

Pesah Week Meditations:

Alef" Taf א"ת — The day of the week on which the *first day (Alef) א* of *Pesah* takes place will also be the day of the week when א *Tisha Be'Av* occurs. "*With matzot and merorim (bitter articles) they should eat it*" connects the *matzoh* of *Pesah* to *Tisha Be'Av*, a day of mourning, the most bitter day of our year.

Beit" Shin ב"ש — The second day (*Beit*) ב of *Pesah* will be the day when ש *Shavuot* falls.

Gimmel" Reish ג"ר — The third day (*Gimmel*) ג of *Pesah* will be the day when first day of ר *Rosh Hashanah* takes place.

Daled" Kof ד"ק — The fourth day (*Daled*) ד of *Pesah* will be the day of ק *Kriat haTorah*, which is *Simhat Torah*, when we conclude the annual cycle of Torah reading and start again from the beginning.

Hei" Tzaddik ה"צ — The fifth day (*Hei*) ה of *Pesah* is the day of צ *Tzom*, the fast of *Yom Kippur*.

Vav" Pei ו"פ — The sixth day (*Vav*) ו of *Pesah* is the day on which פ *Purim* has taken place a month earlier (in *Adar*). It is necessary to know what day *Purim* took place the month before in order to calculate the day of *Lag BaOmer* since *Lag BaOmer* and *Purim* always occur on the same day of the week.

Meditation for 15 Nissan: 1st Day of Pesah

We start with *Alef" Taf* א"ת — The day of the week on which the *first day (Alef) א* of *Pesah* takes place will also be the day of the week when א *Tisha Be'Av* occurs. "*With matzot and merorim (bitter articles) they should eat it*" connects the *matzoh* of *Pesah* to *Tisha Be'Av*, a day of mourning, the most bitter day of our year.

We read in the Haggadah right before the "Egyptian Hallel":

He [Gd] took us from slavery to freedom,
from sorrow to joy,
and from mourning to festivity,
and from deep darkness to great light
and from bondage to redemption

So at our time of greatest joy, when we left Egypt, we recall our pain. It is sort of like a coin. On the one side there is the revealed good which we celebrate. On the other there is the pain of bitter times. But this is the same coin! These bitter times we are told are really *concealed* good. As

it is said , *Gam Zu LeTovah*...this too is for the good.

Our job, perhaps is to keep flipping the coin to make sure we realize that when things seem bad, that they can become good in an instant.

On Tisha Be'Av we sing a *Kinnot*/lamentation of unknown authorship, following the Alef-Bet that has been used to connect the ט Tav of Tisha Be'Av to the א Alef first day of Pesah:

א A fire of elations burns within me, when I recall in my heart what happened,

when I went forth from Egypt (in triumph);

But I will arouse lamentations so that I remember what really occurred,

when I went forth from Jerusalem (in chains)

ב Then Mosheh chose to sing a song not to be forgotten

when I went forth from Egypt.

But Jeremiah lamented a doleful lament

when I went forth from Jerusalem

ג My House was established and the could rested upon it

when I went forth from Egypt

but Gd's fury rested like a heavy cloud upon me

when I went forth from Jerusalem.

ד The waves of the Sea pile high and stood up like a wall

when I went forth from Egypt;

but the wanton enemy drowned me and poured over my head

when I went forth from Jerusalem

ה Heavenly grain and a rock from which flowed water

when I went forth from Egypt

wormwood and bitterness and the bitter waters

when I went forth from Jerusalem.

ו From dawn to dusk encircling Mount Horeb,

when I went forth from Egypt;

but a call to mourning by the rivers of Babylon,

when I went forth from Jerusalem.

1 And the appearance of the glory of Hashem
 when I went forth from Egypt;
 but abandoned to the slaughter of the sharpened sword.
 when I went forth from Jerusalem.

2 Sacrifices and flour offerings and the oil of anointment
 when I went forth from Egypt,
 but Gd's treasure was taken like sheep to the slaughter
 when I went forth from Jerusalem.

3 Festivals and Shabbats and miracles and signs,
 when I went forth from Egypt,
 but fasting and mourning and pursuit of futility
 when I went forth from Jerusalem.

4 Goodly tents encamped under 4 flags
 when I went forth from Egypt,
 but tents of the Yishmaelites and camps of uncircumcised
 when I went forth from Jerusalem.

5 Jubilee and Shemita year and the land was so peaceful
 when I went forth from Egypt;
 but I was sold for posterity, torn apart, and cut into pieces
 when I went forth from Jerusalem.

6 The Ark and its cover and stones of remembrance on the High Priest's shoulder
 when I went forth from Egypt;
 but stones from the catapult and weapons that devour
 when I went forth from Jerusalem.

7 Levites and the sons of Aharon and the 70 elders
 when I went forth from Egypt;
 but tyrants and tormentors, slave traders and buyers
 when I went forth from Jerusalem.

8 Mosheh provided for us and Aharon guided us,
 when I went forth from Egypt
 but Nebuchadnezzar and Hadrian the Emperor
 when I went forth from Jerusalem.

1 We arrayed for battle and Hashem was with us there,
 when I went forth from Egypt;
 but He was distant from us and indeed He seemed not to be present
 when I went forth from Jerusalem.

2 The Ark concealed behind the Curtain and Table's bread arrangement,
 when I went forth from Egypt,
 but fury poured out upon me and hovered over me
 when I went forth from Jerusalem.

3 Burnt offerings and sacrifices, and pleasing fire offerings,
 when I went forth from Egypt
 but stabbed with the sword are the precious children of Tzion,
 when I went forth from Jerusalem.

4 Glorious turbans designated for the priest's honor
 when I went forth from Egypt
 but whistle calls and trumpet blasts, fearsome cries and shuddering
 when I went forth from Jerusalem.

5 The High Priests golden Head plate, monarchy and sovereignty,
 when I went forth from Egypt;
 but the tiara was thrown down and Divine help vanished,
 when I went forth from Jerusalem.

6 Sanctity and prophecy, and the glory of Hashem was manifest,
 when I went forth from Egypt;
 but abomination and filth and impure spirit
 when I went forth from Jerusalem.

7 Joyous song and salvation and triumphant trumpet blasts,
 when I went forth from Egypt;
 but the infant's wailing and the mortally wounded's groaning,
 when I went forth from Jerusalem.

8 The Tabernacle's Table and Menorah burnt offering and incense
 when I went forth from Egypt;
 but idol and abomination, graven image and paganism,
 when I went forth from Jerusalem.

ת Torah and Testimony, and the cherished vessels,
when I went forth from Egypt;
gladness and joy, while anguish and sighing will flee
when **I return to Jerusalem!**

May we merit to see the Big Picture, of the upcoming Messiah, of the good in all.

Meditation for 16th Nissan, 2nd Day of Pesah, Omer 1

Beit"Shin ש"ב— The second day (*Beit*) ב of *Pesah* will be the day when ש *Shavuot* falls

The second day of Pesah is the first day of the Omer, related to **Hesed of Hesed**, or lovingkindness of lovingkindness. In this theme, we can leap to Shavuot, a day of extreme love, when the Torah—our most precious gift—was given to us by Hashem, as it says “*A Torah of Kindness is on Her tongue*” (*Mishelei* 31:26).

The giving of Torah at Sinai is our destination as we count 50 days starting today. It is good to contemplate just what Torah means to us. Is it a wondrous opening for supernal elevation, or is it a burden of mandated obligation? Do we recognize its potential of inexhaustible wisdom? What is our soul connection to Torah? Can we understand Torah to be a revelation of Gdly attributes?

These are important points to ponder. It is submitted that the Torah is a תורת חסד *Torat Hesed*, “*A lesson of kindness*”, for even in some of its more severe strictures the sense of love of Gd for us is apparent. *Eishet Hayyil* which has this verse is sung on Shabbat evenings as a reference to the Shekhinah, the Shabbat, wisdom, the soul and Torah. It is sung by the husband to the wife. Sukkot is the Supernal Wedding in the language of the Zohar, and the Torah is our Ketubah/marriage contract.

Are we keeping up with our contract? How can we be better in our compliance in actions, words and deeds? We offer *Eishet Hayyil* here to connect us to the Day of the Giving of the Torah, for “*She is a Tree of Life*” (*Mishelei* 3:18). It too follows the Alef-Bet system.

- א A woman of valor who can find? for her price is far above rubies.
- ב The heart of her husband safely trusts in her, and he has no lack of gain.
- ג She does him good and not evil all the days of her life.
- ד She seeks wool and flax, and works willingly with her hands.
- ה She is like the merchant-ships; she brings her food from afar.
- ו She rises also while it is yet night, and gives food to her household, and a portion to her maidens.
- ז She considers a field, and buys it; with the fruit of her hands she plants a vineyard.
- ח She girds her loins with strength, and makes strong her arms.
- ט She perceives that her merchandise is good; her lamp doesn't go out by night.

† She lays her hands to the distaff, and her hands hold the spindle.
 † She stretches out her hand to the poor; yea, she reaches forth her hands to the needy.
 † She is not afraid of the snow for her household; for all her household are clothed with scarlet.
 † She makes for herself coverlets; her clothing is fine linen and purple.
 † Her husband is known in the gates, when he sits among the elders of the land.
 † She makes linen garments and sells them; and delivers girdles unto the merchant.
 † Strength and dignity are her clothing; and she laughs at the time to come.
 † She opens her mouth with wisdom; and the law of kindness is on her tongue.
 † She looks well to the ways of her household, and eats not the bread of idleness.
 † Her children rise up, and call her blessed; her husband also, and he praises her:
 † 'Many daughters have done valiantly, but you are better than them all.'
 † Grace is deceitful, and beauty is vain; but a woman that fears the LORD, she shall be praised.
 † Give her of the fruit of her hands; and let her works praise her in the gates

Meditation for 17 Nissan, Third Day of Pesah, 2nd Day of Omer

Gimmel"Reish ג"ג — The third day (*Gimmel*) ג of *Pesah* will be the day when first day of ג *Rosh Hashanah* takes place.

This third of Pesah is ***Gevurah/strength/severity*** of ***Hesed/kindness***, which would connect well with *Rosh Hashanah*, *Yom HaDin*, the day of judgment. But note that it is ***Gevurah*** of ***Hesed***, meaning that the root is ***Hesed/lovingkindness***, and ***Gevurah*** is just one of its expressions. Like a father slapping the hand of a child that refuses to stop trying to insert a paperclip into a wall electrical outlet. The father is doing this act of discipline out of love. So too are most of the *yesurim/* sufferings we receive. We forget that Hashem loves us, and instead of REALLY coming down on us hard, gives us difficulties and tests that He knows we can handle. Like when we need a quarter and we reach into our pocket and pull out a nickel. That is a disconnect from what you want and what you get, of which we are told is a minor suffering. This is not to say that we can blame ourselves or others when more trouble occurrences happen. But as R. Avraham Greenbaum of www.azamra.org so masterfully described in his *Wings of the Sun* book on Jewish Healing, illness is given to have us look inside and do teshuvah, prayer, and tzedakah.

With this in mind, we turn to the famous prayer said in many congregations on Rosh Hashanah:
Untenana Tokef

"Let us now relate the power of this day's holiness, for it is awesome and frightening. On it Your Kingship will be exalted; Your throne will be firmed with kindness and You will sit upon it in truth. It is true that You alone are the One Who judges, proves, knows, and bears witness; Who writes and seats, (counts and calculates); Who remembers all that was forgotten. You will open the Book of Chronicles—it will read itself, and everyone's signature is in it. The great shofar will be sounded and a still, thin sound will be heard. Angels will hasten, a trembling and terror will seize them—and they will say, 'Behold, it is the Day of Judgment, to muster the heavenly host for judgment!'—for they cannot be vindicated in Your eyes in judgment."

All mankind will pass before You like members of the flock. Like a shepherd pasturing his flock, making sheep pass under his staff, so shall You cause to pass, count, calculate, and consider the soul of all the living; and You shall apportion the fixed needs of all Your creatures and inscribe their verdict.

On Rosh Hashanah will be inscribed and on Yom Kippur will be sealed how many will pass from the earth and how many will be created; who will live and who will die; who will die at his predestined time and who before his time; who by water and who by fire, who by sword, who by beast, who by famine, who by thirst, who by storm, who by plague, who by strangulation, and who by stoning. Who will rest and who will wander, who will live in harmony and who will be harried, who will enjoy tranquility and who will suffer, who will be impoverished and who will be enriched, who will be degraded and who will be exalted. But **repentance, prayer, and charity** remove the evil of the Decree!"

For Your Name signifies Your praise: hard to anger and easy to appease, for You do not wish the death of one deserving death, but that he repent from his way and live. Until the day of his death You await him; if he repents You will accept him immediately. It is true that You are their Creator and You know their inclination, for they are flesh and blood. A man's origin is from dust and his destiny is back to dust, at risk of his life he earns his bread; he is likened to a broken shard, withering grass, a fading flower, a passing shade, a dissipating cloud, a blowing wind, flying dust, and a fleeting dream."

But You are the King, the Living and Enduring God.

There is no set span to Your years and there is no end to the length of Your days. It is impossible to estimate the angelic chariots of Your glory and to elucidate Your Name's inscrutability. Your Name is worthy of You and You are worthy of Your Name, and You have included Your Name in our name."

Meditation for 18 Nissan, Fourth Day of Pesah, Third Day of Omer

Daled"Kof ך"ד— The fourth day (*Daled*) ד of *Pesah* will be the day of ך *Kriat haTorah*, which is *Simhat Torah*, when we conclude the annual cycle of Torah reading and start again from the beginning.

This third day is the **Tiferet** of **Hesed**, the **Harmony/Balance** of **Expanding Lovingkindness**. It relates to the Holiday of Sukkot, when many sources connect to Yaakov Avinu, who built Sukkot for his cattle, and for the attribute of **Tiferet**. Too, **Tiferet**—that place of equipose—corresponds to the Written Torah [the Oral Torah is **Malkut** according to the *Petahat Eliyahu* prayer], and the Written Torah is completed and begun again on Simhat Torah.

“You are not required to complete the task, yet you are not free to withdraw from it” is said in Pirke Avot 20. We really are never done with our learning, in fact every new insight we derive creates celestial forces more than we could ever imagine. We sung the praises of Torah on Day Two with our meditation on Shavuot. But Torah was commanded to us from Mosheh son of Amram, the inheritance of the congregation of Jacob/Yisrael. There is nothing as great, pure, mighty, and holy as the Torah.

What about you is “**great**”?

What about you is “**pure**”?

What about you is “**mighty**”?

What about you is “**holy**”?

When we circle the Torah on Simhat Torah, we sing many joyous songs. Here is the English version of Ein Adir, none popularly as Mi Pi Kel. It appears to me that the stanza about Hashem relates to **Hokmah**, that of Amram’s son Mosheh to **Binah** as he reached its 50th gate upon death, that of the Torah to **Tiferet** as we discussed above, and Yisrael to **Malkut** corresponding to Kineset Yisrael:

Mi Pi El, Mi Pi El, Yevarekh Yisrael: From the mouth of Gd, the mouth of Gd, let all Israel be blessed

None is mighty as Hashem; none so blessed as Amram’s son; nothing is as great as the Torah; none can interpret it as Israel can. *From the mouth of Gd, the mouth of Gd, let all Israel be blessed.*

None is glorious as Hashem; none so pious as Amram’s son; nothing is as pure as the Torah; none so wise as Israel. *From the mouth of Gd, the mouth of Gd, let all Israel be blessed.*

None is as pure as Hashem; none can match Amram’s son; nothing is as mighty as the Torah; none so learned as Israel. *From the mouth of Gd, the mouth of God, let all Israel be blessed.*

None can redeem like Hashem; none is as righteous as Amram’s son; nothing is as holy as the Torah; none who hold fast to it as Israel. *From the mouth of Gd, the mouth of Gd, let all Israel be blessed.*

Meditation for 19 Nissan, Day 5 of Pesah, 4th Day of Omer

Hei"TZaddik ה"צ— The fifth day (*Hei*) ה of *Pesah* is the day of *צ Tzom*, the fast of *Yom Kippur*.

Today is the **Netzah of Hesed**, the **victory/endurance/eternity** of **Lovingkindness**. It relates well to the fast day Yom HaKippurim. How? Today is the 5th Day meaning the letter ה *Hei* which means 5. *Hei* too appears twice in Hashem’s Name Havaya of ה"וה"י. And ה *Hei* is the “heart” of Yom HaKippurim, according to the Ari. For Rosh Hashana is one long day

representing both **Keter** and **Hokmah**. Yom HaKippurim is the day of Teshuva, the place of **Binah** represented by the first letter Heh ה. And we say outloud *Baruk Shem Kavod Malkuto Leolam Vaed* only on this day to show the elevation of the Malkut (appearing in this verse and following the 6 words of *Shema Yisrael* related to the letter Vav = 6) to **Imma/Binah** without the intermediate mediator of **Tiferet/Zeir Anpin**.. Too there is a hint as we have expressed in *Sefer Limnot Yameynu... veNavi*, that Mosheh Rabbenu is the prophet on the 4th Day of the Omer, as he is the Chariot for **Netzah** in terms of the 7 Ushpizin that visit our Sukkot. And Mosheh upon his death, as we described above attained the 50th gate of **Binah**. **Binah** too relates to the Neshamah level of the soul, with the word Neshamah נשמה having the same letters as נ"ח *Mosheh Nun*, meaning Mosheh [who reached the] Nun [50 gates of Binah].

Enough for the head, time for more heart. The heart is the place of **Binah** (*Petahayat Eliyau*), for *Halevi mavin*, the heart understands. And that is why we find the ancient soul-inspiring melody of Avinu (Abba/**Hokmah**/Wisdom) Malkeynu(Imma/**Binah**) so important to say over and over after the prayers of Yom HaKippurim. Our Father—who loves us like a child, too is our King whom we serve. Lucky us! We pray that he does not treat us at arms length like a Master, but rather to hug us, hold us, whisper sweet words of comfort into our ears, accepting our humble Teshuvah, and making everything all right again. The following words said with a broken heart probably are the sum and substance of the 10 Days of Teshuvah: we make Hashem our King when we acknowledge He is Everything, and we are nothing without our connection to him. Hashem!

Strengthen our ties to You and make it an eternal bond on this day of **Netzah**/eternity of **Hesed**!

Avinu Malkeynu, Avinu Malkeynu
Avinu Malkeynu, cha'neynu va'aneynu
Kee eyn banu ma'aseem

Our Father, our King, our Father, our King,
Our Father, our King, be gracious to us and answer us
For we have no righteousness of our own.

Asey eemanu, tz'daka va'chesed
Asey eemanu, tz'daka va'chesed
V'hoshee'aynu

Do unto us righteousness and mercy,
Do unto us righteousness and mercy,
And save us.

Meditation for 20 Nissan, The 6th Day of Pesah, 5th Day of the Omer

Vav"Pei ו"פ— The sixth day (*Vav*) of *Pesah* is the day on which *Purim* has taken place a month earlier (in *Adar*). It is necessary to know what day *Purim* took place the month before in order to calculate the day of *Lag BaOmer* since *Lag BaOmer* and *Purim* always occur on the same day of the week.

Today as Day 6 of Pesah is **Hod**/Empowering of **Hesed**, to use Rabbi Yitzchak Schwartz's method. The **Hod** element too relates to Lag BaOmer, which will fall on the same day of the week, and corresponds to **Hod of Hod**. In the *Peri Etz Hayyim* of the Arizal, "the students" indicate that the matter of Purim is related to the Sefirah **Hod** which is a branch of **Gevurah**. This is the secret of "wine" which is a reference to **Gevurah**. Therefore the miracle of Purim had to do with blood, this being the killing of the enemies of the Jewish people and the celebration thereafter was with wine. Rabbi Ariel Bar Tzaddok in his classic magazine *Panu Derek* writes in Issue #6, footnote 11, that "Hanukah is said to manifest **Netzah**, so there is victory at war. Purim manifests **Hod**, which is in the left column, directly under **Gevurah**. As such, **wine** and **blood** are both signs of **Gevurah** manifest on Purim.

With **Hod** we can empower both our past on Purim and our future on Lag Baomer. Hod enables others to do and to be their best, either the best leaders of the Jewish people (Ester and Mordechai on Purim), or the best teacher of the generation (Rabbi Shimon Bar Yohai). Hod has a humble, receptive side. It also focuses on esthetics and beauty. We need to know and acknowledge (**Hod**) the beauty of everything Hashem has created around us. "Spring is a comin in", and today which falls on a Sunday this year 5770 is a great day to take a nice Erev Yom Tov (7th Day of Pesah—make sure to read *Sefer Betzait Yisrael MiMitzrayim* sent to you earlier!) walk and to contemplate lessons learned from Purim, and lessons to be applied on Lag Baomer. The night of Purim is the most powerful to get prayers answered, which is why we stay up all night and ask Gd for anything! On Lag Baomer [*See Sefer Hillulah Rabbah—forthcoming*], we learn all night because can say to Hashem "Gal (*gematria* 33 for Lag Baomer) ennai—open my eyes so I can see the wonders of Your Torah!" Purim signified our acceptance of the Oral Torah; Lag Baomer is when Rabbi Akiba taught Rabbi Shimon Bar Yohai the secrets of the kabbalah. We stand on Day 6, a day when our humility and empowerment are expanding (**Hesed**), and pray for deliverance from any residual tightness—remember we leave Egypt through the Splitting Sea of Reeds tomorrow right before dawn—as well as an opening for the reception of higher personal Torah/lessons to guide us on our way.

We sing the joyful song of deliverance containing the final letters Shin ם and Tav ן of the acrostic sun on Purim:

The rose of Jacob was cheerful and joyous when they saw together the royal blue of Mordechai's [robe]. You have been their everlasting redemption, and their hope in every generation. To make known, that all who hope in you will not be embarrassed, and those who take refuge in You will never be humiliated.

Cursed is Haman who sought to destroy me,
Blessed is Mordechai the Jew.

Cursed is Zeresh, the wife of my tormentor,
Blessed is Esther [who acted] for me.

May Charvonah [who is Eliyahu who taught RaShBY below] also be remembered for good!
Shoshanas Yaakov tzahala v'simcha, birosam yachad techeles Mordechai. Teshuasam hayisa lanetzach, tikvasam b'chol dor vador. Lehodiya, shekol kovecha lo yevoshu, velo yicalmu lanetzach kol hachosim bach. Arur Haman, asher bikesh le'abdi, baruch Mordechai hayehudi. Arurah Zeresh, eshes mafchidi, beruchah Esther ba'adi, v'gam charvonah zachor latov.

And now onward and upward toward Lag Baomer:

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

[Malkut] Bar Yohai! With oil of sacred anointment
were you anointed from the holy measure
You bore the headplate, a crown **[Keter Malkut]** of holiness,
bound upon your head is your glory.

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

[Yesod] Bar Yohai! In a goodly dwelling did you settle
on the day you ran, the day you fled,
In rocky caves where you stopped -
there you acquired your glory and your strength.

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

[Nezah and Hod] Bar Yohai! Like standing shittim beams **[like Netzah and Hod]**,
the teachings of God they study
An extraordinary light is the light of the fire
that they kindle - they, your teachers, will teach you.

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

[Tiferet] Bar Yohai! You came to a Field of Apples
and entered it to pick confections:
The mystery of Torah **[related to Tiferet]** with blossoms and flowers -
'Let us create man' was said because of You.

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

[Gevurah] Bar Yohai! You were girded with strength **[Gevurah]**,
and in the war of the fiery Torah up to the gate
You pulled a sword from its scabbard,
you drew it against your enemies.

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

[Hesed] Bar Yohai! To a place of marble stones,
you arrived, and before a huge lion **[related to Hesed]**.
Even a rounded crown upon a constellation's star
you perceived - but none can perceive you.

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

[Binah] Bar Yohai! In the Holy of Holies,
a green **[Binah]** line creates new manifestations
Seven weeks are the secret of the fifty **[gates of Binah]**,
you bound the bonds of Shin as your bonds.

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

[Hokmah] Bar Yohai! The Yod of earliest wisdom **[Hokmah]**,
you gazed into its innermost honor,
The thirty-two paths **[of Hokmah]** of the very first tithe,
you are like a cherub anointed with the glow
of your illumination.

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

[Keter] Bar Yohai! At a wondrous light in lofty heights
you feared to stare for it is great.
Such hiddenness that one calls her, 'Naught'. **[Ayin related to Keter]**
You declared that no eye could glimpse You.

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

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

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