

ספר  
הלולא רבה  
לרבי שמעון בר יוחאי

The Mystic Ascent of Rabbi Shimon Bar Yohai

All-Night Learning for Lag B'Omer

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## **Hakdama/Introduction**

On *Lag Baomer*, the 33<sup>rd</sup> day of the Omer, the *Mekubbel*/Kabbalist to whom the Holy Zohar is ascribed—Rabbi Shimon bar Yohai passed on. He gathered his students and told them he was getting married that day. He said, “I feel like I was being blended with Gd, for in one furnace are we being melted.” He requested that his passing be celebrated as his wedding day, his *Hilulah*, not mourned. That is why this book, a translation of most of the material in a publication prepared by the Ben Ish Hai (z'l) is called *Hilulah Rabbah*/ the Great Wedding. This is the book that will be studied at Meron when 100,000s of Jews ascend to connect to the soul of this great tzaddik. What you have in your hands is the first English translation of some 80 % of the material found in the book, plus extensive English commentary gleaned from the internet.

This day has a specialness of no other. For on this day, the inner gates to the depths of the Torah are opened. According to Rabbi David Wolfe-Blank (z'l) citing *Habad Hassidut*, anyone who wishes to understand a difficult mystical idea is asked to gather their questions and make use of this day, ideally after midnight and the *Tikkun Leah* prayer. This does not necessarily mean a strict Torah thought: your wondering, your yearnings, your questions, all should be meditated on *Lag Baomer* with the complete confidence and openness that they will be answered. The gates to the inner pathways of the universe are widened and *Gal*/opened.

For today is a pivotal place in the universe, in our Cosmic Organic Time, in our counting of the Omer. Reverse the letters of *Lag* and we get *Gal*, the pile of stones Yaakov and Laban set between them as a boundary marker. Today marks the sweetening of judgments, the day that the students of Rabbi Akiva suddenly stopped dying from a plague that had been afflicting them. Downward casting energies cannot cross this boundary, which is why according to *Halakhic* authorities, the “grave” time of Sefirah is lessened after *Lag Baomer*. A hint is this day's *Sefirah Hod shebeHod*. *Hod* is gematria 15, its doubling is 30, plus 3 letters of *Hod* = 33: this doubling hints to an intensification of Splendor, as well as Empowerment to enable us to get our self out of the mourning practices of the prior weeks.

And if we would count backwards from Shavuot we would count this day as 17 or *Tiferet shebeTiferet*, the center of the heart. Which is why we should ask the deepest questions from our heart. For what is a secret? Certainly nothing written in a book. My teacher Rabbi Hershy Worch gives over in the name of his Rebbe Rabbi Shlomo Carlebach (z'l), that a secret is of the heart: when we love someone we want to tell them all of our secrets. So on this day, may we be empowered and enabled (*Hod*) to bridge (*Tiferet*) from our regular consciousness to a deep, deep, secret place, to learn a mystic connection that will open (*Gal*) up our eyes to see the wonders of Hashem's Torah, found in the *Kodesh Kodeshim*, the Holy of Holies, the center of one's heart.

The night is short, and after the barbecue, singing and dancing, there is much inner work we can do. Given that this year 5770 the Holy Day falls *Motzai-Shabbat*, what a wonderful gift to be able to stay up all night and make hay (ר) while the [inner-Tiferet] sun shines. Blessings for opening yourself to a Gdly place you, you did not know.

*Rahmiel Hayyim Drizin*

**As is our style, we begin with the excellent article of our teacher HaRav Ariel Bar Tzaddok from [www.koshertorah.com](http://www.koshertorah.com)**

Lag B'Omer, the 33rd day of the Counting of the Omer, is celebrated as the anniversary of the death of the master Kabbalist and author of the Zohar, the Tana (Mishnaic teacher) Rabbi Shimon Bar Yohai. Now, historically speaking, whether or not this is the actual date of his passing has been a subject of Rabbinic discussion for centuries. However, the historicity here is mostly irrelevant. Lag B'Omer has come to symbolize many things and thus has come to represent something vital and alive. It has grown beyond any actual, but limited historical event of the past. In commemoration of the 24,000 students of Rabbi Akiva who died one year from a plague during the first 33 days of the Omer, Jewish Law dictates that during this period we observe certain rites of mourning and thus we are prohibited from doing certain things (haircuts, marrying, etc.). However, not all of Rabbi Akiva's students died at this time. Rabbi Akiva's greatest student, Rabbi Shimon Bar Yohai, survived this epidemic. Rabbi Shimon was not only Rabbi Akiva's student in areas of Halakha, he was only Rabbi Akiva's most trusted student to receive from him the sacred secret traditions of the Torah. In other words, Rabbi Akiva is the one who taught Rabbi Shimon the Kabbalah. Years later, Rabbi Shimon and his son were forced into hiding from the Romans.

It was during this period of isolation, hiding as they were in a cave that Eliyahu HaNavi came to them and taught them the Zohar. However, this could never have happened if Rabbi Akiva did not first teach Rabbi Shimon the methods and techniques necessary to call upon Eliyahu HaNavi to have him come to him. Most think that Eliyahu just appears "out of the blue." This is not so. Eliyahu is summoned by a specific and special formula that Rabbi Shimon learned from Rabbi Akiva. This formula is not recorded in the Zohar, but it is recorded in other sacred literature.

Now, when did Rabbi Shimon receive this formula from Rabbi Akiva? No one knows for sure. However, there is a recorded tradition in the writings of the HiDA (Rabbi Haim David Azulai), that Rabbi Shimon Bar Yohai received the sacred traditions of the Kabbalah from Rabbi Akiva specifically on the thirty-third day of the Omer, Lag B'Omer. When we call this day the "Hillulah" (ascent) of Rabbi Shimon, the ascent spoken of is not necessarily his death (i.e., the ascent of his soul), but rather the Hillulah is his ascent in the learning of Torah. Lag B'Omer celebrates the day when the sacred traditions of the Kabbalah were saved from being lost forever. Lag B'Omer, therefore, has always been considered the "Kabbalist's holiday." For on this day Rabbi Shimon became possibly the most important link in the chain of Kabbalistic succession. Rabbi Shimon saved the Kabbalah from oblivion. More than just save the Kabbalah, he used well the knowledge he received and thereby received ever so much more. However, tradition teaches us that while Rabbi Shimon was most worthy of receiving these secrets, not everyone else was.

Therefore, due to the collective sins of the nation, an edict from Heaven was proclaimed that the Zohar and its teachings were to be concealed for over 1,000 years. Not until the year 1290 was the Zohar finally made public. Nevertheless, the editor of the Zohar, Rabbi Moshe DeLeon never publicly revealed any of the original Zoharic manuscripts. Because of this lack of public witness to the original manuscripts certain so-called "scholarly" types have endeavored to claim that the teachings in the Zohar are not the work of Rabbi Shimon. This argument, however, can never be conclusively supported. In truth, there are to be found within the Zohar many teachings clearly from a period after the days of Rabbi Shimon. Again, the so-called "scholarly" types attempt to use this as "proof" to dismiss Rabbi Shimon's authorship. Yet just because there were later additions by no means dismisses the antiquity of the original teachings.

The existence of clear post-Tana material in the Zohar only goes to prove that the Holy Zohar was and is a living and vibrant body of teachings. Like the Torah itself, the Zohar is far more than a mere book. It is alive; it breathes because it has a soul. It is a large compilation of many teachings covering numerous mystical topics. It should not surprise anyone that there could have been a number of authors over the centuries who have been guided by Heaven to compliment the body of Zoharic teachings. Even the Zohar itself states that Rabbi Shimon himself did not write it. It was originally a set of oral teachings that Rabbi Shimon gave to his Talmidim in the years after he and Rabbi Eliezer came out of hiding.

Before his death, Rabbi Shimon charged his talmid (student) Rabbi Abba, to transcribe his teachings to writing. Rabbi Abba, therefore with the help of the other talmidim and most assuredly under the tutelage of Eliyahu HaNavi composed the Zoharic texts. These include the major body of the Zohar along with the two Idarot, the Sifra D'Tzniyuta, the Ra'aya Mehemna, the Saba D'Mishpatim and many other works including the Tikunim of the Zohar and the Zohar Hadash. For centuries access to these sacred texts was limited to small circles of trusted students. Yet, as guided by Ruah HaKodesh (prophetic inspiration), students in successive generations were guided to compliment the Zoharic texts, by adding to them. This is why we find much post-Tana references in a text ascribed to the Tana, Rabbi Shimon Bar Yohai. Nonetheless, we must realize that any such additions were channeled from Heaven through Eliyahu HaNavi and by the neshama/soul of Rabbi Shimon himself. Therefore, although the hands that wrote these later additions were not those of Rabbi Shimon, nonetheless, the teachings were still his and revealed from Shamayim (Heaven) in the same way as was the original Zohar. Before I return to discuss the significance of Lag B'Omer to us today let me also mention one further point from history.

Most are familiar with the Christian-Moslem wars known as the Crusades. During the century or so that the Christians held sway over Jerusalem, a certain group of mystic Knights took control over the Temple Mount. These knights, the legendary Templars allegedly frantically searched the Temple Mount, all of Jerusalem and as much of Eretz Yisrael that they could. Legend tells us that they were looking for secret ancient treasures. Some say they were looking for the lost gold of King Solomon; others claim they were looking for the mythical cup of the so-called "last supper," the Holy Grail. Whatever it was they were looking for one thing history records loud and clear and that is they were definitely looking for something and protecting many secrets at the same time. The true inner secrets of the Knights Templar to this day remain a secret and a mystery. Yet, this short-lived group of pseudo-Christian Knights may very well have indeed stumbled on to a treasure of immeasurable worth. They may or may not have recognized it. Maybe what they found was what they were looking for.

In one of the Jewish history books, whose name I will leave to be safely anonymous there is recorded the event of the discovery of the Zohar. The text records that it was found in the Land of Israel by Moslem workers who were serving Christian masters. Being that such an event could have only happened in a very narrow period of time we can isolate the period. Now the story proceeds and records that the Moslem worker unearthed some clay jars, inside of which were some ancient scrolls. This sounds like how the Dead Sea Scrolls were found. The worker then took the scrolls to his Christian master who could not decipher them. The Christian master then went to a local, but trusted Rabbi who was indeed able to recognize and decipher the scrolls, and thus the Zohar was discovered. The scrolls were then smuggled out of the Holy Land in Jewish hands who travelled on a Templar ship. They made their way to Spain and into the hands of Rabbi Moshe DeLeon. It is allegedly he who then transcribed the scrolls and published the Zohar.

If we look at this story in the light of honest history, the Christian masters of those days were none other than the Knights Templar. They were the only ones who had such cordial relations with both the Muslims and the Jews in the Holy Land during that period. The Templars were on a quest. Apparently they did find something and instead of keeping it or passing it on to the Church, they instead allow for it to fall into Jewish hands. In 1290 the Zohar was published in Spain. Almost immediately, without any noticeable objections this body of teachings was embraced by the entire Torah world as the authentic teachings of the Tana Rabbi Shimon Bar Yohai. In just a few years, the Zohar went from being totally unknown to becoming the third most important set of texts in Judaism, surpassed only by the Bible and Talmud. More than this, the Zohar infused back into Judaism a good strong "shot" of mysticism, that was lacking for a very long time. The impact of the Zohar on Judaism cannot be underestimated. And we owe all this to some Knights Templar who diligently searched and somehow found these great ancient secrets. Why they handed the Zohar over to the Rabbis instead of to the Church may be a question that cannot be answered. All we do know is that 14 years after the Zohar reached Spain and the revitalization of Judaism has picked up steam, forces within the Church dealt a crushing death blow to the Templar movement. Although history records no such connection between the discovery of the Zohar and the downfall of the Templars, I wonder if there is more in this story than will ever be publically known.

Now, back to Lag B'Omer. Thirty-three is a very special number in its own right. Not for naught was this day chosen by Rabbi Akiva to transmit to Rabbi Shimon the keys of the Kabbalah. The secret of the Omer is the rebuilding of

the Sefirotic lights that were revealed all at once on Pesah night. On Pesah G-d revealed the fullness of His Light all at once with obvious results. Yet, such an act of Divine mercy cannot continually be given to mankind. G-d has ordained that we must merit His Light. This is why He gave us Torah and mitzvot. By our observance of these, we enable the sefirotic paths to open and G-d's Light to flow down to us and to our world. This builds for us merit and thus reward in the world to come. Omer therefore provides for us the building of the sefirotic vessels in order to receive the Divine Light. Seven times seven weeks. This is the secret of the rectification of the seven days of the week, created corresponding to the seven sefirot. When these are rectified, a new world begins. Thus the fiftieth day, is the day of Matan Torah, the time when we receive the Torah. Now, remember, Pesah, the Omer and Shavuot are not merely holidays commemorating events of the past. They are much more than this. For every year, with the cycle of time, we relive these experiences and revive them, year after year, as we travel through the cosmos. As we move through the cosmos we bring rectification and revelation to the places in the universe that we touch anew as our earth, its sun and galaxy revolve and move through new space at every second.

The fifth week (from Days 29 – 35) corresponds to the sefirah Hod. Hod is the sefirah opposite to Netzah. Both Netzah and Hod are the “thighs” upon which “stands” the Tiferet. Tiferet is the Torah. Tiferet is the definition and source of Justice in the universe. Tiferet is the principle of the Name YKVK, which reveals G-d's grace and mercy into the severe and unyielding laws of nature represented by G-d's name Elokim. For there can be no justice without mercy and grace. Netzah means victory. Netzah is the force, the motivation to impose the value of justice upon the world. Netzah is an outgoing force of the Right Column. Therefore, it is the force that seeks to conquer the world and to impose on it the Justice of Tiferet. Hod is Netzah's equal and “feminine” opposite. Unlike Netzah, Hod is an inward moving force of the Left Column of the sefirot.

Hod means glory. Hod is the force that gathers in and benefits from the imposition of Tiferet-Justice brought about by Netzah. Hod is often referred to as the decorations of beauty of the wife. Hod in essence is “her jewelry.” Hod is the force that receives the benefit of the proper order and alignment of balance in the universe brought about by Torah observance. Hod gathers this benefit and wears it “as jewelry.” The benefit of Torah is thereby seen by all and admired by all, thus reinforcing the value of Torah/Tiferet/Justice. Hod is the value and benefit of Torah. Rabbi Akiva recognized that in order to pass on the secrets of the Torah to Rabbi Shimon, he would have to do so in accordance to the alignment of the sefirot. Rabbi Akiva therefore chose the one day when the power of benefit and appreciation would be its strongest. Rabbi Akiva chose the one day when the powers of gathering would be their strongest. He chose the sefirotic day of Hod within Hod, which corresponds to the fifth day of the fifth week of the Omer, specifically the thirty-third day Lag B'Omer. On this sefirotic day, the Hod of Hod would dominate and Rabbi Shimon would thus gather in the all the benefits of the Kabbalah.

As it was then so is it today. Lag B'Omer is the time to receive. It is a day of ascent. For our souls ascend on this day in joy and singing. The forces of severity are thereby broken. On this day we not only celebrate a most important event of the past, we celebrate what we have today, a living and vibrant Kabbalah. We rejoice with Rabbi Shimon, for on this day did he receive the Kabbalah from Rabbi Akiva. We also rejoice on this day because, if our souls are open to it through our observance of Torah and mitzvot, then we too become links in the chain of the Kabbalistic transmission.

Thirty-three is also special in that it is the number that unites the Name YKVK (26) with the seven (7) days of creation, created by Elokim. In other words, this 33, is the secret union of the Names YKVK and Elokim. These two Names together equal 112. This number is three times 33, showing the unity of the Three Sefirotic Columns (right, left, and center) with a remainder is 13, the number of Ehad, One, which signifies and seals the sefirotic unity. The number three always signifies the three sefirotic Columns. Thus, thirty-three is actually  $3 \times 1 = 3$  and  $3 \times 10 = 30$ . Single numbers corresponds to the world of Asiyah under the Name Elokim. Tens correspond to the world of Yetzirah under the Name YKVK. Thus, 33 again signifies the union of YKVK and Elokim. This is the union of G-d's severity in Malkhut, corresponding to Asiyah and Elokim, with His grace, corresponding to Yetzirah and YKVK.

This is the secret that Rabbi Akiva passed onto Rabbi Shimon. For Rabbi Akiva was under the powers of severity and judgment. Soon after passing on the Kabbalah to Rabbi Shimon, Rabbi Akiva was horribly executed by the evil Romans. Rabbi Shimon also fell under the edict of the death penalty but he transmuted the severity of Elokim and infusing it with YKVK. He thus saved his own life and the life of the Kabbalah. You might ask why Rabbi Akiva did not do the same? Alas, he had a different destiny. Therefore, in conclusion, Lag B'Omer celebrates the survival of the Kabbalah. It celebrates the mitigation of Divine severity to those who are willing to receive the benefits (Hod) of Torah (Tiferet) observance. May we all be so worthy, so blessed and so graced, Amen.

### **Lag B'Omer ( R. Ariel Trugman)**

The souls of Rabbi Akiba and Rabbi Shimon were connected in many ways. On Lag Ba'omer, the 33<sup>rd</sup> day of the counting of the *omer*, the fifty day period between Pesach and Shavuot, two events are commemorated. The first is the cessation of the plague that killed the students of Rabbi Akiba and the second is the death of Rabbi Shimon. It was Rabbi Akiba, alone among his colleagues, who entered the *Pardes* – a deep level of mystical meditation – in peace, and came out in peace. The mystical tradition that Rabbi Akiba transmitted was passed down to Rabbi Shimon and ultimately revealed in the *Zohar*.

A widespread custom of Lag Ba'omer is the bonfire. The fires of Lag Ba'omer represent the light of the inner dimension of the Torah, the spiritual, mystical Jewish tradition handed down to our own day. This light represents the deepest longing of the soul to be close to God and to understand the depths of the Torah. Rabbi Akiba was tortured by having his skin scraped off by burning rakes. He took that fire and transformed it by sacrificing his life with a fiery love of God. At the moment Rabbi Akiba transformed the burning combs of hatred and torture into a fiery determination and love of God it was transferred to his student, Rabbi Shimon. He too was persecuted by the Roman authorities, but managed to escape to a secluded cave where he hid for twelve years. During those years the fire of Torah burned bright as he wrote the *Zohar*. His fire for Torah, received from Rabbi Akiba, was transmuted into understanding the light of the inner dimensions of Torah. After twelve years, Rabbi Shimon was informed by Heaven that he could leave the cave. According to the Talmud, upon seeing a farmer working his fields, a fire burst forth from him and “burnt up” the farmer, for he could not comprehend someone pursuing the mundane instead of the brilliant light of Torah. In response, God ordered him back to the cave until he could temper his passion, until he could use his own fire in a more productive way (*Shabbat* 33b). Upon leaving the cave a year later, Rabbi Shimon once again gathered his students around him and passed this holy fire on to them. On his death bed he assured his distressed students that they should rejoice and not be saddened. The eternal flame of Torah passed on to him by his teacher, Rabbi Akiba, in his recitation of the Shema, was now transmitted through his eternal teachings to them.

It is described that a great light filled the room at the time of Rabbi Shimon's death. That light has been handed down from generation to generation and is symbolized in the bonfire of Lag Ba'omer. The law of conservation of energy applies to the spiritual as well as the physical world. Spiritual longing and light is never destroyed, it is always transformed and passed on. It will be this light that will ultimately reveal itself in the final redemption, when Israel will become “a light unto the nations” (see Avraham Arie Trugman, *Seeds and Sparks* [Southfield, MI: Targum Press, 2003], pp 199-202)

### ***The Soul of Rabbi Shimon Bar Yochai***

One of the main figures identified as being a spark of Moses was Rabbi Shimon bar Yochai, a great sage and mystic, who lived in the land of Israel during the tumultuous period of Roman rule and the overall failure of the Bar Kochba revolt. His teachings and the mystical tradition he handed down was formulated in the *Zohar*, the classic work of Kabbalah, mentioned extensively throughout this book. As Moses received and transmitted the written and oral Torah to Israel, so too, Rabbi Shimon, in a period of great persecution, passed on the cumulative mystical tradition to all subsequent generations.

Moses was forced to flee from Egypt, spending forty years in the desert elevating himself spiritually until God appeared to him at the burning bush; Rabbi Shimon bar Yochai, to escape the wrath of the Roman Empire, hid in a cave for thirteen years during which time he compiled the *Zohar* and worked on perfecting his soul.

The Arizal was also looked upon as possessing a spark of both Moses and Rabbi Shimon. Even when living in Egypt he brought his family to the burial site of Rabbi Shimon in Meron for the first haircut of his three-year-old son. Later when he settled in Safed he was a frequent visitor to Meron, especially on Lag Ba'omer, the anniversary (*yahrtzeit*) of Rabbi Shimon's death. He celebrated the day with particular fervor and joyous celebration, as Rabbi Shimon had explicitly asked his students not to be sad over his death; instead they should celebrate each year on the date of his passing. The Arizal was especially fond of bringing his students to the burial site of Rabbi Shimon in order to study the *Zohar*. The special ambiance of the place and the spirit of Rabbi Shimon created a unique atmosphere in which to learn. One time when they were gathered at the site, the Arizal described how Rabbi Shimon's inner circle would sit with him when studying together. He showed them the exact spot where Rabbi Shimon and his son, Rabbi Elazar, would sit and where each of the students named in the *Zohar* had their places. He proceeded to reveal to his students how they were the soul sparks of those earlier students of long ago. He then sat in the place of Rabbi Shimon and placed Rabbi Chaim Vital, his primary student, in Rabbi Elazar's place. He then sat each of his students in the place of a particular sage. When they were all seated, he began to expound upon the *Zohar*. He then revealed that the souls of Rabbi Shimon, his students, and many other great sages of the Kabbalistic tradition were present to hear their animated words of Torah. The Arizal noted that while only he was able to envision them their presence was a true blessing indeed (*Shivchei Ha'ari*, p. 26).

### ***The Soul of Rabbi Akiba***

One of the most important and fascinating figures in Jewish history was Rabbi Akiba. Born into a family of converts, he was an illiterate shepherd when Rachel, the daughter of one of the richest men in Israel, fell in love with him. Seeing his great potential she agreed to marry him on condition that he devoted himself to the study of Torah. Against her father's wishes they were married and she was promptly disowned. They lived in abject poverty and Rabbi Akiba, after a life changing experience, fulfilled his promise and went to study Torah. He eventually became the leading sage in Israel and one of the primary transmitters of both the oral and mystical traditions.

According to the Arizal, Rabbi Akiba was an unusual soul in that he possessed both the ruach of Abel and the nefesh of Cain. This combination gave him incredible potential for tikkun and spiritual advancement. As an aside, Hutzpit Hameturgeman, another of the ten martyrs, also included a spark from Cain and Abel. His main spark was from Abel, but it was encloded in a spark of Cain, much like Jacob, who wore the clothes of Esau, in order to procure the blessing from his father Isaac.

The Arizal further connects the souls of Jacob, Issachar, and Moses to Rabbi Akiba. The letters of Akiba, other than the final letter alef, are the same as Jacob. The name Jacob comes from the root, “heel,” for he held on to the heel of his twin brother Esau at birth. According to Kabbalah and Chassidut, Jacob was holding on to the soul of Rabbi Akiba, who was born into a family of converts from the descendants of Esau. Holding on to Esau’s heel is reminiscent of Jacob’s primordial soul roots coming from Abel, yet very connected to Cain. It also sheds light on the conflicted love-hate association that has characterized the relationship of Jacob and Esau throughout the generations. The Torah states that Isaac loved Esau because “hunt was in his mouth” (Genesis 25:28). The Arizal taught that Isaac was hunting for holy sparks in the domain of Esau, souls like Rabbi Akiba (*Torah Or* 20c).

Another very deep connection between Jacob and Rabbi Akiba regards the recitation of the Shema, the central statement of faith in the Torah. As Rabbi Akiba was being tortured to death in front of his students by the Romans he told them the time for reciting the morning Shema had arrived. In shock his students asked him how he could focus on the Shema at such a time. He answered them that all his life he longed to fulfill the commandment to love God with all your soul, an idea contained in the verse recited immediately after the Shema. Now that he had the opportunity to fulfill that longing should he not grasp it? With his last breath he said the Shema, the reverberations of which have echoed through the generations. In our times, millions of Jews went to the gas chambers with the Shema on their lips.

Although the Shema is only recorded later in the book of Deuteronomy, its recitation arises, according to the Midrash, at two significant moments in Jacob’s life. When Joseph and Jacob reunite after twenty-two years, Joseph falls on his father’s neck and cries. The Torah, interestingly enough, does not record Jacob’s reaction. Rashi brings the tradition that at that climactic moment Jacob was reciting the Shema, his expression of gratitude upon seeing his long lost son, and his acknowledgment of God’s plan coming to fruition. Later, on his death bed, Jacob gathered his sons in order to reveal what would happen to them at the end of days. At that moment God’s presence left him. Jacob worried that it was because his sons were not worthy. When they saw their father’s consternation they all intuitively said the Shema together, in order to assure him that his life’s mission to establish the foundation of a holy nation was not in vain.

As we have learned, the spark of Moses returns in the leaders of each generation. Rabbi Akiba as one of the most important links in the transmission of the Torah given to Moses at Mount Sinai. Like Moses who lived to be one hundred and twenty years old, so did Rabbi Akiba.

Another beautiful connection between these two souls is found in the inspiring story of how Rabbi Akiba came to the study of Torah. Despite his promise to his wife, his initial attempts at learning were totally unsuccessful. Discouraged and embarrassed, he was on the verge of giving up when one day while sitting by a spring he noticed how a steady drip of water had made an



indentation in the rock. In an epiphany he realized that if water, which is soft, could carve out something as hard as rock, certainly words of Torah that are compared to water could penetrate his mind and heart. With that inspiration he returned to his studies. From being saved in a basket on the Nile River, to meeting his wife at the well, to not being allowed into the land of Israel because to bring forth water he hit the rock instead of speaking to it, water played a crucial role in Moses' life as well. His name Moses, was given to him by the daughter of Pharaoh "...for I drew him from the water" (Exodus 2:10).

The tribe of Issachar was known to include many wise sages. In the book of I Chronicles (12:33) it states that this tribe "...knew the understanding of times to know what Israel should do, their heads were two hundred, and their brothers went according to [the word of] their mouth." The Midrash explains that these two hundred were heads of the Sanhedrin and their understanding of the times relates to their particular wisdom in knowing how to calculate the Hebrew calendar (*Genesis Rabba* 72:5, 98:12). Rabbi Akiba was certainly amongst the wisest of Israel.

It is interesting to note that Issachar was born to Leah after she traded mandrakes, considered an aphrodisiac, to Rachel, who was jealous of her sister who had given birth to many sons, whereas she had still not given birth (Genesis 30:14-17). This reminds us of the jealousy Cain felt for Abel after their bringing an offering to God. While the sisters were able to resolve their differences peacefully, the jealousy of Cain for Abel resulted in murder. The birth of Issachar can be seen to be a fixing for those raw emotions; and his presence in Rabbi Akiba was perhaps a mediating balance between the souls of Cain and Abel within him.

The Arizal further connected Rabbi Akiba and his second wife with being the rectification of two previous couples: Shechem and Dinah, and Zimri and Cozbi. In response to Shechem raping Dinah and holding her hostage, Simon and Levi took revenge and killed the men of the city of Shechem. This occurred after the sons of Jacob had told Shechem that he would be able to marry Dinah if everyone in the town would circumcise themselves, which they did. Although Shechem did rape Dinah, the Torah states that he became deeply attached to her and spoke to her heart, implying some sort of soul attachment, albeit in a very un-rectified manner. These two souls returned in Zimri and Cozbi who were once again brought together in very desire-driven circumstances, as explained earlier. A spark of Zimri, returned in Rabbi Akiba and Cozbi received her repair through Rabbi Akiba's second wife, who at one time had been a high society Roman matron, the wife of Turnusrufus (*Reincarnation of Souls* # 76).

According to tradition Rome comes from the lineage of Esau. The fact that Rabbi Akiba married a converted Roman woman ties in with his carrying a spark of Jacob. It also reflects on his having within himself sparks of both Cain and Abel, and from his being from a family of converts from the lineage of Esau. The love-hate relationship between Jacob and Esau, and as manifest in Cain and Abel, is reflected in Rabbi Akiba leading a revolt against Rome on the one hand and marrying a Roman convert on the other. There are scores of stories in the Talmud recording the hatred Rome had for the Jews, as well as their very strong fascination and respect for Jewish wisdom. Another connection between these three couples is seen in the number "24,000." Rabbi Akiba had 24,000 students, all of whom died during the time of the Bar Kochba revolt against Rome. According to the Arizal, these 24,000 students were the incarnation of the 24,000 people who died in the plague that had broken out in the camp during the incident

surrounding Zimri and Cozbi. It is further taught that 24,000 was also the number of men killed in Shechem, who later incarnated into those who were killed at the time of Zimri (*Emek Hamelech* 40b). The fact that the men of Shechem circumcised themselves was considered a merit, thus their return in the souls of Jews. Yet their tikkun was far from complete. Later they returned as students of Torah, certainly a great improvement, but once again they fell short, as tradition teaches that they died due to their inability to show honor and respect to each other.

After the 24,000 students of Rabbi Akiba died he trained five students. Among them were Rabbi Shimon bar Yochai and Rabbi Meir. It is interesting to note that the first letters of the names of these three figures, each one great in their own right, spell the word “Shema.” In the Torah the last letter of shema, an ayin, is written large. The name Akiba begins with an ayin, and its being large alludes to the fact that he was the teacher of the other two (see Yitzchak Ginsburgh, *Rectifying the State of Israel* [Jerusalem: Gal Einai, 2002], pp. 17-20 and footnote 25).

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We mentioned above that Rabbi Shimon bar Yochai was from the same soul spark as Moses, as was Rabbi Akiba. The significance of this will be realized after contemplating yet another connection between Moses and Rabbi Akiba. In an amazing Talmudic passage, Moses’ ascent to heaven is described. As he comes into the heavenly realms, he finds God putting crowns on the Hebrew letters. Moses inquires as to what God is doing, to which God responds that in the future someone named Akiba ben Joseph will derive mounds of laws from these crowns. Moses asks to see this person and he is transported to the future, where he finds himself in the back of Rabbi Akiba’s study hall. To Moses’ chagrin he is unable to follow Rabbi Akiba’s brilliant dissertation. He only finds comfort when Rabbi Akiba states that what he has just taught was transmitted by Moses from Sinai. He then says to God: You have such a person and you give the Torah through me? God responds enigmatically: Be quiet – this is the way it has been determined by Me. Moses then asks: What will his reward be for being such a Torah luminary? He turns around and is granted a vision of Rabbi Akiba being tortured to death. In shock Moses exclaims: This is Torah and this is its reward? To which God answers: Be quiet – this is the way it has been determined by Me (*Menachot* 29b). Rebbe Nachman of Breslov explained that the idiom, “Be quiet – this is the way it has been determined by Me,” when understood more literally yields a much different meaning than a seemingly sharp rebuke. When translated more literally this expression reads: Be quiet – this is how it is elevated in thought before Me. According to Rebbe Nachman, the entire phrase can be understood as God telling Moses, when you are quiet and enter a deep state of meditation and contemplation, this is how you elevate yourself in thought so that you will be able to grasp the profound meaning of what I am showing you.

Although a spark of Moses was present in Rabbi Akiba, Rabbi Shimon was from the very same soul spark and therefore an even more primary manifestation. In the Talmudic story, Rabbi Akiba acknowledged his learning came from Moses, while Moses was truly humbled in the presence of Rabbi Akiba. In the future, the soul spark of Moses, strongly manifest in Rabbi Shimon, actually became one of the primary students of Rabbi Akiba, especially in the transmission of the mystical tradition!

## Rabbi Yitzchak Ginsburgh writes

On *Lag Ba'omer*, the 33rd day of the counting of the *omer*, Rabbi Shimon Bar Yochai, whose teachings have been passed down to us in the *Zohar*, passed away. Rabbi Shimon, as he is more commonly called in the Mishnah, was Rabbi Akiva's most devoted student and after his master was executed by the Romans, Rabbi Shimon was declared his successor

The day of the passing of a *tzadik* (righteous and holy individual) is the day that the essence of his soul is revealed. Though Rabbi Shimon is a pillar of both the revealed and concealed traditions, the essence of his soul was without a doubt entwined in revealing the secrets of the Torah in general and of the Divine in particular. As he said on his day of passing, "One fire has been burning in me my entire life, with this fire I am one, with it I have been glowing," referring to his devotion to the secrets of the Torah. For this reason, *Lag Ba'omer*, the day on which the essence of Rabbi Shimon's soul was revealed, is considered the day of the giving of the inner dimension of the Torah.

*Lag Ba'omer* usually falls during the week that we read the *parshat Bechukotai*, suggesting a connection between the two. Let us see a few examples of this connection by meditating upon just the first verse of *Bechukotai*:

- *Parshat Bechukotai* is the 33rd (לג) portion of the Torah
- The first verse has 33 letters
- The numerical value of the first two words of the portion, "If [you follow] my laws" (אם בחקתי) is 561, or triangle of 33, denoting the sum of integers from 1 to 33).

This last point relates the strongest with the entire counting of the *omer* and what the 33rd day (*Lag Ba'omer*) represents. When we count, we do not say, "Today is the 1st day," "Today is the 2nd day," all the way up to, "Today is the 33rd day of the *omer*." Rather, every time we count, we implicitly include all the previous days as well, "Today is 1 day in the *omer*," "...2 days in the *omer*," all the way to, "...33 days in the *omer*." So actually, we have implicitly been creating a triangle of days, or sum of integers. On the first day we had 1 day; on the second day we had 2 more days; on the third day 3 more days, and so on. So on the 33rd day of the *omer* we have actually counted not 33 days, but  $1 + 2 + 3 + \dots + 33 =$  or the triangle of 33 = 561. The 33rd day of the *omer* thus implies the number 561, which is the *gematria* of the first two words of *parshat Bechukotai*.

## Revealing the Wonders of the Torah

The same letters that denote 33 (לג), as in *Lag Ba'omer*—the 33rd day of the *omer*, when reversed also spell a word: "unveil" (לג). This word appears in the verse, *Unveil my eyes so that I may see the wonders of Your Torah*.

Thus, *Lag Ba'omer* is the day on which we have the potential of unveiling our eyes and seeing the wonders of the Torah. The day on which Rabbi Shimon's essence is revealed most powerfully is the day on which we can all connect with the inner, wondrous dimension of the Torah and reveal it by incorporating its teachings into our lives.

## Laws: Toil in the Torah

Let us now look at the content of the first verses in our *parshah*. They read, *If you follow my laws and keep my commandments and perform them. I will give your rains in their proper seasons and the earth will give its produce and the tree of the field will give its fruit.... I will give peace on earth, you shall rest and not be troubled and I will remove wild animals from the land and the sword will not pass through your land.... I will give my dwelling place amongst you....*<sup>4</sup>

*Rashi*, explains that following God's laws means to toil in the study of Torah. This toil leads to the fulfillment of the commandments and good deeds, which reflect the light of the Torah on all our surroundings.

Here too there is an implicit connection with Rabbi Shimon bar Yochai and his book, the *Zohar*. The literal translation of the first phrase in the *parshah* is "If you walk in my laws...." The Maharal of Prague explains that *Rashi* means that just as when a person is walking or traveling, he toils by going from place to place, visiting and revisiting the same location, each time with a new purpose and different expectations, so when one is studying Torah it should be with toil; one should learn and relearn what one has studied in greater depth. Indeed, the *Zohar* describes that many of the teachings it brings were taught or meditated upon while Rabbi Shimon and his disciples were walking from one place to another, obviously an allusion to the toil of Torah.

## God's Yearning

These verses stand out in that they are spoken by God in the first person. The Torah is usually written in a third-person voice, and first person sentences are usually preceded by a declaration that "so and so said." But in this exceptional case, God is speaking directly to us.

The first word of our Torah portion is "if" (אם). The sages explain that in this case the word "if" is not simply conditional, rather it reflects a yearning and should be understood as if God is saying, "Would it be that you should follow my laws...." God's wish is that we follow His laws so that He may shower His blessings upon us. Just as the cow's desire to suckle her calf is greater than the calf's desire to suckle,<sup>5</sup> God's desire to shower His goodness and abundance upon us exceeds our desire to receive that abundance. In order for these physical and spiritual blessings to take hold in reality, they must be earned. The condition for earning these blessings is toil in the study of the Torah and its fulfillment.

## "I Will Give"

In the first few verses, the verb "I will give" (ונתתי) repeats three times, each time describing how God's blessings manifest in reality. The three blessings are,

- *I will give your rains in their proper seasons.*
- *I will give peace on earth.*
- *I will give My dwelling place amongst you.*

These three gifts represent three ascending degrees of holiness, each affecting a higher dimension of reality. As discussed many times, the Ba'al Shem Tov taught us that in order to bring the Mashiach, we should meditate upon the meaning of every word of Torah and every word of our prayers in three dimensions called worlds, souls, and Divinity. In effect, we can understand these verses as it were, as God meditating on the word "I will give" and explaining its nature in each of these three dimensions. Each of the three gifts thus represents the manifestation of Godliness in each of the three dimensions of worlds, souls, and Divinity.

1. Rains represent physical abundance. When the rains come in season, the crops grow in abundance, providing all creatures with physical strength and sustenance. The gift of rain is thus the meaning of "I will give" and the manifestation of the Divine in the dimension of worlds.
2. Peace brings harmony to all the souls on earth. Thus, peace is the meaning of "I will give" and the manifestation of the Divine in the dimension of souls.

3. God's dwelling place among us is a gift of consciousness—we become conscious of Divinity in harmony with reality. So God's dwelling place is the manifestation of "I will give" and God's ultimate manifestation in the dimension of Divinity.

### **Progressive Toil**

The order of these blessings is also progressive from the perspective of our toil; each represents a phase in God's yearning that we follow His laws. First, rain represents our toil in the material realm. The Hebrew word for "materiality" (גשמייות) actually stems from the word "rain" (גשם). It is up to us to utilize our abilities to rectify the material world. This of course cannot be done without dedicating ourselves to the study of Torah and performing its commandments as they are God's given advice (to use the *Zohar's* language) on how to perfect the world.

Just as toil from below is met by an awakening from Above, so the final result of our toil in the material realm is the revelation of Divinity from Above. The same material world which seemed so dark and devoid of Godliness suddenly lights up us the ultimate manifestation of the Almighty's essence. This is the final stage of God placing His abode among us and our physical bodies being able to endure such a tremendous revelation.

Peace represents the intermediary level of our toil that takes place in the dimension of souls. Whereas the first and third manifestations of God's giving involve a vertical dynamic—our toil in the material below awakens God above to reveal His abode below—peace represents a horizontal dynamic, connecting souls together.

### **All-Inclusive Rain**

God does not desire that His revelation remain a strictly spiritual experience. Rather, His revelation is meant to be totally harmonious with our material existence. This is alluded to in the continuation of the blessings, "And I [God] will walk in you."<sup>8</sup> *Rashi* explains that this means that "I will walk with you in the Garden of Eden, as one of you, and you will not be flustered by Me. Does it mean that you will not fear Me? The verse continues, 'I shall be your God!'"

Beautifully, all three of these manifestations of God's giving are alluded to in the word "rain" (גשם), the seemingly lowest and most mundane of the three levels of holiness. As noted earlier, the Hebrew word that was chosen (by the sages of the middle Ages) as a translation for "materiality" (גשמייות) actually stems from the word "rain" (גשם). The initials of "rain" (גשם), "peace" (שלום), and "dwelling place" (משכן) spell the word "rain" (גשם) itself!

### **Conclusion**

On *Lag Ba'omer*, when the inner secrets of the Torah are revealed, we can internalize the secret of how to merit the gifts of worlds, souls and Divinity, making them manifest in our physical world.

**Prayer for after counting the Omer on Lag Baomer:** (Ben Ish Hai in Lashon Hakamim)

**Hashem, in the merit of Rabbi Shimon Bar Yohai, please save us and grant us success on this 33rd Day of our counting, for the sake of:**

-the letters כד"ט from the Name אכדט"ם which is a transformation of the letters לה"י of the Name אלהי"ם *Elokim* which total **33**;

-merit of Your servant David who ruled in Jerusalem for **33** years;

-the Yesod of the Malkut called ג"ל *Gal* as written "*Gal Naul Mayan Hatum*"--*A spring locked up, a fountain sealed*" which totals **33**;

-the secret of the pure blood which is drawn for **33** days;

-the Temple--may it be built quickly in our days!--as written "*the cells were arranged cell upon cell, 33 in number*";

-the letters יו"ד ו"א of Your Great Name which total **33**;

-the letters ה"א יו"ד ה"א of the Name *Ekyeh* with the filling of *Alef* which totals **33**;

-the secret of the supernal Holy צמר *Tzemer*/wool which was drawn from *Arik Anpin* and totaled **330**;

-Leah called humble ענוה and Rahel called charity צדקה which totals **330**;

the light of the cantillation note *Pazer Gadol* which totals **330**;

-the letters אל"ף כ"ף דל"ת טי"ת מ"ם which is the secret of the 5 *Gevurot*/severities of *Gadlut*/maturity, which these letters spelled out fully total *Shalom*/peace, *Berakah*/blessing, *Tovah*/goodness, *Hayyim*/ life, *Hen*/grace, *Hesed*/kindness, *Rahamim*/mercy, *Hedvah*/joy, please pour on me and the children of my house and all of Yisrael a flow of *Shalom*, *Berakhah*, *Tovah*, *Hayyim*, *Hen*, *Hesed*, *Rahamim*, *Hedvah*, do this for the sake of your

*Amitak*/truth, for the sake of your

*Kevodak*/honor, for the sake of your

*Datak*/knowledge, for the sake of your

*Tovak*/goodness, for the sake of your

*Malkutak*/kingship.

**Alef /א**

Ana/please Hashem save us, please Hashem grant us success!

Elokim/Gd be gracious to us and bless us, illuminate Your face up us, *Selah*.

Eretz/the earth has yielded its produce, may Gd our own Gd bless us.

Elokim/Gd save me, Gd help me!

Ani/I call to Gd, and Hashem saves me

**Kaf /כ**

Ki/for You are the source of life, in Your light we see light

Ki/for it is You who light my lamp, Hashem, My Gd, illuminates my darkness.

Ki/for my rock and refuge are You, for the sake of Your Name lead and guide me.

Ki/for You are my hope, Lrd Hashem, You are my trust since my youth.

Ki/for His kindness rules over us, and the Truth of Hashem is forever, Praise Gd!

**Dalet /ד**

Derek/Your ways, Hashem make known to me, Your paths teach me.

Derek/the way of Your precepts let me understand, that I may discuss Your wonders.

Derek/the ways of Your commandments I run to, for You have broadened my heart.

Derek/the way of falsity remove from me, and Your Torah grace me.

Davka/my soul clings after You, in me Your right hand stations.

**Teit /ט**

Tov/Good is Hashem to all, and His mercies extends to all His deeds.

Tov/Good it is to trust in Hashem, rather than trust in man.

Tov/Good it is to trust in Hashem, rather than trust in nobles.

Tov/Good are you and beneficent, teach me Your statutes

Taam/Reason and knowledge teach me, for Your commandments are my faith.

**Mem /מ**

Mah/How precious is your kindness, O God, the sons of man take refuge in the shadow of your wings.

Mah/How abundant is Your goodness that You have stored away for those who fear You, that You have performed for those who seek refuge in You in the presence of men!

Mah/Why are you downcast, my soul, and why are you disturbed on my account? Hope to Gd, for I shall yet thank Him for the salvations of my countenance and because He is my Gd.

Mah/What can I return to Hashem, for He has recompensed me.

Mah/How abundant are Your works, Hashem; with wisdom You made them all; the earth is full of Your possessions!

-in the merit of Your Servant the Righteous Rabbi Shimon Ben Yohai, who was the aspect of "Yesod Yosef, the righteous of Hashem", and whose name totals the phrase "Yesod Yosed Tzaddik Hashem", may you fix what I have blemished in the attribute of "Yesod Yosef the righteous of Hashem" , and please draw to us goodness, grace, kindness, blessing, and peace from *Yesod Yosef the righteous of Hashem*.

-in the merit of Your fix what we have blemished in the sin of homosexuality in the 2 aspects of *Regel/foot*, and please draw to us the flow of good life, blessing and peace, grace and kindness and mercy from the coupling of wisdom and understanding, which are the Hawaya in the filling of Yod ו"י ה"י and Ekyeh in the filling of Yod ו"י ה"י of the 2 aspects {ו"י ה"י א"י and ו"י ה"י א"י } and couple the supernal coupling in the supernal holy place;

-in the merit of Your servant the Righteous Rabbi Shimon Ben Yohai, whose name totals " *Olam HaYetzirah*"/the World of Formation, please fix what we have blemished in the World of Formation, and please draw to us goodness, blessing and peace from the Holy Name א"ל יהו"ה which is the spirituality of the World of Formation, and may it be for us the strength and power and ability to elevate our souls from the World of *Asiya/Making* to the World of Formation, and may you illuminate the letter *Vav* ו of Your Great Name with the supernal light and great *Hassadim/kindnesses*, and please make for us a good sign, a sign of blessing, a sign of salvation, and a sign of mercy. May our enemies see and be ashamed, may our haters be embarrassed for You Hashem will have helped and consoled us.

-in the merit of Your servant the Righteous Rabbi Shimon Ben Yohai, whose name totals 466, please fix what we have blemished in *Hirhurim*/thoughts which total 466, and may we be delivered from *Makot*/plagues, which total 466, and please fix us and purify our kidneys "*HaKlayot*" which total 466, and please draw to us from good, proper, and upright advice always.



**Before learning the Sefer *Hillulah Rabbah* one can say the following both night and day:**

Please Hashem, for the sake of the Holy Name ם"מ טי"ת דל"ת כ"ף ף"ל"א which is the secret of the 5 Gevurot of Gadlut, and the secret of the Holy Name from the verse: *Bithu Badon-ay Aday Ad* "Trust in Hashem forever" (Yeshayah 26:4), which these letters in filling total *Shalom*/peace, *Berakah*/blessing, *Tovah*/goodness, *Hayyim*/ life, *Hen*/grace, *Hesed*/kindness, *Rahamim*/mercy, *Hedvah*/joy, please pour on me and the children of my house and all of Yisrael a flow of *Shalom*, *Berakhah*, *Tovah*, *Hayyim*, *Hen*, *Hesed*, *Rahamim*, *Hedvah*, do this for the sake of your

*Amitak*/truth, for the sake of your

*Kevodak*/honor, for the sake of your

*Datak*/knowledge, for the sake of your

*Tovak*/goodness, for the sake of your

*Malkutak*/kingship.

And may it be Your will, Hashem, our Gd and Gd of our forefathers, that You perform for the sake of Your mercy and Your kindness, and for the sake of the merit of Your servant Rabbi Akiva ben Yosef, and for the sake of Your servant Rabbi Shimon ben Yohai, and for the sake of Your servant Rabbi Meir, and for the sake of Your servant Rabbi Yehuda ben Rabbi El'ai, and for the sake of Your servant Rabbi Elazar ben Shimon, and for the sake of Your servant Rabbi Nehemiah, that You show compassion to us, and enliven us with long life—a life of peace, a life of goodness, a life of blessing, a life of sustenance, a life of physical health, a life in which there is fear of heaven and fear of sin, a life in which there is no shame nor humiliation, a life of wealth and honor, a life in which we will have love of Torah and fear of heaven, a life in which our heartfelt requests will be filled for the good, for Your service. And open for us gates of

⌘ *Orah*/light

⊃ *Kalkalah*/sustenance

⌠ *Daat*/knowledge

∪ *Tovah*/goodness

∩ *Magen*/shield protection

⌘ *Ana*/Please Hashem, save now! Please Hashem, bring success now!

⊃ *Ki*/for You are the source of life, in Your light we see light

⌠ *Derek*/Your ways, Hashem make known to me, Your paths teach me.

∪ *Tov*/Good is Hashem to all, and His mercies extends to all His deeds

∩ *Mah*/How abundant is Your goodness that You have stored away for those who fear You, that You have performed for those who seek refuge in You in the presence of men.

*Ana/Please Hashem for the sake of Your servant the Righteous Rabbi Shimon ben Yohai, who was the aspect of "Yesod Yosef, the righteous of Hashem", and whose name totals the phrase "Yesod Yosed Tzaddik Hashem", may you fix what I have blemished in the attribute of "Yesod Yosef the righteous of Hashem" ,and all the holy sparks which I have spread, please sift and elevate to the Yesod Yosef the righteous of Hashem. and please draw to us goodness, grace, kindness, blessing, and peace from Yesod Yosef the righteous of Hashem.*

*Ana/Please Hashem for the sake of the merit of Your servant the Righteous Rabbi Shimon Ben Yohai, whose name totals " Olam HaYetzirah"/the World of Formation, please fix what we have blemished in the World of Formation, and please draw to us goodness, blessing and peace from the Holy Name יהוה"א ל" which is the spirituality of the World of Formation, and may it be for us the strength and power and ability to elevate our souls from the World of Asiya/Making to the World of Formation, and may you illuminate the letter Vav ם of Your Great Name with the supernal light and great Hassadim/kindnesses, and please make for us a good sign, a sign of blessing, a sign of salvation, and a sign of mercy. May our enemies see and be ashamed, may our haters be embarrassed for You Hashem will have helped and consoled us.*

*Ana/Please Hashem for the sake of the merit of Your servant the Righteous Rabbi Shimon Ben Yohai, whose name totals "Kisey Shekinah" the Throne of the Divine Presence, please fix what we have blemished in the Throne of the Divine Presence, and merit to illuminate our souls, so that we can merit to be in the generation and the Throne of the light of the Shekhinah.*

*Ana/Please Hashem for the sake of the merit of Your servant the Righteous Rabbi Shimon Ben Yohai, whose name totals 466, please fix what we have blemished in Hirhurim/thoughts which total 466, and may we be delivered from Makot/plagues, which total 466, and please fix us and purify our kidneys "HaKlayot" which total 466, and please draw to us from good, proper, and upright advice always. *May the words of my mouth and the meditations of my heart be acceptable before you Hashem, my Rock and my Redeemer.**

“Gal גל (33 = ם "אכדט ) *ennai/unveil my eyes so I can see the wonders of Your Torah!*”

**Every time Rabbi Shimon Bar Yohai’s Name is mentioned, silently solicit Hashem to “Gal גל (33) *ennai/unveil my eyes so I can see the wonders of Your Torah!*”**

***Mishnah: (Adapted from Soncino)***

All Israel has a share in the World to Come, as it is said “ *And your people are all righteous, forever they shall inherit the land, they are the branch of My planting, the works of My hands in which to take pride.*”

Avot. 4: **R. SHIMON** SAID: THERE ARE THREE CROWNS: THE CROWN OF TORAH, THE CROWN OF PRIESTHOOD, AND THE CROWN OF ROYALTY; BUT THE CROWN OF A GOOD NAME EXCELS THEM ALL.

Avot 6 R. SIMEON B. JUDAH SAID IN THE NAME OF R. **SHIMON B. YOHAI**: COMELINESS, STRENGTH, RICHES, HONOR, WISDOM, OLD AGE, HOARY AGE, AND CHILDREN ARE BECOMING TO THE RIGHTEOUS, AND BECOMING TO THE WORLD, AS IT IS SAID: *THE HOARY HEAD IS A CROWN OF GLORY, IT IS FOUND IN THE WAY OF RIGHTEOUSNESS*, AND IT SAYS [ALSO]: *THE CROWN OF THE WISE IS THEIR RICHES, AND IT SAYS [ALSO]: CHILDREN'S CHILDREN ARE THE CROWN OF OLD MEN; AND THE GLORY OF CHILDREN ARE THEIR FATHERS*, AND IT SAYS [ALSO]: *THE GLORY OF YOUNG MEN IS THEIR STRENGTH; AND THE BEAUTY OF OLD MEN IS THE HOARY HEAD*, AND IT SAYS [ALSO]: *THE MOON SHALL BE CONFOUNDED, AND THE SUN ASHAMED; FOR THE LORD OF HOSTS WILL REIGN IN MOUNT ZION, AND IN JERUSALEM, AND BEFORE HIS ELDERS SHALL BE GLORY.*

Shabbat 14 MISHNAH. IF ONE'S TEETH PAIN HIM, HE MUST NOT SIP VINEGAR THROUGH THEM,BUT MAY DIP [HIS BREAD IN VINEGAR] IN THE USUAL MANNER,AND IF HE IS CURED, HE IS CURED. IF ONE'S LOINS PAIN HIM, HE MUST NOT RUB THEM WITH WINE OR VINEGAR, BUT HE MAY ANOINT THEM WITH OIL, YET NOT ROSE OIL. ROYAL CHILDREN MAY ANOINT THEIR WOUNDS WITH ROSE OIL, SINCE IT IS THEIR PRACTICE TO ANOINT THEMSELVES THUS ON WEEKDAYS. **R. SHIMON** SAID: ALL ISRAEL ARE ROYAL CHILDREN.

**Gemara: (Adapted from Soncino)**

**Shabbat 11**

**YET IF THEY BEGAN, THEY NEED NOT BREAK OFF. ONE MUST BREAK OFF FOR THE READING OF THE SHEMA’, [BUT NOT FOR PRAYER].** But the first clause teaches, **THEY NEED NOT BREAK OFF?**-The second clause refers to study. For it was taught: If companions [scholars] are engaged in studying, they must break off for the reading of the shema’, but not for prayer. R. Johanan said: This was taught only of such as **R. Shimon b. Yohai** and his companions, whose study was their profession; but we must break off both for the reading of the Shema’ and for prayer.

“Gal גל (33 = ם " אכדט ) *ennai/unveil my eyes so I can see the wonders of Your Torah!*”

**Shabbat 33B** [Note that this is on page 33! A detailed explanation of this is at the end on page 78 below ]For R. Judah, R. Jose, and **R. Shimon** were sitting, and Judah, a son of proselytes, was sitting near them. R. Judah commenced [the discussion] by observing, ‘How fine are the works of this people! They have made streets, they have built bridges, they have erected baths.’ R. Jose was silent. **R. Shimon b. Yohai** answered and said, ‘All that they made they made for themselves; they built market-places, to set harlots in them; baths, to rejuvenate themselves; bridges, to levy tolls for them.’ Now, Judah the son of proselytes went and related their talk, which reached the government. They decreed: Judah, who exalted [us], shall be exalted, Jose, who was silent, shall be exiled to Sepphoris; **Shimon**, who censured, let him be executed.

He and his son went and hid themselves in the Beth Hamidrash,[and] his wife brought him bread and a mug of water and they dined. [But] when the decree became more severe he said to his son, ‘Women are of unstable temperament: she may be put to the torture and expose us.’ So they went and hid in a cave. A miracle occurred and a carob-tree and a water well were created for them. They would strip their garments and sit up to their necks in sand. The whole day they studied; when it was time for prayers they robed, covered themselves, prayed, and then put off their garments again, so that they should not wear out. Thus they dwelt twelve years in the cave. Then Elijah came and stood at the entrance to the cave and exclaimed, Who will inform the son of Yohai that the emperor is dead and his decree annulled? So they emerged. Seeing a man ploughing and sowing, they exclaimed, ‘They forsake life eternal and engage in life temporal!’ Whatever they cast their eyes upon was immediately burnt up. Thereupon a Heavenly Echo came forth and cried out, ‘Have ye emerged to destroy My world: Return to your cave!’ So they returned and dwelt there twelve months, saying, ‘The punishment of the wicked in Gehenna is [limited to] twelve months.’ A Heavenly Echo then came forth and said, ‘Go forth from your cave!’ Thus.; they issued: wherever R. Eleazar wounded, **R. Shimon** healed. Said he to him, ‘My son! You and I are sufficient for the world.’ On the eve of the Sabbath before sunset they saw an old man holding two bundles of myrtle and running at twilight. What are these for?’ they asked him. ‘They are in honour of the Sabbath,’ he replied. ‘But one should suffice you’?—One is for ‘Remember-’ and one for ‘Observe.’ Said he to his son, ‘See how precious are the commandments to Israel.’ Thereat their minds were tranquilized.

R. Phinchas b. Ya'ir his son-in-law heard [thereof] and went out to meet him. He took him into the baths and massaged his flesh. Seeing the clefts in his body he wept and the tears streamed from his eyes. ‘Woe to me that I see you in such a state!’ he cried out. ‘Happy are you that you see me thus,’ he retorted, ‘for if you did not see me in such a state you would not find me thus [learned]. For originally, when **R. Shimon b. Yohai** raised a difficulty, R. Pinhas b. Ya'ir would give him thirteen answers, whereas subsequently when R. Pinhas b. Ya'ir raised a difficulty, **R. Shimon b. Yohai** would give him twenty-four answers.

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Since a miracle has occurred, said he, let me go and amend something, for it is written, and *Jacob came whole [to the city of Shechem]* which Rab interpreted. Bodily whole [sound], financially whole, and whole in his learning. And he was gracious to the city., Rab said: He instituted coinage for them. Samuel said: He instituted markets for them; R. Johanan said: He instituted baths for them. Is there ought that requires amending? he asked. There is a place of doubtful uncleanness, he was informed, and priests have the trouble of going round it. Said he: Does any man know that there was a presumption of cleanness here? A certain old man replied, Here [R. Johanan] b. Zakkai cut down lupines of terumah. So he did likewise. Wherever it (the ground) was hard he declared it clean, while wherever it was loose he, marked it out. Said a certain old man. The son of Yohai has purified a cemetery! Said he, Had you not been with us, even if you have been with us but did not vote, you might have said well. But now that you were with us and voted with us, It will be said, [Even] whores paint one another; how much more so scholars! He cast his eye upon him, and he died. Then he went out into the street and saw Judah, the son of proselytes: ‘That man is still in the world!’ he exclaimed. He cast his eyes upon him and he became a heap of bones.

#### **Sukkah 45**

Hezekiah citing R. Jeremiah who had it from **R. Shimon b. Yohai stated**, In the case of all commandments, one does not fulfil one's obligation unless [the objects involved] are in the same condition as when they grow, for it is said, *Acacia wood standing up*. So it was also taught, ‘*Acacia wood standing up*,’, implies that they should stand in the manner of their growth. Another interpretation: ‘Standing up’ implies that they held their [gold] overlaying. Another interpretation of ‘Standing up’.’ Lest you may say, ‘Their hope is lost, their expectation is frustrated’, Scripture expressly states, ‘*Acacia wood standing up*’ implying that they will stand for ever and to all eternity. Hezekiah further stated in the name of R. Jeremiah who said it in the name of **R. Shimon b. Yohai**, I am able to exempt the whole world from judgment from the day that I was born until now, and were Eliezer, my son, to be with me [we could exempt it] from the day of the creation of the world to the present time, and were Jotham the son of Uzziah with us, [we could exempt it] from the creation of the world to its final end.

#### **Gittin 67**

For so it has been taught: Issi b. Judah used to specify the distinctive merits of the various Sages. R. Meir [he said], was wise and a scribe. R. Judah was wise when he desired to be. R. Tarfon was a heap of nuts. R. Ishmael was a well-stocked shop. R. Akiba was a Johanan b. Nuri was a basket of fancy goods. R. Eleazar b. Azariah was a basket storehouse with compartments of spices. The Mishnah of R. Eliezer b. Jacob [the Elder] was little and good. R. Jose always had his reasons. **R. Shimon** used to grind much and let out little. A Tanna [explained this to mean that] he used to forget little, and what he let go from his mind was only the bran. So too **said R. Shimon** to his disciples: My sons, learn my rules, since my rules are the cream of the cream of R. Akiba's. This was his profession. {See Sotah, 20}.

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### **Baba Metzia 119**

MISHNAH. IF TWO GARDENS ARE SITUATED ONE ABOVE THE OTHER, AND VEGETABLES GROW BETWEEN THEM, R. MEIR SAID: THEY BELONG TO THE UPPER GARDEN; R. JUDAH MAINTAINED, TO THE LOWER GARDEN. SAID R. MEIR: SHOULD THE OWNER OF THE UPPER GARDEN WISH TO REMOVE HIS GARDEN [I.E., TAKE AWAY THE EARTH], THERE WOULD BE NO VEGETABLES. SAID R. JUDAH: SHOULD THE LOWER ONE WISH TO FILL UP HIS GARDEN [WITH SOIL], THERE WOULD BE NO VEGETABLES. THEN, SAID R. MEIR, SINCE BOTH CAN PREVENT EACH OTHER [FROM HAVING VEGETABLES AT ALL], WE CONSIDER WHENCE THE VEGETABLES DRAW THEIR SUSTENANCE. **R. SHIMON** SAID: AS FAR AS [THE OWNER OF] THE UPPER GARDEN CAN STRETCH OUT HIS HAND AND TAKE BELONGS TO HIM, WHILST THE REST BELONGS TO [THE OWNER OF] THE LOWER GARDEN.

Ephraim the Scribe, a disciple of Resh Lakish, said on the authority of the latter: The halachah agrees with **R. Shimon**. When this was told to King Shapur he observed, ‘Let a palanquin be put up for R. Simeon.’

### **Avoda Tzara 60**

MISHNAH. IF A HEATHEN WAS FOUND STANDING BY THE SIDE OF A VAT OF WINE, SHOULD HE HAVE A LIEN UPON IT THEN IT IS PROHIBITED; BUT SHOULD HE NOT HAVE A LIEN UPON IT THEN IT IS PERMITTED. IF [A HEATHEN] FELL INTO A VAT AND CLIMBED OUT, OR MEASURED IT WITH A ROD, OR FLICKED OUT A HORNET WITH A ROD, OR TAPPED ON THE TOP OF A FROTHING CASK - IT HAPPENED SO WITH ALL THESE CIRCUMSTANCES, AND [THE RABBIS] SAID THAT IT MAY BE SOLD, WHILE **R. SHIMON** PERMITS IT. IF HE TOOK A CASK, AND IN HIS ANGER THREW IT INTO THE VAT - THIS ACTUALLY HAPPENED AND [THE RABBIS] DECLARED IT FIT [FOR DRINKING].

### **Meila 17**

For the Government had once issued a decree that [Jews] might not keep the Sabbath, circumcise their children, and that they should have intercourse with menstruant women. Thereupon R. Reuben son of Istroboli cut his hair in the Roman fashion, and went and sat among them. He said to them: If a man has an enemy, what does he wish him, to be poor or rich? They said: That he be poor. He said to them: If so, let them do no work on the Sabbath so that they grow poor. They said: ‘He speaks rightly’, let this decree be annulled. It was indeed annulled. Then he continued: If one has an enemy, what does he wish him, to be weak or healthy? They answered: Weak. He said to them: Then let their children be circumcised at the age of eight days and they will be weak. They said: ‘He speaks rightly’, and it was annulled. Finally he said to them: If one has an enemy, what does he wish him, to multiply or to decrease? They said to him: That he decreases. If so, let them have no intercourse with menstruant women. They said: ‘He speaks rightly’, and it was annulled. Later they came to know that he was a Jew, and [the decrees] were re-instituted.

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[The Jews] then conferred as to who should go [to Rome] to work for the annulment of the decrees. let **R. Shimon b. Yohai** go for he is experienced in miracles.

#### Yerushalmi Berakot

R. Hizkia said in the name of R. Yirimi, “All the days of **R. Shimon b. Yohai** there was never seen a rainbow [Keshet] in the clouds [**representing Divine judgment as after the Flood**]”.  
[Which is why kids shoot bows on Lag Baomer]

#### Midrash Rabbah Beresheet 9

**AND GOD SAID: THIS IS THE TOKEN OF THE COVENANT... FOR PERPETUAL GENERATIONS- LEDOROT (Beresheet 9: 12).** R. Judan said: This is written le-dorath, which thus excludes two generations, the generation of Hezekiah and that of the Great Synagogue. R. Hezekiah omitted the generation of the Men of the Great Synagogue and substituted that of R. **Shimon b. Yohai**. Elijah of blessed memory and R. Joshua b. Levi were sitting and studying together, when they came to a ruling of **R. Shimon b. Yohai**. Said one: ' Here is the author of the ruling: let us go and question him about it.' So Elijah of blessed memory went to him, ' Who is with you? ' he asked. ' The greatest of his generation, R. Joshua b. Levi,' he answered. ' Has the rainbow appeared in his days?' he inquired; ' if it has, he is not worthy of being received by me. '1 R. Hezekiah related in R. Jeremiah's name: **R. Shimon b. Yohai** had but to say, ' O field, O field, be filled with gold dinars,' and it was filled. R. Hezekiah related in R. Jeremiah's name: Thus did **R. Shimon b. Yohai** say: If Abraham is willing, he can effectively intercede for [all generations] from his days until mine, while I can intercede for [all generations] from my time until the advent of Messiah. While if he is not willing, let Ahijah the Shilonite unite with me, and we can intercede for all from the days of Abraham until those of Messiah. R. Hezekiah said in R. Jeremiah's name: Thus did **R. Shimon b. Yohai say**: The world possesses not less than thirty men as righteous as Abraham. If there are thirty, my son and I are two of them; if ten, my son and I are two of them; if five, my son and I are two of them; if two, they are my son and I; if there is but one, it is I.

#### Shir Hashirim

**WE WILL BE GLAD AND REJOICE IN YOU.** We have learned elsewhere: If a man has married a wife and lived with her ten years and she has not borne him a child, he is not at liberty to neglect the duty [of begetting children]. R. Idi said: It happened once that a woman in Sidon had lived ten years with her husband without bearing him a child. They came to **R. Shimon b. Yohai** and requested to be parted from one another. He said to them: I adjure you, ust as you have always shared a festive board together, so do not part save with festivity. They took his advice and kept holiday and made a great feast and drank very freely. Feeling then in a good

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humour he said to her: ‘My daughter, pick out any article you want in my house and take it with you to your father's house.’ What did she do? When he was asleep she gave an order to her servants and handmaids to lift him up on the bed and take and carry him to her father's house. At midnight he awoke from his sleep, and when the effects of the wine passed from him he said: ‘My daughter, where am I?’ She replied: ‘You are in my father's house.’ ‘And what am I doing in your father's house?’ he said. She replied: did you not say to me last night, “Take any article you like from my house and go to your father's house”? There is nothing in the world I care for more than you.’ They again went to R. **Shimon b. Yohai** and he went and prayed for them, and they became fertile. This shows that just as God makes barren women fertile, so the righteous can make barren women fertile. And is not the lesson clear: If a woman on saying to a mere mortal like herself, ‘There is nothing I care for more in the world than you,’ was visited, does it not stand to reason that Israel who wait for the salvation of God every day and say ‘We care for nothing in the world but You’, will certainly be visited? Hence it is written, ***WE WILL BE GLAD AND REJOICE IN YOU.***

### **ZOHAR (Adapted from Soncino, or prepared personally)**

#### **I, Daf 4A**

R. Hiya then prostrated himself on the earth, kissed the dust, and said weeping: ‘Dust, Dust, how stiffnecked are you, how shameless art thou that all the delights of the eye perish within you! All the beacons of light you consumes and grindest into nothingness. Fie on your shamelessness! That Sacred Lamp that illuminated the world, the mighty spiritual force by whose merits the world exists, is consumed by thee. Oh, **R. Shimon**, you beacon of light, source of light to the world, how have you turned to dust, you leader of the world while alive!’ After falling for a moment into a reverie, he continued, ‘O dust, dust! pride not yourself, for the pillars of the world will not be delivered into your power, nor will **R. Shimon** perish within you.’

R. Hiya then arose weeping and set out in company with R. Jose. He fasted from that day for forty days, in order that he might see **R. Shimon**. ‘Thou canst not see him’ was all the answer to his supplication. He then fasted another forty days, at the end of which he saw in a vision **R. Shimon** and his son R. Eleazar discussing the very subject which R. Jose had just explained to him, while thousands were looking on and listening. Meanwhile, there appeared a host of huge winged celestial beings upon whose wings **R. Shimon** and his son R. Eleazar were borne aloft into the heavenly Academy, while those beings remained at the threshold, awaiting them. Their splendour was constantly renewed, and they radiated a light exceeding that of the sun. **R. Shimon** then opened his mouth and said, ‘Let R. Hiya enter and behold what the Holy One, blessed be He, has prepared for the rejoicing of the righteous in the world to come. Happy is he who enters here without misgiving, and happy is he who is established as a strong pillar in the world to come.’ On entering he (R. Hiya) noticed that R. Eleazar and the other great scholars that were sitting near him stood up. He drew back in some embarrassment, and sat down at the feet of R. Simeon. A voice thereupon went forth, saying, ‘Lower your eyes, raise not your head and do not look.’ He lowered his eyes and discerned a light shining afar. The voice went forth again,



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saying ‘O, unseen celestials, open-eyed who sweep to and fro throughout the world, behold and see! O, terrestrial beings who are sunk deep in slumber, awake! Who among you labored to turn darkness into light and bitter into sweet before you entered here? Who among you awaited every day the light that shall break forth what time the King shall visit his beloved gazelle, when He will be glorified and called King by all the kings of the world? He who did not thus wait every day in the world below will have no share here.’ Meanwhile he beheld a number of his colleagues gather round, even all the mighty pillars of wisdom, and he saw them ascend to the heavenly Academy, while others in turn descended. At the head of them all he saw the chief of the winged angels, who approached him and solemnly declared that he had heard ‘from behind the curtain’ that the King visits each day and remembers his gazelle which is trodden in the dust, and that at the moment He does so He strikes the three hundred and ninety heavens so they all quake and tremble before Him: for her fate He sheds tears hot as burning fire, which fall into the great sea. From these tears arises and is sustained the presiding genius of the sea, who sanctifies the name of the Holy King, and who has pledged himself to swallow up all the waters of the creation and to gather them all within himself on that day when all the nations shall assemble against the holy people, so that they shall be able to pass on dry land. Anon he heard a voice proclaiming, ‘Make room, make room, for King Messiah is coming to the Academy of R.

**Shimon.** For all the righteous there have been heads of Academies on earth, and have become disciples of the heavenly Academy, and the Messiah visits all these Academies and puts his seal on all the expositions that issue from the mouths of the teachers. The Messiah then entered wearing heavenly diadems, with which he had been crowned by the heads of the Academy. All the colleagues stood up, along **with R. Shimon**, from whom a light shot up to the empyrean. The Messiah said to him, ‘Happy are you, for your teaching mounts on high in the form of three hundred and seventy illuminations, and each illumination subdivides itself into six hundred and thirteen arguments, which go up and bathe themselves in streams of pure balsam. And the Holy One, blessed be He, Himself places His seal on the teaching of thy Academy and of the Academy of Hezekiah, King of Judah, and of the Academy of Ahijah of Shiloh. I come not to set my seal in thy Academy, since it is the chief of the winged angels who comes here; for I know that he does not visit any but thy Academy.’ After that **R. Shimon** told him what the chief of the winged angels had so solemnly declared. Thereupon the Messiah fell a-quaking, and he cried aloud, and the heavens quivered, and the great sea quaked and the Leviathan trembled, and the world was shaken to its foundations. His eye then fell upon R. Hiya, who was sitting at the feet **of R.**

**Shimon.** ‘Who has brought here this man,’ he asked, ‘who still wears the raiment of the other world?’ **R. Shimon** answered, ‘This is the great R. Hiya, the shining lamp of the Torah.’ ‘Let him then,’ said the Messiah, ‘be gathered in, together with his sons, and let them become members of the Academy.’ R. Simeon said, ‘Let a time of grace be granted to him.’ A time of grace was then granted to him, and he went forth from thence trembling, with tears running from his eyes, saying as he wept, ‘Happy is the portion of the righteous in that world and happy is the portion of the son of Yohai who has merited such glory. It is concerning such as he that it is written, “*That I may cause those who love me to inherit a lasting possession; and their treasures will I fill*” (Misheli 8:2)

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### Daf 7b

R. Eleazar commenced to discourse thus: *O how great is the abundance of Your goodness which You have laid up for them that fear You, etc.* (Tehillim 31:2). ‘How great is the heavenly bounty which the Holy One, blessed be He, has reserved for those who excel in righteousness, who shun sin and devote themselves to the study of the Torah, when they ascend to the world to come. It is not written simply “Your goodness”, but “*abundance of Your goodness*”, the same expression as in the verse “*They utter the fame of the abundance of Your goodness*” (Tehillim 145, 7), to wit, the delight which the righteous enjoy in the world to come in the presence of the Everlasting who is “*abundant in goodness towards the house of Israel*” (Yeshiyahu 63:7). We may also find enshrined in this passage a mystery of wisdom, in which all other mysteries are enclosed. We translate: “O *Mah*, great is thy goodness, etc.” *Mah* (“How” or “What”) has already been explained. *Rab* (“abundant” or “great”) alludes to the strong and mighty tree: there is another and a smaller tree, but this one is tall, reaching into the highest heaven. “Thy goodness” alludes to the light that was created on the first day. “Which thou hast laid up for those who fear thee”, since He has treasured it up for the righteous in the world to come: “which thou hast wrought” alludes to the higher Gan-Eden (Garden-of-Eden, Paradise), as it is written, “*The place, Hashem, which You have wrought for Your dwelling*” (Shemot 15: 17), to wit, “*You have wrought for them that trust in You*”. “*In the sight of the sons of men*” alludes to the lower Gan-Eden where all the righteous abide, as spirits clad in a resplendent vesture resembling their corporeal figure in this world; this is meant by “*in the sight of man*”, i.e. presenting the likeness of the people of this world. They stay there for a time, then rise in the air and ascend to the celestial Academy, which is the Gan-Eden above; then they rise again and bathe in the dewy rivers of pure balsam, and then descend and remain below, and sometimes they appear to men to perform for them miracles in the manner of angels, as we have just seen the light of the “Sacred Lamp”, without, however, being vouchsafed an insight into the mysteries of Wisdom, so far as we could have wished.’ R. Abba said: ‘It is written, “*And Manoah said unto his wife, We shall surely die, because we have seen God*” (Shoftim 13 22). Although Manoah was ignorant of the object of the apparition, he nevertheless argued, “*Since it is written ‘for man shall not see me and live*’ (Shemot 23: 20), and as we certainly saw Him, we shall therefore die.” And we were privileged to see that light which accompanied us, and we are still alive, because the Holy One, blessed be He, sent it to us in order to reveal to us the mysteries of Wisdom. Happy is our portion!

They continued their journey and reached a certain hill at sunset. The branches of the trees on the hill began to shake and rustle and broke forth into hymns. Whilst walking, they heard a resounding voice proclaim: ‘Holy sons of Gd, who are interspersed among the living of yonder world, ye who are the lamps of the Academy, reassemble into your places to regale yourselves, under the guidance of your Master, in the study of the Torah.’ In fear and trembling they stopped and sat down. Meanwhile, a voice went forth again and proclaimed: ‘O, ye mighty rocks, exalted hammers, behold Hashem, lo, Him whose appearance is as a brodered pattern of many colours, mounted on His throne: enter then into your place of assembly.’ At that moment they heard a loud and mighty sound issuing from between the branches of the trees, and they uttered the verse: ‘*The voice of Hashem breaks the cedars*’ (Tehillim 29: 5). R. Eleazar and R. Abba fell upon their

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faces and a great fear came over them. They then arose in haste and went on their way, and heard nothing more. They left the hill, and when they reached the house of **R. Shimon** the son of Lakunya they saw there **R. Shimon** the son of Yohai, and they rejoiced exceedingly. **R. Shimon** said to them, ‘Assuredly ye traversed a path of heavenly miracles and wonders, for as I was sleeping just now I had a vision of you and of Benaiah the son of Jehoiada, who was sending you two crowns by the hand of a certain elder to crown you withal. Assuredly the Holy One, blessed be He, was on that path. Further, I saw your faces as if transfigured.’ R. Jose remarked: ‘Well have ye said that “the sage is superior to the prophet”.’ R. Eleazar then approached and put his head between the knees of his father and told him all that had happened to them. **R. Shimon** trembled and wept. ‘*Hashem I have the report of You ,and I am afraid*’ (Habak.3: 2), he said. ‘This verse did Habakkuk exclaim at the time when he reflected on his own death and his resurrection through Elisha. Why was he named HaBaKkuK? Because it is written, “*At this season when the time comes round, You shall be embracing (HoBeKeth) a son*” (II Melakhim 4, 16), and he-Habakkuk-was the son of the Shunammite. He received indeed two embracings, one from his mother and one from Elisha, as it is written, “and he put his mouth upon his mouth” (Ibid. 34). In the Book of King Solomon I have found the following: He (Elisha) traced on him the mystic appellation, consisting of seventy-two names. For the alphabetical letters that his father had at first engraved on him had flown off when the child died; but when Elisha embraced him he engraved on him anew all those letters of the seventy-two names. Now the number of those letters amounts to two hundred and sixteen, and they were all engraved by the breath of Elisha on the child so as to put again into him the breath of life through the power of the letters of the seventy-two names. And Elisha named him Habakkuk, a name of double significance, alluding in its sound to the twofold embracing, as already explained, and in its numerical value (H. B. K. V. K. =8. 2. 100. 6. 100) to two hundred and sixteen, the number of the letters of the Sacred Name. By the words his spirit was restored to him and by the letters his bodily parts were reconstituted. Therefore the child was named Habakkuk, and it was he who said: “*Hashem I have heard the report of thee, and I am afraid*” (Habak. 3: 2), that is to say, I have heard what happened to me, that I tasted of the other world, and am afraid. He then commenced to supplicate for himself, saying, “*Hashem Your work*” which You have accomplished for me, “*in the midst of the years*”, I pray, “let its life be”. For he who is bound up with the cycles of past years has life bound up with him. “*In the midst of the years make it known*”, to wit, that stage in which there is no life.’ R. Simeon then wept and said: ‘I also from what I have heard am seized with fear of the Holy One, blessed be He.’ He then raised his hands above his head and said, ‘What a privilege it was for you to see face to face the venerable Rab Hamnuna, the light of the Torah-a privilege I have not been granted.’ He then fell on his face and saw him uprooting mountains, and kindling the lights in the temple of the Messiah. R. Hamnuna, addressing him, said, ‘Master, in this other world thou wilt be the neighbour of the teachers of the Law in the presence of the Holy One, blessed be He.’ From that time onward **R. Shimon** named R. Eleazar his son and R. Abba Peniel (face of God), in allusion to the verse, “*For I have seen Gd face to face*” (Bereshheet 32: 31).

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### Daf 11a

R. Pinhas was a frequent visitor at the house of R. Rehumai, who lived on the shore of the lake of Gennesareth. He was a man of note, well advanced in years, and had lost his sight. Said he one day to R. Pinhas: ‘Verily I have heard that our colleague Yohai possesses a precious jewel. [Tr. note: **His son, R. Shimon.**] I did look at that jewel, and it flashed like the radiance of the sun when he emerges from his sheath, and flooded the world with a light which radiated from heaven to earth and spread to the whole world, until the Ancient of Days was duly enthroned. That light is wholly contained in thy household, and from that light there emanates a tiny and tenuous ray which is shed abroad and illumines the whole world. Happy is thy portion! Go forth, my son, go forth and try to find that gem which illumines the world, for the hour is propitious.’ R. Pinhas took his leave and embarked in a boat in the company of two other men. He noticed two birds which were flying to and fro over the sea, and cried to them: ‘Birds, birds, ye that fly about over the sea, have you seen anywhere the resting-place of the son of Yohai?’ He paused a while and then said: ‘Birds, birds, go your way and bring me answer.’ They flew away and disappeared in the distance, but before R. Pinhas left the boat they returned, and one of them was holding in its mouth a written note stating that the son of Yohai had left the cave together with his son Eleazar. R. Pinhas then went to visit him, and found him sadly changed, with his body full of sores. He wept and said: ‘Woe unto me that I see you thus!’ He replied: ‘Happy is my portion that you see me thus, for otherwise I would not be what I am.’ **R. Shimon** then **[opened himself up as a vessel to experience the spiritual. After this he trail-blazed to open up a new pipeline of Torah which he poured forth through his lesson.]**

He said: ‘The precepts of the Torah which the Holy One has given to Israel are all laid down in the first chapter of Beresheet in summary.

“Gal גל (33 = ם "אכדט ) *ennai/unveil my eyes so I can see the wonders of Your Torah!*”

**Daf 155B R. Shimon** was once walking in the country when he met R. Abba and R. Hiya and R. Jose. When he saw them he said: ‘We ought to have here some new expositions of the Torah. So the three of them sat down for a time. When he was about to go, each one of them in turn discoursed on a Scriptural text. R. Abba took the verse: *And Hashem said unto Abram, after that Lot had separated from him: Lift up now our eyes, etc.* (Beresheet 13:14). ‘Did Abraham then’, he asked, ‘inherit only so much of land as was within his range of vision and no more -a mere three, four, or, at most, five parasangs? This would contradict the next verse saying: “*for all the land which thou seest to thee I will give it*” (Ibid. 15). But the truth is that in surveying the four directions of the world he saw the whole land, since the four directions embrace the whole world. Furthermore, God raised him high above the Land of Israel and made him see how it is bound up with the four cardinal points. Abram thus looked over the whole of the land. In a similar way, whoever sees **R. Shimon** sees the whole world, sees the delight of the upper world and the lower world.’ R. Hiya followed with the text: “*The land whereon you lie, to you will I give it, and to you seed*” (Beresheet 28:13). ‘Did God, then’, he asked, ‘promise him no more than that spot, a mere four or five cubits? The truth, however, is that God at that moment folded up the whole of the land of Israel within those four cubits, so that that spot comprised the whole land. Now, if the whole land can be so concentrated, how much more truly may it be said that R. Simeon, who is the light of the world, is of equal worth with the whole world!’ R. Jose then took the passage: “*This time will I praise Hashem.*” ‘Was it not’, he asked, ‘equally incumbent on her to praise God for the birth of her other sons? But the truth is that Judah, in virtue of being the fourth son, was the completion of the Heavenly Throne. Judah alone is thus the mainstay of the Heavenly Throne and is its truest support. For this very reason, moreover, was he called Judah יהודה a word which contains the Divine Name with the addition of the letter Dalet ד (four), pointing to the four supports of the Heavenly Throne. With how much greater force can this be said of **R. Shimon**, who illumines the whole world with the light of the Torah, and who kindles the light of many lamps!’

#### **Daf 216b**

R. Jose said: ‘From the day that **R. Shimon** left the cave, nothing was concealed from the Companions, and things became clear to them as if they had been revealed that day on Mount Sinai. But after he died, then “the fountains of the deep and the windows of heaven were closed”, and the Companions could no longer get to the bottom of things, as shown by the following instance. One day R. Judah was sitting at the gate of Tiberias, and he saw two camels laden with bundles of clothes. One of the bundles fell down and a flock of birds flew to the spot. Before they could reach it, however, they dispersed. Then a number of other birds came up, and perched on the rock. The men threw stones and shouted at them but they would not go away. He heard a voice saying: “The crown of crowns is plunged in darkness and does not rest on the head of the Master.” While he was still sitting, a man passed by and said: “You are not following the example of Abram, who, *when the birds of prey came down upon the carcasses drove them away* (Beresheet 15: 11).” “I am doing so,” said R. Judah, “but they will not go”. The man turned his head away and said: “This man has not yet plucked the hairs from the head of his Master, nor shorn the Matron.” R. Judah followed him three miles asking him to explain, but he would not,

“Gal גל (33 = ם "אכדט ) *ennai/unveil my eyes so I can see the wonders of Your Torah!*”

so that R. Judah was greatly perturbed. One day he fell asleep under a tree and dreamt that he saw four wings outstretched **and R. Shimon** ascending on them with a scroll of the Law, and also with all manner of books containing hidden expositions and Agadahs. They all ascended to heaven and were lost to his view. When he woke he said: ‘Verily, since the death of **R. Shimon** wisdom has departed from the earth. Alas for the generation that has lost this precious jewel which used to illumine it and on which higher and lower beings were supported.’ He came and told R. Abba, who clapped his hands on his head, saying: ‘R. Simeon was the mill in which every day the goodly manna was ground. Now the mill and the manna have departed, and nothing is left of it in the world save as it were “*one omerful put in a pot to be kept*” (Shemot 16: 33), that is, kept in a private place and not exposed. Who now can reveal mysteries or even know them?’ R. Abba whispered to him: ‘The man that you saw was assuredly Elijah and he was not willing to reveal secrets in order that you may appreciate the worth **of R. Shimon**, and that his generation may weep for him.’ He said to him: ‘He indeed deserves to be wept. Woe is me that I did not depart this life with those three who died in the sacred chamber of **R. Shimon**, so as not to behold this generation that has been laid low.’ He then said to him: ‘Master, tell me. It is written: “*And they shall take the gold and the blue and the purple and the scarlet and the fine linen*” (Shemot 28: 5). Why is there no mention here of silver, seeing that silver was also brought for an offering ( Shemot 25: 3)?’ He replied: ‘You might ask the same question with regard to copper, which also is mentioned in one place and not in the other. As the Sacred Lamp has revealed the answer, I also may reveal it.’ He then discoursed as follows. ‘It is written: “*Mine is the silver and mine is the gold, says Hashem*” (Haggai 2: 8). On many occasions we have pondered over the question, what holiness is there in these priestly garments? We have, however, been taught that there is holiness in every place, and that these garments are after the supernal pattern, as we have learnt: “There is a High Priest above and a high priest below, raiment of honour above and raiment of honour below.” As for the omission of silver and copper, these were assigned to another place, as it is written, “*All the pillars of the court round about shall be filled with silver*”, and again, “*and their sockets of brass*” (Shemot 27: 17). These were the instruments for the service of the Tabernacle; but this raiment of honour was only to be used by the High Priest and by no other.’

“Gal גל (33 = ם "אכדט ) *ennai/unveil my eyes so I can see the wonders of Your Torah!*”

Daf 21 (7.83) R. Isaac one day sat himself at R. Judah's door in great sadness. The latter coming out and finding him in this condition said to him: ‘What is the matter to-day?’ He replied: ‘I have come to ask you three things. One is that whenever you repeat any of my expositions of the Torah you should give them in my name. The second is that you should train my son Joseph in the Torah; and the third is that you should go every seven days and pray over my grave.’ Said R. Judah: ‘What makes you think you are going to die?’ He answered: ‘My soul has lately been leaving me in the night and not enlightening me with dreams as it used to do. Furthermore, when I bow down in the course of my prayers, I notice that my shadow does not appear on the wall, and I imagine the reason to be that the herald has gone forth and made proclamation regarding me.’ R. Judah replied: ‘I will carry out your requests. But I will ask you also to reserve a place for me by your side in the other world, as we were together in this.’ R. Isaac wept and said: ‘I beg of you not to leave me for the rest of my days.’ They then went to **R. Shimon**, whom they found studying the Torah. Raising his eyes, **R. Shimon** saw R. Isaac and the Angel of Death running and dancing before him, so going to the door, he took R. Isaac by the hand and said: ‘I ordain that he who is wont to enter shall enter and he who is not wont shall not enter.’ Thereupon R. Isaac and R. Judah entered and the Angel of Death was kept outside. **R. Shimon** looked at R. Isaac and saw that his time had not yet come, and that he had respite till the eighth hour of the day, so he made him sit down before him and study the Torah. **R. Shimon** then said to his son R. Eleazar: ‘Sit by the door and speak with no one, and if anyone wants to come in, swear to him that he may not.’ He then said to R. Isaac: ‘Have you seen to-day the image of your father? For so we have learnt, that at the hour of a man's departure from the world, his father and his relatives gather round him, and he sees them and recognizes them, and likewise all with whom he associated in this world, and they accompany his soul to the place where it is to abide.’ R. Isaac replied: ‘So far I have not seen.’ **R. Shimon** then arose and said: ‘Sovereign of the Universe! R. Isaac is well known among us, and he is one of the seven eyes of the world here. Now that I hold him, give him to me.’ A voice then went forth and said: ‘The throne of his Master is near the wings of R. Simeon. Lo, he is yours, and he shall accompany you when you go in to abide on your throne.’ R. Eleazar now saw the Angel of Death coming up, and said to him: ‘The doom of death cannot fall in the place where **R. Shimon is.**’ **R. Shimon** then said to his son: ‘Come in here and take hold of R. Isaac, since I see that he is afraid.’ R. Eleazar did so, **and R. Shimon** turned round and began to study. R. Isaac then fell asleep and saw his father in a dream. He said to him: ‘My son, happy is your portion both in this world and in the world to come. For among the leaves of the tree of life in the Garden of Eden there is placed a great tree, mighty in both worlds, which is R. **Shimon**, son of Yohai, and he shelters you with his boughs.’ Said R. Isaac to him: ‘Father, what is my portion there?’ He replied: ‘Three days ago they roofed in your chamber and prepared for you, placing windows on all four sides to let light in upon you, so that when I saw your place I rejoiced, and said: Happy is thy portion; save that your son has not yet learnt sufficient Torah. And behold now, twelve righteous Companions were eager to visit thee, and when we were on the point of departing a voice went forth through all worlds saying “You companions that stand here, be proud of R. Simeon, for he has made a request and it has been granted to him.” Nor is this. that R. Isaac should live, for there are here seventy crowned places belonging to him, and every place has doors opening to seventy worlds, and every world is open to seventy channels,

“Gal גל (33 = ם "אכדט ) *ennai/unveil my eyes so I can see the wonders of Your Torah!*”

and every channel is open to seventy supernal crowns, and from there paths are opened out to the Ancient and Inscrutable One, to give a view of that supernal delight which illumines and beatifies all, as it says, “*to see the pleasantness of Hashem and to visit his temple*”.’ Said R. Isaac: ‘Father, how long am I granted to be in this world?’ He answered: ‘I am not permitted to tell, nor is this made known to a man. But in the great feast of R. Shimon, you shall prepare his table.’ R. Isaac then awoke, his face full of smiles. R. Shimon, observing him, said: ‘You have heard something, have you not?’ ‘Assuredly,’ he replied; and he then told him his dream, and prostrated himself before him. It is related that from that day R. Isaac diligently taught his son the Torah and always had him with him. R. Shimon, observing him, said: ‘You have heard something, have you not?’ ‘Assuredly,’ he replied; and he then told him his dream, and prostrated himself before him. It is related that from that day R. Isaac diligently taught his son the Torah and always had him with him. When he went in to R. Shimon, he used to leave his son outside, and when he sat before R. Shimon he applied to himself the verse: “*Hashem I am oppressed, be my surety*” (Yeshayah 38: 14).

#### 224(b)

Said R. Shimon: ‘When I visit the Companions in Babylon they come together to hear me, and I discourse to them openly, but they go and seal up my teaching under an iron padlock which makes it inaccessible to all. How often have I taught them the ways of the Garden of the King and the doctrine of the King! How often have I taught them all the degrees of the righteous in the future world! But they are all frightened to repeat these things and only mumble them, on which account they are called “mumblers”. However, I account this fear in them creditable, because they are denied the air and the spirit of the Holy Land and inhale the air and the spirit of an alien region. Further, too, the rainbow has appeared in their time, and hence they are not worthy to behold the presence of Elijah, not to mention others. Their good fortune is that I am still alive to be the ensign and support of the world, for in my days the world will not be afflicted and the punishment of heaven will not fall upon it. After me there will not arise a generation like this one, and the world will be left without a protector, and insolence will be rampant both above and below—above on account of the insolence of those below, and their shamelessness. Mankind will cry and none will take heed; they will turn to every side and find no remedy. But one remedy there will be in the world and no more, to wit, in the place where there will be men devoting themselves to the study of the Torah, and where there will be a Scroll of the Law free from all error. When this will be taken out, the upper and lower denizens will bestir themselves, especially if the Holy Name is written in it in the fitting manner. As I have already taught, woe to the generation the members of which, high and low, do not rise when the Scroll of the Law is displayed. Who shall come to its aid when the world is in distress and requires protection? Then it is necessary more than ever to display the Scroll of the Law. For when the world is in distress, and men go to the cemeteries to offer supplication, all the dead take note of the Scroll, since the soul goes and informs the spirit that the Scroll of the Law is in captivity through the distress of the world, and the living have come to supplicate. Then the spirit informs the higher soul (neshamah) and the higher soul informs the Almighty who then takes note and has pity on the



**“Gal גל (33 = ם "אכדט ) ennai/unveil my eyes so I can see the wonders of Your Torah!”**

world, all because the Scroll of the Law has been banished from its place, and the living have come to supplicate by the graves of the dead. Alas for the generation that has need to remove the Scroll of the Law from one place to another, even from one synagogue to another, because they have nothing else to which to turn. Not all men know that the Shekinah at its last exile did not withdraw to heaven, but to *“the wilderness, to an inn of travellers”* (Yirmeyahu 9: 1), and that since then it is always to be found in the place where Israel is particularly in distress, and also wherever the Scroll is removed and high and low rise up before it.’

We have learned that the soul is linked with the body twelve months in the grave, and they are judged together (this, however, does not apply to the souls of the righteous, as we have laid down), and it is present in the grave and is aware of the sufferings of the body. It also knows the sufferings of the living, but does not intervene on their behalf. After twelve months it is clad in a certain vesture, and goes to and fro in the world, learning certain things from the spirit and interesting itself on behalf of the living who are in distress. But this is only when there is among them a virtuous man whose merit is properly recognized by them. For so we have learned, that when a virtuous man is left in the world, he is known both among the living and the dead, and when the world is in great distress and he cannot deliver it, he makes the trouble known to the dead. And if there is not such a one, then they take out the Scroll of the Law, and high and low accompany it, and it is incumbent on all at that time to do penance, for otherwise heaven will punish them. Even the spirits of the Garden of Eden intercede for them for the sake of the Scroll, as has been affirmed. Said R. Judah: ‘Little do men know how Gd extends His mercy to them at all times and seasons. Three times a day a spirit enters the cave of Machpelah and breathes on the graves of the patriarchs, bringing them healing and strength. That spirit distils dew from on high, from the head of the King, the place of the supernal fathers, and when it reaches the lower patriarchs they awake. That dew, as we have learnt, comes down by degrees till it reaches the lower Garden of Eden, and becomes impregnated with its perfumes. Then a spirit containing two other spirits arises and traverses the spice-beds, and enters the door of the cave. Then the patriarchs awake, they and their spouses, and supplicate on behalf of their descendants. If the world is in distress on account of its sins, and the patriarchs sleep, the dew not descending from on high, then the remedy is to take out the Scroll of the Law. Then the soul tells the spirit, and the spirit tells the higher soul, and the higher soul tells Gd. Gd then takes His seat on the throne of mercy, and there issues from the Ancient Holy One a stream of dew of bdellium, which flows to the head of the King, so that the fathers are blessed. Then the dew flows to those sleepers, and all are blessed together, and Gd has mercy on the world. We have learnt that Gd does not show mercy to the world till He has informed the patriarchs, and for their sakes the world is blessed.’ Said R. Jose: ‘Assuredly this is so. And I have further found in the Book of King Solomon, that one which was called the “counsellor of all wisdom” (and Rab Hamnuna also said that the same thing had been revealed to him), that Rachel achieves more than all of them by standing at the parting of the ways at all times when the world is in need.

“Gal גל (33 = ם "אכדט ) *ennai/unveil my eyes so I can see the wonders of Your Torah!*”

**ZOHAR II**

**4a (8.27)**

We open our eyes

And straightway behold.

The holy chariot's

Swift-rolling wheels..

Voices of song.

Making lovely the air,.

A joy to the heart,.

A grace to the ear..

Thousand on thousand.

To trembling now fall.

As they sing and rejoice.

From below to above.

In tune with the song:.

Standing who stand.

Joined who are joined

In multitudes thronging,

Four hundred and fifty.

Thousands of beings-.

Gifted with sight are they.

Yet see and see not..

Two hosts them encompass.

**“Gal גל (33 = ם "אכדט ) ennai/unveil my eyes so I can see the wonders of Your Torah!”**

As great as the first..

On the left hand is sorrow,.

Is crying and moaning-.

The Lords of Weeping.

Their dwelling here set,.

Their being is judgement,

And chastisement their end.

The Judge is there ready.

And the books are open..

At this hour and moment.

The Lord of judgement.

Ascends to His Throne..

The singing ceases.

And silence falls.

Judgement begins..

The Lords of the right hand.

Who see and perceive.

And eighteen thousand.

Angelic companions.

Fearlessly sing.

And trumpets ring forth.

**“Gal גל (33 = ם "אכדט ) ennai/unveil my eyes so I can see the wonders of Your Torah!”**

And a trembling begins..

Once again do your sound.

And the voices are silent..

Then rises the Lord.

From the Judgement throne;

On the throne of reconciliation  
The Merciful now sits,

And utters the Name-

The holy, the blessed,.

Source of mercy for men.

And life-giving to all.

“ Yod and He and Vav and He” He cries;

Then murmurs anew.

The song of the myriads,

Of holy turning wheels..

In ecstasy they chant

“Blessed be the Lrd's glory.

From the place of His Shekinah”.  
The secret Garden

In worlds of light hidden

Two hundred and fifty

Encompassing worlds-

**“Gal גל (33 = ם "אכדט ) ennai/unveil my eyes so I can see the wonders of Your Torah!”**

Where Shekhinah's splendor

From splendor proceeding

Its splendor sends forth

To the ends of creation,

In the fullness of glory

Is revealed in its beauty

To the eyes made seeing-

The garden of Eden.

The Ancient, the Father,

The Holy One speaks

His Name again pronouncing,

“ Yod and Heh and Vav and He “ again

Gloriously crying.

Then speak the lightful Hosts

Making brave music:

His thirteen paths of mercy

They gladly proclaim.

Who sees those mighty ones

High in the Heavens

Mighty in beauty?

Who sees the Chariots

“Gal גל (33 = ם " אכדט ) *ennai/unveil my eyes so I can see the wonders of Your Torah!*”

Holy and glorious?

Who sees the Hosts in

The bright courts of glory

Exalting and praising

In awe and in fear

In joy and in wonder

The Holy One's Name?

Blessed are the souls of the righteous who perceive it! *“There is none like you Hashem; You are great and Your Name is great. Who would not be in awe of You, You king of the nations?”* (Yirmeyahu 10: 6-7).

**Daf 14a** R. Hiya the Great once visited the masters of the (esoteric) lore to learn from them. He came to the house of **R. Shimon ben Yohai** and found it shut off by a curtain. R. Hiya felt bashful and said: ‘I shall stand here and listen to what he says.’ And he heard R. Simeon say: *‘Flee away, my beloved, like the gazelle, or like a young hart on mountains of spices* (Shir Hashirim 7:14). This signifies the longing of Israel for the Holy One, blessed be He: she implores Him not to depart from her to a distance, but to be even as a gazelle and a young hart. These animals, unlike all others, do when running go but a little way, and then look back, turning their faces toward the place from which they came, then running on, do again turn round and look back. So the Israelites say to the Holy One, blessed be He: “If our sins have caused You to flee from us, may it be Your pleasure to run like a gazelle or like a young hart, and look back on us!” And, indeed, is it not written: *“And yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly”* (Vayikra 26: 44)? Furthermore, a gazelle sleeps with one eye closed and the other one open, and so Israel says to the Holy One, blessed be He, “Be unto me like a gazelle also in this”! Yes, truly, *“He who keepeth Israel neither slumbers nor sleeps”* (Tehillim 121: 4).’

Hearing all this, R. Hiya said: ‘Behold, supernal beings are present in this house, and do I stay outside? Woe is me.’ And he commenced to weep. But R. Simeon, hearing him from within, said: ‘Verily, the Shekhinah is outside. Who will go out to bring Her in?’ Said R. Eleazar his son: ‘Though I burn, I shall not burn any more than the phoenix, for the Shekhinah is there outside. Let her enter here, in order that the fire may be perfect.’ Then he heard a voice: ‘Not yet have the pillars been set up nor have the gates been fixed, and he is of those who are too young for the spices of Eden which are here.’ So R. Eleazar did not go out. R. Hiya, still sitting without, sighed and recited: *“Turn, my beloved, and be like unto a gazelle, or like unto a young hart upon*

“Gal גל (33 = ם " אכדט ) *ennai/unveil my eyes so I can see the wonders of Your Torah!*”

*mountains of disruption*” (*Shir HaShirim 2:17*).’ Then the dividing curtain opened, but R. Hiya did not enter. R. Simeon lifted up his eyes and said: ‘He who is without has, by a clear sign, been permitted to enter, and do we remain here?’ He stood up and lo, as he rose a fire began to move from the place where he stood to the place where R. Hiya was. **Said R. Shimon**: ‘A spark of radiant light is without and I am here within.’ R. Hiya could not open his mouth. When he entered, he dropped his eyes and looked not up. Said **R. Shimon** to R. Eleazar his son: ‘Arise and pass thy hand over his mouth, for he is unaccustomed to these surroundings.’ R. Eleazar arose and did so. Then R. Hiya opened his mouth and said: ‘My eyes now see something they have not seen before. I have reached a height that I did not dream of. It is good to die in the fire kindled by the good gold, at the place where sparks fly on every side, each one ascending to three hundred and seventy-five rows of angels, and each of which spreads itself to thousands and myriads, until they reach the Ancient of Days, who sits upon the Throne. The Throne trembles, and the trembling thereof penetrates through a hundred and sixty worlds until it reaches a place which is called “the delight of the righteous”, and it is heard throughout all the firmaments. Then all they that are above and all that are below are greatly amazed, and cry as with one voice: “This is R. Simeon ben Yohai, the world-shaker; who can stand before him? When he opens his lips to expound the Torah, all the thrones, all the firmaments, all the angelic hosts, all who praise their Lord, do listen to his voice. No mouth is opened: all are silent, and not a sound is heard until his words break through all the firmaments above and below. But when he ends, then the song and the rejoicing of them who praise their Lord is such as was never before heard; it echoes through all the firmaments of Heaven-and all this on account of R. Simeon and his wisdom! They bow before their Master, the perfume of the spices from Eden ascends in sweetness to the Throne of the Ancient of Days-and all this on account of **R. Shimon** and his wisdom!”.

**R. Shimon** here discoursed as follows: ‘In his going down into Egypt Jacob was accompanied by six angelic grades, each consisting of ten thousand myriads. Correspondingly Israel was made up of six grades, in correspondence to which again there are six steps to the supernal celestial Throne, and corresponding to them six steps to the lower celestial Throne. Observe that each grade was an epitome of ten grades, so that altogether there were sixty, identical with the “threescore mighty men” that are round about the Shekinah. And these sixty, again, are the sixty myriads that accompanied Israel in their departure from exile and accompanied Jacob into exile.’ R. Hiya asked him: ‘But are there not seven grades, each an epitome of the ten grades, thus amounting to seventy?’ **R. Shimon** said in reply: ‘That number has no bearing on this matter, as we learn from the description of the candlestick, of which it says: “*And there shall be six branches going out of the sides thereof: three branches of the candlestick out of the one side thereof, and three branches of the candlestick out of the other side thereof... And thou shalt make the lamps thereof seven*” (*Shemot 25: 32*). The central branch is not counted with the rest, as it says, “*and they shall light the lamps thereof over against it*” (*Ibid.*).’

As they sat thus, R. Eleazar asked his father, **R. Shimon**: ‘For what purpose, and to what end, did the Holy One, blessed be He, allow Israel to go down to Egypt to be in exile there?’ His father replied: ‘Dost thou ask one question or two?’ ‘Two,’ said R. Eleazar, ‘why to Egypt, and

**“Gal גל (33 = ם " אכדט ) ennai/unveil my eyes so I can see the wonders of Your Torah!”**

why in exile?’ Said **R. Shimon**: ‘Stand up and take courage! In thy name shall this word be established above. Speak, my son, speak!’ Then R. Eleazar opened his mouth and said: ‘*“Threescore queens are they, and fourscore concubines, and virgins without number”* (Shir HaShirim 6: 8). The *“threescore queens”* are allegorical of the celestial heroic angels that are of the host of Geburah, and that attach themselves to the “shells” (*k’lipot*, i.e. baser elements) of the holy congregation of Israel. The *“fourscore concubines”* signify the lower “klifoth” that have dominion in this world, and whose power is to the higher powers as one to a hundred. The “virgins without number” are those angelic hosts of whom it is said, *“Is there a number to his bands?”* (Iyov 25: 3). And yet *“My dove, my undefiled, is but one, she is the only one of her mother”* (Shir HaShirim 6: 9), the Holy Shekinah, who proceeds from the twelve flashes of the radiance which illumines all things, and is called “Mother”. She is the only one of her Mother Shekinah who dwells in her midst. *“Many daughters have done virtuously, but you excell them all”* (Mischelei 31: 29).’

There is a further esoteric meaning in this verse. We are told: “With ten Sayings the world was created” (Pirke Avot. v, 1). Yet, on examination they prove to be only three: Wisdom, Understanding, and Knowledge. The world was created only for the sake of Israel. When the Holy One, blessed be He, desired to endow the earth with permanence, He formed Abraham in the mystery of Wisdom, Isaac in the mystery of Understanding, and Jacob in the mystery of Perception, that is to say, of Knowledge. Therefore it is said: *“With wisdom is the house built, and by understanding it is established, and by knowledge shall the chambers be filled...”* (Mischelei 24: 4-5). At that hour the whole world came into perfection; and when the twelve Tribes were born to Jacob, all things came to completion according to the supernal pattern ordained from the beginning. When the Holy One beheld the exceeding joy of this lower world at being completed after the fashion of the world above, He said: “Should they (the Israelites) mingle with the other nations, a blemish would be caused in all the worlds”. What, then, did He do? He caused them to wander over the face of the earth and from one nation to another until, in Egypt, they fell among those of a stubborn race, who, deeming them but slaves, despised their customs and abhorred their ways, and would not mingle with them or have a part in them. Both male and female among the Egyptians loathed them, and thus the whole Divine purpose could come into completion within the holy seed itself, whilst at the same time the guilt of the other nations became complete, as it is written: *“In the fourth generation they (the children of Abraham) shall come again; for the iniquity of the Amorites is not yet full”* (Beresheet 15:16). And when the Israelites came out of the bondage of Egypt, they came out as beings pure and holy, as it says: *“The tribes of the Lord, the testimony of Israel”* (Tehillim 122: 4).’

**Then R. Shimon** approached his son, and kissing him he said: ‘Remain, my son, standing at thy place, for the hour favours thee.’ **Then R. Shimon** sat and listened while R. Eleazar, his son, stood and expounded mysteries of wisdom. And as he spoke his countenance was lit as by the radiance of the sun, and his words ascended to the starry heights and flitted across the firmament. They thus continued for a space of two days, neither eating nor drinking, and noticing neither day nor night. When they came forth they found that they had not tasted anything for two days. Said



“Gal גל (33 = ם " אכדט ) *ennai/unveil my eyes so I can see the wonders of Your Torah!*”

**R. Shimon:** ‘We are told that Mosheh “*was there with Hashem forty days and forty nights; he did neither eat bread, nor drink water*” (Shemot 24: 28). If we, who but for a brief space were caught up into that rapture of Divine contemplation, forgot to eat and drink, how much more so Mosheh!’

When R. Hiya appeared before R. Judah the Saint and related this occurrence to him, R. Simeon ben Gamliel, R. Judah's father, said: ‘**R. Shimon ben Yohai** is indeed a lion and his son likewise. He is different from all others of his kind. Of him it is written: “*The lion has roared, who will not fear?*” (Amos 3: 8). And if even the upper worlds do tremble before him, how much more then we? A man who has no need of fasting to proclaim his desires to the Almighty, and to have them fulfilled, since he decides and the Holy One, blessed be He, confirms his decision; or the Holy One deciding, he revokes the decision and it is annulled! As it is said: “*There shall be one that rules over man, a righteous one ruling in the fear of Hashem*” (2 Shemuel 23: 3). The Holy One rules over man, but who rules over the Holy One? Surely, the Righteous! For it may even be from time to time that the Holy One proposes and the righteous disposes!’

R. Judah said: ‘The Holy One, blessed be He, delights more in the prayer of the righteous than in any other thing so ever; yet, though it please Him better than all else, He does not always grant their requests, nor do all that they ask. He sometimes refuses to fulfil their wish.’

## **Zohar II, Daf 38a [Parshat Bo]**

**Rabbi Shimon** wept, raised his voice and sighed. He said: There is an attachment formed. Have you thought how the Holy One, blessed be He is praised many times ? It is written: "*who brought you out of the Land of Egypt*" (Devarim 5:6); "*Hashem your Gd brought you forth out of Egypt*" (Devarim 16:1); "*Hashem your Gd brought you out from there*" (Devarim 5:15); "*I brought your hosts out*" (Shemot 12:17); "*Remember this day, in which you came out from Egypt*" (Shemot 13:3); "*and brought you out, He Himself being present, with His mighty power out of Egypt*" (Devarim 4:37); "*Hashem brought you out from this place*" (Shemot 13:3). Yet we learned that there are ten crowns below as above. They are all blocked by the three we mentioned. They formed three ties on these three levels, with which they caused that Yisrael would never leave their bondage

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

We learned that every holiday, festival and Shabbat are all in memory of this. They are all based on this and were it not for this, there would be no observance of the holidays, festivals and Shabbat. Therefore, the memory of Egypt has not ceased from all holidays, festivals and

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Shabbatot. Come and see [picture the arrangement of the Tree of Life diagram of the *sefirot* this judgment is the foundation and source of the Torah and all the commandments and the complete faith of the children of Israel.

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

Rabbi Hiya and Rabbi Yosi came and prostrated before him, and kissed his hands. They wept and said: upper and lower images raise their heads through your merit. The Holy One, blessed be He, made terrestrial Jerusalem in the likeness of celestial Jerusalem. And He made the outer walls of the Holy City and its gates. One can not enter until the gates are opened for him. One can not ascend until the steps to the outer walls are prepared. Who can open the gates of the Holy City? And who can repair the steps to the outer walls? **This is Rabbi Shimon bar Yohai, who opens the gates of the secrets of Wisdom and repairs the upper levels.** And it is written: "*Every one of your males shall appear before the Master Hashem*" (Shemot 34:23). Who is before the Master Hashem? This is Rabbi Shimon bar Yohai. For he who is a memory (*zekher* related to *zakar/males*) of the remembrances has to appear before Him.

### **Daf 67b**

*Let all peoples praise You, O Gd; let all the peoples praise You.*” As for David, when he was awakened and the Holy Spirit moved him, he sang: “*Then shall the earth yield her increase, and Gd, even our Gd, shall bless us; Gd shall bless us, and all the ends of the earth shall fear him.*” This he sang so as to draw down the goodness of the Holy One from above to the earth below. Later David arranged all these songs into one psalm. The song of the harp (“*Let all peoples praise You*”) signifies that when the heathen nations acknowledge the Holy One, His glory is consummated above and below.

When Pharaoh acknowledged Him by saying: “*Hashem is the righteous*” (Shemot 9: 27), all other kings had to follow suit: “*Then the dukes of Edom were terrified*” (Shemot 16: 15); for Pharaoh was then the overlord of the whole world. Then came Jethro, that great and supreme priest of the whole pagan world, and confessed his faith in the Holy One, saying, “*Now I know that the Lord is greater than all the gods*”; then the Holy One was exalted in His glory above and below, and then it was that he gave the Torah in the completeness of his dominion.’

**Said R. Shimon** to R. Eleazar, his son: ‘Concerning this, it is written: “*Let all peoples praise You Hashem, let all peoples praise thee.*” Then R. Eleazar came and kissed his hand. But R.

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Abba wept and said: ‘A father pities his children. Who will pity R. Eleazar and bring his words to completion except he have the Master's pity? How happy can we consider ourselves that we were privileged to hear these words so that we shall not be ashamed of our ignorance in the world to come! ‘

R. Abba continued: ‘It does not say that Jethro was a priest of On, but of Midian.’ **R. Shimon** replied: ‘It is all one; at first the father-in-law of Joseph was called a “priest of On”, and then “*the father- in- law of Mosheh*” was called a “*priest of Midian*”, and both have the same symbolism, for both Mosheh and Joseph were in that grade symbolized by the two Vav’s that are one.’ Then R. Abba put his hands on his head, wept again, and said: ‘The light of the Torah now reaches the highest throne in heaven. But who will light the lamp of the Torah when the Master shall have passed away? Woe to the world which will be orphaned without you. However, the words of the Master will shine in the world until King Messiah appears, when “*the earth shall be full of the knowledge of Hashem as the waters cover the sea*” (Yeshayah 11: 9).

#### **Daf 86(a)**

R. Judah went once from Cappadocia to Lydda to see **R. Shimon**, who was sojourning there at that time, and R. Hezekiah accompanied him. Said R. Judah to R. Hezekiah: ‘**What R. Shimon** taught us concerning the meaning of the term “wild man” applied to Ishmael is perfectly true and quite clear, but what is the meaning of the second half of the verse: “*and he shall dwell in the presence (lit. faces) of all his brethren*”?’ R. Hezekiah replied: ‘I have heard no interpretation and I shall not give any, for it is written: “*And this is the Torah which Mosheh set before the children of Israel*” (Devarim 4: 44). What was set by Mosheh we can enunciate; what he did not set we cannot enunciate.’ Then said R. Judah: ‘It is written: “*For he is your life and the length of your days*” (Devarim 30: 20). He who is worthy of the Torah and separates not himself from her is worthy of two lives: life in this world and life in the world to come. But he who separates himself from her separates himself from life. And he who separates himself from R. Simeon separates himself from all things. Here is a verse to which he has already opened a door, and yet we cannot enter it nor penetrate further without his aid; how much more difficult then will it be for us to enter into the more recondite words of the Torah! Woe to the generation from which R. Simeon will be removed! As long as we are in his presence the springs of the heart are open on every hand to the apprehension of truth, and everything is unfolded, but as soon as we separate ourselves from him we know nothing and all the springs are closed.’ Said R. Hezekiah: ‘It is written: “*And he took of the spirit that was upon him (Mosheh) and gave it unto the seventy elders*” (Bemidbar 11: 25). **It was like a light from which many lights are kindled, and which yet retains its brightness. R. Shimon is such a light; he illumines everyone and yet his light is not diminished, but remains steadfast in its full splendour.**’ They walked on until they reached the place where he was dwelling at the time. They found him absorbed in the study of the Torah. He was meditating aloud upon the verse: “*A prayer of the afflicted (poor) when he is wrapped in darkness (languishing), and pours out his complaint before Hashem*” (Tehillim 102: 1). He said: ‘All prayers of Israel are effective, but the prayer of the poor man more so than all others. Why? Because it reaches the Crown of the King's Glory and becomes, as it were, a

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garland for His Head, and the Holy One clothes Himself with this prayer as with a garment. “When he is wrapped He is not wrapped in garments, for he has none, being needy, but the word ya'atof has the same significance here as in the words, *“the life of the young children that faint (’atuphim) for hunger”* (Eikha 2: 19). He *“pours out his complaint before Hashem”*. This is pleasing to Hashem, for the world is sustained by such. Woe unto him against whom a poor man complains to his Master! For the poor are nearest to the King. Concerning him Hashem says: *“When he cries unto me I will hear, for I am gracious”* (Shemot 22: 26), which signifies that the prayers of others are sometimes accepted and sometimes rejected, but the poor man's prayer is always answered. And why? Because the King dwells in broken vessels: *“To this man will I look, even to him that is poor and of a contrite spirit”* (Yeshaya 66: 2). *“Hashem is near to those who are of a broken heart”* (Tehillim 34: 19): *“A broken and a contrite heart, O Gd, you will not despise”* (Yeshayah 56:19). Hence we have learnt that whosoever wrongs a poor man wrongs the Shekinah. *“For Hashem will plead their cause”* (Misheli 22: 23): their Protector is omnipotent; he needs no witnesses, no other judge, no pledge does he accept, except that of the soul: *“and spoil the soul of those who spoil them (the poor)”* (Ibid.).’ He went on: *“A prayer of the poor....”* Wherever the word “prayer” is mentioned, it signifies something precious, something which ascends to a supernal sphere-to the phylactery of the head worn by the King.’

At this point **R. Shimon** turned his head and saw R. Judah and R. Hezekiah approaching him. When he had finished his reflections he looked at them, and said: ‘You look as if you had lost something valuable.’ ‘Yes,’ they replied, ‘for the Master opened a precious door and yet we cannot enter into it.’ ‘And what is it?’ said he. Said they: ‘We refer to the verse concerning Ishmael: what is the meaning of the last words: *“and he shall dwell upon the faces of all his brethren”*? The beginning of the verse is clear to us, but what of this? We know not what the significance of these words is. The end does not seem to suit the beginning.’ ‘By your life!’ replied R. Simeon, ‘both parts of the verse have one significance and point to the same truth. We know that the Holy One has many aspects (faces) in His manifestations to men: He manifests to some a beaming face, to others a gloomy one; to some a distant face, to others one that is very near; to some an external, to others an inner, hidden aspect; to some from the right side, to others from the left. Blessed are the Israelites for they are united with the uppermost “face” of the King, with the face wherein He and His Name are one. Contrariwise, the heathen nations are joined to the most distant “face”, to the “lower face”, and therefore they are at a great distance from the “Body” of the King. For we see that all those nations, like the Egyptians, for instance, who are related to Ishmael-for he had many brothers and relatives-were connected with the “lower”, the “distant” faces of the Divine. Ishmael, however, when he was circumcised, had the privilege, for Abraham's sake, of having his dwelling-place and his portion in the sphere which dominated all those distant and lower faces, the faces of the Divine which are turned towards the other nations. Therefore it says of him: *“His hand will be in all (kol)]... and he shall dwell upon the faces of all his brethren”*, namely, he will be in a superior sphere to any of the other heathen nations; he will rule over all the “faces” that are below.’ Then R. Judah and R. Hezekiah approached him and kissed his hands. Said R. Judah: ‘This is an illustration of the proverb: *“Wine settled on its lees and a bubbling spring are a wonderful combination.”*’ **R. Shimon** combines deliberate

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judgement with a perennial flow of learning.] Woe to the world when the Master will be removed from it! Blessed the generation that is privileged to hearken to his words! Blessed the generation in which he lives!’ Said R. Hezekiah: ‘But have we not been taught that a proselyte when circumcised is merely called a “proselyte of righteousness” and nothing more? Yet according to thy interpretation of this verse, Master, “his hand will be in all (kol)”?’ **R. Shimon** replied: ‘Quite so! Ishmael was not merely a “convert”, he was a son of Abraham, a son of the holy man, to whom Hashem gave the promise: “As concerning Ishmael, behold... I have blessed him” (Beresheet 17: 20); which “blessing” has a reference to the statement, “And Hashem blessed Abraham in all things (kol)””; which again is connected with the promise to Ishmael that “his hand will be in all (kol)...” This indicates that proselytes from among other nations, Ishmael's kin, would be called “proselytes of righteousness”, but the nation whom he himself represents should be above them, “he shall dwell above the faces of his brethren”.’ Said R. Judah: ‘Hence the commandment to Israel: “You shall have no other gods upon My face”,

#### **Daf 149(a)**

R. Jose was once deep in study, R. Isaac and R. Hezekiah being with him. Said R. Isaac: ‘We are aware that the structure of the Tabernacle corresponds to the structure of heaven and earth. The Companions have given us just a taste of this mystery, but not enough for a real mouthful.’ Said R. Jose: ‘Let us take our difficulties to the **holy lamp (R. Shimon)**, for he is able to prepare savoury dishes such as the Holy Ancient One, the most hidden of all secret beings, has prepared for him, and which require no added flavour from anyone else. From his dishes one can eat and drink, and sate oneself as with all the delicacies of the world, and leave over. Of him can it be said, “So he set it before them, and they did eat, and left thereof according to the word of Hashem” (2 Melakim 4: 44).’ R. Jose continued: ‘It is written: “And Gd gave Solomon wisdom as he promised him, and there was peace between Hiram and Solomon, and they two made a league together” (I Melakim 6: 26). This verse has been expounded in more than one place. The expression, “And Gd” (ויהו ה) signifies agreement between the higher and lower spheres, namely, that He and His council are at one. “Gave wisdom”, as one presents a gift to a beloved friend. “As He promised him”; that is to say, the gifts of wisdom, riches, peace and dominion. “And there was peace between Hiram and Solomon”; this indicates that they had a private code between them which other men did not understand. King Solomon realized that even in that most perfect of all generations it was not the will of the Supernal King that so much wisdom should be revealed by him, that the Torah which had hitherto been hidden should now be disclosed, because he opened a door to it. Hence, even though he did thus open the door, the full meaning of his words was yet undisclosed except to the wise, such as are worthy, and they, too, could only fumble with them and not express them clearly. **But, in this generation of R. Shimon, the Holy One, blessed be He, is willing that for his sake these hidden mysteries shall be revealed through him. Therefore I am amazed at the scholars of this generation, that they neglect even for a moment to seek the presence of R. Shimon in order to study with him, as long as he is permitted to stay with us in this world.** Nevertheless, wisdom shall not vanish from the world in this generation. Alas, for that generation from which he shall be taken away! The wise

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will then diminish and wisdom shall be forgotten.’ Said R. Isaac: ‘That is assuredly true. Once, when I was walking with him and he opened his mouth to expound the Torah, a pillar of cloud reaching from heaven to earth appeared and stood before us, and in it a great light shone, and I trembled exceedingly. Blessed is the man, I said, to whom in this world so much is vouchsafed. What is it that is written concerning Moses? “*And all the people saw the pillar of cloud stand at the Tabernacle door; and all the people rose up and worshiped, every man at his tent door*” (Shemot 32: 10). Such a vision was fitting for a teacher like Moses, the faithful prophet, the greatest of all the prophets, and for that generation which received the Torah on Mount Sinai, and which had seen signs and wonders in Egypt and at the Red Sea. **But in this generation it is the merit of R. Shimon alone that makes it possible for us to behold these wonders through him**

### **ZOHAR III**

#### **Daf 15a**

R. Jose continued: ‘What is the meaning of “*this (zot) is to me*”, in the verse quoted? Said the Holy One, blessed be He, The waters of Noah have caused me to reveal *zot* in the world, as it is written, “*zot (this) is the sign of my covenant with them, my bow have I set in the heaven*” (Beresheet 9: 12, 13), as much as to say, there is none who heeds the glory of My Name which is alluded to by the word *zot*. Hence it is one of the signs of a saintly and virtuous man that the rainbow does not appear in his days and the world does not require this sign while he is alive. **Such a one is he who prays for the world and shields it, like Rabbi Shimon ben Yohai, in whose days the world never required the sign of the rainbow, for he was himself a sign. For if ever punishment was decreed against the world he could annul it.** One day he was sitting at the gate of Lydda when he lifted up his eyes and saw the light of the sun darkened three times, and black and yellow spots appearing in the sun. He said to his son, R. Eleazar: ‘Follow me, my son, and let us see what happens, for of a surety some punishment is decreed above, and God desires to let me know. For such a decree is kept in suspense thirty days, and God does not carry it out before making it known to the righteous, as it is written, “*For Hashem will do nothing but he revealeth his secret to his servants the prophets*” (Amos 3: 7).’ They came into a vineyard, where they saw a serpent advancing like a coil of fire along the ground. **R. Shimon** shook his garments and brought his hand down on the head of the serpent, which then came to a halt, though its tongue was still moving. He said to it: “Serpent, serpent, go and tell that supernal Serpent that **R. Shimon** is still alive.” It then put its head into a hole in the ground. He said: “I ordain that just as this serpent has returned to its hole in the ground, so the supernal one shall return to the hollow of the great abyss.” **R. Shimon** then began to pray. As they were praying they heard a voice say: “Ye ministers of evil, return to your place; ye band of ruffians, abide not

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in the world, for **R. Shimon ben Yohai** annuls your power. **Happy are you, R. Shimon, that your Master is solicitous for your honor at all times, above that of all other men.**” By this time he saw that the sun was shining again and the blackness had passed. He said: “Surely the world is safe again.” He then went into his house and expounded the verse: “*For Hashem is righteous, He loves righteousness, the upright shall behold His face*” (Tehillim 9: 8). ‘Gd’, he said, ‘loves to do righteous acts when the upright behold his face, that is, pray to him for needs. According to a more esoteric explanation, the verse means that the ‘days of antiquity’ (yeme kedem) of the Ancient Unrevealed Holy One and the ‘days of old’ (yeme olam) of the Small of Countenance, which are called ‘his face’, see with direct glance the most precious of sights. For so we have learnt, that when the Holy One, blessed be He, looks upon the works of men and sees that they are good, then the Ancient Holy One is revealed in the Small of Countenance, and all the countenance of the latter beholds the hidden countenance and is wholly blessed, since they look at one another directly without turning to the right or left, and they water one another until all worlds are blessed and all become one, so that ‘the Lord is one and his name is one’. But when sin is rife in the world, the Ancient Holy One is hidden and they do not look at one another face to face, and punishment is let loose on the world and the thrones are cast down and the Ancient of Days is hidden and does not appear, so that sinners turn mercy into judgement.

‘We have learnt as follows. From the side of the Mother issue emissaries of punishment who are armed with the clubs of Gevurah (Severity), and prevail over Mercy, and then the worlds are defective and there is conflict between them. But when men amend their ways below, punishment is mitigated and removed, and mercy is awakened and prevails over the evil which arose from stern judgement, and then there is joy and consolation, as it is written, “*And Hashem was comforted of the evil*” (Shemot 32: 14). When judgement is mitigated, all the Crowns return to their places and the keys are restored to the Mother, and this is called repentance (teshubah, lit. returning), and the world is forgiven, since the Mother is in perfect joy.’ [The passage which follows is written in so allusive a style that it would be hardly possible to convey its meaning by a translation. The point of it is that sin (especially the sin of unchastity)”uncovers the nakedness of the Mother (Binah),,, and repentance is the covering-up again. The word *teshubah* (returning) is also explained to mean, “causing the light from the Ancient Holy One to return to the Small of Countenance.]

### **Daf 21 (a)**

R. Yose [opened himself up as a vessel to experience the spiritual. After this he trail-blazed to open up a new pipeline of Torah which he poured forth through his lesson.] “*And Barak said unto her, If you will go with me then I will go, etc.*” (Shoftim 4: 8). He said: ‘Barak reasoned thus: Because the holy spirit rests upon her I shall be delivered through her merit and shall come to no harm. Now if Barak could feel safe in dependence on a female, how much more so we who have the Torah with us, which is the name of the Holy King!’

So they remained in the cave all that day. When night came, the moon shone into the cave, and

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two merchants passed by with asses laden with wine and food for themselves. They said to one another: ‘Let us stop here, and give food and drink to the asses, and go into the cave.’ Said the other: ‘Before we go in, explain this verse.’ He said: ‘Which one?’ ‘I refer’, he said, ‘to the verse, *“I will praise you for ever because you have done”* (Tehillim 102: 10). Done what? It also says, *“Because you are good in the presence of your saints”*. Why only in their presence and not that of others?’ He could not give him an answer. ‘Alas’, he said, ‘that for the sake of my business I have neglected the Holy One, blessed be He.’ R. Hiya and R. Jose, who heard them from the cave, rejoiced. ‘Did not I tell you’, said R. Hiya, ‘that when God does a miracle He does not do it by halves?’ So they went out, and R. Hiya immediately addressed them with the verse: *“Peace, peace, to him that is far off and to him that is near”* (Yeshayah 57:,19). ‘*The near and the far*’, he said, ‘are one and the same, namely, the penitent who was first far from God and has been brought near. Also, when a man is far from the Torah he is far from Gd, but if he draws near to the Torah, Gd draws him near to Himself. Now, therefore, join us and come into the cave.’ So the merchants joined them, having first tethered their asses and given them food. Then they all went out to the mouth of the cave, and one of the merchants said: ‘Since you are scholars, explain to us this verse: *“I will give thee thanks for ever because thou hast done [made] and I will hope, etc.”*’ R. Hiya answered: ‘It means, because thou hast made the world; for because of this world which God has made and established, man must thank Him every day. As for the words, *“for you are good before your saints”*, this is indeed so, since the name of the Holy One, blessed be He, is good before the righteous but not before the wicked, who spurn it every day and do not study the Torah.’ Said the other: ‘This is all very good, but I have heard a word from behind the wall, as they say, which I am afraid to disclose.’ Thereupon R. Hiya and R. Jose said to him: ‘Speak out, for the Torah is not an inheritance for one place only.’ S he said to them: ‘One day when I went to Lydda, on entering the town I stood behind the wall of a house in which was R. Simeon, and I heard him expound this verse, *“I will praise thee because thou hast done”*, thus. The words *“I will give praise to you”* were addressed by King David to the Holy One, blessed be He, for that last world which He has made [Malkut]; for David attached himself to that world and through it attained to kingship. *“I will wait on thy name, for it is good”*: this is the Holy One, blessed be He, when unified with that world which is called “good”. And when is it called good? When it is in the presence of your saints, or rather, “loving kindnesses”, [Reading *hasadekha* for *hasidekha*.] for when these are filled from the goodness of the stream issuing from the Ancient Holy One, then Yesod is called “good”, and then He [Yesod] establishes this latter world and all is blessed. Hence David waited for this grade to illumine the world to which he was attached.’ R. Hiya and R. Jose came up to him and kissed him on his head. Said R. Hiya: **Who shall cover your eye in the dust, O R. Shimon, for you are in your place and you shake the highest mountains, and even the birds of the heaven rejoice at your words. Alas for the world when you shall depart from it!**

The man resumed: ‘At the same time I heard him expound the verse, *“Now therefore, O Gd, hearken unto the prayer of thy servant and to his supplications... for my Lrd's (Adonai) sake”* (Dan.9: 17). If this name were the highest, it would be in place here, as though one were to say, Do it for the sake of the king. But we know that this name signifies only the place of judgement,



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from which judgement issues to the world. Can a man say to a king, Do for the sake of your servant or something less than yourself? The truth is, however, that this name prepares the house for the King and the sanctuary below, and when the sanctuary is established below, this name is established above; hence it is as though one said to the king, Build this house and this palace, that the Matrona may not have to abide without the palace.’

R. Hiya and R. Jose were beside themselves with gladness on that night. After they had eaten, the other merchant said: ‘I will now tell you something on which I have been meditating this day, in connection with the verse, “*A Psalm of David when he was in the wilderness of Judah*” (Tehillim 68: 1). David said this psalm when he was fleeing from his father-in-law. Why did he say, “*Elokim, you are my Gd*” (Ibid. 2)? Because he was always attached to Gevurah. He went on, “I will seek thee early.” How, we may ask, could David seek God early in a distant land, when he was exiled from the land where the Shekhinah abides? This shows, that though he was driven from there, he did not cease to seek the Holy One, blessed be He. “*My soul thirsts for you*”, because my soul and my body yearn for thee that I may appear before thee and I am not able, being in a dry and weary land where no water is; for so any land is called where the Shekhinah does not abide.’

Said R. Hiya and R. Jose: ‘Verily, our way is made straight before us.’ So they went into the cave and slept. At midnight they heard the cries of wild animals in the wilderness, so they got up. Said R. Hiya: ‘It is time to assist the Community of Israel in praising the King. Let each of us say something which he has learnt of the Torah. So they all sat down and R. Hiya commenced with the text, “*For the Chief Musician, set to Ayeleth Hashahar, a psalm of David*” (Tehillim 22: 1). ‘*Ayeleth Hashahar (lit. hind of the morning)*” ‘, he said, ‘is the Community of Israel, who is called “*a loving hind and a pleasant doe*” (Mischeley 5: 19). Is she then a hind of the morning only and not of all the day? What it means, however, is a hind from that place which is called “*dawn*”, of which it says, “*his going forth is as sure as the morning*” (Hoshea 6: 3). See now. When night falls, the doors of the upper world are closed, and those below fall to rest, and the distant ones (demons) awake and fly about and flit around the bodies of men, but if they see the likeness of the Holy King they are afraid, if men on their beds have thought about the Holy King. The souls of men ascend each according to its desert, as explained elsewhere. At midnight a herald gives order and the gates are opened. Then a wind arises from the north and strikes the harp of David which then plays of itself and praises the King, and the Holy One, blessed be He, has joyous communion with the righteous in the Garden of Eden. Happy is he who awakes at that time and studies the Torah: he is called a companion of the Holy One, blessed be He, and of the Community of Israel. When day comes, a herald again gives order and the doors on the south side are opened, the stars and constellations awake, and the King takes his seat to hear his praises. Then the Community of Israel takes up those words and carries them aloft, and all the Companions cling to her wings, and the words come and rest in the bosom of the King. Then the King gives command, and they are all written in a book, and the names of those admitted into the palace are recorded in a book and a thread of grace is woven round them, which is the crown of the King, causing all beings above and below to be afraid of them, so that they enter without let

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or hindrance into all the gates of the King. And even when the executioners of judgement arise to punish the world, they do not touch such a one, because he bears the stamp of the King, which proclaims him to come from the palace of the King. Happy the lot of the righteous who study the Torah, especially at the time when the King longs for the words of the Torah! The secret of the matter is that the Community of Israel does not come into the King's presence save with the Torah. So as long as Israel in their own land studied the Torah the Community of Israel abode with them, but when they neglected the Torah she could not stay with them an instant. So when she presented herself to the King with the Torah she was full of strength and confidence and the Holy King rejoiced to meet her, but when she came without the Torah, then, as it were, her strength was enfeebled. Woe to those who cause weakness above, and happy those who study the Torah, especially at the time when it is needful to associate with it the Community of Israel. Of such a one Gd says, “*You are my servant, Israel, in whom I will be glorified*” (Yeshaya 49: 3).’

R. Jose discoursed on the verse: “*The burden of Duma. One calls unto me out of Seir, Watchman, what of the night?*” (Yeshayah 21:11). ‘This verse’, he said, ‘has already been expounded in many places, but it can also be interpreted as follows. To all the other exiles of Israel a term was set, and their duration was known beforehand, but the exile of Edom is “a burden of silence”, for its term has not been disclosed. Says the Holy One, blessed be He: “*One calls to Me from Seir*”: I have heard a voice from those who are oppressed and prostrate in the exile of Seir, [Edom=Rome.] saying, *Watchman, what of the night?*-asking Me what I have done with My Matrona. Thereupon the Holy One blessed be He, assembles all His court and says: “See how My beloved children forget their own oppression and think only of the Matrona, saying to Me, You who are called Keeper, how do You keep Yourself and Yourhouse?” Then the Holy One, blessed be He, answers them: “I have not forgotten My guardianship, for I will yet receive Her and be with Her.” “*The morning has come*”, for at first He ascended aloft to that morning which is ever ready for Him. Now it is time to be joined to “*the night*”. The night, too, is ready, but for your sakes it has been delayed. And if you ask why, the answer is, “Return”, to wit, in repentance, and then “come to Me” and we shall all place ourselves in a row and return to our place, as it is written, “*And Hashem your Gd will return with your captivity and will return and gather you from all the peoples.*” The word “return” occurs here twice-once referring to the Holy One, blessed be He, and once to the Community of Israel.’

The merchant then discoursed on the verse; “*When the morning stars sang together and all the sons of Gd shouted for joy*” (Iyov 38:7). ‘*When Gd*’, he said, ‘comes to have joyous communion with the righteous in the Garden of Eden, everything in the lower (al. upper) world and all upper and lower angels arise to meet Him, and all the trees in the Garden break forth into song before Him, and even the birds of the earth utter praise before Him. Then a flame goes forth and strikes the wings of the cock, and it bursts into praise of the Holy King and calls to men to engage themselves in the study of the Law and in the praise of their Master and His service-happy the lot of those who then rise from their beds to study the Torah! When the morning comes, the gates of the south are opened and healing goes forth to the world, and the east wind awakens and mercy prevails, and all the stars which are under the rule of that “morning” break out into song and

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praise the most high King, as it says, “when the morning stars sang together” The other merchant then discoursed on the verse: “*As soon as the morning was light, the men were sent away*” (Beresheet 44: 3). He said: ‘We have learned that when morning comes and judgement passes away and loving-kindness seeks to awake, then all who come from that side hasten to their place to prepare blessings for the world; and this is the meaning of the words, “the morning is light”, “light” being synonymous with “good”. Note the following series of grades. “Night” is one grade, as we know. Then “morning light” is another grade, which we also know, a higher grade which always accompanies the other. The sun is a third grade known to us which establishes all and gives light to all. Thus the “morning light” receives light from the sun, and in turn gives light to the night, so that they are all linked with one another. When this “morning light” awakes, all men are gladdened and go about their business. And now that the day has dawned, it is time for us to go on our way.’ So R. Hiya and R. Jose blessed them and kissed them on their heads and sped them on their way. Said R. Hiya to R. Jose: ‘Blessed be God who has guided our steps aright! Verily, God sent these men to us. Blessed are they who study the Torah and do not neglect it for an instant!’

R. Hiya and R. Jose then left the cave and continued their journey. Said R. Jose: ‘Verily, my heart goes out to those merchants.’ R. Hiya said to him: ‘I am not surprised at this incident, **for in the days of R. Shimon even the birds utter wisdom, for his words are known above and below.**’ R. Hiya then quoted the verse: “*And Hashem said to Mosheh, Behold you shalt sleep with your fathers*” (Devarim 31: 16). ‘Mark this,’ he said. ‘As long as Mosheh was alive, he used to check Israel from sinning against God. And because Mosheh was among them, there shall not be a generation like that one till the Messiah comes, when they shall see the glory of God like him. As we have learnt, a handmaid saw at the Red Sea what even Ezekiel the prophet did not see. And if a handmaid saw that, how much more so their wives, their sons, the men themselves, the Sanhedrin, the princes, and especially Mosheh himself! And now when those merchants of the desert can pour forth such wisdom, how much more so the wise of the generation, how much more those who stand before **R. Shimon** and learn from him, and how very much more **R. Shimon** himself, who is above all! **Alas for the world when R. Shimon shall depart, and the fountains of wisdom shall be closed, and men shall seek wisdom and there will be none to impart it, and the Torah will be interpreted erroneously because there will be none who is acquainted with wisdom!** Of that time it is written: “*And if the whole congregation of Israel shall err.*” Why? Because “the thing is hidden from the eyes, to wit, the leaders, of the assembly”.’ Said R. Judah: ‘God will one day reveal the hidden mysteries of the Torah, namely, at the time of the Messiah, because “the earth shall be full of the knowledge of the Lord like as the waters cover the sea” (Isa. XI, 9), and as it is written, “*They shall teach no more every man his neighbor and every man his brother, saying, Know Hashem, for they shall all know me, from the least of them to the greatest of them*” (Yirmeyahu 31: 34).

It has been taught in the name of R. Jose: Once the people were short of rain and they sent a deputation to **R. Shimon**, R. Jesse, R. Hizkiah and the rest of the Companions. **R. Shimon** was

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on the point of going to visit R. Pinchas ben Jair, along with his son R. Eleazar. When he saw them he exclaimed: ‘ “*A song of ascents; Behold how good and how pleasant it is for brethren to dwell together in unity*” (Tehillim 133:1). The expression “in unity”,’ he said, ‘refers to the Cherubim. When their faces were turned to one another, it was well with the world-”how good and how pleasant”, but when the male turned his face from the female, it was ill with the world. Now, too, I see that you are come because the male is not abiding with the female. If you have come only for this, return, because I see that on this day face will once more be turned to face. But if you have come to learn the Torah, stay with me.’ They said: ‘We have come for both purposes. Let, therefore, one of us go and take the good news to our fellows, and we will stay here with our Teacher.’ As they went along he took as his text, “*I am black but comely, O ye daughters of Jerusalem*” (Shir HaShirim 1: 5). ‘The Community of Israel says to the Holy One, blessed be He: I am black in captivity but I am comely in religious practices, for although Israel are in exile they do not abandon these. “*I am black like the tents of Kedar*”, meaning the sons of Keturah, whose faces are always swarthy, and yet I am like the curtains of Solomon, like the brightness of the skies. “Look not upon me because I am swarthy.” Why am I swarthy? Because the sun hath gazed hard on me, but not looked upon me to illumine me as he should have done. “*My mother's sons were angry with me.*” These words are said by Israel, and refer to the Chieftains appointed over the other nations. Or they may still be spoken by the Community of Israel, and allude to the verse, “*For he has cast from earth to heaven the beauty of Israel*” (Eicha 2: 1). Or again, the words, “*how good, how pleasant it is for brethren to dwell together in unity*” may refer to the Companions when they sit together and there is no discord between them. At first they are like combatants who seek to kill one another, but afterwards they become friends and brothers. Then Gd says: “*Behold how good*”, etc., and He himself listens to them and delights in their converse. You, therefore, Companions that are gathered here, as you have been close friends hitherto, so may you never part until Gd shall give you glad greeting, and for your sake may there be peace in the world. hey then went on their way till they reached R. Pinchas ben Jair. R. Pinchas came out and kissed him, saying: ‘I am privileged to kiss the Shekhinah.’ He prepared for them couches with awnings. Said **R. Shimon**: ‘The Torah does not require this.’ So he removed them and they sat down. Said R. Pinchas: ‘Before we eat let us hear something from the great Master, for **R. Shimon** always speaks his mind; he is a man who says what he has to say without fear of heaven or earth. He has no fear of heaven since Gd concurs with him, and he is no more afraid of men than a lion of sheep.’

### **59b**

We have learned that Rabbi Yosi said, once the world needed rain. Rabbi Yesa, Rabbi Hizkiyah and other friends came before **Rabbi Shimon**. They found him and his son going to see Rabbi Pinchas ben Yair. When he saw them, he said, “*A poem of ascent of David. Behold, how good and how pleasant it is for brothers to dwell together in unity*” (Tehilim 133:1). What is meant by “*brothers to dwell together in unity*”?

As is said, “*And their faces shall look one to another ('man to his brother')*” (Shemot 25:20). For the time that they faced each other, it is written, “*How good and how pleasant.*” However, when

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the male turns his face away from the female, woe is to the world. Then it is written, *"But sometimes ruin comes for want of justice"* (Mishlei 13:23) and truly without justice. The verse, *"Righteousness and justice are the foundation of Your throne"* (Tehilim 89:15) means that one does not go without the other. When justice moves afar from righteousness woe is to the world.

I see that you have come now because the Male does not reside within the Female. He said, If you have come to me for this reason, then go back, as this day I have seen that everything will return to be face to face. However, if you have come here to study Torah, then stay with me. They replied to him: We came to our master for both of them. Allow one of us to report to our brethren while we, and the other friends with us, will remain with our master.

As they were walking, he said, *"I am black, but comely, O daughters of Jerusalem..."* (Shir Hashirim 1:5). The Congregation of Yisrael said before the Holy One, blessed be He: I may be black in exile but I am comely with the commandments of the Torah. Even though Yisrael are in exile, they do not forsake. *"Like the tents of Kedar"* like the children of Keturah, whose faces are always black, still I am like *"the curtains of Solomon"* like the view of heaven for purity, as it is written, *"Who stretches out the heavens like a curtain"* (Tehilim 104:2). *"Do not look upon me, because I am black"* (Shir Hashirim 1:6), what is the reason you should not look upon me? Because I am black. *"Because the sun has scorched me"*, the sun did not look at me to properly shed light upon me. What do Yisrael say to this? *"My mother's children were angry with me"* Who are the children of my mother? These are appointed ministers who protect the other nations.

Another explanation is that literally *"my mother's children,"* as the verse says, *"And cast \pard softlinedown from heaven (to) earth..."* (Eikhah 2:1). So when it threw from heaven the earth, *"they made me the keeper of the vineyards"* (Shir Hashirim 1:6), What is the reason? *"my own vineyard I have not kept"*. We thus learn that *"the children of my mother,"* agreed against me meaning the earth was removed with this from heaven. We established that it is written, *"And his sister stood afar off"* (Shemot 2:4).

It is surely said, *"Behold, how good and how pleasant it is for brothers to dwell together (gam) in unity"*. Regarding them,, we have explained *"also together"* the same way as *"And yet (gam) for all that (zot fem.)"* (Vayikra 26:44), it would have been included in the brothers sitting together . Since *"Gam ('also')"* is written it is meant to include all of those higher above. For the whole reign is now in that place.

Another explanation for, *"Behold, how good and how pleasant..."* These are the friends, when they sit together and don't sit apart from one another. At first they appear as people at war with each other, wanting to kill one another. Afterwards, they return to each other in brotherly love. What does the Holy One, blessed be He, say? *"Behold how good and pleasant it is for brothers to dwell together ( gam, 'also') in unity."* The word *gam* comes to include the Shekhinah. Moreover, the Holy One, blessed be He, pays attention to what they say, and has enjoyment and rejoices with them. This is the essence of the verse, *"Then they who feared Hashem spoke to one*

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*another: and Hashem hearkened, and heard it, and a book of remembrance was written before Him...*” (Malakhi 3:16).

My friends, just as you have had affection for each other until now, do not part from one another from now on until the Holy One, blessed be He, rejoices with you. He will call peace upon you and, for your merits, peace will prevail in the world. This is the meaning of the verse, *“For my brethren and friends' sakes, I will now say, Peace be within you”* (Tehilim 122:8).

They went. As they were going, they reached the home of Rabbi Pinchas ben Yair. Rabbi Pinchas ben Yair came out, kissed , and said: I have earned the right to kiss the Shekhinah. How fortunate is my lot. He set up for them expensive bed sheets. **Rabbi Shimon** said: The Torah does not require this. He removed and they sat down. Rabbi Pinchas said: Before we eat, we will hear a discourse from the master of Torah, **as all the words of Rabbi Shimon are open as a revelation. He is a man who need not be afraid from above or below of preaching them. He fears not what is above, as the Holy One, blessed be He, agrees with him. He is also not fearful of those below, just as a lion fears not the flock of sheep**

#### **Daf 60(b)**

R. Hizkiah then began with the text: *“Hashem Gd has given me the tongue of them that are taught, that I should know how to sustain with words him that is weary”* (Yeshayah 50:, 4).

‘Happy are Israel in that God has chosen them above all other peoples and called them “holy” and given them as their portion union with the holy name. How do they effect this union? By their attainments in the Torah, for knowledge of the Torah means union with the Holy One, blessed be He. We have learnt in the presence of our Master: What is holiness? The consummation of the whole which is called Supernal Wisdom. From thence issue streams and fountains in all directions till they reach this *zot*. And when this *zot* is blessed from the supernal place called Holiness and Wisdom, it is called *“the spirit of holiness”*; and when mysteries of the Torah proceed from it, it is called *“the language of holiness”*. When the holy oil flows to those two pillars [Netzah and Hod.] that are called *“the disciples of the Hashem”*, it is gathered in there, and when it issues thence through the grade called Yesod to this lesser Wisdom, it is called *“the tongue of the disciples”*, and it goes forth to arouse the superior holy saints. Hence it is written, *“Hashem has given me the tongue of disciples”*, and why? *“To know how to sustain with words him that is weary”*. Gd gives this tongue to the Sacred Lamp, **R. Shimon**, nay more, He raises him higher and higher: therefore he speaks his mind openly without concealment.’

R. Jesse then took the text: *“And Hashem gave Solomon wisdom as he had promised him, and there was peace between Hiram and Solomon”* (I Melakim 5: 26). ‘What is the connection between these two statements? The answer is this: *“Gd gave Solomon wisdom”*; and how did Solomon display this wisdom that Gd gave him? First in this way, that he made Hiram assume a more modest frame of mind. For we have been taught that Hiram at first set himself up as a god, as it is written: *“You have said, I am a god, I sit in the seat of Gd”* (Yehezkel 28: 2). Solomon however, with his wisdom induced him to give up these claims, and he deferred to him, and

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therefore it is written, “and there was peace between Hiram and Solomon”. We have also learnt that R. Isaac said in the name of R. Judah that Solomon sent him a carriage which took him down to the seven circuits of Gehinnom and brought him up again. We have also learnt that Solomon inherited the Moon complete on all sides. So **R. Shimon ben Yohai** surpasses all others in wisdom, and none can rise save they make peace with him.’

R. Jose took as his text the verse: “*O my dove that is in the clefts of the rock, in the covert of the steep place*” (*Shir HaShirim 2: 14*). ‘The “dove” here is the Community of Israel, which like a dove never forsakes her mate, the Holy One, blessed be He. “*In the clefts of the rock*”: these are the students of the Torah, who have no ease in this world. “*In the covert of the steep place*”: these are the specially pious among them, the saintly and God-fearing, from whom the Divine Presence never departs. The Holy One, blessed be He, inquires concerning them of the Community of Israel, saying, “*Let me see thy countenance, let me hear your voice, for sweet is your voice*”; for above only the voice of those who study the Torah is heard. We have learnt that the likeness of all such is graven above before the Holy One, blessed be He, who delights Himself with them every day and watches them, and that voice rises and pierces its way through all firmaments until it stands before the Holy One, blessed be He. And now the Holy One, blessed be He, has graven the likeness of **R. Shimon** above, and his voice rises higher and higher and is crowned with a holy diadem, and Gd crowns him in all worlds and glories in him.’

R. Hiya took as his text: “*That which is has been already and that which is to be*”, etc. (*Kohelet 3: 15*). ‘This is explained by what we have learned, that before Gd created this world He created others and destroyed them, until He consulted the Torah and through it made the proper adjustments and became crowned. Thus all that was to be in this world was before Him fully prepared. We have learnt, too, that all men of all generations stood before Him in their likenesses before they came into the world, and even all the souls of men were traced out before Him in the firmament in the similitude of their shape in this world. All, too, that they afterwards learnt in this world they already knew before they came into it. All this, however, applies only to the truly virtuous. Those who did not turn out virtuous in this world even there were far from the Holy One, blessed be He, being in the hollow of the abyss, whence they came down into the world before their time. And as they proved to be stiff-necked in this world, so, we have learnt, they were before they came into the world. They threw away the holy portion which was given them and went and defiled themselves with the hollow of the abyss and took their portion from thence and came down into the world before their time. If such a one deserves well afterwards and repents before his Master, he takes his own proper portion, namely, “that which hath been already”. Now we may ask concerning the sons of Aaron, the like of whom were not in Israel, how they could perish from the world as they did. Where was their own merit, the merit of their father, the merit of Moses? We have, however, learnt from the Sacred Lamp that God was indeed solicitous for their honor, and so their bodies were burnt within but their souls did not perish. [Gemara. Shabbat, 113b, where the reverse is stated.] Pinhas, too, was already in existence who was to repair the damage; whence it is written, “that which is to be already was”. We have learnt that all the truly virtuous before they come into the world are prepared above and called by their

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names. And **R. Shimon ben Yohai** from the first day of Creation was stationed before the Holy One, blessed be He, and God called him by his name, happy is his portion above and below!’

Daf 79a *YOU SHALL NOT APPROACH A WOMAN TO UNCOVER HER NAKEDNESS AS LONG AS SHE IS IMPURE BY HER UNCLEANNESS.* R. Judah taught: **The generation of whom R. Shimon is one are all righteous, saintly and fearful of sin, and the Shekhinah abides among them as among no other generation.** Therefore these things are stated openly and not concealed, whereas in former generations supernal mysteries could not be revealed, and those who knew them were afraid to utter them. For when **R. Shimon** expounded the mysteries of this verse all the Companions were in tears, and his meaning was clear to them. For one day R. Jesse mockingly repeated R. Simeon's words, “An egg of truth [The primordial ך Yod.] which issues from a bird which abides in fire and bursts forth on four sides; two go forth from there, one is depressed and one overflows into a great sea”.’ R. Abba said to him: ‘You have turned sacred into profane before **R. Shimon.**’ **Said R. Shimon:** ‘Before the egg breaks open, you shall depart from this world; and so it came to pass in the Chamber of **R. Shimon.** We have learnt that in the days **of R. Shimon** one man used to say to another: Open your mouth that your words may spread light. In the holy Chamber it was said: Here it is fitting to reveal what concerns this subject. When the mighty Serpent above rouses himself on account of the sins of the generation, he joins himself to the Female and injects filth into her. Then the Male parts from her because she is defiled, and it is not fitting for the Male to approach her, for pity would be if he were defiled with her. We have learnt that a hundred and twenty-five species of uncleanness came down into the world and are connected with the side of the mighty Serpent, and twenty-seven chiefs of them attach themselves to females and cling to them. Alas, then, for a man who touches such a woman at that time, for through this sin he awakens the supernal Serpent and casts filth into a holy place, and punishments are let loose on the world and all is defiled. We have learned that the Serpent injected twenty-four kinds of uncleanness into the female when he was joined to her, so that twenty-four punishments are roused above and twenty-four below. The hair and the nails grow, and therefore when a woman comes to purify herself she must cut off the hair which grew in the days of her uncleanness and cut her nails with all the filth that clings to them. For, as we have learned, the filth of the nails arouses another filth, and therefore they must be hidden away. He who hides them away completely, as it were, awakens lovingkindness in the world, for they even provide opportunity for sorcerers to exercise their magic on account of the demons attached to them, and a person stepping on them with his foot or his shoe may come to harm. If this is true of this remnant of a remnant of filth, how much more of the woman who was joined with the Serpent! Alas for the world which inherited that filth from her! Therefore it is written, “To a woman in the separation of her uncleanness you shall not draw near”. Happy the generation in which **R. Shimon** lived! To it the words apply, “*Happy are you O land, when your king is a free man*”. This is **R. Shimon**, who holds his head erect to expound doctrine and fears not, like a free man who says what he wants to say without fear.’

**R. Shimon** said: ‘It is written: “*And it shall come to pass that from one new moon to another, and from one Sabbath to another*”, etc. (Yeshaya 46: 23). Why is “new moon” put side by side



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with “Sabbath”? Because both are of one grade, being the time when one is joined to the other. On Sabbath there is joy and an additional soul, because the Ancient One reveals Himself and the wedlock is prepared. So, too, at the renewal of the moon, because the sun illumines her with the joyful light of the Ancient One above. Therefore the offering of new moon is an atonement above.

‘It is written, “*The burnt offering of the Sabbath beside (‘al, lit. upon) the continual burnt offering*” (Bemidbar 28: 10). The word ‘al here signifies that the thought should be directed to the very highest more than on other days. Similarly it is written, “*And Hannah prayed to (‘al, lit. upon) Hashem*” (I Shem. I, 19), because children depend upon the holy mazzal, as we have pointed out.’ R. Jose found R. Abba similarly interpreting the words, “*Cast your burden upon the Hashem*” (Tehillim 55 23), because food also depends on mazzal. R. Judah expounded similarly the verse, “*For this (‘al zot) let every one that is godly pray to You*” (Tehillim 46: 6): verily, to that which is above *zot*.

R. Isaac said: ‘Happy are the righteous in that many precious treasures are stored up for them in the other world, where God will have joyous converse with them, as we have laid down. Happy their portion in this world and the next, as it is written: “*But let all those that put their trust in You rejoice, let them ever shout for joy because you defend them, let them also that love thy name be joyful in You*” (Tehillim 5: 12).’

### **Daf 100a**

R. Abba sent to inquire of **R. Shimon**: ‘When is the union of the Community of Israel with the Holy King?’ He answered him with the verse: “*And moreover she is indeed my sister the daughter of my father, but not the daughter of my mother*” (Beresheet 20: 12). R. Abba lifted up his voice and wept, saying: ‘**My master, my master, holy lamp, alas for the world when thou shalt depart from it, alas for the generation which shall be orphaned of you!**’ R. Hiya said to R. Abba: ‘What means this answer that he sent you?’ He replied: ‘The union of the King with the Matrona is only when she is illumined from the supernal Father, when she is called holy. Then indeed she is “*my sister the daughter of my father*”, but not “*of my mother*”, since it is from the Father that she derives this name.’

R. Abba said: ‘On New Year Adam was created and was brought to trial before his Master and repented and was pardoned by the Almighty. He said to him: Adam, thou shalt be a sign to thy descendants for all generations. On this day they are brought to trial, and if they repent I will pardon them and remove from the Throne of Judgement and sit on the Throne of Mercy and have mercy on them.’

“Gal גל (33 = ם " אכדט ) *ennai/unveil my eyes so I can see the wonders of Your Torah!*”

**Daf 115b** *AND YET FOR ALL THAT, WHEN THEY BE IN THE LAND OF THEIR ENEMIES I WILL NOT REJECT THEM, NEITHER WILL I ABHOR THEM TO DESTROY THEM UTTERLY AND TO BREAK MY COVENANT WITH THEM.* R. Jose said: ‘ “When they be” means when they are all together. “I will not reject them, neither will I abhor them”, so as not to be associated with them. “To break my covenant with them”: for if I shall not redeem them, my covenant will be divided.’ Said R. Hiya: ‘I have heard the following from R. Eleazar. The expression “I will not reject them or abhor them to destroy them” is somewhat strange: we should expect, “I will not smite them or slay them”. What it means, however, is this. One who is hated of another is abhorred and rejected of him, but Gd will not reject Israel, because the beloved of His soul is among them, and for her sake all of them are beloved of Him. If a man loves a woman who lives in a street of tanners, if she were not there he would never go into it, but because she is there it seems to him like a street of spice makers where all the sweet scents of the world are to be found. So “even when they are in the land of their enemies”, which is the street of tanners, “I will not abhor or reject them”, because of that bride in their midst, the beloved of my soul who abides there.’

Said R. Jose: ‘If I had only come to hear this, it would have been worth my while. It is written,’ he continued, ‘ “A son honors his father” (*Malakai 1: 6*). We have learned that when the father is alive it is the son's duty to honor him with food and drink. Is he free from the obligation of honoring him after his death? Not so, since it is written, “Honor your father” (*Shemot 20:12*). If the son walks in the crooked path, of a surety he brings dishonor and shame on his father. But if he walks in the straight path and his deeds are upright, then he confers honor on him both in this world among men and in the next world with Gd, who gives him a special throne of honor. **An example is R. Eleazar, who honored his father in his lifetime and now has made him more honored in the next world after his death as the progenitor of holy sons and a holy stock.**’

#### **Daf 127(b)**

We were taught that **Rabbi Shimon** said to his friends: How long will we remain upheld by one pillar. It is written: “It is time to act for Hashem: they have made void Your Torah” (*Tehilim 119:126*). The days are few and the sin-master applies pressure. Every day the proclamation resounds and the reapers of the field are few. They are at the end of the vineyard. Even they do not pay attention and are do not know where they are going. Gather, friends, to the throne, dressed in shields with swords and lances in your hands. Hurry with your corrections with counsel, with wisdom, with understanding, with knowledge, with appearance, with hands. Appoint as king over on you someone who has the authority of life and death to decree truthful words, words to which the Supernal Holy Ones will listen, and will be glad to hear and to know them.

**Rabbi Shimon** sat down and wept. He said: Woe if I do reveal and woe if I do not reveal. The friends that were there kept silent. Finally, Rabbi Aba stood up and said to him: If my lord is graceful enough to reveal, behold it says, “The secret of Hashem is with them that fear Him”

“Gal גל (33 = ם " אכדט ) *ennai/unveil my eyes so I can see the wonders of Your Torah!*”

(*Tehilim 25:14*). These friends fear the Holy One, blessed be He. They have already gained entry to the chamber of your residence. Some of them entered and some of them exited. We have learned that the friends were counted who were present before **Rabbi Shimon**. The following were present: Rabbi Elazar, his son, Rabbi Aba, Rabbi Yehuda, Rabbi Yosi bar Jacob, Rabbi Yitzhak, Rabbi Hizkiyah bar Rav, Rabbi Hiya, Rabbi Yosi and Rabbi Yesa. They stretched their hands to **Rabbi Shimon** with the fingers straightened upward. They entered the field among the trees and sat down. **Rabbi Shimon** stood up and prayed his prayer, sat down among them and said: Everyone should place his hands in his bosom. Each one placed his hands accepted them. He opened the discussion [**opened himself up as a vessel to experience the spiritual. After this he trail-blazed to open up a new pipeline of Torah which he poured forth through his lesson.**] saying, "*Cursed be the man that makes any carved or molten idol, an abomination of Hashem, the work of the hands of a craftsman, and sets it up in secret. And all the people shall answer and say, 'Amen' "* (*Devarim 27:15*).

**Rabbi Shimon [opened himself up as a vessel to experience the spiritual. After this he trail-blazed to open up a new pipeline of Torah which he poured forth through his lesson.]** with the verse: "*It is time to act for Hashem*", which why is this a time to act for Hashem? Because "*they have made void Your Torah.*" What does "*they have made void Your Torah*" mean? They have made void the Torah above, , because she becomes void if she is not observed with her establishments. It was said to Atik Yomin (the Ancient of Days). It says, "*Happy are you, Yisrael: who is like you*" (*Devarim 33:29*), and "*Who is like You, Hashem, among the Elim*" (*Shemot 15:11*). He called on his son Rabbi Elazar and sat in front of him. Rabbi Aba was on the other side and said: We are all inclusive. Until now the pillars were constructed. They were silent. They heard a sound and their knees were knocking together. What was the sound? That was the sound of the friends above who were gathering. Rabbi Shimon rejoiced and said, "*Hashem, I have heard the report of You, and I was afraid*" (*Habakuk 3:2*). It was true there that he feared for we depends on love. It is written: "*And you shall love Hashem your Elokim*" (*Devarim 6:5*). It is written: "*Because Hashem loved you*" (7:8) and it is also written: "*I have loved you...* " (*Malachi 1:2*).

**Rabbi Shimon [opened himself up as a vessel to experience the spiritual. After this he trail-blazed to open up a new pipeline of Torah which he poured forth through his lesson.]**saying, "*A talebearer ('goer') reveals secrets: but he that is of a faithful spirit conceals the matter*" (*Mishlei 11:13*). This verse is difficult, but it should have said 'tale-man'. What is a goer? It refers to someone who is not settled in mind and not trustworthy. Whatever he has heard goes within him like a board in water it gets expelled outside. What is the reason? It is because his spirit is not stable. Of him who has a stable spirit, it says "*But he that is of a faithful spirit conceals the matter*". A faithful spirit is a stable spirit. It all depends on the spirit. It is also written: "*Do not let your mouth cause your flesh to sin*" (*Kohelet 5:5*). The world is preserved only through secrecy and if, in worldly things, secrecy is a prerequisite, it is so much more certain that the mysteries of mysteries of Atik Yomin are not even passed on to the angels above.

“Gal גל (33 = ם "אכדט ) *ennai/unveil my eyes so I can see the wonders of Your Torah!*”

**Rabbi Shimon** said: To the heavens, I don't say to listen. To the earth I don't say to hear, since we maintain the worlds.. We have learned of the mysteries of mysteries. **When Rabbi Shimon began with the secrets of secrets, the place shook and the friends trembled.**

He revealed in secret and **[opened himself up as a vessel to experience the spiritual. After this he trail-blazed to open up a new pipeline of Torah which he poured forth through his lesson.]** with the verse: "*And these are the kings that reigned in the land of Edom, before there reigned any king...*" (Beresheet 36:31). Blessed are you, righteous, to whom were revealed the inner secrets of the Torah, which are not revealed to the most holy ones up high. Who will be attentive to this and who will deserve this. That is evidence about overall faith. May the prayer be accepted that it will not be considered a sin to reveal this. What will the friends say, since this verse is difficult, since it was unnecessary to write this because we could see how many kings Edom had before the children of Yisrael came along, and prior to the children of Yisrael having a king? What is shown to us here? It is a high secret and men are incapable of knowing and understanding and contemplating this. We have learned about the most Ancient of ancients, the most hidden of hidden, before He prepared His corrections and the crowns of crowns. There did not yet exist a beginning nor an end. He was carving and estimating the limits of it. He laid out a boundary and in it He marked and measured kings. He corrections were not maintained. This is what is written: "*And these are the kings that reigned in the land of Edom, before there reigned any king over the children of Yisrael,*" the first king that reigned over the first children of Yisrael. All that were recorded were called by their names but did not live. Then after that He abandoned them and hid them; He was elevated by that boundary and established with His own corrections. We have learned that when His wish came to pass to create the Torah, she was hidden for 2,000 years and He produced her. She immediately said to Him: Whoever wishes to restore and accomplish, let him first tend to his own corrections. We have learned from *Tz'niuta Desafra* (the hidden book) about the most Ancient among the ancient, the most concealed of concealed, the most hidden of the hidden, which in His corrections was corrected and came, like the oldest among the old, most Ancient of the ancients, the most hidden of the hidden, who in His corrections is known yet unknown. He is dressed in white and has a radiant countenance, resides on the throne of fiery sparks, in order to subdue them.

Throughout 400,000 worlds, the whiteness of the skull in the head spreads. The illuminating light of this whiteness is the legacy of the righteous in the World to Come, consisting of four hundred worlds. This is what is written: "*four hundred shekels of silver, current money with the merchant*" (Beresheet 23:16).

### **Daf 132( b)**

That is the second Correction. He sat. **Rabbi Shimon** said: Now the world is firmly established,. Blessed are you, Rabbi Hizkiyah, to the Atik of Atikin. **Rabbi Shimon** said : All the luminaries, friends that attend here with this holy ring, I take upon myself as evidence the uppermost heavens and the uppermost holy earth. . I now see what no human has seen from the day that Mosheh

“Gal גל (33 = ם "אכדט ) *ennai/unveil my eyes so I can see the wonders of Your Torah!*”

ascended Mount Sinai for the second time, since I perceive my face to be illuminating like the powerful sun that is destined to heal the world in the future. It is written: "*But to you who fear My name the sun of righteousness shall arise with healing in its wings*" (Malakhi 3:20). Moreover, I am aware that my face is illuminating, but Mosheh was not aware that the skin on his face was aglow, as written: "*Mosheh knew not that the skin of his face shone*" (Shemot 34:29). Moreover, I see with my eyes thirteen measures engraved in front of me and illuminating like candles. When each one of them gets explained by you, it gets uplifted and corrected, gets adorned and is hidden in the mysteries of the beard corrections . All the other ones remain As each gets your defining elaboration, shines and gets adorned and takes a royal position among His legions. When the definition is completed, rises and gets adorned with the holy decoration and gets established and concealed in a position among the Corrections of the sanctified beard A. So it follows with each one Make haste, sacred friends, because with such support, will not exist until King Messiah comes. Get up, Rabbi Hizkiyah, for a second time, and honor the third Correction of the sanctified beard. We have learned that prior to Rabbi Hizkiyah's rise, a voice declared: One messenger does not act on two missions. Rabbi Shimon was excited and commented: Most certainly, each individual is on its own level. . My son Rabbi Elazar and Rabbi Aba and myself, have achieved the highest perfection

**134(b),**

**Rabbi Shimon** said to the friends: When this veil that you see over us is spread, I perceive that all corrections have entered within and brighten this area. And a curtain, ,which is the candle of the Holy One, blessed be He, is spread to the four pillars in the four directions. One pillar is situated from below upwards and a rake is in its hand,. In that rake are four keys, different in every direction. They latch on to the curtain and lower it from the top to the bottom and similarly to the second, third and fourth pillars. Between one pillar and another are attached eighteen stakes of support, which are lit up with the candle that is engraved in that particular veil. It is the same with all four directions. I saw these correction shapes shining on it and the words in our mouths, , were waiting to be adorned and ascend each one to its proper place. While those were established in our mouths each one ascended. Each was adorned and established by the same meaningful correction that each one of us has established here, by the mouth of each one of us. During the time that each one of us opened his mouth to explain the particular correction, that correction was awaiting the words that would come from your mouth. Following that, it would continue upward to be adorned in its place. All the pillars, from both sides, were joyous, since they heard and understood what they had not previously known and were listening attentively to your voice. How many Chariots were present here for your sake, Praised are you for the World to Come, since all the words that were uttered from your mouths are holy words, honest words that do not deviate right or left . The Holy One, blessed be He, is happy to hear and pays attention to these words until He finishes judging because you will say for a second time all these holy sayings in the World to Come. About you, it is written: "*And the roof of your mouth like the best wine...causing the sleepers' lips to murmur*" (Shir Hashirim 7:10). What is the meaning of: "*causing the sleepers' lips to murmur*"? It means that your lips will be speaking of Torah in His

“Gal גל (33 = ם "אכדט ) *ennai/unveil my eyes so I can see the wonders of Your Torah!*”

presence even in the World to Come.

**144(a),**

Until here, the matters are vague and the reasons are obvious. Praised is the lot of the one who is aware and observes to understand them, and does not err in them. These matters were not given except to those who sat on the seat of justice and the reapers of the field that entered and were able to leave, as is written: "*For the ways of Hashem are right, and the just do walk in them: but the transgressors shall stumble in them*" (Hoshea 14:10). We have learned that **Rabbi Shimon** cried and raised his voice and said: If only with our words that were revealed here, our friends would have been hidden in the chamber of the World to Come, and would have passed away from this world, it would have been proper and good, since they would not have been revealed to any one on this world. He then repented and said: I regret what I said, It is apparent to the most Ancient of all the ancient ones, the most concealed of all concealed, that not for my honor I have done this and not for the honor of my family and not for the honor of these friends. It is only that they should not err in His ways and should not enter with shame into His palace, so they will not be prevented . Praised is my lot with them in the World to Come. We have learned prior to the exit of these friends from that chamber that Rabbi Yosi, son of Rabbi Ya'akov, Rabbi Hizkiyah, and Rabbi Yesa died. The friends saw that holy angels carried them in that veil. **Rabbi Shimon** said something and became calmed. He cried out and said: Perhaps, heaven forbid, a writ was decreed for us to get punished, since it was revealed through us what has not been revealed since the day Mosheh stood on Mount Sinai. It is written: "*And he was there with Hashem forty days and forty nights...* " (Shemot 34:28). Why am I here if this is the reason for their punishment? He heard a voice say: Rabbi Shimon, you deserve praise. Praised is your lot and the lot of your friends that live with you, since it was revealed to you what has not been revealed to all the legions above. However, come and see that it is written: "*He shall lay its foundation with his firstborn, and with his youngest son shall he set up the gates of it*" (Yehoshua 6:26). Certainly, the souls joined with great passionate will and valor at the time they were taken . Praised is their lot that, through perfection, they passed away.

We have learned that while these matters were revealed, roused and declared in 250 worlds, ancient matters were revealed below. While they were still spicing or perfuming their souls with these matters, their soul left with a kiss and was connected in that veiled curtain, and the uppermost angels took them and raised them above. We have learned that while these matters were revealed, roused and declared in 250 worlds, ancient matters, **Rabbi Shimon said**: How happy is the lot of these three, and praised is our lot in the World to Come for this. A second voice sounded and said, "*But you that did cleave to Hashem your Elokim are alive every one of you this day*" (Devarim 4:4). They got up and left. Everywhere they looked, fragrances were ascending. **Rabbi Shimon said**: It seems from this that the world is getting blessed because of us. All their faces were shining bright and the people of the world could not look at them. We have learned that ten entered the circled veil and seven left it. **Rabbi Shimon** was rejoicing but Rabbi Aba was saddened. One day, **Rabbi Shimon** was sitting with Rabbi Aba. **Rabbi Shimon**

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said something. They saw the three whom upper angels were bringing and showing them the treasures and chambers above for their honor. They were introducing them into the mountains of refined balsam. Rabbi Aba's mind was calmed and at peace. We have learned that from that day on, the friends did not leave the residence of **Rabbi Shimon**. When **Rabbi Shimon** was revealing secrets, nobody was present except for them. **Rabbi Shimon** referred to them as 'We are the seven eyes of Hashem' as is written: "*Those seven...the eyes of Hashem*" (*Zachariah* 4:10), which is applicable to us. Rabbi Aba said: We are six candles illuminating from the seventh. You are the seventh of each one, because the six cannot endure save from the seventh, since everything is dependent on the seventh. Rabbi Yehuda used to refer to him as Shabbat, from which all six days get their blessing, as is written: "*Shabbat to Hashem*" (*Shemot* 20:10) or holy to Hashem. Just as Shabbat is holy to Hashem, so is **Rabbi Shimon** holy Shabbat to Hashem

**Rabbi Shimon** said: I wonder about the hairy one girdled around his waist. Why was he not in our chamber during the time these holy matters were revealed? While he wondered, Elijah arrived with three drops of light, brightening his countenance. **Rabbi Shimon** said to him: What is the reason that my lord was not available during the wine feast that was being enacted for his Master on this joyous day? He said to him: On your life, Rabbi, seven days prior to your entering your chamber, all those that were to come in and be with you were being chosen in the presence of the Holy One, blessed be He. I was there and wanted to be in his presence They had me yoked, and I was not able since, on that particular day, the Holy One, blessed be He, sent me on a mission to do miracles for Rabbi Hamnuna Saba (the elder) and his friends, who had been compromised by an informer to the king's palace. I caused a miracle to happen. For their sake, I collapsed the wall in the king's temple, so that 45 ministers got entangled in the construction of the wall, and died. I removed Rabbi Hamnuna Saba and his friends and threw them to the valley of Ono, and they were saved. I prepared for them bread and water, because they hadn't eaten for three days. All that day I did not leave them. When I returned, I found that the three friends were on the spread curtain that these pillars were carrying. I asked and they told me that this was the portion of the Holy One, blessed be He from Rabbi Shimon's and his friends' festivity. Praised are you, **Rabbi Shimon**, and praised is your lot and the lot of the friends that reside with you. How many levels were prepared for you in the World to Come and how many bright lights are destined to illuminate for you. Come and see this day, which they decorated for your sake, fifty crowns for Rabbi Pinhas ben Yair, your father-in-law. I accompanied him in all these rivers of the mountains of pure balsam trees. He picked his place and was restored. **Rabbi Shimon** said to him: The righteous are connected to the source of the crowns during the new moon, holidays and Shabbat, more than during other days. He told him: Also all those that are outside, as is written: "*And it shall come to pass, that every new moon, and every Shabbat, shall all flesh come...*" (*Yeshayah* 66:23). If those come, then most certainly the righteous will come. Why "*Every new moon*"? Because it is then that the patriarchs, who are the holy Chariots, are decorated. . "*And every Shabbat*": Then, the seventh of the six days gets decorated, , as is written: "*And Gd blessed the seventh day*" (*Beresheet* 2:3). You are **Rabbi Shimon**, the seventh of the six, and you will be

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decorated and sanctified more than all the others. These righteous friends are destined to delight in three delights, that are relevant to the seventh, in the World to Come because of you. It is written: "*And call the Shabbat a delight, the holy day of Hashem honorable*" (Yeshayah 58:13). Who is the holy one of Hashem? That is **Rabbi Shimon bar Yohai**, who is called honorable in this world and the World to Come.

### **166b**

While still seated, they mentioned that the night had fallen. He said **to Rabbi Shimon**, Oh, holy pious one, the light of the world. Take a scroll from this container, and take a candle and write these words. Since our time has arrived, each one should visit his grave until midnight. The Holy One, blessed be He, enters the Garden of Eden to make merry with the just, and each one of us flies there. Tomorrow, we will be with you, since permission was granted us to complete the present that was sent to you. They flew away. **Rabbi Shimon** cried and wailed.

While still seated, they mentioned that the night had fallen. He said to **Rabbi Shimon**, Oh, holy pious one, the light of the world. Take a scroll from this container, and take a candle and write these words. Since our time has arrived, each one should visit his grave until midnight. The Holy One, blessed be He, enters the Garden of Eden to make merry with the just, and each one of us flies there. Tomorrow, we will be with you, since permission was granted us to complete the present that was sent to you. They flew away. **Rabbi Shimon** cried and wailed.

He opened [**opened himself up as a vessel to experience the spiritual. After this he trail-blazed to open up a new pipeline of Torah which he poured forth through his lesson.**] saying, "*A loving hind and a pleasant roe; let her breasts satisfy you at all times; and be you ravished always in her love*" (Mishlei 5:19). O Torah, Torah, light of all worlds, how many seas and rivers and fountains and springs spread from you to all directions. From you comes everything, upon you stand those above and below. The supernal light emanates from you. Torah, Torah, what shall I tell you? You are a loving hind and a pleasant roe. Those above and below are your admirers who would deserve to properly suckle from you. Torah, Torah, the delight of your Master, who is capable of revealing and speaking of the concealed and stored in you? He cried, placed his head between his knees and kissed the dust.

During this, **Rabbi Shimon** noticed several faces of his friends surrounding him. They told him, Do not fear, son of Yohai, do not be frightened, holy luminary, it is written that you shall rejoice in the happiness of your Master. He wrote all these things that he heard that night and he repeated them and studied them, and forgot nothing. The candle light illuminated for him all that night until the approach of the morning. When morning came, he raised his eyes and noticed a light that was bright in the sky. He lowered his eyes downwards, repeated as before and saw light that was brightening the whole firmament. On that light emerged the form of the house pictured in several scenarios. **Rabbi Shimon** rejoiced and instantly the light was hidden away.



“Gal גל (33 = ם "אכדט ) *ennai/unveil my eyes so I can see the wonders of Your Torah!*”

Meanwhile, two emissaries arrived. They found him with his head between his knees. They told him, Peace be on you, my lord, peace to whom those above and below wish to welcome peacefully. Rise. **Rabbi Shimon** rose and rejoiced with them. They said to him, Have you not seen the satisfaction that your Master had for you? You have beheld the light of the Temple in the firmament. He told them, I have seen. They said to him, At the same time, the Holy One, blessed be He, removed the abyss, of the house of the Temple, , and transferred it through the great ocean, . From its light,, there was a shining in the firmament. They said to him, The head of the Yeshivah sends you greetings, since he is aware that we are emissaries to you. Many new items from the Atik were told in the Torah this night. He said to them, I beg you please say something from them. They said to him, We are not allowed by the fact that we came here to you. However, we have one new point for you at present. The head of the Yeshivah opened the discussion saying, *"Now Hashem said to Abram, 'Get out of your country...'" (Bereshheet 12:1)*. That is because the light shone to him in this manner. Since he has no merit in this place, let him go and take himself to another place, and be worthy there. If a piece of wood is lit and yet the light does not catch on and illuminate in it, let them shake it until the fire catches on and it shines. They said, We had been prepared to hear. However, since we have to come to you, we did not wish to tarry. **Rabbi Shimon** was glad.

They said to him, Oh, holy pious one. All our matters in the Torah are short and to the point. How great and supernal are these succinct teachings, so as to be immeasurable, since we have no doubts but only wish to establish the clarity of the Torah. Now the head of the Yeshivah explained matters that are concealed over this, about the essence of the soul and why it does not shine in this place but is worthy to shine in a different place. Until now, we have not been worthy of it, because come to you. We deserved to hear another thing from him. A spirit that goes naked in the world without children, his wife becomes a vessel, so he could be built up. What is the reason for this? It is because his wife is like a candle that is lit from him and both were one candle, the one light coming out from this light. When this one is extinguished, it is lighted from the very light of his , since they were one light.

Now, Rabbi, let's get back to first points. When we return to our area, we will receive permission from the head of the Yeshivah about the information that we received from him, and we will tell you. Praised is your lot that you deserved the concealed lights from all directions, from above and from below, from this world and from another world. **Rabbi Shimon** said, I wish to find out one thing if you could inform me: if women in that world get the opportunity to ascend higher, or in what state they are there. He said to him, Oh, Rabbi. Oh, Rabbi. We have a precious secret about this. However, we are unable to reveal the hidden things of that place, but let this one go and get permission and we will tell you. Meanwhile, one flew off, disappeared from them and went away. Instantly, he returned to them and said to them, I was ready to enter and everyone was in one circle, . They were in session judging a person that stood at the entrance to the Garden of Eden. The Cherubs grabbed him and did not allow him to enter there. He was in pain between them and was screaming loudly in the entrance. All the just that were there heard, and now all the

“Gal גל (33 = ם " אכדט ) *ennai/unveil my eyes so I can see the wonders of Your Torah!*”

members of that Yeshivah gathered to enter to Messiah, to give some thought about the judgment. And I came to inform you. And my associate here needs to go there, since a proclamation was passed among all the members of the Yeshivah that they should gather to welcome Messiah. He took a letter and presented it to **Rabbi Shimon**. He said, Take it and peruse what is in it, until we come back to you. Both flew away. **Rabbi Shimon** took the note and saw whatever he saw of the secrets that were in it all day long. At night, he saw a candle, sleepiness overcame him and he fell asleep until morning. When daylight broke, the letter rose and flew away from him. Behold, those two arrived. They told him, Get up, Rabbi. Blessed is your lot, rise. Due to you, we saw and deserved to know several supernal secrets. We were shown so much gladness when they permitted us to reveal to you all that you desire. The head of the highest Yeshivah came out to us and said, Give greetings to the son of Yohai. Bar Yohai's place has been available to him for several days and there is nobody that comes close to him. Happy is he.

Rabbi, Rabbi. When we flew away from you, we entered and saw all the members of the Yeshivah gathering to a certain sanctuary where Messiah was present. They were discussing the judgment of that man that stood at the entrance. We have no authority to reveal his name. **Rabbi Shimon** became sad about it. He told him, Do not feel sad about this, Rabbi, you will get to know all about this, this night in your dreams. However, they passed a judgment about him in accordance with the edict of Messiah, that this person shall remain outside with this pain for forty days. At the end of forty days, he will get tortured with the pain of Gehenom for an hour and a half. All this is because one day, one of the friends was defining some points in the Torah. When he attempted one item, that person was aware that he would fail in it and told his friends to keep quiet and say nothing. Since the friends kept quiet, he stumbled on it and was put to shame. Due to causing that person shame, he was judged harshly, since the Holy One, blessed be He, does not allow inequities in the Torah, even as a hair's breadth. They passed his sentence and all the members of the Yeshivah left. I begged for permission, since the son of Yochai asked this question. Therefore, I was shown what I did not know before. Oh, Rabbi, I was shown six sanctuaries with a variety of delights and pleasures, in the place where the dividing curtain was unfurled in the Garden, since from that curtain and further on, no males can enter at all.

In one sanctuary, Batyah the daughter of Pharaoh dwells, and many tens of thousands of virtuous women are with her. Each and every one of them occupies her place of brightness and pleasures very comfortably. Three times daily, they proclaim, Here comes the form of Moses, the faithful prophet. Batyah goes out to her specified partition and observes Moses's image, bows before him and says, Praised is my part that I brought up this light. That is her pleasure more than all the others. Batyah returns to the women and they deal in the precepts of the Torah. All are in the form they were in this world, in a robe of light similar to the robes of the males, except that they are not quite as bright. They study in that world the precepts of the Torah and their explanations that they did not deserve to fulfill in this world. All those women that dwell with Batyah, daughter of Pharaoh, are referred to as serene women, since they were not troubled at all in the

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pains of Gehenom. In another another sanctuary dwells Serah, the daughter of Ashur, and thousands and thousands of women are with her. Three times daily, they proclaim in her presence Here comes the form of Joseph the righteous. She is gladdened and goes out to her specific partition, and sees a light in the image of Joseph. And she is glad and bows to him, saying, Praised is that day when I told your news to my grandfather. She then returns to the rest of the women, and they deal in the praises of the world's Master and give thanks to His name. How varied are the areas of happiness that each and every woman has. Then they return to deal with the precepts of the Torah and their reasons.

In another sanctuary dwells Yokhebed, the mother of Mosheh, the faithful prophet, and several thousand and ten thousands are with her. In this sanctuary, there are no proclamations at all. However, three times daily, she thanks and praises the Master of the universe, she and all women with her. They also sing the song of the sea daily and she begins, on her own here: "*And Miriam the prophetess...took a timbrel in her hand...*" (*Shemot 15:20*). All the righteous in the Garden of Eden listen to her pleasant voice and many holy angels join her to thank and praise the Holy Name.

In another sanctuary dwells Deborah, the prophetess. Likewise, all the women with her thank and chant the song that she composed in this world. Oh, Rabbi. Oh Rabbi. Who observed the happiness of the righteous and virtuous women that serve the Holy One, blessed be He? In the inner sanctums of these temples, there exist four concealed sanctuaries of the holy Matriarchs that were not given to be divulged, and nobody ever saw them. Every day, they are themselves separate as I said to you and the men also.

Every night they get together, since the time of coupling is at midnight, both in this world and that world. The coupling of that world is accomplished by the adherence of one soul to the other, light with light. The coupling in this world is body to body. Everything is as it should be, one kind with similar kind. A match with its equal, body to body. In the other world, it is light with light. The sanctuaries of the four Matriarchs are referred to as the Sanctuaries of trusting daughters and I did not have enough merit to observe them. Praised is the lot of the righteous, males and females that follow the honest path in this world and merit all the pleasures in the World to Come.

Oh, Rabbi. Oh Rabbi. If you weren't the son of Yohai, it would not have been passed on to divulge this to you. The union in that world produces more fruit than the coupling in this world. When they pair up in the pairing in that world with their combined desire and when the souls cling one to another, they produce results. And lights emerge and candles are produced. These are the souls of those that get converted, and all the enter one sanctuary.

When a foreigner gets converted, a soul flies from that sanctuary and enters under the wings of the Shekhinah. She kisses her, since she is the fruit of righteous dispatches her into that proselyte and dwells within him. From that time on, he is referred to as a just proselyte. This is the secret

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meaning of what is written: "*The fruit of the righteous is a Tree of Life*" (*Mishlei 11:30*). Just as a Tree of Life produces souls, so too the righteous have similar fruits by producing souls.

### **Daf 200(b)**

R. Pinhas was once going to see his daughter, the wife of **R. Shimon**, who was ill. He was accompanied by the Companions, and was riding on his ass. On his way he met two Arabs, and said to them: ‘Has a voice ever been heard in this field?’ They replied: ‘About former times we cannot say, but we know that in our own time there used to be robbers who waylaid men in this field and they once fell on some Jews with intent to cut them down, when there was heard from a distance in this field the voice of an ass braying twice, and a flame of fire came into the field and burnt them, so that the Jews escaped.’ He said to them: ‘Arabs, Arabs, for the sake of this information that you have given me you shall be delivered this day from other robbers who are lying in wait for you on the way.’ R. Pinhas wept, and said: ‘Sovereign of the Universe, thou hast caused this miracle to befall on my behalf, and those Jews were delivered and I knew it not. It is written, “*To him who alone does great wonders, for his mercy endures for ever*” (*Tehillim 136: 4*). How much kindness does Gd do for men, and how many miracles does He cause to befall for them, and no one knows save He! A man will rise in the morning and a snake comes to kill him and he treads on the snake and kills it without knowing, but Gd alone knows. A man goes on the road and robbers are in wait for him, and another comes and takes his place and he is delivered, and does not know the kindness that God has wrought with him or the miracle He has done on his behalf. Gd alone does it and knows it.’ He then said to the Companions: ‘Companions, what I really wanted to learn from the Arabs who frequent this field was whether they have heard the voice of the Companions who study the Torah, for **R. Shimon** and R. Eleazar and the rest of the Companions are in front of us without knowing of us, and I was asking those Arabs about them, because I know that the voice **of R. Shimon** shakes the field and the rocks; they, however, have told me something I did not know.’

As they were going along the Arabs returned to him and said: ‘Old man, old man, you asked us concerning bygone days but not concerning this day in which we have seen wonder on wonder. We have seen five men sitting together and one old man among them, and we saw the birds collecting and spreading their wings over his head, some going and others coming, so that there was always a shade over their heads, and as the old man raised his voice they were listening. He said: ‘That was what I wanted to know; Arabs, Arabs, may you have all the good fortune on this journey that you desire. You have told me two things which have given me joy.’ They then proceeded on their way. Said the Companions to him: ‘How are we to find the place where **R. Shimon is?**’ He replied: ‘Leave it to the Master of the steps of my beast, who will guide its steps thither.’ He then gave the rein to his ass, which thereupon turned aside from the road two miles, after which it commenced to bray three times. R. Pinhas dismounted and said: ‘Let us prepare ourselves to meet the presence of the day, for now great faces and small faces will come out to us.’ **R. Shimon** heard the braying of the ass and said to the Companions: ‘Let us rise, for the

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voice of the ass of the pious elder has reached us.’ **R. Shimon** thereupon rose and the Companions also.

**R. Shimon** cited the verse: “*A psalm. O sing to Hashem a new song, for he has done marvelous things*” (*Tehilim* 92: 1). ‘The tonal accent on the word *mizmor* (psalm) here’, he said, ‘shows that this psalm has some special distinction. Who was it that uttered this song? It was the kine (that bore the ark from the house of Obed Edom) in their lowing. Whom did they call upon to “sing”? All the Chariots, all the Chieftains, all the grades (of angels) who had come thither to meet the Ark. The word for “song” here is the masculine form, *shir*, whereas Mosheh designated his song by the feminine form, *shirah* (*Devarim* 31: 32). The reason is that in the time of Mosheh only the Ark itself was coming forth from captivity, but here the Ark was coming forth with what was deposited in it. “*For he has done marvelous things*”: this refers to what was done to the Philistines and their idols. “*His right hand hath wrought salvation for him*”: that is, for the psalm itself and the holy spirit concealed in it. His right hand takes hold of this psalm and does not leave it in the hand of another. In the words “taking hold with the right hand” the comparison is to a father who draws his son to his breast in front of him so as to protect him, as though to say: For if this was the case with the ass of the wicked Balaam, how much more must it be so with the ass of R. Pinhas ben Jair! Now it is time, Companions, to reveal something. When you are told that the mouth of the ass was created on the eve of Sabbath at twilight, [*Avot* Chapter 5.] do you think that its mouth was open from that time, or that God made stipulation with it from that time? Not so; there is here a mystery which has been transmitted to the wise who pay not heed to folly. The mouth of the ass is the grade of the asses, that supernal one from the side of the females who rested on that ass and spoke over it. When Gd created that grade called “the mouth of the ass” He enclosed it in the hollow of the great deep and kept it there till that day, and when the time came He opened the hollow and it came forth and rested on the ass and spoke. So when it says that “*the earth opened its mouth*” (*Bemidbar* 16: 32), this refers to Dumah. The mouth of the ass was called Kadriel and the mouth of the well was called Yahadriel. These three “mouths” were created on the eve of the Sabbath. But at the hour when Gd sanctified the day there came up a Mouth which is superior to all other mouths, namely, that day which was exalted and sanctified in all, and was called “*the mouth of Hashem*”.’

**They now caught sight of R. Pinhas coming towards them. When he came up he kissed R. Shimon, saying: ‘I kiss the mouth of Hashem, I catch the perfume of His Garden.’**

### **Daf 203(a)**

On the Day of Atonement, when mankind is on trial and Israel repent before the Almighty to obtain forgiveness of their sins, and the Accuser comes forward to destroy them, they send him a gift and he becomes their advocate. He lifts up his eyes and sees the Israelites all fasting and barefoot, along with their wives and children, and pure and stainless, and he says, “Who are these with you?”, referring to the children, as much as to say: I understand you, the grown-ups, fasting

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because you have sinned against the King; but what are these children doing here? Then the holy spirit answers him: “They are the children which Gd has graciously given to your servant”, to wit, to that officer of Yours to put them to death though guilty of no sin. Sovereign of the Universe, all Your ways are justice and truth. Now if punishment impends over Israel it is because of their sins. But their children who have not sinned-why have You delivered them up to be slain without guilt? Gd then takes note of his words and has mercy on them, and at that time there is no whooping-cough among the children. The Accuser is then jealous of his subordinate, saying: To me Gd has given those who are clad in sin and guilt, and to my subordinate He has delivered children without sin who know not the taste of guilt. Straightway he goes to rescue them from his hands that he should have no power over them. Thus the holy spirit rescues them from the hand of the servant. Then it “passes before them” when the prayers of Israel ascend on this day before the Holy One, blessed be He, and “bows down seven times”, corresponding to the seven grades above it, so as to include them with it, “until he reaches his brother”, the grade of Mercy, to whom it makes known the distress of their sons below, and then both enter the secret and hidden palace of the Day of Atonement, their Mother, and beseech pardon for Israel. So now with the wise children here to whom God has communicated the secrets of the Torah to be crowned and perfected therewith, the evil eye has no power over them because of the good eye, the holy spirit of R. Pinhas which rests upon them.’ R. Pinhas then approached and kissed him, saying: ‘Had I taken this journey only to hear these words it would have been worth my while. Blessed is this journey which led me to thee, and God is here who has agreed with us. This well is a symbol of the supernal Well which is hidden and concealed. These three trees represent the three cedars which are called the Cedars of Lebanon, the emblem of the Patriarchs. Happy is our portion at this hour’. **The trees then inclined themselves, one over the head of R. Shimon, one over the head of R. Pinhas, and one over the head of R. Eleazar, while the branches spread on every side over the heads of the Companions. R. Pinhas wept for joy, saying: ‘Happy is my lot and blessed my eyes that see this. I rejoice not only for myself and for you, but also for our son, R. Eleazar, who is esteemed before the Holy King as one of us.’ He then arose and kissed him,** and **R. Shimon** said: ‘Eleazar, stand up and repeat before your Master his words. R. Eleazar then rose and opened a discourse on the verse: “*O my people, remember now what Balak king of Moab consulted*”, etc. (Mikah 6: 3). ‘Gd’, he said, ‘is merciful to his sons like a father to his son. A father beats his son and yet he does not leave his evil ways. He rebukes him, and still he does not listen to him. Says the father to himself: I will no longer treat my son as I have done.

When I beat him, his head is hurt and his pain is my pain. When I rebuke him, his face becomes distorted. What, then, shall I do? I will go and plead with him, and speak gently to him so that he will not be vexed. So God tries all ways with Israel. He begins to beat them, but they pay no attention; he rebukes them and they pay no attention. He then says: I see that my beating has hurt their head. Alas, because I also feel their pain, as it is written, “*In all their trouble he had trouble*” (Yeshaya 63: 9). If I rebuke them, their looks are distorted, as it is written, “*Their visage is blacker than a coal, they are not known in the streets*” (Eicha 4: 8). Now, therefore, I

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will plead with them gently, “My people, what have I done with you and wherein have I wearied you?” My son, my only one, beloved of my soul, see what I have done for you. I have made you ruler over all the inmates of my palace; I have made you ruler over all the kings of the world; and if I have done anything different to you, “*testify against me. My people, remember, I pray you, what Balak king of Moab counselled*”, etc.’

### **Daf 221(b)**

**R. Shimon** was once going from Cappadocia to Lydda with R. Judah. R. Pinhas b. Jair was coming the other way with two men behind him. Suddenly the ass of R. Pinhas came to a stop and would not budge. Said R. Pinhas: ‘Let him be, he must have scented some newcomers here, or a miracle is to be wrought for us.’ While they were there R. Simeon emerged from behind a rock, and the ass immediately began to move forward. ‘Did I not tell you’, said R. Pinhas, ‘that he scented some newcomers?’ He got down and embraced him, saying: ‘I saw in a dream the Shekinah coming to me and giving me beautiful presents. Now I see it.’ R. Simeon said: ‘From the sound of your ass's hoofs I know that you are wholly joyful.’ Said R. Pinhas: ‘Let us sit down in a suitable spot, since the words of the Torah require coolness.’ They found a spring of water and a tree and sat down. R. Pinhas said: ‘I was reflecting that, in the resurrection of the dead, God will reverse the way of this world so that what is now first will then be last. We know this from the bones which God revived by the hand of Ezekiel, as it is written first, “*And the bones drew near, each bone to his fellow*”, and then, and I saw, and behold there were sinews on them and flesh came up and skin formed on them above, but there was no breath in them” (Yehezkel 37: 7, 8). Thus we see that what a man is divested of here first will there be last, for here the breath is lost first and then the skin and then the flesh and then the bones.’ Said R. Simeon: ‘The ancients also marveled at this. But the truth is that these bones which God revived were treated in an exceptional manner. What will really happen is indicated in the verse: “Remember now that thou hast made me like clay and will restore me to dust”, and then, “*Will you not pour me out like milk and congeal me like cheese?*” (Iyov 10:9- 10). At the time of the resurrection of the dead, God will melt that bone which remains of a man [for all time] and pour it out like milk and then congeal it and shape it like a cheese, and then skin and flesh and bones and sinews will be drawn over it, and lastly the spirit of life will be put into them, as it says, “and thy charge preserved my spirit” (Ibid.), the words “your charge” referring to the Matrona of the King, in whose charge are all spirits and by whom they are preserved.’ R. Pinhas wept, and said: **‘Did I not tell you that the Shekhinah gave me beautiful presents? Happy is my lot to have seen and heard this.’** He then said: ‘So much for that bone, but what about the other bones that will then be in existence?’ He replied: ‘They will all be put together with that bone and made into one dough and shaped with it. ‘

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### Daf 223(a)

Rabbi Elazar, Rise up and say some new interpretations before the Shekhinah, so that you may be of help (*ezer*) to your father, as your name requires, '*ezer*' 'El' from the right, *Ezer* from the left, . This is what is written: "*I will make him a help (ezer) to match him*" (*Beresheet* 2:18), ? With good seed which are the letters of '*ezer*' in a different order.

And let Rabbi Yosi rise up with you, for he is a perfect throne for his Master, for the numerical value of Yosi is the same as that of the throne (*haKisse*) and that of *Elokim* (86). And let Rabbi Yehuda rise up with him, for in him make up *Hod* and *Yah* . In it are contained *Yod* and *Hei Vav* and *Hei* plus *Dalet*. the *Dalet* (=four) living creatures. : "*Thus were their faces; and their wings were divided upwards*" (*Yehezkel* 1:11). . And from him, *David*, who gave thanks to the Holy One, blessed be He, at the level of thanksgivings ( *hodaot*), which is from the side of *Hod*. And let Rabbi *Elai* rise up with him, for the numerical value of the letters of *Elai* is 112, the same as that of *Yod-Bet-Kof*, erudite in the Halakhah.

And let Rabbi *Yudai* rise up with him, for the numerical value of the letters of *Yudai* is the same as that of *El*, and he is like the angels, *Michael* and the others, who have the letters of '*El*' in their names. It is as the expression: "*It is in the power (Kel) of my hand*" (*Beresheet* 31:29), And the secret of '*El*' (*Aleph Lamed*) is as follows: the *Aleph* is the likeness of a man,, and the *Lamed* is the secret of the three living creatures, which is with four countenances, and are intimated in the three *Yods* that amount to *Lamed* (30), which are at the beginning of the three recited *Yod* and *Hei* and *Vav* and *Hei*'s which are '*Hashem* reigns, *Hashem* reigned, *Hashem* will reign forever'. And let Rabbi *Aba* rise up with them, for the numerical value of his name is four, the four living creatures.

**Rabbi Shimon is like a tree, and Rabbi Elazar his son and his friends, the five that we have just mentioned, are like large branches of the tree, similar to arms and legs.**

### Daf 241(b)

**Rabbi Shimon** was on his way to Tiberias when *Elijah* met him and said, Greetings, sir. **Rabbi Shimon** said to him: With what is the Holy One, blessed be He engaged in the firmament? *Elijah* replied: He is occupied with the sacrifices, and saying new things in your name. Happy are you! And I came to welcome you with greetings, and there is one thing that I wanted to ask you to settle for me. A question has been asked in the academy of the firmament: In the next world there is no eating and drinking, yet it is written: "*I am come into my garden, my sister, my bride; I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey...*" (*Shir Hashirim* 5:1). Would one for whom there is no eating nor drinking say: "I have eaten my honeycomb with my honey; I have drunk my wine with my milk?" Said **Rabbi Shimon**: And what did the Holy One, blessed be He, reply to them? *Elijah* answered: The Holy One, blessed be He, said, 'There is



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the son of Yohai. Let him tell you! So I came to ask you. **Rabbi Shimon** said: In what great affection did the Holy One, blessed be He, hold the Congregation of Yisrael, and out of the intense love with which He loved it, He altered his deeds from the way He had been doing. For, although He does not usually eat and drink,, because of the love of it, He ate and drank. Since He had come to her, He did as she wanted. If a bride just entering the wedding canopy wants to eat, does it not follow that her bridegroom will eat with her, even if he is not used to doing so? This is what is written: "I have come into my garden, my sister, my bride." Since I have come to her, to go with her into the wedding canopy, "I have eaten my honeycomb with my honey; I have drunk my wine with my milk." And we can learn this also from David, who invited the Holy One, blessed be He, and changed his actions from the way the Holy One, blessed be He, was accustomed, and the Holy One, blessed be He, accepted it and did as he wanted, for he (David) invited the King, together with the Queen, as it is written: "*Arise, Hashem, to Your resting place; You and the ark of Your strength*" (Tehilim 132:8), namely the King together with the Queen. And in order not to make any separation between them, he changed the vessels, and he altered the deeds of the King. This is what is written: "*Let Your priests be clothed with righteousness; and Your pious ones shout for joy. For Your servant David's sake, turn not away the face of Your anointed*" (Ibid. 9). It should have said: 'Let Your Levites be clothed with righteousness', and not: "*Let Your priests be clothed with righteousness,*" since righteousness is from the side of the Levites; Similarly, it should have said: 'and Your Levites shout for joy', and not: "and Your pious ones shout for joy," since joyous melody and song are from the side of the Levites, But he changed things and said: "*Your priests*" and "*Your pious ones,*" who are from the right side. The Holy One, blessed be He, said to him: 'David, this is not the way I do things.' David replied: "*For Your servant David's sake, turn not away the face of Your anointed*" (Tehilim 132:10). Do not alter the correction that I have instituted. said to him, 'David, since you have invited Me, I have to do what you want and not what I want.' From this we learn that if one invites another, the guest has to do as the host wishes, even if that is not his usual way. Thus: "*And he took of the stones of the place*" (Beresheet 28:11). When the bridegroom comes to the bride,, although it is not his custom to lie down without pillows and cushions, when she gave him stones to lie on, he accepts it all willingly, as it is written: "*and lay down in that place*", on those stones, although that was not what he was used to.

This same applies in our case: "*I have eaten my honeycomb with my honey.*" Although this was not His way, because of love of the bride. And this happens in the house of the bride and not anywhere else. In His own place He neither eats nor drinks, but in her place He both eats and drinks, as it is written: "*I have come into my garden,*" , the angels whom the Holy One, blessed be He, sent to Abraham neither ate nor drank in their own place, but for the sake of Abraham they both ate and drank. He said to him: Master, upon your life! The Holy One, blessed be He, wanted to relate this matter, but in order not to pay Himself a compliment before the Congregation of Yisrael He raised it to you. Happy are you in this world, that your Master on high is praised through you. About you is it written: "*just, ruling in the fear of Gd*" (II Shemuel 23:3).

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### **Tikkuney HaZohar**

*Mituk Midevash: R. Shimon seeks mercy to bring forth [the Shekhinah] from exile thru the nullification of the oath of exile, meaning the reason is in the custom of all dispersed Israel to say this essay on the night of Yom HaKippurim, in the oath of all Israel to arouse themselves, and then do teshuva, then to recognize the matter of the nullification of the oath of exile, to arouse the love of Beloveds, to unite the Holy One Blessed Be He and his Shekhinah in a complete unification, and to speed up a complete redemption.)*

**R. Shimon** stood up in the secret of the Amidah prayer intending to elevate the Nezah-Hod-and Yesod to the place of the Hesed-Gevurah-Tiferet, raised his hands upward, intending to elevate the Hesed-Gevurah-Tiferet to the place of the Hokmah-Binah-Daat, as is the elevation on the Holy Shabbat and praised the L-rd of the universe to draw the supernal Mohin from the high supernal place-the source of life, (As our Sages taught, man should always arrange his praises of the Omnipresent (first), and after this pray, and in the beginning R. Shimon prayed) saying: “Master of the universe (Ayn Sof, Baruk Hu). Act for the sake of the Shekhinah, which is in exile. And if [the Shekhinah] is under an oath [to remain in exile] (*In the secret of “I have sworn to you, Daughters of Jerusalem”..meaning that ZA swore to the Shekhinah not to arouse to bring her from the exile until the proper time*) then Abba and Imma, which are [also known as the sefirot] Hokmah and Binah, can effect a dispensation. This is as written, “Hashem, L-rd of Hosts (ZA) has proposed [the oath] who (Mi) can nullify (meaning Hokmah and Binah called ‘Mi’, they can nullify the oath of ZA)?’ **Isaiah 14:27.** If the disciple has sworn, then the master can effect a dispensation (*He can nullify himself, and Aba and Imma can nullify the oath of ZA together*). But what if Ben [son] who is also [the letter] Vav (*ZA who is the Vav of Hashem*), has made a vow or an oath not to redeem [the Shekhinah], but rather that [the Shekhinah] remain in exile until a certain period?-Now a vow or oath (*of ZA*) emanates from the letters Yod and Heh [of Hashem], which correspond to Hokmah and Binah *meaning upon their will and knowledge*. If he [i.e. Ben] regrets it (*meaning ZA regrets the vow of oath, and Aba and Imma are unable to nullify it since it is upon their will and knowledge*), then three people can release him (*this is the Halakha, that 3 witnesses can nullify the vow*). They are the three Fathers [who are] above and parallel to [the three lower sefirot Hesed, Gevurah, and Tiferet of Atzilut which elevate and are made Hokmah Binah and Daat].( *Now R. Shimon is in the presence/realizes ZA*) But if he does not regret the oath [to keep the Shekhinah in exile] then I beseech You and all (*souls of the righteous*) of the tribunals-the upper and lower-that You act for the sake of the Faithful Shepherd [Mosheh](*the source in the secret of Tiferet*) who never departed from the Shekhinah anywhere, and made peace between [the Shekhinah] and You many times (*and united ZuN many times*), and risked death for [the Shekhinah] and [the Shekhinah’s] children (*Israel*). This is as it is written, “And if not, erase me from Your book that You have written. (*For the sake of Mosheh our Teacher, who was always with the Shekhinah in exile, for the sake of nullifying the oath of the exile*” **Shemot 32:32.**

“Gal גל (33 = ם " אכדט ) *ennai/unveil my eyes so I can see the wonders of Your Torah!*”

However if there is neder from the side of Abba and Imma [Hokmah and Binah] (*if Aba and Imma vow that the exile exist until its time, then nothing below is able to nullify their vows*) so that [the neder] cannot be [annulled by the sefirot], then I will come up to that [sefirah]-regarding which it is said, “If a thing is hidden from you(*meaning the Keter which is above Hokmah and Binah and is called Peleh/hidden or wonder*); **Devarim 17:8** and regarding which it is said:”Onto what is hidden from you do not investigate” **Haggigah 13a** [Keter, the highest sefirah] to effect a dispensation of the neder (*of Abba and Imma, meaning the light of Keter directs in the “Open Supernal Eye” above both Abba and Imma and ZA, and then illuminates ZA until His Holy Shekhinah until the increase of her partzufah in complete stature in her complete unification with ZA, and thru this the great light of the Keter will nullify all vows and oaths. And this will be the unification of ZuN in the secret of “On that day Hashem will be one, and His Name will be one”*).

Although the Shekhinah when in exile is like a niddah to her “husband”, (*and none are able to make a unification when not tahor, however one could seek from the Keter*) nevertheless it [Keter] will differentiate between [tahor] blood and [tuma] blood **Devarim 17.8**, and Rashi (*thru the waters of the Hesed of the Keter which are thru the purification of the impure*) and will open the wellspring (*the Yesod of Malcut*) to purify [the Shekhinah] with the waters of the Torah (*to purify in the waters of the Hassadim of ZA called the Written Torah, from the Hassadim which receive from Imma, which receives from Arik Anpin and from the Ayn Sof, Blessed be He, which are*) -fresh waters that do not fail (*as is written, “A River flows from Eden”, is written in the present tense, for it continuously flows without stopping, and thru this*) It will remove from [the Shekhinah] the blood of niddah that corresponds to Lil--, (*the Klippot which will cause to flee the great light of the light of Supernal Hesed*) to which one may not come near (*the Shekhinah*) for she (*Lil\_\_*) is detrimental to the soul (*meaning thru the sins of the souls of Israel, whose source is in Malcut*). She defiles the soul (*the power of the Klippot to defile, Gd forbid!, and if one removes the Shekhinah to elevate the soul to its source in ZA, there will not attach the Klippot, and there is tahor, and upon this it is said so that she (to the Malcut) has no right to come up to her husband (to ZA), to that place from which the Torah was given (for the Malcut receives the souls from ZA and removes, and now the Malcut desires to elevate the soul to ZA, which there is tahor, pure, however there is no right. And she (the soul) is judged between one punishment and another punishment Devarim 17.8, which means between capital punishment and monetary punishment, for which some are punished with monetary fines and some are punished with [loss of] life (and the purification of the soul).*

And between affliction and affliction **Devarim 17.8** for as we have interpreted the verse, “Alas! She sits in solitude. Eicha 1.1 (*Alas! the Malcut sits in solitude, meaning She, the Shekhinah, while in exile is considered a metzora regarding whom it is said, “In solitude shall he sit as it says of the Shekhinah, “Alas! She sits in solitude outside the camp Wayikra 13:46, surely outside refers to the dispersion of the Shekhinah outside of Eretz Yisrael, which is the dwelling of the letter Heh (Eretz Yisrael is the dwelling of the final Heh of Hawaya which is the Shekhinah).*

“Gal גל (33 = ם "אכדט ) *ennai/unveil my eyes so I can see the wonders of Your Torah!*”

*Then R. Shimon adds But if the wellspring meaning the Yesod of Malcut cannot be opened to receive the waters of Hesed to purify the iniquities of Yisrael, until he who has shut it (Yesod) reopens it (meaning the Yesod of ZA Himself called “Key” or “opening” then) I appease it for the sake of Yod and Heh and Vav and Heh (Shem Mah of Alefin א"ו ה"א ו"ו ה"א) which draws the inner Shefa until His Yesod, and then causes the Malcut to open her wellspring because His unification is in it (thru the uniting of ZA and Malcut and also) and for the sake of the vestments in which it is garbed.(meaning in the power of the adornments the Tzaddikim adorn the Shekhinah thru the elevation of Mayin Nukbin, and then Immediately [The Shekhinah] wellspring opens (which is the Yesod of Malcut) and the Shekhinah is purified from all attachments of the Klippot thru the Name MaH which is the inner shefa in the secret of the waters of Hesed of ZA, and which is drawn from the Ayn Sof Blessed Be He in the way of the evolutionary progression of the levels The secret of the matter is “The Mikveh/hope of Yisrael [is] meaning the secret of the waters of Hesed of ZA, who is called Yisrael is the Name Hashem, its Savior in time of trouble.” **Yiremayu 17:13 and 14:8** meaning Surely its Savior is He in whose hands is the wellspring and the hope meaning the Ayn Sof, Blessed Be He, whose hands draw the waters of Hesed to the Binah who is the aspect of Mikveh (Hope or Ritual Bath) which purifies the Malcut in her Mikveh.*

Amen

“Gal גל (33 = ם "אכדט ) *ennai/unveil my eyes so I can see the wonders of Your Torah!*”

*Shabbat 33b (with explanation from chavruta.org)*

**Rabbi Yehudah sat with Rabbi Yosi and Rabbi Shimon bar Yohai. And Yehudah ben Gerim, whose parents were non-Jews, sat by them.**

**Rabbi Yehudah started to speak and said: How nice are the deeds of this nation the Romans. Behold they built streets, bridges and public bath-houses.**

Upon hearing the words of Rabbi Yehudah, **Rabbi Yosi remained silent.**

**Rabbi Shimon bar Yohai answered and said: Whatever they built, they built for themselves.**

They built **streets for prostitutes.**

They built **public bath-houses to enjoy themselves.**

They build **bridges to collect taxes.**

**Yehudah ben Gerim went and reported their conversation in his house and it was eventually heard by the Roman government.**

**They said in the government: Rabbi Yehudah who praised the government, will be raised to be the head speaker in every circumstance.**

**Rabbi Yosi who remained silent and neither praised nor protested against Rabbi Shimon shall be exiled to Zippori.**

**Rabbi Shimon who blamed the government shall be killed.**

**He Rabbi Shimon and his son Rabbi Elazar went to hide in the study hall.**

**Everyday, Rabbi Shimon's wife brought bread and a pitcher of water and they ate.**

**When the persecution worsened and the authorities were looking more diligently for them, he Rabbi Shimon said to his son: since women are light-minded, I am afraid perhaps the Romans will torture her and they shall find us.**

**They went to hide in a cave.**

**And a miracle took place, a carob tree was created for them from which they ate with a water spring from which they drank.**

**And they took off their clothes in order not to wear them out, and they sat in the sand buried to their necks.**

**They studied all day long, and when time came to pray when they stood up for prayer they got dressed and prayed. When they finished, they removed their clothes in order not to wear them out.**

**They dwelt for twelve years in that cave.**

**At the end of twelve years, Eliyahu the prophet came and stood at the entrance of the cave. He said: Who shall inform Bar Yohai that Caesar died, and his persecution is annulled?**

When they heard his words **they Rabbi Shimon and his son came out** of the cave.

As they came out **they saw people who were ploughing and sowing.**

**Rabbi Shimon said: They abandon eternal life for the sake of temporary life.** They should give that work to non-Jews, and the Holy One will sustain those who do His Will.

**Every place they looked upon was immediately destroyed by fire.**

“Gal גל (33 = ם "אכדט ) *ennai/unveil* my eyes so I can see the wonders of Your Torah!”

**A Heavenly voice came out and said to them: Did you come out to destroy My world? Return to your cave!**

**They went back** to the cave, **and sat** there for twelve months.

**They said:** Behold, **the punishment of the wicked in Hell** is twelve months, so we can surely come out. **A Heavenly voice came out and said** to them: **Come out of your cave!** And **they came out.** **Whatever was stricken by Rabbi Elazar, was repaired by Rabbi Shimon.**

**He Rabbi Shimon said to him** to Rabbi Elazar: **My son, it is sufficient for the world that you and I** should learn Torah.

\*

**One Shabbat eve they saw an old man who had picked two bunches of myrtle, and who was running at dusk.** [see song on page 91 below]

**They said to him: Why do you need these** myrtles?

**He said to them: It is to honor Shabbat.** I bought them to smell them.

And they asked him: **And why is one not enough for you?**

He said to them: **One bunch corresponds to “remember (*zachor*) Shabbat”, and one bunch corresponds to “keep (*shamor*) Shabbat”.**

**He Rabbi Shimon said to his son: See how precious are the mitzvot to Israel! And they were calmed.**

\*

**Rabbi Pinchas ben Yair, his son-in-law, heard** that Rabbi Shimon and his son were coming, **and he went to greet him. He took him to the bath-house.**

**He was cleaning his skin. He saw that he had cuts on his body. He** Rabbi Pinchas **cried and tears were coming down his eyes, and Rabbi Shimon was screaming** because the salty tears were burning his wounds.

**He Rabbi Pinchas said to him: Woe to me for seeing you like this!**

**He Rabbi Shimon said to him: Fortunate are you for seeing me like this, because had you not seen me like this, I would not be the way I am!**

And the Gemara explains: **Originally, when Rabbi Shimon bar Yohai raised one difficulty, Rabbi Pinchas ben Yair would solve it with twelve solutions.**

**In the end, after he came back, when Rabbi Pinchas ben Yair raised one difficulty, Rabbi Shimon bar Yochai would solve it with twenty four solutions.**

\*

**He Rabbi Shimon said: Since a miracle happened for me, I shall go and establish something, like Yaakov<sup>16</sup> did after he was saved from Esau. For it is written (Breishit<sup>17</sup> 33:18): “And Yaakov came to Shalem”. And Rav said** i.e. interpreted: Yaakov came back **complete (*shalem*) in his body.** For Yaakov was healed from the wound to his thigh inflicted by Esau’s guardian angel. And **complete in his possessions,** in spite of Lavan’s trickery. And **complete in his Torah,** for he did not forget anything during all his tribulations and the long sojourn in the home of the wicked Lavan.

And it is written (ibid.): **“And [Yaakov] pitched his tent before the city”. Rav said: He established for them a coin** to be used as currency. Rashi explains that Rav’s

“Gal גל (33 = ם ׳אכדט ׳) *ennai/unveil my eyes so I can see the wonders of Your Torah!*”

interpretation is based on the next verse: “And he bought [*vayiken*] the piece of land” where *vayiken* is understood as *tikun*, establishing. That is, Yaakov bought the field with a coin that he thereby established to be used as currency.

**And Shmuel said: He established for them markets.**

**And Rabbi Yohanan said: He established for them public bath-houses.**

\*

**He Rabbi Shimon bar Yohai said: Is there anything that needs establishment?**

**They said to him: There is a place in which there might be impurity of corpses.** Due to the place’s uncertain status, Kohanim had to avoid passing there, since they are commanded to avoid the impurity of corpses.

### **Lag B’Omer Study (from Sefer Hilulah Rabbah, p. 323; a literal technical translation)**

Rabbi Haim Wital (z’l) wrote in the Gate of Intentions, the matter of Lag L’omer, one is prohibited from mourning or fasting or Tahanun. Know that in the 49 days of the Omer are days of Din, which are the secret of the ShaK (320) Dinim which are sweetened during these days in the matter of the Omer/Barley offering. And known that R. Akiva (z’l)’s source of his Neshama was from the 5 Gevurot which were from Upper sources in the Daat of ZA, and not in the aspects which extend below in the body. Now this is in the secret of the Daat between the Sod of Gadlut/Major and Katnut/Minor. Now R. Akiva was the Av/Father and Rabbi of all the souls that were drawn from these Gevurot which extended into the body of ZA, which were included in the Supernal Daat above in his source and his place. However, his students were the aspect of the Gevurot which extended from him into the body of ZA. Thus, as the state of Katnut is before that of Gadlut, in the beginning were the 24,000 students...

Now the Mohin of Katnut which are the aspect of harsh judgments ...as the days of the Omer are between Pesah and Shavuot, then it is a time of Katnut and the days of Din, and the blemish in them are from the Attribute of Judgment, which is why the 24,000 died. Now when the 33 day of the Omer comes, then is revealed the name AKDT’M ם ׳אכדט which is from Ima and this is a transposition of the name Elokim which is aspect of Raḥamim in the secret of Elokim Hayyim.

Now the 5 letters of AKDT’M ם ׳אכדט are the secret of the 5 Gevurot of Gadlut, and upon this it is written “*Trust in Hashem Forever (Aday Ad)*” for she is in Supernal Ima and is Raḥamim and in it depends all trust. Now the name as mentioned divides into two aspects , and there 3 middle letters which are KD”T ט ׳כד which are gemataria 33 (LaG) and they are the transposition of the 3 letters LH’Y ׳יהל of Elokim which are Din transposed and made into Raḥamim . And in the 2 letters A’M ם ׳א are not transposed. And this is the secret as it is written, Yaakov Avinu AD HaGal עד הגל “*This mount [shall be witness]*” and this hints to the Name as mentioned , for of AKDT”M ם ׳אכדט is gemataria AD (74) עד. However the letters when transposed are gemataria 33 and this is in the exile is revealed this Name on Lag

**“Gal גל (33 = ם ״ אכדט ״ ) ennai/unveil my eyes so I can see the wonders of Your Torah!”**

Laomer, which is the secret of the letters transposed when Raḥamim is greatly revealed. And this stopped the death of R. Akiva’s students.

Now after the time of Katnut comes the time of Gadlut and then the Judgments of Katnut are nullified, and sweetened in the aspect of Gadlut, and thus R. Akiva ordained 5 great students in the aspect of the Gadlut which correspond to the 5 letters of AKDT”M ם’טדט, which are Raḥamim, and these established in the world and spread Torah to the masses, and they are R. Meir, R. Yehuda, R. Eliezer Ben Shamoah and R. Shimon and R. Nahmia. However, R. Akiva never possessed all aspects of the 5 Gevurot in the Da’at, only the aspect of Gevurah called Hod, and the rest which were in these, however his students were the 5 Gevurot which spread in the body, for it was the Supernal aspect in the Gevurot of Hod in the Da’at itself ....These included all the 5 Gevuort which were lower and spread in the body, and already we explained that R Akiva was the Gevurot of Hod in the Da’at of Katnut, and also of Gadlut, and known that even as we explained how the 5 Sages , R.Meir and his colleagues, are the 5 Gevurot, and these spread , this is the source of the souls in the time of birth, and after they increased their deeds, they greatly increased, each in their aspects.

Understand the hint of the verse what Laban said to Yaakov Avineu *“Hashem has blessed me on account of you/biglalecha”* on your account, *B’GaL Lekhah* thru the light of the name GaL (33), as mentioned above, which is Raḥamim and is the name of trust, in which Yaakov trusted. And thus itself ints to him , after which it said, *they ate there on the mound/ Ad GaL”* , also Avraham our father said, *“That I may live on account of you”* as to say *BeGaL Lekhah* I trusted, to draw to you the Shefa of the light from the name mentioned earlier, to save me from Paroh., and to strengthen the Raḥamim and then I will live. This is hinted in the passuk, *“Gal el Hashem Yfalthu”* and understand the reason that King David was in Jerusalem 33 years, for this aspect of the Gevurot illuminated him from the name as mentioned earlier which was the aspect of Gadlut of the Gevurot and illuminated him the letters of Raḥamim, which has the gemataria of 33, and thus the days of tahor of a woman are 33 days. Thus in the building of the Third Temple, may it be build soon in our days, as written *“The cells [were arranged] cell upon cell,.33 in number”* (Ezekiel 41.6). Now Rebi Meir was the source of the 5 Gevurot of Gadlut which correspond to the 5 letters of the name as mentioned **GaL** which was earlier . And R. Akiva related, “ I was once travelling on board a ship when I observed a ship in distress, and was much grieved on account of a scholar who was on it (And who was it? –R. Meir) When I subsequently landed in the province of Cappadocia, he came to me and sat down and discussed matters of halakhah. “My son,” I said to him, “who rescued you? “One wave **GaL**” he answered me, “tossed me to another, and the other to yet another until [the sea] case me on the dry land.” He said he was the teacher who left in peace from the sea, and each wave passed over him, he raised his head”

We learn important mussar as written of the students of R. Akiva, it is necessary for all Israel to be in love and brotherhood and endearment and peace and comradeship specifically during these days of the Omer, and it is even more necessary for Sages to be so. Also there is for us to learn



“Gal גל (33 = ם " אכדט ) *ennai/unveil my eyes so I can see the wonders of Your Torah!*”

from all these days, and also R Akiva, there is joy on the 33<sup>rd</sup> day in the revelation of the above mentioned name. Also one should go to the cave of R. Akiva and be happy there. Also one should go to the pillar of R. Meir HaBaal HaNeS (Master of Miracle) and be happy there on this day, for he was from the 5 students of R. Akiva and is mentioned in the name as mentioned above and is revealed on this day.. Also go to Tzefat to Meron on the day of the Hillulah/ascent which was 33<sup>rd</sup> of the Omer.. It is necessary to go from Tzefat where there taught the Holy R. Yehuda ben Illai, also R. Yehuda was of the 5 students of R. Akiva, and be happy on there on this day when the name is revealed.. Fortunate is the man who does these things for the sake of heaven, and Hashem will not withhold good from those who proceed in proceed in purity.

Know that the souls of the righteous connect to the Or Makif and there is an Or Penimi in all these from the side of Makif and there is in them the power to say secrets of Torah, in the way of concealing them greatly, and not to understand except what is proper to understand. .

Rabbi Shimon bar Yohai was the aspect of the Yesod which spread the Yesod of Aba or the Yesod of ZA or the Yesod of Yaakov. Also Mosheh was the aspect of Yesod, however he was higher in the path of the middle line to the Daat. Now Mosheh with the 1<sup>st</sup> Tablets if Israel did not sin with the calf, they were greatly higher, and with the sin, Israel lost this great light which removed from them 1000 portions of light which was in them. Then the 2<sup>nd</sup> tablets did not give only the light of one portion from the 1000 of them, and this is the secret of *Wayikra El Moshe* with the small Alef Mosheh returned to the aspect of Katinut called *Ibur*. “*Moshe waytiaver Hahem Bi Lemanchem*” He lost the great light to him in the beginning. And Rashby in the beginning was on the lower level and then elevated at the time of the Idra to be on the level of Mosheh at the time he received the 2<sup>nd</sup> tablets and not at the time before when he went up to Mount Sinai to receive the 1<sup>st</sup> tablets.

In the Shaar Hagilguilim, Rabbi HayyimWital writes that there were 5 aspects of zivug which are higher from all the Yesod from them come forth the sparks in the secret of “spreading seed of the hands” of Yosef the Tzadik, now the zivug is higher in all , the zivug of Yisrael and Rahel there are 5 Hasadim and 5 Gevurot we draw down there the Mohin of Ima and also the 5 Hassadim and Gevurot of the Mohin of Aba we find there are 10 Hassadim and 10 Gevurot and the 10 Gevurot are in the aspect of clothing fo the 10 souls that died by the Government of Rome and these 10 sages were invested in the aspects of Gevurot and thus need to be slaim. And the 10 Hassadim of Aba and Ima were en clothed in the 10 souls of the students of Rashby as mentioned in the Zohar and Idra Rabbah. And there were (1) R. Eliezar his son (2) R. Aba, (3) R. Yehuda (4)R. Yitzhak...and these were the aspect of Hasadim and did not need to be slain, however the 3 colleagues who died in the Idra Rabbah were (1) R. Yose bar Yaakov, (2) R. Hizkia, and R. Yesa, who were the aspect of the 3 Hassadim of Ima revealed and spread in the Tiferet, Nezah, and Hod of ZA, for there are elevated to above from the light of ZA. And these 3 colleagues died, and were elevated.

“Gal גל (33 = ם "אכדט ) *ennai/unveil my eyes so I can see the wonders of Your Torah!*”

Now Rashby was the aspect of Yesod itself, and from him came the 10 sparks , and thus there were required to learn Torah from him, and known that there 10 students of Rashby were from the aspect of Hassadim and in particular from the Supernal Zivug from Israel and Rahel, and thus they merited to have revealed to them the secrets of the Torah which will not be revealed again until the days of Messiah, as mentioned in the Zohar in many places

R. Shmuel Wital writes that there were 9 students in the Idra Raba 136(b)...

R. Hayyim Wital writes in Shaar Hagilgulim: Nahor brother of Avraham reincarnated as Ahav the King and worshiped idols. And this is explained as Ach Av, the brother of Avraham Avinu also worshiped idols, and was reincarnated again as Yehuda ben Gerion, who Rashby killed by looking at him with his eyes, as mentioned in Gemara Shabbat, for he as Ahav killed the prophets of Israel.

Also R. Hayyim Wital writes in the Shaar Hagilgulim that Rashby was the soul in the aspect of Or Makif, also, in the matter of Mosheh our Teacher, And Rashby and the 10 who died all were from the aspect of Yesod of ZA rather they were the Yesodot divided of Aba or of Ima or of ZA of of Yaakov, however, Mosheh elevated to the path of the Middle line to the Daat of Za and in the 2<sup>nd</sup> Tablets were greater to below for he lost the 1000 portions of light that were given at the time of the first Tablets and remained only one portion from the 1000 and Rashby was in the beginning below in the Yesod and it was proper for him , and after that, during the time of the Idra Rabbah, he elevated to the lower level of Mosheh at the time of the giving of the second Tablets. Rav Hamunah Sava was the spark of one of the sparks of Mosheh reincarnated in every generation until 600,000 sparks [were uplifted/reincarnated]

At the end of Idra Zuta, “When *R. Shimon* entered the cave a voice in the cave was the man who shook the earth from the *Malkut*, meaning, “My Lord, My Father, the Teacher Eliyahu.. It is known that through the giving of the *Gevurot* to the *Malcut* there is a Zivug, and this praise of Rashby. . For the Malkut called Eretz as to say, in the drawing of the *Gevurot* in the zivug, shook the Malkut Leah and Rahel in the secret of the zivug in the elevation of Mayin Nukbin. Also it says “*Zeh Haish*” for the Yesod is called Zeh and ZA is called Ish as to say the Yesod of ZA .

The praises of our teacher Rashby, in his good name שׁמׁעׁוׁן *Shimon* is letters *Shin Mem Ayin Waw Nun* hints to engaging in Torah in the *Shin Ayin* (370) lights from the Face of *Arik Anpin* which is the secret of *Keter* and the light of *Hokmah* which is AB (72), in filling *Mem Waw* (46) and the light of *Binah* which are the *Nun* (50) Gates

Also it is possible to hint the name שׁמׁעׁוׁן *Shimon* with the kollel is gemataria TS’Z (467) which totals the light after from the *Alef*, for he merited the level of Mosheh Rabbenu in the 2

“Gal גל (33 = ם "אכדט ) *ennai/unveil my eyes so I can see the wonders of Your Torah!*”

Tablets which were divided one from the *Alef* in the secret of the small *Alef* in *Wayikra*, for as mentioned, the letters שמעון *Shimon* are as *Shem Anav* (Humble Name), which is the attribute of Moshe Rabenu as written, “*the man Moshe was very humble,*” for it was written “*Anu*” without the *Yod*

Also שמעון *Shimon* is gemataria 466 which totals “*Yesod Yosef Tzaddik Hashem*” for he was the aspect of *Yesod* from which emanated 10 sparks. Also 466 is the gemataria of *Kodesh LaHashem*”, for he was called “Holy to Hashem” from the honor as mentioned above in the *Idra*. Also שמעון *Shimon* is gemataria 466 totals *Av Bmidot Hahavah* for he was the father of the 10 students which were the aspects of the 10 *Hasadim* and the *Hesed* is called “*Ahavah*” as known.

Also it is hinted that the name שמעון *Shimon* are the letters *Amu ShiN*, which is “*Hesed Lavraham*” in the gemataria *ShiN* (350), and they are the aspect of *Hokmah* and *Binah* he merited the light of the *Mohin* also in the gemataria *Lev Shaday*, and understand that he merited to the revelation of the *Partzufim Aba* and *Ima* which were *Hokmah* and *Binah*

Also the letters שמעון *Shimon* hint to *Noam Shin* , for it is known that *ShiN* (350) shows the 3 *Avot* united to the *Malcut* thru the *Yesod* thru the *Yesod*, “*that the nobles of the people excavated through a lawgiver*” this is the *Yesod*

Also it is hinted in the filling of the letters שמעון *Shimon*: *Shin Yod Mem, Mem Mem Ayin Yod Nun Waw Yod Waw Nun Waw Nun* is gemataria RLV (232) which is *Ab Sag Mah Ben*, which he merited to unite and connect the 4 fillings and 4 Worlds thru his engaging in Torah, also it is the gemataria *HaBerakha* , also the gemataria *Tahor Hu*, also *Davar Hashem* which he merited thru *Ruah Hakodesh*, which bestowed upon him the *Davar Hashem* inside him, and if the filling of *Waw* is without a *Yod*, it totals *RKV* (222), which totals 2 times *Alef* (111), which rectifies the 2 *Alefs* of *Adam* and *Emet*, also He merited the to “*Alef*” learn *Hokmah* and to “*Alef*” learn *Binah*

Also שמעון *Shimon* in the filling of *Shin Yod Mem, Mem Mem, Ayin Yod Nun, Waw Yod Waw, Nun Waw Nun* totals TRP’H (688) which totals *Mair Or Makif* (illuminate surrounding light) which is the aspect of *Or Makif*, and thus he had the power of the *Nistarot* and *Sodot* of the Torah. This total of 688 *Zakor Tzaddik L’vrakha*, and with the filling of the *Waw* in *Alefin*, it is the gemataria of *Lehem Torah*, for he merited to achieve the “bread” of the Torah , which was the Torah of Faith, and thus he was exempted from prayer. If the letter *Waw* of *Shimon* was the filling of *Yodin*, it is the gemataria *Orot Hayesod* , for Rashby was the aspect of *Yesod* itself.

Also it hints in the secret of “*W’nishma*” (letters of שמעון *Shimon*) *B’kol B’Vo el Hakodesh Lefnai Hashem*”, for *W’nishma* are the letters שמעון *Shimon* and he merited to reveal the new insights in Supernal Secrets at the time he died, in the day of his *Hillulah*/wedding/ascent.

**“Gal גל (33 = ם ״ אכדט ) ennai/unveil my eyes so I can see the wonders of Your Torah!”**

Here is a meditation from our teacher R. Yitzchak Schwartz of Yerushalayim:

## LIGHT INTO THE DARKNESS

### THE PASSWORD

1. A brokenhearted Rabbi Chiyah fasted for [a 2nd consecutive] 40 day period. He was hoping to be granted Divine permission to be able to visit his beloved Rebbe, R. Shimon Bar Yochai, who had recently passed away. R. Shimon was now presiding over one of the most important Heavenly Houses of Study, which was attended by the highest levels of saints and scholars of all generations. Permission was granted and R. Chiyah found himself standing at the entrance to this Heavenly Yeshiva. Suddenly a thundering 'Bat Kol' [Heavenly voice] announced, '...No one has permission to enter unless they have spent their entire life-time engaged in transforming darkness into light..' [Zohar Breishit]. We're quickly approaching the Holiday of Lag Baomer. Lag is the numerical acronym for the number 33 which stands for this day being the 33rd day of the Omer count---Spelled Backwards, Lag = 'Gal', which means to uncover or reveal. This festive day according to most traditions, is the 'Yahrtzeit' [day of death] of R. Shimon Bar Yochai; the 2nd century author of what is Kabbalah's most important classic work, 'The Zohar'. Annually, on this day, more than 1½ million people congregate at R. Shimon's gravesite in the upper Gallilee mountain village Meron. This gigantic gathering is not characterized by weeping or sadness at the loss of such a great luminary as R. Shimon. No!---Quite the contrary---it's the celebration of the year, drawing a very diversified crowd [every type of Jew found in the land of Israel] who come and sing and dance in incredible elated joy. And all these people present, share the common feeling [some more consciously than others] of having a mystical soul-connected affinity with R. Shimon! And each and every person is recharged by their encountering of the energy and presence of R. Shimon, with an ability to bring light into the dark areas of their lives.

### HOD OF HOD

2. Each day of the Omer, there shines forth the energy of a different Sefira [a trait bridging the Divine realm to the human realm]. If we understand the nature of that Sefira, then we would be able to perceive that everything that takes place on that day bespeaks the essential meaning of that day's Sefira. The Sefira of Lag Baomer is HOD of HOD, which represents the quintessence of HOD. HOD expresses the ability to enable others to bring out their glory. This power of enabling is motivated by the drive to reach down into the lowest levels of darkness of people's souls and of all aspects of reality, and reveal in that very place of darkness, a brilliant shining light. The word 'Zohar' means brilliant light. This dynamic describes the essence of who R. Shimon and his teachings are. All of the wisdom, secrets and stories filling the Zohar have one thing in common; shining light in areas of reality that would otherwise remain unexplained, closed up, and darkened. A coal or an ember is fanned into a full-blown flame [this is the reason that it's customary to light bonfires on Lag Baomer].The Zohar mystically illuminates countless concepts and principles which span the entire scope of life and Torah. A typical passage penetrates to the soul of matter. The subject is revealed and reveals the following: its source in

**“Gal גל (33 = ם "אכדט ) ennai/unveil my eyes so I can see the wonders of Your Torah!”**

the Upper Worlds, its transcendent impact in the dimensions of time, space and souls and its purifying and microcosmic effect in the minds and hearts of those who are presently learning the passage. All the episodes and enchanting descriptions of R. Shimon also convey the theme of light shining into the darkness-----from his 13 year hideaway period [from the anti-Semitic Romans] in a dark cave, where the entire scope of the Zohar's Kabbalistic wisdom was revealed to him----all the way to the very last day of his life, when he revealed to all attendant Heavenly and earthly beings, the most important secrets of the Zohar-----and it all culminated in his passing away with a smile on his face---the ultimate expression of light banishing the darkness!!

### THE DARKNESS BUSTING TECHNIQUE

3. This week's Parsha Tool is based on a teaching of the Baal Shem Tov [one of the greatest spiritual inheritors and teachers of R. Shimon bar Yochai's Torah and legacy]; He teaches that any pain or illness [or any negativity for that matter], is in essence only an illusory 'Klipa' [shell or covering] of the Divine presence that's trapped and hidden inside of it. Reveal the hidden Divine presence and you bust the illusion---and the pain and the source of the pain disappear. Here's the tool [as it was taught to me very recently];

A. Close your eyes and choose the pain that you want to deal with. This may be a physical, emotional, spiritual pain--or any other type....

B. Pay attention to the form or image that the pain conjures up in your mind's eye---such as a grey blob or a rock...etc...

C. Place that image in front of you and stare it 'straight in the eyes' [so to speak], and then begin to shine on it Divine light similarly to the way one shines a laser beam. The Divine Light energy consists of the following;

1. EMUNA POWER--Fill yourself up with a deep Emuna that all is from Hashem and there is nothing but Hashem and all is for the best...etc..etc...and then direct that light of Emuna directly at this image saying, 'I know that truly there's nothing else there but Hashem'.

2. HELPLESS DVAIKUS POWER--- Passionately ask Hashem to reveal Himself here and now in the midst of this pain because 'I simply have tried everything and am helpless to do it without Your[ Hashem's] help...

3. ANY OTHER WAYS OF ACCESSING DIVINE LIGHT THAT WORKS FOR YOU--- such as trusting that Hashem will come through for you as he's done countless times before.....or else unleash a primal gut level scream summoning Divine help.....or else say Emuna-based Torah verses over and over again...etc.. etc...

4. DON'T LET GO----Despite the fact that holding in front of you this painful image is in itself painful, DON'T LET GO and don't leave this place until you've obliterated all layers of darkness and all that fills your mind is pure light!

“Gal גל (33 = ם "אכדט ) *ennai/unveil my eyes so I can see the wonders of Your Torah!*”

5. SEAL AND SOLIDIFY THIS HEALING PROCESS--- by thanking Hashem and then sending this brilliant released light to all other related pains and blocks that you and everyone you know and love may have...

יִחְאִי בַר *Bar Yohai*: Sung on Lag Baomer (translated commentary by Matok McDevash)

Bar Yohai! You were anointed  
- you are fortunate -  
With oil of joy from your fellows.<sup>1</sup>

### *Malkut*

Bar Yohai! With oil of sacred anointment  
were you anointed from the holy measure  
You bore the headplate, a crown of holiness,  
bound upon your head is your glory.<sup>2</sup>

*Bar Yohai! You were anointed - you are fortunate -  
With oil of joy from your fellows.*

### *Yesod*

Bar Yohai! In a goodly dwelling did you settle  
on the day you ran, the day you fled,  
In rocky caves where you stopped -  
there you acquired your glory and your strength.<sup>3</sup>

*Bar Yohai! You were anointed - you are fortunate -  
With oil of joy from your fellows.*

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<sup>1</sup>You are fortunate to elevate to Greatness with oil of joy that was upon you from your fellows, for all rejoiced in your expansion.

<sup>2</sup>Now you are like oil of sacred anointment, which was drawn by you and increased you through the Holy Shekhinah called Kodesh/Holy. And through this you are compared to the Kohen Gadol who was anointed and who wore the head plate, a crown of holiness. Also you were elevated like a king who has glory bound upon his head like the crown of kingship.

<sup>3</sup>You are fortunate that you settled in the cave where you studied Torah called “*Tov/good*.” This was the time you fled from the government which wanted to kill you. Then in the cave between the rocks you remained for 13 years, and there you acquired and merited your glory and your strength.

“Gal גל (33 = ם "אכדט ) *ennai/unveil my eyes so I can see the wonders of Your Torah!*”

### **Netzah and Hod**

Bar Yohai! Like standing shittim beams,  
the teachings of God they study  
An extraordinary light is the light of the fire  
that they kindle - they, your teachers, will teach you.<sup>4</sup>

*Bar Yohai! You were anointed - you are fortunate -  
With oil of joy from your fellows.*

### **Tiferet**

Bar Yohai! You came to a Field of Apples  
and entered it to pick confections:  
The mystery of Torah with blossoms and flowers -  
'Let us create man' was said because of You.<sup>5</sup>

*Bar Yohai! You were anointed - you are fortunate -  
With oil of joy from Your fellows.*

### **Gevurah**

Bar Yohai! You were girded with strength,  
and in the war of the fiery Torah up to the gate  
You pulled a sword from its scabbard,  
you drew it against your enemies.<sup>6</sup>

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<sup>4</sup>You are fortunate that you established students who were like standing shittim beams. For of them it is said “*And all your children shall be students of Hashem*”. Your light is wondrous from your teachings which ignite and flame in the learning of the secrets of the Torah your revealed. Your students will uphold you, as the Sages say, “From my students I learned the most.”

<sup>5</sup>You are fortunate that you merit to enter in your life the Garden of Eden called the “Field of Apples.” For there was revealed to you the secrets of the Torah as pleasant as confections. And there you made blossoms and flowers for the Torah. You merit through your revelations the mysteries of the Sefer HaZohar, and you completed the purpose of creation, which is to learn the Holy Torah and in particular to learn Its’ secrets.

<sup>6</sup>You are fortunate that you settled with your companions in the vineyard in *Yavneh*, there you were girded with strength during the exile of the Roman Empire, for you battled against them through the command of Torah, without fear like warring at the gate of one’s enemies. And through this also you fought with the sword of Holiness against the enemies of Holiness, who were the supernal accusers.

“Gal גל (33 = ם "אכדט ) *ennai/unveil my eyes so I can see the wonders of Your Torah!*”

*Bar Yochai! You were anointed - you are fortunate -  
With oil of joy from your fellows.*

### **Hesed**

Bar Yohai! To a place of marble stones,  
you arrived, and before a huge lion.  
Even a rounded crown upon a constellation's star  
you perceived - but none can perceive you.<sup>7</sup>

*Bar Yohai! You were anointed - you are fortunate -  
With oil of joy from your fellows.*

### **Binah**

Bar Yochai! In the Holy of Holies,  
a green line creates new manifestations  
Seven weeks are the secret of the fifty,  
you bound the bonds of ם Shin as your bonds.<sup>8</sup>

*Bar Yohai! You were anointed - you are fortunate -  
With oil of joy from your fellows.*

### **Hokmah**

Bar Yohai! The ׃ Yod of earliest wisdom,  
you gazed into its innermost honor,  
The thirty-two paths of the very first tithe,  
you are like a kherub anointed with the glow of your illumination.<sup>9</sup>

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<sup>7</sup>You are fortunate to ascend to the PaRDeS/Orchard like Rabbi Akiva and there you comprehended the secret of the stones which are pure, and also you reached the Throne of Glory where the face of the Lion is on the right side. Also you drew forever the attribute of **Hesed**/kindness until you could see no difficulties/harshness in your days. Now you achieved wonders, and who could achieve like you?!

<sup>8</sup>You are fortunate to merit to **Binah**/understanding which is called the Holy of Holies, and in your merit the world exists. For the **green line** encompasses , and it renews creation every morning. Now you merited to the 49 gates of Binah which are the 7 weeks which are 49 days. Binah is called the secret of 50 because of its 50 gates. And through Binah is the secret of the letter Shin of the Tefillin, as it says “*For the Name of Hashem is called upon you, and they will fear you*”, you merited also that they feared you.

<sup>9</sup>You are fortunate that you achieved the secret of **Hokmah**/wisdom hinted by the letter Yod which is the first letter of Gd’s Name Hashem. And you gazed and comprehended the



“Gal גל (33 = ם "אכדט ) *ennai/unveil my eyes so I can see the wonders of Your Torah!*”

*Bar Yohai! You were anointed - you are fortunate -  
With oil of joy from your fellows.*

### **Keter**

Bar Yohai! At a wondrous light in lofty heights  
you feared to stare for it is great.  
Such hiddenness that one calls her, 'Naught'.  
You declared that no eye could glimpse You.<sup>10</sup>

*Bar Yohai! You were anointed - you are fortunate -  
With oil of joy from your fellows.*

Bar Yohai! Fortunate is she who bore you,  
fortunate is the people that learns from you,  
And fortunate are those who can plumb your mystery,  
garbed in the priestly breastplate  
and Your Ineffable Name.<sup>11</sup>

*Bar Yohai! You were anointed - you are fortunate -  
With oil of joy from your fellows*

---

innermost honor of **Hokmah**. For **Hokmah** is called *Reisheet*/first and has 32 paths and through them you comprehended the innermost wisdom of the Torah called *Terumah*/first tithe. Now you are like the Kerubim who give flow from above to below, meaning you bestowed from the increase of the light of your wisdom upon the members of your generation.

<sup>10</sup>You are fortunate that you merited the wondrous light which is the aspect of Keter/crown which is the highest of all the Sefirot. And your Torah/teachings reached until that level. Until you feared to stare at this great light. For this light is greatly concealed from comprehension. That is why it is called by the name Ayin/Nothing, for it is said of it, “No eye can see you”, for there is none who except for Mosheh our Teacher that can achieve it.

<sup>11</sup>Fortunate is she who conceived and bore you! Fortunate are those who learn even the simple level from the Holy Zohar. Fortunate are those who learn and can comprehend the secrets of the Torah you revealed in the Holy Zohar. They are garbed and encompassed in the faith of your words, like it says in the words on the Urim and Tumim in the Breastplate.

“Gal גל (33 = ם "אכדט ) *ennai/unveil my eyes so I can see the wonders of Your Torah!*”

*This poem was found in Jewish Action of Spring, 5755 (1995)*

## **Bar Yochai**

By Avraham Arie Trugman

In your cave at night  
secrets hover like angels  
looking for a friend.

You sit by your candle  
and spin a web of connection,  
unity of worlds barely perceived,

Piercing through galaxies  
light years away,  
river flowing down  
of heavenly dew.

And you anoint with thought  
the eternal soul,  
that graces for a moment  
its dwelling place below

Two sprigs of myrtle by Rabbi Yaakov Asher Sinclair ([www.ohr.ed](http://www.ohr.ed))

hurrying between the twilight's embers  
to welcome the Shabbos Queen.  
in his hands, two  
sprigs of myrtle  
to guard, to remember  
the Hand unseen.  
and all those years we spent  
up to our necks,  
our souls were clothed  
in nothing more than sand;  
we could burn the world  
with eyes of fire,  
but it's enough,  
it's enough,  
that there are two  
such as you and i

“Gal גל (33 = אכדט ם) ennai/unveil my eyes so I can see the wonders of Your Torah!”

Candle Intention (Sefer Hillulah RaShBY p. 75)

Light an oil candle in the merit of RaShBY at the beginning of the night and say.

For the sake of the unification of the Holy One, blessed be He, and His Divine Presence (יאהדונה״), with reverence and love (יאההריה״ה) and love and reverence (איאההיורה״ה) , to unify the Name Yod י and Heh ה (Abba and Imma) with Vav ן and Heh ה (Zeir Anpin and Nok), in a perfect unity (יהו״ה), in the name of *Kal Yisrael/all Yisrael*, I am voluntarily giving oil to illuminate for the elevation of the soul of Rabbi Shimon ben Yohai who established in prayer upon us and upon all Yisrael our brothers, to stand the Shekhinah up from the dust, and to save me and my wife and children from all harm and from all pain, and we be healthy in sleep, and refreshed and serene, and save us from all trouble and from all types of punishment, and lengthen our days in goodness and our years in pleasantness in His service may He be blessed, O Gd of Rabbi Meir answer us, O Gd of Rabbi Meir answer us, O Gd of Rabbi Meir answer us!

Sha’ar Ruah HaKodesh (*Sefer Hilulah Rabbah* p. 11-13) ( Adapted from R. Avraham Sutton’s translation )

The Arizal said: Now it is clear beyond a shadow of a doubt that after the tzadikim have passed from this world and their bodies are buried in the ground, they are not idle, heaven forbid. Rather, they continue to work and serve Hashem and unify His Name in the mystery of their nefesh, ruah, and neshamah, which continually ascend ever higher. With their neshamah they unify Hokmah with Binah [Yod and Heh]; with their ruah they unify Tiferet and Malkut [Vav and Heh]; with their nefesh they raise up the feminine waters [i.e. they give up their lives in this world in total dedication to the Blessed Creator]. This is all the more true at Hatzot/Midnight, when the Holy One blessed be He descends to Gan Eden to delight with the souls of the tzadikim, as explained in many places in the Zohar. Moreover, the tzadikim also unite in Gan Eden and give birth to the souls of converts, as explained in the Zohar Parshat Shlah (3:168b).

[The difference between their work while they are alive and after they have passed on is this:] While they are alive, they renew themselves each day and constantly increase strength above. They thus cause immeasurably great light to shine down into Atzilut each day. After they pass away, on the other hand, they continue to serve and unify their Creator just as they did in this world. In addition, they pray for the living, as related in the Zohar Shemot and the Talmud Bava Metzia 85a. We thus find that the Avot pray for the living...and without the prayers of the dead, the living could not possibly go on living. From all this it is clear that after their deaths, the tzadikim continue their work in the upper world in the secret of their nefesh,-ruah- neshama.

Accordingly, when visiting the grave of a tzadik, one should pray and concentrate on making a supernal yihud (unification). First, he should intend to bind the nefesh, ruah, and neshamah of the tzadik with these yihudim. Then he should intend to bind his own nefesh, ruah, and neshamah with those of the tzadik. The upper yihud of the neshamah to unite Hokmah and Binah involves weaving the Shem Havayah [Hokmah] with the Shem Ekyeh [Binah]. Intend to weave these 2 Names by the power of the Havayah of Yodin [filled with Yods], whose gematria is 72 [the same as the word Hesed-Love], for it represents the Supernal Hesed that is needed to bring about the Supernal Union...This is done by the power of the neshamah of the tzaddik which ascends above into Binah.

י"א ה"ה ר"י ה"ה  
י"ד ה"י ר"ו ה"י

The yihud of ruah to unite Tiferet and Malkut involves weaving the Shem Havaya [Tiferet] and the Shem Adnut [Malkut]. Intend to weave these two names by the power of the Havayah of Alfin [filled with Alefs] whose gematria is 45... This is done by the power of the ruah of the tzadik ...

י"א ה"ד ר"נ ה"י  
י"ד ה"א ו"א ר"א

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