

ספר  
משמרת החדש

*The Tikkun of the Ben Ish Hai for Erev Rosh Hodesh*

**Translated by**

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*Revised Tammuz 5770*

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<i>Hakdama/Introduction</i>	

***Rosh Hodesh*, the New Moon of the New Jewish Month, is a time of renewal, both of body and spirit. The day before is practiced as an ancient tradition as a *Yom Kippur Katan* –a mini Day of Atonement–where many fast and say prayers of penitence. It is a tremendous opportunity to review the past month’s activities, admit one’s miss-takes, regret doing them, and pledge to try to not repeat them in the upcoming month.**

***Rabbi Yosef Hayyim* of Bagdad, the *Ben Ish Hai*, has compiled a series of readings in his *Sefer Mishmeret HaHodesh*, some 95% of which is translated below. All of these selections were chosen with his brilliant intuition to help us proceed from one month to the next. If one choses to fast, the fast must be accepted before dusk on the night of *Erev Rosh Hodesh*. The fast reduces one’s fats and blood in the same manner as these substances were offered upon the altar in the Temple through the sacrifices. The readings below can all be read after Midnight, or during the day of *Erev Rosh Hodesh*. It is our prayer that they lead you to personal renewal, spiritual reinvigoration, and holistic rededication to sacred mission.**

Rabbi Ariel Bar Tzaddok of [www.koshertorah.com](http://www.koshertorah.com) writes on Rosh Hodesh:

***"This month shall be to you the head of the months, it will be for you the first of the months of the year."*** (Ex. 12:2)

In Exodus 12, we read about the mitzvah of the sanctification of the New Moon. The Jewish calendar has always been a lunar one. The Jewish year consists of twelve lunar months, each of thirty days. Yet, when we add up the days, we find their number to be only 360, five and one-quarter days short than the solar year (the time it takes for the earth to revolve around the sun). Unless the two calendars are somehow balanced, the Jewish year will begin five days earlier each year. If this were to continue for, let us say, 36 years, we would be celebrating Pesah in the fall and not the spring and Rosh HaShana would be in March! In order to avoid this total disassociation of Torah holidays with the times and realities to which they relate, our holy Sages have devised a calendar in which an entire month is doubled (Adar, at the end of the Jewish year). This is done a specific amount of times in a specific cycle of years. In this way, all the months and holidays, while still remaining fluid and "floating" a bit in comparison to the rigidly set solar year, will still nonetheless each fall in its season. This procedure however practical and well thought out, still has its origins in mysticism. In the following section, Rabbi Haim Vital, the faithful redactor of the teachings of his Rabbi the Ari'zal, explains in brief the mystical meanings of the sanctification of the New Moon. Herein he explains the profound relationship between the dimensions of time, mind and spirit. Yet, however as much as he reveals here with his words, at the same time, he is concealing even more. First, I will first provide for you Rabbi Haim's words, without elucidation, to give you an appreciation of what it is like to read directly from a mystical text. I have translated his words precisely, with the least amount of additions, to make his words flow smoothly in English. As to what they mean, for this I will provide for you a commentary, but only after you have pondered the text for yourselves.

### **The Mitzvah of Sanctifying the New Moon from Sefer Ta'amei HaMitzvot by Rabbi Haim Vital**

*"Know now that all months are in Malkhut (1). There are two aspects of this, one from its own side and one from the side of the Male (2), as will be explained with G-d's help. Now, we start with the month of Nisan. Know, that all the months are called "Rosh Hodesh" (heads of the months), for all of them are aspects of the "head"(3). Therefore, each month has a maximum of thirty days.*

*This then is their order (4): Nisan is the skull, Iyar and Sivan are the two ears, and Tamuz and Av are the two eyes (5). This is the why the Holy Temple was destroyed in Tamuz and Av in accordance to the secret of [the verse] "my eye, my eye [continuously] runs with water" (Eicha 1:16), these are the two eyes referred to (6). When we understand that the essence of these eyes is the secret of Yesod and Hod (7), [we come to understand] that the essential destruction [of the Holy Temple] was [with] the "left eye," the month of Av. Thus, it says, "sick throughout the day" (Eicha 1:13) and [thus] retrospectively [includes] Hod. Ellul is the nose. What remains is the mouth, which is not herein included in the count because it is concealed (8).*

*This order is also followed by the [side of the] Male (9). Tishrei is the skull of the Male. Heshvan and Kislev are the two ears. Tevet and Shevat are the two eyes. Adar is the nose. Also here the mouth is concealed. This then is the secret of the sanctification of the Month, that the Judges need to sanctify the month [according to the] mouths of the Judges (10). Since there is that which is lacking from the mouth of the Male, we have no authority to double any month with the exception of Adar (11). This is where King Hezekiah (obm) was mistaken that he doubled the month of Nisan in Nisan (ref. San. 12a). He was mistaken because the only month that can be added is Adar Bet. This is the mouth of the Male and belongs to the previous year. [This addition of a month] is to complete the mouth (12), because, Nisan is of the New Year.*

*Concerning the months [themselves], we have already explained in the [section on the] prayers for Rosh HaShana that from Tishrei until Adar is the VaK (six sefirot) of the Male (13). For Adar is the nose, and Nisan is the mouth of the Male and also [becomes] the skull for the Female. [Now], the breath of the mouth of the Male comes forth to the skull of the female. We thus find that Nisan assists both Him and Her. Therefore, is Adar doubled and no other month, so that the month would correspond to the mouth of the Male. Therefore does the month need to be sanctified and be made holy, as it says, "that you shall call them." For it is from the breath of the Mouth [of the Male] that Her skull is made. [There are] also six, from Nisan through Tishrei. Thus Ellul is the nose [of the Male] and Tishrei is his Mouth and his skull. It appears to me Haim that the Mouth is only related to Nisan where the Mouth becomes the skull. However, in Tishrei it is only the skull and not a mouth. For his skull is not made from her mouth [as it is the other way around]. The proof of this is that we do not double Ellul, but only Adar (14)."*

## **Commentary by HaRav Ariel Bar Tzadok**

**1. "Know now that all months are in Malkhut."** - The months of the year are the measurements we use to measure the passage of time. We human beings exist in both time and space. We measure movement in space by miles or kilometers. Months, years, days and hours are how we measure time. Nonetheless, all these measurements are the measures of the movements of physical things. We have traveled a mile or so. We have "moved forward" in time a month or so. While the cycles in nature will happen in and of themselves according to the Divine design, it is we mankind who attribute to them and receive from them meaning. This is because we are spiritual souls; we are entities from a higher dimensional existence above time and space. Thus in order to live and understand life in our physical bodies, we need these measurements. The world of the physical, in which we live, is a manifestation of one of the levels of the sefirat Malkhut. As such anything of this physical universe, including time itself is a manifestation of one of the levels of the sefirat Malkhut. Thus, as Rabbi Haim says, "Know now that all months are in Malkhut."

**2. "There are two aspects of this, one from its own side and one from the side of the Male."** - The sefirat Malkhut in relationship to the other sefirot is referred to as "Feminine." This is based upon the Kabbalistic metaphor that anything that gives is called Male and everything that receives is called Female. The sefirat Malkhut, being the lowest of the sefirot only receives and has no other sefirah below it to give to. Therefore, as the ultimate receiver, Malkhut is called Feminine. Yet, this is not all-inclusive, for as is known each sefirah has within it multiple layers of sub-sefirot. Thus within Malkhut there are ten subjective sefirot (each with ten with it, each with ten within it onto infinity). Malkhut, having ten subjective sefirot within it thus includes within itself the powers of giving and receiving. The upper sefirot within Malkhut give to the lower sefirot therein. Malkhut, while generally Feminine in relationship to the other sefirot is both Masculine and Feminine unto itself. Thus everything emanating from Malkhut (and thus into the physical universe), while ultimately Feminine can be better understood as containing the Masculine within the Feminine and the Feminine within the Feminine.

**3. "For all of them are aspects of the "head."** - The dimensions of space itself are the Malkhut within the Malkhut. The dimensions of time are the six sefirot (Hesed, Gevurah, Tiferet, Netzah, Hod, Yesod) of the Malkhut. These six together are always called Z.A. (Zeir Anpin, the Small Face). Z.A. is the "Male Face", while Malkhut is the "Female Face." Z.A., the "Male Face" channels the supernal lights below to Malkhut, the "Female Face." As such, "he" stands above "her." The months of the year, which are the dimensions of time, therefore, are on a higher plane than mere physical space itself. Physical space contains the three dimensions of height, depth and width. Time is the fourth dimension. Thus, time is "male" to space being "female." As such the months of the year stand over and influence space. Thus the months of the year are all said to be "aspects of the head" in that they are the influential power of all that happens in the physical world. This is the source of the wisdom we call Mazalot and Tekufot (ref. Shab. 75a).

**4. "This then is their order . . ."** - This is the order of the influence of the "Female" months. Although the dimensions of time and thus all the months are the "Male" within the general "Female" of Malkhut, like everything else in creation, they are subdivided between the givers (Male) and receivers (Female). The spring and summer months are called Female in that during these months the Earth, which has been nourished by the winter rains now gives forth life. Thus, the Earth is called "mother Earth" in that during the spring and summer months, like a fruitful woman, the Earth gives forth "her" seed.

**5. "The skull, the two ears, and the two eyes."** - These terms are not original to Rabbi Haim Vital. Their origins are in the fourth chapter of the Sefer Yetzirah. Therein the months of the year are found to coordinate to the various parts of the human body as well as to many other things including specific letters of the Hebrew alef-bet. Each month in time therefore manifests a different influence (mazal) over various matters in physical space. Although the correspondences mentioned in the Sefer Yetzirah are different from those mentioned here, the concepts are the same.

**6. "The Holy Temple was destroyed in Tamuz and Av."** - These two months correspond to the right and left "eyes" of the Female aspect of the months. In the system of the Ari'zal, the fallen vessels have their origins in the light that emanates from the "eyes" (Orot HaNikudim M'eynei D'A.K.). Thus evil has its source in what the eye sees (ref. Sotah 8a). When the children of Israel sinned before HaShem, evil was seen before G-d's "eyes." This led to punishment. The "left" side is the "Female" side, corresponding to the forces of severity. The "Male, right" side contrarily emanates mercy. Thus, the children of Israel were punished when the influence of the "Left Eye" became dominant. In other words, destruction became manifest when the powers of the universe aligned to manifest severity. Even when there was a small amount of mercy (the "Right Eye") of the month of Tamuz, destruction did not occur, but once it passed, fate was sealed.

**7. "The essence of these eyes is the secret of Yesod and Hod."** - The original light of the eyes, which emanated from Adam Kadmon, did not manifest until they were beneath His "waste" (the Tiferet of A.K.). Thus, the original lights of the "eyes" manifested in Netzah and Hod, which are the sefirot directly below the Tiferet. Netzah and Hod manifest the spirit of prophecy, which explains why prophecy either relates to us a sublime picture of a future world (from Netzah) or of impending punishments (from Hod). Blessings when we merit it or a curse when we deserve it; this is what the "eyes" see.

**8. "What remains is the mouth, which is not herein included in the count because it is concealed."** -The mouth is the place from where the breath emanates. Breath is life, the essence of light. All living things in one form or another breathe. Time itself is said to be a living organism and not some mere benign force of nature. As time is alive, it too must breathe, yet it can have only one "mouth." The "mouth" in time is the month that becomes the source of all the others and thus is called "the first." At this point in time (Tishrei), the mouth is concealed for although we call the New Moon of Tishrei, Rosh HaShana, the beginning of the New Year, it is still six months earlier in Nisan that we number the beginning. Rabbi Haim explains this in his introductory lectures to Rosh HaShana. Therein he discusses a famous Gemara argument whether the universe was created in either Nisan or Tishrei. After a long discourse, he concludes that the universe was created at both times. The universe was first created spiritually in Tishrei, which is why it is Rosh HaShana (the "head" of years). The physical universe was manifest from the spiritual in Nisan, which is why we count time from then.

**9. "This order is also followed by the [side of the] Male."** - The "Male" months are the months of rain, snow and cold. Rain and snow replenish the earth and the cold enables the earth to rest. Thus, the function of the winter months is active. They give to the Earth its recuperation and revival.

**10. "That the Judges need to sanctify the month [according to the] mouths"** - In Torah and Talmudic times, when the Sanhedrin ruled, the New Months were proclaimed by the word of the Court. The sanctification of the month came forth from their mouths (i.e., their speech or words). This was to correspond to the supernal pattern of how the "breath" from Above breathes life into the dimensions of time.

**11. "Since there is that which is lacking from the mouth of the Male"** - We live in a time and place which has been blemished by the sin of Adam. Therefore, the "mouth" of the "Male" is said to be lacking. This means that the fullness of spiritual light that can possibly fill the dimensional planes of time and space does not do so. All of Kabbalistic practice and prayer is directed towards rectifying this state of affairs. This is referred to throughout mystical literature as the spiritual unification of the holy Names YKVK (how G-d's Name is written) and the Name ADNY (Adonai, how G-d's Name is pronounced). The fullness of G-d's holy Name is thus not manifest in the dimensions of time. It is still mostly concealed. Nisan is thus both the final month of the "Male" months, and the first month of the "Female" months. Yet, Nisan cannot perform both functions simultaneously. Therefore the month prior,

Adar, is doubled and thus performs the role of the "mouth" so that Nisan can then perform its proper role as the skull (crown) of the "Female." For once the new year has begun, it has begun. We can always double the last number or last month, but never can there be two number ones.

**12. "[This addition of a month] is to complete the Mouth"** - In order to balance the times so that each holiday will fall in its season, the extra month is added to the year. The "mouth" month (Nisan) is both "Male" and "Female." As such, it is the source of life within the "Female" months of spring and summer. If and when time becomes imbalanced by the cycles not falling in their proper places, then it is only by the power of the "mouth" that things can be rectified. If the "Mouth" were concealed within the "skull" of the "Female," meaning if Nisan was doubled and not Adar, then the blessings of the New Year would not be able to properly flow down into our universe.

**13. "From Tishrei until Adar is the Vak (six sefirot) of the Male"** - As mentioned above, this is the "Male" aspect or the Z.A. aspect (the six sefirot: Hesed, Gevurah, Tiferet, Netzah, Hod, Yesod) within the Malkhut, which is predominantly "Female."

**14. "The proof of this is that we do not double Ellul, but only Adar."** - The rest of this passage should be clear, given the notes that we have now added. Being that Nisan is the "mouth" even though the same overlap between "Male" and "Female" occurs again in Ellul, the results are not the same. For in Nisan, the "Male" is giving to the "Female" as is appropriate. In Ellul, it would be the other way around, with the "Female" giving to the "Male." This is not the working order of the universe.

## **Conclusions**

This passage from the writings of Rabbi Haim Vital enables us to understand the underlying spiritual meaning of one of the commandments. We also learn about the relationship between the laws of physics and the laws of metaphysics, shedding light on how the dimensions of time operate. What we learn is that just as in man, there is need for nourishment and a means to receive that nourishment, so is this pattern an integral form throughout creation. Even the fabric of space-time needs to receive nourishment. This comes in the form of spiritual radiance and is received in the "mouth" of time from the "fifth" dimension, as we have explained. Another point that is clear from this section is that time, similar to space is cyclical and revolves in a circle. Just as in space, if you travel far enough in one direction you end up going around in a circle and coming back to where you began so is this true with travels in time. The more forward one moves in time, the closer to the beginning of time (and to G-d) we come. Everything that G-d has created He created spherically. This is the underlying secret of the original creation of space known as the Tzimtzum. Aside from cosmology and metaphysics, there is a very practical and personal message here for all of us. As King Solomon said in Kohelet (3:1), there is a time and a purpose for everything under Heaven. G-d has ordained for all things to have their time and for all things to have their place. When everything is in their Divinely ordained right time and right place, then the universe operates perfectly and abundant blessings are received by all. When, however, someone performs sinful behavior, such as mistaken thoughts, feelings or actions cause the mechanics of creation to shift into a punishment mode. In other words, when one does not align oneself with the forces of good and blessing, natural "negative" forces are set into operation to manifest in one's life whatever force is necessary to turn that one around. This was the case of Benei Yisrael, who sinned before HaShem with the results that the Holy Temple was destroyed.

We must understand that the concepts of good and evil, reward and punishment are ingrained into the fabric of the universe. Somehow, somewhere, there is an "eye" watching us and an "ear" that hears all. Our actions ascend above to the supernal "nose" either as a pleasant fragrance or as a foul odor. The "mouth" above speaks to us either words of blessings or admonishments of correction. What all these metaphors mean is that we human beings are very much an integral part of a greater scenario of life in our universe than what we are aware of. Torah has been given to us as our guide, through both space and time. When we follow its lessons, we align universal forces in our favor. This is how G-d ordained things to be. Non-belief or denials will not change the outcomes. Our acceptance and surrender to the Hand On High will only lead us to the proverbial "Promised Land."

## ***Mishmeret HaHodesh***

After midnight on *Erev Rosh Hodesh*, one begins the *Tikkun* by saying *Widdui*/confession:

***Widdui*** [R. Avraham Sutton translation]

We beseech You, Hashem our God and God of our ancestors! Let our prayers come before You. Our King, do not ignore our supplications, for, Hashem our God and God of our ancestors, we are not so arrogant and stiff-necked as to think that we are completely righteous and have not erred. On the contrary [we want to admit to You and to ourselves that] we have erred (*chet*), we have sinned intentionally [in order to satisfy our lust] (*avon*), and we have rebelliously committed crimes [which have caused us to become coarse and insensitive, and therefore unworthy of Your forgiveness] (*pesha*).

This goes for us, our parents, and the members of our families [whether now or in previous lifetimes].

We wish to admit our guilt [but not to fall into excessive guilt which actually prevents us from doing *teshuvah*]. We have been ungrateful [for all the good done to us and even repaid bad for good]. We have robbed. We have been two-faced and spoken slander [behind others' backs]. We have caused others to deviate [from the right path]. We have caused others to do wrong. We have acted maliciously. We have acted violently [and fraudulently to get what we want]. We have framed lies and been deceitful [in order to save ourselves and get others in trouble]. We have advised others to do things that were harmful to them. We have spoken falsely and not kept our word. We let our anger get the best of us. We have scoffed [and made light of serious matters]. We have rebelled [against You]. We have compromised Your truth for our own convenience. We have shown contempt [and thereby provoked Your displeasure]. We have committed adultery [and other sexual offenses]. We have been stubborn [and turned our hearts away from You]. We have sinned intentionally [in order to satisfy our lust, and have gotten caught in the web of our own rationalizations]. We have rebelliously committed crimes [which have caused us to become coarse and insensitive, and therefore unworthy of Your forgiveness]. We have damaged [the very things which are most sacred and precious to us]. We have oppressed and harassed. We have caused our parents grief and anguish. We have been stiff-necked [and obstinately ignored all of Your reminders to repent and better our ways]. We have acted wickedly [and become twisted inside]. We have corrupted [and destroyed our innate sense of right and wrong]. We have lost our human dignity [and stooped to the level of animals]. We have completely gone astray [and lost our way in life]. We have misled others to go astray as well.

[In sum] we have turned away from Your good commandments and ethical laws—all to no avail. But You are just with regard to any punishment that befalls us, for You have acted truthfully while we have just hardened our hearts and become more enmeshed in our sins.

**Mishnayot:** All Yisrael has a portion in the World to Come, as it says, “*And your people are all righteous, they shall inherit the land forever; they are the branch of My planting, My handiwork, in which to take pride.*”

## **Hallah Chapter 2 [Soncino translation]**

**MISHNAH 1.** PRODUCE [GROWN] OUTSIDE THE LAND, THAT CAME INTO THE LAND IS SUBJECT TO HALLAH; [IF IT] WENT OUT FROM HERE TO THERE, R. ELIEZER DECLARES [IT] TO BE SUBJECT [THERETO], BUT R. AKIBA DECLARES [IT] TO BE EXEMPT FROM IT.

**MISHNAH 2.** IF EARTH FROM OUTSIDE THE LAND HAS COME TO THE LAND IN A BOAT, [THE PRODUCE GROWN THEREIN] IS SUBJECT TO TITHES AND TO THE [LAW RELATING TO] THE SEVENTH YEAR .SAID R. JUDAH: WHEN [DOES THIS APPLY]?WHEN THE BOAT TOUCHES [THE GROUND].DOUGH WHICH HAS BEEN KNEADED WITH FRUIT-JUICE IS SUBJECT TO HALLAH, AND MAY BE EATEN WITH UNCLEAN HANDS.

**MISHNAH 3.** A WOMAN MAY SIT AND SEPARATE HER HALLAH [WHILE SHE IS] NAKED, SINCE SHE CAN COVER HERSELF BUT A MAN [MAY] NOT. IF ONE IS NOT ABLE TO MAKE ONE'S DOUGH IN CLEANNESS HE SHOULD MAKE IT [IN SEPARATE] KABS, RATHER THAN MAKE IT IN UNCLEANNESS; BUT R. AKIBA SAYS: LET HIM MAKE IT IN UNCLEANNESS RATHER THAN MAKE IT [IN SEPARATE] KABS, SINCE THE SAME DESIGNATION AS HE GIVES TO THE CLEAN, HE LIKewise GIVES TO THE UNCLEAR; THE ONE HE DECLARES HALLAH TO THE NAME, AND THE OTHER HE DECLARES HALLAH TO THE NAME BUT [SEPARATE] KABS HAVE NO PORTION [DEVOTED] TO THE NAME

**MISHNAH 4.** IF ONE MAKES HIS DOUGH [IN SEPARATE] KABS, AND THEY TOUCH ONE ANOTHER,THEY ARE EXEMPT FROM HALLAH, UNLESS THEY STICK TOGETHER.R. ELIEZER SAYS: ALSO IF ONE SHOVEL [LOAVES FROM AN OVEN] AND PUTS [THEM] INTO A BASKET, THE BASKET JOINS THEM TOGETHER FOR [THE PURPOSES OF] HALLAH.

**MISHNAH 5.** IF ONE SEPARATES HIS HALLAH [IN THE STATE OF] FLOUR, IT IS NOT HALLAH, AND IN THE HAND OF A PRIEST IT IS [AS] A THING ROBBED; THE DOUGH ITSELF IS STILL SUBJECT TO HALLAH, AND THE FLOUR, IF THERE BE OF IT THE STATUTORY MINIMUM QUANTITY, IT [ALSO IS] SUBJECT TO HALLAH; AND IT IS PROHIBITED TO NONPRIESTS: [THE LATTER IS] THE OPINION OF R. JOSHUA. THEY TOLD HIM OF AN OCCURRENCE WHEN A SCHOLAR — NONPRIEST — SEIZED IT. SAID HE TO THEM: INDEED, HE DID SOMETHING DAMAGING TO HIMSELF, BUT BENEFITING TO OTHERS.

**MISHNAH 6.** FIVE-FOURTHS [OF A KAB] OF FLOUR ARE SUBJECT TO HALLAH. [IF] THESE INCLUDING THEIR LEAVEN AND THEIR LIGHT BRAN AND THEIR COARSE BRAN [MAKE UP THE] FIVE-FOURTHS, THEY ARE SUBJECT; IF THEIR COARSE BRAN HAD BEEN REMOVED FROM THEM AND RETURNED TO THEM, THEY ARE EXEMPT.



**MISHNAH 7.** THE [STATUTORY MINIMUM] MEASURE OF HALLAH IS ONE TWENTY-FOURTH [PART OF THE DOUGH].IF ONE MAKES DOUGH FOR ONESELF, OR ONE MAKES IT FOR HIS SON'S BANQUET, IT IS ONE TWENTY-FOURTH. IF A BAKER MAKES TO SELL IN THE MARKET, AND SO [ALSO] IF A WOMAN MAKES TO SELL IN THE MARKET , IT IS ONE FORTY-EIGHTH. IF DOUGH IS RENDERED UNCLEAR EITHER UNWITTINGLY OR BY FORCE, IT IS ONE FORTY-EIGHTH, IF IT WAS RENDERED UNCLEAR DELIBERATELY, IT IS ONE TWENTY-FOURTH, IN ORDER THAT ONE WHO SINS SHALL NOT PROFIT [FROM HIS SIN].

**MISHNAH 8.** R. ELIEZER SAID: HALLAH MAY BE TAKEN FROM [DOUGH] THAT IS CLEAN, [IN A QUANTITY SUFFICIENT TO DISCHARGE THE OBLIGATION] IN RESPECT ALSO OF [DOUGH] THAT IS UNCLEAR! HOW [MAY THIS BE DONE]? [IF ONE HAS] A CLEAN DOUGH AND AN UNCLEAR DOUGH, HE TAKES SUFFICIENT HALLAH OUT OF A DOUGH, HALLAH WHEREOF HAD NOT YET BEEN TAKEN, AND PUTS [DOUGH] LESS THAN THE SIZE OF AN EGG IN THE MIDDLE, IN ORDER THAT HE MAY TAKE OFF [THE HALLAH] FROM WHAT IS CLOSE TOGETHER; BUT THE SAGES PROHIBIT.

### **Rosh Hashanah 1:3-3:1**

On six months the messengers go forth: on Nisan, because of Pesah; on Av, because of the fast; on Elul because of Rosh Hashanah; on Tishrei, because of the determination of the holy day; on Kislev, because of Hanukkah; and on Adar because of Purim. And when the Temple was in existence, they went forth also on Iyar, because of *Pesah Katan*.

For two months they violate the Shabbat: for Nisan and for Tishrei, for in them the messengers went forth to Syria, and by them they determined the holy days; and when the Temple was in existence, they violated for all of them, because of the determination of the sacrifice.

Whether it was seen clearly, or it was not seen clearly, they violate the Shabbat on it. Rabbi Yose says, If it was clearly visible, they do not violate the Shabbat on it once happened that more than forty pairs passed, and Rabbi Akiva detained them in Lod. Rabban Gamliel sent to him, If you detain the many, you cause them to sin in the future.

If a father and his son saw the New Moon, they go, not that they are paired together, but if one of them is disqualified, the second one will join with another. Rabbi Shimon says, A father and his son, and all the relatives, are eligible for the testimony of the New Moon. Rabbi Yose said, It once happened that Tovia the Physician saw the New Moon in Jerusalem, he and his son and his freed servant, and the priests accepted him and his son, but they disqualified his servant. And when they came before the Court, they accepted him and his servant, and they disqualified his son.

And these are the ineligible: the player with the *kubiya*, loaners for interest, fliers of pigeons, and dealers in *shevi'it*, and servants. This is the general rule: any testimony which the woman is ineligible to give, they are also ineligible to give.

If a person saw the New Moon and is unable to walk, they bring him on an ass, or even on a bed; and if any lie in wait for them, they take sticks in their hands; if the way is long, they take food in their hands, because for a journey lasting a night and a day they may violate the Shabbat, and they go forth to give testimony about the New Moon, as it is written, "*These are the appointed seasons of the Lord...which you shall proclaim in their appointed season*" (Lev. 23:4).

If they do not know him, they send another with him to testify about him. Originally they accepted testimony of the New Moon from any man; after the sectarians' evil practices, they enacted that they should accept only from those they knew.

Originally they would light flares; after the Cutheans' evil practices, they enacted that messengers should go forth.

How did they light the flares? They brought long poles of cedar-wood, and reeds and shemen wood, and chips of flax, and he tied together with rope, and he went up to the top of the hill and he set fire to them, and he waved to and fro and he raised and lowered until he saw his fellow doing likewise on the top of the second hill, and so, too, on the top of the third hill.

And from where did they light the flares? From the Mount of Olives to Sarteba, and from Sarteba to Agrippina, and from Agrippina to Havran, and from Havran to Bet Biltin; and from Bet Biltin they did not move, but he waved to and fro and he raised and lowered until he would see the whole of the Diaspora before him like a mass of fire.

There was a large courtyard in Jerusalem which was called bet Ya'zek, and all the witnesses would gather there, and the Court would examine them there. And they would make big meals for them, so that they should make it their habit to come. Originally they would not move from there the entire day; Rabban Gamliel the Elder enacted that they might walk two thousand *amot* in any direction. And not only these, but also the midwife who comes to assist in a delivery, and the person who comes to save from a fire or from troops, or from the river, or from a collapsed building, all these are as the people of the city, and have two thousand *amot* in any direction.

How do they examine the witnesses? The pair that came first, they examine first, and they bring in the elder among them, and they say to him, "Tell us, how did you see the moon, facing the sun or behind the sun? To the north of it or to the south of it? How high was it and in which direction was it leaning? And how wide was it?" If he said, "Facing the sun," he said nothing. And afterwards they would bring in the second and they examine him. If their words were found to correspond, their testimony stood. And all the other pairs, they ask them the main points, not that they required them, but so that they would not go away disappointed, and that they should make it their habit to come

The head of the Court says, "It is sanctified!" And all the people answer after him, "It is sanctified, it is sanctified!" Whether it was seen at its proper time, or whether it was not seen at its proper time, they sanctify it. Rabbi Eleazar ben Zadok says, If it was not seen at its proper time, they do not sanctify it, for Heaven has already sanctified it.

Rabban Gamliel had illustrations of the shapes of the moon on a tablet and on the wall in his upper chamber, which he showed to the simple, and he said, "Did you see like this, or like this? It once happened that two came and said, "We saw it in the east in the morning and in the west in the evening." Rabbi Yohanan ben Nuri said, "They are false witnesses!" When they came to Yavneh, Rabban Gamliel accepted them. And other two came and said, "We saw it at its proper time, and on the night preceding the added day it was not seen"; and Rabban Gamliel accepted them. Rabbi Dosa ben Harkinas said, "They are false witnesses! Can they testify about a woman that she gave birth, and on the morrow her belly is between her teeth?" Rabbi Yehoshua said to him, I approve your words.

Rabban Gamliel sent to him: "I order you to come before me, with your staff and with your money, on Yom Kippur that falls according to your calculation." Rabbi Akiva went and found him distressed; he said to him, "I have to teach, that all that Rabban Gamliel did is done, for it is written, *"These are the appointed seasons of the Lord, which you shall proclaim" (Lev. 23:4)*, whether at their proper time, or not at their proper time, I have no appointed season save these. He came to Rabbi Dosa ben Harkinas, he said to him, "If we were to investigate the Court of Rabban Gamliel, then we must investigate each and every Court that has arisen from the time of Moses until now"; as it is written, *"Then went up Moses, and Aaron, Nadav, and Avihu, and seventy of the elders of Israel" (Ex. 24:9)*. And why are the names of the elders not mentioned? To teach us that each and every three that have risen up as a Court over Israel are as the Court of Moses. He took his staff and his money in his hand, and went to Yavneh to Rabban Gamliel on the day that Yom Kippur fell by his calculation. Rabban Gamliel stood up and kissed him on his head, and said to him, "Come in peace, my master and my disciple! My master in wisdom, and my disciple because you accepted my words."

If the Court and all Israel saw it, the witnesses were examined, and they did not manage to proclaim "It is sanctified!" until nightfall - then this is intercalated. If only the Court saw it, two should stand up and testify before them, and they should say, "It is sanctified, it is sanctified!" If three saw it and they are the Court, two should stand up and seat of their colleagues beside the single one, and they should testify before them, and say, "It is sanctified, it is sanctified!" for a single person is not considered trustworthy

### **Taanit 2**

The order of fasts, how so? They take out the Ark into the open place of the town and place wood-ashes on the Ark and on the head of the Nasi and on the head of the Chief of the Court; and each person places on his head. The eldest among them says words of admonition [*divrei khibushin*] before them: "Our brothers, it is not said of the men of Nineveh, "And God saw their sackcloth and their fast," but rather, *"And God saw their works, that they turned from their evil way" (Jonah 3:10)*; and in the *Kabbalah* he says, *"And rend your hearts, and not your garments" (Joel 2:13)*.

They stood to pray, they send down before the Ark a person mature and experienced, and he has sons and his house is empty, so that his heart will be perfect in the prayer, and he says before them twenty-four blessings; eighteen as on every day, and he adds to them six more.

And these are: *Zikhronot* and *Shofarot*, "In my distress I called to the Lord, and he answered me," "I will lift up my eyes to the mountains...", "Out of the depths have I called you, O Lord," "A prayer of the afflicted, when he faints." Rabbi Yehudah says, He did not have to say *Zikhronot* and *Shofarot*, but he says in their stead, "If there be in the land famine, if there be plague...", "The word of the Lord that came to Jeremiah concerning the droughts," and he says their conclusions.

For the first he says, "He Who answered Abraham on Mount Moriah, He will answer you and He will heed the sound of your crying this day. Blessed are You, O Lord, Redeemer of Israel." For the second he says, "He Who answered our forefathers at the Red Sea, He will answer you and He will heed the sound of your crying this day. Blessed are You, O Lord, Who remembers forgotten things." For the third he says, "He Who answered Joshua in Gilgal, He will answer you and he will heed the sound of your crying this day. Blessed are You, O Lord, Who hears the blowing of the *shofar*." For the fourth he says, "He Who answered Samuel at Mizpah, He will answer you and he will heed the sound of your crying this day. Blessed are You, O Lord, Who hears crying." For the fifth he says, "He Who answered Elijah on Mount Carmel, He will answer you and He will heed the sound of your crying this day. Blessed are You, O Lord, Who hears prayer." For the sixth he says, "He Who answered Jonah from the belly of the fish, He will answer you and he will heed the sound of your crying this day. Blessed are You, O Lord, Who answers in time of distress." For the seventh he says, "He Who answered David and Solomon his son in Jerusalem, He will answer you and he will heed the sound of your crying this day. Blessed are You, O Lord, Who has mercy on the land."

It once happened during the time of Rabbi Halafta and Rabbi Hananyah ben Tradyon that one passed before the Ark and concluded the entire blessing, and they did not respond after him "Amen." "Blow, the priests, blow!" "He Who answered our father Abraham on Mount Moriah, He will answer you and heed the sound of your crying this day." "Sound the alarm, sons of Aaron, sound the alarm!" "He Who answered our forefathers at the Red Sea, He will answer you and heed the sound of your crying this day." And when the matter came before the Sages, they said, We did not behave thusly, save at the Eastern Gate and on the Temple Mount

The first three fasts, members of the guard fast but do not complete; and members of the father's house did not fast at all. Three second ones, members of the guard fast and complete; and members of the father's house fast and do not complete. Seven last ones, these and these fast and complete; the words of Rabbi Yehoshua. But the Sages say, The first three fasts these and these did not fast at all. Three second ones, members of the guard fast and do not complete, and members of the father's house did not fast at all. Seven last ones, members of the guard fast and complete, and members of the father's house fast and do not complete

Members of the guard are permitted to drink wine at night, but not during the day. And members of the father's house - not during the day and not at night. The members of the guard and members of the *ma'amad* are prohibited from cutting and from washing, and on the fifth they are permitted, because of the honor of the Shabbat

All that is written in *Megillat Ta'anit* "not to eulogize" - before is prohibited, after is permitted. Rabbi Yose says, Before is and after is prohibited; "that is not to fast on it", before is and after is permitted. Rabbi Yose says, Before is prohibited, after is permitted

They do not decree a fast for the community in the beginning on Thursday, so as not to raise market prices; but the first three fasts - Monday and Thursday, and Monday and the three seconds - Thursday, Monday, and Thursday, Rabbi Yose says, Just as the first are not on Thursday, so, too, the second ones and the last ones.

They do not decree a fast for the community on Rosh Hodesh, on Hanukkah, or on Purim. And if they began, they do not interrupt; the opinion of Rabban Gamliel. Rabbi Meir said, Even though Rabban Gamliel says they do not interrupt, he would admit they do not complete. And similarly if the Ninth of Av fell on Shabbat eve

### **Ketuvot:1**

A virgin is wed on Wednesday, and a widow on Thursday, for twice a week the Courts sit in the towns, on Monday and on Thursday, and if he had a claim of virginity, he would rise up early to Court.

A virgin, her *ketubah* is two hundred, and a widow, a *maneh*. A virgin widow, a divorced woman, and a woman who underwent *halitzah* after the *erusin* -- their *ketubah* is two hundred, and they have a claim of virginity. A female convert, captive, and a bondwoman who were redeemed, converted, or were freed less than three years and one day of age -- their *ketubah* is two hundred, and they have a claim of virginity.

An adult who had relations with a girl who was a minor or a boy who was a minor had relations with an adult, and one injured by a piece of wood -- their *ketubah* is two hundred; so Rabbi Meir. But the Sages say, one injured by a piece of wood, her *ketubah* is a *maneh*

A virgin widow, a divorced woman, and a woman who underwent *halitzah* after marriage -- their *ketubah* is a *maneh*, and they do not have a claim of virginity. A female, or a captive, and a bondwoman who were redeemed, or converted, set free, more than three years and one day of age -- their *ketubah* is a *maneh*, and they do not have a claim of virginity.

One who eats with his father-in-law in Judea without witnesses, may not claim virginity, because he was secluded with her. The *ketubah* of both an Israelite widow and a priestly widow, is a *maneh*. The Court of *kohanim* would collect for a virgin four hundred zuz, and the Sages did not prevent them.

If one wed a woman and did not find her to be a virgin, she says, "After you betrothed me I was violated, and your field was inundated." And he says, "It is not so, but rather before I betrothed you, and my acquisition was made in error" -- Rabban Gamliel and Rabbi Eliezer say, She is believed. Rabbi Yehoshua says, We do not live from her mouth! Rather, she is presumed to have engaged in sexual relations before she was betrothed, and she misled him, until she brings a proof for her words.

She says, "I was injured by a piece of wood," and he says, "Not so, but rather you were trodden by a man" -- Rabban Gamliel and Rabbi Eliezer say, She is believed. But Rabbi Yehoshua says, We do not live from her mouth! Rather she is presumed to be trodden by a man, until she brings proof for her words

If they saw her talking with one in the marketplace, and said to her, "What is the nature of this one?" "He is so-and-so and he is a *kohen*" -- Rabban Gamliel and Rabbi Eliezer say, She is believed. And Rabbi Yehoshua says, We do not live from her mouth! Rather she is presumed to have engaged in sexual relations with a *natin* or a *mamzer*, until she brings proof for her words.

If she was pregnant, and they said to her, "What is the nature of this fetus?" "By so-and-so, and he is a *kohen*" -- Rabban Gamliel and Rabbi Eliezer say, She is believed. But Rabbi Yehoshua says, We do not live from her mouth! Rather she is presumed to be pregnant by a *natin* or a *mamzer*, until she brings proof for her words.

Rabbi Yose said, It once happened that a girl went down to fill water from the spring, and she was violated -- Rabbi Yohanan ben Nuri said, If the majority of the people of the city marry into the priesthood, then this one may marry into the priesthood

### *Shevuot 1*

There are two oaths which become four; there are two laws concerning the awareness of impurity which become four; there are two laws concerning carrying on the Sabbath which become four; there are two shades of leprous plague which become four.

When there was knowledge in the beginning and in the end, but unawareness between, a graded offering is to be brought. If there was knowledge in the beginning, but not in the end, the goat whose blood is sprinkled in the Holy of Holies and the Day of Atonement suspend until he becomes aware of it; then he brings the graded offering

If there was no knowledge in the beginning but there was knowledge in the end, the goat offered up on the outer altar and the Day of Atonement atone, for it is written: "*...beside the sin offering of atonement*" (Num. 29:11) - both atone for similar kinds of sin: just as the 'inner' goat atones only for an unconscious sin if there was previous knowledge, so the 'outer' atones only for unconscious sins where there was knowledge

Where there was no knowledge either in the beginning or in the end, the goats offered up on the Pilgrim Festivals and at the New Moons atone. These are the words of R. Yehudah. R. Shimon says: The Festival goats atone, but not the New Moon goats. For what do the New Moon goats atone? For a clean person who ate unclean holy food. R. Meir says: All the goats atone equally for impurity with respect to the Sanctuary and holy food. R. Shimon used to say: The New Moon goats atone for clean persons who ate unclean holy food; those of the Pilgrim Festivals atone for those who had no knowledge either in the beginning or in the end. The Day of Atonement goat atones for those who had no knowledge in the beginning but became aware afterwards. They said to him: Is it permitted to offer up the goat set apart for one day, on another? He said to them: It is.

They said to him: Since they do not atone for the same things, how can they take each other's place? He replied: They are all brought to atone for impurity connected with the Sanctuary and its holy food.

R. Shimon ben Yehudah says in his name: The New Moon goats atone for a clean person who ate unclean holy food. The Pilgrim Festival goats, in addition to atoning for a clean person who ate unclean holy food, atone also for transgressions where there was no knowledge either in the beginning or in the end. The Day of Atonement goat, in addition to atoning for a clean person who ate unclean holy food and for transgressions where there was no knowledge either in the beginning or in the end, atones also for transgressions where there was no knowledge at the beginning but there was knowledge in the end. They said to him: Is it permitted to offer up the goat set apart for one day, on the other? He said to them: It is. They said to him: Granted that the Day of Atonement goat may be offered up on the New Moon, but how can that of the New Moon be offered up on the Day of Atonement to atone for a transgression that is not within its scope? He said to them: They are all brought to atone for impurity connected with the Sanctuary and its holy food.

For willful transgression of the laws of impurity connected with the Temple and its holy food, the 'inner' goat of the Day of Atonement and the Day of Atonement atone. For other transgressions of the laws of the Torah, light or grave, willful or in error, known or unknown, positive or prohibitive, those punishable by *karet* and those punishable by death imposed by the court - for all these the scapegoat atones.

For Israelites, for Kohanim and for the Anointed Priest. What then is the difference between Israelites, priests and the Anointed Priest? Only that the blood of the bullock atones for the priests for impurity connected with the Sanctuary and its holy food. R. Shimon says: Just as the blood of the goat that is sprinkled within atones for Israelites, so the blood of the bullock atones for the priests; and just as the confession of sins over the scapegoat atones for Israelites, so the confession over the bullock atones for the priests.

### **Tamid 7 [Soncino Translation]**

**MISHNAH**. WHEN THE HIGH PRIEST WENT IN TO PROSTRATE HIMSELF, THREE PRIESTS SUPPORTED HIM, ONE BY HIS RIGHT AND ONE BY HIS LEFT AND ONE BY THE PRECIOUS STONES. WHEN THE SUPERINTENDENT HEARD THE SOUND OF THE FOOTSTEPS OF THE HIGH PRIEST AS HE WAS ABOUT TO ISSUE [FROM THE HEKAL], HE RAISED THE CURTAIN FOR HIM. HE WENT IN, PROSTRATED HIMSELF AND WENT OUT, AND THEN HIS BROTHER PRIESTS WENT IN AND PROSTRATED THEMSELVES AND WENT OUT.

**MISHNAH**. THEY WENT AND STOOD ON THE STEPS OF THE PORCH. THE FIRST SET STOOD AT THE SOUTH SIDE OF THEIR BROTHER PRIESTS HOLDING FIVE VESSELS; ONE HELD THE TENT, A SECOND THE KUZ, A THIRD THE FIREPAN, A

FOURTH THE DISH, AND THE FIFTH THE SPOON AND ITS COVERING. THEY BLESSED THE PEOPLE WITH A SINGLE BENEDICTION; IN THE COUNTRY THEY RECITED IT AS THREE BLESSINGS, IN THE SANCTUARY AS ONE. IN THE TEMPLE THEY PRONOUNCED THE DIVINE NAME AS IT IS WRITTEN, BUT IN THE COUNTRY BY ITS SUBSTITUTE. IN THE COUNTRY THE PRIESTS RAISED THEIR HANDS AS HIGH AS THEIR SHOULDERS, BUT IN THE TEMPLE RIGHT ABOVE THEIR HEADS, ALL EXCEPT THE HIGH PRIEST, WHO DID NOT RAISE HIS HANDS ABOVE THE PLATE. R. JUDAH SAYS THAT THE HIGH PRIEST ALSO RAISED HIS HANDS ABOVE THE PLATE, SINCE IT SAYS, AND AARON LIFTED UP HIS HANDS TOWARD THE PEOPLE AND BLESSED THEM.

**MISHNAH**. WHEN THE HIGH PRIEST DESIRED TO BURN THE OFFERINGS, HE USED TO GO UP THE ASCENT WITH THE DEPUTY HIGH PRIEST AT HIS RIGHT HAND, AND WHEN HE REACHED THE MIDDLE OF THE ASCENT THE DEPUTY TOOK HOLD OF HIS RIGHT HAND AND HELPED HIM UP. THE FIRST [OF THE OFFICIATING PRIESTS] THEN HANDED TO HIM THE HEAD AND THE FOOT OF THE SACRIFICE AND HE LAID HIS HANDS ON THEM AND THREW THEM [ON THE ALTAR FIRE]. THE SECOND THEN HANDED TO THE FIRST THE TWO FORE LEGS. AND HE HANDED THEM TO THE HIGH PRIEST WHO LAID HIS HANDS ON THEM AND THREW THEM [ON TO THE ALTAR]. THE SECOND THEN SLIPPED AWAY. IN THE SAME WAY ALL THE OTHER LIMBS WERE HANDED TO HIM AND HE LAID HANDS ON THEM AND THREW THEM [ON TO THE ALTAR FIRE]. IF HE PREFERRED, HE COULD LAY ON HANDS AND LET OTHERS THROW ON THE FIRE. WHEN HE CAME TO GO ROUND THE ALTAR FROM WHERE DID HE COMMENCE? FROM THE SOUTH-EASTERN CORNER; FROM THERE HE WENT TO THE NORTH-EASTERN, THEN TO THE NORTH-WESTERN AND THEN TO THE SOUTH-WESTERN. THEY THERE HANDED TO HIM WINE FOR LIBATION. THE DEPUTY HIGH PRIEST STOOD ON THE HORN OF THE ALTAR WITH THE FLAGS IN HIS HAND, AND TWO PRIESTS ON THE TABLE OF THE FAT WITH TWO TRUMPETS IN THEIR HANDS. THEY BLEW A TEK'AH, A TERU'AH AND A TEK'AH, AND THEN WENT AND STOOD BY BEN ARZA, ONE ON HIS RIGHT HAND AND ONE ON HIS LEFT. WHEN HE BENT DOWN TO MAKE THE LIBATION THE DEPUTY HIGH PRIEST WAVED THE FLAGS AND BEN ARZA STRUCK THE CYMBALS AND THE LEVITES CHANTED THE PSALM .WHEN THEY CAME TO A PAUSE A TER'AH WAS BLOWN, AND THE PUBLIC PROSTRATED THEMSELVES; AT EVERY PAUSE THERE WAS A TEK'AH AND AT EVERY TEK'AH A PROSTRATION THIS WAS THE ORDER OF THE REGULAR DAILY SACRIFICE FOR THE SERVICE OF THE HOUSE OF OUR GOD. MAY IT BE GOD'S WILL THAT IT BE BUILT SPEEDILY IN OUR DAYS, AMEN.



**MISHNAH** . THE FOLLOWING ARE THE PSALMS THAT WERE CHANTED IN THE TEMPLE. ON THE FIRST DAY THEY USED TO SAY, THE EARTH IS THE LORD'S AND THE FULLNESS THEREOF, THE WORLD AND THEY THAT DWELL THERE. ON THE SECOND DAY THEY USED TO SAY, GREAT IS THE LORD AND HIGHLY TO BE PRAISED, IN THE CITY OF OUR GOD. HIS HOLY MOUNTAIN. ON THE THIRD DAY THEY USED TO SAY, GOD STANDS IN THE CONGREGATION OF GOD, IN THE MIDST OF THE JUDGES HE JUDGES. ON THE FOURTH DAY THEY USED TO SAY, O LORD, THOU GOD TO WHOM VENGEANCE BELONGS, YOU GOD TO WHOM VENGEANCE BELONGS, SHINE FORTH. ON THE FIFTH DAY THEY USED TO SAY, SING ALOUD UNTO GOD OUR STRENGTH, SHOUT UNTO THE GOD OF JACOB. ON THE SIXTH DAY THEY USED TO SAY, THE LORD REIGNS, HE IS CLOTHED IN MAJESTY, THE LORD IS CLOTHED, HE HAS GIRDED HIMSELF WITH STRENGTH. ON SABBATH THEY USED TO SAY, A PSALM, A SONG FOR THE SABBATH DAY: A PSALM, A SONG FOR THE TIME TO COME, FOR THE DAY THAT WILL BE ALL SABBATH AND REST FOR EVERLASTING LIFE.

**Mas. Parah Chapter 3 [Soncino Translation]**

**MISHNAH 1.** SEVEN DAYS BEFORE THE BURNING OF THE [RED] COW THE PRIEST WHO WAS TO BURN THE COW WAS REMOVED FROM HIS HOUSE TO A CHAMBER THAT WAS FACING THE NORTH-EASTERN CORNER OF THE BIRAH ;AND WHICH WAS CALLED THE STONE CHAMBER. THROUGHOUT THE SEVEN DAY SHE WAS SPRINKLED UPON WITH [A MIXTURE OF] ALL THE SIN-OFFERINGS THAT WERE THERE. R. JOSE STATED: HE WAS SPRINKLED UPON ON THE THIRD AND THE SEVENTH DAYS ONLY. R. HANINA THE VICE-HIGH PRIEST STATED: ON THE PRIEST THAT WAS TO BURN THE COW THEY SPRINKLED ALL THE SEVEN DAYS, BUT ON THE ONE THAT WAS TO PERFORM THE SERVICE ON THE DAY OF ATONEMENT THEY SPRINKLED ON THE THIRD AND THE SEVENTH DAYS ONLY.

**MISHNAH 2.** COURTYARDS WERE BUILT IN JERUSALEM OVER A ROCK AND BENEATH THEM WAS A HOLLOW WHICH SERVED AS A PROTECTION AGAINST A GRAVE IN THE DEPTHS, AND THEY USED TO BRING THERE PREGNANT WOMEN, AND THERE THEY GAVE BIRTH TO THEIR CHILDREN AND THERE THEY REARED THEM. AND THEY BROUGHT OXEN, UPON WHOSE BACKS WERE PLACED DOORS, AND THE CHILDREN SAT UPON THEM WITH STONE CUPS IN THEIR HANDS. WHEN THEY REACHED SILOAM THEY ALIGHTED AND FILLED THE CUPS WITH WATER. AND THEN THEY ASCENDED AND SAT AGAIN ON THE DOORS .R. JOSE SAID: EACH CHILD USED TO LET DOWN HIS CUP AND FILL IT FROM HIS PLACE.

**MISHNAH 3.** HAVING ARRIVED AT THE TEMPLE MOUNT THEY ALIGHTED. BENEATH THE TEMPLE MOUNT AND THE COURTS WAS A HOLLOW WHICH SERVED AS A PROTECTION AGAINST A GRAVE IN THE DEPTHS, WHILE AT THE ENTRANCE OF THE COURT THE JAR OF THE ASHES OF THE SIN-OFFERING WAS PROVIDED. A MALE FROM AMONG THE SHEEP WAS BROUGHT AND A ROPE WAS TIED BETWEEN ITS HORNS, AND A STICK OR A BUSHY TWIG WAS TIED AT THE

OTHER END OF THE ROPE, AND THIS WAS THROWN INTO THE JAR. THE MALE [SHEEP] WAS THEN STRUCK SO THAT IT STARTED BACKWARDS WHEN [A CHILD] TOOK THE ASHES AND MIXED AS MUCH OF IT AS COULD BE VISIBLE ON THE WATER. R. JOSE SAID: DO NOT GIVE THE HERETICS AN OPPORTUNITY TO MESS IT UP BUT [A CHILD] HIMSELF TOOK IT AND MIXED IT.

**MISHNAH 4.** ONE MAY NOT BRING A SIN-OFFERING BY VIRTUE OF [THE PURIFICATIONS MADE FOR] ANOTHER SIN-OFFERING, NOR ONE CHILD BY VIRTUE OF [THE PREPARATIONS MADE FOR] ANOTHER. THE CHILDREN, FURTHERMORE, HAD TO BE SPRINKLED; SO R. JOSE THE GALILEAN. R. AKIBA STATED: THEY HAD NO NEED TO BE SPRINKLED.

**MISHNAH 5.** IF THEY DID NOT FIND THE RESIDUE OF THE ASHES OF THE SEVEN [RED COWS] THEY PERFORMED THE SPRINKLING WITH THOSE OF SIX, OF FIVE, OF FOUR, OF THREE, OF TWO OR OF ONE, AND WHO PREPARED THESE? MOSES PREPARED THE FIRST, EZRA PREPARED THE SECOND, AND FIVE WERE PREPARED SINCE EZRA; SO R. MEIR. BUT THE SAGES STATED: SEVEN WERE PREPARED SINCE THE DAYS OF EZRA. AND WHO PREPARED THEM? SIMEON THE JUST AND JOHANAN THE HIGH PRIEST PREPARED TWO ELIEHOENAI THE SON OF HA-KOF AND HANAMEL THE EGYPTIAN AND ISHMAEL THE SON OF PIABI PREPARED ONE EACH.

**MISHNAH 6** A CAUSEWAY WAS MADE FROM THE TEMPLE MOUNT TO THE MOUNT OF OLIVES, BEING CONSTRUCTED OF ARCHES ABOVE ARCHES, EACH ARCH PLACED DIRECTLY ABOVE EACH PIER [OF THE ARCH BELOW] AS A PROTECTION AGAINST A GRAVE IN THE DEPTHS, WHEREBY THE PRIEST WHO WAS TO BURN THE COW, THE COW ITSELF AND ALL WHO AIDED IN ITS PREPARATION WENT FORTH TO THE MOUNT OF OLIVES.

**MISHNAH 7.** IF THE COW REFUSED TO GO OUT, THEY MAY NOT TAKE OUT WITH IT A BLACK ONE LEST IT BE SAID, 'A BLACK (COW) HAS BEEN SLAIN' NOR ANOTHER RED [COW] LEST IT BE SAID, 'TWO HAVE BEEN SLAIN'. R. JOSE STATED: IT WAS NOT FOR THIS REASON BUT BECAUSE IT IS SAID IN SCRIPTURE AND HE SHALL BRING HER FORTH, BY HERSELF. THE ELDERS OF ISRAEL USED TO PRECEDE THEM ON FOOT TO THE MOUNT OF OLIVES, WHERE THERE WAS A PLACE OF IMMERSION. THE PRIEST THAT WAS TO BURN THE COW WAS (DELIBERATELY) MADE UNCLEAN ON ACCOUNT OF THE SADDUCEES: IN ORDER THAT THEY SHOULD NOT SAY, 'ONLY BY THOSE ON WHOM THE SUN HAS SET MUST IT BE PREPARED'.

**MISHNAH 8.** THEY LAID THEIR HANDS UPON HIM AND SAID, MY LORD THE HIGH PRIEST, PERFORM IMMERSION ONCE. HE THEREUPON WENT DOWN AND IMMERSUED HIMSELF AND CAME UP AND DRIED HIMSELF. DIFFERENT KINDS OF WOOD WERE SET IN ORDER THERE: CEDAR 'WOOD, PINE, SPRUCE AND THE

WOOD OF SMOOTH FIG TREES. [THE PILE] WAS BUILT UP IN THE SHAPE OF A TOWER FURNISHED WITH AIR HOLES; AND ITS FORESIDE WAS TURNED TOWARDS THE WEST.

**MISHNAH 9.** IT WAS BOUND WITH A ROPE OF BAST AND PLACED ON THE PILE WITH ITS HEAD TOWARDS THE SOUTH AND ITS FACE TOWARDS THE WEST. THE PRIEST STOOD IN THE EAST WITH HIS FACE TOWARDS THE WEST. HE LAUGHTERED WITH HIS RIGHT HAND AND RECEIVED THE BLOOD WITH HIS LEFT. R. JUDAH SAID: HE RECEIVED THE BLOOD WITH HIS RIGHT HAND, PUT IT ON HIS LEFT HAND AND THEN SPRINKLED WITH HIS RIGHT. SEVEN TIMES HE DIPPED HIS FINGER IN THE BLOOD AND SPRINKLED IT TOWARDS THE HOLY OF HOLIES, DIPPING ONCE AGAIN FOR EACH SPRINKLING. HAVING FINISHED THE SPRINKLING HE WIPED HIS HAND ON THE BODY OF THE COW, CAME DOWN AND KINDLED THE FIRE WITH CHIPS. R. AKIBA SAID: WITH DRY BRANCHES OF PALM-TREES.

**MISHNAH 10.** WHEN IT BURST HE TOOK UP A POSITION OUTSIDE ITS PIT AND TAKING HOLD OF CEDAR WOOD, HYSSOP AND SCARLET WOOL, HE SAID TO THE BYSTANDERS, 'IS THIS CEDARWOOD? IS THIS CEDARWOOD?' 'IS THIS HYSSOP? IS THIS HYSSOP?' 'IS THIS SCARLET WOOL? IS THIS SCARLET WOOL?' THREE TIMES HE REPEATED EACH QUESTION AND THEY ANSWERED HIM 'YEA, YEA!' — THREE TIMES TO EACH QUESTION.

**MISHNAH 11.** HE THEN WRAPPED THEM TOGETHER WITH THE ENDS OF THE STRIP OF WOOL AND CAST THEM INTO THE BURNING HEAP, WHEN IT WAS BURNT UP IT WAS BEATEN WITH RODS AND THEN SIFTED WITH SIEVES. R. ISHMAEL STATED: THIS WAS DONE WITH STONE HAMMERS AND STONEWARE SIEVES. A BLACK CINDER ON WHICH THERE WERE SOME ASHES WAS CRUSHED BUT ONE ON WHICH THERE WERE NONE WAS LEFT BEHIND. A BONE WAS CRUSHED IN EITHER CASE. IT WAS THEN DIVIDED INTO THREE PARTS: ONE PART WAS DEPOSITED ON THE RAMPART, ONE ON THE MOUNT OF OLIVES, AND ONE WAS DIVIDED AMONG THE COURSES.

**Pirke Avot 6.1.** The sages expounded in the language of the *Mishnah* (blessed is He who chose them and their learning)[from [www.chabad.org](http://www.chabad.org)]:

1. Rabbi Meir would say: Whoever studies Torah for Torah's sake alone, merits many things; not only that, but [the creation of] the entire world is worthwhile for him alone. He is called friend, beloved, lover of G-d, lover of humanity, rejoicer of G-d, rejoicer of humanity. The Torah enclothes him with humility and awe; makes him fit to be righteous, pious, correct and faithful; distances him from sin and brings him close to merit. From him, people enjoy counsel and wisdom, understanding and power, as is stated (Proverbs 8:14): "*Mine are counsel and wisdom, I am understanding, mine is power.*" The Torah grants him sovereignty, dominion, and jurisprudence. The Torah's secrets are revealed to him, and he becomes as an ever-increasing wellspring and as an unceasing river. He becomes modest, patient and forgiving of insults. The Torah uplifts him and makes him greater than all creations.

2. Said Rabbi Joshua the son of Levi: Every day, an echo resounds from Mount Horeb (Sinai) proclaiming and saying: "Woe is to the creatures who insult the Torah." For one who does not occupy himself in Torah is considered an outcast, as is stated (Proverbs 11:22), "*A golden nose-ring in the snout of a swine, a beautiful woman bereft of reason.*" And it says (Exodus 32:16): "*And the tablets are the work of G-d, and the writing is G-d's writing, engraved on the tablets*"; read not "engraved" (*charut*) but "liberty" (*chairut*)---for there is no free individual, except for he who occupies himself with the study of Torah. And whoever occupies himself with the study of Torah is elevated, as is stated (Number 21:19), "*And from the gift to Nahaliel, and from Nahaliel to The Heights.*"

3. One who learns from his fellow a single chapter, or a single law, or a single verse, or a single word, or even a single letter, he must treat him with respect. For so we find with David, king of Israel, who did not learn anything from Ahitofel except for two things alone, yet he called him his "*master*," his "*guide*" and his "*intimate*," as is stated (Psalms 55:14), "*And you are a man of my worth, my guide and intimate friend.*" Surely we can infer *a fortiori*: if David, king of Israel, who learned nothing from Ahitofel except for two things alone, nevertheless referred to him as his master, guide and intimate, it certainly goes without saying that one who learns from his fellow a single chapter, a law, a verse, a saying, or even a single letter, is obligated to revere him. And there is no reverence but Torah, as is stated (Proverbs 3:35; 28:10), "*The sages shall inherit honor*" "*and the integral shall inherit good*"; and there is no good but Torah, as is stated (ibid. 4:2), "*I have given you a good purchase; My Torah, do not forsake it.*"

4. Such is the way of Torah: Bread with salt you shall eat, water in small measure you shall drink, and upon the ground you shall sleep; live a life of deprivation and toil in Torah. If so you do, "*fortunate are you, and good is to you*" (Psalms 128:2): fortunate are you in this world, and it is good to you in the World To Come.

5. Do not seek greatness for yourself, and do not lust for honor. More than you study, do. Desire not the table of kings, for your table is greater than theirs, and your crown is greater than theirs, and faithful is your Employer to pay you the rewards of your work.

6. Torah is greater than the priesthood or sovereignty, for sovereignty is acquired with thirty virtues, the priesthood with twenty-four, and Torah is acquired with forty-eight qualities. These are: study, listening, verbalizing, comprehension of the heart, awe, fear, humility, joy, purity, serving the sages, companionship with one's contemporaries, debating with one's students, tranquility, study of the scriptures, study of the *Mishnah*, minimizing engagement in business, minimizing socialization, minimizing pleasure, minimizing sleep, minimizing talk, minimizing gaiety, slowness to anger, good heartedness, faith in the sages, acceptance of suffering, knowing one's place, satisfaction with one's lot, qualifying one's words, not taking credit for oneself, likableness, love of G-d, love of humanity, love of charity, love of justice, love of rebuke, fleeing from honor, lack of arrogance in learning, reluctance to hand down rulings, participating in the burden of one's fellow, judging him to the side of merit, correcting him, bringing him to a peaceful resolution [of his disputes], deliberation in study, asking and answering, listening and illuminating, learning in order to teach, learning in order to observe, wising one's teacher, exactness in conveying a teaching, and saying something in the name of its speaker. Thus we have learned: One who says something in the name of its speaker brings redemption to the world, as is stated (Esther 2:22), "*And Esther told the king in the name of Mordechai.*"

7. Great is Torah, for it gives life to its observers in this world, and in the World To Come. As is stated (Proverbs 4:22): "*For they are life to he who finds them, and a healing to all his flesh.*" And it says (ibid. 3:8): "*It shall be health to your navel, and marrow to your bones.*" And it says (3:18): "*She is a tree of life for those who hold fast to her, and happy are those who support her.*" And it says (1:9): "*For they shall be a garland of grace for your head, and necklaces about your neck.*" And it says (4:9): "*She shall give to your head a garland of grace, a crown of glory she shall grant you.*" And it says (9:11): "*With me, your days shall be increased, and years of life shall be added to you.*" And it says (3:16): "*Long days in her right hand; in her left, wealth and honor.*" And it says (3:2): "*For long days, years of life and peace, they shall add to you.*"

8. Rabbi Shimon the son of Judah would say in the name of Rabbi Shimon the son of Yohai: Beauty, strength, wealth, honor, wisdom, sageness, old age and children are becoming to the righteous and becoming to the world. As is stated (Proverbs 16:31): "*Old age is a crown of beauty, to be found in the ways of righteousness.*" And it says (ibid. 20:29): "*The beauty of youths is their strength, and the glory of sages is their age.*" And it says (ibid., 17:6): "*The crown of sages are their grandchildren, and the beauty of children their fathers.*" And it says (Isaiah 24:23): "*And the moon shall be abashed and the sun shamed, for the L-rd of hosts has reigned in Zion, and before his elders is glory.*"

Rabbi Shimon the son of Menasia would say: these seven qualities enumerated by the sages for the righteous were all realized in Rabbi [Judah HaNassi] and his sons.

9. Said Rabbi Yossei the son of Kisma: Once, I was traveling and I encountered a man. He greeted me and I returned his greetings. Said he to me: "Rabbi, where are you from?" Said I to him: "From a great city of sages and scholars, am I." Said he to me: "Rabbi, would you like to dwell with us in our place? I will give you a million dinars of gold, precious stones and pearls." Said I to him: "If you were to give me all the silver, gold, precious stones and pearls in the world, I would not dwell anywhere but in a place of Torah. Indeed, so is written in the book of psalms

by David the king of Israel: *'I prefer the Torah of Your mouth over thousands in gold and silver' (Psalms 118:72)*. Furthermore, when a person passes from this world neither silver, nor gold, nor precious stones, nor pearls accompany him, only Torah and good deeds, as is stated (Proverbs 6:22): *'When you go it will direct you, when you lie down it will watch over you, and when you awaken it shall be your speech.'* *'When you go it will direct you'---in this world; 'when you lie down it will watch over you'---in the grave; 'and when you awaken it shall be our speech'---in the World To Come.* Also it says (Haggai 2:8): *'Mine is the silver and Mine is the gold, so says the L-rd of Hosts.'* "

**10.** G-d acquired five acquisitions in his world. These are: one acquisition is the Torah, one acquisition are the heavens and the earth, one acquisition is Abraham, one acquisition is the people of Israel, and one acquisition is the Holy Temple. The Torah, as it is written (Proverbs 8:22), *"G-d acquired me as the beginning of His way, before His works of yore."* The heavens and the earth, as it is written (Isaiah 66:1), *"So says G-d: The heavens are My throne and the earth is My footstool; what house, then, can you build for Me, and where is My place of rest?"; and it says (Psalms 104:25), "How many are your works, O G-d, You have made them all with wisdom; the earth is filled with Your acquisitions."* Abraham, as it is written (Genesis 14:19), *"And he blessed him, and said: Blessed be Abram to G-d Most High, acquirer of heavens and earth."* Israel, as it is written (Exodus 15:16), *"Till Your nation, O G-d, shall pass, till this nation You have acquired shall pass";* and it says (Psalms 16:3), *"To the holy who are upon earth, the noble ones, in whom is all My delight."* The Holy Temple, as it is written (Exodus 15:17), *"The base for Your dwelling that you, G-d, have achieved; the Sanctuary, O L-rd, that Your hands have established";* and it says (Psalms 78:54), *"And He brought them to His holy domain, this mount His right hand has acquired."*

**11.** Everything that G-d created in His world, He did not create but for His glory. As is stated (Isaiah 43:7): *"All that is called by My name and for My glory, I created it, formed it, also I made it."* And it says (Exodus 15:1): *"G-d shall reign forever and ever"*

**Gemara** (adopted from Soncino)

### ***Berakot 6a***

Does, then, the Holy One, blessed be He, sing the praises of Israel? — Yes, for it is written: *You have praised the Lord this day . . . and the Lord has praised you this day.* The Holy One, blessed be He, said to Israel: You have made me a unique entity in the world, and I shall make you a unique entity in the world. 'You have made me a unique entity in the world', as it is said: *Hear, O Israel, the Lord our God, the Lord is one.* 'And I shall make you a unique entity in the world', as it is said: *And who is like Your people Israel, a nation one in the earth?*

### ***Shabbat 88B***

R. Samuel b. Nahmani said in R. Jonathan's name. What is meant by, *You have ravished my heart, my sister, my bride; You have ravished my heart with one of your eyes?* In the beginning with one of your eyes; when you fulfill with both your eyes.

R. Joshua b. Levi said: What is meant by, *My beloved is to me as a bundle of myrrh [zeror ha-mor], That lies between my breasts?* The congregation of Israel spoke before the Holy One, blessed be He, ‘Sovereign of the Universe! Though my life be distressed [*mezar*] and embittered [*memar*], yet my love lies between my breasts.’ *My beloved is to me as a cluster [eshkol] of henna-flowers [kofer] in the vineyards of [karme] En-gedi:* He to Whom everything belongs [*she-ha-kol shelo*] shall make atonement [*mekapper*] for me for the sin of the kid which I stored up [*karamti*] for myself.

### ***Pesahim 87a***

*Then was I in his eyes as one that found peace [shalom],* which R. yohanan interpreted: Like a bride who was found perfect [*shelemah*] in her father-in-law's home and is eager to go and recount her merits in her father's house, as it is written, *And it shall be at that day, saith the Lord, that you shall call Me My husband [Ishi], and you shall call Me no more My Master [Ba'ali]*:R. Yohanan said: [That means] like a bride in her father-in-law's house, and not like a bride in her father's house.

*I am a wall, and my breast like its towers.* R. YohanaN said: ‘I am a wall’ alludes to the Torah; ‘*and my breasts like its towers*’ to scholars. While Raba interpreted: ‘*I am a wall*’ symbolizes the Community of Israel; ‘*and my breasts like its towers*’ symbolizes the synagogues and the houses of study.

### ***118b***

Raba lectured, What does it mean, *I love that the Lord should hear [my voice and my supplications]*? The Congregation of Israel said: Sovereign of the Universe! When am I loved by Thee? Whe You hear the voice of my supplications. *I was brought low [dallothi], and He saved me.* The Congregation of Israel spoke before the Holy One, blessed be He, Sovereign of the Universe! Though I am poor [*dallah*] in religious deeds, yet I am Yours, and it is fitting that I should be saved.

### ***Erubim 21B***

Raba explained: The Scriptural text: *The mandrakes give forth fragrance* is an allusion to the young men of Israel who never felt the taste of sin; and at our doors are all manner of precious fruits is an allusion to the daughters of Israel who tell their husbands about their doors. Another reading: Who close their doors for their husbands. *New and old, which I have laid up for You my beloved;* the Congregation of Israel said to the Holy One, blessed be He, ‘Lord of the universe: I have imposed upon myself more restrictions than You have imposed upon me, and I have observed them.’

Raba explained: What [are the allusions] in the Scriptural text: *Come, my beloved, let us go forth into the field; let us lodge in the villages, let its get up early to the vineyards; let us see whether the vine has budded, whether the vine-blossom be opened and the pomegranates be in flower; there will I give you my love?* ‘*Come, my beloved, let its go forth in to the field*’; the

Congregation of Israel spoke before the Holy One, blessed be He: Lord of the universe, do not judge me as those who reside in large towns who indulge in robbery, in adultery, and in vain and false oaths; *'let us go forth into the field'*, come, and I will show You scholars who study the Torah in poverty; *'let us lodge in the villages'* read not, *'in the villages'* but *'among the disbelievers'*, come and I will show You those upon whom You have bestowed much bounty and they don't believe in You; *'let us get up early in the vineyards'* is an allusion to the synagogues and schoolhouses; *'let us see whether the vine has budded'* is an allusion to the students of Scripture; *'whether the vine-blossom be opened'* alludes to the students of the Mishnah; *'and the pomegranates be in flower'* alludes to the students of the Gemara; *'there will I give You my love'*, I will show You my glory and my greatness, the praise of my sons and my daughters.

### ***Rosh Hashanah 25A***

Rabbi then said to R. Hiyya, Go to En Tob and sanctify the month, and send me the watchword, 'David king of Israel is alive and vigorous'.

### ***Sukkot 49B***

Raba explained: What is the implication of what was written, *How beautiful are thy steps in sandals, O prince's daughter?* How beautiful are the steps of Israel when they go up [to Jerusalem] to celebrate a festival. 'O prince's daughter', means, daughter of our father Abraham, who is called prince, as it is said, The princes of the peoples are gathered together, the people of the God of Abraham. 'The God of Abraham'! And not the God of Isaac and Jacob? But the meaning is, The God of Abraham who was the first of proselytes.

### ***Megilah 29A***

It has been taught: R. Shimon b. Yohai said: Come and see how beloved are Israel in the sight of God, in that to every place to which they were exiled the Shekhinah went with them. They were exiled to Egypt and the Shekhinah was with them, as it says, Did I reveal myself unto the house of thy father when they were in Egypt. They were exiled to Babylon, and the Shekhinah was with them, as it says, for your sake I was sent to Babylon. And when they will be redeemed in the future, the Shekhinah will be with them, as it says, *Then the Lord your God will return [with] your captivity*. It does not say here *we-heshib* [and he shall bring back] but *we-shab* [and he shall return]. This teaches us that the Holy One, blessed be He, will return with them from the places of exile.

### ***Ta'anit 4a***

R. Berekiah said: The Congregation of Israel also made a thoughtless request, yet God granted that request, as it is said, And let us know, eagerly strive to know the Lord. His going forth is sure as the morning: and He shall come to us as the rain. The Holy One, blessed be He, said to her [Israel]: My daughter, you ask for something which at times is desirable and at other times is not desirable, but I will be for you something which is desirable at all times, as it is said, I will be as dew unto Israel. She further made another thoughtless request. She said before Him, *O God, Set*



*me as a seal upon your heart, - as a seal upon your arm.* Then the Holy One, blessed be He, replied to her: My daughter, you ask for something which at times can be seen and at other times cannot be seen. I, however, will make of you something which can be seen at all times, as it is said, *Behold I have graven you upon the palms of My hands.*

### ***Sanhedrin 41B***

R. Hanina also said in the name of R. Assi in R. Yohanan's name: Until what day of the month may the blessing over the new moon be recited? — Until its concavity is filled up. And how long is that? — R. Jacob b. Idi said In Rab Judah's name: Seven days. The Nehardeans said: Sixteen [days]. Now, both agree with R. Yohanan, but the one [explains it as meaning]: Until it is like a strung bow; the other: Until it is like a sieve. R. Aha of Difti said to Rabina: Yet should not one utter the blessing, 'Blessed . . . who is good and does good'! — He replied: But when it is waning, do we say, 'Blessed be the true judge.' 'that we should say: 'Blessed . . . who is good and does good?' But why should not both be recited? Since it is a regular phenomenon, no blessing at all is required.

R. Aha b. Hanina also said in the name of R. Assi in R. Johanan's name: Whoever pronounces the benediction over the new moon in its due time welcomes, as it were, the presence of the Shekhinah: for one passage states, This month while elsewhere it is said, *This is my God, and I will glorify Him.* In the school of Rabbi Ishmael it was taught: Had Israel inherited no other privilege than to greet the presence of their Heavenly Father once a month, it were sufficient. Abaye said: Therefore we must recite it standing. But Meremar and Mar Zutra allowed themselves to be carried on the shoulders when they pronounced the blessing. R. Aha said to R. Ashi: In 'the West,' they pronounce the following blessing: 'Blessed be He who renews the moons.' Whereupon he retorted: Such a blessing even our women folk pronounce! But [one should rather use the following], in accordance with Rab Judah, who gives it thus: Praised ....who created the Heavens with His word, and all their hosts with the breath of His mouth. He appointed unto them fixed laws and times, that they should not change their ordinance. They rejoice and are glad to do the will of their Creator. They work truthfully, for their action is truth. The moon He ordered that she should renew herself as a crown of beauty for those whom He sustains from the womb, and who will, like it, be renewed in the future, and magnify their Maker in the name of the glory of His kingdom. Blessed art Thou, O Lord, who renews the moons.

### ***Shevuot 10a***

Well then, said R. Yonah, the verse says: *'These you shall offer unto the Lord in your festivals* — all the festivals are equated with each other. But the New Moon is not a festival! Truly, the New Moon is also called a festival.

## ***Menahot 53A***

The Rabbis said to R. Perida, ‘R. Ezra, the grandson of R. Abtolos, who is the tenth generation from R. Eleazar b. ‘Azariah, who is the tenth generation from Ezra, is standing at the door’ — Said he to them, ‘Why all this? If he is a learned man, it is well; if he is a learned man and also a scion of noble ancestors, it is all the better; but if he is a scion of noble ancestors and not a learned man may fire consume him’. They told him that he was a learned man, whereupon he said, ‘Let him come in’. He at once saw that his [R. Ezra's] mind was troubled, so he began his discourse and said, *I said unto the Lord, You my Lord; my gratefulness is not with You*. The Congregation of Israel said to the Holy One, blessed be He, ‘Lord of the universe, Show Your gratefulness to me for making You known in the world’. He replied. ‘My gratefulness is not with thee, but with Abraham, Isaac and Jacob, who first made Me known in the world, as it is said, *With the holy that are in the earth; they are the mighty ones in whom is all my delight*.’ As soon as he [R. Ezra] heard the expression mighty’, he began his discourse, saying, Let the Mighty One come and take vengeance for the sake of the mighty from the mighty by means of the mighty. ‘Let the Mighty One come’ — that is, the Holy One, blessed be He, as it is written, *The Lord on high is mighty*. ‘And take vengeance for the sake of the mighty’ — that is, Israel, as it is written, *They are the mighty ones in whom is all my delight*. ‘From the mighty’ — that is, the Egyptians, as it is written, *The mighty sank like lead in the waters*. ‘By means of the mighty’ — that is, the water, as it is written, *Above the voices of many waters, mighty waters, breakers of the sea*. Let the beloved the son of the beloved come and build the beloved for the Beloved in the portion of the beloved that the beloved may receive atonement therein. ‘Let the beloved come’ — that is King Solomon, as it is written, *And He sent by the hand of Nathan the prophet, and he called his name Yedidiah [beloved of the Lord], for the Lord's sake*.

The son of the beloved’ — that is, the son of Abraham, as it is written, *What has My beloved to do in My house?* ‘And build the beloved’ — that is, the Temple, as it is written, *How lovely are Your tabernacles!* ‘For the Beloved’ — that is, the Holy One, blessed be He, as it is written, *Let me sing of my Beloved*. ‘In the portion of the beloved’ — that is, Benjamin, as it is said, Of Benjamin he said, *The beloved of the Lord shall dwell in safety by Him*. ‘That the beloved may receive atonement’ — that is, Israel, as it is written, *I have given the dearly beloved of My soul into the hand of her enemies*. Let the good come and receive the good from the Good for the good. ‘Let the good come’ — that is, Moses, as it is written, *And she saw that he was good*. ‘And receive the good’ — that is, the Torah, as it is written, *For I give you good doctrine*. ‘From the Good’ — that is, the Holy One, blessed be He, as it is written, *The Lord is good to all*. ‘For the good’ — that is, Israel, as it is written, *Do good, O Lord, unto the good*. Let this come and receive this from This for this people. ‘Let this come’ — that is, Moses, as it is written, *For as for this Moses, the man*. ‘And receive this’ — that is, the Torah, as it is written, *And this is the Torah which Moses set*. ‘From This’ — that is, the Holy One, blessed be He, as it is written, *This is my God and I will glorify Him*. ‘For this people’ — that is, Israel, as it is written, *This people that You have gotten*.

## ***Hullin 60B***

R. Simeon b. Pazzi pointed out a contradiction [between verses]. One verse says: *And God made the two great lights*, and immediately the verse continues: *The greater light . . . and the lesser light*. The moon said unto the Holy One, blessed be He, ‘Ruler of the Universe! Is it possible for two kings to wear one crown?’ He answered: ‘Go then and make thyself smaller’. ‘Ruler of the Universe!’ cried the moon, ‘Because I have suggested that which is proper must I then make myself smaller?’ He replied: ‘Go and you will rule by day and by night’. ‘But what is the value of this?’ cried the moon; ‘Of what use is a lamp in broad daylight?’ He replied: ‘Go. Israel shall account by you the days and the years’. ‘But it is impossible’, said the moon, ‘to do without the sun for the accounting of the seasons, as it is written: *And let them be for signs, and for seasons, and for days and years*’. ‘Go. The righteous shall be named after you as we find, Yaacov the Small, Shemuel the Small, David the Small. On seeing that it would not be consoled the Holy One, blessed be He, said: ‘Bring an atonement for Me for making the moon smaller’. This is what was meant by R. Shimeon b. Lakish when he declared: Why is it that the he-goat offered on the new moon is distinguished in that there is written concerning it unto the Lord? Because the Holy One, blessed be He, said: Let this he-goat be an atonement for Me for making the moon smaller.

## ***Meseket Sofrim 18, Halakah 9:***

On the New Moon, the association of elders, leaders and students were assembled in session from the time of Minhah onwards until the sun had set and the moon appeared in the night sky. It is necessary to say after the blessing on the wine: Blessed are You, Hashem, our Gd, King of the universe, who has revealed to us the secret of the renewal of the moon, Who did instruct and teach us the courses of the season, New Moons, and Festivals, and Who did appoint me of understandgin to determine their times. You are our Rock, and has weighed and calculated the minutest divisions of time whereby the New Moons and Festivals are determined, as it is written, “ *Who appoints the moon for seasons, the sun knows his going down (Psalm 104:19)*, as well as “ *For as the new heavens and the new earth, which I will make” (Yshayah 66:22)*. One concludes with Blessed are You, Hashem, Who sanctifies Yisarel and the New Moons. One should then say “ *Give thanks to Hashem for He is good*, on this day we all in Yerushalayim rejoice and are happy in the All-present May Elijah the prophet soon come to us; and may the King Mashiah cause to spring froth in our days the time like the years when teh Temple will be rebult and may joyous occasions multiply in Yisrael. Sanctified is the New Moon, sanctified is the beginning of the month, sanctified is its proper time, sanctified in its intercalulation, sanctified according to Torah, sanctified according to halakhah, sanctified in the supernal realms, sanctified in the earthly realms, sanctified in the land of Yisrael, sanctified in Zion, sanctified in all the dwelling places of Yisrael. sanctified by the order of our Rabbis, sanctified in the House of Assembly. *Give thanks to Hashem for He is good*. Then one says, “ You are all blessed.” After every blessing, moreover, one says, “ *Give thanks to Hashem for He is good!*”, except for the blessing of the Levites. When he sings the praises of Gd he does so before 12 notable men of the town and 12 colleagues corresponding to the 12 tribes , 12 months, and 12 mazelot.

**Midrash Song of Songs** (adopted from Soncino)

**We will be glad and rejoice in you.** This is like a queen whose husband the king and sons and sons-in law went to a far away country. When they come back and tell her, “Your sons have returned,” she tells them, “What does this mean to me? Let my daughters-in-law be happy. When her sons-on-law return and they tell her, “Your sons-in-law have returned,” she tells them, “What does that mean to me? Let my daughters be happy.” But when they say to her, “The king your husband has returned,” she says, This is complete joy of joy upon joy.” So in the time to come, the prophets will come and say to Yerushalayim: *Your sons have come from far* (Yeshayah 60.4), and she will say, “What does this mean to me?” When they say, “*And your daughters are born on the side*” she will say “What does this mean to me?” But when they say to her, “*Now, your king comes to you, he is triumphant and victorious,*” (Zecharaya 9:9), she will say, “This is complete joy,” as it is written, “*Be very happy daughter of Tzion,*” and it too is written, “*Sing and be happy daughter of Tzion.*” At that time she will say, “*I will greatly be happy in Hashem, my soul shall be joyful in my Gd*” (Yeshayah 61:10)

Another explanation of **We will be glad and rejoice in you.** R. Abin began , “*This is the day which Hashem has made, we will be glad and happy in it/bo*”“ (Tehilim 118:4). R. Abin said that we do not know in which we have to be happy, in the day or in the Holy One, blessed be He. Shelomo came and made it certain to us **We will be glad and rejoice in you** means in the Holy One blessed be He, in you means in Your salvation; in you means in Your law, in you means in Your fear. R. Yitzhak said that Bak/in you means in the 22 letters which You have written for us in teh Torah, Beit is two and kaf is 20 making Bak/22.

**I am black but beautiful** So says the house of Israel: I am, to my knowledge, black, yet my God considers me beautiful. I am truly black with my deeds, but I am beautiful if the acts of my Patriarchs are accounted to me. And in Egypt I was at times black and at times beautiful. The same may be said about me concerning my position at the Red Sea; there too I was both black and beautiful. Black, as the Psalmist says: '*Our fathers understood not thy wonders in Egypt, they remembered not the multitude of thy mercies, but provoked at the sea, even the Red Sea*' (Tehilim. 106.7). But I was beautiful at the Red Sea when I said, '*He is my God, and I will be beautiful for him*' (Shemot 15.2). The same maybe said regarding myself in Marah, when the people murmured against Moses saying, '*What shall we drink?*' (Shemot 15.24); but we were yet comely when Moses cried unto the Lord, who showed him a tree to sweeten the water for us. Or in Rephidim, when in consequence of our rebellion the place was named Massa and Meriba; yet we may be called even there beautiful, when Moses built an altar and called it Adonoi Nissi. We were black in Horeb, where the golden calf was made, but are we not comely even there when we say, '*All that the Lord has said we will do and be obedient?*' (Shem. 24.). We were black in the wilderness: '*How often did they provoke in the wilderness?*' (Tehillim. 78.), and yet I am not devoid of comeliness there, if we see that the *cloud covered the Tabernacle on the day the Mishkan was reared up* (Bemidbar. 9.). Further, I am surely black in the history of the spies when they brought up an evil report (Bemidbar 13.), but there is my beautiful in Joshua and Caleb. I am verily black in Shittim (Bemidbar 25.), yet there is my beauty in Pinhas. If I am made black by Achan (Joshua 7.) I am made beautiful by Joshua. The kings of Israel rendered me black, but

the kings of Judah rendered me beautiful. And though I am a mixture of blackness and beautiful through all these enumerated events and conditions of things, I am perfectly beautiful in my prophets.

***Now you are beautiful my beloved, now you are beautiful*** Now you are beautiful in the doing of commandments, now you are beautiful in deeds of lovingkindness. Now you are beautiful in doing positive commandments, now you are beautiful in the doing of negative commandments. Now you are beautiful in the commandments of the home of terumah and ma'aser, now you are beautiful in the commandments of the field: gleanings, forgotten sheaves, the corner, the poor's tithe and renunciation of ownership. Now you are beautiful in not using kilayim, now you are beautiful in a linen coat with fringes. Now you are beautiful in planting, now you are beautiful in declaring the new plantation Orlah, and in observing the laws concerning fruit of the 4<sup>th</sup> year. Now you are fair in keeping circumcision. Now you are beautiful in keeping peri'ah. Now you are fair in saying the Shemoneh Esrai, now you are beautiful in saying Shema. Now you are beautiful with the mezuzah, now you are beautiful with Tefilin. Now you are beautiful with the sukkah, now you are beautiful with lulav and etrog. Now you are beautiful with teshuvah, now you are beautiful with good deeds. Now you are beautiful in this world, now you are beautiful in the world to come.

***Your eyes are like doves.*** These are the Sanhedrin, who are the eyes of the congregation, as it is written, "*If it be hid from the eyes of the congregation.*" (*Bemidbar 15:24*). There are 248 limbs of the body and they only move by the direction of the eyes. So Yisrael cannot move without their Sanhedrin.

***Doves.*** As the dove is innocent, so too are Yisrael. As the dove is graceful in its step, so too are Yisrael when they go up to celebrate the Festivals. Just as the dove is unique by its coloring, so Yisrael is unique by not shaving, by circumcision, and by wearing tzitzit. Just as the dove is monogamous, so too is Yisrael. Just as the dove puts forth her neck to be killed, so too does Yisrael, as it says, "*For Your sake we are killed all the day,*" (*Tehilim 44:23*). As the dove atones for sins, so too does Yisrael atone for other nations since the 70 bulls which they offer on Sukkot are only for the sake of the 70 nations so that the world should not be made empty through them, as it says "*In return for my love they are my enemies, but I am all prayer*" (*Tehilim 109:4*). As a dove from the time she sees her mate never exchanges him for another mate, so too does Yisrael once they learned to know the Holy One, blessed be He, and have never changed him for another. Just as the dove when it enters its house sees its nest and children, its chicks and its holes, so too when 3 rows of students sit before the Sanhedrin, each one knows his place. Just as a dove, even if its young are taken from it never leaves its home, so too Yisrael even though the Temple is destroyed, have not stopped to celebrate 3 Festivals each year. Just as the dove produces a new group every month, so too Yisrael monthly makes new learning and good deeds.

***I am a habatzelet (rose) of Sharon.*** The Community of Yisrael said I am the One and beloved (*Habibah*) am I. I am she whom the Holy One, Blessed is He, loved more than the 70 nations.

***I am a habatzelet (rose) of Sharon.*** I made him a shade (*tzel*) by the hand of *Betzalel* as it is written, “*And Betzalel made the ark (Shemot 37:1).*”

***Of Sharon:*** because I sang to him a song (*shirah*) with Mosheh, as it is written, “*Then sang Mosheh and the children of Yisrael (Shemot 15:1).*” Another reason: I am the one , and beloved am I , I am she who was hidden (*habuyah*) in the shadow (*betzel*) of Egypt, and in a brief space the Holy One, Blessed be he, brought me to Ramses and I blossomed forth in good deeds like the rose, and I chanted before Him the song, as it says, “*You shall have a song in the night when a feast is sanctified.*” (*Yeshayah 30:29*). Another reason: I am the one and beloved am I. I am she who was hidden in the shadow of the sea, and in a brief space I blossomed forth with good deeds before Him like a rose, and I pointed to Him with the finger and said, “*This is my Gd and I will glorify Him (Shemot 15:2).*” Another reason: I am the one, and beloved am I, I am she that was hidden in the shadow of Mt. Sinai, and in a brief space blossomed forth in good deeds before Him like a rose with hand and heart, and I said before Him, “*All that Hashem has said we will do and we will obey,*” (*Shemot 24:7*). Another reason: I am the one and beloved am I. I am she that was hidden and thrust away from the shadow of the ruling powers. Tomorrow when Gd will deliver me from the shadow of the rulers I will blossom like a rose and chant before Him a new song, as it says, “*Sing to Hashem a new song, for He has done wonders. His right hand and His holy arm have brought salvation for Him (Tehilim 98:1).*”

Rabbi Abba Bar Kahana said, that the Community of Yisrael said before the Holy One Blessed be He, I am she and beloved am I. For I am deep in sorrow, but when He shall rescue me from my sorrows, I will blossom forth into good deeds like a rose and sing, so it is written, “*Hashem in trouble I have sought You, (Yeshaya 17:13).*” Rabbi Aha said, The Community of Yisrael said “*When you look sharply at me, I blossom forth with good deeds like a rose and sing, as it says, “A song of elevations, out of the depths I have called You Hashem (Tehillim 130:1).*” The Rabbis said, It is the Community of Yisrael that says this verse. The Community of Yisrael said “*I am she and beloved am I. For I am deep into Gehinnom but when the Holy One Blessed is He shall deliver me from its depths, as it says, “He brought me up out of the pit (Tehillim 40:3), I shall blossom forth in good deeds and sing before Him, as it says, “He has put a new song in my mouth” (Tehillim 40:4).*”

***He has brought me to the house of wine.*** The Community of Yisrael said, The Holy One Blessed is He brought me to a great wine cellar—Mount Sinai. There He gave me banners of Torah—mitzvot and good deeds—and in great love I accepted them. Rabbi Abba said in the name of Rabbi Yitzhak, The Community of Yisrael said, The Holy One Blessed be He brought me to a great wine cellar—Mount Sinai—and there gave me the Torah which is explained with 49 reasons for declaring clean and 49 for declaring unclean, which is the gematria of *wediglo* and his banner. With great love I accepted it, as it says, “***And his banner/wediglo over me is love***”

***Even upon the crown where his mother crowned him.*** Rabbi Yohanan said, Rabbi Shimon bar Yohai asked Rabbi Eleazar bar R. Yose, “Have you heard from your father what it means to say “even upon the crown where his mother crowned him”? He said yes. How did he explain it he solicited. He said, through a story about a king who had an only daughter of whom he was very fond so that at first he called her daughter, then he called her sister, and then he called her mother. So the Holy One Blessed is He loved Yisrael much and called them daughter as it says “*Hear daughter and consider.*” (Tehillim 45:11), then He called them sister as it says “*Open to me my sister with love.*” (Shir HaShirim 5:2). Then He called them mother as it says “*Attend to Me people and give ear to Me My Nation U-leumi* (Yeshayah 51:4), where it is written *ul’immi* (and to my mother). R. Shimon bar Yohai rose and kissed him and said on his head saying, “Had I come only to hear this derosh from your lips, it would have been enough!”

***I sleep but my heart is awake.*** The Community of Yisrael said before the Holy One Blessed is He, Master of the Universe. I am asleep in the neglect of observance but my heart is awake to do charity. I am asleep in doing righteous deed but my heart is awake to do them. I am asleep in the sacrifices, but my heart is awake to say Shema and Prayer. I am asleep with the Temple, but my heart is awake for Shuls and houses of study. I am asleep concerning the end, but my heart is awake for the redemption. I am asleep concerning redemption, but the Holy One Blessed is He is awake to redeem me. Rabbi Hiyyah bar Abba said, Where do we find that Gd is called the heart of Yisrael. It says “*Gd is the rock, my heart, and my portion forever.* (Tehilim 73:26)

***To the garden of nuts I descended.*** Rabbi Azariah said two things: Just as the shell of the nut protects its fruit, so do the ignorant of Yisrael strengthen the Torah as it says” *She is a tree of life to them who hold fast to her.*” (Mishlei 3:18). He also said that if a nut falls into some dirt you can take it and wipe it and rinse it and wash it and make it new and it is proper to eat, so too no matter how dirty Yisrael gets with sins for the rest of the year, come Yom HaKippurim they are atoned as it is written, “*For on this day shall atonement be made for you, to cleanse you.* (Wayikra 16:30) Rabbi Yehuda bar Rabbi Shimon said, that just as the nut has two shells, so too does Yisrael have 2 commandments of circumcision and *peri’ah*.

***To the garden of nuts I descended to look at the green plants of the streams , to see whether the vine has budded, if the pomegranates were in flower.*** Another explanation: ***to see whether the vine has budded*** these are the Shuls and houses of study. ***If the pomegranates were in flower*** these are the children who sit and study Torah and there they sit and sing as many songs as the seeds of a pomegranate.

***Your head upon you is like Carmel.*** The Holy One Blessed be He said to Yisrael, “Your head (*roshekha*) is upon you like Carmel, the poor (*rashim*) among you are as precious to me as Eliyahu the prophet who ascended Mount Carmel, as it says “*And Eliyahu went up to the top of Carmel...and put his face between his knees.*” (Melakhim Bet 18:42). He said before the Holy One Blessed be He, “*There is no merit in us, look to the covenant.*”

***The hair (dallat) of your head is like purple*** The Holy One Blessed be He said that the poor (dallim) are as dear to me as David, as it says, “*He that stumbles among them on that day shall be like David.*” (Zecharyah 12:8). Some say like Daniel of whom it says, “*They clothed Daniel in purple.*” (Daniel 5:29).

***The King is held captive in the tresses*** The King is the King of Kings, the Holy One Blessed be He of whom it is written, “*Hashem rules, He is clothed in majesty (Tehilim 93:1).*” ***In the tresses (barehatim)*** He bound himself with an oath make make His Shekhinah rest in the middle of Yisrael even among runners (rehatim) of Yaakov. In whose merit? Rabba Abba Bar Kanana and Rabbi Levi differed. One said in the merit of our father Avraham where it says, “*Avraham ran to the herd.*” (Beresheet 18:7), and the other said in the merit of our father Yaakov where it says” *And he set the rods in the gutters (rehatim) (Beresheet 30:38)*

***Come my beloved and let us go forth into the field, let us lodge in the villages, let us rise early for the vineyards.*** This stands for Yisrael, of whom it is written, “*For the vineyard of Hashem is the House of Yisrael.*” ***Let us see if the vine has budded*** that is the reading of the Shema. ***If the blossom has opened*** that is the Shuls and houses of study. ***If the pomegranates are in bloom*** those are the children who sit and learn Torah there, then ***there I will give my love to you***, there I will give you male and female righteous and prophets who will uphold you.

### ***Tikkunei HaZohar:***

Daf 24a: Beresheet...Rabbi Shimon rose up and said to Eliyahu: “Eliyahu....

Daf 42B “*He left his garment in her hand...*”

Daf 58b “And also the Shekhinah concerns the mitzvah of *Shaluah HaKen...*

Daf 70A: Beresheet: This is the Torah...

Daf 134A Rabbi Shimon opened by saying...



***Daf Alef***

Rabbi Hizkiyah [**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, "*As the rose among the thorns*" (*Shir Hashirim 2:2*). What is the rose? It is the Community of Yisrael.. Because there is a rose; and there is a rose. Just as the rose among the thorns is tinged with red and white, so is the Community of Yisrael affected by the qualities of judgment and mercy. Just as the rose has thirteen petals, so the Community of Yisrael is surrounded by the thirteen attributes of mercy. Thus between the first mention of the name Elokim, these words surround and guard the Community of Yisrael. After this, it is mentioned another time in the passage. And why is it mentioned again? In order to bring out the five rigid leaves that surround the lily. And these five represent the five gates of salvation. And this secret is written about in the verse, "*I will raise the cup of salvation*" (*Tehilim 116:13*). This is the cup of blessing that is raised after the meal. The cup of blessing must rest on five fingers, and no more, just as the rose rests on five rigid leaves that represent the five fingers. And this rose is the cup of blessing. The second to the third mention of the Elokim, there are five words from this point. After this light was created, it was concealed and enclosed within that covenant that entered the rose and sown in it. This is referred to as "*a tree bearing fruit whose seed is within it*" (1: 11) and this seed is the covenant. And just as the covenant is sown by forty-two matings from that same seed, so the engraved and holy name is sown by the forty-two letters that describe the act of creation.

***Daf 8***

Rabbi Shimon was sitting and studying the Torah on the night when the bride,, was to be joined with Her husband! For we have learned that all the friends who are the attendants of the bridal chamber should remain with the Bride all that night. On the morrow the bride to be is prepared for the matrimonial service and to be wed to Her husband. During this night, the attendants rejoice with Her as she prepares her adornments. The study of the Torah, and from the study of the Torah to the Prophets, and from the Prophets to the Holy Writings, and then to the expositions of the scriptures and to the inner secrets of Wisdom. Because these are Her preparations and Her adornments. And She approaches her bridesmaids and sets Herself over their heads. She is prepared by them and rejoices with them all night. The day after, she does not enter under the canopy without them. So they are called the canopy attendants. As she approaches the canopy, the Holy One, blessed be He, inquires after them, blesses them, and crowns them with the bridal crowns. How happy is their role!

And Rabbi Shimon and all the friends were chanting the songs of the Torah. Every one of them brought forth a new discovery about the Torah, and Rabbi Shimon was rejoicing together with all his friends. Rabbi Shimon said to them, My sons, how happy is your lot, because tomorrow, the bride shall not approach the bridal canopy without you. Because all those who prepare the

adornments of the bride during this night and rejoice with Her shall all be written and registered in the Book of Remembrance. And the Holy One, blessed be He, blesses them with 70 blessings and crowns from the upper world.

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**] by saying, "*The heavens declare the glory of El/Gd*" (*Tehilim 19:2*). I have already explained this verse, but will again. When the Bride awakens on the morning of the following day to enter under the bridal canopy, she appears, shining with all Her ornaments, together with the friends who rejoiced with Her the previous night. She, in turn, rejoices with them now. On the following day, how many crowds, hosts, and camps gather around her. While she and all the others wait for each and every one of those who prepared her during the night. Upon seeing them joined together, and watching her see her husband, the scriptures say, "*The heavens declare the glory of El*" (*Tehilim 19:2*). "*The heavens*" refers to the bridegroom who enters under the bridal canopy, "*declare*" (*mehsahpreem*) means that they shine like the radiance of a sapphire (*sahpeer*), which sparkles and radiates from one end of the universe to the other.

"*The glory of Gd*" (*Tehilim 19:2*) is the bride which is called El/Gd. As it is written, "*and El who has indignation every day*" (*Tehilim 7:12*). During all the days of the year, She is called *El*, but now, after entering under the bridal canopy, She is called "glory" and *El* glory upon glory, splendor upon splendor, and dominion upon dominion. And then, the instant the heavens enter under the bridal canopy and begin to shine upon Her, all those friends who prepared Her, are recognized and known by their names. As it is written, "*and the firmament proclaims his handiwork*" (*Tehilim 19:2*). "*His handiwork*" refers to those who own the sign of the covenant, who are called his handiwork. As it is written, "*and established the work of our hands upon us*" (*Tehilim 90:17*), which is the sign of the covenant marked on man's flesh.

### **Daf 236a**

"*Yehuda you are he whom your brethren shall praise: your hand shall be on the neck of your enemies*" (*Beresheet 49:8*). Rabbi Yosi [**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: "*He made the moon for seasons*" (*Tehilim 104:19*). "*He made the moon*" with which to sanctify the first day of months and new years. The moon never shines but from the sun. When the sun reigns, the moon does not; when the sun is gathered, the moon rules. The moon is of no account, save when the sun is gathered.

The Holy One, blessed be He, made both so that they will shine, as it is written in the verse, "*And Elokim set them in the firmament of heaven to give light upon the earth*" (*Beresheet 1:17*), to "let them be for signs," Shabbat as in "*It is a sign*" (*Shemot 31:17*). "*And for seasons,*" the holidays; "*and for days,*" the days of the beginning of the month. "*[A]nd years*" (*Beresheet 1:14*), are new year days. The nations in the world account by the sun and Yisrael by the moon.

This accords with Rabbi Elazar's discourse upon the verse: "*You have multiplied the nation, and increased its joy*" (Yeshayah 9:2). The "nation" is Yisrael, of whom it says, "*For what nation is there so great*" (Devarim 4:7) and "*a single nation on the earth*" (I Divrei Hayamim 17:21). "*Its*" means 'for it', "*increased its joy*" of the moon, which light grew for Yisrael's sake. The nations of the world by the sun and Yisrael by the moon. Which one is higher? Surely the moon is above, and the sun of the peoples of the world is underneath this moon. That sun is from the moon and illuminates. See the difference between Yisrael and the rest. The children of Yisrael are attached to the moon and linked to the supernal sun. They are united with the place which shines by the supernal sun and cleave to it, as it is written: "*But you that did cleave unto Hashem your Elokim are alive every one of you this day*" (Devarim 4:4).

## **Zohar Volume II**

### **Daf 29B**

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 voice was heard in Ramah, lamentation, and bitter weeping; Rahel weeping for her children...*" (Yirmeyah 31:14). Come and see [**picture the Tree of Life diagram of the sefirot**] This passage has been explained in many places. But this passage is difficult, for it says, "*Rahel weeping for her children,*" yet only Yoseph and Benjamin were the children of Rahel and no more, while Leah had her six tribes, so why did Rahel weep and not Leah?

But it has been said, it is written: "*And Leah's eyes were weak*" (Beresheet 29:17). Why were they weak? Because everyday she would go out to the crossroads and ask about Esav. They would tell her about the actions of that wicked man, and she feared she would fall into his lot, so she wept daily until her eyes became weak. The Holy One, blessed be He, said, You are weeping to merit that righteous man, Yaakov, and not be the lot of that wicked man. Upon your life, your sister will rise at the crossroads and weep over the exile of Yisrael. But you will be inside and will not weep over them. Rahel will weep over the exile of Yisrael.

However, this passage really refers to what we said but the secret meaning of the matter is that Rahel and Leah are two worlds. One is the world of concealment and one is the world of revelation. Therefore, the one was buried and concealed within the cave and was covered, while the other remains at the crossroads in the open. And everything is in the likeness of above. Therefore, Yaakov did not bring her into the cave or to any other place, as it is written: "*yet there was but a little way to come to Efrat*" (Beresheet 48:7). He did not bring her to the city, because he knew that her place was in an open spot.

Come and see [**picture the Tree of Life diagram of the sefirot**], the Congregation of Yisrael is called Rahel, as written: "*And as a sheep (rahel) before her shearers is dumb*" (Yeshayah 53:7). Why is she dumb? Because her voice is stopped when other nations rule, and she becomes dumb. This is the meaning of "*A voice was heard in Ramah, lamentation, and bitter weeping...*" "*A voice was heard in Ramah*" refers to supernal Yerushalayim. "*Rachel weeping for her children*"

As long as the children of Yisrael are in exile, she weeps for them because she is their mother. "*She refused to be comforted for her children.*" What is the reason? "*Because he is not.*" It should have said, 'Because they are not', it is because her husband called voice is gone from her and is not joined to her. Come and see **[picture the Tree of Life diagram of the sefirot]** She did not just weep over Yisrael just once, but rather every moment they were in exile.

### ***Daf 165B***

Rabbi Hiya and Rabbi Aba were dwelling in their lodging. They rose at midnight to occupy themselves with Torah. The daughter of the innkeeper arose, lit a candle for them, and stood behind them in order to hear words of Torah. Rabbi Yosi **[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: "*For the commandment is a candle; and Torah is light; and reproofs of instruction are the way of life*" (Mishlei 6:23). "*For the commandment is a candle*" whoever endeavors in this world in the commandments of the Torah, one candle is prepared to shine for him in that world by every precept. "*And Torah is light*" is he who is occupied with Torah merits that supernal light from which the candle is lit, because a candle without light is nothing. Light without a candle can also not illuminate, so we find that they both depend upon each other. It is necessary to perform a deed to prepare the candle and it is necessary to be occupied with Torah to light the candle. Blessed is he who is occupied with the light and the candle.

"*And reproofs of instruction are the way of life*", "*the way of life*" with which to enter into the World to Come. These are the reproofs that a person receives in order to remove himself from the path of evil and to go in the path of good. It is that "*the way of life*" is the reproofs of instruction that the Holy One, blessed be He, brings upon the person to purify him of his sins with these reproofs. Blessed is he who accepts them with a willing heart.

Another explanation, "*For the commandment is a candle*": This is the candle, the luminary of David, which is a candle lit to perform a precept, the Oral Torah that must be constantly attended to. She does not illuminate except through the Written Torah because the Oral Torah possesses light only through the Written Torah, which is a light for illumination.

He looked behind and saw the daughter of the innkeeper standing behind them. He said, "*For the commandment is a candle.*" What is a candle? It is a candle that is a precept that women merit, and it is the candle of Shabbat. Although women do not merit through Torah, but men do, the latter illuminate that candle that women perfect with this precept. Women, through the perfection of this candle, and the men, through Torah, kindle and light this candle, which is the perfection of the precept that women are obligated to do.

That woman heard it and wept. In the meantime, the father of the woman who was there rose and came among them. He saw his daughter standing behind them weeping. Her father asked her, and

she told him the story. Then the father of the woman also started to weep. Rabbi Yosi said to him: Perhaps your son-in-law, the husband of your daughter did not merit Torah. He said to him: It is indeed so. And that is why my daughter and I weep constantly.

Because the day I saw him jump from this attic to hear Kaddish with the congregation, I got the desire to give him my daughter in marriage, and immediately after the congregation left the synagogue I gave him my daughter. For I said, by that jump with which he came to hear the Kaddish that he will be a learned man in Torah. Even though he was a youth and I did not know him previously. But now he doesn't even know how the blessing after the meal and I cannot even learn with him among the scholars, so he should learn Shema or the blessing after the meal.

Rabbi Yosi said to him: Exchange him for another, or perhaps he will bear a son who will be great in Torah. In the meantime, he arose and jumped to them. Rabbi Yosi looked at him intently and said: Certainly, I see in this youth that the light of Torah will emerge from him into the world or else a son will emerge from him. That youth laughed and said: My masters, I will speak before you of one subject.

**He [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. "I am young, and you are very old; therefore I was afraid, and dared not declare my opinion to you" (Iyov 32:6).** The pillars of the world have remarked upon this verse. About Elihu, it is written: "*of the family Ram*" (32: 2). It was then remarked that he was said to have come from the seed of Abraham, and it is good. But Elihu was a priest and was from the seed of Ezekiel the prophet, because it is written: "*Son of Barachel the Buzite*" (Ibid.) and also, "*Ezekiel the priest, the son of Buzi*" (Yechezkel 1:3).

If you say: Because it is written Buzi, he was "*the contempt (buz) of families*" (Iyov 31:34), it is not so, because it says afterwards "*of the family of Ram,*" meaning higher (*ram*) above all. Why is he called 'Buzi'? It is because he shames himself before one who is greater than him. Therefore, he is called by the lofty name of Buzi, with which was named he who was perfect in everything, such as no one was called. It is written: "*And you, son of man*" (Yechezkel 2:6). Because he was called by that name, Buzi, he was also called '*Ram*', meaning higher above all.

Therefore, he said, "*I am young ('young in days')*." He says "*in days,*" but should have said 'of days.' What is "*in days*"? But he said, "*I am young,*" meaning I have made myself small "*in days*" before one who has many days. What is the reason? Because I said that "*days should speak*" (Iyov 32:7). Therefore, "*I am young*" meaning that I belittled myself before "days." "*And you are old*": I saw that you are old, so "I am afraid, and dared not declare my opinion to you. Also I said, "*Days should speak and multitude of years should teach wisdom.*" Certainly, "*But there is a spirit in man: and the breath of Shadai gives them understanding*" (32: 8). Therefore, since I am a youth, I decided not to speak for two months, and today they have completed. Now that you are here, it is proper to open with words of Torah before you.

He [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: "*For the commandment is a candle; and Torah is light; and the reproofs of instruction are the way of life.*" "*For the commandment is a candle*" refers to Mishnah as is said: "*And the Torah, and the commandments*" (Shemot 24:12). "*Torah*" is the Written Torah and '*the commandments*' refers to Mishnah which is a candle, a candle that is waiting to be kindled. 'Candle', but why is She called '*candle*' when she receives from between the two arms, the 248 supernal Limbs. She opens to them Her two arms. These two arms become combined, it is called '*a candle*'. "*And Torah is light*" as it illuminates this candle and is kindled from the side of the First Light, which is right, because Torah is from the right side, the First Light that was given. About this, it is written: "*From His right hand went a fiery law for them*" (Devarim 33:2). It is given from the right, even though the left is combined with it, because there is perfection in everything.

This light is combined with the 207 worlds, which are hidden under that light, and it spreads in all of them. Below the concealed supernal Throne these 207 worlds dwell at that right side. There are 310, 207 on the right side and 103 from the left side, and together they equal 310. They are the ones that the Holy One, blessed be He, prepares constantly for the righteous, and from these spread many, many treasures of delight. They are all hidden for the righteous to delight with in the World to Come. Of this, it is written: "*That I may cause those who love me to inherit substance (yesh, Yud-Shin); and I will fill their treasures*" (Mishlei 8:21). About all these, it is written: "*Neither has the eye seen, an Elohim beside You...*" (Yeshayah 64:3).

*Yud-Shin* (=310) are the 310 worlds that are concealed under the World to Come. These 207 worlds, which are on the right side, are called 'First Light', because even the light of the left is called 'light'. But the First Light will produce offspring in the World to Come. And if you say that this is true only for the World to Come and no more, yet it produces offspring every single day'. For if this light would not be then the world would not be able to exist, as it is written: "*For I have said, the world is built by love (hesed)*" (Tehilim 89:3).

The Holy One, blessed be He, sowed this light in His Garden of Eden, and formed it in rows, by the hand of this righteous, who is the gardener of the Garden, who took this light and sowed it a true seed. And He formed it in rows in the Garden of Eden. It sprouted and produced fruit, and from there is the world nourished. This is what is meant by: "*Light is sown for the righteous*" (Tehilim 97:11).

It is written: "*And as a garden causes the things that are sown in it to spring forth*" (Yeshayah 61:11). What are "*the things that are sown in it?*" These are the things that were sown by the First Light, which is sown constantly. Now it bears and produces fruits, and now it is again sown as before, before the world eats up this fruit that this plant produces, so we find that it produces fruit incessantly. Therefore, the world is fed by the supply of that Garden, which is called 'righteous', that neither rests nor pauses forever.

Except during the time that the children of Yisrael are in exile. If you ask: During the time of exile, it is said, "*The waters fail from the sea*" (*Iyov 14:11*), and *the river is parched, and dries up*" (*Ibid.*) How can it produce offspring? But it is written "*is sown*", that constantly it is sown. From the day that that river stopped coming into the Garden of Eden, that gardener no longer entered there. That light that is constantly being sown produces fruits, because from it and by itself it is sown as before, and it never ceases a garden that produces offspring, and from its planting it falls back to its place, and produce offspring by itself, as before. If you remark that the offspring and the fruits are the same as when that gardener was there, it is not so. Yet this sowing is never interrupted.

Similarly, "*And Torah is light*" (*Mishlei 6:23*). The Torah was given from the side of that First Light and so is it sown constantly in the world, producing offspring and fruits. It never stops, and from its fruit the world is nourished.

"*And reproofs of instruction are the way of life*" (*Mishlei 6:23*). There are two ways, one is the way of life and one is the opposite of it. What is the sign of the way of life? It is "*reproofs of instruction*," for when the Holy One, blessed be He, wishes to guard the way of life, He places over it one who smites and makes reproofs of instruction for the people of the world. Who is he? He is that of which is written: "*And the bright blade of a revolving sword to guard the way to the Tree of Life*" (*Beresheet 3:24*). Therefore, "*reproofs of instruction are the way of life*," for one who receives reproof is surely awakened to walk that way of life, for there dwell reproofs of instruction.

This verse's beginning is not like its end and its end is not like its beginning. All that is in this verse pertains to the secret of the faith, . "*For the commandment is a candle*" is the secret of 'keep', and "*Torah is light*" is the secret of 'remember'. "*And reproofs of instruction are the way of life*": These are the decrees and punishments in the Torah. It is all the secret of the faith, and they need each other so that the secret of it all is well established.

In relation to the secret of that light that kindles and illuminates this candle, it is written of Aaron: "*When you light the lamps*" (*Bemidbar 8:2*). It comes from the side of that light, about which is written: "*Let there be light, and there was light*" (*Beresheet 1:3*) Once it is written, "*Let there be light*," why is it necessary to add, "*And there was light?*" It would have been sufficient to say, "*And it was so.*": "*Let there be light*" is the First Light which is right (*yamin*) . This is "*the end of days (yamin).*" "*And there was light*" is the left that emerges from the right, because the left emerges from the secret of the right. Therefore, "*and there was light*" refers to the left.

From here that: "*And it came to pass (vayehi)*" that is mentioned in the Torah is of the left side. Therefore, '*vayehi*' is not a sign of blessing. What is the reason? It is because by it emerges that darkness that darkened the face of the world, . This is how we come by it: when the secret of Esav and his actions were revealed, it was done so by '*vayehi*' as it is written, "*And (vayehi) Esav was a cunning hunter*" (*Beresheet 25:27*). And by '*vayehi*' it was fulfilled "*a cunning hunter*" who knew how to entice hearts, to seduce people of the world, and not to go in the straight path.

"*And Elohim saw the light, that it was good.*" (*Beresheet 1:4*). This is the pillar that stands in the center that stands and is attached to this side and that side. When perfection of these sides was affected, it is "*that it was good.*" This did not happen with the other" because there was no perfection until the third light that completed all the sides. Once this third came, the division of right and left was enunciated, as it is written: "*And Elohim divided the light from the darkness*".

Because they were five levels that separated and were drawn from this First Light,, 'light' is therefore mentioned five times. They were all from the right side, When they were combined in the left side, they were combined in the secret of waters that flow from the right,. Therefore, water was mentioned. When they were perfected in the secret of the Central firmament was mentioned five times,. Therefore, these three, light, water, firmament, correspond to these three levels for in each one of them are comprehended the five levels. Therefore, they are all mentioned five times each.

Here lies the mystery of mysteries. By these three, light, water, firmament, the secret of the form of man was formed and made into engravings, which was light at first and afterwards water. Afterwards, they are spread among them, which is the firmament, which is the engraving of the imprint of the form of man. to the engraving of the form of man when born. At the birth of a person, he is first seed, which is light, for that seed is the light of all the limbs of the body; therefore, it is light. That light is called 'seed', as written: "*Light is sown*" (*Tehilim 97:11*), namely that actual seed. Afterwards, that seed that is called 'light' spreads and becomes water. By the moisture of the water, it becomes further engraved and the form of the body expands into these waters, growing to all sides. As soon as the form and shape of the body is formed and engraved, that expansion consolidates and is called 'firmament'. That is "*a firmament in the midst of the waters*" (*Beresheet 1:6*) and, after it congeals, it is written: "*And Elohim called the firmament heaven*" (*1: 8*), because the moisture of the body that was in the water has congealed.

As soon as the body is purified and has been cleansed, the moisture that was drawn and left over from it is the refuse that is made by melting. This is the bad and troubled waters, from which is formed the refuse that incites the whole world, male and female. When the troubled waters flow down and melt on the left side, they emerge to instigate the whole world. Fortunate is he who is saved from them.

As soon as the accuser has emerged, it is written: "*Let there be lights (meorot)*" (*Beresheet 1:14*) without Waw, through which the sickness of diptheria is drawn to children. The light of the moon was decreased. Afterwards, "*And let them be for lights ( me'orot with Waw)*" (*1:15*), meaning completely both together. How? By the firmament of that heaven. When it ascended and was attached to the firmament of heaven, then "*let them be for lights*" for both together were perfect luminaries, entirely unblemished. .

That youth started to laugh and rejoiced. He said to them: That which I said is that here was purified the secret of man through the light that is seed. Then it becomes water, and from this water expands the firmament, which is the form of man. As I commented, this is correct when it



is done in the belly of a women, because the seed forms only in the belly of a female for the form of man to grow in her. Here are these five levels,, which are the image of man. According to this, in which place was formed and expanded this form in the water?

If you say that it was formed in a female, which is the World to Come it is not so. Because proper form and image are not formed until they emerged and afterwards they were formed and consolidated. The World to Come is also the craftsman, as it is written: "*And Elokim said, 'Let there be light,' and there was light*", "*And Elokim said, 'Let there be a firmament.'*" So who is the craftsman?

If you say that in the lower female it is not so. It was not yet in existence, when this figure of man emerged the woman emerged with him, so the figure of man was not formed in her. If so, in which place was formed and engraved that seed to become an engraving of the shape of man?: This is a supernal secret. The first man was engraved and formed without a woman. The second man from the strength and seed of was engraved and formed within the woman. The engraving of the form and shape of the body of the first man was not in the woman, and was entirely without form, He was formed and engraved below the World to Come without Male and without Female. Only these letters, were embodied and consolidated in measure,. The secret of man was formed and engraved in them. And the letters in straightforward order, in the order they emerged from the First Light. And they commenced to be engraved and formed. This light was sown in the measure. After it reached the measure to water in the waters. Then the firmament expanded properly into the form of man.

After the Nukva was adorned and were again face to face, this form of man it came with the longing to Nukva. There it became engraved and formed according to his form. About him, it is written: "*And he begot a son in his own likeness, after his image...*" (*Beresheet 5:3*). This one became formed in a female unlike that first one because that first one became formed by himself by the gauge that is in the measure.

Pertaining to below, "*And Adam knew Eve, his wife; and she conceived, and bore Cain*" (*Beresheet 4:1*). The Kof (of Cain), started to bear with the strength and support of Adam after it had already received filth from this Kof. Therefore, it is not written: '*And he begot*' but rather "*And ADAM knew...And she conceived, and bore*" and the refuse emerged of the female.

"*And she again bore his brother Abel*" (*Beresheet 4:2*). It is not written: '*And he begot*,' even though he was on the male side, because the prosecutor weakened and his strength was broken, because from the letter Kof, the letters started birthing.

After the refuse was sorted, the letters started to bear from the secret of the letters Shin-Tav, the perfection of Male and Female in mutual agreement., it is written: "*And he begot in his likeness, after his image, and called his name Seth (Shin-Tav)*" (*Beresheet 5:3*). It is not written that 'she called' that he called and not she. He called his name Seth and that which is written earlier, is the perfection of Male and Female mutually, for they were in mutual agreement.

The letters rolled some more and again bore Aleph of Adam. What are these letters that are where his name ends? Nun and the Waw but not Hei because this conceived with Abel. Waw emerged, ending with the beginning of the name Seth, Shin. And he was called 'Enosh' (*Aleph-Nun-Waw-Shin*).

What is the difference between this name and the name Adam? Enosh had not his own strength, but was rather the perfection of the earlier ones as it is written: "*What is man (Enosh), that You are mindful of him?*" (*Tehilim 8:5*) and: "*What is man (Enosh), that You should magnify him...and that You should remember him every morning, and try him every moment?*" (*Iyov 7:17-18*). About this, it is written: "*But it pleased Hashem to crush him by disease*" (*Yeshayah 53:10*), because the breaking of the body and the strength of the soul is what Seth bequeathed to his son Enosh. This was an inheritance that he should have received but he bequeathed it also to his son.

The letters rolled further in order to straighten out the deviation, and they then begot Keinan, because Keinan is the perfection for Cain. He was perfected instead of him and the letters reverted to improving the world from the deviation. Mahalalel, the Mem is the last of the letters of Adam. Hei and Lamed are the perfection of the letters of Abel (Hei-Bet-Lamed). Since Abel was not a sinner like Cain, the letters of his name were not changed except for one for in place of the Bet, there was an Aleph in order to be perfected even further.

Until now the world was improved and the deviation that started with Enosh was repaired. Only the sin of Adam that was not improved until the children of Yisrael stood on Mount Sinai, but the deviation on Cain and Abel was repaired and improved. Yet the world was in pain and sadness until Noah came, as it is written: "*This one shall comfort us for our work and the toil of our hands, because of the ground which Hashem has cursed*" (*Beresheet 5:29*). The sin of Adam was not improved until the children of Yisrael stood on Mount Sinai and received the Torah and, when they received the Torah, candle and light, were then repaired together.

And now, Sirs, I am from Babylon and I am the son of Rabbi Safra, but I did not merit to know my father, and I have been banished here. I feared because the inhabitants of this land are like lions in Torah, and I took upon myself not to say words of Torah before any man for two months. Today have these two months elapsed. Blessed is my portion that I met you here. Rabbi Yosi raised his voice and wept, and they all rose and kissed him on his head. Rabbi Yosi said: Blessed is my portion that I merited this way to hear the words of Atik Yomin from your mouth, which I did not merit until now.

They all sat down and he said to them: Sirs, when I saw the pain of my father-in-law and his daughter, who were pressed and were pained because I did not know the blessing after the meal, I said to them: Until I know the blessing after the meal I will not join with my wife, as is the way of all the people. Even though I could live with her conjugally without sin, I did not want to deceive them, because I could say nothing for two months. Rabbi Yosi and Rabbi Hiya and his father-in-law and daughter rejoiced, and wept for excessive joy. Rabbi Yosi said I beg of you, since you started, illuminate for us the day. Blessed is our portion on this way.

That youth [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 blessing after the meal and said: One verse says, "*And you shall eat before Hashem your Elohim*" (*Devarim 4:23*) and another verse says, "*And rejoice before Hashem your Elohim*" (*Devarim 27:7*). These verses were fulfilled when the children of Yisrael dwelt in the Holy Land and appeared before the Holy One, blessed be He, in the Temple. How are they fulfilled today? Who can eat before Hashem and who can rejoice before Hashem?

Certainly it is so. At the beginning, when a person sits down at his table to eat, he makes the blessing for bread, "*Hamotzi*." What is the reason we say, "who brings (*hamotzi*) forth bread" and not 'he who brings (*hamotzi*) forth bread,'? It is written: "*He creates ('creator') the heavens*" (*Yeshayah 42:5*), but not written: 'He who creates ('the creator').' "*He has made ('maker') the earth*" (*Yirmeyah 10:12*) and is not written 'He who has made (the maker) the earth.' What is the reason that here we say *Hamotzi* ('the bringer')?

The Hei is hidden from all the things that come from the upper concealed world,. All the things that are from the lower world that is more revealed, are written with a Hei, as it is written: "*That (Hei) brings out their host by number*" (*Yeshayah 40:26*). "*That (Hei) calls for the waters of the sea*" (*Amos 5:8*). They are all from the secret of the Lower World. If a Name is written, it is also with a Hei, such as "the great El" for example. And here where He is revealed it is from the secret of the lower world, because when a person is blessing, the Shekhinah comes before him.

"*And you shall eat before Hashem your Elokim*" is included here, in speaking words of Torah. So it should be, because the Holy One, blessed be He, is standing before him, as it is written: "*This is the table that is before Hashem*" (*Yechezkel 41:22*) and, "*And you shall eat there before Hashem your Elokim*" (*Devarim 14:26*).

Because the person is standing before his Master, he must also favor the poor, to give them just as gives him to eat, like one who is eating before the Holy King, and he should not be a glutton at his table, because gluttony is from the Other Side. This is the secret of: "*Give me to swallow, I pray you*" (*Beresheet 25:30*), which is by way of gluttony, which is a requirement of the Other Side, as it is written: "*But the belly of the wicked shall feel want*" (*Mishlei 13:25*). Therefore, it is written: "*And you shall eat before Hashem your Elohim*" and not before the Other Side. One should not be occupied with frivolous things and the preparations for the meal, but should be occupied with words of Torah, for one gives strength to his Master when words of Torah are spoken at the table.

"*And rejoice before Hashem your Elokim*." This refers to the cup of blessing. When a person blesses with the cup of blessing, he should rejoice and express joy and no sadness at all. As soon as the person has taken the cup of blessing, the Holy One, blessed be He, stands over him, and he should cover his head joyfully and bless over the cup in the presence of three people 'Let us bless Him, of His bounty we have eaten.'

'And by whose goodness we live': Here we must have the desire up to the most ancient of all. Therefore, it is in a concealed way, as it says, ', 'By whose goodness' and not 'goodness,' because 'by whose goodness' is the supernal right, and 'from whose goodness' is a different level below that comes from the right side. It is a level that is lower than it must say, 'By whose goodness,' because the world is built by that goodness and is nourished by it.

Why is it called 'goodness' and why 'hesed'? 'Goodness' is when it contains everything within itself and does not spread to descend downward. *Hesed* is when it descends below and does good for all the creations, the righteous and the wicked without hesitation. Even though both of them,, are one level as written: "*Surely goodness and kindness (hesed) shall follow me*" (*Tehilim 23:6*). If 'Goodness,' why 'kindness,' and if 'kindness,' why 'goodness'? It would be sufficient to say one. But, 'goodness' means that it retains everything within itself and is not down. *Hesed* descends and spreads down and nourishes everything, the righteous and wicked alike.

Here it says: "And by whose goodness we live". Therefore, it says again, 'Who sustains the entire world with His goodness, with grace, with kindness (*hesed*), and with mercy.' This is the meaning of: "*Who gives bread to all flesh, for His steadfast love (hesed) endures forever*" (*Tehilim 136:25*). Therefore, 'He provides food for all,' namely for the righteous and the wicked, for everyone. This is called 'the blessing of the right'. The left is not included in the blessing after a meal. Therefore, the left should not assist the right.

After he is reciting the blessing after a meal, we have to attach the land of the living to the right, so it is nourished from there to sustain and give nourishment to all. Therefore, the second is the blessing of the land. We should mention in it covenant and Torah, 'for Your covenant which You have sealed in our flesh; for Your Torah which You have taught us' to show that the covenant and the Torah are nourished from this goodness, which is the perfection of this goodness.

From here, we learn that women are exempt from the blessing after a meal in order to fulfill their obligation, because there is no Torah and covenant in them. One should conclude: 'For the land and for the sustenance,' as their joining together is with *Hesed*. 'For the land' refers to the land of the living 'and for the sustenance' refers to *Hesed*. They are combined together in one union.

The spread of goodness is thankfulness (*hoda'ah*) that is called 'Hesed'. Therefore, it says: We offer thanks to You for this and for these miracles and signs that have been done for us from the side of goodness. If you ask yet it is written, "*At Your right hand are pleasures for ever more (netzah)*" (*Tehilim 16:11*), we see that it is on the right. Each one points out the place it emerged from. If you say that *Netzah* is right, as it is written, '*pleasures*,' and, "*The sweet singer of Yisrael*" (*II Shemuel 23:1*) All the left is included in the secret of the right, As for thankfulness, one is thankful for the right to show that it emerges from there. This is the expansion of the goodness that expanded in the land of the living.

What is the reason there is no left here? It is because the Other Side has no part in the food of Yisrael. If the left would be aroused, then the Other Side would be aroused with. It has already sold its birthright and portion to Yaakov the patriarch. Therefore, we give the prosecutor his portion with the filth of the final waters. And if there was no filth, then his portion is in the food that his hand touched.

Therefore, it has no part with us, Since it has no part with us, as it has already taken its part should not arouse the left at all, in order not to arouse the accuser. He will receive two portions like a first-born, one below, and one above. His portion is below, and he has nothing above. Yisrael took above and Esav took below. Therefore, the left should not approach at all in the blessing after a meal.

After the land of the living is blessed from the right side and receives food, we ask for mercy for everyone: 'Have mercy, Hashem our Elokim, upon Yisrael Your people and upon Yeruhsalayim Your city'. From that food and sustenance that is in the land of the living shall we ourselves receive from them, and the Temple will be rebuilt below through His mercy.

On Shabbat, when there is no judgment, in order for Netzah and Hod to be included with Hassadim, we say, 'May it please You to strengthen us, because they are *both* "The sure loving promises of David" (Yeshayah 55:3). Therefore, 'let there be no distress, sadness...' for then 'May it please you *retzeh*' and 'we thankfully acknowledge, (*modim*)', the Hassadim of David, exist. 'Bestow peace', that we say in the Amidah Prayer, in the blessing of 'He who makes peace in His heavens, may He make peace for us'.

"Who is good and does good', as everything comes from the right side and nothing from the left side. The one who recites the blessing after a meal receives the blessings before all of them, and is blessed in the blessing after a meal. Therefore, he has a long life. It is written about the one who takes the cup of blessing and blesses over it: "*I will raise the cup of salvations*" (Tehilim 116:13). What are the salvations? This refers to the right that saves from all the inciters in the world, as it is written: "*His right hand...gained Him the victory*" (Tehilim 98:1) and, "*Save with Your right hand, and answer me*" (Tehilim 60:7).

In the meantime, the day dawned and they all rose and kissed him. Rabbi Yosi said: Today is certainly a feast day, and we will not leave here until a feast is prepared for all the people of the city. This is a feast that the Holy One, blessed be He, favors. They took his wife, blessed her with numerous blessings and required that her father designate another house for the joyous event. They gathered all the people of the city for that joyous event and called her a bride. They rejoiced with them all that night, and he rejoiced with them with words of Torah.

He [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: "*And you shall make boards for the Tabernacle of acacia wood standing up*" (Shemot 26:15). It says here "*standing up*" and elsewhere "*Seraphim stood above*" (Yeshayah 6:2). Just as there are Seraphim there, so also here are Seraphim. These are 'boards' stand as implements of the bride, , around the *Hupah* so that the supernal spirit shall dwell upon that canopy. It is the same way with

the bride below, as it is necessary to prepare a canopy as a cover in beautiful ornaments in honor of the other bride that comes to dwell there in joy upon the lower bride. In honor of the supernal bride, we should to make a beautiful canopy with beautiful decorations to invite the supernal bride to this canopy. Just as in every covenant of circumcision below, we should to decorate a beautiful second chair for he who is zealous for the sign of the covenant who comes there similarly here, we should to have beautiful decorations to cover the canopy, in honor of a bride.

This one is similar to that one, and the one is elevated with seven blessings, while the other is elevated with seven blessings. Therefore, it is prohibited to cohabit with her until she has been included with these seven blessings, as is with the one of above.

The bride inherits these seven blessings from the supernal spirit, the place from where all the blessings are drawn. There are six blessings that the bride is blessed with, yet you say there are seven? The seventh one establishes them all. Why are most blessings recited over wine? It is the aspect that causes everyone to rejoice, the wine that is always kept in its grapes. Therefore, the first blessing of those seven is the secret of wine because wine produces fruits both above and below. The vine receives everything and brings forth fruits to the world. The arousing of joy is the left, as it is written: "*His left hand is under my head*" (*Shir Hashirim 2:6*) and afterwards, "*And His right hand embraces me*". That Tree of Life produces fruits and plants with this arousal. Therefore it is the first blessing of them all.

The second blessing is: 'That He has created everything (all) for His honor'. This is the secret of the Holy Covenant. This is the joy of the union that receives all the blessings from the secret of the right to produce fruits by that vine. That fruit first descends from above through the limbs and is drawn to the Holy Covenant to be drawn to that vine. This is from the right side because fruits are to be found only on the right. The left arouses and the right produces.

Afterwards, the left is included in the right and the right in the left in order to become the secret of man. Therefore, the third is 'the Creator of Man'. Yaakov who is the central column, was the image of Adam (man).

The fourth is one pillar of the right thigh. The fifth blessing is: 'May the barren one (*akarah*) rejoice' is the mistress (*akarah*) of the house and be happy at the ingathering of her children from the four winds of the world. This is the secret of the other thigh that joined in the left thigh to go to all sides, gather the children and bring them between the knees. And in these two between whom the prophets dwell, and abides the joy of the mistress of the house. What is the reason? It is because two willow branches do not produce branches and fruits and the ingathering of the children to them is their fruits and branches. The ingathering of the children is aroused only by prophets.

The sixth blessing is: 'Grant abundant joy to the loving friends'. It is the place where there are favor, joy, and delight, pillar of the entire world that is called 'righteous'. And righteous and righteousness are friends and beloved, as they do not turn away one from the other. Until here are the six blessings by which the bride is blessed.

The seventh establishes them all, and all are blessed from that seventh one. Certainly it is the combination of the ten sayings for it comprehends that which is above and below. Therefore, ten kinds of joy are combined in it, which are 'joy; happiness; groom; bride; gladness; jubilation; cheer; love and delight; peace and friendship', so that the bride shall be perfected in everything.

Blessed are the children of Yisrael, for they merit below as above. About them, it is written: "*And what one nation in the earth is like your people, like Yisrael*" (II Shmuel 7:23). They all rejoiced that entire day with words of Torah, and all the inhabitants of that city placed him as their head. On the next day, Rabbi Yosi and Rabbi Hiya arose and blessed them and went on their way.

When they arrived before Rabbi Shimon, he raised his eyes and saw them. He said to them: I viewed you today and I saw that you were two days and one night in the Tabernacle of the youth Meta-tron, and that youth taught you supernal secrets with the joy of Torah. Blessed is your portion, my sons. They related before him all the words and told him the whole story. He said to them. Blessed are you and blessed is my portion, for I remember that one day his father Rabbi Safra was traveling with me on the road. When he separated from me, I blessed him that he should have a son who will be a lion in Torah, but I did not bless him so that he should merit to see him thus. Blessed is your portion, my sons. About you, it is written: "*And all your children shall be taught of Hashem*" (Yeshayah 54:13).

### ***Daf 189A***

He [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: "*Like a woman with child, that draws near the time of her delivery, is in pain, and cries out in her pangs...*" (Yeshayah 26:17). What is "*Like a woman with child?*" It is the way of a pregnant woman to undergo nine complete months. There are many in the world for whom only one or two days of the ninth pass, when all labor and birth pangs are. Nevertheless, it is considered for her as though she has undergone the entire ninth. This is also the case with Yisrael: since they had the taste of exile, if they repent it is considered by them as though all that are written in the Torah befell them, especially since so many troubles have befallen them.

But what of the words: "*When you are in distress, and all these things are come upon you, in the latter days*" (Devarim 4:30)? Come and see [picture the Tree of Life diagram of the *sefirot*] : how much mercy has the Holy One, blessed be He, shown on Yisrael in this matter. It is like a king who had an only son whom he loved with his whole soul. In his great love for him he gave him over to his mother, the queen, to raise him and teach him the right ways. Once the son sinned against his father. His father came and beat him, and afterwards forgave him. When he sinned against his father again, his father put him out of his house, and was angry with him; the son left his house.

Instead of going in the right path to be meritorious, as is proper, so that his father, the king, should hear about it and long for him, what did he do? He thought: after having left my father's palace, from now on I will do whatever I please. Then he associated with prostitutes and was besmirched and soiled with them, and remained only in their company. His mother, the queen, visited her son daily and knew that her son had joined with prostitutes and associated only with them. She started to weep and grieve for her son.

One day, the king came to her and saw her weeping. He asked her why she was weeping. She said to him: How can I not weep? Our son is outside the king's palace, and not only does he no longer live in the king's palace, he lives in a brothel. What will people say of the king's son who lives in a brothel? She started to weep and beseech the king. The king said: for your sake I will return him, but you must be his surety. She said: I surely. The king said: Since it is so, then it is not advisable to return him during the day, publicly, for it is an embarrassment for us to follow him to the brothel. Had it not been so, that he soiled himself so and desecrated my honor, I and all my hosts would go after him with much glory, with many trumpeters before him, with many weapons on his right and left, so all the inhabitants of the world would tremble and everyone would know that he is the king's son. But now, since he has soiled himself and desecrated my honor, he must return stealthily, so he will not be recognized. The son returned to the king, who gave him over to his mother.

After some time, he sinned again. What did the king do? He exiled him and his mother with him out of his palace. He said: Both of you go, and both of you suffer exile and blows there. Since both of you will suffer together, then I know that my son will repent properly.

Thus, He brought Yisrael, the children of the Holy King, down to Egypt. And you may argue that at that time they had not sinned but rather it was a decree that the Holy One, blessed be He, decreed between the parts that had to be fulfilled, for the Holy One, blessed be He, looked at two things. One was because of that which Abraham said, "*by what shall I know that I shall inherit it*" (*Beresheet 15:8*), which was the cause and grounds that before they left Egypt, they were not a nation and were not worthy.

**He [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 said: "*Like the rose among thorns, so is my love among the daughters*" (*Shir Hashirim 2:2*). The Holy One, blessed be He, wanted to make the children of Yisrael as a reflection of the above, so that they would be one rose on the earth like the supernal rose. And the rose that exudes fragrance and is the choicest of all the other roses in the world is the one that grows among thorns. This one gives off fragrance properly. Therefore, he sowed seventy couples, which were seventy souls, and brought them among thorns. Now as soon as the couples came among them, these thorns grew branches and leaves and ruled over the world. Then the rose bloomed among them.



As soon as the Holy One, blessed be He, wanted to take out the rose and pick her out from among them, the thorns dried up and were cast aside, destroyed, and were regarded as worthless. At the time that He went to pluck this rose, meaning to take out His firstborn son, the king went among many hosts, princes and ministers, with banners spread, and brought out his firstborn with many warriors, brought him to this palace, and he sat properly in the king's house.

When he sinned against his father, he admonished him and beat him, as it is written: *"And the anger of Hashem burned against Yisrael, and He delivered them into the hands of spoilers..." (Shoftim 2:14)*. When he sinned as before and rebelled against his father, he put him out of his house. What did the children of Yisrael do? They saw that they were dispersed in Babylon, they mingled with the nations, married foreign women, and begot children by them. With all this, the Holy Mother was their guardian. Because they did this, the Holy One, blessed be He, said: 'Since this is an embarrassment for Me, let My son come by himself. Since he desecrated My honor, he is not worthy that I should go there to take him out and perform miracles and mighty deeds as before. They returned without the help that they should have had, without wonders and miracles. Rather, they were dejected, weary in poverty, and returned to the King's palace in shame, and the Holy Mother was a guarantor for them.

They sinned as before. What did the Holy One, blessed be He, do? He took His son out of His palace again, and his mother with him. He said: 'From now on, the mother and her son are together. Let them suffer many evils.' This is the meaning of, *"And for your transgressions was your mother put away" (Yeshayah 50:1)*. Of this is it written, *"When you are in distress, and all these things are come upon you, in the latter days" (Devarim 4:30)*. What is *"the latter days?"* This is the Holy Mother and together with Her they suffered whatever they suffered in exile.

But if they repent, then even one pain or one evil they underwent would be considered for them as though they suffered all the troubles of exile; but if not until the end with all its generations. As the holy luminary said, the words, *"for ever" (Wayikra 25:23)*, refer to the purchaser for generations. And with all this, it depends upon repentance.

### ***Daf 200B***

This is the meaning of, *"Take from among you an offering to Hashem" (Shemot 35:5)*. And if you find this difficult then *"whoever is of a willing heart, let him bring it (her)"* What is *"let him bring her?"* Here we learn the meaning of prayer. For when a man fears his maker and devotes his heart and will to prayer, he forms a supernal arrangement, like we said. First by the songs and praises that the high angels say above; and in the series of praises that Yisrael say down below, she adorns herself, and arranges herself like a woman adorning herself for her husband.

In the order of the prayer that is said sitting down, all those maids were prepared and all her retinue are adorned with her. After all was arranged and prepared, when reaching 'True and certain', then everything is ready, she and her maids, in reaching 'who has redeemed Yisrael'. Then everyone has to stand up. By the time a man reaches 'True and certain', everything is already established, the maids conduct, and she bears herself to the high King.. Once we reach 'who has redeemed Yisrael' the high Holy King travels with His grades, and comes out to receive her.

And we have to stand up before the high Holy King in awe and trembling, for then He reaches His right hand to her,. Then He put His left hand under her head,. They then embrace together in . These are the first three blessings.. A man should devote his heart and will, and meditate on all those arrangements and sequences of the prayer, with his mouth, heart and will together.

Now that the high King and Malkhut are happily united in those kisses, whoever needs to ask for any request may do so, because it is a time of goodwill. Since a man submits his requests before the King and Queen, then he should prepare himself, in will and heart, to the last three to stir the secret bliss, because from these he is blessed by a different devotion. And a man should prepare to leave them in this secret bliss in these three. Therefore he should wish it, that the lower beings be blessed from those three benedictions of the secret bliss.

Then he should prostrate himself and offer his Nefesh, at the time when it takes hold of the Nefashot and Ruhot. For then is the time to offer one's Nefesh among all those Nefashot she takes, because then the bundle of life is as it should be. This I heard among the secrets of the holy luminary, but I was not given permission to reveal it, except for you, lofty pious ones. If, when it takes hold of Nefashot and Ruhot, a man, with a single devoted wish, sets his heart and wish to surrender his Nefesh with devotion and wish of incorporating his Nefesh in such devotion; and if it is then acceptable, when the Nefashot, the Ruhot and the Neshamot that she holds are willing, this man is bundled in the bundle of life in this world and in the World to Come.

Also when the King and the Queen need to be included on all sides, above and below, and be adorned with souls on all sides. She is adorned with souls from above and souls from below. And when a man directs his heart and will to it, and gives her his soul from below, devotedly and willingly, as we said, then the Holy One, blessed be He, names him "peace" below, after that peace of above. That blesses the Queen and incorporates her and adorns her on all sides.

So the Holy One, blessed be He, names that man peace, as is written: "*and Hashem called him peace*" (*Shoftim 6:24*). And all his days he is thus called above 'peace', because he comprised and adorned the Queen from below, as did the upper peace. And when that man passes away from this world, his soul goes up and cleaves all the firmaments, and no one can stop it. The Holy One, blessed be He, calls it and says, "*let peace enter*" (*Yeshayah 57:2*) and the Shekhinah says "*them that rest in their graves*". Thirteen mountains of pure balsam trees are opened before the soul, and none can detain it. Therefore happy is he, who puts his heart and will into it. That is why it is written "*whoever is of a willing heart, let him bring it, an offering of Hashem,*" to the high King, as I said.

Rabbi Aba raised his voice and said, Woe, Rabbi Shimon, you are among the living, and I already weep for you. Not for you I weep, but for the friends, for the world I weep;. Rabbi Shimon is like the light of a candle that burns above and burns below. And with the light that he lit down below shine all the people of the world. Woe to the world when the terrestrial light will pass the celestial light . Who will illuminate the light of Torah for the world? Rabbi Aba stood and kissed Rabbi Hiya. He said to him, those thoughts were with you, therefore the Holy One, blessed be He, sent me here to join you, happy is my portion.

### ***Daf 206A***

Rabbi Shimon said that when the Torah scroll is brought out to be read in public, the heavenly gates of Mercy open and stir the love of above. Then one should thus pray: Blessed be the name of the Master of the universe, blessed be Your crown and Your place. May Your good will be with Your people Yisrael for ever, and the redemption of Your right hand be shown to Your people in Your Temple. May You bestow on us the bounty of Your light, and accept our prayers in mercy. May it please You, that You shall lengthen our lives in goodness, and that I, Your servant, shall be remembered among the righteous, so as to have mercy upon me and safeguard me and all that is mine, and that of Your people Yisrael. You are that giver of nourishment and sustenance for all. You rule over all. You rule over kings, and the kingdom is Yours. I am the servant of the Holy One, blessed be He; before Him I bow, and before the majesty of His Torah at all times. Not upon man do I put my trust, nor upon angels do I rely, but only upon Elohim in heaven, that is the Elokim of truth, and Whose Torah is truth, and Whose prophets are true; that acts with much kindness and truth. In Him do I put my trust, and to His holy and precious name do I sing praises. May it be Your will to open my heart to Your Torah, and to grant me male children to do Your wish; and may You fill the proper requests of my heart, and the heart of all Your people Yisrael for good and life and peace. Amen.

### ***Zohar Volume 3***

#### ***Daf 164A***

These here and these there, since all are towers of fine stone. Among the towers, there is a tower of precious stone in its midst. That one reaches to the lofty firmament and is not visible at present, until that time when it will appear. The head of the Yeshivah saw it and inscribed on it above this verse: "*The name of Hashem is a strong tower: the righteous runs to it, and is safe*" (Mishlei 18:10). This scriptural verse was explained by the head of the Yeshivah this way: "*A strong tower*" refers to the Congregation of Yisrael, "*the righteous runs (yarutz) to it,*" the desire (*ratzon*) of a righteous one is always for it. therefore, that tower of strength "*and is safe,*" so that it will never fall as it did.

Rabbi Kruspedai, who delights the heart, explained this scriptural verse prior to his departing and defined it nicely. "*A strong tower*" is the ark, to insert in it the Torah scroll, which is strong, and to remove it from the chamber, which is the image of the internal chamber from which the Torah emanates. That tower is the name of Hashem and His form and it needs to be in six steps.

"*The righteous runs to it.*" To what? To the tower or the Torah scroll? We can only interpret this verse one way or the other. When you interpret '*to the tower*', then the righteous one needs to be the cantor of the synagogue truly righteous and of the form of the supernal righteous. When we interpret it to mean '*to the Torah scroll*', then whoever rises up to read the Torah should be just and be called righteous. Of all who is called righteous? That is the sixth one, which is called up for the reading among those seven. Rabbi Shimon said, Definitely, since he has always been

called up to rise only for the sixth throughout his life, among the others who were also called for the reading. "*The righteous runs to it*", the words of this righteous will run to the Torah scroll. "*And is safe*" from whom? From fearing the Angel of Death, since he shall have an extended life and he will never get hurt.

In that tower that rises among the towers stands a light in the form of a Torah scroll. When a bird arrives, it takes the tower from its place and places it to stand in the middle of the court within the wings of the Cherubs. And what was high as the lofty heavens lowered and entered under the Cherubs, and the walls stood between the heads of the Cherubs. There are three hundred openings. In the central opening is this light in the form of a Torah scroll standing, in which the king of Yisrael is destined to read in the portion of "*Hak'hel*." That will be King Messiah, and no other.

With the Torah scroll of this light, Oh, holy pious one, glad is the one who will hear from the mouth. The sweet voice of his discourse is in the concealed matters of the Torah that he will explain every new moon, Shabbat and holiday and festival. When all the students of the Yeshivah wish to ascend to the lofty heavenly heights of the Yeshivah, all congregate around King Messiah. And He will explain to them the matters. Through the sweetness of his words and through desire, they get elevated, All the ten points of the matters will be stored for you for that day of your requests.

When that tower stands in the middle of the court and that door is open, the Cherubs open their mouths, and spread their wings. They illuminate with the higher light on that opening and that Torah scroll is open, and the Cherubim open up and say: "*Oh how great is Your goodness, which You have laid up for those who fear You...*" (*Tehilim 31:20*). Then they close the doors and the Torah scroll is rolled up.

Who has witnessed the illuminating light of that Torah scroll? It is a bright light in its entirety, its letters are flames of fire of four colors, which are from a higher world and all are conspicuously sparkling. Nobody could withstand seeing that except Messiah.

When that door is closed, the Cherubs are still. That tower flies and takes its place among the rest of the towers. At that door in the center there is a most magnificent crown of gold hidden, which is presently invisible, elaborately engraved and embellished with all kinds of precious stones. It is destined to be installed upon the head of King Messiah, when the time comes and he will ascend that tower. And two eagles on each side will take this in their hands.

When King Messiah ascends, the eagles will get ready and take this crown. When he begins to read another aperture will open. From there will emerge the dove that Noah sent in the days of the flood, as is written, "*Also he sent forth the dove*" (*Beresheet 8:8*), the dove meaning the renowned dove that the ancient ones have not discussed and were not aware of. However, it is from here that she goes out on her mission.

During the time that it says: "*Which returned not again to him any more*" (8:12), no person knew where she went. She returned to her assigned place and was stored in this opening. She will take the crown in her mouth and place it on the head of King Messiah, reaching but not touching. About then, it is written: "*You set a crown of pure gold on his head*" (Tehilim 21:4).

As soon as King Messiah reads in the Torah scroll, the two eagles will rise from each side and the dove will lower. King Messiah will step down with the crown on his head to the last level and two eagles will fly above his head. The dove will return with the crown in her mouth, and the two eagles will welcome her.

King David is called a fresh olive in the presence of the Holy One, blessed be He, as is written: "*But I am like a green olive tree in the house...*" (Tehilim 52:10), a leaf of an olive tree that is King Messiah, son of David. That is what the dove indicated during the time of Noah, as is written: "*And, lo, in her mouth was an olive tree plucked off*" (Beresheet 8:11). It plucked off that olive leaf, and grabbed his glory. How? With her mouth and stands on his head and receives glory from the dove. That is why it says, "*plucked off*" and not in feminine form, that she is like a male gaining strength and she prevails. In the heavenly Yeshivah, This dove is a male because the *Yonah* ('dove'), by which it is called, is sometimes written female, as male. When she receives this glory. When this tower returned into its place it is bright like the light of the sun It is written: "*And his throne shall be like the sun before Me*" (Tehilim 89:37). although He has another throne also with great miracles and marvels, At the top of this tower there are birds of flame which chirp. When the bird ascends with a pleasant sound, for there is no delight and song like this delight.

Above all of them,, there are other varieties and other turtle doves that fly in the air). Rising and descending, descending and rising, They never rest quietly, for the great letters and small letters fly between them.

Oh, holy pious one! When the letters fly, a person sees written in great letters in the air temporarily: "*In the beginning Elohim created...*" (Beresheet 1:1), the small letters strike them,. Then they fly and it is seen written about them: "*And Elohim said, 'Let there be light'... And Elohim saw the light...*" (Beresheet 1:3-4). Then the small letters again strike the large letters, . It is seen through them that it is written: "*And Elohim said, 'Let there be a firmament...'*" (I: 6) and so on in all of the acts of creation. The acts of these letters are great marvels and gladness to the eyes. Praised is the nation for whom all this awaits.

Oh, holy, pious one! Whoever preserves the covenant places himself to follow is the lead. If you inquire as to who will guard him from behind, there is a higher greater protection that protects him from everything. What is it? It is the supernal righteous, with great love. Consequently, he enters between the righteous and righteousness, and is thus protected on all sides. Praised is the one who preserves this covenant. Therefore, Yisrael, all the males that uphold this covenant, shall be seen in the presence of the Holy One, blessed be He,. Who is it that can harm a son whose father is on one side and his mother is on the other side, and he is in the middle between them? That is when he follows Hashem.

Come and see [picture the Tree of Life diagram of the *sefirot*] : that firmament when it revolves in the circle, . It performs music and from the sound of the waters that flow that song is not known, All of these basins on the four sides, are filled from waters that flow.. Whoever is inside stands there in two aspects. One in happiness, since there is no other happiness in the world like fulfilling: "*Serve Hashem with gladness*" (*Tehilim 100:2*). And one is with awe, since there no other awe in the world like fulfilling: "*Serve Hashem with fear*" (*Tehilim 2:11*).

One spring of water flows from the east side the one that the prophet Ezekiel mentioned. The entire world cannot give enough praise for that spring. At the place where it was born, that is, to the east side, the measure of its depth and height is no more than a span. When the waters flow and rise, all kinds of gems in the world rise they do not fall outside. For a while, they appear in one color . Then other temporarily they falls then ascend of another color in all other colors existing in the world, These gems fall outside but they do not fall outward.

Surrounding that spring is a button and blossom. All the inhabitants of the world cannot comprehend the variety of colors that is in them, all are glowing flames and it is not possible to gaze at them. The importance of their activities is not known. The petals sparkle with a variety of colors. Embroidery, which is the artistry of the Creator of the world, covers over the 375 Cherubs below them over other covering tapestry layers that are inside, since these covering tapestry layers surround the inside of the court. Grapevines are spread above, since the Cherubs are underneath the grapevines, all spreading out their wings and intertwined one into the other. Here, the head of the Yeshivah said that whoever gazes at these grapevines, his face shines like sunlight.

These tapestry grid covers are unfurled round about in the courtyard. All are embroidered in strands of lights in multitudes of colors, They flame with four kinds of fiery glows of brightness, The flames, and the hues sparkle. Sometimes,, the flames are soothed and the lights and colors rise;. Then they clash one with the other. And 6,000 basins lie next to these networks. They are four hues to the four sides of the courtyard. These are large. And a spring of living water is found on each side,. They drop into these basins and get absorbed there,. These waters do not know where they are flowing to.

In the center of the court all Yisrael will stand and be seen in the presence of the Holy King. On the South side of the court a new water spring is born and it seems that the waters will flood the whole world. Whoever enters into them will enter to his knees. If a mighty man enters, he will enter to his knees, and if a baby no older than a day, he shall still enter to his knees. Whoever drinks of them shall become filled with wisdom.

This spring emerges from one small gem in the South wall. These waters get absorbed in their area and from there, they will continue to flow out of the Temple until they reach up to the spring of Shitim. They will rinse away that obscenity that the waters of the spring of Shitim brought about. Therefore, once the males that came to be seen at the waters in the court drank from them, they had no fear of the females who came to be seen before the Holy King. Moreover, they would become more knowledgeable about the concealed matters of the Supernal King. In this temple, all thoughts must be forgotten except for the thought of the Holy King's rejoicing.

One branch emerges at the center of that spring. The head of the Yeshivah said, When I approached that branch in the spring, the branch went high above. The closer I approached it went. The foundation and the root of that branch are only in the water. This branch covers worlds and all the hues in the world in its leaves. What kind of fruit it bears is unknown, and it is not possible to find out. He said that he asked Messiah about this fruit and was told that this fruit is stored away for "*every man with his staff in his hand for very age*" (*Zecharyah 8:4*). Whoever deserves to experience this will understand.

One firmament exists above this branch that is spread over it from above. From that firmament dew flows to this spring and no further. When a person gazes at this firmament from a distance, it looks similar to blue. When he approaches nearer, it seems reddish and when he approaches even closer, it seems greenish. When he draws even nearer, it seems white and no other white in the world is like it. The dew that flows from it gets drawn into the branch and produces the fruit, and it grows. The firmament circles faster than the eye can see. All those who preserve the holy covenant must show themselves in the presence of the Holy King, since they are not there to be seen except for the purpose of showing that they are members of the holy covenant. Therefore, "*all your males shall appear*" (*Shemot 23:17*) who are members of the holy covenant. The head of the session points out that it says "*Zekhurcha*" ('your males') and not '*Zikhrecha*' ('your memory'), since the word "*zakhar*" is written, and not '*zakhor*' or memory.. Why "*your males*"? It is only those who preserve their holy covenant and do not sin with it who are worthy children of the King, who gets praised through them daily and always remembers them. Therefore: "*your males*," so the King remembers those who have a holy covenant every day, since there is no praise before the sublime King as the one who preserves this covenant.

Therefore, there is a requirement to be seen in His presence three times a year. Why exactly three times? It is only for the honor of the three patriarchs that accepted upon themselves this covenant as a first priority to all other commandments in the Torah. Therefore, it is three times a year. Abraham accepted the covenant and Yitzhak accepted the covenant. Yaakov was most perfect of all, Therefore it is written by him, "*And Jacob was a simple (perfect) man*" (*Beresheet 25:27*).

Abraham was called *Tamim*, but he was not all that perfect. However, *Tam* is most perfect. It is written about Noah: "*A just man and perfect (tamim) in his generations*" (*Beresheet 6:9*), for he was impressed with a holy mark among them. The head of the Yeshivah said, Anywhere that is written *Tamim*, that he is inscribed with the holy mark of the sign of circumcision. Since he preserved the covenant, he was called *Tamim* in his generation, while all the others were not so as they corrupted their paths.

Therefore, it is written: "*And Noah walked with the Elokim*".: Who could possibly walk with The Shekhinah joins anyone that keeps the holy covenant. Therefore, it says, "*You shall be perfect (tamim) with Hashem your Elokim*" (*Devarim 18:13*), to first be perfect and then you will be joined "*with Hashem your Elokim*." If he preserves this covenant, he will be with Hashem and not separate from him.

Of Abraham, it says, "*Walk before Me, and be perfect (tamim)*" (*Beresheet 17:1*), the sign of circumcision : "*Walk before Me.*" From here, we take it that a male should not walk behind a woman but rather in front of her, which is the fit way. It is written: "*Behold, I send an angel before you*" (*Shemot 23:20*), and also: "*And I will send an angel before you*" (*Shemot 33:2*). Abraham, who was not circumcised, was pushed in front of her. Therefore, it is not written: '*Be perfect and walk before Me*', but rather "*Walk before Me*" since you are not worthy yet until you will be perfected. It is the same with everybody. As soon as the person is perfected and preserves his perfection, the Shekhinah immediately is in front of him and he is behind her, since he is now fit for it.

Noah was circumcised and perfect, but his membrane was not uncovered. Because he did not perform this act of uncovering the membrane, it is written "*with the Elohim*" and not behind the Elohim. He wasn't in front of the Shekhinah, because he was circumcised and he wasn't behind the Shekhinah, because he didn't perform this act of uncovering the membrane. How was it with him? "*With the Elohim,*" meaning close to Him, but who could not observe since he was not that worthy.

About Yisrael, it says: "*And Hashem went before them by day in a pillar of a cloud...and by night in a pillar of fire...*" (*Shemot 13:21*). As soon as Yisrael said, "*Because there were no graves in Egypt...for it had been better for us to serve Egypt*" (*Shemot 14:11-12*), their minds seemingly weakened. It is written, "*And the angel of Elohim who went before the camp of Yisrael, removed and went behind them*" (*14: 19*). He "*removed*" to do vengeance on them.

And about this, Messiah was glad and the head of the Yeshivah rejoiced when told of this. The head of the Yeshivah, who was elaborating, inquired of Messiah and said, From where did Daniel know that he said, "*Your kingdom is divided and given to Maday and Persia*" (*Daniel 5:28*)? He learned it from these letters of "*ufarsin*" (*5: 25*). Why is this here? He said to him, Certainly it is so your evil Kingdom shall be divided through the other Messiah. Following that, the king of Persia will dominate and conquer many kingdoms and rule the Holy Land for twelve months. And he will rule and kill many and Messiah. After that, he will fall and holy supernal ones will receive the Kingdom. Therefore, here too, the word "*ufarsin*" indicates the king of Persia.

Oh, holy pious one, how much happiness upon happiness is in that spring? In that spring grow all kinds of trees that the Holy One, blessed be He, planted in the Garden of Eden. All are destined for healing, the leaves, the fruits and the branches, and always to the gladness of the heart. There is no hunger, worry nor sorrow among them. Praised is the nation for whom all this awaits and is stored up.

Rabbi Shimon said, All these wonders are available in the earth of the Temple. He said to him, Oh, my teacher. Praised is your lot! It is embroidered on that spring, but there is no one that could look at it. Sometimes its light is bright and sometimes it is dim, and sometimes it is in the color purple. It sparkles until the eyes can not look up. The head of the Yeshivah did not define any of that which you asked, holy pious one, about that Temple's earth, since it is stored in the Yarden River, and what I already told is said here. However, this has been asked and you shall know that which you know.



The Yarden enters and gets drawn once a year, into that river that emerges from Eden, not into the four rivers. As soon as it reaches it, it spreads and expands and enters into the Yarden, as it reaches the earth of the temple,, it remains there three days -- and does not spread and extend to another area. The head of the Yeshivah said, When that river returns to its original place, it leaves behind all kinds of paintings that the Holy One, blessed be He, produces in the Garden of Eden, which are drawings stored underneath their area.

These here and those there, and they ascend and descend as at first. On the south side there are 350 pillars of all kinds of gems, and those are the ones that are always bright. They drip spices that are concealed and are never visible. Four basins are inserted in every pillar and when the fragrant droplets flow down from the pillars, they drip. All the basins get filled and the spices do not flow out.

In the future to come they will burn incense daily from these spices in the presence of the Holy King. That incense will not be from ingredients crushed by humans. It is not known what the essence of these fragrances is nor what their ingredients are. They are just flowing in from those pillars.

Two eagles in every individual pillar sparkle and shine in all hues, so there are altogether seven hundred eagles. They fly in all directions, those here and these there, with the revolutions of the pillars. And when they turn about, the eyes are incapable of watching them.

Three letters protrude and fly from the mouth of this one to the mouth of that one, when the pillars and eagles circle. All the letters get embroidered in fire of white and gold and green. There are 2,100 lamps suspended between these pillars and 2,100 candles are in each individual lamp. They burn every day and are put out at night, because of the pain of Yisrael. When morning approaches, they light up spontaneously.

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 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 Yochai, 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.

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 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, "*Now Hashem said to Abram, 'Get you 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 we came 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 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, Rise, 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 Yohai 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 Mosheh, the faithful prophet. Batyah goes out to her specified partition and observes Mosheh'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 pains of Gehenom.

In 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 Yosef the righteous. She is gladdened and goes out to her specific partition, and sees a light in the image of Yosef. 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 one sanctuary dwells Yochebed, 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 tamborine 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 Yochai, 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 enter one sanctuary.

When a foreigner gets converted, a soul flies from that sanctuary and enters under the wings of the Shekhinah. He 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 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 204A***

Rabbi Elazar was journeying to see his father-in-law, Rabbi Yosi. Rabbi Aba and the friends went along with him. Rabbi Elazar [**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**]: *"My voice shall You hear in the morning, Hashem" (Tehilim 5:4)*. What is the meaning of *"morning"*? It refers to the morning of Abraham that was roused in the world, as is written: *"And up Abraham rose early in the morning" (Bereshheet 22:3)*. When that morning arrived, that specific morning awakens in the world, which is a time of goodwill for all, and a time to do kindness throughout the world, to the righteous and the wicked. Then it is a proper time period for prayer, to pray before the Holy King.

Therefore, during that time when that morning arrives, all the King's captives find rest. It is a time for them to say prayers, most certainly those who repent and beg for their request in the presence of the Holy King. In that period of time, a chieftain exits to the south side, and his name is Raphael. All kinds of remedies are in his hand. From the south side, a spirit leaves and reaches to the chieftain appointed for healing.. When the prayer reaches the Holy One, blessed be He, he instructs the members of His court not to begin the trial, because life is in the hands of the Holy One, blessed be He, and not in their hands.

Because it is a time of favor, the Holy One, blessed be He, looks to find merit for that person. If he is at prayer or he is returning in repentance, He has compassion for him. At that time, the voice of nesting birds is heard, as is written: *"Where the birds make their nests" (Tehilim*

104:17), because these birds thank and praise the Holy One, blessed be He. The morning gazelle woke up in the world said, "*O how great is Your goodness, which You have laid up for those who fear You...*" (Tehilim 31:20). Then the appointee goes forth and does all that he is instructed to do. If you think that the types of healing are in the power as we mentioned, it is not so, because the remedy is only in the hands of the Holy King. However, at the moment when the Holy One, blessed be He, instructs the remedy for that person, the appointed one goes out and all the prosecutors that are appointed for awful diseases fear him. Then the spirit that travels from the south side extends to that person and behold, there is remedy. All is in the hand of the Holy One, blessed be He.

Therefore, it is written: "*My voice shall You hear in the morning, Hashem*" and it does not simply say, "*My voice shall You hear, Hashem,*" because he is referring to that morning of Abraham. "*In the morning I will direct my prayer to You; and will wait expectantly*" (Tehilim 5:4). Why is morning said twice? It is only because one morning is the one of Abraham and one morning is of Yosef as is written: "*As soon as the morning was light*" (Beresheet 44:3). The Targum translates it as: "*the morning shines,*" for it definitely gives light.. "*I will direct my prayer to You and will wait expectantly*": What is the meaning? It only refers to I will prepare Your candle to light up with, as it says, "*I have set up a lamp for My anointed*" (Tehilim 132:17). That refers to that morning of Yosef, because this preparation of the candle is his. "*And will wait expectantly.*" What is the meaning of "*And will wait expectantly*"? Aren't all the inhabitants of the world hoping and waiting for the kindness of the Holy One, blessed be He, even the beasts of the field? In what is that praise of David better than everyone's in the world? I have inquired about this matter and this was the reply, which is a matter of truth that comes from the distance. The first light that the Holy One, blessed be He, created was so bright that the worlds could not stand it. What did the Holy One, blessed be He, do? He made light to His light, so that they could be attired with one another, and similarly with all the rest of the lights, until all the worlds get an enduring existence and can withstand it.

That is why all the levels were spread out and all the lights were attired. These, are called 'supernal wings' until they reach that morning of Yosef. And he receives all the higher lights, . Due to the fact that all the higher lights depend on him, his brightness radiates from one end of the world to the other end of the world above, until the worlds below can not withstand it. David came and prepared the candle, which is a cover for the morning of Joseph. He should be veiled in it to allow the existence of the worlds that are lower by the setting of that candle. That is why it is written, "*In the morning I will direct my prayer to You; and will wait (atzapeh) expectantly,*" as it says, "*And he overlaid (yetzapehu) it with pure gold*" (Shemot 37:2). That candle is of David upon which he is dependent, and he said it should be the cover over this morning. Rabbi Aba approached and kissed him. He said, If I would have gone out on my journey only to hear this one thing, it would have been sufficient reason for me.

During their travel, a dove approached and reached Rabbi Elazar. She landed and chirped before him. Rabbi Elazar declared, Worthy dove, you are always faithful in your mission. Go and inform him to be prepared for the friends that are coming to you, and tell him I am with them. A miracle will occur to him in three days and he shall have no fear befall him, because we are

coming to him with gladness. He replied again and said, I am not too happy, because I am very badly disturbed about one full pomegranate that was placed below him in his stead. His name is also Yosi. The dove left his presence and the friends left.

Rabbi Aba said, Rabbi Elazar, what is this great wonder that I have observed? He said to him, This dove came to me on a mission from Rabbi Yosi, my father-in-law, who is in his sick chamber. I learned from this dove that he is already saved, and a substitute was given in his stead, and he got well.

While still journeying, behold, a raven appeared to them. It cried out and cawed loudly. Rabbi Elazar said, This is your duty, and for that reason you were created,. Get going on your way, I already know. Rabbi Elazar said, Let us go and do an act of kindness for that pomegranate that was full of everything; Rabbi Yosi of Peki'in was his name, for he departed from this world and there is no one that is worthy to make an effort for his sake. And he is close by.

They detoured from the road and went there. When the townspeople saw them, they all went to welcome them, and these friends entered the house of Rabbi Yosi of Peki'in. Rabbi Yosi had a little boy who wouldn't allow anyone to get close to the bed of his father after he died. He alone was by it, crying over him with his mouth over his mouth.

The child **[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, Master of the world, it says in the Torah: "*If a bird's nest chance to be before you...but you shall surely let the mother go...*" (Devarim 22:6). The child was crying and weeping. He said, Master of the world, abide by that matter that is in the Torah. We were two children to my father and mother, myself and my younger sister. *You should have taken us, and acted in accordance with the words of the Torah,(22: 7).*" If you should say, Master of the world, it says "mother" and not "father," this is the same, my father and mother, as mother died and you have taken her away from the children, and now, my father also, who was our protection, you took away from the children. Where is the just sentence in the Torah? Rabbi Elazar and his friends cried before the grief and tears of the child.

Rabbi Elazar **[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.]:** "*The heaven for height, and the earth for depth*" (Mishlei 25:3). While Rabbi Elazar was saying this verse, a pillar of fire separated them, but the child was still attached to the lips of his father and did not separate. Rabbi Elazar said, either the Holy One, blessed be He, wishes to perform a miracle or He desires that no one else deal with him. However, I cannot bear to see the child's tears or to hear what he is saying.

While still sitting, they heard another voice that said, Blessed are you, Rabbi Yosi, that the speeches of the young child and his tears rose to the throne of the Holy King and pronounced the sentence. And the Holy One, blessed be He, handed thirteen people in your stead to the Angel of

Death,. Behold, they have added 22 years to your life, so you will have time to teach the young child--the perfect and beloved one--before the Holy One, blessed be He.

Rabbi Elazar and the friends rose, and did not allow anyone to stay in the house. They immediately noticed the pillar of fire was gone. Rabbi Yosi opened his eyes and the child was still glued with his lips to his lips. Rabbi Elazar said, Blessed is our lot that we witnessed the resurrection of the dead eye to eye. They approached him and the child fell asleep, as if he was expiring from this world. They said, Blessed is your lot, Rabbi Yosi, and blessed is the merciful, who performed a miracle for your sake due to the crying and weeping of your son. Life was added to you because of his utterances, that he was pushing with irrefutably right, true and heartfelt speeches to the gates of heaven due to his pleading and tears. They took the child and kissed him and cried with him due to great joy. They removed him to another house and woke him up. They did not inform him immediately, but rather later on. They rejoiced there for three days and uncovered, with Rabbi Yosi, many new insights in the Torah.

Rabbi Yosi said to them, Friends, I was not given authority to reveal what I observed in that world, until twelve years later. However, the 365 tears that my son spilled came into account before the Holy King. And I tell you friends, at the time he opened up with that verse and cried out with these words, 300,000 benches that were in the Yeshivah of heaven were shaken. All stood before the Holy King and asked for compassion towards me, and guaranteed for me The Holy One, blessed be He, was filled with compassion for me.

Those utterances were pleasing to Him, and the way in which he gave up his soul for me. A guardian was present there who said, Master of the world, does it not say, "*Out of the mouth of babes and sucklings have You founded strength because of Your enemies, that You might still the enemy and the avenger*" (Tehilim 8:3)? May it please You that through the merit of the Torah, and the merit of that child who was ready to give his soul for his father's sake, You should have mercy on him and he should be saved.

And thirteen people were prepared and appointed in my stead, who were granted as guarantors from this harsh sentence. Then, the Holy One, blessed be He, called on the Angel of Death and instructed him to return after 22 years, because they were not considered surety. They were merely placed in his hands as assigned temporary custodians,. Now, friends, because the Holy One, blessed be He, noticed that you were truly just, the miracle occurred before your eyes.

Rabbi Yosi [**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**]: "*Hashem kills, and gives life: He brings down to the grave and brings up*" (I Shemuel 2:6). This particular verse requires more study. Does Hashem kill? Behold, this name is an remedy of life to everyone and this thing death does not prevail in it. Everywhere this name provides life to all the world. What then is the meaning of "*Hashem kills*" that people could think that He kills all human beings? Certainly the name Yod and Hei and Waw and Hei kills. How does it cause death? You might think to say that when it leaves a person, because while it is still prevailing



within him none of the world's accusers could do damage to him, but when it departs all the prosecutors immediately take hold of him and the person dies. Yet this is not so. Yet "*Hashem kills.*" Whom does He kill? The extension of that Other Side,, because, when that extension of the Other Side sees the glorious glow of the Holy One, blessed be He, it instantly dies, and can not exist even an instant. As soon as the extension of the Other Side is dead and removed from the world, he immediately "gives life." To whom does He give life? To that extension of the Holy Spirit that is derived from the side of sanctity. He revives her and upholds her to a perfect existence and all is accomplished by the Holy One, blessed be He, at once and at the same time.. "And it is written: "*He brings down to the grave and brings up,*" which means that He lowers that Holy Spirit to Sheol and bathes her there to purify her. He instantly raises her and brings her to her appropriate place in the Garden of Eden.

And myself, my friends, during that period when I left the world my spirit was gone and departed immediately until a little later when the Holy One, blessed be He, brought me back to life. During that time, my body was dead. During the time when my son began with these utterances, his soul escaped and flew to meet my soul that was rising from her immersion and re-entered wherever it did. There, they sentenced and judged her and I was given 22 years of life for the sake of my son's utterances and tears. From here on, I need to strive in what I observed there, because I am no longer allowed to strive after matters of this world. After seeing what I saw, the Holy One, blessed be He, wishes me not to forget anything.

**He [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]:** "*Yah has chastised me severely: but He has not given me up to death*" (*Tehilim 118:18*). King David said, about all that was done in this world and he spoke of the confidence he had in that world. "*But He has not given me up to death,*" because from everything that happened to him in this world - that he was pursued and he escaped from all his pursuers to a strange land, in the land of Moab, and in the land of the Philistines - the Holy One, blessed be He, has saved him and did not leave him to die. He said, "*But He has not given me up to death*" about his confidence in that world..

David said if I sinned here against the Holy One, blessed be He, I have already been smitten here and have received my punishment. He purified me from all my sins and did not leave my punishments to that world that is after my death. Definitely, "*Yah has chastised me severely*" in this world to cleanse me. "*But He has not given me up to death*" in that world to take revenge from me there. As for myself, the Holy One, blessed be He, has already cleansed me once in this world. From here on, I need to be careful that I should not be shamed in the World to Come.

The child, his son, **[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: "*Our father died in the wilderness, and he was not in the company of them...*" (*Bemidbar 27:3*). There is a tonal above "*Our father,*" lengthens the pronunciation of the word. Aha, devout holy ones, how much the pain is drawn out when reading "*Our father.*" There is no pain or hurt of the spirit and soul, except when it is read like that, "*Our father,*" when it is hurting from the heart. "*Died in the wilderness*" Did not others die in the desert wilderness? Why is he marked by saying that he died in the desert? There were thousands and tens of thousands that died in the wilderness.

It is just that so many people are without it. Some of them say that the gatherer of wood was him because it says, "*But he died in his own sin*" (*Bemidbar 27:3*). Some say this way and some say that way. I learned on the day my father fell on his sickbed, they taught me this, and I saw that which I saw, which my father forbade me from revealing. That there were many, many who died in the desert, and not on account of the sins of Korah or on account of the sins of the spies, when the awful judgment was decreed. But prior to the giving of the Torah and after those who misled the world and those who followed them, made the golden calf. However, the plea that these daughters pleaded was that he died in the wilderness. He, who was Zelophehad, a chief in the house of Joseph, and who was not properly versed in the manners of the Torah, could not become a prince. And he was the one who did not guard his lips and speech against Mosheh, and about him, it is written: "*And many (rav) people of Yisrael died*" (*Ibid. 6*) a man that was not versed in Torah. He was a chief (rav) of a family tribe, a Chieftain from the seed of Joseph and an offspring of Menasheh. Because he sinned in the wilderness by speaking up against Mosheh thought that Moses harbored hatred. Therefore, they brought forward their complaints before Mosheh and Elazar and all the tribal heads and family chieftains. They did not speak with Mosheh alone except in their presence, because they were jealous of him.

From here, it is understood that whoever has doubts about the judge shall bring forward others and increase the number of people to be with that judge, who will listen to the trial proceedings. And he will have fear of them and he will not have a choice but to judge properly. If he does not, they will reject him from judging on the trials, but they were not aware that "*Moses was very meek, more so than all the men that were upon the face of the earth*" (*Bemidbar 12:3*). They were not familiar with Moses' qualities.

When Moses noticed all this, he said, I see that all this gathering of great men, from Yisrael, and all the heads of the families and the heads of the congregation are closing in on me. Then Moses immediately disqualified himself from judging, as it is written: "*And Moses brought their cause before Hashem*" (*Bemidbar 27:5*). Other judges do not behave this way, even if there is a great gathering upon them. Those judges are considered insolent, not having any of the humility that Moses had. Praised is the lot of Moses. Rabbi Elazar and the friends were glad.

The child said I am returning to the earlier topics, to talk about this musical note, "*Our father died in the wilderness.*" is comparable to a snake that hangs on his back and pulls his tail into his mouth. that is on the musical note that is drawn over "in the wilderness" through the words of his own mouth. The child hurried up quickly and held on to the back of the neck of his father, cried and said, This Zelophehad died through talking and you, my father, returned to this world through talking, His father hugged and kissed him again. Rabbi Elazar and the friends all cried, and the father cried along with them. They all took him and kissed him all over his lips, over his head and over his eyes, and his father was crying with him.

Rabbi Elazar said to him, My son, since you spoke about this matter, What is the meaning of: "*But he died in his own sin*"? The child said, Father one word was not enough for them. that with the word the snake that was wrapped around above with his tail, the musical note lengthens the pronunciation. "*In his own sin.*" What is "*in his own sin*"? It is in the sin of that snake. What is

it? It is with the speech in his mouth. The reason "*But he died in his own sin*" extends from the snake that is wrapped with its tail. That is certainly "*his own sin.*"

Rabbi Elazar took him on his lap and in his arms, and all the friends cried. He said to them, Scholars, leave me with my father, because my mind has not settled down yet. Rabbi Elazar said to Rabbi Yosi, What is the age of the child in days and years? He replied to them, Friends, do not ask me this, because he still has not reached his fifth birthday.

Rabbi Elazar said, Heaven forbid, we are considering it only with a benevolent eye. And you mentioned five years: these are "*five more years, in which there shall neither be ploughing nor harvest*" (*Beresheet 45:6*), will not reap him forever. Rabbi Elazar said to Rabbi Aba, Let us stay here up to seven days, in order that it should settle down in the house, because during the seven days after the soul left the body, she walks about naked. Now returned she may not get settled back into her place until seven days have passed.

Rabbi Aba said that it is written: "*You shall open your hand wide to your brother, to your poor, and to your needy*" (*Devarim 15:11*). We have already taught this verse, that it is imperative for a person not to abandon his poor and give to other poor. Here, Rabbi Yosi, your father-in-law is also in his sick bed. Let's go and do a kindness for him. When we return, we will enter here. As long as we come and go this way, we will observe the revival of the dead. Rabbi Elazar said, That is definitely rightly so. They kissed the child, blessed him and left.

### ***Pinhas 220B***

Rabbi Aba said: I have remembered a certain matter I heard from the holy luminary, who heard it in the name of Rabbi Eliezer. One day a clever gentile came and said to him: Old man, old man, I have three questions that I want to put to you. The first is you say that another Temple will be built for you, but the Temple is not to be built more than twice. The First Temple and the Second Temple, but you will not find a Third Temple in the Torah, and that which you had to build has already been built, and there will never be another one, for Scripture has referred to the two houses of Yisrael, it is written: "*The glory of this latter house shall be greater than that of the former*" (*Hagai 2:9*). Also, you say that you are closer to the divine King than all other peoples. Whoever is close to the King is forever rejoicing, without pain, without fear, without troubles. But you are perpetually in pain, trouble and agony, more than anyone else. Look at us - no pain, trouble nor agony approaches us at all, from whence it follows that we are close to the divine King and you are far from Him, and this is why you have pain and trouble and sorrow and agony, which we do not have.

Further, you do not eat of an animal found dead nor ritually slaughtered so that you will be healthy and your body healthy. We eat anything we want and we are physically strong and healthy and all our limbs are fit. You do not eat and all are sick with bad illnesses and broken more than all other peoples. You are a people whom He hates above all. Old man, old man, do not say anything to me because I shall not listen to you, nor accept it from you. Rabbi Eliezer lifted up his eyes, looked at him, and turned him into a heap of bones.

When his anger had subsided, he looked back, cried, and said: "*Hashem, our Master, how majestic is Your name in all the earth*" (Tehilim 8:2). How strong is the power of the holy and mighty name in all the earth, and how beloved are the words of the Torah, for nothing is so minor that it will not be found in the Torah, and even the smallest thing in the Torah issued from the mouth of the Holy One, blessed be He. Those matters that wicked one asked, I too, once asked of Elijah, and he replied that in the academy of the firmament were laid out before the Holy One, blessed be He, as follows:

When Yisrael came out of Egypt, the Holy One, blessed be He, wanted to establish them in the country as are the holy angels on high, and He wanted to build a Temple for them, bring it down from the upper heavens, and plant Yisrael in the land as a holy planting, after the pattern of the heavenly form, as it is written: "*You shall bring them in, and plant them in the mountain of Your inheritance*" (Shemot 15:17). And where would that be? "*in the place, Hashem, which You have made for You to dwell in*" (Shemot 15:17). In that which You, Hashem, have made, and in no other. "*The place, Hashem, which You have made for You to dwell in*" refers to the First Temple, and the continuation of the verse, "*in the sanctuary, Hashem, which Your hands have established,*" refers to the Second Temple. Both of them are the work of the Holy One, blessed be He.

But when they angered Him in the wilderness, they died, and He brought their children into the land, and the Temple was constructed by man, which is why it did not last. King Solomon knew that the Temple that he built was built by man and would not therefore last, which is why it is written: "*Unless Hashem builds the house, they who build it labor in vain*" (Tehilim 127:1) And indeed it no longer exists. In the days of Ezra, because of the sin, they had to rebuild which is why it had no lasting existence. And up until now the first building of the Holy One, blessed be He, has not been placed in the world, but concerning the future it is written: "*Hashem builds Jerusalem*" (Tehilim 147:2). He and no other. It is for this building that we are waiting, and not for a structure of man which has no permanence.

The Holy One, blessed be He, will bring down the First Temple and the Second Temple from on high simultaneously. The First Temple will be covered, and the Second Temple will be in the open. That house that is called '*the Second Temple*' will be in the open so that the art of the Holy One, blessed be He, will be visible to the whole world. Perfect rejoicing, and goodwill throughout its existence. The First Temple concealed ascends on high over that is revealed, and the whole world will see the clouds of glory that surround the Temple that is revealed, and within those clouds will be the First Temple in a hidden action, rising to the height of the glory of the heavens and this is the building for which we are waiting.

So far this has not happened in the world, for even the City of Jerusalem will not be the result of man's skills, for it is written: "*for I, says Hashem, will be to her a wall of fire round about, and will be the glory in the midst of her...*" (Zecharyah 2:9). If this is what is written about the City, how much more so will this be the case for the Temple, which is His dwelling place. And this action should have been apparent at the beginning, when Yisrael came out of Egypt, but it was delayed for the End of Days, for the final redemption.

The second question for surely we are closer to the Divine King than any of the other peoples. This must be so for the Holy One, blessed be He, made Yisrael the heart of the whole world, and the relationship of Yisrael to the other nations is as that of the heart to other parts of the body. And just as the other parts of the body have no existence, even for a moment, without the heart, so it is that none of the other peoples can exist in the world without Yisrael. Yerushalayim too has the same relationship with the other countries, being as the heart to the parts of the body, which is why it is in the center of the whole world just as the heart is in the center of the limbs.

And Yisrael's conduct amongst the other nations is as that of the heart amongst the limbs. The heart is soft and weak, but gives existence to all the limbs do not know pain, trouble and agony at all, but only the heart does, for in it is existence and intelligence. They come nowhere near the other limbs, for they have no existence and know nothing. None of the other limbs comes near to the King, who is wisdom and intelligence that reside in the brain; the heart is the only exception. The other limbs are far from Him and know nothing about Him. Thus it is that Yisrael is near to the Holy King while the other peoples are far from Him

The third question was that Yisrael do not partake of animals found dead or those not ritually slaughtered, nor of the filth and dirt of reptiles and insects as do the other peoples,. This is how it is. For the heart, which is soft and weak and is the king and the sustenance of the other limbs, does not take for its nourishment other than from the clearest and purest of all the blood, and its food is clean and clear and is softer and weaker than all the rest. And it leaves the remaining waste matters for the other limbs, and the other limbs are not concerned but take all the waste matters, even the worst, and they are strong as befits them.

This is why all the other limbs have skin eruptions and scabs, bright spots and leprous boils, and the heart has none of them, for it is clean and clear, and has no blemish whatsoever. Thus the Holy One, blessed be He, took Yisrael, who is clean, clear, and without blemish, for Himself, as Scripture says: "*You are all fair, my love; there is no blemish in you*" (*Shir Hashirim 4:7*). Rabbi Yosi came, kissed his hands, and said: If I had come into the world just to hear this, it would have been sufficient.

### **Daf 241B**

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 the son of Yochai. 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 Elohim" (II Shmuel 23:3).

### **Zohar Hadash**

Daf 85A: He opened and said, "And Gd said let there be luminaries in the firmament..."

Daf 86B: It is written, *And Gd created the two luminaries, a greater one..*

If there is much time before dawn, then learn *Idra Zuta*.

### **Concluding Prayer:**

Then You, Hashem our Gd, will speedily reign over all Your works upon Mt Tzion the tabernacle of Your glory as it is written, "*Hashem will be King forever, your Gd Tzion, from generation to generation, Halleluyah, "* (Tehillim 146:10)

Our Gd and Gd of our fathers, Merciful King, Have mercy on us. The Good One Who does Good. Be there when we seek You. Return to us in Your abundant mercy for the sake of the forefathers who fulfilled Your will. Build Your house and establish Your Temple as in the beginning . Show us its foundation, and let us rejoice in its rebuilding. Restore in its completion Your Divine Presence, and restore within it the Kohanim to their service and the Levities to their platform to their song and to their music. Restore Yisrael to their dwellings. And there we will go up and appear and bow down before You at our three Festival occasions, year after years, as it is written in the Torah "*Three times per year every male (member) of yours shall appear before the Presence of Hashem, your Gd, in the place that He will choose, on the Festival of Masot, on the Festival of Shavuot, and on the Festival of Sukkot, and one may not appear before the Presence of Hashem empty-handed. Each individual with a gift of his hand in conformance with the blessing of Hashem , your Gd, that He has granted you.*

### ***Tikkun for the Day of Erev Rosh Hodesh***

This day of *Erev Rosh Hodesh* is a day for introspection and repentance prior to the beginning of the new month. Many fast from dawn until nightfall and engage in self-examination and repentance, reciting a special service in the afternoon and, where possible, journeying to pray at the graves of the *Tzaddikim*. Today is a particularly auspicious day for offering prayers for one's livelihood (*Shnei Luhot HaBrit*).

When fasting, it is recommended to read the passages of the offerings, from *Wayikra* 1.1-7.38, and *Bemidbar* 15.1-16, By doing so--but not in a dry and meaningless reading--it is considered as if the actual offering one has studied has been offered. We must focus on, and internalize, the messages of the offering in order to motivate ourselves to better serve Hashem. After the reading, one can say:

**May it be Your will, Hashem, our G-d and G-d of our forefathers, that the speech of our lips in reciting the Torah portions of the doing of the sacrifices is considered, received, and favored as if we offered the *Olah/elevation, Shelamim/peace, Todah/thanksgiving, Minhah/grain, and Nisakhim/libation offerings. And if we truly are required to give a sin offering or a guilt or a possible guilt offering or an elevation offering, let our reading these verses be considered as if we offered the sacrifice to which we were required to bring. And if not, let it be considered as if we read Your Torah only for its own sake, for in Your great mercy may you forgive, pardon, and atone all of our sins, iniquities, and rebellions. May an upright defender stand before You for our sake, and may You favor us. Please build the Temple soon in our times, and there we will perform before You our obligated offerings, the continual sacrifices according to their order. and the additional offerings according to their laws.***

**Leviticus Chapter 1 (all translations from [www.mechon-memre.org](http://www.mechon-memre.org) )**

**1** And the LORD called unto Moses, and spoke unto him out of the tent of meeting, saying: **2** Speak unto the children of Israel, and say unto them: When any man of you bring an offering unto the LORD, ye shall bring your offering of the cattle, even of the herd or of the flock. **3** If his offering be a burnt-offering of the herd, he shall offer it a male without blemish; he shall bring it to the door of the tent of meeting, that he may be accepted before the LORD. **4** And he shall lay his hand upon the head of the **burnt-offering**; and it shall be accepted for him to make atonement for him. **5** And he shall kill the bullock before the LORD; and Aaron's sons, the priests, shall present the blood, and dash the blood round about against the altar that is at the door of the tent of meeting. **6** And he shall flay the burnt-offering, and cut it into its pieces. **7** And the sons of Aaron the priest shall put fire upon the altar, and lay wood in order upon the fire. **8** And Aaron's sons, the priests, shall lay the pieces, and the head, and the suet, in order upon the wood that is on the fire which is upon the altar; **9** but its inwards and its legs shall he wash with water; and the priest shall make the whole smoke on the altar, for a burnt-offering, an offering made by fire, of a sweet savor unto the LORD. **10** And if his offering be of the flock, whether of the sheep, or of the goats, for a burnt-offering, he shall offer it a male without blemish. **11** And he shall kill it on the side of the altar northward before the LORD; and Aaron's sons, the priests, shall dash its blood against the altar round about. **12** And he shall cut it into its pieces; and the priest shall lay them, with its head and its suet, in order on the wood that is on the fire which is upon the altar. **13** But the inwards and the legs shall he wash with water; and the priest shall offer the whole, and make it smoke upon the altar; it is a burnt-offering, an offering made by fire, of a sweet savor unto the LORD. **14** And if his offering to the LORD be a **burnt-offering of fowls**, then he shall bring his offering of turtle-doves, or of young pigeons. **15** And the priest shall bring it unto the altar, and pinch off its head, and make it smoke on the altar; and the blood thereof shall be drained out on the side of the altar. **16** And he shall take away its crop with the feathers thereof, and cast it beside the altar on the east part, in the place of the ashes. **17** And he shall rend it by the wings thereof, but shall not divide it asunder; and the priest shall make it smoke upon the altar, upon the wood that is upon the fire; it is a burnt-offering, an offering made by fire, of a sweet savor unto the LORD



## Leviticus Chapter 2

**1** And when any one bring a **meal-offering unto the LORD**, his offering shall be of fine flour; and he shall pour oil upon it, and put frankincense thereon. **2** And he shall bring it to Aaron's sons the priests; and he shall take there out his handful of the fine flour thereof, and of the oil thereof, together with all the frankincense thereof; and the priest shall make the memorial-part thereof smoke upon the altar, an offering made by fire, of a sweet savor unto the LORD. **3** But that which is left of the meal-offering shall be Aaron's and his sons'; it is a thing most holy of the offerings of the LORD made by fire. **4** And when thou bring a meal-offering baked in the oven, it shall be unleavened cakes of fine flour mingled with oil, or unleavened wafers spread with oil. **5** And if thy offering be a meal-offering baked on a griddle, it shall be of fine flour unleavened, mingled with oil. **6** Thou shalt break it in pieces, and pour oil thereon; it is a meal-offering. **7** And if thy offering be a meal-offering of the stewing-pan, it shall be made of fine flour with oil. **8** And thou shalt bring the meal-offering that is made of these things unto the LORD; and it shall be presented unto the priest, and he shall bring it unto the altar. **9** And the priest shall take off from the meal-offering the memorial-part thereof, and shall make it smoke upon the altar--an offering made by fire, of a sweet savor unto the LORD. **10** But that which is left of the meal-offering shall be Aaron's and his sons'; it is a thing most holy of the offerings of the LORD made by fire. **11** No meal-offering, which ye shall bring unto the LORD, shall be made with leaven; for ye shall make no leaven, nor any honey, smoke as an offering made by fire unto the LORD. **12** **As an offering of first-fruits** ye may bring them unto the LORD; but they shall not come up for a sweet savor on the altar. **13** And every meal-offering of thine shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meal-offering; with all thy offerings thou shalt offer salt. **14** And if thou bring a meal-offering of first-fruits unto the LORD, thou shalt bring for the meal-offering of thy first-fruits corn in the ear parched with fire, even groats of the fresh ear. **15** And thou shalt put oil upon it, and lay frankincense thereon; it is a meal-offering. **16** And the priest shall make the memorial-part of it smoke, even of the groats thereof, and of the oil thereof, with all the frankincense thereof; it is an offering made by fire unto the LORD.

## Leviticus Chapter 3

**1** And if his offering be a **sacrifice of peace-offerings**: if he offer of the herd, whether male or female, he shall offer it without blemish before the LORD. **2** And he shall lay his hand upon the head of his offering, and kill it at the door of the tent of meeting; and Aaron's sons the priests shall dash the blood against the altar round about. **3** And he shall present of the sacrifice of peace-offerings an offering made by fire unto the LORD: the fat that cover the inwards, and all the fat that is upon the inwards, **4** and the two kidneys, and the fat that is on them, which is by the loins, and the lobe above the liver, which he shall take away hard by the kidneys. **5** And Aaron's sons shall make it smoke on the altar upon the burnt-offering, which is upon the wood that is on the fire; it is an offering made by fire, of a sweet savor unto the LORD. **6** And if his offering for a **sacrifice of peace-offerings** unto the LORD be of the flock, male or female, he shall offer it without blemish. **7** If he bring a lamb for his offering, then shall he present it

before the LORD. **8** And he shall lay his hand upon the head of his offering, and kill it before the tent of meeting; and Aaron's sons shall dash the blood thereof against the altar round about. **9** And he shall present of the sacrifice of peace-offerings an offering made by fire unto the LORD: the fat thereof, the fat tail entire, which he shall take away hard by the rump-bone; and the fat that cover the inwards, and all the fat that is upon the inwards, **10** and the two kidneys, and the fat that is upon them, which is by the loins, and the lobe above the liver, which he shall take away by the kidneys. **11** And the priest shall make it smoke upon the altar; it is the food of the offering made by fire unto the LORD. **12** And if his offering be a goat, then he shall present it before the LORD. **13** And he shall lay his hand upon the head of it, and kill it before the tent of meeting; and the sons of Aaron shall dash the blood thereof against the altar round about. **14** And he shall present thereof his offering, even an offering made by fire unto the LORD: the fat that cover the inwards, and all the fat that is upon the inwards, **15** and the two kidneys, and the fat that is upon them, which is by the loins, and the lobe above the liver, which he shall take away by the kidneys. **16** And the priest shall make them smoke upon the altar; it is the food of the offering made by fire, for a sweet savor; all the fat is the LORD'S. **17** It shall be a perpetual statute throughout your generations in all your dwellings, that ye shall eat neither fat nor blood.

#### Leviticus Chapter 4

**1** And the LORD spoke unto Moses, saying: **2** Speak unto the children of Israel, saying: If any one shall sin through error, in any of the things which the LORD hath commanded not to be done, and shall do any one of them: **3** if the anointed priest shall sin so as to bring guilt on the people, then let him offer for his sin, which he hath sinned, a young bullock without blemish unto the LORD **for a sin-offering**. **4** And he shall bring the bullock unto the door of the tent of meeting before the LORD; and he shall lay his hand upon the head of the bullock, and kill the bullock before the LORD. **5** And the anointed priest shall take of the blood of the bullock, and bring it to the tent of meeting. **6** And the priest shall dip his finger in the blood, and sprinkle of the blood seven times before the LORD, in front of the veil of the sanctuary. **7** And the priest shall put of the blood upon the horns of the altar of sweet incense before the LORD, which is in the tent of meeting; and all the remaining blood of the bullock shall he pour out at the base of the altar of burnt-offering, which is at the door of the tent of meeting. **8** And all the fat of the bullock of the sin-offering he shall take off from it; the fat that covereth the inwards, and all the fat that is upon the inwards, **9** and the two kidneys, and the fat that is upon them, which is by the loins, and the lobe above the liver, which he shall take away by the kidneys, **10** as it is taken off from the ox of the sacrifice of peace-offerings; and the priest shall make them smoke upon the altar of burnt-offering. **11** But the skin of the bullock, and all its flesh, with its head, and with its legs, and its inwards, and its dung, **12** even the whole bullock shall he carry forth without the camp unto a clean place, where the ashes are poured out, and burn it on wood with fire; where the ashes are poured out shall it be burnt. **13** **And if the whole congregation of Israel shall err**, the thing being hid from the eyes of the assembly, and do any of the things which the LORD hath commanded not to be done, and are guilty: **14** when the sin wherein they have sinned is known, then the assembly shall offer a young bullock for a sin-offering, and bring it before the tent of meeting. **15** And the elders of the congregation shall lay their hands

upon the head of the bullock before the LORD; and the bullock shall be killed before the LORD. **16** And the anointed priest shall bring of the blood of the bullock to the tent of meeting. **17** And the priest shall dip his finger in the blood, and sprinkle it seven times before the LORD, in front of the veil. **18** And he shall put of the blood upon the horns of the altar which is before the LORD, that is in the tent of meeting, and all the remaining blood shall he pour out at the base of the altar of burnt-offering, which is at the door of the tent of meeting. **19** And all the fat thereof shall he take off from it, and make it smoke upon the altar. **20** Thus shall he do with the bullock; as he did with the bullock of the sin-offering, so shall he do with this; and the priest shall make atonement for them, and they shall be forgiven. **21** And he shall carry forth the bullock without the camp, and burn it as he burned the first bullock; it is the sin-offering for the assembly. **22** **When a ruler sins**, and do through error any one of all the things which the LORD his God hath commanded not to be done, and is guilty: **23** if his sin, wherein he hath sinned, be known to him, he shall bring for his offering a goat, a male without blemish. **24** And he shall lay his hand upon the head of the goat, and kill it in the place where they kill the burnt-offering before the LORD; it is a sin-offering. **25** And the priest shall take of the blood of the sin-offering with his finger, and put it upon the horns of the altar of burnt-offering, and the remaining blood thereof shall he pour out at the base of the altar of burnt-offering. **26** And all the fat thereof shall he make smoke upon the altar, as the fat of the sacrifice of peace-offerings; and the priest shall make atonement for him as concerning his sin, and he shall be forgiven. **27** And if **any one of the common people sin through error**, in doing any of the things which the LORD hath commanded not to be done, and be guilty: **28** if his sin, which he hath sinned, be known to him, then he shall bring for his offering a goat, a female without blemish, for his sin which he hath sinned. **29** And he shall lay his hand upon the head of the sin-offering, and kill the sin-offering in the place of burnt-offering. **30** And the priest shall take of the blood thereof with his finger, and put it upon the horns of the altar of burnt-offering, and all the remaining blood thereof shall he pour out at the base of the altar. **31** And all the fat thereof shall he take away, as the fat is taken away from off the sacrifice of peace-offerings; and the priest shall make it smoke upon the altar for a sweet savor unto the LORD; and the priest shall make atonement for him, and he shall be forgiven. **32** And if he bring a lamb as his offering for **a sin-offering**, he shall bring it a female without blemish. **33** And he shall lay his hand upon the head of the sin-offering, and kill it for a sin-offering in the place where they kill the burnt-offering. **34** And the priest shall take of the blood of the sin-offering with his finger, and put it upon the horns of the altar of burnt-offering, and all the remaining blood thereof shall he pour out at the base of the altar. **35** And all the fat thereof shall he take away, as the fat of the lamb is taken away from the **sacrifice of peace-offerings**; and the priest shall make them smoke on the altar, upon the offerings of the LORD made by fire; and the priest shall make atonement for him as touching his sin that he hath sinned, and he shall be forgiven.

### Leviticus Chapter 5

**1** And if any one sin, in that he hear the voice of adjuration, he being a witness, whether he hath seen or known, if he do not utter it, **then he shall bear his iniquity**; **2** or if any one touch any unclean thing, whether it be the carcass of an unclean beast, or the carcass of unclean cattle, or

the carcass of unclean swarming things, and **be guilty**, it being hidden from him that he is unclean; **3** or if he touch the uncleanness of man, whatsoever his uncleanness be wherewith he is unclean, and it be hid from him; and, when he know of it, **be guilty**; **4** or if any one swear clearly with his lips to do evil, or to do good, whatsoever it be that a man shall utter clearly with an oath, and it be hid from him; and, when he know of it, **be guilty** in one of these things; **5** and it shall be, when he shall be guilty in one of these things, that he shall confess that wherein he hath sinned; **6** and he shall bring his forfeit unto the LORD for his sin which he hath sinned, a female from the flock, a lamb or a goat, for a sin-offering; and the priest shall make atonement for him as concerning his sin. **7** And if his means suffice not for a lamb, then he shall bring his forfeit for that wherein he hath sinned, two turtle-doves, or two young pigeons, unto the LORD: **one for a sin-offering, and the other for a burnt-offering.** **8** And he shall bring them unto the priest, who shall offer that which is for the sin-offering first, and pinch off its head close by its neck, but shall not divide it asunder. **9** And he shall sprinkle of the blood of the sin-offering upon the side of the altar; and the rest of the blood shall be drained out at the base of the altar; it is a sin-offering. **10** And he shall prepare the second for a burnt-offering, according to the ordinance; and the priest shall make atonement for him as concerning his sin which he hath sinned, and he shall be forgiven. **11** But if his means suffice not for two turtle doves, or two young pigeons, then he shall bring his offering for that wherein he hath sinned, the tenth part of an ephah of fine flour for a sin-offering; he shall put no oil upon it, neither shall he put any frankincense thereon; for it is a sin-offering. **12** And he shall bring it to the priest, and the priest shall take his handful of it as the memorial-part thereof, and make it smoke on the altar, upon the offerings of the LORD made by fire; it is a sin-offering. **13** And the priest shall make atonement for him as touching his sin that he hath sinned in any of these things, and he shall be forgiven; and the remnant shall be the priest's, as the meal-offering. **14** And the LORD spoke unto Moses, saying: **15** If any one commit a trespass, and sin through error, in the holy things of the LORD, then he shall bring his forfeit unto the LORD, a ram without blemish out of the flock, according to thy valuation in silver by shekels, after the shekel of the sanctuary, for a guilt-offering. **16** And he shall make restitution for that which he hath done amiss in the holy thing, and shall add the fifth part thereto, and give it unto the priest; and the priest shall make atonement for him with the ram of the **guilt-offering**, and he shall be forgiven. **17** And if any one sin, and do any of the things which the LORD hath commanded not to be done, though he know it not, yet is he guilty, and shall bear his iniquity. **18** And he shall bring a ram without blemish out of the flock, according to thy valuation, for a **guilt-offering**, unto the priest; and the priest shall make atonement for him concerning the error which he committed, though he knew it not, and he shall be forgiven. **19 It is a guilt-offering--**he is certainly guilty before the LORD. **20** And the LORD spoke unto Moses, saying: **21** If any one sin, and commit a **trespass against the LORD**, and deal falsely with his neighbor in a matter of deposit, or of pledge, or of robbery, or have oppressed his neighbor; **22** or have found that which was lost, and deal falsely therein, and swear to a lie; in any of all these that a man do, sinning therein; **23** then it shall be, if he hath sinned, and is guilty, that he shall restore that which he took by robbery, or the thing which he hath gotten by oppression, or the deposit which was deposited with him, or the lost thing which he found, **24** or any thing about which

he hath sworn falsely, he shall even restore it in full, and shall add the fifth part more thereto; unto him to whom it appertain shall he give it, in the day of his being guilty. **25** And he shall bring his forfeit unto the LORD, a ram without blemish out of the flock, according to thy valuation, for a guilt-offering, unto the priest. **26** And the priest shall make atonement for him before the LORD, and he shall be forgiven, concerning whatsoever he do so as to be guilty thereby.

### Leviticus Chapter 6

**1** And the LORD spoke unto Moses, saying: **2** Command Aaron and his sons, saying: This is the **law of the burnt-offering**: it is that which go up on its firewood upon the altar all night unto the morning; and the fire of the altar shall be kept burning thereby. **3** And the priest shall put on his linen garment, and his linen breeches shall he put upon his flesh; and he shall take up the ashes whereto the fire hath consumed the burnt-offering on the altar, and he shall put them beside the altar. **4** And he shall put off his garments, and put on other garments, and carry forth the ashes without the camp unto a clean place. **5** And the fire upon the altar shall be kept burning thereby, it shall not go out; and the priest shall kindle wood on it every morning; and he shall lay the burnt-offering in order upon it, and shall make smoke thereon the fat of the peace-offerings. **6** Fire shall be kept burning upon the altar continually; it shall not go out. **7** And this is the law of the meal-offering: the sons of Aaron shall offer it before the LORD, in front of the altar. **8** And he shall take up therefrom his handful, of the fine flour of the meal-offering, and of the oil thereof, and all the frankincense which is upon the meal-offering, and shall make the memorial-part thereof smoke upon the altar for a sweet savor unto the LORD. **9** And that which is left thereof shall Aaron and his sons eat; it shall be eaten without leaven in a holy place; in the court of the tent of meeting they shall eat it. **10** It shall not be baked with leaven. I have given it as their portion of My offerings made by fire; it is most holy, as the sin-offering, and as the guilt-offering. **11** Every male among the children of Aaron may eat of it, as a due for ever throughout your generations, from the offerings of the LORD made by fire; whatsoever touches them shall be holy. **12** And the LORD spoke unto Moses, saying: **13** This is the **offering of Aaron and of his sons**, which they shall offer unto the LORD in the day when he is anointed: the tenth part of an ephah of fine flour for a meal-offering perpetually, half of it in the morning, and half thereof in the evening. **14** On a griddle it shall be made with oil; when it is soaked, thou shalt bring it in; in broken pieces shalt thou offer the meal-offering for a sweet savor unto the LORD. **15** And the anointed priest that shall be in his stead from among his sons shall offer it, it is a due for ever; it shall be wholly made to smoke unto the LORD. **16** And **every meal-offering of the priest** shall be wholly made to smoke; it shall not be eaten. **17** And the LORD spoke unto Moses, saying: **18** Speak unto Aaron and to his sons, saying: This is the **law of the sin-offering**: in the place where the burnt-offering is killed shall the sin-offering be killed before the LORD; it is most holy. **19** The priest that offer it for sin shall eat it; in a holy place shall it be eaten, in the court of the tent of meeting. **20** Whatsoever shall touch the flesh thereof shall be holy; and when there is sprinkled of the blood thereof upon any garment, thou shalt wash that whereon it was sprinkled in a holy place. **21** But the earthen vessel wherein it is sodden shall be broken; and if it be sodden in a brazen vessel, it shall be scoured,

and rinsed in water. **22** Every male among the priests may eat thereof; it is most holy. **23** And no sin-offering, whereof any of the blood is brought into the tent of meeting to make atonement in the holy place, shall be eaten; it shall be burnt with fire.

### Leviticus Chapter 7

**1** And this is the law of the guilt-offering: it is most holy. **2** In the place where they kill the burnt-offering shall they kill the guilt-offering: and the blood thereof shall be dashed against the altar round about. **3** And he shall offer of it all the fat thereof: the fat tail, and the fat that cover the inwards, **4** and the two kidneys, and the fat that is on them, which is by the loins, and the lobe above the liver, which he shall take away by the kidneys. **5** And the priest shall make them smoke upon the altar for an offering made by fire unto the LORD; it is a guilt-offering. **6** Every male among the priests may eat thereof; it shall be eaten in a holy place; it is most holy. **7** As is the sin-offering, so is the guilt-offering; there is one law for them; the priest that make atonement therewith, he shall have it. **8** And the priest that offer any man's **burnt-offering**, even the priest shall have to himself the skin of the burnt-offering which he hath offered. **9** And every meal-offering that is baked in the oven, and all that is dressed in the stewing-pan, and on the griddle, shall be the priest's that offer it. **10** And every meal-offering, mingled with oil, or dry, shall all the sons of Aaron have, one as well as another. **11** And this is the law of the **sacrifice of peace-offerings**, which one may offer unto the LORD. **12** If he offer it for a thanksgiving, then he shall offer with the sacrifice of thanksgiving unleavened cakes mingled with oil, and unleavened wafers spread with oil, and cakes mingled with oil, of fine flour soaked. **13** With cakes of leavened bread he shall present his offering with the sacrifice of his peace-offerings for thanksgiving. **14** And of it he shall present one out of each offering for a gift unto the LORD; it shall be the priest's that dashes the blood of the peace-offerings against the altar. **15** And the flesh of the sacrifice of his peace-offerings for thanksgiving shall be eaten on the day of his offering; he shall not leave any of it until the morning. **16** But if the sacrifice of his offering be a vow, or a freewill-offering, it shall be eaten on the day that he offer his sacrifice; and on the morrow that which remain of it may be eaten. **17** But that which remain of the flesh of the sacrifice on the third day shall be burnt with fire. **18** And if any of the flesh of the sacrifice of his peace-offerings be at all eaten on the third day, it shall not be accepted, neither shall it be imputed unto him that offer it; it shall be an abhorred thing, and the soul that eat of it shall bear his iniquity. **19** And the flesh that touch any unclean thing shall not be eaten; it shall be burnt with fire. And as for the flesh, every one that is clean may eat thereof. **20** But the soul that eat of the flesh of the sacrifice of peace-offerings, that pertain unto the LORD, having his uncleanness upon him, that soul shall be cut off from his people. **21** And when any one shall touch any unclean thing, whether it be the uncleanness of man, or an unclean beast, or any unclean detestable thing, and eat of the flesh of the sacrifice of peace-offerings, which pertain unto the LORD, that soul shall be cut off from his people. **22** And the LORD spoke unto Moses, saying: **23** Speak unto the children of Israel, saying: Ye shall eat no fat, of ox, or sheep, or goat. **24** And the fat of that which die of itself, and the fat of that which is torn of beasts, may be used for any other service; but ye shall in no wise eat of it. **25** For whosoever eat the fat of the beast, of which men present an offering made by fire unto the LORD, even the

soul that eat it shall be cut off from his people. **26** And ye shall eat no manner of blood, whether it be of fowl or of beast, in any of your dwellings. **27** Whosoever it be that eat any blood, that soul shall be cut off from his people. **28** And the LORD spoke unto Moses, saying: **29** Speak unto the children of Israel, saying: He that offer his **sacrifice of peace-offerings** unto the LORD shall bring his offering unto the LORD out of his sacrifice of peace-offerings. **30** His own hands shall bring the offerings of the LORD made by fire: the fat with the breast shall he bring, that the breast may be waved for a wave-offering before the LORD. **31** And the priest shall make the fat smoke upon the altar; but the breast shall be Aaron's and his sons'. **32** And the right thigh shall ye give unto the priest for a heave-offering out of your sacrifices of peace-offerings. **33** He among the sons of Aaron, that offer the blood of the peace-offerings, and the fat, shall have the right thigh for a portion. **34** For the breast of waving and the thigh of heaving have I taken of the children of Israel out of their sacrifices of peace-offerings, and have given them unto Aaron the priest and unto his sons as a due for ever from the children of Israel. **35** This is the consecrated portion of Aaron, and the consecrated portion of his sons, out of the offerings of the LORD made by fire, in the day when they were presented to minister unto the LORD in the priest's office; **36** which the LORD commanded to be given them of the children of Israel, in the day that they were anointed. It is a due for ever throughout their generations. **37** This is the law of the burnt-offering, of the meal-offering, and of the sin-offering, and of the guilt-offering, and of the consecration-offering, and of the sacrifice of peace-offerings; **38** which the LORD commanded Moses in mount Sinai, in the day that he commanded the children of Israel to present their offerings unto the LORD, in the wilderness of Sinai

### Numbers Chapter 15

**1** And the LORD spoke unto Moses, saying: **2** Speak unto the children of Israel, and say unto them: When ye are come into the land of your habitations, which I give unto you, **3** and will make an offering by fire unto the LORD, a **burnt-offering, or a sacrifice, in fulfilment of a vow clearly uttered, or as a freewill-offering**, or in your appointed seasons, to make a sweet savor unto the LORD, of the herd, or of the flock; **4** then shall he that bringeth his offering present unto the LORD a meal-offering of a tenth part of an ephah of fine flour mingled with the fourth part of a hin of oil; **5** and wine **for the drink-offering**, the fourth part of a hin, shalt thou prepare with the burnt-offering or for the sacrifice, for each lamb. **6** Or for a ram, thou shalt prepare for a meal-offering two tenth parts of an ephah of fine flour mingled with the third part of a hin of oil; **7** and for the drink-offering thou shalt present the third part of a hin of wine, of a sweet savour unto the LORD. **8** And when thou prepare a bullock for a burnt-offering, or for a sacrifice, in fulfilment of a vow clearly uttered, or for peace-offerings unto the LORD; **9** then shall there be presented with the bullock a meal-offering of three tenth parts of an ephah of fine flour mingled with half a hin of oil. **10** And thou shalt present for the drink-offering half a hin of wine, for an offering made by fire, of a sweet savour unto the LORD. **11** Thus shall it be done for each bullock, or for each ram, or for each of the he-lambs, or of the kids. **12** According to the number that ye may prepare, so shall ye do for every one according to their number. **13** All that are home-born shall do these things after this manner, in presenting

an offering made by fire, of a sweet savour unto the LORD. **14** And if a stranger sojourn with you, or whosoever may be among you, throughout your generations, and will offer an offering made by fire, of a sweet savour unto the LORD; as ye do, so he shall do. **15** As for the congregation, there shall be one statute both for you, and for the stranger that sojourn with you, a statute for ever throughout your generations; as ye are, so shall the stranger be before the LORD. **16** One law and one ordinance shall be both for you, and for the stranger that sojourneth with you



**Tikkun Leil Rosh Hodesh:** Light 4 candles for 4 *aliyot* & intend לַמַּד אֵלֶיךָ + אֲדַנִּי = נֶר

On the night of *Rosh Hodesh* [as well as during the day], saying this request is a good sign, according to *Lashon Hakamim* Volume 1, *Siman* 9)

*“Your salvation I long for, Hashem” “Your salvation I long for, Hashem” “Your salvation I long for, Hashem” “Please, Hashem save now!” “Please, Hashem save now!” “Please, Hashem bring success now” “Please, Hashem bring success now” “Send blessing from Hashem and charity from the Gd who saves. “” He shall be like a tree deeply rooted alongside brooks of water that yield fruit in its season, and whose leaf never withers, and everything that he does will succeed.”*

*“A pure heart create for me Elokim, and a new spirit prepare inside me.”(3 times) “This Book of the Torah shall not depart from your mouth; rather you should contemplate it day and night in order to observe to do all that is written in it; for then you will make your way successful and you will act wisely.”*

*“And they said thus, you will live, you are peace and your home peace, and all of yours peace.” (3 times) ‘And it shall be that at every New Moon and on every Shabbat all mankind will come to prostrate themselves before me, says Hashem.” Along the stream will grow every species of fruit trees on its banks on one side and the other. Its leaf will not wither and its fruit will not fail. Every month it will yield new fruit. For its waters will go forth from the Sanctuary, so its fruit will be for food and its leaves for healing.” “You decked yourself with gold and silver, and your garments were linen, silk and embroidery; you ate fine flour, honey and oil. You became exceedingly beautiful and you became fit for royalty.”*

Our Gd and Gd of our Fathers, renew upon us this Month of \_\_\_\_ for good and for blessing, for joy and for gladness, for salvation and for consolation, for good life and for peace. And may all the days of this Month, which is the Month of \_\_\_\_, be for blessing, goodness, and sweetness, and grace us with wisdom, understanding and knowledge from Yourself, and let us cling to the learning of Torah , and send blessing and success and comfort in all of our actions. Open for us and for all Yisrael our brothers: Gates of light, love and brotherhood, blessing, understanding, greatness, joy, knowledge, glory and majesty, comfort and success, good meeting, complacency, merit, happiness, wisdom, forgiveness, good life, grace and kindness, goodness, salvation, sustenance, learning Torah for its own sake, good nourishment, donation, pleasantness, support, help, wealth, redemption, good livelihood, charity, success, blossoming, upstanding, glowing faces, complete health, desire, mercy, peace, tranquility, return, Torah, prayer, salvation, *“You will make known to me the path of life, the fullness of joys in Your Presence, the delights that are in Your right hand for eternity.”*

After this read the following collection from the Holy Zohar:

Good peace to You Head/Beginning of the month! Good peace to the day of the holy moon!  
Good peace to the day of the Malkut! Good peace to the day of the Matron! Good peace to the  
day of the mainstay of the house! Good peace to the day of the revealed world!

O Head/Beginning of the month—how beloved and precious are you! On you the Holy Malkut  
returns to the place of Atzilut. On you two kings serve with one crown, and they are called two  
great luminaries. On you much is added to the Holy Matron to receive her blessings through  
you. On you His Shekhinah elevates, as it says, *“The stone the builders despised has become  
the cornerstone.”* On you there is extra joy for the women of the holy nation. On you Yisrael  
eats a festive meal on which is poured blessings from His Shekhinah.

On you is the joy of the holy nation, and the bad maidservant remains in darkness. On you the  
fire of Gehennom is quieted, and it does not rule. On you Yisrael is happy, for Yisrael is joined  
with the moon, and it evolves with the Supernal sun. It unites in the place where it is  
illuminated by the Supernal sun, and clings in it, as it is written, *“You who cling to Hashem  
your Gd, all are alive today”*

On you the moon becomes close to the sun. On you the moon is illuminated by the sun in the  
joy of Atika above. On you it is written, *“And it shall be that at every New Moon and on every  
Shabbat ..”* and both are balanced together, and all elevate together as one grade, for they  
couple together, and they are joyful together.

On you the holy sun is in holiness, and it illuminates the moon which joins with the sun. On  
this it is written, *“Thus said the Lrd Hashem/Elokim, the gate of the inner courtyard that faces  
eastward shall be closed during the six days of labor, but on the Shabbat, it shall be opened  
and on the day of the New Moon it shall be opened.”* It is opened on the day of Shabbat and on  
Rosh Hodesh, to nourish the world with holiness. On you is opened the supernal Rose to  
receive the sweet fragrance, to give as an inheritance souls and delight to the holy children.

On you is connected the soul of the righteous in a knot of smell which is the sweet fragrance of  
the Garden of Eden in the world. And from there it comes forth with the spirit in the souls  
which are bound in the bundle of life. From there too is prepared precious instruments from all  
sides, as it is written, *“Hashem will guide you always,”* and on this too it is written, *“He will  
sate your soul in times of drought.”* One drought is connected with the spirit of the Garden  
below to flood the drought, just as the souls above are bound in the bundle of life.

On you the holy nation is joyous, and they read the Hallel. On you they read from the Torah  
and they add an extra aliyah to the regular weekday three readers for the sake of adding light to  
the moon. On you the holy nation adds the prayer of Musaf. On you the Holy One blessed be  
He supervises upon Yisrael, and he gazes on his pledge from above, which he strongly desires.  
And Yisrael the holy nation is joyous on you, as it says, *“This is the day Hashem has made; let  
us rejoice and be glad on it”*

After this we say **Rosh Hodesh **LeYisrael**, whose initial letters are *RaHeL* (who stands for the Moon) with praises that follow the Alef Bet:**

**Rosh Hodesh **LeYisrael**...Mighty and blessed  
**Rosh Hodesh **LeYisrael**...Strong and blessed  
**Rosh Hodesh **LeYisrael**... Loved and blessed  
**Rosh Hodesh **LeYisrael** Bless and blessed  
**Rosh Hodesh **LeYisrael**...Choice and blessed  
**Rosh Hodesh **LeYisrael**...Great and blessed  
**Rosh Hodesh **LeYisrael**....Elevated and blessed  
**Rosh Hodesh **LeYisrael**...Majestic and blessed  
**Rosh Hodesh **LeYisrael**...Faithful one and blessed  
**Rosh Hodesh **LeYisrael**...Meritable and blessed  
**Rosh Hodesh **LeYisrael**...Beloved and blessed  
**Rosh Hodesh **LeYisrael**...Good and blessed  
**Rosh Hodesh **LeYisrael**...Pure and blessed  
**Rosh Hodesh **LeYisrael**...Pretty and blessed  
**Rosh Hodesh **LeYisrael**...Inclusive and blessed  
**Rosh Hodesh **LeYisrael** Cordial and blessed  
**Rosh Hodesh **LeYisrael**....Shield and blessed  
**Rosh Hodesh **LeYisrael**....Pleasant and blessed  
**Rosh Hodesh **LeYisrael**....Supported and blessed  
**Rosh Hodesh **LeYisrael**....Supernal and blessed  
**Rosh Hodesh **LeYisrael**....Open and blessed  
**Rosh Hodesh **LeYisrael**....Righteous and blessed  
**Rosh Hodesh **LeYisrael**....Glowing and blessed  
**Rosh Hodesh **LeYisrael**....Holy and blessed  
**Rosh Hodesh **LeYisrael**....Many and blessed  
**Rosh Hodesh **LeYisrael**....Complete and blessed  
**Rosh Hodesh **LeYisrael**....Guarded and blessed  
**Rosh Hodesh **LeYisrael**....Great and blessed  
**Rosh Hodesh **LeYisrael**....Sincere and blessed**

Verses said in the place of *Tikkun Rahel*

We do not say *Tikkun Rahel* on *Shabbat*, *Yom Tov*, **Rosh Hodesh**, *Hanukah*, *Purim*, *Hol Moed*, *Sukkot*, or any day where there is no *Tahanun* save *Tisha B'Av*, where we say it and not *Tikkun Rahel*.

The *Ben Ish Hai* has collected verses that may be said in its place, to mirror the energy but without its mourning for the destruction of the Temple, the loss of the Torah's secrets to outside nations (*hitzonim*), and the murder of the righteous.

These verses are propitious to say on *Rosh Hodesh* morning, as well as on 11 *Heshvan* [October 28-29, 2009], which is the *yartzeit* of *Rahel Imanu*.

*Beresheet:*

*"Rahel was beautiful of form and beautiful of appearance. Ya'akov loved Rahel. So Ya'akov worked 7 years for Rahel and they seemed to him a few days because of his love for her."*

*"Then Rahel said, 'Gd has judged me. He has also heard my voice and has given me a son.' Therefore she called his name Dan."*

*"And Rahel said, 'Sacred schemes have I maneuvered to equal my sister, and I have prevailed!'" And she called his name Naftali."*

*"Gd remembered Rahel; Gd hearkened to her and He opened her womb. She conceived and bore a son, and said, 'Gd has taken away my disgrace.' She called his name Yosef, saying, 'May Hashem add on for me another son.'"*

*"The sons of Rahel, Ya'akov's wife: Yosef and Binyamin."*

*Yirmiyahu:*

*"Thus said Hashem: 'Restrain your voice for weeping and your eyes from tears; for there is reward for your accomplishment—the word of Hashem—and they will return from the enemy's land. There is hope for you future—the word of Hashem—and your children will return to their border.'"*

*Rut:*

*"Then all the people who were at the gate, and the elders said, '(We are all) witnesses! May Hashem make the woman who is coming into your house like Rahel and Leah, both whom built up the House of Yisrael. May you prosper in Efrat and be famous in Beit-Lehem.'"*

*Yeshayah:*

*“The light of the moon will be like the light of the sun, and the light of the sun will be seven times as strong, like the light of seven days, on the day that Hashem bandages the injury of His people and heals the wound of His blow.”*

*Yehezkel:*

*“You decked yourself with gold and silver, and your garments were linen, silk and embroidery; you ate fine flour, honey and oil.”*

*Shir HaShirim:*

*“You are a garden, locked up, my sister, my bride; you are a spring enclosed, a sealed fountain. Your plants are an orchard of pomegranates, with choice fruits, with henna, and nard, nard and saffron, calmus and cinnamon, with every kind of incense tree, with myrrh and aloes, and all the finest spices. You are a garden fountain, a well of flowing water streaming down from Lebanon. I have come into my garden, my sister, my bride; I have gathered my myrrh with my spice. I have eaten my honeycomb and my honey; I have drunk my wine and my milk. Eat of it my friends; drink your fill, O lovers.”*

*“In Your hand I entrust my spirit—You redeemed me, Hashem, Gd of truth.”*

Rabbi Yonaton said, “The birthright should have emanated from Rahel, as it is said, *“These are the generations of Ya’akov, Yosef,”* but Leah anticipated (her prayers for mercy). On account (however) of the modesty, which was characteristic of Rahel, the Holy One blessed is He, restored to her.

*Rahel was beautiful of form.* This was the root of the sign of Rahel, but not of Leah. *Rahel was beautiful of form and beautiful of appearance.*

*But Rahel remained barren* Rabbi Yitzhak said that Rahel was the main one of the house, as it says, *But Rahel remained barren/Akara. [Don’t read Akara/barren; rather] Ikara/the main one was Rahel.*

It has been taught by Rabbi Shimon Bar Yohai that everything depended on Rahel, therefore, Yisrael was called after her name. Rahel wept on account of her children, but not for her own sake, but for the sake of her son, saying, *“Then perhaps Hashem, Gd of Legions, will grant favor to the remainder of Yosef.”* (Amos) Not only for the sake of her son, but for the sake of the son of her son, saying, *“Is Ephraim my favorite son?”*

*“And Leah and her children next, and Rahel and Yosef last.”* That is what is meant when it is said “last is most cherished.”

*“Blessings of the breast and the womb.”* Rabbi Eleazar said, “Come and see how much did our father Ya’akov love Rahel, even in the time he came to bless his son, he made him secondary to her. *“Blessings of the breast and the womb.”* May her breasts be blessed for they nursed, and may her womb (be blessed) for it brought forth.”

*“May Hashem make the woman who is coming into your house like Rahel and Leah.”* The verse should really have said *“like Leah and Rahel,”* rather even though Boaz and the Sanhedrin came from Leah, they admitted that the main one of the house was Rahel, for Ya’akov did not enslave himself in Laban’s house except for the sake of Rahel. Immediately, the compassion of the Holy One blessed be He swelled and He said, “For the sake of Rahel, I will return Yisrael to its place, as it is written, *‘Thus said Hashem: A voice is heard on high, wailing and bitter weeping, Rahel weeps for her children; she refuses to be consoled for her children, for they are gone.’*” (*Yirmiyahu*) And it is said, *“Thus said Hashem: ‘Restrain your voice for weeping and your eyes from tears; for there is reward for your accomplishment—the word of Hashem—and they will return from the enemy’s land. There is hope for you future—the word of Hashem—and your children will return to their border.’*”

**Some say this esoteric Zohar Parshat Noah (65a) here, others after Petahat Eliyahu:** Rabbi Shimon said: "I raise my hands on high to pray," When the supernal desire at the highest point above is established upon the forever unknown and ungraspable desire, it becomes the most concealed head above. And that head emanates all that it emanates and all that is unknown. And it illuminates all that it illuminates in a concealed manner. The desire of the supernal thought is to run after it, but a curtain spreads allowing it to reach-and to not reach-the light. The light shines upward toward the curtain. Therefore the supernal thought shines with unrevealed illumination and with light unknown to the mind of air. And the thought itself is considered unknown. Then, the illumination of the unknown thought hits upon the illumination of the curtain that stands and shines of what is unknown, what is not known, and what is unrevealed. Thus, the illumination of the thought that is not known hits upon the curtain's illumination, and they shine together. And from them, nine chambers are made. These chambers are not lights in their original location. And they are neither *ruh*ot/spirits nor *neshamot*/ souls, and nobody can understand what they are. The desire of all nine lights are standing in the thought, and is also considered one of them. The desire is to pursue while they are located in the thought. Nevertheless, they are not attained and not known because they are established as either desire or as supernal thought. They grasp and do not grasp that all the secrets of faith are based upon them. And all of these lights come from the secret of the supernal thought, and all and all are called the *Ein Sof*. Because the lights reach and do not reach, there is no desire nor thought at this point. When unknown thought shines from its source, it vests itself in Binah, and it shines upon whom it shines, and they enter each other until they are as one. Now concerning the secret of the sacrifice: when it is raised all are enmeshed within one another and shine one upon the other. Now all the stages are in the secret of the ascending and, when it ascends to the unknown head, thought is crowned by the *Ein Sof*. And it comes, and it is established and shines upon whom it shines. All is based upon this. Happy are the righteous who raise up the female waters' and unify these exalted combinations

in this world and the world to come!

*Matok Mi'Devash on Aremat Yeday (Zohar Noah 65a)*

R. Shimon said, I raise my hands about in prayer [meaning, I pray that the mysteries I am about to divulge may find favor before the Holy One blessed-be-He]. The highest Will above [i.e., the Will of the blessed *Ein Sof* which is above *Adam Kadmon*, which is above *Atik*, which is above *Arikkh*, all of which are concealed and therefore sometimes called *Ein Sof*. Nevertheless, the light of the *Ein Sof* is higher and more concealed than all of them] stands over the unknowable and ungraspable Will [i.e., *Ein Sof* emanates *Adam Kadmon*, which is called the unknowable and ungraspable Will: eternally unknowable even by *Atik*, and eternally ungraspable even by *Arikkh*].

[This unknowable Will of *Adam Kadmon (A"K)* is the unknowable and extremely concealed head [of *Atzilut*]. It brought forth [generated] what it brought forth, but it too is unknowable. [It brought forth the *Reisha d'lo Ityada* (the unknowable Mind) which is *GaR (Keter-Hokhmah-Binah)* of *Atik* that is completely uncomprehended; the seven lower *sefirot* of *Atik* are similarly unknowable albeit to a lesser degree]. [This unknowable Will of *A"K*] also illuminated what it illuminated [i.e., emanated the *partzuf* of *Arikkh*]. All of them [*A"K*, *Atik*, and *Arikkh*] are all concealed. [Although *A"K* emanated and revealed *Atik* and *Arikkh*, they are all still considered completely concealed]. (*Mikdash Melekh* in the name of R. Hayyim Wital)

[After *A"K* emanated *Atik*] the desire of the supernal Thought [of the *Reisha d'lo Ityada* of *Atik*] is to pursue *A"K*, in order to be receive further illumination from it. [R. Shimon now explains how it does this:] A curtain/partition is spread out at *A"K*'s navel; the *Reisha d'lo Ityada* begins immediately below this partition. The supernal Thought desires to receive illumination via this curtain; it therefore strives upwards to receive this illumination, but cannot reach it; rather it touches but does not touch. Nevertheless, it does receive a limited illumination, according to its capacity to receive. After receiving this limited illumination, the supernal Thought of *Atik* beams an extremely hidden illumination [of what it has just received] via the *Yesod* and the *Ateret Yesod* of *A"K* that are concealed within it, to its own *Nukva* (its own feminine aspect). This Thought of *Atik* [which itself is extremely exalted] is unable to grasp the greater light of the *Yesod* and *Ateret Yesod* of *A"K* that is concealed within itself.

[R. Shimon continues explaining the relationship between these exalted levels: After *Atik* and its *Nukva* have been rectified in the above manner:] As a result of the abovementioned limited illumination has been received by the *Reisha d'lo Ityada* of *Atik*, the *partzuf* of *Arikkh* has also been rectified. This illumination now strikes (i.e., tries to reach) the curtain/partition that is spread out at *Atik*'s navel [similar to *A"K*'s] in order to receive whatever illumination it can receive from *Atik* [in the same way that *Atik* tries to receive from *A"K*]. As a result of its efforts, the *Moha Setima*

of *Arikh* now receives three levels of illumination corresponding to its own three heads: It receives its highest illumination directly [**but in an extremely concealed way**] from *A"K*; it receives its second illumination from *Reisha d'lo Ityada* of *Atik*; it receives its third illumination via its own *Keter*. This illumination that has now rectified *Arikh* [**that it has received via the *Reisha d'lo Ityada***] now strikes [**i.e., tries to reach**] the curtain at *Atik*'s navel a second time. As a result of this, it receives an illumination that shines into the totality [**i.e., all the *sefirot***] of *Atik* and *Arikh* [**for the entirety of *Arikh* is filled by the seven lower levels of *Atik***].

[**As a result of these illuminations of *Ein Sof* becoming successively clothed in *A"K*, and then in *Atik*, and then in *Arikh***], nine palaces are formed. [**The nine *sefirot* of *Arikh* are palaces for the illuminations of the seven lower *sefirot* of *Atik* which are clothed in them.**] These palaces are not called illuminations [**in the aspect of *nefesh***], nor spirits [**in the aspect of *ruah***], nor souls [**in the aspect of *neshamah***]. Indeed, no one can fathom them [**for they are of the aspect of *Yehidah/Keter* of the entirety of *Atzilut***].

[**As a result of the above, the *sefirot* of *Atzilut* have now been rectified as well.**] After being having been duly rectified, these nine *sefirot* of *Atzilut* now wish to pursue the highest *sefirah* of *Atzilut*, *Hokhmah*. All of them exist by virtue of this *Hokhmah* (**as per the verse, *kulam b'hokhmah asita*, i.e., all the *sefirot* of *Atzilut* are included in undifferentiated unity with *Hokhmah***). All nine *sefirot* of *Atzilut* pursue the nine *sefirot* of *Arikh* to receive whatever illumination and *shefa* they can from them.

[**R. Shimon is now about to explain how the *partzufim* of *Abba* and *Imma* are rectified by *Arikh*. According to the Ari, *Abba* and *Imma* receive all their holy *mohin* and *shefa* via the three holy heads of *Arikh*: *Gulgalta* (cranium/skull), *Avira Dakhya* (pure atmosphere), and *Moha Setima* (concealed Mind). On their own, *Abba* and *Imma* are not able to receive from them directly, but rather via the two *mazalot* of *Notzer* and *Wenakay* which is the secret of the *Daat* of *Arikh*.]**

While existing in Thought [**at the time *Abba* and *Imma* are united in the secret of *mohin* called *Thought* and then is drawn to them new *mohin***] but they remain unapprehended [**then *Abba* and *Imma* are not able to comprehend the three heads of *Arikh* to drawn to themselves *mohin***] unknown [**for they cannot drawn the *mohin* themselves, rather than through the *mazalot***]. These fathom neither Will [**this is of *Imma***] nor supernal Thought [**this is of *Abba*, through *Abba* and *Imma***] grasping [**they are fathomed only by the three heads of *Arikh*, for there truly the *mohin* are received by them**] yet not grasping [**they are not grasped other than thru the two *mazalot***].



In these [in the 3 heads of *Arikkh*] abide all mysteries of faith [abide all *mohin* of all the *partzufim* of *Atzilut*], and all those lights [and all lights which enliven all the worlds] from the mystery of supernal Thought downward [from *RADLA* which is supernal from the world of *Atzilut*, from there and below, meaning also the three heads of *Arikkh*] are called Endless *Ein Sof* [and the remaining *partzufim* of *Atzilut*].

Until here the lights extend [until the three heads of *Arikkh* approach the light of the *Ein Sof* in this great elevation] and do not extend [however they do not approach for they are utterly ungraspable] and are unknown [not even one letter is known, for even *Arikkh* and all included in him are hinted in the *kutzo shel Yod*]. No Will here, no Thought [in the elevation of *Abba* and *Imma* in the mystery of *mayin nukbin* to *Arikkh*, that which elevates is only the three heads of *Imma* which are the aspect of Will, and not *Abba* which is the aspect of Thought, for they elevate only through the two *mazalot*]

When Thought illumines [when *Abba* illumines through receiving *mohin*]—from whom is unknown [it cannot comprehend the three heads of *Arikkh* from which to receive *mohin*] it is clothed and enveloped in *Binah* [then the *mohin* of *Abba* are clothed in its *Nezah-Hod-Yesod*, and the *Nezah-Hod-Yesod* of *Abba* with the *mohin* within them are drawn to the inside of the *Nezah-Hod-Yesod* of *Imma*] illumining whom it illumines [after this the *mohin* of *Abba* and *Imma* illuminate *Zeir Anpin*] one entering the other [entering and uniting *Z”A* in *Malkhut* with the power of the *mohin* received] until all emerge as one [until *Abba* and *Imma* and *ZuN* are one].

Through the mystery of the offerings, as it ascends [as the smoke column of the incense rises in the secret of *mayin nukbin*] all are bound together [all *partzufim* are bound together] illumining one another. They all engage in ascent [through the offerings being from the levels of the *sefirot* to above from the lowest extremity of *Asiyah* to the peak of *Atzilut*, for the secret of *mayin nukbin* of the offerings elevates all to *Ein Sof*, and then descends to bestow supernal *shefa* (*shefa mohin*, *shefa penimi*) to all that is below] and Thought [*Atik* of *Atzilut* called supernal Thought] is crowned in *Ein Sof* [it is crowned and receives in the beginning the *shefa* from *A”K* called *Ein Sof*, meaning] The radiance from which supernal Thought shines {of which it is totally unaware} [this is the radiance from the supernal Thought which is *Atik*] is called *Ein Sof* [is *A”K* and not the *Ein Sof* truly, and it is called *Ein Sof* when the light of the *Ein Sof Baruch Hu* is clothed in it] when it comes into being [and from *A”K* is found and emanated *Atik*] illuminating whom it illumines [and *A”K* stands and illumines whom it illumines, meaning to *Atik* and from it illumines all the *partzufim* below it, and here R. Shimon finishes his discourse and says] and upon this all stands [upon the secret of the offerings which establish all the worlds: therefore our sages said that the world stands upon three things: (1) upon the Torah, (2) upon the Service—which is the service of the offerings {and (3) upon good deeds;}] Happy is the share of the righteous in this world and in the world to come!

***Kavannot* for learning Torah on *Rosh Hodesh***

Intend Shem ל'א with filling למד לאל and Shem י'דנ' which together are gematria 71 (light) and have 10 letters, and intend the letters with these vowels:

א = Kamatz for Keter .

ב = Patah for **Hokmah** .

ג = Tzeri for **Binah** ..

ד = Segol for **Hesed** .

ה = Kamatz for Keter .

ו = Patah for **Hokmah** .

ז = Tzeri for **Binah** ..

ח = Segol for **Hesed** .

ט = Kamatz for Keter .

י = Patah for **Hokmah** .

In the *Musaf Amidah*, intend:

1<sup>st</sup> blessing: **Hokmah** Yaakov in **Hesed** Yisrael Saba; **Hokmah** Rahel in **Hesed** Tevunah

2<sup>nd</sup> blessing: **Binah** Yaakov in **Gevurah** Yisrael Saba; **Binah** Rahel in **Gevurah** Tevunah.

3<sup>rd</sup> blessing: **Daat** Yaakov in **Tiferet** Yisrael Saba; **Daat** Rahel in **Tiferet** Tevunah.

4<sup>th</sup> blessings:

The he-goat for a sin offering gives little life to the *Klippot* which elevate in the aspect of the life in them, in the **Malkut** of Asiyah in the secret of the 11 spices, and this helps to nullify their power “*death will be swallowed forever*”

5<sup>th</sup> blessing: **Nezah** Yaakov and Rahel in **Nezah** YaSoT

6<sup>th</sup> blessing: **Hod** Yaakov and Rahel in **Hod** YaSoT

7<sup>th</sup> blessing: **Yesod** Yaakov and Rahel in **Yesod** YaSoT

Quiet: HaBaD of ZuN in HaGaT of YaSoT; and HaGaT ZuN in NaHY YaSoT, and NaHY ZuN remains below in the place where begin HaBaD ZuN

3 final prayers also the NaHY of ZuN elevates to include the HaGaT

90 pages = מ'ם