּקְמוּהּ. לְבִתְרָא דְּאִתְּבַר הוּא בְּקִדְמִיתָא, אִתְּבַרוּ אִינוּן מְלַכּוּתָא מְלִתְתָא, הֵה"ד כִּי יִי' נִלְחָם לְהֵם בְּמִצְרַיִם. נִלְחָם לְהֵם וְדָאִי.

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

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

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

תּוֹסֶפֶתָא
134. וַיִּסַּע מִלְּאֲךְ הָאֱלֹהִים וּגּו'. (מִתְנִיתִין) עַד לָא אֲשַׁתְּכַח אֲוִירָא דְּכִיָּא, וְלֹא נְהִירִין, אַבְנִין נְקִיבִין הוּוּ סְתִימָאן. תְּלַת רוּחִין דְּכִלְיִן בְּתֵלַת, הוּוּ שְׁקִיעֵן. וּמִיִּין סְתִימָן תְּחוּת נּוֹקְבִי. בְּשַׁבְעִין וְתֵרִין אִתְּוּן אִתְּהִירוּ לְאִתְּרִיָּהוּ אִינוּן אַבְנִין.

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

135. בְּתֵר שַׁבְעִין וְתֵרִין דְּרִגִּין, וְכֵן תְּלַת זְמַנִּין, אִתְּבַקְעוּ וְאִתְּנְקִיבוּ אַבְנֵי, תְּחוּת צְרוּרָא דְּהוּוּ חֲקִיק, וְאִתְּכַנְפוּ דְּרִגִּין, וְאִתְּעִבְדוּ כְּנוּפִיא חֲדָא.

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

136. לְבִתְרָא אִתְּפְלְגוּ, וְאִתְּעִבְדוּ תֵרִין דְּרִגִּין, פְּלִגּוּתָא מִיָּא אַגְלִידוּ, וּפְלִגּוּתָא אֲשַׁתְּקַעוּ. אֵלִין סְלִיקוּ, וְאֵלִין נְחִתוּ, מְהֵכָא שְׂרָא עֲלֵמָא לְאִתְּפְלְגָא.

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

137. צְרוּרָא אַחֲרָא אֵיט לְעִילָא, וְהוּא גְלִיפָא בַע"ב חֲתִימָן דְּגוּשְׁפִּנְקָא תְּקִיפָא, וּבְהוּ שְׁקִיעֵן גְּלִגְלוּי דִּימָא. כַּד נְטִלִין, אִתְּפְלְגוּ לְאַרְבַּע זְוִיִּין. פְּלִגּוּ חֲדָא סְלִיק, וּפְלִגּוּ חֲדָא נְחִית, פְּלִגּוּ חֲדָא לְסֵטֵר צְפוֹן, וּפְלִגּוּ חֲדָא לְסֵטֵר דְּרוּם. כַּד מִתְּחַבְּרִין בְּחֲדָא, גּוּמְרִין דְּלִהֲטִין קִימִין, בְּלֵהֵט שְׁנָא דְּחֲרָבָא דְּמִתְּהַפְּכָא.

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

138. חַד קִימָא נְעִיץ בְּגוּ יָמָא, דְּרִגָּא שְׁלִיחָא דְּאִפְרָכָא עֲלָאָה, סְלִיק בְּהוּוּ קִימָא לְעִילָא לְעִילָא, אִסְתַּכַּל לְמִרְחִיק, קְטוּרָא דְּאַרְבִּין דְּשִׂאטִין בִּימָא. מֵאן חֲמֵי גְלִגְלִין דְּסִלְקִין וְנְחִתִין וְרוּחָא דְּנְשִׁיב בְּהוּ, וְנוּנֵי יָמָא נְגִדִין כָּל אִינוּן אַרְבִּין לְכָל סְטְרֵי עֲלֵמָא.

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

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

12. "She is like the merchant ships"

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

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

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

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

139. הָהוּא דְרָגָא, כִּד נְחִית מֵהָהוּא, קִיּוּמֵי אֵלֶף מִיּוּמֵינָהּ, וְאֵלֶף מִשְׁמַאלֵיהּ, הוּהּ תָב וְיָתִיב בְּאַתְרֵיהּ, כְּמַלְכָא בְכוּרְסֵיהּ, הָהוּא דְרָגָא דְכַד שְׂאֵטֵי יָמָא לְאַרְבַּע סְטְרֵי עֲלֵמָא, עֲמִיּה נִמְקַת, בֵּיהּ תִּבְת, הוּא תָב בְּקִיּוּמָא דְמַלְכָא.

140. כְּדִין כְּרוּזִין נִמְקִין, מֵאֵן מֵאֵרֵי דְעֵינִין, יִזְדַּקְפָּאן לֹון לְעֵילָא לְעֵילָא. מֵאֵרֵיהוּן דְגִדְפִין יְקוּמוּן בְּקִיּוּמֵיהוּ. מֵאֵרֵי דְאַנְפִין, חִמִּין לֹון, עַד דְנִטִּיל בְּמִטְלָנוּי. כְּדִין וַיִּסַּע מִלְאךְ הָאֱלֹהִים. (עד כאן)

141. רַבִּי חִיָּיא פָּתַח, הֵיִתָּה כְּאֲנִיּוֹת סוּחַר מִמְרַחֵק תְּבִיא לַחֲמָה. הֵיִתָּה כְּאֲנִיּוֹת סוּחַר, דָּא כְּנִי. מִמְרַחֵק תְּבִיא לַחֲמָה, כְּמָה דָּאֵת אָמַר, הִנֵּה שֵׁם יְיָ בָּא מִמְרַחֵק. תְּבִיא לַחֲמָה, בְּחַד דְרָגָא דְשְׂאֵרֵי עֲלֵהּ, וּבִיה אֲתַמְשְׁכוּ כָּל אֵלִין נְחָלִין וּמִבּוֹעֵין דְאֲזִלִין בִּימָא, כְּמָה דָּאֵת אָמַר, כָּל הַנְּחָלִים הוֹלְכִים אֶל הַיָּם וְגו'.

142. אֵל מְקוּם שְׁהַנְּחָלִים הוֹלְכִים, אַע"ג דְכִלְהוּ נְחָלִין אֲתַמְשְׁכוּן בְּהָהוּא דְרָגָא, וְהָהוּא דְרָגָא נְחִית לֹון לְהָהוּא יָמָא, לֹא תִימָא. דְהָא אֲרִיק לֹון, וְהָא לֹא שְׂרִיין בִּיה אַחֲרֵינִין, וְלֹא נִגְדִין בִּיה כְּמַלְקְדֵמִין, אַהֲדַר וְאָמַר אֵל מְקוּם שְׁהַנְּחָלִים הוֹלְכִים שֵׁם הֵם שְׁבִים, אֵל מְקוּם דְהָהוּא דְרָגָא דְנְחָלִין אֲזִלִין זְמַנָּא חֲדָא, שֵׁם הֵם שְׁבִים לְלִכְתָּ, תִּמְן אִינוּן תִּיּוּבִין מֵהָהוּא אֲתַר עֲלָא, וְלֹא פְסִקִין לְעֲלֵמִין, וּמִתְבַּנְּשֵׁי כְלָהוּ בְהָהוּא אֲתַר. וְלָמָה. לְלִכְתָּ. לְמַהךְ לְהָהוּא אֲתַר דִּימָא, כְּמָה דְאֲתַמַּר, מַה שְׂמִיּה דְהָהוּא דְרָגָא צְדִיק אֲקֵרִי.

143. רַבִּי יְהוּדָה אָמַר, כְּתִיב שֵׁם אֲנִיּוֹת יְהִלְכוּן לְוִיתָן זֶה יִצְרָתְ לְשַׁחַק בּוּ. שֵׁם אֲנִיּוֹת יְהִלְכוּן, בְּהָהוּא יָמָא דְאֲזִלִין וְשְׂאֵטִין, עַד דְאֲתִיבִין לְאַתְחַבְרָא בְּהָהוּא דְרָגָא, כְּדִין כְּתִיב לְוִיתָן זֶה יִצְרָתְ לְשַׁחַק בּוּ.

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

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

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

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

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

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

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

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

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

146. אמר רבי אבא, כמה אלפין, כמה רבבין דמשיריין קדישין, אית ליה לקודשא בריך הוא, מארי דאנפין עלאין, מארי דעיינין, מארי דזיינין, מארי דיללה, מארי דיבבא, מארי דרחמי, מארי דדינא, ועולא מנייהו אמקד למטרוניתא לשמשא בהיכלא קמיה.

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

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

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

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

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

149. כִּד נִטְלָא מְטְרוֹנִיתָא, כְּלָהּ נִטְלִין בְּהֵדָה, הַה"ד וַיִּסַּע מִלֶּאךְ הָאֱלֹהִים. וְכִי מִלֶּאךְ הָאֱלֹהִים אֲתַקְרִי. א"ר אָבָא אֵין. ת"ח, הָכִי א"ר שְׁמַעוֹן, אֲתַקִּין קוּדְשָׁא בְרִיךְ הוּא קְמִיָּה, הֵיכְלָא קְדִישָׁא, הֵיכְלָא עֲלָאָה, קְרַתָּא קְדִישָׁא, קְרַתָּא עֲלָאָה. יְרוּשָׁלַיִם עִיר הַקֹּדֶשׁ אֶקְרִי, מֵאֵן דְּעָאֵל לְמַלְכָּא, לָא עָאֵל, אֶלָּא מֵהוּא קְרַתָּא קְדִישָׁא, נְטִיל אֲרַחָּא לְמַלְכָּא, דְּאֲרַחָּא מֵהֶכָּא אֲתַתְקִין.

150. הַה"ד זֶה הַשַּׁעַר לַיְיָ צְדִיקִים יָבוֹאוּ בּוֹ. כָּל שְׁלִיחוֹתָא דְּבַעֵי מִלְכָּא מִבֵּי מְטְרוֹנִיתָא נִמְקָא, וְכָל שְׁלִיחוֹתָא מִתְתָּא לְמַלְכָּא, לְבֵי מְטְרוֹנִיתָא עֵייל בְּקַדְמִיתָא, וּמִתְמָן לְמַלְכָּא. אֲשַׁתְּכַח דְּמְטְרוֹנִיתָא אִיהוּ שְׁלִיחָא דְּכָלָּא, מַעֲיִלָּא לְתַתָּא, וּמִתְתָּא לְעֵילָּא. וְעַל דָּא, אִיהוּ שְׁלִיחָא דְּכָלָּא, הַה"ד וַיִּסַּע מִלֶּאךְ הָאֱלֹהִים הַהוּלֵךְ לִפְנֵי מַחֲנֵה יִשְׂרָאֵל, וְיִשְׂרָאֵל דְּלַעֲיִלָּא. מִלֶּאךְ הָאֱלֹהִים, הַה"ד בֵּיהּ, וַיְיָ הוּלֵךְ לִפְנֵיהֶם וְגו', וְהָאֵי לְלַכְתָּ יוֹמָם וְלַיְלָה, כְּמָה דְּאֻקְמוּהָ.

151. וְכִי יִקְרָא הוּא דְּמַלְכָּא, דְּמְטְרוֹנִיתָא תְּזִיל, וְהִיא תִּגַּח קְרָבָא, וְהִיא אֲזַלְתָּ שְׁלִיחָא. אֶלָּא, לְמַלְכָּא דְּאֻזְדוּג בְּמְטְרוֹנִיתָא עֲלָאָה, חָמָא מִלְכָּא יִקְירוּ דִּילָּהּ, עַל כָּל שְׂאָר מְטְרוֹנִיתָא דְּעֲלָמָא, אִמְר כְּלָהּ מִשְׁתַּכְּחִין לְחִינְתָּא, לְקַבֵּל הָאֵי מְטְרוֹנִיתָא דִּילּוּ. הִיא סְלֵקָא עַל כָּלָּא, מַה אַעֲבִיד לָהּ. אֶלָּא כָּל בֵּיתָא דִּילּוּ יְהָא בִּידְהָא, אֶפִּיק מִלְכָּא כְּרוּזָא, מֵהֶכָּא כָּל מְלִין דְּמַלְכָּא בִּידָא דְּמְטְרוֹנִיתָא יִתְמַסְרוֹן. מַה עֲבִיד. אֶמְקִיד מִלְכָּא בִּידְהָא כָּל זְיוּנִין דִּילּוּהּ, כָּל אִינוּן מְאִרֵי מְגִיחִין קְרָבָא, כָּל אִינוּן אֶבְנִין יִקְרִין דְּמַלְכָּא, כָּל גְּנֻזִיָּא דְּמַלְכָּא. אִמְר, מֵהֶכָּא, כָּל מֵאֵן דִּיצְטְרִין לְמַלְלָא עִמּוּ, לָא יְכִיל לְמַלְלָא עִמּוּ, עַד דְּאֻדַּע לָהּ מְטְרוֹנִיתָא.

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

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

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

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

152. בְּךָ קוֹדֵשׁ אֵלֶיךָ הוּא, מְסֻגֵּיאוֹת חֲבִיבוֹתָא וְרַחֲמֵימוֹתָא דִּילֵיהּ בְּכִי, אִמְקִיד כְּלָא בְּרִשׁוֹתָהּ, אָמַר, הָא כָּל שְׂאֵרֵי, לֹא מִשְׁתַּבְּחֵי כְּלוּם לְגַבְהָא. אָמַר, שְׁשִׁים הֵמָּה מַלְכוֹת וְגו', אַחַת הִיא יוֹנְתֵי תַמְתֵּי. מַה אֶעֱבִיד לָהּ, אֵלֶּא, הָא כָּל בֵּיתָא דִּילֵי בִידְהָא. אִמְקִיד מַלְכָּא כְּרוּזָא, מְהֵבָא כָּל מַלְיָן דְּמַלְכָּא, בִּידְא דְּמִטְרוֹנִיתָא יִתְמַסְרוֹן. אִמְקִיד בִּידְהָא כָּל זַיִּינִין דִּילֵיהּ, רוּמְחִין, וְסִיפִין, קִשְׁתִּין, חֲצִין, וְחַרְבִין, בְּלִסְטְרִין. קִסְטִירָאִין, אֵעִין, אֲבַנִין, כָּל אֵינוֹן מְאֵרֵי מְגִיחֵי קֶרְבָּא. הֵהֵד, הֵנָּה מִטְתּוֹ שְׁלִשְׁמָה שְׁשִׁים גְּבוּרִים וְגו' כְּלָם אַחוּזֵי חֶרֶב מְלוֹמְדֵי וְגו'.

153. אָמַר מַלְכָּא, מִכָּאן וְלַהֲלָאָה, קֶרְבָּא דִּילֵי אֲתַמְסֵר בִּידְךָ, זַיִּינִין דִּילֵי, מְאֵרֵי מְגִיחֵי קֶרְבָּא בִּידְךָ. מִכָּאן וְלַהֲלָאָה אֵת הוּי נְטְרָא לִי, הֵהֵד, שׁוּמֵר יִשְׂרָאֵל. מִכָּאן וְלַהֲלָאָה, מֵאן דְּאֶצְטְרִין לִי, לֹא יְכִיל לְמַלְלָא עִמִּי, עַד דְּאוֹדַע לְמִטְרוֹנִיתָא, הֵהֵד, בְּזֹאת יְבֵא אַהֲרֹן אֶל הַקֹּדֶשׁ. שְׁלִיחָא דְּמַלְכָּא בְּכָלָא, כְּמַה דְּאוֹקִימְנָא. אֲשַׁתְּכַח דְּכָלָא בִּידְהָא, וְדָא הוּא יְקָרָא דְּמִטְרוֹנִיתָא. הֵדָא הוּא דְּכַתִּיב, וַיִּסַּע מִלֶּאךְ הָאֱלֹהִים וְגו', כְּמַה דְּאֲתַמֵּר.

154. וַיֵּלֶךְ מֵאַחֲרֵיהֶם, מִ"ט מֵאַחֲרֵיהֶם. בְּגִין דִּישְׁתַּכְּחוּ לְקַמְהָא מְאֵרֵי מְגִיחֵי קֶרְבָּא, מְאֵרֵי בְּלִסְטְרָאוֹת, מְאֵרֵי רוּמְחִין וְסִיפִין, וְאֲתַגְלוֹן קַמְהָא, דְּהָא הוּוּ אֲתִיִּין מִשִּׁירֵיִן אַחֲרֵינִין, לְאַגְחָא קֶרְבָּא בְּיִשְׂרָאֵל מְלַעִילָא, וְעַד וַיֵּלֶךְ מֵאַחֲרֵיהֶם.

155. וְתַאנָּא, בְּהֵיא שְׁעָתָא, אֲתָא רַבְרָבָא שְׁלִטְנָא דְּמִמְנָא עַל מְצֵרָאִי, וְכַנְשׁ שִׁית מָאָה רְתִיבִין מְקַטְרְגִין, וְעַל כָּל רְתִיבָא וְרְתִיבָא, שִׁית מָאָה שְׁלִטְגִין מִמְנָן קְטִיגוֹרִין, הֵהֵד וַיִּקַּח שֵׁשׁ מֵאוֹת רֶכֶב בַּחֹר וְגו'. וְכִי שֵׁשׁ מֵאוֹת רֶכֶב בַּחֹר, לֹא הוּוּ רֶכְבֵי מְצֵרִים, מִ"ט וְכָל רֶכֶב מְצֵרִים. אֵלֶּא הֵכִי תַאנָּא, הוּוּ סְמָא"ל אוֹזִיף לֵיהּ, שִׁית מָאָה רְתִיבִין מְקַטְרְגִין לְסִינְעָא לֵיהּ. הֵהֵד וַיִּקַּח שֵׁשׁ מֵאוֹת רֶכֶב בַּחֹר.

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

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

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

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

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

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

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

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

156. אִימְתֵי אֲשֵׁלִים קֹדֶשׁא בְּרִיךְ הוּא לְסַמְא"ל. בְּקֶרְבָּא דְּסִיסְרָא, דְּעֵקֶר קֹדֶשׁא בְּרִיךְ הוּא לְכָל אִינוּן רְתִיכִין, וְאִתְמַסְרוּ בִּידָא דְּמִטְרוּנִיתָא. הַה"ד, נַחַל קִישׁוֹן גָּרַפְם נַחַל קְדוּמִים וְגו'. וְלִזְמַנָּא דְּאִתִּי, יִתְמַסְרוּ כְּלֵהוּ, הַה"ד, מִי זֶה בָּא מֵאֲדוּם חֲמוּץ בְּגָדִים מִבְּצֻרָה וְגו'. וְע"ד וַיֵּלֶךְ מֵאַחֲרֵיהֶם, דְּזַמִּינָא שְׂכִינְתָא בְּסוּף יוֹמִיא לְאַעְקְרָא לֹון מִן עֲלְמָא.

157. וַיִּסַּע עֲמוּד הָעָנָן מִפְּנֵיהֶם, מֵאֵן עֲמוּד הָעָנָן דָּא. רַבִּי יוֹסִי אָמַר, דָּא הוּא עֲנָנָא דְּאִתְחַזִּי תְּרִיר עִם שְׂכִינְתָא. וְדָא הוּא עֲנָנָא דְּעָאֵל מְשָׁה בְּגוּיָה. רַבִּי אַבְא אָמַר, כְּתִיב וַיְיָ הוֹלֵךְ לִפְנֵיהֶם יוֹמָם, אֵלָא סִינְעָא דְּצִדִּיק הוּא, וּפְרִישׁוּ דְּרִשִּׁימוּ דִּילֵיהּ, וְע"ד אֲזִיל הָאֵי עָנָן יוֹמָם, וְכְתִיב יוֹמָם יֵצֵה יְיָ חֶסֶדוֹ. וּמִסְטְרָא דְּחֶסֶד אִתָּא עֲנָנָא דָּא, וְדָא חֶסֶד אִתְקְרִי, וְעֲנָנָא אַחֲרָא אֲזִיל בְּלִילִיא, וְאִתְקְרִי עֲמוּד אֵשׁ.

158. רַבִּי שְׁמַעוֹן אָמַר, עֲמוּדוֹ הָעָנָן יוֹמָם: דָּא אַבְרָהָם. וְעֲמוּד הָאֵשׁ לֵילָה: דָּא יִצְחָק. וְתַרְוֵייהוּ אִשְׁתַּכְּחוּ בְּשְׂכִינְתָא, וּמַה דְּאָמַר רַבִּי אַבְא, הָכִי הוּא וְדָאֵי, דְּעַל יוֹדָא דְּהָאֵי דְּרַגָּא, אִשְׁתַּכְּחוּ.

159. וְהָאֵי וַיִּסַּע מֵלֶאךָ הָאֱלֹהִים הַהוֹלֵךְ לִפְנֵי מַחֲנֵה יִשְׂרָאֵל וַיֵּלֶךְ מֵאַחֲרֵיהֶם. וַיִּסַּע: דְּנִטּוּל מִסְטְרָא דְּחֶסֶד, וְאִתְרַבַּק בְּסִטְרָא דְּגְבוּרָה, בְּגִין דְּהָא מְטָא שְׁעָתָא לְאַתְלַבְּשָׁא בְּדִינָא.

160. תָּא חֲזִי, בְּהֵיא שְׁעָתָא אִשְׁתַּלִּים סִיחָרָא מִכְּלָא, וַיִּרְתָּא שְׁבַעִין וַתְּרִין שְׁמֵהֶן קְדִישִׁין, בְּתַלְתָּ סְטְרִין. חָדָא אִתְלַבְּשָׁא בְּעִטְרוֹי דְּחֶסֶד עֲלָאָה, בְּשְׁבַעִין גְּלִיפִין דְּנִהִירוֹ דְּאַבָּא עֲלָאָה, דְּאִנְהִיר לָהּ.

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

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

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

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

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

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

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

161. סְטְרָא תְנִינָא, אֲתִלְבַּשְׁת בְּרוּמְחֵי דְגְבוּרָה, בְּשֵׁתִין פּוּלְסֵי דְנִוְרָא, וְעֶשְׂרֵה דִילָה דְנַחְתּוּ מִסְטְרָא דְאִמָּא עֲלָאָה בְּנִימוּסֵי גְלִיפִין.

162. סְטְרָא תִלְתָּאֵי, אֲתִלְבַּשְׁת בְּלוּשֵׁי אֲרִגּוֹנָא, דְלְבִישׁ מְלָכָא עֲלָאָה קְדִישָׁא, דְאֶקְרוּן תַּפְאָרִית, דְיָרִית בְּרָא קְדִישָׁא, בְּשִׁבְעִין עֶטְרִין עֲלָאִין, מִסְטְרָא דְאָבָא וְאִמָּא, וְהוּא כְּלִיל לְהָאֵי סְטְרָא וְלְהָאֵי סְטְרָא.

163. וְתִרִין עֶטְרִין מִסְטְרָא דְאָבָא וְאִמָּא, וְאִינּוּן שְׁבַעִין וְתִרִין שְׁמֵהּ. וְתִנִּין מִסְטְרָא דְחֶסֶד שְׁבַעִין, וְתִרִין סְהַדִּין. מִסְטְרָא דְגְבוּרָא שְׁבַעִין, וְתִרִין סוּפְרִין. מִסְטְרָא דְתִ"ת שְׁבַעִין, וְתִרִין גּוּוּנִין לְאֲתַפְאָרָא.

164. וּבְהָאֵי אֲתֵר, אֲתַגְלִיף חַד בְּחַד, וְאֶסְתְּלִיק שְׁמָא קְדִישָׁא, רְזָא דְרֵתִיכָא, וְהִכָּא אֲתַגְלִיפוּ אֲבֹהֵתָא, לְאֲתַחְבְּרָא בְּחַד, וְהוּא שְׁמָא קְדִישָׁא גְלִיפָא בְּאֲתוּוֹי.

165. צְרוּפָא דְאֲתוּוֹן אֲלִין, אֲתוּוֹן קְדַמָּא, רְשִׁימִין כְּסֻדְרִין בְּאַרְח מִיִּשְׂר, בְּגִין דְכֻלְהוּ אֲתוּוֹן קְדַמָּאֵי אֶשְׁתַּכְּחוּ בְּחֶסֶד, לְמַהֲךְ בְּאַרְח מִיִּשְׂר, בְּסֻדְרָא מִתְתַּקֵּן.

166. אֲתוּוֹן תְּנִינֵי, רְשִׁימִין בְּגִלְגוּלָא לְמַפְרַע, בְּגִין דְכֻלְהוּ אֲתוּוֹן תְּנִינֵי, מִשְׁתַּכְּחוּ בְּגְבוּרָה, לְגִלְאָה דִינִין וְזִינִין דְאֲתִינִין מִסְטְרָא דְשְׁמָאֲלָא.

167. אֲתוּוֹן תְּלִיתָאֵי, אִינּוּן אֲתוּוֹן רְשִׁימִין, לְאֲחֻזָּאָה גּוּוּנִין, לְאֲתַעְטְרָא בְּמִלְכָּא קְדִישָׁא. וְכֹלָא בֵּיה מִתְחַבְּרִין וּמִתְקַשְּׂרִין, וְהוּא אֲתַעְטְר בְּעֶטְרוֹי בְּאַרְח מִיִּשְׂר, וְרְשִׁים לְהָאֵי סְטְרָא וְלְהָאֵי סְטְרָא, כְּמִלְכָּא דְאֲתַעְטְר בְּכֹלָא.

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

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

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

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

168. הַכָּא אֶתְרָשִׁים שְׁמָא קְדִישָׁא גְלוּפָא בְּעִ"ב תִּיבִין, דְּמִתְעַטְרִי בְּאַבְהָתָא, רְתִיבָא קְדִישָׁא עֲלָאָה. וְאִי תִימָא, הֲנִי אֲתוּוֹן תְּלִיתָאִי, מִ"ט לֹא אִינוּן כְּתִיבִין, מְנַהוֹן בְּאַרְחַ מִיִּשְׂרָא בְּסִדְרוֹן, וּמְנַהוֹן לְמִפְרַע, לְיִשְׂרָא לְהָאִי סְטְרָא, וְלְהָאִי סְטְרָא, דְּהָא תְּנִינָן, אֶתְהָ כּוֹנֵנָת מִיִּשְׂרָאִים, קוֹדֶשָׁא בְּרִיךְ הוּא עֲבִיד מִיִּשְׂרָאִים לְתֵרֵי סְטְרֵי, וְכֹתִיב וְהִפְרִיחַ הַתֵּיכּוֹן בְּתוֹךְ הַקְּרָשִׁים וְגו', דָּא קוֹדֶשָׁא בְּרִיךְ הוּא. רַבִּי יִצְחָק אָמַר, דָּא יַעֲקֹב, וְכֹלָא חֵד.

169. אֵלָא לְמַלְכָּא דְּאִיהוּ שְׁלִים מְכֻלָּא, דְּעֵתִיָּה שְׁלִים מְכֻלָּא, מַה אֲרַחֲיָה דְּהוּא מְלָכָא. אֲנַפּוּי נְהִירִין כְּשִׁמְשָׁא תְּדִיר, בְּגִין דְּאִיהוּ שְׁלִים. וְכֹד דְּאִין, דְּאִין לְטַב וְדְּאִין לְבִישׁ. וְעַל דָּא בְּעִי לְאַסְתְּמָרָא מִיָּנִיָּה. מֵאן דְּאִיהוּ טַפְשָׁא, חֲמִי אֲנַפּוּי דְּמַלְכָּא נְהִירִין וְחִיבִין, וְלֹא אֶסְתְּמַר מִיָּנִיָּה. וּמֵאן דְּאִיהוּ חֲבִימָא, אִף עַל גַּב דְּחֲמִי אֲנַפּוּי דְּמַלְכָּא נְהִירִין, אָמַר מְלָכָא וְדְּאִי שְׁלִים הוּא, שְׁלִים הוּא מְכֻלָּא, דְּעֵתִיָּה שְׁלִים, אָנָּא חֲמִי דְּבַהּהוּא נְהִירוֹ, דִּינָא יְתִיב וְאַתְכֻסִּיא, אַע"ג דְּלֹא אֶתְחַזֵּיא, דְּאִי לֹא הֲכִי, לֹא יְהֵא מְלָכָא שְׁלִים, וְעַל דָּא בְּעִי לְאַסְתְּמָרָא.

170. כִּן קוֹדֶשָׁא בְּרִיךְ הוּא, שְׁלִים תְּדִיר בְּהָאִי גּוּוּנָא וּבְהָאִי גּוּוּנָא, אֲבָל לֹא אֶתְחַזֵּיא, אֵלָא בְּנְהִירוֹ דְּאִפִּין. וּבְגִין כֵּן, אִינוּן טַפְשִׁין חִיבִין לֹא אֶסְתְּמָרִין מִיָּנִיָּה. אִינוּן חֲבִימִין זְכָאִין, אֲמַרִין, מְלָכָא שְׁלִים הוּא, אִף עַל גַּב דְּאֲנַפּוּי אֶתְחַזֵּינן נְהִירִין, דִּינָא אֶתְכֻסִּיא בְּגִוּיָּה, בְּגִין כֵּן בְּעִי לְאַסְתְּמָרָא מִיָּנִיָּה.

171. אָמַר רַבִּי יְהוּדָה, מֵהֲכָא, אָנִי יֵי לֹא שְׁנִיתִי. לֹא דְּלִיגְנָא לְאַתְרַ אַחְרָא, בִּי אֶתְכֻלִּיל כְּלָא. הֲנִי תְּרִי גּוּוּנִי בִּי אֶתְכֻלִּילִין, בְּגִין כֵּן כְּלָא בְּאַרְחַ מִיִּשְׂרָא אֶתְחַזֵּיא, וְאִף עַל גַּב דְּאֲתוּוֹן אַחִירִין לְהָאִי סְטְרָא וְלְהָאִי סְטְרָא, כְּסִדְרִין כְּתִיבִין.

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

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

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

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

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

172. וַיֵּסַע מֵלֶאךָ הָאֱלֹהִים הַהוֹלֵךְ לִפְנֵי מַחֲנֵה יִשְׂרָאֵל וַיֵּלֶךְ מֵאַחֲרֵיהֶם וַיֵּסַע עִמּוֹד הָעֵנָן מִפְּנֵיהֶם וַיַּעֲמֹד מֵאַחֲרֵיהֶם. עַד כַּאֲן סָטְרָא חַד, חֶסֶד לְאַבְרָהָם. אָמַר רַבִּי שְׁמַעוֹן, אֲלַעֲזֹר בְּרִי, הָא חֲזִי רְזָא דָא. בְּד עֲתִיקָא קְדִישָׁא אֲנַהִיר לְמַלְכָּא, אֲנַהִיר לִיָּה, וְעֲטְרִין לִיָּה, בְּכַתְרִין קְדִישִׁין עֲלָאִין, בְּד מִטְאֵן לְגַבִּיָּה מִתְעַטְרִי אֲבַהֲתָא, בְּשַׁעֲתָה דְּמִתְעַטְרִי אֲבַהֲתָא, בְּדִין הוּא שְׁלִימוּ דְּכֻלָּא. בְּדִין מִטְרוֹנִיתָא, נִטְלָא בְּמִטְלָמָהָא, בְּהוּא שְׁלִימוּ דְּאֲבַהֲתָא. וְכַד מִתְעַטְרָא מִכְּלֵהוֹן, בְּדִין אֲתַבְּרָכָא, וְרִשׁוּתָא דְּכֻלָּא בִּידְהָא.

173. כְּגוֹוְנָא דָא שְׁמָא קְדִישָׁא גְּלִימָא בְּאֲתוּוֹי רְשִׁימִין בְּרִתִּיקָא עֲלָאָה קְדִישָׁא עֲטוּרָא דְּאֲבָהֶן.

174. אָמַר רַבִּי יִיסָא, אֲשַׁכְּחָנָא בְּרְזָא דָא בְּתַקִּיעוֹתָא דְּרַב הַמְּנוּנָא סָבָא, תְּלַת וּבְכֵן וּבְכֵן וּבְכֵן, לְקַבְּלֵי הַנִּי תְּלַת. וְכַךְ הוּא סְדוּרָא. א"ר יוֹסִי, כֻּלָּא אֲתַבְּלִיל בְּהַאי שְׁמָא קְדִישָׁא, וְאִסְתִּיִּים בֵּיה, אֲשַׁתְּכַח דְּשְׁלִימוּ דְּרִתִּיקָא קְדִישָׁא אִית בֵּיה.

175. אָמַר רַבִּי שְׁמַעוֹן, הַאי הוּא שְׁמָא קְדִישָׁא, עֲטוּרָא דְּאֲבָהֶן, דְּמִתְעַטְרָא בְּגִלּוּפֵיהוּ, בְּחַבּוּרָא בְּחָדָא. שְׁלִימוּ דְּרִתִּיקָא קְדִישָׁא. וְאֲתַבְּלִיל בְּאַרְבַּעִין וְתַמְנִיא תִּיבּוֹתָא, דְּאִיהוּ שְׁלִימוּ דְּכֻלָּא, וְעַקְרָא דְּשְׁרָשִׁין.

176. תָּא חֲזִי, גּוּפָא דְּאֵילָנָא, אָנִי אֶל"ף נו"ן יו"ד. רִישָׁא דְּכָל עֲנַמֵּי אֵילָנָא, וְהִי. וְהִיא אֲתַעְרוּ חֲבַרְיָא, כֻּלָּלָא דְּעֲנַמִּין וְנוּפָא וְשְׁרָשָׁא, בְּאַרְבַּעִין וְתַמְנִיא תִּיבּוֹן. וְהִיא אֲתַרְשִׁים בְּתַלְתָּ עֲלָמִין עֲלָאִין, וּבְג' עֲלָמִין תְּתַאִין.

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

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

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

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

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

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

177. לְקַבְּלֶיהָ, קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ ה' צְבָאוֹת. קְדוֹשׁ לְעִילָא. קְדוֹשׁ בְּאִמְצָעֵיתָא. קְדוֹשׁ לְתַתָּא. קְדוֹשׁ חֶסֶד. קְדוֹשׁ גְּבוּרָה. קְדוֹשׁ תְּמָרְתָּא. וְכֻלְהוּ בְּשִׁבְעֵין וְתַרְיַן אֲתַגְּלִימוּ, כַּמָּה דְאַתְמַר. בְּרִיךְ הוּא, בְּרִיךְ שְׁמִיהָ לְעֵלְמָא וְלְעֵלְמֵי עָלְמִין אָמֵן.

178. אָמַר רַבִּי יִצְחָק, בְּשַׁעֲתָא דְשָׂרוּ יִשְׂרָאֵל עַל יַמָּא, חָמוּ לְכַמָּה אַכְלוּסִין, לְכַמָּה חַיִּילִין, לְכַמָּה מְשִׁירֵין, מְעִילָא וְתַתָּא, וְכֻלְהוּ בְּכַנּוּפֵי עֲלִיּוּהוּ דְיִשְׂרָאֵל, שְׂרִיאוּ בְּצִלוֹ מַגּוּ עָקוּ דְלְהוּן.

179. בֵּיה שַׁעֲתָא, חָמוּ יִשְׂרָאֵל עָאקוּ מִכָּל סְטְרִין, יַמָּא בְּגִלּוּהֵי דְזַקְפָּן קַמֵּיהוּ. בְּתַרְיֵיהוּ, כָּל אִינוּן אַכְלוּסִין, כָּל אִינוּן מְשִׁירֵין דְּמִצְרַיִם, לְעִילָא עֲלִיּוּהוּ כַּמָּה קְטִיגּוּרִין. שְׂרִיאוּ צוּחִין לְקוּדְשָׁא בְּרִיךְ הוּא.

180. בְּרִיךְ כְּתִיב, וַיֹּאמֶר יי' אֶל מֹשֶׁה מַה תִּצְעַק אֵלַי. וְתֹאנָא בְּסַפְרָא דְצְנִיעוּתָא, אֵלַי, דִּינִיקָא, בְּעִתִּיקָא תִּלְוָא כְּלָא. בֵּיה שַׁעֲתָא אֲתַגְּלִי עִתִּיקָא קְדִישָׁא, וְאַשְׁתַּכַּח רַעוּא בְּכֻלְהוּ עָלְמִין עֲלָאִין, בְּרִיךְ נְהִירוּ דְכְּלָא, אֲתַנְהִיר.

181. אָמַר רַבִּי יִצְחָק, בְּרִיךְ, כִּד אֲתַנְהִיר כְּלָא כְּחַדָּא, וְעַבְד יַמָּא נִימוּסִין עֲלָאִין, וְאַתְמַסְרוּ בִּירוּי עֲלָאִין וְתַתָּאִין. וּבְגִינֵי כֶּךָ, קְשִׁיָּא קַמֵּי קוּדְשָׁא בְּרִיךְ הוּא כְּלָא, בְּקִרְיעַת יַם סוּף, וְכֻלָּא הָכִי אֻקְמוּהָ. מֵאֵי טַעְמָא. בְּגִין דְקִרְיעַת יַם סוּף בְּעִתִּיקָא תִּלְוָא.

182. אָמַר רַבִּי שְׁמַעוֹן, חַד אֵינִילְתָּא אֵית בְּאַרְעָא, וְקוּדְשָׁא בְּרִיךְ הוּא עָבִיד סְגִיָּא בְּגִינָהּ, בְּשַׁעֲתָא דְהִיא צוּחַת, קוּדְשָׁא בְּרִיךְ הוּא שְׁמַע עָאקוּ דִּילָהּ, וְקַבִּיל קִלְהָ. וְכִד אֲצַטְרִיךְ עֲלֵמָא לְרַחֲמֵי לְמֵיָא, הוּא יְהַבַּת קִלְיִן, וְקוּדְשָׁא בְּרִיךְ הוּא שְׁמַע קִלְהָ, וְכִדִּין חֵיִס עַל עֲלֵמָא, הַה"ד כְּאִיל תַּעְרוּג עַל אֲמִיקֵי מַיִם.

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

183. וְכִד בְּעֵינָא לְאוֹלְדָא, הִיא סְתִימָא מִכָּל סְטְרִין, בְּדִין אֲתִינָא וְשׁוּיָאֵת רִישָׁא בֵּין בְּרַכְהָא, וְצוּחָת וְרַמַּת קִלִּין, וְקוֹדֶשָׁא בְּרִיךְ הוּא חַיִּיס עָלֶהּ, וְזַמִּין לְקַבְּלָהּ חֵד נַחֵשׁ, וְנָשִׁיךְ בְּעַרְיִיתָא דִּילָהּ, וּפְתַח לָהּ, וְקָרַע לָהּ הֵהוּא אֲתֵר, וְאוֹלִידַת מִיַּד. אַר"שׁ בְּהָאֵי מְלָה, לֹא תִשְׁאַל וְלֹא תִנְסֶה אֶת יְיָ, וְהִכִּי דְוֹקָא.

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

184. וַיֹּשַׁע יְיָ בַּיּוֹם הַהוּא אֶת יִשְׂרָאֵל וְגו', וַיִּרְא יִשְׂרָאֵל אֶת מִצְרַיִם מֵת, הֵהוּא שְׁלֹטְנָא מִמְנָא דְמִצְרַיִם, אַחְמֵי לֹון קוֹדֶשָׁא בְּרִיךְ הוּא, דְּאֵעְבֵּר לִיָּהּ, בְּנֵהַר דִּינּוּר, דִּהוּה בְּשַׁפְתָּא דִּימָא רַבָּא. מֵת, מֵאֵי טַעְמָא מֵת. כְּמָה דְּאוֹקְמוּהּ, דְּאֵעְבְּרוּ לִיָּהּ, מֵהֵהוּא שְׁלֹטְנוּתָא דִּילִיָּהּ.

15. "And Yisrael saw that great work"

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

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

185. וַיִּרְא יִשְׂרָאֵל אֶת הַיָּד הַגְּדוֹלָהּ וְגו'. רַבִּי חֵינָא אָמַר, הֵכָא אֲשַׁתְּלִים יָדָא, וְכִלְהוּ אֶצְבָּעֵן, וְאֲשַׁתְּלִים יָדָא, דְּאֲתַבְּלִיל בֵּיהּ בְּיַמִּינָא, דִּהִכִּי תַנִּינָן, כִּלְא בְּיַמִּינָא אֲתַבְּלִיל, וּבְיַמִּינָא תְּלִיָּא, הִדָּא הוּא דְכַתִּיב, יַמִּינְךָ יְיָ נֹאדְרֵי כַּפְּךָ יַמִּינְךָ יְיָ תִרְעֵץ אוֹיֵב.

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

186. וְאָמַר רַבִּי יִצְחָק, לֹא אֲשַׁבְּחָנָא, מֵאֵן דְּאֲתַקִּיף לְבַיָּהּ, לְגַבְיָהּ קוֹדֶשָׁא בְּרִיךְ הוּא, כְּפַרְעֹה. אָמַר רַבִּי יוֹסִי, סִיחוֹן וְעוֹג הִכִּי נְמִי. אָמַר לִיָּהּ, לֹאוּ הִכִּי. אִינּוֹן לְגַבְיָהּ דִּישְׂרָאֵל אֲתַתְּקֻמוּ, אֲבָל לְגַבְיָהּ דְּקוֹדֶשָׁא בְּרִיךְ הוּא, לֹא, כְּמָה דְּאֲתַתְּקֻפוּ פַרְעֹה רוּחִיָּהּ לְקַבְּלִיָּהּ, וְהוּהּ חַמִּי כָּל יוֹמָא גְבוּרָאֵן דִּילִיָּהּ, וְלֹא הוּהּ תָּב.

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

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

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

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

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

187. א"ר יהודה א"ר יצחק, פָּרַעַה חָכִים מִכָּל חֲרָשׁוֹי הוּא, וּבְכָל אֵינּוֹן בְּתָרִין, וּבְכָל אֵינּוֹן יָדִיעַן, אֶסְתַּבֵּל. וּבְכָל סֵטְרָא דְלָהוֹן, לֹא חָמָא פּוֹרְקָנָא דְלָהוֹן יִשְׂרָאֵל, וְלֹא הוּא תְּלִי בְּחַד מְנִיְהוּ. וְעוֹד, דְּהָא בְּכָלְהוּ קִשְׁרֵי קִשְׁרָא עֲלִיְהוּ דִּישְׂרָאֵל, וּפְרַעַה לֹא סָבַר דְּאִית קִשְׁרָא אַחְרָא דְמַהִימְנוּתָא, דְּאִיהוּ שְׁלִיט עַל כָּלָא. וְעַל דָּא הוּא אֲתָקִיף לְבִיָּה.

188. רַבִּי אַבָּא אָמַר, לֹא אֲתָקִיף לְבָא דְפְרַעַה, אֶלָּא שְׁמָא דָּא. דְּכַד הוּא אָמַר מִשָּׁה, כֹּה אָמַר יי, דָּא מְלָה מְמַשׁ, אֲתָקִיף לְבִיָּה, הֲדָא הוּא דְכִתְיִב, וַיִּחְזַק יי אֶת לֵב פְּרַעַה. דְּהָא בְּכָל חֲכֻמַּתָּא דִּילִיָּה, לֹא אֶשְׁתַּכַּח, דְּשְׁמָא דָּא שְׁלִיט בְּאַרְעָא. וְעַל דָּא אָמַר, מִי יי, וּלְבַתֵּר אָמַר, יי הַצְּדִיק. אָמַר רַבִּי יוֹסִי, לְבַתֵּר אָמַר, חֲטָאתִי לִיְיָ הוּא פּוֹמָא דְאָמַר דָּא, אָמַר דָּא.

189. רַבִּי חִזְקִיָּה פָּתַח וְאָמַר, אַחַת הִיא עַל כֶּן אָמַרְתִּי תָם וְרָשָׁע הוּא מְכֻלָּה. הִיא קְרָא, אוֹקְמוּהָ בְּרִזָּא דְחֲכֻמַּתָּא. אַחַת הִיא, מֵאֵי אַחַת הִיא. הֲדָא הוּא דְכִתְיִב, אַחַת הִיא יוֹנְתִי תַמְתִּי אַחַת הִיא לְאִמָּה. וּבִהֲאֵי, קוֹדֶשָׁא בְּרִיךְ הוּא דְאֵין דִּינוּי לְתַתָּא, וְדְאֵין דִּינוּי לְעִילָא בְּכָלָא.

190. וְכַד קוֹדֶשָׁא בְּרִיךְ הוּא אֲתַעַר דִּינוּי, דְּאֵין דִּינוּי בְּהֵאֵי בְּתָרָא, כְּדִין כְּתִיב, תָם וְרָשָׁע הוּא מְכֻלָּה. בְּגִין דְּאֵינּוֹן צְדִיקֵיָּא, מִתְפַּסְאן בְּחוּבֵיהוֹן דְּרִשְׁוֵיעֵיָּא, דְּכִתְיִב וַיֹּאמֶר יי לְמַלְאָךְ הַמִּשְׁחִית בְּעַם רַב וְגו', וְעַל דָּא אָמַר אֵיזֹב מְלָה דָּא, וְלֹא אָגַמַר מְלָה, וְאוֹקְמוּהָ טוֹל הָרֵב, רַבִּי יוֹסָא אָמַר, אַחַת הִיא: דָּא כְּנֶסֶת יִשְׂרָאֵל בְּגִלּוּתָא דְּמִצְרַיִם, דְּבִגְיִנָּה קִטְל קוֹדֶשָׁא בְּרִיךְ הוּא בְּמִצְרַיִם, וְעַבְדֵּי בְּהוּ נּוֹקְמִין, הַה"ד תָם וְרָשָׁע הוּא מְכֻלָּה.

191. ר' חִיָּיא אָמַר, אֵיזֹב לֹא אֶלְקִי, אֶלָּא בְּזִמְנָא דְנִקְפּוּ יִשְׂרָאֵל מִמִּצְרַיִם. אָמַר אֵיזֹב, אֵי הַכִּי, כֹּל אֶפְיָא שׁוֹיִן, תָם וְרָשָׁע הוּא מְכֻלָּה, פְּרַעַה אֲתָקִיף בְּהוּ בְּיִשְׂרָאֵל, וְאָמַר מִי יי אֲשֶׁר אֶשְׁמַע בְּקוֹלוֹ. וְאֵנָּא לֹא אֲתָקִיפְנָא בְּהוּ, וְלֹא עֲבִידְנָא מִיָּדִי, תָם וְרָשָׁע הוּא מְכֻלָּה. הַה"ד הִירָא אֶת דְּבַר יי מִעֲבָדֵי פְּרַעַה, זֶה אֵיזֹב.

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

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

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

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

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

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

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

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

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

195. והינו דאמר רבי ייסא, בשעתא דנטלו ישראל לנחתא בגלותא דמצרים, דחילו ואימתא תקיפא נפל עלוי. אמר ליה קודשא בריך הוא ליעקב, אמאי את דחיל, אל תירא מרדה מצרימה. ממה דכתיב אל תירא, משמע דחילו הוה דחיל.

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

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

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

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

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

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

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

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

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

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

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

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

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

203. וע"ד וירא ישראל את היד הגדולה וגו', ויאמינו ביו'. וכי עד השתא לא האמינו ביו', והא כתיב ויאמן העם וישמעו וגו'. והא חמו כל אינון גבוראן דעבד להו קודשא בריך הוא במצרים. אלא מאי ויאמינו, ההוא מלה דאמר ויאמר משה אל העם אל תיראו התיצבו וראו וגו'.

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

204. ר' יוסא שאיל ואמר, כתיב וירא ישראל את מצרים מת, וכתיב לא תוסיפו לראותם עוד עד עולם. א"ר יוסי, מתין חמו להו. אמר ליה, אי כתיב לא תוסיפו לראותם חיים, הוה אמינא הכי. אמר ליה ר' אבא יאות שאילתא.

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

205. אלא תא חזי, כתיב מן העולם ועד העולם, ותנינן, עולם לעילא, ועולם לתתא. עולם דלעילא, מתמן הוא שירותא לאדלקא בוצינין. עולם דלתתא, תמן הוא סיומא, ואתכליל מכלא, ומהאי עולם דלתתא, מתערן גבורן לתתאי.

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

206. ובהאי עולם, עבד קודשא בריך הוא אתין לישראל, ורחיש לון ניסא. וכד אתער האי עולם למעבד נסין, בלהו מצראי אשתקעו בימא, על ידא דהאי עולם, ואתרחיש לון לישראל ניסא בהאי עולם. וע"ד כתיב, לא תוסיפו לראותם עוד עד עולם, עד דיתער ההוא עולם, ויתמסרון בדינוי, וכיון דאתמסרו ביה למתדן, כדן כתיב וירא ישראל את מצרים מת על שפת הים, הה"ד מן העולם ועד העולם, עד העולם דיקא. כדן כתיב, ויאמינו ביו' ובמשה עבדו.

16. "Then sang Moses"

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

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

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

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

207. אִזּוּ יִשִׁיר מֹשֶׁה. ר' יְהוּדָה פָּתַח, בְּטָרֵם אֶצְרֶךְ בְּבֶטֶן יִדְעֶתִיךָ וְגו'. זָכָאָה חוּלְקֵהוֹן דִּישְׂרָאֵל, דְּקוּדְשָׁא בְּרִיךְ הוּא אֲתַרְעֵי בְּהוּ יִתִּיר מִכָּל שְׂאֵר עַמִּין. וּמִסְגִּיאוֹת רַחֲמוֹתָא דִּרְחִים לְהוּ, אֹקִים עֲלֵיהוּ נְבִיאָה דְקִשׁוּט, וְרַעֲיָא מְהֵימְנָא. וְאֲתַעַר עֲלֵיהּ רוּחָא קְדִישָׁא, יִתִּיר מִכָּל שְׂאֵר נְבִיאֵי מְהֵימְנֵי, וְאֶפִּיק לֵיהּ מִחוּלְקֵיהּ מִמֶּשׁ, מִמָּה דְאֶפְרִישׁ יַעֲקֹב מִבְּנוֹי לְקוּדְשָׁא בְּרִיךְ הוּא, שְׁבֻטָא דְלוֹי, וְכִיּוֹן דְּהוּה לְלוֹי דִּילֵיהּ, נָטַל לֵיהּ קוּדְשָׁא בְּרִיךְ הוּא, וְאֶעֱטֵר לֵיהּ בְּכֶמֶה עֲטָרִין, וּמִשַׁח לֵיהּ בְּמִשַׁח רַבּוֹת קְדִישָׁא דְלַעֲיֹלָא, וּבְרִין אֶפִּיק מִבְּנוֹי, רוּחָא קְדִישָׁא לְעֵלְמָא, וְזָרִיז לֵיהּ בְּהֵימְנוּי קְדִישֵׁי, מְהֵימְנוֹתָא רַבָּא.

208. תָּנָא, בְּהֵיא אֲשַׁתָּא דְמָטָא זְמַנִּיה דְּמֹשֶׁה נְבִיאָה מְהֵימְנָא לְאַחְתָּא לְעֵלְמָא, אֶפִּיק קוּדְשָׁא בְּרִיךְ הוּא רוּחָא קְדִישָׁא מִגְּזָרָא דְסַפִּירוּ דְאֶבְן טַבָּא, דְּהוּה גָּנִיז בְּמֵאתָן וְאַרְבַּעִין וְתַמְנֵיא נְהוּרִין, וְאֲתַנְהִיר עֲלֵיהּ. וְאֶעֱטְרִיהּ בְּשֵׁ"ה עֲטָרִין, קִיּוּמֵי קַמִּיהּ, וְאֶפִּיקֵר לֵיהּ בְּכָל דִּילֵיהּ. וְיָהֵב לֵיהּ מֵאָה וְשִׁבְעִין וְתַלְתַּת מִפְתָּחִין. וְאֶעֱטֵר לֵיהּ בְּחַמֶּשׁ עֲטָרִין, וְכָל עֲטָרָא וְעֲטָרָא סָלִיק וְאֲנְהִיר בְּאַלְף עֲלָמִין דְּנְהוּרִין, וּבּוֹצִינִין דְּגִנְזִין בְּגִנְזֵיא דְּמַלְכָּא קְדִישָׁא עֲלָאָה.

209. בְּרִין אֶעֱבְרִיהּ בְּכָל בּוֹצִינִין דְּבִגְנֹתָא דְּעָרִין, וְאֶעֱלִיהּ בְּהִיכְלֵיהּ, וְאֶעֱבְרִיהּ בְּכָל חִיָּלִין וְגִיּוּסִין דִּילֵיהּ. בְּרִין אֲזַדְעִזְעוּ כְּלָהוּ, פָּתַחוּ וְאָמְרוּ, אֲסַתְּלִקוּ מִסַּחְרָנִיהּ, דְּהָא קוּדְשָׁא בְּרִיךְ הוּא אֲתַעַר רוּחָא לְשַׁלְטָאָה לְמַרְגּוּ עֲלָמִין. קְלָא נִפְק וְאָמַר, מֵאֵן הוּא דִּין, דְּכָל מִפְתָּחִין אֵלִין בִּידוּי. פָּתַח קְלָא אַחְרָא וְאָמַר, קְבִילוּ לֵיהּ בְּגִוּוּיֵיכוּ, דָּא הוּא דְּזַמִּין לְנַחְתָּא בִּין בְּנֵי נֶשָׁא, וְזַמִּינָא אֲוִרִיתָא, גְּנִיזָא דְּגִנְזֵיא, לְאַתְמַסְרָא בִּידוּי, וְלֹאֲרַעֲשָׁא עֲלָמִין דְּלַעֲיֹלָא וְתַתָּא עַל יַדָּא דְּרִין. בִּיהּ שַׁעֲתָא אֲתַרְגִּישׁוּ כְּלָהוּ, וְנִטְלִין אֲבַתְרִיהּ, פָּתַחוּ וְאָמְרוּ, הֲרַכְבַּת אָנוּשׁ לְרֵאשְׁנוּ בְּאֵנוּ בְּאֵשׁ וּבַמַּיִם.

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

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

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

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

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

210. בְּדִין סִלְקָא הֵהוּא רִחוּא, וְקִימָא קְמִי מַלְכָּא. מִפְּתִיחָא, סָלִיק וְאֶתְעָטֵר בְּעֵטְרוֹ, וְאֶעֱטְרִיהּ בְּתַלְתָּ מָאָה וְעֶשְׂרִין וְחֲמִשׁ עֶשְׂרִין, וְאֶפְקִיד מִפְּתִיחֵי בִירוֹ. שׁ דְּאֲבָהָתָא, אֶעֱטְרוּ לִיהּ בְּתַלְתָּ עֶשְׂרִין קְדִישִׁין, וְאֶפְקִידוּ כָּל מִפְּתָחֵן דְּמַלְכָּא בִּיְדֵיהּ, וְאֶפְקִידוּ לִיהּ בְּהִימְנוּתָא, מֵהִימְנָא דְּבֵיתָא. ה סִלְקָא וְאֶתְעָטְרָא בְּעֵטְרוֹ, וְקִבִּילַת לִיהּ מִן מַלְכָּא.

211. בְּדִין, נָחַת הֵהוּא רִחוּא בְּאַרְבִּין דְּשֵׁאטָן, בְּהֵהוּא יָמָא רַבָּא, וְקִבִּילַת לִיהּ לְגַדְלָא לִיהּ לְמַלְכָּא, וְהִיא יְהִבַת לִיהּ מִתְמָן זִינִין, לְאַלְקָאָה לְפִרְעָה וְלָכֵל אֲרַעִיָּה. וּבְשַׁבְּתָא וּבְרִישׁוֹ יְרַחֵי, סִלְקַת לִיהּ לְמַלְכָּא, בְּדִין אֶקְרִי שְׁמִיָּה, בְּאַלִּין אֲתוּן רְשִׁימִין.

212. וּבְהֵיָא שְׁעָתָא, דְּנִפְק לְנַחְתָּא לְאַרְעָא, בְּזַרְעָא דְּלוֹי, אֲתַתְּקֵנוּ אַרְבַּע מָאָה וְעֶשְׂרִין וְחֲמִשׁ בּוֹצִינִין לְמַלְכָּא, וְאַרְבַּע מָאָה וְעֶשְׂרִין וְחֲמִשׁ גְּלִיפִין מְמַנִּין, אֲזַמְּנָהּ לְהֵהוּא רִחוּא לְאַתְרֵיהּ, כַּד נִפְק לְעֵלְמָא, אֲתַנְהָרָא ה בְּאַנְפוּי, וּבֵיתָא אֲתַמְלִינָא מְזִינֵיהּ. בִּיה שְׁעָתָא, קְרָא עָלֵיהּ קוּדְשָׁא בְּרִיךְ הוּא, בְּטָרָם אֶצְרַךְ בְּבִטָן יִדְעָתִיךְ וּבְטָרָם תֵּצֵא מִרְחֵם הַקְּדוּשָׁתִיךְ נְבִיא לְגוֹיִם נְתַתִּיךְ.

213. רַבִּי יִצְחָק אָמַר, בִּיה שְׁעָתָא קְטַל קוּדְשָׁא בְּרִיךְ הוּא לְרַבְרָבָא מְמַנָּא דְּמִצְרַיִם, וְחֲמוּ לִיהּ מֹשֶׁה וּבְנֵי יִשְׂרָאֵל, בְּדִין אָמְרוּ שִׁירָה. הֵה"ד, וַיֵּרָא יִשְׂרָאֵל אֶת מִצְרַיִם מֵת, אֲז וְשִׁיר מֹשֶׁה וּבְנֵי יִשְׂרָאֵל.

214. אֲז וְשִׁיר מֹשֶׁה וּבְנֵי יִשְׂרָאֵל וְגו'. רַבִּי אַבָּא פְּתַח וְאָמַר, אֲסַתְּכִלְנָא בְּכָל תּוֹשְׁבָחֵן דְּשַׁבְּחוּ לְקוּדְשָׁא בְּרִיךְ הוּא, וְכוּלָם פְּתַחוּ בְּאֲז. אֲז אָמַר שְׁלֵמָה. אֲז יַדְבֵּר יְהוֹשֻׁעַ, אֲז וְשִׁיר יִשְׂרָאֵל. מ"ט.

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

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

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

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

215. אֵלֶּא הִכִּי תֵאֵנָא, כֹּל נִסִּין וְכֹל גְּבוּרָן דְּאַתְעִבִידוּ לְהוּ לְיִשְׂרָאֵל, כִּד אֲתַנְהִיר נְהִירוּ דְּעֵתִיקָא קְדִישָׁא בְּעֵטְרוּי, גְּלִימִין רְשִׁימִין בָּא, בָּא אֲנָקִיב בְּחֻשְׁבִּי, וְנְהִיר לְכֹל עֵיבֵר. וְכִד אֲתַחְבֵּר נְהִירוּ דְּאֵלֶּף וּמֵטִי לְזַיִן, מֵאֵן זַיִן, דָּא חֲרֵב לִינִי מְלֵאָה דָּם. כְּדִין עֵבִיד נִסִּין וּגְבוּרָאן, בְּגִין דְּאַתְחַבֵּר א' עִם ז'. וְדָא הוּא שִׁירְתָּא. שִׁירְתָּא הִיא דְּכֹל סֵטְרִין, וְדָא הוּא אֲזוּ יִשִּׁיר.

216. יִשִּׁיר, שֶׁר מְבַעֵי לִיה. אֵלֶּא מְלָה דָּא תְּלֵא, וְאֲשֵׁלִים לְהֵוּא זְמָנָא, וְאֲשֵׁלִים לְזְמָנָא דְּאַתִּי, דְּזְמִינִין יִשְׂרָאֵל לְשַׁבְּחָא שִׁירְתָּא דָּא. מֹשֶׁה וּבְנֵי יִשְׂרָאֵל, מִכָּאֵן אֹלִיפְנָא, דְּצִדִּיקֵיָא קְדָמָי, אַע"ג דְּאַסְתַּלְקוּ בְּדִרְגִין עֲלָיִן דְּלַעִילָא, וְאַתְקִשְׁרוּ בְּקִשְׁוֵרָא דְּצִרְוֵרָא דְּחַיִּי, זְמִינִין כְּלָהוּ לְאַחֲוִיא בְּגוּפָא, וְלִמְחַמֵּי אֲתִינִין וּגְבוּרָן דְּקָא עֵבִיד קוּדְשָׁא בְּרִיךְ הוּא לְיִשְׂרָאֵל. וְלִמְיַמֵּר שִׁירְתָּא דָּא, הֵה"ד אֲזוּ יִשִּׁיר מֹשֶׁה וּבְנֵי יִשְׂרָאֵל.

217. ר' שְׁמַעוֹן אָמַר מֵהֶכָּא, יוֹסִיף יי' שְׁנִית יְדוּ לְקִנּוֹת אֶת שְׂאֵר עַמּוֹ. לְקִנּוֹת: כּד"א, יי' קִנְנֵי רֵאשִׁית דְּרָכּוֹ. אֶת שְׂאֵר עַמּוֹ: אֵלִין אִינוּן צְדִיקֵיָא דְּבַהוּן, דְּאִקְרוּן שְׂאֵר, כּד"א וַיִּשְׂאֲרוּ שְׁנֵי אַנְשִׁים בְּמַחְנֶה. וְתַיִנָן, לִית עֲלֵמָא מִתְקֵימָא אֵלֶּא עַל אִינוּן דְּעֵבְרֵי גְרַמֵּיהוּ שִׁירִיִּים.

218. וְאִי תִימָא, הוּאִיל וְאַתְקִשְׁרוּ בְּצִרְוֵרָא דְּחַיִּי, וּמִתְעַנְנֵי בְּעִנּוּגָא עֲלָאָה, אֲמָאי יְחִית לֹון קוּדְשָׁא בְּרִיךְ הוּא לְאַרְעָא. פּוֹק וְאוֹלִיף מְזְמָנָא קְדָמָאָה, דְּכֹל אִינוּן רוּחִין וְנִשְׁמָתִין, דְּהוּוּ בְּדִרְגָּא עֲלָאָה דְּלַעִילָא וְקוּדְשָׁא בְּרִיךְ הוּא אֲחִית לְהוּ לְאַרְעָא לְתַתָּא. כֹּל שְׁכֵן הִשְׁתָּא, דְּבַעֵי קוּדְשָׁא בְּרִיךְ הוּא לְיִשְׂרָאֵל לְעִקְמָא, כּד"א כִּי אָדָם אִין צְדִיק בְּאַרְץ אֲשֶׁר יַעֲשֶׂה טוֹב וְלֹא יִחָטָא. וְאִי תִימָא, אִינוּן דְּמִיתוּ בְּעֵטוֹ דְּנִחָשׁ. אֲמִילוּ אִינוּן יְקוּמוּן, וַיהוֹן מְאַרְי דְּעֵיטָא, לְמַלְכָּא מְשִׁיחָא.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

224. ר' יוסי אָמַר, דָּא הוּא רִישָׁא דְכִתְרֵי מַלְכָּא וְסִיּוּמָא. רַבִּי אַבָּא אָמַר, לְרֵאשׁ אֲשֶׁמְרוֹת כְּתִיב חֶסֶד, וְדָא הוּא רִישָׁא, רֵאשׁ הַמְּטָה. וְכֹלָא בְּמַלְכָּא קְדִישָׁא עֲלָאָה אֲתַמַּר, וְדָא הוּא לִינִי.

225. רַבִּי יִיסָא אָמַר, הַשִּׁירָה הַזֹּאת לִינִי, דָּא הוּא נְהָרָא דְנַפְיָק מֵעֵדָן, דְּכֹל מְשַׁחָא וּרְבּוּ נַפְיָק מִנְיָה, לְאַדְלָקָא בּוֹצִינִין. וּמְשַׁמַּע לְבַתֵּר דְּכְתִיב אֲשִׁירָה לִינִי, דָּא הוּא מַלְכָּא קְדִישָׁא עֲלָאָה, וְעַל דָּא לָא כְּתִיב אֲשִׁירָה לוֹ.

226. וַיֹּאמְרוּ לְאֹמֵר, לְדַרְי דְרִין, בְּגִין דְּלָא יִתְנַשֵּׂי מְנִיָּהּ וְלַעֲלָמִין. דְּכֹל מֵאֵן דְּזָכִי לְהָאֵי שִׁירְתָּא בְּהָאֵי עֲלָמָא, זָכִי לָהּ בְּעֲלָמָא דְּאֵתִי, וְזָכִי לְשַׁבְּחָא בְּהַ בְּיוֹמוֹי דְּמַלְכָּא מְשִׁיחָא, בְּחֻדְוֹתָא דְּכִי בְּקוּדְשָׁא בְּרִין הוּא. דְּכְתִיב לְאֹמֵר, לְאֹמֵר בְּהָהוּא זְמַנָּא. לְאֹמֵר בְּאַרְעָא קְדִישָׁא, בְּזְמַנָּא דְּשִׁירוֹ יִשְׂרָאֵל בְּאַרְעָא. לְאֹמֵר בְּגִלוֹתָא. לְאֹמֵר בְּפוּרְקָנָא דְּלְהוּן דְּיִשְׂרָאֵל. לְאֹמֵר לְעֲלָמָא דְּאֵתִי.

227. אֲשִׁירָה לִינִי נְשִׁיר מִבְּעֵי לִיָּהּ, מֵאֵי אֲשִׁירָה. אֲלָא בְּגִין דְּהוּוּ מְשַׁבְּחָן תּוֹשַׁבְּחָתָא דְּמִטְרוֹנִיתָא. לִינִי: דָּא מַלְכָּא קְדִישָׁא. כִּי גָאָה גָאָה: דְּסֻלִּיק וְאַתְעֵטֵר בְּעֵטְרוֹי, לְאַפְקָא בְּרַכָּאן וְחִילִין וְגִבּוּרָאן, לְאַסְקָא בְּכֹלָא. כִּי גָאָה גָאָה: גָאָה בְּהָאֵי עֲלָמָא, גָאָה בְּעֲלָמָא דְּאֵתִי. כִּי גָאָה בְּהָהוּא זְמַנָּא, גָאָה, בְּגִין דִּיתְעֵטֵר בְּעֵטְרוֹי בְּחֻדְוֹתָא שְׁלִימוֹתָא.

228. סוּס וְרוֹכְבוֹ רָמָה בְּיָם, שׁוֹלְטָנוּתָא דְּלְתַתָּא, וְשׁוֹלְטָנוּתָא דְּלְעֵילָא דְּאַחִידֵן בְּהוּ, אֲתַמְסְרוּ בְּהָהוּא יָמָא רַבָּא, וְשׁוֹלְטָנוּתָא רַבָּא לְמַעַבְדָּא בְּהוּ נּוֹקְמִין. וְתַנִּינָן, לָא עֵבִיד קְדִישָׁא בְּרִין הוּא דִּינָא לְתַתָּא, עַד דִּיעֵבִיד בְּשׁוֹלְטָנְיָהוּן לְעֵילָא, הַהִד, וּפְקוּדֵי יְיָ עַל צְבָא הַמְרוֹם בְּמָרוֹם וְעַל מַלְכֵי הָאָרְמָה עַל הָאָרְמָה.

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

229. רָמָה בַּיָּם, אָמַר ר' יְהוּדָה, בַּיָּה בְּלִילֵיָא, אֲתַעֲרָ גְבוּרָא תְּקִיפָא, דְּכַתִּיב בַּיָּה וַיּוֹלֶךְ יְיָ אֶת הַיָּם בְּרוּחַ קָדִים עֲזָה כָּל הַלַּיְלָה. בַּהוּא זְמַנָּא, בַּעֲתָ מְטְרוֹנֵיתָא מִן מַלְכָּא, כָּל אֵינוֹן אַכְלוּסִין דְּלִתְתָּא, וְכָל אֵינוֹן שׁוֹלְטָנִין דְּלַעִילָא, דִּיתְמַסְרוֹן בִּידְהָא. וְכִלְהוּ אֲתַמְסְרוּ בִּידְהָא, לְמַעַבְדַּ בְּהוּ נֹקְמִין, הַה"ד סוּט וְרוֹכְבוּ רָמָה בַּיָּם. בַּיָּם סַתָּם, לַעִילָא וְתַתָּא.

17. "Yah is my strength and song"

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

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

230. עֲזִי וְזִמְרַת יְהוָה. רַבִּי חֵיָּיא פִּתַּח וְאָמַר, אַחֲרֵי וְקָדָם צִרְתָּנִי וְתִשֵּׁת עָלַי בַּפֶּכֶה. כַּמָּה אֲצַטְרִיכוּ בְּנֵי נִשְׂאָ לִיקְרָא לְקוֹדֶשׁא בְּרִיךְ הוּא, בְּגִין דְּקוֹדֶשׁא בְּרִיךְ הוּא כַּד בְּרָא עֲלֵמָא, אֲסַתְּפַל בַּיָּה בְּאֲדָם לְמַהוּי שְׁלִיט עַל כָּלָּא. וְהוּהוּ דְּאִמֵּי לַעֲלָאִין וְתַתָּאִין. נַחַת לִיָּה בְּדַמּוּת וְקִירָא, וְחַמוּ לִיָּה בְּרִיין, בְּרִיין אֲתַבְּנָשׁוּ לְגַבִּיָּה, וְסַגִּידוּ לְקַבְּלִיָּה, וְאִימְתָּא וְדַחֲלָא נַפְלַת עֲלֵיהוּ מְדַחֲלַתִּיָּה, הַה"ד וּמוֹרָאכֶם וְחַתְּכֶם יְהִיָּה עַל כָּל חַיַּת הָאָרֶץ וְעַל כָּל עוֹף הַשָּׁמַיִם.

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

231. עֵינִילִיָּה לְגַנְתִּיָּה דְּנִטְעָ, לְנִטְרִיָּה לְמַהוּי לִיָּה חַדוּ עַל חַדוּ, וְלֹאשְׁתַּעֲשַׁע בַּיָּה. עַבְדֵּי לִיָּה טְרוּצְטַבּוּלִין מְחַפְּיִין בְּאֲבְנֵי יָקָר, וּמְלֹאכִין עֲלָאִין חַדָּאִין קַמִּיָּה. לְבַתֵּר פְּקִיד לִיָּה עַל אֵילָנָא חַד וְלֹא קֵאִים בְּפַקּוּדָא דְּמֵאֲרִיָּה.

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

232. אֲשַׁבְּחָנָא בְּסַפְרָא דְּחַנוּךְ, דְּלְבַתֵּר דְּסַלִּיק לִיָּה קוֹדֶשׁא בְּרִיךְ הוּא, וְאֲחֵמֵי לִיָּה כָּל גְּזוּזֵיָּא דְּמַלְכָּא, עֲלָאִין וְתַתָּאִין, אֲחֵמֵי לִיָּה אֵילָנָא דְּחַיִּי, וְאֵילָנָא דְּאֲתַפְקַד עֲלֵיהּ אָדָם, וְאֲחֵמֵי לִיָּה דּוּכְתִיָּה דְּאָדָם בְּגַנְתָּא דְּעֵדֶן. וְחַמָּא, דְּאֲלַמְלִי נְטוּר אָדָם פְּקוּדָא דָּא, וְכִיל לְקִיּוּמָא תְּדִירָא, וְלְמַהוּי תְּדִירָא תַּמָּן. הוּא לֹא נְטוּר פְּקוּדָא דְּמֵאֲרִיָּה, נַפְקַ בְּדִימוּס וְאֲתַעֲנָשׁ.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

250. בְּשׁוּב יי' צִיּוֹן, בְּשׁוּב יי' אֶל צִיּוֹן מִבְּעֵי לִיָּהּ, מֵאִי בְּשׁוּם יי' צִיּוֹן אֶלֵּא בְּשׁוּב יי' צִיּוֹן וְדָאִי. תָּא חַזִּי, בְּשַׁעֲתָא דְאַתְחָרִיב יְרוּשָׁלַם לְתַתָּא, וּכְנַסְתָּ יִשְׂרָאֵל אֶתְתַרְכַּת, סְלִיק מַלְכָּא קְדִישָׁא לְצִיּוֹן, וְאַנְגִיד לִיָּהּ לְקַבְלִיהָ, בְּגִין דְכַנְסַת יִשְׂרָאֵל אֶתְתַרְכַּת. וְכֵד תְּתַהֲדֵר כְּנַסְתָּ יִשְׂרָאֵל לְאַתְרָהּ, כְּדִין יְתוּב מַלְכָּא קְדִישָׁא לְצִיּוֹן לְאַתְרֵיהּ, לְאַזְדוּגָא חַד בְּחַד, וְדָא הוּא בְּשׁוּב יי' צִיּוֹן. וְכְדִין זְמִינִין יִשְׂרָאֵל לְמִימְרָא, זֶה אֵלֵינוּ וְאַנְהוּ. וְכָתִיב, זֶה יי' קוֹיְנוּ לוֹ נְגִילָה וְנִשְׁמַחָה בִּישׁוּעָתוֹ, בִּישׁוּעָתוֹ וְדָאִי.

18. "Hashem is a man of war"

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

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

251. יי' אִישׁ מִלְחָמָה יי' שְׁמוֹ. רַבִּי אַבָּא פְּתַח עַל כֵּן וַיֹּאמֶר בְּסֵפֶר מִלְחָמוֹת יי' אֵת וְהֵב בְּסוּפָה וְאֵת הַנְּחָלִים אֲרָנוֹן. כִּמְהָ אֵיךְ לֵן לְאַסְתַּכְלָא בְּפִתְגָמֵי אוּרִייתָא, כִּמְהָ אֵיךְ לֵן לְעֵינָא בְּכָל מְלָה, דְלִית לָךְ מְלָה בְּאוּרִייתָא, דְלֵא אֶתְרַמִּיזָא בְּשִׁמָּא קְדִישָׁא עֲלָהּ, וְלִית לָךְ מְלָה בְּאוּרִייתָא, דְלִית בָּהּ כִּמְהָ רִזִּין, כִּמְהָ טַעֲמִין, כִּמְהָ שְׂרָשִׁין, כִּמְהָ עֲנַפִּין.

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

252. הֵבָא אֵיךְ לְאַסְתַּכְלָא, ע"כ וַיֹּאמֶר בְּסֵפֶר מִלְחָמוֹת יי', וְכִי סֵפֶר מִלְחָמוֹת יי', אֵן הוּא. אֶלֵּא הֵכִי אֶתְעָרוּ חֲבֵרֵינָא, כֹּל מֵאֵן דְאַגַּח קְרָבָא בְּאוּרִייתָא, זְכִי לְאַסְגָּאָה שְׁלָמָא בְּסוּף מְלוּי. כֹּל קְרָבִין דְעֲלָמָא, קִטְטָה וְחֲרַבְנָא. וְכֹל קְרָבִין דְאוּרִייתָא, שְׁלָמָא וְרַחֲמוֹתָא, הֵה"ד עַל כֵּן וַיֹּאמֶר בְּסֵפֶר מִלְחָמוֹת יי' אֵת וְהֵב בְּסוּפָה, כְּלוּמַר, אֶהְבָּה בְּסוּפָה. דְלִית לָךְ אֶהְבָּה וְשְׁלָמָא בְּרַ מְהָאִי.

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

253. תּוֹ קִשְׂיָא בְּאַתְרֵיהּ. ע"כ וַיֹּאמֶר בְּסֵפֶר מִלְחָמוֹת יי', בְּתוֹרַת מִלְחָמוֹת יי' מִבְּעֵי לִיָּהּ, מֵאִי בְּסֵפֶר. אֶלֵּא רְזָא עֲלָהּ הוּא, אֶתְרָא אֵיךְ לְקוּדְשָׁא בְּרִיךְ הוּא, דְאַקְרִי סֵפֶר כַּד"א, דְרָשׁוּ מֵעַל סֵפֶר יי' וְקִרְאוּ. דְכֹל חִילּוֹן וְגַבּוּרָן דְעֵבִיד קוּדְשָׁא בְּרִיךְ הוּא, בְּהָהוּא סֵפֶר תְּלִיּוֹן, וּמִתְמָן נִמְקִין.

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

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

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

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

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

254. אֶת וְהָב בְּסוּפָה, מֵאֵן וְהָב. אֵלָא כֹּל אֵינּוֹן חִילּוּן, וְכֹל אֵינּוֹן גְּבוּרָאן דְּעֵבִיד קוּדְשָׁא בְּרִיךְ הוּא, בְּהוּא סֵפֶר תְּלִינ. וְכֹד אֶגַּח קוּדְשָׁא בְּרִיךְ הוּא קְרָבוּי, בְּחַד אֶתְר דְּאִיהוּ בְּסוּפָא דְּרִגְיָן, וְאֶקְרִי וְהָב. כְּד"א לְעִלּוּקָה שְׂמֵי בְּנוֹת הַב הַב. בְּסוּפָה: בְּסוּף דְּרִגְיָן אֶשְׁתַּכַּח. בְּסוּפָה: יָם סוּף אֶתְקַרֵי, יָם דְּאִיהוּ סוּף לְכֹל דְּרִגְיָן.

255. וְאֶת הַנְּחָלִים אֶרְנוֹן וְעִם נַחְלִיָּא דְּאֶשְׁתַּכַּחוּ וְאֶתְנַגְדּוּ. לְגַבִּיָּה, מֵהוּא אֶתְר עֲלָאָה, דְּאֶקְרִי אֶרְנוֹן מֵאֵי אֶרְנוֹן. זְוּגָא עֲלָאָה דְּחַבִּיבוּתָא, דְּלֵא מִתְפָּרְשָׁאן לְעֵלְמִין, בְּמָה דְּאֵת אֶמֶר וְנִהַר יוֹצֵא מֵעֵדֶן. וְכֹדָא, מִשְׁתַּרְשֵׁן שְׂרָשׁוּי, וְאֶתְרִבְיָאוּ עֲנַפּוּי, לְאוּשְׁטָא קְרָבוּי בְּכֹל אֶתְר, לְאוּשְׁטָא חִילּוּן וְגְבוּרָאן, וְלֵאֲתַחֲזָא שׁוּלְטָנָא רַבָּא וְיִקְרִיא דְּכֹלָא.

256. ת"ח, כֹּד מִתְעַרֵין גְּבוּרָאן וְקְרָבוּי דְּקוּדְשָׁא בְּרִיךְ הוּא, כְּמָה גְרִדְיָנִי טְהִירִין, מִתְעַרֵין לְכֹל עֵיבֵר, כְּדִין שְׁנָנִן רוּמְחִין, וְסִיפִין, וּמִתְעַרֵין גְּבוּרָאן, וְיִמָּא אֶתְרִגִּישַׁת וְגִלְגְלוּי סִלְקִין וְנַחְתִין, וְאֶרְבִין דְּאֶזְלוּן וְשֵׁאטֵן בְּיָמָא, לְכֹל עֵיבֵר מִסְתַּלְקִין. שְׁנָנָא קְרָבָא בְּאֶבְנֵי בַלְסְטְרָאוֹת, מְאִרֵי דְרוּמְחִין וְסִיפִין, כְּדִין חֲצִיךְ שְׁנוּנִים וְקוּדְשָׁא בְּרִיךְ הוּא אֶתְתַקִּיף בְּחִילּוּי, וְלֵאֲתַעְרָא קְרָבָא. וְוִי לְאֵינּוֹן דְּמִלְכָא קְדִישָׁא יִתְעַר עֲלֵיהוּ קְרָבָא. כְּדִין כְּתִיב, יְי' אִישׁ מִלְחָמָה.

257. וּמֵהֶכָא, וּמֵאֵינּוֹן אֶתּוּן, וּמֵהֵאֵי קְרָא, נְפָקִין טוּרֵי קְרָבָא לְאֵינּוֹן חַיִּיבֵיָא, לְאֵילִין מְאִרֵי דְּבָבוּ דְּחָבוּ לְקוּדְשָׁא בְּרִיךְ הוּא. וְאֶתּוּן אֶתְגְלוּיָן לְאֵינּוֹן מְאִרֵי קְשׁוּט, וְהָא אֶתְפָּרְשֵׁן מִלִּין וְהָא אֶתְמַר.

258. יְי' אִישׁ מִלְחָמָה יְי' שְׁמוֹ. בֵּינָן דְּכְתִיב יְי' אִישׁ מִלְחָמָה, לֹא יִדְעָנָא דִּינֵי שְׁמוֹ. אֵלָא, כְּמָה דְּכְתִיב יְי' הַמְטִיר עַל סְדוֹם וְעַל עַמּוֹרָה גַּפְרִית וְאֵשׁ מֵאֵת יְי' מִן הַשָּׁמַיִם. וְכֹלָא בְּהֵאֵי סֵפֶר תְּלִינ, כְּד"א יְגִלּוּ שְׁמִים עוֹנוֹ וְאֶרְץ מִתְקוּמָהּ לוֹ.

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

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

259. תָּא חֲזִי, בְּשַׁעֲתָא דְקוּדְשָׁא בְּרִיךְ הוּא אֲתֵּער קְרָבָא בְּעֵלְמָא, עֲלָאי וְתַתְּאי אֲתַעְקְרוּ מֵאֲתְרֵיהוּ, כְּמָה דְאֻקְיָמְנָא הֵה"ד מִרְכָּבוֹת פְּרַעָה וְחִילוּ יָרְה בֵּינֵם. וְלִזְמַנָּא דְאָתִי, זְמִין קוּדְשָׁא בְּרִיךְ הוּא לְאַגְחָא קְרָבָא עֲלָאָה וְתַקִּיפָא בְּעַמְמֵינָא, בְּגִין לְאוּקְרָא שְׁמִיָּה, הֵה"ד וַיֵּצֵא יְיָ וַנִּלְחַם בְּגוֹיִם הָהֵם כִּיּוֹם הַלְחָמוֹ בַּיּוֹם קָרַב וְכָתִיב וְהִתְגַּדְלֹתִי וְהִתְקַדְּשֹׁתִי וְנִדְרַעְתִּי וְגו'.

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

260. ר' יְהוּדָה פִּתַּח וְאָמַר, רְאוּךְ מִיָּם אֱלֹהִים רְאוּךְ מִיָּם יַחֲלוּ וְגו', בְּשַׁעֲתָא דְעֵבְרוּ יִשְׂרָאֵל יַת יַמָּא, אָמַר קוּדְשָׁא בְּרִיךְ הוּא לְמַלְאָכָא דִּי מְמַנָּא עַל יַמָּא, פְּלִיג מִימְךָ. א"ל לְמָה. א"ל בְּגִין דְבָנֵי יַעֲבְרוּן בְּגוּרָךְ. אָמַר לִיה, פּוּרְקָנָא דְקִיטְנָא קְשׁוּט. מ"ש אֵלִין מֵאֵלִין.

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

261. א"ל עַל, תְּנָאי דָּא, עֲבָדִית לִימָא כַּד בְּרַאתִי עֲלְמָא. מַה עֲבִיד קוּדְשָׁא בְּרִיךְ הוּא, אֲתֵּער גְּבוּרָתָא דִּילֵיהּ, וְאֲתַקְמְטוּ מִיָּא. הֵה"ד רְאוּךְ מִיָּם אֱלֹהִים רְאוּךְ מִיָּם יַחֲלוּ. א"ל קוּדְשָׁא בְּרִיךְ הוּא, קְטוּל כָּל אִינוּן אַכְלוּסִין, לְבַתַּר אַרְמֵי לוּן לְבַר. לְבַתַּר חָפִי וַיֵּמָא עֲלֵיהּ, הֵה"ד מִרְכָּבוֹת פְּרַעָה וְחִילוּ יָרְה בֵּינֵם.

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

262. אָמַר רַבִּי אֶלְעָזָר, פּוּק חָפִי כְּמָה רְתִיכִין עֲבַד קוּדְשָׁא בְּרִיךְ הוּא לְעֵילָא, כְּמָה אַכְלוּסִין, כְּמָה חֲיִילִין, וְכִלְהוּ קְשִׁירִין אֵלִין בְּאֵלִין. כִּלְהוּ רְתִיכִין אֵלִין לְאֵלִין, דְּרִגִין עַל דְּרִגִין, וּמַסְטְרָא דְשְׂמַלְאָא מִתְעַרִין רְתִיכִין דְּלֵא קְדִישִׁין שְׁלִיטִין. וְכִלְהוּ דְּרִגִין יְדִיעֵן לְעֵילָא.

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

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

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

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

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

263. וְהָא אֲתַעְרָנָא בְּבִכּוּר פְּרַעָה, דְּהוּא דְּרָגָא חַד, דְּקַטְל קוּדְשָׁא בְּרִיךְ הוּא וְתַבְר לִיה מְשׁוּלְשְׁלִיה תְּקִיפָא, תַּחַת שׁוּלְטָנִיָּה, כְּמָה רְתִיכִין וְכְמָה חֲוִילִין דְּקוּזְמִיטִין מְסָטֵר שְׁמַאלָא, מְנַהוּן אַחֲרֵן בְּאֲתַר עֲלָאָה דְּשׁוּלְטָנוּתָא דְּלֵהוּן, וּמְנַהוּן אַחֲרֵן בְּמַלְכוּתָא דְּלַעִילָא. מְנַהוּן אַחֲרֵן בְּתַר אַרְבַּע חֲוִין, כְּמָה דְּאֲתַמֵּר.

264. וְכִלְהוּ אֲתַמְסְרוּ בִּידֵיהּ, בְּרִינָא דְּמַלְכוּתָא, דְּאֲקָרִי יָמָא רַבָּא, לְתַבְרָא לֹון מְדַרְגֵיהוּן, וְכַד אִינוּן אֲתַבְרוּ לַעִילָא, כֹּל אִינוּן דְּלִתְתָא אֲתַבְרוּ, וְאֲתַאֲבִידוּ בִּימָא תַתָּאָה. הַה"ד, מְרַכְבוֹת פְּרַעָה וְחִילוּ יָרָה בֵּינָם בֵּינָם סַתְּמִים.

265. וּמִבְּחַר שְׁלוֹשׁוֹן טַבְעוּ בֵּינָם סוּף. וּמִבְּחַר שְׁלוֹשׁוֹן, הָא אֲתַמֵּר, וְשְׁלוֹשִׁים עַל כֹּל, כִּלְהוּ דְּרָגִין תְּרִין וְחַד. אֵלִין עַל אֵלִין. כְּגוּוּנָא עֲלָאָה הַכִּי אֲתַעֲבִידוּ. וְכִלְהוּ אֲתַמְסְרוּ בִּידֵהָ, לְאֲתַבְרָא מְשׁוּלְטָנִיָּהוּן, אֵלִין וְאֵלִין.

266. ת"ח, הָא אֲתַמֵּר דְּכִלְהוּ עֶשֶׂר מַחֲאן דְּעַבְדֵּי קוּדְשָׁא בְּרִיךְ הוּא בְּמִצְרַיִם, כֹּלָא הוּא יָדָא חַדָּא, דְּשְׁמַאלָא אַכְלִיל בִּימִינָא. דְּעֶשֶׂר אַצְבָּעֵן כִּלְיָן דָּא בְּדָא, לְקַבֵּל עֶשֶׂר אֲמִירָן, דְּקוּדְשָׁא בְּרִיךְ הוּא אֲתַקְרִי בְּהוּ לְבַתֵּר. לְקַבְלִיָּה דְּכֹלָא הָאִי דִּימָא, תְּקִיף וְרַב וְשְׁלִיטָא. כַּד"א, וְהָאֲחֵרוֹן הַכְּבִיד. הַה"ד מְרַכְבוֹת פְּרַעָה וְחִילוּ יָרָה בֵּינָם וְגו'. וְלִזְמַנָּא דְּאֲתִי, זְמִין קוּדְשָׁא בְּרִיךְ הוּא לְקַטְלָא אַכְלוּסִין וְקוּזְתוּרְנִטִין וְקוּנְטִירִיסִין וְקַלְטִירוּלְסִין דְּאֲרוֹם הַה"ד מִי זֶה בָּא מֵאֲרוֹם חֲמוּץ בְּגָדִים מִבְּצָרָה.

267. מְרַכְבוֹת פְּרַעָה וְחִילוּ יָרָה בֵּינָם. רַבִּי יִצְחָק פָּתַח, לְקוֹל תַּתּוֹ הַמּוֹן מִיָּם בְּשָׁמַיִם וַיַּעֲלֶה נְשׁוּאִים מִקְצֵה הָאָרֶץ בְּרָקִים לְמָטֵר עֶשֶׂה וַיּוֹצֵא רוּחַ מְאוּצְרוֹתָיו. הָא תְּנִינָן, שְׁבַעָה רְקִיעֵין עַבְדֵּי קוּדְשָׁא בְּרִיךְ הוּא, וּבְכָל רְקִיעָא וְרְקִיעָא כְּכַבִּין קְבִיעִין, וְרַהֲטִין בְּכָל רְקִיעָא וְרְקִיעָא, וְלַעִילָא מְכַלְהוּ עֲרָבוֹת.

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

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

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

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

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

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

268. וְכָל רְקִיעַ וְרִקְיעַ בְּהִלְכוֹ מֵאֲתַן שָׁנִין, וְרוֹמִיהָ חֲמֵשׁ מֵאָה שָׁנִין. וּבֵין רְקִיעַ וְרִקְיעַ, חֲמֵשׁ מֵאָה שָׁנִין. וְהֵאֵי עֲרֻבוֹת הַלּוֹכוֹ בְּאוֹרְכֶיהָ, אֶלֶף וְחֲמֵשׁ מֵאָה שָׁנִין. וּפְוֹתֶיהָ, אֶלֶף וְחֲמֵשׁ מֵאָה שָׁנִין, וּמְזִיזָא דִּילִיהָ, נִהְרִין כָּל אֵינּוֹן רְקִיעִין.

269. וְהָא תְּנִינָן, לְעֵילָא מְעַרְבוֹת, רְקִיעַ דְּחַיּוֹת. פְּרָסוֹת דְּחַיּוֹת קְדִישִׁין וְרוֹמְהוֹן, בְּכֻלְהוֹ. לְעֵילָא מְנַהוֹן קְרִסוֹלִין דְּחַיּוֹת בְּכֻלְהוֹ. שׁוֹקֵי דְּחַיּוֹת, בְּכֻלְהוֹ. אֲרֻבוֹבִין דְּחַיּוֹת, בְּכֻלְהוֹ. יִרְכִין דְּחַיּוֹת, בְּכֻלְהוֹ. עַגְבֵי דְּחַיּוֹת, בְּכֻלְהוֹ. וְגוֹפָא דְּחַיּוֹת בְּכֻלְהוֹ. גְּרַפְיִיהוֹ, בְּכֻלְהוֹ. וְצוֹאֲרִיהוֹ, בְּכֻלְהוֹ. רְאִשֵׁי דְּחַיּוֹת, בְּכֻלְהוֹ. מְאֵי בְּכֻלְהוֹ. בְּקַבְלֵי בְּלָהוֹ.

270. וְכָל שְׂוִיפָא וְשְׂוִיפָא דְּבַחַיּוֹת, לְקַבֵּל שְׁבַע תְּהוּמִין, וְלְקַבֵּל שְׁבַע הַיְכָלִין וְלְקַבֵּל מֵאַרְעָא לְרִקְיעַ. וְלְקַבֵּל מְרִקְיעַ לְרִקְיעַ, וְשִׁיעוּרָא דְּכֻלְהוֹ וְרוֹמְהוֹן עֲשָׂרִין וְחֲמִשָּׁה אֲלָפִין חוֹלְקִין, מְשִׁיעוּרָא דְּקוֹדֶשָׁא בְּרִיךְ הוּא, כְּמָה דְּאוֹקִימָנָא.

271. וְעוֹד רְקִיעַ חָד לְעֵילָא, מִן קַרְנֵי דְּחַיּוֹת, דְּכַתִּיב וּדְמוֹת עַל רְאִשֵׁי הַחַיָּה רְקִיעַ. מְלַרְע כְּמָה רְתִיבִין, בְּיַמִּינָא וּשְׂמָאלָא.

272. מִתְּחֻת יָמָא שְׂרָאן בְּלָהוֹ נוֹגֵי יָמָא, וְשְׂטָאן, אֲתַכְנַפּוּ בְּזוּיָהוֹן אַרְבַּע, נַחְתִּין בְּדַרְגָּיָהוֹ, וְכֻלְהוֹ רְתִיבִין אֶקְרוּן בְּשִׁמְהֵן. מִתְּחֻת אֵלִין, אֲזֵלִין וְשִׂאטִין אֵינּוֹן זְעִירִין, דְּרִגִין עַל דְּרִגִין, דְּכַתִּיב זֶה הַיָּם גְּדוֹל וְרַחֵב יַדָּיִם שָׁם רִמְשׁ וְאֵין מְסַפֵּר חַיּוֹת קְטַנוֹת עִם גְּדוֹלוֹת. וְהָא אוֹקִימָנָא מְלִי.

273. מְסַטֵּר שְׂמָאלָא תְּתָאָה, קוֹזְמוּטָא סְטָרָא אַחְרָא וְאַחֲרֵין מְאִינּוֹן דְּלְעֵילָא, וְנַחְתּוֹ לְאַתְבְּרָא מְחִילָא תְּקִיפָא קְדִישָׁא. כְּמָה דְּאוֹקִימָנָא, מְרַכְבַּת פְּרַעָה וְחִילוֹ וְגו'.

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

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

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

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

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

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

274. יְמִינְךָ יי' נֹאדְרֵי בְכֹחַ. אָמַר ר"ש, בְּשַׁעֲתָא דְצַפְרָא נְהִיר, וְאִילְתָּא קַיִימָא בְקִיּוּמָה, אֲתַעֲבַרְתָּ בְּסַטְרָהּ, וְעָאלַת בְּמֵאתָן הַיְכָלִין דְּמַלְכָּא. בְּרֵשׁ נֶשׁ דְּאֲשַׁתְּדַל בְּפִלְגוּת לִילִיא בְּאוּרִיּוּתָא, בְּשַׁעֲתָא דְאֲתַעַר רוּחָא דְצַפּוֹן, וְתִיאוּבְתָא דְאִילְתָּא דָּא לְאֲתַעֲרָא בְּעֵלְמָא, אֲתִי עֵמָה לְקַיִימָא קֳדָם מַלְכָּא, בְּשַׁעֲתָא דְנְהִיר צַפְרָא מְשַׁכִּין עָלֶיהָ חַד חוּטָא דְחֹסֵד.

275. מְסַתְבֵּל בְּרַקִּיעָא, שְׂרִיא עָלֶיהָ נְהִירוֹ דְּסַכְלָתָנוּ דְּדַעֲתָא קְדִישָׁא, וּמִתַּעֲטֵר בֵּיהּ בְּרֵשׁ, וּדְחָלִין מִנִּיהּ כְּלָא. כְּדִין הָאִי בְּרֵשׁ אֶקְרִי בְּרָא לְקוּדְשָׁא בְּרִיךְ הוּא, בְּרֵשׁ הַיְכָלָא דְּמַלְכָּא. עָאל בְּכָל תְּרַעוּוֹ, לִית דִּימְחֵי בִיּוּדִיהָ.

276. בְּשַׁעֲתָא דְקָרִי לְהַיְכָלָא דְּמַלְכָּא, עָלֶיהָ כְּתִיב, קְרוֹב יי' לְכָל קוֹרְאֵיו לְכָל אֲשֶׁר יִקְרְאוּהוּ בְּאֵמֶת. מֵאִי בְּאֵמֶת. כְּמָה דְּאוּקִימָנָא, תַּתָּן אֵמֶת לִיעֶקֶב, דִּידַע לִיחְדָּא שְׂמָא קְדִישָׁא בְּצִלוֹתֶיהָ כְּדָקָא יְאוּת. וְדָא פוּלְחָנָא דְּמַלְכָּא קְדִישָׁא.

277. וּמֵאֵן דִּידַע לִיחְדָּא שְׂמָא קְדִישָׁא כְּדָקָא יְאוּת, אוּקִימֵ אִוְמָא יְחִידָא בְּעֵלְמָא, דְּכְתִיב וּמִי כַעֲמֹךְ יִשְׂרָאֵל גּוֹי אֶחָד בְּאַרְץ. וְעַל דָּא אוּקִימָנָא, כָּל כְּהֵן דְּלֹא יָדַע לִיחְדָּא שְׂמָא קְדִישָׁא כְּדָקָא יְאוּת, לְאוּ פוּלְחָנִיהּ פוּלְחָנָא. דְּהָא כְּלָא בֵּיהּ תְּלִיא, פוּלְחָנָא עֲלָא, וּפוּלְחָנָא תַּתָּא. וּבְעֵי לְכוּנָא לְבָא וּרְעוּתָא, בְּגִין דִּיתְבָּרְכוּן עֲלָי וְתַתָּאי.

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

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

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

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

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

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

278. כְּתִיב כִּי תָבֹאוּ לִרְאוֹת פָּנָי. כָּל בָּר נֹשֵׂא דְאֵתִי לִיְחִידָא שְׁמָא קְדִישָׁא, וְלֹא אֲתַבּוּן בֵּיהּ בְּלִבָּא וְרַעוּתָא וּרְחִילוֹ, בְּגִין דִּיתְבָּרְכוּן בֵּיהּ עֲלָיִי וְתַתָּאִי, רְמָאן לִיהּ צְלוּתִיהּ לְבָר, וְכֹלָא מְכַרְיִזֵי עֲלֵיהּ לְבִישׁ. וְקוּדְשָׁא בְרִיךְ הוּא קְרִי עֲלֵיהּ כִּי תָבֹאוּ לִרְאוֹת פָּנָי.

279. כִּי תָבֹאוּ לִרְאוֹת מַבְעֵי לִיהּ, מְאִי לִרְאוֹת פָּנָי. אֲלֵא כָּל אֵינוֹן אֲנַפִּין דְּמַלְכָּא, טְמִירִין בְּעַמְקָא לְבַתֵּר חֲשׂוּכָא וְכָל אֵינוֹן דִּירְעִין לִיְחִידָא שְׁמָא קְדִישָׁא כְּדָקָא יֹאוֹת מִתְבַּקְעִין כָּל אֵינוֹן כּוֹתְלֵי חֲשׂוּכָא, וְאֲנַפִּין דְּמַלְכָּא אֲתַחְזִיין, וְנִהְרִין לְכֹלָא. וְכֹד אֵינוֹן אֲתַחְזִיין וְנִהְרִין, מִתְבָּרְכוּן כֹּלָא עֲלָיִין וְתַתָּאִין. כְּדִין בְּרַפָּאן אֲשַׁתְּכַחוּ בְּכֹלָהוּ עֲלָמִין, וְכְדִין כְּתִיב לִרְאוֹת פָּנָי.

280. מִי בִקֵּשׁ זֹאת מִיְדְכֶם, מְאִי קָא מִיְרִי. אֲלֵא מֵאֵן דְּאֵתִי לִיְחִידָא שְׁמָא קְדִישָׁא עֲלָא, בְּעֵי לִיְחִידָא מְסֻטְרָא דְזֹאת. בְּמָה דְכְתִיב בְּזֹאת יָבֵא אֲהֲרֹן אֶל הַקֹּדֶשׁ. בְּגִין דִּיזְדוּגָן כְּחֵדָא, אֵינוֹן תְּרִין: צְדִיק וְצַדִּיק, בְּזוּגָא חֵדָא. בְּגִין דִּיתְבָּרְכוּן כֹּלָא מִנִּיְהוּ וְאֵלִין אֲקִרוּן חֲצֵרָן, בְּמָה דְכְתִיב, אֲשֶׁר תִּבְחַר וְתִקְרַב יִשְׁכֵּן חֲצֵרָן.

281. וְאִי אִיהוּ אֲתִי לִיְחִידָא שְׁמָא קְדִישָׁא, וְלֹא יִתְבּוּן בֵּיהּ בְּרַעוּתָא דְלִבָּא, בְּרְחִילוֹ וּרְחִימוֹ. קוּדְשָׁא בְרִיךְ הוּא אָמַר, מִי בִקֵּשׁ זֹאת מִיְדְכֶם רְמוֹס חֲצֵרִי. זֹאת וְדָאִי, דְהָא לֹא אֲשַׁתְּכַח בְּהוּ בְּרַפָּאן. וְלֹא הִי דְלֹא אֲשַׁתְּכַחוּ בְּהוּ בְּרַפָּאן, אֲלֵא דְשְׂרִינָא בְּהוּ דִינָא וְאֲשַׁתְּכַח דִינָא בְּכֹלָא.

282. ת"ח, יְמִינָא דְקוּדְשָׁא בְרִיךְ הוּא, מְנִיָּה מִתְעַרְיִין כָּל נְהִירוֹ, כָּל בְּרַפָּאן, וְכָל חֲדוֹ. בֵּיהּ כְּלִיל שְׁמַאלָא כְּמָה דְאִית בְּבָר נֹשֵׂא יְמִינָא וְשְׁמַאלָא, וְשְׁמַאלָא אֲתַכְלִיל בִּימִינָא, וְיְמִינָא הוּא כְּלִיל כֹּלָא. וְכֹד אֲתַעַר יְמִינָא שְׁמַאלָא אֲתַעַר עִמִּיהּ, דְהָא בֵּיהּ אַחִיד וְאֲתַכְלִיל.

283. וְת"ח, בְּשַׁעֲתָא דְאָרִים בָּר נֹשֵׂא יְדֵיהּ בְּצְלוּתָא, מְכוּוֹן בְּאַצְבָּעֵן דִּילִיָּהּ לְעֵילָא. כְּמָה דְכְתִיב וְהָיָה כַּאֲשֶׁר יָרִים מֹשֶׁה יָדוֹ וְגִבְרֵי יִשְׂרָאֵל. דְהָא בִימִינָא תְלִיָּא כֹלָא. וְכְתִיב וַיִּשָּׂא אֲהֲרֹן אֶת יָדוֹ, וְכְתִיב חֲסֹר. וְכְדִין אֲתַבּוּן לְבָרְכָה לְעֵילָא.

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

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

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

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

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

284. וְקוֹדֵשׁ אֵלֹהִים הוּא לֹא הָכִי, בְּשַׁעֲתָא דְאָרִיִּים יְמִינָא לְעִילָא, וְוִי לְהוּ לְתַתָּאִי, דְהָא כָּל סִינְעָתָא וְכָל בְּרַכָּאן אֶסְתְּלִיקוּ מִנִּיהוּ. מִנְלָן. דְכַתִּיב נְטִית יְמִינְךָ תְּבַלְעֵמוּ אֶרֶץ. מֵאֵי נְטִית יְמִינְךָ. כְּתִרְגוּמוֹ, אֲרִימַת יְמִינְךָ. מִיַּד תְּבַלְעֵמוּ אֶרֶץ. וְכֵד יְמִינָא אֶשְׁתַּכַּח, שְׂמַאלָא אֶשְׁתַּכַּח עִמֶּיהָ, וְכֵדִין לֹא שְׁלִטִין דִּינִין בְּעֵלְמָא, מ"ט, בְּגִין דִּימִינָא אֶשְׁתַּכַּח עִמֶּיהָ. וְאִי יְמִינָא אֶסְתְּלַקְתָּ, הָא שְׂמַאלָא אֶזְדַּמְנַת, כְּדִין דִּינִין מִתְעָרִין בְּעֵלְמָא, וְדִינָא שְׂרִיא בְּכֵלְא.

285. ר"ש כֵּד הוּה מְטִי לְהָאִי קְרָא, הוּה בְּכִי, דְכַתִּיב הָשִׁיב אַחֲרֵי יְמִינוֹ. וְכִי אֶפְשָׁר דְהָשִׁיב אַחֲרֵי יְמִינוֹ. אֵלָא בְּגִין דְאֶקְדִים שְׂמַאלָא לְנַחְתָּא בְּעֵלְמָא, וְיְמִינָא אֶשְׁתַּאֲרַת בְּאַתְרֵי אַחְרָא.

286. אר"ש, כְּתִיב הַצְדִּיק אָבָד. וְהָא אֹקִימָנָא מְלִי, הַצְדִּיק נֶאֱבָד לֹא כְּתִיב, אֵלָא הַצְדִּיק אָבָד. מִכָּל אֵינּוֹן אֲנַפִּי מְלַכָּא, לֹא אֶשְׁתַּכַּח דְאָבָד, אֵלָא צְדִיק. אָבָד בְּתָרֵי סְטָרֵי: חָד, דְלֹא שְׂרָאן בִּיהַ בְּרַכָּאן, כֵּד בְּקַדְמִיתָא. וְחָד, דְאֶתְרַחֲיקַת מְנִיָּה בַת זֹגְגִיָּה דְהִיא כ"ו. אֶשְׁתַּכַּח, דְצְדִיק אָבָד יִתִּיר מִכֵּלְא. וְלִזְמָנָא דְאֶתִּי כְּתִיב, גִּילִי מֵאֵד בַּת צִיּוֹן הֲרִיעֵי בַת יְרוּשָׁלַם הִנֵּה מְלַכְךָ יָבֵא לְךָ צְדִיק וְנוֹשֵׁעַ הוּא. צְדִיק וְמוֹשִׁיעַ לֹא כְּתִיב, אֵלָא צְדִיק וְנוֹשֵׁעַ הוּא. הוּא נֹשֵׁעַ וְדֵאִי. וְהָא אֶתְמַר.

287. יְמִינְךָ יי' נֶאֱדָרִי בְּכַח. מֵאֵי נֶאֱדָרִי, נֶאֱדָר מִבְּעֵי לִיָּה. אֵלָא, בְּשַׁעֲתָא דְשְׂמַאלָא אֶתִּיא לְאֶזְדוּגָא בִּימִינָא, כְּדִין כְּתִיב נֶאֱדָרִי תִרְעַץ, וְלַעֲוֹלָם הָכִי הוּא בְּגִין דְשְׂמַאלָא אֶשְׁתַּכַּח בִּימִינָא, וְאֶתְכַלִּיל בִּיהַ.

288. אָמַר רַבִּי שְׂמַעוֹן, כְּמָה דְאֹקִימָנָא הָכִי הוּא, דְבַר נֶשׁ אֶשְׁתַּכַּח דְאֶתְפְּלַג. מ"ט. בְּגִין לְקַבְּלָא עִמֶּיהָ בַת זֹגְגִיָּה, דִּיתְעַבִּידוּ חָד גּוּפָא מִמֶּשׁ. כֵּד יְמִינְךָ, אֶשְׁתַּכַּח דְאֶתְפְּלַג. מ"ט. בְּגִין לְקַבְּלָא עִמֶּיהָ שְׂמַאלָא. וְהָכִי הוּא כֵּלְא, חָד בְּחָד. וְעַל דָּא, בְּחָד מְחִי וּמְסִי, הַה"ד יְמִינְךָ יי' תִרְעַץ אוֹיֵב.

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

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

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

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

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

289. תָּא חֲזִי, שִׁירְתָּא דָּא אֲתָמַר, עַל הָהוּא זְמַנָּא, וְעַל זְמַנָּא דְּאֲתִי, בְּיוֹמֵי דִּיתְעַר מְלַכָּא מְשִׁיחָא, דְּכִתְיִב, יְמִינֶךָ יְיָ תְרַעַץ אוֹיֵב, רַעַצְתָּ לֹא כְּתִיב, אֲלֵא תְרַעַץ. מַה כְּתִיב בְּקִדְמִיתָא, הָשִׁיב אַחֲרֵי יְמִינוֹ, מִפְּנֵי אוֹיֵב, בְּהָהוּא זְמַנָּא הִיא, תְרַעַץ אוֹיֵב לְזְמַנָּא דְּאֲתִי.

290. וְכֹלְא הֵכִי הוּא, תְהָרוֹס קְמִיךָ, הִרְסִיתָ לֹא כְּתִיב, אֲלֵא תְהָרוֹס. תְשַׁלַּח חֲרוֹנְךָ יֹאכְלֵמוּ בְּקֶשׁ, כֹּלְא לְזְמַנָּא דְּאֲתִי. יְמִינֶךָ יְיָ נֹאדְרֵי בְּכַח, בְּזְמַנָּא דָּא, בְּעֵלְמָא דִּין. יְמִינֶךָ יְיָ תְרַעַץ אוֹיֵב, בְּזְמַנָּא דְּמְלַכָּא מְשִׁיחָא. וּבְרוּב גְּאוּנְךָ תְהָרוֹס קְמִיךָ, לְבִיאת גּוֹג וּמְגוּג. תְשַׁלַּח חֲרוֹנְךָ יֹאכְלֵמוּ בְּקֶשׁ, לְתַחֲיִית הַמֵּתִים. דְּכִתְיִב, וְרַבִּים מִיִּשְׁרָאֵל אֲדַמַּת עִמָּר וְקִיצוּ אֱלֹהֵי לְחַיֵּי עוֹלָם וְאֱלֹהֵי לְחַרְפוֹת וְלִדְרָאוֹן עוֹלָם.

291. בְּהָהוּא זְמַנָּא, אָמַר רַבִּי שְׁמַעוֹן, זְכָאִין אִינוּן דִּישְׁתַּאֲרוּן בְּעֵלְמָא, וּמֵאֵן אִינוּן. תָּא חֲזִי, לֹא יִשְׁתַּאֲר מְבַנֵּי עֵלְמָא, בַּר אִינוּן גְּזִירִין, דְּקִבְלוּ אֶת קִימָא קְדִישָׁא, וְעָלוּ בְּקִימָא קְדִישָׁא, בְּאִינוּן תְּרִין חוֹלְקִין, כְּמַה דְּאוֹקִימָנָא. וְהוּא נְטִיר לִיהַ לְהָהוּא קִיִּים, וְלֹא עֵוִילִיהַ בְּאֲתֵר דְּלֹא אֲצַטְרִיךְ, אֲלִין אִינוּן דִּישְׁתַּאֲרוּן, וְיִכְתְּבוּן לְחַיֵּי עֵלְמָא.

292. מְנַלְן. דְּכִתְיִב, וְהִיא הַנְּשִׂאָר בְּצִיּוֹן וְהַגּוֹתֵר בִּירוּשָׁלַם קְדוּשָׁא יֹאמַר לוֹ כֹּל הַכְּתוּב לְחַיִּים בִּירוּשָׁלַם. מִשְׁמַע הַנְּשִׂאָר בְּצִיּוֹן וְהַגּוֹתֵר בִּירוּשָׁלַם, דְּכֹל מֵאֵן דְּאֲתַגְזֹר, בְּאֲלִין תְּרִין דְּרַגִּין עָאֵל. וְאִי נְטִיר לְהָהוּא קִיִּים כְּדַקָּא חֲזִי, וְיִזְדַּהֵר בֵּיהַ, עֲלִיהַ כְּתִיב הַנְּשִׂאָר בְּצִיּוֹן וְהַגּוֹתֵר בִּירוּשָׁלַם. אֲלִין יִשְׁתַּאֲרוּן בְּהָהוּא זְמַנָּא, וְבָהוּ זְמַן קוּדְשָׁא בְּרִיךְ הוּא לְחַדְתָּא עֵלְמָא, וְלִמְחַדֵּי בְּהוּ. עַל הָהוּא זְמַנָּא כְּתִיב, יְהִי כְבוֹד יְיָ לְעוֹלָם יִשְׂמַח יְיָ בְּמַעֲשָׁיו.

293. ר' חִיָּיא הוּא אֲזִיל לְגַבֵּי רַבִּי אֲלַעְזַר, אֲשַׁכְּחִיהַ, דְּהוּא יְתִיב לְגַבֵּיהַ דְּרַבִּי יוֹסִי בְּר' ש' בֶּן לְקוֹנוּיָא חֲמוּי. עַד דְּזָקִיף רִישֵׁיהַ, חָמָא לִיהַ לְרַבִּי חִיָּיא, אָמַר, בְּיוֹם הָהוּא יְהִיהַ יִשְׂרָאֵל שְׁלִישִׁיהַ לְמִצְרַיִם וְלְאַשּׁוּר בְּרַכָּה בְּקֶרֶב הָאָרֶץ אֲשֶׁר בְּרַכּוּ יְיָ צְבָאוֹת לֵאמֹר בְּרוּךְ עַמֵּי מִצְרַיִם וּמַעֲשֵׂה יְדֵי אֲשּׁוּר וּנְחַלְתִּי יִשְׂרָאֵל, וְכִי אֲשּׁוּר וּמִצְרַיִם קְרִיבִין אִינוּן לְקוּדְשָׁא בְּרִיךְ הוּא.

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

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

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

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

21. When Moses entered into the cloud

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

294. אֵלָא, עַל גְּלוּתָא דִּי־סְקוֹן מִמְצָרִים וּמֵאֲשׁוּר אֲתָמֵר, וְאִי אֲתָמֵר עַל מְצָרִים וְעַל אֲשׁוּר, עַל אֵינוֹן חֲסִידֵי דְלֵהוֹן, דְּאֵהֲדֵרוּ בְּתִיבְתָא, וְאֲשַׁתְּאֲרוֹן לְמַמְלַח לְיִשְׂרָאֵל וְלְמַלְכָא מְשִׁיחָא, דְּכִתְיִב וְיִשְׁתַּחֲוּ לֹו כָּל מְלָכִים. וְכִתְיִב, וְהָיוּ מְלָכִים אוֹמְנִיךְ וְגו'.

295. א"ל, מאי דכתיב, דרכיה דרכי נעם א"ל כמה טפשין בני עלמא, דלא ידעין ולא משגיחין במלווי דאורייתא, דהא מלין דאורייתא אינון ארחא למזבי בההוא נעם יי' דכתיב דרכיה דרכי נעם וכל נתיבותיה שלום. דרכי נעם ודאי. מאי נעם. כמה דכתיב לחזות בנעם יי', והא אוקמוה, בגין דאורייתא, וארחוי, מההוא נעם אתיין, ואינון ארחין פרישן ביה, ועל דא דרכיה דרכי נעם וכל נתיבותיה שלום.

296. א"ר חייא, תנינן, בשעתא דקודשא בריך הוא יתב אורייתא לישראל, נפק נהורא מההוא נעם, ואתער ביה קודשא בריך הוא, ומההוא נעם אבהיקו זיוון דכלהו, עלמין דכלהו רקיעין, דכלהו כתרין. על ההיא שעתא כתיב, צאינה וראינה בנות ציון במלך שלמה וגו'.

297. וְהָיָא שְׁעָתָא דְּאֲתַבְּנֵי מְקַדְּשָׁא, אֲתַעְטֵר קוֹדֶשׁא בְּרִיךְ הוּא בְּהוּא עֵטְרָה, וְיִתִּיב בְּכַרְסֵיִיא דִּילִיָּה, וְאֲתַעְטֵר בְּעֵטְרוֹי. וּמֵהוּא זְמַנָּא דְּאֲתַחֲרַב בֵּי מְקַדְּשָׁא, לֹא אֲתַעְטֵר קוֹדֶשׁא בְּרִיךְ הוּא בְּעֵטְרוֹי, וְהוּא נְעֵם אֲתַטְמֵר וְאֲתַגְּנִיז.

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

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

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

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

298. א"ר אֶלְעֶזֶר, בְּשַׁעֲתָא דְעָאֵל מֹשֶׁה בְּגוּ עֲנָנָא, כְּמַה דְכָתִיב, וַיָּבֵא מֹשֶׁה בְּתוֹךְ הָעֲנָן, כְּבָר נֵשׁ דְהוּה אֲזִיל בְּאַתְרֵי דְרוּחָא. אִיעֲרַע בֵּיהּ חַד מִלְאָכָא רְבִרְבָא, וְתַאנָא, קְמוּא"ל שְׁמִיָּה. וְהוּא מְמַנָּא עַל תְּרִיסַר אֲלָפִין מְמַנָּן שְׁלִיחִין. בְּעָא לְאַזְהוּגָא בֵּיהּ בְּמֹשֶׁה, פִּתַח מֹשֶׁה פּוּמִיָּה, בְּתִרְסַר אֲתוּוֹן גְּלִיפִין דְשָׁמָא קְדִישָׁא דְאוּלִיף לִיהּ קוּדְשָׁא בְרִיךְ הוּא בְּסָנְה, וְאַתְרַחַק מִנִּיהּ תְּרִיסַר אֲלָפִין פְּרָסִין, וְהוּה אֲזִיל מֹשֶׁה בְּעֲנָנָא, וְעֵינוּי מְלַהֲטִין כְּגוּמְרִין דְאַשָׁא.

299. עַד דְאִיעֲרַע בֵּיהּ חַד מִלְאָכָא, רְבִרְבָא וַיְקִירָא מִן קְדָמָאָה, וְתַאנָא הִדְרַנְיָא"ל שְׁמִיָּה, וְהוּא עֲלָאָה עַל שְׂאֵר מִלְאָכִין, אֶלְף וְשִׁתִּין רַבּוּא פְּרָסִין, וְקִלְיָה אֲזִיל בְּמַאתָן אֶלְף רְקִיעִין, דְמִסְתַּחֲרָאן בְּאַשָׁא חִיוּרָא. בֵּיוֹן דְחָמָא לִיהּ מֹשֶׁה, לֹא יָכִיל לְמַלְלָא. בְּעָא לְמִשְׁדֵי גְרַמִיָּה מְגוּ עֲנָנָא.

300. א"ל קוּדְשָׁא בְרִיךְ הוּא, מֹשֶׁה, וְכִי אָנֹתָ הוּא דְאַסְגִּית מְלִין עִמִּי בְּסָנְה, דְבַעִית לְמַנְדַּע רְזָא דְשָׁמָא קְדִישָׁא, וְלֹא דְחַלְתָּ. וְהַשְׁתָּא אַתְּ דְחִיל מַחַד מִשְׁמַשִּׁין. בֵּיוֹן דְשָׁמַע מֹשֶׁה קְלִיָּה דְקוּדְשָׁא בְרִיךְ הוּא, אֲתַתְּקָה. פִּתַח פּוּמִיָּה, בְּע"ב אֲתוּוֹן דְשָׁמָא עֲלָאָה, בֵּיוֹן דְשָׁמַע הִדְרַנְיָא"ל אֵל אֲתוּוֹן דְשָׁמָא קְדִישָׁא, מִפּוּמִיָּה דְמֹשֶׁה, אֲזַדְעִזַּע. קְרִיב לְגַבִּיָּה, א"ל, זְכָאָה חוֹלְקֵךְ מֹשֶׁה, דְאַתְגְּלִי לָךְ, מַה דְלֹא אֲתַגְּלִי לְמַלְאָכֵי עֲלָאֵי.

301. וְהוּה אֲזִיל עִמִּיָּה, עַד דְמָטוּ לְאַשָׁא תְקִיפָא, דְחַד מִלְאָכָא דִי שְׁמִיָּה סַנְדַּלְפּוֹן. וְתַאנָא, סַנְדַּלְפּוֹן עֲלָאָה הוּא עַל שְׂאֵר חַבְרוּי, חֲמִשׁ מְאָה שְׁנִין. וְהוּא קָאִים בְּתַר פְּרַגּוּדָא דְמַאֲרִיָּה, וְקִשָּׁר לִיהּ כְּתָרִין, מִבְּעוֹתֵיהוֹן דְצְלוֹתָא דְיִשְׂרָאֵל. וּבְשַׁעֲתָא דְמָטִי הָאֵי כְּתַר לְרִישֵׁיהּ דְמִלְכָא קְדִישָׁא, הוּא מְקַבֵּל צְלוֹתְהוֹן דְיִשְׂרָאֵל. וְכִלְהוּ חֲיִילִין וְאַכְלוּסִין מְזַדְעִזְעִין, וְנַהֲמִין וְאַמְרִין, בְּרִיךְ יְקָרָא דִינִי מֵאַתְרֵי בֵּית שְׁכִינְתֵּיהּ.

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

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

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

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

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

302. א"ל הִרְנִיאל לְמֹשֶׁה, מֹשֶׁה, לִית אֲנִי יָכִיל לְמַהַךְ עִמָּךְ, דִּלָּא יוֹקִיד לִי אֲשָׁא תְּקִיפָא דְסַנְדְּלִפּוֹן. בֵּיה שַׁעְתָּא אֲזִדְעֹז מֹשֶׁה, עַד דָּאֲתִקִּיף בֵּיה קוֹדְשָׁא בְּרִיךְ הוּא בְּמֹשֶׁה, וְאוֹתְבִיה קְמִיה, וְאוֹלִיף לִיה אוֹרִייתָא. וְחָפָא לִיה לְמֹשֶׁה, בְּהוּא נְהוּרָא וְחִוּא דְהוּא נַעַם, וְהוּוּ אֲנַפּוּי דְמֹשֶׁה נְהִירִין בְּכָל אִינוּן רְקִיעִין. וְכָל חֵילָא דְשָׁמַיָא הוּוּ מְזִדְעֹזֵין קְמִיה, בְּשַׁעְתָּא דְהוּוּ נַחִית בְּאוֹרִייתָא.

303. בֵּינן דְחָבוּ יִשְׂרָאֵל לְתַתָּא, נָטַל קַב"ה מִמֹּשֶׁה אֶלְפִי חוֹלְקִין מֵהוּא זִיּוּא. בֵּיה שַׁעְתָּא, בְּעוּ מְלֶאכִינ עֲלָאִין, וְכָל אִינוּן אֲבִלוֹסִין, לְאוֹקְדָא לְמֹשֶׁה, בְּשַׁעְתָּא דֵא"ל קוֹדְשָׁא בְּרִיךְ הוּא לָךְ רַד בִּי שַׁחַת עִמָּךְ. אֲזִדְעֹז מֹשֶׁה, וְלֹא יָכִיל לְמַלְלָא, עַד דְּאֲסָגִי בְּצִלוֹתִין וּבְעוֹתִין קְמִי קוֹדְשָׁא בְּרִיךְ הוּא.

304. א"ל קוֹדְשָׁא בְּרִיךְ הוּא, מֹשֶׁה, אֲתִקִּיף בְּכוֹרְסִיָּא דִּילִי, עַד דְּגַעַר קוֹדְשָׁא בְּרִיךְ הוּא בְּכָל אִינוּן אֲבִלוֹסִין, בְּכָל אִינוּן חֵיילִין, וְאֲתִקִּיף מֹשֶׁה בְּתֵרִין לוֹחִין דְּאֲבַגִּין, וְאֲחִית לוֹן לְתַתָּא. וְדָא הוּא דְכַתִּיב, עִיר גְּבוּרִים עָלֶיהָ חָכַם וַיּוֹרֵד עָז מִבְּטַחָה. וּמֵהוּא זִיּוּא דְאֲשַׁתָּאר בֵּיה, הוּוּ מִבְּהִיקִין אֲנַפּוּי דְמֹשֶׁה. וּמֵה בְּהֵאִי דְאֲשַׁתָּאר בֵּיה לֹא הוּוּ יָכִילִין לְאֲסַתְּבֵלָא בְּאֲנַפּוּי, בְּהוּא דְאֲסַתְּלַק מִיְנִיהָ עֲאֲב"ו.

305. ר' חֵיָא אָמַר, יְמִינְךָ יי' נְאֲדָרִי בְּכַח, דָּא אוֹרִייתָא. וְע"ד, יְמִינְךָ יי' תִּרְעַץ אוֹיֵב. דְּלִית מְלָה בְּעֵלְמָא דִּיתְבַר חֵילִיהוֹן דְּעִמִּין עֲכו"ם, בְּר בְּשַׁעְתָּא דִּישְׂרָאֵל מִתְעַסְקִין בְּאוֹרִייתָא. דְּכָל זְמַן דִּישְׂרָאֵל מִתְעַסְקִין בְּאוֹרִייתָא, יְמִינָא אֲתַתְּקָה, וְאֲתְבַר חֵילָא וְתוֹקְפָא דְעֲעֲכו"ם. וּבְגִינֵי כֶךְ אוֹרִייתָא אֲקָרִית עֹז, כְּד"א יי' עֹז לְעַמּוֹ יִתֵּן.

306. וּבְשַׁעְתָּא דִּישְׂרָאֵל לֹא מִתְעַסְקִין בְּאוֹרִייתָא שְׁמָלָא אֲתַתְּקָה, וְאֲתַתְּקָה חֵילִיהוֹן דְּעֲעֲכו"ם, וְשִׁלְטִין עֲלֵיהוּ, וּגְזָרִין עֲלֵיהוּ גְזָרִין, דִּלָּא יָכִילִין לְמִיקָם בְּהוּ. וְע"ד אֲתַגְּלִיאוּ בְּנֵי יִשְׂרָאֵל, וְאֲתַבְּדְרוּ בִּינֵי עַמְמֵינָא.

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

307. דְּהָא הוּא דְכְתִיב עַל מַה אֲבָדָה הָאָרֶץ וְגו', וַיֹּאמֶר יי' עַל עֲזָבְם אֶת תּוֹרַתִי. דְּהָא כָּל זְמַנָּא דִּישְׂרָאֵל יִשְׁתַּדְּלוּן בְּאוֹרֵייתָא, אֲתַבֵּר חֵילָא וְתוֹקְפָא דְכָל עַע"ז, הַה"ד יְמִינֵךְ יי' תִּרְעֵץ אוֹיֵב. א"ר אֲלַעְזָר, וְדַאי הָכִי הוּא, דְכָל זְמַנָּא דְקִלְיוֹהוֹן דִּישְׂרָאֵל, אֲשַׁתְּמַע בְּבִתֵּי כְּנַסְיוֹת וּבְבִתֵּי מִדְרָשׁוֹת וְכו', כַּמָּה דִתְגִינָא הַקּוֹל קוֹל יַעֲקֹב, וְאִי לָאו הַיָּדִים יָרִי עֲשׂו, וְהָא אוֹקִימָנָא.

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

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

308. וּבְרַב גְּאוּנָךְ תִּהְרוֹס קְמִיךְ. ר' חִזְקִיָּה פָתַח וַאֲמַר, לָמָּה יי' תַעֲמוֹד בְּרַחוֹק תַעֲלִים לַעֲתוֹת בְּצָרָה, בְּשַׁעֲתָא דְחוּבֵי עַלְמָא גְרָמוּ, קוּדְשָׁא בְרִיךְ הוּא סְלִיק לְעֵילָא לְעֵילָא, וּבְנֵי נִשְׂא צְוֹחִין וְנַחֲתִין דְמַעִין, וְלִית מֵאן דִּישְׁגַח עֲלֵיהוּ מ"ט. בְּגִין דְאִיהוּ סְלִיק לְעֵילָא לְעֵילָא, וְתִשׁוּבָה אֲתַמְנַע מִנִּיְהוּ, כְּדִין כְּתִיב, וּבְרַב גְּאוּנָךְ תִּהְרוֹס קְמִיךְ.

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

309. ר' יִצְחָק אָמַר, הָאִי קְרָא, בְּשַׁעֲתָא דְאֲתַלְבֵּשׁ קוּדְשָׁא בְרִיךְ הוּא גְאוּתָא, עַל עַמְמֵיא דִּיתְכַנְשׁוּן עֲלֵיהּ, כַּמָּה דְכְתִיב, וְרוֹזְנִים נֹסְדוּ יַחַד עַל יי' וְעַל מְשִׁיחוֹ. וְתַנָּא זְמִינִין אֵינּוּן שְׁבַעִין קְסִטּוֹרִין מְכַל עֵיבָר, לְאֲתַכְנֵשׂא בְּהוּא זְמַנָּא בְּאוֹכְלוֹסִין דְכָל עַלְמָא, וְלַמְעַבַּד קְרָבָא עַל יְרוּשָׁלַם קְרִתָא קְדִישָׁא, וְלֹאֲחַדָּא עֵיטִין עֲלֵיהּ דְקוּדְשָׁא בְרִיךְ הוּא. וּמֵאִי אֲמַרִי, נֹזְקִים עַל פְּטְרוֹנָא בְּקַדְמִיתָא, וְלִבְתַר עַל עַמִּיָּה, וְעַל הַיְכָלְיָהּ.

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

310. כְּדִין זְמִין קוּדְשָׁא בְרִיךְ הוּא לְחַיִּיכָא עֲלֵיהוּ. דְכְתִיב יוֹשֵׁב בְּשָׁמַיִם יִשְׁחַק יי' וְלַעֲג לְמוֹ. בְּהוּא זְמַנָּא יִלְבֵּשׁ קוּדְשָׁא בְרִיךְ הוּא גְאוּתָא עֲלֵיהוּ, וְיִשְׁצִיגוּן מִן עַלְמָא, כַּמָּה דְכְתִיב וְזֹאת תִּהְיֶה הַמַּגֵּפָה אֲשֶׁר יִגַּף יי' אֶת כָּל הָעַמִּים אֲשֶׁר צָבְאוּ עַל יְרוּשָׁלַם הֵמָּךְ בְּשָׂרוֹ וְהוּא עוֹמֵד עַל רַגְלָיו.

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

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

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

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

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

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

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

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

311. רבי אבא אמר משמיה דרב ייסא סבא, והכי אר"ש, זמין קודשא בריך הוא לאחייא לכל אינון מלכין, דעקו לישראל ולירושלם, לאנדריאנוס, ללופינוס, ונבוכדנצר, ולסנחריב, ולכל שאר מלכי עמין, דחריבו ביתיה, ולשלטאה לון בקדמיתא, ויתכנשון עמהון שאר עמין, וזמין קודשא בריך הוא לאתפרעא מנייהו באתגלויה, סחרני ירושלם. הה"ד, וזאת תהיה המגפה אשר יגף יי את כל העמים אשר צבאו על ירושלם. אשר יצבאו לא כתיב, אלא אשר צבאו. כדן כתיב, וברב גאונך תהרוס קמין, ודא לזמנא דאתא משיחא, כתיב, ושירתא דא שירתא דעלמין היא.

312. וברוח אפיך נערמו מים, בההוא זמנא. ובגין כך אית בההוא זמנא, ולזמנא דמלכא משיחא, ולזמנא דגוג ומגוג. נצבו כמו נד, לזמנא דעלמא דאתי, דאיהו חדותא דכל עלמין.

313. אמר אויב ארדוף אשיג אחלק שלל. אמר אויב, דא ההוא ממנא רברבא על מצראי, בשעתא דאתיהיב ליה שלטנותא על ישראל, חשיב דישיצונן תחות שלטניה. אלא דדבר קודשא בריך הוא טורי עלמא, דהו מגינן עליהו. ולא תימא דא בלחודוי, אלא כל אינון רברבין דממנן על כל עעכו"ם, וכד אתיהיב להו רשותא ושלטנותא על ישראל, בלהו בעאן דישיצון ישראל תחותיהו.

314. ועל דא, אינון עמין דתחות שולטניהון דאינון ממנן, בלהו גזירין גזירין לשיצאה לון, אלא דקודשא בריך הוא דבר טורי עלמא, ואגין עליהו. וכד חמא משה דא, שרא לשבחא לקודשא בריך הוא, ואמר מי כמוכה באלים יי.

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

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

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

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

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

315. אָמַר ר"ש, אֵילָנָא חַד רַבְרָבָא עֲלָא, תְּקִיפָא, בֵּיה אֲתִזְנוּ עֲלָאִין וְתַתָּאִין. וְהוּא אֲתַחַם בְּתַרְיִסָר תְּחוּמִין, אֲתַתְּקַף בְּאַרְבַּע סְטְרֵי עֲלָמָא, דְּאֲתַחְבְּרָן בְּדוּכְתֵייהוּ. שְׁבַעִין עֲנַפִּין סִלְקִין בְּגוּיָה, וְאֲתִזְנוּ מִנְיָה, בְּעַקֵּר שְׂרָשׁוּי יְנִיקִין אִינוּן סַחְרֵינְיָה, וְאִינוּן עֲנַפִּין דְּמִשְׁתַּכְּחִין בְּאֵילָנָא.

316. בְּדַ מְטֵי עֵדָן שְׁלֹטְנֵיהּ דְּכָל עֲנַפָּא וְעֲנַפָּא, כְּלֵהוּ בְּעָאן לְשִׁיפָאָה כְּלָא גּוּפָא דְּאֵילָנָא, דְּאִיהוּ עֵקְרָא דְּכְלֵהוּ עֲנַפִּין, הֵהוּא דְּשִׁלִּיט עֲלֵיהוּ, וְיִשְׂרָאֵל אַחֲרֵיהּ בֵּיה. בְּדַ מְטָא עֲלֵיהוּ שְׁלֹטְנוּתָא דְּהֵהוּא גּוּפָא דְּאֵילָנָא, חוֹלְקָא דְּיִשְׂרָאֵל. בְּעֵי לְנִטְרָא לֹון, וְלִמְיָהב שְׁלָמָא בְּכֵלְהוּ. וְעַל דָּא שְׁבַעִים פְּרִי הַחֶגֶג, לְמִיָּהב שְׁלָמָא לְשְׁבַעִין עֲנַפִּין דְּבָגוּ אֵילָנָא.

317. וְעַל דָּא מִי כְּמוֹכָה בְּאֵלִים יְיָ. מִאִי בְּאֵלִים. אֵילָנָא. כְּד"א, כִּי יְבוֹשׁוּ מֵאֵלִים אֲשֶׁר חִמְדְּתֶם. דְּהוּא אֵילָנָא, דְּהוּוּ פְּלַחִין לְחַד דְּפוּסָא, דְּמִחְקִיקִין בְּגוּיָה. וְאֶקְרִי אֵלִים אֵילָנָא מִי כְּמוֹכָה דִּיעֵבִיד כְּעוֹבְדֵן וִירְחָם עַל כְּלָא. מִי כְּמוֹכָה בְּכָל הֵהוּא סַחְרֵינְיָה דְּאֵילָנָא דְּאֵע"ג דְּאִיהוּ שְׁלָטָא, נְטִיר לְכְלָא, נְטִיר לְכָל שְׂאָר, וְלֹא בְּעִיָּא לְמַעַבְד עֲמַהוּן גְּמִירָא. מִי כְּמוֹכָה נְאֻדָר בְּקֹדֶשׁ, בְּהֵהוּא חֵילָא עֲלָאָה דְּאֶקְרִי קֹדֶשׁ. נְאֻדָר בְּקֹדֶשׁ מִמֶּשׁ, וְאֶקְרִי כַח יְיָ נְעַם יְיָ, וְהָא אוֹקִימָנָא מִיָּלִי.

318. מִי כְּמוֹכָה בְּאֵלִים יְיָ. ר' יוֹסִי פִתַּח רְאִיתִי אֶת כָּל הַמַּעֲשִׂים אֲשֶׁר נַעֲשׂוּ תַחַת הַשֶּׁמֶשׁ וְהִנֵּה הַכֹּל הֶבֶל וְרֵעוּת רוּחַ. שְׁלָמָה מְלָכָא, דְּאִסְתַּלַּק בְּחַכְמָתָא יִתְיָרָא עַל כָּל בְּנֵי עֲלָמָא, הֵיךְ אָמַר דְּכָל עוֹבְדֵין הֶבֶל וְרֵעוּת רוּחַ. יְכוּל אִף מַעֲשֵׂה הַצְדָּקָה, וְהָא כְּתִיב וְהִנֵּה מַעֲשֵׂה הַצְדָּקָה שְׁלוֹם. אֵלָא הָא אוֹקְמוּיָהּ, כָּל הַמַּעֲשִׂים אֲשֶׁר נַעֲשׂוּ תַחַת הַשֶּׁמֶשׁ כְּתִיב. שְׂאֲנִי מַעֲשֵׂה הַצְדָּקָה, דְּאִיהוּ לְעִילָא מִן שְׁמַשָּׁא.

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

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

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

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

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

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

319. וְהִנֵּה הַכֹּל הֶבֶל וְרֵעוּת רוּחַ, מֵאֵי קֵץ מִיּוֹרֵי. אֵי תִימָא הַכֹּל הֶבֶל כְּמָה דְאֻקִּימָנָא, דְאִיהוּ בְרִזָּא דְחֻכְמָתָא, כְּדִ"א הֶבֶל הַבְּלִים אִמְר קְהֵלֶת, וְאִינוּן הַבְּלִים קִיּוּמָא דְעֵלְמָא דְלְעִילָא וְתָתָא. מֵאֵי תִימָא בְּהָא, דְכְתִיב הֵכָא, הַכֹּל הֶבֶל וְרֵעוּת רוּחַ.

320. אֵלָא הֲכִי אֻקְמוּהָ, וְהֲכִי הוּא. ת"ח, בְּשַׁעֲתָא דְעוֹבְדִין מִתְכַּשְׂרֵן לְתַתָּא, וְכִר נֶשׁ אֲשַׁתְּדַל בְּפוֹלְחָנָא דְמַלְכָא קְדִישָׁא, הֵהוּא מְלָה דְעֵבִיד, הֶבֶל אֲתַעְבִּיד מִיּוֹנִיהָ לְעִילָא. וְלִית לָךְ הֶבֶל, דְלִית לִיה קְלָא, דְסָלִיק וְאֲתַעֲטֵר לְעִילָא, וְאֲתַעְבִּיד סְנִיגוֹרָא קְמִי קוּדְשָׁא בְרִיךְ הוּא.

321. וְכֹל אִינוּן עוֹבְדִין דְאֲשַׁתְּדַל בְּהוּ בִר נֶשׁ, דְלָאו אִינוּן פּוֹלְחָנָא דְקוּדְשָׁא בְרִיךְ הוּא, הֵהוּא מְלָה דְעֵבִיד, הֶבֶל יִתְעַבִּיד מִיּוֹנִיהָ, וְאִזְלָא וְשַׁאֲטַת בְּעֵלְמָא. וְכִד נִמְקַת נִשְׁמַתִּיהָ דְבִר נֶשׁ, הֵהוּא הֶבֶל מְגַלְגַּל לִיה בְּעֵלְמָא, כְּאֲבָנָא בְּקוֹסְפִיתָא, כְּמָה דְכְתִיב, וְאֵת נֶפֶשׁ אוֹיְבֶיךָ יִקְלַעְנָה בְּתוֹךְ כַּף הַקְּלַע.

322. מֵאֵי יִקְלַעְנָה. הֵהוּא הֶבֶל דְמְגַלְגַּל לִיה סַחְרָנִיהָ בְּעֵלְמָא, כְּדִין כֹּל מְלִין דְמִתְעַבְדִין דְלָאו אִינוּן פּוֹלְחָנָא דְקוּדְשָׁא בְרִיךְ הוּא, הֶבֶל יִתְעַבִּיד מִיּוֹנִיהוּ, אִיהוּ תְבִירָא דְרוּחָא, דְמִתְבַּר לְרוּחָא דְסָלִיק וְנַחִית וּמִתְגַּלְגַּל בְּעֵלְמָא, הֵה"ד הֶבֶל וְרֵעוּת רוּחַ.

323. אָבֵל הֵהוּא מְלָה דְאִיהוּ פּוֹלְחָנָא דְמַרְיָה דְאֵ סָלִיק לְעִילָא מִן שְׁמַשָּׁא, וְאֲתַעְבִּיד מִיּוֹנִיהָ הֶבֶל קְדִישָׁא, וְדָא הוּא זֵרְעָא דְזֵרַע בִּר נֶשׁ בְּהֵהוּא עֵלְמָא, וּמָה שְׁמִיָּה. צְדָקָה. דְכְתִיב, זֵרְעוּ לָכֶם לְצְדָקָה.

324. הָאֵי מְדַבֵּר לִיה לְבַר נֶשׁ, כִּד תִּיפּוּק נִשְׁמַתִּיהָ מִיּוֹנִיהָ, וְסָלְקָא לָהּ בְּאֲתָרָא דְכְבוֹד דְלְעִילָא אֲשַׁתְּכַח לְאֲתַצְרָרָא בְּצִרּוֹרָא דְחַיִּי, הֵה"ד וְהִלַּךְ לְפָנֶיךָ צְדָקָךְ בְּגִין לְדַבְרָא לָךְ, לְסָלְקָא לָךְ, לְאֲתָר דְאֻקְרִי כְבוֹד יי'. דְכְתִיב, כְבוֹד יי' יֵאֲסֹפֶךָ.

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

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

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

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

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

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

325. כָּל אֵינֹן נִשְׁמָתִין, דִּהוּא הַבֵּל קְדִישָׁא מְדַבֵּר לְהוּ, הוּא דְאֶקְרִי כְבוֹד יְיָ, כְּנִישׁ לֹן בְּגוּיָה, וְאֶתְצַרִּירָן בֵּיהּ. וְדָא אֶקְרִי נִיּוּחָא דְרוּחָא. אֲבַל אַחְרָא וְרַעוּת רוּחַ אֶקְרִי. זְכַאִין אֵינֹן צְדִיקוּיָא, דְּכָל עוֹבְדֵיהוֹן לְעֵילָא מִן שְׁמַשׁא חֲרַעִין זֶרְעָא דְצַדִּיקָה, לְמַזְבֵּי לֹן לְעֵלְמָא דְאֵתִי, וְעַל דָּא כְּתִיב וְזִרְחָה לְכֶם יִרְאוּ שְׁמֵי שְׁמַשׁ צַדִּיקָה.

326. אָמַר רַבִּי שִׁמְעוֹן, ת"ח, בְּקַדְמֵיתָא כִּד אֶתְבַּנֵּי בֵּי מְקַדְשָׁא לְתַתָּא, לָא אֶתְבַּנֵּי אֲלָא בְּדִינָא וְרוּגְזָא, כְּמָה דְכְּתִיב, כִּי עַל אִפִּי וְעַל חֲמַתִּי וְגו' בְּגִין דְּבַאתֵר דְּדִינָא שְׂרִיָא. לְזִמְנָא דְאֵתִי, זְמִין קוּדְשָׁא בְּרִיךְ הוּא לְמַבְנֵי לֵיהּ, וְלֹאֲתַקְנָא לֵיהּ בְּדַרְגָּא אַחְרָא עֲלָאָה דְאֶקְרִי צַדִּיקָה, דְכְּתִיב בְּצַדִּיקָה תְּכוֹנְנִי. בְּגִין כֵּן אֶתְקִיב, וְשְׁמִיָּה מִמַּשׁ צַדִּיק יִתְקִירִי. מְנַלְן. דְכְּתִיב זֶה שְׁמוֹ אֲשֶׁר יִקְרָאוּ יְיָ צַדִּיקוֹ.

327. נְטִית יְמִינְךָ תְּבַלְעֵמוּ אֶרֶץ. הָא אֶתְמַר, אֶרִימַת יְמִינְךָ. אָמַר רַבִּי יִצְחָק, הָא אֶתְעָרוּ בֵּיהּ חֲבַרְיָא, דְּכָל אִפִּיק קוּדְשָׁא בְּרִיךְ הוּא לְמַצְרָאי מִתִּין מִתְחֹת מִנָּא, אָמַר לְאַרְעָא, כְּנִישׁ לֹן בְּגוּוֹךְ, וְלָא בְּעָאֵת, עַד דְּאוּשִׁיט קוּדְשָׁא בְּרִיךְ הוּא יְמִינָא לְקַבְּלָהּ, וְאוּמֵי לָהּ, כְּדִין בְּלַעֲתִינוּן אֶרְעָא, הֵה"ד תְּבַלְעֵמוּ אֶרֶץ. אָמַר ר' אֶלְעָזָר, נְטִית יְמִינְךָ: לְאַמְרָשָׁא לָהּ מִשְׁמָאֲלָא וְכְדִין אֶתְעַבִּיד בְּהוּ דִּינָא.

328. נְחִית בְּחֶסֶדְךָ עִם זֹו גְּאֵלְתָּ, כְּמָה דְכְּתִיב כִּי יְמִינְךָ חֲרוּעֶךָ וְאוּר פְּנִיךָ כִּי רְצִיתָם כִּי יְמִינְךָ: דָּא גְּדוּלָּה. נְהֵלְתָּ בְּעֶזְרְךָ דָּא דְכְּתִיב חֲרוּעֶךָ, דָּא גְּבוּרָה. אֵל נוֹה קְדֻשָּׁךָ, דָּא דְכְּתִיב, וְאוּר פְּנִיךָ כִּי רְצִיתָם, דָּא צְדִיק. וְכִלְהוּ מִשְׁתַּבְּחֵי בְּקָרָא.

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

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

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

26. Building the lower Temple

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

Ra'aya Meheimna (the Faithful Shepherd).

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

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

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

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

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

רעיא מהימנא

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

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

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

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

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

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

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

(End of Ra'aya Meheimna)

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

334. בֵּית מִקְדָּשׁ לְתַתָּא, אִיהוּ קָאִים כְּגוּוֹנָא דְבֵית
הַמִּקְדָּשׁ דְּלְעִילָא, דְּקָאִים דָּא לְקַבֵּל דָּא. וְהוּא בִּי
מִקְדָּשָׁא, כָּל תְּקוּנָוִי, וְכָל פּוּלְחָנּוּי, וְכָל אִינוּן מְאִינִן,
וְשִׁמְשׁוּן, כְּלָהוּ אִינוּן כְּגוּוֹנָא דְּלְעִילָא. מְשַׁכְּנָא דְּקָא
עַבְד מִשָּׁה בְּמִדְבָּרָא, כְּלָא הוּהּ כְּגוּוֹנָא דְּלְעִילָא.

335. בִּי מִקְדָּשָׁא דְּבְנָא שְׁלֵמָה מְלָכָא, הוּא בִּי נִיּוּחָא
כְּגוּוֹנָא עֲלָאָה, בְּכָל אִינוּן תְּקוּנִין, לְמַהוּי בְּתַקְוָנָא
דְּלְעִילָא, בִּי נִיּוּחָא וְאַחְסִנְתָּא. הֲכִי בִּי כְּנִשְׁתָּא,
אַצְטְרִיךְ בְּכָל תְּקוּנֵי שְׁפִירוּ, לְמַהוּי כְּגוּוֹנָא עֲלָאָה,
לְמַהוּי בֵּית צְלוּתָא, לְאַתְקְנָא תְּקוּנִין בְּצְלוּתָא, כְּמַה
דְּאוּקְמוּהָ.

336. וְהוּא בִּי מִקְדָּשָׁא דְּלִיהוּי בֵּיהּ חֲלוּנוֹת, דְּכַתִּיב
וְכוּן פְּתִיחֵן. כְּגוּוֹנָא דְּלְעִילָא, וְע"ד מְשַׁגִּיחַ מִן
הַחֲלוּנוֹת מִצִּיץ מִן הַחֲרָבִים. וְאִי תִימָא אֲמִילוּ
בְּחַקְלָא, בְּגִין דְּרוּחָא לְהוּי סְלִיק. לָאוּ הֲכִי, דְּהָא אֲנִן
צְרִיכִין בֵּית וְלִיבָא. לְאַשְׁתַּכַּח בֵּית לְתַתָּא, כְּגוּוֹנָא
דְּבֵית עֲלָאָה, לְנַחְתָּא דִּינִירָא עֲלָאָה לְדִינִירָא תַתָּאָה.

337. וְתוּ דְּהוּא צְלוּתָא, וְהוּא רַחָא, אַצְטְרִיךְ
לְסַלְקָא, וְלְנַמְקָא מְגוּ עֶאקוּ, בְּאַרְחַ מִיּוֹשֵׁר, לְקַבֵּל
יְרוּשָׁלַם. וְעַל דָּא כְּתִיב, מִן הַמִּצַּר קְרָאתִי יְהוָה,
דְּאַצְטְרִיךְ אֲתֵר דְּחִיק בְּעֶאקוּ, לְשִׁדְרָא בְּגִינָה הוּא
רוּחָא, דְּלֵא יִסְטִי לִימִינָא וְלִשְׂמָאלָא. וּבְחַקְלָא לֵא
יְכִיל קְלָא לְשִׁדְרָא לִיהוּ הֲכִי, דְּהָא כְּגוּוֹנָא דָּא קְלָא
דְּשׁוּפֵר, אֲתַדְחִינָא לְבֵר בְּאַרְחַ מִיּוֹשֵׁר, מְגוּ אֲתֵר
דְּחִיק, וְאִזִּיל וּבְקַע רְקִיעֵין, וְסְלִיק בְּסְלִיקוּ, לְאַתְעֵרָא
רוּחָא לְעִילָא.

338. וְאִי תִימָא, הָא כְּתִיב, וַיֵּצֵא יִצְחָק לְשׂוּחַ
בְּשָׂדֵה. שְׂאִנִּי יִצְחָק, דְּמִלָּה אַחְרָא הוּהּ בֵּיהּ, מַה
דְּלֵא הוּהּ בְּכָל עֲלָמָא. וְתוּ דְּהָאִי קְרָא לָאוּ לְהֲכִי
אַתָּא, דְּוִדָּאי בְּשָׂדֵה אַחַר לֵא הוּהּ מְצִלִי וְהָא
אוּקִימָנָא.

(ע"כ רעיא מהימנא)

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

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

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

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

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

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

339. תְּנִיָא אָמַר רַבִּי אַבָּא, זִכָּאָה חוּלְקָהוֹן, דְּאִינּוֹן דְּזִכָּאֵן לְמִימַר שִׁירְתָּא דָּא בְּהַאי עֲלָמָא, דְּזִכָּאֵן לְמִימַר לָהּ בְּעֲלָמָא דְּאַתִּי. וְשִׁירְתָּא דָּא, אֲתַבְּנִי בְּעֲשָׂרִין וְתָרִין אַתּוּן קְדִישָׁן גְּלִיפָן, וּבְעֲשָׂר אַמִּירָן, וְכֹלָא אֲתַרְשִׁים בְּשֵׁמָא קְדִישָׁא, וְכֹלָא שְׁלִימוֹתָא דְּשֵׁמָא קְדִישָׁא, וְהָא אֲתַעֲרָנָא מִלִּי.

340. א"ר שְׁמַעוֹן, בְּהֵימָא שְׁעָתָא דְּהוּוּ קְיִימִין יִשְׂרָאֵל עַל יַמָּא, וְהוּוּ אֲמַרִי שִׁירְתָּא, אֲתַגְּלִי קוּדְשָׁא בְּרִיךְ הוּא עֲלֵיהּ, וְכֹל רְתִיכּוּי וְחִילּוּי, בְּגִין דִּינְגַדְעוֹן לְמַלְכֵיהוֹן, דְּעֵבֵד לֹון כֹּל אִינּוֹן נְסִין וּגְבוּרָאן, וְכֹל חַד וְחַד יָדַע וְאֲסַתְּכֹל, מַה דְּלָא יָדַעוּ וְאֲסַתְּכֹלוּ שְׂאָר נְבִיאֵי עֲלָמָא.

341. דְּאִי תִימָא דְּלָא יָדַעִין וְלֹא אֲרַבְּקוּ חֲכַמְתָּא עֲלָאָה, מִן שִׁירְתָּא דָּא תַּחֲמִי, דְּכֹלְהוּ בְּחֲכַמְתָּא אֲסַתְּכֹלוּ, וְיָדַעוּ מַלְיָן וְאֲמַרוּ. דְּאִי לָאוּ הָכִי, אִיךְ אֲמַרוּ כֹלְהוּ מַלְיָן אַחִידִין, דְּלֹא סֵטוּ אֵלִין מֵאֵלִין, וּמַה דְּאָמַר דָּא, אָמַר דָּא, וְלֹא אֲקָדִים מִלָּה דָּא, לְמַלָּה דָּא, אֵלָא כֹלְהוּ בְּשִׁקּוּלָא חֲדָא, וְרוּחָא דְּקוּדְשָׁא בְּפּוּמָא דְּכֹל חַד וְחַד, וּמַלְיָן אֲתַמְרוּ כֹלְהוּ כְּאֵלוּ נְמַקִּין מְפּוּמָא חַד. אֵלָא וְדֵאִי כּוּלְהוּ בְּחֲכַמְתָּא עֲלָאָה אֲסַתְּכֹלוּ, וְיָדַעוּ מַלְיָן עֲלֵאִין, וְרוּחָא דְּקוּדְשָׁא בְּפּוּם כֹּל חַד וְחַד.

342. וְאֲפִילוּ אִינּוֹן דְּבַמְעֵי אֲמַהוֹן, הוּוּ אֲמַרִי שִׁירְתָּא כֹלְהוּ בְּחֲדָא, וְהוּוּ חֲמָאן כֹּלְהוּ, מַה דְּלֹא חֲמָא יַחְזַקָּאל נְבִיאָה. וְעַל כֵּן הוּוּ כֹלְהוּ מְסַתְּכֵלִי, כְּאֵלוּ חֲמָאן עֵינָא בְּעֵינָא. וְכֹד סֵימּוּ מַלְיָן, כֹּלְהוּ מִתְּבַסְמָאן בְּנַפְשֵׁיהוּ, וְתַאבוֹן לְמַחֲמֵי וְלֹאֲסַתְּכֵלָא, וְלֹא הוּוּ בְּעָאן לְנַטְלָא מִתַּמָּן, מְסַגִּיאוֹת תִּיאוּבָתָא.

343. בְּהֵימָא שְׁעָתָא, אָמַר מֹשֶׁה לְקוּדְשָׁא בְּרִיךְ הוּא, בְּנִיךְ מְסַגִּיאוֹת תִּיאוּבָתָא לְאֲסַתְּכֵלָא בְּךָ, לֹא בְּעָאן לְנַטְלָא מִן יַמָּא. מַה עֵבֵד קוּדְשָׁא בְּרִיךְ הוּא, אֲסַתִּים יִקְרִיָה לְבַר לְמַדְבְּרָא, וְתַמָּן אֲתַגְּלִי וְלֹא אֲתַגְּלִי. אָמַר לֹון מֹשֶׁה לְיִשְׂרָאֵל, כְּמַה זְמַנִּין אֲמִינָא לְנַטְלָא מִתַּמָּן, וְלֹא בְּעִיתוֹן, עַד דִּי אַחֲזִי לֹון זִינָא יִקְרָא דְּקוּדְשָׁא בְּרִיךְ הוּא בְּמַדְבְּרָא, וּמִיד הוּוּ תַּאבִּין.

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

344. וְלֹא נָטְלוּ, עַד דִּאֲחִיד בְּהוּ מֹשֶׁה וְאַחֲמֵי לֹון זִיוָא יִקְרָא דְקב"ה בְּמִדְבָּרָא, כְּדִין מְסֻגִּיאוֹת תִּיאוּבְתָא וְרַעוּתָא לְאַסְתַּבְּלָא, אֲנֻטִּיל לֹון מֹשֶׁה, הַה"ד וַיִּסַּע מֹשֶׁה אֶת יִשְׂרָאֵל מִיַּם סוּף וַיֵּצְאוּ אֶל מִדְבַר שׁוּר. מֵאֵי מִדְבַר שׁוּר. מִדְבָּרָא, דִּהוּ בְעָאן לְאַסְתַּבְּלָא בֵּיהּ, זִיוָא יִקְרָא דְמַלְכָא קְדִישָׁא, וְעַל דָּא אֶקְרִי מִדְבַר שׁוּר: אֶסְתַּבְּלוּתָא שָׁם.

27. "And found no water"

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

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

345. וַיֵּלְכוּ שְׁלֹשַׁת יָמִים בְּמִדְבַר וְלֹא מִצְאוּ מַיִם. וְאִין מַיִם אֶלָּא תוֹרָה, שְׁנֵאמַר הוּי כָּל צָמָא לְכוּ לְמַיִם. אָמַר רַבִּי יִיסָא, וְכִי מֵאֵן יֵהֵב לְהוּ אוֹרִייתָא הָכָא, וְהָא עַד כְּעַן לֹא אֶתִּיהֵיבַת לֹון אוֹרִייתָא.

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

346. אָמַר רַבִּי אֶלְעָזָר, אֵינּוֹן נִסְקוּ לְמִדְבָּרָא לְאַסְתַּבְּלָא, קוּדְשָׁא בְרִיךְ הוּא נָטַל זִיוָא יִקְרָא דִּילִיהּ מִתַּמָּן, וְאֵינּוֹן אֶזְלוּ לְאַסְתַּבְּלָא בֵּיהּ, וְלֹא אֶשְׁכַּחוּהוּ. וְאוֹלִיפְנָא דְקוּדְשָׁא בְרִיךְ הוּא תוֹרָה אֶקְרִי, וְאִין מַיִם אֶלָּא תוֹרָה, וְאִין תוֹרָה אֶלָּא קוּדְשָׁא בְרִיךְ הוּא.

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

347. אָמַר רַבִּי שִׁמְעוֹן, עַד דִּהוּוּ אֶזְלוּ בְּמִדְבָּרָא, אֶתְגַּלִּי עֲלֵיהוּ רְשׁוּתָא אַחֲרָא, דְשָׂאֵר עַמִּין, הַהוּא דְשְׁלִיט בְּמִדְבָּרָא, וְאֶעְרַעוּ בְּהוּ תַמָּן. חֲמוּ יִשְׂרָאֵל, דְלֹא הוּוּ הַהוּא זִיוָא יִקְרָא דְמַלְכֵיהוֹן, הַדָּא הוּא דְכֶתִיב, וַיָּבֹאוּ מִרְתָּהּ וְלֹא יָכְלוּ לְשָׁתוֹת מִיַּם מַמְרָה. מ"ט. כִּי מָרִים הֵם, לֹא אֶתְבַּסְּם נַפְשֵׁיהוּ בְּקַדְמֵיתָא. וְלֹא עוֹד אֶלָּא דָּאֲתִי לְקַטְרָגָא עֲלֵיהוּ.

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

348. מַה כְּתִיב, וַיִּצַּעַק אֶל יי' וַיּוֹרֶהוּ יי' עֵץ, וְאִין עֵץ אֶלָּא תוֹרָה, דְכֶתִיב עֵץ חַיִּים הוּא לְמוֹחֲזִיקִים בָּהּ. וְאִין תוֹרָה, אֶלָּא קוּדְשָׁא בְרִיךְ הוּא. רַבִּי אַבָּא אָמַר, אִין עֵץ אֶלָּא קוּדְשָׁא בְרִיךְ הוּא, דְכֶתִיב כִּי הָאֲדָם עֵץ הַשָּׂדֶה, עֵץ הַשָּׂדֶה וְדָאֵי, דָּא עֵץ שָׂדֶה דְתַפּוּחִין קְדִישִׁין. וְכַד אֶתְגַּלִּי זִיו יִקְרָא דְמַלְכֵהוֹן עֲלֵיהוּ, כְּדִין וַיִּשְׁלַךְ אֶל הַמַּיִם וַיִּמְתְּקוּ הַמַּיִם. מֵאֵי וַיִּמְתְּקוּ הַמַּיִם. דְקַטְיִגּוֹרָא אֶתְעִבִיד סְנִיגּוֹרָא.

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

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

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

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

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

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

349. אָמַר רַבִּי אַבָּא, תָּא חֲזִי בְּקַדְמֵיתָא כִּד עָאלוּ יִשְׂרָאֵל בְּקִיּוּמָא דְקוּדְשָׁא בְּרִיךְ הוּא, לָא עָאלוּ בְּדָקָא יָאוּת. מֵאֵי טַעְמָא. בְּגִין דְּאִתְגַּזְרוּ וְלֹא אִתְפְּרַעוּ, וְלֹא אִתְגַּלְיָא רְשִׁימָא קְדִישָׁא. בֵּינָן דְּמִטּוּ הֵבָא, מַה כְּתִיב, שָׁם שָׁם לֹא חָק וּמִשְׁפָּט. תַּמָּן עָאלוּ יִשְׂרָאֵל בְּתַרְיִן חוּלְקִין קְדִישִׁין, בְּהֵוּא גְלוּיָא דְּאִתְגַּלְיָא רְשִׁימָא דְּלֵהוֹן, וְאִקְרוּן חָק וּמִשְׁפָּט. חָק: כְּמַה דְּאִתְּ אָמַר וְהִתְּן טָרְף לְבֵיתָהּ וְחָק לְנַעֲרוֹתֶיהָ. וּמִשְׁפָּט: כְּמַה דְּאִתְּמַר מִשְׁפָּט לְאֱלֹהֵי יַעֲקֹב. וְשָׁם נִסְהוּ, בְּהֵוּא אֵת קְדִישָׁא. כִּד"א, כִּי חָק לְיִשְׂרָאֵל הוּא. בְּסַפְרָא דְּרַב יִיבָא סָבָא, אָמַר מְלַח עַל הַהוּא חוּטְרָא קְדִישָׁא.

350. וַיֹּאמֶר אִם שְׁמוֹעַ תִּשְׁמַע לְקוֹל יְיָ אֱלֹהֶיךָ. וַיֹּאמֶר, מֵאֵי וַיֹּאמֶר. לָא כְּתִיב מֵאֵן קָאֵמַר דָּא. אֱלֹא קוּדְשָׁא בְּרִיךְ הוּא אָמַר. רַבִּי חִזְקִיָּה אָמַר, שְׁמַעִינָן אֲמִירָה סָתָם, מֵאֲמִירָה סָתָם. דְּכְתִיב וְאֵל מֹשֶׁה אָמַר עֲלֵה אֵל יְיָ. אָמַר, לָא כְּתִיב מֵאֵן קָאֵמַר. אוּף הֵבָא וַיֹּאמֶר סָתָם, וְלֹא כְּתִיב מֵאֵן קָאֵמַר.

351. אָמַר רַבִּי יוֹסִי, מִשְׁמַע דְּכְתִיב, וַיִּצַּעַק אֵל יְיָ וַיּוֹרְהוּ יְיָ עֵץ, מֵהֵבָא מִשְׁמַע וַיֹּאמֶר, וּמִשְׁמַע מֵאֵן אָמַר מְלַח. לְקוֹל יְיָ אֱלֹהֶיךָ, לְקוֹלֵי מַבְעֵי לֵיהּ. אֱלֹא לְהֵוּא קוֹל דְּעָאלוּ בֵּיהּ.

352. אָמַר רַבִּי אַבָּא, בְּתַר דְּאִתְגַּלְיָא בְּהוּ רְשִׁימָא קְדִישָׁא, עָאלוּ בְּתַרְיִן חוּלְקִין קְדִישִׁין, כְּמַה דְּאִתְּמַר, וְכִיּוֹן דְּעָאלוּ בְּאֵלִין תְּרִין, עָאלוּ בְּאֵלִין תְּרִין חוּלְקִין אַחְרָנִין, דְּכִד יִסְתַּלְקוּן בְּאֵלִין תְּרִין אַחְרָנִין, יִתְחַבְּרוּן בְּאֵלִין, וְלֹא מִמְנַעֵי בְּרַכָּאן, וּבג"כ, בְּאֵלִין מִטּוּ בְּרַכָּאן, עַד מְלַכָּא קְדִישָׁא.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

358. וְהִישָׁר בְּעֵינָיו תַּעֲשֶׂה: דָּא צְדִיק. כְּמָה דְכָתִיב, עֵינָיו יי' אֵל צְדִיקִים, לְאַסְתָּמְרָא מִשְׁפָּחָה. וְהָא אֹקִימָנָא מְלִי. דְכָתִיב וּשְׁפָחָה כִּי תִירַשׁ גְּבוּרָתָהּ, דְגָרִים לְצְדִיק דְאַתְדַּבֵּק בְּשִׁפְחָה. וְהָאֲזִנָּה לְמִצְוֹתָיו: דָּא נִצַּח, לְאַסְתָּמְרָא דְלֹא יַעוּל רְשִׁימָא דָּא בְּבַת אֵל נִכְר, וְלֹא יִשְׁקֵר בֵּיהּ בְּנִצַּח. דְכָתִיב, וְגַם נִצַּח יִשְׂרָאֵל לֹא יִשְׁקֵר. וּמֵאֵן דְנִטְוֵר הָאֵי, קֵיִים מִצְוֹתָיו, דְכָתִיב כִּי לֹא תִשְׁתַּחֲוֶה לְאֵל אַחֵר. וּשְׁמֵרַת כָּל חֻקָּיו: דָּא הוּד, לְאַסְתָּמְרָא מִן זֹנָה.

359. וְאֲזֵלָא הָא, כְּמָה דְתַנִּינָן, אָמַר רַבִּי יְהוּדָה, מֵאֵי דְכָתִיב חֲגוּר חֲרָבָךְ עַל יָרֵךְ גְּבוּר הוֹדֵךְ וְהַדְרָךְ. אֶלָּא, כָּל מֵאֵן דְמִזְרוּ גְרַמְיָהּ, וְשׁוּי דְחִילוּ דְחֲרָבָא שְׁנָנָא תְקִיפָא לְקַבְלִיָּהּ. עַל יָרֵךְ, מֵאֵי עַל יָרֵךְ. דָּא רְשִׁימָא קְדִישָׁא. כַּד"א, שִׁים נָא יָדְךָ תַּחַת יָרֵכִי.

360. ד"א חֲגוּר חֲרָבָךְ, כְּלוּמַר, זְרוּ וְאַתְקִיף יְצָרְךָ בִישָׂא, דְאֵיהוּ חֲרָבָךְ. עַל יָרֵךְ, עַל הַהוּא רְשִׁימָא קְדִישָׁא לְנִטְרָא לִיָּהּ. וְאֵי נִטְר לִיָּהּ, כְּדִין אֶקְרִי גְבוּר, וְקַב"ה אֶלְבִּישׁ לִיָּהּ בְּלְבוּשׁוֹי, וּמֵאֵן לְבוּשׁוֹי דְקוּדְשָׁא בְרִיךְ הוּא. הוּד וְנִצַּח. דְכָתִיב, הוּד וְהַדְרָ לְבִשְׁתָּ. אוּף הֶכָא הוֹדֵךְ וְהַדְרָךְ, וְכִדִּין אֲתַדַּבֵּק בְּרֵשׁ בְּמַלְכָּא קְדִישָׁא כְּדָקָא יְאוּת.

361. מִכָּאֵן וְלַהֲלָאָה, כָּל הַמַּחֲלָה אֲשֶׁר שָׁמַתִּי בְּמִצְרַיִם לֹא אֲשִׁים עֲלֵיךְ כִּי אֲנִי יי' רוֹפֵאֲךָ. דָּא מְלָכָא קְדִישָׁא, וְעַל דָּא אֲזַהֵר לֹוֹן עַל הַהוּא מְלָה מִמֶּשׁ, דִּיהֵב וּרְשִׁים בְּהוּ, וְלֹא יִתִּיר וְעַד כְּעַן לֹא אֲתִיְהִיבַת לְהוּ אֹרִייתָא, אֶלָּא כִּיּוֹן דְכָתִיב, שָׁם שָׁם לֹו חֹק וּמִשְׁפָּט, מִיָּד וַיֹּאמֶר אִם שָׁמוּעַ תִּשְׁמַע וְגו'.

362. תָּא חֲזִי, כַּד בְּעָא קוּדְשָׁא בְרִיךְ הוּא לְאַזְהָרָא לְיִשְׂרָאֵל, עַל אֹרִייתָא, בְּכַמָּה מְלִין מְשִׁיךְ לְהוּ, בְּכַמָּה מְשִׁיכֵן דְחַבִּיבוּתָא, כְּבַר נִשׁ דְמְשִׁיךְ בְּרִיָּה לְבִי רַב. וְת"ח, לֹא בְּעָא קַב"ה לְמִיָּהּ לְהוּ אֹרִייתָא, עַד דְקָרִיבוּ בְּהַדְיָה. וּבְכַמָּה קָרִיבוּ בְּהַדְיָה, בְּגִלְוָא דְרְשִׁימָא דָּא, כְּמָה דְאַתְמַר.

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

363. אָמַר ר' יְהוּדָה, לֹא קָרְבוּ יִשְׂרָאֵל לְטוֹרָא דְסִינַי, עַד דְּעָאֵלוּ בְּחוּלְקָא דְצַדִּיק, וְזָכוּ בֵּיהּ. מְנַלְן, דְּכַתְיִב בְּיוֹם הַזֶּה בָּאוּ מִדְּבַר סִינַי, בְּיוֹם הַזֶּה מִמַּשׁ דְּיִיקָא. וְכַתְיִב וְאָמַר בְּיוֹם הַהוּא הִנֵּה אֱלֹהֵינוּ זֶה קִוִּינוּ לוֹ וְגו'.

29. the story of the manna

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

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

364. וַיֹּאמֶר יי' אֶל מֹשֶׁה הֲנִי מִמַּטִּיר לָכֶם לֶחֶם מִן הַשָּׁמַיִם. רַבִּי יְהוּדָה פָּתַח וְאָמַר, אֲשֶׁרִי מִשְׁכִּיל אֶל דֵּל בְּיוֹם רָעָה יִמְלֹטְהוּ יי'. הָאִי קָרָא אוֹקִימָנָא לֵיהּ, בְּשַׁעֲתָא דְבַר נֶשׁ שְׁכִיב בְּבֵי מַרְעִיָּה, הָא אֲתַפֵּס בְּאֶטְרוּנֵיָא דְמַלְכָא, רִישֵׁיָּה בְּקוּלְרָא, רַגְלוּיָּה בְּכוּפְסִירִין, כְּמָה חִילִין נְטָרִין לֵיהּ, מֵהָאִי גִיסָא, וּמֵהָאִי גִיסָא. שְׂוִיפוּי כְּלָהוּ בְּרוּחְקָא, מְגִיחִין אֵלִין בְּאֵלִין. מֵיכְלָא אֲתַעְדִּי מְנִיָּה.

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

365. בְּהָהוּא זְמַנָּא, פְּקָדִין עֲלֵיהּ אֶפּוֹטְרוֹפָא, לְמִילָף עֲלֵיהּ זְכוֹת קָמֵי מַלְכָא, דְּכַתְיִב אִם יֵשׁ עֲלֵינוּ מַלְאָךְ מְלִיץ אֶחָד מִנֵּי אֱלֹהִים. בְּהָהִיא שַׁעֲתָא, זְכָאָה חוּלְקֵיהּ דְּב"נ דְּעָאֵל עֲלֵיהּ, וְאוֹלִיף לֵיהּ אֲרַחָא, לְשִׁזְבוּתֵיהּ מִן דִּינָא. הַה"ד אֲשֶׁרִי מִשְׁכִּיל אֶל דֵּל.

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

366. וְהִיךְ יָכִיל לְשַׁזְבָּא לֵיהּ, לְמִילָף לֵיהּ אֲרַחוּי דְחֵי, לְאַתְבָּא לְקָמֵי מַאֲרִיָּה, כְּדִין אֲתַעְבִּיד אֶפּוֹטְרוֹפּוֹסָא עֲלֵיהּ לְעִילָא. מָאִי אֲגַרְיָה. בְּיוֹם רָעָה יִמְלֹטְהוּ יי'. ד"א, אֲשֶׁרִי מִשְׁכִּיל אֶל דֵּל, כְּמָה תְּקִיפָא אֲגַרָא דְמַסְכְּנָא, קָמֵי קוּדְשָׁא בְּרִיךְ הוּא.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

372. ותא חזי, כל יומא ויומא, נטוף טלא מעתיקא קדישא לזעיר אפין, ומתברכאן כל חקל תפוחין קדישין. ומהווא טלא אנגיד לאינון דלתתא, ומלאכין קדישין אתזנו מניה, כל חד וחד במום מיכליה, הה"ד לחם אבירים אכל איש, ומהווא מזונא אכלו ישראל במדברא.

373. א"ר שמעון, כמה בני נשא מתזנין בהאי זמנא מניה, ומאן אינון. אליון חבריאי דמשתדלי באורייתא, יומי ולילי. וכי סלקא דעתך מהווא מזונא ממש. לא. אלא כעין ההוא מזונא ממש, דשקיל על חד תרין.

374. תא חזי, ישראל כד עלו ואתדבקו במלכא קדישא, בגין גלויא דרשימא קדישא, כדן זכו למיכל נהמא אחרא עלאה, יתיר ממה דהוה בקדמיתא. בקדמיתא כד נפקו ישראל ממצרים, עלו בנהמא, דאקרי מצה, והשתא זכו, ועאלו למיכל נהמא אחרא עלאה יתיר, מאתר עלאה, דכתיב הנני ממטיר לכם לחם מן השמים. מן השמים ממש. ובהווא זמנא אשתכח להו לישראל. מאתר דא. חבריאי דמשתדלי באורייתא, מאתר אחרא עלאה יתיר אתזנו. מאי הוא. כמה דכתיב החכמה תחיה בעליה. אתר עלאה יתיר.

375. א"ל ר' אלעזר, אי הכי, אמאי חלשא נפשיהו יתיר משאר בני עלמא, דהא שאר בני נשא, בחילא ותוקפא יתיר אתחזון לאשתכחא. אמר ליה יאות שאילתא.

376. תא חזי, כל מזוני הבני עלמא מלעילא קא אתיין. ההוא מזונא דאתי מן שמיא וארעא, דא מזונא דכל עלמא, והוא מזונא דכולא, והוא מזונא גס ועב. וההוא מזונא דאתי יתיר מעילא, הוא מזונא יתיר דקיק, קאתיא מאתר דדינא אשתכח, ודא הוא מזונא דאכלו ישראל כד נפקו ממצרים. מזונא דאשתכח להו לישראל, בהווא זמנא במדברא, מאתר עלאה דאקרי שמים, הוא מזונא יתיר דקיקא, דעיל יתיר לנפשא מכלא, ומתפרש יתיר מגופא, ואקרי לחם אבירים.

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

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

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

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

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

377. מְזוֹנָא עֲלָאָה יְתִיר מִכָּלָא, הוּא מְזוֹנָא דְחֻבְרֵינָא, אִינוּן דְּמִשְׁתַּדְּלֵי בְּאוּרֵייתָא, דְּאֶכְלֵי מְזוֹנָא דְרוּחָא וְנִשְׁמַתָּא, וְלֹא אֶכְלֵי מְזוֹנָא דְגוּפָא כָּלָל, וְהֵינּוּ מֵאַתֵּר עֲלָאָה יְקִירָא עַל כָּלָא, וְאֶקְרִי חֻכְמָה. בְּגִינֵי כֵךְ חֲלִישׁ גּוּפָא דְחֻבְרֵינָא, יְתִיר מִבְּנֵי עֲלָמָא, דְּהָא לֹא אֶכְלֵי מְזוֹנָא דְגוּפָא כָּלָל. וְאֶכְלֵי מְזוֹנָא דְרוּחָא וְנִשְׁמַתָּא, מֵאַתֵּר רְחִיקָא עֲלָאָה, יְקִירָא מִכָּלָא. וּבְגִינֵי כֵךְ הֵוּא מְזוֹנָא דְקִיק מִן דְּקִיקָא, יְתִיר מִכָּלָא. זְכָאָה חוּלְקָהוֹן, הַה"ד הַחֻכְמָה תַּחֲיָה בְעֵלְיָה. זְכָאָה חוּלְקָא דְגוּפָא, דִּיכִיל לְאַתְזָנָא בְּמְזוֹנָא דְנִפְשָׁא.

378. א"ל ר' אֶלְעָזָר, וְדַאי הָכִי הוּא. אָבֵל בְּהַאי זְמָנָא, אִיךְ אֶשְׁתַּבְּחֵי מְזוּנֵי אֱלִין. א"ל וְדַאי יָאוּת שְׂאִילְתָּא. ת"ח, וְדַא הוּא בְּרִירו דְּמַלְהָ, מְזוֹנָא קְדָמָאָה, הוּא מְזוֹנָא דְכָל עֲלָמָא, הֵוּא דְאַתֵּיָא מִן שְׁמַיָא וְאַרְעָא, וְהוּא מְזוֹנָא דְגוּפָא.

379. מְזוֹנָא דְהוּא עֲלָאָה מְנִיָּה, הֵוּא דְאַיְהוּ דְקִיקָא יְתִיר, וְאַתָּא מֵאַתֵּר דְּדִינָא שְׂרִיָּא, דְּאֶקְרִי צְדָקָה, וְדַא הוּא מְזוֹנָא דְמִסְכְּנֵי. וְרָזָא דְּמַלְהָ, מֵאַן דְּאֶשְׁלִים לְמִסְכְּנָא, אֶשְׁלִים לִיָּה אֶת חַד, וְאַתְעֵבִיד צְדָקָה, וְרָזָא דַּא גּוּמֵל נִפְשׁוּ אִישׁ חֶסֶד. גְּמִילוּת חֶסֶדִים מִשְׁמַע, דְּהָא בְּדִינָא שְׂרִיָּא, וְאֶשְׁלִים לִיָּה חֶסֶד, כְּדִין הוּא רַחֲמֵי.

380. מְזוֹנָא עֲלָאָה יְתִיר מֵאַלִין, הוּא מְזוֹנָא עֲלָאָה וְיְקִירָא, מֵאַתֵּר דְּאֶקְרִי שְׁמַיִם, וְהוּא דְקִיק מִכָּלְהוּ, וְהוּא מְזוֹנָא דְּבִנֵי מְרַעֵי, הַה"ד יִי' יִסְעֵדְנוּ עַל עַרְשׁ דְּוִי כָל מִשְׁכְּבוּ הַפְּכַת בְּחִלּוּ. יִי', דְּוִיקָא, מ"ט. בְּגִין דְּהֵנִי בְּנֵי מְרַעֵי, לֹא אֶתְזַנֵּי אֶלָּא בְּהֵוּא דְקוּדְשָׁא בְּרִיךְ הוּא מְמַשׁ.

381. מְזוֹנָא עֲלָאָה קְדִישָׁא וְיְקִירָא דַּא הוּא מְזוּנֵי דְרוּחִין וְנִשְׁמַתִין, וְהוּא מְזוֹנָא דְאַתֵּר רְחִיקָא עֲלָאָה, מֵהֵוּא אֶתֵּר דְּאֶקְרִי נוּעַם יִי'.

382. And more precious than all of them is the food that the friends who are occupied with Torah EAT. It is the food that comes from the Supernal Chochmah, WHICH IS ACTUAL CHOCHMAH. What is the reason THAT IT COMES from this place? It is because Torah emanates from the supernal Chochmah, and those who are occupied with Torah enter into the main source of the roots. Therefore, their food comes from that high, holy place.

383. Rabbi Elazar approached and kissed the hands OF RABBI SHIMON, HIS FATHER. He said: Blessed is my portion that I understood these words. Blessed is the portion of the righteous who are occupied with Torah days and nights, for it merits them in this world and in the World to Come, as is written: "For He is your life, and the length of your days" (Devarim 30:20).

384. "Behold I will rain down bread from the heavens for you." Rabbi Yosi opened the discussion with the verse: "You open your hand, and satisfy the desire of every living thing" (Tehilim 145:16). What is written above? "The eyes of all wait upon You" (Ibid. 15). All the people of the world hope and raise their eyes to the Holy One, blessed be He. Therefore, all believers must request their food from the Holy One, blessed be He, on a daily basis, and pray their prayers for it.

385. HE ASKS: What is the reason? AND HE SAYS: Because everyone who says his prayer to the Holy One, blessed be He, for his food, causes that tree that contains everyone's food to be blessed through him. Although he has food, he still must ask for it before the Holy One, blessed be He, and pray his prayer for nourishment every day, in order that through him, blessings shall be prevalent above every single day. This is the meaning of: "Blessed be Adonai day by day" (Tehilim 68:20).

386. Therefore, a person should not cook food on one day for another day, in order not to leave over from one day to another. This is what is meant by: "And the people shall go out and gather a certain portion every day" (Shemot 16:4). "Every day," is exact, except on Shabbat eve for Shabbat, as we have established. Then the Holy One, blessed be He, is full of blessings every day. Then it is written: "You open Your hand, and satisfy the desire of every living thing." What is the "desire"? That is that particular desire that comes from Atika Kadisha, WHICH IS KETER, and a desire emanates from Him that there shall be food available to all. And he who requests food every single day is called 'a faithful son', a son due to of whom blessings are prevalent above.

382. וְיִקְרָא מְכֻלָּא הוּא, מְזוּנָא דְחֻבְרֵינָא דְמִשְׁתַּדְּלֵי בְּאוּרֵייתָא, וְהוּא מְזוּנָא דְאֵתִי מַחְכְּמָה עֲלָאָה. מ"ט מְאֵתָר דָּא. בְּגִין דְּאוּרֵייתָא נִפְקָא מַחְכְּמָה עֲלָאָה, וְאִינוּן דְּמִשְׁתַּדְּלֵי בְּאוּרֵייתָא, עֵיילֵי בְּעִקְרָא דְשֵׁרְשָׁהָ, וְעַל דָּא, מְזוּנָא דְלְהוֹן, מִהֵהוּא אֵתָר עֲלָאָה קְדִישָׁא קָא אֵתֵינָא.

383. אֵתָא ר' אֶלְעָזָר, וְנָשִׁיק יָדָיו. אָמַר, זְכָאָה חוּלְקֵי דְקַאימְנָא בְּמִלִּין אֶלִּין. זְכָאָה חוּלְקֵהוֹן דְּצִדִיקֵינָא, דְּמִשְׁתַּדְּלֵי בְּאוּרֵייתָא יִמְמָא וְלִילֵי, דְּזָכִי לֹון בְּהַאי עֲלָמָא, וּבְעֲלָמָא דְאֵתֵי, דְּכִתִּיב בִּי הוּא חַיִּיךְ וְאוּרֵךְ יִמֶיךְ.

384. הֲנִי מְמַטִּיר לָכֶם לֶחֶם מִן הַשָּׁמַיִם. רַבִּי יוֹסִי פָתַח, פּוֹתַח אֶת יָדְךָ וּמִשְׁבִּיעַ לְכָל חַי רְצוֹן. מַה כְּתִיב לְעֵילָא, עֵינֵי כָל אֱלִיךָ יִשְׁבְּרוּ. כָּל אִינוּן בְּנֵי עֲלָמָא, מְצַפְּאן וְזִקְפְּאן עֵינֵינוּן לְקוּדְשָׁא בְּרִיךְ הוּא, בְּגִין כֵּךְ, כָּל אִינוּן בְּנֵי מְהִימְנוּתָא בְּעָאן בְּכָל יוֹמָא וְיוֹמָא, לְשִׁאלָא מְזוּנֵיהוּ מְקוּדְשָׁא בְּרִיךְ הוּא, וּלְצִלָּאָה צְלוֹתְהוֹן עֲלֵיהָ.

385. מ"ט. בְּגִין דְּכָל מָאן דְּמִצְלֵי צְלוֹתֵיהָ לְגַבֵּי קוּדְשָׁא בְּרִיךְ הוּא עַל מְזוּנֵיהָ, גְּרִים דִּיתְבַּרְךָ כָּל יוֹמָא עַל יָדָיו, הֵהוּא אֵילְנָא דְּמְזוּן דְּכָלָא בֵּיהָ. וְאֵע"ג דְּאִשְׁתַּכַּח עֲמִיהָ, בְּעֵי לְמִשְׁאֵל קָמֵי קוּדְשָׁא בְּרִיךְ הוּא, וּלְצִלָּאָה צְלוֹתָא עַל מְזוּנָא כָּל יוֹמָא, בְּגִין דִּישְׁתַּכְּחוּ עַל יָדָיו בְּרַפְּאן כָּל יוֹמָא וְיוֹמָא לְעֵילָא, וְדָא הוּא בְּרוּךְ יְי' יוֹם יוֹם.

386. וְעַל דָּא, לֹא לְבַעֵי לִיהָ לְאִינְשׁ לְבִשְׁלָא מְזוּנָא, מִן יוֹמָא לְיוֹמָא אַחֲרֵינָא, דְּלֹא לְעַבְב יוֹמָא לְיוֹמָא אַחֲרָא. הֵה"ד וְיִצָּא הָעַם וּלְקַטְו דְּבַר יוֹם בְּיוֹמוֹ. יוֹם בְּיוֹמוֹ, דִּיּוּקָא. בַּר מְעַרְב שַׁבַּת לְשַׁבַּת, כְּמַה דְּאוּקִימְנָא. וְכַדִּין אִשְׁתַּכַּח קוּדְשָׁא בְּרִיךְ הוּא מְלֵא בְּרַפְּאן בְּכָל יוֹמָא. וְכַדִּין כְּתִיב פּוֹתַח אֶת יָדְךָ וְגו'. מֵאֵי רְצוֹן. הֵהוּא רְצוֹן דְּאִשְׁתַּכַּח מְעַתִּיקָא קְדִישָׁא, וְנִפְּקִי מְנִיָּה רְצוֹן, לְאִשְׁתַּכַּח מְזוּנֵי לְכָלָא. וּמֵאֵן דְּשִׁאֵל מְזוּנֵי בְּכָל יוֹמָא וְיוֹמָא, הֵהוּא אֶקְרִי בְּרָא מְהִימְנָא, בְּרָזָא דְּבִגְיָנִיהָ מִשְׁתַּכְּחֵן בְּרַפְּאן לְעֵילָא.

387. Rabbi Aba opened the discussion, saying: "Hashem takes pleasure in those who fear Him, in those who hope in His steadfast love" (Tehilim 147:11). How important it is for people to go in the ways of the Holy King, and to go in the paths of the Torah, so that blessings will be prevalent for everyone, those above and those below.

388. For we have learned, it is written: "Yisrael, in whom I will be glorified" (Yeshayah 49:3). Indeed, "I will be glorified." What is its meaning? It is because of Yisrael below, WHO ELEVATE MAYIN NUKVIN ("FEMALE WATERS"), that the Holy One, blessed be He, is glorified above. What is His glory-He dons Tefilin, in which colors are mixed, with which to be glorified. FOR THE FOUR PORTIONS ARE THE SECRETS OF THREE COLORS, WHITE, RED, AND GREEN, AND THEY COMBINE IN THE SECRET OF THREE COLUMNS TO ILLUMINATE IN ALL PERFECTION.

389. We learned, "Hashem takes pleasure in (or desires) those who fear Him." HE ASKS: It should have said 'Hashem takes pleasure in those who fear Him'. What is the meaning of, "Hashem takes pleasure those who fear Him"? AND HE ANSWERS: "Hashem desires those who fear Him," means that He produced this desire and with it fulfilled the desires of those who feared Him. And who are the fearful for whom He produced this desire? He repeats and says, "Those who hope in His steadfast love," MEANING those who hope and wait every single day to request their food from the Holy One, blessed be He. This we learn from the verse, "those who hope in His steadfast love."

390. Rabbi Yisa Saba (the elder) did not prepare his meal every day until he prayed his prayer before the Holy One, blessed be He, for food. He said: We will not prepare the meal until it is given from the King's house. He then prayed his prayer before the Holy One, blessed be He, waited one hour, and then would say: By now it was already given from the King's house. From now on, prepare the meal. This is the way of those who fear the Holy One, blessed be He, those who fear sin.

391. Of the wicked people who go crookedly in the ways of the Torah, it is written, "Woe to them that rise up early in the morning, that they may follow strong drink" (Yeshayah 5:11). And therefore, "Hashem takes pleasure in those who fear Him, in those who hope in His steadfast love." "His steadfast love," indeed. And by this those people of Faith are recognizable every single day, as is written: "And the people shall go out and gather a certain portion every day." "A certain portion every day," is said, and not a certain portion for the next day.

392. HE ASKS: Why to such a degree? HE SAID: IT IS, "that I may test them, whether they will follow My Torah, or no" (Shemot 16:4). By this, MEANING IN THE EATING, these people of Faith are recognizable, for every day they walk in the straight path in the Torah. Rabbi Yitzchak said: From this we understand, "the righteous eats to satisfy his soul" (Mishlei 13:25), WHICH MEANS THAT not until he has satisfied his soul with prayer and the study of Torah DOES HE EAT.

387. ר' אבא פתח ואמר, רוצה יי' את יראיו את המיחלים לחסדו, כמה אית להו לבני נשא למהך בארחוי המלכא קדישא, ולמהך בארחוי האורייתא, בגין דישתכחון ברכאן לבלהו, לעלאי ולתתאי.

388. דתניא, מאי דכתיב, ישראל אשר בך אתפאר. אתפאר ודאי. מאי משמע. דבגין ישראל לתתא, קב"ה מתפאר לעילא. ומאי פארא דילה. דאתחבש בתמילין, דמתחברא גווגי לאתפארא.

389. תאנא, רוצה יי' את יראיו, רוצה יי' ביראיו מבעי ליה. מאי רוצה יי' את יראיו, אלא רוצה יי' את יראיו, כלומר, אפיק האי רצון, ומתרעי בהו קודשא בריך הוא, ליראיו דדחלין ליה. ומאן אינון יראיו דאפיק לון האי רצון. הדר ואמר, את המיחלים לחסדו, אינון דמצפאן ומחכאן בכל יומא ויומא, למבעי מזונייהו מן קודשא בריך הוא, משמע דכתיב את המיחלים לחסדו.

390. רבי ייסא סבא, לא אתקין סעודתא בכל יומא, עד דבעא בעותיה קמי קודשא בריך הוא, על מזוני. אמר, לא נתקין סעודתא, עד דתתיהיב מבי מלכא. לבתר דבעי בעותיה קמי קודשא בריך הוא, הוה מחכה שעתא חדא, אמר הא עידן דתתיהיב מבי מלכא, מכאן ולהלאה אתקינו סעודתא. ודא הוא ארחא, דאינון דחלי קודשא בריך הוא, דחלי חטאה.

391. אינון חייביא דאזלין עקימין בארחי אורייתא, מה כתיב בהו. הוי משכימי בבקר שכר ירדפו. וע"ד רוצה יי' את יראיו את המיחלים לחסדו. לחסדו דייקא. ובהא אשתמודען אינון בני מהימנותא בכל יומא ויומא, הדא הוא דכתיב, ויצא העם ולקטו דבר יום ביומו. יום ביומו קאמר, ולא דבר יום ליום אחר.

392. וכל כך למה. למען אנסנו הילך בתורתא אם לא בכאן אשתמודען אינון בני מהימנותא, דכל יומא ויומא אינון אזלי בארח מישר באורייתא. רבי יצחק אמר מהכא, צדיק אוכל לשובע נפשו, בתר דשבע נפשיה מלצלי ולמקרי באורייתא.

393. Rabbi Shimon said: Come and behold. Before the Holy One, blessed be He, gave the Torah to Yisrael, He differentiated between these people of Faith and the wicked who were not faithful and did not want the Torah. How did He tell the difference between them? By the manna, as is written: "That I may test them." The Holy One, blessed be He, marked all those who were found to be faithful with the imprint of the Sfirah of Chesed. As is written: "Those who hope in his steadfast love (lit. 'Chesed')." And all those who are not found to be faithful, He removed from this supernal Sfirah. And the Manna announced and said: "but the belly of the wicked shall feel want" (Ibid.). And with all this, "he that gathered much had nothing over, and he that gathered little had no lack" (Shemot 16:18).

394. We learned that at that time Yisrael became perfected below, similar to above, as we have established by the verse: "And they came to Elim, where were twelve springs of water, and seventy palm trees..." (Shemot 15:27). THIS MEANS THAT the holy tree, WHICH IS ZEIR ANPIN, was strengthened by twelve boundaries in the four sides of the world, CHESED AND GVURAH, TIFERET AND MALCHUT, AND THERE ARE TWELVE BOUNDARIES, WHICH ARE THE SECRET OF THE TWELVE SPRINGS OF WATER. And it was strengthened with seventy branches, WHICH ARE THE SEVENTY MINISTERS, THE SECRET OF THE SEVENTY PALM TREES. And it all resembles that which is above.

395. At that time, the holy dew, MEANING THE ABUNDANT FLOW THAT IS CALLED 'DEW', drips from the concealed Atika, WHICH IS KETER, and fills the head of Zeir Anpin, the place that is called 'heaven'. From that dew of the supernal holy Light was the manna drawn and descended below. And when it descended, it spread like flakes of layered ice and congealed below. This is what is written: "As fine as the hoar frost on the ground" (Shemot 16:14).

396. All these people of Faith would go out and gather and bless the Holy Name over it. And the manna emitted fragrances of all the spices of the Garden of Eden, because they were drawn into it and descended below. And when one placed it before him, he tasted in it any taste he desired, and blessed the Supernal Holy King.

397. Then THE MANNA was blessed in his intestines, and he would observe closely and have knowledge of the above, to observe the supernal Chochmah. Therefore, they were called 'the Generation of Knowledge'. And these were people of Faith, and the Torah was given to them to gaze into it and to know her ways.

393. רבי שמעון אמר, תא חזי, עד לא יִהְיֶה קֹדֶשׁא בְּרִיךְ הוּא אֹרִייתָא לְיִשְׂרָאֵל, אֲבָחִין בֵּין אֵינוֹן בְּנֵי מְהִימְנוּתָא, וּבֵין אֵינוֹן חַיִּיבֵיָא דְלָאו אֵינוֹן בְּנֵי מְהִימְנוּתָא, וְלֹא קֵיִימִין בְּאֹרִייתָא. וּבְמַה אֲבָחִין לֹוֹן. בְּמַן דְּאִתְמַר אֲנִסְנוּ. וְכֹל אֵינוֹן דְּאִשְׁתַּכְּחוּ דְּאֵינוֹן בְּנֵי מְהִימְנוּתָא, רְשִׁים לִיה קֹדֶשׁא בְּרִיךְ הוּא, בְּרְשִׁימוּ דְכִתְרָא דְחֶסֶד, כְּדִ"א הַמִּיחְלִים לְחֶסֶד, וְעַד לְמַעַן אֲנִסְנוּ. וְכֹל אֵינוֹן דְּלֹא מִשְׁתַּכְּחֵי בְּנֵי מְהִימְנוּתָא, אַעֲדֵי מְנִייהוּ כְּתִרָא עֲלָאָה דָא. וּמָנָא אֲכָרִיז וְאָמַר, וּבִטָן רְשָׁעִים תַּחְסֵר. וְעַם כֹּל דָּא לֹא הָעֲדִיף הַמְרָבָה וְהַמְמַעִיט לֹא הַחֲסִיר.

394. תָּאנָא, בְּהוּא שְׁעָתָא אֲשֶׁתְּלִימוּ יִשְׂרָאֵל לְתַתָּא, כְּגוּוּנָא דְלַעִילָא, כְּמַה דְּאֹקִימָנָא, דְכִתְיִב, וַיְבֹאוּ אֵלֵימָהּ וְשֵׁם שְׁתֵּים עֶשְׂרֵה עֵינֹת מַיִם וְשִׁבְעִים תְּמָרִים וְגו'. וְאִתְתַּקַּף אֵילָנָא קְדִישָׁא, בְּתִרְסַר תַּחֲוּמִין, בְּאַרְבַּע סְטְרֵי עֲלָמָא. וְאִתְתַּקַּף בְּשִׁבְעִין עַנְמִין, וְכֹלָא כְּגוּוּנָא דְלַעִילָא.

395. בְּהֵיָא שְׁעָתָא, נְטִיף טֵלָא קְדִישָׁא, מֵעֵתִיקָא סְתִימָאָה, וּמְלֵיא לְרִישִׁיָּה דְזַעִיר אֲנַפִּין, אֶתְר דְּאֶקְרִי שְׁמַיִם. וּמַהוּא טֵלָא דְנְהוּרָא עֲלָאָה קְדִישָׁא, הָוָה נְגִיד וְנַחִית מְנָא לְתַתָּא. וְכֹד הָוָה נַחִית, הָוָה מִתְפָּרֵשׁ גְּלִידִין גְּלִידִין, וְאֶקְרִישׁ לְתַתָּא. הָדָא הוּא דְכִתְיִב דֵּק כְּכַפּוֹר עַל הָאָרֶץ.

396. כֹּל אֵינוֹן בְּנֵי מְהִימְנוּתָא, נִפְקֵי וְלִקְטֵי, וּמְבָרְכָן שְׁמָא קְדִישָׁא עֲלֵיהּ. וְהוּא מְנָא, הָוָה סְלִיק רִיחִין דְכֹל בּוֹסְמִין דְגִנְתָּא דְעֶדֶן, דְּהָא בֵּיה אִתְמַשְׁךְ וְנַחִית לְתַתָּא. שׁוּיָה לְקַמִּיָּה, בְּכֹל טַעְמָא דְאֵיהוּ בְּעִי, הָכִי טַעִים לִיה, וּמְבָרַךְ לְמַלְכָא קְדִישָׁא עֲלָאָה.

397. וְכִדִּין מִתְבָּרַךְ בְּמַעוּי, וְהוּא מְסַתְּבַל וַיִּדַע לַעִילָא, וְאִסְתְּבִי בְּחֻכְמָה עֲלָאָה, וְעַל דָּא אֶקְרוּן דוּר דְּעָה. וְאֵלִין הוּוּ בְּנֵי מְהִימְנוּתָא, וְלָהוֹן אִתְיַהִיבֵת אֹרִייתָא לְאִסְתְּבִילָא בְּהַ, וְלִמְנַדַּע אֶרְחָאָה.

398. Of those who were not faithful, it is written: "And the people went about (Heb. shatu), and gathered it" (Bemidbar 11:8). What is "shatu"? They selected foolishness (Heb. shtut) for themselves because they were not people of Faith. It is written about them: "And ground it in mills, or beat it in mortar..." (Ibid.). Who made them toil so much? This is because they were not people of Faith.

399. Similar to this are those who do not have Faith in the Holy One, blessed be He. They do not want to pay attention to His way, and they burden themselves every day after food, days and nights, out of fear that perhaps they will not acquire a loaf of bread. What caused them to do this? It is because they are not people of Faith.

400. Here also, the people "went about, and gathered" in their own foolishness. And they wanted to toil over it. This is what is written: "And ground it in mills." And after all this work, they were not successful, as is written: "And the taste of it was like the taste of oil cake" (Ibid.), and no more. What caused this for them? It is because they were not people of Faith.

401. Rabbi Yosi asked: What is "an oil (Heb. leshad) cake?" Some say that it was kneaded in oil, according to its Aramaic translation. And some say that as a demon (Heb. shed) changes to many modes, so does the manna change to many tastes, MEANING THAT THEY TASTED EVERY TASTE THEY WANTED IN IT. Rabbi Yehuda said: "An oil cake" MEANS nourishment from oil.

402. Rabbi Yitzchak said: "They gathered every man according to his eating" (Shemot 16:21). HE ASKS: Does that mean that one who ate a little gathered a little, and one who ate more gathered more? Yet is it not written: "He that gathered much had nothing over, and he that gathered little had no lack"? HE ANSWERS: Rather, they gathered according to the eaters. This is understood FROM THE WORDS "his eating," MEANING, according to the number of eaters, and therefore it is not written, 'EACH MAN ACCORDING TO what he can eat'.

398. וְאִינוֹן דְּלֹא אֶשְׁתַּכְּחוּ בְּנֵי מֵהֵימְנוּתָא, מַה כְּתִיב בְּהוּ, שְׁטוּ הָעַם וְלָקְטוּ. מֵאֵי שְׁטוּ. שְׁטוּתָא הוּוּ נִסְבִּי לְגִרְמִייהוּ, בְּגִין דְּלֹא הוּוּ בְּנֵי מֵהֵימְנוּתָא. מַה כְּתִיב בְּהוּ. וְטַחְנוּ בְּרַחִים אוּ דְכוּ בְּמִדּוּכָה וְגו'. מֵאֵן אֶטְרַח לֹון כָּל הָאֵי. אֶלֶּא דְאִינוֹן לֹא הוּוּ בְּנֵי מֵהֵימְנוּתָא.

399. כְּגוֹנוֹנָא דָּא, אִינוֹן דְּלֹא מֵהֵימְנֵי בֵּיהּ בְּקוּדְשָׁא בְּרִיךְ הוּא, לֹא בַעֲאן לְאַסְתַּכְּלָא בְּאַרְחוּי, וְאִינוֹן בַּעֲאן לְאַטְרַחָא גְרַמִּייהוּ כָּל יוֹמָא בְּתַר מְזוֹנָא, יִמְמָא וְלִילֵי, דְלִמָּא לֹא סְלִיק בִּידֵיהוּ פְתָא דְנִהְמָא. מֵאֵן גְרִים לֹון הָאֵי. בְּגִין דְלֹאוּ אִינוֹן בְּנֵי מֵהֵימְנוּתָא.

400. אוּף הֶבְא, שְׁטוּ וְלָקְטוּ, שְׁטוּ בְּשְׁטוּתָא דְגִרְמִייהוּ, וּבַעֲאן לְאַטְרַחָא עֲלֵיהּ, הִדָּא הוּא דְכְתִיב, וְטַחְנוּ בְּרַחִים. בְּתַר כָּל טְרַחָא דָּא, לֹא סְלִיק בִּידֵיהוּ, אֶלֶּא דְכְתִיב וְהִיָּה טַעְמוֹ כְּטַעַם לֶשֶׁד הַשֶּׁמֶן. וְלֹא יִתִּיר. מֵאֵן גְרִים לֹון הָאֵי, בְּגִין דְלֹא הוּוּ בְּנֵי מֵהֵימְנוּתָא.

401. אָמַר רַבִּי יוֹסִי, מֵאֵי לֶשֶׁד הַשֶּׁמֶן. אִיבָא דְאִמְרֵי, דְלִישׁ בְּמִשְׁחָא, כְּתַרְגוּמוֹ. וְאִיבָא דְאִמְרֵי, מַה הִשְׁדִּי אֶתְחַזֵּר לְכֶמֶה גּוֹוִינִין, אוּף מְנָא, אֶתְחַזֵּר לְכֶמֶה גּוֹוִינִין. רַבִּי יְהוּדָה אָמַר, לֶשֶׁד הַשֶּׁמֶן, יִנְיָקָא דְמִשְׁחָא.

402. רַבִּי יִצְחָק אָמַר, אִישׁ לְפִי אֶכְלוּ לָקְטוּ. וְכִי מֵאֵן דְאֶכִּיל קִמְעָא, לָקִיט קִמְעָא, וּמֵאֵן דְאֶכִּיל יִתִּיר, לָקִיט יִתִּיר, וְהָא כְתִיב לֹא הֶעֱדִיף הַמְרַבֵּה וְהַמְמַעִיט לֹא הֶחְסִיר. אֶלֶּא לְפֻם אִינוֹן דְאֶכְלִין לָקְטִין. מִשְׁמַע אֶכְלוּ, מֵאֵן דְהוּא אֶכִּיל לֵיהּ, וּבְגִינֵי כֶךְ לֹא כְתִיב אֶכִּילתוּ.

403. HE ASKS: What does this, THAT EACH ONE GATHERED ACCORDING TO THE AMOUNT OF EATERS, teach us? HE ANSWERS: If someone held a servant or maid servant, and said: He is mine, and his neighbor came and said: He is mine, they would approach Moses for judgments. He would say to them: How many people are there in your house and how many people are in the other's house. They would say the number. Then Moses would say to them: Gather tomorrow, and afterwards both of you come before me. The next day they would go out and gather and then go before Moses. They would place before him a vessel, which he would measure. If that servant was the owner's, then the portion of the servant would be in that vessel, because there was one Omer measured for each person of his household. He would measure for the other and would find that the food portion of the servant was lacking in his vessel, and there was one Omer for each person in his household. THEN he would say: The servant belongs to this one. This is what is meant by: "They gathered every man according to his eating," and it: "An Omer for every man, according to the number of your persons."

404. Rabbi Yisa said: It is written, "At evening you shall know that Hashem has brought you out from the land of Egypt. And in the morning, you shall see the glory of Hashem" (Shemot 16:6-7). HE ASKS: "At evening you shall know." How will they know? HE ANSWERS: We have learned that every single day the laws of the Holy One, blessed be He, abide. In the morning, Chesed is roused in the world. And at the time that is called evening, Judgment is suspended over the world. As we have established, Isaac instituted the Minchah (Afternoon Prayer,) AND ISAAC IS GVURAH. Therefore, "At evening you shall know," when Judgment is aroused over the world, you will know that with this Judgment Hashem has brought you out of Egypt. "And in the morning, you shall see the glory of Hashem," because at that time Chesed is aroused over the world, and He will give you nourishment.

405. Rabbi Chiya said: It is the opposite of what is written before, "When we sat by the flesh pots..." (Ibid. 3). At that moment, evening was awakened, NAMELY JUDGMENT. And at the time that Judgment was provoked, Chesed was also aroused in the world. This is what is written: "You shall know that Hashem has brought you out from the land of Egypt." You will know the Chesed that He performed by you during the time of Judgment, and that He brought you out of the land of Egypt, "and in the morning, you shall see the glory of Hashem." The glory of Hashem is already known TO BE MALCHUT. And why all this? Because "when Hashem hears your murmuring..." (Ibid. 8).

406. Rabbi Yesa said: The Holy One, blessed be He, did not change His laws SO THAT CHESED WOULD ILLUMINATE IN THE EVENING, AS RABBI CHIYA SAID. Only those wicked people of the world changed and turned Mercy into Judgment, as we learned.

403. מאי קא מיירי. אחיד בר נש בעבדא, או באמתא, ואמר דהוא דיליה. אתא חבריה, ואמר, האי עבדא דילי הוא. קריבו לקמיה דמשה לדינא, אמר לון כמה נפשאן בביתך, וכמה נפשאן בביתיה דדין, אמר כך וכך. והוא שעתא אמר לון משה, לקטו מחר, וכל חד מנייכו ייתי לגבאי. למחר, נפקו ולקטו, ואתיין קמי משה, שוויין קמיה מנא, הוה מדיד ליה. אי ההוא עבדא דדין, אשבח ההוא עומרא דעבדא, בהאי מנא. דהא חד עומרא לכל נפש ונפש מביתיה. מדיד לדין, ואשתבח חסרא, ההוא מיכלא דעבדא, בההוא מנא דיליה, וחד עומרא לכל נפש ונפש מביתיה. אמר עבדא דדין הוא, הה"ד איש לפי אכלו לקטו וכתוב עמר לגלגלת מספר נפשתיכם.

404. אמר ר' ייסא, כתיב, ערב וידעתם כי יי' הוציא אתכם מארץ מצרים ובקר וראיתם את כבוד יי'. ערב וידעתם, במאי ינדעון. אלא הכי תאנא, בכל יומא ויומא אשתכחו נימוסי קודשא בריך הוא, בצמרא, אתער חסד בעלמא. בההוא זמנא דאקרי ערב, תליא דינא בעלמא, והא אוקמוה, דבגיני כך, יצחק תקן תפלת המנחה. ועל דא, ערב וידעתם, כד אתער דינא בעלמא, תנדעון, דבההוא דינא אפיק יי' יתכון ממצרים. ובקר וראיתם את כבוד יי' דהא בההוא זמנא אתער חסד בעלמא ויתן לכו למיכל.

405. ר' חייא אמר איפכא, מה כתיב לעילא, בשבתנו על סיר הבשר וגו'. ביה שעתא, אתער ערב, דההוא זמנא דאתער דינא, אתער נמי חסד בעלמא. הה"ד, וידעתם כי יי' הוציא אתכם מארץ מצרים. תנדעון ההוא חסד דעבד עמכון, בזמנא דדינא ואפיק יתכון מארעא דמצרים. ובקר וראיתם את כבוד יי', כבוד יי' הא ידוע. וכ"כ למה. בשמוע יי' את תלנותיכם וגו'.

406. אמר ר' ייסא, לא שני קודשא בריך הוא נימוסוי, בר דאינון חייבי עלמא שניין לון, ומדהפכי רחמי לדינא, כמה דאתמר.

407. Rabbi Elazar taught that the Righteous shall eat of that manna in the World to Come. And if you think that it is in that same manner THAT THE CHILDREN OF YISRAEL ATE IN THE WILDERNESS, it is not so, but rather more THAN THEY, in SUCH PERFECTION that never existed. What is it? It is as we have established, "to behold the pleasantness of Hashem, and to inquire in His temple" (Tehilim 27:4), and: "Neither has the eye seen, that an Elohim, beside You" (Yeshayah 64:3).

408. "See, that Hashem has given you the Shabbat" (Shemot 16:29). Rabbi Chizkiyah opened the discussion, saying: "A song of ascents, out of the depths I have cried to You, Hashem" (Tehilim 130:1). HE ASKS: "A song of ascents," is unspecified, it does not explicitly reveal who says it. HE ANSWERS: But, "A song of ascents," MEANS that all the inhabitants of the world will eventually say this, because this song will be said for eternal generations.

409. HE ASKS: What is THE MEANING OF, "Out of the depths I have cried to you"? HE ANSWERS: So have we learned. Everyone who prays his prayer before the Holy King must ask for his requests and pray from the depth of his heart, in order that his heart is completely with the Holy One, blessed be He. Thus, he should concentrate his heart and desire. THIS IS THE MEANING OF, "OUT OF THE DEPTHS I HAVE CRIED TO YOU." HE ASKS: Did David say it this way? Is it not written, "With my whole heart I have sought You" (Tehilim 119:10)? And this passage is sufficient, THAT IS, TO PRAY WITH THE WHOLE HEART. Why is, "out of the depths," necessary?

410. HE ANSWERS: We learned, every person who makes his request before the King must concentrate his mind and desire on the source of all sources, to draw blessings from the depth of the pit, in order that blessings shall flow from the wellspring of all. And what is it? It is at that place from where that river, WHICH IS CONCEALED CHOCHMAH, emerges and comes forth, as is written: "And a river went out of Eden" (Bereshheet 2:10). FOR EDEN IS CHOCHMAH, AND RIVER IS BINAH, NAMELY BINAH THAT CAME OUT OF THE TOP OF ARICH ANPIN, WHICH IS CONCEALED CHOCHMAH. And it is written: "There is a river, whose streams make glad the city of Elohim" (Tehilim 46:5), and this is called "out of the depths." The depth of all, the depth of the pit from which springs emerge and are drawn to bless all. This is the beginning of drawing blessings downward from above.

411. Rabbi Chizkiyah explains HIS WORDS: When the most concealed Atik desires to bring blessings for the world, He places and includes everything in that supreme depth, WHICH IS CONCEALED CHOCHMAH OF ARICH ANPIN, OF THE ASPECT OF BINAH EMERGING OUT OF IT. And from here a river, WHICH IS BINAH, is drawn and flows, and rivers and wellsprings emerge from it, WHICH ARE THE MOCHIN. And everything is watered from it. FOR ALL THE MOCHIN OF THE MALE AND THE FEMALE AND BRIYAH, YETZIRAH, AND ASIYAH ARE DRAWN FROM THERE. And whoever says his prayer must concentrate his heart and desire to draw blessings from this depth of all, in order that his prayer is accepted and his desire is carried out.

407. תַּאֲנִי ר' אֲלֶעָזֶר, מֵהָאֵי מִנָּא זְמִינִין צְדִיקָיָא לְמִיכָל לְעֵלְמָא דְאַתִּי, וְאֵי תִימָא בְּהָאֵי גִוּוֹנָא. לֹא אֵלָא יִתִּיר, דְּלֹא הוּוּה בֵּן לְעֵלְמִין. מֵאֵי אִיהוּ. כְּמַה דְּאֻקִּימָנָא דְכְּתִיב לְחֻזּוֹת בְּנֵעַם יְיָ וּלְבַקֵּר בְּהִיכְלוֹ. וְכְתִיב עֵינָן לֹא רָאִתָּה אֱלֹהִים זֹולַתְךָ וְגו'.

408. רָאוּ כִי יְיָ נָתַן לְכֶם הַשַּׁבָּת. ר' חֲזַקְיָה פִתַּח שִׁיר הַמַּעֲלוֹת מִמַּעַמְקִים קְרֵאתִיךָ יְיָ. שִׁיר הַמַּעֲלוֹת סֵתֵם, וְלֹא פְרִישׁ מֵאֵן אָמְרוּ. אֵלָא שִׁיר הַמַּעֲלוֹת, דְּזְמִינִין כָּל בְּנֵי עֵלְמָא לְמִימְרָא, דְּזְמִין הָאֵי שִׁיר לְמִימְרִיהָ לְדְרֵי עֵלְמָא.

409. וּמֵאֵי הוּא מִמַּעַמְקִים קְרֵאתִיךָ. הֵכִי תַאֲנָא, כָּל מֵאֵן דְּמִצְלֵי צְלוֹתָא קָמֵי מַלְכָּא קְדִישָׁא, בְּעֵי לְמַבְעֵי בְּעוֹתִיָּה, וְלִצְלָאָה מַעַמְקָא דְּלִבָּא, בְּגִין דִּישְׁתַּכַּח לִבָּיָה שְׁלִים בְּקוּדְשָׁא בְּרִיךְ הוּא, וִיכּוּיִן לִבָּא וְרַעוּתָא. וּמֵי אָמַר דּוּד הֵכִי, וְהָא כְּתִיב, בְּכָל לְבֵי דִרְשִׁתִּיךָ. וְדָא קְרָא סְגִי, מֵאֵי בְּעֵי מִמַּעַמְקִים.

410. אֵלָא הֵכִי תַאֲנָא, כָּל בַּר נֶשׁ דְּבְעֵי בְּעוֹתִיָּה קָמֵי מַלְכָּא, בְּעֵי לְכוּוֹנָא דְּעַתָּא וְרַעוּתָא, מַעֲיֻקְרָא דְּכָל עַקְרִין, לְאַמְשַׁכָּא בְּרַכָּאן מַעַמְקָא דְּבִירָא, בְּגִין דִּינִגִּיד בְּרַכָּאן מִמְּבוּעָא דְּכָלָא. וּמֵאֵי הוּא. הַהוּא אַתְרֵי דְּנִפְיֵק מְנִיָּה, וְאַשְׁתַּכַּח מְנִיָּה, הַהוּא נְהַר, דְּכְתִיב וְנְהַר יוֹצֵא מַעַדָּן. וְכְתִיב נְהַר פְּלָגִיו יִשְׁמַחוּ עִיר אֱלֹהִים. וְדָא אֶקְרִי מִמַּעַמְקִים. עַמְקָא דְּכָלָא, עַמְקָא דְּבִירָא, דְּמְבוּעֵין נִפְקִין וְנִגְדִין לְבְּרַכָּא כָלָא. וְדָא הוּא שְׂרוּתָא לְאַמְשַׁכָּא בְּרַכָּאן מַעֲיֻלָּא לְתַתָּא.

411. א"ר חֲזַקְיָה, כִּד עַתִּיקָא סְתִימָאָה דְּכָל סְתִימִין, בְּעֵי לְזְמִנָּא בְּרַכָּאן לְעֵלְמִין, אֲשֶׁרֵי כָלָא, וְאַכְלִיל כָלָא, בְּהָאֵי עַמְיֻקָּא עֲלָאָה, וּמֵהֵכָּא שְׂאִיב וְאַתְנַגִּיד נְהַרָּא דְּנַחְלִין וּמְבוּעֵין אַתְנַגִּידוּ מְנִיָּה, וּמִתְשַׁקְּוִין מְנִיָּה כְּלָהוּ. וּמֵאֵן דְּמִצְלֵי צְלוֹתִיָּה, בְּעֵי לְכוּוֹנָא לִבָּא וְרַעוּתָא, לְאַמְשַׁכָּא בְּרַכָּאן מֵהוּא עַמְיֻקָּא דְּכָלָא, בְּגִין דִּיתְקַבֵּל צְלוֹתִיָּה, וְיִתְעַבִּיד רַעוּתִיָּה.

412. "And Moses said to them, 'Let no man leave of it till morning'" (Shemot 16:19). Rabbi Yehuda said: Every single day, the world is blessed from that supernal day, for all the six days are blessed from the seventh day. And every day gives from that blessing that it receives on its own day.

413. Therefore Moses said: "Let no man leave of it till morning." What is the reason? Because one day does not borrow or give to another. Rather, each one reigns exclusively, alone in its day, because one day can not reign in the day of its neighbor.

414. Therefore, all these five days reign on their respective days, and that which they received is available in them. The sixth day contains more, and this is according to what Rabbi Elazar said: It is written, "the sixth day," WITH THE DEFINITE ARTICLE (=HEI), which is not written of the other days. But this is the way they established it. "The sixth day," WITH A HEI, shows that the Queen is joined with it, WHO IS CALLED HEI, WHICH IS MALCHUT, to prepare the table for the King. Therefore, it has two parts, one from the day itself and one from establishing the joy of the King with the Queen.

415. That night is the joy of the Queen with the King and their uniting, and all the six days are blessed, each one on its own. Therefore, a person must prepare his table on Shabbat night so that blessings from above will dwell upon him, and a blessing is not present on an empty table. Therefore, scholars who know this secret mate only on Shabbat nights.

416. "See, that Hashem has given you the Shabbat." HE ASKS: What is Shabbat? HE ANSWERS: That is the day in which the other days rest. And it is the inclusion of all the other six days, and from it are they blessed. Rabbi Yisa said: The Congregation of Yisrael is also called 'Shabbat', for she is the spouse OF SHABBAT, and a bride, as is written: "You shall keep the Shabbat therefore, for it is holy to you" (Shemot 31:14). To you and not to the other nations. This is what is meant by: "Between Me and the children of Yisrael" (Ibid. 17). This portion is an eternal heritage of Yisrael; thus it is written: "If you restrain your foot because of Shabbat..." (Yeshayah 58:13). And we explained the matter where we discussed it.

412. וַיֹּאמֶר מֹשֶׁה אֲלֵיהֶם אִישׁ אֶל יוֹתֵר מִמֶּנּוּ עַד בֹּקֶר. א"ר יְהוּדָה, בְּכָל יוֹמָא וְיוֹמָא, מִתְבָּרַךְ עֲלֵמָא מֵהוּא יוֹמָא עֲלָא, דְּהָא כָּל שִׁיתָא יוֹמִין מִתְבָּרְכָאן מִיוֹמָא שְׁבִיעָא. וְכָל יוֹמָא יְהִיב מֵהוּא בְּרָכָה דְקַבִּיל בְּהוּא יוֹמָא דִּילֵיהּ.

413. וע"ד מֹשֶׁה אָמַר, אִישׁ אֶל יוֹתֵר מִמֶּנּוּ עַד בֹּקֶר. מ"ט. בְּגִין דְּלֹא יְהִיב, וְלֹא יוֹזֵף יוֹמָא דָּא לְחֻבְרֵיהּ, אֲלֵא כָּל חַד וְחַד שְׁלִיט בְּלַחְדוּי, בְּהוּא יוֹמָא דִּילֵיהּ. דְּהָא לֹא שְׁלִיט יוֹמָא בְּיוֹמָא דְּחֻבְרֵיהּ.

414. בְּגִינֵי כֵךְ, כָּל אֵינּוֹן חֲמִשָּׁא יוֹמִין שְׁלִיטִין בְּיוֹמֵיהוּ, וְאִשְׁתַּכַּח בֵּיהּ, מַה דְּקַבִּילוּ, וְיוֹמָא שְׁתִּיתָא אִשְׁתַּכַּח בֵּיהּ יְתִיר. וְאֲזֵלָא הָא, כְּהָא דְאָמַר רַבִּי אֶלְעָזָר, מֵאִי דְכָתִיב יוֹם הַשְּׁשִׁי, וְלֹא אֲתַמַּר הָכִי בְּכָל שָׁאֵר יוֹמִין. אֲלֵא הָכִי אוֹקְמוּהּ, הַשְּׁשִׁי. דְּאֲזַדְוּגָא בֵּיהּ מְטְרוֹנִיתָא. לְאֲתַקְנָא פְתוּרָא לְמַלְכָא, וּבג"כ, אִשְׁתַּכַּחוּ בֵּיהּ תְרִין חוֹלְקִין, חַד לְיוֹמֵיהּ, וְחַד לְתַקְנָא, בְּחֻדוֹתָא דְּמַלְכָא בְּמְטְרוֹנִיתָא.

415. וְהוּא לִילָא, חֻדוֹתָא דְּמְטְרוֹנִיתָא בְּמַלְכָא, וְזוּגָא דְּלֵהוֹן, וּמִתְבָּרְכָאן כָּל שִׁיתָא יוֹמִין, כָּל חַד וְחַד בְּלַחְדוּי. בְּגִין כֵךְ, בְּעֵי בַר נֶשׁ לְסַדְרָא פְתוּרֵיהּ בְּלִילָא דְּשַׁבְתָּא, בְּגִין דְּשָׂאֵרֵי עֲלֵיהּ בְּרַכָּאן מְלַעִילָא, וּבְרַכְתָּא לֹא אִשְׁתַּכַּח עַל פְתוּרָא רִיקְנָא, בג"כ, ת"ח דִּירְעִין רְזָא דָּא, זוּגָא דְּלֵהוֹן מַע"ש לַע"ש.

416. רָאוּ כִי יִי נִתַּן לְכֶם הַשַּׁבָּת, מֵאִי שַׁבַּת. יוֹמָא דְּבֵיהּ נִיחִין שָׁאֵר יוֹמִין, וְהוּא כְּלָלָא דְּכָל אֵינּוֹן שִׁיתָא אַחְרָנִין, וּמְנִיָּה מִתְבָּרְכִין. רַבִּי יִיסָא אָמַר, וְכֵן נִמְי כְּנֶסֶת יִשְׂרָאֵל אֶקְרִי שַׁבַּת, בְּגִין דְּאִיהִי בֵּת זוּגוּ, וְדָא הִיא כְּלָה. דְּכָתִיב וּשְׁמַרְתֶּם אֶת הַשַּׁבָּת כִּי קָדֵשׁ הִיא לְכֶם. לְכֶם וְלֹא לְשָׂאֵר עַמּוּן, הַה"ד בֵּינֵי וּבֵין בְּנֵי יִשְׂרָאֵל. וְדָא הִיא אַחְסַנְתָּ יְרוּתָתָא עֲלֵמִין לְיִשְׂרָאֵל. וע"ד, כְּתִיב אִם תָּשִׁיב מִשַּׁבַּת רַגְלְךָ וְגו' וּבְאַתְרֵיהּ אוֹקִימָנָא מְלִי.

417. It is written: "Let no man go out of his place on the seventh day..." We learned that ITS MEANING IS from the place that is proper to go, MEANING OUT OF THE CITY. And the secret of the matter is, "Blessed be the glory of Hashem from his place" (Yechezkel 3:12), WHICH IS MALCHUT, and this is the place. This is the secret of what is written: "For the place on which you stand is holy ground" (Shemot 3:5). It is the known area that is called "place," which is known by the supernal glory, NAMELY MALCHUT.

418. Therefore, it is an admonition to the person who adorns himself with the holy crown of above ON THE SHABBAT DAY. From his mouth secular talk should not emerge, because if SECULAR TALK does emerge, he desecrates the Shabbat day. DESECRATING THE SHABBAT WITH THE HANDS is done by doing work; with his feet is by going out of the specified 2,000 cubits. All these are a desecration of the Shabbat.

419. "Let no man go out of his place." This is the precious place of Holiness, because outside of it, there are other Elohim. "Blessed be the glory of Hashem." is the glory of above, NAMELY MALCHUT FROM THE CHEST AND ABOVE. "From his place," is the glory of below, NAMELY MALCHUT FROM THE CHEST AND BELOW. This is the secret of the crown of the Shabbat, WHICH IS CALLED 'PLACE'. Therefore, a person should not go out from his place, BECAUSE OUTSIDE OF IT ARE OTHER ELOHIM. Blessed is the portion of one who has merited the splendors of the Shabbat.

30. the Holy One, blessed be He, avenges the honor of the righteous
This section tells of cases where the Holy One, blessed be He did not punish someone who blasphemed against Him, but punished them when they oppressed the children of Yisrael, because the Holy One, blessed be He cares more for the honor of the Righteous than for His own honor. Rabbi Chiya says that when Moses said "They are almost ready to stone me," God told him to go before the people; he asked Moses if it was with their permission that Moses stood, or with the permission of Himself.

420. "And Hashem said to Moses, 'Pass before the people...'" (Shemot 17:5). Rabbi Chiya opened the discussion, saying: "The angel of Hashem encamps round about those who fear Him, and He delivers them" (Tehilim 34:8). Blessed are the Righteous, for the Holy One, blessed be He, cares about their honor more than His own. Come and behold: how many people in the world revile and blaspheme towards above, like Sancheriv who reviled and blasphemed, saying, "Which of all Elohim of the countries..." (II Melachim, 18:35). And the Holy One, blessed be He, forgave and did not order to punish him. As soon as he stretched out his hand against Chizkiyah, it is written "that the angel of Hashem went out and smote in the camp of Ashur (Assyria)..." (II Melachim 19:35).

421. Jerobaam, the son of Nevat, worshipped idols, sacrificed to them, and offered to them, yet the Holy One, blessed be He, did not order to punish him. But when Ido the prophet came and prophesied against Him, and Jerobaam stretched out his hand against him, it is written: "And his hand...dried up, so that he could not draw it back to him" (I Melachim 13:4).

417. כְּתִיב אֶל יֵצֵא אִישׁ מִמְּקוֹמוֹ בַּיּוֹם הַשְּׁבִיעִי. מִמְּקוֹמוֹ. תְּנִינָן, מֵהוּא מְקוֹם דְּאִתְחַזֵּי לְמַהֲרָ. וְרָזָא דְמַלְא דְכְתִיב, בְּרוּךְ כְּבוֹד יְיָ מִמְּקוֹמוֹ, וְדָא אִיהוּ מְקוֹם. וְדָא אִיהוּ רָזָא דְכְתִיב, כִּי הַמְּקוֹם אֲשֶׁר אֲתָה עוֹמֵד עָלָיו אֲדַמַּת קִדְשׁ הוּא. אֲתֵר יִדְעָא קְרִינָן לֵיהּ מְקוֹם דְּאִשְׁתַּמּוּדְעָא יִקְרָא עֲלָאָה.

418. וּבְגִין כֵּן, אֲזַהְרֹתָא לְבַר נֶשׁ, דְּקָא מִתְעַטְרָא בְּעֵטוּרָא קְדִישָׁא דְלַעִילָא, דְּלֹא יִפּוֹק מִנִּיהּ בְּפּוֹמִיָּה מְלוּלָא דְחוּל, בְּגִין דְּאִי יִפּוֹק מִנִּיהּ, קָא מַחְלֵל יוֹמָא דְשַׁבְּתָא, בִּירוּזֵי בְּעוֹבְדֵתָא. בְּרִגְלוּ, לְמַהֲרָ לְבַר מִתְרִין אֲלִפִּין אֲמִין. כָּל אֲלִין חֲלוּלָא דְשַׁבְּתָא אִינוּן.

419. אֶל יֵצֵא אִישׁ מִמְּקוֹמוֹ, דָּא אִיהוּ אֲתֵר יִקְרָא דְקְדוּשָׁה, דְּהָא לְבַר מִנִּיהּ, אֱלֹהִים אֲחֵרִים נִינְהוּ. בְּרוּךְ כְּבוֹד יְיָ, דָּא כְּבוֹד דְלַעִילָא. מִמְּקוֹמוֹ, דָּא כְּבוֹד דְלִתְתָא. דָּא אִיהוּ רָזָא דְעֵטְרָא דְשַׁבְּתָא, בְּגִין כֵּן אֶל יֵצֵא אִישׁ מִמְּקוֹמוֹ. זְכָאָה חוּלְקִיָּה מֵאֵן דְּזָכִי לִיקְרָא דְשַׁבְּתָא זְכָאָה אִיהוּ בְּעֲלָמָא דִּין וּבְעֲלָמָא דְאִתֵּי.

420. וַיֹּאמֶר יְיָ אֶל מֹשֶׁה עֲבוֹר עֲבוֹר לִפְנֵי הָעָם וְגו'. רַבִּי חִיָּיא פְתַח, חוֹנָה מְלֶאךָ יְיָ סְבִיב לִירְאִיו וַיַּחְלַצֵם. זְכָאִין אִינוּן צְדִיקָאֵי, דְקוּדְשָׁא בְרִיךְ הוּא אֲתֵרְעִי בִיקְרִיהוֹן, וְתִיר עַל דִּילִיהּ. תָּא חֲזִי, כַּמָּה אִינוּן בְּנֵי עֲלָמָא, דְמַחְרְפִי וּמְגַדְפִי לַעִילָא, כְּגוֹן סַנְחַרִיב חֲרַף וְגַדְף, וְאָמַר מִי בְּכָל אֱלֹהֵי הָאָרְצוֹת וְגו'. וְקוּדְשָׁא בְרִיךְ הוּא מַחִיל, וְלֹא תִבַע מִנִּיהּ. כִּיּוֹן דְּאֹשִׁיט יְרִיָּה עַל חֲזִיקָה, מָה כְּתִיב וַיֵּצֵא מְלֶאךָ יְיָ וַיַּךְ בַּמַּחֲנֶה אֲשׁוּר וְגו'.

421. יִרְבַּעַם בֶּן נֶבַט הוּא פֶּלַח לַעֲזִי, וּמְקַטֵּר לָהּ, וּמְזַבַּח לָהּ, וְקוּדְשָׁא בְרִיךְ הוּא לֹא תִבַע מִנִּיהּ. וְכַד אֲתָא עֲדוֹ נְבִיאָה, וְאִתְנַבֵּי עֲלֵיהּ, וְאֹשִׁיט יִרְבַּעַם יָדָא לְקַבְלִיהּ, מָה כְּתִיב וְתִיבֵשׁ יָדוֹ וְגו', וְלֹא יָכַל לְהִשְׁיבָה אֵלָיו.

422. Pharaoh reviled and blasphemed and said: "Who is Hashem" (Shemot 5:2). Yet the Holy One, blessed be He, did not punish him until he refused to send out Yisrael, as is written: "If as yet you do exalt yourself against My people" (Shemot 9:17). "FOR IF YOU REFUSE TO LET THEM GO, behold, the hand of Hashem is upon the cattle" (Ibid. 2-3). So the Holy One, blessed be He, always avenges the honor of the righteous more than His own.

423. Here Moses said: "They are almost ready to stone me" (Shemot 17:4). The Holy One, blessed be He, said to him: Now is not the time to avenge your honor, Moses. Rather, "pass before the people," and we shall see who will stretch out his hand against you. Is it with their permission that you stand or with my permission?!

31. The rock and the boulder

Rabbi Chiya talks about Moses' rod that was turned into a snake, and the verse, "The way of a snake upon a rock." He says that the rock is Malchut, and the rock is God. Rock always refers to Gvurah, so that when God wants to punish, Gvurah is aroused and punishes. The flow of water in "And you shall smite the rock, and there shall come water out of it" is the flow of Gvurah from the higher to the lower levels, drawn by the Holy Name of God engraved on the rod. Rabbi Aba says there is a supernal Rock and a lower rock that emerges from it. He tells us that wherever 'water' is written it refers to the light of Chesed; it is the sign and miracle of the Holy One, blessed be He that the rock, which is judgment, should inspire the flowing forth of Chassadim. Rabbi Shimon turns to the scripture, "He is the rock, His work is perfect," saying that the rock here is Abraham, who is Chesed. The sins of Yisrael weakened the rock from what it had been originally.

424. "And your rod, with which you smote the river, take in your hand, and go" (Ibid. 5). What is the reason? Because it was engraved with miracles? and the Supernal Holy Name was imprinted on it. At first, THE ROD WAS TURNED INTO a snake, WHICH IS THE SECRET OF YESOD OF ZEIR ANPIN OF SMALLNESS. As we have learned: "The way of a snake upon a rock" (Mishlei 30:19). The snake, it is known, arouses the rock, WHICH IS MALCHUT. In which area was THE HOLY ONE, BLESSED BE HE, revealed? Here He became revealed, as is written: "Behold, I will stand before you there upon the rock" (Shemot 17:6). And who is the rock? It is as written, "He is the rock, His work is perfect" (Devarim 32:4), WHICH IS MALCHUT. Moses realized there how the snake stood by the stone. And we have already explained these matters.

425. Rabbi Yehuda said: If the Torah had remained silent and had not said more, it would be good. But rather, it is written, "And you shall smite the rock, and there shall come water out of it" (Shemot 17:6). IS THIS THE CUSTOM OF THE HOLY NAME? He said to him: Certainly, it is so. For there is no single Name of all the Holy Names of the Holy One, blessed be He, that does not perform miracles and mighty acts, and does not bring forth whatever is necessary for the world, especially to bring forth water here.

422. פְּרַעַה חָרַף וְגִדַּף, וְאָמַר מִי יי' וְגו'. וְקוֹדֶשׁא בְּרִיךְ הוּא לֹא תָבַע מִנִּיה, עַד דְּסָרִיב בְּהוּ בְּיִשְׂרָאֵל, דְּכַתִּיב עוֹדֵךְ מִסְתַּלֵּל בְּעַמִּי. הִנֵּה יַד יי' הוֹיָה בְּמִקְנֵךְ וְגו', וְכֵן בְּכָל אֲתָר, קוֹדֶשׁא בְּרִיךְ הוּא תָבַע עַלְבוּנָא דְצַדִּיקָיָא וְתִיר עַל דִּילֵיה.

423. הֵכָא מֹשֶׁה, אָמַר עוֹד מַעַט וּסְקִלֹנִי, אָמַר לִיה קוֹדֶשׁא בְּרִיךְ הוּא, מֹשֶׁה לֹא עֵידֵן הוּא לְמַתְבַּע עַלְבוּנֵךְ, אֲלֵא עֲבוֹר לְפָנֵי הָעָם, וְאַחֲמִי מֵאֵן יוֹשִׁיט יָדוֹ לְקַבְּלֵךְ, וְכִי בְּרִשׁוּתֵיהוּ אֵת קָאִים, אוּ בְרִשׁוּתֵי.

424. וּמִטְךָ אֲשֶׁר הִכִּיתָ בוּ אֵת הַיְאֹר קַח בְּיָדְךָ וְהִלַּכְתָּ. מ"ט. מִשׁוֹם דְּמַחֲקָא בְּנֹסִין הוּא, וּשְׂמָא קְדִישָׁא עֲלָאָה רְשִׁימָא בִּיה. בְּקַדְמִיתָא נַחֲשׁ, כְּמָה דְאַתְמַר, דְּרַךְ נַחֲשׁ עָלֵי צוּר. נַחֲשׁ, הָא אֲתִידַע דְאַתְעֵר צוּר. בְּאֵן אֲתָר אֲתַגְלִי, הֵכָא אֲתַגְלִי דְכַתִּיב הִנְנִי עוֹמֵד לְפָנֶיךָ שָׁם עַל הַצּוּר. וּמֵאֵן צוּר. כ"ד אֲ הַצּוּר תָּמִים פָּעֵלוּ, וְתָמֵן יָדַע מֹשֶׁה הִיךְ קָאִים נַחֲשׁ עָלֵי צוּר. וְהָא אוֹקִימָנָא מֵלִי.

ת

425. א"ר יְהוּדָה, אִי לִישְׁתִּיק קְרָא יְאוֹת שְׂאִילְתָּא. אֲלֵא הָא כְּתִיב, וְהִכִּיתָ בַצּוּר וַיֵּצֵאוּ מִמֶּנּוּ מַיִם. אָמַר לִיה, וְדֵאִי הֲכִי הוּא, דְּלִית לֶךְ כָּל שְׂמָא וּשְׂמָא, מֵאִינוּן שְׂמָהֵן קְדִישִׁין דְּקוֹדֶשׁא בְּרִיךְ הוּא, דְּלֵא עֲבַד נֹסִין וּגְבוּרָאן, וְאַפִּיק כָּלָא דְאַצְטְרִיךְ לְעֵלְמָא, כ"ד לְאַפְקָא הֵכָא מֵיָא.

426. He said to him: If so, it is written, "He smote the rock, that the waters gushed out" (Tehilim 78:20). Who strikes in His name? He said: It is recognizable from the blows that the hammer is sharp, MEANING A SHARP PERSON KNOWS HOW TO ASK, and you ask this. But come and behold: "rock" always refers to Gvurah, MEANING MALCHUT WHEN SHE IS IN THE ASPECT OF GVURAH. And when the Holy One, blessed be He, WHICH IS ZEIR ANPIN, wants to strike or punish, this Gvurah is aroused and that Gvurah smites and punishes. And this is what is written: "Behold, (he) smote the rock, that the waters gushed out," WHICH MEANS THAT THE ROCK DID SMITE. And if the rock had not been aroused to smite in the necessary place, the water would not have flowed.

427. He said to him: If so, is it not written: "Of the Rock that begot you you are unmindful" (Devarim 32:18)? What is the meaning of "unmindful?" You weakened it, WHICH CAN NOT HAPPEN BY A NAME. He said to him: It is certainly so. For if the wicked had known that the rock was going to become aroused against them to punish them, they would have refrained from sinning against it. But it was weak in their sight, because they did not look at it, and it did not observe their ways TO PUNISH THEM IMMEDIATELY. And pertaining to this IT IS SAID: "Of the Rock that begot you you are unmindful."

428. Rabbi Aba said: There is a rock and there is a rock. From the side of the supernal rock emerges a different rock. And what is the supernal Rock? He is the Rock of every rock. And who is it? It is She who bore the children of Yisrael, ZEIR ANPIN. It is written: "Of the Rock that begot you you are unmindful," MEANING BINAH THAT GAVE BIRTH TO YISRAEL. Because from the side of the supernal Rock of above emerges another rock; from the side of Ima, WHICH IS BINAH, emerges Gvurah, WHICH IS MALCHUT.

429. And this proceeds as Rabbi Elazar said: It is written, "Who can utter the mighty acts of Hashem?" (Tehilim 106:2). What are the mighty acts of Hashem? It is to include the supreme Ima of all, WHICH IS BINAH, that even though she HERSELF is not of Judgment, yet from her side is Judgment prevalent, because from her side there is Gvurah, WHICH IS MALCHUT THAT IS SWEETENED IN BINAH. And therefore it is called 'the supernal Rock'. "And have forgotten El that formed you" (Devarim 32:18), is the light of Aba. What is it? It is supernal Chesed, which is the light of Aba.

430. Rabbi Aba also said: Wherever water IS WRITTEN, it is known TO ALLUDE TO THE LIGHT OF CHESED. And the Holy One, blessed be He, becomes aroused by this rock, WHICH IS JUDGMENT, to cause water to flow, WHICH IS CHESED, because it is not proper FOR IT EMERGE UNLESS IT IS FROM CHESED. And this is the sign and miracle of the Holy One, blessed be He, THAT THE ROCK, WHICH IS JUDGMENT, SHOULD INSPIRE THE FLOWING FORTH OF CHASSADIM. David praised this and said: "Who turned the rock into a pond of water..." (Tehilim 114:8). And the meaning of "turned" IS THAT HE TURNED IT FROM JUDGMENT TO CHESED, because it is not the customary way of rock TO POUR FORTH CHESED.

426. א"ל, אי הכי, הא כתיב, הן הכה צור ויזובו מים. מאן מחי לשמיה. א"ל, פטישא חרימא, בקטרוי ידיע, ואת שאיל דא. אלא תא חזוי, בכל אתר צור גבורה, וכד בעי קודשא בריך הוא למחאה, או לאלקאה, אתער גבורה דא וההוא גבורה מחי ולקי, ודא הוא דכתיב, הן הכה צור ויזובו מים. ואי לאו דאתער צור, ולקי באתר דאצטריך, לא נביעין מיא.

427. א"ל, אי הכי, הא כתיב, צור ילדך תשי. ותנינן מאי תשי, כלומר חלשת ליה. א"ל ודאי הכי הוא, דאלמלי ינדעון חייביא, דהאי צור זמינא לאתערא לקבליהו, ולא לקאה לון, ימנעון מלמיחב קמיה, אלא חלשא איהו בעינייהו, הואיל ולא מסתכלי בה, ולא מסתכלי בארחייהו, ועל דא צור ילדך תשי.

428. ר' אבא אמר, אית צור, ואית צור, מסטרא דצור עלאה, נפק צור אחרא. ומאי צור עלאה. צור דכל צורים. ומאי איהו, ההוא דאולידת לישראל, דכתיב צור ילדך תשי. דהא מסטרא דצור עלאה דלעילא, נפקא צור אחרא. מסטרא דאימא, נפקא גבורה.

429. ואזלא הא פהא דא"ר אלעזר, כתיב מי ימלא גבורות יי'. מאי גבורות יי'. לאכללא אימא עלאה דכלא, דאע"ג דלאו איהו דינא, מסטרהא אשתכח, דהא מסטרהא גבורה אשתכח, ובגיני כך צור עלאה אקרי. ותשכח אל מחוללך, דא נהירו דאבא. מאי ניהו. חסד עלאה, דאיהו נהירו דאבא.

430. תו אמר רבי אבא, מים בכל מקום, הא ידיעא, וקודשא בריך הוא בהאי צור אתער לארקא מיא, דהא לא אתחזי, ודא הוא את וניסא דקודשא בריך הוא. ועל דא שבח דוד ואמר, ההפכי הצור אגם מים וגו'. ומשמע ההפכי, דהא לאו ארחוי דצור בכך.

431. And regarding this, through the supernal Rock, WHICH IS BINAH, He brought forth water from a lower place, FROM MALCHUT. And what is the name of that lower place? Boulder, as is written: "And you shall bring forth to them water out of the rock (boulder)" (Bemidbar 20:8). And this boulder brought forth water as with the power of the supernal Rock, WHICH IS BINAH.

432. Rabbi Shimon said, "He is the Rock, His work is perfect." What is the meaning of, "He is the Rock, His work is perfect"? IT IS that the Rock was turned and changed to do the work of the perfect one. And who is he? Abraham, WHO IS CHESED, of whom it is written: "Walk before Me, and be perfect" (Bereshheet 17:1). This is the meaning of "who turned the rock into a pond of water..." - THAT IT CHANGED FROM EXECUTING JUDGMENT TO THE MINISTERING OF CHESED. This means that "His work is perfect," NAMELY CHESED. And this is Abraham, WHO IS CHESED.

433. At this time, the rock reverted to being perfect. At another time, when Moses wanted to draw water from this rock, due to the sins of Yisrael, it did not return to perfection, as before. At that moment Moses raged and said: "Of the Rock that begot you you are unmindful" (Devarim 32:18). Namely, you weakened it from what it was before. For because of you it is not perfect now, and Judgment was executed; what was not so when it begot you, meaning in the days of your youth.

32. "Is Hashem among us"

Rabbi Shimon explains that in the verse, "Is Hashem among us or not (Heb. ayin)?" the word 'not' refers to the most concealed Atik of all, which is called Ayin (naught). Yisrael were trying to discern between Ayin and Zeir Anpin. Because Yisrael tested God, making a separation between Atik and Zeir Anpin, they were punished. "Then came Amalek."

434. Rabbi Aba said: It is written, "Is Hashem among us, or not?" (Shemot 17:7). Was Yisrael fools, who did not know this? Did they not see the Shechinah before them, and the clouds of Glory that surrounded them, that they said, "Is Hashem among us, or not?" These are people who saw the shine of the majesty of their King by the sea. And we have learned that a maidservant saw at the sea what the prophet Ezekiel never saw. It seems that they turned to be fools to say, "Is Hashem among us or not (Heb. ayin)?"

435. HE ANSWERS: But this is what Rabbi Shimon said. They wanted to discern between the most concealed Atik of all, WHICH IS KETER, which is called 'Ayin ('naught')' and Zeir Anpin, which is called 'Yud Hei Vav Hei'. Therefore, it is not written, 'If Hashem is among us or no' as is written: "Whether they will follow My Torah, or no" (Shemot 16:4), but rather, "Is Hashem among us or not (Heb. ayin)?"

431. ועל דא, בצור עלאה, אפיק מיא מאתר דלתתא. ומה שמייה דההוא דלתתא. סלע. דכתוב יהוצאת להם מים מן הסלע. ובמה אפיק האי סלע מיא. בחילא דצור דלעילא.

432. ר"ש אמר, הצור תמים פעלו מאי משמע הצור תמים פעלו. דאתהפך צור, למעבד פעלו דתמים. ומאי איהו. אברהם. דכתוב ביה התהלך לפני והיה תמים. ודא הוא ההפכי הצור אגם מים, ומשמע תמים פעלו, ודא אברהם.

433. בשעתא דא, אתהדר הצור, תמים. בשעתא אחרא תניינא, כד בעא משה לאפקא מיא בהאי צור, בחוביהו דישראל, לא אתהדר תמים, בקדמיתא. ביה זמנא, אתרעם משה ואמר, צור ילךך תשי. כלומר, חלשת ליה ממה דהוה בקדמיתא, דבגינך לא אשתבח תמים השתא, ואתעביד דינא, מה דלא הוה ביומי ילךך, כלומר עולימך.

434. א"ר אבא, מאי דכתוב היש יי בקרבנו אם אין. וכי טפשין הוו ישראל דלא ידעי מלה דא, והא חמו שכניתא קמיהו, וענני כבוד עליהו דסחרון לון, ואינון אמרו היש יי בקרבנו אם אין, גוברין דחמו זיו יקרא דמלכיהון על ימא, ותנינן, ראתה שפחה על הים מה שלא ראה יחזקאל, אינון אשתכחו טפשין, ואמרו היש יי בקרבנו אם אין.

435. אלא הכי קאמר ר"ש, בעו למנדע, בין עתיקא סתימאה דכל סתימין, דאקרי אין. ובין זעיר אפין דאקרי יי. ועל דא, לא כתיב היש יי בקרבנו אם לא, כמה דכתוב הילך בתורתך אם לא. אלא היש יי בקרבנו אם אין.

436. HE ASKS: If so, why were they punished? HE ANSWERS: Because they caused a separation BETWEEN ATIK AND ZEIR ANPIN, and they did it by testing, as is written: "Because they tempted (also: 'tested') Hashem." Said Yisrael: 'If the one is AMONG US we will ask in one form, and if that one, then we will ask in another form.' Therefore, immediately, "Then came Amalek" (Shemot 17:8).

436. אִי הָכִי אֲמַאי אֲתַעֲנֶשׁוּ. אֲלָא עַל דְּעִבִּירוּ פְּרוּדָא, וְעִבִּירוּ בְּנִסְיוֹנָא, דְּכִתִּיב וְעַל נְסוּתָם אֶת יי'. אֲמַרו יִשְׂרָאֵל, אִי הָאִי נִשְׁאֵל בְּגוּוֹנָא חֲדָ. וְאִי הָאִי נִשְׁאֵל בְּגוּוֹנָא אַחְרָא. וְעַד מִיָּד וַיָּבֵא עַמְלֵק.

33. "Then came Amalek"

Rabbi Yosi opens with "Blessed are you that sow beside all waters, that let the feet of the ox and the ass range freely." He says that the Holy One, blessed be He has a tree, Zeir Anpin, that contains food for all. We are reminded that Yisrael is the trunk, and that the seventy branches are the ministers of the heathen nations. When Yisrael encamped beside the water, they dominated the waters that were under the branches of that tree. The ox and ass in the opening verse are from the left, and are brought into the discussion to emphasize that people must not give place to evil species, must remain separated from them. Rabbi Yehuda says that "Amalek was the first of the nations" because he did not fear Elohim. He is sentenced to everlasting perdition, and his name shall be utterly blotted out from the remembrance of man. Rabbi Aba now talks about "There is a sore evil which I have seen under the sun." Rabbi Shimon explains that "sore evil" is a lack of charity, wherein people cling to their money and even bear false witness in order to gain money. The Holy One, blessed be He had given Yisrael everything, yet they dealt with Him with false charges, and "Then came Amalek." The war of Amalek was a war above and a war below, ultimately a war against God. Amalek came to provoke Judgment over Mercy. During the war, when Moses held up his hands, he was fighting the battle above, while Joshua was fighting the battle below. From that time until the Redemption there will never be a greater battle. Joshua was worthy of fighting against Amalek because Moses saw that he came from the level of Metatron. Moses' hands were held up in faith, and it was this that gained them assistance from above. At the end, Moses built an altar called "Hashem is my banner"; Jacob built an altar and called it "El, the Elohim of the children of Yisrael."

437. "Then came Amalek, and fought with Yisrael in Refidim" (Shemot 17:8). Rabbi Yosi opened the discussion, saying: "Blessed are you that sow beside all waters, that let the feet of the ox and the ass range freely" (Yeshayah 32:20). "Blessed are you that sow beside all waters." There we learned that there are various types of waters, THAT THERE ARE MANY KINDS OF LIGHTS, MEANING SWEET WATERS OF HOLINESS, BITTER WATERS, AND PROUD WATERS. Happy is Yisrael who sow their seeds only beside the water, IN ORDER TO SUBDUE ALL KINDS OF WATER OF THE OTHER SIDE. As is written: "And they camped there by the water" (Shemot 15:27), MEANING over those waters that were under the branches of the tree of the Holy One, blessed be He, WHICH ARE THE TREACHEROUS WATERS, AS IS WRITTEN BEFORE US.

437. וַיָּבֵא עַמְלֵק וַיִּלָּחֶם עִם יִשְׂרָאֵל בְּרִפְדִּים. רַבִּי יוֹסִי פָתַח, אֲשֶׁרִיכֶם זֹרְעֵי עַל כָּל מַיִם מִשְׁלַחֵי רֶגֶל הַשּׁוֹר וְהַחֲמוֹר. אֲשֶׁרִיכֶם זֹרְעֵי עַל כָּל מַיִם, תַּמָּן תִּגְיִנָּן, כַּמָּה מַיִם וְכַמָּה מַיִם מִשְׁתַּבְּחִין. זָכַאִין אֵינוֹן יִשְׂרָאֵל, דְּלִית זֹרְעָא לְהוּ, אֲלָא עַל הַמַּיִם, דְּכִתִּיב וַיַּחֲנוּ שָׁם עַל הַמַּיִם, אֵינוֹן דְּהוּוּ תַּחוּת עַנְפֵי אֵילָנָא דְּקוּדְשָׁא בְּרִיךְ הוּא.

438. For we have learned that the Holy One, blessed be He, WHO IS BINAH, has a tree. And this tree is big and strong, WHICH IS ZEIR ANPIN, and it contains food for all. And it is bordered with twelve borders, MEANING THREE COLUMNS TO EACH OF CHESED, GVURAH, TIFERET AND MALCHUT, WHICH ARE IN TOTAL TWELVE. And it is strengthened by the four corners of the world, THAT ARE CHESED, GVURAH, TIFERET AND MALCHUT. And seventy branches are attached to it, WHO ARE THE SEVENTY MINISTERS OF THE SEVENTY NATIONS. And Yisrael are located in the trunk of this tree, and the seventy branches are around them - AROUND YISRAEL, WHO ARE ATTACHED TO THE TRUNK OF THE TREE.

438. דְּתַנְנָא, אֵילָנָא אֵית לְקוּדְשָׁא בְּרִיךְ הוּא, וְהוּא אֵילָנָא רַבְרָבָא וְתַקִּיפָא, וּבִיה אֲשַׁתְּבַּח מְזוּנָא לְכֻלָּא. וְהוּא אֲתַחַם בְּתַרִּיסַר תַּחוּמִין, בְּמַתְקָלָא, וְאֲתַתְקַף בְּאַרְבַּע רַחוּי עֲלָמָא. וְעַ' עַנְפִין אַחִידָן בֵּיה וַיִּשְׂרָאֵל מִשְׁתַּבְּחֵי בְּגוּפָא דְּהוּוּ אֵילָנָא. וְאֵינוֹן שְׁבַעִין עַנְפִין סַחְרָנָא דְּלְהוּן.

439. This is what is meant by: "And they came to Elim, where were twelve springs of water, and seventy palm trees" (Shemot 15:27), and we have already explained and learned the meaning of this in many places. What is the meaning of, "and they encamped there by the water?" At that time, Yisrael dominated those waters that were under the branches of the tree that are called "the proud water" (Tehilim 124:5). And referring to this IS WRITTEN: "Blessed are you that sow beside all waters," NAMELY, IN ORDER TO SUBDUE ALL KINDS OF WATERS OF THE OTHER SIDE.

439. וְהֵינּוּ דְּכִתִּיב, וַיָּבֹאוּ אֵלֵימָה וְשֵׁם שְׁתַּיִם עֶשְׂרֵה עֵינּוֹת מַיִם וְשִׁבְעִים תַּמְרִים, וְהָא אֹוקְמוּהָ, וְאֲתַמַּר בְּכַמָּה אַתְר. מַאי וַיַּחֲנוּ שָׁם עַל הַמַּיִם. אֲלָא בְּהוּוּ זְמַנָּא, שְׁלִיטוּ עַל אֵינוֹן מַיָּא, דְּאֵינוֹן תַּחוּת עַנְפִין דְּאֵילָנָא, דְּאֶקְרוּן הַמַּיִם הַזֵּירוּנִים. וְעַד אֲשֶׁרִיכֶם זֹרְעֵי עַל כָּל מַיִם.

440. "That let the feet of the ox and the ass range freely." These are two crowns of the left that the heathen peoples joined to, which are called 'ox' and an 'ass'. This is as is written: "And I have oxen, and asses (lit. 'an ox and an ass')" (Bereshheet 32:6). Laban was an expert with sorcery and these lower crowns, and he wanted to destroy Jacob with THE OX AND THE ASS, as is written: "An Arammian wished to destroy my father" (Devarim 26:5). We have already learned that. When Yisrael is meritorious, they send them away so they can not dominate them. This is the meaning of: "That let (lit. 'send away') the feet of the ox and the ass range freely," so that they can not dominate them.

441. Rabbi Aba said: When this pair is coupled together, the world is not able to tolerate it. And referring to this is written: "You shall not plough with an ox and an ass together" (Devarim 22:10). The word "together" IS precise. And we learned that a person should not give place to evil species. Because by the actions of a person, things are aroused that should not be. And when they paired together it was not possible to withstand them. From their side emerges a certain Klipah, called 'dog'. It is more disrespectful than all of them. This is what is meant by: "But against any of the children of Yisrael not a dog shall move its tongue" (Shemot 11:7). The Holy One, blessed be He, said: 'You said, "Is Hashem among us, or not?" Behold, I am giving you over to the dog.' Immediately, "Then came Amalek."

442. Rabbi Yehuda said: "Amalek was the first of the nations, but his latter end shall be everlasting perdition" (Bemidbar 24:20). HE ASKS: Is Amalek really the first of the nations? Were there not many tongues, nations and peoples in the world before Amalek came?

443. HE ANSWERS: When Yisrael left Egypt, the fear and terror of Yisrael fell upon all the nations of the world. This is what is meant by: "The people shall hear, and be afraid: trembling shall take hold of the inhabitants of Pleshet" (Shemot 15:14). There was no nation that did not fear the superior might of the Holy One, blessed be He. But Amalek was not afraid, as is written: "And he feared not Elohim" (Devarim 25:18). He did not fear to approach You. Therefore, he is the first among the nations.

444. The first who came to wage war against Yisrael was Amalek. Therefore, "his latter end shall be everlasting perdition," for it is written: "I will utterly blot out the remembrance of Amalek" (Shemot 17:14), and: "You shall blot out the remembrance of Amalek" (Devarim 25:19). It is written: "His latter end shall be everlasting perdition" (Bemidbar 24:20). HE ASKS: Should it not have been written, 'His everlasting perdition'? AND HE ANSWERS: It means until the Holy One, blessed be He, comes and destroys him, as is written: "I will utterly blot out..." Rabbi Elazar said: Come and behold. Even though "He is the Rock, His work is perfect," and He did kindness with them to bring forth water for them, He did not forsake His own, for it is written: "Then came Amalek"

440. מְשַׁלְחֵי רֶגֶל הַשּׁוֹר וְהַחֲמוֹר, אֵינּוֹן תְּרִין כְּתָרֵי שְׂמַאֲלָא, דְּאֶחֱדָן בְּהוּ עִמִּין עִבּוֹם, דְּאֶקְרוּן שׁוֹר וְחֲמוֹר. וְהֵינּוּ דְכְּתִיב וַיְהִי לִי שׁוֹר וְחֲמוֹר. בְּגִין דְּלִבְּן חֲבִים הוּא בְּחָרְשִׁין וּבְאֵינּוֹן כְּתָרִין תְּתַאֲיִן, וּבְאֵינּוֹן בְּעָא לְאוּבְדָא לִיעֻקֵּב, כְּמָה דְכְּתִיב אֲרַמֵי אוּבְדָא אֲבִי, וְהָא אֲתַמַּר. וּכְשֵׁיִשְׂרָאֵל זְכָאִין, מְשַׁלְחֵי לְהוּ, וְלֹא יִכְלִי לְשַׁלְטָאָה עֲלֵייהוּ, הַה"ד מְשַׁלְחֵי רֶגֶל הַשּׁוֹר וְהַחֲמוֹר דְּלֹא שְׁלַטֵי בְּהוּ.

441. א"ר אבא, כד מזדווגי כחדא, לא יכלי בני עלמא למיקם בהו, ועל דא כתיב לא תחרוש בשור ובחמור יחדיו. יחדיו דייקא. ותנינן, לא יהיב איניש דוכתא לזנין בישין, דהא בעובדא דב"נ, אתער מה דלא אצטריך. וכח מזדווגי כחדא, לא יכלין למיקם בהו. מבין סטרא דלהון נפיק מתקיפותא דלהון דאקרי כלב, ודא חציפא מבלהו, ה"ד ולכל בני ישראל לא יחרץ כלב לשונו. אמר קודשא בריך הוא, אתון אמרתון, היש יי בקרבנו אם אין, הרי אני מוסר אתכם לכלב. מיד ויבא עמלק.

442. ר' יהודה אמר, ראשית גוים עמלק ואחריתו עדי אובר. וכי ראשית גוים עמלק, והלא כמה לישינין ועמין ואומין הוו בעלמא, עד לא אתא עמלק.

443. אלא, כד נפקו ישראל ממצרים, דחילו ואימתא נפלה על כל עמין דעלמא מישראל, ה"ד שמעו עמים ירגזון חיל אחז יושבי פלשת. ולא הוו עמא, דלא הוה דחיל מגבוראן עלאין דקודשא בריך הוא, ועמלק לא הוה דחיל, ה"ד, ולא ירא אלהים. לא דחיל למקרב לגבן. ועל דא ראשית גוים.

444. קדמא דאתו לאגחא קרבא בישראל עמלק הוה. ובגיני כך ואחריתו עדי אובר, דכתיב כי מחה אמה את זכר עמלק. וכתיב, תמחה את זכר עמלק, ה"ד ואחריתו עדי אובר. עדי אברו מבועי ליה. אלא עד דייתי קודשא בריך הוא ויאבר ליה, דכתיב כי מחה אמה וגו'. אמר ר' אלעזר, ת"ח, אע"ג דהצור תמים פעלו, ועבר עמהון חסד לאפקא לון מיא, לא שבק הידיה, דהא כתיב ויבא עמלק.

445. Rabbi Aba opened the discussion, saying, "There is a sore evil which I have seen under the sun" (Kohelet 5:12). There are many people who have clogged hearts, because they are not occupied with Torah. "There is a sore evil." HE ASKS: Is there then an evil which is sore and an evil that is not sore? AND HE ANSWERS: Certainly, there is a sore evil, for we learned that from the left side there emerge Accusers who split the air.

446. And when they want to go out, they go and are swallowed in the hole of the great depth. And afterwards they emerge, join together, split airs and traverse through the world. And they approach people, and each one is called 'evil' as is written: "No evil will befall you" (Tehilim 91:10), which means they came with false charges against people.

447. HE ASKS: "a sore EVIL" - why is it sore (lit. 'ill')? HE ANSWERS: When it dwells on people, it makes them misers with their money. When the collector of charity comes to him, it tries to prevent him from giving, and says to him: Do not take out ANYTHING of yours. When poor people come, it tries to prevent him. When he wants to eat of his money, it tries to prevent him in order to guard the money for another. And from the day that it dwells on the person, he is ill like one who is bedridden because of his illness and does not eat or drink. Therefore, it is an ill evil.

448. And king Solomon cried out in his wisdom and said: "A man to whom Elohim has given riches, wealth and honor..." (Kohelet 6:2). The beginning and end of this passage are seemingly incoherent, for it is written: "A man to whom Elohim has given riches..." IF SO, what is the meaning of, "Yet Elohim does not give him power to eat of it"? If so, then it is not in the possession of the person, AND SO ELOHIM HAS NOT GIVEN HIM ANYTHING.

449. HE ANSWERS: If it had been written, 'Yet Elohim does not permit him to eat of it', then I would say THAT HE GAVE HIM NOTHING. But it is written: "does not give him power," because he believed in that evil and joined with it. IF SO, HE HIMSELF CAUSED THIS. The Holy One, blessed be He, did not give it dominion, THAT THE PERSON should be born under ITS DOMINATION, but rather he HIMSELF wanted it and held on to it.

450. All his ways are like one who is bedridden because of his illness. He does not eat or drink, he does not go near his money or spend any of it. And he guards it until he passes from the world and someone else comes and takes it, for he is its true owner.

445. ר' אבא פתח ואמר, יש רעה חולה ראיתי תחת השמש. כמה בני נשא אטימין לפא, בגין דלא משתדלי באורייתא. יש רעה חולה, וכי יש רעה דהיא חולה, ויש רעה דלאו היא חולה. אלא ודאי יש רעה חולה, דתנינן, מסטרא דשמאלא, נפקי כמה גרדיני נימוסין, דבקען באוירא.

446. וכד בעינן למיפק, אזלין ואשתאבין בנוקבא דתהומא רבה, לבתר נפקין ומתחברן כחדא, ובקעין אוירין, ושאטין בעלמא, ומתקרבין לגבייהו דבני נשא, וכל חד אקרי רעה, כד"א לא תאונה אליך רעה. מאי לא תאונה. בגין דאתיא בתסקופא על בני נשא.

447. חולה אמאי היא חולה. כד שריא האי על בני נשא, עביד לון קמצנין מממוניהון, אתיין גבאי צדקה גביה, היא מחאת בידיה. א"ל לא תיפוק מדירך. אתיין מסכני, היא מחאת בידיה. אתי הוא למיכל מממוניה, מחאת בידיה, בגין לנטרא ליה לאחרא. ומן יומא דשריא עליה דבר נש, היא חולה, כהאי שכיב מרע דלא אכיל ולא שתי. ועל דא היא רעה חולה.

448. ושלמה מלכא צוח בחכמתא ואמר, איש אשר יתן לו האלהים עשר ונכסים וכבוד וגו'. האי קרא, לאו רישיה סיפיה, ולאו סיפיה רישיה, כתיב איש אשר יתן לו האלהים עשר ונכסים וכבוד וגו', מאי ולא ושלטנו האלהים לאכול ממנו. אי הכי, לאו ברשותיה הוא דב"נ.

449. אלא, אי כתיב ולא יעזבנו האלהים לאכול ממנו, הוינא אמר הכי. אלא ולא ושלטנו, דבגין דהוא הימניה להיא רעה, ואחיד בה. קודשא בריך הוא לא שלטניה עליה, לאתבראה תחותיה, על דהוא אתרעי בה, ואחיד בה.

450. וכל ארחוי בשכיב מרע, דלא אכיל ולא שתי, ולא קריב לממוניה, ולא אפיק מיניה, ונטיר ליה עד דהוא יפוק מעלמא, וייתי אחרא, ויטול ליה, דהוא בעליו.

451. And King Solomon cried and said: "Riches kept for their owner to his hurt (lit. 'evil')" (Kohelet 5:12). Who is its owner? He is another one who inherited him. And why did the other merit to become the owner of those riches? It is because the first believed in this evil and desired it, and joined it. Therefore, the other who did not join this evil merited to become the owner of those riches. This is what is meant by, "to his evil," meaning because of his evil, which he joined, the other person profited.

452. Another explanation for, "There is an ill evil..." It is he who dwells in a good part of his father's house, but accuses his father with false charges. He cleaves unto this ill evil like a person who is bedridden because of his illness, and all of his ways are false, saying: This I want and this I do not want. And because of these riches, this person has cleaved unto ill evil and is punished in this world and in the World to Come. This is "riches kept for their owner to his evil."

453. It is the same with Yismael. The Holy One, blessed be He, took them upon the wings of eagles and surrounded them with clouds of glory. The Shechinah went before them, brought down for them the manna to eat, brought forth for them sweet water, yet they dealt with Him with false charges. Immediately, "Then came Amalek."

454. "Then came Amalek..." Rabbi Shimon said: There is a secret of wisdom here. Because of the decree of Severe Judgment, this war came. And it took place both above and below. And there is no word in the Torah that does not contain superior secrets of Wisdom that are connected with the Holy Name. His as if the Holy One, blessed be He, said: 'When Yisrael are righteous below, My power becomes strengthened over all. But when they are not righteous, the superior power of above is weakened and the power of Severe Judgment gains strength.

455. Come and behold: When Yisrael sinned below, it is written: "Then came Amalek, and fought with Yisrael" (Shemot 17:8). He came to provoke Judgment over Mercy, WHICH IS HIS WAY OF WAR ABOVE, because everything exists above and below. "...in refidim," MEANS with weakened hands (Heb. rifyon yadaim), as they weakened their hands from the Torah of the Holy One, blessed be He, as we established. Rabbi Yehuda said: Amalek waged war twice against Yisrael, one here, and one as is written: "Then the Amaleki came down, and the Canaanite..." (Bemidbar 14:45).

451. וְשִׁלְמָה מִלְכָּא צְוּחַ וְאָמַר, עֶשֶׂר שְׁמוֹר לְבַעְלֵיו לְרַעְתּוֹ. מֵאֵן בְּעָלָיו. דָּא אַחְרָא דִּירִית לִיה. וְלָמָּה זָכָה הָאִי אַחְרָא לְמַהוּי בְּעָלָיו דִּיהוּא עֵתְרָא. בְּגִין דִּיהָאִי הִימִין לְהֵיָא רְעָה, וְאַתְרַעֵי בָּהּ וְאַתְדַּבֵּק בָּהּ. בְּגִ"כ, הָאִי אַחְרָא דְלֹא אֶתְדַּבֵּק בְּהֵיָא רְעָה, זָכָה לְמַהוּי בְּעָלָיו דִּיהוּא עֵתְרָא הַה"ד לְרַעְתּוֹ, כְּלוּמַר בְּגִין רַעְתּוֹ דִּיהוּ מִתְדַּבֵּק בָּהּ, רוּחַ לִיה הָאִי.

452. ד"א יש רעה חולה, האי מאן דיתבי בחולקא טבא, בבית אבוי, והוא אזיל לקבל אבוי, בתסקופי מלין, הא אתדבק בההוא רעה חולה, כבר נש שכוב מרע דכל ארחוי בתסקופא, דא בעינא, ודא לא בעינא, ובגין האי עותרא אתדבק בר נש ברעה חולה, ואתענש בהאי עלמא, ובעלמא דאתי, ודא הוא עושר שמור לבעליו לרעתו.

453. כִּךְ יִשְׂרָאֵל, קב"ה נטיל לון על גדפי נשרין, אסחר לון בענני יקרא, שכינתיה נטיל קמיהו, נחת לון מנא למיכל, אפיק לון מניא מתוקין, ואינגן הו אזלין עמיה בתסקופין. מיד ויבא עמלק.

454. וַיָּבֹא עַמְלֵק, א"ר שְׁמֵעוֹן, רְזָא דְחַכְמַתָּא הַכָּא, מְגֻזְרַת דִּינָא קְשִׁיא, קָא אֲתִיָּא קְרָבָא דָּא. וְקְרָבָא דָּא אֲשַׁתְּכַח לְעֵילָא וְתַתָּא. וְלִית לֶךְ מְלָה בְּאוּרִייתָא, דְּלֹא אִית בָּהּ רְזִין עֲלָאִין דְּחַכְמַתָּא, דְּמִתְקַשְׂרִין בְּשִׁמְא קְדִישָׁא. כְּבִיכּוֹל, אָמַר קב"ה, כִּד יִשְׂרָאֵל אִינּוֹן זְכָאִין לְתַתָּא, אֲתַגְבֵּר חֵילָא דִּילֵי עַל כְּלָא. וְכִד לֹא אֲשַׁתְּכַחוּ זְכָאִין, כְּבִיכּוֹל, מִתִּישִׁין חֵילָא דְּלְעֵילָא, וְאַתְגְּבֵר חֵילָא דְּרִינָא קְשִׁיא.

455. ת"ח, בְּשַׁעֲתָא דְּחִבּוּ יִשְׂרָאֵל לְתַתָּא, מַה כְּתִיב, וַיָּבֹא עַמְלֵק וַיִּלָּחֶם עִם יִשְׂרָאֵל, אֲתָא לְקַטְרָגָא דִּינָא בְּרַחְמֵי. דְּכִלָּא אֲשַׁתְּכַח לְעֵילָא וְתַתָּא. בְּרַפְיִדִים: בְּרַפְטוּי יָדִים, דְּרַפּוּ יְדִיהוֹן מְאוּרִייתָא דְּקֹדֶשָׁא בְּרִיךְ הוּא, כְּמַה דְּאוּקִימָנָא. אָמַר ר' יְהוּדָה, תְּרִי זְמַנֵּי אַחַּךְ קְרָבָא עַמְלֵק בְּיִשְׂרָאֵל, חַד הַכָּא. וְחַד דְּכְתִיב, וַיִּרַד הָעַמְלֵקִי וְהַכְּנַעֲנִי וְגו'.

456. Rabbi Shimon said: Was THE WAR WITH AMALEK both above and below. Above was the provocation against the Holy One, blessed be He, as we learned. Below ALSO, it was all against the Holy One, blessed be He, for they took men and cut their foreskins of the holy sign, then took them and threw them upwards, and said: Take that which You desire. In any case, the entire WAR was against the Holy One, blessed be He.

457. "And Moses said to Joshua, 'Choose us out men, and go out, fight with Amalek'" (Shemot 17:9). HE ASKS: What did Moses foresee that he removed himself from this very first battle of the Holy One, blessed be He? HE ANSWERS: Blessed is Moses's portion, for he noticed and saw and realized the root of the matter. Moses said: 'I will prepare myself for this battle which is above and you, Joshua, prepare yourself for the war below.'

458. This is what is written: "And it came to pass, when Moses held up his hand, that Yisrael prevailed" (Shemot 17:11), MEANING Yisrael of above, ZEIR ANPIN. Therefore, Moses removed himself from the battle below, in order to expedite the battle above to be won through him.

459. Rabbi Shimon said: Is this war of Amalek insignificant in your eyes?! Come and behold: from the day the world was created until that time, and from that time until King Messiah will come, and even in the days of Gog and Magog (Armageddon), there will not be anything comparable. And not because they were so mighty and numerous, but rather because it was in all the aspects of the Holy One, blessed be He.

460. "And Moses said to Joshua..." HE ASKS: Why to Joshua and no one else? At that time he was only a youth, as is written: "Joshua, the son of Nun, a young man" (Shemot 33:11), and there were many among Yisrael who were stronger than he. AND HE ANSWERS: But Moses gazed with wisdom and knew. What did he see? He saw Samael descending on the side above to assist Amalek below. Moses said: 'There seems to be a difficult war here.'

461. Joshua at that time was situated in a very high level. If you think he was situated in the Shechinah at that particular time, it is not so, because She was taken and joined to Moses. So Joshua was joined below THE SHECHINAH. And where? Rabbi Shimon said: In that place that is called 'youth', WHICH IS METATRON.

456. אָמַר ר' שְׁמַעוֹן, לְעֵילָא וְתַתָּא. קְטְרוּגָא דְקוּדְשָׁא בְרִיךְ הוּא הוּה, לְעֵילָא, בְּמַה דְאִתְמַר. לְתַתָּא בְּקוּדְשָׁא בְרִיךְ הוּא הוּה, דְהוּוּ נְסָבִי לְגַבְרִי, וְגַזְרִי לֹון עֲרַלְתָּא דְרִשְׁמָא קְדִישָׁא, וְנָטְלוּ לְהוּ וְאֲרַמוּ לֹון לְעֵילָא, וְאֲמַרִי טוּל לָךְ מַה דְאִתְרַעִית. וְעַכְ"פּ דְקוּדְשָׁא בְרִיךְ הוּא הוּה כְּלָא.

457. וַיֹּאמֶר מֹשֶׁה אֶל יְהוֹשֻׁעַ בַּחַר לָנוּ אַנְשִׁים וְצֵא הֲלָחֵם בְּעַמְלֶק. וְכִי מַה חָמָא מֹשֶׁה, דְסָלִיק גְרַמְיָה, מֵהָאֵי קֶרְבָּא קְדַמָּא דְקוּדְשָׁא בְרִיךְ הוּא פְקִיד. אֶלָּא מֹשֶׁה זָבָּא חוּלְקִיָּה, דְאִסְתַּבֵּל וַיִּדַע עֲקָרָא דְמַלְאָה. אָמַר מֹשֶׁה, אָנָּא אֲזַמִּין גְרַמִּי לְהַהוּא קֶרְבָּא דְלְעֵילָא, וְאַנְתָּ יְהוֹשֻׁעַ זְמִין גְרַמְךָ לְקֶרְבָּא דְלְתַתָּא.

458. וְהֵינֵנוּ דְכַתִּיב, וְהָיָה כַּאֲשֶׁר יָרִים מֹשֶׁה יָדוֹ וְגַבְרַי יִשְׂרָאֵל: יִשְׂרָאֵל דְלְעֵילָא. וּבְגִין כֵּן סָלִיק מֹשֶׁה גְרַמְיָה מְקֶרְבָּא דְלְתַתָּא, בְּגִין לְאַזְדַּרְזָא בְּקֶרְבָּא דְלְעֵילָא, וְיִתְנַצַּח עַל יָדָיו.

459. אָמַר ר' שְׁמַעוֹן, וְכִי קְלָה הִיא בְּעֵינֵיךְ, קֶרְבָּא דְאֵי דְעַמְלֶק. תָּא חֲזִי, מִן יוּמָא דְאִתְבְּרִי עֲלֵמָא, עַד הַהוּא זְמַנָּא, וּמַהְהוּא זְמַנָּא, עַד דְיִיתֵי מַלְכָּא מְשִׁיחָא, וְאֶמִּילוּ בְיוֹמוֹי דְגוּג וּמַגּוּג, לֹא יִשְׁתַּבַּח כְּוֹתִיָּה. לֹאֹו בְּגִין חֲזִילִין תְּקִיפִין וְסַגִּיאִין, אֶלָּא בְּגִין דְבְּכָל סְטְרִין דְקוּדְשָׁא בְרִיךְ הוּא הוּה.

460. וַיֹּאמֶר מֹשֶׁה אֶל יְהוֹשֻׁעַ, אֲמַאי לְיְהוֹשֻׁעַ, וְלֹא לְאַחֲרָא, וְהָא בְּהָהוּא זְמַנָּא רַבִּינָא הוּה, דְכַתִּיב וְיְהוֹשֻׁעַ בֶּן נֹון נָעַר, וְכַמָּה הוּוּ בְיִשְׂרָאֵל תְּקִיפִין מְנִיָּה. אֶלָּא מֹשֶׁה בַּחֲכַמְתָּא אִסְתַּבֵּל וַיִּדַע. מַאי חָמָא. חָמָא לְסַמָּאל דְהוּה נַחִית מְסַטְרָא דְלְעֵילָא, לְסַיְעָא לְעַמְלֶק לְתַתָּא. אָמַר מֹשֶׁה, וְדַאי קֶרְבָּא הֵכָא תְּקִיפָא אִתְחַזִּי.

461. יְהוֹשֻׁעַ בְּהָהוּא זְמַנָּא בְּדַרְגָּא עֲלָאָה יְתִיר אִשְׁתַּבַּח. אֵי תִימָא דְבִשְׂכִינְתָּא אִשְׁתַּבַּח בְּהָהוּא זְמַנָּא לֹאֹו הֵכִי, דְהָא בְּמֹשֶׁה אִתְנַסִּיבַת וְאִתְאַחַדַת, אִשְׁתַּבַּח יְהוֹשֻׁעַ דְאִתְאַחַד לְתַתָּא מְנִיָּה. וּבְמַה. אָמַר ר' שְׁמַעוֹן, בְּהָהוּא אִתְר, דְאִתְקְרִי נַע"ר.

462. This is what Rabbi Yehuda said of the verse: "Your eyes shall see Jerusalem a quiet habitation, a tent that shall not be taken down; its pegs shall never be removed for ever" (Yeshayah 33:20).

"Jerusalem" refers to the upper Jerusalem that is called "a tent that shall not be taken down," MEANING that IT will no longer have to go into exile. And this is the secret of "Joshua, the son of Nun, a young man." "A young man" indeed, BECAUSE HE CLEAVED UNTO THE SUPERNAL LAD, METATRON. "Did not depart out of the tent" (Shemot 33:11), MEANING from the one which is called "a tent that shall not be taken down," WHICH IS THE SHECHINAH. This teaches us that each and every day, he was nurtured by the Shechinah. Just as the supernal Youth "did not depart out of the tent," and nurtured from Her constantly, so did that youth below, WHO WAS JOSHUA, who "did not depart out of the tent," and nurtured from it constantly.

463. Therefore, when Moses saw Samael descending to assist Amalek, he said: Certainly, this youth will stand up against him and will dominate over him to overcome him. Immediately, "And Moses said to Joshua, 'Choose us out men, and go out, fight with Amalek'" This battle below is yours, and I will hasten for the battle above. "Choose us out men," NAMELY righteous men, the sons of righteous men, that are worthy to go with you.

464. Rabbi Shimon said: At the moment that Joshua, the youth, went out, the youth of above, METATRON, stirred and made many preparations with many weapons that his Mother, WHO IS THE SHECHINAH, prepared for him, for this war to avenge the vengeance of the Covenant. This is what is meant by: "A sword...that shall avenge the Covenant" (Vayikra 26:25). And this is the secret of what is meant by: "And Joshua harried Amalek and his people with the edge of the sword" (Shemot 17:13). Assuredly, "with the edge of the sword," and not with spears and weapons, but by the sword specifically, the one called "a sword...that shall avenge the Covenant."

465. Moses prepared himself for the war above. "But the hands of Moses were heavy" (Shemot 17:12), actually heavy, holy and glorified, never impure. Glorified, as they were worthy to do through them a battle that is above. "And they took a stone, and put it under him, and he sat on it" (Ibid.), THAT IS because Yisrael was in sorrow and he wanted to be together with them in their pain.

462. וְהִינּוּ דֹא"ר יְהוּדָה, מֵאֵי דְכִתְיִב עֵינֶיךָ תִּרְאִינָה יְרוּשָׁלַם נוֹה שְׂאֲנָן אֶהֱל בֵּל יִצְעָן בֵּל יֹסַע יִתְדוֹתָיו לְנִצָּח. יְרוּשָׁלַם: יְרוּשָׁלַם דְּלַעֲיִלָא, דְּאֶקְרִי אֶהֱל בֵּל יִצְעָן, דְּלֹא יִשְׁתַּבַּח יְתִיר לְמַהֲךָ בְּגִלּוֹתָא, וְדֹא הוּא רְזָא דְכִתְיִב, וְיְהוֹשֻׁעַ בֶּן נוּן נַעַר. נַעַר וְדֹאֵי. לֹא יִמִּישׁ מִתּוֹךְ הָאֶהֱל, הֵהוּא דְאֶקְרִי אֶהֱל בֵּל יִצְעָן. מְלַמֵּד דְּבִכָּל יוֹמָא וְיוֹמָא, הוּוּהּ יְנִיק מִשְׁכִּינְתָא, כְּמַה דְּהֵהוּא נַעַר דְּלַעֲיִלָא, לֹא יִמִּישׁ מִתּוֹךְ הָאֶהֱל, וְיְנִיק מִנְיָה תְּדִירָא. כִּךְ הָאֵי נַעַר דְּלִתְתָא לֹא יִמִּישׁ מִתּוֹךְ הָאֶהֱל, וְיְנִיק מִנְיָה תְּדִירָא.

463. בְּגִין כִּךְ, כִּד חָמָא מִשָּׁה, לְסַמָּאל, נְחִית לְסִייעָא לְעַמְלֵק, אִמְר מִשָּׁה, וְדֹאֵי הָאֵי נַעַר יְקוּם לְקַבְּלִיהָ, וְיִשְׁלוּט עָלֶיהָ, לְנִצָּחָא לִיהָ. מִיַּד וַיֹּאמֶר מִשָּׁה אֶל יְהוֹשֻׁעַ בְּחַר לָנוּ אַנְשִׁים וְצֵא הַלָּחֵם בְּעַמְלֵק, דִּילָךְ הָאֵי קִרְבָא דְּלִתְתָא, וְאַנָּא אֹדְרִיז לְקִרְבָא דְּלַעֲיִלָא. בְּחַר לָנוּ אַנְשִׁים, זְכָאִין בְּנֵי זְכָאִין, דִּיתְחַזוּן לְמַהֲךָ עִמָּךְ.

464. אר"ש, בְּשַׁעֲתָא דְּנַפְיִק יְהוֹשֻׁעַ נַעַר. אִתְעַר נַעַר דְּלַעֲיִלָא, וְאִתְתַּקַּן בְּכַמָּה תִּיקוּנִין בְּכַמָּה זְיַיְנִין, דְּאִתְקִינַת לִיהָ אִמִּיהָ, לְקִרְבָא דָּא, לְנִקְמָא נֹקְמָא דְּבְרִית. וְהִינּוּ דְכִתְיִב, חֲרִב נֹקְמַת נָקַם בְּרִית, וְדֹא הוּא רְזָא דְכִתְיִב, וְיַחְלֵשׁ יְהוֹשֻׁעַ אֶת עַמְלֵק וְאֵת עַמּוֹ לְפָנֵי חֲרִב. לְפָנֵי חֲרִב וְדֹאֵי, וְלֹא לְפָנֵי רֹמַחִין וְזִינִין, אֶלָּא בְּחֲרִב וְדֹאֵי הֵיא, הָאֵי דְאֶקְרִי חֲרִב נֹקְמַת נָקַם בְּרִית.

465. וּמִשָּׁה אִתְתַּקַּן לְקִרְבָא דְּלַעֲיִלָא, וְיָדֵי מִשָּׁה כְּבִדִּים: כְּבִדִּים מִמֶּשׁ, יְקִירִין, קְדִישִׁין, לֹא אִסְתְּאֲבָן לְעַלְמִין. יְקִירִין דְּאִתְחַזוּן לְאַגְחָא בְּהוּ קִרְבָא דְּלַעֲיִלָא. וְיַקְחוּ אֲבָן וְיִשִּׁימוּ תַּחְתָּיו וְיִשְׁבּ עָלֶיהָ, בְּגִין דִּישְׂרָאֵל שְׂרִיין בְּצַעְרָא, וְיֵהֵא עִמָּהוּן בְּצַעְרֵיהוּן.

466. "And Aaron and Chur supported his hands, the one on the one side, and the other on the other side; and his hands were heavy (lit. 'faith')" (Ibid.). HE ASKS: What is the meaning of "supported his hands" ('faith')? Is it that because Aaron and Chur supported his hands, his hands were 'faith'? HE ANSWERS: Whatever Moses did, he did with wisdom. Aaron and Chur, the one was from his own side, WHICH IS THE RIGHT, and the other from his side, WHICH IS THE LEFT. And the hands of Moses were in the center, IN THE CENTRAL COLUMN. Therefore, "And his hands were Faith"; faithful were Aaron, in order to arouse from his side, WHICH IS THE RIGHT, and Chur, in order to arouse from his side, WHICH IS THE LEFT. And they held his hands from here and here, in order that assistance would be available from above.

467. "And it came to pass, when Moses held up his hand, Yisrael prevailed." "When Moses held up," MEANS that he raised the right over the left. And he was intent UPON THIS when he raised his hands. Then "Yisrael prevailed," Yisrael of above, WHICH IS ZEIR ANPIN. "And when he let down his hand, Amalek prevailed," MEANING when Yisrael below ceased to pray, the hands of Moses could not stand up and remain straight, and Amalek prevailed. From here we learn that even though the priest spreads his hands during the offering in order to perfect himself in everything, Yisrael must be present with him during his prayers.

468. We have learned that in this war of Amalek were present both those of above, and those of below. Therefore, "And his hands were (lit. 'was') Faith," meaning proper Faith. HE ASKS: "And his hands was Faith." It should have said 'were'. HE ANSWERS: This is because everything depends upon the right hand. Therefore "was" is written, and "his hands," is written TO TEACH that the right is the most important of all. It is written: "Your right hand, Hashem, is glorious in power: Your right hand, Hashem, has dashed the enemy in pieces" (Shemot 15:6).

469. "And Hashem said to Moses, 'Write this for a memorial in a book...'" (Shemot 17:14). Come and behold: It is written above, "And Joshua harried Amalek and his people with the edge of the sword" HE ASKS: "harried (Heb. yachalosh)" should have been written, 'slew'. HE ANSWERS: But "yachalosh" is as we learned, "that did rule (Heb. cholesh) over the nations" (Yeshayah 14:12). Joshua ruled over them and, "a sword...that shall avenge the Covenant" slew them, as written, "by the edge of the sword," as we learned.

470. "Write this (Heb. zot) for a memorial." Zot is precise, WHICH IS A NAME OF MALCHUT; "and rehearse it in the ears of Joshua," because he is destined to slay other kings, NAMELY 31 KINGS. "That I will utterly blot out (lit. 'I will blot a blotting')." "Blotting" refers to above; "I will blot" refers to below. "The memory," means the memory above and the memory below.

471. Rabbi Yitzchak said: It is written, "I will utterly blot out" WHICH INDICATES THAT THE HOLY ONE, BLESSED BE HE, WILL BLOT OUT, and: "You shall blot out the remembrance of Amalek" (Devarim 25:19), WHICH INDICATES THAT WE ARE OBLIGATED TO ERASE REMEMBRANCE OF HIM. HE ANSWERS: But the Holy One, blessed be He, said: You will blot out the memory OF AMALEK of below, and I shall blot out the memory OF AMALEK of above.

466. וְאֶהָרֵן וְחֹר תִּמְכּוּ בְיָדָיו מִזֶּה אֶחָד וּמִזֶּה אֶחָד וַיְהִי יָדָיו אֲמוּנָה וְגו', מֵאִי תִּמְכּוּ בְיָדָיו. אֲמוּנָה. וְכִי עַל דֵּאֶהָרֵן וְחֹר תִּמְכּוּ לְיָדָיו, הוּוּ יָדָיו אֲמוּנָה. אֶלָּא, מִשֶּׁה כֹּלָא בְּחֻמְתָּא עֲבִיד מַה דְּעֲבִיד. אֶהָרֵן וְחֹר, דָּא מְסֻטְרָא דִּילִיָּה, וְדָא מְסֻטְרָא דִּילִיָּה, וַיְדוּי בְּאֲמֻצְעִיתָא, וְע"ד וַיְהִי יָדָיו אֲמוּנָה, מְהִימְנוּתָא. אֶהָרֵן בְּגִין דִּיתַעַר סֻטְרָא דִּילִיָּה, וְחֹר בְּגִין דִּיתַעַר סֻטְרָא דִּילִיָּה, וְהוּוּ אֶחִידֵן בְּיָדָיו מִכָּאן וּמִכָּאן, דֵּאֲשֵׁתְכָחָא סִיּוּעָא דְלַעִילָא.

467. וְהִיָּה כַּאֲשֶׁר יָרִים מֹשֶׁה יָדוֹ וְגִבְרֵי יִשְׂרָאֵל. כַּאֲשֶׁר יָרִים: דְּזָקִיף יְמִינָא עַל שְׂמָאלָא, וְאֶתְכַוֵּן בְּפָרְשׁוֹ דִּידוּי. וְגִבְרֵי יִשְׂרָאֵל: יִשְׂרָאֵל דְלַעִילָא. וְכַאֲשֶׁר יִנַּיֵחַ יָדוֹ וְגִבְרֵי עַמְלָק, בְּשַׁעֲתָא דִּישְׂרָאֵל לְתַתָּא, מְשַׁתְּכִין מְצֻלוֹתָא, לֹא יִכְלִין יָדֵי מֹשֶׁה לְמִיָּקָם בְּזָקִיפוֹ, וְגִבְרֵי עַמְלָק. מִכָּאן אֹלִיפְנָא, אַע"ג דְּכֹהֲנָא פְרִישׁ יָדָיו, בְּקֶרְבָּנָא, לְתַקְנָא גְרָמִיָּה בְּכֹלָא, יִשְׂרָאֵל בְּעִיּוֹן לֹאֲשֵׁתְכָחָא בְּצֻלוֹתְהוֹן, עֲמִיָּה.

468. תָּאנָא, בְּקֶרְבָּא דָּא דְעַמְלָק, אֲשֵׁתְכָחוּ עֲלָאִין וְתַתָּאִין, וְעַל דָּא, וַיְהִי יָדָיו אֲמוּנָה, בְּהִימְנוּתָא בְּדָקָא חֲזִי. וַיְהִי יָדָיו אֲמוּנָה. וַיְהִי יָדָיו מִבְּעֵי לִיָּה. אֶלָּא, בְּגִין דִּתְלִיָּא כֹּלָא בִּימִינָא, כְּתִיב וַיְהִי. וְכְתִיב יָדָיו, בְּגִין דְּהוּא עֶקְרָא דְכֹלָא. וְכְתִיב, יְמִינֵךָ יִי נִאֲדָרִי בְּכַח יְמִינֵךָ יִי תִרְעֵץ אוֹיֵב.

469. וַיֹּאמֶר יְי' אֶל מֹשֶׁה כְּתֹב זֶאת זְכוּרֹן בְּסֵפֶר וְגו'. תָּא חֲזִי, מַה כְּתִיב לַעִילָא, וַיַּחְלֹשׁ יְהוֹשֻׁעַ אֶת עַמְלָק וְאֶת עַמּוֹ לְפָנֵי חָרֵב. וַיַּחְלֹשׁ, וַיְהִירוּג מִבְּעֵי לִיָּה. אֶלָּא, וַיַּחְלֹשׁ, כְּמַה דְּאֶתְמַר, חוֹלֵשׁ עַל גּוֹיִם. יְהוֹשֻׁעַ הוּוּ חוֹלֵשׁ עֲלֵיהוֹן, וְהוּוּא חָרֵב נוֹקְמַת נְקָם בְּרִית קְטִיל לֹון, דְּכְתִיב לְפָנֵי חָרֵב כְּמַה דְּאֶתְמַר.

470. כְּתֹב זֶאת זְכוּרֹן, זֶאת דִּיקָא. וְשִׁים בְּאָזְנֵי יְהוֹשֻׁעַ, דְּהָא הוּא זְמוּן לְקַטְלָא מְלַכִּין אַחֲרָנִין. כִּי מַחָה אֲמַחָה. מַחָה: לַעִילָא. אֲמַחָה: לְתַתָּא. זְכוּר, דְּיִכְרְנָא דְלַעִילָא וְתַתָּא.

471. אָמַר רַבִּי יִצְחָק, כְּתִיב כִּי מַחָה אֲמַחָה, וְכְתִיב תְּמַחָה אֶת זְכוּר עַמְלָק. אֶלָּא, אָמַר קוּדְשָׁא בְּרִיךְ הוּא, אֶתוֹן מַחֹן דְּיִכְרְנִיָּה לְתַתָּא, וְאִנָּא אֲמַחָה דְּיִכְרְנִיָּה לַעִילָא.

472. Rabbi Yosi said: Other allied nations accompanied Amalek. They were all afraid to approach Yisrael, except it (Amalek). Therefore, Joshua ruled over them. Rabbi Yisa said: "And Joshua harried," for he broke their power from above.

473. "And Moses built an altar, and called the name of it, Hashem is my Banner" (Shemot 17:15). "And Moses built an altar," corresponding to the supernal altar. "And called the name of it," OF THAT PARTICULAR ALTAR OF ABOVE; "Hashem is my banner," because it avenged the holy sign of Yisrael. And since that time, it was commonly called "a sword...that shall avenge the Covenant." AND MOSES CALLED IT: "HASHEM IS MY BANNER."

474. Rabbi Yosi said: "And Moses built an altar," NAMELY an altar to atone for YISRAEL. "And called the name of it." The name of what? Rabbi Chiya said: The name of that altar. "Hashem is my banner (Heb. nisi)," as is written: "And there he tested them (Heb. nisahu)," WHICH REFERS TO ELEVATION. It all pertains to the same issue, for Yisrael was elevated because he was uncovered, and the sign of that Covenant was revealed by them the holy sign. FROM HERE WE LEARNED that once a person's son is circumcised and the sign of the Holy Covenant is revealed by him, then that son is called 'an altar to atone upon it'. And what is its name? "Hashem is my banner."

475. Similar to this, Jacob built an altar, as is written: "And he erected there an altar, and called it El, Elohim of Yisrael" (Beresheet 33:20). Whom did he call? That place which is called 'altar', NAMELY MALCHUT. And what is its name? "El Elohim of Yisrael."

34. "And they saw the Elohim of Yisrael"

This section proscribes looking at the rainbow above, the Shechinah, and the rainbow below, the sign of the Covenant that is imprinted on a person. Rabbi Chiya talks about the sapphire stone in "And there was under his feet a kind of paved work of sapphire stone," saying that it means the transparent light of the sapphire, the engravings of above that flash and illuminate. The borders in the great tree illuminate the Shechinah when she joins with Zeir Anpin; all these lights and paths illuminate upon the light of the Shechinah.

476. Rabbi Yosi said: What is the meaning of the verse, "And they saw the Elohim of Yisrael..." (Shemot 24:10). HE ASKS: Who can possibly see the Holy One, blessed be He? Is it not written: "For no man shall see me, and live" (Shemot 33:20), yet here it says "and they saw" HE ANSWERS: Rather, the rainbow was revealed to them in illuminating colors, WHICH IS THE SHECHINAH THAT RECEIVES FROM THE THREE COLORS - WHITE, RED AND YELLOW. And so have we learned that whoever gazes upon the rainbow is as though he gazes upon the Shechinah. And it is prohibited to gaze upon the Shechinah.

477. Therefore, it is prohibited for a person to gaze upon the fingers of the priests when they stretch out their hands. It is prohibited to gaze upon the rainbow. HE ASKS: What rainbow? Rabbi Aba said: Any rainbow. He said to him: What is any rainbow? He said to him: BOTH the rainbow above AND ALSO the rainbow below.

472. אָמַר רַבִּי יוֹסִי, עַמְלָק עִמּוּן אַחֲרֵינוּן אֵינְתִין עִמּוּהוּ, וְכִלְהוּ דְחִילוּ לְקַרְבָּא בְּהוּ בְּיִשְׂרָאֵל, בַּר אִיהוּ. וּבְגִין כֵּן, יְהוֹשֻׁעַ הוּא חוֹלֵשׁ עֲלֵיהוּ. רַבִּי יוֹסֵא אָמַר, וַיַּחֲלֵשׁ יְהוֹשֻׁעַ, דְּתַבַּר חֵילָא דְלֵהוּן מַלְעִילָא.

473. וַיִּבֶן מֹשֶׁה מִזְבֵּחַ וַיִּקְרָא שְׁמוֹ יְיָ נְסִי. וַיִּבֶן מֹשֶׁה מִזְבֵּחַ, לְקַבֵּל הָהוּא דְלַעִילָא. וַיִּקְרָא שְׁמוֹ הָהוּא מֹשֶׁה יְיָ נְסִי. מֵאִי יְיָ נְסִי. בְּגִין דְּאַנְקִים נִקְמְתָא דְהָהוּא רְשִׁימָא קְדִישָׁא דְיִשְׂרָאֵל, וּמֵהָהוּא זְמַנָּא אֲתַקְרִי, חֲרִב נּוֹקְמַת נֶקֶם בְּרִית.

474. רַבִּי יוֹסִי אָמַר, וַיִּבֶן מֹשֶׁה מִזְבֵּחַ, מִזְבֵּחַ לְכַפָּרָא עֲלֵיהוּ. וַיִּקְרָא שְׁמוֹ. שְׁמוֹ דְּמָאן. אָמַר רַבִּי חֵיָא שְׁמִיָּה דְּמִדְּבַחָא הָהוּא. יְיָ נְסִי: כַּד"א, וְשֵׁם נְסֵהוּ. וְכִלְא מְלָה חַד, עַל דְּאַתְפָּרְעוּ יִשְׂרָאֵל, וְאַתְגְּלוּיָא הָהוּא אֶת קַיִמָּא, רְשִׁימָא קְדִישָׁא. מִכָּאן אוֹלִיפְנָא, דְּכִיּוֹן דְּאַתְגְּזוּר בְּרִיָּה דְּבַר נֶשׁ, וְאַתְגְּלוּיָא בֵּיה אֶת רְשִׁימָא קְדִישָׁא קַיִמָּא. הָהוּא אֶקְרִי מִזְבֵּחַ לְכַפָּרָא עֲלֵיהּ. וּמֵה שְׁמִיָּה. יְיָ נְסִי.

475. כְּגוֹנוּנָא דָּא יַעֲקֹב, בְּנֵה מִדְּבַחָא, דְּכַתִּיב וַיִּצַּב שֵׁם מִזְבֵּחַ וַיִּקְרָא לוֹ אֵל אֱלֹהֵי יִשְׂרָאֵל. לְמָאן. לְהָהוּא אֲתַר דְּאֶקְרִי מִזְבֵּחַ. וּמָאן שְׁמִיָּה. אֵל אֱלֹהֵי יִשְׂרָאֵל.

476. אָמַר רַבִּי יוֹסִי, מֵאִי דְכַתִּיב, וַיִּרְאוּ אֶת אֱלֹהֵי יִשְׂרָאֵל וְגו'. וְכִי מָאן יְכִיל לְמַחְמֵי לִיָּה לְקוֹדֶשָׁא בְּרִיךְ הוּא, וְהָא כְּתִיב כִּי לֹא יִרְאֵנִי הָאָדָם וְחִי. וְהִכָּא אָמַר וַיִּרְאוּ אֱלֹהֵי דְאַתְגְּלוּיָא קֶשֶׁת עֲלֵיהוּ בְּגוֹנוֹןִין נְהִירִין, וְהִכִּי תְנִינִין, כֹּל מָאן דְּאַסְתַּבֵּל בְּקֶשֶׁת, כְּמָאן דְּמִסְתַּבֵּל בְּשַׁכִּינָה, וְלֹאֲסְתַּבֵּל בְּשַׁכִּינָתָא אֲסוּר.

477. וְעַל דָּא, אֲסוּר לִיָּה לְאַיְנִישׁ, לְאַסְתַּבֵּלָא בְּאַצְבְּעֵיהוּ דְכַהֲנֵי, בְּשַׁעֲתָא דְפִרְסֵי יְדֵיהוּ. אֲסוּר לְאַסְתַּבֵּלָא בְּקֶשֶׁת. מָאן קֶשֶׁת. אָמַר רַבִּי אַבָּא, בְּקֶשֶׁת סֵתָם אָמַר לִיָּה מֵאִי בְּקֶשֶׁת סֵתָם א"ל בְּקֶשֶׁת דְּלַעִילָא, וּבְקֶשֶׁת דְּלַתְתָּא.

478. HE EXPLAINS HIS WORDS: Upon the rainbow above, THAT IT IS PROHIBITED TO GAZE UPON, MEANS upon its colors, WHITE, RED AND GREEN, WHICH ARE THE SECRET OF THE THREE COLUMNS THAT ILLUMINATE IN THE SHECHINAH. For anyone who gazes UPON ITS COLORS is as though he gazes upon a high, supernal place. It is prohibited to gaze at it since this is a disgraceful manner towards the Shechinah. What is the rainbow of below? It is that sign of that Covenant that is imprinted in the person, for anyone who gazes upon it conducts himself disgracefully against the above.

479. Rabbi Yitzchak said: Yet, does it not say, "Put, I pray you, your hand under my thigh" (Bereshheet 24:2), that he made him swear by this sign? He said to him: Leave alone the fathers of the world, for they are not like the other people of the world. Moreover it is written, "Put, I pray you, your hand under my thigh," but not, 'Look under my thigh.' Therefore, it is prohibited to gaze upon the rainbow in general, as we learned.

480. We learned, "And they saw the Elohim of Yisrael" (Shemot 24:10), as the rainbow was revealed to them in beautiful colors, illuminating, flashing on all sides, WHICH IS THE SHECHINAH. This is understood from the words, "the Elohim of Yisrael," instead of, 'And they saw Elohim of Yisrael,' AS THE SHECHINAH IS CALLED "ET ('THE')." Rabbi Yosi said: THIS IS the light of the luminary of the Shechinah. Who is it? It is the one called 'youth', MEANING METATRON, who serves the Shechinah in the Temple. Therefore, "Et ('the')" is precise BECAUSE IT IS THE NAME OF THE SHECHINAH THAT INCLUDES METATRON, HER SERVANT.

481. "And there was under his feet a kind of paved work of sapphire stone" (Ibid.). A stone was marked there under His place, one of the stones that were used to build in Egypt. For we have learned that there was one woman who gave birth in Egypt. And the officers of Pharaoh came TO CAST HIM INTO THE RIVER, and she put him into THE PLACE OF a stone OF THE BUILDING. And the palm of a hand came and grasped it, and it was marked under the feet of the Shechinah. And it remained in his presence until the terrestrial Temple was burned down, as it is written, "And remembered not his footstool" (Eichah 2:1), THAT WAS THAT SAPPHIRE STONE.

482. Rabbi Chiya said: The sapphire stone MEANS the transparent light of the sapphire, the keys of the spiced wine, the superb engravings of above that flash to 72 directions. This is what is meant by: "And lay your foundations with sapphires" (Yeshayah 54:11). "The very heaven" (Shemot 24:10). What is "the very heaven"? Rabbi Aba said: "the very heaven," WHICH IS ZEIR ANPIN, is engraved with 72 branches blossoming to every direction, MEANING THE NAME OF AYIN-BET (72), THAT ILLUMINATES BOTH IN CHOCHMAH AND CHASSADIM. Here also, the appearance of that very heaven was exactly like the appearance of heaven itself, WHICH IS ZEIR ANPIN. Rabbi Yehuda said: It is all imprinted with that light of the vision that is engraved from the aspect of the Shechinah.

478. בְּקֶשֶׁת הַלְעִילָא, בְּגוֹוֹנוֹי. דְּכָל מֵאן דִּי־סִתְפַל בְּגוֹוֹנוֹי, כְּאִילוּ אִסְתַּבַּל בְּאַתְרֵי הַלְעִילָא, וְאָסִיר לְאַסְתַּבַּלָא בֵּיהּ, דְּלֹא יַעֲבִיד קְלָנָא בְּשִׁכְיִנְתָּא. קֶשֶׁת דְּלִתְתָּא מֵאִי הִיא. הֵהוּא אֶת קִיּוּמָא, דְּאַתְרֵשִׁים בֵּיהּ בְּבֵר נֶשׁ, דְּכָל מֵאן דִּי־סִתְפַל בֵּיהּ, עֲבִיד קְלָנָא לְעִילָא.

479. אָמַר רַבִּי יִצְחָק, אִי הָכִי וְהִכְתִּיב שִׁים נָא יַדְךָ תַּחַת יָרְכִי, דְּהוּהוּ אוֹמְרִי לִיהּ בְּהַאי אֶת. א"ל, אֲנַח לְהוּ לְאַבְהֵן דְּעַלְמָא, דְּלִית אִינוּן כְּשֶׁאֵר בְּנֵי עַלְמָא. וְעוֹד, שִׁים נָא יַדְךָ תַּחַת יָרְכִי כְּתִיב, וְלֹא כְּתִיב רְאֵה תַּחַת יָרְכִי, בְּג"כ אָסִיר לְאַסְתַּבַּלָא בְּקֶשֶׁת סִתָּם, כְּמָה דְּתַנִּינָן.

480. תָּאנָא, וִירָאוּ אֶת אֱלֹהֵי יִשְׂרָאֵל, דְּאַתְגְּלִיא קֶשֶׁת עַלְיֵיהּ, בְּגוֹוִינָן שְׁפִירִין נְהִירִין, מְלַהֲטָן לְכָל עִיבָר, מִשְׁמַע דְּכְתִיב, אֶת אֱלֹהֵי יִשְׂרָאֵל וְלֹא כְּתִיב וִירָאוּ אֱלֹהֵי יִשְׂרָאֵל. אָמַר רַבִּי יוֹסִי, נְהוּרָא דְּבוֹצִינָא דְּשִׁכְיִנְתָּא. וּמֵאִי נִיהוּ. הֵהוּא דְּאַקְרִי נְעַר, דְּמִשְׁמַשׁ לְשִׁכְיִנְתָּא, בְּמַקְדָּשָׁא. וּבְגִין כֵּךְ, אֶת דִּי־קָא.

481. וְתַחַת רַגְלֵיוּ כְּמַעֲשֵׂה לְבַנַּת הַסְּפִיר, דְּאַתְרֵשִׁים בֵּיהּ תַּחֲתוֹ דְּכְתִיבָהּ, חַד לְבִינְתָּא מֵאִינוּן לְבָנִין דְּהוּוּ בְּנִין בְּמִצְרַיִם, דְּתַנִּינָן, אֶתְתָּא חָדָא אוֹלִידַת בְּמִצְרַיִם, וְהוּהוּ אֶתִּין סַרְכֵי פְרַעָה, וְעַאלַת לִיהּ בְּחַד לְבִינְתָּא, וְאַתָּא פֶּס יָדָא וְאַחִיד לִיהּ, וְאַתְרֵשִׁים תַּחֲתוֹ רַגְלוֹי דְּשִׁכְיִנְתָּא, וְקִיּוּמָא קְמִיהּ, עַד דְּאַתּוּקַד בֵּי מַקְדָּשָׁא דְּלִתְתָּא, דְּכְתִיב, וְלֹא זָכַר הַדּוֹם רַגְלָיוּ.

482. ר' חִיָּיא אָמַר, לְבַנַּת הַסְּפִיר: נְהִירוּתָא דְּסְפִיר, קְלָדִיטִי בְּקַנְדִּיטִי גְלוּפִין עַלְאִין דְּלְעִילָא, דְּמַתְלֵהָטָא לְשִׁבְעִין וְתַרְיַן עֲבָרִי, הַה"ד וִיסְדַתִּיךְ בְּסְפִירִים. וְכַעֲצָם הַשְּׁמַיִם. מֵאִי עַצָּם הַשְּׁמַיִם. א"ר אַבָּא, מָה עַצָּם הַשְּׁמַיִם, גְּלוּפָא בְּשִׁבְעִין וְתַרְיַן עֲנַפִּין, פְּרַחִין מְלַהֲטָן בְּכָל עִיבָר. אוּף הָכָא, חִיזוּ דְּהֵהוּא עַצָּם הַשְּׁמַיִם כְּחִיזוּ שְׁמַיָּא מִמֶּשׁ. רַבִּי יְהוּדָה אָמַר, כְּלָא אֶתְרֵשִׁים בְּהֵהוּא נְהִירוֹ, דְּחִיזוּ דְּמַתְגַּלְפָּא מִסְטְרָא דְּשִׁכְיִנְתָּא.

483. Rabbi Chizkiyah said: Behold, there are sixty that surround the Shechinah, as is written: "sixty valiant men are round about it" (Shir Hashirim 3:7). He said to him: It is certainly so. But these sixty illuminate from the twelve boundaries THAT ARE IN ZEIR ANPIN, and were never removed from around THE SHECHINAH. For we have learned the twelve superbly engraved borders ascended balanced equally, in the great and strong tree. THEY ARE THE SECRET OF THE THREE COLUMNS THAT ILLUMINATE IN THE FOUR DIRECTIONS CHESED, GVURAH, TIFERET AND MALCHUT, WHICH ADD UP TO TWELVE. And they illuminate the Queen, WHO IS THE SHECHINAH, when She joins with the King, WHO IS ZEIR ANPIN. "The very heaven" indeed, FOR SHE RECEIVES ALL THAT IS IN HEAVEN, WHICH IS ZEIR ANPIN. And all these lights and paths illuminate with the light of the Shechinah.

484. We have learned, the light of these sixty VALIANT MEN that surround THE SHECHINAH are imprinted in that particular youth, METATRON. We called them 'sixty lashes of fire' with which he was clothed from the aspect of the Shechinah, and they were blazing with Judgment. This is the meaning of: "sixty valiant men are round about it."

35. "And Moses erected an altar"

Rabbi Yehuda concludes Beshalach by saying that there is no generation that does not contain the evil seed of Amalek. The Holy One, blessed be He wages war against them, and "The sinners (sins) will be consumed out of the earth," meaning in this world and in the World to Come. About that same time it is written: "Bless you Hashem, O my soul. Haleluyah."

485. We have learned: "And Moses erected an altar" (Shemot 17:15), as we have explained. "And he called the name of it, Hashem is my banner" (Or: miracle) AS THE MIRACLE IS ASCRIBED TO HASHEM, "Hashem is my banner" indeed, Why? Because Amalek took all those who were circumcised but not uncovered and cut them and threw them up, and said: 'Take what You wanted.' At that moment, it is written: "For he said, 'Because Yah has sworn by His throne that Hashem will have war with Amalek from generation (Heb. midor) to generation (Heb. dor)'" (Ibid. 16). The words 'midor' and 'dor' are spelt without THE VAV TO TEACH US THAT THOSE GENERATIONS IN WHICH THERE WERE BATTLES AGAINST AMALEK lacked inhabitants above, FOR THE NAME WAS NOT COMPLETE, NOR WAS THE THRONE COMPLETE, and THEY WERE LACKING inhabitants below, FOR THERE IS NO COMPLETENESS FOR THE LOWER BEINGS.

486. Rabbi Yehuda said: In every single generation and in all the subsequent generations to come into the world, there is no generation that does not contain that evil seed OF AMALEK. The Holy One, blessed be He, wages war against them. About them, it is written: "The sinners (sins) will be consumed out of the earth..." (Tehilim 104:35). "Out of the earth," MEANING in this world and in the World to Come. About that same time is written: "Bless you Hashem, O my soul. Haleluyah" (Ibid.).

483. אָמַר רַבִּי חִזְקִיָּהּ, אִי הָכִי, וְהָא שְׁתֵּין אֵינוֹן, בְּסַחְרָנִיָּה דְשְׁכִינְתָּא, דְכְתִיב שְׁשִׁים גְבוּרִים סְבִיב לָהּ. א"ל הָכִי הוּא וְדָאֵי. אֶלָּא אֵינוֹן שְׁתֵּין, אַתְנַהֲרוּ בְתַרְיִסָּר תְּחוּמִין, וְלֹא אַעֲדִיאוּ מְסַחְרָנוּתְהָא לְעֵלְמִין. דְתַנִּינָן, תְּרִיסָר תְּחוּמִין, גְּלִיפִין עֲלָאִין, בְּמַתְקֵלָא סְלִיקוּ, בְּאֵילָנָא קְדִישָׁא רַבָּא וְתַקִּיף. וְכִלְהוּ נְהִירִין בְּמִטְרוֹנִיתָא, כִּד אַתְחַבְּרַת בְּמַלְכָּא. וְדָא הוּא עֵצִים הַשְּׁמַיִם, עֵצִים הַשְּׁמַיִם מִמֶּשׁ. וְכֹל אֵינוֹן נְהִירִין שְׁבִילִין, מְנַהֲרִין בֵּיהּ, בְּנַהֲרוּ דְמִטְרוֹנִיתָא.

484. וְתַנְא, נְהִירוּ דְאֵלִין שְׁתֵּין, דְסַחְרָנִיָּה, רְשִׁימִין בֵּיהּ בְּהוּא נַע"ר, וְקִרְיָנָן לָהּ שְׁתֵּין פּוֹלְסֵי דְנוּרָא, דְאֶתְלַבֵּשׁ בְּהוּ מְסַטֵּר דְשְׁכִינְתָּא, מִתְלַהֲטָן בְּדִינָא, הַה"ד שְׁשִׁים גְבוּרִים סְבִיב לָהּ.

485. תַּנְא, וַיִּבֶן מֹשֶׁה מִזְבֵּחַ כְּמָה דְאִמְיָנָא. וַיִּקְרָא שְׁמוֹ ה' נְסִי. ה' נְסִי מִמֶּשׁ. אִמְאֵי. בְּגִין דְעַמְלַק נָטַל כֹּל אֵינוֹן דְהוּוּ גְזִירִין, וְלֹא אַתְפְּרַעוּ, וְגִזְר לֹון וְשְׂרֵי לָהּ לְעֵילָא, וְאָמַר טוֹל מַה דְאַתְרַעִית בֵּיהּ. בֵּיהּ שְׁעֵתָא מַה כְּתִיב. וַיֹּאמֶר כִּי יָד עַל כֶּסֶף זֶה מִלְחָמָה לָהּ בְּעַמְלַק מִדָּר דָּר. מִדָּר דָּר חֲסָרִין, מְדִיוּרִין דְלְעֵילָא, וּמְדִיוּרִין דְלְתַתָּא.

486. א"ר יְהוּדָה, בְּכֹל דָּרָא וְדָרָא, בְּכֹל דָּרִין דְאַתְיִין לְעֵלְמָא, לִית לָךְ דָּר דְלִית בְּהוּ מְהוּא זְרַעָא בִישָׁא, וְקוּדְשָׁא בְרִיךְ הוּא אָנַח בְּהוּ קְרָבָא. וְעֲלִיּוּהוּ כְתִיב יִתְמוּ חַטָּאִים מִן הָאָרֶץ וְגו'. מִן הָאָרֶץ: בְּעֵלְמָא דִּין, וּבְעֵלְמָא דְאַתִּי. בֵּיהּ זְמַנָּא כְּתִיב, בְּרַכִּי נַפְשִׁי אֶת ה' הַלְלוּהָ.