

1. "And Ya'akov went out from Be'er Sheva..."

In this section of secret Torah teachings, Rabbi Chiya discusses the symbolism and meaning of Ecclesiastes' resonant verse, "The sun also rises, and the sun goes down, and hastens to its place where it rises again." The verse refers to Ya'akov, when he was in Be'er Sheva and went to Charan, where Beresheet tells us he "tarried...all night, for the sun was set." The solar directions, north and south, indicate the Left Column and the Right Columns of energy, or, respectively, the negative and positive forces. Rabbi Ashlag's commentary further clarifies the word "place" as referring to Malchut, our physical world. Both Ya'akov and "the sun" represent Zeir Anpin--the Upper World, the source of our spiritual Light. We learn that the divine emanation alluded to in the text--"And Ya'akov went out"--is a complete one, combining the secrets of Chochmah and Chassadim; that is, both the Right and Left Columns. Rabbi Chiya explains Ya'akov's journey in terms of the Light of Zeir Anpin descending into the material world of darkness, the Malchut; and Rabbi Yosi further elucidates the journey of Ya'akov in relation to the Exile of the Jews. These explanations are used to explore the nature of The Creator's more awesome aspect, His "fierce indignation..." The Rabbis proceed into a brief discussion of the Tefilin, which are emblems of the divine presence as well as antennae-like instruments for evoking the Light, which is present even in the most seemingly dark and demonic situations. The reader comes to understand that such stories from Torah are really mullet-layered allegories, revealing the structures of reality and both the inner and the outer universe, as well as the essential harmony of God's Creation. Lastly, in the secret of 22, it is shown that the driving force of the universe on every scale comprises the desire for union between Zeir Anpin, the Upper World, and the Nukva, the Malchut, our lower physical dimension. This includes such seemingly opposed aspects of the divine as male and female, darkness and light, anger and mercy. The rabbis then state that this duality that also lies at the root of our own confusion, fear, rage, and loneliness--everything that prevents us from attaining transcendence and union with the One.

The Relevance of this Passage

The patriarch Ya'akov is the living embodiment of the Central Column force, known in lay terms as Restriction or Resistance. While the Right and Left Columns correspond to the positive and negative poles of an incandescent light bulb, the Central Column correlates to the filament, which creates light through resistance. Spiritual Light operates under the same principle. We draw Light from the Upper World of Zeir Anpin into our physical world of Malchut when we apply the concept of Restriction in our own life. This is achieved by resisting our impulsive, self-centered desires. Tefilin also assists us towards that end. Tefilin is bound upon the left arm, which denotes the negative power of the Left Column. Binding and restricting the power of the left arm weakens our own Left Column, the source of our selfish, wanton desires. The forces released through our visual connection to the Hebrew letters helps strengthen our connection to the Light, so that we may resolve the inner conflicts that cause our sense of separation from the Eternal. By invoking the power of Ya'akov and Tefilin through our attention to these passages, we receive the emotional strength, willpower, and foresight to rise above the power of impulse, creating union between ourselves and the Light of the Creator.

1. "And Ya'akov went out from Be'er Sheva, and went toward Charan" (Beresheet 28:10). Rabbi Chiya opened the discussion with the verse: "The sun also rises, and the sun goes down, and hastens to its place where it rises again" (Kohelet 1:5). This verse has been explained. The phrase, "the sun also rises," refers to Ya'akov, WHO IS ZEIR ANPIN, when he was in Be'er Sheva, WHICH IS BINAH. The phrase, "and the sun goes down," refers to Ya'akov when he went to Charan, THE NUKVA OF ZEIR ANPIN, as it is written: "and tarried there all night, for the sun was set" (Beresheet 28:11). The passage: "and hastens to its place where it rises again," is similar to the verse: "and lay down in that place to sleep" (Ibid. 11). THIS REFERS TO THE NUKVA, CALLED 'PLACE', WHERE THE SUN HASTENS TO SHINE.

1. וַיֵּצֵא יַעֲקֹב מִבְּאֵר שֶׁבַע וַיֵּלֶךְ חָרָנָה. ר' חַיִּיא פְתַח וְאָמַר, וְזֶרַח הַשֶּׁמֶשׁ וּבֵא הַשֶּׁמֶשׁ וְאֵל מְקוֹמוֹ שׁוֹאֵף זֶרַח הוּא שֶׁם, הָאִי קָרָא אִוְקְמוּהָ. אֲבָל וְזֶרַח הַשֶּׁמֶשׁ, דָּא יַעֲקֹב, כַּד הוּהּ בְּבֵאֵר שֶׁבַע. וּבֵא הַשֶּׁמֶשׁ, כַּד אֵזֵל לְחָרָן, דְּכִתִּיב וַיֵּלֶךְ שֶׁם כִּי בֵּא הַשֶּׁמֶשׁ. וְאֵל מְקוֹמוֹ שׁוֹאֵף זֶרַח, דְּכִתִּיב וַיִּשְׁכַּב בְּמָקוֹם הַהוּא.

2. Come and behold: although the sun illuminates the whole world, it travels in only two directions, as it is written: "goes towards the south, and veers to the north," (Kohelet 1:6) for south is the Right COLUMN and north is the Left COLUMN. And the sun rises every day from the east side, FROM ITS OWN ASPECT, TIFERET, and travels toward the south side, TO THE RIGHT COLUMN, CHESED. It then veers to the north side, TO THE LEFT COLUMN, GVURAH. THAT IS, IT EVENTUALLY COMBINES THE ILLUMINATION FROM BOTH COLUMNS. And from the north it veers toward the west, THE NUKVA. Then the sun moves to the west, where it sets. HE EXPLAINED THAT the sun rises in the east, as it is written: "And Ya'akov went out from Be'er Sheva," WHEN THE TWO COLUMNS, SOUTH AND NORTH, WERE COMBINED IN HIM. The sun goes west TO THE NUKVA, as it is written: "and went toward Charan." THIS TEACHES US THAT THE ILLUMINATION ALLUDED TO IN THE TEXT, "AND YA'AKOV WENT OUT," IS A COMPLETE ILLUMINATION COMPRISING THE TWO COLUMNS, RIGHT AND LEFT, WHICH IS THE SECRET OF CHOCHMAH AND CHASSADIM COMBINED.

2 וְתָא חַיִּיא, שְׁמֵשׁ אֵף עַל גַּב דְּנִהִיר לְכָל עֲלָמָא, מְטַלְנוּי בְּתֵרִין סְטֵרִין אִינוּן, כַּד"א הוּלֵךְ אֵל דְּרוּם וְסוּבָב אֵל צִפּוֹן, בְּגִין דְּדָא יְמִינָא, וְדָא שְׂמָאלָא. וְנִגִּיד וְנִפִּיק כָּל יוֹמָא מִסְטֵרָא דְּמִזְרַח, וְאֵזֵל לְסְטֵרָא דְּדְרוּם, וְלִבְתֵּר לְסְטֵרָא דְּצִפּוֹן וּמִסְטֵרָא דְּצִפּוֹן, לְסְטֵרָא דְּמַעְרָב, וְכַדִּין שְׁמֵשׁ אֲתַכְנִישׁ, וְאֵזֵל לְגַבֵּי מַעְרָב. נִפִּיק מִמִּזְרַח: דְּכִתִּיב וַיֵּצֵא יַעֲקֹב מִבְּאֵר שֶׁבַע. וְאֵזֵל לְמַעְרָב: דְּכִתִּיב וַיֵּלֶךְ חָרָנָה.

3. Rabbi Shimon said that Ya'akov went out of the ambit of the land of Yisrael, as it is written: "And Ya'akov went out from Be'er Sheva," WHICH IS THE NUKVA IN ITS ENTIRETY, CALLED 'BE'ER SHEVA', AND CALLED THE 'LAND OF YISRAEL'. And he went to another domain, as it is written: "and went toward Charan," OUTSIDE THE LAND OF YISRAEL, WHERE THE OTHER SIDE RULES. THUS, Ya'akov came from the east, THE SECRET OF THE CENTRAL COLUMN THAT COMPRISES THE RIGHT AND LEFT COLUMNS, as it is written: "And Ya'akov went out from Be'er Sheva." This means that during the Shmitah, NAMELY, THE NUKVA, Ya'akov took the shining light from the supernal depth, BINAH, and traveled west. THAT IS, HE TOOK THE LIGHT WHICH SETS IN THE WEST, THE LEFT COLUMN WITHOUT THE RIGHT, "and went toward Charan," a place of Judgment and wrath (Heb. charon), WHICH IS THE DOMAIN OF THE OTHER SIDE.

4. According to Rabbi Yosi, this verse refers to the exile. For at first, the light descended from the supernal depth, WHICH IS BINAH, and Ya'akov, ZEIR ANPIN, took it with him and went to POUR IT on Be'er Sheva. THIS IS THE SECRET OF: "the well that the princes dug out" (Bemidbar 21:18). IT IS THE NUKVA, BUILT OF ABA AND IMA THAT ARE CALLED 'PRINCES', FROM where Ya'akov received his illumination, and perfected the well (Heb. be'er) in all its wholeness. During the days of exile, he wanders from Be'er Sheva to Charan, as written: "and went toward Charan"--that is, to fierce indignation (Heb. Charon). What is the fierce indignation of the Holy One, blessed be He? It is the evil grade, the land of the dominion of another, NAMELY, MALCHUT OF THE KLIPOT.

5. Rabbi Chiya said that when the sun, ZEIR ANPIN, goes west, THE NUKVA, the west, represents the throne of the sun, the place upon which the sun dwells. This is the meaning of the verse, "and hastens to its place where it rises again," for it goes to that place to shine upon it. It takes all the lights FROM THE RIGHT AND LEFT COLUMNS and gathers them to itself, THAT IS, IT BESTOWS THEM UPON THE NUKVA.

6. So we have learned that the Holy One, blessed be He, NAMELY, ZEIR ANPIN, puts on Tefilin which means He takes all the supernal crowns when he. What are they? They are the secret of the supernal ABA and supernal IMA; THEY ARE THE MOCHIN OF CHOCHMAH AND BINAH, THE SECRET OF THE TWO PASSAGES: "KADESH (SANCTIFY TO ME)" (DEVARIM 11:13) AND "VEHAYAH KI YEVIACHA (AND IT SHALL BE WHEN HASHEM SHALL BRING YOU)" (SHMOT 13:11-16). KADESH IS THE MOCHIN OF THE SUPERNAL ABA, WHICH IS CHOCHMAH. VEHAYAH KI YEVIACHA IS THE MOCHIN OF THE SUPERNAL IMA, BINAH. They are the head Tefilin, THE FIRST THREE SFIROT OF THE TEFILIN, THE SECRET OF YUD-HEI, CALLED 'HEAD'. Thus, we have learned that the High Priest takes the first (lit. 'in the head'), WHICH MEANS HE TAKES THE FIRST THREE SFIROT. After he took THE MOCHIN OF ABA and IMA, YUD-HEI, he received from the right and left OF THE MOACH OF DA'AT THE MYSTERY OF THE TWO PASSAGES, "SH'MA (HEAR, O YISRAEL)" (DEVARIM 6:4) AND "VEHAYAH IM SHAMOA (AND IT SHALL COME TO PASS, IF YOU HEARKEN)" (DEVARIM 11:13), THE SECRET OF VAV-HEI. So it is found that ZEIR ANPIN took all THE MOCHIN, THE CHOCHMAH, BINAH, CHESED, AND GVURAH, THE SECRET OF THE FOUR PASSAGES CALLED THE 'TEFILIN OF THE HOLY ONE, BLESSED BE HE.'

3. רבי שמעון אמר, נפיק מכללא דארעא דישראל, דכתיב ויצא ועקב מבאר שבע. ואזל לרשו אחרא, דכתיב וילך חרנה. נפיק ממזרח, דכתיב ויצא ועקב מבאר שבע, דא שמשא, דנטיל מעומקא עלאה, נהירו דנהיר, ואזיל למערב, דכתיב וילך חרנה, אתר דינא ורוגזא תמן.

4. ר' יוסי, מוקי האי קרא, בגלותא, בקדמיתא הוה נחית נהירו מעומקא עלאה ועקב הוה נטיל ליה, ואזיל לגבי באר שבע, באר דחפרוה שרים, דהוה נהיר מתמן, ואשלים להווא באר בכל שלימו. וביומי דגלותא, נטיל מהאי באר שבע, ואזיל לגבי חרנה, דכתיב וילך חרנה, כלומר חרון אף, ומאי היא חרון אפו דקודשא בריך הוא, דרגא בישא, ארעא דרשו אחרא.

5. אמר ר' חייא, כד אזיל שמשא למערב, האי מערב, אקרי מקומו דשמשא, כרסניא דיליה, אתר דשריא עליה, הה"ד ואל מקומו שואף זורח הוא שם, דאזיל לגביה, לאנהרא עליה, ונטיל כל נהורין, וכניש לון לגביה.

6. והיינו כמה דתנינן, קודשא בריך הוא אגח תפלין, בגין דנטיל כל כתרין עלאין, ומאן נינהו, רזא דאבא עלאה, ורזא דאמא עלאה. ואינון תפלין שבראש כמה דתנינן כהן גדול נוטל בראש. ולבתר דנטיל אבא ואמא, נטיל ימינא ושמאלא, ואשתבח דנטיל כלא.

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7. Rabbi Elazar SUPPORTS RABBI CHIYA by saying: The "splendor (Tiferet) of Yisrael," ZEIR ANPIN, takes all THE FOUR MOCHIN: CHOCHMAH, BINAH, TIFERET, AND MALCHUT. And when the Congregation of Yisrael is drawn upward TOWARDS BINAH, it too takes them all, LIKE ZEIR ANPIN, AND COMPRISES the male world of the Holy One, blessed be He, NAMELY BINAH, and the female world of the Holy One, blessed be He, ITS OWN ASPECT. And just as all the lights are emitted from this world OF BINAH, the world OF THE NUKVA ALSO absorbs them all. For the worlds are equal, THAT IS, BINAH IS NOW EQUAL TO THE NUKVA, SINCE THE LATTER WENT UP TO CLOTHE IT, AND THE LOWER THAT ASCENDS TO THE UPPER ASSUMS ITS IMAGE. Therefore, Be'er Sheva is a Yovel (Jubilee year,) WHICH IS BINAH, and Be'er Sheva is the Sabbatical (Heb. Shmitah) year, WHICH IS THE NUKVA. THIS MEANS THAT THE LIGHTS OF BINAH AND THE NUKVA ARE EQUAL, AND BOTH ARE CALLED 'BE'ER SHEVA'. Because this sun illuminates only from the Yovel the scripture reads: "And Ya'akov went out from Be'er Sheva," WHICH IS BINAH, ALSO CALLED 'BE'ER SHEVA', "and went toward Charan," the west, which is the Shmitah, NAMELY, THE NUKVA.

8. Rabbi Shimon said: "And Ya'akov went out from Be'er Sheva" is the west, the Shmitah year, NAMELY, THE NUKVA; "and went toward Charan" is the year of orlah. For as he fled from his brother, he went out from the sacred domain into another domain. And when he reached Bet-El, which is a sacred domain, it is written: "And he alighted on a certain place" (Bereshheet 28:11).

9. HE ASKS: What is this place THAT SCRIPTURE MENTIONS? Rabbi Chiya said: This is the place OF ZEIR ANPIN, NAMELY, THE NUKVA, as it is written: "and hastens to its place," "and tarried there all night, because the sun was set," as is written: "and hastens to its place where it rises again," for he came there to shine upon it.

10. Notice that it is written: "and he took of the stones of that place," and not, 'the stones of the place'. THIS MEANS THAT HE CHOSE CERTAIN STONES FROM THERE. HE SAYS: These are precious stones, the twelve supernal pearls, as written: "twelve stones," (I Melachim 18:31) underneath which are twelve thousands and tens of thousands of polished stones, all of which are called stones. Therefore, the scripture reads, "of the stones," and not, 'the stones'. The place is the place mentioned, NAMELY, THE NUKVA.

11. Of the phrase, "and put them under his head (lit. 'heads')," HE ASKS: Whose head? AND HE ANSWERS: The heads of that place, WHICH IS THE NUKVA. HE ASKS: What is the meaning of "heads"? It is not, as may be said, someone who puts something under his head, but rather alludes to the four heads of the universe. THESE ARE THE FOUR WINDS: SOUTH, NORTH, EAST, WEST--THE SECRET OF CHOCHMAH, BINAH, TIFERET, AND MALCHUT. THIS IS DERIVED FROM THE VERSE: "AND FROM THENCE IT WAS PARTED, AND BRANCHED INTO FOUR STREAMS (LIT. 'HEADS')" (BERESHEET 2:10). HE GAVE three stones to the north wind, three to the west wind, three to the south wind, and three to the east wind. And that place is above them, to be established by them. THAT IS, THIS IS THE SECRET OF THE VERSE: "HE MADE A SEA" (II DIVREI HAYAMIM 4:2); "IT STOOD UPON TWELVE OXEN, THREE LOOKING TOWARDS THE NORTH, AND THREE LOOKING TOWARDS THE WEST, AND THREE LOOKING TOWARDS THE SOUTH, AND THREE LOOKING TOWARDS THE EAST" (IBID. 4).

7. רבי אלעזר אמר, תפארת ישראל נטיל כלל, וכד אתמשכא בנסת ישראל לעילא, נטלא אוף הכא כלל, עלמא דדכורא דקודשא בריך הוא, וכן עלמא דנוקבא דקודשא בריך הוא, כמה דנפקי כל נהורין מהאי עלמא, הכי נמי נטיל כלל האי עלמא, דהא דא כגוונא דא, ובגין כך באר שבע דא יובלא, באר שבע דא איהי שמטה. ושמשא לא נהיר, אלא מיובלא, ובגין כך ויצא יעקב מבאר שבע וילך חרנה, דא מערב, דאיהי שמטה.

8. רבי שמעון אמר, ויצא יעקב מבאר שבע, דא מערב, שנת השמטה. וילך חרנה, דא שנת ערלה, בגין דנפק מרשו קדישא לרשו אחרא, דהוה עריק מאחוי, כמה דאתמר. וכד מטא לבית אל, דאיהו ברשו קדישא, מה כתיב ויפגע במקום.

9. מאן מקום. רבי חייא אמר, דא הוא מקומו דקאמרן, דכתיב ואל מקומו שואף. וילן שם כי בא השמש. כד"א שואף זורח הוא שם, דהא בגין לאנהרא ליה קאתיא.

10. ויקח מאבני המקום. אבני המקום לא כתיב, אלא מאבני המקום, אלין אינון אבני יקר, מרגלאן טבאן, דאינון תריסר אבנין עלאין, כמה דכתיב שתיים עשרה אבנים, ותחות אלין, תריסר אלה, ורבוון, אבני פסילן, וכלהו אקרון אבנין, בגין כך מאבני המקום, ולא אבני המקום דא הוא מקום דקאמר.

1. וישם מראשתיו, מראשותיו דמאן. אלא מראשותיו דהווא מקום. מאי מראשותיו. אי תימא כמאן דשוי תחות רישיה, לא. אלא מראשותיו, לארבע סטרין דעלמא, תלת אבנין לסטר צפון, ותלת לסטר מערב, ותלת לסטר דרום, ותלת לסטר מזרח, והווא מקום עליהו לאתתקנא בהו.

12. In the phrase, "and he lay down (Heb. vayishkav) in that place," the word vayishkav CONTAINS THE WORDS VEYESH CAF BET ('AND THERE IS 22'). THESE REPRESENT THE TWELVE LOWER PEARLS UPON WHICH THE NUKVA RESTS. IT REFERS TO CHOCHMAH IN IT. And all the grades over this place, WHICH ARE THE TEN SFIROT, THEIR NUMBER REPRESENT THE ILLUMINATION OF CHASSADIM IN IT. Together, there are twenty-two, WHICH MEANS THAT IT IS MADE WHOLE FROM BOTH CHOCHMAH AND CHASSADIM. Once the couch was prepared, IN THE SECRET OF THE 22, he lay down in it. HE ASKS: Who lay down in it? AND HE ANSWERS: The sun, ZEIR ANPIN, DID. Therefore, it is written of Ya'akov, WHO IS ZEIR ANPIN: "and sat upon the bed" (Beresheet 48:2). It was proper for him, and for no other, FOR IT IS THE NUKVA OF ZEIR ANPIN. And therefore, "he lay down on that place," of which scripture says, "And the sun also rises, and the sun goes down."

12. וְכִדִּין וַיִּשְׁכַּב בַּמָּקוֹם הַהוּא. וַיִּשְׁכַּב, מְרַגְלָאן לְתַתָּא, וְכָל אֵינֹן דְּרִגְיִן דְּאֵינֹן עַל הָאֵי מָקוֹם הָאֵי אֵינֹן כ"ב, בֵּינֹן דְּאֵתְתִקֵּן עֲרִסָא, שְׂכִיב בֵּיהּ, מֵאֵן שְׂכִיב בֵּיהּ, שְׂמֵשָׁא. וְע"ד כְּתִיב בְּיַעֲקֹב, וַיֵּשֶׁב עַל הַמֶּטֶה, דְּהָא לִיהּ אֲתַחְזִי, וְלֹא לְאַחְרָא, וְע"ד וַיִּשְׁכַּב בַּמָּקוֹם הַהוּא. וּבְגִין כֶּךָ כְּתִיב, וַזְרַח הַשֶּׁמֶשׁ וּבָא הַשֶּׁמֶשׁ.

2. Seven vanities

The hidden meaning of Ecclesiastes' maxim, "Vanity of vanities, vanity of vanities, all is vanity" is revealed here. Rabbi Elazar comments that the apparent frustrations and disappointments of life are in fact blessings in disguise. He calls them "holy and necessary," because they establish the limits within which Man can find authentic happiness. "The Sun Also Rises and The Sun Goes Down," refers to the negative aspect of the seven vanities. In its dark midnight or sundown aspect, the inescapable vanity of human existence is compared to a man "Trying To Catch The Wind"--a futile and useless activity that is harmful to the spirit, and thus evil. Such habits or vices must be left behind.

The Relevance of this Passage

The spiritual influences radiating through this section help us overcome inner weaknesses that impede our progress toward the Light. These positive forces foster deeper awareness of the aspects of life that can bring us lasting happiness and true fulfillment.

Sitrei Torah (Secrets of the Torah)

13. "And the sun also rises, and the sun goes down" (Kohelet 1:5). HE ASKS: Why did King Solomon begin his book of wisdom with this SECRET OF THE RISING AND SETTING OF THE SUN? Rabbi Elazar said that King Solomon based his book upon the seven Vanities upon which the world is established. The pillars and foundations that sustain the world are called 'vanities', for just as the body cannot endure without vanity (also: 'breath'), so the world cannot endure without these vanities mentioned by King Solomon. And these are seven, as it is written: "Vanity of vanities, says Kohelet, vanity of vanities; all is vanity" (Ibid. 2). Altogether, there are seven VANITIES IN THE VERSE: VANITY IS ONE; VANITIES IS IN THE PLURAL, AND SINCE THE PLURAL MEANS AT LEAST TWO, THAT MAKES TWO VANITIES; TOGETHER THERE ARE THREE VANITIES. AND AGAIN HE SAYS, "VANITY OF VANITIES," WHICH MAKES SIX IN TOTAL. AND IF WE ADD, "ALL IS VANITY," AT THE END, THERE ARE SEVEN VANITIES.

סְתְרֵי תוֹרָה

13. וַזְרַח הַשֶּׁמֶשׁ וּבָא הַשֶּׁמֶשׁ. מֵאֵי קָא חֲמָא שְׁלֵמָה מְלַכָּא, דְּשִׁירוּתָא דְּסַפְרָא דְּחֻכְמָתָא דִּילִיָּהּ מֵהֶכָּא אִיהוּ. אֶלָּא אָמַר ר' אֶלְעָזָר, שְׁלֵמָה מְלַכָּא, הָאֵי סַפְרָא, אֹקִים לִיהּ עַל שְׁבַע הַבְּלִים, וְעֵלְמָא קֵינִים עֲלִיָּהּ. וְאֵינֹן עֲמוּדִין וְסַמְכִין, קֵינִים דְּעֵלְמָא. דְּבִג"כ אֶקְרוּן הַבְּלִים, מֵה גּוֹפָא, לֹא אֲתַקִּים בְּלֹא הַבְּל, אֹף הֵכִי עֵלְמָא, לֹא אֲתַקִּים אֶלָּא עַל הַבְּלִים, דְּאָמַר שְׁלֵמָה מְלַכָּא. וְאֵינֹן שְׁבַע, דְּכְתִיב: הַבְּל הַבְּלִים אָמַר קֹהֵלֶת הַבְּל הַבְּלִים הַבְּל הַבְּל, הָא שְׁבַע.

14. You may say that if this be so, the world is sustained on precious pearls. Yet elsewhere it is written of evil vanities that cause the destruction of the universe, as in: "this is vanity and an evil disease," (Kohelet 6:2) and "This...is vanity and harmful spirit" (Ibid. 4). HE ANSWERS THAT assuredly this is so. Although these seven vanities are holy and necessary for the existence of the world, there are corresponding vanities from which every judgment in the world radiates. These other vanities punish men and correct them, so they will walk the path of righteousness. They are called 'a vanity in which there is evil disease', and 'a vanity which is striving after wind'. And they maintain the world because they ensure that men tread the path of righteousness in fear of the Holy One, blessed be He. Therefore, there are many EVIL vanities that spread from these seven HOLY VANITIES, FOR THEY ARE ALSO THE SUSTENANCE OF THE UNIVERSE.

14. וְאֵי תִימָא, אֵי הֵכִי דְּאֵינֹן מְרַגְלָאן טְבָאן דְּעֵלְמָא קֵינִים עֲלִיָּהּ, הָא בְּאֲתַר אַחְרָא כְּתִיב הַבְּלִים בִּישׁוּן, וְאֵינֹן סְתִירוּ דְּעֵלְמָא, כְּגוֹן זֶה הַבְּל וְחֲלוּ רַע הוּא. זֶה הַבְּל וְרַעוּת רֹחַ. אֶלָּא וְדָאֵי אֶף עַל גַּב דְּהֵנִי שְׁבַע הַבְּלִים, דְּאֵינֹן קְדִישׁוּן קֵינִים דְּעֵלְמָא, אֵינֹן לְקַבֵּל הֵנִי ז' הַבְּלִים דְּכָל דִּינִין דְּעֵלְמָא נִמְקִין, וּמְנִיָּהּ מִתְּפַשְׁטִין. וְאֶקְרוּן הַבְּלִים אַחְרִינִין, לְאַלְקָא בְּנֵי נֶשָׁא, וְלֹאֲתַקְנָא לֹון, דִּיהִכּוֹן בְּאַרְח מִיִּשְׂרָאֵל, וְאֶקְרוּן הַבְּל דְּשִׁרְיָא בְּהוּ חֲלוּ רַע, הַבְּל דְּאִיהוּ רַעוּת רֹחַ. וְאֵינֹן קֵינִים, דְּבִגְיָנִיהוּ בְּנֵי נֶשָׁא אֲזִלִּין בְּאַרְח מִיִּשְׂרָאֵל, וְדִחִילוּ מְקוּדְשָׁא בְּרִיךְ הוּא, וְעַל דָּא סְגִיאִין אֵינֹן הַבְּלִים דְּמִתְּפַשְׁטִי מֵהֵנִי שְׁבַע.

15. The reason he began with the mystery of the sun, THAT IS, HE BEGAN HIS BOOK WITH THE VERSE, "AND THE SUN ALSO RISES, AND THE SUN GOES DOWN," IS THAT it is a vanity that sustains the world—a secret for bringing man to the supernal faith of the Holy One, blessed be He, SO THAT HE WILL MERIT THE SUPERNAL MOCHIN OF BINAH, CALLED THE 'SUPERNAL FAITH OF THE HOLY ONE, BLESSED BE HE'. Therefore, whatever is beneath this grade, THAT IS, UNDERNEATH THE SUN, is not the secret of the faith AND DOES NOT PERTAIN TO HOLINESS. Therefore it is written: "and there was no profit under the sun" (Kohelet 2:11), and, "in any thing that is done under the sun," (Kohelet. 9:6) for we should not cleave underneath it.

16. And the sun is within the moon, NAMELY, ZEIR ANPIN IS UNITED WITH THE NUKVA. They are one without separation, and although the moon is under the sun, AS THE NUKVA IS UNDER THE GRADE OF ZEIR ANPIN, AT THE TIME OF UNION everything becomes the sun. THAT IS, EVEN THE MOON IS THEN CONSIDERED PART OF THE SUN, BECAUSE THE SPIRITUAL CLINGING MEANS SIMILARITY OF FORM. THEN THE MOON MAY RECEIVE CHOCHMAH FROM THE SUN, WHICH IS ZEIR ANPIN, without being considered under the sun. And everything under this is harmful spirit. IF CHOCHMAH IS DRAWN BENEATH THE SUN TO ZEIR ANPIN AND NUKVA, IT BECOMES A VANITY THAT STRIVES AFTER WIND, THAT IS, IT BECOMES A KLIPAH AND A FIEND, and it is forbidden to cleave to it.

3. The splendor of the shining mirror

This section discusses the true nature of the patriarch Ya'akov. "As the Color Purple includes all the colors, So the shining mirror comprises all the lights." Just as the mirror includes all the lights, Ya'akov springs from the same mystical source as the Fathers who preceded him, from Adam and Noah to Abraham and Yitzchak. Like the earlier patriarchs, Ya'akov's potent self and soul are forged by the fires of sexuality, the union of opposites whose power the Other Side finds irresistibly attractive. Just as Adam was tempted by the serpent, Jacob had to "bring a gift to the other side;" that is, he had to survive a similar trial of darkness and desire. Although there were differences in the formative ordeals of the five patriarchs, we are told that they were essentially alike in nature. Thus, they produced similarly potent identities in the men who survived them. After Ya'akov endured his own trial-by-desire, he was given the name of the descendants who would share the identity he had gained for them--"Israel."

The Relevance of this Passage

The Light arising from these verses cleanses negativity created through previous impure sexual thoughts and behavior. We become more enlightened to the power and potency of sexual union, and are inspired to keep the act free from the influences of the Other Side that always attend it. The Hebrew letters summon forth the might of the five patriarchs to help us conquer the obstacles and temptations employed by the devious evil inclination dwelling both within us and around us.

17. "And Ya'akov went out" of the closed labyrinth; and from the closed mystery emerges the splendor of the shining mirror, which is composed of two colors joined together. Because they are included within one another, all the colors are visible in it. All the appearing lights are included in the color purple. THAT IS, AS THE COLOR PURPLE INCLUDES ALL THE COLORS, SO THE SPLendor OF THE SHINING MIRROR COMPRISES ALL THE LIGHTS. These lights run and return, FOR THEY RUN FROM THE ILLUMINATION OF THE RIGHT TO THE ILLUMINATION OF THE LEFT TO BE INCLUDED IN IT. BUT THEN THEY IMMEDIATELY RETURN TO THEIR PLACE IN THE ILLUMINATION OF THE RIGHT. And they do not stop to see--THAT IS, TO DRAW OUT CHOCHMAH--BUT IMMEDIATELY RETURN TO THEIR PLACE. THE ILLUMINATIONS OF THE RIGHT AND LEFT are joined within that splendor, BRINGING BOTH TO THE RIGHT IN THE ILLUMINATION OF CHASSADIM. AND THE ILLUMINATION OF THE LEFT IS NOT SEEN AT ALL, BUT IS NEAGTED AND INCLUDED WITHIN THE RIGHT.

15. וְשִׁירוֹתָא דְאִיהוּ אָמַר, רְזָא דְשִׁמְשָׁא, דְאִיהוּ הֶבֶל, דְקַיִים עֲלֵמָא, וְאִיהוּ רְזָא לְאֵעֲלָא בְרַ נֶשׁ לְגוּ מְהִימְנוֹתָא עֲלָאָה דְקוּדְשָׁא בְרִיךְ הוּא. וּבְגִין כֵּךְ, כֹּל מַה דְתַחֲוֹת הָאִי דְרָגָא, לְאוּ אִיהוּ רְזָא דְמְהִימְנוֹתָא, וְעַד כְּתִיב, וְאִין יִתְרוֹן תַּחַת הַשֶּׁמֶשׁ בְּכֹל אֲשֶׁר נַעֲשֶׂה תַּחַת הַשֶּׁמֶשׁ, דְהָא תַּחֲוֹת הָאִי, לֹא אֶצְטְרִיךְ לְאַתְדַּבְקָא.

16. שִׁמְשָׁא בְּסִיְהָרָא, חָדָא אִינּוֹן בְּלֹא פְרוּדָא, וְסִיְהָרָא אֶף עַל גַּב דְאִיהוּ תַּחֲוֹת שִׁמְשָׁא, כֹּלֵא אִיהוּ שִׁמְשָׁא, בְּלֹא פְרוּדָא. וְתַחֲוֹת הָאִי, כֹּלֵא אִיהוּ רַעוּת רִוַח, וְאִסִּיר לְאַתְדַּבְקָא בֵּיה.

17. וַיֵּצֵא יַעֲקֹב, בְּקִטְרָא דְסְתִימוֹ, מִגּוֹ סְתִרָא סְתִימָא נֶפְקָא, זְהַר אֶסְפֶּקְלִרְיָאָה דְנְהָרָא, כְּלִילָא מִתְרִין גּוּוֹנִין, דְמִתְחַבְרֵן בְּחָדָא, בֵּינּוֹן דְאֵלִין אֲתַבְלִילוּ דָא בְדָא, אֲתַחֲזוֹן בֵּיה כֹּל גּוּוֹנִין. אֲרַגְמָן אִיהוּ, כֹּל חִיזוּ דְנְהוּרִין, בֵּיה כְּלִילָן. רְצוּא וְשׁוּב, אִינּוֹן נְהוּרִין, לֹא מִתְעַכְבֵּן לְמַחְמִי, חֲבוּרָא חָדָא אֲתַחַבְרֵן בְּהוּא זְהַר.

18. In that splendor dwells whoever dwells, YUD-HEI-VAV-HEI, WHICH IS THE FIRST THREE SFIROT. This is a name that describes something closed and utterly unknown. THAT IS, THE NAME DWELLS ON THE ILLUMINATION OF THE RIGHT, WHOSE LABYRINTH IS NOT YET OPENED OR KNOWN. IT DOES NOT DWELL ON THE LEFT, WHOSE LABYRINTH WAS OPENED AND ITS EXISTENCE BECAME KNOWN. THIS SPLENDOR is called the 'voice of Ya'akov', NOT 'A GREAT VOICE'. In this SPLENDOR, THE LIGHT OF THE FIRST THREE SFIROT OF BINAH, CALLED 'the Whole Faith', is seen. THESE CHASSADIM ARE ALSO CONSIDERED PART OF THE FIRST THREE SFIROT, AS THE CHASSADIM OF THE FIRST THREE OF BINAH. And within this closed LABYRINTH OF THE ILLUMINATION OF THE RIGHT, which is utterly unknown, the Name of Yud-Hei-Vav-Hei dwells. It is whole on all sides, for the upper and the lower, BINAH AND THE NUKVA, are here INCLUDED WITHIN THIS SPLENDOR. Therefore, Ya'akov was selected to be the chosen among the Fathers, for he is included in all sides. This splendor OF YA'AKOV'S GRADE, AS A RESULT OF THE purification of his name, WHICH REACHED MALCHUT, IS CALLED 'THE CHOSEN AMONG THE FATHERS', as it is written: "Ya'akov whom I have chosen" (Yeshayah 41:8). He is called by two names: Ya'akov and Yisrael. First, HE WAS CALLED 'Ya'akov'. AT THAT TIME, HE LET THE RIGHT RULE. After HE ESTABLISHED THE ILLUMINATION OF BOTH LEFT AND RIGHT, FOR CHOCHMAH SHINES ONLY AFTER IT IS INCLUDED WITHIN CHASSADIM, HE WAS CALLED 'Yisrael'.

19. This is a great mystery, for the beginning, BEFORE HE WENT TO CHARAN, he was at the end of this thought, which is the explanation of the Written Torah, called the 'Oral Torah', WHICH IS THE NUKVA. THOUGHT MEANS BINAH; THE END OF THOUGHT IS THE NUKVA WHEN SWEETENED BY BINAH. It is therefore called a 'well' (Heb. be'er), as it is written: "Moshe began to declare (Heb. be'er) this Torah" (Devarim 1:5). For it is a well, which is an explanation (heb. be'ur) of that which is referred to as seven (Heb. sheva), BINAH, WHICH EXPLAINS AND REVEALS THE CHOCHMAH IN IT, as it is written: "So was he seven years in building it" (I Melachim 6:38). AND THE FIRST TEMPLE IS THE SECRET OF BINAH, which is a great voice. AND WHEN THE NUKVA RECEIVES CHOCHMAH FROM BINAH, IT IS CONSIDERED TO HAVE A GREAT VOICE, NOT YA'AKOV'S VOICE, SINCE IT IS CHASSADIM.

20. The end of this thought occurs in Be'er Sheva where Ya'akov attained the top of his faith, THAT IS, HE ATTAINED THE FIRST THREE SFIROT FROM THE ASPECT OF CHASSADIM WHICH ARE CALLED 'THE TOP OF FAITH'. Because YA'AKOV cleaved to this faith, THE FIRST THREE SFIROT OF CHASSADIM, he has to be tried in the same place his fathers were tried, the place where they came and whence they left in peace.

21. Adam was tried first: HE WAS TEMPTED BY THE SERPENT. Because he was not careful, he was seduced, and he sinned with "a wife of harlotry," (Hoshea 1:2) the primordial serpent. Noach was tried, but did not take heed. He was seduced BY A WIFE OF HARLOTRY and sinned, as it was written: "and he drank of the wine, and was drunk; and he was uncovered within his tent" (Bereshheet 9:21). Avraham went in and departed, as it is written: "And Avram went down to Egypt," (Bereshheet 12:10) and, "And Avram went up out of Egypt" (Bereshheet 13:1). Yitzchak went in and departed, as it is written: "And Yitzchak went to Avimelech, king of the Philistines," (Bereshheet 26:1) and, "And he went up from there to Be'er Sheva" (Ibid. 23).

18. בְּהַאי זֶה"ר שְׂאֲרֵי מֵאן דְּשֹׂאֲרֵי, שְׂמָא אִיהוּ, לְהֵוּא דְּסִתִּים דְּלֹא יָדִיעַ כְּלָל, קוֹל יַעֲקֹב אֶקְרִי, בְּהַאי אֲתַחְזִי מֵהֵימְנוּתָא דְּכָלֵּא. הֵוּא דְּסִתִּים וְלֹא יָדִיעַ כְּלָל, בְּהַאי שְׂרִיָּא יְדוּ"ד. שְׂלִימוּ דְּכָל סְטְרִין אִיהוּ, עֲלָאָה וְתַתָּאָה, הֵכָא אֲשַׁתְּכַח, יַעֲקֹב שְׂלִימוּ דְּאַבְהֵן דְּאַחִיד מְכַל סְטְרִין. זֶה"ר דָּא, עַל בְּרִירוּ דְּשְׂמָא דָּא אֶקְרִי, דְּכַתִּיב יַעֲקֹב אֲשֶׁר בַּחֲרַתִּיךָ. תְּרִין שְׂמֵהן אֶקְרִי, יַעֲקֹב וְיִשְׂרָאֵל, בְּקַדְמֵיתָא יַעֲקֹב, וְלִבְתֵּר יִשְׂרָאֵל.

19. סְתְרָא דְּסִתְרָא דָּא, כִּד הוּהּ בְּקַדְמֵיתָא בְּהַאי סוּפָא דְּמַחְשְׁבָה, דְּאִיהוּ פְּרוּשָׁא דְּאוּרֵיתָא דְּבִכְתָּב, וְאִיהוּ תוֹרָה שְׂבַעֲל פֶּה, וְעַל דָּא אֶקְרִי בְּאֵר, שְׂנַאֲמַר הוּאִיל מִשֶּׁה בְּאֵר אֶת הַתּוֹרָה, בְּאֵר אִיהוּ לְהֵוּא דְּאֶקְרִי שְׂבַע, דְּכַתִּיב וַיִּבְנֶהוּ שְׂבַע שָׁנִים. וְהֵינּוּ קוֹל גְּדוֹל.

20. וְדָא סוּפָא דְּמַחְשְׁבָה, בְּאֵר שְׂבַע אִיהוּ. וְיַעֲקֹב עָל בְּהַאי רִישָׁא לְמֵהֵימְנוּתָא, בֵּינּוּן דְּאַתְדַּבֵּק בְּמֵהֵימְנוּתָא דָּא, אֶצְטְרִיךְ לִיהּ לְאַתְבַּחְנָא, בְּהֵוּא אֲתֵר דְּאַתְבַּחֲנֵנוּ אַבְהֵן דִּילִיָּה, דְּעָלוּ בְּשָׁלָם וְנִפְקוּ בְּשָׁלָם.

21. אָדָם עָל וְלֹא אֶסְתַּמַּר, וְאַתְפַּתָּא אַבְתְּרָה, וְחָטָא בְּהֵוּא אֶשֶׁת זְוָנִים, נָחַשׁ קַדְמָאָה. נָח עָל, וְלֹא אֶסְתַּמַּר, וְאַתְפַּתָּא אַבְתְּרָה, וְחָטָא, דְּכַתִּיב וַיִּשֶׁת מִן הַיַּיִן וַיִּשְׁכַּר וַיִּתְגַּל בַּתּוֹךְ אֱהֵלָה. אַבְרָהָם עָל וְנִפְק דְּכַתִּיב וַיֵּרֵד אַבְרָם מִצְרֵימָה, וְכַתִּיב וַיַּעַל אַבְרָם מִמִּצְרַיִם. יַצְחָק עָל וְנִפְק, דְּכַתִּיב וַיִּלֶךְ יַצְחָק אֶל אַבִּימֶלֶךְ מֶלֶךְ פְּלִשְׁתִּים גְּרָרָה, וְכַתִּיבוּעַל מִשֶּׁם בְּאֵר שְׂבַע.

22. After Ya'akov entered the grade of faith, WHICH WAS THE DOMINION OF THE ILLUMINATION OF THE RIGHT--he had to bring a gift to that side--THAT IS, TO THE RULER OF THE ILLUMINATION OF THE LEFT, BY SURVIVING A TRIAL. For whoever survives THE TRIAL is beloved of and chosen by the Holy One, blessed be He. It is written: "And Ya'akov went out from Be'er Sheva," from the side of faith, FROM THE RIGHT SIDE, "and went toward Charan," which is the LEFT side, where a wife of harlotry TAKES HOLD, a fornicating wife. AND ALTHOUGH THERE ARE MANY DIFFERENCES AMONG THESE FIVE TRIALS--THE TREE OF KNOWLEDGE, THE HEADY WINE, EGYPT, THE PHILISTINES, AND CHARAN, WHICH WERE THE TRIALS OF ADAM, NOACH, AVRAHAM, YITZCHAK, AND YA'AKOV--NEVERTHELESS, THEY HAVE THE SAME ROOT, NAMELY, THE DRAWING OF CHOCHMAH ONLY FROM DOWN UPWARDS, WHICH IS CALLED A 'WIFE OF HARLOTRY'.

22. יַעֲקֹב בֵּינוֹן דְּעָאֵל בְּמַהִימְנוּתָא, אֶצְטְרִיךְ לְמִיעֵל מִנְחָתָא לְהֵיכָא סְטְרָא, בְּגִין דְּמָאֵן דְּאִשְׁתִּיב מִתַּמָּן אִיהוּ רְחִימָא וּבְרִירָא דְקוֹדֶשׁא בְּרִיךְ הוּא. מֵאֵי כְּתִיב, וַיֵּצֵא יַעֲקֹב מִבְּעַר שֶׁבַע, סְטְרָא דְרִזָּא דְמַהִימְנוּתָא. וַיֵּלֶךְ חַרְנָה, סְטְרָא דְאִשְׁתִּי זְנוּנִים, אִשְׁתִּי מְנַאֲפָת.

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4. Samael and the wife of harlotry

This is a discussion of the dual nature of evil, as revealed by Ya'akov's story. The Klipot, or 'shells' of negativity, have both male and female aspects. The text personifies the softer, female aspect of evil as a whore - "the wife of harlotry"- dressed up in her finery to seduce men. A foolish man is seduced by evil's glittering facade and by distracting displays of false affection. After an individual has consorted with evil, its illusion of softness melts away, replaced by the hard and punitive male aspect, [do not pronounce this name] Samael, who is an avenger and a killer. Ya'akov, a wise man, is tempted by the evil's feminine charms, and is almost seduced by the Other Side--but at the last moment, he sees its true nature and turns away. Samael is so vexed at losing a victim that he fights Ya'akov, as it is written: "and there wrestled a man with him..." Ya'akov is strong enough to defeat Samael, yet he is also forever scarred by the struggle when the demon "touched the hollow of his thigh." This mark is his badge of honor.

The Relevance of this Passage
Far too frequently, we fall prey to the illusions of our material existence, and this is never without cost. Our egos may be seduced by flattery and opportunities for gaining prestige and honor. Pride and social pressures make true spiritual growth and fulfillment almost impossible to achieve, setting the stage for perhaps the greatest of all metaphysical battles: the struggle with our own ego. The sages understood this challenge, and gave us the ability to invoke the might of Ya'akov through the Hebrew letters that compose this passage. As we are strengthened in the face of evil, we gain the power to see through its attractive faade, and to overcome the temptations that hinder our journey towards the Light.

23. A deep mystery is found in the strength of Yitzchak's light OF HOLINESS, and from the dregs of wine, WHICH ARE KLIPOT. One shape emerged FROM BOTH, made of GOOD AND EVIL, male and female, as one. It is red as a rose and extends to many sides and paths, HAVING MANY ASPECTS. The male is called 'Samael' and the female is always included within him. As on the side of holiness, ZEIR ANPIN AND NUKVA ARE ALWAYS INCLUDED ONE WITHIN THE OTHER; so it is on the Other Side, a male and female are included within one another. The female of Samael is called a 'serpent', "a wife of harlotry," "The end of all flesh," (Bereshheet 6:13) and the end of days.

23. סְטְרָא דְסְטְרִין, מְגוּ דְתוֹקְפָא דְטִיהֵרָא דִיִּצְחָק, מְגוּ דְוִרְדִּינָא דְחַמְרָא, נֶפֶק חַד נְעִיצוּ קְטִירָא, בְּלִיל חַד דְכֹר וְנוֹקְבָא, סוּמְקָא בְּוִוְרָא, מִתְפָּרְשֵׁן לְכַמְהָ סְטְרִין וְשְׁבִילִין. דְכּוֹרָא אֶקְרִי סַמְא"ל, נוֹקְבִיָּה בְּלִילָא בְּגוּיָה תְדִיר. בְּמָה דְאִיהוּ בְּסֵטֶר קְדוּשָׁה, הֵכִי נְמִי בְּסֵטֶרָא אַחְרָא, דְכֹר וְנוֹקְבָא בְּלִילֵן דָּא בְּדָא. נוֹקְבָא דְסַמְא"ל, נַחֲשׁ, אֶקְרִי: אִשְׁתִּי זְנוּנִים, קַץ כָּל בָּשָׂר, קַץ הַיָּמִים.

24. Two evil spirits cling together. THE ILLUMINATION OF the spirit of the male is a thin light, NAMELY, ONLY THE SIX EXTREMITIES WITHOUT THE HEAD. And the spirit of the female materializes in many ways and paths, BEING AN ENTIRE PARTZUF, HEAD, AND BODY, FOR IN THE KLIPAH, THE FEMALE IS LARGER THAN THE MALE. She cleaves to the spirit of the male, wearing ample jewelry like an abominable whore standing on main roads and pathways to seduce men. THIS TEACHES US THAT SHE VALUES ONLY THOSE WHO START WALKING THE PATH OF HASHEM AND ARE APT TO FALL INTO HER TRAP. THEREFORE, SHE IS VIEWED AS STANDING AT THE MAIN (LIT. 'START OF') ROAD TO HASHEM'S DEVOTION. BUT FOR THOSE WHO ARE ACCUSTOMED TO THE WAYS OF HASHEM, THE WHORE IS SEPARATED FROM THEM AND HAS NO POWER OVER THEM.

24. תְּרִין רוּחִין בִּישִׁין מִתְדַבְּקֵן בְּחָדָא, רוּחָא דְדְכּוֹרָא דְקִיק. רוּחָא דְנוֹקְבָא, בְּכַמְהָ אוּרְחִין וְשְׁבִילִין מִתְפָּרְשָׁא, וּמִתְדַבְּקָא בְּהוּא רוּחָא דְדְכּוֹרָא. קְשִׁיטָת גְּרָמָה בְּכַמְהָ תְכַשִׁיטִין, בְּזוּנָה, מְרַחְקָא קְיִימַת בְּרִישׁ אוּרְחִין וְשְׁבִילִין, לְפִתְאָה בְּנִי נְשָׂא.

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25. When a fool approaches her, she holds and kisses him, and she pours him wine full of dregs and snake's venom. After he drinks, he whores after her. When she sees him whoring after her and turning from the path of truth, she removes all the decorations she put on for that fool, AS WILL BE EXPLAINED.

26. Her seductive features include her hair, which is red as a rose, and her face, which is white and red. In her ears there are six earrings of Egyptian fabric. On her neck hang all the powers of Eastern lands. Her mouth is decorated by a small slit of a comely shape; her tongue is sharp as a sword; her speech as smooth as oil; and her lips as beautiful and red as a rose. Wearing purple and having forty decorations less one, she is sweeter than all that is sweet in the world.

27. The fool follows her, drinks of her wine, and fornicates with her. What does she do? She leaves him sleeping in his bed, goes up to denounce him, and receives permission TO KILL HIM. She then descends ON HIM. The fool awakes thinking of lusting after her, as before. At this point, she has taken off the decorations and has become a mighty oppressor who wears a garment of burning fire that causes great horror and frightens the body and soul. That oppressor has horrible eyes and a sharp sword on which there are bitter drops. The oppressor kills the fool and throws him into Gehenom.

28. Ya'akov went down to her, TO THE WIFE OF HARLOTRY, and went to her place, as it is written: "and went toward Charan," A PLACE OF WRATH AND JUDGMENTS. He saw all the decoration of her house there and was saved from her, AND SO HE RETURNED TO THE LAND OF YISRAEL. Her male, Samael, was vexed THAT HE WAS SAVED FROM HER. He came down to fight with him but to no avail, as it is written: "and there wrestled a man with him..." (Bereshheet 32:25). Then was he saved from them all, completely perfected, and raised by a whole grade. And he was named Yisrael, WHICH CONSISTS OF THE LETTERS LI-ROSH (LIT. 'IT IS MY HEAD'). Wholly perfected, he became the middle pillar, of which it is written: "And the middle bar..." (Shemot 26:28).

29. What is meant by: "he touched the hollow of his thigh" (Bereshheet 32:26)? He could not prevail against him, so he touched the hollow of his thigh, denoting Nadav and Avihu, who came from Aharon's thighs. And of Ya'akov it is written: "and the middle bar in the midst of the boards shall reach from end to end." (We do not consider this paragraph part of the article.)
End of Sitrei Torah (Secrets of the Torah)

25. שְׁטִיָּא דְקָרִיב בְּהֵדָה, אֶתְקִיפַת בֵּיהּ, וְנִשְׁקַת לִיהּ, מִסַּכַּת לִיהּ חֲמָרָא דְדוֹרְדִיא, דְמִרּוֹרַת פְּתָנִים. בֵּינָן דְשִׁתִּי, אֶסְטִי אֲבִתְרָה, לְבַתְרָה דְחֲמַת לִיהּ סְטִי אֲבִתְרָה, מְאוֹרְחָא דְקִשׁוּט, אֲמַשִּׁיטַת גְּרָמָה, מִכָּל אֵינּוֹן תְּקוּנִין דְהוּת מִתְתַּקְנָא לְגַבֵּי דְהוּא שְׁטִיָּא.

26. תְּקוּנִין דִּילָהּ, לְפִתְאָה לְבַנֵּי נִשְׂא: שְׁעָרָה מִתְקַנֵּין סוּמְקִין בְּוֹרְדָא, אֲנַפְהָא חוֹוִרִין וְסוּמְקִין, בְּאוֹדְנָהָא תְלִינן שִׁתָּא תְקוּנִין אֶטוּנָא דְמִצְרַיִם, תְלִינן עַל קְדֻלָּהָא כָּל חִילֵי דְאַרְעָא דְקָדָם, פִּיהּ מִתְתַּקְנָא בְּפִתְיָחוּ דְקִיק יָאָה בְּתַקְוָנָהָא, לִישָׁנָא חֲדִידָא בְּחֶרְבָא, שְׁעִיעַן מְלָהָא כְּמַשְׁחָא, שְׁפוּוּהָא יָאָן סוּמְקִין בְּוֹרְדָא, מִתִּיקוּ בְּכָל מִתִּיקוּ דְעִלְמָא, אֲרִגּוּנָא לְבִשְׁת, אֶתְתַּקְנַת בְּאַרְבַּעִין תְּקוּנִין, חֶסֶר חֲד.

27. שְׁטִיָּא סְטִי אֲבִתְרָהָא, וְשִׁתִּי מַכְסָא דְחֲמָרָא, וְעֵבִיר בֵּהּ נִיאוּפִין, וְאַסְטִי אֲבִתְרָה. מַה עֲבַדַּת, שְׁבַקַת לִיהּ נְאִים בְּעַרְסָא, וְסִלְקַת לְעִילָא, וְאַלְשִׁינַת עֲלִיהּ, וְנִטְלָא רְשׁוּ, וְנִחַתָּא, אֶתְעַר הוּא שְׁטִיָּא, וְחָשַׁב לְחִיּוּכָא בְּהֵדָה בְּקִדְמִיתָא, וְהִיא אֶעֱדִיאת תְּקוּנָהָא מִינָהּ, וְאַתְהֵדַרַת גִּיבַר תְּקִיף קְאִים לְקַבְלִיהּ, לְבִישׁ לְבוּשָא דְנוּרָא מְלַהֲטָא, בְּדַחִילוּ תְקִיף מִרְתָּתָא גְרָמָא וְנַפְשָא. מְלִיּוּא דְעֵינִין דְחֶלְן, חֶרְבָא שְׁנָנָא בִידֵיהּ, טִיפִין מְרִירָן תְלִינן מֵהוּא חֶרְבָא, קְטִיל לִיהּ לְהוּא שְׁטִיָּא, וְאַרְמִי לִיהּ לְגוּ גִיהֶנּוּם.

28. יַעֲקֹב נָחַת לְגַבְהָ, וְאֹזַל לְאַתְרָהּ, שְׁנַאֲמַר וַיֵּלֶךְ חֲרָנָה, וְחֲמָא כָּל תְּקוּן בֵּיתָא, וְאַשְׁתַּזִּיב מִינָהּ. דְכוּרָא דִילָהּ סַמְאָל, אֲבַאִישׁ קְמִיָהּ, וְנָחַת לְאַגְחָא בֵּיהּ קְרָבָא, וְלֹא יָכִיל לִיהּ, דְכָתִיב וַיִּאָּבֶק אִישׁ עִמּוֹ וְגו'. כְּדִין אֲשְׁתַּזִּיב מִכָּלָא, וְאַשְׁתַּלִּים בְּשִׁלְיָמוֹ, וְאַסְתַּלַּק בְּדַרְגָא שְׁלִים, וְאַתְקְרִי יִשְׂרָאֵל. כְּדִין סְלִיק בְּדַרְגָא עֲלָאָה, וְאַשְׁתַּלִּים בְּכָלָא, וְהוּא עִמּוּדָא דְאַמְצַעִיתָא, וְעֲלִיהּ כָּתִיב וְהַבְרִיחַ הַתְּכוּן וְגו'.

29. מַהוּ וַיִּגַע בְּכַף יָרְכוּ, לִיהּ לֹא יָכִיל, אֲבָל נִגַע בְּכַף יָרְכוּ, דְאֵינְהוּ נָרַב וְאַבִּיהוּא, דְנִפְקוּ מִן יָרְכוּ דְאַהֲרֹן, וְעַל יַעֲקֹב כָּתִיב וְהַבְרִיחַ הַתְּכוּן בְּתוֹךְ הַקְּרָשִׁים מִבְּרִיחַ מִן הַקְּצָה אֶל הַקְּצָה.
עד כאן סתרי תורה

5. "And Ya'akov went out from Be'er Sheva," part two

In an addendum to the previous section, an analogy is made between the pattern of Ya'akov's physical movements and the structure of the Tree of Life, which is Kabbalah's great symbol for the attributes of God. The Tree of Life is also spoken of as the Ten Sfirot, or ten dimensions. The rabbis discuss some of the relationships between the various attributes of the Tree, such as "the 32 paths" which are woven into the structure of the Ten Sfirot. An anecdote concerning Rabbi Yitzchak further explains the powerful attraction among the three pillars or columns which comprise the 'trunk' of the Tree of Life. From these grow the branches that represent the complex interconnection of all aspects of Creation.

The Relevance of this Passage

All events that transpire throughout the cosmos, from the budding of a seed in the forest to the birth of a new star in a distant galaxy, are reflections of creative processes unfolding in the Upper World, through the agency of the Ten Sfirot. Our world is a reflection--a branch automatically responding to influences that emanate from the seed that is the Upper Reality. Physical existence can be likened to a marionette, whose strings are manipulated from dimensions on high. There is, however, one exception to this metaphor--man. Man has the power to influence and control the Upper World and the Ten Sfirot through his own conduct. Prayer, meditation, rituals, and most importantly, actions are the mechanism through which we exert control over the Sfirot. Thus, we determine which influences will rebound into our realm. The spiritual forces arising from this passage help us exert positive influence upon the Tree of Life through the actions of Ya'akov. This brings more Light in our lives and diminishes the presence of darkness and evil in the world as a whole.

Tosefta (Addendum)

30. People of the world, beloved of the High One, chosen of the government: THE TOSEFTA INVITES THOSE WHO ATTAINED THE ILLUMINATION OF THE THREE COLUMNS. ON THE SIDE OF THE CENTRAL COLUMN, THEY ARE CALLED 'THE PEOPLE OF THE WORLD', BECAUSE ZEIR ANPIN, THE CENTRAL COLUMN, IS CALLED 'WORLD', AND ON THE SIDE OF THE ILLUMINATION OF THE RIGHT COLUMN, THEY ARE CALLED 'BELOVED' BY THE HIGH ONE. ON THE SIDE OF THE ILLUMINATION OF THE LEFT COLUMN, THEY ARE CALLED 'CHOSEN OF THE GOVERNMENT', WHICH MEANS THAT THEY WERE CHOSEN TO RULE THE WORLD, AS THE POWER TO RULE COMES FROM THE LEFT COLUMN. Draw near and listen: whoever is wise among you, of intelligent eyes--NAMELY, WHOEVER IS VERSED IN CHOCHMAH OF TEVUNAH, FOR 'EYES' IS A DESCRIPTIVE NAME OF CHOCHMAH, TO BRING OUT CHOCHMAH OF STRAIGHT LIGHT--let him come and know that when the 'White Head', ATIKA KADISHA, took and engraved the three letters Aleph, Yud, and a final Nun, then was engraved Ayin (nothingness, Aleph Yud Nun). For Aleph is the head, high above all, the most hidden of all, NAMELY, THE HEAD OF ARICH ANPIN. Yud is the rising of desire, constructed from the head up, THE HEAD OF ARICH ANPIN. IT CAME AFTER ITS CONSTRUCTION, TO MALE AND FEMALE. HE EXPLAINED THAT it came down FROM THE HEAD OF ARICH ANPIN and resulted in 32 paths, WHEN IT AGAIN ENTERED THE HEAD OF ARICH ANPIN, until they were engraved between precious burning stones. These were connected with the final Nun, AND THIS IS THE SECRET OF THE JOINING OF male and female, two lovers, with strong contact between them, and the Holy Name, YUD-HEI-VAV-HEI, is connected to them. From them nourishment is drawn for all, and the worlds, ZEIR ANPIN AND NUKVA, are constructed.

31. THE ZOHAR REPEATS AND FURTHER EXPLAINS THESE WORDS, SAYING: Therefore, the vertically extended straight, final Nun was engraved, FOR IT REPRESENTS the union OF MALE AND FEMALE, ZEIR ANPIN AND NUKVA. For the bent Nun represents the Nukva alone, WITHOUT A MALE. The letter Yud--'desire', BINAH, which produced 32 paths--struck between the letters, NAMELY, THE 22 LETTERS, WHICH ARE MALE AND FEMALE, and formed the firmament, which is Ya'akov, NAMELY, THE CENTRAL COLUMN between the two winds: THE SOUTH AND NORTH, RIGHT AND LEFT COLUMNS. It then joined the pieces. Then Ya'akov descended toward the bent Nun, THE NUKVA, and HIS RIGHT AND LEFT COLUMNS north and south, were joined in It as one. BY THIS, THE NUKVA IS BUILT AND BECOMES READY FOR UNION. Then YA'AKOV AND THE NUKVA were joined as one, AND BECAME A STRAIGHT, FINAL NUN, WHICH INCLUDES YA'AKOV AND THE NUKVA. This bent Nun, WHICH IS THE NUKVA AND INCLUDES THE STRAIGHT, FINAL NUN, is called 'Be'er Sheva' and is filled by Ya'akov to water the flocks of sheep, NAMELY, TO GIVE PLENTY TO THE LOWER BEINGS. As it is written: "And Ya'akov went out from Be'er Sheva, and went toward Charan." Further, "from Be'er Sheva" MEANS above, NAMELY, IN BINAH. For he came out of it AND

תוספתא

30. בני עלמא, רחימי עלאה, הורמנא דבוריירי, קריבו שמעו, מאן חבימי בכו, מארי דעיינין בסוכלתנו, לייתי ולינדע, בשעתא דרישא חורא נטיל תלת אתוון, וגליף לון, בגלופא בגלופין, חד א', חד י', וחד ן', ואתגליף אי"ן, א' רישא עלאה דכלא, טמירא דכל טמירין, י' סליקו דרעותא הוי, אשתכלל מרישא לעילא, ונחת לתתא, נפק ואפיק תלתין ותרין שבילין, עד דאתגליפו בין אבני יקר דמתלהטן. ואתקשרו באות נו"ן, דאיהו דכר ונוקבא, תרין רחימין. קשורא תקיפא, בהו אשתכללו, ושמא קדישא בהו אתקשר, מנייהו אשתבח מזונא לכלא, אשתכללו עלמין.

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THERE RECEIVED PLENTY. THEREFORE, IT IS WRITTEN: "AND YA'AKOV WENT OUT FROM BE'ER SHEVA." Then he went to water Charan, the lower well, THAT IS, THE NUKVA, WHERE THERE ARE JUDGMENTS CALLED the 'Wrath of Hashem', and the 'Sword of Hashem', IN WHICH LIES the judgment of the court house named Elohim. THEREFORE, SCRIPTURE MENTIONS THE NAME OF Elohim, as in: "Elohim, heathen nations have come into Your inheritance" (Tehilim 79:1).
End of Tosefta (Addendum)

31. ועל דא אתגליף ן פשוטה, כלל דתרין: נ' כפופה נוקבא חדא, י דאיהי רעותא דאפיק שבילין, בטש בין אתון, ועבד רקיעא דיעקב, בין תרין רוחין, ואטיל ביני שנימי מלולי, עד הנחת להאי נ', דאיהי כפופה, וחברו לה כחדא, צפון ודרום, לבתר אתקשרו כחדא. האי נ' כפופה, באר שבע אקרי, ואתמלי מיעקב, לאשקאה כל עדרי ענא, וע"ד ויצא יעקב מבאר שבע וילך חרנה. תו, מבאר שבע לעילא, דהא מינה נמיק, לבתר אזיל לאשקאה לחרנה, דאיהו בירא דלתתא, חרון אף ה', חרב ה', דינא, בי דינא, אלקים. וע"ד אלקים באו גוים בנחלתך.
(עד כאן תוספתא)

32. Rabbi Yitzchak was sitting one day by the cave of Apikuta. A man passed with his two sons, one of whom said that the vigor of the sun, ZEIR ANPIN, is from the south side, WHICH IS THE SECRET OF THE RIGHT, CHASSADIM. And the world, THE NUKVA, does not exist save by wind, WHICH IS THE CENTRAL COLUMN, because the wind represents existence and perfection on all sides. THIS IS BECAUSE THE CENTRAL COLUMN, WHICH IS THE WIND, INCLUDES THE SOUTH AND NORTH SIDES, WHICH ARE RIGHT AND LEFT, THE SECRET OF CHOCHMAH AND CHASSADIM. If it were not complete, the world, THE NUKVA, would not have been able to survive.

32. רבי יצחק הוה יתיב יומא חד, קמי מערתא דאפיקותא, אעבר חד בר נש, ותרין בנין עמיה, והוה אמר חד לחד, דא תוקפא דשמשא, מסטרא דדרום איהו, ועלמא לא אתקיים אלא על רוח, בגין דרוח, איהו קיומא שלימו דכל סטרין, ואלמלא דאיהו קיומא בשלימו, לא יכיל עלמא לאתקיימא.

33. The younger brother said that if it were not for Ya'akov, the world would not have existed. Come and behold: whenever his children proclaim the unity of the supernal union saying, "Hear Yisrael; Hashem our Elohim; Hashem is one," (Devarim 6:4) which is the perfection of the High One, FROM ABA AND IMA, SO AS TO BE joined in one unison, Ya'akov their father, THE CENTRAL COLUMN, TIFERET, then joins and takes possession of his house, THE NUKVA, SECRET OF THE LOWER UNION. And he sits in it united with the fathers, THE RIGHT AND LEFT COLUMNS, so as to join male and female as one. BECAUSE THERE IS NO UNION OF MALE AND FEMALE BEFORE THE CENTRAL COLUMN, YA'AKOV, MEDIATES AND ATTACHES THE TWO COLUMNS, RIGHT AND LEFT, WHO ARE AVRAHAM AND YITZCHAK.

33. אמרלו אחוה זעירע, אלמלא יעקב, לא אתקיים עלמא. תא חזי, בשעתא דייחדו בנוי יחודא דלעילא, ואמרו שמע ישראל יי אלהינו יי אחד, דא הוא שלימו עלאה, לאתיחדא ביחודא חד, כרי אתחבר יעקב אבוהון, ונטיל ביתיה, ויתוב ביה בחבורא חדא עם אבהן, לאתחברא דכר ונוקבא כחדא.

6. "Arise, Hashem"

This section continues the anecdote concerning Rabbi Yitzchak, in which the secret meaning of the phrase "arise The Creator," is debated. Both Moshe and David uttered the phrase; the text focuses on David's meaning, which concerns the intermingling of wisdom and laughter--the jesting "Levites" of the Right Column and the priests of the Left. The Creator recognizes that in David's kingdom on earth, truth often expresses itself in humorous form.

The Relevance of this Passage

Laughter denotes the Left Column energy of receiving, for laughter arouses immediate and direct pleasure. The name Yitzchak, the patriarch and father of Ya'akov, also means laughter. We access the wisdom of Yitzchak through these verses, thereby strengthening our trust in the Creator and bringing true happiness and laughter into our life. In addition, we gain strength to laugh in the face of hardship. Laughter during spiritual tests ensures that hardships pass quickly and easily. We regain control of our own happiness, rather than surrendering to external circumstances.

34. Rabbi Yitzchak said to himself: I shall join them and hear what they say. He went with them. The man opened the discussion with the verse: "Arise, Hashem, to Your resting place; You, and the ark of Your strength" (Tehilim 132:8). "Arise, Hashem, to Your resting place" MEANS may the King rise to His house of rest, to His abode.

34. אמר רבי יצחק, אשתתף בהדייהו, ואשמע מאי קאמרי, אזל בהדייהו. פתח ההוא בר נש ואמר, קומה יי למנוחתך אתה וארון עזך. קומה יי למנוחתך, במאן דאמר, יקום מלפא, לבי ניוחא דמשכניה.

35. Two men said, "Arise, Hashem," Moshe and David, Moshe said: "Arise, Hashem, and let Your enemies be scattered" (Bemidbar 10:35). David said: "Arise, Hashem, to Your resting place." What is the difference between them? Moshe, THE HUSBAND OF THE QUEEN, said it as if commanding his household. He ordered his wife to engage in warfare with his enemies. David invited him to repose, as a man who invites his sovereign TO HIS HOUSE. He invited the King and His consort with Him. This is the meaning of the verse: "Arise, Hashem, to Your resting place; You, and the ark of Your strength"--You, THE KING, and the ark of Your strength, THE NUKVA, so as not to separate them.

36. "Let Your priests be clothed with righteousness; and let Your pious ones shout for joy" (Tehilim 132:9). From this we learn that whoever invites the King should change his customs to bring joy to the King. If the King wants to be entertained by common jesters, he should arrange before him worthy jesters and great ministers. Unless he does so, he will not make the King happy.

37. Come and behold: David invited the King and His consort to repose, AS IT IS WRITTEN: "ARISE, HASHEM, TO YOUR RESTING PLACE..." How did he do this? By changing the King's jesters into distinguished ministers, who are, as it is written: "Let Your priests be clothed with righteousness; and let Your pious ones shout for joy." It is written: "and let Your pious ones shout for joy," but it should have been, 'and let Your Levites shout for joy', for the Levites are the King's jesters. But when David invited the King to rest, he ordered the priests and the pious ones, not the Levites, to be the King's jesters.

38. The Holy One, blessed be He, said TO DAVID: David, I do not wish to trouble them, THE PRIESTS AND THE PIOUS ONES TO DRAW THE ILLUMINATION OF THE LEFT. THEY ARE THE MYSTERY BEHIND THE VERSE: "BECAUSE HE DELIGHTS IN MERCY" (MICHAH 7:18). David answered: Master, when You are in Your palace, You do as You please. THAT IS SIMILAR TO MOSHE WHO SAID, "ARISE, HASHEM, AND LET YOUR ENEMIES BE SCATTERED," WHICH IS THE SECRET OF THE ILLUMINATION OF THE LEFT WHEN ON ITS OWN. THEN ONLY THE LEVITES, AND NOT THE PRIESTS OR THE PIOUS ONES, ARE THE JESTERS OF THE KING. Now that I have invited You, my wish is to bring before You those of a higher order TO BE YOUR JESTERS, NAMELY THE PRIESTS AND PIOUS ONES, even though it is not their custom, AS THEY PERTAIN TO THE SECRET OF THE VERSE: "BECAUSE HE DELIGHTS IN MERCY."

39. From here we learn that a man may arrange things as he pleases in his own house, but when invited somewhere else, it behooves him to follow the customs of his host. For when David replaced the Levites with the priests, the Holy One, blessed be He, accepted it according to his wishes.

35. תָּרִין אֵינּוֹן הוּוּ דְאָמְרוּ קוּמָה יי, מִשֶּׁה וְדוֹד, מִשֶּׁה אָמַר, קוּמָה יי וְיִפְּצוּ אוֹיְבֶיךָ. וְדוֹד אָמַר, קוּמָה יי לְמִנוּחַתְךָ. מֵאֵי אֵיכָא בִּינֵיהוּ. אֶלָּא מִשֶּׁה בְּמֵאן דְּפָקִיד לְבֵיתִיהָ קָאֻמַר, מִשֶּׁה פָּקִיד לָהּ, לְאִגְחָא קְרָבָא, לְקַבִּיל שְׁנָאוֹי. הוּוּ זְמִין לִיה לְגִיחָא, בְּמָה דְּמִזְמִין לְמַרְיָה זְמִין לְמַלְכָּא וְלְמַטְרוֹנִיתָא עֲמִיָּה, הָהּ דְּקוּמָה יי לְמִנוּחַתְךָ אַתָּה וְאֶרְוֹן עֲזָךְ, בְּגִין דְּלֹא לְאַפְרָשָׁא לֹוֹן.

36. בְּהִנֵּךְ יִלְבָּשׁוּ צַדִּיק וְחַסִּידֶיךָ יִרְנְנוּ. מְכָאן אוֹלִיפְנָא, דְּמֵאן דְּמִזְמִין לְמַלְכָּא, יִשְׁנֵי עוֹבְדוֹי בְּגִין לְמִיָּהֵב חֲדוּהָ לְמַלְכָּא, אִי אֶרְחִיָּה דְּמַלְכָּא, דְּחֲדָאן לִיה בְּדִיחֵי הַדְּיוּטִי, יִסְדֵּר קְמִיָּה בְּדִיחֵי רוֹפִינּוּס וּפְרִדְשָׁכִי, וְאִי לָאו, לָאו אִיהוּ בְּדִיחוּתָא דְּמַלְכָּא.

37. תָּא חֲזִי, הוּוּ זְמִין לִיה לְמַלְכָּא וְלְמַטְרוֹנִיתָא לְגִיחָא, מָה עֵבֵד, שְׁנֵי בְּדִיחֵי דְּמַלְכָּא, בְּגִין רוֹפִינּוּס. וּמֵאן נִינְהוּ, דְּכִתִּיב בְּהִנֵּךְ יִלְבָּשׁוּ צַדִּיק וְחַסִּידֶיךָ יִרְנְנוּ, וְחַסִּידֶיךָ יִרְנְנוּ, לוֹיִךְ יִרְנְנוּ מִבְּעֵי לִיה, דְּהָא לִיּוֹאֵי, אֵינּוֹן בְּדִיחֵי מַלְכָּא, וְהִשְׁתָּא הוּוּ דְּזְמִין לִיה לְגִיחָא, עֵבֵד בְּהִנֵּי וְחַסִּידֵי, דְּלִיָּהוּ אֵינּוֹן בְּדִיחֵי מַלְכָּא.

38. אָמַר לוֹ קוּדְשָׁא בְּרִיךְ הוּא, הוּוּ, לָא בְּעִינָא לְאַטְרַחָא עֲלֶךְ. אָמַר לִיה הוּוּ, מֵאֵרִי, כִּד אַנְתָּ בְּהִיכְלֶךָ, אַתָּ עֵבִיד רְעוּתְךָ, הִשְׁתָּא דְּזְמִינְנָא לְךָ, בְּרְעוּתֵי קוּיָמָא מְלָה, לְאַקְרָבָא אֵלִין, דְּאֵינּוֹן חֲשִׁיבֵי יְתִיר, אֶף עַל גַּב דְּלָאו אֶרְחִיָּהוּ בְּהָאֵי.

39. מְכָאן אוֹלִיפְנָא, דְּמֵאן דְּאִיהוּ בְּבֵיתִיהָ, יִסְדֵּר אוֹרְחִיָּה וְעוֹבְדֵיהָ בְּרְעוּתִיהָ, אִי מְזְמִינֵין לִיה, יַעֲבִיד רְעוּתִיהָ דְּאוֹשְׁפִיזִיָּה, בְּמָה דְּמַסְדֵּר עֲלוּי, דְּהָא הוּוּ דְּחֲלֵף לִיּוֹאֵי וְסִדֵּר בְּהִנֵּי, וְקוּדְשָׁא בְּרִיךְ הוּא אוֹקִים מְלָה בְּרְעוּתִיהָ.

7. "And Ya'akov went out," part three

Rabbi Yitzchak discusses the meaning of "And Ya'akov went out..." This text refers to the exile of the Jews, the children of Ya'akov, and their need to accommodate themselves to the customs of the lands of exile--just as the Holy One Creator adjusts Himself to changes taking place in the Eternal Female, the feminine principle or Malchut. Israel must accomplish this adjustment in order to spread the message of Torah, and to nourish the world

with spiritual Light. It was for this task that Israel was chosen, and for nothing else.

The Relevance of this Passage

The Hebrew term for 'Chosen People' is Am Segulah, which is derived from the Hebrew word Segol. Segol is the name of a particular Hebrew vowel whose shape illuminates the hidden significance of "Chosen People."

The vowel Segol includes three dots, as follows: These three dots signify the Right, Left and Central Column forces. The three Columns correlate to the positive and negative poles in a light bulb, and to the resisting function of the filament. A bulb without a filament immediately short circuits, producing momentary sparks followed by sudden darkness. "Chosen People" refers to the spiritual concept of Restriction or Resistance as it applies to human behavior. The children of Israel throughout all generations represent the filament; they are therefore responsible for bringing Light to the peoples of the world. This is achieved when we, as individuals, begin to resist our self-serving aspirations. Living life in a reactive manner causes a spiritual short-circuit, leaving the rest of world empty and dark--which, according to Zoharic wisdom, is the root of anti-Semitism. A truly spiritual person seeks to exemplify the sharing principle, resisting social pressures and subjugating the ego. This passage imbues us with the fortitude to apply Resistance to rash and intolerant behavior, so that we become beacons of Light to everyone we meet.

40. David said: "For Your servant David's sake do not turn away the face of Your anointed" (Tehilim 132:10). The way I ordered things may not be changed back, THAT IS, REPEALED. The Holy One, blessed be He, responded: David, upon your life, I shall not even use My own vessels; I shall use yours. And the Holy one, blessed be He, was not gone before He lavished gifts and presents on him, as it is written: "Hashem has sworn in truth to David; He will not turn from it; One of the sons of your body will I set upon your throne" (Tehilim 132:11). Rabbi Yitzchak kissed him and said: Had I come this all way only to learn this, it is enough.

40. אָמַר דָּוִד, בְּעִבּוֹר דָּוִד עֲבַדְךָ אֶל תִּשָּׁב פָּנָי מְשִׁיחְךָ סְדוּרָא דְקָא סְדַרְנָא, לֹא יִתּוּב לְאַחֲרָא. אָמַר לוֹ קוֹדֶשָׁא בְרִיךְ הוּא, דָּוִד, חֲיִיךָ, אֶפְלוּ בְּמֵאֲנִין דִּילּוּ לֹא אֲשַׁתְּמֵשׁ, אֲלֵא בְּמֵאֲנִין דִּילְךָ. וְלֹא זֶה קוֹדֶשָׁא בְרִיךְ הוּא מִתְמַן, עַד דִּיהֵיב לִיה נְבוֹזְזִין וּמִתְנִין, דְּכִתִּיב נִשְׁבַּע יי' לְדָוִד אֲמַת לֹא יִשׁוּב מִמֶּנָּה מִפְּרִי בִטְנָךְ אֲשִׁית לְכֶסֶּא לְךָ. אַתָּא רַבִּי יִצְחָק וּנְשָׁקִיה, אָמַר אֵי לֹא אֲתִינָא לְהֵאִי אֲרַחָא, אֲלֵא לְמִשְׁמַע דָּא דִּי.

41. One son OF THIS MAN opened the discussion with the verse: "And Ya'akov went out from Be'er Sheva, and went toward Charan." This resembles the verse: "Therefore shall a man leave his father and his mother, and cleave to his wife" (Bereshheet 2:24). FOR YA'AKOV WENT OUT FROM BE'ER SHEVA, LEAVING HIS FATHER AND MOTHER BEHIND, TO GO TO CHARAN AND TAKE A WIFE. Another explanation of: "And Ya'akov went..." is that it alludes to the children of Yisrael who left the Temple and were exiled among the nations, as it is written: "And from the daughter of Tzion all her splendor is departed," (Eichah 1:6) and "Yehuda is gone into exile because of affliction..." (Ibid. 3)

41. פִּתַּח חַד בְּרִיה וְאָמַר, וַיֵּצֵא יַעֲקֹב מִבְּעַר שֶׁבַע וַיֵּלֶךְ חַרְנָה, הֵינֵנוּ דְכִתִּיב עַל כֵּן יַעֲזֹב אִישׁ אֶת אָבִיו וְאֶת אִמּוֹ וְדָבַק בְּאִשְׁתּוֹ. דְּבַר אַחַר וַיֵּצֵא יַעֲקֹב מִבְּעַר שֶׁבַע וַיֵּלֶךְ חַרְנָה, רַמְזוּ כַּד נִפְקוּ יִשְׂרָאֵל מִבְּי מִקְדָּשָׁא, וְאִתְגַּלוּ בֵּינֵי עַמְמֵיָא, כַּד"א וַיֵּצֵא מִן בֵּית צִיּוֹן כָּל הַדְּרָה, וְכִתִּיב גַּלְתָּה יְהוּדָה מִעוֹנֵי וְגו'.

42. The other, younger son began with the verse: "And he lighted upon the place and tarried there" (Bereshheet 28:11). HE ASKS: What is the meaning of the phrase, "And he lighted upon the place"? IT IS SIMILAR to the king who goes to the house of the consort. He needs to gain her favor and please her with substantial things so as to treat her with respect. Even if the king has His own gold bed with artistically embroidered covers and bedding, if she prepares him a bed of rocks on the ground in a room of fodder, he will neglect his own place and sleep in hers to please her, to harmonize their desires without coercion. As we have learned, as soon as YA'AKOV went to her, it is written: "And he took of the stones of that place, and put them under his head, and lay down in that place to sleep," THE SECRET OF THE NUKVA, to give her pleasure, so that even building stones were pleasant to tarry on.

42. פִּתַּח אַחֲרָא זְעִירָא וְאָמַר, וַיִּפְגַּע בְּמָקוֹם וַיֵּלֶן שָׁם כִּי בֵּא הַשֶּׁמֶשׁ וְגו', מֵאִי וַיִּפְגַּע בְּמָקוֹם, לְמַלְכָּא דְאֵזִיל לְבֵי מִטְרוּנֵיתָא, בְּעֵי לְמַפְגַּע לָהּ וּלְבַסְמָא לָהּ בְּמַלְיָן, בְּגִין דְּלֹא תִשְׁתַּכַּח גַּבִּיהַּ כְּהַפְקִירָא. וְלֹא עוֹד, אֲלֵא דְאֶפְלוּ אֵית לִיה עֶרְסָא דְדַהֲבָא, וְכִסּוּתוֹתַי מִרְקָמָן בְּאֶפְלִטְוֵיָא, לְמִיבַת בְּהוּ, וְאִיהִי מִתְקַנָּא עֶרְסִיהַּ בְּאֶבְנֵין, בְּאַרְעָא, וּבְקִיסְטָרָא דְתִיבְנָא, יִשְׁבּוּק דִּידִיהַּ, וַיְבִית בְּהוּ, לְמִיבַת לָהּ נִיּוּחָא, וּבְגִין דִּיהֵא רַעוּתָא דְלֵהוֹן בְּחָדָא, בְּדָלָא אָנִיסוּ. כְּמָה דְאֻלִּיפְנָא הָכָא, דְכִיּוֹן דְאֵזִל לְגַבְהַּ מַה כְּתִיב, וַיִּקַּח מֵאֶבְנֵי הַמָּקוֹם וַיִּשָּׂם מֵרָאשׁוֹתָיו וַיִּשְׁכַּב בְּמָקוֹם הַהוּא, בְּגִין לְמִיבַת לָהּ נִיּוּחָא, דְאֶפְלוּ אֶבְנֵי בֵיתָא, רַחֲמִין קַמִּיהַּ, לְמִיבַת בְּהוּ.

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43. Rabbi Yitzchak wept and rejoiced. He said: These pearls are in your hands. How can I not follow you? They replied: You shall go your own way, and we shall enter the city to attend the marriage feast of my son. Rabbi Yitzchak said: Now I must go my way--FOR HE SAW THAT THEY DID NOT WANT HIM TO WALK FURTHER WITH THEM. He set their words before Rabbi Shimon, who said: Assuredly they have spoken well. And everything THAT WAS SAID OF YA'AKOV was spoken of the Holy One, blessed be He. RABBI SHIMON said: These words are from the descendants of Rabbi Tzadok, the invalid. Why was he called an invalid? Because he fasted for forty years for Jerusalem, so that it would not be destroyed during his life. He used to find supernal secrets in every word of the Torah, and he paved in them a path on which the children of the world may live according to its teachings.

43. בְּכֹה רַבִּי יִצְחָק, וְחָרִי, אָמַר מְרַגְלָאן אֵלָיו, תַּחֲתוֹת יִדְיֵיכֶם, וְלֹא אֲזִיל בְּתַרְיֵיכֶם. אָמְרוּ לִיה אֵת תִּזְלוּ לְאוֹרְחֶךָ, וְאַנֶּן גִּיעוֹל לְמַתָּא, לְהַלּוּלָא דְהָאִי בְרִי. אָמַר רַבִּי יִצְחָק, הִשְׁתָּא אֵית לִי לְמַדְךָ לְאַרְחֵי. אֲזִיל לִיה, וְסַדֵּר מַלְיָן קַמֵּיהּ דְרַבִּי שְׁמַעוֹן. אָמַר רַבִּי שְׁמַעוֹן וְדָאִי שְׁפִיר קְאָמְרוּ, וְכֹלָא בְּקַדְשָׁא בְרִיךְ הוּא אֲתַמֵּר. אָמַר, מַלְיָן אֵלָיו, מִבְּנֵי בְנוֹי דְרַבִּי צְדוֹק חֲלָשָׁא נִינְהוּ. מָאִי טַעְמָא אֶקְרִי חֲלָשָׁא, בְּגִין דְאַרְבַּעִין שָׁנִין אֲתַעֲנִי עַל יְרוּשָׁלַם, דְלֹא יִתְחַרְבּ בְּיוֹמוֹי, וְהוּהּ פְרִישׁ עַל כָּל מְלָה וּמְלָה דְאוֹרֵייתָא, רְזִין עֲלָאִין, וְיֵהִיב בְּהוּ אֲרַחָא לְבָנֵי עֲלָמָא, לְאַתְנַהֲגָא בְּהוּ.

44. Rabbi Yitzchak said: Not many days passed before I met that man and his younger son. I asked--where is your other son? He replied: I wed him, and now he stays with his wife. He recognized me and therefore said: Truly, I did not invite you to the marriage celebration of my son for three reasons. One is that I neither knew nor recognized you, and a man is invited according to his honor. I thought that perhaps you were a dignified man, and I might slight your honor. Another is that you may have been hurrying on your way, and I did not wish to inconvenience you. And the last was so that you would not be put to shame by the members of the party, for it is our custom that all who eat at the table of a bride and groom, lavish gifts and presents on them. I responded: May the Holy One, blessed be He, judge you kindly. I asked: What is your name? He said: Tzadok the Little. At that time, I learned thirteen supernal secrets of the Torah from him. And from his son I learned three secrets, one pertaining to prophecy and one to dreams--WHICH MEANS HE LEARNED FROM HIM THREE SECRETS ABOUT THE DIFFERENCE BETWEEN PROPHECY AND DREAM.

44. אָמַר רַבִּי יִצְחָק, לֹא הוּוּ יוֹמִין זְעִירִין, עַד דְאַעְרַעֲנָא בְּהוּא בְרַ נֶשׁ, וּבְרִיה זְעִירָא עִמֵּיהּ. אָמִינָא לִיה, אֵן הוּא בְרַךְ אַחְרָא. אָמַר לוּ, עֲבִידנָא לִיה הַלּוּלָא, וְאַשְׁתָּאֵר בְּדְבִיתְהוּ. כִּיּוֹן דְאַשְׁתַּמוּדַע בִּי, אָמַר לוּ חֲיִיךָ, דְלֹא זְמִינָא לָךְ, לְהַלּוּלָא דְבְרִי, בְּגִין תְּלַת מַלְיָן: חַד, דְלֹא יִדְעָנָא בְּךָ, וְלֹא אֲשְׁתַּמוּדַענָא לָךְ, דְהֵכִי מְזַמְנִין לִיה לְבַר נֶשׁ, כְּמוֹם יִקְרִיהּ, וְדִילְמָא אַנְתָּ גַבְרָא רַבָּא, וְאַפְגִים יִקְרַךְ. וְחַד, דִּילְמָא אַנְתָּ אֲזִיל בְּאַרְחֶךָ בְּבַהִילוּ, וְלֹא אֲטַרַח עֲלֶיךָ. וְחַד, דְלֹא תִכְסִיף קַמֵּי אַנְשֵׁי דְחַבּוּרָא, דְאוֹרְחָא דִילּוֹן, דְכָל אִינוּן דְאַכְלֵי לְפַתּוּרָא דְחַתָּן וְכֹלָהּ, כְּלֵהוּ יְהִיב נְבִזְבּוּזָן וּמַתְנָן לוֹן. אָמִינָא לִיה, קוּדְשָׁא בְרִיךְ הוּא יִדִין לָךְ לְטַב. אָמִינָא לִיה, מַה שְׁמַךְ, אָמַר לוּ צְדוֹק זּוּטָא. בְּהוּא שְׁעֵתָא, אוֹלִיפְנָא מְנִיָּה, תְּלִיסַר רְזִין עֲלָאִין בְּאוֹרֵייתָא, וּמִן בְּרִיה תְּלַת, חַד בְּנְבוּאָה, וְחַד בְּחֲלָמָא.

8. Prophecy vision, dream

In this extremely important and mysterious section of the Zohar, the rabbis make complex and subtle distinctions concerning the nature of prophecy, visions, and dreams. They then apply their conclusions to the role of the Jews in exile. Rabbi Yitzchak continues his discussion with Tzadok the Little, his companion of the previous verses. Although dreams, prophecies, and visions are all sent by the Angel Gabriel, we learn that dreams are a relatively inferior means of enlightenment. Visions and dreams may dramatically vary in nature, according to the level of consciousness of those who receive them, and of those who are able-or unable--to interpret them. Moreover, a dream can sometimes be used to explain the meaning of a waking vision. The rabbis use the powerful symbolism of the story of Ya'akov's Ladder to explain how dreams and visions link human consciousness to the upper realms. When the children of Israel are sinful, their sin expresses itself partly through The Creator's turning away from them and granting the gift of His inspiration to great leaders in other lands, who may one day become the enemies of Israel. Similarly, when King Solomon falls into sin, he is denied the level of vision that had once inspired him to build Jerusalem's Temple; henceforth he must rely only on dreams for inspiration. This culminates in the sad decline into paganism, and the political and financial ruin that the king and his kingdom suffered in later years. Finally, we are told that as a man ages, his inner vision dims as much as his outer vision or eyesight.

The Relevance of this Passage

The Light released through the Hebrew letters inspires us to foster and follow the guidance of visions and dreams on both conscious and subconscious levels. During sleep, our dreams ascend to the higher levels of the spiritual realms, where we are assisted, in subtle ways, by the wisdom and supernal Light of the Creator in all our endeavors.

45. He asks: What is the difference between a prophecy and a dream? 1) A prophecy is part of the world of the male, and a dream is part of the world of the female, THE NUKVA OF ZEIR ANPIN. Between them are six grades, AS PROPHECY IS PART OF NETZACH AND HOD OF ZEIR ANPIN, AND DREAM IS PART OF HOD OF THE NUKVA. BETWEEN THEM IS YESOD OF ZEIR ANPIN AND CHESED, GVURAH, TIFERET, NETZACH, AND HOD OF THE NUKVA, WHICH CONSTITUTE SIX GRADES. 2) A prophecy is in right and left, THAT IS, NETZACH AND HOD, and dream is in the left, NAMELY, IN HOD. (3) A dream emanates downward a few grades TO THE ANGEL GAVRIEL, FROM WHOM MEN RECEIVE THE ILLUMINATION OF DREAMS. Therefore, dreams abide everywhere in the world, EVEN OUTSIDE YISRAEL. Nevertheless, a man sees according to his grade, and according to the man, so is his grade. THIS MEANS THAT IT IS NOT THE SAME FOR EVERY MAN. But prophecy does not emanate DOWNWARD FROM MALCHUT OF ATZILUT, but shines where it is, IN THE NUKVA, THE PLACE OF ZEIR ANPIN, WHICH IS THE SECRET OF THE LAND OF YISRAEL, AND THE PROPHETS THAT ARE INSPIRED FROM IT.

46. Come and see, it is written: "And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of Elohim ascending and descending on it" (Beresheet 28:12). He opened the discussion with the verse: "the word of Hashem came (Heb. hayoh hayah,) to Yechezkel the son of Buzi, in the land of Casdim, by the river K'var, and the hand of Hashem was there upon him" (Yechezkel 1:3). The words hayoh hayah (lit. 'being, was') INDICATE THAT this prophecy was specific to that time, for it was needed to strengthen those in exile in order to let them know the Shechinah had gone into exile with them. Therefore, Yechezkel saw what he saw, which applied to that time only. And although the place was not worthy of it, FOR PLACES OUTSIDE YISRAEL ARE NOT WORTHY OF PROPHECY, THE SCRIPTURE READS hayoh hayah, WHICH MEANS THAT THERE IS SOMETHING NEW HERE, THAT PROPHECY LIVES OUTSIDE YISRAEL. HE ASKS: Why DOES THE SCRIPTURE SAY TWICE, hayo hayah? HE ANSWERS: One is above IN ZEIR ANPIN, and one is below IN THE NUKVA, as it is written: "a ladder set up on the earth, and the top of it reached to heaven," WHICH MEANS THAT it receives THE LIGHT OF CHASSADIM above IN HEAVEN, ZEIR ANPIN, and receives below, FROM THE NUKVA CALLED 'EARTH', THE LIGHT OF CHOCHMAH. So in Hayo Hayah, one MEANS THE BEING OF CHASSADIM above, and the other MEANS THE BEING OF CHOCHMAH below.

47. Come and behold: this ladder was strengthened by two worlds, above IN ZEIR ANPIN and below IN THE NUKVA. THUS: "in the land of Casdim by the river K'var" (Yechezkel 1:3). The land of Casdim is the place of exile, NAMELY, THE LAND OUTSIDE YISRAEL. Nevertheless, it is "by the river K'var." What is the river K'var? IT MEANS THAT She was already (Heb. K'var) there; the Shechinah dwelt upon it before that, as it is written: "And a river went out of Eden to water the garden," (Beresheet 2:10) THE RIVER BEING THE SECRET OF BINAH. AND THE RIVER K'VAR IS one of the four rivers THAT FLOWED FROM THE RIVER THAT BEGAN IN EDEN, THE RIVER OF EUPHRATES IN BABYLON. Because it dwelt upon him before and was upon it already (k'var), now too it dwells upon it and was revealed to Yechezkel.

45. וְאָמַר מֶה בֵּין נְבוּאָה לְחֵלְמָא. נְבוּאָה בְּעֵלְמָא דְדְכוּרָא אִיהוּ, וְחֵלְמָא בְּעֵלְמָא דְנוּקְבָא, וּמֵהָא לְהָא, כְּשִׁיתָא דְרִגְיִן נְחָתָא. נְבוּאָה בִּימִינָא וּבְשִׂמְאַלָא, וְחֵלְמָא בְּשִׂמְאַלָא. וְחֵלְמָא מִתְפָּרְשָׁא לְכַמְהָ דְרִגְיִן לְתַתָּא, בְּגִין כֶּךָ חֵלְמָא אִיהוּ בְּכָל עֵלְמָא, אֲבָל כְּפֹסֵם דְרִגְיָה, הֵכִי חֲמִי, כְּפֹסֵם בְּרִנְשׁ, הֵכִי דְרִגְיָה, נְבוּאָה לֹא אֶתְפָּשְׁטָא אֱלָא בְּאַתְרֵיהּ.

46. תָּא חֲזִי מַה כְּתִיב וַיַּחְלֹם וְהִנֵּה סֻלָּם מוֹצֵב אֶרְצָה וְרֵאשׁוּ מַגִּיעַ הַשְּׁמַיִמָה וְהִנֵּה מַלְאָכֵי אֱלֹהִים עֹלִים וְיֹרְדִים בּוֹ. פִּתַּח וְאָמַר, הִיָּה הִיָּה דְבַר ה' אֶל יַחֲזַקְאֵל בֶּן בּוּזִי הִכְהֵן בְּאֶרֶץ כַּשְׂדִּים עַל נְהַר כְּבַר וַתְּהִי עֲלָיו שֵׁם יְד ה'. הִיָּה הִיָּה, נְבוּאָה לְשַׁעֲתָה הִיָּתָה, דְאַצְטְרִיךְ עַל גְּלוּתָא בְּגִין דְשְׂכִינְתָא נְחָתָת בְּהוּ בְּיִשְׂרָאֵל בְּגְלוּתָא, וְחֲמָא יַחֲזַקְאֵל מַה דְחֲמָא, לְפֻסֵם שַׁעֲתָא, וְאִף עַל גַּב דְלֹא אֶתְחַזִּי הֵהוּא אֶתְרָ לְהָא, בְּגִינֵי כֶּךָ הִיָּה הִיָּה. מֵאִי הִיָּה הִיָּה. אֱלָא הִיָּה לְעֵילָא, הִיָּה לְתַתָּא. דְכְּתִיב סֻלָּם מוֹצֵב אֶרְצָה וְרֵאשׁוּ מַגִּיעַ הַשְּׁמַיִמָה, נְטִיל לְעֵילָא וְנְטִיל לְתַתָּא. הִיָּה הִיָּה, חֵד לְעֵילָא, וְחֵד לְתַתָּא.

47. תָּא חֲזִי, הָאִי סֻלָּם בְּתַרֵּי עֵלְמִין אֶתְתַּקַּף, בְּעֵילָא וְתַתָּא. בְּאֶרֶץ כַּשְׂדִּים עַל נְהַר כְּבַר. בְּאֶרֶץ כַּשְׂדִּים: בְּאַתְרֵי דְגְלוּתָא שְׂרִיָא בֵּיהּ, וְעַכְ"ד עַל נְהַר כְּבַר. מֵאִי נְהַר כְּבַר. אֱלָא דְהוּא כְּבַר, מְקַדְמַת דְנָא, דְשְׂכִינְתָא שְׂרִיָא עֲלָיו, דְכְּתִיב וְנְהַר יוֹצֵא מֵעַדֵן לְהַשְׁקוֹת אֶת הַגֶּן וְגו'. וְדָא הוּא נְהַרָא חֵד, מֵאִינֻן אַרְבַּע נְהַרִין, וּבְגִין דְשְׂרִיָא עֲלָיו מְקַדְמַת דְנָא, וְהוּא עֲלָיו כְּבַר, שְׂרִיָא בֵּיהּ הַשְּׁתָא, וְאַתְגְּלוּ לִיהּ לִיחֻזְקָאֵל.

48. Come and behold: "And he dreamed." HE ASKS: How could it be that to holy Ya'akov, the chosen of the patriarchs, Hashem was revealed in a dream; and in such a sacred place, BET-EL, WHICH IS PART OF YISRAEL, A PLACE WORTHY OF THE DWELLING OF THE SHECHINAH, he saw HASHEM only in a dream? HE ANSWERS: Ya'akov was not yet married, AND WAS THEREFORE INCOMPLETE IN HIS BODY. Also, Yitzchak was still alive AND THE TIME OF HIS ASCENDANCY HAD NOT YET ARRIVED. THEREFORE, IT IS WRITTEN THAT HE DREAMED AND NOT THAT HE SAW A VISION WHILE AWAKE. You may wonder why, after he was married, it is written: "I...saw in a dream" (Beresheet 31:10). This was because he was outside Yisrael IN PADDAN ARAM, and Yitzchak was yet alive. Therefore it is written that he dreamed.

49. Afterwards, when he came to the Holy Land with the tribes and "the barren woman" was perfected with them: "and be a joyful mother of children" (Tehilim 113:9), AND HE WAS NOW WHOLE WITH HIS SPOUSE AND WAS IN THE LAND OF YISRAEL, it is written: "And Elohim appeared to Ya'akov," (Beresheet 35:9) "And Elohim spoke to Yisrael in the vision of the night" (Beresheet 46:2). No dream was mentioned here because he was of another, superior grade, WORTHY OF BEHOLDING A VISION WHILE AWAKE.

50. Come and behold: a dream comes from Gavriel, and A DREAM is six grades lower than a prophecy. THIS MEANS THAT GAVRIEL RECEIVES THE DREAM FROM HOD OF THE NUKVA, WHICH IS THE SIXTH GRADE FROM PROPHECY, AND PEOPLE RECEIVE IT THROUGH GAVRIEL. A vision IS RECEIVED from the grade of the living creature, which rules by night. BECAUSE VISION IS THE NUKVA OF ZEIR ANPIN IN HER ACTUAL PLACE, ABOUT WHICH IS SAID: "AND SHE RISES ALSO WHILE IT IS YET NIGHT," (MISHLEI 31:15) IT IS THEREFORE A VISION WHILE AWAKE, AND NOT A DREAM. You may contend that it is written: "and said, Gavriel, make this man understand the vision (Heb. mar'ah)," (Daniel 8:16) AND THEREFORE, ONE COULD CONCLUDE THAT A VISION IS ALSO RECEIVED FROM GAVRIEL. HE ANSWERS: Assuredly this is so, but a vision is unclear and a dream is more precise. Therefore, a dream explains that which is not clear in the vision. Thus, Gavriel, WHO IS IN CHARGE OF DREAMS, was chosen to explain the vague words of the vision.

51. Therefore, it is written: "in the vision (mar'eh)," WHICH IS DERIVED FROM THE SAME ROOT AS "AND HE LOOKED (HEB. VA'ERA)" AND "AND I SAW (HEB. VA'ERA)." The reason is that the mirror is like a mirror (Heb. mar'ah) OF POLISHED GLASS, in which all the shapes IN FRONT OF IT are seen. Therefore, it is written of it: "and I appeared (va'era) TO AVRAHAM... BY THE NAME OF EL SHADAI," (Shemot 6:3) FOR THE MIRROR, THE NUKVA, SAID: I have shown the image OF HASHEM by El Shadai. For this is the mirror in which the images of others and all the shapes of the supernal GRADES are seen.

48. תָּא חֲזִי וַיְחַלּוֹם, וְכִי יַעֲקֹב קִדְּוֶשָׁא, דְּאִיהוּ שְׁלִימָא דְאַבְהֵן, בְּחַלְמָא אֲתַגְּלִי עֲלוּי, וּבְאַתְרֵי דְא קִדְּוֶשָׁא לֹא חֲמָא אֲלָא בְּחַלְמָא. אֲלָא יַעֲקֹב בְּהֵוֹא זְמַנָּא, לֹא הָוֵה נְסִיב, וַיִּצְחָק הָוֵה קִיָּים. וְאִי תִימָא וְהָא לְבַתֵּר דְּאַתְנַסִּיב בְּתִיב וְאַרְא בְּחַלּוֹם. תַּמְן אַתְר גְּרִים, וַיִּצְחָק הָוֵה קִיָּים, וְעַל דָּא בְּתִיב בִּיה חַלּוֹם.

49. וּלְבַתֵּר דְּאַתָּא לְאַרְעָא קִדְּוֶשָׁא, עִם שְׁבִטִין, וְאַשְׁתִּילִים לְהוֹן עֲקֶרֶת הַבַּיִת, וְאִם הַבְּנִים שְׂמַחָה, כְּתִיב וַיִּרְא אֱלֹהִים אֶל יַעֲקֹב וְגו'. וְכְתִיב וַיֹּאמֶר אֱלֹהִים לְיִשְׂרָאֵל בְּמֵרְאוֹת הַלַּיְלָה, הֲכֹא לֹא כְּתִיב בִּיה חַלּוֹם דְּהָא מִדְּרָגָא אַחְרָא עֲלָאָה הָוֵה.

50. תָּא חֲזִי, חַלְמָא אִיהוּ ע"י דְּגַבְרִיאֵל, דְּאִיהוּ לְתַתָּא, בְּדְרָגָא שְׁתִּיתָאָה מְנַבּוּאָה. מְרָאָה: עַל יְדָא דְּהֵוֹא דְּרָגָא, דְּהֵוֹא חַיָּה, דְּשִׁלְטָא בְּלַיְלָא. וְאִי תִימָא, הָא כְּתִיב גַּבְרִיאֵל הִבֵּן לְהַלּוֹז אֶת הַמְּרָאָה. הֲכִי הוּא וְדָאִי, דְּמְרָאָה מְלוּי סְתִימִין יְתִיר, וּבְחַלְמָא פְּרִישׁ יְתִיר, וּפְרִישׁ סְתִימִין דְּמְרָאָה, וְע"ד אֲתַפְקֵד גַּבְרִיאֵל, דִּיפְרֵשׁ מְלוּי דְּמְרָאָה, דְּאִיהוּ סְתִים יְתִיר.

51. וְע"ד כְּתִיב בְּמֵרְאָה, וַיִּרְא, וְאַרְא, מְאִי טַעְמָא, בְּגִין דְּמְרָאָה אִיהוּ, כְּהֵאִי מְרָאָה, דְּאַתְחַזִּי, כֹּל דְּיוֹקְנִין בְּגִיָּה, בְּגִינֵי כֶךְ וְאַרְא, אַחְמִית דְּיוֹקְנֵיהּ, בְּאֵל שְׁדֵי, דְּאִיהוּ מְרָאָה, דְּאַתְחַמֵּי דְּיוֹקְנָא אַחְרָא בְּגִיָּה, וְכֹל דְּיוֹקְנִין עֲלָאִין בִּיה אֲתַחְזוּן.

52. Therefore, at the time BEFORE YA'AKOV WED, it is written of him: "And he dreamed, and behold a ladder set up on the earth" (Bereshheet 28:12). What is this ladder? It is a grade from which all other grades stem, NAMELY, THE NUKVA, THE GATE OF ALL GRADES, "and the top of it reached to heaven." It does reach up to connect to heaven. HE ASKS: What top? HE ANSWERS: The top of the ladder. And what is that? That of which it is written: "the top (lit. 'head') of the couch," (Bereshheet 47:31) NAMELY, YESOD, THE HEAD OF THE NUKVA CALLED 'COUCH'. AND YESOD IS 'THE HEAD OF THE COUCH' because it is at the head of the couch, THE NUKVA, who shines with its light FROM YESOD. IT IS THEREFORE CONSIDERED HER HEAD. And "reached to heaven," because it is the final part of the body, TIFERET, CALLED 'HEAVEN'. FOR YESOD IS ATTACHED UNDERNEATH TIFERET, situated between the higher, ZEIR ANPIN and the lower, NUKVA, as the member of the Covenant, the final part of the body, lies between the thighs and the body. Therefore, THE SCRIPTURE READS, "reached to heaven," FOR THE TOP OF THE LADDER, YESOD OF ZEIR ANPIN, REACHES HEAVEN, AS IT CLEAVES TO ZEIR ANPIN, CALLED 'HEAVEN'.

53. "...and behold the angels of Elohim ascending and descending on it..." (Bereshheet 28:12). These are the ministers of all the nations who ascend and descend this ladder. When the children of Yisrael are sinful, the ladder is lowered and the ministers rise. When the children of Yisrael improve their deeds, the ladder is raised; all the ministers descend and their government is annulled. All depends on this ladder. Here, Ya'akov saw Esav's government and that of the rest of the nations in his dream.

54. Another explanation of the verse, "and behold the angels of Elohim ascending and descending on it," is that the ladder is used to ascend and descend through its top. For when the top, YESOD, is removed, the ladder gives in and all the ministers rule again. When the top is attached again, it is elevated and they all lose their power to govern. All this is one matter, AND BOTH EXPLANATIONS ARE ESSENTIALLY IN AGREEMENT.

55. It is written: "Hashem appeared to Solomon in a dream by night: and Elohim said, ask what I shall give you" (I Melachim 3:5). HE ASKS: One may wonder why it was a dream, THAT IS, WHY IT WAS RECEIVED THROUGH GAVRIEL. What right does the grade of a dream have TO SAY TO HIM, SINCE HE IS BUT AN ANGEL: "ASK WHAT I SHALL GIVE YOU"? HE ANSWERS: Here a grade was included within a grade; the supernal grade, THE NUKVA OF ZEIR ANPIN, THE ROOT OF THE DREAM, WAS INCLUDED WITHIN AND CLOTHED by the grade down below, NAMELY, THE GRADE OF GAVRIEL. THE NUKVA SAID TO HIM, "ASK WHAT I SHALL GIVE YOU," BECAUSE IT IS WRITTEN: "AND ELOHIM SAID," WHICH IS ONE NAME OF THE NUKVA. THE REASON HE APPEARS TO HIM ONLY IN A DREAM IS THAT until then Solomon was not complete. Once he was perfected, it is written: "And Hashem gave Solomon wisdom" (I Melachim 5:26) and "Solomon's wisdom excelled," (Ibid. 10) for the moon, THE NUKVA, was then full and the Temple was built. Only then did Solomon see wisdom while awake; he had no further need of dreams.

56. After he sinned, however, he had to resort to dreams again. Therefore, it is written: "who had twice appeared to him" (I Melachim 11:9). IT APPEARS PROBLEMATIC THAT He was seen to him twice only, but THE EXPLANATION IS THAT from the side of the grade of a dream, He was seen to him only twice.

52. בגיני כך, יעקב בִּהְיוֹא זְמַנָּא, כְּתִיב, וַיַּחֲלֵם וְהָנָה סֵלֶם מִצֵּב אֶרְצָה, מֵהוּ סֵלֶם, דְּרָגָא דְשָׂאֵר דְּרָגִין בֵּיהַ תְּלִינ, וְהוּא יוֹסֵד דְעֵלְמָא. וְרָאִישׁ מְגִיעַ הַשְּׁמַיְמָה, הַכִּי הוּא, לְאַתְקִשְׂרָא בְהַדְּיָה. וְרָאִישׁ מְגִיעַ הַשְּׁמַיְמָה, מֵאַן רָאִישׁ. רָאִישׁ דִּיהוּא סֵלֶם. וּמֵאַן אִיהוּ, דָּא דְכְתִיב בֵּיהַ רָאִישׁ הַמְטָה, בְּגִין דְאִיהוּ רָאִישׁ לְהָאִי מְטָה וּמְנָה נְהִיר. מְגִיעַ הַשְּׁמַיְמָה, בְּגִין דְאִיהוּ סִיּוּמָא דְגּוּפָא, וְקָאִים בֵּין עֵלְמָה וְתַתָּא, כְּמָה דְבְרִית אִיהוּ סִיּוּמָא דְגּוּפָא, וְקָאִים בֵּין יְרִיכִין וְגּוּפָא, וְעַל דָּא מְגִיעַ הַשְּׁמַיְמָה.

53. וְהָנָה מְלָאכֵי אֱלֹהִים עוֹלִים וְיוֹרְדִים בּוּ, אֲלִין מִמֶּנּוּ דְכָל עַמִּין, דְאִינוּן סְלָקִין וְנַחְתִּין בְּהָאִי סֵלֶם, כִּד יִשְׂרָאֵל חָטְאוּ, מֵאַיִן הָאִי סֵלֶם וְסְלָקִין אִינְהוּ מִמֶּנּוּ, וְכִד יִשְׂרָאֵל מִתְכַּשְׂרִין עוֹבְדֵייהוּ, אִסְתַּלַּק הָאִי סֵלֶם, וְכִלְהוּ מִמֶּנּוּ נַחְתִּין לְתַתָּא, וְאַתְעֵבֵר שׁוֹלְטְנוּתָא דְלְהוֹן, כִּלְא בְּהָאִי סֵלֶם קִיּוּמָא. הֵכָא חָמָא יַעֲקֹב בְּחֵלְמֵיהַ, שְׁלֻטְנוּתָא דְעֵשׂוֹ, וְשְׁלֻטְנוּתָא דְשָׂאֵר עַמִּין.

54. דְּבַר אַחַר וְהָנָה מְלָאכֵי אֱלֹהִים עוֹלִים וְיוֹרְדִים בּוּ. בְּמֵאַן, בְּהָיוּא רָאִישׁ, דִּיהוּא סֵלֶם. דְּכִד אִסְתַּלַּק רָאִישׁ מְנִיָּה, סֵלֶם אִתְכַּמֵּיא וְסְלָקִין כִּלְהוּ מִמֶּנּוּ, וְכִד אִתְחַבֵּר רָאִישׁ בְּהָיוּא סֵלֶם, אִסְתַּלַּק, וְכִלְהוּ מִמֶּנּוּ נַחְתִּין. וְכִלְא חַד מְלָא.

55. כְּתִיב נִרְאָה ה' אֵל שְׁלֹמֹה בְּחֵלֹם הַלַּיְלָה וַיֹּאמֶר אֱלֹהִים שְׂאֵל מָה אֶתֶן לְךָ. וַאִי תִיּוּמָא הֵכָא בְּחֵלֹם, וְכִי מָה רְשׁוֹ אִית לִיהַ לְחֵלֹם בְּהָאִי. אֲלָא הֵכָא אִתְכַּלִּיל דְרָגָא בְּרָגָא, דְרָגָא עֵלְמָה בְּרָגָא תַתָּא, בְּגִין דְעַד כְּעַן, שְׁלֹמֹה לָא הוּהוּ שְׁלִים, בִּיּוּן דְאִשְׁתַּלִּים, כְּתִיב וְה' נָתַן חֲכֵמָה לְשְׁלֹמֹה. וְכְתִיב וַתִּרְבַּ חֲכֵמַת שְׁלֹמֹה. דְקִיּוּמָא סִיְהֵרָא בְּאִשְׁלֻמוּתָא, וְכִי מְקַדְּשָׁא אֶתְבְּנִי. וְכִדִּין, הוּהוּ חֲמִי שְׁלֹמֹה, עֵינָא בְּעֵינָא חֲכֵמַתָּא, וְלָא אֶצְטְרִיךְ לְחֵלְמָא.

56. לְבַתֵּר דְחָטָא, אֶצְטְרִיךְ לִיהַ לְחֵלְמָא בְּקַדְמִיתָא, וְעַל דָּא כְּתִיב הִנְרָאָה אֵלָיו פְּעַמִּים, וְכִי פְעַמִּים הוּהוּ וְלָא יִתִּיר. אֲלָא סְטְרָא דְחֵלְמָא הוּהוּ לִיהַ פְּעַמִּים, סְטְרָא דְחֲכֵמַתָּא כִּל יוּמָא הוּהוּ.

57. With all that, the dream grade of Solomon was greater than the dream grade of all other men; including one grade within another grade, VISION WHEN AWAKE, WHICH IS THE NUKVA, WAS INCLUDED within vision IN A DREAM, WHICH IS THE GRADE OF GAVRIEL. At the end of his days, the dream grade was considerably darkened. THEREFORE, SCRIPTURE REMINDS HIM OF THE TWO DREAMS THAT USED TO SHINE UPON HIM, AS IT IS WRITTEN: "ELOHIM OF YISRAEL WHO HAD TWICE APPEARED TO HIM." This happened because he sinned, and the moon, THE NUKVA, began to wane, because he did not keep the Holy Covenant and pursued foreign women. This is the condition the Holy One, blessed be He, gave to David, as it is written: "If your children will keep my covenant...their children shall also sit upon your throne for evermore" (Tehilim 132:12).

58. What is the meaning of "for evermore?" This is as it is written: "as the days of heaven upon the earth" (Devarim 11:21). Because Solomon did not keep the Covenant as he ought to have done, the moon began to wane. At the end, he had to resort to dreams again. This was also true of Ya'akov, BECAUSE HE WAS NOT COMPLETE, as we mentioned before.

9. "And, behold, Hashem stood above it"

This passage further explicates Ya'akov's vision of the Ladder. It clarifies his special role amongst the Chosen People and his position among the other patriarchs in the Tree of Life.

The Relevance of this Passage

Ya'akov represents the Central Column force of Free Will and/or Resistance, which brings about the subjugation of the ego. Of the three patriarchs, Ya'akov embodies the delicate balance between the will of the soul-sharing and the primal urges of the body-receiving for the self. The Ladder in Ya'akov's vision corresponds to the Ten Sfirot and the array of spiritual Lights that radiates from each respective realm. Because we as individuals do not possess the strength to triumph over our egos and our selfish drives, the Zohar provides us with the additional power of the patriarch Ya'akov, whose strength is instilled within us through the Light that that radiates from this passage. We also achieve a connection to the Lights of the Sfirot, which brightens our lives and the world with tranquility and joy.

59. "And, behold, Hashem stood above it" (Beresheet 28:13) means that Ya'akov saw here, IN THE LADDER, the Knot of Faith, WHICH IS THE NUKVA, BINDING ALL THE SFIROT as one. "...stood (Heb. nitzav) above it..." as "a pillar (Heb. netziv) of salt" (Beresheet 19:26) ALLUDES TO a mound, for all the grades are as one on that ladder, THE NUKVA, so that all will be connected into one knot. For this ladder was put between the two sides, and this is the meaning of the verse: "and said, I am Hashem the Elohim of Avraham your father, and the Elohim of Yitzchak..." These are the two sides, right and left-- AVRAHAM IS RIGHT AND YITZCHAK IS LEFT.

60. Another explanation of the verse, "And, behold, Hashem stood above it," IS THAT IT DOES NOT MEAN THAT HE STOOD UPON THE LADDER, BUT RATHER THAT HE STOOD on Ya'akov, so that a holy Chariot would be made. Then, between the right and left is Ya'akov, CHESED, GVURAH, TIFERET, and the Congregation of Yisrael, NAMELY, THE NUKVA, will be tied with them. This is the meaning of, "Hashem the Elohim of Avraham your father, and the Elohim of Yitzchak." How do we know that Ya'akov is in the middle OF AVRAHAM AND YITZCHAK? We know from the verse, "Hashem the Elohim of Avraham your father, and the Elohim of Yitzchak." Note that it is not written 'the Elohim of Yitzchak your father', WHICH WOULD MAKE HIM THIRD AMONG THE FATHERS, NAMELY, THE SON OF YITZCHAK. FROM THIS WE LEARN THAT because he was connected to Avraham, AND WAS CONSIDERED HIS SON, HE WAS FOUND TO BE BEFORE YITZCHAK. THEREFORE, HE IS IN THE MIDDLE, BETWEEN AVRAHAM AND YITZCHAK. FOR THIS IS THE SECRET OF THE CHARIOT: AVRAHAM AND YITZCHAK ARE RIGHT AND LEFT, AND YA'AKOV IS BETWEEN THEM. Then, it is written: "the land on which you lie," WHICH IS THE NUKVA. This makes all,

57. ועם כל דא, סטרא דחלמא, הוה יתיר על כל שאר בני נשא, בגין דאתכליל דרגא בדרגא, מרא"ה במרא"ה. והא השתא בסוף יומו חשיך יתיר, ודא, בגין דחטא, וסיהרא קיימא לאתפגמא. מאי טעמא, בגין דלא נטיר ברית קדישא, באשתדלותיה בנשים נכריות. ודא הוא תנאי דעבד קודשא בריך הוא עם דוד, דכתיב אם ישמרו בניך בריתי וגו'. גם בניהם עדי עד ישבו לכסא לך.

58. מאי עדי עד. היינו דכתיב, בימי השמים על הארץ. ובגין דשלמה לא נטר האי ברית בדקא יאות, שריא סיהרא לאתפגמא, ועל דא, בסופא אצטריך חלמא, וכן יעקב אצטריך ליה לחלמא בדאמרן.

59. והנה ה' נצב עליו וגו'. הכא חמא יעקב. קשורא דמהימנותא בחד. נצב עליו, כד"א נציב מלך. תלא, דכל דרגין קיימין בלהו בחד על ההוא סלם, לאתקשרא בלא בחד קשרא. בגין דאתיהיב ההוא סלם בין תרין סטרין, הה"ד אני ה' אלהי אברהם אביך ואלהי יצחק הארץ וגו', אלין אנן תרין סטרין, בימינא ושמאלא.

60. דבר אחר והנה ה' נצב עליו, עליה דיעקב, למהוי בלא רתיבא קדישא, ימינא ושמאלא, ויעקב בגויהו, בנסת ישראל לאתקשרא, ביניהו, הה"ד אני ה' אלהי אברהם אביך ואלהי יצחק. מנלן דיעקב באמצעיתא, משמע דכתיב, אלהי אברהם אביך ואלהי יצחק, ולא כתיב אלהי יצחק אביך. דכיון דאתקשר ביה באברהם, אשתבח דאיהו באמצעיתא. ולבתר הארץ אשר אתה שוכב עליה, הא בלא רתיבא חדא קדישא. והכא חמא דיהוי שלימו דאבהן.

1
THAT IS, THE THREE COLUMNS WITH THE NUKVA, into one holy Chariot. Here, Ya'akov saw that he would be the chosen of the fathers.

61. Come and behold: "Hashem the Elohim of Avraham your father." Because He said, "Avraham your father," assuredly he is in between AVRAHAM AND YITZCHAK. And "the Elohim of Yitzchak" alludes to the fact that Ya'akov was bound to the two sides--RIGHT AND LEFT--and was part of them. He is tied on the one side TO THE RIGHT, as it is written: "Hashem the Elohim of Avraham your father"; and on the other side he is tied TO THE LEFT, as it is written: "and the Elohim of Yitzchak." In the latter case, the letter Vav ('and') is added TO "AND THE ELOHIM," when Yitzchak is mentioned. This indicates that Ya'akov seized both sides, FOR VAV ALLUDES TO TIFERET, WHICH IS YA'AKOV, ATTACHED TO THE ELOHIM OF YITZCHAK, THE SECRET OF THE LEFT. THE SCRIPTURE CONNECTS HIM TO AVRAHAM BY CALLING HIM "YOUR FATHER," AND CONNECTS HIM TO "THE ELOHIM OF YITZCHAK" VIA THE VAV.

62. As long as Ya'akov was not married, this was not said of him openly, AS WAS SAID HERE, FOR IT IS NOT SPECIFICALLY WRITTEN: "THE ELOHIM OF YA'AKOV," AS IT WAS OF AVRAHAM AND YITZCHAK. It is only said openly of he who knows the ways of the Torah. THIS MEANS THAT HE WILL BECOME A CHARIOT OF THE TWO WAYS, THE RIGHT AND LEFT, AFTER HE IS MARRIED. UNTIL THEN, HE CAN BE A CHARIOT ONLY OF ZEIR ANPIN, THE SECRET OF THE RIGHT, AND NOT OF THE NUKVA, THE SECRET OF THE LEFT. After he married and begot children, it was said of him openly, as is written in the verse: "And he erected there an altar, and called it El Elohei ('the Elohim of') Yisrael" (Bereshheet 33:20). Thus, we learn that whoever is not perfected below, AS MALE AND FEMALE THAT IS, WHOEVER IS NOT MARRIED, cannot be perfected above. This is not so for Ya'akov, who was perfected above and below EVEN BEFORE HE MARRIED. However, it was not proclaimed openly, BECAUSE HE DID NOT YET PROFESS HIS UNITY OVER HIM.

63. You may wonder how he was completely perfected BEFORE HE WAS MARRIED. This is not actually accurate. He was not perfected, but saw that he would eventually be perfected. If you say that it is written: "And, behold, I am with you, and will keep you wherever you go" (Bereshheet 28:15), WHICH MEANS THAT HE WAS COMPLETELY PERFECTED, IT WOULD BE INACCURATE. Rather, the explanation is that the keeping of the Holy One, blessed be He, and His protection will never leave Ya'akov without whatever he needs in this world. But in the upper world, he can not have true perception until he is perfected, NAMELY, MARRIES.

10. "And Ya'akov awoke...How dreadful is this place"

The patriarch Ya'akov awakens at the future site of the Temple. As Ya'akov recognizes the power of the sacred ground, great spiritual Light is revealed to him.

The Relevance of this Passage

Sometimes a simple observation conveys more than many words can describe. Such is the case with this passage. Suffice it to say that our souls tread the sacred ground upon which Ya'akov slept, and upon which the Temple stood.

64. "And Ya'akov awoke out of his sleep, and he said: Surely Hashem is in this place; and I knew it not" (Bereshheet 28:16). HE ASKS: It is a wonder that he did not conceive such great knowledge. HE ANSWERS: The meaning of "and I (Heb. anochi) knew it not" is similar to the meaning of the verse: "and I have not made supplications to Hashem" (I Shmuel 13:12). THAT IS, "I KNEW IT NOT" ARE WORDS OF UNION AND DEVOTION, AS ARE THE WORDS, "I HAVE NOT MADE SUPPLICATION." Ya'akov said: This was all revealed to me, though I have not attentively searched to know THE HOLY NAME Anochi ('I'), WHICH IS THE SHECHINAH, and come under the wings of the Shechinah to become a whole man.

61. תָּא חֲזִי, אֱלֹהֵי אַבְרָהָם אָבִיךָ, דְּכִיּוֹן דְּאָמַר אַבְרָהָם אָבִיךָ, וְדָאֵי אִיהוּ בְּאַמְצְעִיתָא, וְאֱלֹהֵי יִצְחָק, הִכָּא אֶתְרַמִּיז, דְּקָשִׁיר לְתֵרִין סְטְרִין, וְאֶחִיד לֹון. קָשִׁיר לְסְטְרָא חָד, דְּכִתִּיב אַבְרָהָם אָבִיךָ. וְקָשִׁיר לְסְטְרָא אַחְרָא, דְּכִתִּיב וְאֱלֹהֵי יִצְחָק, תּוֹסַפֶּת וַאֲ"ו לְגַבֵּי יִצְחָק, לְאַחְזָא דִּיעֶקֶב אֶחִיד לְתֵרִין סְטְרִין.

62. וְעַד דִּיעֶקֶב לֹא אֶתְנַסִּיב, לֹא אֶתְמַר בְּאַתְגְּלוּיָא יְתִיר, וְאֶתְמַר בְּאַתְגְּלוּיָא, לְמָאן דִּידַע אֹרְחֵי דְּאֹרִייתָא. לְבִתְרָא דְּאַתְנַסִּיב וְאוֹלִיד, אֶתְמַר לִיה בְּאַתְגְּלוּיָא, הֵה"ד וַיֵּצֵב שֵׁם מִזְבֵּחַ וַיִּקְרָא לוֹ אֵל אֱלֹהֵי יִשְׂרָאֵל. מֵהִכָּא אוֹלִיפְנָא, מָאן דְּלֹא אֶשְׁתְּלִים לְתַתָּא, לֹא אֶשְׁתְּלִים לְעִילָא, שְׁאֲנִי יַעֲקֹב, דְּאֶשְׁתְּלִים לְעִילָא וְתַתָּא, אֲבָל לֹא בְּאַתְגְּלוּיָא.

63. וְאִי תִימָא דְּאֶשְׁתְּלִים בְּהֵיּא שְׁעָתָא, לֹא. אֶלָּא חֶמָא דִּישְׁתְּלִים לְבִתְרָא זְמַנָּא. וְאִי תִימָא הָא כְּתִיב וְהִגַּה אֲנֹכִי עִמָּךְ וְשִׁמְרְתִיךָ בְּכָל אֲשֶׁר תֵּלֵךְ. אֶלָּא, אֶשְׁחַחֲתָא דְּקוֹדֶשָׁא בְּרִיךְ הוּא, וְנִטְרוּ דִּילִיָּה, לֹא אֶשְׁתְּבִיק מְגִיָּה דִּיעֶקֶב לְעֵלְמִין, בְּכָל מַה דְּאַצְטְרִיךְ לִיָּה, בְּהָאֵי עֵלְמָא, אֲבָל בְּעֵלְמָא עֲלָאָה עַד דְּאֶשְׁתְּלִים.

64. וַיִּיקֶץ יַעֲקֹב מִשְׁנָתוֹ וַיֹּאמֶר אָכֵן יֵשׁ ה' בַּמָּקוֹם הַזֶּה וְאֲנֹכִי לֹא יָדַעְתִּי. וְכִי תוֹוֵהָא הוּא דְּלֹא יָדַע. אֶלָּא מֵאִי וְאֲנֹכִי לֹא יָדַעְתִּי, כְּד"א וּפְנֵי ה' לֹא חֲלִיתִי. אָמַר, וְכִי כָל הָאִי אֶתְגְּלִי לִי, וְלֹא אֶסְתַּבְּלְנָא לְמַנְדַּע אֲנֹכִי, וְלִמְיַעַל תַּחֲוֹת גְּרַמֵּי דְּשְׁכִינְתָּא, לְמַדְוֵי שְׁלִים.

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65. Come and behold. It is written: "and she said, If it be so, why am I (anochi) thus" (Beresheet 25:22). Rivkah beheld the light of the Shechinah daily because the Shechinah was in her tent where she prayed. When Rivkah began to experience the pains of childbirth, it is written: "And she went to inquire of Hashem (Yud-Hei-Vav-Hei)" (Beresheet 25:22). She went from the grade of Anochi ('I') to the other grade of Yud-Hei-Vav-Hei. SO ANOCHI IS A NAME OF THE SHECHINAH. Therefore, Ya'akov said: 'I have seen so much, yet did not know I...' (anochi). This is because he was not married and did not yet come under the wings of the Shechinah.

66. Next, it is written: "And he was afraid, and said, How dreadful is this place." "...place..." has two meanings reflecting the two sides. "How dreadful is this place," refers to the place he mentioned before, THE SHECHINAH, and to the sign of the Holy Covenant, which must not be annulled.

67. Although these are two aspects, YESOD AND MALCHUT, they are actually the same. He said, "this is none other than the house of Elohim." 'This', WHICH IS YESOD CALLED 'THIS', must not be neglected; "this" should not be left alone. Its existence is no other than the house of Elohim, WHICH IS THE NUKVA, with which it unites to produce offspring and to pour blessings upon her from all the organs of the body. For this, WHICH IS YESOD, is the gate to the entire body, WHICH IS TIFERET, as the scripture reads: "and this is the gate of heaven" (Beresheet 28:17). THAT IS, TIFERET IS CALLED BOTH 'BODY' AND 'HEAVEN'. Assuredly, this is the gate to the body by which blessings flow down TO THE NUKVA. It is attached above TO HEAVEN, WHICH IS TIFERET, and attached below TO THE NUKVA, WHICH IS CALLED 'PLACE', AND ALSO 'THE HOUSE OF ELOHIM'. HE EXPLAINED: It is attached above, as it is written: "and this is the gate of heaven," AS YESOD IS THE GATE OF TIFERET, WHICH IS CALLED 'HEAVEN'. It is attached below, as it is written: "this is no other than the house of Elohim," WHICH MEANS THAT THIS, YESOD, IS FOUND ONLY IN THE HOUSE OF ELOHIM, WHICH IS THE NUKVA. Therefore, "he was afraid, and said, How dreadful is this place." THE PLACE IS THE NUKVA, AND "THIS" IS YESOD. But men disregard the preciousness OF YESOD, of being perfected through it. The father of the young man went to him and kissed him.

68. Rabbi Yitzchak said: When I heard these words from his mouth, I wept. I said, blessed be the Merciful One for not letting high wisdom disappear from the world. I traveled with them three parasangs and entered the city with them. Shortly after they had arrived, the man affianced his son. I said to him: Your words have not been in vain, FOR AFTER DISCUSSING THE PERFECTION THAT COMES WITH MARRIAGE, HE TOLD HIM THAT HIS WORDS WOULD PREVAIL.

69. Rabbi Shimon said that the words CONCERNING THE LADDER contain secrets of wisdom and have hidden meaning. When I presented these matters to Rabbi Shimon, he said: These are not the words of a youth, but rather descriptions of supernal mysteries. They all bear the mark of wisdom.

65. תָּא חֲזִי, כְּתִיב וְתֹאמַר אִם כֵּן לְמַה זֶה אֲנֹכִי, כָּל יוֹמָא וְיוֹמָא, חֲמַאת רַבְקָה נְהוּרָא דְשְׂכִינְתָא, דְּהוּא שְׂכִינְתָא בְּמִשְׁכְּנָהּ, וְצִלְיָתָא תַּמָּן. בֵּינוּן דְּחַמַּאת עֲאִקוּ דִּילָהּ בְּמַעְהָא, מַה כְּתִיב וְתִלְךְ לְדַרְשׁ אֶת ה', נִפְקַת מִדְּרַגָּא דָּא, לְדְרַגָּא אַחְרָא, דְּאִיהוּ הוּי"ה. בְּגִינֵי כֵךְ אָמַר יַעֲקֹב, וְכִי כָל כֵּךְ חֲמִינָא, וְאֲנֹכִי לֹא יִדְעָמִי, בְּגִין דְּהוּהוּ בְּלַחֲדוּי, וְלֹא עָאל תַּחוּת גְּדַפֵּי דְשְׂכִינְתָא.

66. מִיַּד וְיִירָא וְיֹאמַר מַה נּוֹרָא הַמְּקוֹם הַזֶּה. מַלְא דָּא לְתַרְיִן סְטָרִין אִיהוּ. מַה נּוֹרָא הַמְּקוֹם הַזֶּה, חַד עַל הַהוּא מְקוֹם דְּקָאמַר בְּקַדְמִיתָא. וְחַד עַל אֶת קִיּוּמָא קְדִישָׁא, דְּלֹא בְעִיָא לְאַתְבַּטְלָא.

67. וְאִף עַל גַּב דְּאִינְהוּ תְרֵי סְטָרִי, חַד הוּא. אָמַר אִין זֶה כִּי אִם בֵּית אֱלֹהִים, אִין זֶה, לְמַהוּי בְּטוּל. אִין זֶה, לְאַשְׁתַּבַּחַא בְּלַחֲדוּי, קִיּוּמָא דִּילִיָּה לְאוּ אִיהוּ, אֲלֵא בֵּית אֱלֹהִים, לְאַשְׁתַּמְשָׁא בֵּיהּ, וְלְמַעַבְד בֵּיהּ פִּירִין, וְלְאַרְקָא בֵּיהּ בְּרַכָּאן, מְכַל שְׂיוּפֵי גּוּפָא, דְּהֵאִי הוּא תְרַעָא, דְּכָל גּוּפָא, הַה"ד וְזֶה שְׁעַר הַשָּׁמַיִם, דָּא תְרַעָא דְּגּוּפָא וְדָאִי, תְרַעָא אִיהוּ, לְאַרְקָא בְּרַכָּאן לְתַתָּא, אַחִיד לְעִילָא, וְאַחִיד לְתַתָּא. אַחִיד לְעִילָא, דְּכְתִיב וְזֶה שְׁעַר הַשָּׁמַיִם. לְתַתָּא, דְּכְתִיב אִין זֶה כִּי אִם בֵּית אֱלֹהִים. וְעַל דָּא וְיִירָא וְיֹאמַר מַה נּוֹרָא הַמְּקוֹם הַזֶּה, וּבְנֵי נֶשָׂא לֹא מִשְׁגָּחוּן בִּיקְרָא דְּבֵיהּ, לְמַהוּי בֵּיהּ שְׁלִים, לְעִילָא וְתַתָּא. אֲתָא אָבוּי וּנְשָׁקִיָּה.

68. אָמַר רַבִּי יִצְחָק, כַּד מְלִין אִינוּן שְׂמַעְנָא מְפּוּמִיָּה בְּכִינָא, וְאֲמִינָא בְּרִיךְ רַחֲמָנָא, דְּלֹא בְטוּל מְעַלְמָא, חֲכַמְתָּא עֲלָאָה. אֲזִלִּינָא עֲמַהוּן עַד תְּלַת פְּרָסִי, עַד דְּעֲאֲלָנָא עֲמַהוּן לְמַתָּא. לֹא סְפִיקוּ לְמִיעַל, עַד דְּשַׁדְּךְ הָהוּא בַר נֶשׁ לְבָרִיָּה, וְאֲמַרִי לִיָּה, מְלִיךְ לֹא יְהוּן לְבַטְלָהּ.

69. אֲמִינָא, הָא דְאָמַר רַבִּי שְׂמַעוֹן, דְּמְלִין אֲלִין, כְּלָהוּ בְּרִזָּא דְּחַכְמַתָּא נִינְהוּ, וְלֹאחֲזָאָה מְלִין אַחְרָנִין. כַּד סְדְרָנָא מְלִין קַמִּיָּה דְּר' שְׂמַעוֹן, אָמַר לוּ, לֹא תִימָא דְּמְלִין אֲלִין, דִּינוּקָא נִינְהוּ, אֲלֵא מְלִין דְּרִזִּין עֲלָאִין נִינְהוּ, וְכֹלָא בְּרִזָּא דְּחַכְמַתָּא רְשִׁימִין.

11. "and behold a ladder set up on the earth"

The Zohar describes Ya'akov's dream of the ladder, in which he sees his children receiving the Torah on Mount Sinai. The passage explicates the secret meaning of the reception of the Torah: that is, the Torah as the key to mastery of the world through the Angel Matatron, who is in effect a gatekeeper for the angelic messengers of wisdom.

The Relevance of this Passage

The Torah is the divine instrument that imbues the children of Israel with the strength to gradually eliminate the Evil Inclination from their nature. This process takes place both in our physical world and in the supernal worlds above. We connect ourselves to the primordial spiritual Light that shone on Sinai during Revelation. This sacred emanation was so intense that all forms of darkness were eradicated, including death and decay. Through these verses we further arouse the forces of immortality and bring renewal, restoration, and rebirth to our lives.

Sitrei Torah (Secrets of the Torah)

70. "And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven" (Bereshheet 28:12). It is six grades up from the level of a dream, HOD OF THE NUKVA, to the two grades of prophecy, NETZACH AND HOD OF ZEIR ANPIN. The six grades are YESOD OF ZEIR ANPIN, CHESED, GVURAH, TIFERET, NETZACH, AND HOD OF THE NUKVA. Therefore, a dream is one part out of sixty of prophecy, FOR EACH OF THESE SIX SFIROT INCLUDES TEN SFIROT, AND TEN TIMES SIX IS SIXTY. AND A DREAM, WHICH IS THE LOWEST, CONTAINS ONE OUT OF SIXTY. The ladder alludes to him seeing his children receive the Torah on Mount Sinai in the future, because the ladder represents Sinai, for MOUNT SINAI, AS SCRIPTURE READS, "is on the ground," "and its top," NAMELY, ITS HIGHEST POINT, reaches heaven. And all the Chariots and troops of the High Angels descended there with the Holy One, blessed be He, when he gave them the Torah, AS IT IS WRITTEN: "THE ANGELS OF ELOHIM ASCENDING AND DESCENDING ON IT."

71. YA'AKOV saw all this IN HIS DREAM. He saw THE ANGEL Matatron, the elder in the house OF THE HOLY ONE, BLESSED BE HE, ruling over what is His and governing the world by THE STRENGTH OF his mastery of the name Shadai. He rises above with the ascension of his Master's name, Yud-Hei-Vav-Hei, which is the place in which Ya'akov was perfected. Afterward, the beginning of the name Shadai, which is the letter Yud, reaches heaven. After this letter rises to this place, NAMELY, TO HEAVEN, THE ANGEL MATATRON is perfected and is given his Master's name, Yud-Hei-Vav-Hei.

72. The verse: "and behold the angels of Elohim ascending and descending on it" (Bereshheet 28:12) refers to holy angels close to Malchut who ascend BY WAY OF MATATRON. The other angels who are not close TO MALCHUT, THAT IS, THOSE THAT COME FROM THE OTHER SIDE, descend, AND THERE IS NO RECOVERY FOR THEM.

73. Moreover, through him, THE ANGEL MATATRON, they ascend and descend. When he rises, THE ANGELS OF ELOHIM rise with him, and when he descends, THE ANGELS OF ELOHIM go down with him. These angels are the twelve precious pearls, known as Michael, Kadmiel, Pedael, Gavriel, Tzadkiel, Chasdiel, Refael, Raziel, S'turiyah, Nuriel, Yofiel, and Anael. They are "thousands upon thousands (Heb. Shin'an)" (Tehilim 68:18). They are the letters Shin'an (Shin, Nun, Aleph, final Nun) which consist of the initials of an ox (shor), an eagle (neshar), and a lion (aryeh); the final Nun alludes to a man who includes male and female. They rise when MATATRON rises, and descend when he descends.

סְתָרֵי תוֹרָה

70. וַיַּחְלוֹם וַיִּבְחַן וַיִּרְאֶה סֵלֶם מִצֵּב אֶרְצָה וְרֵאשׁוּ מַגִּיעַ הַשְּׁמַיִמָּה. חֲלֹמָא, מִדְּרַגָּא שְׁתִּיתָאָה, מְאִינוּן דְּרַגִּין תְּרִין דְּנִבּוּאָה עַד הָהוּא דְּרַגָּא, שֵׁית דְּרַגִּין אִינוּן, וְעַל דָּא, חֲלֹמָא, חַד מִשְׁתִּין דְּרַגִּין דְּנִבּוּאָה. סֵלֶם, חֲמָא בְּנוֹי דְּזַמְיָנִין לְקַבְּלָא אֹרִייתָא, בְּטוֹרָא דְּסִינַי. סֵלֶם: דָּא סִינַי. בְּגִין דָּאִיהוּ נְעִיץ בְּאַרְעָא, וְחָשִׁיב בְּסֻלְיָא לְשִׁמְיָא. וְכָל רְתִיבִין וּמִשְׁרִינִין עֲלָיִן, כְּלֵהוּ נַחְתֵי תַמָּן בְּהַדִּי קוּדְשָׁא בְּרִיךְ הוּא, כִּד יְהִיב לֹון אֹרִייתָא.

71. וְכֹלְלָא חֲמָא. חֲמָא מִטְטְרוּן, סְבָא דְּבֵיתָא, דְּשֻׁלִּיט בְּכָל הִילִיָּה. דָּאִיהוּ קָאִי בְּשֻׁלְטָנוּ עַל עֲלֹמָא. בְּשׁוּלְטָנוּ בְּשֵׁם שַׁדַּי. וְסֻלְיָא לְעִילָא, בְּסֻלְיָא דְּשִׁמְיָא דְּמַרְיָה הוּיָהּ, אֲתֵר דִּיעֻקֵּב אֲשֵׁתִילִים בִּיהַ לְבַתֵּר. וְרֵאשׁוּ, דְּשֵׁם שַׁדַּי, אִיהוּ י', וְדָא מַגִּיעַ הַשְּׁמַיִמָּה. בֵּינָן דְּמִטְי וְסֻלְיָא אֲתֵר דָּא, לְהָהוּא אֲתֵר, אֲשֵׁתִילִים וְאֲתֵקְרִי בְּהָהוּא שְׁמָא דְּמַרְיָה הוּיָהּ.

72. וַהֲנֵה מְלָאכֵי אֱלֹהִים עֹלִים וְיֹרְדִים בּוֹ, אִינוּן מְלָאכֵין קְדִישִׁין, דְּקָרְבִין לְמַלְכוּתָא סֻלְיָא, וְאִינוּן אַחֲרָנִין דְּלֹא קָרְבִין, הֵם נַחְתֵי.

73. וְתוֹ, בּוֹ סֻלְיָא וְנַחְתֵי, כִּד אִיהוּ סֻלְיָא, סֻלְיָא בְּהַדִּיהַ, כִּד נַחְתֵי, נַחְתִּין בְּהַדִּיהַ. מְלָאכֵי אֱלֹהִים, תְּרִיסַר מְרַגְלִיטָאן טְבָאן, וְאִינוּן: מִיכָאֵל קַדְמִיאל, פֶּדָאֵל, גַּבְרִיאֵל, צַדְקִיאֵל, חַסְדִּיאֵל, רִפְאֵל, רוּיאֵל, סְטוּרִיָּה, נוּרִיאֵל. יִפְיָאֵל, עֵנָאֵל, אֶלְפִי שְׁנָאן, שְׁנָאֵן: שׁוֹר, נֶשֶׁר, אַרְיָה, ךְ אֶדָם כְּלִיל דְּכַר וְנוֹקְבָא. וְאִינוּן סֻלְיָא, כִּד אִיהוּ סֻלְיָא, וְאֶלִין נַחְתֵי, כִּד אִיהוּ נַחְתֵי.

74. And moreover, those who dominate in this world do so through him, MATATRON. And those who are prevented from ruling fall through him. They all are dependent on this ladder, MATATRON. Yud-Hei-Vav-Hei dominates them all. As it is written: "And, behold, Hashem stood above it." When he awoke, it is written: "this is no other than the house of Elohim, and this is the gate of heaven." Assuredly, MATATRON is the House of Elohim, the gate through which one passes to come within, as it is written: "Open to me the gates of righteousness: I will go in to them, and I will praise Yah (Yud-Hei)" (Tehilim 118:19). And "this is the gate to Hashem (Yud-Hei-Vav-Hei)" (Tehilim 118:20) is the gate of heaven. And all is one, WHICH MEANS THAT THE GATES OF RIGHTEOUSNESS--THE GATE OF HASHEM AND THE GATE OF HEAVEN--ARE ONE, AND THAT ONE IS MATATRON.

End of Sitrei Torah (Secrets of the Torah)

74. ותו, כל אינון דשלטי בשלטנו דהאי עלמא, על ידיה סלקין, וכל אינון דנחתי על ידיה נחתי, בלהו בהאי סלם. הויה שלטא על כלא, דכתיב והנה ה' נצב עליו. בד אתער, כתיב, אין זה כי אם בית אלהים וזה שער השמים. בית אלהים ודאי. ואיהו תרעא לאעלא לגו, דכתיב פתחו לי שערי צדק אבא במ אודה יה. זה השער לה'. זה שער השמים כלא חר.

(ער כאן סתרי תורה)

12. "And Ya'akov vowed a vow"

This passage explicates the story of Jacob in terms of the Sfirot and their interactions. Rabbi Chiya gives an interpretation concerning King David and his fear of the wickedness of the world: "the place where the books of the wicked are opened." Other rabbis add that the pillar of the left, Judgment, is necessary for the subjugation of the Klipot.

The Relevance of this Passage

Ya'akov corresponds to the Central Column, the Sfirah of Tiferet, whose position is squarely in the middle of the Tree of Life. Ya'akov is the balancing force between the Right Column energy of Mercy and the Left Column force of Judgment. Through the Sfirot, the attributes of mercy and judgment are carefully mingled, balanced, and disseminated in the physical realm, in accordance with the interactions of human beings to one another. In our world-signified by King David-wicked forces incite us to inflict judgment upon one another. Through the light of Ya'akov's soul we can temper our judgment, sweeten it with mercy, and therefore treat one another with compassion and kindness. Doing so produces the same effect in the Upper World, and the Sfirot shower our physical domain with an equal measure of mercy. Reading these passages with a pure heart will set this light in motion.

75. "And Ya'akov vowed a vow, saying, If Elohim will be with me..." (Bereshheet 28:20). Rabbi Yehuda said: Although the Holy One, blessed be He, promised him all that WHEN HE SAID TO HIM, "AND, BEHOLD, I AM WITH YOU, AND WILL KEEP YOU" (BERESHEET 28:15), why did Ya'akov not believe this? Rather, he questioned, "If Elohim will be with me...?" HE REPLIED: Only Ya'akov said, I have dreamed a dream, and some dreams are true, and some are not. If the events in the dream come to pass, then I shall know that the dream is true. Therefore, he said, "If Elohim will be with me," as I dreamed, "then Hashem shall be to me for Elohim" (Ibid. 21); I will draw blessings from the source of the spring of life, BINAH, to the place called 'Elohim'.

75. וידר יעקב נדר לאמר אם יהיה אלהים עמדי וגו', אמר רבי יהודה בין דכל האי אבטח ליה קודשא בריך הוא, אמאי לא האמינן, דאמר אם יהיה אלהים עמדי וגו', אלא, אמר יעקב, חלמא חלמנא, וחלמין מנייהו קשוט, ומנייהו לא קשוט, ואם יתקיים, הא ידענא דחלמא קשוט הוא, ועל דא אמר אם יהיה אלהים וגו', כמה דחלמנא, והיה יי' לי לאלהים, אנא אהא משיך ברכאן, ממבועא דנחלא דכלא, לאתר דא, דאקרי אלהים.

76. Come and behold: Yisrael, NAMELY, THE CENTRAL COLUMN, who is in the middle of everything, receives plenty first from the source of life, BINAH. What he receives, he draws to the place, THE NUKVA. This is understood from the verse that begins, "then Hashem shall be to me"--WHICH MEANS THAT HE IS THE FIRST TO RECEIVE--and continues, "for Elohim," WHICH IS THE NUKVA. THIS MEANS THAT HE WILL THEN PASS IT TO THE NUKVA. As Elohim will preserve me and do all this kindness by me, so will I draw from my place, NAMELY, ZEIR ANPIN, all these blessings, and the general connection, YESOD, will be tied to it. When will that be? In time, "so that I come back to my father's house in peace" (Bereshheet 28:21), which means when I will be perfect in my grade, TIFERET, and perfect in the grade of peace, YESOD, to correct "my father's house," WHICH IS THE NUKVA, CALLED 'HOUSE'. "I come back...in peace" is precise, ALLUDING TO YESOD; "Then Hashem shall be to me for Elohim."

76. תא חזי ישראל דאיהו באמצעיתא, כלא נטיל הוא בקדמיתא, ממקורא דכלא, ולבתר דימטי ליה, מניה, נגיד ואמשיך להאי אתר, משמע דכתיב, והיה יי' לי בקדמיתא, ולבתר כלא לאלהים. כמה דאלהים, יהא נטור ועביד לי, כל אלין טבאן, אוף אנא, אהא משיך ליה מאתר דילי, כל אינון ברכאן, ויתחבר קשרא דכלא ביה. אימתי, ושבתו בשלום אל בית אבי, בד אהא יתיב בדרגא דילי, ואהא יתיב בדרגא דשלום, לתקנא בית אבי, ושבתו בשלום דיוקא, כדין והיה יי' לי לאלהים.

77. Another explanation for: "So that I come back to my father's house in peace." There, IN MY FATHER'S HOUSE, is the Holy Land, where I will be perfected and "Hashem shall be to me for Elohim." In that place I will properly rise from this grade to another, where I will worship Him.

78. Rabbi Chiya opened the discussion with the verse: "Iniquities prevail against me: as for our transgressions, You shall purge them away" (Tehilim 65:4). This verse is difficult to understand because its two halves do not fit together--IT STARTS IN THE SINGULAR AND ENDS IN THE PLURAL. Only David asked forgiveness first for himself, and then for everyone else. "Iniquities prevail against me," means that David said: I know I myself have sinned, but some wicked in the world have sins more grievous than mine. For that reason, I AM AFRAID AND ask first for me and then for them: "as for our transgressions, You shall purge them away."

79. THE REASON DAVID WAS AFRAID OF THE MANY SINS OF THE WICKED OF THE WORLD IS AS FOLLOWS. Come and behold: when there are many in the world who are wicked, they rise up to the place where the books of the wicked are opened. THIS IS THE NUKVA OF ZEIR ANPIN CALLED 'BOOK', as it is written: "they sat in judgment and the books were opened" (Daniel 7:10). Then judgment rests upon that book, THE NUKVA, WHICH IS FLAWED BECAUSE OF JUDGMENTS. THEREFORE, DAVID WAS AFRAID LEST OUR TRANSGRESSIONS FLAW THE NUKVA, AND HE ASKED TO BE PARDONED, saying, "Iniquities prevail against me: as for our transgressions, You shall purge them away."

80. Similarly, Ya'akov TOO WAS AFRAID THAT HE MIGHT SIN, AND THAT BECAUSE OF THE MANY WICKED IN THE WORLD, THE FLAW WOULD REACH THE NUKVA. Therefore, he did not trust THE PROMISE OF HASHEM THAT WAS GIVEN HIM. However, do not say that he did not trust the Holy One, blessed be He. It is not so. He simply did not believe in himself, and he was afraid that he might sin AND THAT HIS SIN, TOGETHER WITH THE OTHER SINS IN THE WORLD, would prevent him from returning home in peace. And as a result, the keeping would be removed from him. Therefore, he did not trust himself. "And Hashem will be to me for Elohim" means when I will return in peace, I will put even mercy before judgment, so I will worship Him always.

81. Rabbi Acha EXPLAINED THE MATTER BY saying that Ya'akov said: Now I have no need of Judgment, ONLY CHESED, AS IT IS THE GRADE OF YA'AKOV. When I return to my father's house, I will include Judgment also--THAT IS, THE RIGHT WILL INCLUDE THE LEFT--and I will be connected to THE LEFT AS I AM TO THE RIGHT, THAT IS, THE GRADE OF YISRAEL, THE CENTRAL PILLAR. Rabbi Yosi said: This is not so. He said, "If Elohim will be with me," AND THE NAME ELOHIM IS JUDGMENT, I NOW HAVE NEED OF Judgment to keep me until I return in peace to my father's house. FOR SUBJUGATION OF THE KLIPOT REQUIRES THE ILLUMINATION OF THE LEFT, WHICH IS JUDGMENT. But once I have safely returned, I will include Mercy within Judgment, THAT IS, THE RIGHT WILL BE INCLUDED WITHIN THE LEFT, AND LEFT WITHIN THE RIGHT. And I will be bound in the tie of faith to make all THE SFIROT as one. "...and this stone, which I have set for a pillar, shall be Elohim's house..." because then, AFTER THE RIGHT AND LEFT ARE INCLUDED WITHIN EACH OTHER, all will become one. And this stone, THE NUKVA, will be blessed from right and left, CHOCHMAH AND BINAH, from above and below, TIFERET AND MALCHUT. Therefore, I will give a tenth from all. THAT IS, THE TENTH, THE NUKVA, WHICH IS ONE OUT OF TEN, WILL INCLUDE OF ALL TEN SFIROT FROM SOUTH AND NORTH, FROM ABOVE AND BELOW,

77. דָּבַר אַחַר וּשְׁבַתִּי בְּשֵׁלֹם אֶל בֵּית אָבִי, דִּתְמַן
הוּא אֲרַעָא קְדִישָׁא, תְּמַן אֲשֶׁתְּלִים. וְהִיא יוּי לִי
לְאֱלֹהִים. בְּאֲתֵר דָּא, אֲסַלֵּק מִדְּרָגָא דָּא, לְדְרָגָא
אַחְרָא בְּדִקָּא יְאוּת, וְתִמְן אַפְלַח פּוֹלְחָנִיָּה.

78. רַבִּי חִיָּיא פִּתַּח וְאָמַר, דְּבְרֵי עֲוֹנוֹת גְּבֵרוּ מִנִּי
פְּשְׁעֵינוּ אַתָּה תְּכַפְּרֵם. הָא קְרָא קְשִׁיא, דְּלָאו סוּפִיָּה
רִישִׁיָּה, וְלָאו רִישִׁיָּה סוּפִיָּה. אֲלָא דוּד בְּעָא עַל
גְּרַמִּיָּה, וּלְבַתֵּר בְּעִיא עַל כֻּלָּא. דְּבְרֵי עֲוֹנוֹת גְּבֵרוּ
מִנִּי. אָמַר דוּד, אָנָּא יִדְעָנָא בְּגִרְמֵי דְחַבְנָא, אֲבָל
כְּמָה חִיבִין אִינוּן בְּעֵלְמָא, דְּאֲתַגְּבֵרוּ חוּבִיָּהוּ
עֲלֵיהוּ, יִתִּיר מִנִּי. הוּאִיל וְכֵן, לִי וְלַהוּן, פְּשְׁעֵינוּ
אַתָּה תְּכַפְּרֵם.

79. תָּא חֲזִי, בְּשַׁעְתָּא דְּחִיבִין סְגִיאִין בְּעֵלְמָא, אִינוּן
סְלִקִין, עַד הָהוּא אֲתֵר, דְּסַפְרֵי דְּחִיבִיא אֲתַפְּתַחוּ,
כְּד"א דִּינָא יִתִּיב וְסַפְרִין פְּתִיחוּ, וְהָהוּא סַפֵּר דִּינָא
עֲלָה קְיִמָּא, בְּגִינֵי כֵךְ, דְּבְרֵי עֲוֹנוֹת גְּבֵרוּ מִנִּי, וְעַל
דָּא פְּשְׁעֵינוּ אַתָּה תְּכַפְּרֵם.

80. יַעֲקֹב, בְּגוֹזְנָא דָּא בְּגִין כֵּךְ לֹא הִימִין, אִי תִימָא
דְּלֹא הִימִין בְּקוּדְשָׁא בְּרִין הוּא, לֹא. אֲלָא, דְּלֹא
הִימִין בֵּיהּ בְּגִרְמִיָּה, דִּילְמָא יְחֻב, וְהָהוּא חוּבָא,
יִמְנַע לִיהּ, דְּלֹא יִתּוּב בְּשֵׁלֹם, וְיִסְתַּלֵּק נְטִירוּ מִנִּיהּ,
וּבְגִין כֵּךְ, לֹא הִימִין בְּגִרְמִיָּה. וְהִיא יוּי לִי לְאֱלֹהִים,
אֲפִילוּ רַחֲמֵי, כְּדֵי אִיתּוּב בְּשֵׁלֹם, אֲשׁוּי לְקַבְּלֵי לְדִינָא,
בְּגִין דְּאָנָּא פִּלַּח קַמִּיהּ תְּדִיר.

81. אָמַר רַבִּי אַחָא, אָמַר יַעֲקֹב, הֲשִׁתְּאֵלָא
אֲצַטְרִיכְנָא לְדִינָא, כְּדֵי אִיתּוּב לְבֵית אָבָא,
אֲתַכְּלִילְנָא בְּדִינָא, וְאֲתַקְשֵׁר בֵּיהּ. אָמַר רַבִּי יוֹסִי,
לֹא הִכִּי, אֲלָא אָמַר, הֲשִׁתָּא אִם יְהִיָּה אֱלֹהִים עִמָּדִי,
דִּינָא אֲצַטְרִיכְנָא לְנִטְרָא לִי, עַד דְּאִיתּוּב בְּשֵׁלֹם
לְבֵית אָבָא, אֲבָל בֵּינָן דְּאִיתּוּב בְּשֵׁלֹם, אֲתַכְּלִילְנָא
רַחֲמֵי בְּדִינָא, וְאֲתַקְשֵׁר בְּקִשּׁוּרָא מִהִימָנָא, לְאֲכַלְלָא
כֻּלָּא כְּחַד. וְהָאֵבֶן הַזֹּאת אֲשֶׁר שָׂמֵתִי מִצְבֵּה יְהִיָּה
בֵּית אֱלֹהִים. דְּהָא כְּדִין יְהִיָּה כֻּלָּא קִשּׁוּרָא חֲדָא,
וְהָאֵי אֵבֶן אֲתַבְּרָכָא מִימִינָא וּמִשְׂמָאלָא, אֲתַבְּרָכָא
מִעֵילָא וּמִתַּתָּא, בְּגִין דְּאֵתָן מַעֲשָׂרָא מִכֻּלָּא.

WHICH ARE CHOCHMAH, BINAH, TIFERET, AND MALCHUT.

82. Rabbi ABA said: It is written, "and he took of the stones of that place." THESE ARE THE TWELVE STONES ON WHICH THE NUKVA RESTS; THEY ARE NOT THE NUKVA HERSELF. It may be said that the stone he took is superior to all the other stones HE TOOK for his place of abode to rest on, THIS BEING THE NUKVA ABOVE THE TWELVE STONES. BUT THIS IS NOT SO, as it is written: "and this stone, which I have set for a pillar." He should have said 'the upper' ACCORDING TO WHAT YOU SAY. HE ANSWERS: This is because he said, "this is no other than the house of Elohim." Here he lifted the supernal pillar, for he put all the praise OF THIS, YESOD, on THE UPPER STONE, saying, "this is" able to provide, NAMELY TO PASS MOCHIN, "to no other than the house of Elohim," TO THE STONE ABOVE, WHICH IS THE HOUSE OF ELOHIM. And this is well. Therefore, it is written: "which I have set for a pillar," AND NOT 'THE UPPER'.

83. The phrase, "shall be Elohim's house," MEANS forever, SO THAT PLENTY WILL UNCEASINGLY POUR ON HER FROM YESOD. HE ASKS: WHY DOES THE SCRIPTURE SAY, "Elohim's house," when it should have read 'Hashem's house', as it is written: "and build the house of Hashem," (Ezra 1:3) and "Let us go into the house of Hashem" (Tehilim 122:1). HE REPLIES: THE NUKVA IS a court, A PLACE OF JUDGMENTS, from two supernal sides on the side of the Jubilee (Heb. yoval), YISRAEL-SABA, AND TEVUNAH, called 'Living Elohim', FOR THE SEVEN LOWER SFIROT OF BINAH, YISRAEL-SABA, AND TEVUNAH ARE ALSO CALLED 'ELOHIM' AFTER CHOCHMAH--THAT IS, 'GIVING PLENTY--AND ARE CALLED 'LIFE' (LIT. 'LIVING'). On the side of Yitzchak, THE SECRET OF GVURAH OF ZEIR ANPIN, it is ALSO CALLED 'Elohim'. THEREFORE, THE SCRIPTURE SAYS OF THE NUKVA, "ELOHIM'S HOUSE," WHICH IS JUDGMENT, AND NOT 'HASHEM'S HOUSE', WHICH IS MERCY.

84. Rabbi Elazar said that the Jubilee--YISRAEL-SABA, AND TEVUNAH, WHICH IS BINAH--is full of mercy, even though judgments will arise from it. Every joy comes out of it. It is the joy of all. THEREFORE, IT IS NOT TO BE SAID, AS RABBI ABA DID, THAT THE NUKVA IS CALLED "ELOHIM'S HOUSE," BECAUSE SHE RECEIVES JUDGMENTS FROM THE JUBILEE. Rather, "Elohim's house," BY ITS NAME, INDICATES that it is of the side of severe judgment, GVURAH OF ZEIR ANPIN, ITS LEFT. It is either for good, as the love OF UNION is from the left, it is written: "His left hand is under my head" (Shir Hahirim 2:6); or it is for evil, as severe judgment is aroused from the left, it is written: "Out of the north shall evil break forth upon all the inhabitants of the land" (Yirmeyah 1:14). It is THEREFORE assuredly CALLED "Elohim's house." Rabbi Shimon said: "Elohim's house" is, as written: "the city of the great king" (Tehilim 48:3). THE NUKVA IS THE CITY OF BINAH, CALLED 'GREAT KING'. HERE ALSO, THE NUKVA IS "ELOHIM'S HOUSE," WHICH IS BINAH. For there is a 'plain king', THE NUKVA, and there is a 'great king'. Assuredly, the supernal world is BINAH, CALLED 'great king'. And A 'PLAIN KING' is the city of the 'great king', BINAH.

82. אָמַר רַבִּי אַבָּא, הָא כְּתִיב וַיִּקַּח מֵאַבְנֵי הַמָּקוֹם. וְאִי תִימָא דְאַבְנָא דָא, עֲלָאָה עַל כְּמָה אַבְנִין לְאַתְרַּ מוֹתְבִיָּה, לְמִשְׁרֵי עֲלִיּוּהוּ, וְהָא כְּתִיב וְהֶאֱבֵן הַזֹּאת אֲשֶׁר שָׁמְתִי מִצְבָּה, עֲלִיּוּנָה מִבְּעֵי לִיָּה. בְּגִין דְאָמַר אִין זֶה כִּי אִם בֵּית אֱלֹהִים, הֲכָא אָרִים לָהּ, קָמָא עֲלָאָה, בְּגִין דְתֵלָא כָּל שְׁבַחָא דְזָה בְּהָ, דְאִין זֶה לְקִיּוּמָא כִּי אִם בֵּית אֱלֹהִים. וְשִׁפּוּר. וְעַל דָּא אֲשֶׁר שָׁמְתִי מִצְבָּה כְּתִיב.

83. יְהִיָּה בֵּית אֱלֹהִים לְעֹלָמִין, בֵּית אֱלֹהִים, בֵּית יוֹי מִיבְּעֵי לִיָּה, כְּדָ"א לְכוּנָן אֶת בֵּית יוֹי. וְכֵן בֵּית יוֹי נִלְךְ. אֲלָא, אֲתֵר דְבֵי דִינָא אִיְהוּ מִתְרִין סְטְרִין עֲלָאִין, מִסְטְרָא דְיוֹבְלָא, דְאִיְהוּ אֱלֹהִים חַיִּים. וּמִסְטְרָא דְיִצְחָק אֱלֹהִים.

84. אָמַר רַבִּי אֶלְעָזָר, יוֹבְלָא, אֶף עַל גַּב דְדִנִּין מִתְעֲרִין מִינָהּ, וְכִלְהוּ רַחֲמֵי, כָּל חִירוֹ מִינָהּ נִמְקִין, וְהוּא חֲדוּתָא דְכָלָא. אֲלָא בֵּית אֱלֹהִים, סְטְרָא דְדִינָא קְשִׁיא, אִי לְטַב, בְּסְטְרָא דְשְׁמָאֲלָא, אֲתֵעַר בֵּיהּ רַחֲמִיּוּתָא, כְּמָה דְאֵת אָמַר, שְׁמָאֲלוּ תַחַת לְרֵאשֵׁי. אִי לְבִישׁ, בְּסְטְרָא דְשְׁמָאֲלָא, אֲתֵעַר בֵּיהּ דִינָא קְשִׁיא, כְּמָה דְאֵת אָמַר, מִצְפּוֹן תִּפְתַּח הַרְעָה עַל כָּל יוֹשְׁבֵי הָאָרֶץ, וְדָאֵי בֵּית אֱלֹהִים. רַבִּי שִׁמְעוֹן אָמַר, בֵּית אֱלֹהִים הֵינּוּ דְכְתִיב קְרִית מֶלֶךְ רַב. אִית מֶלֶךְ סַתָּם, וְאִית מֶלֶךְ רַב, וְדָאֵי עֲלֵמָא עֲלָאָה, מֶלֶךְ רַב אִיְהוּ, וְדָא הוּא קְרִית מֶלֶךְ רַב.

13. Rabbi Chiya sees Eliyahu

In a dream of Rabbi Chiya's, the prophet Elijah announces the imminent destruction of the holy city within if men cease to study Torah. When Rabbi Chiya wakes and discusses his dream with the sages, Rabbi Yesa comments that although the wisdom of Torah watches over those who study it, the same is not true of "men who are strong in this world"--that is, who manifest the energy of the Left Column. Thus, the Holy City, in its external aspect, is doomed to destruction over and over again.

The Relevance of this Passage

The Talmud teaches us that the Temple was destroyed, not for lack of academic study of the Torah, but because of hatred and intolerance among the children of Israel for no reason. The spiritual meaning of "Torah study" concerns character transformation, not scholarship. Torah study is a means to an end--learning to love thy neighbor as thyself. Everything else, according to the sage Hillel, is merely commentary. Negative forces attempt to focus our attention on the study itself, arousing self-righteousness and self-importance. When this happens, the sages warn us, the Torah actually becomes poison to the body and soul. If we hold to our intolerant ways, the Temple will be destroyed repeatedly. Moreover, each year the Temple is not rebuilt represents the spiritual equivalent of its destruction. The Light activated as we read these verses hastens the rebuilding of the

Temple and the final redemption.

85. Rabbi Chiya and Rabbi Chizkiyah were sitting underneath the trees in the field of Ono. Rabbi Chiya dozed and saw Eliyahu. RABBI CHIYA said TO ELIJAHU: Because of my master showing the way, the field, THE NUKVA, is shining. ELIJAHU said: I have come to announce that Jerusalem, together with the cities where the sages dwell, is about to be destroyed. For Jerusalem, THE NUKVA, is judgment and is established upon it, and judgment now calls for its destruction. And Samael has already been given power over it and over the powerful men of the world. I have come to let the wise men know so they can try to extend Jerusalem's years SO IT SHALL NOT BE DESTROYED; for as long as the Torah, which is the Tree of Life on which everything is maintained, dwells in it, it remains standing. Thus, as long as the Torah is awakened from below AND MEN ARE OCCUPIED IN ITS STUDY, the Tree of Life, ZEIR ANPIN, does not leave the celestial JERUSALEM. When the Torah is no longer studied below, WHEN MEN ARE NOT OCCUPIED IN ITS STUDY, the Tree of Life, ZEIR ANPIN, is gone from the world, THE NUKVA, CALLED 'WORLD', AND ALSO JERUSALEM. THIS DOES NOT REFER TO TERRESTRIAL JERUSALEM SINCE THESE SAGES LIVED LONG AFTER THE DESTRUCTION OF JERUSALEM.

86. Therefore, as long as sages are happy in their study of the Torah, Samael cannot prevail against them, as it is written: "the voice is Ya'akov's voice, but the hands are the hands of Esav" (Beresheet 27:22). This is the supernal Torah, ZEIR ANPIN, called 'Ya'akov's Voice'. As long as the voice does not stop, speech rules and reigns, and study of the Torah can continue. Rabbi Chiya awoke. They went and told WHAT THEY HAD HEARD FROM ELIJAHU to the sages.

87. Rabbi Yesa said, that everybody knew WHAT ELIJAHU SAID. IT WAS REVEALED TO THE SAGES THAT WHOEVER TURNS TOWARD THE LEFT DESTROYS THE NUKVA. This is so, as it is written: "unless Hashem keeps the city, the watchman stays awake in vain" (Tehillim 127:1). The Holy City, THE NUKVA, is maintained by those who study the Torah, WHO CLEAVE TO THE CENTRAL COLUMN CALLED 'TORAH'. THEN, YUD-HEI-VAV-HEI, THE SECRET OF THE CENTRAL COLUMN, PRESERVES THE CITY, and not by men who are strong in this world, THAT IS, WHO CLEAVE TO THE LEFT. This is as it is written: "unless Hashem (THE CENTRAL COLUMN) keeps the city, the watchman stays awake in vain," FOR IT IS DESTINED TO BE DESTROYED, AS HAS BEEN EXPLAINED.

14. "And he looked, and behold a well in the field"

Here the Zohar reveals the regenerative power of love tempered by justice. It explains how King David fled from his son Avshalom, and was comforted by the notion that his predecessors Jacob and Moses had also fled. Like them, he was consoled by the power of unconditional love, or the Eternal Female, "Nukva" or Malchut. This is symbolized by the phrase, "the well in the field." Protecting this well is a stone, which represents the rigor of severe judgment. When the spirit is regenerated by love, the stone of judgment is rolled back into place because it is necessary to protect the "waters" from the wicked. In its negative aspect, this stone of severe judgment is evil. "The other side is forever present at the well's mouth." Here once again the Zohar defines evil as judgment without mercy.

The Relevance of this Passage

Just as hatred for no reason is the singular cause of the destruction of the Temple and the resulting spiritual darkness, unconditional love has the power to remove even the most severe judgments decreed against mankind. Love is awakened in our hearts by this section—a love for others, particularly our enemies, that sweetens and removes looming judgments.

85. רבי חייא ורבי חזקיה, הוו יתבי תחות אילני, דחקל אונו, אדמוך רבי חייא, חמא ליה לאליהו, אמר מקסטיטורא דמר, חקלא נהיר. אמר, השתא אתינא לאודעא, דירושלם קריב איהו לאתחרבא, וכל אינון קרתין דחכימין, בגין דירושלם דינא איהו, ועל דינא קיימא, ועל דינא אתחרב, והא, אתיהיב רשו לסמאל עלה, ועל תקימי עלמא, ואתינא לאודעא לחכימין דילמא יורכוך שני דירושלם, דהא כל זמנא דאורייתא אשתכח בה, היא קיימא, בגין דאורייתא אילנא דחיי דקיימי עלה, כל זמנא דאורייתא אתער לתתא אילנא דחיי לא אעדי לעילא, פסק אורייתא לתתא אילנא דחיי אסתלק מעלמא.

86. ועל דא, כל זמנא דחכימין יחרון בה באורייתא, לא יכיל סמאל בהו, דהא כתיב הקול קול יעקב והידיים ידי עשו, דא הוא אורייתא עלאה, דאקרי קול יעקב, בעוד דההוא קול לא פסק, דבור שלטא ויכלא, ועל דא לא אצטרין אורייתא למפסק. ואתער רבי חייא, ואזלו ואמרו מלה דא, לחכימין.

87. אמר רבי יוסא, כלא ידעין דא, והכי הוא, דכתיב אם ה' לא ישמר עיר שוא שקד שומר, אלון אנון דמשתדלין באורייתא, קרתא קדישא קיימא עליהו, ולא על גברין תקימין דעלמא, היינו דכתיב אם ה' לא ישמר עיר וגו'.

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88. "And he looked, and behold a well in the field" (Beresheet 29:2). Rabbi Yehuda opened the discussion and said: "A psalm of David, when he fled from Avshalom his son" (Tehilim 3:1). This verse was known to the friends, WHO HAVE ALREADY DISCUSSED AND EXPLAINED IT. Yet "a psalm of David" IS PERPLEXING, FOR why did he sing? Perhaps it is because his son, and not a stranger, rose against him, AND HIS SON WOULD HAVE PITY ON HIM AND A STRANGER WOULD NOT. BUT THIS INTERPRETATION WOULD NOT BE TRUE because this was supposed to be a greater lament for him. A man grieves more over a small hurt from his kin than a great hurt from others. HE ANSWERS: "A psalm of David" means that he sang because it was David's wish. At first he thought that the Holy One, blessed be He, would punish him for his sins in the world to come. When he saw that He would take revenge in this world, he rejoiced AND SANG.

89. Another reason is that DAVID saw that men of greater importance in this world fled alone. Ya'akov fled, as it is written: "And Ya'akov fled into the country of Aram" (Hoshea 12:13), and he fled alone. Moshe fled, as it is written: "But Moshe fled from before Pharaoh" (Shemot 2:15), and he was alone. When David fled, all the rulers of the land, the valiant men of the country and the chiefs of Yisrael, all fled with him, surrounding him from right and left to guard him on all sides. When he thus saw himself valued, he sang.

90. Rabbi Yehuda said that the others all passed by this well, THE NUKVA, WHILE THEY WERE FLEEING. HE ASKS: Why was David an exception? HE ANSWERS: David was then considered to be its foe BECAUSE IT PUNISHED HIM FOR THE SIN OF BAT-SHEVA, and therefore he did not come across it. But the well gladly accepted Ya'akov and Moshe, and wished to approach them. Therefore, when the well saw them, the water rose before them, as a wife happy with her husband.

91. You may wonder why, when Eliyahu ran away, he did not come across THE WELL? HE ANSWERS: Eliyahu is beneath the well, BEING THE CHARIOT TO THE NUKVA CALLED 'WELL', and not above the well, as were Moshe and Ya'akov. Therefore, ELIYAHU was a messenger performing the errands OF THE NUKVA, while Ya'akov and Moshe were above the well, BEING A CHARIOT TO ZEIR ANPIN. THEREFORE, the well rejoiced to see them and the water rose to receive them. THIS IS THE SECRET OF THE ASCENSION OF THE FEMALE WATERS TOWARD THE MALE WATERS, as a wife rejoices to see and welcome her husband.

88. וַיֵּרָא וְהִנֵּה בְּאֵר בְּשָׂדֵה וּגְו'. ר' יְהוּדָה פָּתַח וְאָמַר, מִזְמוֹר לְדָוִד בְּבְרַחוֹ מִפְּנֵי אַבְשָׁלוֹם בְּנֹו. הָאִי קָרָא אֶתְעָרוּ בֵּיהַ חֲבֵרָיָא. אֲבָל מִזְמוֹר לְדָוִד, אֲמַאי קָאֵמַר שִׁירָה, אִי בְּגִין דְּבְרִיָּה אִיהוּ דְּקָם עֲלִיָּה, קִינָה יִתִּיר מִפְּעֵי לִיָּה, דְּהָא אֲבָאִישׁ עֲלוּי דְּבַר נֶשׁ זַעִיר מִקְרִיבֹוי, מִדְּאֲחָרָא סְגִי. אֲלָא, מִזְמוֹר לְדָוִד, אֲמַר שִׁירָה, וְהִכִּי בְּעֵי דָוִד, דְּחָשִׁיב דְּקוֹדֶשׁא בְּרִיךְ הוּא סְלִיק לִיָּה חוּבֹוי, לְהוּא עֲלָמָא, בִּיּוֹן דְּחָמָא, דְּהִכָּא בְּהָאִי עֲלָמָא, בְּעֵי לְמַגְבִּיָּה מְנִיָּה, חֲדִי.

89. תו, דְּחָמָא דְּעֲלָאי מְנִיָּה הוּוּ בְּעֲלָמָא, דְּקָא בְּרַחוֹ, וְכִלְהוּ בְּלַחֲדוּיָיהוּ. יַעֲקֹב עָרַק, דְּכִתִּיב וַיִּבְרַח יַעֲקֹב שָׂדֵה אָרֶם, וְעָרַק בְּלַחֲדוּי. מִשָּׁה עָרַק דְּכִתִּיב וַיִּבְרַח מִשָּׁה מִפְּנֵי פְרַעֲה, וְעָרַק בְּלַחֲדוּי. וְדָוִד בְּרַח, כָּל אִינוּן שׁוֹלְטָנֵי אַרְעָא, וְכָל אִינוּן גִּבְרֵי אַרְעָא, וְרִישֵׁיהוּן דִּישְׂרָאֵל, כִּלְהוּ עָרַקִין עֲמִיָּה, וְסַחְרִין לִיָּה, מִימִינִיָּה וּמִשְׂמָאלִיָּה, לְנִטְרָא לִיָּה מִכָּל סְטְרִין, בִּיּוֹן דְּחָמָא שְׂבַחָא דָא, אֲמַר שִׁירָתָא.

90. וְאָמַר רַבִּי יְהוּדָה, כִּלְהוּ אַעְרָעוּ בְּהָאִי בְּאֵר. וְדָוִד אֲמַאי לָא אַעְרָע בֵּיהַ. אֲלָא, דָוִד מְאִירֵי דְּבָבוּ, הוּוּ לְקַבְלִיָּה, בְּהוּא זְמָנָא, וּבְגִין כֶּךָ, לָא אַעְרָע בֵּיהַ. לִיעֲקֹב וּמִשָּׁה, בְּחֲדוּהָ קַבִּיל לֹון הָאִי בְּאֵר, וּבְעָא לְאַתְקַרְבָּא בְּהַדִּיָּהוּ, וְעַל דָא בִּיּוֹן דְּחָמָא לֹון הָאִי בְּאֵר סְלִיקוּ מִנָּא לְגַבִּיָּהוּ, כְּאַתְתָא דְּחֲדִיאַת עִם בְּעֲלָה.

91. וְאִי תִימָא הָא אֲלִיָּהוּ בְּרַח, וְלָא אַעְרָע בֵּיהַ, אֲמַאי. אֲלָא, אֲלִיָּהוּ לְתַתָּא מִן בְּאֵר הוּא, וְלָא לְעִילָא, כְּמָה דְּהוּוּ מִשָּׁה וַיַּעֲקֹב, וּבְגִין כֶּךָ, מִלְּאֲךָ אִיָּהוּ, וְעֵבִיד שְׁלִיחוּתָא, וּבְגִין דִּיעֲקֹב וּמִשָּׁה, לְעִילָא אִינוּן מִן הַבְּאֵר, בְּאֵר חֲדִי לְגַבִּיָּהוּ, וְסְלִיק לְקַבְלָא לֹון, כְּאַתְתָא דְּחֲדָאֵת לְגַבִּיָּה בְּעֲלָה, וּמִקַּבְלָא לִיָּה.

92. The verse, "And he looked, and behold a well in the field," contains a secret. For he saw that the upper well, THE NUKVA, resembled THE LOWER OTHER WELL, WHICH WAS IN TUNE TO IT. As it is written: "and, lo, there were three flocks of sheep lying by it" (Beresheet 29:2). THIS MEANS THAT THE THREE FLOCKS OF SHEEP ARE CONSTANTLY AT THE MOUTH OF THE WELL. HE ASKS: If there are three, why is it later written: "And there all the flocks gathered," WHICH MEANS THAT THERE ARE MORE HERDS? HE ANSWERS: There are three AND NO MORE: south, east, and north--NAMELY, CHESED, GVURAH, AND TIFERET. South is on the RIGHT side, north on the LEFT side, and east is THE CENTRAL COLUMN between them. And those who stand on this well and join it, fill it. Why DO THEY WATER IT? Because, "for out of that well they watered the flocks," THAT IS, THE LOWER SOULS OF BRIYAH, YETZIRAH, ASIYAH, as it is written: "they give drink to every wild beast" (Tehilim 104:11), WHICH ARE THE SOULS OF BRIYAH, YETZIRAH, ASIYAH. IN THAT WAY, HE EXPLAINS THE VERSE, "AND THERE WERE ALL THE FLOCKS GATHERED," WHICH MEANS ALL THE SOULS OF BRIYAH, YETZIRAH, ASIYAH. BUT ONLY THREE WATER THE WELL--THE THREE COLUMNS CHESED, GVURAH, AND TIFERET.

93. The verse, "And there were all the flocks gathered," is similar to the verse, "All the rivers run into the sea" (Kohelet 1:7). AS THE RIVERS ARE SOULS, SO ARE THE HERDS. "...and they rolled the stone from the well's mouth..." MEANS THAT they remove from THE WELL the vigor of severe Judgment, which was congealed and frozen as a stone, thereby preventing the water from coming out. And when these rivers run to the sea, THE NUKVA, south--which is Right, CHESED--is strengthened, and north, GVURAH, cannot freeze the water. Thus, the water of the river remains abundant and does not congeal as in a river of little water.

94. Therefore, when these rivers run, south, which is the Right COLUMN, is strengthened. And the water thaws so that it can flow and water the herds, THE SOULS, as we have already said, "they give drink to every wild beast," WHICH ARE THE SOULS. "...and put the stone back upon the well's mouth in its place..." because the world needs the judgments OF THE NUKVA. There must be Judgment in order to reprimand the wicked. THEREFORE, THEY RETURN THE STONE TO ITS PLACE SO THAT THE NUKVA SHINES ONLY AT THE TIME OF UNION, WHEN SOULS RAISE FEMALE WATERS. AFTER THE UNION IS ACHIEVED, IT IS CLOSED AGAIN.

95. Come and behold: when Ya'akov, who sat upon the well, saw the water rising up to him, he knew he would meet his wife there. After Moshe, who also sat upon the well, saw the water rising toward him, he too knew his wife would come there. And so it was that Ya'akov met his wife there, as it is written: "And while he was still speaking with them, Rachel came with her father's sheep...And it came to pass, when Ya'akov saw Rachel..." It is also written of Moshe: "And the shepherds came and drove them away..." (Shemot 22:17). And there he met Tziporah, his wife. This well caused all of this BECAUSE THE WELL IS THE SECRET OF THE SUPERNAL NUKVA. THUS, THEY MET THE NUKVA OF THIS WORLD.

92. וַיִּרְא וְהִנֵּה בְּאֵר בְּשָׂדֵה, רָא אִיהוּ, דְּחָמָא הָאֵי בְּאֵר לְעֵילָא, דָּא כְּגֻוּנָא דָּא, כְּתִיב שְׁלֹשָׁה עֲדָרֵי צֹאן רֹבְצִים עָלֶיהָ, אִי אִינוּן שְׁלֹשָׁה, אִמְאֵי כְּתִיב, וְנֶאֱסָפוּ שָׁמָּה כָּל הָעֲדָרִים. אֶלָּא, אִינוּן שְׁלֹשָׁה: דְּרוּם, מְזֻרְחָ, צְפוּן. דְּרוּם מֵהָאֵי סְטְרָא, וְצְפוּן מֵהָאֵי סְטְרָא, וּמְזֻרְחָ בִּינְיֵיהוּ, וְאֶלִּין קְיֻימִין עַל הָאֵי בְּאֵר, וְאֶחֱדָן לִיהָ, וּמִלְּיִין לִיהָ, מֵאֵי טַעְמָא, בְּגִין, כִּי מִן הַבְּאֵר הֵיאֵהּ יִשְׁקוּ הָעֲדָרִים. הֵינּוּ דְכְּתִיב, יִשְׁקוּ כָּל חֵיתוֹ שְׂדֵי.

93. וְנֶאֱסָפוּ שָׁמָּה כָּל הָעֲדָרִים, הֵינּוּ דְכְּתִיב, כָּל הַנְּחָלִים הוֹלְכִים אֶל הַיָּם. וּגְלָלוּ אֶת הָאֶבֶן, מֵעֵבִירִין מִינָהּ תְּקִיפוּ דְרִינָא קְשִׂיאָ, הֵהוּא דְגָלִיד וְקָרִישׁ, דְּכַדִּין אֶקְרִי אֶבֶן, וְלֹא נִפְקִי מִינָהּ מִיּוֹא לְבָר. וְכַד אִינוּן נְחָלִין אֲתֵינן, אֲתַתְּקֵף דְּרוּם, דְּאִיהוּ יְמִינָא, וְלֹא יִכְלָא צְפוּן לְמַקְרֵשׁ מִיּוֹן, כְּהָאֵי נְהָרָא, כַּד מִיּוּמֵי סְגִיָּאִין, לֹא גְלִידִין וְקָרִישֵׁי מִיָּא, כְּנִהְרָא דְמִיּוּמֵי זְעִירִין.

94. וְעַל דָּא, כַּד אִינוּן נְחָלִין אֲתֵינן, אֲתַתְּקֵף דְּרוּם, דְּאִיהוּ יְמִינָא, וּמִיּוֹן אֲשַׁתְּרִינן, וְנִגְדִין וְאֲשַׁקְיִין עֲדָרֵינָא, כְּמָה דְאֶמְרָן דְכְּתִיב יִשְׁקוּ כָּל חֵיתוֹ שְׂדֵי. וְהִשְׁבִּיבוּ אֶת הָאֶבֶן עַל פִּי הַבְּאֵר, לְמַקּוּמָהּ, בְּגִין דְּעֵלְמָא אֲצַטְרִיךְ דִּינָא דִּילָהּ, דְּתַהוּי בְּדִינָא, לְאוֹכְחָא בֵּיהּ חֵיבָיָא.

95. תָּא חֲזִי, יַעֲקֹב כַּד הוּוּ יָתִיב עַל בִּירָא, וְחָמָא מִיָּא דְסֻלְקִין לְגַבִּיָּהּ, יַדַּע דְתַמְן תְּזַדְמֵן לִיהָ אֲתַתִּיהָ. וְכֵן בְּמֹשֶׁה, כַּד יָתִיב עַל בִּירָא, כִּיּוֹן דְּחָמָא דְמִיָּא סֻלְקִין לְגַבִּיָּהּ, יַדַּע דְאֲתַתִּיהָ אֲזַדְמַנְתָּ לִיהָ תַמְן, וְהָכִי הוּוּ לִיהָ לְיַעֲקֹב, דְתַמְן אֲזַדְמַיְנַת לִיהָ אֲתַתִּיהָ, כְּמָה דְכְּתִיב עוֹדְנוּ מְדַבֵּר עִמָּם וְרַחַל בָּאָה עִם הַצֹּאן, וַיְהִי כַּאֲשֶׁר רָאָה יַעֲקֹב אֶת רַחֵל וְגו'. מֹשֶׁה, דְכְּתִיב וַיָּבֹאוּ הָרוּעִים וַיִּגְרְשׁוּם וְגו', וְתַמְן אֲזַדְמַנְתָּ לִיהָ צְפוּרָה, בְּגִין דְּהֵהוּא בְּאֵר גְּרָמָא לֹן.

96. Come and behold: this well is mentioned in this text seven times because seven IS THE NUKVA OF ZEIR ANPIN, THE SECRET OF SEVEN, WHICH INCLUDES SEVEN SFIROT. It also alludes to Be'er Sheva (lit. 'a well of seven'). HE EXPLAINED THAT this well is mentioned seven times in this text, as it is written: "And he looked, and behold a well in the field...for out of that well...and a great stone was upon the well's mount...and they rolled the stone from the well's mouth...and put the stone back upon the well's mouth...and till they roll the stone from the well's mouth...and rolled the stone from the well's mouth." There are seven mentions. Assuredly this is so, because it includes seven grades.

97. In the text about Moshe, THE WELL is mentioned only once, as it is written: "and dwelt in the land of Midyan: and he sat down upon a well" (Shemot 2:15). This is because Moshe renounced his house below. Ya'akov, HOWEVER, did not renounce his house below at all. Therefore, a well is mentioned only once in regard to Moshe, as it is written: "My dove, my undefiled is but one; she is the only one of her mother" (Shir Hashirim 6:9). Therefore, Moshe is the owner of the house, AS HIS ROOT IS ABOVE THE LOWER NUKVA CALLED 'HOUSE' and he rose above it. Therefore, it is written of Moshe, "and he sat down upon a well," THAT IS, ABOVE THE WELL. Of Ya'akov it is written: "And he looked, and behold a well in the field," and not "and he sat down upon a well."
Sitrei Torah (Secrets of the Torah)

98. In the verse, "And he looked, and behold a well in the field, and, behold, there were three flocks of sheep lying by it" (Beresheet 29:2) the well is a grade called the 'Master of all the Earth'. HE EXPLAINED: "the field" means the field of holy apple trees, NAMELY, THE NUKVA FROM THE CHEST BELOW. The "three flocks of sheep" are the three supernal holy grades that are set on that well. They are Netzach, Hod, and Yesod of the world. And these draw water, NAMELY, PLENTY, from above, ZEIR ANPIN, and fill the well.

99. This is because this source, the foundation (Yesod) of the world, dwells inside that well, producing fruits and forever flowing. And the well is filled by it, MEANING THAT YESOD POURS INTO THE WELL, THE NUKVA, TWO KINDS OF PLENTY FOR THE PURPOSES OF: 1) PRODUCING SOULS, WHICH ARE FRUITS AND 2) SUSTAINING THE LOWER BEINGS. Because the well is filled WITH PLENTY, assuredly, "out of that well they watered the flocks," which are the multitude of souls and holy armies that drink from that well, each according to its merit.

100. "...and a great stone was upon the well's mouth..." alludes to a stone upon which stumble people in the world, "a stone of stumbling and...a rock of offense" (Yeshayah 8:14). THE OTHER SIDE is forever present at the well's mouth, THAT IS, BY ITS COMMAND, to seek justice from the entire world, so that no sustenance and goodness shall descend upon the world. THIS OCCURS WHEN THE NUKVA RECEIVES FROM THE LEFT, BUT NOT THE RIGHT, AND THEN PUNISHES AND DEMANDS JUSTICE.

96. תָּא חֲזוּ הָאֵי בְּאֵר, שֶׁבַע זְמַנִּין, כְּתִיב בְּפִרְשָׁתָא דָּא, בְּגִין דְּאִיהוּ רְמוּז לְשֶׁבַע. וְהָכִי אֶקְרִי בְּאֵר שֶׁבַע, בְּאֵר דָּא, אֲדַכְּר שֶׁבַע זְמַנִּין, בְּפִרְשָׁתָא דָּא, דְּכְתִיב: וַיֵּרָא וְהִנֵּה בְּאֵר בְּשָׂדֵה. כִּי מִן הַבְּאֵר הָיָא. וְהָאֵבֶן גְּדוּלָה עַל פִּי הַבְּאֵר. וְנֹאסְפוּ שְׁמָה כָּל הָעֵדְרִים וְגו' מֵעַל פִּי הַבְּאֵר. וְהִשְׁקוּ אֶת הַצֹּאן וְהִשִּׁיבוּ אֶת הָאֵבֶן עַל פִּי הַבְּאֵר. וַיְגַל אֶת הָאֵבֶן מֵעַל פִּי הַבְּאֵר. הָא שֶׁבַע. וּבּוֹדְאֵי דְהָכִי הוּא.

97. בְּמֹשֶׁה לֹא כְּתִיב אֲלֵא זְמַנָּא חֲדָא, דְּכְתִיב וַיֹּשֶׁב בְּאֶרֶץ מִדְיָן וַיֹּשֶׁב עַל הַבְּאֵר. בְּגִין דְּמֹשֶׁה, אֲתַפְרֹשׁ מִכָּל וְכָל, מִבֵּיתָא דְלִתְתָּא, וַיַּעֲקֹב לֹא אֲתַפְרֹשׁ כָּלָל. בְּמֹשֶׁה חֵד, כְּמָה דְכְתִיב, אַחַת הִיא יוֹנְתִי תַמְתִּי. אַחַת הִיא לְאִמָּה. וּבְגִין כֶּן מֹשֶׁה מְאֵרִיהָ דְבֵיתָא הָהּ, וְאֲסַתְּלַק לְעֵילָא, בְּמֹשֶׁה כְּתִיב וַיֹּשֶׁב עַל הַבְּאֵר, בְּיַעֲקֹב וַיֵּרָא וְהִנֵּה בְּאֵר בְּשָׂדֵה, וְלֹא כְּתִיב וַיֹּשֶׁב עַל הַבְּאֵר.

סְתְרֵי תוֹרָה

98. וַיֵּרָא וְהִנֵּה בְּאֵר בְּשָׂדֵה וְהִנֵּה שָׁם שְׁלֹשָׁה עֵדְרֵי צֹאן רֹבְצִים עָלֶיהָ. בְּאֵר: דְּרֵגָא דְאֲרוֹן כָּל הָאָרֶץ. בְּשָׂדֵה: חֶקֶל, תַּפְחוּץ קַדִּישִׁין. שְׁלֹשָׁה עֵדְרֵי צֹאן: תְּלַת דְּרֵגִין עֲלָאִין קַדִּישִׁין, מִתְתַּקְּנָן עַל הַהוּא בִּירָא, וְאִינּוֹן: נְצ"ח וְהו"ד וַיִּסּוּדָא דְעֲלָמָא. וְאֵלִין מְשַׁכִּין מֵיָא מְלַעִילָא, וּמְלִיִּין לְהָאֵי בִּירָא.

99. בְּגִין דְּהָהוּא מְקוּרָא, יִסּוּדָא דְעֲלָמָא, כִּד שְׂאֵרֵי בְּגוּ הָהוּא בִּירָא, עֵבִיד פִּירֵי, וּנְבִיעַ תְּדִיר, וְאֲתַמְלִיא הָהוּא בִּירָא מְנִיָּה. כִּיּוֹן דְאֲתַמְלִיא, וְדָאֵי כִּי מִן הַבְּאֵר הָיָא יִשְׁקוּ הָעֵדְרִים, אֵלִין אִינּוֹן כָּל אוֹכְלוּסִין, וּמְשַׁרְיִין קַדִּישִׁין, דְכֻלְּהוּ שְׁקִינִין וְשִׁתָּאן מֵהָהוּא בִּירָא, וְכָל חֵד וְחֵד כְּמָה דְאֲתַחֲזִי לִיהָ.

100. וְהָאֵבֶן גְּדוּלָה עַל פִּי הַבְּאֵר. דָּא אֵבֶן, דְּמִינָהּ כְּשִׁלֵּי בְּנֵי עֲלָמָא, אֵבֶן נֶגְף וְצוּר מְכַשֵּׁל, דְקִיּוּמָא תְּדִיר עַל פִּי הָאֵי בְּאֵר, עַל מִימְרֵיהָ, לְמַתְבַּע דִּינָא דְכָל עֲלָמָא, דְלֹא יַחֲזִית מְזוּנָא וְטֵב לְעֲלָמָא.

101. Of the verse, "And there were all the flocks gathered," HE ASKS: why is it not written: 'And there were the flocks gathered', INSTEAD OF "ALL THE FLOCKS"? WHAT DOES "ALL" MEAN? All these flocks are the holy troops above, THE ANGELS, and the holy troops below, THE RIGHTEOUS. By singing and praising above and by prayers and petitions below, they immediately "rolled the stone from the well's mouth." They roll it and remove it from holiness; THE WELL is then separated from the Judgment, CALLED 'STONE'. Then "they watered the sheep," the supernal angels received above, and Yisrael below.

102. Then the words, "and put the stone back," mean that according to the command of the well THEY PUT THE STONE BACK IN ITS PLACE so it will be ready to demand judgment from the world--to act according to Judgment. And so it ought to be, for the world needs judgment to survive, to ensure that all will be done according to Truth and Righteousness.

103. After Ya'akov was perfected, WHEN HE FOUND HIS SPOUSE, RACHEL, he had no further need of that stone. It is then written: "and rolled the stone from the well's mouth." HE ASKS: Why is it written: "and (he) rolled," and "they rolled," instead of 'he removed', and 'they removed'? Because "they rolled" is the rolling of the Satan, for they roll everything upon him and shake him so he cannot accuse.

104. And Ya'akov alone ROLLED THE STONE and needed help from no one. For Ya'akov was the chosen of the fathers, THE CENTRAL COLUMN. Because he prevailed against Esav in this world, he could prevail above. In everything, there is need first of an action BELOW.

105. Ya'akov inherited two worlds, the Revealed World and the Hidden World. Accordingly, from the Hidden World, FROM LEAH, the six tribes were issued. And from the Revealed world, FROM RACHEL, the other two tribes were issued. Also, the Hidden world, LEAH, THE NUKVA OF ZEIR ANPIN, issued six ends, and the Revealed world, RACHEL, issued two. They are the two Cherubs, Matatron and Sandalfon. And Ya'akov was located between the two worlds, THE REVEALED AND THE HIDDEN, in their very shape. Therefore, all Leah said was covered, and all that Rachel said was in the open.
End of Sitrei Torah (Secrets of the Torah)
Tosefta (Addendum)

101. וְנֶאֱסָפוּ שָׁמָּה כָּל הָעֵדְרִים, וְנֶאֱסָפוּ שָׁמָּה הָעֵדְרִים, לֹא כְּתִיב, אֲלֵא כָּל הָעֵדְרִים, מִשְׁרִיין קְדִישִׁין לְעֵילָא, וּמִשְׁרִיין קְדִישִׁין לְתַתָּא, אֵלִין בְּשִׁירִין וְתוֹשְׁבָחִין לְעֵילָא, וְאֵלִין בְּצִלוֹתֵין וּבְעוֹתֵין לְתַתָּא, אֵלִין וְאֵלִין מִיַּד וּגְלָלוּ אֶת הָאֶבֶן מֵעַל פִּי הַבְּאֵר, מִגְּנֻדְרִין לָהּ, וּמַעֲבְרִין לָהּ מִן קוּדְשָׁא וְאִסְתְּלִיק מִן דִּינָא. מִיַּד וְהִשְׁקוּ אֶת הָצֹאן, נְטִלוּ מִלְּאֲבֵי עֲלָאֵי לְעֵילָא, וְנְטִלוּ יִשְׂרָאֵל לְתַתָּא.

102. לְבַתֵּר וְהִשִּׁיבוּ אֶת הָאֶבֶן, עַל מִימְרָא, דְּהָאֵי בְּאֵר, לְאַתְעֵטְרָא קְמִיָּה, וּלְמַתְבַּע דִּינָא דְעֵלְמָא, לְאַתְנַהֲגָא עֲלְמָא בְּדִינָא, וְהִכִּי אֶצְטְרִיךְ דְּהָא לֹא יְכִיל עֲלְמָא לְמִיקָם אֲלֵא עַל דִּינָא, לְמַהוּ כְּלָא בְּקִשׁוּט וּזְכוּ.

103. בֵּינָן דְּאַשְׁתְּלִים יַעֲקֹב, לֹא אֶצְטְרִיךְ לְהָאֵי אֶבֶן סִיוַעָא אַחְרָא, מַה כְּתִיב וַיִּגַּשׁ יַעֲקֹב וַיְגַל אֶת הָאֶבֶן. וַיְגַל וַיְגַלְלָהּ, וְלֹא כְּתִיב וַיִּסֶר וַיְסִירוּ. אֲלֵא וַיְגַלְלוּ, הֵינָנו עֲרֻבֹבָא דְשָׁטָן, דְּמַעֲרַבְבִין לֵיהּ, דְּלֹא יְכִיל לְקִטְרָגָא.

104. וַיַּעֲקֹב בְּלַחֲדִיָּה, לֹא אֶצְטְרִיךְ לְסִיוַעָא אַחְרָא, אֲלֵא אִיהוּ בְּלַחֲדִיָּה, דְּהָא שְׁלִימוּ דְאַבְהֵתָא הוּהוּ יַעֲקֹב, דְּכִיּוֹן דִּיכִיל בֵּיהּ בַּעֲשׂוּ בְּהָאֵי עֲלְמָא יְכִיל לְעֵילָא. וּבְכֵלָא אֶצְטְרִיךְ עוּבְדָא.

105. תְּרִין עֲלְמִין אַחְסִין יַעֲקֹב, חַד עֲלְמָא דְאַתְגְּלִיא, וְחַד עֲלְמָא דְאַתְכַּסְיָא כְּגוּוֹנָא דְלַהוֹן מִמֶּשׁ, מְחַד נְמָקוּ שִׁית שְׁבֻטִין, וּמְחַד נְמָקוּ תְּרִין שְׁבֻטִין. עֲלְמָא דְאַתְכַּסְיָא אֲפִיק שִׁית סְטְרִין, עֲלְמָא דְאַתְגְּלִיא אֲפִיק תְּרִין, וְאִינוּן תְּרִין כְּרוּבִין דְתַחוּתָהּ, וַיַּעֲקֹב בֵּין תְּרִין עֲלְמִין אֲשַׁתְּבַח, בְּדִיוֹקְנָא דְלַהוֹן מִמֶּשׁ, וּבְגִין כֶּךָ, כָּל מְלוֹי דְלֵאָה, הוּוּ בְּאַתְכַּסְיָא, וְדַרְחַל בְּאַתְגְּלִיא.

עד כאן סתרי תורה

106. "And he looked, and behold a well is in the field." Rabbi Elazar said: It is written, "Hearken to me, you that follow after Righteousness" (Yeshayah 51:1), MEANING THOSE WHO FOLLOW THE NUKVA, THAT IS CALLED 'RIGHTEOUSNESS', TO AMEND IT; those who claim the secret of the faith AND THEREBY THE JUDGMENT TO CORRECT THE NUKVA, WHICH IS THE SECRET OF THE LEFT COLUMN; those who cleave to the bond of the faith, THE SECRET OF THE BOND IN THE RIGHT COLUMN; AND those who know the ways of the Supernal King, THE SECRET OF THE CENTRAL COLUMN. THE ADDENDUM HEREBY INVITES THOSE WHO ATTAINED THE THREE COLUMNS, WHO FOLLOW THE NUKVA, TO AMEND HER, TO HEARKEN TO THESE WORDS.

107. When the two COLUMNS move toward the one COLUMN, they receive it between their arms. Thus, two COLUMNS travel with the third between them. The first two are the seat of the prophets, from which they derive sustenance. The one in the middle is attached to both of them, and receives from AND INCLUDES them all.

108. The holy well is beneath them. It is THEN CALLED a 'field of holy apple trees', "for out of that well they watered the flocks," which are the Chariots of the winged ANGELS. Three are found lying upon the well. And this well is filled by them. This is the meaning of the verse: "for out of that well they watered the flocks." It is called 'Adonai', as it is written: "Adonai Elohim, You have begun" (Devarim 3:24), and, "and cause Your face to shine upon Your sanctuary that is desolate, for Adonai's sake" (Daniel 9:17). IT IS CALLED the 'Master (Heb. adon) of all the Earth', as it is written: "Behold, the Ark of the Covenant, (of) the Master of all the earth" (Yehoshua 3:11).

תוספתא

106. וַיִּרְא וְהִנֵּה בְּאֵר בַּשָּׂדֶה. רַבִּי אֶלְעָזָר אָמַר, כְּתִיב שָׁמְעוּ אֵלַי רוּדְמֵי צְדָקָה, אֵינֻן דְּתַבְעֵי רְזָא דְמַהִימְנוּתָא, אֵינֻן דְּאֶתְדַבְּקוּ בְּקִשׁוּרָא דְמַהִימְנוּתָא, אֵינֻן דְּיַדְעִין אֲרַחוּי דְמַלְכָא עֲלָאָה.

107. בְּדֵ סְלִיקוּ תְרִין, וְנִפְקוּ לְקַדְמוֹת חַד, מְקַבְּלִין לֵיהּ, בֵּין תְרִין דְרוּעִין. תְרִי נַחְתִּי לְתַתָּא, תְרִין אֵינֻן, חַד בִּינִייהוּ. תְרִין אֵלֶּיךָ מוֹתְבָא דְנִבְיָאֵי, אֶתְר דְיִנְקֵי בֵיהּ, חַד בִּינִייהוּ, דְאִיהוּ אֶתְחַבֵּר בְּכֻלָּא, הוּא נְטִיל כֻלָּא.

108. הַהוּא בִּירָא קְדִישָׁא קְאִים תְּחוֹתֵיהוּ, חֻקְלָא דְתַפְחִין קְדִישִׁין אִיהוּ. מַהִי בִּירָא מִתְשַׁקְּוִין עֲרִיָא, כֹּל אֵינֻן רְתִיכִין, כֹּל אֵינֻן מְאִרֵי גְדַפִּין. ג' קְוִימִין רְבוּעִין עַל הַאי בִּירָא, הַאי בִּירָא מְנִייהו אֶתְמַלִּי, הַה"ד כִּי מִן הַבְּאֵר הַהִיא יִשְׁקוּ הָעֲרִיִים וְגו'. דָּא, אֲדִנִּי אֶתְקָרִי, עַל דָּא כְּתִיב, אֲדִנִּי אֱלֹהִים אֶתָּה הַחִילוֹת, וְכְתִיב וְהָאֵר פְּנִיךָ עַל מְקַדְשֶׁךָ הַשָּׁמַיִם לְמַעַן אֲדִנִּי. אֲדוֹן כֹּל הָאָרֶץ, הַה"ד הִנֵּה אֲרוֹן הַבְּרִית אֲדוֹן כֹּל הָאָרֶץ.

15. "And Ya'akov went out of Be'er Sheva," part two

Rabbi Aba explains the verse by citing another: "Happy are they who maintain justice and do Righteousness at all times." Those who study Torah and follow God's ways are freed from ruin--that is, "the power of death." Those unrighteous, on the other hand, are abandoned by the Shekinah and become vulnerable to the Evil Inclination, the temptation to do harm. This temptation is a powerful force in the world. One verse explains the other, Rabbi Elazar replies to Rabbi Aba, the sense that Ya'akov's leaving of the land of Israel symbolizes departure from a holy way of life.

The Relevance of this Passage

Ya'akov's departure from the Land of Israel is a metaphor for a man's departure from a pure and positive existence. Throughout life, we are lured by the material world where short-lived achievements are based on egocentric drives and ambitions. Spiritual achievements-which are eternal-come about through struggle to remain on the path of spiritual development. Here, we arouse the divine presence of the Shechinah, which protects us from seductions of the external world and the compelling impulses ignited by our Evil Inclination.

109. There is another explanation OF THE VERSE: "And Ya'akov went out from Be'er Sheva, and went toward Charan." Rabbi Aba opened the discussion with the verse: "Happy are they who maintain justice, and do righteousness at all times" (Tehilim 106:3). "Happy are they who maintain justice," happy are the children of Yisrael to whom the Holy One, blessed be He, gave the true Torah to study day and night. And whoever is occupied in studying the Torah attains freedom from everything, but especially freedom from death, which has no power over him. He who studies the Torah and attaches himself to it, holds the Tree of Life. If he relaxes his hold on the Tree of Life, the Tree of Death dwells upon him and seizes him. This is the meaning of the verse: "If you relax in the day of adversity, your strength is narrow" (Mishlei 24:10). The word "relax" means relaxing one's hold on the Torah.

109. דְּבַר אַחַר וַיֵּצֵא יַעֲקֹב מִבְּאֵר שֶׁבַע וַיֵּלֶךְ חֲרָנָה, רַבִּי אָבָא פָתַח וַאֲמַר, אֲשֶׁרִי שׁוֹמְרֵי מִשְׁפָּט עֲשֵׂה צְדָקָה בְּכָל עֵת. אֲשֶׁרִי שׁוֹמְרֵי מִשְׁפָּט, זִכְאִין אִינוּן יִשְׂרָאֵל, דְּקוּדְשָׁא בִּיהּ יְהֵב לֹון אֹרְיִיתָא דְקָשׁוּט, לְאִשְׁתְּדֵלָא בְּהּ יִמְמָא וְלִילִי, דְּהָא כָּל מָאן דְּאִשְׁתְּדֵל בְּאֹרְיִיתָא, אִית לִיהּ חִירוּ מְכֻלָּא, חִירוּ מִן מוֹתָא, דְּלֹא יִכְלָא לְשַׁלְטָאָה עֲלֵיהּ, וְהָא אֹקְמוּהּ, בְּגִין דְּכָל מָאן דְּאִשְׁתְּדֵל בְּאֹרְיִיתָא, וְאִתְאַחֵד בְּהּ, אִתְאַחֵד בְּאִלְנָא דְחַיִּי, וְאִי אֲרַפִּי גְרַמִּיהּ מְאִילְנָא דְחַיִּי, הָא אִילְנָא דְמוֹתָא שְׂרִיא עֲלוּי, וְאִתְאַחֵד בֵּיהּ, הַה"ד, הִתְרַפִּית בְּיוֹם צָרָה צָר כַּחֲכָה. הִתְרַפִּית: אִי אֲרַפִּי יְדוּי מְאֹרְיִיתָא.

110. "...in the day of adversity, your strength (Heb. kochechah) is narrow." HE ASKS: What is the meaning of, "your strength is narrow?" AND HE ANSWERS: The strength (ko'ach) of koh, WHICH TWO SEGMENTS CONSTITUTE KOCHECHAH, is narrow. IF HE RELAXES HIS HOLD ON THE TORAH, THEN THE STRENGTH OF THE SHECHINAH, CALLED 'KOH', IS NARROW, AND SHE DOES NOT PROTECT HIM. This is because THE SHECHINAH is always within the right, and always protects man when he walks the paths of the Torah. She pushes the evil out so it will not come near the man to denounce him. But when a man deviates from the ways of the Torah and relaxes his hold on it, then the strength of koh, THE SHECHINAH, is narrow, because the evil, the left, has power over that man and pushes koh, THE SHECHINAH, out until the place becomes narrow with hardship.

111. Another explanation of the verse, "your strength is narrow," is that when a man holds on to the ways of the Torah, he is beloved above and below. He becomes the beloved of the Holy One, blessed be He, as it is written: "and Hashem loved him" (II Shmuel 2:24). But when a man deviates from the ways of the Torah, then the strength is narrow (Heb. tzar) of koh, THE SHECHINAH. SHE becomes his enemy (Heb. tzar), and he becomes hers. And that evil, THE EVIL INCLINATION, rules over him and becomes his accuser in this world and the world to come.

112. Come and behold: this evil, the Evil Inclination, reigns in the world in many ways and has much power in the world. It is the tyrant serpent by which Adam sinned and by which people in the world fail. They draw it upon themselves, until it takes their souls from them.

110. בְּיוֹם צָרָה צָר כַּחֲכָה, מְאִי צָר כַּחֲכָה. צָר כַּח כְּהָ, כְּהָ, דְּהָא אִיהוּ תְדִיר לִימִינָא, וְנִטְוִירוּ דִּילָהּ תְדִיר עַל בְּרַ נֶשׁ, כְּדֵ אֲזִיל בְּאֹרְחוּי דְאֹרְיִיתָא, וְכַדִּין דְּחִי לִיהּ לְרַע לְבַר דְּלֹא יִקְרַב לְגַבְיָהּ דְּבַר נֶשׁ, וְלֹא יִכִּיל לְקַטְרְגָא לִיהּ. וְכַד בְּרַ נֶשׁ אֲסִטִּי מְאֹרְחוּי דְאֹרְיִיתָא, וְאִתְרַפִּי מִנָּה, כְּדִין צָר כַּח כְּהָ, בְּגִין דְּהָוָא רַע, דְּאִיהוּ שְׂמַלְאָא, שְׁלִיט עֲלֵיהּ דְּבַר נֶשׁ, וְדְחִי לִיהּ לְהָאֵי כְּהָ לְבַר, עַד דְּדְחִיק לִיהּ אֶתְרַ בְּעַקּוּ.

111. דְּבַר אַחַר צָר כַּחֲכָה, כְּדֵ בְרַ נֶשׁ אֲחִיד בְּאֹרְחוּי דְאֹרְיִיתָא, אִתְרַחִים לְעִילָא, וְאִתְרַחִים לְתַתָּא, וְרַחִימָא דְקוּדְשָׁא בְּרִיךְ הוּא הוּי, כְּדֵ"א וַיִּי אֶהְבֹּ, דְּהוּ רַחִימוּי דְקוּדְשָׁא בְּרִיךְ הוּא, וְרַחִים לִיהּ. וְכַד בְּרַ נֶשׁ אֲסִטִּי מְאֹרְחוּי דְאֹרְיִיתָא, כְּדִין צָר כַּח מְהָ, צָר דִּילָהּ, וּמְאִרִי דְבָבוּ אִיהוּ לְגַבְיָהּ, וְשְׁלִיט עֲלוּי הָהוּא דְאֲקָרִי רַע. עַד דְּמְקַטְרַג בֵּיהּ בְּהָאֵי עֲלְמָא, וּבְעֲלְמָא דְאַתִּי.

112. תָּא חֲזִי, הָאֵי רַע, דְּאִיהוּ יִצְרַ הָרַע, שְׁלִיט עַל עֲלְמָא, בְּכַמְהָ סְטְרִין, וְכַמְהָ שְׁלִטְנוּ אִית לִיהּ בְּעֲלְמָא, וְאִיהוּ חֲזִיא תְקִיפָא, דְּחַב בֵּיהּ אָדָם, וְכַשְׁלִין בֵּיהּ בְּנֵי עֲלְמָא, וּמְשַׁכִּי לִיהּ עֲלִיּוּהּ, עַד דְּאִפִּיק לֹון נְשַׁמְתִּיּוּהּ.

113. Come and behold: when that EVIL INCLINATION reigns, it reigns over the body, because as soon as it takes control over the body, the soul leaves it. For once the body is defiled, the soul leaves it and ascends. But the Evil Inclination has no power TO REMOVE A MAN'S SOUL until it receives permission to do so. Many that come from the side OF THE EVIL INCLINATION rule over the world. We learned that all the deeds done in the world rule over them THROUGH TEMPTATIONS. It has ministers and servants whose service pertains to worldly deeds, WHO TEMPT MEN TO DO EVIL.

114. Therefore, it is the end of the left. It has been explained that there is the end of the right and the end of the left. This end of the left is "the end of all flesh," (Bereshheet 6:13) and not the end of all spirit. The secret IS THAT THERE ARE TWO ENDS. One is the end of all flesh, NAMELY, THE ONE IN CHARGE OF THE BODY. The other is the end of all spirit, THE ONE IN CHARGE OVER A MAN'S SPIRIT. Therefore, THE END OF ALL SPIRIT is internal AND THE END OF ALL FLESH is external. The INTERNAL one is holy and the EXTERNAL one is defiled. This has already been explained.

115. Come and behold: WITHIN THE RIGHT SIDE, THE SOUTH, there is a deep mystery of the faith, the mystery of the male world, ZEIR ANPIN, and the female world, THE NUKVA OF ZEIR ANPIN. And the holiest and deepest secrets of the faith, THE NUKVA, come from here. All life and freedom, goodness and lights are from here. All benedictions and spreading of alms and loving love--everything comes from this side, THE RIGHT SIDE. This is the secret of the south.

116. From the north side, the grades spread until the dross of gold reaches down TO BRIYAH, YETZIRAH, AND ASIYAH of the unholy side. The unholy filth grasps THE MALE above and THE FEMALE below. Here, male and female join together. They are the rider ON THE SERPENT and the serpent, which is the secret of the male and female. This is the secret of Azazel, WHICH INCLUDES THE MALE AND FEMALE OF DEFILEMENT.

117. From here the grades are divided, and several aspects come into the world. They emanate from here and rule over the world. All of them are aspects of defilement and are ministers in charge of the world. Come and behold: when Esav was born into the world, he was red as a rose--AS THE RED COLOR ALLUDES TO THE LEFT--and hairy as a goat--WHICH ALLUDES TO DEFILEMENT, AS IT IS WRITTEN: "AND GOATS SHALL HOP ABOUT THERE" (YESHAYAH 13:21). From here came all the chiefs and powerful officials who rule over the world. This has already been explained.

118. Come and behold: "happy are they who maintain justice" (Tehilim 106:3). THAT IS, happy are those who preserve the faith of the Holy One, blessed be He, because He is called 'Justice', and it behooves man to maintain justice and keep himself from turning the other way. This is because the Holy One, blessed be He, is Justice, and all His ways are just.

113. ותא חזי, כד איהו שליט, שליט על גופא, וכיון דעל גופא שליט, נשמתא נפקא מניה, בגין דגופא אסתאב, ונשמתא סלקא. ולא שליט עליה, עד הנטיל רשו. וכמה אינון דאתיון מסטריה, ושלטין על עלמא. והא תנינן דכל עובדין דעלמא דאתעבידו, ושלטי בהו, ואית ליה ממנן ושמשיין, בלהו שמשיין בעובדין דעלמא.

114. ועל דא איהו קץ דשמאלא, והא אוקמוה, דאית קץ לימינא, ואית קץ לשמאלא, והאי קץ דשמאלא, איהו קץ כל בשר. קץ כל בשר אקרי, קץ כל רוחא לא אקרי, ורזא דמלה, דא איהו קץ ודא איהו קץ, דא קץ על בשרא ודא על רוחא, בגין כך, דא פנימי, ודא חיצוני. דא ימינא, ודא שמאלא. דא קדישא, ודא מסאבא. והא אוקמוה.

115. ותא חזי, רזא עלאה קדישא דמהימנותא, רזא דעלמא דדכורא, ועלמא דנוקבא, וכל קדושא דקדישין ביה, וכל רזי דמהימנותא מהכא נפקו, וכל חיון, וכל חירו, וכל טבין, וכל נהורין מהכא אינון, וכל ברכאן וטלי נדבאן וכל רחימו דרחימותא כלא מסטרא דא, רזא דדרום.

116. מסטרא דצפון, מתפשטי דרגין, עד דמטא לתתא קסטופא דדהבא, בסטרא מסאבא, לכלוכא דמסאב, ואחיד להאי לעילא, ואחיד להאי לתתא, והכא מזדווגי דכר ונוקבא כחדא, ואינון רוכב נחש, רזא דדכר ונוקבא, ורזא דא עזא"ל.

117. ומהכא מתפרשין דרגין, ונפקין כמה סטריין לעלמא, דמתפשטין מהכא, ושלטין על עלמא, וכלהו סטרי מסאבא, ורבבין ממנן, גו עלמא, תא חזי עשו כד נפק לעלמא, כוליה סומקא כורדא, בשערא בגוונא דשעיר, ומתמן אלופין, ממנן תריסין, דשלטין בעלמא, והא אוקמוה.

118. תא חזי, אשרי שמרי משפט, דנטרי מיהימנותא, דקודשא בריך הוא, בגין דקודשא בריך הוא, איהו משפט, ובעי ליה לבר נש, לנטרא, דלא יסטי לאורחא אחרא, אלא דיהא נטיר משפט בגין דקודשא בריך הוא איהו משפט, דכל ארחוי משפט.

119. "...and do righteousness at all times..." (Ibid.). HE ASKS: Can a man possibly do righteous deeds at all times? HE ANSWERS: He who walks in the path of the Torah and performs righteous deeds for those who need them IS JUDGED TO BE PERFORMING RIGHTEOUSNESS AT ALL TIMES. For whoever is charitable to the poor, increases righteousness, NAMELY, THE NUKVA CALLED 'RIGHTEOUSNESS', above and below, BY BRINGING ABOUT A UNION OF MALE AND FEMALE ABOVE AND THE POURING OF PLENTY OF BLESSINGS DOWNWARD.

120. Come and behold: when whoever is striving to perform righteousness does so, that righteousness rises and reaches that place of Ya'akov, the upper Chariot, THE NUKVA CALLED 'PLACE', and draws blessings on that place from the source of all springs, FROM BINAH, FROM WHICH COME ALL MOCHIN. From that righteousness, THE NUKVA, AFTER RECEIVING BLESSINGS FROM BINAH, he blesses the lower ones and all the Chariots OF THE ANGELS and the supernal armies. All are blessed, and the lights are properly added. All THE LOWER BEINGS AND THE ANGELS are called "time," BECAUSE THEY ARE DRAWN FROM THE NUKVA CALLED 'TIME'. Therefore, it is written: "and do righteousness at all times," WHICH MEANS THEY INCREASES ABUNDANTLY FOR ALL THE INHABITANTS OF THE THREE WORLDS--BRIYAH, YETZIRAH AND ASIYAH--THAT EMANATE FROM THE NUKVA, AND ARE CALLED 'TIME,' LIKE THE NUKVA.

121. Come and behold: when the children of Yisrael were in the Holy Land, they drew blessings downward. When the children of Yisrael left the Holy Land and came under the dominion of another, blessings were withheld from the world.

122. Come and behold: Ya'akov was under the Holy Government IN THE LAND OF YISRAEL. After he left the land, he came under another dominion, WHICH IS NOT HOLY. Before he came under another dominion, the Holy One, blessed be He, was revealed to him in a dream. He saw what he saw, and the holy angels walked with him until he sat upon the well. After he sat on the well, the water rose toward him. So it was with Moshe because there his wife chanced to meet him. The secret OF THE RISING WATER of the well is that it only rises when it sees its union, NAMELY, ITS SPOUSE to be joined with him.

123. Rabbi Aba said that all these verses contradict each other. First, it is written: "And Ya'akov went out from Be'er Sheva, and went toward Charan," and Lavan dwelt in Charan. IF IT BE SO, why then did Ya'akov leave Charan, as it is written: "Then Ya'akov lifted up his feet, and went to the land of the people of the east" (Bereshheet 29:1)? How do we know that Lavan dwelt in Charan? Because it is written: "And Ya'akov said to them, 'My brethren, where are you from?' And they said, 'of Charan are we.' And he said to them, 'Do you know Lavan the son of Nachor?' And they said, 'We know'" (Ibid. 4-5). This teaches us that Lavan then lived in Charan. WHY DID YA'AKOV TRAVEL TO THE LAND OF THE PEOPLE OF THE EAST?

119. עוֹשֶׂה צְדָקָה בְּכָל עֵת, וְכִי בְּכָל עֵת, יָכִיל בְּרֵנֶשׁ, לְמַעַבְד צְדָקָה. אֲלֵא, מֵאֵן דִּישְׁתַּדֵּל בְּאוֹרְחוֹ דְּאוֹרֵייתָא, וְעֵבִיד צְדָקָה, עִם אֵינוֹן דְּאַצְטְרִיכוּ לָהּ, דְּכָל מֵאֵן דְּעֵבִיד צְדָקָה עִם מִסְכְּנָא, אֲסָגִי הָהִיא צְדָקָה לְעֵילָא וְתַתָּא.

120. תָּא חֲזִי, מֵאֵן דְּאַשְׁתַּדֵּל בְּצְדָקָה, הָהִיא צְדָקָה דְּעֵבִיד, סְלִיק לְעֵילָא, וּמְטָא לְעֵילָא, לְהֵוּא אַתְרָא דִּיעֻקֵּב, דְּאִיהוּ רְתִיבָא עֲלָא, וְאַמְשִׁיךְ בְּרַכָּאן, לְהֵוּא אַתְר, מִמְבוּעָא רְכָל מְבוּעִין, וּמֵהֵוּא צְדָקָה, אֲמְשִׁיךְ וְאַרְבֵּי בְרַכָּאן, לְכָל אֵינוֹן תַּתָּא, וְלְכָל רְתִיבִין, וְלְכָל חֵילִין, וְכֵלְהוּ אַתְּבְּרָכָאן, וְאַתּוּסְפִין נְהוּרִין, בְּדָקָא יְאוּת, בְּגִין דְּכֵלְהוּ אַקְרוּ עֵת, וְדָא הוּא דְכֵתִיב, עוֹשֶׂה צְדָקָה בְּכָל עֵת.

121. תָּא חֲזִי, בְּזִמְנָא דְהוּוּ יִשְׂרָאֵל, בְּאַרְעָא קְדִישָׁא, אֵינוֹן הוּוּ מְשַׁכְּוֵי בְּרַכָּאן, מִלְעֵילָא לְתַתָּא, וְכֵד נִפְקוּ יִשְׂרָאֵל, מֵאַרְעָא קְדִישָׁא, עָלוּ תַּחוּת רְשׁוֹ אַחְרָא, וּבְרַכָּאן אַתְּמַנְעוּ מֵעֲלָמָא.

122. תָּא חֲזִי, יַעֲקֹב הָוּה תַּחוּת רְשׁוֹ קְדִישָׁא, בֵּינוֹן דִּנְפַק מֵאַרְעָא, עָאל בְּרְשׁוֹ אַחְרָא, וְעַד לָא עָאל תַּחוּת רְשׁוֹ אַחְרָא, אַתְּגַלִּי עֲלֵיהּ קוּדְשָׁא בְּרִיךְ הוּא בְּחֵלְמָא, וְחֵמָא כָּל מַה דְּחֵמָא, וְאַזְלוּ עִמֵּיהּ מִלְּאַכִּין קְדִישִׁין, עַד דִּיתִיב עַל בִּירָא, וְכֵינוֹן דִּיתִיב עַל בִּירָא, סְלִיקוּ מִיָּא לְגַבִּיָּה, וְכֵן הָוּה מִשָּׁה, דִּמְתַּמֵּן אֲזַרְמַנַּת לֵיהּ אַתְתִּיהּ. רָזָא דְמֵלָה, בִּירָא לָא סְלִקָא, אֲלֵא כֵד חֵמָא קְשָׂרָא דִּילֵיהּ, לְאַתְחַבְּרָא בְּהַדְרִיָּה.

123. וְאַמְר רַבִּי אַבָּא, כָּל הַנִּי קְרָאִי קְשִׁינִין אַהֲדָרִי, בְּקְדָמֵיתָא כְּתִיב וַיֵּצֵא יַעֲקֹב מִבְּאֵר שֶׁבַע וַיֵּלֶךְ חָרָנָה, וְלָבָן בַּחֲרִין הָוּה יְתִיב, אֲמַאי נְטִיל מִתַּמֵּן, דְּכֵתִיב וַיֵּשֶׂא יַעֲקֹב רִגְלָיו וַיֵּלֶךְ אֶרְצָה בְּנֵי קְדָם. וּמְנַלֵּן דְּבַחֲרִין הָוּה דִּיוֹרִיָּה דְּלָבָן, דְּכֵתִיב וַיֹּאמֶר לָהֶם יַעֲקֹב אַחֵי מֵאֵין אַתֶּם וַיֹּאמְרוּ מִחֲרִין אֲנַחְנוּ. וַיֹּאמֶר הַיְדַעְתֶּם אֵת לָבָן בֶּן נַחוֹר וַיֹּאמְרוּ יִדְעָנוּ. מִשְׁמַע דִּיוֹרִיָּה דְּלָבָן, בַּחֲרִין הָוּה.

124. Only Ya'akov thought: I want to join the Shechinah, THE SECRET OF THE WELL, because I want to take a wife. My father, when he was to be married, sent a servant to find a source of water where a wife chanced to be found for my father. But in this place, CHARAN, I did not find a source, a well, or water. Immediately, therefore, "Ya'akov lifted up his feet, and went to the land of the people of the east," where he chanced upon the well and met his wife, as we have said.

124. אֵלָא, יַעֲקֹב אָמַר, אֲנִי בְעֵינֵי לְמִיעַל בְּשִׁכְיִנְתָּא, בְּגִין דְּבְעֵינֵי לְאַזְדוּגָא. אָבֵא בְדִ אֲתַנְסִיב, וְשִׁדְר לְעַבְדָּא, אֲשַׁכַּח עֵינֵי דְמִיָּא, וְכַדִּין אֲזַדְמַנַּת לִיה לְאַבָּא אֲתַתָּא, וְהָא בְּאַתְר דָּא, לֹא אֲשַׁכְחָנָא, לֹא עֵינֵי, וְלֹא בִירָא, וְלֹא מִיָּא, וּמִיָּד וַיִּשָּׂא יַעֲקֹב רַגְלָיו וַיֵּלֶךְ אֶרֶצָה בְּנֵי קֶדֶם, וַתִּמְן אֲזַדְמַנַּת לִיה בִּירָא, בְּדַקְאֲמָרָן, וְאַזְדְּמַנַּת לִיה אֲתַתִּיה.

125. Rabbi Elazar said: Assuredly, YA'AKOV was in Charan, WHICH IS THE LAND OF THE EAST. And this well was in the jurisdiction OF CHARAN. If this be so, why is it written: "and she ran and told her father" (Bereshheet 29:12)? This is because it was close to the town.

125. רַבִּי אֶלְעָזָר אָמַר, חֶרֶן, תִּמְנָן הוּא וְדָאִי, וְהָאִי בִּירָא בְּחַקְלָא הוּא, דָּאִי לֹא הָכִי, אֲמַאי כְּתִיב וַתֵּרֶץ וַתַּגֵּד לְאָבִיהָ, אֵלָא בְּגִין דְּהוּא סְמִיךְ לְמַתָּא.

126. Rabbi Elazar mused that if a wife chanced to Ya'akov by the well, why not Leah? She gave to Ya'akov all those tribes. HE ANSWERS: The Holy One, blessed be He, did not want to unite her with Ya'akov openly, as it is written: "And it came to pass, that in the morning, behold, it was Leah," (Bereshheet 29:25) but this was not revealed earlier, FOR THIS WAS THE WILL OF THE HOLY ONE, BLESSED BE HE.

126. וְאָמַר רַבִּי אֶלְעָזָר, יַעֲקֹב דְּאַזְדְּמַנַּת לִיה עַל בִּירָא אֲתַתָּא, אֲמַאי לֹא אֲזַדְמַנַּת לִיה לְאָה, דְּהָא קְיַיִמָּא לִיה לְיַעֲקֹב, כָּל אֵינֻן שְׁבַטִין. אֵלָא לְאָה, לֹא בְעָא קוֹדֶשָׁא בְּרִיךְ הוּא, לְזוּגָא לִיה לְיַעֲקֹב בְּאַתְגְּלִיָּא, דְּכְתִיב וַיְהִי בַבֶּקֶר וַהֲנִהּ הִיא לְאָה, דְּהָא קוֹדֶם לְכֹן לֹא אֲתַגְּלִיָּא מְלָה.

127. Another reason WHY RACHEL WAS SEEN AND NOT LEAH was so that Rachel's beauty would catch the eye and heart of Ya'akov, so he would establish his dwelling there. Because of her, Leah too was united with him, and gave birth to all those tribes. HE ASKS: How did Ya'akov recognize Rachel, AS HE KNEW HER NOT? The shepherds told him, as it is written: "and behold, Rachel his daughter comes with the sheep" (Bereshheet 29:6).

127. וְתוּ, בְּגִין לְאַמְשַׁכָּא עֵינֵי וּלְבָא דְיַעֲקֹב, בְּשִׁמְרוֹ דְּרַחֵל, לְמַעַבְד דִּינֹרִיהָ תִּמְנָן, וּבְגִינְהָ אֲזַדְּמַנַּת לִיה לְאָה, וְאוֹקִימַת כָּל אֵינֻן שְׁבַטִין. בְּמָה יֵרַע יַעֲקֹב מֵאֵן הִיא רַחֵל. אֵלָא דְּאֵינֻן רַעִינָן אֲמָרוּ לִיה, דְּכְתִיב וַהֲנִהּ רַחֵל בְּתוֹ בְּאֵה עִם הַצֹּאן.

16. "I will serve you seven years"

This mysterious passage interprets the seven years Ya'akov served Lavan to win Rachel's hand as symbolizing the seven Sfirot. The secret in the matter is in the phrase, "and they seemed to him but a few days"--since they were served in the hidden or unrevealed world.

The Relevance of this Passage

A man cannot win the hand of his soulmate until he merits her through his own spiritual growth and transformation. Ya'akov's seven years of service corresponds to the years, or lifetimes, that we must endure before the reunification of two halves can take place. When this spiritual truth is ingrained in our consciousness, and if we are proactive in the removal of our negative traits, we can hasten the arrival of our true soulmate.

128. Come and behold. It is written: "I will serve you seven years for Rachel your younger daughter" (Bereshheet 29:18). HE ASKS: Why did Ya'akov say "seven years" instead of ten months or one year? HE ANSWERS: Ya'akov acted wisely so that people would not say that he lusted after Rachel's beauty, but WOULD KNOW that he acted wisely. For the moon, THE NUKVA OF ZEIR ANPIN, is seven years old, MEANING IT NEEDS TO BE BUILT BY THE SEVEN SFIROT--CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT. And all the seven upper years--CHESED, GVURAH, TIFERET, NETZACH, HOD YESOD AND MALCHUT OF BINAH--rested on Ya'akov before he married Rachel so that they would suit her properly, THAT IS, GIVE OF THE SEVEN SFIROT OF BINAH TO HER SEVEN SFIROT. For at first Ya'akov took everything FROM BINAH and then he came to her, so that he should be CONSIDERED AS ZEIR ANPIN, the heaven, and she should be CONSIDERED THE NUKVA OF ZEIR ANPIN, the earth.

128. תָּא חֲזִי מַה כְּתִיב, וַיֹּאמֶר אֶעֱבֹדךָ שֶׁבַע שָׁנִים בְּרַחֵל בְּתַךְ הַקָּטָנָה, וְכִי מַה דְּעַתִּיהָ דְיַעֲקֹב, דְּלֹא קָאֵמַר עֶשְׂר יָרְחִין, אוּ שְׁתָּא חֳדָא, אֵלָא שֶׁבַע שָׁנִים אֲמַאי. אֵלָא יַעֲקֹב בְּחֻכְמַתָּא עֵבֵד, בְּגִין דְּלֹא וַיִּמְרוּן, דְּבְגִין תִּיאוּבַתָּא דְשִׁמְרוֹ דְּרַחֵל עֵבֵד, אֵלָא בְּגִין חֻכְמַתָּא, דְּסִיְהֵרָא בַת שֶׁבַע שָׁנִין, הִיא, וְכֻלְהוּ שֶׁבַע שָׁנִין עֲלָאִין, שָׁרוּ עֲלֶיהָ דְיַעֲקֹב, עַד לֹא נָסִיב לָהּ לְרַחֵל לְמִיתַב גְּבַהּ בְּדַקָּא יְאוּת, דְּהָא יַעֲקֹב נָטַל כְּלָהוּ בְּקִדְמִיתָא, וּלְבַתָּר אֲתָא לְגַבְהָ, בְּגִין לְאַשְׁתַּכַּח אִיהוּ שָׁמַיִם, וְאִיהוּ אֶרֶץ.

129. The secret of the matter is in the phrase, "and they seemed to him but a few days." HE ASKS: What is "a few (Heb. achadim) days?" HE ANSWERED that he considered all seven years as the SEVEN upper YEARS FROM BINAH, which are united (Heb. achadot) BY ONE UNION and never separated. They are bound to each other. "...for the love he had to her..." MEANS THAT HE LOVED HER, because she is to him as the supernal UNION WITHIN BINAH.

130. Come and behold: even Lavan hinted at these seven SFIROT--although he did not know what he was saying, for he opened the discussion with the words, "It is better (lit. 'good') that I give her to you..." Rabbi Aba said: Surely this is so. He worked seven years, WHICH ARE THE SEVEN SFIROT, to be united with the Shmitah (Sabbatical year,) NAMELY, TO PASS THE SEVEN SFIROT TO THE NUKVA, RACHEL CALLED 'SABBATICAL YEAR'. Rabbi Elazar said: Come and behold. Everywhere the Jubilee is undisclosed, while the Shmitah is disclosed.

131. Come and behold: when Ya'akov served the first seven years, a voice resounded, saying, "from the world to the world" (Tehilim 106:48). THIS MEANS THAT THERE IS A DRAWING FROM THE HIDDEN WORLD, LEAH, TO THE DISCLOSED WORLD, RACHEL. The undisclosed world above, which is jubilee, NAMELY LEAH, is the starting point, AND NOT THE REVEALED WORLD, WHICH IS RACHEL. And these GRADES, which are undisclosed and not revealed to us, are from the Jubilee and were therefore hidden from Ya'akov, who did not even know THAT THEY WERE FOR LEAH, THE JUBILEE. He thought they were for the Shmitah, THAT IS, FOR RACHEL. ANOTHER REASON WAS to make him start from the supernal world, LEAH, it was hidden from him THAT THEY BELONGED TO LEAH, because the Jubilee is undisclosed. BEING CLOSED AND COVERED BY CHOCHMAH, HE DID NOT WANT TO START AND DRAW FROM IT, UNLESS HE THOUGHT THEY BELONGED TO THE DISCLOSED WORLD. Later, when the seven undisclosed years of the Jubilee were over, Ya'akov served the seven disclosed Shmitah FOR RACHEL, and YA'AKOV was adorned in both worlds, THE UNDISCLOSED AND THE DISCLOSED WORLD, and was united with them.

17. Upper Righteous and lower Righteous

This passage concerns the hidden significance of Ya'akov's sons with Leah and Rachel, especially the righteous Yosef and Benjamin. The Zohar is again employing the language of metaphor to trace the flow of Light through the complex structure of the spiritual worlds. The Zohar intricately describes a perfect and exact system--a science of the supernal worlds, a physics of spiritual Light.

The Relevance of this Passage

This section connects the reader to the metaphysical infrastructure of reality, the source of our soul, our light, and, ultimately, our happiness and fulfillment.

132. Come and behold: Leah gave birth to six sons and one daughter, and so it should be, because six directions are established upon her, THAT IS YA'AKOV, WHO IS TIFERET, INCLUDING CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD. These six and the one daughter came out according to a supernal mystery. THE SIX SONS CORRESPOND TO THE SIX EXTREMITIES, CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD OF YA'AKOV, AND THE ONE DAUGHTER CORRESPONDS TO MALCHUT.

129. וְרָזָא דְמַלְהָ, וַיְהִיּוּ בְעֵינָיו בְּיָמִים אַחָדִים, מֵאֵי בְיָמִים אַחָדִים, אֲלֵא, כִּלְהוּ שְׁבַע שָׁנִים, שְׁקִיל לֹון בְּעֵינָיו, כְּאִינוֹן עֲלָאִין, דְּאִינוֹן אַחָדִין דְּלֵא מִתְפָּרְשָׁן, וּכְלֵהוּ חַד, דְּמִתְקַשְׁרָן דֵּא בְדֵא. בְּאַהֲבַתוֹ אוֹתָהּ, לְאַשְׁתַּכְחָא כְּגוֹוֹנָא עֲלָהּ.

130. תָּא חֲזִי, דְּאִפִּילוּ לְבָן רִמּוּ לֵיהּ בְּאִינוֹן שְׁבַע, וְלֵא יָדַע מֵאֵי קְאָמַר, דְּפִתַּח וְאָמַר טוֹב, דְּכִתִּיב טוֹב תְּהִי וְגו'. אָמַר רַבִּי אַבָּא, הֲכִי הוּא וְדָאִי, פִּלַּח שְׁבַע שָׁנִים לְאַזְדוּגָא בְּשִׁמְטָה. אָמַר רַבִּי אֲלֵעֶזֶר, תָּא חֲזִי, בְּכָל אֲתֵר יוֹבְלָא סְתִים, דְּלֵא אֲתַגְלִיא, וּשְׁמִטָּה אֲתַגְלִיא.

131. תָּא חֲזִי, בְּשַׁעֲתָא דִּיעֻקֵּב פִּלַּח שְׁבַע שָׁנִים קְדָמָאִין, נִפְקָא קְלָא וְאָמַר, יַעֲקֹב, מִן הָעוֹלָם וְעַד הָעוֹלָם כְּתִיב, עוֹלָם סְתִים דְּלַעִילָא יוֹבְלָא מִתְמַן שִׁירוּתָא. דְּאֵלִין דְּאִינוֹן סְתִימִין, דְּלֵא אֲתַגְלִיא לֹון מִן יוֹבְלָא אִינוֹן, בְּגִין כֶּךָ אִסְתִּימוּ, מִיַּעֲקֹב, דְּלֵא יָדַע, דְּחָשַׁב דְּהָא מִן שְׁמִטָּה אִינוֹן, וּבְגִין דִּיעֻבֵּד שִׁירוּתָא מִעוֹלָם דְּלַעִילָא, אֲתַכְסִּין מְנִיָּה, בְּגִין דִּיּוֹבְלָא אִיְהוּ סְתִים, וּלְבַתֵּר דְּעֵבְרוּ שְׁנֵי יוֹבְלָא דְּאֲתַכְסִּיא, עֵבֵד שְׁנֵי שְׁמִטָּה דְּאֲתַגְלִיין, וְאַתְעֵטֵר בְּתֵרִין עֲלָמִין וְאַחִיד לֹון.

132. תָּא חֲזִי, לֵאָה אוֹלִידַת שֵׁית בְּנִין וּבִרְתָּא חַדָּא. וְהִכִּי אֲתַחֲזִי, דְּהָא שֵׁית סְטֵרִין, קִיַּיִמִין עֲלָהּ וְאֵלִין שֵׁית, וּבִרְתָּא חַדָּא, בְּרָזָא עֲלָהּ נִפְקָא.

133. Rachel bore two righteous sons, and so it should be, BECAUSE RACHEL is THE SECRET OF the Shmitah that sits forever between two righteous ones, as it is written: "The righteous shall inherit the land" (Tehilim 37:29). These are the righteous above IN ZEIR ANPIN, and the righteous below IN THE NUKVA. From the righteous above, the supernal waters are drawn, THE SECRET OF DIRECT LIGHT FROM ABOVE DOWNWARD, and from the righteous below, the Nukva wells up water to the male, THE SECRET OF REFLECTED LIGHT FROM BELOW UPWARD, in complete passion. AND SO IT COMES TO PASS THAT SHE HAS the righteous ones on both sides. As the supernal male, ZEIR ANPIN is situated between two females, BINAH AND NUKVA, so the lower female--MEANING THE NUKVA OF THE CHEST AND BELOW ZEIR ANPIN--is situated between two righteous ones, YOSEF AND BINYAMIN.

134. Therefore Yosef and Binyamin are both righteous. Yosef merited to be the righteous above, IN ZEIR ANPIN, because he kept the sign of the Covenant. Binyamin is the righteous below, IN THE NUKVA HERSELF, so that the Sabbatical year, THE NUKVA, shall be adorned between the two righteous ones, Yosef, and Binyamin.

135. HE ASKS: Was Binyamin righteous? AND HE ANSWERS: Yes, because never in his life did he transgress in regard to the sign of the Covenant, although he was not tried by deeds as was Yosef. HE ASKS: If this be so, why is he called 'Righteous' IF HE WAS NEVER CONFRONTED BY TEMPTATION? THERE ARE MANY WHO KEEP THE COVENANT ALL THEIR LIVES, BUT THEY ARE NOT CALLED 'RIGHTEOUS' UNLESS THEY ARE TRIED. HE ANSWERS: All the days Ya'akov was in mourning for Yosef, he did not perform his marital duty. FOR THAT, HE DESERVED TO BE CALLED 'RIGHTEOUS'. You may say that when Yosef was taken from Ya'akov, Binyamin was a mere child and not married. HE ANSWERS: Even when he married later, he did not want to perform his marital duty.

136. HE INSISTED AGAIN, YET we learned that when Yosef asked Binyamin "have you a wife?", he answers: "yes." He asked him, "have you sons?" He said, "yes." He then said to him, "what are their names." He replied, "they are named after my brothers, Gera and Na'aman..." as it is written: "And the sons of Binyamin were Bela and Becher..." (Bereshheet 46:21). But you say he did not have conjugal intercourse.

137. He said to him: I do. At that time, he did not yet have sons. HE THUS DISAGREES WITH THAT AGGADAH. And if you say IT IS EXPLICIT FROM THE VERSE, "And the sons of Binyamin were Bela and Becher," when they came to Egypt, this is surely so, FOR HE ALREADY HAD SONS. Yet as long as Ya'akov mourned for Yosef, Binyamin did not perform his marital duty or beget any children. Binyamin said: My brother Yosef was the sign of the Covenant of my Father, AS YA'AKOV IS TIFERET, WHICH INCLUDES CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD, AND YOSEF IS YESOD OF YA'AKOV, because the Covenant, YESOD, is the final part of the body, TIFERET. Because he is lost, I will guard my brother's place, THAT IS, I WILL BE THE ASPECT OF THE RIGHTEOUS YESOD, THE ENDING OF TIFERET, LIKE YOSEF.

133. רחל אולידת תרין צדיקים. והכי אתחזי, הא שמטה, הבין תרי צדיקי יתבא לעלמין, דכתיב צדיקים יורשו ארץ, צדיק לעילא, וצדיק לתתא. צדיק לעילא, מניה נגדן מיינ עלאין. צדיק לתתא, מניה נבעא נוקבא, מיא לגבי דכורא, בתיאובתא שלים. צדיק מסטרא דא, וצדיק מסטרא דא, כמא דדכורא לעילא, יתיב בין תרי נוקבי, הכי נמי נוקבא לתתא, יתבא בין תרי צדיקי.

134. ועל דא, יוסף ובנימין, תרין צדיקין נינהו. יוסף זכה למהוי צדיק לעילא בגין דנטר את קיימא. בנימין איהו צדיק לתתא, לאתעטרא שמטה, בין תרי צדיקי: יוסף הצדיק, ובנימין הצדיק.

135. וכי בנימין צדיק הוה, אין, דכל יומיו, לא חטא בהאי את קיימא. ואף על גב דלא אודמן ליה עובדא כיוסף, אי הכי אמאי אקרי צדיק. אלא כל יומיו דיעקב הוה באבלא דיוסף, לא שמש ערסיה. ואי תימא דכד אתנטיל יוסף מיעקב, רביא הוה ולא נסיב, ואת אמרת דלא שמש ערסיה, אלא אף על גב דאזדווג לבתר לא בעא לשמשא ערסיה.

136. ואנן הכי תנן, בשעה דשאל יוסף לבנימין, אמר ליה אית לך אינתו. אמר לו אין. אמר לו אית לך בנין, אמר לו אין. והיך אקרון, אמר לו על שום אחי וכו' גרא ונעמן וגו' דכתיב ובני בנימין בלע ובכר וגו', ואת אמרת דלא שמש.

137. אמר לו אין, דהא בההיא שעתא לא הוו ליה, ואי תימא ובני בנימין בלע ובכר, כד עאלו למצרים, הכי הוא ודאי, דכל זמנא דאתאבל ועקב על יוסף לא שמש ערסיה, ואוליד בנין. ואמר בנימין, הא יוסף אחי, את קיימא דאבא הוה, דהא ברית סיומא דגופא איהו, כיון דאיהו אתאביד, אנא אהא נטיר אתריה דאחי.

138. You may say that when Yosef was lost, he was not yet righteous, because one cannot be righteous before one is tried, AND AT THAT TIME HE WAS NOT YET TEMPTED. HE ANSWERS: Everybody knew it from Ya'akov, who knew that Yosef would inherit this place, MEANING THAT HE KNEW FROM THE HOLY SPIRIT THAT HE WOULD BE TRIED BY THE WIFE OF POTIFAR AND WOULD MERIT TO BE CALLED 'RIGHTEOUS'. Therefore, he stopped a long time at the house of Lavan AND DID NOT RETURN HOME before the body was perfected. And the final part of the body is the Covenant, NAMELY, YOSEF. Therefore it is written: "And it came to pass, when Rachel had born Yosef, THAT YA'AKOV SAID TO LAVAN, SEND ME AWAY..." (Bereshheet 30:25). He said: Now THAT YOSEF, YESOD, IS BORN, surely the body, TIFERET, is perfected. Because the body is perfected, I desire to go "TO MY OWN PLACE, AND TO MY COUNTRY," AS YA'AKOV KNEW FROM THE HOLY SPIRIT THAT YOSEF IS OF THE ASPECT OF YESOD, AND FROM HIM EVERYONE ELSE KNEW AS WELL. Therefore, Binyamin knew and guarded his brother's way, THAT IS, HE BECAME THE RIGHTEOUS, YESOD, FOR HIS FATHER, INSTEAD YOSEF, AFTER HE WAS LOST.

139. When he came to Yosef, and he was found, NAMELY MADE HIMSELF KNOWN TO HIS BROTHERS, Binyamin returned home and performed his marital duty and begot children. Therefore the Holy One, blessed be He, made him Righteous below IN THE NUKVA, as Yosef was Righteous above IN ZEIR ANPIN. Thus did Rachel bear two sons, and Leah six sons and a daughter.

140. Therefore, the first seven years were undisclosed, because Ya'akov did not know THEY WERE FOR LEAH, as they stem from the Jubilee year, WHICH IS BINAH, THE SECRET OF THE HIDDEN WORLD. And the SEVEN YEARS of the Sabbatical year, THE DISCLOSED WORLD, were revealed, AS HE KNEW HE WAS SERVING FOR RACHEL. Because of the Sabbatical year, the Disclosed WORLD, he ACTUALLY served for the Jubilee year, the Hidden WORLD. THAT IS, HE THOUGHT HE SERVED FOR RACHEL, THE SECRET OF THE SABBATICAL YEAR, BUT ACTUALLY HE SERVED FOR LEAH, THE SECRET OF THE JUBILEE YEAR, as it is written: "And Ya'akov served seven years for Rachel." He served seven undisclosed years--NAMELY, FROM THE ASPECT OF THE HIDDEN WORLD, LEAH--for Rachel, and served the supernal seven years, THE SEVEN SFIROT OF LEAH, and so became attached through them to the two worlds. WHILE HE THOUGHT HE SERVED FOR THE DISCLOSED WORLD, HE WAS SERVING FOR THE HIDDEN WORLD. From this we learn that from the disclosed, a man reaches that which is hidden.

141. You may say that he served the first seven years for the Jubilee, WHICH IS LEAH, and it is written of the Jubilee, "seven times seven years" (Vayikra 25:8). There are seven years, AS IT IS WRITTEN: "AND HE SERVED SEVEN YEARS," BUT what happened to seven times SEVEN? DID HE HAVE TO WORK 49 YEARS, THE NUMBER OF THE YEARS OF THE JUBILEE? HE ANSWERS: These are the seven days he kept at the feast of Leah, AS IT IS WRITTEN: "AND FULFILLED HER WEEK" (BERESHEET 29:28)--which amounts TO 49, because each day represents one SEVEN, as it is written: "Seven times a day I praise You because of Your righteous Judgments" (Tehilim 119:164). THUS, there are seven in each day called one, seven times seven AMOUNTS TO 49, THE NUMBER OF THE YEARS OF THE JUBILEE.

138. ואי תימא הא ביהווא זמנא דאתאביד לא הוה צדיק, דצדיק לא הוה עד דאערע עובדא ביה. אלא, בלהו הוו ידעי מיעקב, דיעקב הוה ידע, דאתר דא ירית יוסף, ובגיני כך אוריך בלבן כ"ב, עד דיסתיים גופא, ומאן הוא סיומא דגופא, ברית. ועל דא כתיב, ויהי כאשר ילדה רחל את יוסף וגו', דהא ודאי השתא אשתלים גופא, בין דגופא אשתלים בעינא למיזל. ובגיני כך, בנימן ידע, ונטר אורחיה דאחוי.

139. בין דאתא ליוסף, ואשתבח, בנימן הדר לביתיה, ושמש ערסיה ואוליד בנין. ועל דא קודשא ברין הוא עביד ליה צדיק לתתא, ויוסף צדיק לעילא, ובגיני כך, רחל תרין בנין אולידת, ולאה שית בנין וברתא.

140. ועל דא, אינון שבע שנין קדמאי אתבסוין, דלא ידע בהו יעקב בגין דהו דיובלא, ואינון דשמטה אתגליון, ובשמטה דאתגליא, פלח ליובלא דאתבסויא, דכתיב ויעבר יעקב ברחל שבע שנים. שבע שנים סתם, ברחל פלח שבע שנין עלאין, ואתאחיד בהו בתרי עלמין. מכאן אוליפנא, מגו דאתגליא, אתי בר נש לסתימאה.

141. ואי תימא, אי הכי דשנין קדמאי מיובלא אינון, הא ביובלא כתיב שבע שנים, שבע פעמים, שבע שנים שכיחי, שבע פעמים אן אינון. אלא, אינון שבעה יומין דנטר בהלולא דלאה אשלימו חושבנא, דהא כל יומא פעם אחת אקרי, דכתיב שבע ביום הללתיוך על משפטי צדקך. וכל שבעה אשתלים בשבעה יומין, ד בכל יומא, דאקרי פעם אחת.

142. In regards to Rachel it was not so, for he did not keep the seven days OF HER FEAST, but seven years only after HER MARRIAGE. You may say, if this be so, he should have served first the years of the Shmitah and then joined the Sabbatical year, RACHEL. FOR HE HAD TO DRAW FIRST THE SFIROT FOR HER, AS HE DID FOR THE JUBILEE YEAR, LEAH. HE ANSWERS THAT because he was intent upon serving, it was considered as if he already did serve, AND IMMEDIATELY THE SEVEN SFIROT FOR RACHEL WERE DRAWN TO HIM. Rabbi Aba came to him and kissed him. He said: Blessed be the Merciful One, that I merited an understanding of this verse. It is written of this place--FROM THE CHEST AND DOWN OF ZEIR ANPIN, NAMELY THE DISCLOSED WORLD, RACHEL--"Hashem was well pleased for his Righteousness' sake, to magnify Torah, and to make it glorious" (Yeshayah 42:21).

142. וּבְרַחֵל לֹא הָיָה כֵן, דְּלֹא נָטַר ז' יוֹמִין, אֲלָא שִׁבְעַת שָׁנִין דְּפִלַּח לְבִתְרָא. וְאִי תִּימָא, אִי הָכִי, שְׁנִין דְּשִׁמְטָה הָיָה לִיהּ לְמַפְלַח קוּרְסָא, וּלְבִתְרָא לְאַזְדוּגָא בְּשִׁמְטָה. אֲלָא בֵּינָן דְּקַבִּיל עֲלֵיהּ לְמַפְלַח, בְּאִילּוּ פִלַּח לֹזַן. אֲתָא רַבִּי אַבָּא וּנְשָׁקִיהּ. אָמַר בְּרִיךְ רַחֲמֵנָא דְּזָכִינָא לְהָאִי קְרָא, עַל הָהוּא אֲתֵר כְּתִיב ה' חֲפֵץ לְמַעַן צְדָקוֹ יַגְדִּיל תּוֹרָה וַיֵּאדָוֶר.

18. Four joints

This passage seems to assign lesser importance to the four sons that Ya'akov had with the handmaidens of Leah and Rachel. However, the Zohar reveals that the spiritual system and supernal structure of reality is perfect, complete, and includes all components, no matter how irrelevant they might appear. Though the four children are not present among the Sfirot, they are included in the symbolic body of Adam Kadmon as the joints of his arms and legs.

The Relevance of this Passage

A good computer system depends on a powerful microprocessor. If a tiny, "insignificant" wire is absent or defective, the entire system is rendered inoperable. All the elements are, in a manner of speaking, equally important. Similarly, everyone in this world is as important as the most righteous sage, including those we might consider to be on a lower level of spirituality than ourselves. It behooves us to stop judging others, and to recognize that every person plays a vital role in the spiritual structure of humanity. This passage instills this wisdom in our consciousness, so that we may begin living it every day.

143. Rabbi Elazar continued the discussion: We have learned that Leah surely bore six sons and one daughter, CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT. And Rachel bore two sons, THE TWO UPPER AND LOWER RIGHTEOUS ONES. This is also so. But what of the four sons of the handmaids? What is their connection? AS IN THE SONS OF RACHEL AND LEAH THERE ARE ALREADY ALL THE SFIROT. HE ANSWERS: They are the four knots called 'hinder parts', of whom it is written: "and all their hinder parts were inward" (I Melachim 7:25).

143. תּוֹ אָמַר רַבִּי אֱלֶעָזָר, הָא דְּאִתְמַר, לֵאָה אוֹלִידַת שֵׁית בְּנִין וּבִרְתָּא חֲדָא, הָכִי הוּא וְדָאִי, רַחֵל תְּרֵי בְנִין וְדָאִי, בְּנֵי שְׁפָחוֹת אַרְבַּעַה, תְּקוּנָא דְּלֵהוֹן הֵיךְ קִיּוּמֵי. אֲלָא אֵינּוּן אַרְבַּע קְשָׁרִים דְּאֶקְרוּן אַחֲוָרִים, דְּכְתִיב וְכָל אַחֲוָרֵיהֶם בִּיתָהּ.

144. In the right arm, CHESED, there are three joints, AS THE ARM IS DIVIDED INTO THREE PARTS--THE BICEPS, THE ARM, AND THE HAND. THE PARTS ARE CONNECTED BY THREE JOINTS. However the joint in the middle is bigger than the others and is CONSIDERED AS a hinder part protruding outward. Similarly, there is ONE MIDDLE JOINT OF THE THREE JOINTS in the left arm; one OF THE THREE JOINTS in the right leg; and one OF THE THREE JOINTS in the left leg. When everything is properly arranged, all four hind joints COME inside THE BODY, in keeping with the verse, "and all their hinder parts were inward."

144. דִּהָא בְּדְרוּעָא יְמִינָא, תְּלַת קְשָׁרִין אָבַל קְשָׁרָא חַד בְּאִמְצַעֵיתָא דְּאִיהוּ רַב וְאִיהוּ אַחֲוֹר, דְּאִשְׁתָּאָר לְבַר. וְכֵן חַד בְּדְרוּעָא שְׂמָאלָא, וְכֵן חַד בִּירְכָא יְמִינָא, וְכֵן חַד בִּירְכָא שְׂמָאלָא, וְכַד אֲתַתְקַן כֻּלָּא, אִשְׁתַּכְּחוּ כֻלְהוּ בִּיתָהּ, לְקִיּוּמָא קְרָא דְּכְתִיב וְכָל אַחֲוָרֵיהֶם בִּיתָהּ.

145. All the other joints, EXCEPT FOR THESE FOUR, are on the same plane WITH THE MEMBERS OF THE BODY; only these four protrude out of the arms and legs to indicate the sons of the handmaids. For although they are of the twelve TRIBES, they are not of the same rank as the sons of Leah and Rachel. Therefore, they protrude out OF THE ARMS AND LEGS.

145. כָּל שְׂאָר קְשָׁרִין, כֻּלְהוּ אֲתַחְזִיין בְּמִישַׁר וְאֵלִין נְפִקִין, לְבַר מְדְרוּעֵין, וּלְבַר מִירְכִין, לְאַתְחַזָּא בְּבִנֵי הַשְּׁפָחוֹת, דְּאֵף עַל גַּב דְּאֵינּוּן בְּמַנְיָנָא, לֹא חֲשִׁיבֵי כְּבִנֵי רַחֵל וְלֵאָה. וּבְגִינֵי כֵן נְפִקֵי לְבַר.

146. Another explanation is that these SONS OF THE HANDMAIDS are the four JOINTS which force all the other joints to move; these four knots carry the others. Rabbi Aba said: Surely this is so, and therefore they are all connected as one.

146. דְּבַר אַחַר אֵלִין אֵינּוּן אַרְבַּע, דְּכָל שְׂאָר קְשָׁרִין נְטִלֵי בְּגִינֵיהוּ, וְאֵלִין נְטִלֵי לֹזַן. אָמַר רַבִּי אַבָּא, הָכִי הוּא וְדָאִי, וְעַד כֻּלָּא מִתְתַקַּן כְּחֲדָא.

19. "And Hashem saw that Leah was hated"

The Zohar reflects on the symbolic importance of Ya'akov's relations with Leah, whom he hated in public but loved in private, and who bore him six sons and one daughter. Ya'akov was unaware that his true relationship with Leah was hidden. She had a direct relation to the Eternal Mother, and therefore most of Ya'akov's sons came from her. In this same way, God's true intentions hidden from us.

The Relevance of this Passage

Our perceptions often deceive us, as hidden truths lurk behind the physical existence. Though it appeared that Ya'akov hated Leah, a profound spiritual love existed on a deeper level. The lives of many of us are like that. Hence, the Light of this passage instills within us a keen awareness and desire to probe to hidden levels of the relationships and events that life presents us.

147. "And Hashem saw that Leah was hated" (Beresheet 29:31). Rabbi Elazar opened the discussion with the verse: "He makes the barren woman to keep house, and be a joyful mother of sons, Haleluyah" (Tehilim 113:9). The verse, "He makes the barren woman (also: 'the principal part') to keep house," refers to Rachel, the principal part of the house, and "a joyful mother of sons" refers to Leah, WHO BORE SIX SONS AND ONE DAUGHTER.

148. According to another explanation, "He makes the barren woman to keep house," refers to the Sabbatical year, THE NUKVA OF ZEIR ANPIN, which is the principal part, because the whole world is guided by her. "...a joyful mother of sons..." refers to the Jubilee year, BINAH, on which all joy and bliss in all the worlds OF BRIYAH, YETZIRAH, AND ASIYAH depend. FOR THE NUKVA OF ZEIR ANPIN HAS NOTHING OF HERSELF EXCEPT WHAT ZEIR ANPIN RECEIVES FROM BINAH AND PASSES ON TO HER. THEN SHE PASSES IT ON TO ALL THE WORLDS. THUS, ALL JOY IN THE WORLDS OF BRIYAH, YETZIRAH AND ASIYAH COMES FROM BINAH. This verse comprises everything, because it includes all in the secrets of Holiness, NAMELY, THE HIDDEN WORLD AND THE DISCLOSED WORLD. Therefore, the verse ends with Halleluyah, WHICH IS THE HIGHEST OF ALL PRAISES IN THE BOOK OF TEHILIM.

149. "And Hashem saw that Leah was hated." HE ASKS: Why was she hated? The sons of a hated wife cannot be decent sons, yet we see that all the good sons came from Leah. Now you say that Leah was hated. HE ANSWERS: Assuredly, the Jubilee year is always the Hidden World, and its words are never revealed. Therefore, all its acts were hidden from Ya'akov. THAT MEANS THAT SHE WAS LOVED BY HIM IN PRIVATE, BUT IN PUBLIC IT SEEMED AS IF SHE WAS HATED.

150. Come and behold: the lower world, WHICH IS RACHEL, THE NUKVA OF ZEIR ANPIN, is revealed; it is the beginning of the ascension of the grades. The supernal Chochmah OF ARICH ANPIN is the starting point for everything FROM ABOVE DOWNWARD, as the lower world is Chochmah, the starting point FROM BELOW UPWARD. Therefore, it is called "You," because it is a Sabbatical year and therefore disclosed.

151. And the supernal world is the Jubilee year, NAMELY, LEAH WHO IS DRAWN FROM IMA, and we call it "he," because all of its words are hidden. FOR THE WORD "HE" ALLUDES TO THE HIDDEN WORLD. The secret is as it is written of Leah: "And he lay with her that night (lit. 'that night he')" (Beresheet 30:16). It is therefore written: "And the Levite shall serve he," (Bemidbar 18:23) WHICH MEANS THAT THE LEVITE SERVES in order to draw blessings from "he" to all THE WORLDS. "He" is ever the supernal secret world, and Ya'akov willingly cleaved only to what was revealed. This is the secret of the verse: "and cleave to his wife" (Beresheet 2:24).

147. וַיֵּרָא ה' כִּי שְׂנוּאָה לְאָה וּגְוִי. ר' אֶלְעָזָר פֶּתַח, מוֹשִׁיבֵי עֵקֶרֶת הַבַּיִת אִם הַבְּנִים שְׂמֵחָה הַלְלוּיָהּ. מוֹשִׁיבֵי עֵקֶרֶת הַבַּיִת, דָּא רְחֵל, דְּאִיהִי עֵקֶרֶא דְּבֵיתָא. אִם הַבְּנִים שְׂמֵחָה, דָּא לְאָה.

148. דְּבַר אַחֵר, מוֹשִׁיבֵי עֵקֶרֶת הַבַּיִת, דָּא שְׂמֵחָה, דְּאִיהִי עֵקֶרֶא, דְּהָאֵי עֲלֵמָא, עֲלֵיהּ אֲתֵדְבַר. אִם הַבְּנִים שְׂמֵחָה, דָּא יוֹבֵלָא, דְּכָל חֵירוֹ, וְכָל חֲרוּה דְּכֻלְהוּ עֲלֵמִין בֵּיהּ תְּלוּיָן. וְהָאֵי קֶרֶא, בְּלָלָא דְּכָלָא הוּא, בְּגִין דְּהָאֵי כְּלִיל כְּלָא, בְּרִזָּא קְדִישָׁא, וְעַל דָּא, סִימָא דְּקֶרֶא הַלְלוּיָהּ.

149. וַיֵּרָא ה' כִּי שְׂנוּאָה לְאָה, וְכִי אִמָּאֵי הִיא שְׂנוּאָה, וְהָא בְּנֵי שְׂנוּאָה, לָאוּ בְּנֵי מַעְלִיא נִינְהוּ, וְחֲזִינָן דְּכָל אֵינּוֹן בְּנֵי מַעְלִי, מִלְּאָה נִמְקוּ, וְאֵת אִמְרַתָּא כִּי שְׂנוּאָה לְאָה. אֲלָא, וְדָאֵי יוֹבֵלָא אִיהוּ תְּדִיר עֲלֵמָא דְּאֲתַבְּסִיא, וְכָל מִילּוּי לָאוּ בְּאֲתַגְלִיא נִינְהוּ, וּבְגִין כֶּךָ, יַעֲקֹב אֲתַבְּסִיין מְנִיה כָּל עוֹבְדוּי.

150. תָּא חֲזִי, עֲלֵמָא תְּתָאָה בְּאֲתַגְלִיא אִיהוּ, וְהוּא שִׁירוּתָא דְּכָלָא, לְסַלְקָא בְּדִרְגוּי, בְּמָה דְּחֻכְמָה עֲלָאָה, הוּא שִׁירוּתָא דְּכָלָא, הִכִּי נְמִי עֲלֵמָא תְּתָאָה, חֻכְמָה אִיהוּ, וְהִיא שִׁירוּתָא דְּכָלָא, וּבְגִין כֶּךָ, קְרִינָן אֲתָהּ, בְּגִין דְּאִיהוּ שְׂמֵחָה, וְאֲתַגְלִיא.

151. וְעֲלֵמָא עֲלָאָה, דְּאִיהוּ יוֹבֵלָא, קְרִינָא, הוּא, דְּכָל מִלּוּי בְּאֲתַבְּסִיא אֵינּוֹן. וְרִזָּא דְּמִלְּה דְּלְאָה, דְּכֵתִיב וַיִּשְׁכַּב עִמָּה בַּלַּיְלָה הוּא. וְע"ד כְּתִיב וַעֲבַד הֵלּוּי הוּא. בְּגִין לְאֲמַשְׁכָּא מְנִיה בְּרִכָּאן לְכָלָא. הוּא: עֲלֵמָא עֲלָאָה דְּאֲתַבְּסִיא תְּדִיר, וַיַּעֲקֹב בְּמָה דְּאֲתַבְּסִיא, לָא אֲתֵדְבַק בְּרַעוּתֶיהָ, אֲלָא בְּמָה דְּאֲתַגְלִיא, וְרִזָּא דָּא דְּכֵתִיב וְדָבַק בְּאִשְׁתּוֹ.

152. "And Hashem saw that Leah was hated," BECAUSE SHE IS DRAWN FROM IMA. From here it is understood that man has an aversion toward incest with his mother, BECAUSE HIS MOTHER IS THE SECRET OF THE HIDDEN WORLD, OF WHICH IT IS SAID, "THEREFORE SHALL A MAN LEAVE HIS FATHER AND MOTHER." Moreover, a man may stay alone with his mother anywhere, and not fear OF BEING ALONE WITH HER. Thus, all was unknown to Ya'akov, because the supernal world, LEAH DRAWN FROM IMA, is completely undisclosed.

152. וַיִּרְא ה' כִּי שְׂנוֹאָה לֵאָה. מֵהֶכָּא, דְּסָאנִי בְּרִי נִשְׁעָרִין דְּאִמִּיהָ, וַיִּתְיַחַדְבֵּר נֶשׁ עִם אִמִּיהָ בְּכָל אֶתְרָא, וְלֹא יִתְחַשֵּׁשׁ, וְהָא אֶתְעָרוּ, בֵּין מִתְיַחַד עִם אִמּוֹ. וְכֹלֵא אֶתְכַסִּי מִיַּעֲקֹב, דְּעֵלְמָא עֵלְאָה לֹא אֶתְגְּלִיא בְּלָל.

20. The tribes

The Zohar reflects that civilization as we know it started with Ya'akov. Before him, civilizations rose and fell without a trace. The sons of Ya'akov commence the twelve tribes of Israel. This too has a hidden significance.

The Relevance of this Passage

The twelve tribes correspond to the celestial influences emanating from the twelve constellations. The power of Ya'akov and the patriarchs is in their ability to rise above any negative influences streaming down from the heavens. Using the mystic secrets of the Torah, they took control over the signs and captained their own destiny. This governing power over the stars is bequeathed to the reader of this passage.

153. Come and behold: the world perseveres for Ya'akov's sake. It may be said that it does so for Avraham's sake, as it is written: "THESE ARE THE GENERATIONS OF THE HEAVEN AND OF THE EARTH when they were created (Heb. behibar'am)" (Beresheet 2:4); the Hebrew word contains the letters of the name of Avraham. THIS MEANS THAT THE GENERATIONS OF THE HEAVEN AND OF THE EARTH EXISTED DUE TO AVRAHAM. HE ANSWERS: Yet Avraham existed for the sake of Ya'akov, as it is written: "Therefore thus says Hashem, concerning the house of Ya'akov, who redeemed Avraham" (Yeshayah 29:22). Before that, the Holy One, blessed be He, used to build and destroy worlds. After Ya'akov came, the worlds were constructed from him and were not destroyed as before. This is the meaning of the verse: "thus says Hashem that created you, Ya'akov, and He that formed you, Yisrael..." (Yeshayah 43:1)

153. תָּא חֲזִי, בְּגִינִיהָ דְיַעֲקֹב, אֶתְקִיִּים עֵלְמָא, וְאִי תִימָא הָא בְּגִינִיהָ דְאַבְרָהָם, כַּד "א בְּהַבְרָאָם, אֶל תְּקִרִי בְּהַבְרָאָם אֶלֶּא בְּאַבְרָהָם. אֶלֶּא בְּגִינִיהָ דְיַעֲקֹב אֶתְקִיִּים אַבְרָהָם, דְּכִתִּיב כֹּה אָמַר ה' אֶל בֵּית יַעֲקֹב אֲשֶׁר פָּדָה אֶת אַבְרָהָם. וּמִקְדַּמַּת דְּנָא, הוּא קוּדְשָׁא בְּרִיךְ הוּא בְּנֵי עֵלְמִין וְחָרִיב לֹון, בֵּינָן דְּאֵתָא יַעֲקֹב מִנִּיהָ אֲשֶׁתְּכַלְלוּ עֵלְמִין, וְלֹא אֶתְחַרְבוּ בְּקַדְמֵיתָא, הֲדָא הוּא דְכִתִּיב, כֹּה אָמַר ה' בְּרַאךְ יַעֲקֹב וַיַּצְרַךְ יִשְׂרָאֵל וְגו'.

154. Come and behold. It is written: "Yisrael is My son, My firstborn... Let My son go, that he may serve me" (Shemot 4:22-23). For Yisrael is called 'a son to the Holy One, blessed be He,' because he cleaved to him, as it is written: "and what is his son's name, if you can tell" (Mishlei 30:4).

154. תָּא חֲזִי מַה כְּתִיב, בְּנֵי בְּכוֹרֵי יִשְׂרָאֵל, וְכִתִּיב שְׁלַח אֶת בְּנֵי וַיַּעֲבֹדֵנִי, יִשְׂרָאֵל אֶקְרִי בֵּן לְקוּדְשָׁא בְּרִיךְ הוּא, בְּגִין דְּאֶתְדַּבֵּק בֵּיהּ, כְּמַה דְּאֵתָא אָמַר מַה שְּׁמוֹ וּמַה שְּׁם בְּנוֹ כִּי תִדַּע.

155. When Leah bore Reuven, it is written: "and she called his name Reuven," (Beresheet 29:32) simply Reuven (lit. 'see, a son'), WITHOUT FURTHER EXPLANATION, AS SHE GAVE FOR SHIMON, SAYING "BECAUSE HASHEM HAS HEARD..." AND AS SHE GAVE FOR HER OTHER SONS. BECAUSE HE IS OF THE ASPECT OF CHESED, WHY DID SHE NOT CALL HIM BINYAMIN (LIT. 'SON OF THE RIGHT')? HE ANSWERS: This is because he was included within the three Columns which join to become one, THAT IS, WITH Shimon and Levi, THE LEFT AND THE CENTRAL COLUMNS. Why then DID SHE CALL THE THIRD SON Levi? The name Levi means accompaniment, which indicates the joining of all the aspects.

155. לֵאָה, כַּד אוֹלִידַת לְרֵאוּבֵן מַה כְּתִיב, וְתִקְרָא אֶת שְׁמוֹ רֵאוּבֵן, רֵאוּבֵן סֵתָם, בְּגִין דְּאֶתְכַלִּיל בְּתַלְתָּ סֵטְרִין מִתְחַבְרֵן כְּחָדָא שְׁמַעוֹן וְלוֹי. מֵאִי טַעְמָא לוֹי, כַּד "א לִיּוֹת, חֲבוּרָא דְכָל סֵטְרִין.

156. Rabbi Yehuda said that from this it is understood THAT HE COMPRISES THE THREE COLUMNS, as it is written: "the excellency of dignity, and the excellency of power" (Beresheet 49:3). The translation into Aramaic is as follows: Birthright, THE CENTRAL COLUMN; Priesthood, THE RIGHT COLUMN; AND Kingdom, THE LEFT COLUMN," because Malchut is on the side of Gvurah. Therefore she simply called him Reuven, 'see, a son', TO SHOW THAT HE COMPRISES THE THREE COLUMNS.

156. אָמַר רַבִּי יְהוּדָה, מֵהֶכָּא, דְּכִתִּיב יִתֵּר שְׂאֵת וַיִּתֵּר עֲזוֹ, כְּתַרְגוּמוֹ בְּכִירוּתָא, כְּהוֹנְתָא, וּמַלְכוּתָא. וּמַלְכוֹ בְּסֵטְרָא דְגְבוּרָה אִיהוּ, וְעַל דָּא רֵאוּבֵן סֵתָם.

157. Rabbi Aba said THAT SHE simply SAID: "see, a son," AND NOT, 'SON OF THE RIGHT', because he was included with Shimon and Levi. Thus, Leah reasoned, INCLUDING HIM WITHIN THE TWO OTHER SONS, as it is written: "Now this time will my husband be joined to me, because I have born him three sons," (Bereshheet 29:34) which indicates that there are three united as one, SO THAT EACH INCLUDES ALL THREE. SHE COULD THEREFORE NOT CALL HIM BINYAMIN ('SON OF THE RIGHT'), BECAUSE HE ALSO INCLUDED THE LEFT.

158. Come and behold: this is so, because the supernal Chariot comprises the fathers: AVRAHAM, YITZCHAK, YA'AKOV, and King David, who joined them. And all these four supernal Chariots are the secret of the Holy Name, YUD-HEI-VAV-HEI. THE YUD-HEI-VAV ARE THE FATHERS, NAMELY THE THREE COLUMNS, AND THE LAST HEI IS THE SECRET OF KING DAVID, NAMELY, THE NUKVA. According TO THE SAME SECRET, Reuven, Shimon, and Levi ARE THE THREE COLUMNS, YUD-HEI-VAV, and Yehuda, who inherited the kingdom (Malchut,) IS THE SECRET OF THE LAST HEI OF THE NAME OF YUD-HEI-VAV-HEI. Therefore, they are all in this place, THAT IS, IN THE MYSTERY OF THE CHARIOT. AS EACH OF THE THREE COLUMNS IS INCLUDED WITHIN THE CHARIOT, SO EACH OF THE TRIBES INCLUDES THE THREE COLUMNS.

159. It is written: "Now will I praise Hashem...and she left off (lit. 'stood from') bearing." This is because in here, YEHUDA, were completed the four legs OF THE THRONE, CHESED, GVURAH, TIFERET AND MALCHUT. REUVEN IS THE SECRET OF CHESED; SHIMON OF GVURAH; LEVI OF TIFERET; AND YEHUDA OF MALCHUT. HE ASKS: IN THE VERSE, "Now will I praise Hashem," why did she say OF THIS SON, "Now will I praise Hashem," why she did not say it OF THE REST OF THE SONS? HE ANSWERS: It is understood that as long as the Congregation of Yisrael, NAMELY, MALCHUT, was in exile, the Holy Name was not complete. Come and behold: although she had three sons before she bore Yehuda, WHO ARE CHESED, GVURAH AND TIFERET, the throne was not perfected. ONLY WITH YEHUDA'S BIRTH, MALCHUT, WAS THE THRONE PERFECTED. She therefore said, "Now will I praise Hashem," ONLY IN REGARD TO YEHUDA and not in regard to all of them. Therefore, "she stood off bearing." What is the meaning of this verse? It is that the chair stood on its legs, FOR WITH YEHUDA, THE FOUR LEGS OF THE THRONE, CHESED, GVURAH, TIFERET, AND MALCHUT WERE COMPLETED.

160. "And she stood" NEEDS FURTHER EXPLANATION. Until now, MEANING UNTIL YEHUDA, WHO IS MALCHUT, she stood united. From here and down, NAMELY, BELOW MALCHUT OF ATZILUT, the World of Separation, IN THE THREE WORLDS, BRIYAH, YETZIRAH, AND ASYAH OF SEPARATION. It may be said that the two sons she bore after YEHUDA, YISASCHAR AND ZVULUN, are of this aspect, NAMELY, OF SEPARATION, BECAUSE THEY WERE BORN AFTER MALCHUT, YEHUDA. HE ANSWERS: No. These two sons, YISASCHAR AND ZVULUN, were joined TO REUVEN, SHIMON, AND LEVI, because the six directions of the worlds are as one.

157. אָמַר רַבִּי אַבָּא רְאוּ בֶן סֵתָם, דְּאִתְכַלִּיל בְּשִׁמְעוֹן וְלוֹי. לֵאמָר הָבִי הוּא דְעָתָה. דְּכִתְיִב הַפְּעַם יִלְוֶה אִישִׁי אֵלַי כִּי יִלְדֵתִי לוֹ שְׁלֹשָׁה בָּנִים. בְּגִין דְּהוּא תִלְתָּא דִּמְתַחְבְּרָן כַּחְדָּא.

158. וְתָא חֲזִי, דְּהָכָא הוּא, דְּהָא רְתִיבָא עֲלָאָה, אַבְהָן וְדוֹד מְלָכָא דְאִתְחַבְּרָ בְהוּ, וְכִלְהוּ אַרְבַּע אֵינּוֹן רְתִיבִין עֲלָאִין, רְזָא דְשִׁמְאָ קְדִישָׁא, וְעַל דָּא, רְאוּבֵן שִׁמְעוֹן לְוִי, לְבַתֵּר יְהוּדָה דִּנְרִית מְלָכוֹ, וְעַל דָּא, כִּלְהוּ בְּאַתֵּר דָּא.

159. וְכִתְיִב הַפְּעַם אוֹדָה אֶת ה' וְגו' וְתַעֲמַד מְלָדָת, בְּגִין דְּהָכָא אֲשַׁתְּכַלְלוּ אַרְבַּע סְמִכִין. הַפְּעַם אוֹדָה אֶת ה', מ"ט אָמְרָה אוֹדָה אֶת ה' בְּהַאי, וְלֹא בְּכִלְהוּ. אֵלָא מְהָכָא, כָּל זְמַנָּא דְכִנְסַת יִשְׂרָאֵל בְּגִלּוּתָא, שִׁמְאָ קְדִישָׁא לֹא שְׁלִים הוּא, תָּא חֲזִי, אֶף עַל גַּב דְּתִלְתָּא בְּנִין הוּוּ עַד דְּאוּלִּידַת לִיהוּדָה, לֹא שְׁלִים כְּרִסְיָא, וּבְגִינֵי כֶּן הַפְּעַם אוֹדָה אֶת ה', וְלֹא בְּכִלְהוּ, וְעַל דָּא וְתַעֲמַד מְלָדָת. מְאִי וְתַעֲמַד, דְּקִיּוּמָא כְּרִסְיָא עַל סְמִכּוּהֵי.

160. וְתַעֲמַד, דְּהָא עַד הָכָא, וְתַעֲמַד בִּיחּוּדָא חַד, מִכָּאן וְלַתְתָּא עֲלֵמָא דְפְרוּדָא אִיהוּ. וְאִי תִימָא אֵינּוֹן תְּרִין בְּנִין דְּאוּלִּידַת לְבַתֵּר, כְּגוּוֹנָא דָּא. לֹא, דְּהָא אֵינּוֹן תְּרִין בְּאֵלִין אִתְחַבְּרוּ, בְּגִין דְּשִׁית סְטְרִין דְּעֲלָמָא כַּחְדָּא אֵינּוֹן.

161. Come and behold: all twelve tribes are the essential parts of the congregation of Yisrael in this world. They properly strengthen the supernal black light. FOR THIS IS THE PERFECTION OF THE LEFT, BECAUSE CHOCHMAH WITHOUT CHASSADIM IS A BLACK LIGHT, WHICH IS THE SECRET OF the DARKNESS OF IMA. They also restore the foundation to its place, FOR THE SECRET OF CORRECTING THE RIGHT IS TO ALLOW CHASSADIM TO RULE. CHASSADIM ARE THE FOUNDATION; WITHOUT THEM, THERE IS NO ILLUMINATION THROUGHOUT THE WORLDS, BECAUSE EVEN THE ILLUMINATION OF THE LEFT IS BLACK AND DARK WITHOUT IT. All the worlds are identical; WHATEVER IS IN THE UPPER WORLD IS ALSO IN THE LOWER. Through this--NAMELY, THE TWELVE--the lower world, THE NUKVA, was constructed according to the supernal world, BINAH.

162. Yisaschar and Zvulun ARE NETZACH AND HOD. Now there are six sons who represent the six directions of the world. REUVEN, SHIMON, LEVI, AND YEHUDA ARE CHESED, GEVURAH, TIFERET, AND MALCHUT; YISASCHAR AND ZVULUN ARE NETZACH AND HOD. THIS IS THE SECRET OF THE PERFECTION OF THE RIGHT, THE SIX EXTREMITIES OF CHASSADIM. Similarly, there are the four sons of the handmaids, who are joined WITH THE SIX EXTREMITIES. The four sons are the four joints that are attached to them, THE TWO JOINTS OF CHESED AND GVURAH AND THE TWO JOINTS OF NETZACH AND HOD. THEY ARE THE PERFECTION OF THE LEFT. BECAUSE THEY WERE CONNECTED TO THE RIGHT, it is written: "and their hinder parts inward" (I Melachim 7:25), SO THAT THE HINDER PARTS CAME TO BE INNER PARTS. Though they are the sons of the handmaids, OF THE ASPECT OF DARKNESS AND HINDER PARTS, YET they are inward.

163. Rabbi Chizkiyah said: If this be so, we have learned that whatever the lower world, THE NUKVA AT THE END OF ATZILUT, begets is separated, as it is written: "and from thence it was parted" (Bereshheet 2:10). What would you say, then, about Yosef and Binyamin? If you say that they are of one world, OF THE ASPECT OF UNION OF THE WORLD OF ATZILUT, this is not so, for they did not come from the upper world. So it is found that whatever the lower world begets, it begets below, MEANING THAT ITS GENERATIONS ARE BENEATH THE BOTTOM OF ATZILUT, and not above. If it is so, they are separated--THAT IS, THEY ARE OF THE WORLD OF BRIYAH OF SEPARATION.

164. Rabbi Aba went to him and kissed him. He said: This matter is difficult because the upper world is perfected by the twelve that are its own. Yet come and behold: the Righteous constantly leaves and enters the lower world. He is therefore built in this place. Thus, he is of importance above and below, but constantly in the lower world, as it is written: "And it came to pass, as her soul was departing, for she died" (Bereshheet 35:18).

165. Come and behold: the Righteous both enters and leaves the lower world, THE NUKVA. When he enters, he is in the secret of Yosef the Righteous, and when he leaves, he is in the secret of Binyamin THE RIGHTEOUS. This is the meaning of the verse: "And it came to pass, as her soul (Nefesh) was departing, for she died." HE ASKS: What is her Nefesh? HE ANSWERS: This is the Righteous, who came out from it.

161. ותא חזי, בלהו תריסר שבטין, תקוני דכנסת ישראל בהאי עלמא וניהו: לאתתקנא נהורא עלאה אוכמא במה דאתחזי, ולא תבא עקרא דכלא לאתריה. בלהו עלמין בגוונא חד קיימי, ובהאי אשתכליל עלמא תתאה בגוונא דעלמא דלעילא.

162. וששכר זבולון, הכא אשתכללו שית בנין, שית סטרין דעלמא. בגוונא דא, בני השפחות אינון ארבע, ואתחברו באלין, ואלין ארבע קשרין דמתחברן בהו, ואוקמוה, ועל דא כתיב וכל אחריהם ביתה, אף על גב דבני שפחות וניהו, ביתה.

163. רבי חזקיה אמר, אי הכי, הא אתמר כל מה דאוליד עלמא תתאה, פרודא איהו, דהא כתיב ומשם יפרד, מה תימא ביוסף ובנימין, אי תימא דעלמא חד בהני, לאו איהו, דהא לא נפקו מעלמא עלאה, ועלמא תתאה מה דאולידת אולידת לתתא ולא לעילא, ואי הכי פרודא איהו.

164. אתא רבי אבא ונשקיה. אמר ליה מלה דא סתים איהו, דהא עלמא עלאה אתתקן בתריסר דאינון מדיליה. אבל תא חזי רזא דמלה, בכל זמנא צדיק מעלמא תתאה נפיק ועייל, ביה עייל, ומניה נפיק, ובגין כך, אתבני באתר דא, ועקרא הוא לעילא, ועקרא הוא לתתא, ובעלמא תתאה איהו תדיר, לעולם, כתיב ויהי בצאת נפשה כי מתה.

165. תא חזי בהאי עלמא תתאה, צדיק ביה עייל, ומניה נפיק, כד עייל, איהו ברזא דיוסף הצדיק, כד נפיק ברזא דבנימין הה"ד, ויהי בצאת נפשה כי מתה, מאן נפשה, דא צדיק דנפיק מנה.

166. Therefore, Binyamin was called "the son of my sorrow" (Beresheet 25:18), because she thought she bore him beneath ATZILUT, in the World of Separation, so that there remained eleven within the supernal TRIBES, NAMELY, IN ATZILUT. Yet it is written: "but his father called him Binyamin," WHICH MEANS 'Son of the Right', because he had gone up to the supernal world; for when Yosef was lost, Binyamin took his place. Therefore, the righteous enters and leaves the lower world. And so Yosef and Binyamin, and all the twelve tribes, are in the image of the supernal TWELVE united together. THE SIX SONS OF LEAH ARE THE SECRET OF CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD; THE FOUR SONS OF THE HANDMAIDS ARE THE SECRET OF THE FOUR JOINTS; THE TWO SONS OF RACHEL ARE THE SECRET OF THE TWO RIGHTEOUS ONES.

166. וְדָא בְּנִימִין, נִקְרָא בֶן אוֹנִי, דְּחֻשִׁיבַת דְּאוֹלִיכְתָּ לְתַתָּא, בְּעֵלְמָא דְּמִרוּדָא, וְאִשְׁתָּארוּ חַד סְרִי בְּאִינוּן לְעֵילָא, מַה כְּתִיב וְאָבִיו קָרָא לוֹ בְּנִימִין בֶּן יַמִּין, דְּהָא אִסְתַּלַּק לְעֵילָא, בְּעֵלְמָא עֲלָאָה, דְּכַד אֲתָאבִיד יוֹסֵף, בְּנִימִין אֲשֵׁלִים אֲתֵרִיהּ. וְעַד צְדִיק בְּעֵלְמָא תַתָּאָה עֵייל וְנִפְק, בְּגִין כֶּךָ יוֹסֵף וּבְנִימִין וּכְלָהוּ תְרִיסְר, כְּגוֹנָא דְּלְעֵילָא בִּיחְדָא חַד.

21. "Now I will praise...And she called his name Yehuda"

Here the Zohar relates a discussion between Rabbis Shimon, Rabbi Chiya and Rabbi Yosi concerning the secrets of the name "Yehuda." Once again, the unity of all things is stressed in the verse, "I will praise The Creator with my whole heart." Both the good and evil in one's soul must be brought to God in prayer--that is, with total honesty. "Yehuda embraces all sides."

The Relevance of this Passage

Kabbalah's unique perspective on the evil that men do is revealed in this section. The ultimate objective of spirituality is not to remove the existence of evil or humanity's negative traits. Instead, we must confront and transform these dark forces, for it is only through the struggle of transformation that we ignite the spark of divinity within us. The name "Yehuda" expresses this profound kabbalistic notion, and our connection to this name invokes in us the courage to confront and triumph over our evil tendencies.

167. "Now will I praise Hashem..." Rabbi Shimon opened the discussion with the verse: "I will praise Hashem with my whole heart, in the assembly of the upright, and in the congregation" (Tehilim 111:1). HE ASKS: Why is it written: "with my whole heart (Heb. levav)," instead of THE MORE COMMON lev? HE ANSWERS: David, in the supernal secret of the Holy Name, YUD-HEI-VAV-HEI, wanted to praise the Holy One, blessed be He. "I will praise Hashem with my whole heart," MEANS with both the Good Inclination and the Evil Inclination, THE TWO HEARTS, THAT IS, THE TWO INCLINATIONS THAT DWELL IN THE HEART, the two sides, right and left.

167. הַפֶּעַם אוֹדָה אֶת ה', רַבִּי שִׁמְעוֹן פָּתַח וְאָמַר, אוֹדָה ה' בְּכָל לֵבב בְּסוֹד יִשְׂרָיִם וְעַדָּה, בְּכָל לֵבב, בְּכָל לֵב מִבְּעֵי לִיה. אֵלָא, דוֹד בְּרוּזָא עֲלָאָה דְּשִׁמְא קְדִישָׁא, קָא בְּעֵי לִיה לְאוֹדָאָה לִיה לְקוֹדְשָׁא בְּרִיךְ הוּא, אוֹדָה ה' בְּכָל לֵבב בִּיְצֵר טוֹב וּבִיְצֵר רַע, וְאֵלִין תְּרִין סְטְרִין, חַד יְמִינָא וְחַד שְׁמָאֲלָא.

168. "...in the assembly of the upright, and in the congregation..." refers to the other aspects of this world, THE NUKVA, for the whole heart resembles south and north, CHESED AND GVURAH. "In the assembly of the upright," are the other sides, which are altogether six EXTREMITIES formed in the likeness of above, THAT IS, IN THE IMAGE OF CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD. They abide "in the assembly of the upright," NAMELY, TIFERET, NETZACH, HOD AND YESOD, "and in the congregation (Heb. edah)," which refers to the place of Yehuda, NAMELY, MALCHUT. It is also written: "and my Testimony (Heb. edoti) that I shall teach them" (Tehilim 132:12), WHICH REFERS TO THE ORAL TORAH, MALCHUT.

168. בְּסוֹד יִשְׂרָיִם וְעַדָּה, אֵלִין אִינוּן שְׁאָר סְטְרִין, דְּהָא עֲלָמָא, דְּהָא לֵבב, כְּגוֹנָא דְּרוּם וְצִפּוֹן. בְּסוֹד יִשְׂרָיִם: אֵלִין אִינוּן שְׁאָר סְטְרֵי עֲלָמָא, דְּאִינוּן שִׁית כְּגוֹנָא דְּלְעֵילָא. וְעַדָּה: דָּא הוּא אֲתֵר דִּיהוּדָה, וּכְתִיב וְעַדוֹתַי זֹו אֶלְמָדִם.

169. It is written: "Yehuda still rules (Heb. rad) with EI" (Hoshea 12:1). THIS MEANS THAT YEHUDA--MALCHUT CONNECTED TO YUD-HEI-VAV- HEI--WENT DOWN (HEB. YARAD) FROM THE SIX-SIDED NAME OF YUD-HEI-VAV-HEI TO THE NAME EI, A NAME OF MALCHUT, IN THE SECRET OF THE VERSE: "AND AN EI WHO HAS INDIGNATION EVERY DAY" (TEHILIM 7:12). It is also written: "I will praise You with my whole heart: before princes (lit. 'Elohim') I will sing praise to You" (Tehilim 138:1), TO THE NAME ELOHIM, AND NOT THE NAME YUD-HEI-VAV-HEI, because he praised this grade OF MALCHUT, CALLED 'ELOHIM', in order to unite it with the right side OF CHASSADIM. THEREFORE, IT IS WRITTEN HERE: "I WILL PRAISE YOU WITH MY WHOLE HEART (HEB. LIBI)," AND NOT LEVAVI, BECAUSE HE PRAISED ONE PLACE ONLY, THAT IS, MALCHUT OF THE LEFT, WHICH DOES NOT CLEAVE TO THE NAME OF YUD-HEI-VAV-HEI.

169. וּכְתִיב וַיְהוּדָה עוֹד רָד עִם אֵל וְגו'. כְּתִיב אוֹדְךָ בְּכָל לִבִּי נִגַד אֱלֹהִים אֲזַמְרֵךְ, הֵכָא בְּאֲתֵר חַד קְאָמַר, דְּכְתִיב נִגַד אֱלֹהִים אֲזַמְרֵךְ. דְּהָא לְגַבִּי הָאִי דְּרָגָא קְאָמַר שִׁירְתָּא, לְחַפְרָא לִיה בִּימִינָא.

170. Come and behold: THE NAME Yehuda is attached all sides. It is attached to the south and the east because YEHUDA comes from the left side. It starts in the north and holds to the south. From there it goes to the right side, CHESED, and takes hold of the body, TIFERET. AND SO IT HOLDS ALL THE SIDES. Therefore, it is written: "Now will I praise Hashem," WHICH INDICATES THAT IT INCLUDES ALL THE SIDES. In the phrase, "and she left off (lit. 'stood from') bearing," 'stood' means that she stood firm, stood properly, FOR NOW THAT SHE HAS BORN FOUR SONS, REUVEN, SHIMON, LEVI, AND YEHUDA--CHESED, GVURAH, TIFERET, AND MALCHUT--the entire holy Chariot is fixed, WHICH IS CHESED, GVURAH, TIFERET AND MALCHUT.

171. Rabbi Shimon went to the country, where he chanced to meet Rabbi Aba, Rabbi Chiya, and Rabbi Yosi. When he saw them, he said: It behooves us to hear new expositions of the Torah. The three sat with him. When Rabbi Shimon turned to leave, each of them opened the discussion with a verse IN HONOR OF RABBI SHIMON.

172. Rabbi Aba opened the discussion with the verse: "And Hashem said to Avram, after Lot was separated from him: Lift up now your eyes, and look" (Bereshheet 13:14). HE ASKS: Is Avraham to inherit land according to his range of vision? For how far can a man see--three, four, or five parasangs? And the scripture says: "for all the land which you see..." (Ibid. 15).

173. HE ANSWERS: Because he saw the four winds of the world, AS IT IS WRITTEN: "NORTHWARD, AND SOUTHWARD, AND EASTWARD, AND WESTWARD," he saw the whole land. For the four winds of the world comprise the whole world. Another explanation is that the Holy One, blessed be He, lifted him above the land of Yisrael, THE SECRET OF THE NUKVA, and showed him that it is connected to the winds of the world, THE SECRET OF CHOCHMAH AND BINAH, TIFERET AND MALCHUT OF ZEIR ANPIN, THE SECRET OF THE CHARIOT. Then he saw everything. Similarly, whoever sees Rabbi Shimon sees the whole world, BECAUSE HE, TOO, COMPRISES THE WHOLE WORLD. He is the joy of high and low.

174. Rabbi Chiya opened the discussion with the verse: "the land on which you lie, to you will I give it, and to your seed" (Bereshheet 28:13). HE ASKS: Did the Holy One, blessed be He, promise him only this place, a mere four or five cubits, and no more? HE ANSWERS: At that time the Holy One, blessed be He, folded the whole land of Yisrael underneath him, so that this place included the whole land. If this place included the whole land, then Rabbi Shimon, the lamp of the whole land, is of equal value with the whole world.

170. תָּא חֲזִי יְהוּדָה אֶחָיד בְּכָל סְטְרִין, אֶחָיד בְּדָרוֹם, וְאֶחָיד בְּמִזְרָח, דְּהָא אִיהוּ מְסִטְר שְׂמַאלָא קַא אֲתִיָא, וְשִׁירוּתֵיהּ בְּצַפּוֹן, וְאֶחָיד בְּדָרוֹם, בְּגִין דְּאִיהוּ אֲזִיל לִימִינָא, וְאֶתְאֶחָיד בְּגוּפָא, בְּגִין כְּנֶהֱפַעַם אֹרְדָה אֶת ה'. וְתַעֲמַד מְלָדָת, וְתַעֲמַד, דְּקִיּוּמָא בְּקִיּוּמָא דְּקִיּוּמָא בְּדָקָא יְאוּת, דְּהָא אֶתְתַּקֵּן בְּלֹא רְתִיבָא קְדִישָׁא.

171. ר' שְׁמַעוֹן נִפְק לְקַרְיֵיתָא, אֲזַדְמֵן לִיה ר' אָבָא, וְר' חִיָּיא, וְר' יוֹסִי, בִּיּוֹן דְּחֻמָּא לֹון, אָמַר חֲדָתוּתֵי דְּאוּרִייתָא אֶצְטְרִיךְ הֵכָא, יִתְבוּ תֵלְתָא אֲלֵיךְ, בְּדַבְּרָא לְמִיּוֹל, פִּתַּח כָּל חַד וְחַד קְרָא.

172. רַבִּי אַבָּא פִּתַּח וְאָמַר וְה' אָמַר אֶל אַבְרָם אַחֲרֵי הַפָּרָד לוֹט מֵעֵמּוֹ וְגו', שָׂא נָא עֵינֶיךָ וּרְאֵה וְגו'. וְכִי לָפּוּם חִיזוּ דְּאַבְרָהָם יְרִית אֶרְעָא וְלֹא יִתִּיר, עַד כַּמָּה חָמֵי בְּר נֶשׁ, תֵּלְת פְּרָסֵי, אוּ אַרְבַּע, אוּ חֲמִש פְּרָסֵי, וְאִיהוּ אָמַר כִּי אֶת כָּל הָאָרֶץ אֲשֶׁר אַתָּה רוֹאֵה וְגו'.

173. אָלָא, בִּיּוֹן דְּאַרְבַּע סְטְרִין דְּעֵלְמָא חָמֵי, כָּל אֶרְעָא חָמֵי, דְּהָא אַרְבַּע סְטְרֵי דְּעֵלְמָא, כְּלָלָא דְּכָל עֵלְמָא. תּוּ, זִקְף לִיה קוּדְשָׁא בְּרִיךְ הוּא עַל אֶרְעָא דְּיִשְׂרָאֵל, וְאַחֲמֵי לִיה, דְּאִיהוּ קְשִׁירָא בְּסְטְרֵי דְּעֵלְמָא, וְהוּהוּ חָמֵי כְּלָא. בְּגוּזוּנָא דָּא, מֵאֵן דְּחָמֵי לִיה, לְרַבִּי שְׁמַעוֹן, כָּל עֵלְמָא חָמֵי, חֲדוּתָא דְּעֵילָא וְתַתָּא.

174. פִּתַּח רַבִּי חִיָּיא וְאָמַר הָאָרֶץ אֲשֶׁר אַתָּה שׁוֹכֵב עָלֶיהָ לָךְ אֶתְנַנָּה וְלִזְרַעְךָ, וְכִי הוּא אֶתְר בְּלַחֲדוּדֵי, אַבְטַח לִיה קוּדְשָׁא בְּרִיךְ הוּא, דְּהָא אַרְבַּע אַמּוּן, אוּ חֲמִשָּׁא הוּוּ, וְלֹא יִתִּיר. אָלָא, בְּזַמְנָא הוּא, בְּאִינוּן אַרְבַּע אַמּוּן, כְּפִיל לִיה קוּדְשָׁא בְּרִיךְ הוּא, כָּל אֶרְעָא דְּיִשְׂרָאֵל, אֶשְׁתַּכַּח הוּא אֶתְר, כְּלָלָא דְּכָל אֶרְעָא, וּמָה הוּא אֶתְר אִיהוּ כְּלָלָא דְּכָל אֶרְעָא, רַבִּי שְׁמַעוֹן דְּאִיהוּ בּוּצִינָא דְּכָל אֶרְעָא, עַל אַחַת כַּמָּה וְכַמָּה, דְּשִׁקִּיל כְּכָל עֵלְמָא.

175. Rabbi Yosi opened the discussion with the verse: "Now will I praise Hashem." HE ASKS: Did it not behoove her to praise the Holy One, blessed be He, for each of the sons she bore and not only this son? HE ANSWERS: Yehuda is the fourth son of the throne, BEING MALCHUT, THE FOURTH LEG, and he completed the throne. Therefore, Yehuda alone perfects the throne; he is the pillar that supports all the other pillars, BECAUSE HE COMPLETES THE THRONE. How many lights shine because of Rabbi Shimon, who illuminates the world much more with the Torah, BEING THE PILLAR OF ALL PILLARS.

175. פתח רבי יוסי ואמר, הפעם אודה את ה', וכל בכלהו דאולירת, לא אתחזי לאודאה ליה לקודשא בריך הוא, אלא בהאי. אלא יהודה איהו ברא רביעאה לכרסויא, ואיהו אשלים לכרסויא, ובגין כך, יהודה בלחודוי, תקונא דכרסויא וסמכא דכלהו סמכין. רבי שמעון דנהיר כל עלמא באורייתא וכמה בוצינין נהרין בגיניה, על אחת כמה וכמה.

22. His thought was with Rachel

Ya'akov thought of Rachel while making love with Leah. This act cost Reuven his patrimony. This is a very important and insightful passage that illuminates the relation of thought to action. Wisdom can be seen on a man's face and in his eyes. On the other hand, whoever indulges in evil contemplation lives in lies, or false consciousness. Such a person is not to be able to see good when it comes. Accordingly, bad acts follow bad contemplation.

The Relevance of this Passage

Consciousness creates reality. For this reason, the Other Side attempts to raise doubts, create uncertainties, and induce immoral and negative thinking. The great gift of contemplation and consciousness even has the power to determine the grade of soul that is drawn to an unborn child at the moment of conception. The spiritual influences of this passage help us abolish doubts and negative thoughts, particularly during moments of intimacy and times of adversity. It is then that we are most vulnerable, and it is then that the Other Side unleashes a mindstorm of negativity.

Sitrei Torah (Secrets of the Torah)

176. Mishnah. Children of the High One, supernal sages, Blessed of the World, of the inner part of the nut, gather and know: a bird descends every day, and is awakened in the garden with a flame of fire in her wings and three shovels in her left hand as sharp as a sword, and the keys to the treasures in her right hand.

סְתְרֵי תוֹרָה
176. מְתַנִּיתִין. בְּנֵי עֲלִיּוֹן, קְדִישֵׁי עֲלִיּוֹנִין, בְּרִיכָן דְּעֵלְמָא, מוּחָא דְּאֲגוּזָא, כְּנָשׁוּ לְמַנְדַּע, הָא צְפָרָא נְחִית בְּכָל יוּמָא, אַתְעַר בְּגַנְתָּא. שְׁלֵהוּבָא דְּנוּרָא, בְּגַדְפָּהָא. בִּידְהָא, תְּלִתָּא מְגֻרּוּפִיין שְׁנִינָן כְּחַרְבָּא. מִפְתָּחַן גְּנִיזִין, בִּידָא יְמִינָא.

177. She cries out loud, saying TO THE RIGHTEOUS IN THE GARDEN OF EDEN: Whoever among you has a shining face--THAT IS, WHO MERITED WISDOM, AS IT IS WRITTEN: "A MAN'S WISDOM MAKES HIS FACE SHINE" (KOHLELET 8:1)--who entered, left and was strengthened by the Tree of Life. THAT IS, WHOEVER ENTERED BY MEANS OF THE RIGHT COLUMN, LEFT BY MEANS OF THE LEFT COLUMN, AND WAS STRENGTHENED BY THE TREE OF LIFE, THE CENTRAL COLUMN. Whoever touched its branches--CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD, INCLUDED WITHIN ZEIR ANPIN, THE SECRET OF THE TREE OF LIFE--whoever grasped the roots, THE FIRST THREE SFIROT OF ZEIR ANPIN; whoever eats from its fruits which are sweeter than honey, THE SECRET OF THE ILLUMINATION OF CHOCHMAH OF THE NUKVA OF ZEIR ANPIN, THE SECRET OF ITS FRUITS. IT IS SWEET, ACCORDING TO THE MYSTERY IN THE VERSE: "TRULY THE LIGHT IS SWEET...FOR THE EYES" (KOHLELET 11:7), AND THE EYES ARE THE SECRET OF CHOCHMAH, who revives the soul and heals the body.

177. קְרִי בַחִיל וְאָמַר, מֵאֵן מְנַכּוֹן דִּי נְהִירוֹ אֲנָפוּי, דִּי עָאֵל וְנִפְק וְאַתְתְּקִיף בְּאֵילָנָא דְּחַיִּי, מְטָא בְּעַנְפוּי, אַחִיד בְּשֶׁרְשׁוּי, אֲכִיל מְאִיבִיָּה מְתִיק מְדוּבְשָׂא, יְהִיב חַיִּין לְנַפְשָׂא, אֲסוּתָא לְגַרְמִיָּה.

178. SHE ANNOUNCES THAT WHOEVER MERITS ALL THAT IS the one who is kept from the evil contemplation that defiles the Tree of Life; from CONTEMPLATION that defiles the river and the spring, which is the source of Yisrael; and from CONTEMPLATION that results in death to the soul and breaking of oneself, so that he has no existence.

178. אֲסַתְמַר, מְהִרְהוּרָא בִישָׂא, מְהִרְהוּרָא דְּמִשְׁקַר בְּאֵילָנָא דְּחַיִּי, מְסָאִיב נְהָרָא וְנַחְלָא מְקוּרָא דְּיִשְׂרָאֵל, דִּיהִיב מוּתָא לְנַפְשָׂא, וְתַבִּירוֹ לְגַרְמִיָּה לִית לִיהַ קְיוּמָא כְּלָל.

179. The contemplation, which defiles the source OF THE TREE OF LIFE, ZEIR ANPIN, produces a tree of lies because that contemplation rises and exchanges one soul for another, THAT IS, THE SOUL (NEFESH) OF THE LIGHTS OF THE OTHER SIDE IS EXCHANGED FOR THE SOUL (NEFESH) OF THE LIGHTS OF HOLINESS. FOR BECAUSE OF THAT CONTEMPLATION, the Tree of Life is gone and the Tree of Death, from which he draws his soul, clings to him.

180. Woe to him who, because of that contemplation, is uprooted from the Tree of Life and attached to the Tree of Death, which has no branches. THIS MEANS THAT ITS LIGHT NO LONGER ILLUMINATES. He who clings to it never sees goodness. He is dry, without moisture OF LIGHT, his fruits as bitter as wormwood. Of him it is said: "For he shall be like the juniper tree in the desert, and shall not see when good comes" (Yirmeyah 17:6).

181. But good contemplation ascends and seizes the Tree of Life, WHICH IS THE CENTRAL COLUMN, embracing its branches and eating its fruits. All that is holy and all blessings come from it. He inherits life for his soul and healing for himself. Of him it is said: "For he shall be like a tree planted by the waters, and that spreads out its roots by the river..." (Ibid. 8)

182. Every act in the world follows thought and contemplation. Of this the scripture reads: "you shall therefore sanctify yourselves, and you shall be holy" (Vayikra 11:44), because sanctities in the world are manifested and drawn by means of good contemplation.

183. He who is defiled by the evil contemplation of thinking about another woman while inseminating his wife, will confuse the supernal high grades BY SWITCHING the Holy grade with the grade of Defilement. As he changes his thoughts from his wife to another woman, so he causes change above.

184. As the body of the son he begets is called a 'changed son', so his soul is also called 'changed son', as his contemplation was not drawn from holiness, and his soul was thus changed into another grade, NAMELY, A GRADE FROM THE OTHER SIDE.

185. It was revealed before the Holy One, blessed be He, that all Ya'akov, the perfect one, did was true, and that he harbored thoughts of Truth. The night he had intercourse with Leah, his thoughts were of Rachel. He was with Leah and thought of Rachel, and his issue came from that thought.

179. הַרְהוּרָא דְמַסְאִיב הוּא מְקוּרָא דִּילִיָּה, עֲבִיד אֵילָנָא דְשְׁקָרָא, בְּגִין דִּיהוּא הַרְהוּרָא סְלֵקָא, וְאַחֲלָף נַפְשָׁא תַּחוּת נַפְשָׁא. אֵילָנָא דְחַיִּי אֶסְתַּלֵּק, וְאֵילָנָא דְמוֹתָא אֶתְתַּקִּיף בֵּיהּ, נַפְשָׁא מִתְמָן מְשִׁיךְ.

180. ווִי לִיה, דְאַתְעַקֵּר בַּהוּא הַרְהוּרָא, מִגּוּ אֵילָנָא דְחַיִּי, וְאַתְדַּבֵּק בְּאֵילָנָא דְמוֹתָא. עֲנַפִּין לִית בֵּיהּ, לָא חֲמָא טְבָא לְעֵלְמִין, יִבְשָׂא אִיהוּ בְּלָא לְחוּתָא כְּלָל, אֲנַבִּיָּה מְרִיר כְּלַעְנָה, עֲלִיָּה אֶתְמַר וְהִיא כְּעֶרְעֵר בְּעֶרְבָה וְלֹא יֵרָאֵה כִּי יָבֵא טוֹב וְגו'.

181. בְּגִין דִּהַרְהוּרָא טְבָא סְלִיק לְעֵילָא, אַחִיד בְּאֵילָנָא דְחַיִּי, אֶתְקִיף בְּעַנְפוּי, אֲכִיל מֵאֲנַבִּיָּה, כֹּל קְדוּשִׁין וְכֹל בְּרַכָּאן נַפְקִין מִנֶּיהּ, אַחְסִין חַיִּין לְנַפְשִׁיהּ וְאַסּוּתָא לְגַרְמִיָּה, עֲלִיָּה אֶתְמַר וְהִיא כְּעֵץ שְׁתוּל עַל מַיִם וְעַל יוֹבֵל יִשְׁלַח שְׁרָשָׁיו וְלֹא יֵרָאֵה כִּי יָבֵא חוּם וְגו'.

182. כֹּל מְלִין דְעֵלְמָא, אֲזִלִּין בְּתַר מַחְשְׁבָה וְהַרְהוּרָא, וְע"ד וְהִתְקַדְּשְׁתֶּם וְהֵייתֶם קְדוּשִׁים, בְּגִין דְכֹל קְדוּשִׁין דְעֵלְמָא אִפִּיק וּמְשִׁיךְ בַּהַרְהוּרָא טְבָא.

183. מֵאֵן דְאַסְתָּאב בַּהַרְהוּרָא בִּישָׂא, כִּד אֶתִּי לְאַזְדוּגָא בְּאַתְתִּיָּה וְשׁוּי רַעוּתִיָּה וְהַרְהוּרִיָּה בְּאַתְתָּא אַחְרָא, וְזַרַע זֶרַעַא בַּהַרְהוּרָא אַחְרָא, דָּא הוּא דְאַחֲלָף הַרְגִין, עֲלָאִין דְלְעֵילָא, דְרָגָא דְקוּדְשָׁא, בְּגִין דְרָגָא דְמַסְאִיבָא. כְּמָה דִּהַרְהוּרָא דִּילִיָּה עֲבִיד חְלוּפִין לְתַתָּא, אוּף הֵכִי עֲבַד חְלוּפִין לְעֵילָא.

184. כְּמָה דְגוּפָא דִּיהוּא בְּרָא דִּיּוֹלִיד, אֲקָרִי בִּן תְּמוּרָה, אוּף הֵכִי בְּנַפְשָׁא בִּן תְּמוּרָה אֲקָרִי. דָּהּ לָא מְשִׁיךְ מְשִׁיכוֹ קְדִישָׁא בַּהוּא הַרְהוּרָא, וְנַפְשָׁא דִּילִיָּה אֶתְחַלֵּף בְּדְרָגָא אַחְרָא.

185. יַעֲקֹב שְׁלִימָא דְכֹלָא, גְּלִי קְמִי קוּדְשָׁא בְּרִיךְ הוּא דְכֹל אֲרַחוּי בְּקִשׁוּט הוּוּ, וְהַרְהוּרָא דְקִשׁוּט הַרְהֵר תְּדִיר בְּכֹלָא, בַּהוּא לִילִיא דְמִשְׁמֵשׁ בְּאַתְתִּיָּה בְּלָאָה, הַרְהוּרָא דִּילִיָּה בְּרַחֵל הוּת, מִשְׁמֵשׁ בְּלָאָה וְחָשִׁיב בְּרַחֵל, וּמְקוּרָא דִּילִיָּה בַּהוּא הַרְהוּרָא דִּילִיָּה אֲזִלָּא.

186. Unknowingly HE DID THIS, because he did not know IT WAS LEAH. Therefore Reuven was not given a proper name. Yet the Holy One, blessed be He, knew IT WAS LEAH, and He showed him, and said: See, a son is born into the world. It is therefore written: "Can any hide himself in secret places that I shall not see him?" (Yirmeyah 23:24) Do not read er'enu ('see him'), but ar'enu ('show him'). It was known before the Holy One, blessed be He, that it was not intentional and that Ya'akov wished to contemplate the way of Truth. Thus, Reuven was not disqualified as a member of the holy tribes; THAT IS, HE WAS NOT CONSIDERED A CHANGED SON. If it were not so, he would have been disqualified.

187. Because contemplation is so important and translates into action, the Holy One, blessed be He, who knew the place to which that contemplation clung during THE INSEMINATION OF the first drop, kept the birthright FOR THAT PLACE--as it is written: "for he was the firstborn; but since he defiled his father's bed, his birthright was given to Yosef" (I Divrei Hayamim 5:1). For to the place to which contemplation followed at the time of insemination of the first drop, the birthright was taken from Reuven and given to the place he thought of. He thought of Rachel and the desire clung to her; thus, the birthright was attached to Rachel, and everything followed thought and contemplation.

188. In the same manner, WE FOUND THAT contemplation and thought result in deeds and draw from what man secretly attaches himself to, as it is written: "the wife of the dead shall not marry abroad to a stranger: her husband's brother shall go in to her" (Devarim 25:5). Here, his thought and desire should cleave TO THE SOUL OF HIS DEAD BROTHER, and by that desire and thought he draws and does his duty, so that the dead man's name shall not be erased from the world.

189. This is the secret of the verse: "If he set his heart upon man, if he gather to himself his spirit and his breath (Ruach and Neshamah)" (Iyov 34:14). Assuredly this is so. Will and thought produce flowing and perform action in everything needed. Therefore in prayer, we need to desire and contemplate upon it. Thus, in every service of the Holy One, blessed be He, contemplation and thought act and are drawn to that which is in need of them.
End of Sitrei Torah (Secrets of the Torah)

186. וְלֹא לְדַעְתָּא, דְּהָא לֹא הוּהּ יָדַע, בְּגִין כֶּךָ, לֹא סָלִיק רְאוּבֵן בְּשֵׁמָא. קוּדְשָׁא בְּרִיךְ הוּא דְהוּהּ יָדַע, אַחְמֵי לֵיהּ, וְאָמַר רְאוּ בֵן דְּאִתְיַלִּיד בְּעֵלְמָא. וְעַד כְּתִיב אִם יִסְתֵּר אִישׁ בְּמִסְתָּרִים וְאֲנִי לֹא אֶרְאֶנּוּ, אֶל תִּקְרִי אֶרְאֶנּוּ, אֶלֹא אֶרְאֶנּוּ, דִּיִּסְתַּבְּלוֹן בֵּיהּ, וּבְגִין דְּאִתְגַּלִּי קַמֵּיהּ דְּקוּדְשָׁא בְּרִיךְ הוּא, דְּהָא לֹא לְדַעְתָּא הוּהּ וּבְאֶרְחָ קְשׁוּט הִרְהֵר בְּרַעוּתֵיהּ יַעֲקֹב, לֹא אִימְסַל מְגוּ שְׁבַטֵין קְדִישֵׁין, דְּאִי לֹא הֲבִי הוּהּ אִימְסַל.

187. וּבְגִין דְּהִרְהוּרָא עֶקְרָא אִיהוּ, וְעֵבִיד עוּבְדָא, קוּדְשָׁא בְּרִיךְ הוּא דְהוּהּ יָדַע הֵהוּא הִרְהוּרָא, בְּאִתְרֵי דְּאִתְדַבְּקָא. בְּהֵיא טַפָּה קְדַמָּהּ, אִסְתַּמַּר לֵיהּ בְּכִירוּתָא, דְּכְתִיב כִּי הוּא הַבְּכוֹר וְגו', נִתְּנָה בְּכוּרְתוֹ לְיוֹסֵף, בְּהֵוּא אִתְרֵי דְּהִרְהוּרָא אֲזֵלָא וְאִתְדַבְּקָ בְּהֵיא טַפָּה, תַּמָּן אִתְדַבְּק וְאִתְמַסֵּר הֵוּא בְּכוּרָה, וְאִתְנַטִּילַת בְּכוּרָה מֵרְאוּבֵן, וְאִתְמַסֵּר בְּאִתְרֵי דְּהִרְהוּרָא אִתְדַבְּק בֵּיהּ, בְּרַחֵל הִרְהֵר וְאִתְדַבְּק רַעוּתָא, בְּרַחֵל אִתְדַבְּק בְּכִירוּתָא, וְכֹלָא אִתְהִדַּר בְּתֵר הִרְהוּרָא וּמְחַשְׁבָּה.

188. כְּגוּוֹנָא דָא, הִרְהוּרָא וּמְחַשְׁבָּה, עֵבִיד עוּבְדָא, וְאִתְמַשְׁךְ מְשִׁיכוֹ, בְּכֹל מַה דְּאִתְדַבְּק בֵּר נֶשׁ בְּסִתְרָא, דְּכְתִיב לֹא תִהְיֶה אִשֶׁת הַמֵּת הַחוּצָה לְאִישׁ זָר, יְבָמָה יָבֵא עֲלֶיהָ, וְהָכֵא אֶצְטְרִיךְ הִרְהוּרָא וְרַעוּתָא לְאִתְדַבְּקָא, וּבְהֵוּא רַעוּתָא וּמְחַשְׁבָּה, מְשִׁיךְ מְשִׁיכוֹ, וְעֵבִיד עוּבְדָא דְּאֶצְטְרִיךְ, וְלֹא יִשְׁתַּצִּי שְׂמָא דְּמִיתָא מֵעֵלְמָא.

189. וְסִתְרָא דָא אִם יִשִּׁים אֱלִיו לְבוֹ רֹחוֹ וְנִשְׁמָתוֹ אֱלִיו וְאִסְפָּה, דְּהָא וְדֵאֵי רַעוּתָא וּמְחַשְׁבָּה, מְשִׁיךְ מְשִׁיכוֹ, וְעֵבִיד עוּבְדָא בְּכֹל מַה דְּאֶצְטְרִיךְ. וְעַל דָּא, בְּצִלוּתָא אֶצְטְרִיךְ רַעוּתָא וְהִרְהוּרָא לְכוּוֹנָא, וְכֵן בְּכֹל אֵינּוֹן פּוֹלְחָנִין דְּקוּדְשָׁא בְּרִיךְ הוּא, הִרְהוּרָא וּמְחַשְׁבָּה עֵבִיד עוּבְדָא, וּמְשִׁיךְ מְשִׁיכוֹ בְּכֹל מַה דְּאֶצְטְרִיךְ.

עד כאן סתרי תורה

23. "and found mandrakes in the field"

This is a lengthy and mysterious passage concerning birth and Creation. It is an explanation of the phrase "the world was formed by word and spirit together, Male and Female." The hidden world is male, this one female. The Zohar reflects on the allegorical importance of the mandrake root, whose magical properties allowed Rachel to conceive. The Rabbis Chiya and Rabbi Yosi continue their discussion with a person called The Man of Arka, connecting the passage concerning the mandrakes, Rachel, and the birth of Reuven with the secret meaning of matzoh in the Passover story. "Out of the earth comes bread." That is, the birth of a child is like the creation of worlds.

The Relevance of this Passage

The creation of the cosmos is the same creative process that unfolds with the birth of each new child in this world. Each of us, therefore, is a supernal world, imbued with the divine Light of the Creator. Along with this comes the responsibility of recognizing the Godliness within and around us. Evolving this awareness constitutes the work of spiritual development.

190. "And Reuven went in the days of the wheat harvest, and found mandrakes in the field" (Beresheet 30:14). Rabbi Yitzchak opened the discussion with the verse: "how manifold are Your works, Hashem, in wisdom have You made them all: the earth is full of Your creatures" (Tehilim 104:24). This verse has already been explained in several places. Yet who can count the works of the Holy One, blessed be He? For there are many different armies and legions OF GRADES AND ANGELS. They are countless, AS IS INDICATED IN THE VERSE, "HOW MANIFOLD ARE YOUR WORKS." THIS SHOWS THAT THEY ARE WITHOUT NUMBER, WHICH IS AN ALLUSION TO MOCHIN OF CHASSADIM. THE PHRASE, "IN WISDOM HAVE YOU MADE THEM ALL," REFERS TO MOCHIN OF NUMBER, CHOCHMAH. HE SAYS THAT ALTHOUGH THEY DIFFER FROM ONE ANOTHER, they were created together. Just as a hammer striking a stone or a red hot iron produces sparks on all sides simultaneously, the Holy One, blessed be He, brought forth countless, different kinds of legions all at once.

191. Come and behold. The world was formed by word and spirit together, MALE AND FEMALE, as it is written: "By the word of Hashem were the heavens made; and all the host of them by the breath (spirit) of His mouth" (Tehilim 33:6). Thus, "the word of Hashem" is speech, THE NUKVA, WHICH SHINES WITH CHOCHMAH, and "the breath of His mouth" is the spirit, ZEIR ANPIN, WHICH SHINES WITH CHASSADIM. The one cannot exist without the other, and so they are included within each other, and several armies upon armies, legions upon legions were issued all at once, DIFFERING FROM EACH OTHER IN THEIR ILLUMINATION, THE ONE WITH CHOCHMAH AND THE OTHER WITH CHASSADIM.

192. Come and behold: when the Holy One, blessed be He, wished to create the worlds, He produced one closed Light, THE LIGHT OF BINAH, BY INSERTING THE LETTER YUD WITHIN THE LIGHT (OR: ALEPH, VAV, RESH) AND PRODUCING AIR (AVIR: ALEPH, VAV, YUD, RESH). From that light, all the revealed lights radiated, THAT IS, BY TAKING OUT THE YUD FROM AVIR, THE AIR BECAME LIGHT AGAIN. From that light, all other lights radiated. This is the supernal world, BINAH.

193. That Supernal Light, BINAH, spread further, and from it the artist, THE EMANATOR, created a light that does not illuminate. Thus, He made the lower world, THE NUKVA. Because this light does not shine, it needs to be attached above and below. Through the attachment below, it is connected so as to illumine through the connection above.

194. This light that does not shine, NAMELY, THE LEFT COLUMN of the connection OF THE THREE COLUMNS above IN BINAH produces all the different armies and legions--THOSE IN CHOCHMAH AND THOSE IN CHASSADIM. This is the meaning of, "how manifold are Your works, Hashem in wisdom have You made them all."

190. וַיֵּלֶךְ רְאוּבֵן בַּיָּמִים קְצִיר חֲטִים וַיִּמְצָא דוּרְאִים בְּשָׂדֵה. רַבִּי יִצְחָק פֶּתַח וַאֲמַר, מָה רַבּוּ מַעֲשֵׂיךָ ה' כָּלֵם בְּחֻכְמָה עֲשִׂית מְלֵאָה הָאָרֶץ קִנְיָנְךָ. הַאִי קָרָא אוֹקְמוּהָ, בְּכֻמָּה אֶתְר. אֶלָּא, מֵאֵן יִכּוּל לְמַמְנִי עוֹבְדוֹי דְּקוּדְשָׁא בְּרִיךְ הוּא. דְּהָא כְּמָה חִילּוּן וּמִשְׁרִיין, מְשַׁנְיין דָּא מִן דָּא, דְּלִית לֹון חוֹשְׁבְּנָא, וְכֻלְהוּ בּוֹזְמָנָא חֲדָא, כְּמַרְזָפָא דְּאִפִּיק זִיקִין לְכָל סְטְרִין, בּוֹזְמָנָא חֲדָא, כְּךָ קוּדְשָׁא בְּרִיךְ הוּא, אִפִּיק כְּמָה זִינִין וּמִשְׁרִיין, מְשַׁנְיין דָּא מִן דָּא, דְּלִית לֹון חוֹשְׁבְּנָא וְכֻלְהוּ בּוֹזְמָנָא חֲדָא.

191. תָּא חֲזִי, בְּדְבוּרָא וּבְרוּחָא כְּחֲדָא, אֶתְעֵבִיד עֲלֵמָא, דְּכְתִיב בְּדְבַר ה' שְׁמַיִם נִעֲשׂוּ וּבְרוּחַ פִּיו כָּל צְבָאָם. בְּדְבַר ה': דָּא דְבוּרָא. וּבְרוּחַ פִּיו: דָּא רוּחָא. דָּא בְּלָא דָּא לָא אֲזִיל, וְאֶתְכֵלִיל דָּא בְּדָא, וְנִפְיֵק מְנִיחֵהוּ, כְּמָה חִילּוּן, לְחִילּוּן, וּמִשְׁרִיין לְמִשְׁרִיין, וְכֻלָּא בּוֹזְמָנָא חֲדָא.

192. תָּא חֲזִי כְּד בְּעָא קוּדְשָׁא בְּרִיךְ הוּא לְמַבְרִי עֲלֵמִין, אִפִּיק חַד נְהוּרָא סְתִימָאָה, דְּמִן הַהוּא נְהוּרָא, נִפְקִין וְנְהָרִין כָּל אִינוּן נְהוּרִין דְּאֶתְגַּלְיִין, וּמַהְהוּא נְהוּרָא, נִפְקִין וְאֶתְפָּשְׁטוּ, וְאֶתְעֵבִידוּ שְׂאָר נְהוּרִין וְאִיהוּ עֲלֵמָא עֲלָאָה.

193. תוּ, אֶתְפָּשְׁט הַאִי נְהוּרָא עֲלָאָה, וְעֵבִיד אוּמְנָא, נְהוּרָא דְּלָא נְהִיר, וְעֵבִיד עֲלֵמָא תְּתָאָה. וּבְגִין דְּאִיהוּ נְהוּרָא דְּלָא נְהִיר, בְּעִי לְאֶתְקַשְׂרָא לְעִילָא, בְּעִי לְאֶתְקַשְׂרָא לְתַתָּא, וּבְקַשְׁוֹרָא דְּלְתַתָּא, אֶתְקַשְׁר לְאֶתְנַהֲרָא בְּקַשְׁוֹרָא דְּלְעִילָא.

194. וְהַאִי נְהוּרָא דְּלָא נְהִיר, בְּקַשְׁוֹרָא דְּלְעִילָא, אִפִּיק כָּל חִילּוּן, וּמִשְׁרִיין, לְזִינִין סְגִיאוּן, הַדָּא הוּא דְּכְתִיב מָה רַבּוּ מַעֲשֵׂיךָ ה' כָּלֵם בְּחֻכְמָה עֲשִׂית וְגו'.

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195. Whatever exists down on earth also exists above. There is nothing in this world, IN THE NUKVA, be it ever so small, which does not depend on something appointed over it above, IN BINAH. WHAT EXISTS IN THE NUKVA IS WHAT SHE RECEIVES FROM BINAH. THEREFORE, THERE IS NOTHING IN THE NUKVA THAT DOES NOT HAVE ITS ROOT IN BINAH. Thus, when something is aroused below IN THE NUKVA, ITS ORIGIN, appointed over it from above IN BINAH, is aroused because everything is united.

196. Come and behold: "Give me, I pray you, of your son's mandrakes" (Bereshheet 30:14). This does not mean THAT the mandrakes caused Rachel to bear children, BUT RATHER that the Holy One, blessed be He, arranged for the birth of Yisaschar, who was destined to observe the Torah more than the other tribes, just as Rachel held fast to Ya'akov and did not let him go to Leah. This is the meaning of the verse: "Is it a small matter that you have taken my husband? ...Therefore he shall lie with you tonight for your son's mandrakes."

197. The mandrakes caused Yisaschar to come into the world so that the fragrance of the Torah ascended before the Holy One, blessed be He. Thus scripture reads, "The mandrakes give a fragrance" (Shir Hashirim 7:14), BECAUSE YISASCHAR HELD FAST TO THE TORAH MORE THAN THE OTHER TRIBES. It is written: "And he lay with her that night (lit. 'that night he')" (Bereshheet 30:16). Assuredly, it is "he," AND NOT 'THAT HE'. It has already been explained that the supernal world is called "he," because it is neither disclosed nor revealed. Because the Torah came out from the supernal world, WHICH IS UNDISCLOSED AND NOT REVEALED, THE UNION THAT RESULTED IN YISASCHAR WAS ALLUDED TO IN THE WORDS: "AND HE LAY WITH HER THAT NIGHT HE"--BECAUSE YISASCHAR IS A CHARIOT TO THE TORAH, AS HAS BEEN SAID.

198. The supernal world is uniformly called "he" because it is undisclosed, as it is written: "But the Levite shall serve he," (Bemidbar 18:23) WHICH MEANS THAT HE SERVES THE SUPERNAL WORLD CALLED "HE," in order to draw from there blessings on all the worlds. And Yisaschar held TO THE SUPERNAL WORLD. Therefore, we call ZEIR ANPIN the Tree of Life, as it is a tree THAT COMES from the supernal life OF THE SUPERNAL HIDDEN WORLD, called "he," and not 'you', AS THE PRONOUN 'YOU' INDICATES THE KNOWN, AND THE PRONOUN "HE," THE HIDDEN.

199. It may be said that the mandrakes opened Rachel's womb. This is not so, as it is written: "and Elohim hearkened to her and opened her womb" (Bereshheet 30:22). Thus the Holy One, blessed be He, OPENED HER WOMB, and nothing else. As for the mandrakes, although they have the power of action above, it is not in their power to give children, because children depend upon Mazal, and nothing else.

195. וְכָל מָה דִּי בְּאַרְעָא, הִכִּי נִמְוֵי לְעֵילָא. וְלִית לָךְ מְלָה זְעִירָא, בְּהָאֵי עֲלֵמָא, דְּלֵא תְלִינָא בְּמֵלָה אַחְרָא עֲלָא דְאַתְפְּקֵדָא עֲלֵיהּ לְעֵילָא, בְּגִין דְּכַד אַתְעַר הָאֵי לְתַתָּא, אַתְעַר הֵהוּא דְאַתְפְּקֵדָא עֲלֵיהּ לְעֵילָא, דְּכֻלָּא אַתְאַחַד דָּא בְּרָא.

196. תָּא חֲזֵי כְּתִיב, תְּנִי נָא לִי מַדּוּדָאֵי בְּנָךְ. לָאו דְּוּדָאִים אֹולִידוּ לָהּ לְרַחֵל, אֲלֵא קוּדְשָׁא בְּרִיךְ הוּא, קָא גִלְגַּל מְלָה, עַל יְדֵי דְאַיְנוּן דְּוּדָאִים, בְּגִין דְּיִפּוּק יִשְׁשָׁכֵר, דְּאַחִיד בְּאוּרֵייתָא יְתִיר מְכֻלָּהוּ שְׁבֻטִין, בְּגִין דְּהָא רַחֵל אַחִידָא בֵּיהּ בִּיעֶקֶב, לֵא שְׁבַקְתָּ לִּיהּ לְגַבֵּי לָאָה, הִדָּא הוּא דְכְּתִיב הִמְעֵט קַחְתָּךְ אֶת אִישִׁי, וְכְתִיב לָכֵן יִשְׁכַּב עִמָּךְ הַלַּיְלָה תַּחַת דְּוּדָאֵי בְּנָךְ.

197. אִינּוּן גְּרַמּוּ דְּיִפּוּק יִשְׁשָׁכֵר לְעֵלְמָא, בְּגִין דְּסֵלִיק רִיחָא דְּאוּרֵייתָא, קְמִי קוּדְשָׁא בְּרִיךְ הוּא, הִדָּא הוּא דְכְּתִיב הַדּוּדָאִים נָתַנוּ רִיחַ וּגּוֹ. וְכְתִיב וַיִּשְׁכַּב עִמָּהּ בַּלַּיְלָה הוּא: הוּא וְדָאֵי, וְהָא אֹוקְמוּהָ, דְּעֵלְמָא עֲלָאָה: הוּא, דְּסֵתִים וְלֵא גִלְגַּלָּא, בְּגִין דְּהָא אֹורֵייתָא מֵעֵלְמָא עֲלָאָה נִמְקַת.

198. וּבְכָל אַתְר, עֲלֵמָא עֲלָאָה: הוּא, דְּלֵא אַתְגֻּלְיָא, וְהָא אַתְמַר, וְעַבַד הִלּוּי הוּא, בְּגִין לְאַמְשַׁכָּא מְנִיָּה בְּרַכָּאן לְכֻלָּא, וַיִּשְׁשָׁכֵר בֵּיהּ אַתְאַחִיד, וְעַל דָּא קְרִינָן עַץ הַחַיִּים, אִילְנָא דְּאַיְנוּן חַיִּין עֲלָאִין, דְּאַקְרִי הוּא וְלֵא אַתָּה.

199. וְאִי תִימָא דְּאַלִּין דְּוּדָאִים פְּתַחוּ מְעָהָ דְּרַחֵל. לָאו, דְּהָא כְּתִיב, וַיִּשְׁמַע אֱלֹהִים אֶלְיָהּ וַיִּפְתַּח אֶת רַחְמָהּ, קוּדְשָׁא בְּרִיךְ הוּא, וְלֵא מְלָה אַחְרָא, בְּגִין דְּאַיְנוּן דְּוּדָאִים, אֶף עַל גַּב דְּחִילָא דְּלַהוּן לְעֵילָא, בְּהֵהוּא חִילָא דְּלַהוּן, לֵא אַתְמַנִּי פְּקִידָא דְּבְנִין, דְּהָא בְּגִין בְּמַזְלָא תְלִינָן, וְלֵאוּ בְּמֵלָה אַחְרָא.

200. It may be said that the mandrakes were created for nothing, NAMELY, THAT THEY HAVE NO POWER TO ACT. This is not so. THEY HAVE A SPECIFIC RESPONSIBILITY even concerning this BEARING OF CHILDREN. They help those who are slow to give birth but are not barren, although it was decreed that they give birth through Mazal. THIS MEANS THAT IF THIS WAS DECREED IN THE SECRET OF MAZAL, BUT THEY ARE DETAINED FOR SOME REASON, THE MANDRAKES HELP.
Sitrei Torah (Secrets of the Torah)

201. "And Reuven went in the days of the wheat harvest, and found mandrakes in the field." We have learned that the cup of blessings-- THE SECRET OF THE NUKVA IN HER ASPECT OF ILLUMINATION OF CHOCHMAH THAT SHINES IN THE SECRET OF, "WINE THAT CAUSES TO REJOICE ELOHIM AND MEN" (TEHILIM 104:15)--is blessed only on the right side, CHASSADIM, AS CHOCHMAH WITHOUT CHASSADIM IS DARKNESS. Therefore, while the right awakens TO POUR to the cup of blessing, THE NUKVA, the left, is unsupported because within the cup the right found a cause for its arousal toward the supernal world, WHICH IS CHASSADIM COVERED BY CHOCHMAH.

202. This is the secret of: "And Reuven went." Reuven is the south side, NAMELY, THE RIGHT COLUMN, CHASSADIM. Because of this, his standard faces south, which is the head and beginning of the twelve borders. THE SECRET OF THE TWELVE BORDERS IS THE SECRET OF THE FOUR DIRECTIONS, CHESED, GVURAH, TIFERET AND MALCHUT. EACH HAS THREE COLUMNS, SO CHESED IS THE BEGINNING OF THE TWELVE BORDERS. The desire of the south side is to find a reason for and to give a present to the Matron, NAMELY, THE NUKVA, so as to bless her.

203. It is written: "and found mandrakes in the field." He searched the treasures OF THE NUKVA and found the mandrakes in the field, WHICH IS THE NUKVA. The scripture reads, "The mandrakes give a fragrance" (Shir Hashirim 7:14). These are the two Cherubs, the emendation OF THE NUKVA, who are awakened by the arousal above TOWARD BINAH. Because of all the amendments in that field, only the Cherubs aroused BINAH.

204. When is the south side, CHESED, aroused toward her? When does it find a reason to bless her, THAT IS, TO DRAW CHASSADIM UPON HER? In the days of the wheat harvest, MEANING, the spoils are divided among her armies, THAT IS, THE ANGELS--ACCORDING TO THE MYSTERY IN THE VERSE, "SHE RISES ALSO WHILE IT IS YET NIGHT, AND GIVES FOOD TO HER HOUSEHOLD" (MISHLEI 31:15)--and given to all the reapers of the field, THAT IS, THE SOULS WHO MERIT TO RECEIVE THE FRUITS OF THE NUKVA CALLED 'FIELD'. He immediately "brought them to his mother Leah," WHICH MEANS THAT he elevated their fragrance and desire to the covered supernal world, CALLED 'LEAH', to bring blessings on the lower world, RACHEL.

205. When the mandrakes are blessed, THAT IS, CLOTHED IN CHASSADIM, they receive and give to all the worlds, as it is written: "And the mandrakes give a fragrance..." When they give a fragrance, NAMELY, WHEN THEY SHINE UPWARD WITH CHOCHMAH FROM BELOW, WHICH IS CONSIDERED FRAGRANCE, that fragrance receives the south side, CHESED, and uses it to raise it towards the supernal world, THAT IS, TO ILLUMINE UPWARD FROM BELOW. Immediately, it is written: "and at our gates are all manner of choice fruits" (Shir Hashirim 7:14), and no goodness is absent from the world.

200. וְאִי תִימָא דְהָא אֵינוֹן לְמַגְנָא אֲתַבְרִיאוּ, לָאוּ, דְהָא אֲמִילוּ לְמַלְהָ דָא, סִינְעָא אֵינוֹן לְאֵינוֹן דְמַתְעַבְבִי, וְלָאוּ אֵינוֹן עֶקְרָאן. וְלֹא אֲתַגְזֹר עֲלֵיהוֹן אֶלָּא בְּמַזְלָא.

סְתְרֵי תוֹרָה

201. וַיֵּלֶךְ רְאוּבֵן בְּיָמֵי קְצִיר חֲטִים וַיִּמְצֵא דוֹדָאִים בְּשָׂדֵה וְגו'. תֵּנָן, כּוֹס שֶׁל בְּרָכָה, לֹא אֲתַבְרַכָּא, אֶלָּא בְּסֵטֶר יְמִינָא, וּבְגִין כֵּךְ, בְּעוֹד דְּאֲתַעַר יְמִינָא לְגַבֵּי כּוֹס שֶׁל בְּרָכָה, שְׂמַאלָא לֹא תְסִיַע תִּמְן, דְּהָא יְמִינָא, אֲשַׁכַּח עֵילָה בְּהֵוָה כּוֹס, לְאֲתַעְרָא לְגַבֵּי עֲלֵמָא עֲלָאָה.

202. וְסִתְרָא דָא, וַיֵּלֶךְ רְאוּבֵן, דָּא סֵטְרָא דְדְרוּם, בְּגִין כֵּךְ דְּגַלְיָה בְּדְרוּם, דְּאִיהוּ רִישָׁא לְתַרְיֹסֶר תְּחוּמִין, וְתִיאוּבְתִיָּה דְסֵטֶר דְרוּם, לְאֲשַׁכַּח עֵילָה וְתַקְרֹבָא לְמַטְרוּנִיתָא לְבְרַכָּא לָהּ.

203. מַה כְּתִיב, וַיִּמְצֵא דוֹדָאִים בְּשָׂדֵה, אֲזַל לְחַפְשָׁא בְּכָל אֵינוֹן גְּנִיזִין דִּילָהּ, וְאֲשַׁכַּח בְּהַאי שָׂדֵה, אֵינוֹן דוֹדָאִים, וְעֲלֵיהוֹן אֲתַמַּר הַדּוֹדָאִים נִתְּנוּ רִיחַ, וְאֵינוֹן תְּרִין כְּרוּבִים, דְּאֵינוֹן תְּקוּנִין דִּילָהּ, לְאֲתַעְרָא אֲתַעְרוּ לְעֵילָא, דְּהָא בְּכָל אֵינוֹן תְּקוּנִין דְּהַאי שָׂדֵה, לִית תְּקוּנָא דִּיתַעַר לְגַבֵּי עֵילָא, בְּר כְּרוּבִים.

204. סֵטֶר דְרוּם, אֵינְתִי אֲתַעַר לְגַבֵּהּ, לְאֲשַׁכַּח עֵילָה לְבְרַכָּה לָהּ. בְּיָמֵי קְצִיר חֲטִים, בּוֹמְנָא דְפְלִיגַת חוּלְק שְׁלָלָא לְאוּבְלוּסָהָא, וְכִלְהוּ חֲצָרֵי חֶקְלָא. מִיָּד וַיָּבֵא אוֹתָם אֶל לֵאָה אִמּוֹ, סָלִיק רִיחָא, וְאֲתַעְרוּ דְלֵהוֹן לְגַבֵּי עֲלֵמָא עֲלָאָה, עֲלֵמָא דְאֲתַכְפְּסִיא, בְּגִין דְּאֲתַעַר בְּרַכָּאן לְעֵלְמָא תְּתָאָה.

205. וְכֵד אֲתַבְרַכָּא, אֵינוֹן דוֹדָאִים נְקִטִין, וַיְהִינּוּ לְכָל עֲלָמִין, דְּכְתִיב הַדּוֹדָאִים נִתְּנוּ רִיחַ וְעַל פְּתַחֲיוֹנוּ כָּל מְגַדִּים. כֵּד אֵינוֹן נִתְּנוּ רִיחַ, הֵוָה רִיחָא נְקִיט לִיָּה סֵטֶר דְרוּם, לְאֲתַעְרָא לְגַבֵּי עֲלֵמָא עֲלָאָה, מִיָּד עַל פְּתַחֲיוֹנוּ כָּל מְגַדִּים, וְכֵל טוּבָא לֹא חָסִיר מֵעֲלֵמָא.

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206. The lower world is not awakened toward the supernal world, TO RECEIVE MOCHIN FROM IT, except when the mandrakes give a fragrance to the right. Once they do and the right is aroused toward the supernal world, the lower world is immediately aroused to ask for whatever it needs. Thus, it is written: "Then Rachel said to Leah, 'Give me, I pray you, of your son's mandrakes'," WHICH MEANS: give me blessings from the arousal of the mandrakes which were aroused to be included within the right side, THAT IS, TO BE CLOTHED IN CHASSADIM OF THE RIGHT.

207. Then the supernal world answers pleasantly and joyfully, saying, "Is it a small matter that you have taken my husband?"--as a mother who is DELIGHTED WITH her daughter, AND IS NOT REPRIMANDING HER. HE ASKS: If this is so, then IT SOUNDS AS IF the husband of the upper world, BINAH, is Ya'akov, AS SHE SAID CONCERNING YA'AKOV, "IS IT A SMALL MATTER THAT YOU HAVE TAKEN MY HUSBAND?" YET CHOCHMAH IS THE HUSBAND OF BINAH. HE ANSWERS: This is not so. The love of the father, CHOCHMAH, is always toward the daughter, THE NUKVA OF ZEIR ANPIN, because he loves his daughter always, for she is an only daughter among the six sons, CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD. To all six sons he gave portions, delights, and presents, but to her he dealt nothing, and she inherits nothing BECAUSE THE NUKVA HAS NOTHING FROM HERSELF EXCEPT WHAT HER HUSBAND ZEIR ANPIN--THE SECRET OF CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD, THE SIX SONS--GIVES HER. Therefore, he regards her with more love and friendship than all of them.

208. In his love he called her 'daughter'. As this did not suffice, he called her 'sister'. As this did not suffice, he called her 'mother', after his own mother. As this did not suffice, he called her by his name, as it is written: "But where shall wisdom be found" (Iyov 28:12), and thus he did surely call her Chochmah. Thus the upper world, BINAH, IMA ('MOTHER'), said to her, "Is it a small matter that you have taken my husband?"--CHOCHMAH, NAMELY, ABA ('FATHER'), for all his love is drawn toward you. Thus, the mother talked to the daughter fondly, with love.

209. HE INSISTED: IF THE MOTHER DID NOT SPEAK HARSHLY WHEN SHE SAID, "IS IT A SMALL MATTER THAT YOU HAVE TAKEN MY HUSBAND?" Why then did RACHEL respond, "Therefore he shall lie with you tonight?" HE ANSWERS: Wherever the word "therefore" is used, it is an oath. HE ASKS: In the verse, "he shall lay..." what is the meaning of the word "lay"? HE ANSWERS: Any mention of the word "lay" refers to the amendment of the Nukva by the male, who will insert into her the shapes of all the letters. Yishcav (lit. 'he shall lay') contains Yesh ('there is'), Caf Bet (= 22). Yesh is the upper world, BINAH, THAT CAME TO BE CHOCHMAH AGAIN; Caf Bet is the secret of the Torah, ZEIR ANPIN, a hidden point, where the twenty-two letters are aroused. This is the meaning of Yesh Caf Bet ('there are twenty-two'). Thus, Yesh is the world to come, as it is written: "That I may cause those who love me to inherit substance (yesh)" (Mishlei 8:21). (Yesh) Caf Bet is the supernal point that brings forth all the twenty-two letters, the secret of the whole Torah.

206. עֲלֵמָא תִתְתָּהּ לָא אֲתַעַר לְגַבֵּי עֲלֵמָא עֲלָאָה, אֶלָּא בְּדֵ אֵינּוֹן דְּוֹדָאִים יְהִיבִין רִיחָא לְיַמִּינָא, בֵּינּוֹן דְּאֵינּוֹן יְהִיבִין רִיחָא לְיַמִּינָא, וְיַמִּינָא אֲתַעַר לְגַבֵּי עֲלֵמָא עֲלָאָה, מִיַּד עֲלֵמָא תִתְתָּהּ אֲתַעַר לְשִׂאלָא מַה דְּאֶצְטְרִיךְ. מַה בְּתִיב, וְתַאמֵר רַחֵל אֵל לָאָה תְּנִי נָא לִי מְדוּדָאֵי בְּנִי, הֵב לִי בְּרַכָּאן, מַהֲהוּא אֲתַעַרוּ, דְּאֵינּוֹן דְּוֹדָאִים, דְּאֲתַעַר לְגַבֵּי סֵטֵר יַמִּינָא.

207. בְּרִין עֲלֵמָא עֲלָאָה בְּחֶדְוָה, בְּשַׁעֲשׂוּעַ, אֲתִיב לְגַבְיָהּ, וְאִמְרַת הַמַּעַט קַחְתְּךָ אֶת אִישִׁי, כְּאִמָּא לְגַבֵּי בְּרַתָּא. וְאִי הֵכִי בַעֲלָה דְעֲלֵמָא עֲלָאָה יַעֲקֹב אִיהוּ. לָאוּ הֵכִי, אֶלָּא תִיאוּבְתָא דְאַבָּא תְּדִיר, לָאוּ אִיהוּ, אֶלָּא לְגַבֵּי בְּרַתָּא דְנָא, דְּהָאֵי בֵּת, רַחִימוּ דִּילֵיהּ לְגַבְיָהּ תְּדִיר, בְּגִין דְּאִיהִי בֵּת יַחֲדָאָה בֵּין שִׁית בְּנִין, וְלְכֹל אֵינּוֹן שִׁית בְּנִין, פְּלִיג לֹון חוֹלְקִין וְנִבְזָבְזִין וּמִתְנָן, וְלָהּ לָא פְּלִיג, וְלִית לָהּ יְרוּתָא כְּלוּם, וְעַל כֹּל דָּא, אִיהוּ אֲשַׁגַּח בַּהּ בְּתִיאוּבְתָא וְרַחִימוּ יַתִּיר מִכֹּלָא.

208. בְּרַחִימוּ דִּילֵיהּ קְרָא לָהּ בֵּת, לָא סְפִיק לִיהּ דָּא וְקְרָא לָהּ אַחוּת, לָא סְפִיק לִיהּ דָּא, קְרָא לָהּ אִם בְּשׁוּם אַמִּיָּה, לָא סְפִיק לִיהּ דָּא, קְרָא לָהּ בְּשִׁמְיָהּ, דְּכִתִּיב וְהַחֲכֵמָה מֵאִין תִּמְצָא, חֲכֵמָה וְדָאֵי. וְעַל דָּא, עֲלֵמָא עֲלָאָה אִמְרַת לְגַבְיָהּ, הַמַּעַט קַחְתְּךָ אֶת אִישִׁי, דְּכֹל רַחִימוּ דִּילֵיהּ אֲתַמְשַׁךְ לָךְ לְגַבְיָךְ וְעַל דָּא. בְּשַׁעֲשׂוּעָא וְרַחִימוּ אִימָא לְגַבֵּי בְּרַתָּא.

209. מַה אֲתִיבַת אִיהִי, לְכֹן יִשְׁכַּב עִמָּךְ הַלַּיְלָה. בְּכֹל אֲתֵר לְכֹן שְׁבוּעָה אִיהִי. יִשְׁכַּב, מַהוּ יִשְׁכַּב. אֶלָּא שְׁכִיבָה בְּכֹל אֲתֵר תְּקוּנָא דְנוֹקְבָא לְגַבֵּי דְכוּרָא, לְאֶעֱלָא בַּהּ צִיּוּרָא דְאֲתוּוֹן כְּלוּם, וְדָא אִיהוּ יִשְׁכַּב, וְי"ש ב"ב. וְי"ש דָּא אִיהוּ עֲלֵמָא עֲלָאָה, כ"ב, רְזָא דְאוּרִייתָא נְקוּדָה טְמִירָא, דְּאֲתַעַר לְגַבְיָהּ כ"ב אֲתוּוֹן, וְדָא הוּא יִשְׁכַּב, וְי"ש עֲלֵמָא דְאֲתִי, דְּכִתִּיב לְהַנְחִיל אוֹהֲבֵי יֵשׁ. כ"ב נְקוּדָה עֲלָאָה דְאֶעֱלָא כֹּל כ"ב אֲתוּוֹן. רְזָא דְכֹל אוּרִייתָא.

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210. This is the meaning of, "he shall lay." It is PLAINLY written: "he shall lay with you," instead of, "Ya'akov shall lay with you." This ALLUDES TO the hidden one, NAMELY, THE SUPERNAL ABA, who is worthy of joining you.

211. "And Ya'akov came out of the field in the evening." "And Ya'akov came," refers to the holy Tiferet, ZEIR ANPIN, who came from the field that embraces all the blessings, of which the scripture reads: "which Hashem has blessed" (Bereshheet 27:27), THE NUKVA OF ZEIR ANPIN. Why is it written: "in the evening?" HE ANSWERS: It is as it is written: "And Yitzchak went out to meditate in the field at the evening time" (Bereshheet 24:63); THAT IS, WHEN THE NUKVA RECEIVES THE ILLUMINATION OF THE LEFT WITHOUT THE RIGHT, THE SECRET OF CHOCHMAH WITHOUT CHASSADIM, IT IS DARKENED AND CALLED 'EVENING'. This is when Yitzchak, his father, used to be aroused toward this field and hold it, for Yitzchak is not aroused toward this field, SINCE IT BELONGS TO YA'AKOV, THE SECRET OF ZEIR ANPIN. Only in the evening after Ya'akov had gone, BECAUSE THE DAY DECLINED, THE SECRET OF CHASSADIM, AND IT BECAME DARK, he left the field to Yitzchak his father, THE SECRET OF THE LEFT SIDE. Ya'akov then ascended TO BINAH.

212. It is written: "and Leah went out to meet him" (Bereshheet 30:16), that is, the supernal mother, BINAH, went out to meet her only son, ZEIR ANPIN. "...and said, 'You must come in to me'," which means, under my wings, so I can bless and satiate you with pleasures and supernal joys. Now is a time of goodwill and delight, a time to give you much satisfaction, for that field, THE NUKVA, before it is burned because of the Judgment of Yitzchak, THE LEFT COLUMN, WHICH ILLUMINATES WITHOUT CHASSADIM OF THE RIGHT, AND IS THEN CONSIDERED TO BE A BURNING FIRE.

213. Because she receives Ya'akov under her wings, "he lay with her that night (lit. 'that night he')." "IT IS NOT WRITTEN "THAT ONE" BUT RATHER HE" THAT REFERS TO THE HIDDEN, the most undisclosed "he"; "he" from which all blessings and sanctities derive. THIS IS THE SUPERNAL ABA. It is not written: 'and Ya'akov lay', but rather, "and he lay," which refers to he who is worthy of being united with her, THAT IS, THE SUPERNAL ABA, WHO GIVES PLENTY TO BINAH.

214. Before YA'AKOV, who receives the sanctities and blessings, came under its wings OF BINAH, the supernal world was not filled with blessings and sanctities from the undisclosed point. Therefore mandrakes rouse everything, and everything is in the likeness of the supernal secret, WHICH MEANS THAT ALL THIS REFERS TO THE SUPERNAL SECRET. What is Reuven? THAT IS, WHO NAMED HIM SO AND SAID OF HIM, 'REU-BEN' (LIT. SEE, A SON)? HE ANSWERS, the Holy One, blessed be He, gave names (Heb. shemot) in the land, THAT IS, THE HOLY ONE, BLESSED BE HE, CALLED HIM REUVEN, as written, "Come, behold the works of Hashem, who has made desolations (Heb. shamot) in the earth" (Tehilim 46:9).
End of Sitrei Torah (Secrets of the Torah)

210. וְדָא הוּא יִשְׁכַּב, יִשְׁכַּב עִמָּךְ יַעֲקֹב לֹא כְּתוּב, אֲלֵא יִשְׁכַּב עִמָּךְ. הֵהוּא טְמִירָא דְאַתְחֲזִי לְאַתְעָרָא לְגַבְךָ, וְכֹלֵא בְּאַתְעָרוּ דְאַיְנוּן דְּוֹדָאִים, וְכֹלֵא כְּתוּב בְּרַחֲמֵינוּ.

211. וַיָּבֵא יַעֲקֹב מִן הַשָּׂדֶה בַּעֲרֵב. וַיָּבֵא יַעֲקֹב, דָּא תַּמְאָרְת קַדִּישָׁא, מֵהֵהוּא שָׂדֶה דְנִקִּיט כָּל בְּרַכָּאן, דְּכְתוּב בֵּיה אֲשֶׁר בְּרַכּוּ יי. בַּעֲרֵב, אֲמַאי בַּעֲרֵב, אֲלֵא בַּעֲרֵב, דְּכְתוּב וַיֵּצֵא יִצְחָק לְשׁוּחַ בַּשָּׂדֶה לְמִנּוּת עֲרֵב. בְּזִמְנָא דְאַתְעָר יִצְחָק אָבוּי לְגַבֵּי הַאי שָׂדֶה, וְנִקִּיט לֵיה, דְּהָא יִצְחָק לֹא אֲתַעַר לְגַבֵּי הַאי שָׂדֶה, כִּיּוֹן דְאַסְתַּלַּק יַעֲקֹב מִתַּמָּן בַּעֲרֵב, שְׂבִיק הַאי שָׂדֶה לְיִצְחָק אָבוּי, וְאַיְהוּ סָלִיק בְּהֵיזֵא זְמַנָּא לְגַבֵּי עֵילָא.

212. מֵה כְּתוּב וַתֵּצֵא לֵאָה לִקְרָאתוּ. אֲמַאי עֵלָא, לְגַבֵּי בְרָא יַחֲדָא. וַתֹּאמֶר אֵלַי תְּבוֹא, תַּחֲוֹת גְּדַפְתָּא, לְבְרַכָּא לָךְ, וּלְרִוּוּאָה לָךְ בְּתַמְנוּקִין וְעִדּוּגִין עֵלְאִין. הָא עִידָן רַעוּא וְעִנּוּגָא לְמֵיהֵב לָךְ נִיחָא דְרוּחָא עֵלָא, לְגַבֵּי הֵהוּא שָׂדֶה, עַד לֹא יִתּוּקֵד בְּתוּקְפָא דִּיצְחָק.

213. כִּיּוֹן דְנִקִּטָּא לְיַעֲקֹב תַּחֲוֹת גְּדַפְתָּא, כְּדִין וַיִּשְׁכַּב עִמָּה בְּלֵילָה הוּא. הוּא: דְסִתִּים מְכֹלֵא. הוּא: דְכָל בְּרַכָּאן וְכָל קַדוּשִׁין נִפְקִי מִתַּמָּן. יַעֲקֹב לֹא כְּתוּב אֲלֵא הוּא: מֵאן דְאַתְחֲזִי לְאַתְעָרָא לְגַבָּה.

214. וְעַד דְלֹא זְמִין לְגַבָּה תַּחֲוֹת גְּדַפְתָּא, מֵאן דְנִקִּיט אִינוּן קַדִּישָׁאן וּבְרַכָּאן לֹא אֲתַמְלִי מְנֻקֹּדָה טְמִירָא, הֵהוּא עֵלְמָא עֵלָא. וְעַד דְּוֹדָאִים מִתְעָרִי כֹלֵא, וְכֹלֵא כְּגִוּוּנָא דְרִזָּא עֵלָא. רַאוּבֵן מַאי רַאוּבֵן, קוּדְשָׁא בְרִיךְ הוּא שׁוּי שְׂמֵהּ בְּאַרְעָא, דְכְּתוּב לְכוּ חֲזוּ מַפְעֻלוֹת יי אֲשֶׁר שָׂם שְׁמוֹת בְּאַרְץ.
(עַד כָּאן סִתְרֵי תוֹרָה).

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215. "...and Leah went out to meet him, and said, 'You must come in to me...'" HE WONDERED IF the phrase, "YOU MUST COME IN TO ME," is impertinent. HE ANSWERS: No. Rather, THE OPPOSITE, for here we learn of Leah's modesty. She did not say it in the presence of her sister, but hastened to the road, and whispered to him to let him know that she had obtained Rachel's permission, as it is written: "for indeed I have hired you" (Beresheet 30:16). From Rachel, I obtained permission. In order that Rachel should not be displeased by it, she said it to him outside and not at home.

216. Moreover, Leah's tent faced the road, and she let Ya'akov in through the outside entrance before he entered Rachel's tent. Why? So that she would not have to say anything in the presence of Rachel and sound bold. Also, Leah said: If Ya'akov enters Rachel's tent, it is not right to make him leave it. Therefore, she hastened to meet him outside.

217. HE ASKS: What is the purpose of all this? HE ANSWERS: The Holy Spirit stirred within Leah, and she knew that all the Supernal Holy Tribes would come from her. She hastened to do it for love of the Holy One, blessed be He. For that reason, THAT SHE MERITED THE HOLY SPIRIT; she KNEW HOW TO name them according to the secret of wisdom.

218. While walking together, Rabbi Yosi said to Rabbi Chiya: Each time we discuss the Torah, the Holy One, blessed be He, performs miracles before us. The way before us is long. Therefore, let us study the Torah, and the Holy One, blessed be He, will join us.

219. Rabbi Chiya began the discussion with the verses: "In the first month, on the fourteenth day of the month at evening, shall you eat unleavened bread," (Shemot 12:18) and "seven days shall you eat unleavened bread with it, the bread of affliction (lit. 'of poverty')" (Devarim 16:3). Note that "bread of poverty (Heb. oni)" is spelled WITHOUT THE LETTER VAV. The friends were already engaged on this account. But come and behold: when Yisrael were in Egypt, they were under an alien power. When the Holy One, blessed be He, wanted to bring them near to Him, He gave them the grade of the bread of poverty. HE ASKS: Who is the poor referred to in, "bread of poverty?" HE ANSWERS: He is King David, of whom it is written: "for I am poor and needy" (Tehilim 86:1).

215. וַתֵּצֵא לֵאָה לִקְרֹאתוֹ וַתֹּאמֶר אֵלַי תָּבוֹא וְגו'.
הָאֵי מְלָה חֲצִיפוּתָא אִיהוּ. לָאו אִיהוּ הִכִּי, אֶלָּא
מִהֵכָא אֹלִיפְנָא, עֲנוּתְנוּתָא דְלֵאָה, דְּלֵא אִמְרָה קָמִי
אַחְתָּהּ מִדִּי, וְאִיהִי אֶקְדִּימַת לְאוֹרְחָא, וְאִמְרָה לִיה
בְּחֻשָּׁאֵי, וְאוֹדְעָא לִיה. דְּהָא בְּרֻשׁוֹתָא דְרַחֵל הוּא,
דְּכֹתִיב בֵּי שְׂכוּר שְׂכָרְתִּיךָ, מִרַחֵל נְטִילַת רִשׁוֹ, וּבִגִּין
דְּלֵא יִבְאִישׁ בְּעִינָאָה דְרַחֵל, אִמַּר לוֹ לְבָר, וְלֵא
בְּבֵיתָא.

216. וְלֵא עוֹד אֶלָּא פִתְחָא מִשְׁכְּנָא דְלֵאָה, נִמְקַת
לְבָר, וְעֵיילַת לִיה לִיעֶקֶב בְּפִתְחָא דְלְבָר, עַד לֵא
וַיַּעֲזוּב לְמִשְׁכְּנָא דְרַחֵל. מֵאִי טַעְמָא, בִּגִּין דְּלֵא תִימָא
מְלָה קָמִי דְרַחֵל, וְלֵא תַחֲצִיף קָמִי אַחְתָּהָא. וְלֵא
עוֹד, אֶלָּא אִמְרָה לֵאָה, אִי וַיַּעֲזוּב יַעֲקֹב, בְּמִשְׁכְּנָא
דְרַחֵל, לָאו דִּין הוּא לְאַמְקִיָּה מִתְמַן, בִּגִּין כֶּךָ
אַקְדִּימַת לִיה לְבָר.

217. וְכֹל הָאֵי לְמָה, אֶלָּא לֵאָה רוּחָא דְקוּדְשָׁא
אַתְעֵרַת בֵּהּ, וַיִּדְעַת דְּכֹל הַיְיָ שְׁבִטִין עֲלֵאִין, בְּלָהוּ
קְדִישִׁין יִמְקוֹן מְנָה, וְדַחַקַת שַׁעְתָּא, בְּחֻבִּיבוּתָא
לְקוּדְשָׁא בְּרִיךְ הוּא, וּבִגִּין כֶּךָ הִיא קְרֹאת לֹון שְׁמֵהּ,
בְּרָזָא דְחֻכְמָתָא.

218. ר' חִיָּיא וְר' יוֹסִי, הוּוּ אֲזִילִי בְּאוֹרְחָא, אִמַּר רַבִּי
יוֹסִי לְר' חִיָּיא, בְּכֹל זְמַנָּא דְאֲזִילִין בְּאוֹרְחָא, וְלַעֲיִנָן
בְּאוֹרֵייתָא, קוּדְשָׁא בְּרִיךְ הוּא מִרְחִישׁ לָן נְסִין,
וְהִשְׁתָּא אוֹרְחָא דָּא אֲרִיךְ לָן, נִתְעַסֵּק בְּאוֹרֵייתָא,
וְקוּדְשָׁא בְּרִיךְ הוּא יִזְדְּוֹג בְּהַדָּן.

219. פִּתַּח רַבִּי חִיָּיא וַאֲמַר, בְּרֵאשׁוֹן בְּאַרְבַּעָה עָשָׂר
יוֹם לְחֹדֶשׁ בְּעֶרֶב תֹּאכְלוּ מִצּוֹת, וְכֹתִיב שְׁבַעַת יָמִים
תֹּאכְלֵ עֲלֵיו מִצּוֹת לֶחֶם עָנִי, לֶחֶם עָנִי כְּתִיב, הָאֵי
מְלָה אַתְעֵרוּ בֵּהּ חֻבְרֵיָא. אֲבָל תָּא חוּי, כִּד הוּוּ
יִשְׂרָאֵל בְּמִצְרַיִם, הוּוּ בְּרֻשׁוֹתָא אַחְרָא, כִּד בַּעַא
קוּדְשָׁא בְּרִיךְ הוּא לְקַרְבָּא לֹון לְגַבְיָהּ, יְהֵב לֹון אַתְר
דְּלֶחֶם עָנִי. לֶחֶם עָנִי, מֵאֵן עָנִי, דָּא דוֹד מְלַכָּא,
דְּכֹתִיב בֵּיהּ כִּי עָנִי וְאֲבִיוֹן אָנִי.

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220. This bread of poverty is called Matzah, WITHOUT THE LETTER VAV, ZEIR ANPIN, because the female without the male is poor. First, YISRAEL approached the ASPECT OF Matzah, BEING THE FIRST GRADE. Afterward, the Holy One, blessed be He, raised them to higher grades and the male joined the female, THAT IS, SHE WAS UNITED WITH ZEIR ANPIN, AND RECEIVED CHASSADIM FROM HIM. Then, when Matzah was united with the male, it was called 'precept' (mitzvah), with the letter Vav, FOR IT ALLUDES TO ZEIR ANPIN. This is the meaning of the verse, "For this commandment" (Devarim 30:11). Therefore, in its first GRADE, it is called Matzah; later, IN HIGHER GRADES, it becomes a precept.

221. While they were walking, they heard a voice say: A group of murderers lurk in wait for you on the way. Therefore, turn upward and do not descend through the unroofed castle below. Rabbi Yosi said: One may derive from this that the Holy One, blessed be He, wishes to guard our way. They ascended a mountain located between strong rocks. They said: Since the Holy One, blessed be He, wishes us to take this path, we should expect to behold something noteworthy, perhaps a miracle.

222. They sat down by a cleft in a rock and were surprised when a man appeared before them. Rabbi Yosi asked: Who are you? The man replied: I am from the people of Arka. When asked: Are there people there? He said: Yes, and they sew and reap. Some are of a strange shape that is different from my own; THEY HAVE TWO HEADS. I came up to you to learn the name of the land in which you dwell.

223. He said: It is called the 'earth' (Heb. eretz), because it is the land of the living, as it is written: "As for earth (eretz), out of it comes bread" (Iyov 28:5). Bread comes from this earth. Other lands do not have bread or, if they do, it is not of the seven kinds. He returned to his place. They wondered and said: Assuredly, the Holy One, blessed be He, desires to awaken us by this.

224. Rabbi Chiya said: Assuredly, it happened because of the verse you quoted. I remember learning about a supernal matter concerning Pesach from my grandfather. The Holy One, blessed be He, gave Yisrael this bread from the land of the living, NAMELY, THE NUKVA CALLED 'MATZAH'. Later, this bread became bread from the heaven, NAMELY, FROM ZEIR ANPIN CALLED 'HEAVEN'. This has already been explained.

220. וְהָאֵי לֶחֶם עָנִי אֶקְרִי מַצָּה, נֹקְבָא בְּלֹא דְכוּרָא, מְסַכְנוּתָא הוּי, אֲתִקְרִיבוּ לְגַבֵּי מַצָּה בְּקַדְמִיתָא, בֵּינָן דְּקְרִיבוּ לֹון יִתִּיר, עֵייל לֹון קוּדְשָׁא בְּרִיךְ הוּא, בְּדַרְגִּין אַחֲרָנִין, וְאֲתַחֲבַר דְּכוּרָא בְּנוֹקְבָא. וּכְדִין, מַצָּה כַּד אֲתַחֲבַרְתָּ בְּדְכוּרָא, אֶקְרִי מַצָּה, בְּתוֹסַפְתָּ וְא"ו, הַה"ד כִּי הַמַּצָּה הַזֹּאת, בְּגִינֵי כֵךְ, מַצָּה בְּקַדְמִיתָא, וּלְבַתֵּר מַצָּה.

221. עַד דְּהוּוּ אֲזֵלִי, שְׁמַעוּ חַד קְלָא דְאָמַר, טוּפְסָרָא דְקִטְנוּן, עֲקִימָן בְּאוּרְחָא, סְטוּ לְעֵילָא, לֹא תַחְתּוּן בְּקוּסְטָרָא דְקִטְרָא דְלִתְתָא. אָמַר רַבִּי יוֹסִי, שְׁמַע מִינָהּ, דְּקוּדְשָׁא בְּרִיךְ הוּא בְּעֵי לְנִטְרָא אוּרְחִין. סְלִיקוּ לְעֵילָא, וְעָלוּ בְּחַד טוּרָא, בֵּין טַנְרִין תְּקִיפִין, אָמַרו, הוּאִיל וְקוּדְשָׁא בְּרִיךְ הוּא בְּעָא בְּאוּרְחָא דָא, מְלָה נַחְמִי, אוּ גִיסָא אֲתַרְחִישׁ לָן.

222. אֲזֵלִי, יִתְבִּי גַבֵּי בְּקִיעֵי דְטַנְרָא. סְלִיק לֹון חַד בְּרִי נֶשׁ, תְּוֹהוּ, אָמַר רַבִּי יוֹסִי מֵאֵן אֲנִתָּ. אָמַר מֵאֲנָשִׁי אַרְקָא אֲנָא, אָמַר לִיה, וְתַמְן אֵית בְּנֵי נֶשָׁא, אָמַר אִין, וְחֲרַעִין וְחֲצַרִין, מְנִייהוּ בְּחִיזוּ אַחֲרָא מְשַׁנְיִין מְנָאי, וְסְלִיקְנָא גַבֵּיכּוּ, לְמַנְדַּע מְנִיכּוּ, מַה שְׁמִייה דְאַרְעָא דְאֲתוּן בַּהּ.

223. אָמַר לִיה, אַרְץ, בְּגִין דְּהִכָּא אַרְץ הַחַיִּים שְׂרִיא, דְכְּתִיב אַרְץ מְמֹנָה יֵצֵא לֶחֶם, מֵהָאֵי יֵצֵא לֶחֶם, בְּשָׂאֵר אַרְעָא לֹא יֵצֵא לֶחֶם, וְאִי נִפְיָא, לֹא מְשַׁבַּעַת הַמִּינִין. אֲדַהֲכִי עָאֵל לְאַתְרִיהּ. תְּוֹהוּ, אָמַרו וְדָאי קוּדְשָׁא בְּרִיךְ הוּא בְּעֵי לְאַתְעָרָא לָן בְּמְלָה.

224. אָמַר רַבִּי חִיָּיא, וְדָאי עַל הָאֵי קְרָא דְאֲמַרְתָּ, דְּכוּרָא דְאוּלִּיפְנָא מְסַבָּאי, חַד מְלָה עֲלָאָה, בְּפַסְחָא, דִּיהֵב לֹון קוּדְשָׁא בְּרִיךְ הוּא לְיִשְׂרָאֵל לֶחֶם דָּא, מְאַרְעָא דְחַיִּי, וּלְבַתֵּר לֶחֶם מִן הַשָּׁמַיִם, לֶחֶם דָּא, וְהָא אוּקִימְנָא מְלָה.

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225. He also said that when a man comes into this world, he knows nothing before he tastes bread. After he does, he is motivated to know and perceive. So when Yisrael went out from Egypt, they knew nothing until the Holy One, blessed be He, gave them bread from this land, THE NUKVA, CALLED 'MATZAH', as it is written: "As for earth, out of it comes bread." Then Yisrael came to know and conceive the Holy One, blessed be He, like a baby who knows or conceives nothing before he tastes the bread of this world.

226. The children of Yisrael had no knowledge or conception of higher matters, UPPER GRADES, until they ate of the supernal bread, WHICH IS DRAWN FROM ZEIR ANPIN CALLED 'HEAVEN'. BEFORE THEY ATE OF THE SUPERNAL BREAD, they knew and conceived only that place, THE NUKVA, AND NO MORE. The Holy One, blessed be He, desired that the children of Yisrael should know more of the place, which is worthy of this land--THAT IS, THE UPPER GRADES THAT SHINE FROM THE PLACE OF ZEIR ANPIN TO THE NUKVA--but they could not until they tasted bread of that SUPERNAL place. What is that? That which is called 'heaven', NAMELY, ZEIR ANPIN, as it is written: "Behold, I will rain bread from heaven for you" (Shemot 16:4). Then did they know and conceive that SUPERNAL place. But before that, they knew nothing and had no conception OF THAT SUPERNAL PLACE, ZEIR ANPIN.

227. Rabbi Yosi came to him and kissed him. He said: Assuredly this is why the Holy One, blessed be He, aroused us TO SPEAK WITH THE MAN OF THE PEOPLE OF ARKA, FOR BECAUSE OF HIM WE CAME TO DISCUSS THIS VERSE. Therefore, the beginning of the knowledge of Yisrael was bread, NAMELY, THE BREAD OF AFFLICTION. They stood to go. While they were walking, they saw two Damascene plum trees, a male and a female. Rabbi Yosi said: There is nothing in the world that is not male and female. Moreover, whatever is on earth, exists also in the sea.

228. Rabbi Yosi began with the verse: "And Ya'akov came out of the field in the evening, and Leah went out to meet him." HE ASKS: How did she know HE WAS COMING? HE ANSWERS: They said his ass was braying, so Leah knew and went toward him. Thus, the ass caused Yisaschar to come from Leah. This is the meaning of the verse: "Yisaschar is a strong (Heb. garem) ass" (Bereshheet 49:14). Do not read garem, but rather garam, meaning 'caused', BECAUSE the ass caused him TO BE BORN. Leah said: Surely I know that if Ya'akov enters Rachel's tent, I cannot make him leave. Therefore, I shall wait for him here, and he shall come into my tent.

229. "...for indeed I have hired you with my son's mandrakes." HE ASKS: Why did she say, "with my son's mandrakes?" WAS NOT IT ENOUGH TO SAY, 'WITH MANDRAKES'? HE ANSWERS: So that Ya'akov will draw satisfaction from their help in childbirth. Yet Ya'akov knew that this matter did not depend on the mandrakes, but on above, ON MAZAL.

225. תו הוה אָמַר, דְּבַר נֶשׁ, כִּד נִפְיָק לְהַאי עֵלְמָא,
לֹא יָדַע מַדְּי, עַד דְּאִטְעִים נְהֵמָא, כִּיּוֹן דְּאִכְיֹל
נְהֵמָא, אֲתַעַר לְמַנְדַּע וְלֹא שְׁתַּמּוּדְעָא. כִּךְ כִּד נִפְקוּ
יִשְׂרָאֵל מִמִּצְרַיִם, לֹא הוּוּ יָדְעֵי מַדְּי, עַד דְּאִטְעִים לוֹ
קוּדְשָׁא בְּרִיךְ הוּא לֶחֶם מַהֵא אַרְץ, דְּכִתְיִב אַרְץ
מִמְנָה יֵצֵא לֶחֶם, וּכְדִין עָאלוּ יִשְׂרָאֵל, לְמַנְדַּע,
וְלֹא שְׁתַּמּוּדְעָא לִיָּה לְקוּדְשָׁא בְּרִיךְ הוּא. וַיִּנּוּקָא לֹא
יָדַע, וְלֹא אֲשַׁתְּמוּדְעָא, עַד דְּטַעִים נְהֵמָא דְהַאי
עֵלְמָא.

226. יִשְׂרָאֵל לֹא יָדְעוּ, וְלֹא אֲשַׁתְּמוּדְעוּ בְּמַלְיוֹן
דְּלַעִילָא, עַד דְּאִכְלוּ לֶחֶם עֲלָאָה, וּכְדִין יָדְעוּ
וְאֲשַׁתְּמוּדְעוּ בְּהוּא אֲתַר, וּבְעָא קוּדְשָׁא בְּרִיךְ הוּא
דְּיִנְדַּעוּן יִשְׂרָאֵל יְתִיר, בְּהוּא אֲתַר, דְּאֲתַחְזוּי לְהַאי
אַרְץ, וְלֹא יִכְלוּ, עַד דְּטַעְמוּ לֶחֶם, מַהֵהוּא אֲתַר,
וּמֵאֵן אִיְהוּ שְׁמַיִם, דְּכִתְיִב הַנְּנִי מִמַּטִּיר לְכֶם לֶחֶם
מִן הַשָּׁמַיִם, וּכְדִין יָדְעוּ וְאֲסַתְּבְלוּ בְּהוּא אֲתַר, וְעַד
דְּאִכְלוּ לֶחֶם מַהֵהוּא אֲתַר, לֹא יָדְעוּ מַדְּי וְלֹא
אֲשַׁתְּמוּדְעוּ.

227. אַתָּא ר' יוֹסִי וְנִשְׁקִיָּה. אָמַר, וְדַאי עַל דָּא
אֲתַעַר לוֹן קוּדְשָׁא בְּרִיךְ הוּא בְּהַאי, וְעַל דָּא שִׁירוּתָא
דְּיִשְׂרָאֵל לְמַנְדַּע, לֶחֶם הוּוּ. קָמוּ וְאִזְלוּ, עַד דְּהוּוּ
אִזְלוּ, חָמוּ תְרֵי דְרַמוּסְקִין, חַד דְּכַר וְחַד נּוֹקְבָא. אָמַר
רַבִּי יוֹסִי, לִית לָן מְלָה בְּעֵלְמָא, דְּלֹא הוּוּ דְּכַר
וְנוֹקְבָא, וְכָל מַה דִּי בְּאַרְעָא, הִכִּי נִמְי בְּיָמָא.

228. פְּתַח רַבִּי יוֹסִי וְאָמַר, וַיִּבֵּא יַעֲקֹב מִן הַשָּׂדֶה
בְּעֶרֶב וַתֵּצֵא לָאָה לְקִרְאתוֹ וְגו', וַתֵּצֵא לָאָה
לְקִרְאתוֹ, מִנָּא יָדַעַת. הָא אָמְרוּ דְגָעָא חֲמָרָא, וְלָאָה
יָדַעַת, וְנִפְקַת לִיָּה, וְגָרִים לִיָּה, דְּנִפְקַת מִנָּה יִשְׁשָׁכָר,
הַה"ד יִשְׁשָׁכָר, חֲמוּר גָּרִם, אֵל תִּקְרִי גָרִם, אֵלָא גָרִם
דְּחֲמָרָא גָרְמָא לִיָּה. אָמַרְת לָאָה, וְדַאי יָדַעְנָא דְּאִי
וַיַּעֲלוּ יַעֲקֹב בְּמִשְׁכַּנָּא דְּרַחֵל, לִית לוֹ לְאַפְקָא לִיָּה,
אֵלָא אוּרִיךְ לִיָּה הִבָּא, וַיַּעֲלוּ בְּמִשְׁכַּנִּי.

229. כִּי שָׁכַר שְׁכַרְתִּיךְ בְּדוּדְאֵי בְּנִי, מַאי בְּדוּדְאֵי
בְּנִי, בְּגִין דְּנִיחָא לִיָּה לְיַעֲקֹב עַל דָּא, דְּאֵלִין מְסוּיַעִין
לְאוּלְדָּא. וַיַּעֲקֹב הוּוּ יָדַע, דְּמַלְהָ לֹא קוּימָא
בְּדוּדְאֵים, אֵלָא לַעִילָא.

230. He began by quoting: "He makes the barren woman to keep house, and be a joyful mother of children. Haleluyah" (Tehilim 113:9). Rabbi Chiya said: The holy spirit said, "He makes the barren woman to keep house," refers to Rachel, and "a joyful mother of children," refers to Leah. HE EXPLAINED FURTHER THAT "He makes the barren woman to keep house," refers to the lower world, THE NUKVA OF ZEIR ANPIN, CALLED 'RACHEL', AND "a joyful mother of children," refers to the upper world, BINAH, CALLED 'LEAH'. Therefore, Haleluyah CONTAINS THE LETTERS OF HALLELU ('PRAISE'), YUD-HEI, BECAUSE THE UPPER WORLD WAS CREATED BY THE YUD, AND THE LOWER WORLD CREATED BY THE HEI.

231. Rabbi Yehuda said that all the tribes are the result of correcting down below, NAMELY, OF THE NUKVA; they were all amended to resemble above, BINAH. "For I have hired you" to take from him a body. And what is it? It is the Torah. "...for indeed I have hired you..." MEANS you, your own body. "I have hired you" to bear your very shape.

232. From this we understand that whoever studies the Torah inherits the world to come, THE MOCHIN OF BINAH, and the portion of Ya'akov, THE MOCHIN OF THE SUPERNAL ABA AND IMA, as it is written: "Yisaschar"--which contains the letters of Yesh sachar ('there is a reward'), as in: "for your work shall be rewarded (sachar)" (Yirmeyah 31:15). THE WORK IS THE STUDY OF THE TORAH, as it is written: "That I may cause those who love me to inherit substance (Heb. yesh); and I will fill their treasures" (Mishlei 8:21).

233. "...because I have born him six sons..." Rabbi Chizkiyah said: They are above and below, NETZACH AND HOD, and to the four winds of the world, CHESED, GVURAH, TIFERET AND YESOD. Whoever prolongs the "one" IN KRIAT SH'MA should claim the sovereignty of the Holy One, blessed be He, above and below, and on the four directions of the world, namely, one.

234. Rabbi Chizkiyah said: It is written: "mountains of separation" (Shir Hashirim 2:17) and, "mountains of spices" (Shir Hashirim 8:14). HE ASKS: What are the mountains of spices? HE ANSWERS: They are the six sons of Leah, who include the other six, YOSEF, BINYAMIN, AND THE SONS OF THE HANDMAIDS. Together they are twelve and six, WHICH MEANS THAT THEY MAY BE COUNTED AS EITHER TWELVE OR SIX, because they include each other. IF YOU COUNT THE MAIN ONES, THEY ARE SIX, BUT IF YOU ALSO COUNT THOSE INCLUDED WITHIN THEM, THEY ARE TWELVE. And Leah presides over them, to fulfill the verse, "a joyful mother of sons. Haleluyah."

235. It is therefore written: "you shall not take the mother bird together with the young," (Devarim 22:6) because she is of the hidden world which is not revealed, BECAUSE THE LOWER BEINGS HAVE NO CONCEPTION OF IT. Therefore, "you shall surely let the mother go, and take the young to you" (Ibid. 7), because the dam is of the hidden world, which is never revealed.

230. פֶּתַח וְאָמַר, מוֹשִׁיבֵי עֶקְרַת הַבַּיִת אִם הַבְּנִים שְׂמֵחָה הַלְלוּהָ. אָמַר רַבִּי חֵיָא רוּחָא דְקוּדְשָׁא קְאָמַר, מוֹשִׁיבֵי עֶקְרַת הַבַּיִת, דָּא רַחֵל. אִם הַבְּנִים שְׂמֵחָה, דָּא לֵאָה. מוֹשִׁיבֵי עֶקְרַת הַבַּיִת, דָּא עֲלֵמָא תַתָּא. אִם הַבְּנִים שְׂמֵחָה, דָּא עֲלֵמָא עֲלָא, בְּגִינֵי כֵן הַלְלוּהָ.

231. אָמַר רַבִּי יְהוּדָה, כָּל אֲלִין שְׁבִטִין, תְּקוּנִין דִּלְתַתָּא אִינוּן, וְכִלְהוּ בְּגוּוּנָא דְלַעִילָא. תָּא חֵזִי, כִּי שָׂכַר שְׂכָרְתִּיךְ, לְנִסְבָּא מְנִיָּה גּוּפָא, וּמֵאֵן אִיהוּ תוֹרָה. שָׂכַר שְׂכָרְתִּיךְ, לָךְ, לְגוּפְךָ מִמֶּשׁ. שָׂכַר שְׂכָרְתִּיךְ, לְאוּלְדָא דִּיוּקְנָךְ.

232. מֵהֶבֶא, מֵאֵן דְלַעִי בְּאוּרֵייתָא, אַחְסִין עֲלֵמָא דְאִתִּי, וְאַחְסִין אַחְסֵנְתָא דִיעֻקְב. אַחְסִין עֲלֵמָא דְאִתִּי, דְכָתִיב יֵשׁ שָׂכַר יֵשׁ שָׂכַר, כִּי יֵשׁ שָׂכַר לְמַעַלְתָּךְ. וְכָתִיב לְהִנְחִיל אֶהְבִּי יֵשׁ וְאַצְרֵיתִיהֶם אֲמֵלָא.

233. כִּי יִלְדֵתִי לוֹ שֵׁשׁ בְּנִים. אָמַר רַבִּי חִזְקִיָּה, אֲלִין עֵילָא וְתַתָּא וְאַרְבַּע סְטְרִין דְעֵלְמָא. וּמֵאֵן דְאִרִּיךְ בְּאַחַד, בְּעֵי לִיהּ לְאַמְלָכָא לְקוּדְשָׁא בְרִיךְ הוּא לְעֵילָא וְתַתָּא, וְלְאַרְבַּע סְטְרֵי דְעֵלְמָא, וְהוּיָנוּ אַחַד.

234. אָמַר רַבִּי חִזְקִיָּה, כְּתִיב עַל הָרִי בְּתַר, וְכְתִיב עַל הָרִי בְּשָׂמִים, מֵאֵן אִינוּן הָרִי בְּשָׂמִים. אֲלִין שֵׁיט בְּגִין דְלֵאָה, דְאִכְלָלֵן שֵׁיט אַחְרָנִין, וְאִינוּן תְּרִיסַר, וְאִינוּן שֵׁיט, בְּגִין דְכָל חַד כָּלִיל בְּחַבְרִיָּה, וְלֵאָה עֲלִיָּהּ, לְקוּיָמָא אִם הַבְּנִים שְׂמֵחָה הַלְלוּהָ.

235. וְעַל דָּא כְּתִיב לֹא תִקַּח הָאֵם עִל הַבְּנִים, בְּגִין דְאִיהוּ עֲלֵמָא דְאַתְכַּסִּיא, וְלֹא אֲתַגְלִיא, וְעַד שְׁלַח תְּשַׁלַּח אֶת הָאֵם וְאֶת הַבְּנִים תִּקַּח לָךְ. בְּגִין דְאִיהוּ עֲלֵמָא דְאַתְכַּסִּיא, וְלֹא אֲתַגְלִיא כָּלֵל.

236. "...and take the young to you..." This resembles the verse: "For ask now of the days that are past...and from one side of the heaven to the other" (Devarim 4:32)--FROM CHESED, THE SIDE OF ZEIR ANPIN CALLED 'HEAVEN', TO YESOD, THE OTHER SIDE OF ZEIR ANPIN, THAT IS, THE SIX EXTREMITIES CHESED, GVURAH, TIFERET, NETZACH, HOD, AND YESOD OF ZEIR ANPIN, CALLED THE 'SIX SONS OF LEAH'. They are all called "the mountains of spices." From there downward, BENEATH MALCHUT OF ATZILUT, they are called "mountains of separation," as it is written: "and from thence it was parted, and branched into four streams" (Bereshheet 2:10).

237. Rabbi Yesa said: The sons of the handmaids tied knots, the four knots that need correcting. Rabbi Elazar said: Therefore the knots (joints) protrude from the body. And although they are all one, NAMELY, EVEN THOUGH THEY WERE CORRECTED IN THE SECRET OF THE VERSE, "AND ALL THEIR HINDER PARTS WERE INWARD" (I MELACHIM 7:25), THEY NEVERTHELESS PROTRUDE FROM THE BODY, BEING AT FIRST, BEFORE THE UNION, EMPTY WITHOUT LIGHT. THIS MEANS THAT THE OTHER JOINTS are all on one plane, AND DO NOT PROTRUDE OUT OF THE BODY. Therefore, all the tribes ascend as testimony above, as it is written: "there the tribes used to go up, the tribes of Yah, as a testimony to Yisrael, to give thanks to the name of Hashem" (Tehilim 122:4).

24. "And it came to pass, when Rachel had born Yosef"

This is an enigmatic passage in which the rabbis comment on the symbolic and mystical importance of Ya'akov's leaving his father-in-law, Lavan, and going into the land of Israel, once Yosef has been born and Benyamin has been conceived. For these commentators, Leah symbolizes the upper world, or all that is mysterious in life.

The Relevance of this Passage

Ya'akov's ability to evolve spiritually was limited during his stay with his Lavan. His going into the Land of Israel is a metaphor for his readiness to ascend to the level of the Upper World. The lesson for the reader is this: our physical location is a mirror of where we are spiritually. This passage awakens us to the importance of constant forward motion, both physically and spiritually, in order to continue the evolution of our souls, which is the very purpose of our life. Moreover, the act of meditating upon these verses helps our soul ascend to higher levels.

238. Rabbi Elazar quoted the verse: "And it came to pass, when Rachel had born Yosef" (Bereshheet 30:25). HE ASKS: Why did Ya'akov ask to leave only after Yosef was born? Before Yosef was born, he did not ask to leave. HE ANSWERS: As it was explained, he saw that the adversary of Esav was born, as YOSEF WOULD BE THE ADVERSARY OF ESAV, AS IT IS WRITTEN: "AND THE HOUSE OF YA'AKOV SHALL BE FIRE, AND THE HOUSE OF YOSEF FLAME, AND THE HOUSE OF ESAV FOR STUBBLE" (OVADYAH 1:18).

239. Come and behold: Yosef perfected the place OF YA'AKOV after him, BEING THE SFIRAH OF YESOD, THE LAST SFIRAH OF YA'AKOV. Also, Yosef deserved to be called 'Righteous', NAMELY, YESOD, where the ending of the body is, THE LAST SFIRAH. After Ya'akov saw that the body was perfected WITH THE BIRTH OF YOSEF, the body asked to leave. The final part of the body is the member of the Covenant, NAMELY, YOSEF. With all that, Binyamin completed the number, because with him the number twelve was reached.

236. וְאֵת הַבָּנִים תִּקַּח לָךְ, הַיְיָנוּ דְכָתִיב כִּי שְׂאֵל נָא לְיָמִים רִאשׁוֹנִים וּגּו' וּלְמִקְצֵה הַשָּׁמַיִם וְעַד קִצְהַ הַשָּׁמַיִם. וְכֹל הַיָּי, אֶקְרוֹן הָרִי בְשָׁמַיִם, מִכָּאן וּלְתַתָּא אֶקְרוֹן הָרִי בְתַר, דְכָתִיב וּמִשָּׁם יִפְרֹד, וְהָיָה לְאַרְבַּעַה רְאשִׁים, טוּרֵי דְפִרּוּדָא.

237. אָמַר רַבִּי יוֹסֵא, בְּנֵי הַשְּׂפָחוֹת, קִשְׁרוּ קִשְׁרֵין, אַרְבַּע קִשְׁרֵין, דְּאַצְטְרִיכוּ לְתַקּוּנָא. וְאָמַר רַבִּי אֶלְעָזָר, דְּבָגִין כִּךְ נִפְקִי לְבַר אֵינּוֹן קִשְׁרֵין, וְאִף עַל גַּב דְּכִלְהוּ חַד, וּמִכָּאן וּלְהֵלָאָה כִּלְהוּ חַד, בְּאוֹרַח מִיִּשְׂרָאֵל וְעַל דָּא, כִּלְהוּ שְׁבִטֵין סְלָקִין בְּסִדְהוֹתָא דְלַעִילָלָא, הָדָא הוּא דְכָתִיב, שְׁשָׁם עָלוּ שְׁבִטֵים שְׁבִטֵי יְהוָה עֲדוֹת לְיִשְׂרָאֵל לְהוֹדוֹת לְשֵׁם ה'.

238. וְאָמַר רַבִּי אֶלְעָזָר, כְּתִיב וַיְהִי כַּאֲשֶׁר יִלְדָה רָחֵל אֶת יוֹסֵף וּגּו', מַה חֲמָא יַעֲקֹב לְמִיּהָךְ לְאוֹרְחִיָּה, כִּךְ אֲתִילִיד יוֹסֵף, וְעַד לֹא אֲתִילִיד יוֹסֵף, לֹא בְעָא לְמִיּהָךְ לְאוֹרְחִיָּה, הָא אוֹקְמוּהָ, דְחֲמָא דְאֲתִילִיד שְׁטַנָּא דְעֵשָׂו.

239. וְתָא חֲזִי, יוֹסֵף אֲשֶׁלִים דּוֹכְתִיָּה בְתַרִּיהַ וְיוֹסֵף זְכִי לִיָּה, דְּאֶקְרִי צְדִיק, וְהֵכָא סִיּוּמָא דְגּוֹפָא. כִּיּוֹן דְּחֲמָא יַעֲקֹב, דְּאֲשֶׁתִּלִים גּוֹפָא, בְּעָא גּוֹפָא לְמִיּהָךְ לְאוֹרְחִיָּה, וְסִיּוּמָא דְגּוֹפָא הוּא בְרִית. וְעַם כֹּל דָּא בְּנִימָן אֲשֶׁלִים חוֹשְׁבָנָא, דְּבִיָּה אֲשֶׁתִּלִּימוּ תְרִיסָר.

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240. One may wonder if Ya'akov knew that until this time the number of the tribes was not yet complete, even though Yosef had been born. Why, then, did he not wait for Binyamin to be born and the tribes to reach completion? HE ANSWERS: Ya'akov acted wisely, and he did know THAT THE TRIBES WERE NOT YET COMPLETED. He said: Surely if the tribes are completed here, then perfection will be achieved here; yet I do not want them to be perfected in this country--only in the Holy Land.

241. Come and behold: the twelve tribes are the perfection of the lower world, THE NUKVA OF ZEIR ANPIN FROM THE CHEST DOWNWARD. After Binyamin was born, AND THE TWELVE TRIBES WERE COMPLETED, Rachel died, and the lower world, THE NUKVA OF ZEIR ANPIN, assumed its place and was perfected through them. Therefore, Binyamin was born only in the Holy Land. This is the meaning of the verse: "And as for me, when I came from Paddan, Rachel died by me in the land of Cna'an on the way" (Bereshheet 48:7). Rachel died there, and was replaced by the lower world, which received a house in which to dwell. As long as Rachel was alive, the lower world was not yet perfected BY THE TWELVE TRIBES. Rachel died, BECAME ONE WITH THE UPPER NUKVA, and received a completed house.

242. HE ASKS: You may wonder why Leah did not die at the same time, WHEN THE TWELVE TRIBES WERE COMPLETED. HE ANSWERS: This is because the house is in the lower world, IN THE NUKVA FROM THE CHEST DOWNWARD, CALLED 'RACHEL'. And it behooves all to be perfected by it, WHICH MEANS THAT THE PERFECTION OF ALL THE LOWER BEINGS, IN BRIYAH, YETZIRAH, AND ASIYAH, DEPEND ON IT and not on the upper world. Therefore, Leah did not die at the same time. All that concerns Leah is hidden, as the upper world is covered and not discovered. Therefore, Leah did not die at that time, AS SHE WAS NOT ANNULLED.

243. Come and behold: this is assuredly so. All that pertains to the upper world, LEAH, is hidden, and all that pertains to the lower world is revealed. Therefore, Leah was hidden and buried in the cave of the Machpelah, and Rachel was buried by the open road. The one is hidden, and the other is open. Thus, the upper world excels in secrecy, as it is written: "And Leah said, Happy am I, for the daughters will call me blessed: and she called his name Asher" (Bereshheet 30: 13).

240. ואי תימא, וכי לא הוה ידע יעקב, דעד בען לא אשתלימו שבטין, אף על גב דאתיליד יוסף, מאי טעמא לא אוריך עד דיתיליד בנימין, וישתלימו שבטין. אלא, יעקב בחכמתא עבד, ומלה ידע, אמר, ודאי אי אשתלימו הכא בלהו שבטין, הא ידענא, דתקנא דלעילא שריא עליהו כדקא יאות, ובארעא דא, לא ליבעי דישתלימו, אלא בארעא קדישא.

241. תא חזי, דהכי הוא, דכלהו תריסר שבטין, תקנא דעלמא תתאה גינהו, וכיון דאתיליד בנימין, מיתת רחל, ונטלא דוכתא האי עלמא תתאה, לאתתקנא בהו. וע"ד לא אתיליד בנימין, אלא בארעא קדישא, דא הוא דכתיב, ואני בבואי מפרן מתה עלי רחל בארץ כנען בדרך, ותמן מיתת רחל ונטלא דוכתא, האי עלמא תתאה, לאתישבא בביתא שלימתא, וכל זמנא דרחל קיימא, עלמא תתאה לא אתתקנא בהו, מיתת רחל נטלא, ביתא בשלימו.

242. ואי תימא, לאה אמאי לא מיתת, בההוא זמנא. אלא בגין דביתא בעלמא תתאה איהו, וכלא מניה הוו לאתתקנא, ולא מעלמא עלאה, ובגין כךלא מיתת בההיא שעתא. וכל עוברוי דלאה באתכסיא אינון, בגין דעלמא עלאה איהו באתכסיא, ולא באתגליא, ובגין כך לא אדבר מיתתה דלאה, כמיתתה דרחל.

243. ותא חזי, דהכי הוא ודאי. בגין דעלמא עלאה, כל מלוי באתכסיא, ועלמא תתאה כל מלוי באתגליא בגין כך, אתכסיא לאה במערתא דכפלתא, ורחל בגלויא דאורחא, דא בסתרא, ודא באתגליא. ובאתכסיא עלמא עלאה אתרשים, דכתיב ותאמר לאה באשרי כי אשרוני בנות, ובגין כך קראה שמיה אשר.

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244. Thus, all became one, because all comes from the upper world. This is true everywhere, BOTH WHEN ALL IS PERFECT AND WHEN ALL IS NOT PERFECT. There are two worlds: the one disclosed and the other hidden. We bless the Holy One, blessed be He, only through both worlds, as it is written: "Blessed be Hashem the Elohim of Yisrael from the world to the world" (Tehilim 106:48). We therefore call the upper world "he," IN THE THIRD, HIDDEN PERSON, and the lower world "you," IN THE SECOND, PRESENT PERSON. And because He is blessed from the upper world by the Righteous, it is written: "Blessed be Hashem out of Tzion, He who dwells at Jerusalem" (Tehilim 135:21). BECAUSE THE LOWER WORLD IS BLESSED BY CHASSADIM FROM THE UPPER WORLD, IT IS REVEALED TO US. This is so because it is from Tzion, YESOD OF THE UPPER WORLD, that it is blessed. THEREFORE, THE UPPER WORLD SHOULD ALWAYS EXIST IN THIS ASPECT.

245. Come and behold: "Hashem, Hashem," AT THE BEGINNING OF THE THIRTEEN ATTRIBUTES, refers to the two worlds, the revealed and the hidden. Therefore, there is a comma between the two. But in, "from the world to the world," all is one, BECAUSE THE DISCLOSED WORLD HAS NOTHING OF ITS OWN. EVERYTHING IT HAS IS GIVEN FROM THE HIDDEN WORLD.

246. "And it came to pass, when Rachel had born Yosef." Rabbi Yehuda said: Come and behold the perfection of Ya'akov, who did not wish to leave without Lavan's permission. It may be said that at another time he did not take his leave, but rather fled from him. HE ANSWERS: This was because Ya'akov was afraid that Lavan would not let him go; then the twelve tribes would have been completed in a foreign land. Therefore, after Ya'akov saw that the time has come for Binyamin to be born, he fled, as it is written: "So he fled with all that he had" (Beresheet 31:21).

247. This was because after Binyamin was born, the Shechinah attached herself to all the tribes and lived with them. Ya'akov, who understood the mystery of wisdom, saw that once the twelve tribes were perfected, the Shechinah would be adorned and attached to them, Rachel would die, and the Shechinah would receive the house.

248. Come and behold: we have learned as much. The lower world, THE SHECHINAH, was worthy of being united with Ya'akov, as it was worthy of Moshe. However, it could not achieve union until there were twelve tribes in the house for her to be connected with. When the twelve tribes were completed, Rachel was removed, and THE SHECHINAH received the house containing the twelve tribes and became its foundation (Heb. ikar). Then, it was written: "He makes the barren (Heb. akarah) woman to keep house" (Tehilim 113:9).

249. Ya'akov said: The time has come FOR BINYAMIN TO BE BORN, AND for the twelve tribes to be completed. Surely the world above descended to the house to be connected with them--and for this poor woman, RACHEL, to be removed from before it. If she dies here, I shall never leave. Moreover, this land is not worthy of completing the house, ONLY THE HOLY LAND IS WORTHY. Therefore, "And it came to pass, when Rachel had born Yosef," means before the tribes were completed.

244. וּבְגִין דָּא, כָּלָא חַד, דְּהָא כָּלָא הוּי מַעְלָמָא
עֲלָאָה. הֲכִי נְמִי, וּבְכָל אַתְר, תְּרִין עֲלָמִין, דָּא
בְּאַתְגְּלִיא, וְדָא בְּאַתְכַּסְיָא, וְאַנְן לָא מְבָרְכִין
לְקוּדְשָׁא בְּרִיךְ הוּא, אֶלָּא בְּתֵרִין עֲלָמִין, דְּכַתִּיב
בְּרוּךְ ה' אֱלֹהֵי יִשְׂרָאֵל מִן הָעוֹלָם וְעַד הָעוֹלָם. בְּגִינֵי
כֶּךָ, עֲלָמָא עֲלָאָה קְרִינֵן הוּ"א, וְקְרִינֵן לְעֲלָמָא
תַּתָּאָה, אֶתְ"ה, בְּגִין דְּאִיהוּ בְּרוּךְ מַעְלָמָא עֲלָאָה, עַל
יְדָא דְצַדִּיק, הֲדָא הוּא דְכַתִּיב בְּרוּךְ ה' מִצִּיּוֹן שׁוֹכֵן
יְרוּשָׁלַם וְגו'. וְדָאֵי מִצִּיּוֹן אִיהוּ בְּרוּךְ.

245. תָּא חֲזִי, כְּגוּוֹנָא דָּא ה' ה' תְּרִין עֲלָמִין נִינְהוּ,
דָּא בְּאַתְגְּלִיא, וְדָא בְּאַתְכַּסְיָא, וְעַל דָּא פְּסִיק טַעמָא
בְּגוּוֹיָיהוּ, וּמַעְלָמָא דָּא, עַד עֲלָמָא דָּא, כָּלָא חַד.

246. וַיְהִי כַּאֲשֶׁר יִלְדָה רַחֵל אֶת יוֹסֵף וְגו', אָמַר רַבִּי
יְהוּדָה, תָּא חֲזִי, שְׁלִימוּתָא דִיעֵקֵב, דְּלָא בְעָא לְמִיזַל
אֶלָּא בְּרִשׁוּתֵיהּ דְּלָבָן. וְאִי תִימָא, זְמָנָא אַחְרִינָא
אָמַאי לָא אֲזִיל בְּרִשׁוּתֵיהּ. אֶלָּא בְּגִין דְּרַחֵל יַעֲקֹב,
דְּלָא יִשְׁבּוֹק לֵיהּ, וְיִשְׁתַּלְּמוּ תְּרִיסַר שְׁבֻטִין, בְּאַרְעָא
אַחְרָא. וְעַל דָּא בִּינּוֹן דְּחָמָא, דְּמֵטָא שְׁעֵתָא דְּבִנְיָמִין,
בְּרַח, כְּמָה דְּאַתְּ אָמַר, וַיְבָרַח הוּא, וְכָל אֲשֶׁר לוֹ.

247. דְּכִיּוֹן דְּאַתִּילִיד בְּנִימִין, אֶתְקַשְׂרַת שְׁכִינְתָּא
בְּכֻלְהוּ שְׁבֻטִין, וְנִטְלָא בֵּיתָא בְּכֻלְהוּ. וַיַּעֲקֹב הוּא יָדַע
בְּרָזָא דְּחֻכְמָתָא, דְּכַד יִשְׁתַּלְּמוּ תְּרִיסַר שְׁבֻטִין,
דְּשְׁכִינְתָּא תִּתְקַשֵּׁט וְתִתְקַשֵּׁר בְּהוּ, וְרַחֵל תָּמוּת,
וְאִיהִי נִטְלָא בֵּיתָא.

248. תָּא חֲזִי, הֲכִי אֹלִיפְנָא, עֲלָמָא תַּתָּאָה אֶתְחֲזִי
לֵיהּ לִיעֵקֵב, כְּמָה דְּאַתְחֲזִי לְמֹשֶׁה, אֶלָּא דְּלָא יְכִילַת,
עַד דְּהוּוּ תְּרִיסַר שְׁבֻטִין בְּבֵיתָא, לְאַתְקַשְׂרָא בְּהוּ,
וְכַדִּין אֶתְדַּבְּרִינָא רַחֵל, וְנִטְלָא אִיהִי בֵּיתָא בְּכֻלְהוּ
שְׁבֻטִין, וְהוּת עֲקָרָא דְּבֵיתָא, וְכַדִּין מוֹשִׁיבֵי עֲקָרַת
הַבַּיִת וְדָאֵי.

249. אָמַר יַעֲקֹב, הָא מֵטָא זְמָנָא, דְּאַשְׁתַּלְּמוּ תְּרִיסַר
שְׁבֻטִין, וְדָאֵי עֲלָמָא דְּלַעִילָא יַחוּת הוּא לְבֵיתָא,
לְאַתְקַשְׂרָא בְּהוּ, וּמִסְכְּנֹתָא דָּא אֶתְדַּחֲזִי קַמֵּיהּ, אִי
תָּמוּת הָכָא, לָא אָפּוֹק מֵהָכָא לְעֲלָמִין, וְלָא עוּד,
אֶלָּא בְּאַרְעָא דָּא, לָא אֶתְחֲזִי לְאַשְׁלָמָא בֵּיתָא, בְּגִין
כֶּךָ וַיְהִי כַּאֲשֶׁר יִלְדָה וְגו', עַד לָא אֶשְׁתַּלְּמוּ שְׁבֻטִין.

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250. Rabbi Shimon heard. He said: All Rabbi Yehuda's words were correct, but the last surpasses them all. You may wonder why he did not leave immediately, BUT RATHER STAYED AND WORKED SIX YEARS WITH LAVAN'S CATTLE. This was because as long as Rachel was not yet pregnant with Binyamin, he was delayed. Once the time had come AND SHE WAS PREGNANT with Binyamin, he fled. And he did not request his leave FROM LAVAN so that he would not be detained, and so that Ya'akov would be connected with all the tribes in the proper place IN THE HOLY LAND.

251. Rabbi Aba began with the verse: "And Moshe went and returned to Yeter his father in law" (Shemot 4:18). Come and behold: Moshe was a shepherd for the cattle of Yitro, his father-in-law, and dwelled with him. When he desired to leave, he first obtained Yitro's permission. But why did not Ya'akov, who was a perfect man and dwelled constantly with Lavan, ask permission AS MOSHE DID? HE ANSWERS: We have learned THAT YA'AKOV DID NOT ASK LAVAN'S PERMISSION BECAUSE HE WAS AFRAID Lavan would find excuses to make him stay. Once before he had told Lavan HE WISHED TO GO HOME. Immediately Lavan found excuses, and he stayed. Therefore, since he was afraid of him, HE DID NOT ASK HIS LEAVE.

252. But Yitro did not oppose Moshe as Lavan, who was a sorcerer, opposed Ya'akov. Lavan used sorcery in everything he did against Ya'akov. Now Ya'akov did not desire to be delayed, because the Holy One, blessed be He, told him, "Return to the land of your fathers" (Beresheet 31:3). He therefore did not wish to be delayed and forsake the command of his Master. HE THEREFORE DID NOT ASK HIS PERMISSION.

25. "A song to Alamot"

The Friends discuss the mystical meaning of angels or 'messengers', who are grouped in ranks of three in the heavens, singing to the "Alamot," or the maidens of song. We learn that true spiritual songs are songs of the soul, connecting us to the supernal realm of the angels, and drawing their positive influences into our lives.

The Relevance of this Passage

Here we connect our souls to the realms where angels reside, and where they serve as a metaphysical interface between the mortal and the Divine. The sacred Light received through this bonding attunes us to the positive influences of these angelic forces, so that we hear their whispers and melodies over the distractions of everyday life.

253. Come and behold. It is written: "And Elohim remembered Rachel..." (Beresheet 30: 22) He began by quoting the verse: "To the chief musician for the sons of Korach, A song to Alamot" (Tehilim 46:1). We need to study this verse because it contains the secret of wisdom. All the songs and praises that the sons of Korach uttered WERE NOT NEW. RATHER, THEY WERE OLD songs and praises sung anew. The songs and praises David sang with his followers, WHO ARE MENTIONED IN THE BEGINNING OF WITH PSALMS IN TEHILIM, were part of the secret of the upper one, BINAH, in the secret of Chochmah.

250. שָׁמַע רַבִּי שְׁמַעוֹן, אָמַר, וְדָאֵי כָּל מְלוֹי דְרַבִּי יְהוּדָה שְׁפִיר, וְדָא סְלִיק עַל כְּלָא. וְאִי תִימָא אֲמַאי לָא אִזְל לִיה לְאוֹרְחִיה מִיַּד, אֲלֵא, כָּל זְמַן דְרַחֵל לָא מִתְעַבְרָא מִבְּנֵימִין, אֲתַעֲבַב תַּמָּן, כִּיּוֹן דְמִטָּא זְמַנָּא דְבְּנֵימִין, עֵרַק, וְלֹא בְעָא רְשׁוּתָא, בְּגִין דְלֹא יִתְעַבַּב תַּמָּן, וְיִתְחַבֵּר יַעֲקֹב בְּכוּלְהוּ שְׁבֻטִין, בְּאַתְרָא דְאַצְטְרִיךְ.

251. רַבִּי אַבָּא פָּתַח, וַיֵּלֶךְ מֹשֶׁה וַיָּשָׁב אֶל יִתְרֵי חוּתְנוֹ וְגו'. תָּא חַזִּי, מֹשֶׁה רַעִי עֲנָא דִּיתְרוֹ חֲמוּי הוּהוּ, וְדִיּוּרִיה הוּהוּ בֵּיה, וְכַד בְּעֵי לְמִיזֵל, לָא אִזְל אֲלֵא בְרְשׁוּתָא דִּירִיָּה, וַיַּעֲקֹב דִּהוּהוּ שְׁלִים, וְדִיּוּרִיה הוּהוּ תְדִיר עֲמִיה דְלָבָן, אֲמַאי לָא בְעָא רְשׁוּתָא מְנִיָּה. אֲלֵא הָא אֲתַמַּר דְלֹא יִגְלַל לָבָן, עֲמִיה גְּלֻגְלוּיִן, וַיִּשְׁתָּאֵר תַּמָּן, דִּהָא בְּקַדְמִיתָא אָמַר לִיה, וּמִיָּד גְּלַל עֲלִיה גְּלֻגְלוּיִן, וְאַשְׁתָּאֵר תַּמָּן, וְהִשְׁתָּא דְחִיל מְנִיָּה.

252. אָבֵל יִתְרוֹ, לָא הוּהוּ הָכִי לְגַבֵּי מֹשֶׁה. בְּגִין דְלָבָן חָרְשָׁא הוּהוּ, וּבְחָרְשָׁא הוּהוּ כָּל עוֹבְדוּי, לְגַבֵּי דִיעֲקָב, וְהִשְׁתָּא לָא בְעָא יַעֲקֹב לְאַתְעַבְבָּא תַּמָּן, דִּהָא קוּדְשָׁא בְרִיךְ הוּא אָמַר לוֹ שׁוּב אֶל אֶרֶץ אָבוֹתֶיךָ וְגו', וְעַד לָא בְעָא לְאַתְעַבְבָּא וּלְמִישְׁבֵּךְ פְּקוּדָא דְמִרְיָה.

253. תָּא חַזִּי כְּתִיב וַיִּזְכֹּר אֱלֹהִים אֶת רַחֵל וְגו', פָּתַח וְאָמַר, לְמַנְצַח לְבָנֵי קְרַח עַל עֲלְמוֹת שִׁיר. הָאִי קְרָא, אִית לְאַסְתַּבְּלָא בֵּיה, דְרִזָּא דְחֲכַמְתָּא אִיהוּ, וְכָל הַנִּי שִׁירִין וְתוֹשְׁבַחְן, דִּהוּוּ אֲמַרֵי בְּנֵי קְרַח, כְּלָהוּ מְחַדְתִּין אִינוּן שִׁירִין וְתוֹשְׁבַחְן דִּהוּוּ מְלַקְדְּמִין, וְכֵן כָּל אִינוּן שִׁירִין וְתוֹשְׁבַחְן דְאָמַר דוּד, וְכָל אִינוּן דִּהוּוּ עֲמִיָּה, כְּלָהוּ הוּוּ בְרִזָּא עֲלָאָה, בְּרִזָּא דְחֲכַמְתָּא.

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254. Come and behold: the Holy One, blessed be He, formed the lower world, THE NUKVA, so that it resembled the upper world, BINAH, AS IT RECEIVES FROM IT. And all that David, his son Solomon, and the true prophets arranged, they arranged IN THE LOWER WORLD in the image of above, BINAH.

254. תָּא חֲזִי עֶבֶר קֹדֶשׁא בְּרִיךְ הוּא עֲלֵמָא תַתָּא
בְּגוּוּנָא דְעֲלֵמָא עֲלָאָה, וְכֹל אֵינּוֹן סְדֵרִין דְסֵדְרוּ דְיֹד
וְשִׁלְמָה בְרִיָּה, וְכֹל אֵינּוֹן נְבִיאֵי קְשׁוּט בְּלָהוּ סְדְרוּ
בְּגוּוּנָא דְלַעִילָא.

255. Come and behold: as there are watches on earth, AND THE TWELVE HOURS OF THE NIGHT ARE DIVIDED INTO THREE TIMES FOUR, so it is that in the firmament THERE ARE THREE GROUPS OF ANGELS chanting to their Master, singing always. They stand one above the other ACCORDING TO THEIR RANK, WHICH IS THE SECRET OF THE VERSE: "FOR THERE IS A HIGH ONE WHO WATCHES OVER HIM THAT IS HIGH; AND THERE ARE YET HIGHER ONES OVER THEM" (KOHLELET 5:7). They sing and praise standing in rows, EACH GROUP CHANTING ACCORDING TO ITS RANK. This has already been explained by the friends.

255. תָּא חֲזִי, בְּגוּוּנָא דְאֵיכָא מְשֻׁמְרוֹת בְּאַרְעָא, הֵכִי
נְמִי בְּרַקִיעָא, דְמִזְמְרֵי לְמַרְיָהוּ, וְאַמְרֵי שִׁירְתָּא
תְּדִיר. וְכֹלְהוּ קְיַימִין אֵלִין לְקַבֵּל אֵלִין, וְכֹלָא בְּסֵדְרָן
דְּשִׁירִין וְתוֹשְׁבָחָן, וְהָא אֹקְמוּהָ חֲבַרְיָא.

256. HE ASKS: WHAT is the meaning of "A song to Alamot? (lit. 'maidens')" HE ANSWERS: It is similar to the verse, "There are sixty queens, and eighty concubines and young maidens without number" (Shir Hashirim 6:8). The "young maidens without number" are the same as in the verse, "Is there any number to His armies" (Iyov 25:3). As they are countless, it is written: "and young maidens without number."

256. עֲלָמוֹת שִׁיר, מְאֵי עֲלָמוֹת שִׁיר. אֲלָא בְּמָה דְאֵת
אָמַר, שְׁשִׁים הֵמָּה מְלָכוֹת וְשְׁמוֹנִים פְּלָגְשִׁים וְעֲלָמוֹת
אֵין מְסַפֵּר. מְאֵי וְעֲלָמוֹת אֵין מְסַפֵּר. כִּד"א הִישׁ
מְסַפֵּר לְגִדּוּדֵיו. וּבְגִין דְלִית חוֹשְׁבָנָא, כְּתִיב וְעֲלָמוֹת
אֵין מְסַפֵּר.

257. They are arranged in rows facing each other, singing and praising their Master. These is "A song to Alamot (lit. 'maidens')," in the verse, for there are maidens who do not sing as these do. Thus, these are called 'maidens of song'.

257. וְכֹלְהוּ שׁוּרִין שׁוּרִין, מְסַחְרָן סְדֵרִין, אֵלִין
לְקַבֵּיל אֵלִין, לְזַמְרָא וּלְשַׁבְּחָא לְמַרְיָהוּן, וְאֵלִין אֵינּוֹן
עֲלָמוֹת שִׁיר. וּבְגִין דְאֵית עֲלָמוֹת דְלֹא מְזַמְרִין
בְּאֵלִין, אֵלִין אֶקְרוּן עֲלָמוֹת שִׁיר.

26. Every order is by three

The Zohar explains how relations between letter and number, earth and heaven, and male and female are structured in the form of a three part structure, or triad.

The Relevance of this Passage

Before the creation of our universe, the infinite Light of the Creator shared its untold fulfillment with the infinite Vessel: Sharing and Receiving; Two Columns. The birth of our universe occurred when the primordial Vessel-composed of all the souls of humanity-purposely stopped receiving the Light of the Creator for the chance to create its own Light, and thus become the cause of its own fulfillment through spiritual development. This act brought into being a third force: Resistance. These three Columns--sharing, receiving, and resistance--are present throughout every scale of reality. In our own lives, we must use our free will as the force of resistance to control impulsive and self-serving drives. As a light bulb glows brightly when the filament performs resistance, our lives shine brilliantly when we apply restraining force. Life then has true circuitry. The strength and consciousness to live in accord with the three Columns is imbued into our nature by these passages.

258. There are three orders divided among the four directions of the universe. Every order in each direction contains three other orders, SO THAT the first order of the eastern wind comprises three orders which are actually nine. In this way, every order contains three other orders. Thus, the three orders of each direction are actually nine orders. Underneath them, there are thousands and myriads of angels.

258. תֵּלַת סְדֵרִין מִתְפָּרְשֵׁן לְכָל סֵטֶר, לְד' סֵטְרֵי
עֲלֵמָא, וּבְכָל סְדְרָא וְסְדְרָא, דְאֵיהִי לְכָל סֵטֶר, תֵּלַת
סְדֵרִין אַחֲרָנִין. סְדְרָא קְדָמָא דְלִסְטֵר מְזַרְחָ, תֵּלַת
סְדֵרִין אֵינּוֹן, וְאֵינּוֹן תְּשַׁעָּה סְדֵרִין, בְּגִין דְכָל סְדְרָא
מְאֵינּוֹן תֵּלַת, אֵית לֵיהּ תֵּלַת סְדֵרִין, וְאַשְׁתַּכְּחוּ
דְאֵינּוֹן תְּשַׁעָּה, וְכַמָּה אֶלְף וְרַבְבֵּן תַּחוֹתֵיהּ.

259. These nine orders all follow CERTAIN engraved letters, and each order constantly looks up SO AS TO RECEIVE PLENTY from these engraved letters WHICH PERTAIN TO IT. When these letters soar in the air of the spirit, which is assigned over everything, they travel. One letter below is struck, and it travels up and down, the two letters soaring above it. The letter below elevates the lower order and joins THE TWO SOARING LETTERS to become three letters, similar to the letters Yud-Hei-Vav, which are the three of the shining mirror, ZEIR ANPIN. These letters, YUD-HEI-VAV, divide into three orders--the two letters and the letter that joins them to form a trio.

260. Come and behold: the two supernal letters that ascend in the air, THE RIGHT LETTER AND THE LEFT LETTER, are included within each other, as Mercy is included within Judgment. FOR THE RIGHT LETTER IS THE SECRET OF CHASSADIM AND MERCY, AND THE LEFT LETTER IS CHOCHMAH WITHOUT CHASSADIM AND JUDGMENT. BECAUSE OF THE DIFFERENCE BETWEEN THEM, they are considered two. They are of the supernal world, the secret of the male. The letter that ascends to join them, NAMELY, THE MIDDLE LETTER, is a female and is included within both of them. THIS MEANS THAT THE RIGHT AND LEFT LETTERS ARE UNITED WITH THE MIDDLE LETTER, WHICH TURNS INTO THREE LETTERS OF THE RIGHT, LEFT, AND MIDDLE. As the Nukva in her entirety comprises both the right and left sides--WHICH SHE RECEIVES FROM ZEIR ANPIN IN THE SECRET OF THE VERSE, "HIS LEFT HAND IS UNDER MY HEAD, AND HIS RIGHT HAND EMBRACES ME" (SHIR HASHIRIM 8:3)--and joins them, so does the MIDDLE letter, the Nukva, join the other two letters. And they TURN WITHIN THE MIDDLE LETTER into the RIGHT AND LEFT sides. THE TWO LETTERS IN IT become supernal, and it stands below them. All three letters become one, male and female IN THE SECRET OF THE UNION, LIKE A MALE AND A FEMALE--TWO UPPER ONES ARE MALE AND THE MIDDLE ONE FEMALE. For when the world was created, the two letters from the supernal world issued all the deeds below in their very shape--BUT NOT THE CENTRAL COLUMN. HENCE, THESE TWO LETTERS ARE CONSIDERED MALE. Therefore, whoever conceives them and is careful of them is beloved above and below.

261. Rabbi Shimon said that all the letters, THE 27 LETTERS OF THE ALPHABET, are males and females included within each other as one. THE LETTERS OF THE RIGHT AND LEFT ARE MALES; THOSE OF THE CENTRAL COLUMN ARE FEMALES--in the secret of the supernal and female waters. THE MALE LETTERS POUR SUPERNAL WATERS AND THE FEMALE LETTERS RAISE FEMALE WATERS. All is joined and becomes one. This is the complete union. Therefore, whoever knows of these UNIONS and is careful IN MEDITATION upon them will have a happy lot in this world and the world to come. For the main part of the properly perfected union contains groups of threes, AS THE LETTERS ARE DIVIDED INTO GROUPS OF THREE: TWO MALES ABOVE AND ONE FEMALE BELOW, on this side and that side in one unity--WHICH MEANS THAT RIGHT AND LEFT WILL BE PROPERLY UNITED BY THE MIDDLE ONE, the perfection of all. Everything is in the secret of the high order, which is in the likeness of above, IN BINAH, which is arranged by groups of threes in the secret of one.

259. הַנִּי סְדְרִין תִּשְׁעָה, כּוֹלְהוּ מִתְנַהֲגֵי בְּאַתּוּן רְשִׁימִין, וְכֹל סְדְרָא אֶסְתְּכִי לְאִינוּן אַתּוּן רְשִׁימִין, וּמִתְחַבְרֵן כְּלֵהוּ, וְאִמְרֵי שִׁירְתָּא, וְכֹד אִינוּן אַתּוּן פְּרָחֵי גּוֹ אִוִּירָא דְרוּחָא דְמִמְנָא עַל כֻּלָּא, בְּדִין אִינוּן נְטִילֵי, וְשִׁירְתָּא אֶתְבַּסָּם, וְחַד אֶת אֶתְבַּשְׁשׁ מִתְתָּא וְהָיָא אֶת סְלֻקָּא וְנַחְתָּא וְתִרִין אַתּוּן פְּרָחֵי עֲלִיָּהוּ, וְהָיָא אֶת מִתְתָּא, סְלֻקָּא סְדְרָא מִתְתָּא לְעִילָא, וְאַתְחַבְרָ בְּהוּ, וְאַתְעַבִּידוּ תֵּלֶת אַתּוּן, כְּלֵהוּ לְמוֹם אַתּוּן יְהִי, דְּאִינוּן תֵּלֶת גּוֹ אֶסְפְּקֻלְרִיא הַמְּאִירָה. מֵאִילִין אֶתְפָּרְשׁוּ תֵּלֶת סְדְרִין, וְאִינוּן תִּרִין אַתּוּן, וְהָיָא אֶת דְּסְלֻקָּא, מִתְחַבְרָא עִמְהוּן וְאִינוּן תֵּלֶת.

260. תָּא חֲזִי, אִינוּן תִּרֵי אַתּוּן עֲלָאִין, דְּסְלֻקִין בְּאִוִּירָא, אִינוּן כְּלִילֵן דָּא בְּדָא, רַחֲמֵי בְּדִינָא, וּבְגִין כֶּן אִינוּן תִּרִין, וְאִינוּן מַעֲלָמָא עֲלָא, בְּרָזָא דְכּוֹרָא, וְהָיָא דְסְלֻקָּא וְאַתְחַבְרָא עִמְהוּן אִיהִי נּוֹקְבָא, וְאַתְכְּלִילֶת בְּתִירוּוִיָּהּ. כְּגִוּוֹנָא דְנוֹקְבָא אֶתְכְּלִילֶת בְּתִירֵי סְטְרֵי, בִּימִינָא וּבְשִׁמְאַלָא, וְאַתְחַבְרֶת בְּהוּ, דְּכִי נְמִי הָיָא אֶת נּוֹקְבָא, דְּאַתְחַבְרֶת בְּתִירֵי אַתּוּן אַחֲרָנִין, וְאִינוּן בְּתִרִין סְטְרִין, אֵלִין עֲלָאִין, וְדָא לְתַתָּא, וְכֹלָא אִיהוּ חַד, דְּכֹר וְנוֹקְבָא. דְּכֹד אֶתְבְּרֵי עֲלָמָא, דְּאִינוּן אַתּוּן מַעֲלָמָא עֲלָא, נִינְהוּ, דְּאִינוּן אוֹלִידוּ כֹּל עוֹבְדִין לְתַתָּא, כְּגִוּוֹנָא דְלֵהוּן מִמֶּשׁ, וּבְגִין כֶּן מֵאֵן דִּינְדַע לֹון וְאִזְדְּהֵר בְּהוּ, רַחֲמֵי לְעִילָא וְרַחֲמֵי לְתַתָּא.

261. רַבִּי שְׁמַעוֹן אָמַר, אֵלִין אַתּוּן כְּלֵהוּ, דְּכֹר וְנוֹקְבָא, לְאַתְכְּלִילָא כְּחַדָּא בְּרָזָא דְמִיּוּן עֲלָאִין וּמִיּוּן תְּתָאִין, וְכֹלָא חַד, וְדָא אִיהוּ יַחְוּדָא שְׁלִים. וּבְגִין כֶּן, מֵאֵן דִּינְדַע לֵהוּ, וְאִזְדְּהֵר בְּהוּ, זְכָאָה אִיהוּ חוּלְקִיָּה בְּהָיָא עֲלָמָא, וּבַעֲלָמָא דְאַתֵּי, בְּגִין דְּאִיהוּ עֶקְרָא דִּיחְוּדָא שְׁלִים כְּדָקָא וְאוֹת, תֵּלֶת תֵּלֶת מְסֻטְרָא דָּא וּמְסֻטְרָא דָּא, בִּיחְוּדָא חַדָּא בְּשְׁלִימוּ דְכֹלָא. וְכֵלְהוּ רָזָא דְסְדְרָא עֲלָאָה כְּדָקָא חֲזִי, כְּגִוּוֹנָא דְלְעִילָא, דְּהָיָא סְדְרָא תֵּלֶת תֵּלֶת בְּרָזָא חַדָּא.

262. After explaining the nine orders in the first arrangement towards the east, Tiferet, he now explains that the second order is of the southern wind, CHESED. There are three orders in that direction, and each is further divided into three orders. Thus, there are nine orders, as was explained IN RELATION TO THE SOUTHERN WIND. They all emerge from the order of the patriarchs, the three Columns above IN BINAH, CALLED 'AVRAHAM', 'YITZCHAK', AND 'YA'AKOV', according to the arrangement of the letters Yud-Hei-Vav of the Holy Name, as has been explained. These nine orders follow certain letters, THAT IS, THE THREE GROUPS OF THE THREE LETTERS THAT ARE RIGHT, LEFT, AND MIDDLE. They travel after them, and armies and myriads of angels below IN BRIYAH, YETZIRAH, AND ASIYAH travel and follow that order OF THE SOUTHERN DIRECTION.

262. סִדְרָא תְּנִינָא, דְּלִסְטֵר דְּרוּם, תְּלַת סְדְרִין אִינוּן לְהוּא סְטְרָא, וְכָל סְדְרָא וְסְדְרָא תְּלַת תְּלַת, וְאִינוּן תְּשַׁעָּה, כְּמָה דְּאִתְמַר. וְאִתּוּן אֲתַפְּלְגוּ הַכִּי. לְכָל סְטְרִי, לְאַתְחַבְרָא בְּלֹא בְּחָד, בְּגִין דְּאִית אֲתוּן בְּרִזָּא דְּנוּקְבָא, וְאִתּוּן בְּרִזָּא דְּרִכּוּרָא, וְאִתְחַבְרוּ בְּלֹהוּ בְּחָדָא, וְהוּוּ חָד, בְּרִזָּא דְּשִׁמְא קְדִישָׁא שְׁלִים, וְלִגְבִייהוּ סְדְרִין מִמֶּנּוּ, תְּלַת תְּלַת, כְּמָה דְּאִתְמַר. וְכָלֹא נִמְקָא מִסְדְרָא דְּאַבְהֵן דְּלַעִילָא, בְּסְדְרָא דְּאַתְתְּקִנָּא אֲתוּן דְּשִׁמְא קְדִישָׁא יְהוּ, כְּמָה דְּאִתְמַר. הֵנִי סְדְרִין בְּלֹהוּ, מִתְנַהֲגִי בְּאַלִין אֲתוּן יְדִיעֵן, וְנִטְלִי בְּהוּ, וְכְמָה חִילִין וְרַבּוּן כְּלֹהוּ לְתַתָּא, דְּנִטְלִי וְאַתְנַהֲגִי בְּסְדְרָא דָּא.

263. The third order is of the northern wind, GVURAH. There are three orders of that direction, each of which contains three orders. These nine orders are of the three sides--RIGHT, LEFT, AND MIDDLE, as has been explained.

263. סִדְרָא תְּלִיתָאָה, דְּלִסְטֵר צְפוֹן, בְּתַלַּת סְדְרִין אִינוּן לְהוּא סְטְרָא, וְאִינוּן תְּשַׁעָּה, וּבְתַלַּת סְטְרִין תְּלַת תְּלַת לְכָל סְטְרִי, אִינוּן תְּשַׁעָּה, וְאִינוּן סְדְרִין מִתְלַת סְטְרִין כְּמָה דְּאִתְמַר.

264. The 27 ORDERS are the secret of the 27 letters. Although there are only 22 letters, the entire alphabet, TOGETHER WITH THE FINAL LETTERS MEM, NUN, TZADIK, PEI, CAF, comprises 27 LETTERS. So does this order. There are 27 orders DIVIDED into three orders for each wind: THREE TO THE EAST WIND, THREE TO THE SOUTH WIND, AND THREE TO THE NORTH WIND. BECAUSE EACH OF THE THREE IN EACH DIRECTION INCLUDES THE OTHERS, the three of each direction become nine. Altogether, there are 27 LETTERS.

264. שְׁבַעָּה וְעֶשְׂרִים, בְּרִזָּא דְּאַתּוּן דְּאִינוּן שְׁבַעָּה וְעֶשְׂרִין. וְאַף עַל גַּב דְּאִינוּן תְּרִין וְעֶשְׂרִין, שְׁלִימוּ דְּאַתּוּן אִינוּן שְׁבַעָּה וְעֶשְׂרִין. וְהַכִּי סְדוּרָא דְּסְדְרִין אִלִין, שְׁבַעָּה וְעֶשְׂרִין, לְתַלַּת תְּלַת סְדְרִין לְכָל סְטְרִי, וְאַשְׁתַּבְּחוּ אִלִין ג' מֵהָאֵי סְטְרָא דְּאִינוּן ט', וְאַלִין תְּלַת מֵהָאֵי סְטְרָא דְּאִינוּן תְּשַׁעָּה, וְאַלִין תְּלַת דְּהָאֵי סְטְרָא דְּאִינוּן תְּשַׁעָּה. אֲשְׁתַּבְּחוּ כְּלֹהוּ שְׁבַעָּה וְעֶשְׂרִין.

265. The secret is that these 27 are the secret of the nine female letters that are united with the other 18 orders in the secret of the males. All is as it is ought to be.

265. וְרִזָּא דְּאַלִין שְׁבַעָּה וְעֶשְׂרִין, אִינוּן תְּשַׁעָּה אֲתוּן דְּאִינוּן בְּרִזָּא דְּנוּקְבִי, לְאַתְחַבְרָא בְּהוּ נּוּקְבָא, עִם אִינוּן תְּמִנֵי סְרִי סְטְרִי אַחְרָנִין, בְּרִזָּא דְּדִכְרִי, וְכָלֹא אִיהוּ בְּדִקָּא חֲזִי.

266. Come and behold: resembling the letters in the supernal world, IN BINAH, there are other letters below, IN THE NUKVA. The supernal letters IN BINAH are big, and the lower letters IN THE NUKVA are small. Each resembles the other, and whatever is true for the LETTERS IN BINAH is true for the LETTERS IN THE NUKVA. The secrets within the mystery of male and female within the letters also apply to them, and all is perfected, WHICH MEANS THAT WHATEVER APPLIES TO THE SUPERNAL WORLD ALSO APPLIES TO THE LOWER WORLD.

266. תָּא חֲזִי, כְּגוּוּנָא דְּאִינוּן אֲתוּן עַלְאִין דְּעַלְמָא עַלְאָה, הַכִּי נִמְי אֲתוּן אַחְרָנִין לְתַתָּא, אֲתוּן עַלְאִין רַבְרַבִּין, וְאַתּוּן תְּתַאִין זְעִירִין, וְכָלֹא דָּא כְּגוּוּנָא דָּא, וְכָל הֵנִי רִזִין, בְּרִזָּא דְּדִכְרִי וְנוּקְבָא, בְּלֹא חָד בְּשְׁלִימוּ.

27. To remember and to visit

Here the friends discuss the nature of luck in terms of remembrance in the upper world and the resulting effects in the world below. Good luck attends those without sin. Bad luck originates in remembrance on the other side, followed by a visit from its messengers, who are known as The Accusers. Their visit results in punishment and misfortune.

The Relevance of this Passage

As with many of the Zohar's discourses, inner meanings are often obscured by the literal text. Good and bad luck are not authentic concepts. They are simply codes for the principle of cause and effect. We create our own luck through our behavior and interactions with other people. Actions that are selfish, abusive, or inconsiderate propagates misfortune in our lives which we mistakenly interpret as bad luck. The wisdom of this truth is awakened in our souls so that we may see the future consequences of our present actions.

267. "And Elohim remembered Rachel." This is because CHILD BEARING depends on Mazal, THE SECRET OF THE RIVER THAT FLOWS OUT OF EDEN AND WATERS THE GARDEN, THE SECRET OF ZEIR ANPIN. Therefore the term "remembering" is used. IT IS DERIVED FROM THE WORD "REMEMBER," WHICH IS THE SECRET OF ZEIR ANPIN, WHILE VISITATION IS DERIVED FROM THE NUKVA. HE ASKS: Does the verse, "And Hashem visited Sarah" (Bereshheet 21:1), not come from Mazal, AS THE TERM "REMEMBER" IS NOT MENTIONED? It may be said that childbearing does depend on Mazal and not on a lower place, THE NUKVA. So here, there was no Mazal ('luck') for Sarah. HE ANSWERS: There is Vav-Yud-Hei-Vav-Hei, AS IT IS WRITTEN: "AND THE HASHEM (IN THE TEXT: VAV-YUD-HEI-VAV-HEI) VISITED....," which comprises all in one. FOR VAV-YUD-HEI-VAV-HEI ALLUDES TO HIM AND HIS COURT OF LAW, ZEIR ANPIN TOGETHER WITH THE NUKVA. THUS, REMEMBRANCE FROM ZEIR ANPIN, THE SECRET OF MAZAL, IS ALSO MENTIONED IN CONNECTION WITH SARAH.

268. HE ASKS: If it be true THAT VAV-YUD-HEI-VAV-HEI ('AND HASHEM') INCLUDES BOTH ZEIR ANPIN AND NUKVA, THE SECRET OF REMEMBERING AND VISITING, why then is the term "visiting" used? VAV-YUD-HEI-VAV-HEI ALSO INCLUDES "VISITING". HE ANSWERS: Because remembrance had already occurred, and the key FOR CHILDREN was delivered downward, as it is written: "But My covenant will I establish with Yitzchak, whom Sarah shall bear to you at this time..." (Bereshheet 17:21). Afterward, it is similarly written: "AND HASHEM SAID...I WILL RETURN TO YOU, AT THIS SEASON, AND SARAH SHALL HAVE A SON" (BERESHEET 18:13-14). Because remembrance has already been mentioned in the secret of above, OF ZEIR ANPIN--AS WRITTEN: "MY COVENANT," WHICH IS YESOD OF ZEIR ANPIN--it was said in the secret of visiting, the Nukva, so that all will be united into one, and both REMEMBRANCE AND VISITATION will be together for her.

269. "And Elohim remembered Rachel." Rabbi Chiya opened the discussion with the verse: "And I have also heard the groaning of the children of Yisrael, kept in bondage by Egypt; and I have remembered My covenant" (Shemot 6:5). "I have remembered" refers to remembrance (Heb. zachor), for it is above IN ZEIR ANPIN, because Mazal, which abides above in the male (Heb. zachar), comes upon visitation, the Nukva below, while she is in exile, TO REDEEM HER. It is similarly written: "And Elohim remembered Rachel," which has the same meaning as, "and I have remembered My covenant."

270. Come and see: It is written: "I have surely visited you" (Shemot 3:16). HE ASKS: COULD THE SCRIPTURE USE THE WORD "visited," while visitation was in the Nukva, who was in exile at the time? How could she say, "I have surely visited," WHEN SHE WAS IN EXILE? HE ANSWERS: Here we should look at the mystery of wisdom, AND ASK: 1) Since she was in exile, how was she revealed to Moshe, and 2) how could she say, "I have surely visited?"

267. וַיִּזְכֹּר אֱלֹהִים אֶת רָחֵל, דְּהָא בְּמִזְלָא תְּלִיא, וּבְגִין כִּךְ כְּתִיב בְּהָ זְכִירָה. וְהָ פֶקֶד אֶת שָׂרָה, לְאוּ מִמִּזְלָא הוּהוּ, וְאִי תִימָא דְהָא בְּגִין בְּמִזְלָא תְּלִיין, וְלֹא לְתַתָּא, הִכָּא בְּשָׂרָה לְאוּ בְּמִזְלָא הוּהוּ. אֲלֵא וְהָ כְּתִיב, כֹּלָא כְּחָדָא.

268. אִי הִכִּי אֲמַאי כְּתִיב פְּקִידָה, אֲלֵא וְדֵאִי זְכִירָה, הוּת מִקְדַּמַּת דְּנָא, וְאַתְמָסֵר מִפְתָּחָא דָּא לְתַתָּא, כְּמָה דְכְּתִיב וְאַתְ בְּרִיתִי אֲקִים אֶת יִצְחָק אֲשֶׁר תֵּלֵד לְךָ שָׂרָה לְמוֹעֵד הַזֶּה וְגו'. וּלְבַתֵּר כְּגוּוֹנָא דָּא, וּכְיוּן דְּאִדְכֹּר, בְּרִזָּא דְלַעִילָא, לְבַתֵּר אֲתַמֵּר בְּרִזָּא דְנוֹקְבָא פְּקִידָה, לְמַהוּ כְּלָלָא דְכֹלָא כְּחָדָא.

269. וַיִּזְכֹּר אֱלֹהִים אֶת רָחֵל. ר' חִיָּיא פִּתַּח וְאָמַר וְגַם אֲנִי שָׁמַעְתִּי אֶת נֹאקַת בְּנֵי יִשְׂרָאֵל אֲשֶׁר מִצְרַיִם מִעֲבִידִים אֲתֵם וְאִזְכֹּר אֶת בְּרִיתִי. וְאִזְכֹּר הָא זְכִירָה, בְּגִין דְּאִיהוּ לַעִילָא, דְּהָאִי מִזְלָא דְּאִיהוּ בְּדִכּוּרָא, אֲתָא עַל פְּקִידָה דְּאִיהוּ בְּגִלּוּתָא לְתַתָּא בְּנוֹקְבָא. כְּגוּוֹנָא דָּא וַיִּזְכֹּר אֱלֹהִים אֶת רָחֵל, כְּמָה דָּאֵת אָמַר וְאִזְכֹּר אֶת בְּרִיתִי.

270. תָּא חִזִּי, כְּתִיב פֶּקֶד פְּקִדְתִּי אֲתָכֶם, וְכִי פֶקֶד פְּקִדְתִּי, וְהָא פְּקִידָה בְּנוֹקְבָא קְוִימָא, וּבְהָהוּא זְמַנָּא בְּגִלּוּתָא הוּת, וְאִיהוּ אֲמַרְת פֶּקֶד פְּקִדְתִּי. אֲלֵא הִכָּא אִית לְאִסְתַּכְלָא, וְרִזָּא דְחֻכְמַתָּא הִכָּא וְאִיהוּ בְּגִלּוּתָא הִיךְ אֲתַחֲזִי לְמִשָּׁה הִכָּא, וְהִיךְ אֲמַרְת פֶּקֶד פְּקִדְתִּי.

271. HE ANSWERS: We have learned that when the sun shines, it is in heaven, and its power and strength everywhere on earth. Similarly, it was said OF HASHEM that "the whole earth is full of His glory," while the Temple was in existence. This verse refers to the Holy Land, NAMELY, THE NUKVA. THE SHECHINAH IS THEN WONT TO BE REVEALED. Now when Yisrael are in exile, THE SHECHINAH is above YET her power IS DRAWN TOWARD THE EARTH LIKE THE SUN, WHICH HIDES IN THE SKY, YET ITS POWER AND STRENGTH FILL THE EARTH. SHE encircles Yisrael to protect them, although they are IN EXILE in a different land.

272. HE FURTHER EXPLAINED: Come and behold. There is the Shechinah below and above THE CHEST OF ZEIR ANPIN. The Shechinah above abides in the twelve borders of the holy Chariots and the twelve supernal living creatures. The Shechinah below abides in the twelve holy tribes. The Shechinah includes of above and below and they all shine simultaneously. AND THEN, "THE WHOLE EARTH IS FULL OF HIS GLORY" (YESHAYAH 6:3), AND THE SHECHINAH IS REVEALED BELOW IN THIS WORLD. When the children of Yisrael were in exile, the Shechinah was not perfected below or above. This is because the Shechinah is in exile with them.

273. HE ASKS: How is the Shechinah amended DURING HER EXILE SO AS TO BE REVEALED BELOW? HE SAID: This is like a king whose son died. What did he do? He even turned down his bed for the mourning, and did not make it, but threw thorns and thistles under it and lay on them. So did the Holy One, blessed be He, behave when Yisrael went into exile, and the Temple was destroyed. He put thorns and thistles underneath Him. This is the meaning of the verse: "And the angel of Hashem appeared to him in a flame of fire out of the midst of a bush" (Shemot 3:2). HE DID THIS because Yisrael were in exile. THIS EXPLAINS HOW THE SHECHINAH WAS REVEALED TO MOSHE IN EXILE. SHE APPEARS TO MOSHE IN A THORNBUSH, WHICH IS UNPERFECT AND FULL OF JUDGMENT, FOR SHE CAN APPEAR IN THIS MANNER EVEN IN EXILE.

274. "I have surely visited you." HE RETURNED TO THE OTHER QUESTION: whom can a person who is not in his own domain, BUT IS IN EXILE, visit? What can he do? HOW COULD THE SHECHINAH SAY, "I HAVE SURELY VISITED YOU (LIT. 'VISIT I HAVE VISITED YOU')," WHEN SHE WAS IN EXILE? HE ANSWERS: "visit" means from above, ZEIR ANPIN, THE SECRET OF REMEMBRANCE, and "visited" is below IN THE NUKVA. He did not mention the word "remember," because remembrance has been over Her earlier, as it is written: "and I have remembered My covenant." Once it was written: "and I have remembered," remembrance had been inserted into Her. Therefore she later said, "Visit I have visited you," THE WORD "VISIT" ALLUDING TO THE REMEMBRANCE ALREADY GIVEN HER, because She held to that sign--IN THE WORDS "VISIT, I HAVE VISITED YOU," beforehand. The same applies to Sarah, as it is written: "And Hashem visited Sarah." As for Rachel, who was not remembered before, the term "visiting" is not used. Rather, "remembrance" is used. Everything that pertains to "remembrance" is in the secret meaning of Mazal.

271. אֵלָא הֵכִי אֹלִיפָנָא שְׁמֵשָׁא כַד נְהִיר, אִיהוּ בְשָׁמַיָא, וְתוֹקְפִיהּ וְחִלְיָהּ שְׁלֵטָא עַל אַרְעָא בְּכָל אַתְר. כְּגֹוֹנָא דָא מְלֵא כָל הָאָרֶץ כְּבוֹדוֹ, בְּזִמְנָא דִּמְקַדְשָׁא קָאִים, מְלֵא כָל הָאָרֶץ כְּבוֹדוֹ, דָּא אַרְעָא קְדִישָׁא. וְהִשְׁתָּא דִּישְׂרָאֵל בְּגִלוּתָא, אִיהוּ לְעִילָא, וְתוֹקְפָא סַחְרָא לְהוּ לִישְׂרָאֵל, לְאַגְנָא עֲלֵיהּ, וְאַף עַל גַּב דְּאִינוּן בְּאַרְעָא אַחְרָא.

272. וְתָא חֲזִי שְׂכִינְתָא לְתַתָּא, וְשְׂכִינְתָא לְעִילָא. שְׂכִינְתָא לְעִילָא בְּתַרִּיסַר תְּחוּמֵי רְתִיכִין קְדִישִׁין, וְתַרִּיסַר חִיּוֹן עֲלָאִין, שְׂכִינְתָא לְתַתָּא, בְּתַרִּיסַר שְׂבִטִין קְדִישִׁין, וְכַדִּין אֲתַבְּלִילַת שְׂכִינְתָא לְעִילָא וְתַתָּא, וְכֹלָא, בְּחַד זְמַנָּא פְּחָדָא, וְאַף עַל גַּב דְּבְזִמְנָא דִּישְׂרָאֵל בְּגִלוּתָא לְתַתָּא, לֹא אֲתַתְּקַנַּת לְעִילָא, הֵכִי נְמִי לֹא אֲתַתְּקַנַּת, בְּגִין דְּלְתַתָּא לֹא אֲתַתְּקַנַּת, וְדָא הוּא בְּגִלוּתָא עֲמַהוּן דִּישְׂרָאֵל, דְּאִיהוּ בְּגִלוּתָא עֲמַהוּן.

273. בְּמָה אֲתַתְּקַנַּת, לְמַלְכָּא דְּמִית בְּרִיהּ, מַה עֲבַד כְּפָא לִיהּ לְעַרְסִיָּה עַל אַבְלָא דְּבְרִיהּ, וְלֹא אֲתַקִּין לִיהּ לְעַרְסִיָּה, אֵלָא נָטַל כּוּבִין וְדַרְדְּרִין, וְאַטִּיל תַּחוּת עַרְסִיָּה, וְשָׁכִיב עֲלֵיהּ, כֶּךָ קוּדְשָׁא בְּרִיךְ הוּא, כִּיּוֹן דְּאֲתַגְלוּ יִשְׂרָאֵל, וְאֲתַחַרְבּ מְקַדְשָׁא, נָטַל כּוּבִין וְדַרְדְּרִין וְשׁוּי תַּחוּתֵיהּ, הֲדָא הוּא דְּכַתִּיב וַיֵּרָא מִלֶּאךָ ה' אֵלָיו בְּלַבַּת אִשׁ מִתּוֹךְ הַסֵּנֶה. בְּגִין דִּישְׂרָאֵל הוּוּ בְּגִלוּתָא.

274. פְּקַד פְּקַדְתִּי אֲתַכֶּם, מֵאֵן דְּלֹא קִימַא בְּרִשׁוּתֵיהּ, מַה פְּקִיד, וְמַה עֲבִיד אֵלָא פְּקַד מְלַעִילָא, פְּקַדְתִּי מִלְּתַתָּא, מֵאִי טַעְמָא, בְּגִין דְּהָאִי זְכוּרָה הוּוּת עֲלָהּ מְקַדְמַת דְּנָא, דְּכַתִּיב וְאֶזְכְּרָה אֶת בְּרִיתִי, כִּיּוֹן דְּכַתִּיב וְאֶזְכְּרָה, הָא זְכוּרָה אֲתַמְנָא עֲלָהּ, וּבְגִין כֶּךָ אֲמַרְתָּ לְבַתְרָא פְּקַד פְּקַדְתִּי דְּהָא סִימְנָא נְקֻטַּת מְקַדְמַת דְּנָא. כְּגֹוֹנָא דָא שְׂרָה דְּכַתִּיב וְה' פְּקַד אֶת שְׂרָה. אַבְל הֵכָא רַחֵל, דְּלֹא אֲרַבְרַת מְקַדְמַת דְּנָא, לֹא אֲתַמְרָ בַּהּ פְּקִידָה, אֵלָא זְכוּרָה, וְכֹלָא בְּזְכוּרָה אִיהוּ, בְּרָזָא דְּמִזְלָא.

275. Rabbi Yehuda and Rabbi Chizkiyah were going from Cappadocia to Lod. Rabbi Yehuda was riding, and Rabbi Chizkiyah was on foot. As they traveled, Rabbi Yehuda dismounted FROM THE ASS and said: From now on let us be occupied with the Torah, as it is written: "ascribe greatness to our Elohim" (Devarim 32:3).

276. He said to him: It would be better if there were three of us, because one would speak and the other two would respond. He replied: This is true only for benedictions, when one mentions the name of the Holy One, blessed be He, and two respond, as it is written: "because I will call on the name of Hashem: ascribe greatness to our Elohim." "...because I will call on the name of Hashem..." is the one WHO UTTERS THE NAME; "ascribe greatness to our Elohim," refers to the two WHO RESPOND. But in regard to the Torah, even two who sit AND STUDY THE TORAH ascribe greatness, might, and the splendor of the Torah to the Holy One, blessed be He.

277. Rabbi Chizkiyah asked: In regard to the benedictions, why do we need three? He replied: This has already been explained, concerning the verse, "ascribe greatness to our Elohim," WHICH MEANS THAT TWO NEED TO RESPOND. The secret of the benedictions is that one blesses and two answer in order to raise the praise of the Holy One, blessed be He, by the secret of three--THE SECRET OF THE THREE COLUMNS: the one who blesses IS THE CENTRAL COLUMN, WHICH REVEALS THE LIGHT; the two who affirm AND SUSTAIN THE BLESSINGS ARE THE LEFT AND RIGHT COLUMNS, WHICH EMBRACE THE CENTRAL COLUMN AND SHINE WITH ITS POWER. Thus, the benedictions are sustained to be fitting in the supernal secret and according to the secret of three, as explained.

278. While they were walking, Rabbi Yehuda said: We learned that there is a remembering for good and a remembering for evil; there is a visiting for good and a visiting for evil. HE EXPLAINS: The remembering for good is as it is written: "But I will for their sakes remember the covenant of their ancestors" (Vayikra 26:45); "And Elohim remembered Noach" (Beresheet 8:1); "And Elohim remembered His covenant" (Shemot 2:24). There is a remembering for evil, as it is written: "For He remembered that they were but flesh; a wind that passes away, and comes not again" (Tehilim 78:39). There is a visiting for good, as it is written: "I have surely visited you" (Shemot 3:16), and there is a visiting for evil, as it is written: "then I will punish (lit. 'visit') their transgression with the rod, and their iniquity with strokes" (Tehilim 89:33). All these are deep mysteries.

275. רבי יהודה ורבי חזקיה, הוו אולי מקפוטקיא ללוד, והוה רבי יהודה רכיב, ורבי חזקיה על רגליו, אדהכי נחת רבי יהודה, אמר מכאן ולהלאה נתעסק באורייתא, כמה דכתיב הבו גדל לאלהינו.

276. אמר לו אלו הוינא תלתא, יאות הוא, דחד יימא, ותרינ יתיבו ליה. אמר לו, הני מלי בברכאן, בגין דאדבר חד שמא דקודשא בריך הוא, ותרינ יתיבו ליה. הה"ד כי שם ה' אקרא הבו גדל לאלהינו. כי שם ה' אקרא, דא חד דמברך, הבו גדל לאלהינו, אליו תרינ אחרנין. אבל באורייתא אמילו תרי יתבי ויהבי רבו ותוקפא דשכחא דאורייתא לקודשא בריך הוא.

277. אמר ליה רבי חזקיה, לגבי ברכאן, אמאי תלת. אמר ליה, הא אוקמוה ואתמר, דכתיב הבו גדל לאלהינו. אבל רזא דמלה הכא, דהא כל רזין דברכאן הכי איהו, חד לברכא, ותרינ לאתבא, בגין דיסלק שבחא דקודשא בריך הוא, ברזא דתלתא, חד מברך, ותרינ דאודו, ודא הוא קיומא דברכאן, וברזא עלאה פדקא יאות, וברזא דתלת כמה דאוקמוה.

278. עד דהוו אולי, אמר רבי יהודה, תנינן, אית זכירה לטב, ואית זכירה לביש, אית פקידה לטב, ואית פקידה לביש. אית זכירה לטב: כמה דאוקמוה, דכתיב וזכרתי להם ברית ראשונים וגו'. וזכור אלהים את נח. וזכור אלהים את בריתו. ואית זכירה לביש: דכתיב וזכור כי בשר המה רוח הולך ולא ישוב. פקידה לטב: דכתיב פקד פקדתי אתכם. פקידה לביש: דכתיב ופקדתי בשבט פשעם ובנגעים עונם. וכלהו רזין עלאין.

279. All the remembering and visiting for good represent specific grades of the mystery of the faith. Remembering and visiting symbolize the male and female of one mystery; REMEMBERING IS THE SECRET OF THE MALE AND VISITING OF THE FEMALE. Both are for good. The remembering and visiting for evil are the mystery of the Other Side, which is in the secret of strange Elohim, both male and female, as one. The remembering is FROM THE MALE, and visiting FROM THE FEMALE. They are always intent upon evil. Their sides correspond to each other. THE MALE AND FEMALE OF THE OTHER SIDE STAND IN OPPOSITION TO THE MALE AND FEMALE OF HOLINESS. From THE REMEMBERING AND VISITING OF HOLINESS come all the mysteries of the faith and all the holy upper GRADES, as has been explained. From THE REMEMBERING AND VISITING OF THE OTHER SIDE come out all sorts of evil, all kinds of deaths and aspects of wickedness in the world. It was explained that THE OTHER SIDE is in opposition TO HOLINESS.

280. Rabbi Chizkiyah said: This is surely so. Happy is he whose lot is with the good side. He turns not to the Other Side, but escapes it. Rabbi Yehuda answered: Assuredly this is so; happy is he who can be saved from that side, and happy are the Righteous who escape it and wage war against that side. Rabbi Chizkiyah said to him: How DO THEY WAGE WAR? His answer began with the quotation, "For by wise counsel you shall make war..." (Mishlei 24:6) What war is that? The war that a man must fight against the evil side in order to escape it.

281. Come and behold: this is what Ya'akov did to SUBDUE, deceive, and outwit Esav when it was needed in order to rule over him in the beginning and the end, so that all will be as it ought to be. The beginning and the end were as one, each resembling the other, as it is written: IN THE BEGINNING "my birthright" (bechorati, Bet Caf Resh Tav Yud), and in the end "my blessing" birchati (Bet Resh Caf Tav Yud) (Beresheet 27:36). THEY ARE WRITTEN USING THE SAME LETTERS, BECAUSE the beginning and the end were one and the same. The purpose of all this was to dominate him by the right means as befits him. Thus, happy is he who escapes THE OTHER SIDE and can govern it.

282. Come and behold: remembrance and visiting are for good, that is, when they are as one in the mystery of the faith, THE NUKVA--NAMESLY, WHEN ZEIR ANPIN, THE SECRET OF REMEMBERING, AND THE NUKVA, THE SECRET OF VISITING, ARE UNITED. Happy is he who strives to be worthy of the faith, as it is written: "They shall walk after Hashem, Who shall roar like a lion..." (Hoshea 11:10) Rabbi Chizkiyah said: This is surely so.

279. כָּל הַנּוֹי זְכוּרָה וּמְקִידָה לְטֹב, אֵלֶּיךָ אֵינֹן דְּרִיבֵיךָ יִדְעֵן, רָזָא דְמַהִימְנוּתָא, דְּכַר וְנוֹקְבָא, רָזָא חֲדָא, זְכוּרָה וּמְקִידָה, וְאֵלֶּיךָ אֵינֹן לְטֹב. זְכוּרָה וּמְקִידָה לְבִישׁ, אֵלֶּיךָ אֵינֹן רָזָא דְסִטְרָא אַחְרָא, דְקִיּוּמָא בְרָזָא דְאֱלֹהִים אַחְרִים, דְּכַר וְנוֹקְבָא כְּחֲדָא, זְכוּרָה בְּהַאי, וּמְקִידָה בְּהַאי, וְאֵלֶּיךָ אֵינֹן דְקִיּוּמִין תְּדִיר לְבִישׁ. וְאֵלֶּיךָ לְקַבִּיל אֵלֶּיךָ. מִהֲכָא נִמְקִי כָּל רְזֵי דְמַהִימְנוּתָא, וְכָל קְדוּשִׁין עֲלֵיךָ, כְּמָה דְאֻקְמוּהּ. וּמִהֲכָא נִמְקִי כָּל זִינִין בִּישׁוּן, וְכָל מוֹתָא, וְכָל סִטְרִין וְזִינִין בִּישׁוּן בְּעֵלְמָא וְאֻקְמוּהּ. וְדָא בְּהַפּוּכָא מִן דָּא.

280. אָמַר רַבִּי חִזְקִיָּה, הֵכִי הוּא וְדָאִי, זְכָאָה אִיהוּ, מֵאֵן דְּחוֹלְקִיה אֲתַקְיִים בְּסִטְרָא טְבָא, וְלֹא יִרְכִּין גְּרַמִּיה לְסִטְרָא אַחְרָא, וְיִשְׁתַּזְיֵב מִנְהוּן. אָמַר לִיה רַבִּי יְהוּדָה, הֵכִי הוּא וְדָאִי, וְזְכָאָה מֵאֵן דִּיכִיל לְאַשְׁתַּזְבָּא מִנִּיהּ מִהוּא סִטְרָא, וְזְכָאִין אֵינֹן צְדִיקָאִי, דִּיכִיל לְאַשְׁתַּזְבָּא מִנִּיהוּ, וְלֹאנְחָא קְרָבָא בְּהוּא סִטְרָא. אָמַר רַבִּי חִזְקִיָּה בְּמָה, פִּתַּח וְאָמַר, כִּי בְּתַחבּוּלוֹת תַּעֲשֶׂה לָךְ מִלְחָמָה וְגו', מֵאֵן מִלְחָמָה, דָּא מִלְחָמָה דְּהוּא סִטְרָא בִּישָׁא, דְּאֻצְטְרִיךְ בְּרִישׁ לְאַנְחָא בִּיהּ קְרָבָא, וְלִשְׁלֹטָא עֲלוּי, וְלֹאשְׁתַּזְבָּא מִנִּיהּ.

281. תָּא חֲזֵי, דִיעֲקֵב הֵכִי אֲשֶׁתִּדֵּל לְגַבֵּי עֲשׂוֹ, בְּגִין הֵהוּא סִטְרָא דִּילִיה, לְאַתְחַכְמָא עֲלוּי, וְלִמְיֻזְל עֲמִיה בְּעִקְמוֹ, בְּכָל מָה דְאֻצְטְרִיךְ, בְּגִין לְשִׁלְטָאָה עֲלוּי בְּרִישָׁא וְסוּפָא, וְכֹלָא בְּדָקָא יָאוּת. וְרִישָׁא וְסוּפָא כְּחֲדָא, דָּא כְּגוּוּנָא דָּא, כְּמָה דְכִתִּיב, בְּכַרְתִּי, וְלִבְתֵּר בְּרַכְתִּי, שִׁירוּתָא וְסוּפָא כְּחֲדָא, דָּא כְּגוּוּנָא דָּא, בְּגִין לְשִׁלְטָאָה עֲלוּי בְּאוּרַח מִישַׁר בְּדָקָא חֲזֵי לִיה, וּבְגִין כִּךְ זְכָאָה אִיהוּ, מֵאֵן דְּאֻשְׁתַּזְיֵב מִנִּיהוּ, וְיִכִּיל לְשִׁלְטָאָה עֲלוּיָהוּ.

282. תָּא חֲזֵי, זְכוּרָה וּמְקִידָה לְטֹב, אֵינֹן כְּחֲדָא בְּרָזָא דְמַהִימְנוּתָא, וְזְכָאָה אִיהוּ מֵאֵן דְּאֻשְׁתִּדֵּל בְּתֵר מַהִימְנוּתָא, כְּד"א אַחְרֵי ה' יִלְכוּ כְּאַרְיֵה וְיִשָּׂאגּוּ. אָמַר רַבִּי חִזְקִיָּה הֵכִי הוּא וְדָאִי.

283. Come and behold: when a man says his prayer, he should refrain from asking, "remember me and visit me," for himself, because there is remembering and visiting for good, and remembering and visiting for evil. The accusers might receive the words, "REMEMBER ME" AND "VISIT ME," from his mouth, and then recall his sins and punish him. THIS MEANS THEY WILL BRING UPON HIM REMEMBERING AND VISITING FOR EVIL, unless he is absolutely righteous; in that case, the remembering and visiting for evil, THE MALE AND THE FEMALE OF THE KLIPAH, will look for his sins, but will not find any. ONLY THEN MAY HE SAY, "REMEMBER ME," "VISIT ME," as did Ezra, who said, "Remember me, O my Elohim, for good" (Nechemyah 13:31).

284. Whenever a man prays, it behooves him to include himself within the multitude, among the crowd. Come and behold: Elisha said to the Shunamitess, "Would you be spoken for to the king, or to the captain of the host?" (II Melachim 4:13). "Would you be spoken for to the king" means that it was the holiday of Rosh Hashanah, when the kingdom of heaven sits in judgment on the world. The Holy One, blessed be He, is then called "the King of Judgment." Therefore, he asked her, "Would you be spoken for to the king?" THIS IS A REFERENCE TO THE HOLY ONE, BLESSED BE HE, AS A KING.

285. It is written: "And she answered, I dwell among my own people" (Ibid.). HE ASKS: WHAT did she say? WHAT DID SHE MEAN BY THAT? HE ANSWERS: SHE SAID, I do not wish to be distinguished above as extraordinary, but rather to be one of many. Thus, it behooves a man to be included within the crowd and not be singled out, so that THE ACCUSERS shall not look at him and remember his sins.

28. Death and the shadow of death

The rabbis discuss death and how it may be escaped. God does not kill humankind. Men die when they walk in the shadow of the Angel of Death. When God's wisdom prevails on Earth, death will vanish forever.

The Relevance of this Passage

Death is an illusion of this physical world. It helps correct the soul when the accumulation of negativity in the body becomes too great a task to correct in the present lifetime. Negativity is aroused when behavior is rooted in Evil Inclination. When mankind has fully abolished this aspect of his nature, immortality will become the new reality. This can be hastened by a concentrated, meditative connection to the Hebrew texts that distill this wisdom.

286. Rabbi Yehuda began the discussion with the verse: "have the gates of death been opened to you? Or have you seen the gates of the shadow of death?" (Iyov 38:17). The Holy One, blessed be He, said this to Iyov, who was aggravated by the judgments of the Holy One, blessed be He. Come and behold: Iyov said, "Though He slay me, yet will I trust in Him (Heb. lo)" (Iyov 13:15). It is written "lo (Lamed Aleph)," (lit.'not'), but read as with lo (Lamed Vav) ('in him')". Thus, it includes everything, AND ALSO SAYS THAT THOUGH HE SLAYS HIM, HE WILL NOT TRUST IN HIM.

283. וְתָא חֲזִי, בַּר נֶשׁ כַּד צִלִּי צְלוֹתִיה, לֹא יוֹמָא עֲלִיה זְכַרְנִי וּמְקַרְנִי. בְּגִין דְּאִיפָא זְכִירָה וּמְקִירָה לְטַב, וּזְכִירָה וּמְקִירָה לְבִישׁ, וּזְמִינִין לְנִטְלָא מִלְּה מִן פּוֹמָא, וְאַתִּינִין לְאַדְכְּרָא חוּבוֹי דְּבַר נֶשׁ וְלַעֲנָשָׁא לִיה. בַּר אִי אִיהוּ זְכָאָה שְׁלִים, דְּכַד בְּדַקִּי חוּבוֹי הֵיִיא זְכִירָה וּמְקִירָה לְבִישׁ, לֹא יִשְׁכַּחוּן לֹון, כְּגוֹן עֲזָרָא דְּאָמַר זְכָרָה לִי אֱלֹהֵי לְטוֹבָה.

284. דְּהָא בְּכַל אַתְר, דְּבַר נֶשׁ צִלִּי צְלוֹתִיה, וּכְלִיל גְּרַמְיָה בֵּין סְגִיאִין בְּכֻלָּלָא דְּסְגִיאִין. וְתָא חֲזִי שׁוֹנְמִית, כַּד אָמַר לָהּ אֱלִישָׁע, הִישׁ לְדַבְּר לָךְ אֶל הַמֶּלֶךְ אוֹ אֶל שַׂר הַצְּבָא. הִישׁ לְדַבְּר לָךְ אֶל הַמֶּלֶךְ, הֵהוּא יוֹמָא, יוֹם טוֹב דְּרֵאשׁ הַשָּׁנָה הוּוּה, וְהֵהוּא יוֹמָא דְּמַלְכוּתָא דְּרַקִּיעָא שְׁלֵטָא לְמִידָן עֲלֵמָא, וְקוּדְשָׁא בְּרִיךְ הוּא אֶקְרִי מֶלֶךְ הַמְּשַׁפֵּט בְּהֵהוּא זְמַנָּא. וּבְגִין כֵּן אָמַר לָהּ, הִישׁ לְדַבְּר לָךְ אֶל הַמֶּלֶךְ.

285. מַה כְּתִיב, וְתֹאמַר בְּתוֹךְ עַמִּי אֲנֹכִי יוֹשֶׁבֶת. מֵאֵי קְאָמְרָה, לֹא בְּעִינָא, לְמַהוּי רְשִׁימָאָה לְעִילָא, אֶלָּא לְאַעְלָאָה רִישָׁאֵי בֵּין סְגִיאִין, וְלֹא לְאַמְקָא מְכֻלָּלָא דְּלַהוֹן. וְכֵן בְּעִי לִיה לְבַר נֶשׁ, לְאַתְכֻּלָּלָא בְּכֻלָּלָא דְּסְגִיאִין וְלֹא לְאַתְיַחְדָּא בְּלַחֲדוּי, בְּגִין דְּלֹא יִשְׁגַּחוּן עֲלִיה, לְאַדְכְּרָא חוּבוֹי כַּדְקָאֲמַרְן.

286. פִּתַּח רַבִּי יְהוּדָה וְאָמַר הֲנִגְלוּ לָךְ שַׁעְרֵי מוֹת וְשַׁעְרֵי צְלָמוֹת תְּרַאָה. הָאֵי קְרָא, קוּדְשָׁא בְּרִיךְ הוּא אָמַר לִיה לְאִיּוֹב, כַּד חָמָא, דְּאִיּוֹב דְּחִיק גְּרַמְיָה עַל דִּינוּי דְּקוּדְשָׁא בְּרִיךְ הוּא. תָּא חֲזִי, אִיּוֹב אָמַר הֵן יִקְטַלְנִי לוֹ אֵינְחַל, כְּתִיב לֹא בְּאֶלֶף, וְקָרִינֵן לוֹ בּוֹא"ו, וְכֻלָּא אִיהוּ.

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287. The Holy One, blessed be He, asked him: 'Do I kill people?' "... have the gates of death been opened to you? Or have you seen the gates of the shadow of death?" How many gates are open on that side THROUGH WHICH YOU CAN ESCAPE DEATH? BUT EVERYWHERE death controls them, because the gates are not opened to men who do not know of them. IN THE FUTURE, HOWEVER, WHEN THE VERSE IS FULFILLED, "FOR THE EARTH SHALL BE FULL OF THE KNOWLEDGE OF HASHEM" (YESHAYAH 11:9), THEN, "HE WILL DESTROY DEATH FOR EVER" (YESHAYAH 25:8). THUS, THEY DIE BECAUSE THEY DO NOT KNOW HOW TO BE GUARDED, AND NOT BECAUSE THE HOLY ONE, BLESSED BE HE, KILLS THEM.

288. "Or have you seen the gates of the shadow of death." HE ASKS: What are the gates of death, and what are the gates of the shadow of death? HE ANSWERS: They are as one, joined together LIKE MALE AND FEMALE ARE JOINED TO BE ONE. We learned that "death" means the Angel of Death. It has already been explained TO BE THE SECRET OF THE SERPENT, WHICH IS FEMALE. The shadow of death is he who rides upon death, NAMELY, SAMAEL WHO RIDES UPON THE SERPENT. It is its shadow and gives it the power to be united into one bond. And so they are one.

289. All the grades issued by them are connected TO THE MALE AND THE FEMALE OF THE KLIPOT; THEY are their gates. It is the same above, IN HOLINESS, as it is written: "Lift up your heads, O gates" (Tehilim 24:7). They are called 'rivers and springs', THAT IS, THE FOUNDATIONS OF the six ends of the world, THE MALE AND THE FEMALE OF HOLINESS. Here also, there are gates of death and gates of the shadow of death of the Other Side. They are grades that rule over the world. The gates of death and the gates of the shadow of death are male and female, clinging together.

290. Therefore, the Holy One, blessed be He, addressed these words to Iyov: "As the cloud is consumed and vanishes away: so he who goes down to the grave shall come up no more" (Iyov 7:8). together with, "have the gates of death been opened to you?" Thus he may know that they are all under My authority, and in the future they will be removed from the world, as it is written: "He will destroy death forever."

287. אָמַר לוֹ קוֹדֵשׁא בְּרִיךְ הוּא, וְכִי אֲנִי קָטוּל בְּנֵי נִשְׂא, הִנְגְלוּ לְךָ שַׁעְרֵי מוֹת וְשַׁעְרֵי צִלְמוֹת תְּרָאָה, כְּמֵה תִרְעִין אֵינּוֹן פְּתִיחֵן בְּהוּא סְטְרָא. וּמוֹתָא שְׁלֵטָא עֲלֵיהוּ, וּכְלֵהוּ סְתִימִין מִבְּנֵי נִשְׂא, וְלֹא יִדְעִין אֵינּוֹן שַׁעְרִים.

288. וְשַׁעְרֵי צִלְמוֹת תְּרָאָה. מֵאן אֵינּוֹן שַׁעְרֵי מוֹת וּמֵאן אֵינּוֹן שַׁעְרֵי צִלְמוֹת. אֲלֵא מוֹת וּצִלְמוֹת כְּחָדָא אֵינּוֹן, וְזוּגָא חָדָא אֵינּוֹן. מוֹת הָא אֲתָמַר, הָא מְלֵאךְ הַמּוֹת, וְהָא אוֹקְמוּהָ. צִלְמוֹת: צֵל מוֹת. הָא אֵינּוֹן מֵאן דְּרָכִיב עֲלֵיהּ, וְאֵינּוֹן צֵלָא דְרִילֵיהּ, וְתוֹקְמָא דִּילֵיהּ, לְאַזְדוּגָא כְּחָדָא, בְּקְשׁוּרָא חַד וְאֵינּוֹן חַד.

289. וְכֹל אֵינּוֹן דְּרִגִין דְּנַפְקֵי מִנֵּיהּ, וּמִתְקַשְׁרֵן בְּהוּ אֵינּוֹן שַׁעְרִים דְּלֵהוֹן, כְּמֵה דְלַעִילָא, כְּמֵה דְאֵת אָמַר, שְׂאוּ שַׁעְרִים רֵאשִׁיכֶם וּגו'. וְאֵלִין אֵיִקְרוּ נְהַרִין וְנַחְלִין, שִׁית סְטְרִין דְּעֵלְמָא. אוֹף הֵבֵי אֵינּוֹן שַׁעְרֵי מוֹת, וְשַׁעְרֵי צִלְמוֹת מְסֻטְרָא אַחֲרָא, דְּרִגִין יִדְעִין דְּשִׁלְטִין בְּעֵלְמָא, שַׁעְרֵי מוֹת, וְשַׁעְרֵי צִלְמוֹת, הָא נּוֹקְבָא, וְדָא דְכוּרָא, וְתִרְוִייהוּ כְּחָדָא.

290. וְעַל דָּא, אָמַר קוֹדֵשׁא בְּרִיךְ הוּא לְאִיּוֹב, בְּגִין כָּל אֵינּוֹן מְלִין, דְּאֵינּוֹן אָמַר כְּלָה עֵנָן וַיִּלַּךְ בֶּן יוֹרֵד שְׂאוּל לֹא יַעֲלֶה, וְכֹל אֵינּוֹן שְׂאוּר מְלִין. אָמַר קוֹדֵשׁא בְּרִיךְ הוּא הִנְגְלוּ לְךָ שַׁעְרֵי מוֹת, לְמַנְדַּע דְּהָא כְּלֵהוּ בְּרִשׁוּתֵי, וּכְלֵהוּ זְמִינִין לְאַתְבַּעְרָא מֵעֵלְמָא, דְּכַתִּיב בְּלַע הַמּוֹת לְנֶצַח וּגו'.

29. And Elohim remembered Rachel

The Zohar discusses the ability of Rachel to give birth to Binyamen, which came about through the spiritual level of Mazal. This spiritual realm is where all child-bearing originates.

The Relevance of this Passage

Though it may be a person's destiny to be unable to bear children as a result of a prior incarnation, spiritual transformation of character gives one the power to rise above destiny-the stars and planets in the heavens-and experience in the miracle of childbirth.

We can reach this spiritual level, which lies above the plane of the planets, through the Light that shines in Rachel's soul. Our connection to the matriarch's soul is made through this passage and we can share her energy with people who are struggling to bear children.

291. Come and behold: "And Elohim remembered Rachel, and Elohim hearkened to her, and opened her womb" (Bereshheet 30:22). HE ASKS: Why is Elohim mentioned twice? WOULD IT NOT BE ENOUGH TO SAY, 'AND HE HEARKENED TO HER AND OPENED HER WOMB?' HE ANSWERS: This is because one is from the world of the male, NAMELY, BINAH, WHICH IS CALLED 'ELOHIM'; and one is from the world of the female, NAMELY, THE NUKVA OF ZEIR ANPIN, ALSO CALLED 'ELOHIM'. For it depends upon Mazal, WHICH IS OF THE MALE WORLD, AS IT HAS ALREADY BEEN EXPLAINED THAT CHILDBEARING DEPENDS ON MAZAL.

292. When Rachel was inspired by the name OF BINYAMIN, as it is written: "Hashem shall add (Heb. yosef) to me another son" (Bereshheet 30:23), Ya'akov knew that it would be so because she is worthy of increasing the number of the tribes TO TWELVE. He also knew THAT AFTER THAT, she would no longer live in the world. That is why he wanted to go TO THE LAND OF YISRAEL: SO THAT THE TRIBES WOULD BE COMPLETED IN THE LAND OF YISRAEL AND RACHEL SHOULD NOT DIE OUTSIDE OF YISRAEL. He could not go BECAUSE LAVAN DETAINED HIM. So when Binyamin was due, NAMELY, AFTER SHE CONCEIVED HIM, he ran away so that the House would not be perfected BY THE TWELVE TRIBES, and the Holy World, THE NUKVA OF ZEIR ANPIN, would not be attached to it in a foreign country.

293. This is the meaning of the verse: "And Hashem said to Ya'akov, 'Return to the land of your fathers, and to your kindred; and I will be with you'" (Bereshheet 31:3). HE ASKS: What is THE MEANING OF, "and I will be with you?" HE ANSWERS: THE Holy One, blessed be He, said to him--Until now Rachel, the foundation of the house, was with you. From now on, I shall be with you and take the House, NAMELY, THE SHECHINAH, with you by the twelve tribes. This is what is meant by the verse: "And as for me, when I came from Paddan, Rachel died by me" (Bereshheet 48:7). It was because of me that Rachel was removed, and another tenant, NAMELY, THE SHECHINAH, came in and dwelt with me in the House.

30. "Appoint me your wages"

The rabbis comment on Ya'akov's payment by his father-in-law, Lavan. Because Ya'akov was whole-hearted and sincere in his relations with Lavan, God rescued him and took him into the Holy Land, even though Lavan dealt with him unfairly. Through his honesty, Ya'akov was testing his luck--a necessary precaution before he could take the next step out of exile. This verse teaches us to deal honestly even with those who exploit us. Time will bring our reward.

The Relevance of this Passage

Our rewards in life are often delayed by time, to test the authenticity of our virtuous behavior. The delay may create the illusion that honest behavior goes unrewarded, and that the wicked prosper from their negative deeds. This severely limited view of life only generates affliction and judgment at a later point in our lives. Here the ability to perceive the cause and effect principle that governs the cosmos is aroused in our consciousness.

294. "Appoint me your wages, and I will give it" (Bereshheet 30:28). HE ASKS: What is the meaning of "Appoint?" Rabbi Yitzchak said: The wicked one said--I see that Ya'akov has eyes only for females, therefore he shall serve me. He then said: "Appoint (Heb. nokvah) me your wages," a female (Heb. nekevah) shall be your wages, as before. "...and I will give it..." means 'tell me what woman you have cast your eyes on, and you shall serve me for her.'

291. תא חזי, ויזכר אלהים את רחל וישמע אליה אלהים ויפתח את רחמה. תרי זמנין, אלהים אלהים, אמאי, אלא, חד מעלמא דרכורא, וחד מעלמא דנוקבא, בגין דבמזלא תלויא מלתא.

292. וכד אתערת רחל בשמא דא, דכתיב יוסף ה' לי בן אחר, ידע ועקב, דאיהי אתחזינא לאשלמא בלהו שבטין, ולא תתקיים בעלמא, בגין כך בעא למיזל, ולא יכיל, וכד מטא זמנא דבנימין, ערק ואזל ליה, בגין דבארעא אחרא לא ישתלים ביתא, לאתקשרא עלמא קדישא ביה.

293. והיינו דכתיב ויאמר ה' אל יעקב שוב אל ארץ אבותיך ולמולדתך ואהיה עמך. מאי ואהיה עמך, אלא אמר ליה, עד הכא, רחל הות עמך עקרא דביתא, מכאן ולהלאה, אנא אהא עמך, ואטול ביתא בהדך, בתריסר שבטין. והיינו דכתיב, ואני בבאי מפקן מתה עלי רחל. עלי הוה, ובגיני הוה מלה, דאתדחיא איהי, ואתיא דיורא אחרא, ונטלא ביתא בגיני לדיורא עמי.

294. ויאמר נקבה שכרך עלי ואתנה, מאי נקבה. אמר רבי יצחק, ההוא רשע אמר, אנא חמי, דיעקב לא אסתכל אלא בנוקבי, ובגין כך יפלח לי, אמר נקבה שכרך, הא נקבה, דאיהו שכרך, כד בקדמיתא. ואתנה, אימא מאן נקבה אסתכלת בה, ואתנה, ופלח לי בגינה.

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295. "And Ya'akov said, 'You shall not give me anything'" (Beresheet 30:31). Ya'akov said, heaven forbid! whatever I did, I did for the glory of the holy King AND NOT FOR MY PASSIONS. Therefore, "You shall not give me anything," because it was NEVER my intention but, "if you will do this thing for me..."

296. "And he removed that day the he goats" (Beresheet 30:35). Rabbi Elazar began the discussion with the verse: "Hashem, who shall abide in Your tent" (Tehilim 15:1) This was explained by the friends. "He that walks in perfection" is Avraham, for when he was circumcised, he became perfect; "works Righteousness" refers to Yitzchak; and he who "speaks truth" is Ya'akov. Assuredly, Ya'akov cleaved to the attribute of Truth. HE ASKS: If he cleaved to the attribute of Truth, why did he behave as he did with Lavan, NAMELY, WHEN PEELING THE RODS?

297. HE ANSWERS: Ya'akov was testing his luck BY WHAT HE DID. It is permissible for a man to see if fortune is with him before he returns to his country. If his luck stands by him, all is well; if it does not, he shall not set foot to go until the time is favorable.

298. Come and see: It is written: "So shall my righteousness answer for me in time to come..." (Beresheet 30:33) for he did not attempt to obtain something from Lavan for nothing, but did everything truthfully and wholeheartedly. Moreover, he received permission from Lavan to do this. Thus, it is written THAT HE ANSWERS HIM: "I have learned by signs that Hashem has blessed me for your sake" (Ibid. 27). Lavan used magic and sorcery and tested his luck to find out WHETHER HE SUCCEEDED because of Ya'akov. He found that every month he added a hundred sheep, a hundred lambs, and a hundred male goats to his flocks because of Ya'akov, AND THEREFORE GAVE HIM PERMISSION.

299. Rabbi Aba said: Ya'akov used to bring an additional thousand cattle, thousand lambs, and thousand male goats every month. This is what is meant by the verse: "For the little which you had before I came is now increased to a multitude; and Hashem has blessed you since my coming" (Beresheet 30:30). Blessing from above does not dwell on less than a thousand of each kind. So there were a thousand sheep, a thousand lambs, and a thousand male goats, since blessing from above does not dwell on a lesser number. Thus, Ya'akov brought Lavan great wealth.

300. When Ya'akov asked for his wages, he found only ten of each kind, yet he thought it generous. He saw THE DIFFERENCE between the small amount he received from Lavan and what Lavan received as a result of his efforts. And what Ya'akov received was given reluctantly, as a result of the rods he placed against the cattle.

295. וַיֹּאמֶר יַעֲקֹב לֹא תִתֶּן לִי מֵאוֹמָה, אָמַר יַעֲקֹב חֲלִילָה, דְּהָא אֲנָא כּל מַה דְּעֵבִידְנָא, לְשֵׁם יִקְרָא דְּמַלְכָא קְדִישָׁא עֵבִידְנָא, וְעַל דָּא לֹא תִתֶּן לִי מֵאוֹמָה, דְּהָא לֹא דְעֵתָאי בְּהָאי, אֲלֵא אִם תַּעֲשֶׂה לִי הַדְּבַר הַזֶּה וְגו'.

296. וַיִּסֵּר בַּיּוֹם הַהוּא אֶת הַתִּישִׁים. רַבִּי אֶלְעָזָר פָּתַח וַאֲמַר, יִי מִי יִגּוּר בְּאַהֲלֵךְ וְגו', הָא אוֹקִימְנָא, וְאוֹקְמוּהָ חֲבַרְוִינָא, הוֹלֵךְ תְּמִים, דָּא אֲבַרְהָם. דְּכַד אֲתַגְזֹר, תְּמִים אֶקְרִי. וּפּוֹעֵל צְדָקָה, דָּא יִצְחָק. וְדוּבַר אֲמַת, דָּא יַעֲקֹב. וְדָאי יַעֲקֹב בְּאֲמַת אֲתַדְבֵּק, אִי הוּא בְּאֲמַת אֲתַדְבֵּק, מִטְ עֵבֶד עִם לְבָן כְּגוֹזְנָא דָּא.

297. אֲלֵא, יַעֲקֹב בַּחִין שְׁעֵתָא דְּמִזְלִיהָ הוּהוּ. דְּשָׂרִי לִיהּ לְאִינְשׁ, לְמַבְחָן שְׁעֵתִיהּ, עַד לֹא יִתּוּב לְאַרְעִיהּ, וְאִי מִזְלִיהּ קָאִים בְּמַה דְּעֵבִיד שְׁפִיר, וְאִי לֹא לֹא יוֹשִׁט רַגְלוֹ, עַד דְּיִסְלַק לְגַבִּיהּ.

298. תָּא חֲזִי כְּתִיב וְעֲנָתָה בִּי צְדָקָתִי בַּיּוֹם מָחָר וְגו', דְּהָא אִיהוּ לֹא עֵבֶד בְּגִין דְּיִטּוּל מְדִילִיהּ לְמַגְנָא, אֲלֵא כִּלְא בְּקוֹשְׁטָא וּשְׁלִימוּ דְּרַעוּתָא וְלֹא עוּד אֲלֵא דְּאִיהוּ נְטִיל רְשׁוּ מִלְּבָן, וְעַד כְּתִיב נַחֲשֵׁתִי וַיְבַרְכֵנִי יִי בְּגִלְלָךְ. כְּמַה חֲרָשִׁין וְזִינִין עֵבֶד לְבָן, וּבַחִין מִזְלִיהּ, בְּגִינִיהּ דְּיַעֲקֹב, וְהוּהוּ אֲשַׁבַּח בְּגִינִיהּ דְּיַעֲקֹב, מֵאָה עֲאֲנָא כֹּל יִרְחָא, וּמֵאָה אֲמַרִּין, וּמֵאָה עֲזִין יִתִּיר עַל עֲאֲנִיהּ.

299. ר' אבא אמר, אֶלֶף עֲאֲנִין, וְאֶלֶף אֲמַרִּין, וְאֶלֶף עֲזִין, הוּהוּ מִיִּיתִי לִיהּ יַעֲקֹב יִתִּיר בְּכֹל יִרְחָא וְיִרְחָא, הַה"ד כִּי מַעֲט אֲשֶׁר הָיָה לָךְ לִפְנֵי וַיִּפְרָץ לְרֹב וַיִּבְרַךְ יִי אוֹתְךָ לְרַגְלִי, וּבְרַכְתָּא דְּלַעִילָא לֹא אִיהוּ, פְּחוּת מֵאֶלֶף, מְכֹל זִינָא וְזִינָא, מְעֲאֲנִין אֶלֶף אֲשַׁתְּכַח, מֵאֲמַרִּין אֶלֶף אֲשַׁתְּכַח, מְעֲזִין אֶלֶף אֲשַׁתְּכַח, עַל כֹּל מַה דְּשָׂרִיא בְּרַכְתָּא דְּלַעִילָא, לֹא פְּחוּת מֵאֶלֶף, עַד דְּבְּגִינִיהּ דְּיַעֲקֹב, אֲסַתְּלַק לְבָן לְכַמָּה עוֹתְרָא.

300. וְכַד בְּעָא יַעֲקֹב לְנִטְלִיהּ אֲגְרִיהּ, לֹא אֲשַׁבַּח אֲלֵא עֲשָׂרָה מְכֹל זִינָא וְזִינָא, וַיַּעֲקֹב חָשִׁיב לִיהּ לְעוֹתְרָא סְגִי. חֲמִי כְּמַה נְטִיל מְדִילִיהּ, מְמַה דְּהוּהוּ יְהִיב אִיהוּ בְּזַכּוּתִיהּ לְלְבָן. וְכֹל דָּא דְּסָלִיק בֵּיהּ יַעֲקֹב, לֹא הוּהוּ, אֲלֵא בְּזוּרְע דְּאִינּוֹן מְקִלוֹת, דְּשׁוּי לְגַבִּי עֲנָא.

301. Come and behold: how much did the perfect Ya'akov toil for Lavan? It is written: "And he set three days' journey between himself and Ya'akov" (Beresheet 30:36), and he brought him much wealth. Yet because Lavan did not want to pay Ya'akov's wages, he gave Ya'akov ten of this kind and ten of that kind, and said to him: Take these, and if they issue as you said, SPECKLED AND SPOTTED, they will be your wages. THIS MEANS HE MAY TAKE TEN OF EACH. This is the meaning of the verse, "and changed my wages ten times (Heb. monim)," (Beresheet 31:7) that is, ten of (Heb. min) this and ten of (Heb. min) that. It is written: "And your father has deceived me, and changed my wages ten times." By these ten, he strove after the Holy One, blessed be He, and blessed Him. With all his conditions, Lavan went back on his words and took everything from Ya'akov, until the Holy One, blessed be He, took pity on him and took from Lavan by force.

301. תָּא חֲזִי כִּמָּה טָרַח הָהוּא שְׁלִימָא דִּיעֶקֶב, אֲבִתְרִיהּ דְּלָבָן. כְּתִיב, וַיִּשֶׂם דְּרַךְ שְׁלֹשֶׁת יָמִים וּגו', וְהוּא אֵייתִי יְהִי כָּל הָאֵי עוֹתְרָא, וְעַם כָּל דָּא, לֹא בְעָא לָבָן דִּיהָא אַגְרִיָּה דִּיעֶקֶב הֵכִי, אֲלֵא נָטַל עֲשָׂרָה מִן דָּא, וְעֲשָׂרָה מִן דָּא, וַיְהִיב לֵיהּ, וְאָמַר לֵיהּ, טוֹל הֵנִי, וְאִי יוֹלִידוּ כִּמָּה דְאִמְרַתְּ, בְּהָאֵי גּוֹנָא יְהִי אַגְרָךְ, הֵה"ד וַתְּחַלֵּף אֶת מִשְׁכּוֹרְתֵי עֲשָׂרַת מוֹנִים, עֲשָׂרָה מִן דָּא וְעֲשָׂרָה מִן דָּא, וְכִתְיִב וַאֲבִיכֶן הִתַּל בֵּי וְהַחֲלִיף אֶת מִשְׁכּוֹרְתֵי עֲשָׂרַת מוֹנִים. אֲשֶׁתִּדַּל בְּתַר קוּדְשָׁא בְּרִיךְ הוּא, וּבְרַכְיָהּ. וּמִכָּל מָה דְשׁוּי לָבָן עֲמִיָּה דִּיעֶקֶב, אֲהַדְרַר בְּמִלּוּלֵיהּ, וּנְטִיל מִיַּעֲקֹב כֹּלָא, עַד דְּקוּדְשָׁא בְּרִיךְ הוּא חָס עֲלֵיהּ, וּנְטִיל מִדִּילֵיהּ בְּזוּעָא.

31. The rods

In this passage the rabbis discuss the allegorical meaning of the rods, or peeled branches of poplar, that Jacob used to separate his flocks from those of Laban at the drinking troughs. These rods represent the power of judgment, or the ability to make distinctions. Rabbi Elazar says, "All these verses instruct us wisely," even the most trivial.

The Relevance of this Passage

In our material existence, the differences between good and evil, and truth and falsehood, are often blurred. This makes our spiritual efforts very challenging, and thus very rewarding also. The power of discernment is instilled in our consciousness, so that our choices in life keep us secure in our spiritual path.

302. Rabbi Elazar said: All these verses instruct us wisdom. We have learned that in supernal matters, some depend on actions, SUCH AS TEFILIN AND THE TZIZIT (FRINGES); some depend on speech, LIKE THE RECITAL OF THE SH'MA AND PRAYER; and some on devotion, SUCH AS LOVE AND FEAR. Whoever wishes to receive blessings should do so through prayer, speech, and devotion. Yet some are not DRAWN through prayer, but depend on actions.

302. אָמַר רַבִּי אֶלְעָזָר כָּל הַנִּי קְרָאֵי, לְאַחְזָאָה חֲכָמְתָא קָא אֲתִיין, דְּתַנִּינֵן מְלִין דְּלַעִילָא, מְנַהוּן תְּלִיין בְּעוֹבְדָא, וּמְנַהוּן בְּמִלּוּלָא, וּמְנַהוּן בְּרַעוּתָא דְּלָבָא. וּמֵאן דְּבַעֵי לְאַמְשַׁכָּא בְּרַכָּאן, בְּצִלוּתָא, בְּמִלּוּלָא, וּרְעוּתָא. וּמְנַהוּן דְּלֹא בְּצִלוּתָא, אֲלֵא בְּעוֹבְדָא תְּלִיין.

303. Come and behold: all that honest Ya'akov did was wise. It is written: "And he set the rods which he had peeled before the flocks in the gutters in the watering troughs" (Beresheet 30:38). All this he did in wisdom, to draw blessings from the source of all to the supernal grades, which are his lot.

303. תָּא חֲזִי יַעֲקֹב שְׁלִים, כָּל מָה דְּעֵבַד, בְּחֲכָמְתָא עֵבִיד, כְּתִיב וַיִּצַּג אֶת הַמְּקָלוֹת אֲשֶׁר פָּצַל בְּרֵהֻטִים בְּשִׁקְתוֹת הַמַּיִם, כֹּלָא בְּחֲכָמְתָא, לְאַמְשַׁכָּא בְּרַכָּאן, מִמְּבוּעָא דְּכֹלָא, לְכַלְהוּ דְּרֵגִין עֲלָאִין, דְּאִינוּן חוֹלְקִיָּה וְעַדְבִּיָּהּ.

304. HE ASKS: What are "the rods?" AND HE ANSWERS: They are the grades of Judgment, "which he had peeled," NAMELY, from which he removed Judgment; "in the gutters" (Heb. rehatim) is similar to the verse, "a king is caught in its tresses (Heb. rehatim)" (Shir Hashirim 7:6), because from that king, THE SUPERNAL KING, blessings come to all the worlds.

304. אֶת הַמְּקָלוֹת. מֵאן מְקָלוֹת, אֲלִין דְּרֵגִין דְּאִינוּן בֵּי דִּינָא. אֲשֶׁר פָּצַל, דְּאֵעֵבַר מְנַהוּן דִּינָא. בְּרֵהֻטִים: הֵינֵנוּ דְּכִתְיִב מֶלֶךְ אֲסוּר בְּרֵהֻטִים, דְּהָא מֵהוּא מֶלֶךְ, אֲתִיין בְּרַכָּאן לְכַלְהוּ עֲלָמִין.

305. Another explanation for the verse, "a king is caught in its tresses," is that this King, NAMELY ZEIR ANPIN, is bound and tied to the supernal gutters through which everything is watered by the high King. "...in the watering troughs..." refers to the rivers that run until they come to the place where they gather. "...when the flocks came to drink..." is similar to the verse, "they give drink to every wild beast: the wild asses quench their thirst" (Tehilim 104:11), which refers to the place where the water gathers, THE NUKVA, and everyone, THE INHABITANTS OF BRIYAH, YETZIRAH AND ASIYAH, comes to drink of it.

306. And they were heated." HE ASKS: What is the meaning of this verse? HE ANSWERS: When the north wind blows UPON THE NUKVA, NAMELY THE ILLUMINATION OF THE LEFT, CHOCHMAH WITHOUT CHASSADIM, water, which is plenty, congeals and does not flow. When the south wind, THE ILLUMINATION OF THE RIGHT, CHASSADIM, RISES, the water is heated, the ice breaks, and it flows TO THE THREE WORLDS: BRIYAH, YETZIRAH AND ASIYAH. Then everyone drinks, because the heat from the south breaks THE FROZEN WATER. Everyone is heated and drinks with joy, because the coldness of the north HAS PASSED. This is the meaning of the verse, "And they were heated." HE ASKS: Why is it written IN THE FEMININE, WHEN 'CATTLE' IS MASCULINE? HE ANSWERS: Because they are all females.

32. "And he took a fresh poplar rod"

This verse continues the discussion of the secret meaning of the rods Ya'akov used to separate his animals from those of Lavan. Rabbi Elazar comments that God selected Ya'akov as his Chosen, and that Ya'akov also chose God. Typically, the Zohar here conflates cause and effect as one: that is, God choosing Ya'akov and Ya'akov choosing God are one and the same, indicating interrelated nature of creation. In Rabbi Elazar's interpretation, "Man is the measure of all things." God not only chooses his flock, but each of us has the power to choose God as well.

The Relevance of this Passage

The power of the spiritual truths throughout this section awakens a realization of the power of choice God has bestowed upon us. We begin to recognize the daily opportunities to choose the Light of God over the evil of Darkness.

307. Ya'akov meant to perform the following act wisely, NAMELY, TO DIRECT HIS ACTIONS ACCORDING TO SUPERNAL GRADES, as it is written: "And Ya'akov took him rods of fresh poplar" (Bereshheet 30:37). Rabbi Elazar opened the discussion with the verse: "For Yah has chosen Ya'akov to Himself, Yisrael for His peculiar possession" (Tehilim 135:4). Come and behold: we do not know from the verse, "For Yah has chosen Ya'akov to Himself," who chose whom. Did the Holy One, blessed be He, choose Ya'akov, or did Ya'akov choose the Holy One, blessed be He. IN HEBREW, IT CAN BE INTERPRETED BOTH WAYS. HE ANSWERS: From what the scripture tells us, I know that the Holy One, blessed be He, took Ya'akov for Himself as His portion. As it is written: "For Hashem's portion is His people; Ya'akov is the lot of His inheritance" (Devarim 32:9).

308. Come and behold: Ya'akov also chose his inheritance and lot as his portion; he rose above all the grades and took as his portion, "rods of fresh poplar (Heb. livneh)," namely, the white (Heb. lavan) grade of the right side, and "almond and plane tree," the red grade of the left side.

305. דָּבַר אַחַר מֶלֶךְ אֲסוּר בְּרֵהוּטִים, מֶלֶךְ דָּא, אֲסוּר וְקָשׁוּר בְּאִינוּן רֵהוּטִין עֲלָאִין, דְּמַנְיָהּוּ אֲשִׁתְּקִינִין כְּלָא, מִמֶּלֶךְ עֲלָאָה. בְּשִׁקְתוֹת הַמַּיִם: אֵלִין אִינוּן, נִחְלִין דְּנִמְקִין וְאֲתִינִין, עַד דְּמָטוּ לְאַתֵּר דְּמִתְבְּנָשִׁי תַמְן. אֲשֶׁר תְּבַאנָה הַצֵּאֵן לְשִׁתוֹת, כִּד"א יִשְׁקוּ כָּל חֵיתוֹ שְׂדֵי יִשְׁבְּרוּ מְרָאִים צִמָּאָם. וּבִהוּא אֲתֵר, דְּמִתְבְּנָשִׁי תַמְן מֵיָא, כְּלָהּוּ אֲתִינִין לְאֲשִׁקָּאָה מַנְיָה.

306. וַיִּחַמְנָה, מֵאִי וַיִּחַמְנָה. תָּא חֲזִי בְּשַׁעְתָּא רוּחַ צְפוֹן נָשִׁיב, מִיּוֹן גְּלִידִין, וְלֹא נִגְדִין לְבַר, וְלֹא אֲשִׁתְּקִינִין, בְּגִין דְּדִינָא תְּלִיא, וְקָרִירוּ דְּצִפּוֹן גְּלִיד מֵיָא. וְכִד אֲתַעֵר רוּחַ דְּרוּם, מִתְחַמְמֵי מֵיָא, וְאֲתַעֵבֵר גְּלִירוּ דְּלֵהוּן, וְנִגְדִין, כְּדִין אֲתַשְׁקִינִין כְּלָא. בְּגִין דְּחַמְיָמוּ דְּרוּם, שְׂרָאֵן מֵיָא, וְכְלָהּוּ מִתְחַמְמֵי וְחֲדָאֵן לְמִשְׁתֵּי מֵהוּא קָרִירוּ דְּצִפּוֹן, דְּהוּא לֹון בְּקִדְמִיתָא, הַה"ד וַיִּחַמְנָה. וַיִּחַמְנָה, וְלֹא כְּתִיב וַיִּחַמּוּ. אֲלָא דְּאִינוּן כְּלָהּוּ נִוּקְבִי.

307. וְעַל דָּא אֲתַמְוֹן יַעֲקֹב, לְמַעַבְד עוֹבְדָא בְּחֻכְמָתָא, וְדָא הוּא דְּכְתִיב וַיִּקַּח לוֹ יַעֲקֹב מִקַּל לְבָנָה לַח וְגו'. פִּתַּח וְאָמַר בִּי יַעֲקֹב בְּחַר לוֹ יְהוָה יִשְׂרָאֵל לְסִגְלָתוֹ, תָּא חֲזִי בִי יַעֲקֹב בְּחַר לוֹ יְהוָה, עַד כָּאֵן לֹא יִדְעָנָא מֵאֵן בְּרִיר לְמֵאֵן, אִי קוּדְשָׁא בְּרִיךְ הוּא בְּרִיר לֵיהּ לְיַעֲקֹב, אִי יַעֲקֹב בְּרִיר לֵיהּ לְקוּדְשָׁא בְּרִיךְ הוּא. אֲלָא מִמָּה דְּגִלִי קְרָא, יִדְעָנָא דְּקוּדְשָׁא בְּרִיךְ הוּא נְטִיל לֵיהּ לְיַעֲקֹב לְעַדְבִּיָּהּ, דְּכְתִיב בִּי חֵלֶק יְיָ עִמּוֹ יַעֲקֹב חֶבֶל נִחְלָתוֹ.

308. תָּא חֲזִי, הֵכִי נְמִי יַעֲקֹב, בִּירַר אַחְסַנְתִּיָּה וְעַדְבִּיָּהּ לְחוּלְקִיָּהּ, וְסִלִּיק לְעֵילָא מִכָּל דְּרֵגִין, וְנְטִיל לֵיהּ לְעַדְבִּיָּהּ. מִקַּל לְבָנָה לַח, הֵיּוּנוּ דְּרֵגָא חוּרָא, דְּסִטֵּר יִמִּינָא. וְלֹחַ וְעֵרְמוֹן, הֵיּוּנוּ דְּרֵגָא סוּמְקָא, דְּסִטֵּר שְׂמָאלָא.

309. "...and peeled white streaks in them..." He removed the Judgment FROM THE ALMOND AND THE PLANE TREE THAT ARE OF THE LEFT, and connected them to the right. He himself, THE CENTRAL COLUMN, came between them and brought them together so that they became one with two colors. With all that, he "made the white appear" IN SUCH A MANNER that the white dominated the red. Why should he do that? To pour blessings on his portion, THE CENTRAL COLUMN, from the universal source, and to perfect this grade by the three COLUMNS, so the three COLUMNS shall become as one.

310. We already explained the verse, "in the gutters in the watering troughs." By this wise act, BY THE PERFECTION OF THE THREE COLUMNS, blessings flow downward; all the worlds are watered, and blessings dwell on them, as was explained when discussing the verses, "in the morning he shall devour the prey" (Beresheet 49:27), and, then "at night he shall divide the spoil" (Ibid.). Then all the worlds below will be blessed, THE THREE WORLDS OF BRIYAH, YETZIRAH, AND ASIYAH. And Ya'akov took his portion from the blessings which dwell on him below, because it is the lot of the Holy One, blessed be He.

Sitrei Torah (Secrets of the Torah)

311. "And Ya'akov took him rods of fresh poplar..." The intention of this act was for the bonds of Faith--TO DRAW THREE KNOTS, THE THREE COLUMNS, ON THE NUKVA, CALLED 'FAITH'. The sound of sounds was brought from above downward, and our eyes opened. HE EXPLAINED: The wheel turned a few times and the melodious sound was heard. Those who slumber and sleep, who have sleep in their eye sockets, awake! They do not know, or look, or see, for they shut their ears, heavy hearted, asleep without knowledge. The Torah is before them, yet they pay not attention, nor know what they look at. They see, yet do not see. The Torah raises sounds. Behold, fools, open your eyes, and know. But there is no one to notice, no one to lend an ear. How long will you be in darkness because of your evil desires? Look to know, and the shining light shall be revealed to you.

312. As a result of his problems in a foreign country and rule with strange grades, INSTEAD OF IN THE HOLY LAND, honest Ya'akov rejected them all and chose as his inheritance--NAMELY, WITHIN THE CENTRAL COLUMN--a light out of darkness, THE RIGHT COLUMN, and wisdom out of stupidity, THE LEFT COLUMN. He honored his Master while still under foreign rule IN PADDAN ARAM, HE BEING THE CENTRAL COLUMN. Then it was said of him:

"Ya'akov shall not now be ashamed, neither shall his face now grow pale" (Yeshayah 29:22).

End of Sitrei Torah (Secrets of the Torah)

Tosefta (Addendum)

309. וַיִּפְצַל בָּהֶן פְּצִלוֹת לְבָנוֹת, דָּאֵעֵבֵר דִּינָא מִן דָּא, וְאִתְחַבַּר לֵיהּ בִּימִינָא, וְהוּא עָאֵל בִּינִייהוּ, וְנָטִיל לֹון בְּחֻדָּא וְאִתְעֵבִיר כְּלָא חַד, בְּתַרֵּי גֻוּנִי. וְעַם כָּל דָּא, מִחֻשְׁף הַלְבָן, דִּיתְגְּלֵי חוּרָא עַל סוּמְקָא. וְכָל דָּא לְמֵאֵי, לְאִמְשָׁכָא לְדִרְגָּא דָּא דְעַדְבִּיָּה בְּרַכָּאן מִמְבוּעָא דְכָלָא, וְלִשְׁוֹאָה לְדִרְגָּא דָּא דֵּאִיהוּ תְלִתָּא בְּחֻדָּא.

310. בְּרֵהֻטִים בְּשִׁקְתוֹת הַמַּיִם, בְּמָה דְאֻקִּימָנָא, וְכִדִּין בְּעוֹבְדָא דָּא דְחֻכְמָתָא, נִגְדִין בְּרַכָּאן לְתַתָּא, וּמִתְשַׁקְיִין כְּלָהוּ עֲלֵמִין, וְשִׁרְיִין עֲלֵיהּ בְּרַכָּאן, בְּמָה דְאֻקְמוּהָ, דְכְּתִיב בְּבִקְרָא יֹאכַל עַד וְגו', וְלִבְתַּר מִכָּאן, וְלְעֵרֵב יִחְלַק שְׁלָל, לְאִתְבְּרָכָא כְּלָהוּ עֲלֵמִין לְתַתָּא. וְיַעֲקֹב נָטַל חוּלְקִיָּהּ, מֵאִינוֹן בְּרַכָּאן, דְשִׁרְיִין עֲלֵיהּ לְתַתָּא, בְּגִין דֵּאִיהוּ חוּלְקִיָּהּ וְעַדְבָּא דְקוּדְשָׁא בְּרִין הוּא.

סתרי תורה

311. וַיִּקַּח לוֹ יַעֲקֹב מִקָּל לְבָנָהּ וְגו', מִתְנִיתִין, רְעוּתָא דְעוֹבְדָא, קְטְרֵי דְמַהִימְנוּתָא, קָל קְלָא דְקִלְיָא, אִתְעַר מְעִילָא לְתַתָּא, אֲנָן פְּתִיחִין עֵינֵינוּ הוִינָן. גִּלְגְּלָא אִסְחָר מְעִילָא לְכַמָּה סְטְרִין, קָל נְעִימוּתָא אִתְעַר. אִתְעַרְוּ נִימִין דְמִיכִין, דְשִׁינְתָּא בְּחוּרִיָּהוֹן, וְלֹא יִדְעִי, וְלֹא מְסַתְּבִלְן, וְלֹא חֲמָאן אִטְיִמִין אֹדְגִין, כְּבִדִּין דְלִבָּא, נִימִין, וְלֹא יִדְעִין. אֹרִייתָא קִימָא קְמִייהוּ, וְלֹא מְשַׁגְּיחִין וְלֹא יִדְעִין בְּמָה מְסַתְּבִלְן, חֲמָאן וְלֹא חֲמָאן. אֹרִייתָא רְמַאת קִלִּין אִסְתְּבִלוּ טַפְשִׁין, פְּתַחוּ עֵינֵינוּ, וְתַנְדְּעוּן. לִית מָאן דִּישַׁגַּח, וְלִית מָאן דִּירְכִין אֹדְגִיָּה, עַד מָה תְּהוּן בְּגוֹ חֲשׂוּכָא דְרְעוּתֵיהוּ. אִסְתְּבִלוּ לְמַנְדַּע, וְאִתְגְּלֵי לְכוּן נְהוּרָא דְנְהִיר.

312. בְּזִמְנָא דִּיעֲקֹב שְׁלִימָא, מִגּוֹ עָאקוּ דְאַרְעָא וְרִשׁוּ אַחְרָא, בְּגוֹ דִּרְגִין נוֹכְרָאִין, דְּחָה לְכְּלָהוּ, וּבְרִיר חוּלְקֵי עַדְבִּיָּה וְאַחְסַנְתִּיָּה, נְהוּרָא מִגּוֹ חֲשׂוּכָא, חֻכְמָתָא מִגּוֹ טַפְשׁוּתָא, וְאֻקִּיר לֵיהּ לְמַאֲרִיָּה, כִּד הוּא קְאִים בְּגוֹ רְשׁוּתָא דְאֵל זָר. ע"ד כְּתִיב לֹא עִתָּה יְבוֹשׁ יַעֲקֹב וְלֹא עִתָּה פָּנָיו יְחוּרוּ. (עַד כָּאן סְתְרֵי תוֹרָה)

313. The pure knot rose in the innermost place. Before it found an inhabited place, that place did not exist; it was lost to all, and ruin was everywhere. Ruin alludes to the male, Samael, who was created from the impurities of the might of Yitzchak. Death is its female, the primordial serpent called a 'wife of harlotry', about whom it is written: "Her feet go down to death" (Mishlei 5:5). These two, Ruin and Death, heard the strong commandment of the King.

314. There is a deeply held mystery, undisclosed and not revealed, that is, hidden more than any thought. From it came the letter Yud, the supernal point from which everything else develops. THE YUD drew and issued the letter Hei, the supernal mother, who waters all. From this Hei comes the letter Vav, the secret of the six SFIROT, which unites all the sides. It is " the rods of fresh poplar and almond and plane tree."

315. It contains two arms. THE ARMS come out and are included within the last Hei, to bind the tabernacle into one. Then the thirteen attributes of Mercy become one, AS THE NUMERICAL VALUE OF ECHAD ('ONE') IS THIRTEEN. White was engraved on the colors and predominates, as it is written: "white appear." Then it reads, "Hashem shall be one and His name One" (Zecharyah 14:9) and "Hashem is my shepherd; I shall not want. He makes me to lie down in green pastures: He leads me in the paths of Righteousness" (Tehilim 23:1).
End of Tosefta (Addendum)
Sitrei Torah (Secrets of the Torah)

316. "And Ya'akov took him," means that he chose his lot and portion. "The rod of fresh (also: 'moist') poplar," is the Right COLUMN, the white color. It is moist, FROM THE ASPECT of water, CHASSADIM. The almond is the Left COLUMN, red as a rose, and the plane tree combines them together, BEING THE RIGHT COLUMN, WHICH CAUSES THE RIGHT AND THE LEFT TO BE INCLUDED WITHIN EACH OTHER. Right embraces and overpowers them through its WHITE color, as it is written: "white appears." THIS INDICATES THAT THOUGH ZEIR ANPIN, THE CENTRAL COLUMN, is connected to the two Columns, RIGHT AND LEFT, its lot is with the Right Column. It engraved THE ILLUMINATION OF THE RIGHT on both COLUMNS. He was then called a 'perfect man', complete in every respect.

תוספתא

313. קוּטְרָא דְקוּטְרָא דְכִנְיָא, הוּהּ סְלִיק לְגוּ לְגוּ, עַד לֹא אֲשַׁבַּח אֶתְרָא בֵּית מוֹתְבָא, הָהוּא אֶתְרָא לֹא אֶתְרָא, לֹא אֲשַׁתְּבַּח לְעִילָא וְתַתָּא, מַכְלָא אֶתְאֲבִיד, אֲבִידוֹן הוּי מַכְלָא, אֲבִידוֹן דְכּוּרָא, סַמָּא לְדִנְפִק מֵהַתּוּבָא, דְתוּקְפָא דִיִּצְחָק. וּמּוֹת נּוֹקְבָא דִילִיָּה, נְחָשׁ קְרַמָּאָה, אֲשֶׁת זְנוּנִים, דְכְּתִיב רְגֵלִיהָ יוֹרְדוֹת מוֹת. וְאֵלִין תְּרִין: אֲבִידוֹן וּמּוֹת, שְׁמַעוּ תוּקְפָא דְהוּרְמָנוּ דְמַלְכָא.

314. רְזָא וְסַתְרָא סְתִימָא עֲלָאָה טְמִיר מַכְלָא, טְמִיר מְרַעֲיוֹנִין וְהִרְהוּרִין, מְנִיָּה נִפְק אֶת י', נְקוּדָה עֲלָאָה. מֵהַאי נְקוּדָה עֲלָאָה, נִפְק כְּלָא, אֲמַשִּׁיךְ וְאִפִּיק ה', אֲמָא עֲלָאָה, דְאֲשְׁקִי לְכָלָא. מֵהַאי נִפְק ו', רְזָא דְשִׁית, דְאֲחִיד לְכָל סְטְרִין, דְאִיְהוּ: מַקְל לְבָנָה לַח, וְלֹז, וְעֶרְמוֹן.

315. תְּרִין דְרוּעִין דְאֲחִידִין בֵּיה, אֵלִין נִפְקִי וְאֲחִידוּ בַּה"א תַּתָּאָה, לְחַבְרָא מְשֻׁכּוֹנָא בְּחַד, וְלַמְהוּי חַד. כְּדִין, תְּלִיסַר מְכִילִין, הוּוּ חַד. וְחַוְרָא אֶתְגַּלִּיף עַל גּוּוּנִין וְסְלִיק עַל גּוּוֹן כְּלָהוּ, הַה"ד מַחְשֵׁף הַלְבָן, וְכְדִין אֲקָרִי יי' אֶחָד וְשְׁמוֹ אֶחָד. וְכְדִין יי' רוּעִי לֹא אֲחִסֵּר. וְכְתִיב בְּנֹאוֹת דְשָׂא יִרְבִּיצְנִי עַל מִי מִנְחוֹת יִנְהַלְנִי נִפְשִׁי יִשׁוּבָב וְגו'.

(ע"כ תוספתא)

סתרי תורה

316. וַיִּקַּח לוֹ יַעֲקֹב, בְּרִיר לִיָּה לְחוּלְקִיהָ לְעַדְבִּיָּה, מַקְל לְבָנָה לַח, סְטְרָא דִימִינָא, גּוּוֹן חַוְרָא, לַח: סְטְרָא אִיְהוּ דְמִינִים. וְלֹז: דָּא סְטְרָא דְשְׁמָאֲלָא, סוּמְקָא כּוּוּרְדָּא. וְעֶרְמוֹן: כְּלִיל דָּא בְּדָא. וְכְלָהוּ אֲחִיד יְמִינָא חַוְרָא בְּגוּוּנִיָּה, וְסִלְקָא בְּהוּ. דְכְּתִיב מַחְשֵׁף הַלְבָן, דְאֵף עַל גַּב דְאֲחִיד לְתִרִין סְטְרִין, נְטַל חוּלְקִיהָ לְסִטְרָא יְמִינָא, וְאֲגַלִּיף בְּכָלָא, בְּהַאי סְטְרָא וּבְהַאי סְטְרָא, כְּדִין אֲקָרִי גְבַר שְׁלִים, שְׁלִים בְּכָלָא.

317. It is written in the scriptures: "And it came to pass, whenever the stronger cattle did conceive, that Ya'akov laid the rods..." This mystery of mysteries was transmitted to those who were wise of heart. Within the legions of High Angels, there are grades and higher grades. Some are internal and some external. The internal are attached to the Holy King, ZEIR ANPIN, and are attached to Yisrael, the holy children of the Holy One, blessed be He. They are called "the stronger (also: 'attached') cattle," NAMELY, the troops OF ANGELS attached above TO THE RIGHT SIDE and TO THE CENTRAL COLUMN below.

318. When the passion of the angels is for the supernal splendor of above, the middle pillar, the perfected Ya'akov, takes the rods, THE PORTIONS OF the head Tefilin, AND PUTS THEM in the gutters, the place and receptacle of the Tefilin. From this place, all the supernal armies and battalions, which are attached above TO THE RIGHT COLUMN and below TO THE CENTRAL COLUMN, NAMELY, THE STRONGER CATTLE, receive light and resplendence. IN THE SAME MANNER, once they receive illumination from the gutters and the troughs of water, they become springs and sources which flow down ON BRIYAH, YETZIRAH, AND ASIYAH generously.

319. For this reason, Ya'akov distinguished between the supernal holy grades and the other grades of the rest of the nations, as it is written: "and he put his own flocks by themselves and put them not to Lavan's cattle." He separated cattle for himself so that his portion would not be like that of the other nations. In the same manner, Ya'akov separated the grades of faith above. HE SEPARATED THE STRONGER CATTLE, BORN OF THE NUKVA CALLED 'FAITH', FROM THE EXTERNAL TROOPS DRAWN FROM THE LEFT. He also had to separate the grades of the holy armies below--THE HEALTHY LAMBS BORN TO THE CATTLE WERE SEPARATED FROM THE FEEBLE ONES BORN TO THE EXTERNAL ARMIES--to attach them to the palaces of the Queen, THE NUKVA.

320. All bear the mark of the High King, ZEIR ANPIN, THE CENTRAL COLUMN, because as the children of Yisrael are marked AND DISTINGUISHED among the nations, so are the grades of the supernal troops of HOLY angels distinguished as the portion of the Holy One, blessed be He, from the other armies and legions of angels, WHICH ARE NOT OF THE CENTRAL COLUMN. Therefore, Ya'akov chose for his lot and portion the secret of the Faith, THE NUKVA. And the Holy One, blessed be He, chose Ya'akov from among the other armies and legions of the world.

317. מה כתיב בתריה, והיה בכל יחם הצאן המקשרות ושם יעקב את המקלות וגו'. סתרא דסתרין, לחכימי לבא אתמסר, בגו משריין עלאין קדישין אית דרגין עלאין, אלין על אלין, אלין פנימאין, ואלין לבר. אינון פנימאין מתקשרין במלכא קדישא, ומתקשרין בישראל, בנין קדישין לקודשא בריך הוא, ואלין אקרון הצאן המקשרות משריין דאינון מקשרות, עילא ותתא.

318. בשעתא דתיאובתא דלהון, לגבי זוהרא עלאה דלעילא, עמודא דאמצעיתא, יעקב שלימא נטל אינון מקלות, תפלין דרישא, ברהטים: אתר ודוכתא, לדיורי תפלין. ומהכא נטלי נהורא וזיווא, כל חילין ומשריין עלאין, אינון דמתקשרין לעילא, ומתקשרין לתתא, ביון דאינון נטלי מגו רהטין שקתות המים, כדיון, אינון הוּוּ מקורין ומבעין, לנחתא לתתא, ולמיהב לכלא.

319. ובגין כך, אפריש יעקב, בין דרגין עלאין קדישין, לדרגין אחרנין, דשאר עממין, כד"א וישת לו עדרים לבדו ולא שתם על צאן לבן. עדרים אפריש ליה לגרמיה, דלא יהא ליה חולק בשאר עממין, כמה דאפריש ליה, דרגי דמהימנותא לעילא, לחולקיה ועדביה, הכי אצטריך לאפרישא, דרגין דמשריין קדישין לתתא, לקשרא לון בהדיה, באינון היכלין דמטרוניתא.

320. וכלהו רשימין, ברשימו דמלכא עלאה. כמה דישראל, רשימין לתתא, בין כל שאר עממין, אוף דרגין דמשריין עלאין, רשימין אינון לחולקיה לקודשא בריך הוא, בין כל שאר חילין, ומשריין עלאין. וע"ד בריר יעקב לחולקיה ועדביה, ברזא דמהימנותא, אוף הכי קודשא בריך הוא, בריר ליה, מכל שאר חילין ומשריין דעלמא.

321. The supernal legions are divided among themselves, because when the brightness of the fire within the illumination of the Shechinah is revealed, all the other grades, DRAWN FROM THE LEFT, are ashamed and enfeebled; THAT IS, THEY ARE WEAK IN THEIR PASSION for the splendor they can not approach. But the holy grades are all perfected BY THE CENTRAL COLUMN, YA'AKOV. When the splendor is revealed, they joyously ascend to approach it and cling to it. And the splendor is thus improved because of them. This is the secret of, "so the feebler were Lavan's," BECAUSE THEY ARE DRAWN FROM THE LEFT AND THEY ARE ENFEEBLED WHEN THE SPLENDOR IS REVEALED. "...and the stronger Ya'akov's..." ARE THOSE WHO ARE PURIFIED AND CAN BE ATTACHED TO IT.

322. Ya'akov had to choose and divide the STRONGER holy grades as his portion, from the FEEBLE grades of other nations. Ya'akov had to do all this. Therefore, the Holy One, blessed be He, wrote in the Torah about the faithfulness AND RIGHTEOUSNESS of Ya'akov in these secret words. Happy is his portion.
End of Sitrei Torah (Secrets of the Torah)

33. "Blessings are upon the head of the righteous"

Rabbi Shimon explains the verse "Blessings are upon the head of the righteous." When blessings flow into this world, they emanate from those people who read Torah and keep God's commandments.

The Relevance of this Passage

The truly righteous souls in our world uphold and sustain its existence. Their souls are worth far more than the souls of millions of wicked human beings. The deeds of the few outweigh the abundance of negative deeds performed by the multitudes. We gain the power of the righteous to help to counter any negative deeds that we have committed.

323. Rabbi Yesa Junior frequently visited Rabbi Shimon. He said to him: It is written, "Blessings are upon the head of the righteous" (Mishlei 10:6), when it should have been written: 'upon the righteous'. Why, then, is it written: "head of the righteous?" He replied: The "head of the Righteous" is the holy crown, THE CROWN OF YESOD. This has already been explained. Moreover, Ya'akov is the head of the righteous. He is TIFERET, AND THE BODY, AND IS CALLED THE "HEAD OF THE RIGHTEOUS" because he receives blessings and showers them on the righteous, NAMELY, ON YESOD, CALLED 'RIGHTEOUS', from where they flow in every direction, THAT IS, RIGHT AND LEFT OF MALCHUT. Thus, all the worlds are blessed.

324. We also explained that the verse, "Blessings are upon the head of the righteous," refers to the place, which is the covenant, called 'righteous', from which rivers flow. As the mouth of the pitcher, from which the wine is poured, is at the top, so is the head of the righteous. The place from which springs gush into the Nukva is called the 'head of the Righteous'. The righteous is the head because all the blessings dwell therein AND FLOW FROM THERE.

321. ומשריין עלאין, מתפרשאן אלון מאלין.
בשעתא דזהרא דנורא בנהירו דשכינתא אתגלוא,
כל אינון דרגין אחרנין, אתבסמן, ומתעטפי מדהוא
זהרא ולא יכלו לקרבא לגביה. וכל אינון דרגין
קדישין, דאינון תקונא דיליה, בשעתא דאתגלוא
ההוא זהרא, מיד חדאן, וסלקן לאתקרבא בהדיה,
ולאתקשרא לגביה, ואיהו בהו אתתקנת, וסתרא דא
היו העטופים ללבן והקשורים ליעקב.

322. ואצטריך לבררא ולאתפרשא דרגין קדישין
דחולקיה. מאינון דרגין דשאר עמין, ובכללא
אצטריך יעקב קדישא וע"ד קודשא ברין הוא כתיב
באורייתא, מהימנותא דיליה, בגו סתרי מלין אלין.
זכאה חולקיה.
(ער כאן סתרי תורה)

323. רבי ייסא זוטא, הוה שכיח קמיה דרבי שמעון,
אמר ליה, האי דכתיב ברכות לראש צדיק, לצדיק
מבעי ליה, מאי לראש צדיק. אמר ליה, ראש צדיק:
דא היא עטרה קדישא, ואוקמוה. תו, ראש צדיק,
דא יעקב, דאיהו נטיל ברכאן, ונגיד לון לצדיק,
ומתמן אזדריקו לכל עיבר, ומתברכן כלהו עלמין.

324. אבל הא אוקימנא, ברכות לראש צדיק, צדיק
אקרי, ההוא אתר דברית, דמניה נפקין מבוועין
לבר, נוקבא דקיסטא, דחמרא נפיק מניה איהו
רישא, כך ראש צדיק, ההוא אתר, בד זריק מבוועין
לנוקבא, אקרי ראש צדיק. צדיק איהו ראש בגין
דכל ברכאן ביה שריין.

325. We should further explain that a man who succeeded in keeping the sign of the Covenant and observing the precepts of the Torah is called 'righteous', and is considered righteous from head to feet. OF HIM THE SCRIPTURE SAYS, "BLESSINGS ARE UPON THE HEAD OF THE RIGHTEOUS." For when blessings flow into the world, they dwell on his head, and it is because of him that blessings abide in the world--through the holy, righteous children that are his issue.

326. Rabbi Yesa further said: It is written, "I have been young, and now am old..." (Tehilim 37:24). This verse was said to have been uttered by the Minister of the World. He said it with greater wisdom than most people think. HE THEREFORE WISHED TO UNDERSTAND ITS MEANING. Rabbi Shimon said: My son, indeed THIS VERSE WAS WRITTEN WITH GREAT WISDOM, because the words, "I have been young, and now am old," refer to the holy union.

34. "I have not seen a just man forsaken"

This verse refers to the fact that a righteous person, even in exile, cannot be abandoned by the eternal Light of the Creator, regardless of the changes that are taking place in the supernal world.

The Relevance of this Passage

Sometimes, the presence of negativity in our environment is so intense, it can attach itself to even the most spiritual of people, even though it's unwarranted. However, through the Light of this passage, we can connect ourselves to a higher spiritual level where the negative vibrations of the physical environment are unable to exert any form of influence.

327. The verse, "yet I have not seen a just (lit. 'righteous') man forsaken" (Tehilim 37:24), praises the union OF ZEIR ANPIN AND THE NUKVA. THIS TEACHES US THAT there is no day, ZEIR ANPIN, without night, THE NUKVA. For night always clings to day, ZEIR ANPIN TO THE NUKVA. The Righteous, YESOD, is attached above TO ZEIR ANPIN, DAY, and below TO THE NUKVA, NIGHT. THIS IS THE SECRET OF JOINING TOGETHER IN UNENDING UNITY.

328. What is the meaning of the verse: "and his seed begging bread" (Tehilim 37:24)? HE SAID: As long as his seed flows, he claims and asks not for the Nukva, because she is with him in a never ending union. She is then ready for him, because the seed is not ejaculated until the female is ready. Their passion is as one, in unending devotion. Therefore, he does not have to ask for her.

329. He said to him: This is not so in exile. ZEIR ANPIN AND NUKVA ARE IN AN UNENDING UNION ONLY WHEN THE CHILDREN OF YISRAEL ARE IN THEIR LAND AND THE TEMPLE STANDS, NOT DURING THE TIME OF EXILE. HE ANSWERS: It is written, "his seed BEGGING BREAD," rather than, 'he BEGGING BREAD'. When is THE SEED ejaculated? When the female is united with the male. It may be said that the scripture also reads, "yet I have not seen a just man forsaken," WHICH REFERS TO THE MALE HIMSELF. YOU MAY FURTHER ASK how it is in exile, WHEN A JUST MAN IS FORSAKEN AND NOT UNITED WITH THE NUKVA?

325. תו, ההוא בר נש, דזכי למנטר את קיימא קדישא, ועביר פקודי דאורייתא, צדיק אקרי, ומרישיה ועד רגלוי הכי אקרי. וכד ברכאן נגדין לעלמא, שריין על רישיה, ומניה קיימי ברכאן לעלמא, בבנין קדישין זכאין דאוקים.

326. רבי ייסא תו שאיל ואמר, כתיב נער הייתי גם זקנתי וגו'. האי קרא אוקמוה דשרו דעלמא אמרו, איהו אמרו בחכמתא, יתיר ממה דחשבין בני נשא. אמר ליה ברי זאת הוא, דהא ביחודא קדישא אתמר נער הייתי גם זקנתי.

327. והכי הוא. ולא ראיתי צדיק נעזב, דא הוא שבחא דיחודא, דלא אשתבח יום בלא לילה, דהא לילה ביה אשתבח תדירא, וצדיק אחיד לעילא, ואחיד לתתא.

328. וזרעו מבקש לחם, מאי הוא. אלא, בשעתא דזריק ואתנגיד זרעא, לא תבע לנוקבא, דהא בהדיה שריא, דלא התפרשא מניה לעלמין, וזמינא היא לגביה, דהא זרעא לא נגיד, אלא בשעתא דנוקבא זמינא, ותיאובתא דתרווייהו בחדא בדבוקא חד דלא מתפרשן, וע"ד לא אצטריך למתבע עלה.

329. אמר ליה, ובזמנא דגלותא לאו הכי. אמר לו זרעו כתיב, ולא איהו, אימתי נפיק, כד נוקבא בדבוקא חד עם דכורא. ואי תימא לא ראיתי צדיק נעזב, בזמנא דגלותא מאי היא.

330. HE ANSWERS THAT even during THE TIME OF EXILE, he is attached above TO ZEIR ANPIN, who never forsakes him. THEREFORE, THE SCRIPTURE READS, "YET I HAVE NOT SEEN A JUST MAN FORSAKEN," EVEN IN EXILE. At another time, AS LONG AS THE TEMPLE STANDS, the righteous are never forsaken by the Nukva. He is then attached above TO ZEIR ANPIN and below TO THE NUKVA. We therefore find that at the time of exile, he is attached above TO ZEIR ANPIN, and at another time, he is attached to both sides, above and below, ZEIR ANPIN AND NUKVA. In either case, he is never left alone.

330. אֵלָא, הָא אַחִיד לְעִילָא. וְלֹא נַעֲזֹב לְעִלְמִין, בְּזִמְנָא אַחְרָא, לֹא נַעֲזֹב מִנוּקְבָא, אַחִיד לְעִילָא, וְאַחִיד לְתַתָּא, אַחִיד לְעִילָא, בְּזִמְנָא דְגְלוּתָא. בְּזִמְנָא אַחְרָא, אַחִיד לְתַרִין סְטְרִין, לְעִילָא וְתַתָּא, וְלְעוֹלָם אִינוּ נַעֲזֹב.

35. "And He set them in the firmament of heaven"

This paradoxical passage locates "the firmament of heaven" in the "final" or most earthy part of the human body, the genitals. The end is the beginning; the lowest is most high.

The Relevance of this Passage

Our physical world is the lowest of all dimensions. Yet, because the desires implanted within physical human beings are the most intense, the physical world has the power to reveal the greatest amount of spiritual Light. When we transform our most extreme desires from negative to positive, we create Light for all the worlds. Our most powerful instinctive desires are our sexual impulses. When these desires are tamed and directed towards spiritual endeavors-sharing love with your spouse, bringing down positive energy from above, bringing forth new life-the Light aroused is of untold luminance. Thus, the wisdom and strength to utilize our sexual desires for positive purposes is instilled within us.

331. It is written: "And Elohim set them in the firmament of heaven" (Bereshheet 1:17). This is the Righteous, NAMELY, YESOD, even though it says, "in the firmament of heaven," AND THE HEAVEN IS ZEIR ANPIN, NOT YESOD. But it is assuredly called "the firmament of heaven," being the final part of the body.

331. כְּתִיב וַיִּתֵּן אֱלֹהִים בְּרִקִיעַ הַשָּׁמַיִם, הָא צְדִיק, וְאֵף עַל גַּב דְּאִתְמַר בְּרִקִיעַ הַשָּׁמַיִם, אֵלָא בְּרִקִיעַ הַשָּׁמַיִם וְדָא, דְּאִיהוּ סִיּוּמָא דְגּוֹפָא.

36. "Two firmaments: beginning and end"

This verse expands on the ideas introduced in article number 35. It asserts that the highest, starry firmament of the heavens is identical to the lowest, or 'the river'. Both are endless and eternal.

The Relevance of this Passage

The lowest world is furthest from the Light of the Endless. Thus, it feels the greatest emptiness. This painful void also creates the greatest longing for Light. When this longing and desire is used in a spiritual manner, Light is drawn in equal measure to desire. Thus, the full radiance of Light in the uppermost realm can shine forth in the darkest realm--when desire to receive the Light exists for the purpose of sharing it with others. Then both worlds, the Upper and Lower shine with equal intensity. When we transform negative desires into actions of sharing, we in turn draw the greatest amount of Light into our own lives. The ability to control and transform our most intense longings is awarded to us through the Light of wisdom emanating from these Hebrew words.

332. Come and behold: there are two firmaments, the beginning and the end, created in the same pattern. The beginning is the eighth firmament, where all the stars, great and small, are set. This is the upper, undisclosed firmament, which creates and sustains everything. It is the eighth one, counting from below, the beginning from which everything emerges.

332. תָּא חֲזִי תְרִין רְקִיעֵין אִינוּן, וְאִינוּן שִׁירוּתָא וְסִיּוּמָא, דָּא כְּגֻוְנָא דָּא. שִׁירוּתָא רְקִיעָא תְמִינָאָה, בִּיה שְׁקִיעֵן כָּל כְּכַבֵּי, זְעִירִין וְרַבְרַבִּין, וְדָא הוּא רְקִיעָא עֲלָאָה סְתִימָאָה, דְקָאִים כֻּלָּא, וּמְנִיָּה נְפִיק כֻּלָּא, וְאִיהוּ תְמִינָאָה, מִתַּתָּא לְעִילָא, וְהוּא שִׁירוּתָא, לְאַפְקָא מְנִיָּה כֻּלָּא.

333. The eighth firmament from above follows the same pattern. In it, all the beginnings, all the lights and candles are set. It receives all, because it represents the end. The UPPER eighth firmament is the starting point of everything, that on which all the lights depend. It receives everything FROM ABOVE, and everything emerges from it. Similarly, the LOWER eighth firmament receives the lights from its superiors and it releases the lights into all the worlds.

333. כִּן אִיהוּ רְקִיעָא תְמִינָאָה מֵעִילָא לְתַתָּא, דְּבִיה שְׁקִיעֵין כָּל כְּכַבֵּי, כָּל נְהוּרִין וּבּוֹצִינִין. וְהוּא נְטִיל כֻּלָּא וְדָא סִיּוּמָא דְכֻלָּא. כְּמָה דְהוּא רְקִיעָא תְמִינָאָה, דְּאִיהוּ שִׁירוּתָא דְכֻלָּא, תְּלִינ בִּיה כָּל נְהוּרִין, וְנְטִיל לֹון, וּמְנִיָּה נְפִיק, הֵכִי נְמִי הָאִי, אִיהוּ רְקִיעָא תְמִינָאָה, תְּלִינ בִּיה כָּל נְהוּרִין, וְנְטִיל לֹון, וּמְנִיָּה נְפִיקוּ לְכֻלְהוּ עֲלְמִין.

334. The beginning and the end, THE TWO FIRMAMENTS, are alike, and therefore THE LOWER FIRMAMENT is the river from which water comes out and never stops flowing. The purpose is to pattern the end after the beginning. Therefore, "Elohim set them in the firmament of heaven" (Bereshheet 1:17), THE LOWER FIRMAMENT. They are there to shine on the earth, WHICH IS THE NUKVA AND BRIYAH, YETZIRAH AND ASIYAH.

335. Although THE UPPER AND LOWER FIRMAMENTS clearly resemble each other, THERE MUST BE a difference between them. IT BEHOOVES US TO ASK what it is. HE ANSWERS: THE UPPER FIRMAMENT nourishes and sustains the supernal aspects, and THE LOWER FIRMAMENT nourishes and sustains the lower world, THE NUKVA and all the lower aspects OF BRIYAH, YETZIRAH, AND ASIYAH.

336. It may be asked, What is the upper world? For the eighth upper, undisclosed firmament is itself the upper world, and is so called, for there are only two worlds, as we have already learned. HOW CAN IT BE SAID, THEN, THAT IT NOURISHES THE UPPER WORLD, WHICH MEANS THAT IT IS BUT ONE ASPECT OF THE UPPER WORLD? HE ANSWERS: THE UPPER FIRMAMENT itself is the upper world, and all the grades issued from it are named after it, NAMELY, THE UPPER WORLD. The one and the other, THE UPPER AND LOWER FIRMAMENTS, are all one. Blessed be He, forever and ever.

37. "The trees of Hashem have their fill"

In this passage the Zohar explains the dual nature of Binah. Although it is female because it is reflective Mind, Binah is also male--that is, active--because it gives understanding. Unlike the dark and sorrowing Malkut, which is located on a lower level of existence, Binah is all Light, and therefore full of gladness.

The Relevance of this Passage

Kabbalistically, the realm of Binah is a cosmic repository of spiritual Light. Touching this realm awakens the full Light of the Creator in our lives, producing great gladness in our hearts and souls. Connection to Binah is established when we make visual connection to the words that tell of these supernal wonders. Thus, the Light of Gladness and Happiness fills our souls, especially if we meditate to share the Light with others as we peruse these verses.

337. Come and behold, it is written: "The trees of Hashem have their fill; the cedars of Levanon which He has planted" (Tehilim 104:16). What does "Levanon" mean? As has already been explained, IT IS THE SECRET OF BINAH RETURNED TO CHOCHMAH. THE WORD LEVANON CONTAINS THE LETTERS LEV ("HEART"), WHICH HAS A NUMERICAL VALUE OF 32, AND NUN, WHICH HAS A NUMERICAL VALUE OF FIFTY. THUS, THE WORD LEVANON MEANS THERE ARE 32 PATHS OF WISDOM AND FIFTY GATES OF BINAH. They also discussed the verse: "where the birds make their nests" (Ibid. 17). Where does this happen? HE ANSWERS: In Levanon, THE SUPERNAL BINAH OF ARICH ANPIN RETURNED TO CHOCHMAH. These are the two birds mentioned in several places, THAT IS, THE TWO NUKVAS, LEAH AND RACHEL. From them several other birds come out, IN BRIYAH, YETZIRAH, ASIYAH. But these two birds are supernal IN ATZILUT. They come from Levanon above. This is the secret meaning of the verse: "And Lavan had two daughters" (Bereshheet 29:16). THESE ARE THE TWO BIRDS LEAH AND RACHEL. LAVAN IS THE SECRET OF LEVANON, WHICH IS THE SECRET OF THE MALE, WHILE LEVANON IS THE MALE JOINED WITH THE FEMALE.

334. שִׁירוֹתָא וְסִיּוּמָא, כְּגוּוּנָא חֵד קִיּוּמִי, וְעַל דָּא, אִיהוּ נְהַר דְּנִגִּיד וְנַפְיָק, וְלֹא פְסָקִי מִיּוּמוֹ לְעֵלְמִין, כֹּלָּא לְמַהּוּ סִיּוּמָא כְּשִׁירוֹתָא, וּבְגִין כֵּךְ וַיִּתֵּן אֶתֶם אֱלֹהִים בְּרִקִיעַ הַשָּׁמַיִם, וְלִמָּה, לְהַאִיר עַל הָאָרֶץ.

335. וְאִף עַל גַּב דְּאִתְמַר כֹּלָּא כְּגוּוּנָא חֵדָּא קִיּוּמִי, וְדָא הוּא בְּרִירָא דְּמַלְאָה, מַה בֵּין הָאִי לְהָאִי. אֲלֵא, דָּא אֹקִים וְזֵן לְעֵלְמָא עֲלָאָה דְּאִיהוּ בֵּיה, וְלִכְל אִינוּן סְטְרִין עֲלָאִין, וְדָא אֹקִים וְזֵן לְעֵלְמָא תַּתָּאָה, וְלִכְל אִינוּן סְטְרִין תַּתָּאִין.

336. וְאִי תִיּוּמָא, עֲלְמָא דְּלְעִילָא, מֵאן אִיהוּ, וְהָא הֵהוּא רְקִיעָא תְּמִינָאָה עֲלָאָה סְתִימָאָה, עֲלְמָא דְּלְעִילָא אִיהוּ, וְהִבִּי אֶקְרִי, דְּהָא תְּרִין עֲלְמִין נִינְהוּ כְּמַה דְּאִתְמַר. אֲלֵא, אִיהוּ עֲלְמָא עֲלָאָה, וְכֹל אִינוּן דְּנַפְקִי מִנִּיה, עַל שְׁמִיה אֶקְרוּן, וְאִינוּן דְּנַפְקִי מִעֲלְמָא תַּתָּאָה, עַל שְׁמִיה אֶקְרוּן, וְכֹל הָאִי וְהָאִי כֹּלָּא חֵד, בְּרִיךְ הוּא לְעֵלְמִי וְלְעֵלְמִין.

337. תָּא חֲזִי יִשְׁבְּעוּ עֲצֵי ה' אֲרִזֵי לְבָנוֹן אֲשֶׁר נָטַע. מֵאן לְבָנוֹן. הָא אֹקְמוּהָ וְאִתְמַר, הָאִי קָרָא אֲשֶׁר שָׁם צִפְרִים יִקְנְנוּ חֲסִידָה בְּרוּשִׁים בֵּיתָה. אֲשֶׁר שָׁם צִפְרִים יִקְנְנוּ, בְּאֵן אֶתֶר, בְּלְבָנוֹן. וְאֵלִין אִינוּן תְּרִין צִפְרִים, דְּקָאֲמְרֵן בְּכַמָּה אֶתֶר, וּמֵאֵלִין, אִתְפָּרְשֵׁן כְּמַה צִפְרִין אַחֲרָנִין, אֲבַל אֵלִין עֲלָאִין, וְנַפְקִין מִלְבָּנוֹן, דְּאִיהוּ לְעִילָא, וְרָזָא דְּמַלְאָה, וְלִלְבָן שְׁתֵּי בְנוֹת וְגו'.

338. "...as for the stork, the cypress trees are her house..." (Tehilim 104:17). This refers to the six supernal sons, THE SIX ENDS OF THE WORLD, CHESD, GVURAH, TIFERET, NETZACH, HOD, AND YESOD. It has been explained THAT THEY EMERGE FROM THE SUPERNAL WORLD, BINAH, AND ARE CONSIDERED TO BE ITS HOUSE. Why is BINAH called a 'stork'? HE ANSWERS: Because this supernal world, although it is female, NAMELY BINAH, is referred to as male, because when goodness and lights issue, it is from her that it appears and expands. AND, WHATEVER GIVES IS REFERRED TO AS MALE.

339. Because BINAH is a 'stork' (Heb. chasidah), the light of Chesed emanates from Her--the primordial light, about which the scripture reads, "And Elohim said, Let there be light" (Bereshheet 1:3). Therefore, it is written: "the cypress trees are her house." "Broshim" ('cypress trees') should be read "Berashim" ('in the heads'), BECAUSE BINAH IS THE FIRST THREE SFIROT, AND HER HOUSE IS HER SIX ENDS, CHESD, GVURAH, TIFERET, NETZACH, HOD, AND YESOD. AND THESE ARE IN HER HEAD, THAT IS, IN THE ASPECT OF HEAD AND THE FIRST THREE SFIROT. But the LOWER world, THE NUKVA, lives in the lower beings, AND NOT IN THE HEADS. She is called the 'Law Court of the World'. Sometimes THE LOWER WORLD, THE NUKVA, is named as the upper world, BINAH, by all its names. THIS IS WHEN THE NUKVA RISES AND CLOTHES BINAH.

340. Of this place, THE NUKVA, the scripture says, "And Hashem repented...and it grieved Him at His heart" (Bereshheet 6:6). This is because judgments and sadness are from this place. But above, IN BINAH, all is light and full of life. From this we derive that there is no sadness before Hashem; 'before' is precise, INDICATING THE INNER PART, BINAH. ONLY THERE, NO SADNESS ABIDES. IN THE OUTER PLACE, THE NUKVA, THERE IS SADNESS. It is therefore written: "Serve Hashem with gladness: come before His presence with singing" (Tehilim 100:2). The first part corresponds to the supernal world; the second part to the lower world. Happy are the children of Yisrael in this world and in the world to come. Thus, the scripture says, "Happy are you, O Yisrael: Who is like to you? O people saved by Hashem, the shield of your help, and the sword of your excellence..." (Devarim 33:29)

338. חֲסִידָה בְרוּשִׁים בֵּיתָהּ, בְּאִינוֹן שִׁית בְּנֵי עֲלָאִין, שִׁית סְטְרִין דְּעֲלָמָא, כְּמָה דְּאִתְמַר. אֲמַאי אֶקְרִי חֲסִידָה. אֵלָא, הָאִי עֲלָמָא עֲלָאָה, אֶף עַל גַּב דְּנוֹקְבָא אִיהִי, קְרִינָן לָהּ דְּכַר, דְּכַר אֶתְפָּשֵׁט, כֹּל טִיבוֹ, וְכֹל נְהִירוֹ, מִנִּיהּ נְפִיק.

339. וּבְגִין כֵּךְ דְּאִיהִי חֲסִידָה, נְפִיק מִנִּיהּ חֲסִידָה, דְּאִיהוּ נְהוּרָא קְדָמָאָה, דְּכֹתִיב וַיֹּאמֶר אֱלֹהִים יְהִי אֹר. וְעַל דָּא בְרוּשִׁים בֵּיתָהּ. בְרוּשִׁים: אֵל תִּקְרִי בְרוּשִׁים, אֵלָא בְרוּשִׁים. דְּהָא עֲלָמָא אַחְרָא, בְּתַתְּאִין בֵּיתָהּ, וְאִיהִי בִי דִינָא דְּעֲלָמָא. וְלִזְמַנִּין אֶקְרִי כְּגוּוֹנָא דְּלְעִילָא, בְּכֹל אִינוֹן שְׁמֵהּ.

340. וְעַל אֲתַר דָּא כְּתִיב, וַיִּנָּחַם יי' וַיִּתְעַצֵּב אֵל לְבוֹ. חֲרוֹן אֶף יי'. דְּהָא בְּאֲתַר דָּא תְּלִיא, דְּהָא כֹּל מַה דְּלְעִילָא, כֹּלָא אִיהוּ בְּנְהִירוֹ, חִינִין לְכֹל סְטְרִין, וְעַל דָּא תְּנִינִין, אִין עֲצָבוֹת לְפָנֵי הַמְּקוֹם, לְפָנֵי דִיִּיקָא, וְעַל דָּא כְּתִיב עֲבָדוּ אֶת יי' בְּשִׂמְחָה בָּאוּ לְפָנֵינוּ בְּרִנָּה. עֲבָדוּ אֶת יי' בְּשִׂמְחָה, לְקַבִּיל עֲלָמָא עֲלָאָה, בָּאוּ לְפָנֵינוּ בְּרִנָּה לְקַבִּיל עֲלָמָא תְּתָאָה. זְכָאִין אִינוֹן יִשְׂרָאֵל, בְּעֲלָמָא דִּין וּבְעֲלָמָא דְּאֲתִי, בְּגִין כֵּךְ כְּתִיב, אֲשֶׁרֶךְ יִשְׂרָאֵל מִי כְּמוֹךְ עִם נוֹשַׁע בֵּינִי מִגַּן עֶזְרֶךְ וְאֲשֶׁר חָרַב גְּאוֹתְךָ וַיִּכְחָשׁוּ וְגו'.

38. The rods
Rabbi Elazar further speculates on the secret meaning of Ya'akov's rods. He reflects on the verse; "If you are wise, you are wise for yourself; and if you scorn, you alone shall bear it." A man benefits from the wisdom of the Torah; if he fails to understand it, it is he who languishes in ignorance; the Torah itself is not diminished at all. Rabbi Aba adds that when Ya'akov in his wisdom separated his flocks from those of Lavan, he created the singular nation of Israel, which was set off from the heathen peoples.
The Relevance of this Passage
The most critical part of spiritual work is learning how to identify and thus separate good from evil; to distinguish the whims of the ego from the longings of the soul. This passage raises our consciousness so that we can begin to differentiate darkness from Light when the temptations of the physical world and the seductive drives of our ego attempt to blur the lines.

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341. "And he set the rods..." Rabbi Elazar opened the discussion with the verse: "If you are wise, you are wise for yourself: and if you scorn, you alone shall bear it" (Mishlei 9:12). Come and behold: woe to the wicked of the world, who do not know or look at the words of the Torah. And if they do, as they have no intelligence, the words of the Torah seem empty and useless to them. This is because they themselves are empty of knowledge and intelligence. But all the words of the Torah are high and precious, each of its words is dearer than pearls, "and all the things that may be desired are not to be compared to it" (Mishlei 8:11).

342. When all those stout-hearted fools see the words of the Torah, they fail to understand and say things of no value. Woe to them, at the time when the Holy One, blessed be He, will exact from them the shame of the Torah, and they will be punished for rebelling against their Master.

343. It is written in the Torah: "For it is not an empty thing for you" (Devarim 32:47), for the whole Torah is full of precious stones and pearls and all the goodness in the world. This is as it is written: "and all the things that may be desired are not to be compared to it." How can they say the Torah is empty?

344. King Solomon said: "If you are wise, you are wise for yourself." When a man is wise in understanding the Torah, he benefits from that wisdom. HIS WISDOM DOES NOT BENEFIT THE TORAH, because he can not add even one letter. It is further written: "and if you scorn, you alone shall bear it," because the value of the Torah shall not be diminished one wit, and his jesting is his alone. He dwells in it, and it causes him to perish from this world and the world to come.

345. Come and behold: when the supernal letters, THE GRADES OF BINAH, are attached to this grade, the ending of all the holy, supernal grades, THE NUKVA, it is filled from them and blessed by the supernal world, BINAH. This grade then waters all the flocks, each according to its worth. Each one of them is watered by Judgment and Mercy.

341. וַיַּצַּג אֶת הַמַּקְלוֹת אֲשֶׁר פָּצַל בְּרֹהֲטִים וְגו'. פָּתַח ר' אֱלֶעָזָר וְאָמַר, אִם חֲכַמַּת חֲכַמַּת לָךְ וּלְצַת לְבַדְךָ תִּשָּׂא. אִם חֲכַמַּת חֲכַמַּת לָךְ, תָּא חֲזִי, וְוִי לְאִינוֹן חֲזִיבֵי עֲלָמָא, דְּלֹא יִדְעִין, וְלֹא מִשְׁגִּיחִין, בְּמִלֵּי דְאֹרִייתָא. וְכֹד אִינוֹן מִשְׁגִּיחִין בֵּהּ, בְּגִין דְּלִית לֹון סְכֻלְתָּנִי, מְלִין דְּאֹרִייתָא דְּמִיִּין בְּעִינֵיהוּ, כְּאִילוּ כְּלֵהוּ מְלֵי רִיקְנִיא, וְלִית בֵּהּ תוֹעֲלָתָא, וְכֻלָּא בְּגִין דְּאִינוֹן רִקְנִין מִדְּעֵתָא וְסְכֻלְתָּנִי. דְּהָא כֻלָּא מִלֵּי דְּאֹרִייתָא, כְּלֵהוּ מְלִין עֲלָיִן וְיִקְרִין, וְכֻלָּא מְלֵה וְמְלֵה בְּתִיב בֵּהּ יִקְרָה הִיא מִפְּנִינִים, וְכֻלָּא חֲפָצִים לֹא יִשׁוּ בֵּהּ.

342. וְכֻלָּא אִינוֹן טַפְשִׁין, אֲטִימִין דְּלֵבָא, כֹּד חֲמָאן מְלֵי דְּאֹרִייתָא, לֹא דִי לֹון דְּלֹא יִדְעִי, אֲלֹא דְּאִינוֹן אֲמַרִי, דְּאִינְהוּ מְלִין פְּגִימִין, מְלֵי דְּלִית בֵּהּ תוֹעֲלָתָא. וְוִי לֹון, כֹּד יִתְבַּע לֹון קוֹדֶשָׁא בְּרִיךְ הוּא, עֲלִבּוֹנָא דְּאֹרִייתָא, וְיִתְעַנְשׁוּן עוֹנְשָׁא דְּמִרְדֵי בְּמֵאֲרִיהוֹן.

343. מַה כְּתִיב בְּאֹרִייתָא, כִּי לֹא דְּבַר רַק הוּא מִכֶּם, וְאִי אִיהוּ רַק מִכֶּם אִיהוּ, דְּהָא אֹרִייתָא כְּלָא, מְלִינִיא מְכַל אֲבָנִין טְבִין, וּמְרַגְלָאן יִקְרִין, מְכַל טְבִין דְּעֲלָמָא, כֹּד"א וְכֻלָּא חֲפָצִים לֹא יִשׁוּ בֵּהּ, וְהִיךְ יִימְרוּן דְּאִיְהִי רִיקְנִיא.

344. וְשִׁלְמָה מְלֵכָא אָמַר, אִם חֲכַמַּת חֲכַמַּת לָךְ, דְּכֹד יִתְחַכֵּם בְּרַ נֶשׁ בְּאֹרִייתָא, תוֹעֲלָתָא דִּילִיָּה אִיהוּ, דְּהָא בְּאֹרִייתָא לֹא יְכִיל לְאוֹסְפָא, אֲמִילוּ אֶת אַחַת. וְלְצַת לְבַדְךָ תִּשָּׂא, דְּהָא אֹרִייתָא, לֹא יִגְרַע מִשְׁבַּחָהּא כְּלוּם, וְלִיְצַנּוּתָא, דִּילִיָּה אִיהוּ, וְאִשְׁתַּאֲרַ בֵּיהּ, לְאוֹבְדָא לִיָּה מֵהֵאִי עֲלָמָא וּמֵעֲלָמָא דְּאִתִּי.

345. תָּא חֲזִי, כֹּד אֲתוּוֹן עֲלָיִן, מִתְחַבְּרִין כְּלֵהוּ, בְּהֵאִי דְּרַגָּא, סוּפָא דְּכֻלָּא דְּרַגִּין קְדִישִׁין עֲלָיִן, וְאֲתַמְלִיא מְנִיָּהוּ, וְאֲתַבְּרָכָא מֵעֲלָמָא עֲלָהּ, כְּדִין, הֵאִי דְּרַגָּא קִיּוּמָא, לְאִשְׁקָאָה לְכֻלְהוּ עֲדִרִין, כֻּלָּא חֲדָא וְחֲדָא בְּדַקָּא חֲזִי לִיָּה, וְכֻלָּא חֲדָא וְחֲדָא אֲתַשְׁקִי מִן דִּינָא וְרַחֲמֵי.

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346. Come and behold, it is written: "And he set the rods." Ya'akov wanted to compose the evening prayer, WHICH THE LEFT SIDE, THE NUKVA, WHICH IS DARK, and to shine on the moon, THE NUKVA OF THE NIGHT, to water her and bless her on all sides, RIGHT AND LEFT. As it is written: "And he set the rods," the judgments OF MALCHUT, and the Gvurot from the supernal Gvurah, THE LEFT COLUMN OF BINAH.

347. When Ya'akov wanted to amend this grade, THE NUKVA, he removed all Judgments and Gvurot from the rods OF WHOSE JUDGMENTS IT IS SAID, "AND MADE THE WHITE APPEAR." He set THE RODS in the gutters, the four gutters WHICH ARE THE FOUR VESSELS OF CHOCHMAH, BINAH, TIFERET, AND MALCHUT, abiding underneath, "the well that the princes dug out" (Bemidbar 21:18). THE NUKVA, CALLED 'WELL', IS AMENDED BY CHESD, GVURAH, AND TIFERET OF BINAH, CALLED 'PRINCES', COMPRISING THE FOUR VESSELS OF CHOCHMAH, BINAH, TIFERET, AND MALCHUT CALLED 'GUTTERS'. When it is filled by the higher rivers and sources, THE SFIROT OF BINAH, the water flows from that holy well, and the four VESSELS take it all. They are therefore called 'gutters', where THE ANGELS AND SOULS come to drink.

348. These judgments and Gvurot, WHICH HE REMOVED FROM THE RODS, stand IN THE GUTTERS, so that each will receive its proper share. In the verse, "when the flocks came to drink...and the flocks conceived before the rods," THE TWO USES OF THE WORD 'FLOCK' correspond the ones to the others--THE GRADES WORTHY OF RECEIVING CHASSADIM AND THE GRADES WORTHY OF RECEIVING JUDGMENTS AND GVUROT. He asks: What is the meaning of "heat" in the verse, "that they should conceive (lit. 'heat')"? HE ANSWERS: When THE ANGELS, THE FLOCKS, are crowned by CHASSADIM AND RECEIVE Judgment, they are heated by that Judgment, BECAUSE RECEIVING JUDGMENT IS CALLED 'HEATING'. They then roam the world inspecting the ways of men for either good or evil, IN ORDER TO REWARD OR PUNISH THEM, BECAUSE THEY INCLUDE CHASSADIM AND JUDGMENTS.

349. Come and behold, it is next written: "And the flocks conceived before (lit. 'were heated against') the rods." This is because these rods, JUDGMENTS AND GVUROT, were heated, and they are now in charge of the Judgments in the world. People are judged by them, as it is written: "This matter is by the decree of the watchers, and the sentence by the word of the holy ones..." (Daniel 4:14).

350. Rabbi Chiya began the discussion with the verse: "My soul clings to You: Your right hand upholds me" (Tehilim 63:9). We have to study this verse carefully. It reads, "My soul clings to You." David himself always cleaved to the Holy One, blessed be He. He cared not for other, WORLDLY matters, but cleaved to the Holy One, blessed be He, with his heart and soul. Because his only wish was to cleave to Him, the Holy One, blessed be He, supported him and never left him, AS IT IS WRITTEN: "YOUR RIGHT HAND UPHOLDS ME." From this we understand that when a man cleaves to the Holy One, blessed be He, He upholds him and never leaves him.

346. תָּא חֲזִי, מֵה כְּתִיב, וַיִּצַג אֶת הַמִּקְלוֹת אֲשֶׁר פִּצַּל בְּרֵהִטִים וְגו', דִּיעֵקב בְּעַא לְאַתְקֵנָא תְּמֵלָה שֶׁל עֵרְבִית, וְלֵאנְהֵרָא לְסִיְהֵרָא, וְלֵאשְׁקָאָה וְלִבְרַכָּא לָהּ מִכָּל סְטְרִין, דְּכְתִיב וַיִּצַג אֶת הַמִּקְלוֹת. אֵלִין דִּינִין וְגִבּוּרִין, דְּנִפְקִי מִגְּבוּרָה דְּלַעִילָא.

347. וַיִּעֵקב כִּד בְּעַא לְאַתְקֵנָא לְהֵאִי דְרָגָא, סְלִיק לְכָל אֵינּוֹן דִּינִין וְגִבּוּרִין מִינְהּ, וְאוּקִים לֹון בְּרֵהִטִים, בְּאֵינּוֹן רֵהִטִים אַרְבַּע, דְּקִיּוּמֵי תַּחוּת הֵאִי בְּאֵר חֲפֻרָה שְׂרִים, דְּאַתְמֵלִיא מֵאֵינּוֹן נַחֲלִין וּמְבוּעֵין עֲלָאִין, בְּגִין דְּכִד נִפְקִין מִיּוּן, מֵהֵאִי בְּאֵר קְדִישָׁא, אֵלִין אַרְבַּע נְטִלֵי כֻּלָּא, וְעַל דָּא אֶקְרוּן רֵהִטִים, וּמִתְמַן אֲתִיּוּן כֻּלָּא לְמִשְׁתֵּי.

348. וַאֵינּוֹן דִּינִין וְגִבּוּרִין, כְּלָהּוּ קִיּוּמֵי תַּמָּן, לְנִטְלָא לְכָל חַד וְחַד כִּדְקָא חֲזִי לִיהּ. אֲשֶׁר תְּבֵאנָה הַצֹּאן לְשִׁתּוֹת לְנִכַּח הַצֹּאן, אֵלִין לְקַבִּיל אֵלִין. וַיַּחֲמֵנָה, מֵאִי וַיַּחֲמֵנָה, דְּכִד מִתְעַטְרִין בְּדִינָא, מִתְחַמְמִין בְּהֵוָה דִּינָא, וְאִזְלִין וְשֹׁאטִין בְּעֵלְמָא, וּמְעֵינֵי בְּאַרְחִיּהוֹן דְּבְנֵי נְשָׂא, הֵן לְטַב הֵן לְבִישׁ.

349. תָּא חֲזִי, מֵה כְּתִיב בְּתֵרִיָּה, וַיַּחֲמוּ הַצֹּאן אֶל הַמִּקְלוֹת, בְּגִין דְּאֵינּוֹן מִקְלוֹת הֵווּ מִתְחַמְמִין, וּמְשִׁיחִין בְּדִינֵי עֵלְמָא, וְאַתְפַּקְדִין עֲלֵיהּ, וְאַתְדַּנּוּ בְּנֵי נְשָׂא עֲלֵיהּ, כִּד"א בְּגִזְרַת עִירִין פְּתַגְמָא וּמֵאִמֵּר קְדִישִׁין שְׁאַלְתָּא וְגו'.

350. רַבִּי חִיָּיא פְּתַח וְאָמַר, דְּבִקָּה נַפְשֵׁי אַחֲרֵיךְ בִּי תְּמַכָּה יְמִינְךָ, הֵאִי קְרָא אֵית לְאַסְתַּכְּלָא בֵּיהּ, דְּבִקָּה נַפְשֵׁי אַחֲרֵיךְ, בְּגִין דְּדוֹד מְלַכָּא, הוּוּ מִתְדַּבֵּק נַפְשֵׁיהּ תְּדִיר, אֲבַתְרִיָּה דְּקוּדְשָׁא בְּרִיךְ הוּא, וְלֹא חֲוִישׁ לְמֵלִין אַחֲרֵינִין דְּעֵלְמָא, אֵלָא לְאַתְדַּבְּקָא נַפְשֵׁיהּ וְרַעֲוֵתִיהּ בֵּיהּ, וְכִיּוֹן דְּאִיהוּ הוּוּ מִתְדַּבֵּק בְּקוּדְשָׁא בְּרִיךְ הוּא, הוּוּ תְּמִיךְ בֵּיהּ וְלֹא שְׂבִיקָהּ. מִכָּאן, לְבַר נֶשׂ כִּד אֲתָא לְאַתְדַּבְּקָא בְּקוּדְשָׁא בְּרִיךְ הוּא, קוּדְשָׁא בְּרִיךְ הוּא אַחֲרֵי בֵּיהּ, וְלֹא שְׂבִיק לִיהּ.

351. Another explanation for: "My soul clings to You." This David does so that his grade may be crowned above. For when his grade is attached to the supernal grades and rises to them, the right, CHASSADIM, embraces him, raises him, and joins him WITH THE RIGHT into a worthy union. This is echoed in the verses, "and Your right hand shall hold me," (Tehilim 139:10) and, "His right hand embraces me" (Shir Hashirim 8:3). Therefore, the scripture reads, "Your right hand upholds me."

352. When he cleaves to the Holy One, blessed be He, it is written: "His left hand is under my head, and His right hand embraces me." This is his union with THE HOLY ONE, BLESSED BE HE. When he joins HIM in a union, his grade is filled and blessed.

353. When all the gutters are filled on all four sides of the world, all the flocks are given water, each according to its grade, FROM THE FOUR ASPECTS OF CHOCHMAH, BINAH, TIFERET, AND MALCHUT. When Ya'akov came to purify this grade, THE NUKVA, he chose the right side, which was worthy of him. The Other Side, which was not worthy, was separated from him, as it is written: "and he put his own flocks apart and put them not to Lavan's cattle." He was "apart," on his own, and did not worship strange Elohim from the other sides. Happy is the portion of Yisrael, of whom it is written: "For you are a holy people to Hashem your Elohim, and Hashem has chosen you..." (Devarim 14:2).

354. Come and behold: Ya'akov, the chosen of the fathers, includes all of them, BECAUSE THE CENTRAL COLUMN, YA'AKOV, INCLUDES THE RIGHT AND LEFT COLUMNS, AVRAHAM AND YITZCHAK. He includes them all and thus strives to shine upon the moon, THE NUKVA, since it is for Ya'akov to compose the evening service, THE NUKVA.

355. He made all the preparations correctly and installed all the holy aspects with his aspect OF THE CENTRAL COLUMN. He thus separated his share from that of the other nations OF THE LEFT. Those were the holy, supernal grades of high holiness; the others were the grades defiled with the fifth of impurity.

356. We have already explained that the verse, "and he put his own flocks apart," means that he established for the faith, THE NUKVA, alone, according to the verse: "For you are a holy people to the Hashem your Elohim and Hashem has chosen you" (Devarim 14:2). "...and put them not to Lavan's cattle..." because he did not share his lot and portion with them.

351. דָּבַר אַחַר דְּבָקָה נַפְשִׁי אַחֲרֶיךָ, לְאַתְעֵטְרָא דְרִגְוִיהָ לְעֵילָא, דְּהָא כִּד אַתְדַּבֵּק הֵוּא דְרִגָּא בְּדְרִגְוִין עֲלָאִין לְסַלְקָא בְּתַרְוִיהוּ, בְּדִין יְמִינָא אַחִיד בֵּיהּ לְסַלְקָא לִיהּ, וְלַחְבְּרָא לִיהּ, בְּחַבּוּרָא חַד כְּדָקָא יְאוּת, כַּד"א וְתַאחֲזוּנִי יְמִינְךָ, וְכָתִיב וְיִמִּינוּ תַחֲבַקְנִי, וְעַל דָּא בִּי תִמְכָּה יְמִינְךָ.

352. וְכִד אַחִיד בֵּיהּ בְּקֹדֶשׁא בְּרִיךְ הוּא, בְּדִין כְּתִיב שְׂמָאלוּ תַחַת לְרַאשִׁי וְיִמִּינוּ תַחֲבַקְנִי, וְאִיהוּ יַחְדָּא חַד, וְחַבּוּרָא חַד, וְכִד אִיהוּ חַבּוּרָא חַד, בְּדִין אֲתַמְלִיא הֵוּא דְרִגָּא דִּילִיהּ, וְאֲתַבְּרַכָּא.

353. וְכִד אֲתַמְלִיין כָּל אֵינּוֹן רַהֲטוּן, אֲתַמְלִיין לְאַרְבַּע סְטְרִין דְּעֵלְמָא, וְכִלְהוּ עֲדְרִינֵי אֲשַׁתְקִיין, כָּל חַד וְחַד לְסְטְרִיהּ. וְכִד אֲתָא יַעֲקֹב, לְאַתְקַנָּא הָאִי דְרִגָּא, בְּרִיר לִיהּ סְטְרָא דִּימִינָא, דְּאֲתַחֲזִי לִיהּ, וְסְטְרָא אַחֲרָא דְלֹא אֲתַחֲזִי לִיהּ אֲתַפְרֶשֶׁת מִינֵיהּ, כְּמָה דְכָתִיב, וַיִּשֶׁת לוֹ עֲדָרִים לְבָדוֹ וְלֹא שָׁתַם עַל צֹאן לְבָן. לְבָדוֹ: הוּא בְּלַחְדוּי, דְּלֹא יִשְׁתַּמֵּשׁ בְּטַעוּן אַחֲרָנִין דְּבַסְטְרִין אַחֲרָנִין. זְכָאָה חוֹלְקֵהוֹן דִּישְׂרָאֵל, דְּעֲלִייהוּ כְּתִיב כִּי עִם קְדוֹשׁ אֲתָה לִי אֱלֹהֶיךָ וּבְךָ בָּחַר יי' וְגו'.

354. וְתָא חֲזִי, יַעֲקֹב אִיהוּ תוֹשַׁבְחָא דְאַבְרָהָם, וְאִיהוּ כָּלְלָא דְכִלְהוּ, וּבְגִין דְּאִיהוּ כָּלְלָא דְכִלְלָא, בְּגִין כֶּךָ אִיהוּ קָאִים לְאַנְהָרָא לְסִיְהָרָא, דִּיעֲקֹב אִיהוּ קָאִים לְאַתְקַנָּא לְתַמְלַת עֲרִבִית.

355. וְכִלְ הֵוּא תְקוּנָא, אִיהוּ כְּדָקָא חֲזִי לִיהּ, כָּל אֵינּוֹן סְטְרִין קְדִישִׁין כְּלְהוּ בְּתַקוּנָא אֲתַקִּין בְּסְטְרוּי, וְאַפְרִישׁ חוֹלְקִיהּ, מְחוֹלְקָא דְשָׂאֵר עַמִּין. אֲלִין סְטְרִין עֲלָאִין קְדִישִׁין בְּקְדוּשָׁה עֲלָאָה, וְאֲלִין סְטְרִין מְסֻאֲבִין, בְּמִסְאֲבֵן דְּמִסְאֲבוּתָא.

356. וְהָא אֲוִקִימָנָא, דְכָתִיב וַיִּשֶׁת לוֹ עֲדָרִים לְבָדוֹ. וַיִּשֶׁת לוֹ: דְּאֲתַקִּין תְּקוּנִין לְמַהִימְנוּתָא. לְבָדוֹ: כַּד"א וּבְךָ בָּחַר יי' לְהֵיוֹת לוֹ לְעַם סְגֻלָּה מִכָּל הָעַמִּים. וְלֹא שָׁתַם עַל צֹאן לְבָן, דְּלֹא שָׁוִי חוֹלְקִיהּ וְעַדְבִּיהּ עֲמֵהוּן.

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357. Therefore Ya'akov, the chosen among the fathers, established the mystery of faith and separated his lot and portion from that of other nations. Of this the scripture reads, "But you that did cleave to Hashem your Elohim are alive every one of you this day" (Devarim 4:4).

358. Rabbi Aba said: Happy is the portion of Yisrael who are superior to the heathen nations, because their grade is high AND THEY RECEIVE THE ILLUMINATION OF THE LEFT FROM BELOW. The grades of the heathen nations are below, BECAUSE THEY DRAW THE ILLUMINATION OF THE LEFT FROM ABOVE. The first, those of the right, are on the side of Holiness. The second, those on the left, on the side of Defilement.

359. After the destruction of the Temple, it is written: "He has drawn back His right hand from before the enemy" (Eichah 2:3). It is also written: "save with Your right hand, and answer me" (Tehilim 60:7), because as the left becomes stronger, the impure are strengthened. This will continue until the Holy One, blessed be He, rebuilds the Temple and establishes and amends the world properly. Then everything shall be set aright again, and the side of Defilement will pass from the world. We have learned this from the verses, "and...I will cause the...unclean spirit to pass out of the land" (Zecharyah 13:2, and, "He will destroy death for ever" (Yeshayah 25:8).

360. The Holy One, blessed be He, alone shall remain, as it is written: "And the idols shall utterly be abolished," (Yeshayah 2:18) and, "Hashem alone shall be exalted on that day," (Yeshayah 2:17) because "there was no strange El with him" (Devarim 32:12). For the force of defilement will be annihilated from the world, and there will be no one left above and below except the Holy One, blessed be He. And the children of Yisrael, His Holy Nation which serves Him, shall be called 'holy', as it is written: "And it shall come to pass, that he that is left in Tzion, and he that remains in Jerusalem, shall be called holy, every one in Jerusalem that is written to life" (Yeshayah 4:3). Then there will be one King above and below, and one people to serve Him, as it is written: "And who is like Your people Yisrael, a singular nation on earth" (I Divrei Hayamim 17:21).

357. ועל דא יעקב שלימו דאבהן, אתקין רזא דמהימנותא, ואפריש חולקיה וערביה, מחולקא וערבא דשאר עמין. ועל דא כתיב, ואתם הדבקים ביי' אלהיכם חיים כלכם היום.

358. רבי אבא אמר, זבאה חולקהון הישראל, דאינון עלאין על עמין עכו"ם, בגין דרגא דלהון לעילא, ודרגין דעמין עכו"ם לתתא, אלין בסטרא דקדושה, ואלין בסטרא דמסאבא, אלין לימינא, ואלין לשמאלא.

359. ביון דאתחרב בי מקדשא, מה כתיב, השיב אחור ימינו מפני אויב, ובגין כך כתיב, הושיעה ימינך וענני. ושמאלא אתגבר ומסאבא אתתקף, עד דיבני קודשא בריך הוא בי מקדשא, ויתקין עלמא על תקונו, ויהדרון מליה כדקא יאות ויתעבר סטרא מסאבא מן עלמא. והא אתמר, דכתיב ואת רוח הטמאה אעביר מן הארץ וגו', וכתיב בלע המות לנצח וגו'.

360. וישתאר קודשא בריך הוא בלחודו, במה דכתיב, והאילולים כליל יחלף, וכתיב ונשגב יי' לברו ביום ההוא. הוא בלחודו, במה דכתיב, ואין עמו אל נכר, בגין דישתצי חילא מסאבא מעלמא, ולא ישתאר לעילא ותתא, אלא קודשא בריך הוא בלחודו, וישראל לפולחניה, עם קדיש, ויתקרי קדיש, דכתיב, והיה הנשאר בציון והנותר בירושלים קדוש יאמר לו כל הכתוב לחיים בירושלים. וכדין יהא מלבא יחידאי, לעילא ותתא, ועמא יחידאה לפולחניה, במה דכתיב ומי כעמך ישראל גוי אחד בארץ.

39. "Hashem lives; and blessed is my rock"

Rabbi Yitzchak and Rabbi Yesa assert that the Holy Spirit attaches itself to travelers such as themselves, especially when they discuss Torah. On the road, Rabbi Yitzchak speculates on the verse "The Creator lives; and blessed is my rock." For the Righteous, the Lord is a living presence. When united with the Malchut of Zeir Anpin, the Eternal Female or Rock, blessings of abundance flow.

The Relevance of this Passage

When two sages are said to be traveling, it refers to the spiritual travels of their souls in the Upper Worlds. Our constant physical trek in this material existence, directly influences and guides the journey of our souls in the Upper World. Thus, our travels through the darkened corridors of life can be divinely illuminated when we connect to the Light of the Torah. This is accomplished through the study of the spiritual wisdom of the Torah-The Kabbalah-and by the application of its wisdom to our lives. For instance, when we are busy helping others, the Light of the Creator will in turn help and attend to us. The consciousness to think of others before ourselves is stirred within us through these passages.

361. Rabbi Yitzchak and Rabbi Yesa were walking along the road. Rabbi Yesa said: The Shechinah is with us, BECAUSE SHE ATTACHES HERSELF TO TRAVELERS ON THE ROAD TO PROTECT THEM. Let us study the words of the Torah, for whoever studies the Torah and shines in her draws the Shechinah nearer, AS HE DRAWS ZEIR ANPIN, THE SECRET OF THE TORAH. THEN ZEIR ANPIN AND HIS FEMALE, THE SHECHNAH, WILL BE JOINTLY CONNECTED TO THEM.

361. רבי יצחק ור' ייסא, הוו אזלי בארְחא, אַמר רבי ייסא, הָא שְׁכִינְתָא לְגַבְנָן נְתַעֲסַק בְּמַלְוֵי דְאֹרִייתָא, דְּכָל מָאן דְּעָסִיק בְּמַלְוֵי דְאֹרִייתָא וְיִשְׁתַּדַּל בָּהּ, זְכוּי לְאַמְשַׁכָּא לִיהּ בְּהַדְיָהּ.

362. Rabbi Yitzchak opened the discussion with the verse: "Hashem lives; and blessed is my rock; and let the Elohim of my salvation be exalted" (Tehilim 18:47). This verse contains a mystery. It is written: "Hashem lives". Do I not know that the Holy One, blessed be He, lives? HE ANSWERS: Even the righteous, YESOD, is referred to as "living (Heb. chay)," BECAUSE THE RIGHTEOUS DRAWS THE ILLUMINATION OF CHOCHMAH, CALLED THE 'LIGHT OF CHAYAH', AND IS THEREFORE CALLED "CHAY." "Living" refers to the righteous above and below-his ZEIR ANPIN, ABOVE, AND HIS YESOD, BELOW, ARE BOTH REFERRED TO AS "LIVING". The Holy One, blessed be He, above, ZEIR ANPIN, is called "living," AS IT IS WRITTEN: "HASHEM LIVES." And the righteous below is called "living," NAMELY, YESOD OF ZEIR ANPIN, as it is written: "And Bnayahu the son of Yehoyada, the son of a living man" (II Shmuel. 23:20), WHICH ALLUDES TO YESOD. Why is THE HOLY ONE, BLESSED BE HE, called "living?" Because He is Righteous, BECAUSE HE INCLUDES THE ASPECT OF THE RIGHTEOUS, YESOD, AS WELL, and the righteous is called "the life of the worlds." The phrase, "and blessed is my rock," has a similar meaning. These are all one because the living and the blessed are never separated. THE LIVING MEANS THE ILLUMINATION OF CHOCHMAH, AND THE BLESSED REFERS TO THE ILLUMINATION OF CHASSADIM. THEY HAVE TO BE CLOTHED BY EACH OTHER BECAUSE CHOCHMAH WITHOUT CHASSADIM IS DARKNESS. "HASHEM LIVES; AND BLESSED IS MY ROCK," ALLUDES TO CHOCHMAH AND CHASSADIM TOGETHER; "MY ROCK" IS THE NUKVA OF ZEIR ANPIN. When "HASHEM LIVES; AND BLESSED BE MY ROCK" are joined together, THE ROCK becomes a well of living water. The water flows from the inside OF THE WELL, NAMELY, FROM THE LIVING AND THE BLESSED, and fills THE ROCK, WHICH IS THE WELL.

362. פֶּתַח רַבִּי יִצְחָק וְאָמַר, חֵי יי' וּבְרוּךְ צוּרֵי וַיְרוּם אֱלֹהֵי יִשְׁעֵי, הָאִי קָרָא אִיהוּ רְזָא. חֵי יי', וְכוּי לָא יִדְעָנָא דְקוּדְשָׁא בְרִיךְ הוּא אֶקְרִי חֵי, אֶלָּא אֲמִילוּ צַדִּיק, אִיהוּ אֶקְרִי חֵי, דְּהָא חֵי, צַדִּיק אִיהוּ לְעִילָא, וְצַדִּיק אִיהוּ לְתַתָּא. לְעִילָא קוּדְשָׁא בְרִיךְ הוּא אֶקְרִי חֵי. לְתַתָּא צַדִּיק אֶקְרִי חֵי, דְּכִתְיִב וּבְנִיחוּ בֶן יְהוּדָע בֶּן אִישׁ חֵי, אֲמַאי אֶקְרִי חֵי בְּגִין דְּאִיהוּ צַדִּיק, דְּהָא צַדִּיק חֵי אֶקְרִי, חֵי הַעוֹלָמִים. וּבְרוּךְ צוּרֵי, כְּלָא חַד, חֵי וּבְרוּךְ, דְּלָא מִתְפָּרְשֵׁי מִהַדְרֵי, דְּכַד מִתְחַבְרִין כְּחַדָּא, אֶקְרִי בְּאֵר מִים חַיִּים. דָּא נְבוּעַ לְגוּ, וְדָא אֲתַמְלוּיָא מְנִיָּה.

363. The verse, "and let the Elohim of my salvation be exalted," refers to the supernal world, BINAH, which is exalted and uplifted. Everything is issued from it, and every spring that fills the well IS DERIVED FROM IT. THE NUKVA is blessed from there and shines upon all those beneath ATZILUT. When everyone is filled WITH PLENTY from her, then "the Elohim of my salvation be exalted," BECAUSE IT IS EXALTED AND UPLIFTED BY THE WEALTH IT SHOWERS ON THE LOWER BEINGES.

363. וַיְרוּם אֱלֹהֵי יִשְׁעֵי, דָּא עֲלֵמָא עֲלָאָה, דְּאִיהוּ רֶם וְנִשְׂא, רֶם עַל כְּלָא, דְּהָא מְנִיָּה נְפִיק כְּלָא, וְכָל נְבוּעוֹ דְנְבוּעַ, לְאַתְמְלוּיָא בִּירָא, כְּדָקָא יְאוּת, וּמִתְמַן אֲתַבְרַכָּא, לְאַנְהָרָא לְכָל אִינוּן דְּלִתְתָּא, וְכַד אֲתַמְלוּיָא, כְּלָא כְּדָקָא יְאוּת, בְּדִין וַיְרוּם אֱלֹהֵי יִשְׁעֵי.

40. "He withdraws not his eyes from the righteous"

As the rabbis travel, the discussion continues. Quoting scripture, Rabbi Yesa asserts that the wicked will perish and the righteous will prevail. They meet a man with a child on his shoulders, fleeing the wicked. The man says people can achieve merit by giving him alms. The rabbis give him alms and food to eat.

The Relevance of this Passage

Actions of charity have the power to remove decrees of death against us. Often, before a judgment is executed against us, the Light will send us an opportunity to share and truly go outside of ourselves so that we can sweeten the judgment. The Evil Inclination, however, blinds us to these opportunities and we remain in our selfish, uncaring ways. The wisdom and foresight to recognize opportunities to give charity is aroused in our consciousness. Moreover, the strength to take the initiative and perform charitable contributions is also stirred within our souls. We just have to listen to the whispers arising from words of this portion.

364. Rabbi Yesa opened the discussion with the verse: "He withdraws not His eyes from the Righteous: but with kings on He throne the establishes them for ever, and they are exalted" (Iyov 36:7). Come and behold: when the wicked lose their power and perish from the world, the Righteous then rules the world. This is the meaning of the verse: "He preserves not the life of the wicked: but gives to the poor their right" (Ibid. 6), **THAT IS, THE WICKED WILL PERISH FROM THE WORLD.** It is then written: "He withdraws not His eyes from the Righteous," which is similar to the verse, "The eyes of Hashem are towards the Righteous" (Tehilim 34:16).

365. The verse, "but with kings on the throne," refers to the ruling kings, settled upon the throne; "He establishes them for ever" means that they sit upon their throne firmly; and "they are exalted" in order to rule the world and so that the throne shall be established on its supports. Another explanation for the phrase, "and they are exalted," is that they take the throne, **THE NUKVA,** place it up high, **IN THE PLACE OF BINAH,** and put it in its proper place.

366. While they were walking, they saw a man with a child riding on his shoulders. Rabbi Yitzchak said: Surely this man is Jewish and has come to help people attain merit, **THAT IS, HE IS COMING TO RECEIVE CHARITY AND ALLOW PEOPLE TO MERIT THE WORLD TO COME.** Rabbi Yesa said: Let us be the first to merit by him.

367. When he reached them, Rabbi Yesa asked: Where is YOUR bag of food? **RABBI YESA SAW THAT THE MAN CARRIED NOTHING SAVE THE CHILD ON HIS SHOULDERS.** He replied: I HAVE NOTHING, so that people can achieve merit **BY GIVING ALMS TO ME.** I had two sons, but the army came into town and took them captive. Now I am walking to afford people the opportunity to earn merit **BY GIVING RANSOM MONEY.** And they did, by giving him **ALMS AND food TO EAT.**

41. "My offering, the provision of my sacrifices made by fire"

The man the Rabbis meet on the road enlightens them to the hidden benefits of giving charity.

The Relevance of this Passage

The wisdom and insight to recognize opportunities for sharing, combined with the motivation to give beyond our comfort zones is instilled within the reader. We must, however, be cognizant of the importance of concealed blessings. When one gives to receive honor and acclaim for his philanthropy, it is not considered true sharing. Thus, the prudence to give anonymously is also awakened in our souls.

368. The Jew then opened the discussion with the verse: "My offering, the provision of my sacrifices made by fire" (Bemidbar 28:2). The daily sacrifice of the Holy One, blessed be He, sustains the world and gives nourishment above and below. Because there is stirring below **AS A RESULT OF THE DAILY OFFERING, THE POURING OF PLENTY** is bestirred above, and all are adequately sustained.

364. פתח רבי ייסא ואמר, לא יגרע מצדיק עיניו ואת מלכים לכסא וישיבם לנצח ויגבהו, תא חזי, כד חויבויא לא שלטין בעלמא, ואתאבידו מיניה, כדין צדק איהו שליט בעלמא, הה"ד לא יחיה רשע ומשפט עניים יתן, מה כתיב בתריה, לא יגרע מצדיק עיניו, מהו עיניו, כד"א עיני יי' אל צדיקים.

365. ואת מלכים לכסא, אלין אינון מלכין שליטין, דאתאחדן לכסא, וישיבם לנצח, דאתקיימו בכרסויא, בקיומא שלים. ויגבהו, אמאי ויגבהו, לשלטאה בעלמא, ויתקיים, כרסויא על סמכוהי. דבר אחר ויגבהו, דנטלי כרסויא, וחקמין לה לעילא, לאתאחדא באתריה כדקא נאות, וכדין כלא יחודא חדא.

366. עד דהוו אזלי, חמו חר בר נש, דהוה אתי, וחד ינוקא עמיה, רכיב על בתפיה, אמר רבי יצחק, ודאי האי בר נש יודאי איהו, ובגין לזכאה לבני נשא קא אתי. אמר רבי ייסא, נזכה אנן בקדמיתא ביה.

367. כד מטא לגביהו, אמר רבי ייסא אן קיסתא דטרימא בקירטוי דאורחא, אמר בגין דיזכון בני נשא, דהא תרין בנין אית לי, ואתא טורנא למתא, ואשתבו, ודאיידנא אזילנא, בגין דיזכון בהו בני נשא. זכו בהדיה, ויהבו ליה למיכל.

368. אדהכי פתח ההוא יודאי ואמר, את קרבני לחמי לאשי וגו'. קרבנא דקודשא בריך הוא בכל יומא, בגין למיזן עלמא, ולמיהב ספוקא לעילא ותתא, דהא באתערותא דלתתא, אתער לעילא, ובדא מסתפקין כל חד וחד כדקא נאות.

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369. "My offering, the provision of my sacrifices" corresponds with the verse, "I have eaten my honeycomb with my honey; I have drunk my wine with my milk" (Shir Hashirim 5:1); THEY BOTH ALLUDE TO SUSTENANCE. The words "made by fire," like, "Eat, O friends" (Ibid.) ALLUDE TO NOURISHMENT. The Holy One, blessed be He, provides that nourishment from above to pour down sustenance to the lower world from that nourishment ABOVE. How much more blessed is a man who gives food TO THE POOR, to sustain his soul; the Holy One, blessed be He, blesses him and showers on him supernal nourishment, and the world is blessed for him.

370. Rabbi Yitzchak said: HE EXPLAINED this mystery very well indeed. Rabbi Yesa replied: Surely this is why it has been said that a man should refrain from contempt toward any one, BECAUSE THOUGH AT FIRST THEY THOUGHT HIM BOORISH AND WERE CLOSE TO SHOWING HIM DISRESPECT, I twice attained merit through this man.

371. The man discoursed on the following verse, as discussed by Rabbi Elazar: "My offering, the provisions of my sacrifices made by fire." "...an offering..." is the secret of the Congregation of Yisrael, THE NUKVA. The particle 'et' BEFORE "MY OFFERING" REFERS TO THE NUKVA. "...my offering (Heb. korban)..." is derived from proximity (Heb. kirvah) and attachment. IT ATTACHES AND CONNECTS THE NUKVA WITH ZEIR ANPIN. "...the provision..." is the nourishment flowing from above, bestirred from below BY THE DAILY OFFERING. "...made by fire..." comes to include the other angels that are nourished here, each according to his rank. "...for a sweet savour to me..." is the desire and union caused by the secret of the supernal world, BINAH.

372. "...shall you observe to offer to Me in their due season..." (Bemidbar 28:2). HE ASKS: What is their season? HE ANSWERS: THE time when Avraham awoke to carry out the wishes OF THE HOLY ONE, BLESSED BE HE, as it is written: "And Avraham rose early in the morning" (Beresheet 22:3); THE TIME OF THE MORNING OFFERING; the time when Yitzchak was bound to the altar; was at sunset, THE TIME FOR THE EVENTIDE DAILY OFFERING. Rabbi Yesa asked: Why, if there are two seasons, is it written "in their season" in the singular, instead of in the plural, SEEING AS THERE ARE TWO SEASONS? He replied: At the time OF THE OFFERING, fire was included within water, and water within fire, THE ATTRIBUTE OF AVRAHAM, WATER, WAS INCLUDED WITHIN THE ATTRIBUTE OF YITZCHAK, FIRE, AND VICE VERSA. It is therefore written: "in their season," in the singular, FOR THEY BECAME ONE.

373. Come and behold, of no offering is it written: "observe," as it is here in the phrase, "shall you observe to offer to Me." This is because "observe" is the secret of "keep," THE NUKVA, which needs to be summoned up TO ZEIR ANPIN, as it is written: "shall you observe to offer to Me," TO OFFER THE NUKVA "in their season," by right and left OF ZEIR ANPIN. These were explained above to be Avraham and Yitzchak. All this is in accordance with the supernal mystery.

369. אֶת קִרְבְּנֵי לַחֲמִי, הֲדָא הוּא דְכִתְיִב, אֶכְלֵתִי וְעָרִי עִם דְּבָשִׁי שְׁתִּיתִי וַיְנִי עִם חֲלָבִי. לְאִשִּׁי: הֲדָא הוּא דְכִתְיִב, אֶכְלוּ רַעִים וּגּו', וּמָה קוֹדֶשׁא בְּרִיךְ הוּא פְּקִיד לְאַתְעָרָא מְזוֹנָא לְעֵילָא בְּגִין לְאַתְעָרָא מְזוֹנָא לְתַתָּא מֵהֵוּא מְזוֹנָא, מֵאֵן דִּיהִיב מְזוֹנָא לְקִיּוּמָא נִמְשָׂא, עַל אַחַת כַּמָּה וְכַמָּה, דִּקוֹדֶשׁא בְּרִיךְ הוּא בְּרִיךְ לִיה, וַיִּתְעַר לִיה מְזוֹנָא דְלְעֵילָא, וַיִּתְבַּרַךְ עֲלֵמָא בְּגִינֵיהּ.

370. אָמַר רַבִּי יִצְחָק, וְדָאֵי רָזָא דָּא בְּדַקָּא חֲזִי, וְשִׁמְרִי קְאָמֵר. אָמַר רַבִּי יֵיסָא, וְדָאֵי עַל דָּא אָמְרוּ, דִּלָּא יִזְלֹל בַּר נֶשׁ, לְשׁוּם בַּר נֶשׁ אַחֲרָא בְּעֲלֵמָא, בְּתַרִּי גּוּוּנֵי זְכִינָא לְהָאֵי בַר נֶשׁ.

371. פִּתַּח וְאָמַר, הָאֵי קְרָא אָמְרֵרְבִי אֲלַעְזֹר אֶת קִרְבְּנֵי לַחֲמִי לְאִשִּׁי, אֶת קִרְבְּנֵי, רָזָא דְכִנְסַת יִשְׂרָאֵל, דְכִתְיִב אֶת, אֶת דִּיּוּקָא. קִרְבְּנֵי: דָּא אִיהוּ קִרְבְּנָא, וְקִשׁוּרָא לְאַתְקִשְׂרָא. לַחֲמִי: דָּא מְזוֹנָא, דָּאֵתִי מְלַעֲיָלָא, בְּאַתְעָרוּתָא דְלְתַתָּא. לְאִשִּׁי: לְאַתְכַּלְלָא שְׂאֵר חֵילִין אַחֲרָנִין, דְּאַצְטְרִיכוּ לְאַתְזָנָא, כֹּל חַד וְחַד בְּדַקָּא חֲזִי לִיה. רִיחַ נִיחָחִי: דָּא רַעוּתָא וְקִשׁוּרָא, דְּאַתְאַחֲדָא כֹּלָא, בְּרָזָא דְעֲלֵמָא עֲלָאָה.

372. תְּשַׁמְרוּ לְהַקְרִיב לִי בְּמוֹעֵדוֹ, מֵאֵן מוֹעֵדוֹ, בְּזִמְן דְּאַתְעַר אַבְרָהָם, לְמַעַבְדַּר רַעוּתֵיהּ, דְכִתְיִב וַיִּשְׁכֶּם אַבְרָהָם בְּבֶקֶר. וּבְזִמְנָא דְאַתְעַקֵּד יִצְחָק עַל גְּבִי מִדְּבַחָא, דְּהָיָא שַׁעְתָּא, בֵּין הָעֶרְפִּים הוּהוּ. וְאָמַר רַבִּי יֵיסָא, אִי הֲכִי, הָאֵי דְכִתְיִב בְּמוֹעֵדוֹ, בְּמוֹעֵדִים מִבְּעֵי לִיה. אָמַר לוֹ, הָיָא שַׁעְתָּא, אֶתְכַלִּיל אֶשָּׂא בְּמֵיָא, וּמֵיָא בְּאֶשָּׂא, וּבְגִין כֶּךָ כְּתִיב בְּמוֹעֵדוֹ.

373. תָּא חֲזִי, בְּכֹל קִרְבְּנֵין, לָא כְּתִיב כַּמָּה דְכִתְיִב הֲכָא, תְּשַׁמְרוּ לְהַקְרִיב לִי. תְּשַׁמְרוּ: רָזָא דְשִׁמְרוּ, דְּאִיהוּ צְרִיכָא לְקִרְבָּא לְגַבִּי עֵילָא, דְכִתְיִב תְּשַׁמְרוּ לְהַקְרִיב לִי בְּמוֹעֵדוֹ, בְּיִמֵינָא וּשְׂמָאֵלָא, כַּמָּה דְאַתְמֹר, בְּאַבְרָהָם וַיִּצְחָק, וְכֹלָא בְּרָזָא עֲלָאָה.

374. Rabbi Yesa said: Had I come only to hear these words, it was worth my while. Happy are the children of Yisrael in this world and in the world to come. Of this, the scripture says: "Your people also shall be all righteous: they shall inherit the land for ever; they shall be the branch of My planting, the work of My hands, that I may be glorified" (Yeshayah 60:21).

374. אָמַר רַבִּי יוֹסֵא לֹא אֶתִּינָא הָכָא, אֶלָּא לְמִשְׁמַע מַלְיָן אֱלִין, דִּינִי. זְכָאִין אִינוּן יִשְׂרָאֵל, בְּעֵלְמָא דִּין, וּבְעֵלְמָא דְאִתִּי. עַל דָּא כְּתִיב וְעִמְךָ כָּלֵם צְדִיקִים לְעוֹלָם יִרְשׁוּ אֶרֶץ נִצְר מִטְעֵי מַעֲשֵׂה יְדֵי לְהִתְפָּאֵר.

42. The images

In this verse, the rabbis comment wryly on the low nature of Lavan's idols or "images." Lavan communicated with the statues representing his gods, and thus was able to make black magic. Rachel took these images when she and Ya'akov fled, and hid them under her skirts in order to cure her father of idolatry and also to prevent him from successful pursuit.

The Relevance of this Passage

The negative forces who dwell in our midst have the power to help us achieve many objectives in life, but there is a price to be paid at a later date. The rewards are short-lived and they leave a residue that creates chaos and turmoil somewhere in our lives. Idols do not refer only to statues depicting Gods. Anything that is ego-based--such as money, power, prestige and material possessions--is considered to be an Idol if it holds sway over our thoughts and behavior. Through the spiritual power of Rachel and Ya'akov, we are now rising above the temptations and trappings of physical existence in order to discover the true and eternal treasures of life.

375. "And Lavan went to shear his sheep..." (Beresheet 31:19). Rabbi Yosi asked: What are the images? HE REPLIED: They pertain to idolatry. They were called Terafim in offensive language, after the place of the toref, A WOMAN'S PUDENDA. How do we know they pertained to idolatry? From the verses: "yet why have you stolen my Elohim" (Ibid. 30), and "Anyone with whom you find your Elohim" (Ibid. 32). Lavan was the greatest sorcerer in the world, and by means OF THE IMAGES he knew whatever he needed to know.

375. וְלָבָן הֵלַךְ לְגַזֵּז אֶת צֹאנוֹ וּגְוֹ. אָמַר רַבִּי יוֹסֵי מֵאַן תְּרַפִּים, אֶלָּא ע"ז הוּו, וְאַמַּאי אֶקְרִי תְרַפִּים, לְגַנְאֵי הוּו, כְּמָה דְתַנִּינָן בְּמִקּוּם הַתּוֹרָה. וּמְנַלָּן דַּע"ז הוּו, דְכְתִיב לְמָה גִנַּבְתָּ אֶת אֱלֹהֵי. וְכְתִיב עִם אֲשֶׁר תִּמְצָא אֶת אֱלֹהֶיךָ וּגְוֹ. וְלָבָן חֲרָשָׁא דְכָל חֲרָשִׁין דְעֵלְמָא הוּו, וּבְהַאי הוּו יָדַע בְּכָל מֵאַן דְבַעֵי לְמַנְדַּע.

376. Rabbi Chiya said that the images were created through magic; Rabbi Yosi said that it was by means of divination. Rabbi Yehuda said: They are made only at certain times. They were called Terafim, because one must know when to shape them and when to wait, as it is written: "stay (Heb. here) now your hand" (Il Shmuel 24:16). BECAUSE ONE HAS TO RELAX ONE'S HAND AT CERTAIN HOURS, THEY ARE CALLED TERAFIGM.

376. אָמַר רַבִּי חִיָּיא, בְּקָסָם אֶתְעַבִּיד. רַבִּי יוֹסֵי אוֹמַר בְּנַחֲשׁ. אָמַר רַבִּי יְהוּדָה, לֹא אֶתְעַבִּידוּ, אֶלָּא בְשַׁעֲתֵי יָדֵיעָן. וְאַמַּאי אֶקְרִי תְרַפִּים. בְּגִין דְבִטְשֵׁי הַאי שַׁעֲתָא, וְהַאי שַׁעֲתָא אֶרְפִּי יָדָא, כְּמָה דְאֵת אָמַר רַב עֵתָה הֲרָף יָדְךָ.

377. When the craftsman makes it, a man who knows the moments and hours, WHO KNOWS WHEN TO STRIKE AND WHEN TO STAY, stands by him, telling him when to act and when to rest. There is no other action that needs holding off AT A CERTAIN HOUR as that of THE IMAGES. The image constantly speaks and gives advice on how to harm a man's soul.

377. אוֹמְנָא כַּד עֵבִיד לֵיה, הַהוּא דִינְדַע רְגֵיעֵי וְשַׁעֲתֵי קָאִים עֲלֵיה, וְאַמַּר, הַשַּׁעֲתָא אֶרְפִּי, וְהַשַּׁעֲתָא עֵבִיד. וְלֹא תִשְׁכַּח עֵבִידְתָּא דְאַצְטְרִיךְ דִּירְפוֹן מִינָה אֶלָּא הַאי. וְאִיהוּ מְלִיל תְדִיר, וְיְהִיב עֵיטוֹן בִּישוּן לְאַבְאָשָׁא לְנַפְשֵׁיה דְבַר נֶשׁ.

378. Rachel feared lest the images would give counsel on how to harm Ya'akov. She placed them under her to show disrespect to the idolatry, so that they would not be able to speak. For when one prepares them to talk he sweeps and cleans before them, to show them respect. But now it is written: "and she sat upon them" (Beresheet 31:34), BECAUSE SHE SHAMED THEM INTO NOT TALKING. THE IMAGES were male and female, and much prayer was needed to encourage them to speak. Because THE IMAGES WERE NOT IN HIS POSSESSION, Lavan was held for three days, as he did not know Ya'akov had fled. As it is written: "And it was told Lavan on the third day that Ya'akov was fled."

378. וְרַחֵל דְחִילַת, בְּגִין דְיְהִיב עֵיטָא לְאַבְאָשָׁא לֵיה לְיַעֲקֹב, וּבְגִין בְּזִיוְנָא דַּע"ז, שְׂוֵי לֹון תְּחוּתָה, עַד דְלֹא יָכִיל לְמַלְלָא. דְהָא כַּד אִיהוּ מִתְתַּקֵּן לְמַלְלָא, מְכַבְּרִין וּמְרַבִּיצִין קַמֵּיה, וְהַשַּׁעֲתָא מַה כְּתִיב, וְתִשָּׁב עֲלֵיהֶם. דְכַר וְנוֹקְבָא הוּו, וּפּוֹלְחָנִין סְגִיאִין קַא עֵבִידִין, עַד לֹא מְמַלְלָן. וּבְגִינֵי כֵךְ, אֶתְעַכְבַּ לָבָן תְּלַת יוֹמִין, דְלֹא יָדַע דַּעֲרַק יַעֲקֹב, דְכְתִיב וַיִּגַּד לְלָבָן בַּיּוֹם הַשְּׁלִישִׁי כִּי בָרַח יַעֲקֹב.

379. Rabbi Yehuda said that he prepared himself in two ways: by gathering together all the magic he had and all the weapons he had in order to destroy YA'AKOV, as it is written: "An Arammian was going to destroy my father" (Devarim 26:5). When the Holy One, blessed be He, saw that he wanted to destroy Ya'akov, it is written: "Take heed that you speak not to Ya'akov either good or bad." This is because, "It is in the power of my hand to hurt you" (Beresheet 31:29). HE ASKS: What made him so sure of himself? HE ANSWERS: He trusted the magic means he had.

380. Come and behold: Lavan covered in one day the same distance that Ya'akov needed seven days to walk. He did this to destroy YA'AKOV, first because Ya'akov fled, and second, because of the images, WHICH WERE STOLEN FROM HIM. And although Rachel did this to wean her father from idolatry, she was punished in spite of her good intentions by not bringing up Binyamin or spending even a single hour in this world with him, due to her father's sorrow.

381. Rabbi Yitzchak said: All the reproof Ya'akov administered to Lavan caused him to repent and acknowledge the Holy One, blessed be He, as it is written: "see, Elohim is witness between me and you" (Beresheet 31:50), THUS MENTIONING THE NAME OF ELOHIM. Yet come and behold. It is written: "The Elohim of Avraham, and the Elohim of Nahor judge between us," because he returned to his evil ways, saying "the Elohim of Avraham," WHO IS HOLY, and then mentioning "the Elohim of Nahor," WHO IS IDOLATROUS.

382. "And Ya'akov swore by the Fear of his father Ya'akov". HE ASKS: Why did Yitzchak swear by the Fear of Yitzchak and not by the Elohim of Avraham?" HE ANSWERS: Because he did not want to lean heavily on the right, AVRAHAM, and draw it to Lavan. HE THEREFORE DID NOT SWEAR BY THE ELOHIM OF AVRAHAM, THE SECRET OF THE RIGHT. Moreover, a man should not swear by a lofty place at all times, even though he is telling the truth.

383. Rabbi Yosi said: Assuredly, Ya'akov swore to further emphasize his oath, NAMELY, HE MEANT TO STRENGTHEN HIS OATH BY MENTIONING THE FEAR OF HIS FATHER YITZCHAK. This ought to be so. Ya'akov also studied it carefully, and said: Lavan already mentioned the Elohim of Avraham, but not my father YITZCHAK. I shall complete it. Immediately, "Ya'akov swore by the Fear of his father Yitzchak." Another explanation is that he meant to be included within Judgment, to be firm against Lavan.

379. ואמר רבי יהודה, זמין גרמיה בתרין מלין, אודרו בכל חרשין דהוה ליה, ואודרו בזויגין, בגין לאודרא ליה מן עלמא, דכתיב ארמי אבר אבי. בין דחמא קודשא בריך הוא, דבעא לאודרא ליעקב, מה כתיב השמר לך פן תדבר עם יעקב מטוב עד רע. והיינו דכתיב יש לאל ידי לעשות עמכם רע. במה אתרחיץ, בחרשין דהוה בידיה.

380. תא חזי, לבן אול ביומא חד, ארח שבעה ימים דאול יעקב, בגין לאעקרא ליה מן עלמא. חד, על דאול. וחד, על אינון תרפים. ואף על גב דרחל איהו עבדת, לאעקרא ליה לאבוה מבתר ע"ז, אתענשת, דלא רביאת ליה לבנימן, ולא קיימא בהדיה שעתא חדא, בגין צערא דאבוה, אף על גב דאתכוונת לטב.

381. רבי יצחק אמר, כל ההיא תוכחתא דהוה ליה ליעקב בלבן, אהדר ליה ללבן, לאודא ליה לקודשא בריך הוא, דכתיב ראה אלהים עד ביני וביניך. תא חזי, כתיב אלהי אברהם ואלהי נחור ושפטו בינינו, אהדר ההוא רשע לתקליה, בין דאמר אלהי אברהם, אהדר ואמר ואלהי נחור.

382. וישבע יעקב בפחד אביו יצחק, מאי טעמא בפחד יצחק, ולא באלהי אברהם. אלא, דלא בעא לאטרחא לימינא, בגיגיה דלבן. ולא עוד, אלא דלא לבעי ליה לאינוש, אף על גב דאומי בקושטא, לאומאה באתר עלאה דכלא.

383. אמר רבי יוסי, ודאי לקיימא בדקא יאות, אומי יעקב כן, והכי אתחזי, ויעקב אשגח במלה, אמר, הא איהו אמר אלהי אברהם, ושבק לאבא, אנא אשלים כלא, מיד וישבע יעקב בפחד אביו יצחק. דבר אחר, לאתכללא בדינא, למיקם עליה דלבן.

43. "and angels of Elohim met him"

This last passage of the section reiterates some of the first principles of Kabbalah: the existence in all things of an eternal male and female. This reflects the underlying duality of God's creation--which paradoxically also contains the idea of an eternal reality where 'all is one'.

The Relevance of this Passage

The terms "male" and "female" are code words denoting two basic traits of humanity, desire to share and the desire to receive, respectively. Balancing these two traits is critical if we are to achieve fulfillment and Light in our lives. The wisdom to manage our sharing and receiving attributes is stimulated within us so that we can reconcile and unify these opposite qualities for the purpose of reuniting with the Light of the Creator.

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384. "And Ya'akov went on his way, and angels of Elohim met him..." (Bereshheet 32:2). Rabbi Aba began with the verse: "male and female He created them" (Bereshheet 5:2). How much it behooves us to look into the words of the Torah, THE SECRET OF ZEIR ANPIN, THE CENTRAL COLUMN. Woe to all the hard hearted and blindfolded, WHO CLEAVE TO THE LEFT COLUMN, BLOCKED FROM CHOCHMAH, WHICH IS 'EYES', AND FROM BINAH, CALLED 'HEART'. For the Torah, WHICH IS OF THE CENTRAL COLUMN, calls to them: "Come, eat of my bread (WHICH IS DRAWN FROM THE RIGHT COLUMN OF THE TORAH), and drink of the wine which I have mingled (WHICH IS DRAWN FROM THE LEFT COLUMN OF THE TORAH)" (Mishlei 9:5). "Whoever is simple, WHOEVER CLINGS TO THE LEFT, let him turn in here: as for him that lacks understanding, she says to him" (Mishlei 9:4). But there is no one to pay attention to her.

385. Come and behold: "MALE AND FEMALE HE CREATED THEM," for it contains deep mysteries. It alludes inwardly TO THE MALE AND FEMALE and outwardly TO ADAM AND CHAVAH. THIS MEANS THAT THERE IS A CONNECTION BETWEEN THE INNER MALE AND FEMALE, IN GREATNESS, AND A CONNECTION BETWEEN THE OUTER MALE AND FEMALE, IN SMALLNESS. It may be understood in this INNER manner, and that OUTER manner. One way to understand this is that the sun and moon, MALE AND FEMALE, are bound as one, about which it is written: "He created them," and "The sun and moon stood still in her habitation" (Chavakuk 3:11). THEY ARE THE SECRET OF THE INNER MALE AND FEMALE. It is also understood FROM THIS VERSE that Adam and Chavah were created AND COME from the union OF THE SUPERNAL, OUTER MALE AND FEMALE. Once they were joined as one, Elohim "blessed them" (Bereshheet 5:2). This is because blessing dwells only where male and female are found.

386. Come and behold: when Ya'akov turned to go toward Charan, he was unmarried. It is written: "and he lighted on a certain place" (Bereshheet 28:11). Then he was answered only in a dream. After he was married and came to all the tribes, the supernal camps met him and entreated him, as it is written: "and angels of Elohim met (also: 'entreated') him." Now they came to meet him, NAMELY, TO ENTREAT HIM. First he WAS BEGGING, as it is written: "and he lighted (Heb. vayifga) on a certain place." Now they BEGGED, AS IT IS WRITTEN "and angels of Elohim met (Heb. vayifgeu) him."

387. The reason is that Ya'akov and the tribes were given water from the great sea, THE PLENTY OF THE NUKVA AT TIME OF GREATNESS, THEN CALLED THE 'GREAT SEA'. THEY THEREFORE ENTREATED HIM TO DRAW PLENTY ON THEM. Also, at first, he saw them at night in a dream, AS IT IS WRITTEN: "AND HE DREAMED... AND BEHOLD THE ANGELS OF ELOHIM ASCENDING AND DESCENDING ON IT." Now he saw them with his eyes during the daytime, as it is written: "And when Ya'akov saw them, he said: This is Elohim's camp" (Bereshheet 32:2).

388. HE ASKS: How did he recognize them TO BE ANGELS OF ELOHIM? HE ANSWERS: He saw they were the same angels as in his dream. He therefore called them "Machanayim (lit. 'two camps')," THAT IS, AFTER THE VERSE, "AND BEHOLD THE ANGELS OF ELOHIM ASCENDING AND DESCENDING ON IT," WHOM HE SAW IN HIS DREAM. Those who were seen above and below FORMED TWO CAMPS.

384. וַיַּעֲקֹב הֵלֵךְ לְדַרְכּוֹ וַיִּפְגְּעוּ בּוֹ מַלְאֲכֵי אֱלֹהִים. רַבִּי אַבָּא פָתַח וַאֲמַר זָכַר וּנְקֵבָה בְּרֵאִם וְגו', כַּמָּה אֵיךְ לֵן לְאַסְתַּכְלָא בְּמַלְי דְּאוּרִייתָא, וְוִי לֹון, לְאִינוּן אֲטִימִי לְבָא, וְסַתִּימִין עֵינִין, הָא אוּרִייתָא קִאֲרִי קַמִּייהוּ, לְכוּ לְחַמוּ בְּלַחְמִי וּשְׁתוּ בֵּינָן מִסְכַּתִּי. מִי פְתִי יִסוּר הִנֵּה חֶסֶר לֵב אִמְרָה לוֹ, וְלִית מֵאֵן דִּישְׁגַּח.

385. תָּא חֲזִי, הָאִי קִרָּא, אֵיךְ בֵּיה רְזִין עֲלָאִין, אִיהוּ לְגוֹ, וְאִיהוּ לְבַר. זָכַר וּנְקֵבָה בְּרֵאִם, אֲשַׁתְּמַע לְהָאִי גְוֹנָא, וְאֲשַׁתְּמַע לְהָאִי גְוֹנָא, וְאֲשַׁתְּמַע דְּשַׁמְשָׁא וְסִיְהָרָא בְּחַבּוּרָא חֲדָא אִינוּן, דְּכַתִּיב בְּרֵאִם, כַּמָּה דָּאֵת אִמְר שְׁמֵשׁ יִרַח עֵמֶד זְבוּלָה. וְאֲשַׁתְּמַע, דְּאֲרַם וְחוּהָ, בְּחֲדָא אֲתַבְּרִיאוּ, בְּזוּגָא חֲד, וְכִיוֹן דְּאֲשַׁתְּכַחוּ בְּזוּגָא חֲד, מִיָּד וַיִּבְרַךְ אֹתָם, דְּלִית בְּרַכְתָּא שְׂרִיא, אֶלָּא בְּאֲתַר דְּאֲשַׁתְּכַחוּ דְּכַר וְנוֹקְבָא.

386. תָּא חֲזִי, כַּד נִפְקַע יַעֲקֹב לְמִיְהָרָא לְחָרָן, בְּלַחְדוּי הוּהוּ, דְּלֵא אֲתַנְסִיב, מַה כְּתִיב וַיִּפְגַּע בְּמִקּוֹם וְגו', וְלֵא אֲתִיבּוּ לִיָּה, אֶלָּא בְּחַלְמָא, הֲשַׁתָּא דְּאֲנְסִיב, וְהוּהוּ אֲתִי בְּכַלְהוּ שְׁבִטִין, כְּבִיכּוּל מְשַׁרְיִין עֲלָאִין, פִּגְעִין בֵּיה, וְאֲתַחַנְנוּ לִיָּה, דְּכַתִּיב וַיִּפְגְּעוּ בּוֹ, אִינוּן אֲהֲדַרוּ לְמַפְגַּע בֵּיה. בְּקַדְמִיתָא אִיהוּ וַיִּפְגַּע בְּמִקּוֹם, הֲשַׁתָּא אִינוּן וַיִּפְגְּעוּ בּוֹ.

387. בְּגִין דְּבְּגִינִיה דִּיעֲקֹב, וּבְּאִינוּן שְׁבִטִין, אֲתַשְׁקִיין אִינוּן, מִמִּיא דִּימָא רַבָּא, וְלֵא עוּד, אֶלָּא בְּקַדְמִיתָא בְּלִילָה בְּחַלְמָא. הֲשַׁתָּא בְּחִיזוּ דְּעִינָא, וּבִימָמָא. הֵה"ד וַיִּאמֶר יַעֲקֹב כַּאֲשֶׁר רָאִם מַחְנֵה אֱלֹהִים זֶה וְגו'.

388. בְּמַה אֲשַׁתְּמוּדַע לֹון, אֶלָּא חֲמָא, דְּאִינוּן הוּוּ, אִינוּן דְּחֲמָא בְּחַלְמָא, בְּגִינִי כִּךְ קִרָּא לֹון מַחְנִים, מְשַׁרְיִין דְּאֲתַחַזּוּ לְעִילָא, וּמְשַׁרְיִין דְּאֲתַחַזּוּ לְתַתָּא.

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389. HE ASKS: Why were THE ANGELS now revealed to him to entreat him? HE ANSWERS: The Shechinah went to take Ya'akov his house, SO AS TO HAVE THE WHOLE HOUSEHOLD OF YA'AKOV. THE SHECHINAH waited for Binyamin to take the house together with Ya'akov properly, NAMELY, WITH ALL THE TWELVE TRIBES. THE ANGELS WERE THEN REVEALED TO HIM, TO COMPLETE HIM. Then scripture reads, "And Ya'akov shall return, and be quiet and at ease, and none shall make him afraid" (Yirmeyah 46:27). Blessed be Hashem forever and ever. Amen and amen. Sitrei Torah (Secrets of the Torah)

390. "And Ya'akov went on his way, and angels of Elohim met him." Mishen: The shields of the ministers are standing upright, and the bright blade of the revolving sword is appointed over all the armies and camps.

391. That bright, revolving sword is a red sword, about which it is written: "The sword of Hashem is filled with blood" (Yeshayah 34:6). On this sword the revolving OF THE ANGELS WHO ARE now men, now women, depends. From this ASPECT several other aspects of grades are derived.

392. From the side of the Tree of Life come those who are joined by the union of the bond. These holy ones are always filled by the dew of the heaven. THEY ARE CALLED THE 'DEW OF HEAVEN'. The name of Elohim is perfected through them. By the four winds of the world, THE MOCHIN WERE MADE for the legs of the throne. They are all pearls, limbs and pillars, and are never divided from that name. They are tied to Ya'akov, who chose them as his portion, and was perfected with this name. They all issued from Ya'akov.

393. When Ya'akov went on his way, the four sides, the four corners of the world, surrounded and guarded him. Only for a short time did the supernal place stir in order to maintain the tree below. Then "And Ya'akov said, when he saw them 'this is a camp (Heb. machaneh) of Elohim'" then "he called the place Machanaim." (Bereshheet 32:3).

394. FROM HERE UNTIL THE END OF THE PORTION HAS BEEN EXPLAINED ABOVE, PRARGRAPHS 246-251.

389. אַמַּי אֲתַגְלִיאוּ לְמַסְנֵעַ לִיָּהּ. אֵלָא שְׂכִינְתָא אֲזֵלָא לְגַבְיָהּ, לְנִטְלָא לְבֵיתֶיהָ, וּמַחְבָּא לִיָּהּ לְבִנְיָמִן, לְנִטְלָא בֵּיתָא עִמֶיהָ דִּיעֻקֵּב בְּדַקָּא יְאוּת, וְכַדִּין כְּתִיב וְשָׁב יַעֲקֹב וְשָׁקֵט וְשָׁאנָן וְאִין מַחְרִיד. בִּילָא ו'.

סתרי תורה

390. וַיַּעֲקֹב הֵלֶךְ לְדַרְכּוֹ וַיִּפְגְּעוּ בּוֹ מַלְאֲכֵי אֱלֹקִים. מִתְנִיתִין, תּוֹקֵפֵי דְהוֹרְמָנִי, זְקִיפִין מְלַעִילָא, וְשִׁנְא דְחַרְבָּא דְמְלַהֲטָא מְמַנָּא עַל כָּל חֵילִין וּמִשְׁרִינִין.

391. הַהוּא חַרְבָּא מְלַהֲטָא, הִיא חַרְבָּא סוּמְקָא, דְכְּתִיב חַרְבַּ לַיְיָ מְלֵאָה דָם, הַהוּא חַרְבָּא, דְתַלְיָא בֵּיהּ הַפּוֹכָא, אִינוּן דְמַהֲפְכֵי לְכַמָּה גּוּוּנִין, הוּא נְשִׁינִין, הוּא גּוּבְרִין, בְּסִטְרִין סְגִיאִין, מִתְפָּרְשִׁין גּוּוּנִין אַחֲרָנִין לְכַמָּה דְרָגִין.

392. מְסִטְרָא דְאִילָנָא דְחַיִּי, נְפָקֵי אִינוּן, דְמִתְיַחֲדֵי בִּיחּוּדָא בְּקִשּׁוּרָא. קְדִישִׁין אֵלִין, אֲשֶׁתְּאֲבָן תְּדִיר מְטַל הַשְּׁמַיִם, שְׁמִיָּה דְאֱלֹקִים, אֲתַתְּקִין בְּהוּ. בְּאַרְבַּע סִטְרִין דְעֵלְמָא, אֲתַעֲבִידוּ סְמִכִין דְכְּרִסְיָא, בְּלָהוּ מְרַגְלִיטִין, שְׁיִיפִין וְסְמִכִין, לֹא מִתְפָּרְשִׁין לְעֵלְמָא, מְגוּ דָּא שְׁמָא, אִינוּן קִשּׁוּרִין דִּיעֻקֵּב, דְבְּרִיר לְחוּלְקִיָּהּ, וּמִתְקַשְּׂרִין בְּשְׁמָא דָּא, בְּלָהוּ נְפָקוּ בִּיעֻקֵּב.

393. בְּדִן נְפָק לְמִיזַל לְאַרְחִיָּהּ, לְאַרְבַּע סִטְרִין אֲקִיפוּ לִיָּהּ, לְאַרְבַּע זְוּוּיִין דְעֵלְמָא נְטְרוּ לִיָּהּ, בְּשַׁעֲתָא קְלָה אֲתַרְגִּישׁ מְאִילָנָא לְעֵילָא, לְמוֹטֵר אִילָנָא דְלִתְתָא, וְכַדִּין וַיֹּאמֶר יַעֲקֹב כַּאֲשֶׁר רָאָם מַחֲנֵה אֱלֹקִים זֶה. כְּדִין וַיִּקְרָא שֵׁם הַמָּקוֹם הַהוּא מַחְנֵיִם.

394. אָמַר ר' יְהוּדָה, תָּא חַזִּי שְׁלֵמוֹתֶיהָ דִּיעֻקֵּב, דְלָא בְּעֵי לְמִיזַל אֵלָא בְּרִשּׁוֹתֶיהָ דְלִבָּן, וְאִי תִימָא, זְמַנָּא אַחֲרָא אַמַּי לֹא, אֵלָא בְּגִין דְדְּחִיל יַעֲקֹב, דְלָא יִשְׁבּוֹק לִיָּהּ, וַיִּשְׁתַּלִּימוּ תְרִיסֵר שְׁבִטִין בְּאַרְעָא אַחֲרָא, וְע"ד כִּיּוֹן דְחָמָא דְמָטָא שַׁעֲתָא דְבִנְיָמִין, בְּרַח, כְּד"א וַיִּבְרַח הוּא וְכָל אֲשֶׁר לוֹ. דְכִיּוֹן דְאֲתִילִיד בְּנִימָן, אֲתַקְשֵׁר שְׂכִינְתָא בְּכָלְהוּ שְׁבִטִין, וְנִטְלָא בֵּיתָא בְּהוּ. וַיַּעֲקֹב הוּא יָדַע בְּרוּחָא דְחַכְמָתָא, דְכַד יִשְׁתַּלִּימוּ תְרִיסֵר שְׁבִטִין, דְשְׂכִינְתָא תַתְּקִישֵׁר בְּהוּ, וְרַחֵל תָּמוּת, וְאִיָּהּ נִטְלָא בֵּיתָא.

395. וְתֵא חֲזוּ, הֲכִי אוֹלִיפְנָא, עֲלֵמָא תְתַאָּה, אֲתַחְזוּ לִיָּה לְיַעֲקֹב, כְּמָה דְאֲתַחְזוּ לִיָּה לְמֹשֶׁה, אֲלֵא דְלֵא יִכְיֹלֵת, עַד דְּהוּוּ י"ב שְׁבֻטִין בְּבֵיתָא, לְאֲתַקְשְׂרָא בְּהוּ. וְכַדִּין, אֲתַדְחִיית רְחֵל, וְנָטְלָת אִיהִי בֵיתָא, בְּכֻלְהוּ שְׁבֻטִין, וְהוּת עֲקָרָא דְבֵיתָא, וְכַדִּין מוֹשִׁיבֵי עֲקָרָת הַבַּיִת, אָמַר יַעֲקֹב, הָא מָטָא זְמַנָּא דִּישְׁתַּלְיִמוּ י"ב שְׁבֻטִין, וּוְדֵאֵי עֲלֵמָא דְלַעִילָא יַחֲוֹת לִיָּה לְבֵיתָא, וְאֲתַקְשְׂרָא בְּהוּ, וּמְסַכְנָתָא דָּא אֲתַדְחִיִּיא קַמִּיָּה, אִי תִימּוֹת הֲכָא, לֹא אֶפּוֹק מִכָּאן לְעֵלְמִין. וְלֹא עוֹד, אֲלֵא בְּאַרְעָא דָּא, לֹא אֲתַחְזוּ לְאַשְׁלָמָא בֵיתָא, בְּגִין כֶּךָ, וַיְהִי כַּאֲשֶׁר יִלְדָה רְחֵל אֶת יוֹסֵף, עַד לֹא יִשְׁתַּלְיִמוּ שְׁבֻטִין.

396. שְׁמַע רַבִּי שְׁמַעוֹן, אָמַר, וְדֵאֵי כָּל מְלוֹי דְרַבִּי יְהוּדָה שְׁפִיר, וְדָא סְלִיק עַל כְּלָא. וְאִי תִימָא, אֲמַאי לֹא אָזַל לִיָּה לְאַרְחִיָּה מִיַּד. אֲלֵא, כָּל זְמַנָּא דְרְחֵל לֹא מִתְעַבְרָא מִבְּנִימָן, אֲתַעֲכַב תַּמָּן, כִּיּוֹן דְּמָטָא זְמַנָּא דְּבְנִימָן. עַרְק, וְלֹא בְּעָא רְשׁוּתָא, בְּגִין דְּלֵא יִתְעַכַּב תַּמָּן, וְאֲתַחֲבַר יַעֲקֹב בְּכֻלְהוּ שְׁבֻטִין, בְּאַתְרֵי דְאַצְטְרִיךְ.