

ספר
בצאת
ישראל
ממצרים

*Tikkun/Learning for
the Seventh Night of Pesah*

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Nissan 5770

Hakdama/Introduction

We gotta get out of this place
If it's the last thing we ever do
We gotta get out of this place
Cause girl, there's a better life for me and you
(The Animals, 1965)

Perhaps the above Golden-Oldie is the gist of what the children of Yisrael were crying, as it says, “*And when Pharaoh drew close, the children of Israel lifted up their eyes, and, behold, the Egyptians were marching after them; and they were afraid; and the children of Israel cried out to Hashem.*” (*Shemot* 14:10). Perhaps maybe even more important than the first exodus on Seder night is the second that takes place on the 7th Day of Pesah, the actual *Yetziat Mitzrayim*/ leaving of Egypt. Because we were really never “free”, neither physically nor psychologically, until we passed through the birthing canal of the split Sea of Reeds and left the land of *Mitzrayim-Metzarim*, the constricting Narrow Straits. “All births are difficult” our Sages say. But this one was chock-full of miracles, (p. 69) witnessed by all including the lowest handmaid and the fetus in the mother’s womb, a revelation even greater than Yehezkel’s vision of the *Merkava*/Chariot we too will relearn in 6 weeks time come Shavuot. Just like on Seder night we relive through the *Haggadah* the story of our redemption, too on this night mystics stay awake learning and meditating. The collected texts from *Sefer Korei Moed Hashaleim* are all designed to open ourselves to the energy of the evening, focusing much on *Mashiah*/ Messiah, with the *Song at the Sea* sung right before a lot *hashakar*/dawn [check www.chabad.org for your local halakhic times]. In certain Chassidic traditions such as the Chabad-Lubavitch tradition, it is a custom to remain awake all night on the seventh day of Pesah until dawn while studying about and celebrating the miracle of the “splitting” of the Red Sea or the “Sea of Reeds” as well as engaging in Torah study in general. When dawn arrives, water is poured on the floor and then those that were studying all night about the miracles of the “splitting” of the Sea dance in the water until it dries up.

Like Seder night, the Seventh Day of Pesah is a night of song and praise. As the 6th Night of the Omer, it stands for ***Yesod shebe Hesed***, the **Bonding/Connection/Intimacy of Expansive Lovingkindness**. Perhaps this bonding of kindness energy is revealed in the recommendation of the Arizal that marital relations are required on this evening, which is distinct from every other festival night. *Sefer Shulhan Aruk HaArizal*, siman 490; Cf: www.kabbalaonline.org/kabbalah/article_cdo/aid/704274/jewish/Night-of-Supernal-Rectifications.htm This is a night where we can come close to Gd and cleave to Him and feel His closeness and His freeing of us from a tight place. Seder Night is so full of wondrous routine that many miss the opportunity to meditate on leaving Egypt, a halakhic requirement. The Seventh Day of Pesah is a renewed occasion for personal transformation and transcendence to leave the self-made prisons we create and confine ourselves. Let these translated words do their selected work. Try to find one personal meeting in each passage and use it as the key for your own redemption.

For the elevation of the soul of my father *Shemuel ben Mosheh Yaakov*,

Rahmiel Hayyim Drizin

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As is our custom here at *BeRahamim LeHayyim*, we begin our work by citing a lecture of our first Kabbalah teacher, HaRav Ariel Bar-Tzaddok, on the matter of the Seventh Day of Pesah: www.koshertorah.com/PDF/Seventh%20of%20Pesah.pdf

The Parting of the Sea, the Secrets of Faith and Redemption

For the Seventh Day of Pesah

“And HaShem said to Moshe, why do you yell at Me, speak to Benei Yisrael and they shall move forward.” Shemot 14:15

“Now the first letters of the words Mah (why) Titz’ak (do you yell) Ali (at Me) (Mem, Tav, Alef), [spell the word] Emet (truth). This is what is referred to in the Zohar and in the Sifra D’Tzneyuta, that this is dependent upon “Atika” (the Ancient One) Also, the word Ali (to Me, Alef, Lamed, Yod) is numerically equal to 41, which is the number of the 41 letters in the simple Name Ehyeh (EHYH), and its single and double expanded forms.”
Sha’ar HaPesukim, although not from Rabbi Haim (m’zulato)

This curious little teaching reveals to us a lesson about one of the greatest of Kabbalistic principles – the secret of Emunah (faith).

In the Gemara (Macot 24), the holy Rabbis state that the entire Torah is summed up in the statement made by the prophet Habakkuk (2:4), *“the righteous shall live in his faith.”* In order to understand this concept and how it is so very much applicable to us personally, we must delve into the meanings of some of the mysterious Kabbalistic terminologies. One of the ways the Kabbalists refer to G-d is to say that G-d has many “Faces.” These Faces or Partzufim represent combinations of interactive sefirot. Yet, this definition by itself really does not explain anything. We must remember that a Face, a Partzuf, is something that is looked at by others. A Partzuf is the mask, the image or representation that one presents for others to see. Just as we humans wear our masks and cloak ourselves in our personas, so in His own Divine way does G-d. G-d in His true essence is unknowable. Because G-d exists beyond time, space and the universe, it is impossible for us here within these dimensions to possibly experience that which is outside of them. The only way we can have any understanding of G-d is by G-d revealing an aspect of Himself within the universe that He created. Yet, just as there are differences of various types and forms in time, space and the universe, so is the perception of G-d different as He is “seen” in the different realms, places and levels.

The Partzuf (Face) of G-d normally “seen” by man is what the Kabbalists call the Name Elokim. This holy Name of G-d is numerically equal to the word HaTeva, which means nature. In other words, the Partzuf of G-d experienced or “seen” by most mankind is a nebulous Force that controls and rules nature. Some refer to this merely as “nature” itself, or ascribe to nature a “guiding spirit.” While both of these understandings are correct, they nonetheless, only express the lowest form of awareness of G-d. This manifestation of G-d’s lowest or “smallest” Partzuf is called Nok, the Feminine (receiving) Face, also known as the Shekhina. This Partzuf corresponds to the lowest of the ten sefirot, Malkhut. Unknown to most is that above and beyond the natural forces which rules this universe exist “supernatural forces” which apparently at will can supercede and override all the forces of nature. This metaphysical reality is referred to by G-d’s Name YHVH, the Name of universal Being In Action. YHVH is the Force that manifests Justice in the universe. Justice is the essence and centralizing force within creation. Therefore, the attribute of justice and the holy Name YHVH are said to correspond to the sefirah Tiferet, which is placed in the center and is the “heart” of the sefirotic pattern. Nonetheless, this Partzuf is still called G-d’s “Small Face,” Zeir Anpin in Aramaic or simply Z.A. for short. In our present state of spiritual affairs, the Name YHVH (the Partzuf Z.A.) is manifest to us through the Partzuf or Face of Malkhut, Elokim. Thus, whatever Divine justice that manifests in the world appears to us to merely be arbitrary forces of nature that erupt without intention or purpose.

In Egypt, Pharaoh was inclined to interpret all the plagues that YHVH sent down upon him as simply being freak acts of nature, sent upon him by Elokim. Pharaoh could not conceive of a spiritual reality above the forces of nature. He could not comprehend a YHVH, a metaphysical Force that at Will suspends nature and acts autonomously. Pharaoh was forced to understand that YHVH is Elokim. In other words, the

metaphysical Force of Tiferet is what is manifest in and in control of the Forces of nature known as Elokim. Yet, this too is not the highest level of Divine manifestations. Elokim manifests G-d as He controls His universe through the unbending laws of nature. YHVH can manifest variations in the laws of nature in order to manifest Divine Justice. Yet, there is a Force even higher than Justice. This is G-d's grace.

Grace is the totally undeserved, altruistic bestowal of G-d's goodness and mercy. One can never merit G-d's grace, one can only pray for it and receive as an act of faith. G-d decides who will receive His grace and who will not based upon one's faith. G-d's decision in these matters implies that faith is a cardinal principle of the universe, even higher than justice. We can never hope to fathom such profound Divine reasoning.

While we may never understand it, we nevertheless do receive G-d's grace, when He so Wills it, when we have the faith to receive it. One of these times (according to the Zohar, Sifra D'Tzniyuta) was the parting of the Yam Suf (Red Sea). The parting of the Yam Suf was not an act that Israel deserved to have happen for them. Rather, it was an act of G-d's Divine Will, His ultimate grace. This was brought about by the faith of those who were willing to walk forward into the waters up to their necks, knowing in faith that the waters would have to part. Habakkuk wisely said that the righteous will live by their faith. Wisely did our holy Rabbis say that this one mitzvah sums up the whole Torah. The source of faith and the source of the Torah are both the sefirat Keter. Faith is the irrational knowing and acceptance of G-d's Will and one's surrender to it, regardless of apparent consequences. Faith is the expression of the sefirat Keter. The Partzuf of G-d at this Keter (the crown) level is called "Atika" (the Ancient). It signifies by a reference to age that it is the "first" Partzuf, or the highest of them. It is also called Arikh Anpin, G-d's great (or Long) Face.

In the Kabbalah, the Name Ehyeh is applied to this level. The Name Ehyeh means "I Will Be," in the future tense, to signify that the Keter level is not yet revealed. The Hebrew word for faith, Emunah, is numerically equal to 102. When one unites the ten sefirot by having complete faith in HaShem and surrenders to His Will (the sefirat Keter), then Emunah (102) unites with the ten sefirot, and 102 becomes 112. The number 112 is the numerical value of the three holy Names Ehyeh (Keter), YHVH (Tiferet) and ADNY (Adonai, Malkhut). Emunah thus signifies the complete union of all the grades. All three of these Partzufim levels of perceiving the Divine are united within one other, and "stacked" one above the other. Elokim is on the outside (or bottom). YHVH is within (or above) it. Ehyeh is within (or above) it. When we act without righteousness, G-d's justice is concealed within nature. G-d's grace, through our faith, however tears

off the veil and manifests Divine power for what it is, a miracle. There are also letters in the Hebrew alphabet that correspond to each level. The Keter level on top is represented by the first letter of the alphabet, Alef. The Tiferet in the middle of the sefirot is represented by the middle letter of the Hebrew alphabet, Mem. Malkhut, the final sefirah, is represented by the last letter Tav. Together these three letters spell the Hebrew word for truth, "Emet." When G-d said to Moshe, "Mah (why) Titz'ak (do you yell) Ali (at Me) (Mem, Tav, Alef)" He was subtly telling Moshe not to worry. All three levels and all three Names had become united through the faith of the righteous. Now was to come a manifestation

of the power of the Keter in the Malkhut. Israel would perceive G-d's grace through His Keter. Egypt, on the other hand, was to perceive G-d's justice through His Tiferet YHVH. G-d also hinted to this when He said to Moshe "Ali" (at Me), the numerical value of which is 41, which is the number of letters in the Name Ehyeh, and its single and double expanded forms. The Name Ehyeh is in Keter, its expanded form is in Tiferet and its double expanded form is in Malkhut. The next time when the Keter is again to be revealed in the Malkhut is when Mashiah comes. Zecharia 14:4 states that when Mashiah comes, "G-d's Feet" are to stand on the Mt. of Olives. Of course, it is impossible to understand this pasuk literally. The "Feet" are a metaphor for Malkhut. The Partzuf of G-d to be revealed here is a reference to the Long Face, the Face of Keter. "G-d's feet" touching the mountain means that again Keter will become manifest in Malkhut, this time to bring redemption to the entire earth, symbolized here by the mountain. May this day come soon.

In conclusion, we learn from this passage the secrets of both faith and redemption. Without faith, there can be no redemption, be it on a personal or on a national level. Only by our surrender of selves to G-d through the act of faith can we enable the mightiest of Divine forces to manifest here on Earth, to change the course of history. It is the way of G-d to manifest within our lives whatever forces necessary to teach us to have faith in Him. We will, therefore, individually and collectively, learn the lessons of faith necessary to bring our redemption. The question left for us to ask is which road shall we choose for ourselves? Will we

choose the easy road and surrender to G-d thus quickening the redemption, or will we continue in our stubborn ways and force G-d to humble us, even as He humbled Pharaoh. The choice is ours. The time is short and a decision will be made, either by us, or autonomously by G-d.

Eliyahu KiTov in *The Book of Our Heritage* writes:

The seventh day of Passover is not a separate Festival in its own right, as is the case with *Shemini Atzeret*, the last day of Sukkot. Rather, it is the conclusion of Passover and we therefore do not recite the *Shehechyanu* blessing when making Kiddush or lighting candles. The seventh day of Passover marks the day when many miracles were performed for our forefathers at the Red Sea. The Torah (Exodus, 2:15) states: *And the seventh day shall be declared a holy day for you. No work shall be done on that day.*

In most of the instances where the Torah refers to the first day of Passover, mention is made of the Exodus from Egypt. Regarding the command to observe the seventh day of Passover, however, no mention is made of the miracle of the splitting of the sea which took place on that day. Moreover, when the Torah refers to the miracle no mention is made of the date on which the miracle took place. Holidays were not given to Israel to mark the downfall of her enemies. Rather, they were ordained to commemorate Israel's salvation. The Holy One, blessed is He, does not rejoice when the wicked are destroyed, and Israel is also not to celebrate these instances. Israel was commanded to observe the last day of Passover even before she knew that the Egyptians were destined to drown in the sea on this day. The Torah therefore ignores the link between the last Festival day and the splitting of the sea.

The essence of the celebration of this day is the song that Moses and Israel were Divinely inspired to sing on this day a song that merited being included in the Torah, a song to which G-d and His heavenly consorts listened. Although the Torah saw fit not to mention that the drowning of the Egyptians took place on this day for the reason that we have already mentioned, we have a tradition that this event took place on this day. Once it was permitted to commit the oral tradition to writing, we have written sources for this as well.

Concerning the Splitting of the Sea of Reeds, he adds:

The commentary Pri Tzaddik notes that our Sages taught the following. At first Moses did not inform Israel why they were headed back toward Egypt; it was only because there were people of little faith among them, people who tore out their hair, in fear that they were about to return to Egypt, that Moses revealed his plan and assured them that they were indeed free, free forever. One can conclude that those who had faith, heard Moses's order to turn back toward Egypt and accepted the order without fear, even though they too thought that they were about to return to bondage. Why did G-d ask them to retreat?

When Israel first left Egypt, she did not have enough merit of her own to make her worthy of redemption. The people were redeemed because of the Divine promise made to Abraham. However, G-d wanted Israel to be worthy of redemption in her own merit. He therefore ordered the nation, after their faith had been strengthened during the three days they spent under the protective wings of the Shechinah and guarded by the clouds of glory, to return toward Egypt. This act would show that they were willing to return to being subservient to the Egyptians because of their faith in G-d. A people willing to return to slavery out of their faith in G-d would be worthy in their own merit of being redeemed.

Those among the nation who had strong faith followed the example of their forefather Abraham, of whom the Torah testifies (Genesis 15:6): *And he had faith in G-d.* They therefore merited that the promises made to Abraham were fulfilled. It is as if the Exodus from Egypt took place twice: once because of the promise made to Abraham and the second time because the people themselves merited redemption.

And G-d brought a strong east wind to blow over the sea all that night (Exodus 14:21)? If G-d wanted the sea to split, He could have ordered it to do so; with one declaration He could have transformed it into dry land. Why did He bring a strong east wind [a dry wind from the desert]? G-d sought to imbue Israel with the belief that all of the acts of Creation are dependent upon His word. The wilderness and the inhabited places, the sea and the wind, the clouds and the fire ? all are the work of His hands and subject to His direction. There is no aspect of nature independent of His control. Once this belief became rooted in Israel's hearts, they merited the great miracle of the splitting of the sea, in which the laws of nature were transcended.

The Talmud (*Ta'anit 25a*) quotes R. Chanina ben Dosa as saying: "He Who told oil to burn will tell vinegar to burn." Why did R. Chanina find it necessary to mention the flammable quality of oil? He could have simply said that G-d can order vinegar to burn! This teaches us that man merits a miracle that transcends natural order only when he realizes that nature itself functions only because G-d so declared. Just as G-d declared oil to be flammable and it is His declaration that gives oil that property, so too can His declaration give vinegar the capability of burning.

The *Zohar* quotes R. Shimon as teaching: When Israel stood by the banks of the sea and sang, G-d and His Heavenly consorts appeared to her and she recognized that it was her King Who had performed all of these miracles. Each and every one of the people understood and saw that which the world's prophets had never seen or understood. Were you to think that Israel was unaware and lacked the Divine wisdom to comprehend, the very song itself is testimony, for how else could they all have said the same words at the same time. Even the unborn in their mothers' wombs sang this song together, seeing a manifestation of G-d's Presence that even Yechezkel the Prophet never witnessed. When they concluded their song, the people's souls were enraptured and longed to see even more. So overwhelmed were they that they refused to leave. At that time Moses said to G-d: "Your children, in their great desire to see Your light, do not want to leave the sea." What did G-d do? He concealed His glory and He was both apparent and unapparent. Moses urged Israel to leave a number of times but they were still unwilling, for they were still enraptured by G-d's indirect appearance. It was only when they understood that His glory was in the wilderness, that Moses was able to lead them, as the verse (Exodus 15:22) states: *And Moses led them from the Red Sea... and they went into the wilderness of Shur*. Why is it referred to as the wilderness of Shur? It was a wilderness where they sought to see the glory of their great King, for the Hebrew word *Shur* connotes seeing.

The Lubavitcher Rebbe (z'l) writes (www.chabad.org)

Not Merely History

The Seventh Day of Pesach commemorates the Splitting of the Red Sea, the climax of the Exodus from Egypt. Until "Israel saw the Egyptians dead on the seashore," they remained in dread of Egypt's military might; some were even prepared to submit to slavery again rather than risk death. After the Splitting of the Sea, however, all fear of danger ended and they experienced true freedom. Our Sages consider these two events, the Exodus from Egypt and the Splitting of the Red Sea, to be of such fundamental importance that they require us to recall them every day. This obligation indicates that they are not simply incidents in history. Instead, the Exodus from Egypt and the Splitting of the Red Sea reflect two continually relevant stages in our service of G-d. Leaving Egypt means transcending our limitations and ceasing to be slaves by identifying ourselves as servants of G-d. The Exodus from Egypt was not complete, however, until the Splitting of the Red Sea. By the same token, on a personal level, each individual's experience of leaving Egypt is incomplete without the spiritual parallel to the Splitting of the Red Sea. The commitment to leave Egypt, to transcend the limits of our individual selves, often poses a problem, for even those who are firmly committed to Torah practice experience the material world as their frame of reference. *Mitzrayim*, symbol of the limitations of our worldly existence, determines their world-view. Many may find themselves in a quandary. On the one hand, they are committed to Torah observance. At the same time, however, their world-view inhibits the expression of this commitment, by making the fulfillment of Torah and *mitzvos* appear to be an obligation which reaches beyond the framework of everyday existence.

Living in the World, but Without Worldliness

This conflict between world-view and practice runs counter to the fundamental tenets of Judaism. Although it is far easier to live spiritually by rejecting the material world, Judaism firmly condemns asceticism and warns against abandoning the realities of life. Judaism requires a person to rise above his material concerns within the context of his daily existence — to engage in all of his deeds "for the sake of heaven" while remaining soberly in touch with the world around him. The difficulty of rejecting worldliness while living within a material framework parallels the spiritual hurdle faced by the Jews after leaving Egypt, but before the Splitting of the Red Sea. Although they had physically departed Egypt, Egypt was still a part of them. This is the crux of the challenge. Often, it is a person's internalization of his environment — and not its objective reality — which presents him with the most formidable challenges in his service of G-d.

Uncovering Hidden Truth

As stated above, it was only after the Splitting of the Red Sea that our people were able to break free from the invisible shackles that bound them to Egypt. Similarly, understanding the spiritual parallel to this miracle enables us to resolve the dichotomy between our environment and our spiritual goals and gives us the potential to rise to the challenge of living spiritually in the material world. We find the miracle of the Splitting of the Sea described as follows: “He turned the sea into dry land.” In chassidic thought, the sea serves as a metaphor for the material world which hides the G-dliness within it. Like the waters of the sea which cover over whatever is within them, our material existence conceals the G-dly life-force which maintains its existence. The transformation of the sea into dry land symbolizes the revelation of this hidden truth, demonstrating that the world is not separate from G-d, but rather unified with Him entirely.

Perceiving G-d’s integrated involvement in our physical world enables us to overcome the challenge posed by our material environment. As long as our faith in G-d is abstract, removed from experience, it is disconnected from our day-to-day existence. However, when we recognize G-d’s constant presence and influence in our lives, we are able to see His Torah as a means of establishing a connection with Him as we continue our day-to-day lives. In this manner, our spiritual service reflects the cycle of historical events experienced by our people. The miracle at the Red Sea completed the process begun by the Exodus from Egypt and prepared the Jews for the Giving of the Torah. By the same token, each person’s individual “exodus from Egypt” is reinforced by his recognition of G-d’s constant presence, a recognition of the kind represented by the Splitting of the Sea. This sense of G-d’s presence brings about a renewed commitment to the Torah and its *mitzvos*.

Why the Sea Split

The narrative of the Splitting of the Red Sea teaches another important lesson about the extent of our commitment to the service of G-d. The miracle at the Red Sea was a direct response to the actions of the Jewish people. The Torah relates that when the Jews found themselves trapped between the pursuing Egyptian army and the Red Sea, they “became greatly frightened” and “cried out to G-d.” G-d responded by telling Moshe: “Why do you cry out to Me? Tell the Children of Israel to go forward!” Our Sages explain that after Moshe relayed this message, Nachshon ben Aminadav, the *Nasi* (leader) of the Tribe of Yehudah, plunged into the Red Sea, followed by his tribe and then by the entire Jewish people. They pressed onward until the water reached their nostrils. Only then did the sea split. Nachshon’s action exemplified *mesirus nefesh* (self-sacrifice). He knew that the goal of the Exodus was the Giving of the Torah, for G-d had promised Moshe, “When you bring the people out of Egypt, you will serve G-d on this mountain.” Accordingly, Nachshon’s only desire was to reach Mt. Sinai. No matter what the obstacles, his resolve would not be shaken. Not even the sea would stand between himself and receiving the Torah.

A Single-Minded Commitment

The outstanding quality of Nachshon’s divine service can be further understood by a comparison between Rabbi Akiva and our patriarch, Avraham. Both lived lives of *mesirus nefesh*, serving G-d and teaching His Torah with complete self-sacrifice. They differed, however, in the nature of their commitments. In defiance of Roman decrees, Rabbi Akiva continued to teach his students. When the Romans captured him, they tortured him to death with combs of iron. During his ordeal, Rabbi Akiva uttered the words of *Shema*. His students were astounded by his devoutness. He explained: All my life I have been troubled by the command to “[love G-d...] with all your soul” — [which I understood to mean, to love G-d] “even if He takes your soul.” And I used to say, “When shall I have the opportunity of fulfilling this?” Rabbi Akiva, then, sought *mesirus nefesh* all his life, regarding it as the ultimate height to which man could aspire.

Unlike Rabbi Akiva, Avraham did not regard *mesirus nefesh* as an end in itself. His life was totally dedicated to the mission of spreading the awareness of G-d. If the task called for *mesirus nefesh*, he was prepared to sacrifice his life (as when he was challenged by Nimrod who cast him into a furnace of fire. He did not, however, strive to attain *mesirus nefesh*. His efforts were dedicated solely to making the world a dwelling place for G-d. Why the difference between these two approaches? Rabbi Akiva desired *mesirus nefesh* because he saw it as the greatest possible form of self-fulfillment. Instead of seeking self-fulfillment in material things or even in a limited spiritual service, he sought complete union with G-d. He understood that since G-d is infinite, the only way a finite human being could experience total union with Him would be through *mesirus nefesh*. Avraham, by contrast, was not concerned with self-fulfillment at all. He had only

one goal, the mission with which G-d had charged him.

A similar quality characterized Nachshon. When he plunged into the sea, he did not think of himself or his self-fulfillment, whether material or spiritual; he was conscious of only one thing — G-d's commandment to proceed to the Giving of the Torah.

Proceeding to Mashiach

In our own lives, recalling the Splitting of the Red Sea teaches us to strive for selfless determination. The exile in Egypt prepared our people for the revelation of the Torah at Mt. Sinai; the present exile is also a preparation, readying us for the revelation of new dimensions within the Torah by *Mashiach*. *We, like Nachshon and Avraham, have been given a mission — to prepare the world for the coming of Mashiach by disseminating the knowledge of the Torah and its mitzvos.* Nachshon's steadfast commitment brought about a miraculous salvation for the Jewish people. Emulating his commitment will likewise prepare us for the miracles of the Era of the Redemption, which will include a parallel to the miracle of the Splitting of the Sea. As the *Haftorah* recited on the Eighth Day of Pesach relates, "G-d... will raise His hand over the river (Euphrates) with His mighty wind and smite it into seven streams." May this prophecy be fulfilled speedily, in our days.

Adapted from *Likkutei Sichos*, Vol. I, pp. 135-137; Vol. III, *Parshas Beshallah*, pp. 876-880

The Kehot Humash includes:

THE CULMINATION OF THE EXODUS

The Splitting of the Sea was the culmination of the Exodus from Egypt. This is due to several reasons:

The Egyptian army still remained intact after the Exodus, so the threat of re-enslavement still existed. At the sea, the people were being pursued by an army that naturally should have destroyed them. According to the Midrash, there were 30 Egyptians to each Jew. Only when the sea split and swallowed the Egyptians alive was the process of the Exodus truly complete.

G-d had promised Abraham that his descendents would leave their exile with great wealth. Although the Jews took a large amount of wealth out of Egypt, they technically only borrowed this wealth from the Egyptians. It did not actually belong to them until after the Egyptians drowned in the sea. Furthermore, the Egyptian wealth that the Jews took at the sea exceeded that which they took with them from Egypt.

Spiritually, G-d's promise to Abraham was that the Jews would liberate all the sparks of holiness trapped in Egypt. Since it was primarily at the sea that the wealth of Egypt became theirs, it follows that the primary release of the sparks also occurred at the sea.

Finally, the ultimate goal of the Exodus, the receiving of the Torah, could only have been achieved by first experiencing the spiritual revelations at the Splitting of the Sea.

Spiritually, leaving Egypt means freeing the divine soul from the shackles of the animal soul. The divine soul is free when it realizes that although we are surrounded by "pharaohs," we need not be servants to them; we are free to be servants of G-d alone. But the soul cannot experience this freedom fully until "the sea has been split," until the true, divine nature of reality has been revealed. Even without being aware of the true nature of reality, we can "leave Egypt," break our bondage to materialism and dutifully fulfill our responsibilities. But such uninspired commitment is vulnerable. If our mind and heart are not in it, Pharaoh and his armies can give chase. We truly left Egypt and Pharaoh behind only after the sea is split, when G-d's presence is revealed and obvious and the lie of Egypt has been exposed. It is for this very reason that, just as we are required to mention the Exodus from Egypt in our daily prayers, we are also required to mention the Splitting of the Sea, since it is an integral part of our daily spiritual exodus.

A MIRACLE FOR A PURPOSE

It is related in the Midrash that G-d caused fruit trees to instantaneously grow in the middle of the sea and bear fruit; the children plucked the fruit of these trees and fed them to the birds, which then joined the Jews in their song of praise to G-d. Although G-d is generally loath to tamper with nature, He caused trees to grow miraculously to teach the fledgling Jewish nation an important lesson: whenever there is an opportunity to utilize some part of creation in fulfilling G-d's purpose, it should be taken advantage of. Thus G-d caused the seabed--which for the brief time during the Jew's passage was capable of producing trees--to give forth fruit. These fruits in turn enhanced the people's song to their Creator. The miraculous trees teach us that even the most fleeting opportunity can and should be used to a G-dly end.

THE SPLIT THAT REVEALS THE ESSENCE

On a deeper level, G-d caused fruit trees to grow and bear fruit because this was an integral part of the miracle of the Splitting of the Sea. The Splitting of the Sea was the revelation of reality's hidden side, its potential to express the divinity pulsing within it. This revelation had to occur at all levels of creation: in the mineral, vegetable, and animal kingdoms, as well as in humanity. The earth possesses the potential to sustain plant life, so when the sea split, the earth manifested this potential. Plant life has the potential to sustain animal life, so the trees that sprouted from the seabed bore fruit. Animal life has the potential to sustain and enhance human life, so the birds ate from the miraculously-produced fruit and thus were enabled to join the Jews in the Song at the Sea. The sea would not have split unless the Jews first revealed their hidden divine potential; the seabed revealed its potential to produce fruit-bearing trees because the people revealed their inner divine potential. Similarly, when we repeat the experience of the Splitting of the Sea in our daily lives by revealing our hidden divine potential, we affect the very fabric of reality. Since we are still in exile, we do not always see the effects of our actions, but eventually, when the unseen changes in reality reach a critical mass, they will usher in the messianic redemption. Then, even the inanimate kingdom will openly reveal its hidden, divine potential.

This is from www.kabbalahon.line.org

Four Jewish Approches to Obstacles ...Plus One"

We all know the feeling: we wake up one morning to the realization that the world is not as we would like it to be. A common experience, to be sure, but many and diverse are the ways in which a person may react to it.

One man embarks on a quixotic crusade to change the world. A second gives up the world for lost and retreats into whatever protective walls he can erect around himself and his loved ones. A third takes the "practical" approach, accepting the world for what it is and doing his best under the circumstances. A fourth recognizes his inability to deal with the situation and looks to a higher authority for guidance and aid.

The Four Factions

Our forefathers experienced just such a rude awakening on the seventh day after their exodus from Egypt. Ten devastating plagues had broken the might of the Egyptians and forced them to let the Jewish people go. After two centuries of exile and slavery, the children of Israel were headed toward Mount Sinai and their covenant with G-d as His chosen people and a "light unto the nations." Indeed, this was the stated purpose of the Exodus, as G-d told Moses, "When you take this nation out of Egypt, you will serve G-d at this mountain" [Ex. 3:12]. But suddenly the sea was before them, with Pharaoh's armies closing in from behind. Egypt was alive and well, and the sea, too, seemed oblivious to the destiny of the newly-born nation. How did they react? The Midrash Mechilta on Ex. 14: 13-15 from this Holiday's Reading tells us that the Jewish people were divided into four camps. There were those who said, "Let us throw ourselves into the sea." A second group said, "Let us return to Egypt." A third faction argued, "Let us wage war upon the Egyptians." Finally, a fourth camp advocated: "Let us pray to G-d." Moses, however, rejected all four options as inappropriate, saying to the people,

"Fear not, stand by and see the salvation of G-d, which He will show you today; for as you have seen Egypt this day, you shall not see them again, forever. G-d shall fight for you, and you shall be silent" [14:13-14]. "Fear not, stand by and see the salvation of G-d," is Moses' response to those in despair who wanted to plunge into the sea. "As you have seen Egypt this day, you shall not see them again," is addressed to those who advocated surrender and return to Egypt. "G-d shall fight for you," is the answer to those who wished to battle the Egyptians, and "you shall be silent" is Moses' rejection of those who said, "All we can do is pray." What, then, is the Jew to do when caught between a hostile world and an unyielding sea? "Speak to the children of Israel," said G-d to Moses, "that they shall go forward" [14:15].

The Tzaddik in the Fur Coat

The road to Sinai was rife with obstacles and challenges. The same is true of the road from Sinai, our three-thousand-year quest to implement the ethos and ideals of Torah in our world. Now, as then, there are several possible responses to an adverse world. There is the "Let us throw ourselves into the sea" approach of those who despair of their ability to resist, much less impact, the big bad world out there. Let us plunge into the sea, they say, the sea of the Talmud, the sea of piety, the sea of religious life. Let us sever all contact with an apostate and promiscuous world. Let us build walls of holiness to protect ourselves and our own from the alien winds which storm without, so that we may foster the legacy of Sinai within. An old chassidic saying refers to a such-minded individual as a "tzaddik in peltz" - "a holy man in a fur coat." There are two ways to warm yourself on a cold winter day: you can build a fire, or wrap yourself in furs. When the isolationist tzaddik is asked, "Why do you think only of conserving your own warmth? Why don't you build a fire that may warm others as well?" he replies, "What's the use? Can I warm up the entire world?" If you persist, pointing out that one small fire can thaw several frozen individuals, who may, in turn, create enough fires to warm a small corner of the universe, he doesn't understand what you want of him. He's a tzaddik, remember, a perfectly righteous individual. There's no place for partial solutions in his life. "It's hopeless," he sighs with genuine sadness and retreats into his spiritual Atlantis.

The Slave

A second "camp" says, "Let us return to Egypt." Plunging into the sea is not an option, argues the Submissive Jew. This is the world that G-d has placed us in, and our mission is to deal with it, not escape it. We'll just have to lower our expectations a little. This Exodus business was obviously a pipe dream. How could we presume to liberate ourselves from the rules and constraints which apply to everyone else? To be G-d's "chosen people" is nice, but let us not forget that we are a minority, dependent on the goodwill of the Pharaohs who hold sway in the real world out there. Certainly, it is our duty to influence the world. But then again, the Jew has many duties: it is his duty to pray three times a day, to give to charity, and observe the Shabbos. So we'll do what we have to. Yes, it's a tough life, keeping all these laws while making sure not to antagonize your neighbors; but who ever said that being a Jew is easy?

The Warrior

A third response to an uncooperative world is that of the Fighting Jew. He understands that it is wrong to escape the world, and equally wrong to submit to it. So he takes it on, both barrels blazing, striding through life with a holy chip on his shoulder, battling immorality, apostates, antisemites, "Hellenist" Jews, and non-fighting Jews. Not for him is the escapism of the first camp or the subservience of the second--he knows that his cause is just, that G-d is on his side, that ultimately he will triumph. So if the world won't listen to reason, he'll knock some sense into it.

The Spiritualist

"You hope to peacefully change the world?!" say the other three camps. "When was the last time you looked out the window? You might as well try to empty the oceans with a teaspoon." "You're absolutely right," says the Praying Jew. "Realistically, there's no way it can be done. But who's being realistic?" "Do you know what the common denominator between all three of you is? Your assessments and strategies are all based on the natural reality. But we inhabit a higher reality. Is not the very existence of the Jewish people a miracle? Ours is the world of the spirit, of the word." "So

basically your approach is to do nothing," they counter. "Again you are employing the standards of the material world," answers the Praying Jew, "a world that views prayer as "doing nothing". But a single prayer, coming from a caring heart, can achieve more than the most secure fortress, the most flattering diplomat, or the most powerful army."

Forward

And what does G-d say? "Forward!" True, it is important to safeguard and cultivate all that is pure and holy in the Jewish soul, to create an inviolable sanctum of G-dliness in one's own heart and one's community. True, there are times when we must deal with the world on its own terms. True, we must battle evil. And certainly, we must acknowledge that we cannot do it all on our own. It is also true that each of these four approaches have their time and place. But none of them is the vision to guide our lives and define our relationship with the world about us. When the Jew is headed towards Sinai and is confronted with a hostile or indifferent world, his response must be to go forward. Not to escape reality, not to submit to it, not to wage war on , not to deal with it only on a spiritual level, but to go forward. Do another mitzvah, ignite another soul, take one more step toward your goal. Pharaoh's charioteers are breathing down your neck? A cold and impregnable sea bars your path? Don't look up, look forward. See that mountain? Move toward it. And when you do, you will see that insurmountable barrier yield and that ominous threat fade away. You will see that despite all the "evidence" to the contrary, you have it within your power to reach your goal. Even if you have to split some seas. If only you move forward.

(Reprinted from Ascent Quarterly; based on an essay by Yanki Tauber in Week in Review)

Tikkun of 7th Day

On the seventh day of Passover, new souls are "born", as it were, in the sense that they emerge from the lofty spiritual realm of *Atzilut*, which is inseparable from G-d Himself, into the relatively "lower" realm of *Beriya*, where they are considered separate entities.

(Alter Rebbe, Likutey Torah, cited on www.kabbalahonline.org)

We have a grand project ahead of us! Dawn will come around 5:00 ish, so we want to be reading the *Parshat Beshalah* starting about 15 minutes before that. Slowly. With intention. Plan your evening with meaningful mindfulness. Do not drink too much wine at the Holiday meal if that will make you sleepy. Coffee can be your friend tonight. Start the learning early. About ½ hour before Halakhic midnight, say the bedtime Shema prayer without the Hamapil blessing [because you are not sleeping]. After midnight, use the washroom and say the morning blessings. There is no *Tikkun Hatzot* on this festival evening. Some do not drink after midnight according to mystic practice. This can be difficult! As my teacher HaRav Ariel Bar Tzaddok told me years ago, "do what you need to do to get the job done." As you study, try to figure out why the compilers of *Sefer Korei Moed HaShaleim* included the particular learning. More importantly, figure out how it applies to you on this night. There is always a connection, *Mamash!*

It is my practice to begin to pray Shaharit one hour before sunrise, making sure I am saying the Amidah at the precise sunrise. I then do *Kiddush* with my family when they awake and later walk to Shul in time to say the reader's repetition of the Amidah, the Torah reading, and Musaf. There is nothing wrong with taking a nap, either, as is the custom of Chabad on Shavuot night after the *Tikkun* is over.

Torah in the merit of Avraham who offered his soul in furnace of Nimrod to save those who went out armed from all plague and hurt as was brought out by the Arizal on the verse,"*And Moshe gathered together all the congregation*

Parshat Wayehi (Messianic promise to Yehudah) משיח = **Messiah**

8. Judah, you are he whom your brothers shall praise; your hand shall be in the neck of your enemies; your father's children shall bow down in your presence.

9. Judah is a lion's whelp; from the prey, my son, you are gone up; he stooped down, he couched as a lion, and as an old lion; who shall rouse him up?

10. The staff shall not depart from Judah, nor the scepter from between his feet, until Shiloh come; and to him shall the obedience of the people be.

11. Binding his foal to the vine, and his ass's colt to the choice vine; he washed his garments in wine, and his clothes in the blood of grapes;

12. His eyes shall be red with wine, and his teeth white with milk.

Parshat BeHukatei (Rewards of observance) משיח = **Messiah**

3. If you walk in my statutes, and keep my commandments, and do them;

4. Then I will give you rain in due season, and the land shall yield her produce, and the trees of the field shall yield their fruit.

5. And your threshing shall last to the time of vintage, and the vintage shall last to the sowing time; and you shall eat your bread to the full, and dwell in your land safely.

6. And I will give peace in the land, and you shall lie down, and none shall make you afraid; and I will remove evil beasts from the land, nor shall the sword go through your land.

7. And you shall chase your enemies, and they shall fall before you by the sword.

8. And five of you shall chase a hundred, and a hundred of you shall put ten thousand to flight; and your enemies shall fall before you by the sword.

9. For I will turn myself to you, and make you fruitful, and multiply you, and establish my covenant with you.

10. And you shall eat old store, and remove the old because of the new.

11. And I will set my tabernacle among you; and my soul shall not loathe you.

12. And I will walk among you, and will be your Gd, and you shall be my people.

13. I am Hashem your Gd, who brought you out of the land of Egypt, that you should not be their slaves; and I have broken the bars of your yoke, and made you go upright.

Nevi'im in the merit of Yitzhak who was bound on the altar for the sake of saving children from death and loss as too brought out by the Arizal on the verse,"*And Moshe gathered together all the congregation.*"

Isaiah Chapter 2 (Prophecy of End Times) משיח = **Messiah**

1. The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem.

2. And it shall come to pass in the last days, that the mountain of Hashem's house shall be established on the top of the mountains, and shall be exalted above the hills; and all nations shall flow to it. 3. And many people shall go and say, Come, and let us go up to the mountain of Hashem to the house of the Gd of Jacob; and he will teach us of his ways, and we will walk in his paths; for from Zion shall go forth Torah, and the word of Hashem from Jerusalem. 4. And he shall judge among the nations, and shall decide for many people; and they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, nor shall they learn war any more. 5. House of Jacob come and let us walk in the light of Hashem.

Isaiah Chapter 10 משיח = **Messiah**

32 This very day he will halt at Nob; he shall shake his hand against the mount of the daughter of Zion, the hill of Jerusalem.

33. Behold, Hashem, the Hashem of hosts, shall lop the bough with terror; and the high ones of stature shall be cut down, and the haughty shall be humbled.

34. And he shall cut down the thickets of the forest with iron, and Lebanon shall fall by a mighty one.

Isaiah Chapter 11 (Haftarah for 8th Day of Pesah) משיח = **Messiah**

1. And there shall come forth a rod from the stem of Jesse, and a branch shall grow from his roots;

2. And the spirit of Hashem shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord;

3. And his delight shall be in the fear of the Lord; and he shall not judge by what his eyes see, nor decide by what his ears hear.

4. But with righteousness shall he judge the poor, and decide with equity for the humble of the earth; and he shall strike the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.

5. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.

6. The wolf also shall live with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them.

7. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox.

8. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand in the viper's den.

9. They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of Hashem, as the waters cover the sea.

10. And in that day there shall be a root of Jesse, who shall stand for a banner of the people; to it shall the nations seek; and his resting place shall be glorious.

11. And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, who shall be left, from Assyria, and from Egypt, and from Pathros, and from Kush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea.

12. And he shall set up a banner for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.

13. The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off; Ephraim shall not envy Judah, and Judah shall not harass Ephraim.

14. But they shall fly upon the shoulders of the Philistines toward the west; they shall plunder together those of the east; they shall lay their hand upon Edom and Moab; and the Ammonites shall obey them.

15. And Hashem shall completely destroy the tongue of the Egyptian sea; and with his scorching wind shall shake his hand over the river, and shall strike it in the seven streams, and make men go over dry.

16. And there shall be a highway for the remnant of his people, who shall be left, from Assyria; like it was for Israel in the day when he came up out of the land of Egypt.

Isaiah Chapter 12 משיח = Messiah

1. And in that day you shall say, Hashem, I will praise you; though you were angry with me, your anger is turned away, and you comforted me.
2. Behold, Gd is my salvation; I will trust, and not be afraid; for Hashem Gd is my strength and my song; he also has become my salvation.
3. Therefore with joy shall you draw water from the wells of salvation.
4. And in that day shall you say, Praise Hashem, call upon his name, declare his doings among the people, make mention that his name is exalted.
5. Sing to Hashem; for he has done excellent things; this is known in all the earth.
6. Cry out and shout, you inhabitant of Zion; for great is the Holy One of Israel in your midst.

Jeremiah Chapter 30-31 משיח = Messiah

1 The word that came to Jeremiah from Hashem, saying: 2 'Thus says Hashem, the Gd of Israel, saying: Write all the words that I have spoken unto you in a book. 3 For, lo, the days come, says Hashem, that I will turn the captivity of My people Israel and Judah, says Hashem; and I will cause them to return to the land that I gave to their fathers, and they shall possess it.' 4 And these are the words that Hashem spoke concerning Israel and concerning Judah. 5 For thus says Hashem: We have heard a voice of trembling, of fear, and not of peace. 6 Ask now, and see whether a man does travail with child; wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness? 7 Alas! for that day is great, so that none is like it; and it is a time of trouble unto Jacob, but out of it shall he be saved. 8 And it shall come to pass in that day, says Hashem of hosts, that I will break his yoke from off your neck, and will burst your bands; and strangers shall no more make him their bondman; 9 But they shall serve Hashem their Gd, and David their king, whom I will raise up unto them. 10 Therefore fear, O Jacob My servant, says Hashem; neither be dismayed, O Israel; for, lo, I will save you from afar, and your seed from the land of their captivity; and Jacob shall again be quiet and at ease, and none shall make him afraid. 11 For I am with you says Hashem to save you; for I will make a full end of all the nations whither I have scattered you, but I will not make a full end of you; for I will correct you in measure, and will not utterly destroy you. 12 For thus says Hashem: your hurt is incurable, and your wound is grievous. 13 None deems your wound that it may be bound up; you have no healing medicines. 14 All your lovers have forgotten you they seek you not; for I have wounded you with the wound of an enemy, with the chastisement of a cruel one; for the greatness of your iniquity, because your sins were increased. 15 Why do you cry for your hurt, that your pain is incurable? For the greatness of your iniquity, because your sins were increased, I have done these things to you. 16 Therefore all they that devour you shall be devoured, and all your adversaries, every one of them, shall go into captivity; and they that spoil you shall be a spoil, and all that prey upon you will I give for a prey. 17 For I will restore health to you, and I will heal your wounds, says Hashem; because they have called you an outcast: 'She is Zion, there is none that care for her.' 18 Thus says Hashem: Behold, I will turn the captivity of Jacob's tents, and have compassion on his dwelling-places; and the city shall be builded upon her own mound, and the palace shall be inhabited upon its wonted place. 19 And out of them shall proceed thanksgiving and the voice of them that make merry; and I will multiply them, and they shall not be diminished, I will also increase them, and they shall not dwindle away. 20 Their children also shall be as aforetime, and their congregation shall be established before Me, and I will punish all that oppress them. 21

And their prince shall be of themselves, and their ruler shall proceed from the midst of them; and I will cause him to draw near, and he shall approach unto Me; for who is he that has pledged his heart to approach unto Me? says Hashem. 22 And you shall be My people, and I will be your Gd. 23 Behold, a storm of Hashem is gone forth in fury, a sweeping storm; it shall whirl upon the head of the wicked. 24 The fierce anger of Hashem shall not return, until He have executed, and till He have performed the purposes of His heart; in the end of days ye shall consider it. 25 At that time, says Hashem, will I be the Gd of all the families of Israel, and they shall be My people.

Chapter 31 (Haftarah for 2nd Day of Rosh Hashanah) משיח = **Messiah**

1 Thus saith the LORD: the people that were left of the sword have found grace in the wilderness, even Israel, when I go to cause him to rest. 2 'From afar the LORD appeared unto me.' 'Yea, I have loved thee with an everlasting love; therefore with affection have I drawn thee. 3 Again will I build thee, and thou shalt be built, O virgin of Israel; again shalt thou be adorned with thy tabrets, and shalt go forth in the dances of them that make merry. 4 Again shalt thou plant vineyards upon the mountains of Samaria; the planters shall plant, and shall have the use thereof. 5 For there shall be a day, that the watchmen shall call upon the mount Ephraim: arise ye, and let us go up to Zion, unto the LORD our God.' 6 For thus saith the LORD: sing with gladness for Jacob, and shout at the head of the nations; announce ye, praise ye, and say: 'O LORD, save Thy people, The remnant of Israel.' 7 Behold, I will bring them from the north country, and gather them from the uttermost parts of the earth, and with them the blind and the lame, the woman with child and her that travaileth with child together; a great company shall they return hither. 8 They shall come with weeping, and with supplications will I lead them; I will cause them to walk by rivers of waters, in a straight way wherein they shall not stumble; for I am become a father to Israel, and Ephraim is My first-born. {S} 9 Hear the word of the LORD, O ye nations, and declare it in the isles afar off, and say: 'He that scattered Israel doth gather him, and keep him, as a shepherd doth his flock.' 10 For the LORD hath ransomed Jacob, and He redeemeth him from the hand of him that is stronger than he. 11 And they shall come and sing in the height of Zion, and shall flow unto the goodness of the LORD, to the corn, and to the wine, and to the oil, and to the young of the flock and of the herd; and their soul shall be as a watered garden, and they shall not pine any more at all. 12 Then shall the virgin rejoice in the dance, and the young men and the old together; for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow. 13 And I will satiate the soul of the priests with fatness, and My people shall be satisfied with My goodness, saith the LORD. {S} 14 Thus saith the LORD: A voice is heard in Ramah, lamentation, and bitter weeping, Rachel weeping for her children; she refuseth to be comforted for her children, because they are not. {S} 15 Thus saith the LORD: Refrain thy voice from weeping, and thine eyes from tears; for thy work shall be rewarded, saith the LORD; and they shall come back from the land of the enemy. 16 And there is hope for thy future, saith the LORD; and thy children shall return to their own border. {S} 17 I have surely heard Ephraim bemoaning himself: 'Thou hast chastised me, and I was chastised, as a calf untrained; turn thou me, and I shall be turned, for Thou art the LORD my God. 18 Surely after that I was turned, I repented, and after that I was instructed, I smote upon my thigh; I was ashamed, yea, even confounded, because I did bear the reproach of my youth.' 19 Is Ephraim a darling son unto Me? Is he a child that is dandled? For as often as I speak of him, I do earnestly remember him still; therefore My heart yearneth for him, I will surely have compassion upon him, saith the LORD. {S} 20 Set thee up waymarks, make thee guide-posts; set thy heart toward the high-way, even the

way by which thou wentest; return, O virgin of Israel, return to these thy cities. 21 How long wilt thou turn away coyly, O thou backsliding daughter? For the LORD hath created a new thing in the earth: a woman shall court a man. {S} 22 Thus saith the LORD of hosts, the God of Israel: yet again shall they use this speech in the land of Judah and in the cities thereof, when I shall turn their captivity: 'The LORD bless thee, O habitation of righteousness, O mountain of holiness.' 23 And Judah and all the cities thereof shall dwell therein together: the husbandmen, and they that go forth with flocks. 24 For I have satiated the weary soul, and every pining soul have I replenished. 25 Upon this I awaked, and beheld; and my sleep was sweet unto me. {S} 26 Behold, the days come, saith the LORD, that I will sow the house of Israel and the house of Judah with the seed of man, and with the seed of beast. 27 And it shall come to pass, that like as I have watched over them to pluck up and to break down, and to overthrow and to destroy, and to afflict; so will I watch over them to build and to plant, saith the LORD. 28 In those days they shall say no more: 'The fathers have eaten sour grapes, and the children's teeth are set on edge.' 29 But every one shall die for his own iniquity; every man that eateth the sour grapes, his teeth shall be set on edge. {S} 30 Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah; 31 not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; forasmuch as they broke My covenant, although I was a lord over them, saith the LORD. 32 But this is the covenant that I will make with the house of Israel after those days, saith the LORD, I will put My law in their inward parts, and in their heart will I write it; and I will be their God, and they shall be My people; 33 and they shall teach no more every man his neighbour, and every man his brother, saying: 'Know the LORD'; for they shall all know Me, from the least of them unto the greatest of them, saith the LORD; for I will forgive their iniquity, and their sin will I remember no more. {S} 34 Thus saith the LORD, Who giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, who stirreth up the sea, that the waves thereof roar, the LORD of hosts is His name: 35 If these ordinances depart from before Me, saith the LORD, then the seed of Israel also shall cease from being a nation before Me for ever. {S} 36 Thus saith the LORD: If heaven above can be measured, and the foundations of the earth searched out beneath, then will I also cast off all the seed of Israel for all that they have done, saith the LORD. {S} 37 Behold, the days come, saith the LORD, that the city shall be built to the LORD from the tower of Hananel unto the gate of the corner. 38 And the measuring line shall yet go out straight forward unto the hill Gareb, and shall turn about unto Goah. 39 And the whole valley of the dead bodies, and of the ashes, and all the fields unto the brook Kidron, unto the corner of the horse gate toward the east, shall be holy unto the LORD; it shall not be plucked up, nor thrown down any more for ever.

Chapter 33:10 משיח = **Messiah**

10 Thus saith the LORD: Yet again there shall be heard in this place, whereof ye say: It is waste, without man and without beast, even in the cities of Judah, and in the streets of Jerusalem, that are desolate, without man and without inhabitant and without beast, **11** the voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride, the voice of them that say: 'Give thanks to the LORD of hosts, for the LORD is good, for His mercy endureth for ever', even of them that bring offerings of thanksgiving into the house of the LORD. For I will cause the captivity of the land to return as at the first, saith the LORD. **12** Thus saith the LORD of hosts: Yet again shall there be in this

place, which is waste, without man and without beast, and in all the cities thereof, a habitation of shepherds causing their flocks to lie down. **13** In the cities of the hill-country, in the cities of the Lowland, and in the cities of the South, and in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, shall the flocks again pass under the hands of him that counteth them, saith the LORD. **14** Behold, the days come, saith the LORD, that I will perform that good word which I have spoken concerning the house of Israel and concerning the house of Judah. **15** In those days, and at that time, will I cause a shoot of righteousness to grow up unto David; and he shall execute justice and righteousness in the land. **16** In those days shall Judah be saved, and Jerusalem shall dwell safely; and this is the name whereby she shall be called, the LORD is our righteousness. **17** For thus saith the LORD: There shall not be cut off unto David a man to sit upon the throne of the house of Israel; **18** neither shall there be cut off unto the priests the Levites a man before Me to offer burnt-offerings, and to burn meal-offerings, and to do sacrifice continually. **19** And the word of the LORD came unto Jeremiah, saying: **20** Thus saith the LORD: If ye can break My covenant with the day, and My covenant with the night, so that there should not be day and night in their season; **21** Then may also My covenant be broken with David My servant, that he should not have a son to reign upon his throne; and with the Levites the priests, My ministers. **22** As the host of heaven cannot be numbered, neither the sand of the sea measured; so will I multiply the seed of David My servant, and the Levites that minister unto Me. **{S}** **23** And the word of the LORD came to Jeremiah, saying: **24** 'Considerest thou not what this people have spoken, saying: The two families which the LORD did choose, He hath cast them off? and they contemn My people, that they should be no more a nation before them. **25** Thus saith the LORD: If My covenant be not with day and night, if I have not appointed the ordinances of heaven and earth; **26** then will I also cast away the seed of Jacob, and of David My servant, so that I will not take of his seed to be rulers over the seed of Abraham, Isaac, and Jacob; for I will cause their captivity to return, and will have compassion on them.

Ovadhiah Chapter 1 משיח = **Messiah**

1 The vision of Obadiah. Thus saith the Lord GOD concerning Edom: We have heard a message from the LORD, and an ambassador is sent among the nations: 'Arise ye, and let us rise up against her in battle.' 2 Behold, I make thee small among the nations; thou art greatly despised. 3 The pride of thy heart hath beguiled thee, O thou that dwellest in the clefts of the rock, thy habitation on high; that sayest in thy heart: 'Who shall bring me down to the ground?' 4 Though thou make thy nest as high as the eagle, and though thou set it among the stars, I will bring thee down from thence, saith the LORD. 5 If thieves came to thee, if robbers by night--how art thou cut off!--would they not steal till they had enough? If grape-gatherers came to thee, would they not leave some gleaning grapes? 6 How is Esau searched out! How are his hidden places sought out! 7 All the men of thy confederacy have conducted thee to the border; the men that were at peace with thee have beguiled thee, and prevailed against thee; they that eat thy bread lay a snare under thee, in whom there is no discernment. 8 Shall I not in that day, saith the LORD, destroy the wise men out of Edom, and discernment out of the mount of Esau? 9 And thy mighty men, O Teman, shall be dismayed, to the end that every one may be cut off from the mount of Esau by slaughter. 10 For the violence done to thy brother Jacob shame shall cover thee, and thou shalt be cut off for ever. 11 In the day that thou didst stand aloof, in the day that

strangers carried away his substance, and foreigners entered into his gates, and cast lots upon Jerusalem, even thou wast as one of them. 12 But thou shouldest not have gazed on the day of thy brother in the day of his disaster, neither shouldest thou have rejoiced over the children of Judah in the day of their destruction; neither shouldest thou have spoken proudly in the day of distress. 13 Thou shouldest not have entered into the gate of My people in the day of their calamity; yea, thou shouldest not have gazed on their affliction in the day of their calamity, nor have laid hands on their substance in the day of their calamity. 14 Neither shouldest thou have stood in the crossway, to cut off those of his that escape; neither shouldest thou have delivered up those of his that did remain in the day of distress. 15 For the day of the LORD is near upon all the nations; as thou hast done, it shall be done unto thee; thy dealing shall return upon thine own head. 16 For as ye have drunk upon My holy mountain, so shall all the nations drink continually, yea, they shall drink, and swallow down, and shall be as though they had not been. 17 But in mount Zion there shall be those that escape, and it shall be holy; and the house of Jacob shall possess their possessions. 18 And the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble, and they shall kindle in them, and devour them; and there shall not be any remaining of the house of Esau; for the LORD hath spoken. 19 And they of the South shall possess the mount of Esau, and they of the Lowland the Philistines; and they shall possess the field of Ephraim, and the field of Samaria; and Benjamin shall possess Gilead. 20 And the captivity of this host of the children of Israel, that are among the Canaanites, even unto Zarephath, and the captivity of Jerusalem, that is in Sepharad, shall possess the cities of the South. 21 And saviors shall come up on mount Zion to judge the mount of Esau; and the kingdom shall be Hashem's.

Zecharyah Chapter 8, 12, 13, 14 משיח = Messiah

1 And the word of the LORD of hosts came, saying: 2 'Thus saith the LORD of hosts: I am jealous for Zion with great jealousy, and I am jealous for her with great fury. 3 Thus saith the LORD: I return unto Zion, and will dwell in the midst of Jerusalem; and Jerusalem shall be called the city of truth; and the mountain of the LORD of hosts the holy mountain. {S} 4 Thus saith the LORD of hosts: There shall yet old men and old women sit in the broad places of Jerusalem, every man with his staff in his hand for very age. 5 And the broad places of the city shall be full of boys and girls playing in the broad places thereof. {S} 6 Thus saith the LORD of hosts: If it be marvellous in the eyes of the remnant of this people in those days, should it also be marvellous in Mine eyes? saith the LORD of hosts. 7 Thus saith the LORD of hosts: Behold, I will save My people from the east country, and from the west country; 8 And I will bring them, and they shall dwell in the midst of Jerusalem; and they shall be My people, and I will be their God, in truth and in righteousness. {S} 9 Thus saith the LORD of hosts: Let your hands be strong, ye that hear in these days these words from the mouth of the prophets that were in the day that the foundation of the house of the LORD of hosts was laid, even the temple, that it might be built. 10 For before those days there was no hire for man, nor any hire for beast; neither was there any peace to him that went out or came in because of the adversary; for I set all men every one against his neighbour. 11 But now I will not be unto the remnant of this people as in the former days, saith the LORD of hosts. 12 For as the seed of peace, the vine shall give her fruit, and the ground shall give her increase, and the heavens shall give their dew; and I will cause the remnant of this people to inherit all these things. 13 And it shall come to pass that, as ye were a curse among the nations, O house of Judah and house of Israel, so will I save you, and ye shall be a blessing; fear not, but let your hands be strong. {S} 14 For thus saith the LORD of host: As I purposed to do evil unto you, when your fathers provoked Me, saith the LORD of hosts, and I repented not; 15 so again do I

purpose in these days to do good unto Jerusalem and to the house of Judah; fear ye not. 16 These are the things that ye shall do: Speak ye every man the truth with his neighbour; execute the judgment of truth and peace in your gates; 17 and let none of you devise evil in your hearts against his neighbour; and love no false oath; for all these are things that I hate, saith the LORD.' {S} 18 And the word of the LORD of hosts came unto me, saying: 19 'Thus saith the LORD of hosts: The fast of the fourth month, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth, shall be to the house of Judah joy and gladness, and cheerful seasons; therefore love ye truth and peace. 20 Thus saith the LORD of hosts: It shall yet come to pass, that there shall come peoples, and the inhabitants of many cities; 21 and the inhabitants of one city shall go to another, saying: Let us go speedily to entreat the favour of the LORD, and to seek the LORD of hosts; I will go also. 22 Yea, many peoples and mighty nations shall come to seek the LORD of hosts in Jerusalem, and to entreat the favour of the LORD. {S} 23 Thus saith the LORD of hosts: In those days it shall come to pass, that ten men shall take hold, out of all the languages of the nations, shall even take hold of the skirt of him that is a Jew, saying: We will go with you, for we have heard that God is with you.'

Chapter 12 משיח = **Messiah**

1 The burden of the word of the LORD concerning Israel. The saying of the LORD, who stretched forth the heavens, and laid the foundation of the earth, and formed the spirit of man within him: **2** Behold, I will make Jerusalem a cup of staggering unto all the peoples round about, and upon Judah also shall it fall to be in the siege against Jerusalem. **3** And it shall come to pass in that day, that I will make Jerusalem a stone of burden for all the peoples; all that burden themselves with it shall be sore wounded; and all the nations of the earth shall be gathered together against it. **4** In that day, saith the LORD, I will smite every horse with bewilderment, and his rider with madness; and I will open Mine eyes upon the house of Judah, and will smite every horse of the peoples with blindness. **5** And the chiefs of Judah shall say in their heart: 'The inhabitants of Jerusalem are my strength through the LORD of hosts their God.' **6** In that day will I make the chiefs of Judah like a pan of fire among the wood, and like a torch of fire among sheaves; and they shall devour all the peoples round about, on the right hand and on the left; and Jerusalem shall be inhabited again in her own place, even in Jerusalem. **7** The LORD also shall save the tents of Judah first, that the glory of the house of David and the glory of the inhabitants of Jerusalem be not magnified above Judah. **8** In that day shall the LORD defend the inhabitants of Jerusalem; and he that stumbleth among them at that day shall be as David; and the house of David shall be as a godlike being, as the angel of the LORD before them. **9** And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem. **10** And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplication; and they shall look unto Me because they have thrust him through; and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born. **11** In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon. **12** And the land shall mourn, every family apart: the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart; **13** The family of the house of Levi apart, and their wives apart; the family of the Shimeites apart, and their wives apart; **14** All the families that remain, every family apart, and their wives apart.

Chapter 13 משיח = Messiah

1 In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem, for purification and for sprinkling. 2 And it shall come to pass in that day, saith the LORD of hosts, that I will cut off the names of the idols out of the land, and they shall no more be remembered; and also I will cause the prophets and the unclean spirit to pass out of the land. 3 And it shall come to pass that, when any shall yet prophesy, then his father and his mother that begot him shall say unto him: 'Thou shalt not live, for thou speakest lies in the name of the LORD'; and his father and his mother that begot him shall thrust him through when he prophesieth. 4 And it shall come to pass in that day, that the prophets shall be brought to shame every one through his vision, when he prophesieth; neither shall they wear a hairy mantle to deceive; 5 but he shall say: 'I am no prophet, I am a tiller of the ground; for I have been made a bondman from my youth.' 6 And one shall say unto him: 'What are these wounds between thy hands?' Then he shall answer: 'Those with which I was wounded in the house of my friends.' 7 Awake, O sword, against My shepherd, and against the man that is near unto Me, saith the LORD of hosts; smite the shepherd, and the sheep shall be scattered; and I will turn My hand upon the little ones. 8 And it shall come to pass, that in all the land, saith the LORD, two parts therein shall be cut off and die; but the third shall be left therein. 9 And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried; they shall call on My name, and I will answer them; I will say: 'It is My people', and they shall say: 'Hashem is my Gd.'

Chapter 14 משיח = Messiah

1 Behold, a day of the LORD cometh, when thy spoil shall be divided in the midst of thee. 2 For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, but the residue of the people shall not be cut off from the city. 3 Then shall the LORD go forth, and fight against those nations, as when He fighteth in the day of battle. 4 And His feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleft in the midst thereof toward the east and toward the west, so that there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south. 5 And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azel; yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah; and the LORD my God shall come, and all the holy ones with Thee. 6 And it shall come to pass in that day, that there shall not be light, but heavy clouds and thick; 7 And there shall be one day which shall be known as the LORD'S, not day, and not night; but it shall come to pass, that at evening time there shall be light. 8 And it shall come to pass in that day, that living waters shall go out from Jerusalem: half of them toward the eastern sea, and half of them toward the western sea; in summer and in winter shall it be. 9 And the LORD shall be King over all the earth; in that day shall the LORD be One, and His name one. 10 All the land shall be turned as the Arabah, from Geba to Rimmon south of Jerusalem; and she shall be lifted up, and inhabited in her place, from Benjamin's gate unto the place of the first gate, unto the corner gate, and from the tower of Hananel unto the king's winepresses. 11 And men shall dwell therein, and there shall be no more extermination; but Jerusalem shall dwell safely. {S} 12 And this shall be the plague wherewith the LORD will smite all the peoples that have warred against Jerusalem: their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their sockets, and their tongue shall consume away in their mouth. 13 And it shall come to pass in that day, that a great tumult from the LORD shall be among them; and they shall lay hold every one on the

hand of his neighbour, and his hand shall rise up against the hand of his neighbour. 14 And Judah also shall fight against Jerusalem; and the wealth of all the nations round about shall be gathered together, gold, and silver, and apparel, in great abundance. 15 And so shall be the plague of the horse, of the mule, of the camel, and of the ass, and of all the beasts that shall be in those camps, as this plague. 16 And it shall come to pass, that every one that is left of all the nations that came against Jerusalem shall go up from year to year to worship the King, the LORD of hosts, and to keep the feast of tabernacles. 17 And it shall be, that whoso of the families of the earth goeth not up unto Jerusalem to worship the King, the LORD of hosts, upon them there shall be no rain. 18 And if the family of Egypt go not up, and come not, they shall have no overflow; there shall be the plague, wherewith the LORD will smite the nations that go not up to keep the feast of tabernacles. 19 This shall be the punishment of Egypt, and the punishment of all the nations that go not up to keep the feast of tabernacles. 20 In that day shall there be upon the bells of the horses: HOLY UNTO THE LORD; and the pots in the LORD'S house shall be like the basins before the altar. 21 Yea, every pot in Jerusalem and in Judah shall be holy unto the LORD of hosts; and all they that sacrifice shall come and take of them, and seethe therein; and in that day there shall be no more a trafficker in the house of the LORD of hosts.

Ketuvim in the Merit of Yaakov who sat in mourning over Yosef for the sake of saving his children from false libel and confusion, as brought out by the Arizal on *Parshat Wayakel*

Tehillim Chapters 21, 22, 42, 45, 72, 89, 126, 132

Psalms Chapter 21 ח'ש"מ = Messiah

1. To the chief Musician, A Psalm of David.
2. The king has joy in your strength, O Lord; and in your salvation how greatly he rejoices!
3. You have given him his heart's desire, and have not withheld the request of his lips. Selah.
4. For you meet him with the blessings of goodness; you set a crown of pure gold on his head.
5. He asked life of you, and you gave it to him, length of days for ever and ever.
6. His glory is great in your salvation; honor and majesty have you laid on him.
7. For you have made him most blessed for ever; you have made him glad with your countenance.
8. For the king trusts in the Lord, and through the loving kindness of the most High he shall not be moved.
9. Your hand shall find out all your enemies; your right hand shall find out those who hate you.
10. You shall make them as a fiery oven in the time of your anger; the Lord shall swallow them up in his wrath, and the fire shall devour them.
11. Their fruit shall you destroy from the earth, and their seed from among the children of men.
12. For they intended evil against you; they planned an evil scheme, but they will not succeed.
13. For you shall make them turn their back; you shall aim your bowstrings against their faces.
14. Be exalted, Lord, in your own strength! We will sing and praise your power

Psalms Chapter 22 ח"ש"מ = Messiah

1. To the chief Musician, according to Ayeleth HaShahar, a Psalm of David.
2. My God, my God, why have you forsaken me? Why are you so far from helping me, from the words of my loud complaint?
3. O my God, I cry in the daytime, but you do not hear; and in the night, and I have no rest.
4. But you are holy, O you who are enthroned on the praises of Israel.
5. Our fathers trusted in you; they trusted, and you saved them.
6. They cried to you, and were saved; they trusted in you, and were not disappointed.
7. But I am a worm, and not a man; scorned by men, and despised by the people.
8. All those who see me mock me; they move the lip, they shake their head, saying,
9. He trusted on the Lord that he would save him; let him save him, seeing he delights in him.
10. But you are he who took me out of the womb; you made me hope when I was upon my mother's breasts.
11. I was cast upon you from the womb; you are my God from my mother's belly.
12. Do not be far from me; for trouble is near; for there is none to help. 13. Many bulls surround me; strong bulls of Bashan surround me.

14. They open wide their mouths at me, like a ravening and a roaring lion.
15. I am poured out like water, and all my bones are out of joint; my heart is like wax; it is melted in the midst of my bowels.
16. My strength is dried up like a potsherd; and my tongue cleaves to my jaws; and you lay me down in the dust of death.
17. For dogs surround me; the assembly of the wicked encircle me; they seize my hands and my feet like a lion.
18. I can count all my bones; they look and stare at me.
19. They divide my garments among them, and cast lots for my clothing.
20. But you, O Lord, be not far from me; O my strength, hasten to my help.
21. Save my soul from the sword; my only one from the power of the dog.
22. Save me from the lion's mouth; for you have answered me from the horns of the wild oxen.
23. I will declare your name to my brothers; in the midst of the congregation will I praise you.
24. You who fear the Lord, praise him; all you the seed of Jacob, glorify him; and fear him, all you the seed of Israel.
25. For he has not despised nor loathed the affliction of the afflicted; nor has he hidden his face from him; but when he cried to him, he heard.
26. My praise shall be of you in the great congregation; I will pay my vows before those who fear him.
27. The humble shall eat and be satisfied; those who seek him shall praise the Lord. May your heart live for ever!
28. All the ends of the world shall remember and turn to the Lord; and all the families of the nations shall worship before you.
29. For the kingdom is the Lord's; and he is ruler over the nations.
30. All the fat ones of the earth shall eat and worship; all those who go down to the dust, and he who cannot keep alive his own soul, shall bow before him.
31. Their seed shall serve him; it shall be told of the Lord to the coming generation.
32. They shall come, and shall declare his righteousness to a people that shall be born, that he has done this.

Psalms Chapter 42 מִשְׁמַח = Messiah

1. To the chief Musician, A Maskil, for the sons of Korah.
2. As the hart longs for water streams, so does my soul long for you, O God.
3. My soul thirsts for God, for the living God; when shall I come and appear before God?
4. My tears have been my bread day and night, while they continually say to me, Where is your God?
5. When I remember these things, I pour out my soul; how I went with the multitude, leading them in procession to the house of God, with the voice of joy and praise, a crowd keeping the festival.
6. Why are you cast down, O my soul? And why are you disquieted within me? Hope in God; for I shall again praise him for the help of his countenance.
7. O my God, my soul is cast down within me, because I remember you from the land of the Jordan, and the Hermon, from Mount Mizar.
8. Deep calls to deep at the noise of your cataracts; all your waves and your billows have gone over me.
9. By day the Lord will command his loving kindness, and in the night his song shall be with me, a prayer to the God of my life.
10. I will say to God my rock, Why have you forgotten me? Why do I go mourning because of the oppression of the enemy?
11. Like a deadly wound in my bones, my enemies taunt me; while they say daily to me, Where is your God?
12. Why are you cast down, O my soul? And why are you disquieted within me? Hope in God; for I shall again praise him, who is the health of my countenance, and my God.

Psalms Chapter 45 מִשְׁמַח = Messiah

1. To the chief Musician, according to Shoshannim, A Maskil for the sons of Korah; A song of loves.
2. My heart overflows with a goodly theme; I address my verses to the king; my tongue is like the pen of a fast writer.
3. You are the fairest of the sons of men; loving kindness is poured into your lips; therefore God has blessed you for ever.
4. Gird your sword upon your thigh, O most mighty, with your glory and your majesty.
5. And in your majesty ride prosperously on in the cause of truth and for the sake of righteousness; and let your right hand teach you awesome things.
6. Your arrows are sharp; the peoples fall under you; they sink into the heart of the enemies of the king.
7. Your throne, O God, is for ever and ever; the scepter of your kingdom is a scepter of equity.
8. You love righteousness, and hate wickedness; therefore God, your God, has anointed you with the oil of gladness above your companions.
9. All your garments are fragrant with myrrh, and aloes, and cassia. From ivory palaces strunged instruments

make you glad.

10. Daughters of kings are among your ladies of honor; at your right hand stands the queen in gold of Ophir.
11. Listen, O daughter, and consider, and incline your ear; forget your own people, and your father's house;
12. And the king shall desire your beauty; bow to him because he is your lord.
13. And O daughter of Tyre, the rich among the people shall entreat your favor with a gift.
14. The daughter of the king is all glorious within; her clothing is of embroidered gold.
15. She shall be brought to the king in embroidered garments; the virgins, her companions, who follow her, shall be brought to you.
16. With gladness and rejoicing shall they be brought; they shall enter into the king's palace.
17. Instead of your fathers shall be your children, whom you shall make princes in all the earth.
18. I will make your name to be remembered in all generations; therefore the peoples shall praise you for ever and ever.

Psalms Chapter 72 מִשְׁמֵ = Messiah

1. A Psalm for Solomon. Give the king your judgments, O God, and your righteousness to the king's son.
2. That he may judge your people with righteousness, and your poor with judgment.
3. Let the mountains bring peace to the people, and the hills, by righteousness.
4. May he judge the poor of the people, may he save the children of the needy, and may he break in pieces the oppressor.
5. May they fear you as long as the sun and moon endure, throughout all generations.
6. May he come down like rain that falls on the mown grass; like showers that water the earth.
7. Let the righteous flourish in his days; and let there be abundance of peace till the moon is no more.
8. May he have dominion also from sea to sea, and from the river to the ends of the earth.
9. Let those who dwell in the wilderness bow down before him; and let his enemies lick the dust.
10. May the kings of Tarshish and of the islands bring presents; may the kings of Sheba and Seba offer gifts.
11. And may all kings fall down before him; may all nations serve him.
12. For he shall save the needy when he calls; the poor also, and him who has no helper.
13. He will spare the poor and needy, and will save the souls of the needy.
14. He shall redeem their soul from deceit and violence; and precious shall their blood be in his sight.
15. Long may he live, and may the gold of Sheba be given to him; may prayer be made for him continually; and may he daily be blessed.
16. May there be abundance of grain in the land, may it wave on the tops of the mountains; may its fruit be like Lebanon; and may the men of the city flourish like grass of the earth.
17. May his name endure for ever; may his name be continued as long as the sun; may men be blessed in him; may all nations call him happy.
18. Blessed be the Lord God, the God of Israel, who alone does wondrous things.
19. And blessed be his glorious name for ever; and let the whole earth be filled with his glory; Amen, and Amen.
20. The prayers of David the son of Jesse are ended.

Psalms Chapter 89 מִשְׁמֵ = Messiah

1. A Maskil of Ethan the Ezrahite.
2. I will sing of the constant love of the Lord for ever; with my mouth I will make known your faithfulness to all generations.
3. For I have said, The world is built by love; your faithfulness shall you establish in the very heavens.
4. I have made a covenant with my chosen, I have sworn to David my servant, 5. Your seed I will establish for ever, and build up your throne to all generations. Selah.
6. And the heavens shall praise your wonders, O Lord; your faithfulness also in the congregation of the holy ones.
7. For who in the skies can be compared to the Lord? Who among the sons of the mighty can be likened to the Lord? 8. God is greatly feared in the assembly of the holy ones, and held in reverence by all those who are around him.
9. O Lord God of hosts, who is strong like you, O Lord? Or to your faithfulness around you? 10. You rule the raging of the sea; when its waves arise, you still them.
11. You have trampled down Rahab like carrion; you have scattered your enemies with your strong arm.
12. The heavens are yours, the earth also is yours; you have founded the world and all that is in it.
13. The north and the south you have created them; Tabor and Hermon shall rejoice in your name.
14. You have a mighty arm; strong is your hand, and high is your right hand.
15. Righteousness and justice are the foundation of your throne; love and truth shall go before you.
16. Happy is the people who know the joyful sound; they shall walk, O Lord, in the light of your countenance.
17. In your name shall they rejoice all the day; and in your righteousness shall they be exalted.
18. For you are the glory of their strength; and in your favor our horn shall be exalted.
19. For our shield belongs to the Lord; and the Holy One of Israel is our king.

20. Then you spoke in a vision to your pious one, and said, I have laid help upon one who is mighty; I have exalted one chosen from the people.
21. I have found David my servant; with my holy oil have I anointed him, 22. With whom my hand shall be established; my arm also shall strengthen him.
23. The enemy shall not exact upon him; nor the son of wickedness afflict him.
24. And I will beat down his enemies before his face, and strike down those who hate him.
25. But my faithfulness and my loving kindness shall be with him; and in my name shall his horn be exalted.
26. I will set his hand also on the sea, and his right hand on the rivers.
27. He shall cry to me, You are my father, my God, and the rock of my salvation.
28. Also I will make him my firstborn, higher than the kings of the earth.
29. I will keep my truth with him for evermore, and my covenant shall stand fast with him.
30. His seed also I will make to endure for ever, and his throne like the days of heaven.
31. If his children forsake my Torah, and do not walk in my judgments; 32. If they break my statutes, and do not keep my commandments; 33. Then I will punish their transgression with the rod, and their iniquity with strokes.
34. Nevertheless my loving kindness I will not utterly take from him, nor suffer my faithfulness to fail.
35. My covenant I will not break, nor alter the word which was issued from my lips.
36. Once have I sworn by my holiness that I will not lie to David.
37. His seed shall endure for ever, and his throne like the sun before me.
38. It shall be established for ever like the moon, and like a faithful witness in heaven. Selah.
39. But you have cast off and rejected, you have been angry with your anointed.
40. You have renounced the covenant of your servant; you have profaned his crown to the ground.
41. You have broken down all his hedges; you have brought his fortresses to ruin.
42. All who pass by the way plunder him; he is a taunt to his neighbors.
43. You have exalted the right hand of his adversaries; you have made all his enemies rejoice.
44. You have turned back the edge of his sword, and have not made him stand in the battle.
45. You have made his brightness cease, and cast his throne down to the ground.
46. The days of his youth you have shortened; you have covered him with shame. Selah.
47. How long, Lord, will you hide yourself for ever? Shall your wrath burn like fire? 48. Remember how short my time is; for what nothingness you have created all the sons of men!
49. Who is the man who lives, and shall not see death? Shall he save his soul from the power of Sheol? Selah.
50. Lord, where are your former oaths of loving kindness, which you swore to David in your faithfulness?
51. Remember, Lord, the disgrace of your servants; how I carry in my bosom the insults of all the many peoples; 52. With which your enemies have insulted, O Lord; with which they have insulted the footsteps of your anointed.
53. Blessed be the Lord for evermore. Amen, and Amen.

Psalm 126 (Dreams of Messianic Times) משיח = **Messiah**

1. A Song of Maalot. When the Lord brought back the captivity of Zion, we were like men who dream!
2. Then our mouth was filled with laughter, and our tongue with singing; then they said among the nations, The Lord has done great things for them!
3. The Lord has done great things for us; we are glad!
4. Bring back our captivity, O Lord, like the streams in the Negev!
5. Those who sow in tears shall reap in joy!
6. He who goes forth weeping, bearing the seed for sowing, shall come back with shouts of joy, bringing his sheaves with him!

Psalms Chapter 132 משיח = **Messiah**

1. A Song of Maalot. Lord, remember in David's favor all his afflictions;
2. How he swore to the Lord, and vowed to the mighty God of Jacob;
3. Surely I will not come into the tent of my house, nor get into my bed;
4. I will not give sleep to my eyes, or slumber to my eyelids,
5. Until I find out a place for the Lord, a habitation for the mighty One of Jacob.
6. Behold, we heard of it at Ephratah; we found it in the fields of Jaar;
7. We will go into his dwelling places; we will worship at his footstool.
8. Arise, O Lord, and go to your resting place; you, and the ark of your might.
9. Let your priests be clothed with righteousness; and let your pious ones shout for joy.
10. For your servant David's sake do not turn away the face of your anointed.
11. The Lord has sworn in truth to David; he will not turn from it; One of the sons of your body I will set on your throne.

12. If your children will keep my covenant and my testimony that I shall teach them, their children shall also sit upon your throne for evermore.
13. For the Lord has chosen Zion; he has desired it for his habitation.
14. This is my resting place for ever; here I will dwell; for I have desired it.
15. I will abundantly bless her provision; I will satisfy her poor with bread.
16. I will also clothe her priests with salvation; and her pious ones shall shout aloud for joy.
17. There I will make the horn of David to bud; I have prepared a lamp for my anointed.
18. His enemies I will clothe with shame; but upon himself his crown shall flourish

***Daniel Chapter 7* משיח = Messiah**

1 In the first year of Belshazzar king of Babylon Daniel had a dream and visions of his head upon his bed; then he wrote the dream and told the sum of the matters. 2 Daniel spoke and said: I saw in my vision by night, and, behold, the four winds of the heaven broke forth upon the great sea. 3 And four great beasts came up from the sea, diverse one from another. 4 The first was like a lion, and had eagle's wings; I beheld till the wings thereof were plucked off, and it was lifted up from the earth, and made stand upon two feet as a man, and a man's heart was given to it. 5 And behold another beast, a second, like to a bear, and it raised up itself on one side, and it had three ribs in its mouth between its teeth; and it was said thus unto it: 'Arise, devour much flesh.' 6 After this I beheld, and lo another, like a leopard, which had upon the sides of it four wings of a fowl; the beast had also four heads; and dominion was given to it. 7 After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth; it devoured and broke in pieces, and stamped the residue with its feet; and it was diverse from all the beasts that were before it; and it had ten horns. 8 I considered the horns, and, behold, there came up among them another horn, a little one, before which three of the first horns were plucked up by the roots; and, behold, in this horn were eyes like the eyes of a man, and a mouth speaking great things. 9 I beheld till thrones were placed, and one that was ancient of days did sit: his raiment was as white snow, and the hair of his head like pure wool; his throne was fiery flames, and the wheels thereof burning fire. 10 A fiery stream issued and came forth from before him; thousand thousands ministered unto him, and ten thousand times ten thousand stood before him; the judgment was set, and the books were opened. 11 I beheld at that time because of the voice of the great words which the horn spoke, I beheld even till the beast was slain, and its body destroyed, and it was given to be burned with fire. 12 And as for the rest of the beasts, their dominion was taken away; yet their lives were prolonged for a season and a time. 13 I saw in the night visions, and, behold, there came with the clouds of heaven one like unto a son of man, and he came even to the Ancient of days, and he was brought near before Him. 14 And there was given him dominion, and glory, and a kingdom, that all the peoples, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed. 15 As for me Daniel, my spirit was pained in the midst of my body, and the visions of my head affrighted me. 16 I came near unto one of them that stood by, and asked him the truth concerning all this. So he told me, and made me know the interpretation of the things: 17 'These great beasts, which are four, are four kings, that shall arise out of the earth. 18 But the saints of the Most High shall receive the kingdom, and possess the kingdom for ever, even for ever and ever.' 19 Then I desired to know the truth concerning the fourth beast, which was diverse from all of them, exceeding terrible, whose teeth were of iron, and its nails of brass; which devoured, brake in pieces, and stamped the residue with its feet; 20 and concerning the ten horns that were on its head, and the other horn which came up, and before which three fell; even that horn that had eyes, and a mouth that spoke great things, whose appearance was greater than that of its fellows. 21 I beheld, and the same horn made war with the saints, and prevailed against

them; 22 until the Ancient of days came, and judgment was given for the saints of the Most High; and the time came, and the saints possessed the kingdom. 23 Thus he said: 'The fourth beast shall be a fourth kingdom upon earth, which shall be diverse from all the kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. 24 And as for the ten horns, out of this kingdom shall ten kings arise; and another shall arise after them; and he shall be diverse from the former, and he shall put down three kings. 25 And he shall speak words against the Most High, and shall wear out the saints of the Most High; and he shall think to change the seasons and the law; and they shall be given into his hand until a time and times and half a time. 26 But the judgment shall sit, and his dominions shall be taken away, to be consumed and to be destroy unto the end. 27 And the kingdom and the dominion, and the greatness of the kingdoms under the whole heaven, shall be given to the people of the saints of the Most High; their kingdom is an everlasting kingdom, and all dominions shall serve and obey them.' 28 Here is the end of the matter. As for me Daniel, my thoughts much affrighted me, and my countenance was changed in me; but I kept the matter in my heart.

Sanhedrin 97B (based on Soncino) (Main Talmud Section on Messiah) מָשִׁיחַ = **Messiah**

It has been taught; R. Nathan said: This verse pierces and descends to the very abyss: *For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though he tarry, wait for him; because it will surely come, it will not tarry.* Not as our Masters, who interpreted the verse, until a time and times and the dividing of time; nor as R. Simlai who expounded, *You feeds them with the bread of tears; and givest them tears to drink a third time;* nor as R. Akiba who expounded, *Yet once, it is a little while, and I will shake the heavens, and the earth:* but the first dynasty [sc. the Hashmonean] shall last seventy years, the second [the Herodian], fifty two, and the reign of Bar Koziba two and a half years.

What is meant by '*but at the end it shall speak [we-yafeah] and not lie?*' — R. Samuel b. Nahmani said in the name of R. Jonathan: Blasted be the bones of those who calculate the end. For they would say, since the predetermined time has arrived, and yet he has not come, he will never come. But [even so], wait for him, as it is written, *Though he tarry, wait for him. Should you say, We look forward [to his coming] but He does not: therefore Scripture says, And therefore will Hashem wait, that He may be gracious unto you, and therefore will He be exalted, that He may have mercy upon you.* But since we look forward to it, and He does likewise, what delays [his coming]? — The Attribute of Justice delays it. But since the Attribute of Justice delays it, why do we await it? — To be rewarded [for hoping], as it is written, *blessed are all they that wait for Him.*

Abaye said: The world must contain not less than thirty-six righteous men in each generation who are guaranteed [the sight of] the Shekhinah's countenance, for it is written, *Blessed are all they that wait lo [for him];* the numerical value of 'lo' is thirty-six. But that is not so, for did not Raba say: The row [of righteous men immediately] before the Holy One, blessed be He, consists of eighteen thousand, for it is written, *it shall be eighteen thousand round about?* — That is no difficulty: the former number [thirty-six] refers to those who see Him through a bright speculum, the latter to those who contemplate him through a dim one. But are there as many? Did not Hezekiah say in the name of R. Jeremiah on the authority of R. Shimon b. Yohai: I have seen the sons of heaven, and they are but few; if there are a thousand, I and my son are included; if a hundred, I and my son are included; and if only two, they are myself and my son? — There is no difficulty: the former number [thirty-six] refers to those who enter [within the barrier to contemplate the Shekhinah] with permission; the latter [uncertain number] to those who may enter without permission.

Rab said: All the predestined dates [for redemption] have passed, and the matter [now] depends only on repentance and good deeds. But Samuel maintained: it is sufficient for a mourner to keep his [period of] mourning. This matter is disputed by Tannaim: R. Eliezer said: if Israel repent, they will be redeemed; if not, they will not be redeemed. R. Joshua said to him, if they do not repent, will they not be redeemed! But the Holy One, blessed be He, will set up a king over them, whose decrees shall be as cruel as Haman's, whereby Israel shall engage in repentance, and he will thus bring them back to the right path. Another [Baraita] taught: R. Eliezer said: if Israel repent, they will be redeemed, as it is written, *Return, you backsliding children, and I will heal your backslidings*. R. Joshua said to him, But is it not written, *you have sold yourselves for naught; and you shall be redeemed without money? You have sold yourselves for naught*, for idolatry; and *you shall be redeemed without money* — without repentance and good deeds. R. Eliezer retorted to R. Joshua, *But is it not written, Return unto me, and I will return unto you?* R. Joshua rejoined — But is it not written, *For I am master over you: and I will take you one of a city, and two of a family, and I will bring you to Zion?* R. Eliezer replied, But it is written, *in returning and rest shall you be saved*. R. Joshua replied, But is it not written, *Thus says the Lord, The Redeemer of Israel, and his Holy One, to him whom man despises, to him whom the nations abhor, to a servant of rulers Kings shall see and arise, princes also shall worship?* R. Eliezer countered, But is it not written, *if you will return, O Israel, says Hashem, return unto Me?* R. Joshua answered, But it is elsewhere written, *And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him that lives for ever that it shall be for a time, times and a half and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished*. At this R. Eliezer remained silent.

R. Abba also said: There can be no more manifest [sign of] redemption than this: viz., what is said, *But you, O mountains of Israel, you shall shoot forth your branches, and yield your fruit to my people of Israel, for they are at hand to come*. Eleazar said: Than this too, as it is written, *For before these days there was no hire for man, nor any hire for beast; neither was there any peace to him that went out or came in because of the affliction*. What is meant by, *'neither was there any peace to him that went out or came in because of the affliction?'* — Rab said: Even for scholars, who are promised peace, as it is written, *Great peace have they which love Your law, 'There [shall] be no peace on account of the affliction.'* Samuel said, 'Until all prices are equal.'

R. Hanina said: The Son of David will not come until a fish is sought for an invalid and cannot be procured, as it is written, *Then will I make their waters deep, and cause their rivers to run like oil*; while it is written, *in that day will I cause the horn of the house of Israel to bud forth*.

R. Hama b. Hanina said: The son of David will not come until even the pettiest kingdom ceases [to have power] over Israel, as it is written, *He shall both cut off the sprigs with pruning hooks, and take away and cut down the branches*; and this is followed by, *in that time shall the present be brought unto Hashem of hosts of a people that is scattered and peeled*.

Ze'iri said in R. Hanina's name: The son of David will not come until there are no conceited men in Israel, as it is written, *For then I will take away out of the midst of you them that rejoice in your pride*: which is followed by, *I will also leave in the midst of you an afflicted and poor people, and they shall take refuge in the name of Hashem*.

R. Simlai said in the name of R. Eleazar, son of R. Simeon: The son of David will not come until all judges and officers are gone from Israel, as it is written *And I will turn my hand upon you, and purely purge away your dross and take away all your tin: And I will restore your judges as at first*.

Ulla said: Jerusalem shall be redeemed only by righteousness, as it is written, *Zion shall be redeemed with judgment, and her converts with righteousness.*

R. Papa said: When the haughty cease to exist [in Israel] the *magi* shall cease [among the Persians]; when the judges cease to exist [in Israel], the *chiliarchi* shall cease likewise. Now, ‘when the haughty cease to exist, the magi shall also cease,’ as it is written, *And I will purely purge away your haughty ones and take away all your tin.* ‘When the judges cease to exist, the *chiliarchi* shall cease likewise, as it is written, *Hashem has taken away your judgments, He has cast out your enemy.*

R. Johanan said: When you see a generation ever dwindling, hope for him [the Messiah], as it is written, *And the afflicted people you will save.* R. Johanan said: When you see a generation overwhelmed by many troubles as by a river, await him, as it is written, *when the enemy shall come in like a flood, the Spirit of Hashem shall lift up a standard against him;* which is followed by, *And the Redeemer shall come to Zion.*

R. Johanan also said: The son of David will come only in a generation that is either altogether righteous or altogether wicked. ‘in a generation that is altogether righteous,’ — as it is written, *Your people also shall be all righteous: they shall inherit the land for ever.* ‘Or altogether wicked,’ — as it is written, *And he saw that there was no man, and wondered that there was no intercessor;* and it is [elsewhere] written, *For my own sake, even for my own sake, will I do it.*

R. Alexandri said: R. Joshua b. Levi pointed out a contradiction. it is written, *in its time [will the Messiah come],* while it is also written, *I [Hashem] will hasten it!* — if they are worthy, I will hasten it: *if not, [he will come] at the due time.* R. Alexandri said: R. Joshua opposed two verses: it is written, *And behold, one like the son of man came with the clouds of heaven* whilst [elsewhere] it is written, *[behold, your king comes to you . . .] lowly, and riding upon an ass!* — if they are meritorious, [he will come] *with the clouds of heaven;* if not, *lowly and riding upon an ass.* King Shapur [I] said to Samuel, ‘You maintain that the Messiah will come upon an ass: I will rather send him a white horse of mine.’ He replied, ‘Have you a hundred-hued steed? Messiah will come upon an ass: I will rather send him a white horse of mine.’ He replied, ‘Have you a hundred-hued steed?’

R. Joshua b. Levi met Eliyahu standing by the entrance of R. Shimon b. Yohai's tomb. He asked him: ‘Have I a portion in the world to come?’ He replied, ‘if this Master desires it.’ R. Joshua b. Levi said, ‘I saw two, but heard the voice of a third.’ He then asked him, ‘When will the Messiah come?’ — ‘Go and ask him himself,’ was his reply. ‘Where is he sitting?’ — ‘At the entrance.’ And by what sign may I recognise him?’ — ‘He is sitting among the poor lepers: all of them untie [them] all at once, and rebandage them together, whereas he unties and rebandages each separately, [before treating the next], thinking, should I be wanted, [it being time for my appearance as the Messiah] I must not be delayed [through having to bandage a number of sores].’ So he went to him and greeted him, saying, ‘peace upon you, Master and Teacher.’ ‘peace upon you, O son of Levi,’ he replied. ‘When will you come Master?’ asked he, ‘To-day’, was his answer. On his returning to Eliyahu, the latter enquired, ‘What did he say to you?’ — ‘peace Upon you, O son of Levi,’ he answered. Then he [Eliyahu] observed, ‘He thereby assured you and your father of [a portion in] the world to come.’ ‘He spoke falsely to me,’ he rejoined, ‘stating that he would come to-day, but has not.’ He [Eliyahu] answered him, ‘This is what he said to you, *To-day, if you will hear his voice.*’

The disciples of R. Jose b. Kisma asked him, ‘When will the Messiah come?’ — He answered, ‘I fear you demand a sign of me [that my answer is correct].’ They assured him, ‘We will demand no sign of you.’ So he answered them, ‘When this gate falls down, is rebuilt, falls again, and is again rebuilt, and then falls a third time, before it can be rebuilt the son of David will come.’ They said to him, ‘Master, give us a sign.’ He

protested, 'Did ye not assure me that you would not demand a sign?' They replied, 'Even so, [we desire one].' He said to them, 'if so, let the waters of the grotto of Paneas turn into blood;' and they turned into blood. When he lay dying he said to them, 'place my coffin deep [in the earth or there is not one palm-tree in Babylon to which a Persian horse will not be tethered, nor one coffin in Palestine out of which a Median horse will not eat straw.'

Rab said: The son of David will not come until the [Roman] power enfolds Israel for nine months, as it is written, *Therefore will he give them up, until the time that she which travails has brought forth: then the remnant of his brethren shall return unto the children of Israel.*

'Ulla said; Let him [The Messiah] come, but let me not see him. Rabbah said likewise: Let him come, but let me not see him. R. Joseph said: Let him come, and may I be worthy of sitting in the shadow of his ass's saddle. Abaye enquired of Rabbah: 'What is your reason [for not wishing to see him]? Shall we say, because of the birth pangs [preceding the advent] of the Messiah? But it has been taught, R. Eleazar's disciples asked him: 'What must a man do to be spared the pangs of the Messiah?' [He answered,] 'Let him engage in study and benevolence; and you Master do both.' He replied: '[I fear] lest sin cause it, in accordance with [the teaching of] R. Jacob b. Idi, who opposed [two verses] [viz.,] it is written, *And, Behold, I am with you, and 'will guard you in all places where you go:* but it is written, *Then Jacob was greatly afraid and distressed*'— He was afraid that sin might cause [the nullification of God's promise]. Even as it was taught, *Till Your people pass over, Hashem.*' this refers to the first entry [into Palestine]; *till Your people pass over, which You have purchased:* this refers to their second entry. Hence you may reason: The Israelites were as worthy of a miracle being wrought for them at the second entry as at the first, but that sin caused it [not to happen].

R. Johanan said likewise: Let him come, and let me not see him. Resh Lakish said to him: Why so? Shall we say, because it is written, *As if a man did flee from a lion, and a bear met him, 'or went into the house, and leaned his hand on the wall, and a serpent bit him?* But come, and I will show you its like even in this world. When one goes out into the field and meets a bailiff, it is as though he had met a lion. When he enters the town, and is accosted by a tax-collector, it is as though he had met a bear. On entering his house and finding his sons and daughters in the throes of hunger, it is as though he were bitten by a serpent! —But [his unwillingness to see the Messiah] is because it is written, *Ask now, and see whether a man does travail with child? Wherefore do I see every man [geber] with his hands on his loins, as a woman in travail, and all faces are turned into paleness?* What is meant by 'wherefore do I see every geber?' — Raba b. Isaac said in Rab's name: it refers to Him to whom all *geburah* [strength] belongs. And what is the meaning of '*and all faces are turned into paleness?*' — R. Johanan said: [This refers to God's] heavenly family [I.e., the angels] and his earthly family [I.e., Israel,] when God says, *These [the Gentiles] are my handiwork, and so are these [the Jews]; how shall I destroy the former on account of the latter?* R. Papa said: Thus men say, 'When the ox runs and falls, the horse is put into his stall.'

R. Giddal said in Rab's name: The Jews are destined to eat [their fill] in the days of the Messiah. R. Joseph demurred: is this not obvious; who else then should eat — Hilek and Bilek?— This was said in opposition to R. Hillel, who maintained that there will be no Messiah for Israel, since they have already enjoyed him during the reign of Hezekiah.

Rab said: The world was created only on David's account. Samuel said: On Moses account; R. Johanan said: For the sake of the Messiah. What is his [the Messiah's] name? The School of R. Shila said: His name is Shiloh, for it is written, *until Shiloh come.* The School of R. Yannai said: His name is Yinnon, for it is written, *His name shall endure for ever: for ever his name is Yinnon.* The School of R. Haninah maintained: His name is

Haninah, as it is written, *Where I will not give you Haninah*. Others say: His name is Menahem the son of Hezekiah, for it is written, *Because Menahem [‘the comforter’], that would relieve my soul, is far*. The Rabbis said: His name is ‘the leper scholar,’ as it is written, *Surely he has borne our griefs, and carried our sorrows: yet we did esteem him a leper, smitten of God, and afflicted*.

R. Nahman said: if he [the Messiah] is of those living [to day], it might be one like myself, as it is written, *And their nobles shall be of themselves, and their governors shall proceed from the midst of them*. Rab said: if he is of the living, it would be our holy Master; if of the dead, it would have been Daniel the most desirable man. Rab Judah said in Rab's name: The Holy One, blessed be He, will raise up another David for us, as it is written, *But they shall serve Hashem their Gd, and David their king, whom I will raise up unto them*: not ‘I raised up’, but ‘I will raise up’ is said. R. Papa said to Abaye: But it is written, *And my servant David shall be their prince [nasi] for ever?* E.g., an emperor and a viceroy.

R. Simlai expounded: What is meant by, *Woe unto you, that desire the day of Hashem! to what end is it for you? the day of Hashem is darkness, and not light?* This may be compared to a cock and a bat who were hopefully waiting for the light [i.e., dawn]. The cock said to the bat, ‘I look forward to the light, because I have sight; but of what use is the light to thee?’ [And thus a Min said to R. Abbahu: ‘When will the Messiah come?’ He replied, ‘When darkness covers those people.’ ‘You curse me, he exclaimed. He retorted, ‘it is but a verse: *For, behold, the darkness shall cover the earth, and gross darkness the people: but Hashem shall shine upon you, and His glory shall be seen upon you*.

It has been taught: R. Eliezer said: The days of the Messiah will last forty years, as it is written, *Forty years long shall I take hold of the generation*. R. Eleazar b. Azariah said: Seventy years, as it is written, *And it shall come to pass in that day, that Tyre shall be forgotten seventy years, according to the days of one king*. Now, who is the one [uniquely distinguished] king? The Messiah, of course. Rabbi said: Three generations; for it is written, *They shall fear You with the sun, and before the moon [they shall fear You, a generation and generations*.

R. Hillel said: There shall be no Messiah for Israel, because they have already enjoyed him in the days of Hezekiah. R. Joseph said: May God forgive him [for saying so]. Now, when did Hezekiah flourish? During the first Temple. Yet Zechariah, prophesying in the days of the second, proclaimed, *Rejoice greatly, O daughter of Zion, shout, O daughter of Jerusalem, behold, your king comes unto you! he is just, and having salvation, lowly, and riding upon an ass, and upon a colt the foal of an ass*.

Another [Baraita] taught: R. Eliezer said: The days of the Messiah will be forty years. Here it is written, *And He afflicted you, and suffered you to hunger, and fed you with manna*; whilst elsewhere it is written, *Make us glad, according to the days wherein you have afflicted us*. R. Dosa said: Four hundred years. It is here written, *And they shall serve them, and they shall afflict them four hundred years*; whilst elsewhere it is written, *Make us glad, according to the days wherein You have afflicted us*. Rabbi said: Three hundred and sixty five years, even as the days of the solar year, as it is written, *For the day of vengeance is in my heart, and the year of my redemption is come*. What is meant by ‘the day of vengeance is in mine heart’? — R. Johanan said: I have [so to speak] revealed it to my heart, but not to my [outer] limbs. Abimi the son of R. Abbahu learned: The days of Israel's Messiah shall be seven thousand years, as it is written, *And as the bridegroom rejoices over the bride, so shall your God rejoice over you*. Rab Judah said in Samuel's name: The days of the Messiah shall endure as long as from the Creation until now, as it is written, *[That your days may be multiplied, and the days of your children, in the land which Hashem sware unto your fathers to give to them,] as the days of heaven upon the*

earth. R. Nahman b. Isaac said: *As long as from Noah's days until our own, as it is written, For this is as the waters of Noah, which are mine, so I have sworn etc.*

R. Hiyya b. Abba said in R. Johanan's name: All the prophets prophesied [all the good things] only in respect of the Messianic era; but as for the world to come '*the eye has not seen, Hashem, beside You, what he has prepared for him that waits for him.*' Now, he disagrees with Samuel, who said: This world differs from [that of] the days of the Messiah only in respect of servitude to [foreign] powers.

R. Hiyya b. Abba also said in R. Johanan's name: All the prophets prophesied only for repentant sinners; but as for the perfectly righteous [who had never sinned at all], '*the eye has not seen, O Gd, beside You, what he has prepared for him that waits for him.*' Now he differs from R. Abbahu, who said: The place occupied by repentant sinners cannot be attained even by the completely righteous, for it is written, *Peace, peace, to him that is far off and to him that is near*: thus, first he that is '*far off*', then he that is '*near*'. Now what is meant by '*far off*'? — originally far off; and what is meant by '*near*'? — originally near [and still so]. But R. Johanan interprets: '*him that is far off*' — that is [and has been] far from sin; '*him that is near*' — that was near to sin, but is now far off.

R. Hiyya b. Abba also said in R. Johanan's name: All the prophets prophesied only in respect of him who marries his daughter to a scholar, or engages in business on behalf of a scholar, or benefits a scholar with his possessions; but as for scholars themselves, — '*the eye has not seen, O Gd, beside you etc.*' What does '*the eye has not seen*' refer to? — R. Joshua b. Levi said: To the wine that has been kept [maturing] with its grapes since the six days of Creation. Resh Lakish said: To Eden, which no eye has ever seen; and should you demur, Where then did Adam live? in the Garden. And should you object, The Garden and Eden are one: therefore Scripture teaches, *And a river issued from Eden to water the garden.*

Zohar Aharai Mot 67 (based on Soncino) א"ה ו"ה א"ה י"ד ה"ה = **Messiah**

When R. Abba was studying with R. Shimon, the latter once rose at midnight to study the Torah, and R. Eleazar and R. Abba rose with him. R. Shimeon discoursed on the verse: "*As a hind pants after the water-courses so my soul pants for you, O Hashem*" (*Tehillim* 42: 2). 'Happy are Israel,' he said, 'for that Gd gave them the Holy Law and caused them to inherit holy souls from a holy place, that they might keep His commandments and delight themselves in His Law. For the Torah is called a delight, and this is what is meant by the saying that Gd comes to delight Himself with the righteous in the Garden of Eden, to regale Himself from the selfsame stream as the righteous. And whoever studies the Torah is privileged to delight himself along with the righteous from the waters of this stream. So we are told here that the "*hind*", to wit, the Community of Israel, pants for the water brooks to receive a draught from the sources of the stream at the hands of the Righteous One. What are these sources? One is above, of which it is written, "*And a river went forth from Eden to water the Garden*", etc., and from there it flows forth and waters the Garden and all the streams issue from it and meet again in two sources called *Nezah* and *Hod*, and these pour forth water into that grade of *Zaddik* which goes forth from thence and waters the Garden. Observe that the soul and the spirit are inseparable. We have learnt that the perfect service offered by man to God consists in loving Him with his soul and his spirit. As these cleave to the body and the body loves them, so a man should cleave to God with the love of his soul and his spirit. Hence it says, "With my soul I have desired thee and with my spirit I seek thee early". It has been taught: Happy is the man

who loves the Almighty with such a love; such are the truly virtuous for whose sake the world is established and who can annul all evil decrees both above and below. We have learnt that the virtuous man who with his soul and his spirit cleaves to the Holy King above with fitting love has power over the earth below, and whatever he decrees for the world is fulfilled, just as Elijah decreed concerning the rain. When the holy souls come down from heaven to earth and the virtuous of the world withdraw themselves from the King and the Matrona, few are they who at that time stand before the King and on whom the King deigns to look. For, as we have stated, at the time when God breathed spirit into all the hosts of the heavens, they all came into being and existence, but some were held back until the Holy One, blessed be He, sent them below, and these have sway both above and below. Hence Elijah said: *“As Hashem lives before whom I have stood”* (I Melakim 17:1), not *“before whom I am standing”*. Afterwards he returned to his place and ascended to his chamber, but the others do not ascend until they die, because they did not stand before Gd previously. Therefore Elijah and all those who cleave to the King were made messengers of the heavenly King, as we find in the book of Adam that all holy spirits above perform Gd's messages and all come from one place, whereas the souls of the righteous are of two degrees combined together, and therefore they ascend to a greater height. This applies to Enoch and Elijah. We have learnt that a hundred and twenty-five thousand grades of souls of the righteous were decided upon by the Almighty before the world was created, and these are sent into this world in every generation and they fly about the world and are *“bound in the bundle of the living”*, and through them God will resurrect the world.

Vayikra 21B י"ד ה"א וא"ו ה"א משיח = **Messiah**

R. Hiya commenced with the text, *“For the Chief Musician, set to Ayeleth Hashahar, a psalm of David”* (Tehillim 22:1). ‘ *“Ayeleth Hashahar (lit. hind of the morning)”* ‘, he said, ‘is the Community of Israel, who is called *“a loving hind and a pleasant doe”* (Mishlei 5: 19). Is she then a hind of the morning only and not of all the day? What it means, however, is a hind from that place which is called *“dawn”*, of which it says, *“his going forth is as sure as the morning”* (Hoshea 6:3). See now. When night falls, the doors of the upper world are closed, and those below fall to rest, and the distant ones (demons) awake and fly about and flit around the bodies of men, but if they see the likeness of the Holy King they are afraid, if men on their beds have thought about the Holy King. The souls of men ascend each according to its desert, as explained elsewhere. At midnight a herald gives order and the gates are opened. Then a wind arises from the north and strike he harp of David, which then plays of itself and praises the King, and the Holy One, blessed be He, has joyous communion with the righteous in the Garden of Eden. Happy is he who awakes at that time and studies the Torah: he is called a companion of the Holy One, blessed be He, and of the Community of Israel. When day comes, a herald again gives order and the doors on the south side are opened, the stars and constellations awake, and the King takes his seat to hear his praises. Then the Community of Israel takes up those words and carries them aloft, and all the Companions cling to her wings, and the words come and rest in the bosom of the King. Then the King gives command, and they are all written in a book, and the names of those admitted into the palace are recorded in a book and a thread of grace is woven round them, which is the crown of the King, causing all beings above and below to be afraid of them, so that they enter without let or hindrance into all the gates of the King. And even when the executioners of judgement arise to punish the world, they do not touch such a one, because he bears the stamp of the King, which proclaims him to come from the palace of the King. Happy the lot of the righteous who study the Torah, especially at the time when the King longs for the words of the Torah! The secret of the matter is that the Community of Israel does not come into the King's presence save with the Torah. So as long as Israel in their own land studied the

Torah the Community of Israel abode with them, but when they neglected the Torah she could not stay with them an instant. So when she presented herself to the King with the Torah she was full of strength and confidence and the Holy King rejoiced to meet her, but when she came without the Torah, then, as it were, her strength was enfeebled. Woe to those who cause weakness above, and happy those who study the Torah, especially at the time when it is needful to associate with it the Community of Israel. Of such a one God says, “*You are my servant, Israel, in whom I will be glorified*” (Yeshayah 44:3) R. Jose discoursed on the verse: “*The burden of Duma. One calls to me out of Seir, Watchman, what of the night?*” (Yeshayah 211). ‘This verse’, he said, ‘has already been expounded in many places, but it can also be interpreted as follows. To all the other exiles of Israel a term was set, and their duration was known beforehand, but the exile of Edom is “a *burden of silence*”, for its term has not been disclosed. Says the Holy One, blessed be He: “*One calls to Me from Seir*”: I have heard a voice from those who are oppressed and prostrate in the exile of Seir, saying, Watchman, what of the night?-asking Me what I have done with My Matrona. Thereupon the Holy One, blessed be He, assembles all His court and says: “See how My beloved children forget their own oppression and think only of the Matrona, saying to Me, Thou who art called Keeper, how do You keep Yourself and Your house?” Then the Holy One, blessed be He, answers them: “I have not forgotten My guardianship, for I will yet receive Her and be with Her.” “*The morning has come*”, for at first He ascended aloft to that morning which is ever ready for Him. Now it is time to be joined to “the night”. The night, too, is ready, but for your sakes it has been delayed. And if you ask why, the answer is, “*Return*”, in repentance, and then “*come to Me*” and we shall all place ourselves in a row and return to our place, as it is written, “*And Hashem your Gd will return with thy captivity and will return and gather you from all the peoples.*” The word “return” occurs here twice-once referring to the Holy One, blessed be He, and once to the Community of Israel.’

Wayakel 219B יו"ד ה"א וא"ו ה"א משיח = **Messiah**

R. Simeon and R. Eleazar his son were one night sitting together studying the Torah. Said R. Eleazar to his father, R. Simeon: ‘It is written: “*Unto the woman he said: I will greatly multiply your pain and your travail, in pain you shall bring forth children; and your desire shall be to your husband*”, etc. (Bereshheet 3: 16). We have learned that this passage contains a profound mystical teaching. One may comprehend this passage in its terrestrial significance, but what corresponds in the supernal world?’ R. Simeon cited the verse: “*As the hart pants after the water brooks*”, etc. (Tehillim 42:2). ‘This verse has already been expounded,’ he said. ‘There is, however, a certain female animal that has under her daily charge a thousand keys, and that pants continually after the water brooks to drink and quench her thirst, of which it is thus written, “*As the hart pants after the water brooks.*” It is to be observed that this verse commences with a masculine subject, “hart” (‘*ayyal*’), and continues with a feminine predicate, tha’erog (she panteth). The recondite explanation of this is that it is an allusion to the male-female as one undivided and inseparable; and so it is the female part of the same that “*pants for the water brooks*” and then becomes impregnated from the male element, and is in labour, coming under the scrutiny of Rigour. But at the moment when she is about to be delivered of offspring the Holy One, blessed be He, prepares for her a huge celestial serpent through whose bite she is safely delivered. And this is the hidden meaning of, “*I will greatly multiply your pain and your travail*”, for she is in daily convulsions and pain because of the deeds of mankind: “*in pain you shall bring forth children*”, a hidden allusion to the Serpent who casts a gloom over the faces of mankind; “*and your desire shall be to your husband*”: this is in harmony with the expression, “*she pants for the water brooks*”; “*and he shall rule over you*”: this has been already expounded elsewhere. Why all this? It was on account of the Moon's dissatisfaction with her state, in punishment for which, as tradition teaches us, her light

was diminished, also her power was reduced so that she is beholden to what they grant her from outside. It may be asked, Why is the Serpent necessary in this connection? It is because it is he who opens the passage for the descent of souls into the world. For if he did not open the way, no soul would come down to animate a man's body in the world. So Scripture says, *"sin couches at the door"* (*Beresheet 3:7*), alluding to the celestial door through which pass the souls at birth to emerge into this world. He, the Serpent, waits at that door. It is true, when the souls about to emerge are such as are to enter sanctified bodies, he is not present, having no dominion over such souls. But otherwise, the Serpent bites, and that spot is defiled and the soul passing through is unpurified. Herein is concealed a sublime mystical teaching. *"In pain you shall bring forth children"* is a mystical allusion to that Serpent, as it is with him that She brings forth souls, since he is responsible for the body and she for the soul, and the two are combined. The Serpent is destined in the future to bring about the birth of the whole of the bodies before its own time comes, as Scripture says: *"Before she travailed, she brought forth"* (*Yeshayah 66:4*). For, whereas the period of the serpent's gestation is seven years, that will be at the end of six. And at that hour, when he will have brought about their birth, he himself will die. Of this, Scripture says: *"He will swallow up death for ever"* (*25: 8*), also *"Thy dead shall live, my dead bodies shall arise"* (*26:19*). Said R. Simeon: 'At the time when the dead will be awakened and be in readiness for the resurrection in the Holy Land, legions upon legions will arise on the soil of Galilee, as it is there that the Messiah is destined to reveal himself. For that is the portion of Joseph, and it was the first part of the Holy Land to be destroyed, and it was thence that the exile of Israel and their dispersion among the nations began, as Scripture says, *"but they are not grieved for the hurt of Joseph"* (*Amos 6: 6*). Thus there they will rise up first, for the reason that it is the portion of him who was put in an ark, as it says, *"and he was put in an ark in Egypt"* (*Beresheet 50:26*), and *subsequently was buried in the Holy Land*, as it says *"And the bones of Joseph, which the children of Israel brought up out of Egypt, buried they in Shehem"* (*Yehoshua. 24:6*); and he it was who kept the purity of the holy covenant symbol in a special degree. As soon as they will rise from the dead all those hosts will march, each man to the portion of his ancestors, as Scripture says, *"and you shall return every man unto his possession"* (*Vayikra. 25:10*). They shall recognize each other, and Gd will clothe every one in embroidered garments; and they will all come and offer up thanksgiving to their Master in Jerusalem, where there will assemble multitudes upon multitudes. Jerusalem itself will spread out in all directions, to a further extent even than when the exiles returned there. When they assemble and offer up praises to their Master the Holy One, blessed be He, will rejoice in them. So Scripture says: *"And they shall come and sing in the height of Zion, and shall flow unto the goodness of Hashem"*, etc. (*Yirmayhu. 33: 12*), namely, every one to his portion and the portion of his ancestors. And the possession of Israel will extend till it will reach Damietta of the Romans, and even there they will study the Torah. All this has already been stated, and it is in harmony with the Scriptural passage, saying: *"Awake and sing, you that dwell in the dust"*, etc. (*Yeshaya 16:19*). *Blessed be Hashem for evermore! Amen and Amen!*'

Aharei Mot 56 י"ד ה"א וא"ו ה"א משיח = Messiah

And Hashem said to Moses, *Speak to Aaron your brother, that he come not at all times into the holy place"* (*Vayikra 16:2*). Rabbi Shimon said, *"All the rivers run into the sea; yet the sea is not full..."* (*Kohelet 1:7*). Rabbi Shimon said: I wonder about people, that they have no eyes to see, no heart to observe, they do not know, or pay attention to the wishes of their Master. How asleep they are and do not awaken before the day will come when thick darkness will cover them; the owner of the deposit will demand his due accounting from them.

An announcement is called out about them daily and their soul testifies within them day and night. The Torah raises its voice in all directions and says, *"How long, fools, will you love foolishness" (Mishlei 1:22).* *"Whoever is a fool, let him turn in here: as for him that lacks understanding, she says to him, Come, eat of my bread, and drink of the wine which I have mixed" (Mishlei 9:4-5).* No one lends his ear or wakens his heart.

Come and see[picture the arrangement of the Tree of Life diagram of the *sefirot*]. Later generations will come when Torah will be forgotten among them, the wise will gather in their own place and there won't be found anyone who can begin to explain and finalize. Woe to that generation. From here on, there will not be a generation like the present one until the generation in the time of King Messiah, when knowledge will awaken in the world, as it is written, *"For they shall all know Me, from the lowest of them to the greatest of them" (Yirmeyah 31:33).*

It is written, *"And a river went out of Eden" (Beresheet 2:10).* We have learned the name of this river. We established that its name is Yuval, as it is written, *"And that spreads out its roots by the river (yuval)" (Yirmeyah 17:8).* In the book of Rabbi Hamnuna Saba (the elder), that its name is life,, whence life comes to the world, which is referred to as the life of the King. We established that it is that great and strong tree, that feeds all and is called the Tree of Life, the tree that has planted its roots in that life. And all is appropriate. We have learned that this river gave forth deep streams, with the anointing oil to replenish the Garden of Eden,, and water the trees and plants, Of this, it is written, *"The trees of Hashem have their fill; the cedars of Lebanon, which He has planted" (Tehilim 104:16).* These streams, flow and continue on and join two pillars that the Baraitas refer to as Yachin and Boaz. These are appropriate. From there, come out all these streams, and rest in a certain level referred to as Righteous,, as is written, *"But the righteous is an everlasting foundation (Heb. yesod)" (Mishlei 10:25).* All together they join in that level referred to as "sea" that is the sea of wisdom. This is the meaning of the verse, *"All the rivers run into the sea" (Kohelet 1:7).*

If you should say that when the streams reach this spot, they stop and don't come back, yet immediately following that, it says, *"To the place where the rivers flow, thither they return (lit. 'return to go')"*, for the river never stops its waters. "They return": To where do return?: They "return" to the two pillars, **Netzach** and **Hod**. They "go" to this Righteous, to seek out blessings and joy. This is the secret of what we learned, *"This is the Leviathan, whom You have made to play therein" (Tehilim 104:26).* It is the righteous.

"These wait all upon You: that You may give them their food in due season". What is meant by "in due season"? This is the Matron, known as the time of the Righteous, For this reason, all look up to this "due season," all that are sustained here below. They are fed from this source. This secret meaning was established in, *"These wait all upon You..."* as we have established.

Come and see[picture the arrangement of the Tree of Life diagram of the *sefirot*]: When this "all," perfumes "due season," which joins with him, all the world rejoices in blessings and peace is found among the upper and lower beings. However, when the wicked cause, that blessings of these streams are not present - and this season receives nourishment from another side, then judgments are awakened in the world and there is no peace. When people want to be blessed, they can do so only through the priest, who could arouse his Sefirah. Thus, the Matron, is blessed and the blessings will prevail throughout the worlds.

R. Aha was once walking in company with R. Judah. As they were going along, R. Judah said: ‘We have learnt that the *“Virgin of Israel”* is blessed from seven sources; yet the Scripture says, in reference to her, *“And do you, O son of man, raise a lament over the virgin of Israel”*, and what is even worse, *“The virgin of Israel is fallen, she shall no more rise”* (Amos 5:2). It is true that this last verse has been explained by all the Companions as a message of comfort. This, however, can hardly be accepted, as the prophet himself calls it a lamentation (v. I).’ Said R. Aha: ‘I, too, have been perplexed with the same difficulty. I once came before R. Shimon looking very troubled. He said to me: “Your face shows that there is something on your mind.” I said: “Truly my mind is as sad as my face.” He said to me: “Tell me what it is.” I said: “It is written, ‘The virgin of Israel is fallen, she shall no more rise’. If a man is angry with his wife and she leaves him, shall she never return? If so, alas for the children who have been sent away with her!” He said to me: “Are you not content with what the Companions have said?” I replied: “I have heard their explanation, that it is really a message of comfort, but it does not satisfy me.” He said: “What the Companions have said is quite right as far as it goes, but there is more to be said. Alas for the generation when the shepherds are gone and the sheep stray without knowing whither they are going! Truly this verse requires understanding, but it is all plain to those who can interpret the Torah fittingly. See now. In all the other exiles of Israel a term was set, at the end of which Israel returned to God and the Virgin of Israel came back to her place. But this last exile is not so, for she shall not return as on previous occasions, as is proved by this verse which says, *‘The virgin of Israel is fallen, she shall rise no more.’* Note that it is not written, *‘I shall not raise her any more’*. Imagine a king who was angry with his queen and banished her from his palace for a certain time. When that time arrived she at once returned to the king. So it happened several times. Finally, however, she was banished from the king's palace for a very long time. Said the king: ‘This time is not like the other times when she came back to me. This time I shall go with all my followers to find her.’ When he came to her he found her in the dust seeing her thus humiliated and yearning once more for her, the king took her by the hand, raised her up, and brought her to his palace, and swore to her that he would never part from her again. So the Community of Israel, on all previous occasions in which she was in exile, when the appointed time came, used to return of herself to the King; but in this exile the Holy One, blessed be He, will himself take her by the hand and raise her and comfort her and restore her to his palace. So it is written: *‘In that day I will raise up the tabernacle of David that is fallen’* (Amos 9: 11), the *‘tabernacle of David’* being identical with the *‘Virgin of Israel’*.” Said R. Judah: ‘Truly thou hast comforted and satisfied me, and this is the truth of the matter. And it reminds me of something similar which I had forgotten, of a saying of R. Jose, that the Holy One, blessed be He, will one day make proclamation concerning the Community of Israel, saying *“Shake yourself from the dust, arise, sit down, Jerusalem”* (Yeshayah 52: 2), like a man taking his neighbour by the hand and saying, Pull yourself together, rise.’ Said R. Aha to him: ‘All the prophets use similar language. Thus it is written, *“Arise, shine forth, for your light is come”*, meaning that the King is here to be reconciled with her. And again, *“Behold your king comes to you”* (Zekharia. 9 9): He shall come to thee to comfort thee, to raise you, to repay you all, to take you into His palace and to espouse you for evermore, as it is written: *“And I shall betroth you for ever”*’

A burden concerning Egypt! Behold, the Lord rideth upon a swift cloud, and shall come into Egypt” (Yeshayah 19: 1). A second child passed by and declaimed: “And the land of Egypt shall be desolate” (Yehezkel 29, 9). A third child passed by and recited: “Make thee instruments of captivity, O daughter of Egypt!” (Yiriimayu 44: 9). Then they saw that the feather of the left wing was burning, but not the three feathers of the right wing. Said R. Eleazar: ‘These two incidents, that of the bird and that of the children, are in truth but one and they convey a prophecy from above. The Holy One, blessed be He, desired to reveal to us His hidden plans, as it is written, “Behold, Hashem will do nothing without revealing his secret to his servants the prophets” (Amos 3: 7). And the wise are greater than prophets, for on the prophets the holy spirit rests intermittently, but the wise He never leaves, as, although they know what is above and what is below, they keep it secret.’ Said R. Jose: ‘There are many wise, but the wisdom of R. Eleazar exceeds all.’ Said R. Abba: ‘If it were not for the sages the sons of men would comprehend neither God’s Torah nor His commandments, and the spirit of man would not differ from the spirit of the beasts.’ R. Isaac said: ‘When the Holy One is about to chastise a nation He chastises first its celestial representative, as it is written, “Hashem shall punish the host of heaven in heaven and the kings of the earth upon the earth” (Yeshayah 22: 21). And what does the punishment consist in? He has to pass through the Fiery Stream, and then his power vanishes. Straightway it is proclaimed above and the proclamation resounds in all the heavens and reaches the ears of those who have dominion over this world. From them it issues and traverses the world, until it reaches birds and little children and simpleminded folk.’ “Now there arose a new king in Egypt”. According to R. Hiya he was really a new king, but according to R. Jose it was the same Pharaoh, only he made “new” decrees against Israel, forgetting all the benefits bestowed upon him by Joseph, as if “he did not know him”.

R. Jose and R. Judah were once studying with R. Simeon. Said R. Judah: ‘We have been taught that the expression “arose” suggests that Pharaoh “rose” on his own accord, viz. that he was not in the line of Egyptian kings, and was, in fact, not worthy to be king; he “rose” only because he was rich.’ Said R. Simeon: ‘Exactly as was the case with Ahasuerus, who also was not fitted for the kingship, but obtained it through his wealth.’ R. Eleazar, R. Abba, and R. Jose were once walking from Tiberias to Sepphoris’ On the way they met a Jew who started a conversation by quoting: “A burden upon Egypt. Behold, Hashem rides upon a swift cloud and comes to Egypt, and the godlings of Egypt shall flee from His presence” (Yeshayah 19:1). ‘Mark this,’ he said. ‘All the kings and all the nations of the world are as nothing before the Holy One, blessed be He (Dan. 4: 32). He only has to decide a thing and it is done. What, then, is the significance of the expression “cometh into Egypt”? Did He have to “come”? He “came” for the sake of the Matrona (Shekinah), to take Her, as it were, by the hand and raise Her in glory, as He will also do when Israel’s captivity in Edom (Rome) will come to an end.’ R. Jose remarked: ‘If it was for the sake of the Matrona, why did He not “come” to Babylon, where the Shekinah was also in exile with Israel?’ To this the Jew replied that according to tradition the reason why the Holy One did not reveal Himself fully by signs and wonders in Babylon was because the Israelites took to themselves foreign wives and profaned the sign of the holy Covenant. In Egypt, however, it was different: they entered it as pure sons of Israel, and left it as such. When the Edomitic exile comes to an end He shall manifest His glory in fulness and raise up His Spouse from the dust, saying to her: “Shake yourself from the dust; arise, sit down, O Jerusalem, loose yourself from the bands of your neck, O captive daughter of Zion” (Yeshayah 52: 2). Who shall then stand against Him? It is written “And the godlings of Egypt shall flee from His presence.” The “godlings” are not merely idols made of stone and wood, but celestial principalities and terrestrial divinities. Indeed, wherever Israel is in exile the Holy One watches them and demands an account from those

peoples and their supernal representatives. Mark what is written! *“Thus says Hashem, my people went down at the first to Egypt to sojourn there, and Assyria oppressed them for nothing”* (52: 4). The Holy One had a grave complaint against Assyria. *“Behold what Assyria has done to me! Egypt I punished severely, although she treated my people with hospitality when they came to sojourn there, assigning to them the fat of the land, the land of Goshen; and even later, though they oppressed them, they did not take away the land from them nor anything belonging to them”* (Yehezkel 5: 6). But Assyria *“oppressed them for nothing”*: they dragged hem to the other end of the earth and took their country away from them.” Now if Egypt was punished, notwithstanding the kindness with which she treated Israel, especially at first, it can certainly be expected that Assyria and Edom, and, in fact, all the nations who have maltreated Israel, will receive their punishment from the Holy One, when He will manifest the glory of His Name to them, as it is written, *“Thus will I magnify myself, and sanctify myself, and I will be known among many nations”* (Yehezkel 38: 23).

R. Simeon lifted up his hands and wept. ‘Alas,’ he said, ‘for him who will live at that time! Yet happy he who will live at that time! When the Holy One comes to visit the “Hind” (Israel), he will examine who it is that remains loyal to her at that time, and then woe to him who shall not be found worthy, and of whom it shall be said, *“I looked and there was none to help”* (Yeshayah 62: 23). Many sufferings shall then befall Israel. But happy he who will be found faithful at that time! For he shall see the joy-giving light of the King. Concerning that time it is proclaimed: *“I will refine them as silver is refined, and will try them as gold is tried”* (Zekharia. 13: 9). Then shall pangs and travail overtake Israel, and all nations and their kings shall furiously rage together and take counsel against her. Thereupon a pillar of fire will be suspended from heaven to earth for forty days, visible to all nations. Then the Messiah will arise from the Garden of Eden, from that place which is called “The Bird's Nest”. He will arise in the land of Galilee, and on that day the whole world shall be shaken and all the children of men shall seek refuge in caves and rocky places. Concerning that time it is written: *“And they shall go into the holes of the rocks and into the caves of the earth, for fear of Hashem and for the glory of his majesty, when he rises to shake terribly the earth”* (Yeshaya 2: 19). *“The glory of his majesty”* refers to the Messiah when he shall reveal himself in the land of Galilee; for in this part of the Holy Land the desolation first began, and therefore he will manifest himself there first, and from there begin to war against the world. After the forty days, during which the pillar shall have stood between heaven and earth before the eyes of the whole world, and the Messiah shall have manifested himself, a star shall come forth from the East variegated in hue and shining brilliantly, and seven other stars shall surround it, and make war on it from all sides, three times a day for seventy days, before the eyes of the whole world. The one star shall fight against the seven with rays of fire flashing on every side, and it shall smite them until they are extinguished, evening after evening. But in the day they will appear again and fight before the eyes of the whole world, seventy days long. After the seventy days the one star shall vanish. Also the Messiah shall be hidden for twelve months in the pillar of fire, which shall return again, although it shall not be visible. After the twelve months the Messiah will be carried up to heaven in that pillar of fire and receive there power and dominion and the royal crown. When he descends, the pillar of fire will again be visible to the eyes of the world, and the Messiah will reveal himself, and mighty nations will gather round him, and he shall declare war against all the world. At that time the Holy One shall show forth his power before all the nations of the earth, and the Messiah shall be manifested throughout the whole universe, and all the kings will unite to fight against him, and even in Israel there will be found some wicked ones who shall join them in the fight against the Messiah. Then there will be darkness over all the world, and for fifteen days shall it continue, and many in Israel shall

perish in that darkness. Concerning this darkness it is written: “Behold, darkness covers the earth and gross darkness the peoples” (Yeshayah. 60: 2).’.

R. Simeon then discoursed on the verse: *If a bird's nest chance to be before thee in the way in any tree, or on the ground, young ones or eggs, and the dam sitting upon the young... thou shalt in no wise let the dam go*” (Devarim 12: 6-7). ‘This passage’, he said, ‘we interpret as an esoteric commandment in the Law, containing mysteries of doctrine, paths and ways known to the Fellowship and belonging to the thirty-two paths of the Torah.’ Then, turning to R. Eleazar, his son, he said: ‘At the time when the Messiah shall arise, there will be great wonders in the world. See now, in the lower Paradise there is a secret and unknown spot, broidered with many colors, in which a thousand palaces of longing are concealed. No one may enter it, except the Messiah, whose abode is in Paradise. The Garden is encompassed with multitudes of saints who look to the Messiah as their leader, along with many hosts and bands of the souls of the righteous there. On New Moons, festivals, and Sabbaths, he enters that place, in order to find joyous delight in those secret palaces. Behind those palaces there is another place, entirely hidden and undiscoverable. It is called “Eden”, and no one may enter to behold it. Now the Messiah is hidden in its outskirts until a place is revealed to him which is called “the Bird's Nest”. This is the place proclaimed by that Bird (the Shekhinah) which flies about the Garden of Eden every day. In that place the effigies are woven of all the nations who band together against Israel. The Messiah enters that abode, lifts up his eyes and beholds the Fathers (Patriarchs) visiting the ruins of God's Sanctuary. He perceives mother Rachel, with tears upon her face; the Holy One, blessed be He, tries to comfort her, but *she refuses to be comforted* (Yirimayu 31: 14). Then the Messiah lifts up his voice and weeps, and the whole Garden of Eden quakes, and all the righteous and saints who are there break out in crying and lamentation with him. When the crying and weeping resound for the second time, the whole firmament above the Garden begins to shake, and the cry echoes from five hundred myriads of supernal hosts, until it reaches the highest Throne. Then the Holy One, blessed be He, beckons to that “Bird”, which then enters its nest and comes to the Messiah, and flits about, uttering strange cries. Then from the holy Throne the Bird's Nest and the Messiah are summoned three times, and they both ascend into the heavenly places, and the Holy One swears to them to destroy the wicked kingdom (Rome) by the hand of the Messiah, to avenge Israel, and to give her all the good things which he has promised her. Then the Bird returns to her place. The Messiah, however, is hidden again in the same place as before ‘At the time when the Holy One shall arise to renew all worlds, and the letters of his Name shall shine in perfect union, the Yod ך with the He ה, and the He ה with the Vav ן, a mighty star will appear in the heavens of purple hue, which by day shall flame before the eyes of the whole world, filling the firmament with its light. And at that time shall a flame issue in the heavens from the north; and flame and star shall so face each other for forty days, and all men will marvel and be afraid. And when forty days shall have passed, the star and the flame shall war together in the sight of all, and the flame shall spread across the skies from the north, striving to overcome the star, and the rulers and peoples of the earth shall behold it with terror, and there will be confusion among them. But the star will remove to the south and vanquish the flame, and the flame shall daily be diminished until it be no more seen. Then shall the star cleave for itself bright paths in twelve directions which shall remain luminous in the skies for the term of twelve days. After a further twelve days trembling will seize the world, and at midday the sun will be darkened as it was darkened on the day when the holy Temple was destroyed, so that heaven and earth shall not be seen. Then out of the midst of thunder and lightning shall a voice be heard, causing the earth to quake and many hosts and principalities to perish. On the same day when that voice is heard throughout the world, a flame of fire shall appear burning in Great Rome (Constantinople will consume many

turrets and towers, and many are the great and mighty who shall perish then. All shall gather against her to destroy her, and no one will have hope to escape. From that day on, for twelve months, all the kings (of the world) will take counsel together and make many decrees to destroy Israel; and they shall prosper against him, as has been said. Blessed is he who shall live in that time, and blessed is he who shall not live in that time! And the whole world then will be in confusion. At the end of the twelve months the “*sceptre of Judah*”, namely the Messiah, will arise, appearing from Paradise, and all the righteous will surround him and gird him with weapons of war on which are inscribed the letters of the Holy Name. Then a voice will burst forth from the branches of the trees of Paradise: “Arise, saints from above, and stand ye before the Messiah! For the time has come for the Hind to be united with her Spouse, and he must avenge her on the world and raise her from the dust”. And all the saints from above will arise and gird the Messiah with weapons of war, Abraham at his right, Isaac at his left, Jacob in front of him, while Moses, the “faithful shepherd” of all these saints, shall dance at the head of them in Paradise. As soon as the Messiah has been installed by the saints in Paradise, he will enter again the place which is called “the Bird's Nest”, there to behold the picture of the destruction of the Temple, and of all the saints who were done to death there. Then will he take from that place ten garments, the garments of holy zeal, and hide himself there for forty days, and no one shall be able to see him. At the end of those forty days a voice shall be heard from the highest throne calling the Bird's Nest and the Messiah who shall be hidden there. Thereupon he shall be carried aloft, and when the Holy One, blessed be He, shall behold the Messiah adorned with the garments of holy zeal and girded with weapons of war, he will take him and kiss him upon his brow. At that moment three hundred and ninety firmaments shall begin to shake. The Holy One shall command one of these firmaments, which has been kept in waiting since the six days of creation, to approach, and He shall take out from a certain temple in it a crown inscribed with holy names. It was with this crown that the Holy One adorned Himself when the Israelites crossed the Red Sea and He avenged Himself on all the chariots of Pharaoh and his horsemen. With this same crown will He crown King Messiah. As soon as he is crowned, the Holy One will take him and kiss him as before. All the holy multitude and the whole holy army will surround him and will bestow upon him many wonderful gifts, and he will be adorned by them all. Then will he enter into one of the temples and behold there all the upper angels who are called “the mourners of Zion” because they continually weep over the destruction of the Holy Temple. These angels shall give him a robe of deep red in order that he may commence his work of revenge. The Holy One will again hide him in the “Bird's Nest” and he will remain there for thirty days. After the thirty days he will again be decked with those adornments from above and from below, and many holy beings will surround him. The whole world then shall see a light extending from the firmament to the earth, and continuing for seven days, and they will be amazed and not comprehend: only the wise will understand, they who are adepts in the mystic lore, blessed is their portion. All through the seven days the Messiah shall be crowned on earth. Where shall this be? “*By the way*”, Rachel's grave, which is on the cross-road. To mother Rachel he will give glad tidings and comfort her, and now she will let herself be comforted, and will rise and kiss him. The light will then move from that place and shall stand over Jericho, the city of trees, and the Messiah will be hidden in the light of the “Bird's Nest” for twelve months. After the twelve months that light will stand between heaven and earth in the land of Galilee, where Israel's captivity began, and there will he reveal himself from the light of the “Bird's Nest”, and return to his place. On that day the whole earth will be shaken from one end to the other, and thus the whole world will know that the Messiah has revealed himself in the land of Galilee. And all who are diligent in the study of the Torah-and there shall be few such in the world-will gather round him. His army will gain in strength through the merit of little infants at school, symbolized by the word *ephroah*-“*young bird*”

(cf. *Devarim* 12: 6). And if such will not be found at that time it will be through the merit of the sucklings, *“the eggs”*, *“those that are weaned from the milk, and drawn from the breasts”* (*Yeshayah* 12: 9), for whose sake the Shekhinah dwells in the midst of Israel in exile, as indeed there will be few sages at that time. This is the implication of the words *“And the dam sitting upon the young, or upon the eggs”*, which, allegorically interpreted, means that it does not depend upon the Mother to free them from exile, but upon the Supreme King; for it is the young ones and the sucklings that will give strength to the Messiah, and then the Supernal Mother, which *“sits upon them”*, will be stirred up towards Her Spouse. He will tarry for twelve months longer, and then he will appear and raise her from the dust: *“I will raise up on that day the tabernacle of David that is fallen”* (*Amos* 9:2). On that day the Messiah will begin to gather the captives from one end of the world to the other: *“If any of you be driven out unto the utmost parts of heaven, from there will Hashem your Gd gather you”* (*Dev.*30: 4). From that day on the Holy One will perform for Israel all the signs and wonders which He performed for them in Egypt: *“As in the days of your coming out of the land of Egypt, will I show unto him wonders”* (*Mikhah* 7: 15)..

Then said R. Shimon: ‘Eleazar, my son! You can find all this in the mystery of the thirty-two paths of the Holy Name. Before these wonders have taken place in the world, the mystery of the Holy Name will not be manifested in perfection and love will not be awakened: *“You daughters of Jerusalem, I adjure you by the gazelles and by the hinds of the field, that you stir not up, nor awake the love until she pleases”* (*Shir HaShirim*. 2: 7). The *“gazelles”* (*zebaot*) symbolize the king, who is called *Zebakot*; the *“hinds”* represent those other principalities and powers from below; *“that you stir not up, etc.”* refers to the *“Right Hand”* of the Holy One, called *“Love”*; *“until she pleases”*, namely She (the Shekhinah) who lies at present in the dust and in whom the King is well pleased. Blessed be he who will be found worthy to live at that time! Blessed will he be both in this world and in the world to come.!

Beresheet 25A יו"ד ה"א ו"א ה"א = משיח = Messiah

The following is another explanation of the words: *“These are the generations of heaven and earth.”* The expression *“these are”* here corresponds to the same expression in the text: *“these are your gods, O Israel”* (*Shemot* 32: 4). When these shall be exterminated, it will be as if God had made heaven and earth on that day; hence it is written, *“on the day that Gd makes heaven and earth”*. At that time Gd will reveal Himself with the Shekhinah and the world will be renewed, as it is written, *“for as the new earth and the new heaven, etc.”* (*Yeshayah* 66: 22); At that time *“Hashem shall cause to spring from the ground every pleasant tree, etc.”*, but before these are exterminated the rain of the Torah will not descend, and Israel, who are compared to herbs and trees, cannot shoot up, as is hinted in the words: *“no shrub of the field was yet in the earth, and no herb of the field, etc.”* (*Beresheet* 2: 5), because *“there was no man”*, i.e. Israel were not in the Temple, *“to till the ground”* with sacrifices. According to another explanation, the words *“no shrub of the field was yet in the earth”* refer to the first Messiah, and the words *“no herb of the field had yet sprung up”* refer to the second Messiah. Why had they not shot forth? Because Mosheh was not there to serve the Shekhinah-Mosheh, of whom it is written, *“and there was no man to till the ground”*. This is also hinted at in the verse *“the sceptre shall not depart from Judah nor the ruler's staff from between his feet”*, *“the sceptre”* referring to the Messiah of the house of Judah, and *“the staff”* to the Messiah of the house of Joseph. *“Until Shiloh cometh”*: this is Mosheh, the numerical value of the two names Shiloh and Mosheh being the same. It is also possible to refer the *“herbs of the field”* to the righteous or to the students of the Torah.

And the obedience of the people be his *velo yik'hat*" is a phrase whose letters also form the Hebrew words, *Levi Kehat*.. Another explanation "*plant (siach) of the field*" is the souls of the righteous, who come from the Righteous, the life of the worlds. Because *Siah* (*Sin-Yod-Het*) *Hai* (*Het-Yud*) and *Shin*. *Shin* the three branches of the tree, which symbolize the three Patriarchs-from the life (*Hai*) of the worlds,.

Another explanation "*And no herb עשב (esev) of the "* and *Shin*. the three leaves, *Yod-Aleph-Hei-Daled-Vav-Nun-Hei-Yod-* "יאדוהונהי", they have a numerical value of Ayin-Bet (72). The branches-, are from which are suspended. They all add up to 72. They do not reach the place, which is the Shechinah, until the appearance of he who is called man, who is *Yod-Vav-Dalet, Hei-Aleph, Vav-Aleph-Vav, Hei-Aleph* א"ה ו"א א"ה ו"א and this is: "*And there was not a man to till the ground*".

For this reason, it is written: "*And no herb of the field had yet grown.*" This means that the righteous was not yet grown --Mosheh, who validates, "*Truth shall spring (grow) out of the earth*" (*Tehilim 85:12*). As it is described: "*And it cast down the truth to the ground*" (*Daniel 8:12*), the students of the Torah, who are like the plants. But they do not grow in exile until: "*Truth shall spring out of the earth.*". This is Moshe, about whom it is written: "*The law of truth was in his mouth*" (*Malakhi 2:6*), because no man relates to the Shekhinah as well as he. This is , "*And there is not a man to till the ground*". As soon as he appears,: "*But there went up a mist (Aleph-Dalet) from the earth*" (*Beresheet 2:6*) *Aleph- Daled* in the name Adona אדנא. The letter Vav ascends to it and becomes through it the Master (*Adon*) of the entire earth. Immediately, it "*watered the whole face of the ground*". Yisrael below will be watered with the 70 aspects of the Torah.

Another explanation "*But there went up a mist from the earth.*" The *Targum* says, "*But there went up a cloud from the earth.*" of which it is written: "*For the cloud of Hashem was upon the tabernacle*" (*Shemot 40:38*). And the students of the Torah on earth will be watered by her. At that time, "*And Hashem Gd formed man...*" (*Beresheet 2:7*), the children of Yisrael, whom the Holy One, blessed be He, formed in the images of this world and of the world to come. The word "*formed (vayyitzer)*" at that time, the Holy One, blessed be He, shall put them--into His name by putting the letter Vav ו in between the two Yods. Together, they have the same numerical value as *Yod-Hei-Vav -Hei* יה"ו. The two Yods will be formed on His face and on the faces and the letter Vav is their nose.

.For this reason, it is written: "*For from the top of the rocks (tzurim) I see him...*" (*Bemidbar 23:9*). These *Tziyurim* (forms) of the holy name. These shall appear as drawings upon their faces, which are formed according to the secret of the two precious tablets, which are *Yod ו* and *Yod ו* , and the letter *Vav ו* is inscribed on them. Furthermore, He drew the images of all the generations by His supernal spouse, who is *Yod-Hei. יה"ו* They were symbolized by the letter *Vav ו* which unites them both. And He formed them with those images of above which is Yisrael, is the Central Column that comprises the upper and lower Shekhinah. These are the reciting of Shema in the evening prayer and the recital of Shema in the morning prayer. Of them, it is written: "*This is now bone of my bones, and flesh of my flesh*" (*Beresheet 2:23*).

As soon as He will plant the children of Yisrael in the holy Garden of Eden, as it is written: "*And Hashem Gd*", *Aba* and *Ima*, "*planted a garden*", the lower Shekhinah, "*in Eden*", the supernal *Ima*. "*And there he put the man*", the Central Column. Then she will become His planting, His female counterpart and shall never leave his side. She will be his

delight. And the Holy One, blessed be He, planted Yisrael at that time to be a sacred plant in the world. As it is written: "*The branch of my planting, the work of my hands, that I may be glorified*" (Yeshayah 60:21).

Shelah 167 יו"ד ה"א וא"ו ה"א משיח = **Messiah**

It is written: "*And the angel of Gd who went before the camp of Yisrael, removed and went behind them*" (Shemot 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 (Belshazzar's) 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, Messiah,. After that, 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.

Shelah 173 יו"ד ה"א וא"ו ה"א משיח = **Messiah**

In addition, he opened [a supernal pipeline of heavenly Torah which he poured on the listeners] saying, "*You that bring good tidings to Zion, get you up into the high mountain...*" (Yeshayah 40:9). "*Into the high mountain*" definitely means the mountain of Avarim, which Mosheh was buried. We have already explained that the Shekhinah will ascend from there and will proclaim the good tidings to the world. However, all is inclusive in her. "*You that bring good tidings to Zion*" is Hephzibah, the wife of Nathan son of David, who is the mother of Messiah, Menahem son of Amiel,. She shall go out and bring the tidings and she is part of the general meaning of: "*You that bring good tidings to Zion.*"

A voice will be heard around the world and two kings in the world will get aroused to wage battle. The sanctified name will emerge over the world. What tidings will she bear and declare? That is "*Behold, Hashem Gd, will come with might, and His arm shall rule for Him: behold, His reward is with Him. And His hire before Him*" (Yeshayah 40:10). "*Behold, His reward is with Him*" means that the Holy One, blessed be He, will proclaim for the entire entourage above and command them to assemble and hold court. 'Whoever gave his soul for the sake of My name's sanctity, what is his reward? They will pronounce that much and so much. Whoever suffered so many disparaging remarks and curses for My sake, what is his reward? They will pronounce that amount. Whoever was daily punished for My sake, what is his reward? And they will say, it is this.' That is the meaning of: "*Behold, His reward is with Him. And His hire before Him.*"

What is the meaning of: "*And His hire ('deed')*"? It is as written: "*Oh how great is Your goodness, which You have laid up for those who fear You; which You have performed for those who trust in You*" (Tehilim 31:20). That is his deed. What is the meaning of: "*In the*

sight of the sons of man"? It means in contrast to those idol worshipers. . In "*which You have laid up for those who fear You,*" what is the meaning of, "*which You have laid up*"? Who would want to rob and take away what He wishes to grant, as written "*laid up*"?

Just go and see the compassionate action that the Holy One, blessed be He, takes, since, when He beats someone, He therein provides a remedy. How does He hurt? With the left, since He draws near with the right and through the left He inflicts blows. Behold: through that which He uses to hurt, He also brings the remedy, since it is written: "*Out of the north the evil shall break forth*" (*Yirmeyahu* 1:14). Since He hurls the blows at the left. From there, all the judgments and harsh edicts emanate and in it dwells all good recompense and kindness that the Holy One, blessed be He, has destined to grant Yisrael. In the future to come, the Holy One, blessed be He, will call on the north, and tell him, 'In you I have provided all benefits and good wages to My children who have suffered so many calamities in this world for the sake of the sanctity of My name. Pay out all the good wages that I have entrusted to you!'

This is what it says: "*I will say to the north, Give up; and to the south, Keep not back...*" (*Yeshayah* 43:6). Is this then the manner of the south, to deprive blessings? Aren't all the blessings from the south side, and good comes from the south? Yet he says to the south, "*Keep not back.*" It is only that, at that period, the Holy One, blessed be He, will awaken Abraham and tell him, Rise, because the time has arrived in which I will redeem your children and grant them good compensation for all they suffered in the exile. This is due to the fact that Abraham was involved in their sale as is written: "*Unless their Rock had sold them*" (*Devarim* 32:30), which refers back to Abraham. He therefore acted as if this was not favorable in his eyes and showed himself as if he wished them to be hurt more for their iniquities, saying a payback should be collected for their iniquities and sins. The Holy One, blessed be He, said to Abraham, 'I am aware that whatever you said was just said on the surface. I too will be like that, on the surface. "*Keep not back.*" I wish to please you for the sake of your children. Do not deprive them of kindness and do not deprive them of good compensation. They suffered so much for their iniquities. Therefore, "*I will say to the north, Give up*". Everything else. and that is the meaning of: "*which You have laid up (tzafanta)*". This is the good tidings that she brings.

In addition, she will bring tidings for the second time when the Shekhinah will be on that high mountain, and she will go with the tidings to the patriarchs. Swiftly will she visit Jerusalem and see its destruction. She will enter Zion and there she will batter the wall as before, over her original dwelling house and the glory at that location. And she will swear that she will not leave there until the Holy One, blessed be He, redeems her children. The same Hephzibah will bring tidings as before and declare, "*Cry out and shout, you inhabitant of Zion: for great is the Holy One of Yisrael in the midst of you*" (*Yeshayah* 12:6). What is "*great...in the midst of you*"? That is the Holy One, blessed be He, who comes to her to raise her from the dust and say to her, "*Shake yourself from the dust; arise, and sit down, O Jerusalem*" (*Yeshayah* 52:2). She is Jerusalem and Jerusalem is assuredly her name.

By this too, how much additional joy will the righteous have in the Garden of Eden? As a result of this, praised is he whose soul bears witness on the Shabbat in the presence of the King with his new interpretations of the Torah. Through this, the Holy One, blessed be He, and His entire entourage above and all these righteous in the Garden of Eden are adorned with that. Additionally, I heard from the holy luminary. How much glory upon glory and adornment upon adornment they crown the father of that man. During that time, the Holy One, blessed be He, says 'Gather to listen to new innovative matters in the Torah of so-and-so, son of so-and-so'. . How many are they that kiss on the head? How many righteous adorn him when they descend? Praised is the lot of all those who study and deal in the Torah, and especially on the Shabbat even more than the rest of the weekdays.

The Songs to be Sung this Night (translation from www.mechon-mamre.org)

- (1) Beresheet 1:1-2:3)
- (2) Hukot (Bemidbar 21-17)
- (3) Hazinu (Devarim 32)
- (4) Yeshoshua 10:12-14
- (5) Shoftim 5
- (6) Shemuel I, Chapter 2:1-10
- (7) Shemuel II, Chapter 22:1-51
- (8) Yeshayah 30:26-29
- (9) Yeshayah 26:1-4
- (10) Tehillim Chapters 92, 66, 74, 78, 107
- (11) Shir HaShirim

(1) Beresheet 1:1-2:3 משיח = **Messiah**

1 In the beginning God created the heaven and the earth. 2 Now the earth was unformed and void, and darkness was upon the face of the deep; and the spirit of God hovered over the face of the waters. 3 And God said: 'Let there be light.' And there was light. 4 And God saw the light, that it was good; and God divided the light from the darkness. 5 And God called the light Day, and the darkness He called Night. And there was evening and there was morning, one day. 6 And God said: 'Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.' 7 And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament; and it was so. 8 And God called the firmament Heaven. And there was evening and there was morning, a second day. 9 And God said: 'Let the waters under the heaven be gathered together unto one place, and let the dry land appear.' And it was so. 10 And God called the dry land Earth, and the gathering together of the waters called He Seas; and God saw that it was good. 11 And God said: 'Let the earth put forth grass, herb yielding seed, and fruit-tree bearing fruit after its kind, wherein is the seed thereof, upon the earth.' And it was so. 12 And the earth brought forth grass, herb yielding seed after its kind, and tree bearing fruit, wherein is the seed thereof, after its kind; and God saw that it was good. 13 And there was evening and there was morning, a third day. 14 And God said: 'Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days and years; 15 and let them be for lights in the firmament of the heaven to give light upon the earth.' And it was so. 16 And God made the two great lights: the greater light to rule the day, and the lesser light to rule the night; and the stars. 17 And God set them in the firmament of the heaven to give light upon the earth, 18 and to rule over the day and over the night, and to divide the light from the darkness; and God saw that it was good. 19 And there was evening and there was morning, a fourth day. 20 And God said: 'Let the waters swarm with swarms of living creatures, and let fowl fly above the earth in the open firmament of heaven.' 21 And God created the great sea-monsters, and every living creature that creepeth, wherewith the waters swarmed, after its kind, and every winged fowl after its kind; and God saw that it was good. 22 And God blessed them, saying: 'Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth.' 23 And there was evening and there was morning, a fifth day. 24 And God said: 'Let the earth bring forth the living creature after its kind, cattle, and creeping thing, and beast of the earth after its kind.' And it was so. 25 And God made the beast of the earth after its kind, and the cattle after their kind, and

every thing that creepeth upon the ground after its kind; and God saw that it was good. 26 And God said: 'Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.' 27 And God created man in His own image, in the image of God created He him; male and female created He them. 28 And God blessed them; and God said unto them: 'Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that creepeth upon the earth.' 29 And God said: 'Behold, I have given you every herb yielding seed, which is upon the face of all the earth, and every tree, in which is the fruit of a tree yielding seed--to you it shall be for food; 30 and to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is a living soul, [I have given] every green herb for food.' And it was so. 31 And God saw every thing that He had made, and, behold, it was very good. And there was evening and there was morning, the sixth day.

Chapter 2

And the heaven and the earth were finished, and all the host of them. 2 And on the seventh day God finished His work which He had made; and He rested on the seventh day from all His work which He had made. 3 And God blessed the seventh day, and hallowed it; because that in it He rested from all His work which God in creating had made

(2) Bemidbar 21:17

Then sang Israel this song: Spring up, O well--sing ye unto it-- **18** The well, which the princes digged, which the nobles of the people delved, with the sceptre, and with their staves. And from the wilderness to Mattanah; **19** and from Mattanah to Nahaliel; and from Nahaliel to Bamoth; **20** and from Bamoth to the valley that is in the field of Moab, by the top of Pisgah, which looketh down upon the desert

(3) Devarim 32 משיח = Messiah

Give ear, ye heavens, and I will speak; and let the earth hear the words of my mouth. 2 My doctrine shall drop as the rain, my speech shall distil as the dew; as the small rain upon the tender grass, and as the showers upon the herb. 3 For I will proclaim the name of the LORD; ascribe ye greatness unto our God. 4 The Rock, His work is perfect; for all His ways are justice; a God of faithfulness and without iniquity, just and right is He. 5 Is corruption His? No; His children's is the blemish; a generation crooked and perverse. 6 Do ye thus requite the LORD, O foolish people and unwise? is not He thy father that hath gotten thee? hath He not made thee, and established thee? 7 Remember the days of old, consider the years of many generations; ask thy father, and he will declare unto thee, thine elders, and they will tell thee. 8 When the Most High gave to the nations their inheritance, when He separated the children of men, He set the borders of the peoples according to the number of the children of Israel. 9 For the portion of the LORD is His people, Jacob the lot of His inheritance. 10 He found him in a desert land, and in the waste, a howling wilderness; He compassed him about, He cared for him, He kept him as the apple of His eye. 11 As an eagle that stirreth up her nest, hovereth over her young, spreadeth abroad her wings, taketh them, beareth them on her pinions-- 12 The LORD alone did lead him, and there was no strange god with Him. 13 He made him ride on the high places of the earth, and he did eat the fruitage of the field; and He made him to suck honey out of the crag, and oil out of the flinty rock; 14 Curd of kine, and milk of sheep, with fat of lambs,

and rams of the breed of Bashan, and he-goats, with the kidney-fat of wheat; and of the blood of the grape thou drankest foaming wine. 15 But Jeshurun waxed fat, and kicked--thou didst wax fat, thou didst grow thick, thou didst become gross--and he forsook God who made him, and contemned the Rock of his salvation. 16 They roused Him to jealousy with strange gods, with abominations did they provoke Him. 17 They sacrificed unto demons, no-gods, gods that they knew not, new gods that came up of late, which your fathers dreaded not. 18 Of the Rock that begot thee thou wast unmindful, and didst forget God that bore thee. 19 And the LORD saw, and spurned, because of the provoking of His sons and His daughters. 20 And He said: 'I will hide My face from them, I will see what their end shall be; for they are a very froward generation, children in whom is no faithfulness. 21 They have roused Me to jealousy with a no-god; they have provoked Me with their vanities; and I will rouse them to jealousy with a no-people; I will provoke them with a vile nation. 22 For a fire is kindled in My nostril, and burneth unto the depths of the nether-world, and devoureth the earth with her produce, and setteth ablaze the foundations of the mountains. 23 I will heap evils upon them; I will spend Mine arrows upon them; 24 The wasting of hunger, and the devouring of the fiery bolt, and bitter destruction; and the teeth of beasts will I send upon them, with the venom of crawling things of the dust. 25 Without shall the sword bereave, and in the chambers terror; slaying both young man and virgin, the suckling with the man of gray hairs. 26 I thought I would make an end of them, I would make their memory cease from among men; 27 Were it not that I dreaded the enemy's provocation, lest their adversaries should misdeem, lest they should say: Our hand is exalted, and not the LORD hath wrought all this.' 28 For they are a nation void of counsel, and there is no understanding in them. 29 If they were wise, they would understand this, they would discern their latter end. 30 How should one chase a thousand, and two put ten thousand to flight, except their Rock had given them over and the LORD had delivered them up? 31 For their rock is not as our Rock, even our enemies themselves being judges. 32 For their vine is of the vine of Sodom, and of the fields of Gomorrah; their grapes are grapes of gall, their clusters are bitter; 33 Their wine is the venom of serpents, and the cruel poison of asps. 34 'Is not this laid up in store with Me, sealed up in My treasuries? 35 Vengeance is Mine, and recompense, against the time when their foot shall slip; for the day of their calamity is at hand, and the things that are to come upon them shall make haste. 36 For the LORD will judge His people, and repent Himself for His servants; when He seeth that their stay is gone, and there is none remaining, shut up or left at large. 37 And it is said: Where are their gods, the rock in whom they trusted; 38 Who did eat the fat of their sacrifices, and drank the wine of their drink-offering? let him rise up and help you, let him be your protection. 39 See now that I, even I, am He, and there is no god with Me; I kill, and I make alive; I have wounded, and I heal; and there is none that can deliver out of My hand. 40 For I lift up My hand to heaven, and say: As I live for ever, 41 If I whet My glittering sword, and My hand take hold on judgment; I will render vengeance to Mine adversaries, and will recompense them that hate Me. 42 I will make Mine arrows drunk with blood, and My sword shall devour flesh; with the blood of the slain and the captives, from the long-haired heads of the enemy.' 43 Sing aloud, O ye nations, of His people; for He doth avenge the blood of His servants, and doth render vengeance to His adversaries, and doth make expiation for the land of His people.

(4) Yehoshua 10:12-14 משיח = Messiah

Then spoke Joshua to the LORD in the day when the LORD delivered up the Amorites before the children of Israel; and he said in the sight of Israel: 'Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Aijalon.' 13 And the sun stood still, and the moon stayed, until the nation had avenged themselves of their enemies. Is not this written in the book of Jashar? And the sun stayed in the midst of heaven, and hasted not to go down about a whole day. 14 And there was no day like that before it or after it, that the LORD hearkened unto the voice of a man; for the LORD fought for Israel.

(5) Shoftim 5 משיח = Messiah

Then sang Deborah and Barak the son of Abinoam on that day, saying: 2 When men let grow their hair in Israel, when the people offer themselves willingly, bless ye the LORD. 3 Hear, O ye kings; give ear, O ye princes; I, unto the LORD will I sing; I will sing praise to the LORD, the God of Israel. 4 LORD, when Thou didst go forth out of Seir, when Thou didst march out of the field of Edom, the earth trembled, the heavens also dropped, yea, the clouds dropped water. 5 The mountains quaked at the presence of the LORD, even yon Sinai at the presence of the LORD, the God of Israel. 6 In the days of Shamgar the son of Anath, in the days of Jael, the highways ceased, and the travellers walked through byways. 7 The rulers ceased in Israel, they ceased, until that thou didst arise, Deborah, that thou didst arise a mother in Israel. 8 They chose new gods; then was war in the gates; was there a shield or spear seen among forty thousand in Israel? 9 My heart is toward the governors of Israel, that offered themselves willingly among the people. Bless ye the LORD. 10 Ye that ride on white asses, ye that sit on rich cloths, and ye that walk by the way, tell of it; 11 Louder than the voice of archers, by the watering-troughs! there shall they rehearse the righteous acts of the LORD, even the righteous acts of His rulers in Israel. Then the people of the LORD went down to the gates. 12 Awake, awake, Deborah; awake, awake, utter a song; arise, Barak, and lead thy captivity captive, thou son of Abinoam. 13 Then made He a remnant to have dominion over the nobles and the people; the LORD made me have dominion over the mighty. 14 Out of Ephraim came they whose root is in Amalek; after thee, Benjamin, among thy peoples; out of Machir came down governors, and out of Zebulun they that handle the marshal's staff. 15 And the princes of Issachar were with Deborah; as was Issachar, so was Barak; into the valley they rushed forth at his feet. Among the divisions of Reuben there were great resolves of heart. 16 Why satest thou among the sheepfolds, to hear the pipings for the flocks? At the divisions of Reuben there were great searchings of heart. 17 Gilead abode beyond the Jordan; and Dan, why doth he sojourn by the ships? Asher dwelt at the shore of the sea, and abideth by its bays. 18 Zebulun is a people that jeoparded their lives unto the death, and Naphtali, upon the high places of the field. 19 The kings came, they fought; then fought the kings of Canaan, in Taanach by the waters of Megiddo; they took no gain of money. 20 They fought from heaven, the stars in their courses fought against Sisera. 21 The brook Kishon swept them away, that ancient brook, the brook Kishon. O my soul, tread them down with strength. 22 Then did the horsehoofs stamp by reason of the prancings, the prancings of their mighty ones. 23 'Curse ye Meroz', said the angel of the LORD, 'Curse ye bitterly the inhabitants thereof, because they came not to the help of the LORD, to the help of the LORD against the mighty.' 24 Blessed above women shall Jael be, the wife of Heber the Kenite, above women in the tent shall she be blessed. 25 Water he asked, milk she gave him; in a lordly bowl she brought him curd. 26 Her hand she put to the tent-pin, and her right hand to the workmen's hammer; and with the hammer she smote Sisera, she smote through his head, yea, she pierced and struck through his temples. 27 At her feet he sunk, he fell, he lay; at her feet he sunk, he fell; where he sunk, there he fell down dead. 28 Through the window she looked forth, and peered, the mother of Sisera, through the lattice: 'Why is his chariot so long in coming? Why tarry the wheels of his chariots? 29 The wisest of her princesses answer her, yea, she returneth answer to herself: 30 'Are they not finding, are they not dividing the spoil? A damsel, two damsels to every man; to Sisera a spoil of dyed garments, a spoil of dyed garments of embroidery, two dyed garments of broidery for the neck of every spoiler?' 31 So perish all Thine enemies, O LORD; but they that love Him be as the sun when he goeth forth in his might. And the land had rest forty years.

(6) I Shemuel 2:1-10 משיח = Messiah

And Hannah prayed, and said: my heart exulteth in the LORD, my horn is exalted in the LORD; my mouth is enlarged over mine enemies; because I rejoice in Thy salvation. 2 There is none holy as the LORD, for there is none beside Thee; neither is there any rock like our God. 3 Multiply not exceeding proud talk; let not arrogancy come out of your mouth; for the LORD is a God of knowledge, and by Him actions are weighed. 4 The bows of the mighty men are broken, and they that stumbled are girded with strength. 5 They that were full have hired out themselves for bread; and they that were hungry have ceased; while the barren hath borne seven, she that had many children hath languished. 6 The LORD killeth, and maketh alive; He bringeth down to the grave, and bringeth up. 7 The LORD maketh poor, and maketh rich; He bringeth low, He also lifteth up. 8 He raiseth up the poor out of the dust, He lifteth up the needy from the dung-hill, to make them sit with princes, and inherit the throne of glory; for the pillars of the earth are the LORD'S, and He hath set the world upon them. 9 He will keep the feet of His holy ones, but the wicked shall be put to silence in darkness; for not by strength shall man prevail. 10 They that strive with the LORD shall be broken to pieces; against them will He thunder in heaven; the LORD will judge the ends of the earth; and He will give strength unto His king, and exalt the horn of His anointed

(7) II Shemuel 22:1-51 משיח = Messiah

1 And David spoke unto the LORD the words of this song in the day that the LORD delivered him out of the hand of all his enemies, and out of the hand of Saul; 2 and he said: The LORD is my rock, and my fortress, and my deliverer; 3 The God who is my rock, in Him I take refuge; my shield, and my horn of salvation, my high tower, and my refuge; my saviour, Thou savest me from violence. 4 Praised, I cry, is the LORD, and I am saved from mine enemies. 5 For the waves of Death compassed me. The floods of Belial assailed me. 6 The cords of Sheol surrounded me; the snares of Death confronted me. 7 In my distress I called upon the LORD, yea, I called unto my God; and out of His temple He heard my voice, and my cry did enter into His ears. 8 Then the earth did shake and quake, the foundations of heaven did tremble; they were shaken, because He was wroth. 9 Smoke arose up in His nostrils, and fire out of His mouth did devour; coals flamed forth from Him. 10 He bowed the heavens also, and came down; and thick darkness was under His feet. 11 And He rode upon a cherub, and did fly; yea, He was seen upon the wings of the wind. 12 And He made darkness pavilions round about Him, gathering of waters, thick clouds of the skies. 13 At the brightness before Him coals of fire flamed forth. 14 The LORD thundered from heaven, and the Most High gave forth His voice. 15 And He sent out arrows, and scattered them; lightning, and discomfited them. 16 And the channels of the sea appeared, the foundations of the world were laid bare by the rebuke of the LORD, at the blast of the breath of His nostrils. 17 He sent from on high, He took me; He drew me out of many waters; 18 He delivered me from mine enemy most strong, from them that hated me, for they were too mighty for me. 19 They confronted me in the day of my calamity; but the LORD was a stay unto me. 20 He brought me forth also into a large place; He delivered me, because He delighted in me. 21 The LORD rewarded me according to my righteousness; according to the cleanness of my hands hath He recompensed me. 22 For I have kept the ways of the LORD, and have not wickedly departed from my God. 23 For all His ordinances were before me; and as for His statutes, I did not depart from them. 24 And I was single-hearted toward Him, and I kept myself from mine iniquity. 25 Therefore hath the LORD recompensed me according to my righteousness, according to my cleanness in His eyes. 26 With the merciful Thou dost show Thyself merciful, with the upright man Thou dost show Thyself upright, 27 With the

pure Thou dost show Thyself pure; and with the crooked Thou dost show Thyself subtle. 28 And the afflicted people Thou dost save; but Thine eyes are upon the haughty, that Thou mayest humble them. 29 For Thou art my lamp, O LORD; and the LORD doth lighten my darkness. 30 For by Thee I run upon a troop; by my God do I scale a wall. 31 As for God, His way is perfect; the word of the LORD is tried; He is a shield unto all them that take refuge in Him. 32 For who is God, save the LORD? and who is a Rock, save our God? 33 The God who is my strong fortress, and who letteth my way go forth straight; 34 Who maketh my feet like hinds', and setteth me upon my high places; 35 Who traineth my hands for war, so that mine arms do bend a bow of brass. 36 Thou hast also given me Thy shield of salvation; and Thy condescension hath made me great. 37 Thou hast enlarged my steps under me, and my feet have not slipped. 38 I have pursued mine enemies, and destroyed them; neither did I turn back till they were consumed. 39 And I have consumed them, and smitten them through, that they cannot arise; yea, they are fallen under my feet. 40 For Thou hast girded me with strength unto the battle; Thou hast subdued under me those that rose up against me. 41 Thou hast also made mine enemies turn their backs unto me; yea, them that hate me, that I might cut them off. 42 They looked, but there was none to save; even unto the LORD, but He answered them not. 43 Then did I beat them small as the dust of the earth, I did stamp them as the mire of the streets, and did tread them down. 44 Thou also hast delivered me from the contentions of my people; Thou hast kept me to be the head of the nations; a people whom I have not known serve me. 45 The sons of the stranger dwindle away before me; as soon as they hear of me, they obey me. 46 The sons of the stranger fade away, and come halting out of their close places. 47 The LORD liveth, and blessed be my Rock; and exalted be the God, my Rock of salvation; 48 Even the God that executeth vengeance for me, and bringeth down peoples under me, 49 And that bringeth me forth from mine enemies; yea, Thou liftest me up above them that rise up against me; Thou deliverest me from the violent man. 50 Therefore I will give thanks unto Thee, O LORD, among the nations, and will sing praises unto Thy name. 51 A tower of salvation is He to His king; and showeth mercy to His anointed, to David and to his seed, for evermore

(8) Yeshaya 30:2-29 משיח = Messiah

26 Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of the seven days, in the day that the LORD bindeth up the bruise of His people, and healeth the stroke of their wound. 27 Behold, the name of the LORD cometh from far, with His anger burning, and in thick uplifting of smoke; His lips are full of indignation, and His tongue is as a devouring fire; 28 And His breath is as an overflowing stream, that divideth even unto the neck, to sift the nations with the sieve of destruction; and a bridle that causeth to err shall be in the jaws of the peoples. 29 Ye shall have a song as in the night when a feast is hallowed; and gladness of heart, as when one goeth with the pipe to come into the mountain of the LORD, to the Rock of Israel.

(9) Yeshaya 26:1-4 משיח = Messiah

1 In that day shall this song be sung in the land of Judah: We have a strong city; walls and bulwarks doth He appoint for salvation. 2 Open ye the gates, that the righteous nation that keepeth faithfulness may enter in. 3 The mind stayed on Thee Thou keepest in perfect peace; because it trusteth in Thee. 4 Trust ye in the LORD for ever, for the LORD is GOD, an everlasting Rock.

(10) Tehillim 92, 66, 74, 78, 107

Psalms Chapter 92 משיח = Messiah

1. A Psalm Song for the sabbath day.
2. It is a good thing to give thanks to the Lord, and to sing praises to your name, O most high!
3. To declare your loving kindness in the morning, and your faithfulness every night, 4. Upon an instrument of ten strings, and upon the harp, to the melody of the lyre.
5. For you, Lord, have made me glad through your work; I will triumph in the works of your hands.
6. O Lord, how great are your works! And your thoughts are very deep!
7. A stupid man does not know; nor can a fool understand this.
8. When the wicked spring like grass, and when all the evil doers flourish; it is that they shall be destroyed forever; 9. But you, O Lord, are most high for evermore.
10. For, behold, your enemies, O Lord, for, behold, your enemies shall perish; all the evil doers shall be scattered.
11. But you shall exalt my horn like the horn of a wild ox; I shall be anointed with fresh oil.
12. My eye has seen the downfall of my enemies, and my ears have heard the doom of the wicked who rise up against me.
13. The righteous flourish like the palm tree; he grows like a cedar in Lebanon.
14. Those that are planted in the house of the Lord shall flourish in the courts of our God.
15. They shall still bring forth fruit in old age; they shall be fat and flourishing; 16. To declare that the Lord is upright; he is my rock, and there is no unrighteousness in him.

Psalms Chapter 66 משיח = Messiah

1. To the chief Musician, A Song, a Psalm. Make a joyful noise to God, all the earth;
2. Sing to the honor of his name; make his praise glorious.
3. Say to God, How awesome are your works! Through the greatness of your power shall your enemies cringe before you.
4. All the earth shall worship you, and shall sing to you; they shall sing to your name. Selah.
5. Come and see the works of God; he is awesome in his doing toward the children of men.
6. He turned the sea into dry land; they passed through the river on foot; there did we rejoice in him.
7. He rules by his power for ever; his eyes behold the nations; let not the rebellious exalt themselves. Selah.
8. O bless our God, you peoples, and let the voice of his praise be heard;
9. Who has kept our soul among the living, and does not let our feet be moved.
10. For you, O God, have tested us; you have tried us, as silver is refined.
11. You have brought us into the net; you laid affliction upon our loins.
12. You have caused men to ride over our heads; we went through fire and through water; but you brought us out into abundance .
13. I will go into your house with burnt offerings; I will pay you my vows,
14. Which my lips have uttered, and my mouth has spoken, when I was in trouble.
15. I will offer to you burnt sacrifices of fatlings, with the smoke of rams; I will offer bulls with goats. Selah.
16. Come and hear, all you who fear God, and I will declare what he has done for my soul.
17. I cried to him with my mouth, and he was extolled with my tongue.
18. If I had looked on iniquity in my heart, the Lord would not have heard;
19. But truly God has heard me; he has attended to the voice of my prayer.
20. Blessed be God, who has not rejected my prayer, nor removed his loving kindness from me.

Psalms Chapter 74 משיח = **Messiah**

1. A Maskil of Asaph. O God, why have you cast us off for ever? Why does your anger smoke against the sheep of your pasture?
2. Remember your congregation, which you have purchased of old; the tribe of your inheritance, which you have redeemed; this Mount Zion, where you have dwelt.
3. Lift up your feet to the perpetual desolations; the enemy has destroyed everything in the sanctuary.
4. Your enemies roar in the midst of your congregations; they set up their own signs for signs.
5. They are known as swingers of axes in the thick forest.
6. But now they break down its carved work altogether with axes and hammers.
7. They have burned with fire your sanctuary, they have defiled the dwelling place of your name.
8. They said in their hearts, Let us destroy them together; they have burned up all the meeting places of God in the land.
9. We do not see our signs; there is no prophet any longer; nor is there among us any who knows how long. 10. O God, how long shall the adversary taunt? Shall the enemy blaspheme your name for ever?
11. Why do you withdraw your hand, your right hand? Take it out of your bosom!
12. For God is my King of old, working salvation in the midst of the earth.
13. You parted the sea by your strength; you broke the heads of the crocodiles in the waters.
14. You crushed the heads of Leviathan, and gave him for food to the people inhabiting the wilderness.
15. You cleaved open springs and brooks; you dried up ever flowing streams.
16. The day is yours, the night also is yours; you have prepared the light and the sun.
17. You have set all the borders of the earth; you have made summer and winter.
18. Remember this, how the enemy has insulted, O Lord, and how a base people have blasphemed your name.
19. O do not deliver the soul of your dove to the wild beasts; do not forget the congregation of your poor for ever.
20. Look upon the covenant; for the dark places of the earth are full of the habitations of cruelty.
21. O let not the oppressed return ashamed; let the poor and needy praise your name.
22. Arise, O God, plead your own cause; remember how the villain insults you daily.
23. Do not forget the voice of your enemies; the tumult of those who rise up against you increases continually.

Psalms Chapter 78 משיח = **Messiah**

1. A Maskil of Asaph. Give ear, O my people, to my Torah; incline your ears to the words of my mouth.
2. I will open my mouth in a parable; I will utter riddles concerning ancient times.
3. Of that which we have heard and known, and our fathers have told us.
4. We will not hide them from their children, but tell to the latter generation the praises of the Lord, and his strength, and his wonderful works that he has done.
5. For he established a testimony in Jacob, and appointed a Torah in Israel, which he commanded our fathers, that they should make them known to their children;
6. That the generation to come might know them, the children who should be born; who should arise and tell them to their children.
7. That they might set their hope in God, and not forget the works of God, but keep his commandments;
8. And that they should not be like their fathers, a stubborn and rebellious generation; a generation whose heart was not constant, and whose spirit was not faithful to God.

9. The children of Ephraim, being armed, and carrying bows, turned back in the day of battle.
10. They did not keep the covenant of God, and refused to walk according to his Torah.
11. And forgot his works, and his wonders that he had shown them.
12. He did marvelous things in the sight of their fathers, in the land of Egypt, in the field of Zoan.
13. He parted the sea, and caused them to pass through; and he made the waters stand like a heap.
14. And in the daytime he led them with a cloud, and all the night with a light of fire.
15. He split rocks in the wilderness, and gave them drink as from the deep.
16. He made streams come from the rock, and caused waters to run down like rivers.
17. And they sinned yet more against him, rebelling against the most High in the wilderness.
18. And they tempted God in their heart by asking food for their craving.
19. And they spoke against God; they said, Can God spread a table in the wilderness?.
20. Behold, he struck the rock, so that the waters gushed out, and the streams overflowed; can he give bread also? Can he provide meat for his people?.
21. Therefore the Lord heard this, and was angry; so a fire was kindled against Jacob, and anger also came up against Israel;.
22. Because they did not believe in God, and did not trust in his salvation.
23. Though he had commanded the clouds from above, and opened the doors of heaven,.
24. And rained down manna upon them to eat, and had given them of the grain of heaven.
25. Man ate the bread of angels; he sent them food in abundance.
26. He caused an east wind to blow in the sky; and by his power he brought on the south wind.
27. And he rained meat upon them like dust, and feathered birds like the sand of the sea;.
28. And he let it fall in the midst of their camp, around their habitations.
29. So they ate, and were well filled; for he gave them their own desire;.
30. They were not yet sated with their lust. But while their food was still in their mouths,.
31. The wrath of God came upon them, and slew the fattest of them, and struck down the young men of Israel.
32. For all this they still sinned, and did not believe in his wondrous works.
33. Therefore he ended their days with emptiness, and their years with trouble.
34. When he slew them, then they sought him; and they returned and earnestly sought God.
35. And they remembered that God was their rock, and the high God their redeemer.
36. Nevertheless they flattered him with their mouth, and they lied to him with their tongues.
37. For their heart was not constant with him, nor were they faithful in his covenant.
38. But he, being full of compassion, forgave their iniquity, and did not destroy them; often he turned away his anger, and did not stir up all his wrath.
39. For he remembered that they were but flesh; a wind that passes away, and does not come again.
40. How often they rebelled against him in the wilderness, and grieved him in the desert!.
41. And they turned back and tempted God, and pained the Holy One of Israel.
42. They did not remember his hand, nor the day when he saved them from the enemy.
43. How he had done his signs in Egypt, and his wonders in the field of Zoan;.
44. And had turned their rivers into blood; so that they could not drink of their streams.
45. He sent swarms of gnats among them, which devoured them; and frogs, which destroyed them.
46. He gave also their crops to the caterpillar, and the fruit of their labor to the locust.
47. He destroyed their vines with hail, and their sycamore trees with frost.

48. He gave over their cattle also to the hail, and their flocks to hot thunderbolts.
49. He cast upon them the fierceness of his anger, wrath, and indignation, and trouble, by sending evil angels among them.
50. He made a path for his anger; he spared not their soul from death, but gave their life over to the pestilence;.
51. And struck all the firstborn in Egypt; the first of their strength in the tents of Ham;.
52. But made his own people to go forth like sheep, and guided them in the wilderness like a flock.
53. And he led them on safely, so that they did not fear; but the sea overwhelmed their enemies.
54. And he brought them to his holy border, to the mountain which his right hand had won.
55. He cast out nations before them, and apportioned to them an inheritance by line, and made the tribes of Israel dwell in their tents.
56. Yet they tempted and rebelled against the most high God, and did not keep his testimonies;.
57. But turned back, and dealt unfaithfully like their fathers; they were turned aside like a deceitful bow.
58. For they provoked him to anger with their high places, and moved him to jealousy with their carved idols.
59. When God heard this, he was angry, and greatly loathed Israel;.
60. So that he forsook the tabernacle of Shiloh, the tent where he made his dwelling among men;.
61. And delivered his strength into captivity, and his glory into the enemy's hand.
62. He gave his people over also to the sword; and was angry with his inheritance.
63. The fire consumed their young men; and their virgins had no marriage songs.
64. Their priests fell by the sword; and their widows made no lamentation.
65. Then the Lord awoke as from sleep, and like a mighty man who shouts because of wine.
66. And he struck his enemies backward; he put upon them an everlasting reproach.
67. And he rejected the tent of Joseph, and chose not the tribe of Ephraim;.
68. But chose the tribe of Judah, the Mount Zion which he loved.
69. And he built his sanctuary like the high heavens, like the earth which he has established for ever.
70. And he chose David his servant, and took him from the sheepfolds;.
71. From following the ewes that had young he brought him to be the shepherd of Jacob his people, and Israel his inheritance.
72. So he tended them according to the integrity of his heart; and guided them with skilful hand.

Psalms Chapter 107 משיח = Messiah

1. O give thanks to the Lord, for he is good; for his loving kindness endures for ever!
2. Let the redeemed of the Lord say so, whom he has redeemed from the hand of the enemy;
3. And gathered them from the lands, from the east, and from the west, from the north, and from the south!
4. They wandered in the wilderness in a desert way; they found no city to dwell in!
5. Hungry and thirsty, their soul fainted in them!
6. Then they cried to the Lord in their trouble, and he saved them from their distresses!
7. And he led them forth by the right way, that they might go to a city of habitation!
8. Oh that men would praise the Lord for his loving kindness, and for his wonderful works to the children of men!

9. For he satisfies the longing soul, and fills the hungry soul with goodness!
10. Those who sit in darkness and in the shadow of death, bound in affliction and iron;
11. Because they rebelled against the words of God, and rejected the counsel of the most High;
12. And he brought down their heart with labor; they fell down, and there was none to help!
13. Then they cried to the Lord in their trouble, and he saved them from their distresses!
14. He brought them out of darkness and the shadow of death, and broke their bonds asunder!
15. Let them praise the Lord for his loving kindness, and for his wonderful works to the children of men!
16. For he broke the gates of bronze, and cut the bars of iron asunder!
17. Fools were afflicted because of their transgression, and because of their iniquities!
18. Their soul loathed all manner of food; and they came near to the gates of death!
19. Then they cried to the Lord in their trouble, and he saved them out of their distresses!
20. He sent his word, and healed them, and saved them from their destructions!
21. Let them praise the Lord for his loving kindness, and for his wonderful works to the children of men!
22. And let them sacrifice the sacrifices of thanksgiving, and declare his works with rejoicing!
23. Those who go down to the sea in ships, that do business in great waters;
24. Those saw the works of the Lord, and his wonders in the deep!
25. For he commands, and raises the stormy wind, which lifts up its waves!
26. They mount up to the sky, they go down again to the depths; their soul is melted because of trouble!
27. They reel to and fro, and stagger like a drunken man, and are at their wit's end!
28. Then they cry to the Lord in their trouble, and he brings them out of their distresses!
29. He calms the storm, so that its waves are still!
30. Then they are glad because they have quiet; and he brings them to their desired haven!
31. Let them praise the Lord for his loving kindness, and for his wonderful works to the children of men!
32. Let them exalt him also in the congregation of the people, and praise him in the assembly of the elders!
33. He turns rivers into a wilderness, and springs of water into dry ground;
34. A fruitful land into barrenness, because of the wickedness of its inhabitants!
35. He turns the wilderness into a pool of water, and dry ground into springs of water!
36. And there he lets the hungry dwell, and they establish a city for habitation;
37. And sow the fields, and plant vineyards, which get a fruitful yield!
38. And he blesses them, so that they are multiplied greatly; and does not let their cattle decrease!
39. When they are diminished and brought low through oppression, affliction, and sorrow!
40. He pours contempt upon nobles, and causes them to wander in the wilderness, where there is no way!
41. But he raises the poor high out of affliction, and makes his families like a flock!
42. The righteous shall see it, and rejoice; and all iniquity shall stop its mouth!
43. Whoever is wise, and will observe these things, let them consider the loving kindness of the Lord!

(11) Shir Hashirim (with an introductory essay based on Rav Kook (tz'l))

The Seashore Essay

It was 1901, at a summer resort on the Baltic Sea. A young graduate of the Telshe yeshiva, troubled by matters of faith, opened his heart and his questions to the erudite young rabbi of Boisk - Rav Kook - who was vacationing there. During an excursion to the seashore, their conversation turned to the book of *Shir HaShirim*, the Song of Songs. Rav Kook gave a brilliant exposition on the nature of this poem of love, and in general, the place of romance and love in literature. The novel ideas vividly stirred the young man. In fact, he entreated Rav Kook to stop. He knew the conversation would continue to other topics, and he feared losing this rare gem. He hurried to retrieve a pen and paper so that the rabbi could write down the ideas he had just expounded on. Rav Kook acceded to his request, and so, after his return with writing implements, the Rav spent the next few minutes perched on a rock by the roaring sea, writing down his thoughts on *Shir HaShirim*. Not long after this incident, the editor of the journal *Mizrach* suggested that Rav Kook submit an article to be included in the next issue. The young man excitedly proposed sending the short essay written on the seashore, and Rav Kook agreed. The essay subsequently made its way into a number of other periodicals, until it was eventually printed in *Olat Re'iyah*, Rav Kook's commentary on the prayer book. The young man later became well-known as a prominent scholar – Rabbi Dr. Benjamin Menashe Lewin, author of the monumental work *Otzar HaGaonim*.

The Role of Art

What is the purpose of Literature, and Art in general?

The purpose of Art, in all its forms, is to give expression to every concept, every emotion, and every thought found in the depths of the human soul. As long as even one quality remains concealed within the soul, it is the responsibility of the artist to reveal it. Of course, artistic expression is not without boundaries and limits. The artist is duty-bound to create and express as long as his art serves to enrich and ennoble life. Some matters, however, are best left hidden. For such topics, the artist should use his figurative shovel, to bury and cover (cf. Deut. 23:24). Woe to the author who uses his artistic tools for the opposite purpose, to uncover and reveal unseemly matters, thus polluting the general atmosphere.

Love and Literature

What about romance and love? How should literature relate to these delicate topics? The intense emotions that are experienced with regard to love are a significant part of the human condition, and it is natural that literature should expound on them. Great care, however, is required when dealing with this particular subject. The tendency toward intoxication with these emotions can defile the subject's inherent purity. It is unfortunate that modern literature concerns itself exclusively with only one form of love - the romantic love between man and woman. If a literary work without some expression of the inner feelings of romantic love is considered incomplete, then it certainly should include some of man's lofty emotions of love for the Creator of all works, the Source of all good and kindness. Can the depths of this exquisite love be measured? Can it be contained within vast oceans or confined within expansive skies? The dearth of artistic expression for this sublime love is redressed by the Bible's lofty song of love: the Song of Songs. As Rabbi Akiva taught: "*All the books of the Bible are holy; but the Song of Songs is the Holy of Holies*" (Yadayim 3:5).

Rabbi Akiva and Shir HaShirim

A soul that is insensitive to feelings of romance cannot relate to the tender sensibilities expressed in songs of love. Such a person will pervert those poetic yearnings, reducing them to the level of his own base desires. Similarly, one who has never ascended the heights of holy contemplation, one who has never experienced the uplifting surge of love for the Rock of all worlds - such a person will fail to grasp how the sublime yearnings of the Song of Songs truly reflect the highest aspirations of the Jewish people. But an insightful person will recognize that the body of literature of this holy nation, whose long history is replete with extraordinary displays of self-sacrifice and martyrdom to sanctify God's Name, would be incomplete without a suitable expression of their boundless love for God. As he was cruelly put to death at the hands of the Romans, Rabbi Akiva told his students,

"All my life I have been troubled by this verse, 'You will love God... with all your soul' - even if he takes your soul. When will I have the opportunity to fulfill this?"

Rabbi Akiva then recited the *Shema*, and his soul departed when he reached the word *echad*, declaring God's unity (*Berachot* 61b). Only a soul as great as Rabbi Akiva could testify that the Song of Songs is the Holy of Holies, and that "*the entire universe is unworthy of the day that the Song of Songs was given to Israel.*" In his life, Rabbi Akiva experienced love in all of its levels: the private love for Kalba Savua's daughter, in its natural purity; the idealistic love for his people, including its fight for independence against Roman occupation; and the lofty love for God, in all of its noble beauty. Thus Rabbi Akiva was eminently qualified to evaluate the true nature of the love so poetically expressed in the Song of Songs. But those with narrow minds and coarse hearts cannot properly appreciate this precious book. They are like those who crawl at the bottom of a towering castle that stretches high into the clouds. They measure the height of this great edifice according to their limited eyesight. And if they are informed that from the spires of this great castle one may view a dazzling star, breathtaking in its exquisite beauty, they immediately conclude that such a star must be a lowly one indeed. Such narrow minds, who can only see in Rabbi Akiva a lonely shepherd who fell in love with his employer's daughter, will certainly fail to comprehend his startling declaration that the Song of Songs is sacred above all other books of the Bible. They only see a simple shepherd and a simple song of private love. We may appreciate Rabbi Akiva's greatness of soul from the following story. When a group of scholars saw a fox scampering in the ruins where the holy Temple once stood, they shed tears at this sight of bleak desolation. Rabbi Akiva, however, astounded his companions by laughing. He understood that, just as the prophecies of destruction had come to pass, the prophecies of redemption will also be fulfilled. For this spiritual giant, the distant future was as real and palpable as the present reality. His unshakable faith and vision was rooted in a profound love of God. This love so filled his pure heart that the future was a certain reality, leaving no room to mourn over the disasters of the present. For Rabbi Akiva, the tragedies of the day were but a thin cloud, casting fleeting shadows under the brilliant daytime sun.

Only such a lofty soul could confidently proclaim, "*The entire Bible is holy. But the Song of Songs is the Holy of Holies.*"

(Adapted from *Olat Re'iyah*, vol. II, pp. 3-4. Historical notes from *Mo'adei HaRe'iyah*, pp. 333-334)

Chapter 1 משיח = Messiah

. The Song of Songs, which is Solomon's. . 2. "Let him kiss me with the kisses of his mouth, for your love is better than wine. . 3. Because of the fragrance of your goodly oils, your name is 'oil poured forth.' Therefore, the maidens loved you. . 4. Draw me, we will run after you; the king brought me to his chambers. We will rejoice and be glad in you. We will recall your love more fragrant than wine; they have loved you sincerely. . 5. I am black but comely, O daughters of Jerusalem! Like the tents of Kedar, like the curtains of Solomon. . 6. Do not look upon me [disdainfully] because I am swarthy, for the sun has gazed upon me; my mother's sons were incensed against me; they made me a keeper of the vineyards; my own vineyard I did not keep. . 7. Tell me, you whom my soul loves, where do you feed, where do you rest [the flocks] at noon, for why should I be like one who veils herself beside the flocks of your companions?" 8. "If you do not know, O fairest of women, go your way in the footsteps of the flocks and pasture your kids beside the shepherds' dwellings.. 9. At the gathering of the steeds of Pharaoh's chariots have I silenced you, my beloved.. 10. Your cheeks are comely with rows, your neck with necklaces. 11. We will make you rows of gold with studs of silver." 12. "While the king was still at his table, my spikenard gave forth its fragrance. 13. A bundle of myrrh is my beloved to me; between my breasts he shall lie. . 14. A cluster of henna-flowers is my beloved to me, in the vineyards of Ein-Gedi." . 15. "Behold, you are comely, my beloved; behold, you are comely; your eyes are like doves." 16. "Behold, you are comely, my beloved, yea pleasant; also our couch is leafy. 17. The beams of our houses are cedars; our corridors are cypresses."

Chapter 2 משיח = Messiah

1 "I am a rose of Sharon, a rose of the valleys." . 2. "As a rose among the thorns, so is my beloved among the daughters." . 3. "As an apple tree among the trees of the forest, so is my beloved among the sons; in his shade I delighted and sat, and his fruit was sweet to my palate. 4. He brought me to the banquet hall, and his attraction to me [was symbolic of

his] love. 5. Sustain me with flagons of wine, spread my bed with apples, for I am lovesick. 6. His left hand was under my head, and his right hand would embrace me. 7. I adjure you, O daughters of Jerusalem, by the gazelles or by the hinds of the field, that you neither awaken nor arouse the love while it is desirous. 8. The sound of my beloved! Behold, he is coming, skipping over the mountains, jumping over the hills. 9. My beloved resembles a gazelle or a fawn of the hinds; behold, he is standing behind our wall, looking from the windows, peering from the lattices. 10. My beloved raised his voice and said to me, 'Arise, my beloved, my fair one, and come away. 11. For behold, the winter has passed; the rain is over and gone. . 12. The blossoms have appeared in the land, the time of singing has arrived, and the voice of the turtledove is heard in our land. . 13. The fig tree has put forth its green figs, and the vines with their tiny grapes have given forth their fragrance; arise, my beloved, my fair one, and come away. 14. My dove, in the clefts of the rock, in the coverture of the steps, show me your appearance, let me hear your voice, for your voice is pleasant and your appearance is comely.' . 15. Seize for us the foxes, the little foxes, who destroy the vineyards, for our vineyards are with tiny grapes. . 16. My beloved is mine, and I am his, who grazes among the roses. . 17. Until the sun spreads, and the shadows flee, go around; liken yourself, my beloved, to a gazelle or to a fawn of the hinds, on distant mountains."

Chapter 3 משיח = Messiah

1. On my bed at night, I sought him whom my soul loves; I sought him but I did not find him. 2. I will arise now and go about the city, in the market places and in the city squares. I will seek him whom my soul loves; I sought him, but I did not find him. . 3. The watchmen who patrol the city found me: "Have you seen him whom my soul loves?" 4. I had just passed them by, when I found him whom my soul loves; I held him and would not let him go, until I brought him into my mother's house and into the chamber of her who had conceived me. 5. I adjure you, O daughters of Jerusalem, by the gazelles or by the hinds of the field, that you neither awaken nor arouse the love while it is desirous. 6. Who is this coming up from the desert, like columns of smoke, perfumed with myrrh and frankincense, of all the powder of the peddler? 7. Behold the litter of Solomon; sixty mighty men are around it, of the mighty men of Israel. . 8. They all hold the sword, skilled in warfare; each one with his sword on his thigh because of fear at night.. 9. King Solomon made himself a palanquin of the trees of Lebanon. . 10. Its pillars he made of silver, its couch of gold, its curtain of purple, its interior inlaid with love, from the daughters of Jerusalem. . 11. Go out, O daughters of Zion, and gaze upon King Solomon, upon the crown with which his mother crowned him on the day of his nuptials and on the day of the joy of his heart.

Chapter 4 משיח = Messiah

1. "Behold, you are fair, my beloved; behold, you are fair; your eyes are [like] doves, from within your kerchief; your hair is like a flock of goats that streamed down from Mount Gilead. 2. Your teeth are like a flock of uniformly shaped [ewes] that came up from the washing, all of whom are perfect, and there is no bereavement among them. . 3. Your lips are like a scarlet thread, and your speech is comely; your temple is like a split pomegranate from within your kerchief. . 4. Your neck is like the Tower of David, built as a model; a thousand shields hanging on it, all the quivers of the mighty men. τ?. 5. Your two breasts are like two fawns, the twins of a gazelle, who graze among the roses. 6. Until the sun spreads and the shadows flee, I will go to the mountain of myrrh and to the hill of frankincense. 7. You are all fair, my beloved, and there is no blemish in you. . 8. With me from Lebanon, my bride, with me from Lebanon shall you come; you shall look from the peak of Amanah, from the peak of Senir and Hermon, from the lions' dens, from mountains of leopards.. 9. You have captivated my heart, my sister, [my] bride; you have

captivated my heart with one of your eyes, with one link of your necklaces.. 10. How fair is your love, my sister, [my] bride; how much better is your love than wine, and the fragrance of your oils than all spices! 11. Your lips drip flowing honey, O bride; honey and milk are under your tongue, and the fragrance of your garments is like the fragrance of Lebanon. . 12. A locked up garden is my sister, [my] bride; a locked up spring, a sealed fountain. 13. Your arid fields are as a pomegranate orchard with sweet fruit, henna and spikenard. . 14. Spikenard and saffron, calamus and cinnamon, with all frankincense trees, myrrh and aloes, with all the chief spices. 15. A garden fountain, a well of living waters and flowing streams from Lebanon." . 16. "Awake, O north wind, and come, O south wind; blow upon my garden, that the spices thereof may flow out; let my beloved come to his garden and eat his sweet fruit."

Chapter 5 משיח = Messiah

1. "I have come to my garden, my sister, [my] bride; I have gathered my myrrh with my spice, I have eaten my sugar cane with my sugar, I have drunk my wine with my milk. Eat, friends; drink, yea, drink abundantly, beloved ones." 2. "I sleep, but my heart is awake. Hark! My beloved is knocking: Open for me, my sister, my beloved, my dove, my perfect one, for my head is full of dew, my locks with the drops of the night." . 3. "I have taken off my tunic; how can I put it on? I have bathed my feet; how can I soil them?" . 4. My beloved stretched forth his hand from the hole, and my insides stirred because of him. 5. I arose to open for my beloved, and my hands dripped with myrrh, and my fingers with flowing myrrh, upon the handles of the lock. . 6. I opened for my beloved, but my beloved had hidden and was gone; my soul went out when he spoke; I sought him, but found him not; I called him, but he did not answer me. . 7. The watchmen who patrol the city found me; they smote me and wounded me; the watchmen of the walls took my jewelry off me. 8. "I adjure you, O daughters of Jerusalem, if you find my beloved, what will you tell him? That I am lovesick." 9. "What is your beloved more than another beloved, O fairest of women? What is your beloved more than another beloved, that you have so adjured us?" . 10. "My beloved is white and ruddy, surrounded by myriads. 11. His head is as the finest gold; his locks are curled, [they are as] black as a raven. . 12. His eyes are like doves beside rivulets of water, bathing in milk, fitly set. 13. His jaws are like a bed of spice, growths of aromatic plants; his lips are [like] roses, dripping with flowing myrrh. . 14. His hands are [like] wheels of gold, set with chrysolite; his abdomen is [as] a block of ivory, overlaid with sapphires. . 15. His legs are [as] pillars of marble, founded upon sockets of fine gold, his appearance is like the Lebanon, chosen as the cedars. . 16. His palate is sweet, and he is altogether desirable; this is my beloved, and this is my friend, O daughters of Jerusalem."

Chapter 6 משיח = Messiah

1. "Where has your beloved gone, O fairest of women? Where has your beloved turned, that we may seek him with you?" . 2. "My beloved has gone down to his garden, to the spice beds, to graze in the gardens and to gather roses. . 3. I am my beloved's, and my beloved is mine, who grazes among the roses." . 4. "You are fair, my beloved, as Tirzah, comely as Jerusalem, awesome as the bannered legions. ט?. 5. Turn away your eyes from me, for they have made me haughty; your hair is like a flock of goats that streamed down from Gilead. . 6. Your teeth are like a flock of ewes that came up from the washing, all of which are perfect and there is no bereavement among them. . 7. Your temple is like a split pomegranate from beneath your kerchief. . 8. There are sixty queens and eighty concubines, and innumerable maidens. . 9. My dove, my perfect one, is but one; she is one to her mother, she is the pure one of she who bore her; daughters saw her and praised her,

queens and concubines, and they lauded her; . 10. Who is this who looks forth like the dawn, fair as the moon, clear as the sun, awesome as the bannered legions?" 11. "I went down to the nut garden to see the green plants of the valley, to see whether the vine had blossomed, the pomegranates were in bloom. . 12. I did not know; my soul made me chariots for a princely people."

Chapter 7 משיח = Messiah

1. "Return, return, O Shulammite; return, return, and let us gaze upon you." "What will you see for the Shulammite, as in the dance of the two camps? . 2. How fair are your feet in sandals, O daughter of nobles! The curves of your thighs are like jewels, the handiwork of a craftsman. . 3. Your navel is [like] a round basin, where no mixed wine is lacking; your belly is [like] a stack of wheat, fenced in with roses. . 4. Your two breasts are like two fawns, the twins of a gazelle. . 5. Your neck is like an ivory tower; your eyes are [like] pools in Heshbon, by the gate of Bath-Rabbim; your face is as the tower of Lebanon, facing towards Damascus. . 6. Your head upon you is like Carmel, and the braided locks of your head are like purple; the king is bound in the tresses. . 7. How fair and how pleasant you are, a love with delights! 8. This, your stature, is like a palm tree, and your breasts are like clusters [of dates]. . 9. I said: Let me climb up the palm tree, let me seize its boughs, and let your breasts be now like clusters of the vine and the fragrance of your countenance like [that of] apples. . 10. And your palate is like the best wine, that glides down smoothly to my beloved, making the lips of the sleeping speak." 11. "I am my beloved's, and his desire is upon me. . 12. Come, my beloved, let us go out to the field, let us lodge in the villages. . 13. Let us arise early to the vineyards; let us see whether the vine has blossomed, the tiny grapes have developed, the pomegranates have lost their flowers; there I will give you my love. . 14. The pots [of figs] have given forth [their] fragrance, and on our doorways are all manner of sweet fruits, both new and old, which I have hidden away for you, my beloved."

Chapter 8 משיח = Messiah

. "O, that you were like my brother, who sucked my mother's breasts! I would find you outside, I would kiss you, and they would not despise me. . 2. I would lead you, I would bring you to the house of my mother, who instructed me; I would give you to drink some spiced wine, of the juice of my pomegranate. 3. His left hand would be under my head, and his right hand would embrace me. 4. I adjure you, O daughters of Jerusalem; why should you awaken, and why should you arouse the love until it is desirous?". 5. "Who is this coming up from the desert, embracing her beloved?" "Under the apple tree I aroused you; there your mother was in travail with you; there she that bore you was in travail." 6. "Place me like a seal on your heart, liked a seal on your arm, for love is as strong as death, zeal is as strong as the grave; its coals are coals of fire of a great flame! 7. Many waters cannot quench the love, nor can rivers flood it; should a man give all the property of his house for love, they would despise him. 8. We have a little sister who has no breasts; what shall we do for our sister on the day she is spoken for?. 9. If she be a wall, we will build upon her a silver turret, and if she be a door, we will enclose her with cedar boards. 10. I am a wall, and my breasts are like towers, then I was in his eyes as one who finds peace. 11. Solomon had a vineyard in Baal-Hamon; he gave the vineyard to the keepers; each one brought for the fruit thereof one thousand pieces of silver. . 12. My vineyard, which is mine, is before me; you, O Solomon, shall have the thousand, and those who watch its fruit, two hundred. 13. You, who sit in the gardens the friends hearken to your voice; let me hear [it]. . 14. Flee, my beloved, and liken yourself to a gazelle or to a fawn of the hinds on the spice mountains."

Mishnah Pesah Chapter 10 (Kehati) משיח = Messiah

MISHNA 1 ם"להי

Pesah eve close to *minhah*, one may not eat until it becomes dark. And even a poor person in Israel may not eat unless he reclines. And they may not give him less than four cups of wine, and even from the charity plate.

MISHNA 2 ם"להי

They mixed for him the first cup - Bet Shammai say, He recites the blessing over the day and afterwards recites the blessing over the wine; but Bet Hillel say, He recites the blessing over the wine, and afterwards he recites the blessing over the day.

MISHNA 3 ם"להי

They brought before him, he dips in the lettuce before he comes to *parperet ha-pat*. They brought before him matzah and lettuce and haroset and two cooked dishes, even though the haroset is not an obligation. Rabbi Eliezer bar Zadok says, It is an obligation. And in the Temple they would bring before him the body of the *korban pesah*

MISHNA 4 ם"להי

They mixed him the second cup, and here the son asks his father. And if the son has insufficient understanding, his father instructs him: Why is this night different from all the nights? For on all the nights we eat *hametz* and matzah, this night only matzah. On all the nights we eat the other vegetables, this night bitter herb. On all the nights we eat roasted, stewed, and cooked meat, this night only roasted. For on all nights we dip once, this night twice. And according to the intelligence of the son, his father instructs him. He begins with disgrace and concludes with glory, and he expounds from "A wandering Aramean was my father" (Deut. 26:5), until he concludes the whole portion.

MISHNA 5 ם"להי

Rabban Gamliel used to say, Whoever has not said these three things on Pesah has not fulfilled his obligation and they are: Pesah, matzah, and bitter herb. *Pesah*, - because the Omnipresent passed over the houses of our ancestors in Egypt. *Matzah* - because our ancestors were redeemed in Egypt. *Bitter herb* - because the Egyptians embittered the lives of our ancestors in Egypt. In every generation a man must regard himself as if he had come out of Egypt, as it is written, "And you shall tell your son on that day, saying, 'It is because of that which the Lord did for me when I went out of Egypt'" (Ex. 13:8). Therefore, we are obliged to give thanks, to praise, to laud, to glorify, to exalt, to honor, to bless, to extol, elevate and acclaim Him who performed all these miracles for our fathers and for us; He brought us forth from slavery to freedom, from sorrow to joy, and from mourning to festivity, and from darkness to a great light, and from servitude to redemption. So let us say before Him *Halleluyah*.

MISHNA 6 ם"להי

Until where does he recite? Bet Shammai say, Until "As a joyful mother of children": and Bet Hillel say, Until "The flint into a spring of waters." And he concludes with redemption. Rabbi Tarfon says, "Who has redeemed us and redeemed our ancestors from Egypt," and he would not conclude. Rabbi Akiva says, "So may the Lord our God and the God of our ancestors bring us to future festivals and pilgrimages which approach us in peace, rejoicing in the building of Your city and joyful in Your service, and may we eat there from offerings and from the pesah sacrifices" until "Blessed are You, O Lord, the Redeemer of Israel."

MISHNA 7 ם"להי

They mixed for him the third cup, he recites the blessing over his food. The fourth, he completes over it the *Hallel*, and he says over it the blessing of the song. Between these cups, if one wishes to drink, he may drink, between the third and the fourth he may not drink.

MISHNA 8 ם"להי

One may not conclude after the Pesah *afikoman*. If some of them slept - they may eat, all of them - they may not eat. Rabbi Yose says, if they dozed - they may eat, if they fell asleep - they may not eat.

MISHNAH 9 ם"להי

The *Pesah* after midnight imparts uncleanness to the hands. The *pigul* and the *notar* impart uncleanness to the hands. If a person recited the blessing over the *korban Pesah* - he has exempted the offering. If a person recited the blessing over the sacrifice - he has not exempted the *korban Pesah*; the opinion of Rabbi Yishmael. Rabbi Akiva says, This one does not exempt that one, and that one does not exempt this one.

Mishnah Beitzah Chapters 1-5 משיח = Messiah

CHAPTER 1: MISHNAH 1 ם"להי

An egg which was laid on *Yom Tov* - Bet Shammai say, It may be eaten; but Bet Hillel say, It may not be eaten. Bet Shammai say, Leavening as an olive's bulk and *hametz* as a drying date. But Bet Hillel say, This and that as an olive's bulk.

MISHNAH 2

One who slaughters game or fowl on *Yom Tov* - Bet Shammai say, He may dig with a shovel and cover. But Bet Hillel says, He may not slaughter, unless he had dirt ready from the day before; and they agree that if he slaughtered he should dig with a shovel and cover, for ashes of a stove are accounted prepared.

MISHNAH 3

Bet Shammai say, One does not move a ladder from a dovecote to a dovecote, but one inclines it from an opening to an opening. But Bet Hillel permit. Bet Shammai say, One does not take, unless he stirred them while it was still day, But Bet Hillel say, He stands and says, "I will take this one and this one."

MISHNAH 4

If he prepared black but found white, white but found black; two but found three, they are forbidden; three but he found two, they are permitted. Within the cote and he found in front of the cote, they are forbidden. But if there are none there except these, they are permitted

MISHNAH 5

Bet Shammai say, One does not remove the shutters on *Yom Tov*. But Bet Hillel permit even to return. Bet Shammai say: One may not take the pestle to cut meat on it, but Bet Hillel permit. Bet Shammai say, One does not place the hide before the treading place, and may not pick it up, unless it has on it an olive's bulk of meat. But Bet Hillel permit. Bet Shammai say, One does not take the infant or the *Lulav* or the Torah scroll into the public thoroughfare. And Bet Hillel permit.

MISHNAH 6

Bet Shammai say, One does not take *hallah* or dues to the *kohen* on *Yom Tov*, whether they were set apart on the day before or were set apart on that day. But Bet Hillel permit. Bet Shammai gave them a *gezerah shavah*: *hallah* and dues are gifts to the *kohen*, and *terumah* is a gift to the *kohen*; just as one does not take the *terumah*, so does one not take the dues. Bet Hillel said to them: No! If you refer to *terumah* which may not be set apart, will you say [the same] for dues that one is allowed to set apart?

MISHNAH 7

Bet Shammai say, Spices are ground with a wooden pestle, and salt in a jar and a wooden stirrer. And Bet Hillel say: spices are ground as usual with a stone pestle, and salt with a wooden pestle.

MISHNAH 8

One who picks out pulse on *Yom Tov* - Bet Shammai say, he picks out the edible parts and eats. But Bet Hillel say, he picks them as usual into his lap, into a basket or into a dish, but not on a board or into a sifter or sieve. R. Gamliel says, He may rinse and skim

MISHNAH 9

Bet Shammai say, One may not send on *Yom Tov* except portions. But Bet Hillel say, One sends cattle, game and fowl, whether alive or slaughtered. One may send wines, oils and fine flour and pulse, but not grain. But R. Shimon permits grain.

MISHNAH 10

One may send garments, whether sewn or not sewn, and even if they contain *kilayim*, if they are for the needs of the festival; but not a hob-nailed sandal or an unsewn shoe. R. Yehudah says, Nor a white shoe, because it needs a craftsman. This is the rule: whatever is usable on *Yom Tov* may be sent.

CHAPTER 2: MISHNAH 1 משיח אלהי"ם = Messiah

If *Yom Tov* falls on Friday, a person is not to cook from the outset on *Yom Tov* for the Sabbath; but he may cook for *Yom Tov*, and if any is left over - it is left over for the Sabbath; and he prepares a dish before *Yom Tov* and relies on it for the Sabbath. Bet Shammai say, Two dishes. But Bet Hillel say, One dish. And they agree that a fish with an egg on it counts as two dishes. If he ate it or it was lost, he may not cook another in its stead; but if any of it remained, he relies on it for the Sabbath.

MISHNAH 2

If it occurs after the Sabbath - Bet Shammai say, One immerses everything before the Sabbath. But Bet Hillel say, Utensils before the Sabbath, but a man on the Sabbath.

MISHNAH 3

But they agree that one may make surface contact of water in a stone vessel to render it clean, but one does not immerse it; and one immerses from one purpose to another and from one company to another.

MISHNAH 4

Bet Shammai say, One brings peace offerings but does not lay the hands on them, but not burnt-offerings. But Bet Hillel say, One brings peace offerings and burnt-offerings and lays the hands on them.

MISHNAH 5

Bet Shammai say, A person may not heat up water for his feet unless it is fit to be drunk. But Bet Shammai permit it. A person may make a fire and warm himself before it.

MISHNAH 6

In three matters Rabban Gamliel is more stringent, following the view of Bet Shammai: One may not cover up hot food from *Yom Tov* for the Sabbath, and one may not assemble a candelabrum on *Yom Tov*, and one may not bake bread in large loaves but only in thin cakes. Rabban Gamliel said: Never in my father's house did they bake bread in large loaves but only in thin cakes. They said to him: What should we do about your father's house, who applied the stringent ruling to themselves, but the lenient ruling to all Israel so that they might bake bread in large and thick cakes.

MISHNAH 7

He also said three things applying to a lenient ruling: One may sweep between the couches, and one may put the spices on the fire on *Yom Tov*, and one may prepare a kid *mekulas* on the eve of Passover. But the Sages forbid.

MISHNAH 8

Three things R. Eleazar ben Azaryah permits, and the Sages prohibit: One's cow may go out with a strap between its horns, and one may curry an animal on *Yom Tov*, and one may grind pepper in its mill. R. Yehudah says, One may not curry an animal on *Yom Tov* because it makes a wound, but one may comb. But the Sages say, One may neither curry nor comb them.

MISHNAH 9

Pepper-mills are susceptible to uncleanness on account of three kinds of utensils: because of being a utensil which has a receptacle, and being a metal utensil and being a utensil used for sifting

MISHNAH 10

A child's cart is susceptible to *midras* uncleanness, and may be carried the Sabbath, but may not be dragged except over articles. R. Yehudah says, No object may be dragged, except for the cart, because it presses.

CHAPTER 3 MISHNAH 1 משיח = Messiah אלהי"ם

One may not catch fish from a vivarium on *Yom Tov*, and one may not put food before them; but one may hunt game and fowl from a vivarium, and one may place food before them. Rabban Shimon ben Gamliel says, Not all the vivaria are alike. This is the rule: whatever needs to be hunted is forbidden, and whatever does not need to be hunted is permitted.

MISHNAH 2

If traps for game and fowl and fish were set before *Yom Tov*, one may not take from them on *Yom Tov*, unless he knows that they were caught before *Yom Tov*. It once happened that a certain non-Jew brought fish to Rabban Gamliel, and he said, They are permitted, but I do not wish to accept from him.

MISHNAH 3

A dangerously ill animal may not be slaughtered, unless there is time enough in the day to eat of it an olive's bulk roasted. R. Akiva says, Even an olive's bulk raw from the slaughtering part. If he slaughtered it in the field, he may not bring it on a staff or a rod. But he brings it in his hand part by part.

MISHNAH 4

If a firstling fell into a pit, R. Yehudah says, An expert goes down and sees - if it has a blemish, he may bring it up and slaughter it, but if not, he may not slaughter. R. Shimon says, If its blemish was not perceived on the previous day, it is not considered prepared

MISHNAH 5

If an animal died, one may not move it from its place. It once occurred, and they asked R. Tarfon about it and about *hallah* that became unclean, and he went into the House of Study and asked, and they said to him: One may not move them from their place.

MISHNAH 6

They may not allot shares of an animal from the outset on *Yom Tov*, but they may allot shares of it from before *Yom Tov* and may slaughter and divide among them. R. Yehudah says, One may weigh meat against a utensil or against a chopper. But the Sages say, One may not use scales at all.

MISHNAH 7

One may not whet a knife on *Yom Tov*, but one may pass it over another. One may not say to a butcher, Weigh me a *dinar's* worth of meat, but he may slaughter and they divide among themselves.

MISHNAH 8

A person may say to his fellow, "Fill this utensil for me," but not by measure. R. Yehudah says, If it was a measuring utensil, he may not fill it. It occurred with Abba Shaul ben Batnit, that he would fill his measures before *Yom Tov* and give them to his clients on *Yom Tov*. Abba Shaul says, Even on the *mo'ed* he does so because of the clearness of the measures. But the Sages say, Even on a weekday he does so, because of the exactness of the measures. A person may go to a storekeeper with whom he is familiar, and say to him, Give me eggs and nuts by number, for it is customary for the householder to count in his house.

CHAPTER 4 MISHNAH 1 ם"אלהי = Messiah

One who takes wine jars from place to place, may not bring them in a basket or a hamper, but he takes them on his shoulder or in front of him. So, too, one who transports straw, may not hang the hamper behind him, but brings it in his hand. And one may begin on a straw pile, but not with wood in a *muktzeh*.

MISHNAH 2

One may not take wood from a *sukkah*, but only from that which is close to it. One may bring wood from the field from that which is gathered together; and from the *karpef*, even from that which is scattered. What is a *karpef*? Whatever is close to the city; so R. Yehudah. R. Yose says, All such as one must enter with a key, and even within the Sabbath *tehum*.

MISHNAH 3

One may not chop up wood from beams, or from a beam which was broken on *Yom Tov*; and one may not chop with an axe or a saw or a sickle, but only with a chopper. A house which is full of produce and sealed, and burst open, one may take from the breach. R. Meir says, he may even make a breach at the outset and take.

MISHNAH 4

One may not hollow out a lamp, because one makes a vessel; and one may not make charcoal on *Yom Tov*; and one may not cut a wick into two. R. Yehudah says, One may cut it with a flame into two lights.

MISHNAH 5

One may not break up a potsherd and one may not cut paper to roast on it salt fish; and one may not rake out an oven or a stove, but one may press down; and one may not place two barrels side by side to support the pot on them; and one may not support the pot with a chip of wood, and this applies also to a door; and one may not lead an animal with a staff on *Yom Tov*. But R. Eleazar ben Shimon permits.

MISHNAH 6

R. Eleazar says, A person may take a chip from what lies before him to clean his teeth with it, and he may gather from the courtyard and light, for everything which is in the courtyard is regarded as prepared. But the Sages say, He may gather that which is before him and light

MISHNAH 7

One may not produce fire from wood, stones, earth or water; and one may not heat tiles to roast on them. Furthermore R. Eleazar said, A person may stand in a *muktzeh* before the Sabbath in the Seventh year, and say, From here I will eat tomorrow. But the Sages say, Only if he marks it and says, "From here to there."

CHAPTER 5 MISHNAH 1 משיח אלהי"ם = Messiah

One may throw produce through a trap door on *Yom Tov*, but not on the Sabbath; and one may cover produce with utensils because of dripping rain; and so, also jars of wine and jars of oil. And one may place a utensil under the dripping rain on the Sabbath.

MISHNAH 2

Whatever one is liable for because of *shevut*, because of *reshut*, because of a *mitzvah* on the Sabbath, one is liable for on *Yom Tov*. And these are because of *shevut*: one may not climb a tree, ride on an animal, swim in the water, clap, slap, or dance. And these are because of *reshut*: one may not judge, betroth, perform *halitzah*, or *yibum*. And these are because of *mitzvah*: one may not dedicate, make a valuation vow, and may not devote anything, and may not take *terumah* and *ma'aser*. They stated all these in respect of *Yom Tov*, and all the more so on the Sabbath. There is no differentiation between *Yom Tov* and the Sabbath except for food

MISHNAH 3

The animal and the utensils are as the owner's feet. If one gives over his animal to his son or to the shepherd, they are as the owner's feet. Utensils which are for the particular use of one of the brothers in the house are as his feet; and those that are not for his particular use may go where they may walk.

MISHNAH 4

If one borrows a utensil from his friend before *Yom Tov*, it is as the feet of the borrower; on *Yom Tov* - as the feet of the lender. If a woman borrowed from her friend spices and water and salt for her dough, they are as the feet of both. R. Yehudah exempts the water, because there is nothing substantial in it.

MISHNAH 5

A live coal is as the feet of the owner, but a flame, everywhere. A live coal of Temple property is subject to *me'ilah* and a flame may not be used, but one does not commit sacrilege. One who takes out a live coal into the public domain, is liable, but a flame - is exempt. The well of an individual is as the feet of the individual, and of the people of that city as the feet of the people of that city, and of those who ascended from Babylon as the feet of the one who draws

MISHNAH 6

If one had produce in another city, and the people of that city made an *eruv* to bring him of his produce, they may not bring it to him; but if he made an *eruv*, his produce is as himself.

MISHNAH 7

If one invited guests, they may not take away portions with them, unless he granted them possession of their portions before *Yom Tov*. One may not water or slaughter animals of the field, but one may water or slaughter domesticated animals. Which are domesticated animals? Those which sleep in the city. Animals of the field? Those which sleep in the meadow.

Mishnah Sotah Chapter 5 משׁיח השתפ"א = Messiah

MISHNAH 1

Just as the water tests her, so does the water test him, as it is said (Num. 5:22, 27): "And they shall enter," "And they shall enter." Just as she is forbidden to the husband, so is she forbidden to the adulterer, as it is said (*ibid.*, 5:27, 29): "defiled," "And be defiled," so R. Akiva. R. Yehoshua said, Thus did Zekhariah ben haKatzav expound. Rabbi says, of the two statements in the passage: "If she had become defiled," "be defiled" - one refers to the husband and one to the adulterer.

MISHNAH 2 השתפ"א

On that day R. Akiva expounded: "And any earthen vessel, whereinto any of them falls, whatever is in it shall be unclean" (Lev. 11:33); it does not say: "be *tame* - unclean" but "*yitma* - shall render unclean" - to render others unclean. This teaches that a loaf of the second degree renders a third degree. R. Yehoshua said, Who will remove the dust from your eyes, Rabban Yohanan ben Zakkai! For you used to say, another generation is destined to declare a third degree loaf clean, since there is no verse in the Torah that it is unclean. But does not your pupil Akiva adduce a verse from the Torah that it is unclean, as it is said, "whatever is in it shall be unclean!"

MISHNAH 3 א"השתפ

On that day, R. Akiva expounded: "And you shall measure from outside the city, the east side two thousand cubits," etc. (Num. 35:5), whereas another verse states (*ibid.*, v.4): "From the wall of the city and outward a thousand cubits round about." It is impossible to say a thousand cubits, since it is also stated, two thousand cubits; and it is impossible to say two thousand cubits, since it is already stated, a thousand cubits; how can this be? The thousand cubits are vacant land, and the two thousand cubits are the Sabbath limit. R. Eliezer son of R. Yose HaGelili says, The thousand cubits are vacant land, and the two thousand cubits are fields and vineyards.

MISHNAH 4 א"השתפ

On that day, R. Akiva expounded: "Then Moses and the children of Israel sang this song unto the Lord and they spoke, saying" (Ex. 15:1). There was no need to state "saying"; what is meant by "saying"? It teaches that Israel responded to Moses after each phrase, as when they recite Hallel; hence it states "saying." R. Nehemiah says, As when they recite the Shema, and not as when they recite the Hallel.

MISHNAH 5 א"השתפ

On that day, R. Yehoshua b. Hyrkanus expounded: Job served the Holy One, Blessed be He, solely out of love, as it is said (Job 13:15): Though he slay me, yet will I trust in Him." But the matter remains doubtful: I will trust in Him or I will not trust in Him? We learn from another verse (*ibid.* 27:5): "Until I die I will not remove my integrity from me," which teaches that he acted out of love. R. Yehoshua said, Who will remove the dust from your eyes, Rabban Yohanan b. Zakkai! For you expounded all your life that Job served the Omnipresent solely out of fear, as it is said (*ibid.* 1:8): "A whole-hearted and an upright man, one who fears God, and shuns evil"; and has not Yehoshua, your disciple's disciple, taught that he acted out of love?

Mishnah Ta'anit Chapter 2 משיח = Messiah

MISHNAH 1 אלהי"ם

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).

MISHNAH 2 אלהי"ם

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

MISHNAH 3 אלהי"ם

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.

MISHNAH 4 אלהי"ם

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."

MISHNAH 5 אלהי"ם

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.

MISHNAH 6 אלהי"ם

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.

MISHNAH 7 אלהי"ם

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.

MISHNAH 8 אלהי"ם

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.

MISHNAH 9 אלהי"ם

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

Parshat Beshalah (Shemot 13:17-15:25) to be read at Ashmarot HaBoker

(right before *Alot HaShakhar*/dawn) משיח = **Messiah**

·**17** And it came to pass, when Pharaoh had let the people go, that God led them not by the way of the land of the Philistines, although that was near; for God said: 'Lest peradventure the people repent when they see war, and they return to Egypt.' **18** But God led the people about, by the way of the wilderness by the Red Sea; and the children of Israel went up armed out of the land of Egypt. **19** And Moses took the bones of Joseph with him; for he had straitly sworn the children of Israel, saying: 'God will surely remember you; and ye shall carry up my bones away hence with you.' **20** And they took their journey from Succoth, and encamped in Etham, in the edge of the wilderness. **21** And the LORD went before them by day in a pillar of cloud, to lead them the way; and by night in a pillar of fire, to give them light; that they might go by day and by night: **22** the pillar of cloud by day, and the pillar of fire by night, departed not from before the people.

Chapter 14

1 And the LORD spoke unto Moses, saying: **2** 'Speak unto the children of Israel, that they turn back and encamp before Pi-hahiroth, between Migdol and the sea, before Baal-zephon, over against it shall ye encamp by the sea. **3** And Pharaoh will say of the children of Israel: They are entangled in the land, the wilderness hath shut them in. **4** And I will harden Pharaoh's heart, and he shall follow after them; and I will get Me honour upon Pharaoh, and upon all his host; and the Egyptians shall know that I am the LORD.' And they did so. **5** And it was told the king of Egypt that the people were fled; and the heart of Pharaoh and of his servants was turned towards the people, and they said: 'What is this we have done, that we have let Israel go from serving us? **6** And he made ready his chariots, and took his people with him. **7** And he took six hundred chosen chariots, and all the chariots of Egypt, and captains over all of them. **8** And the LORD hardened the heart of Pharaoh king of Egypt, and he pursued after the children of Israel; for the children of Israel went out with a high hand. **9** And the Egyptians pursued after them, all the horses and chariots of Pharaoh, and his horsemen, and his army, and overtook them encamping by the sea, beside Pi-hahiroth, in front of Baal-zephon. **10** And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and, behold, the Egyptians were marching after them; and they were sore afraid; and the children of Israel cried out unto the LORD. **11** And they said unto Moses: 'Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? wherefore hast thou dealt thus with us, to bring us forth out of Egypt? **12** Is not this the word that we spoke unto thee in Egypt, saying: Let us alone, that we may serve the Egyptians? For it were better for us to serve the Egyptians, than that we should die in the wilderness.' **13** And Moses said unto the people: 'Fear ye not, stand still, and see the salvation of the LORD, which He will work for you to-day; for whereas ye have seen the Egyptians to-day, ye shall see them again no more for ever. **14** The LORD will fight for you, and ye shall hold your peace.' **15** And the LORD said unto Moses: 'Wherefore criest thou unto Me? speak unto the children of Israel, that they go forward. **16** And lift thou up thy rod, and stretch out thy hand over the sea, and divide it; and the children of Israel shall go into the midst of the sea on dry ground. **17** And I, behold, I will harden the hearts of the Egyptians, and they shall go in after them; and I will get Me honour upon Pharaoh, and upon all his host, upon his chariots, and upon his

horsemen. **18** And the Egyptians shall know that I am the LORD, when I have gotten Me honour upon Pharaoh, upon his chariots, and upon his horsemen.'

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19 *And the angel of God, who went before the camp of Israel, removed and went behind them; and the pillar of cloud removed from before them, and stood behind them; 20 and it came between the camp of Egypt and the camp of Israel; and there was the cloud and the darkness here, yet gave it light by night there; and the one came not near the other all the night. 21* And Moses stretched out his hand over the sea; and the LORD caused the sea to go back by a strong east wind all the night, and made the sea dry land, and the waters were divided. **22** And the children of Israel went into the midst of the sea upon the dry ground; and the waters were a wall unto them on their right hand, and on their left. **23** And the Egyptians pursued, and went in after them into the midst of the sea, all Pharaoh's horses, his chariots, and his horsemen. **24** And it came to pass in the morning watch, that the LORD looked forth upon the host of the Egyptians through the pillar of fire and of cloud, and discomfited the host of the Egyptians. **25** And He took off their chariot wheels, and made them to drive heavily; so that the Egyptians said: 'Let us flee from the face of Israel; for the LORD fighteth for them against the Egyptians.'**26** And the LORD said unto Moses: 'Stretch out thy hand over the sea, that the waters may come back upon the Egyptians, upon their chariots, and upon their horsemen.'**27** And Moses stretched forth his hand over the sea, and the sea returned to its strength when the morning appeared; and the Egyptians fled against it; and the LORD overthrew the Egyptians in the midst of the sea. **28** And the waters returned, and covered the chariots, and the horsemen, even all the host of Pharaoh that went in after them into the sea; there remained not so much as one of them. **29** But the children of Israel walked upon dry land in the midst of the sea; and the waters were a wall unto them on their right hand, and on their left. **30** Thus the LORD saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea-shore. **31** And Israel saw the great work which the LORD did upon the Egyptians, and the people feared the LORD; and they believed in the LORD, and in His servant Moses.

1 Then sang Moses and the children of Israel this song unto the LORD, and spoke, saying: I will sing unto the LORD, for He is highly exalted; the horse and his rider hath He thrown into the sea. **2** The LORD is my strength and song, and He is become my salvation; this is my God, and I will glorify Him; my father's God, and I will exalt Him. **3** The LORD is a man of war, The LORD is His name. **4** Pharaoh's chariots and his host hath He cast into the sea, and his chosen captains are sunk in the Red Sea. **5** The deeps cover them--they went down into the depths like a stone. **6** Thy right hand, O LORD, glorious in power, Thy right hand, O LORD, dasheth in pieces the enemy. **7** And in the greatness of Thine excellency Thou overthrowest them that rise up against Thee; Thou sendest forth Thy wrath, it consumeth them as stubble. **8** And with the blast of Thy nostrils the waters were piled up--the floods stood upright as a heap; the deeps were congealed in the heart of the sea. **9** The enemy said: 'I will pursue, I will overtake, I will divide the spoil; my lust shall be satisfied upon them; I will draw my sword, my hand shall destroy them.'**10** Thou didst blow with Thy wind, the sea covered them; they sank as lead in the mighty waters. **11** Who is like unto Thee, O LORD, among the mighty? who is like unto Thee, glorious in holiness, fearful in praises, doing wonders? **12** Thou stretchedst out Thy right hand--the earth swallowed them. **13** Thou in Thy love hast led the people that Thou hast redeemed; Thou hast guided them in Thy strength to Thy holy habitation. **14** The peoples have heard, they tremble; pangs have taken hold on the inhabitants of Philistia. **15** Then were the chiefs of Edom affrighted; the mighty men of Moab, trembling taketh hold upon them; all the inhabitants of Canaan are melted away. **16** Terror and dread falleth upon them; by the greatness of Thine arm they are as still as a stone; till Thy people pass over, O LORD, till the people pass over that Thou hast gotten.

17 Thou bringest them in, and plantest them in the mountain of Thine inheritance, the place, O LORD, which Thou hast made for Thee to dwell in, the sanctuary, O Lord, which Thy hands have established. 18 The LORD shall reign for ever and ever. 19 For the horses of Pharaoh went in with his chariots and with his horsemen into the sea, and the LORD brought back the waters of the sea upon them; but the children of Israel walked on dry land in the midst of the sea. 20 And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances. 21 And Miriam sang unto them: Sing ye to the LORD, for He is highly exalted: the horse and his rider hath He thrown into the sea. {S} 22 And Moses led Israel onward from the Red Sea, and they went out into the wilderness of Shur; and they went three days in the wilderness, and found no water. 23 And when they came to Marah, they could not drink of the waters of Marah, for they were bitter. Therefore the name of it was called Marah. 24 And the people murmured against Moses, saying: 'What shall we drink?' 25 And he cried unto the LORD; and the LORD showed him a tree, and he cast it into the waters, and the waters were made sweet. There He made for them a statute and an ordinance, and there He proved them; 26 and He said: 'If thou wilt diligently hearken to the voice of the LORD thy God, and wilt do that which is right in His eyes, and wilt give ear to His commandments, and keep all His statutes, I will put none of the diseases upon thee, which I have put upon the Egyptians; for I am the LORD that healeth thee.' 27 And they came to Elim, where were twelve springs of water, and three score and ten palm-trees; and they encamped there by the waters.

After this learn from end of Chapter 4 of *Safra Dizneuta*: משיח = Messiah

And Hashem said to Moses, *Why do you cry to Me?*" (Shemot 14:15). "To Me" is precise. "Speak to the children of Yisrael, that they go forward" "that they go forward" is precise. It depended upon *Mazal*, for he wanted to glorify the Beard. , "And will do that which is right in His sight" (Shemot 15:26). "And will give ear to His commandments"), "And keep all His statutes. Up to here, "for I am Hashem that heals you," , precisely.

After this learn the Zohar from *Parshat Beshalah* the study of the Exodus

***Yom LeYabashah* יום ליבשה**

This liturgical poem composed by the 12th century paytan Rabbi Yehuda HaLevi is customarily sung at circumcision feasts. The initial letters of the stanzas from the author's name.

Yom LeYabashah יום ליבשה The day the depths turned to dry land, the redeemed ones sang a new song. שירה חדשה שבחו גאולים

Because of her deceitfulness, You caused the Anamit (Egyptian) daughter's feet to sink, but the footsteps of the wholesome one were beautiful in shoes.

the redeemed ones sang a new song. שירה חדשה שבחו גאולים

All who see Yeshurun will sing in My Majestic Home: "There is none like the Gd of Yeshurun", and our enemies are judged--

the redeemed ones sang a new song. שירה חדשה שבחו גאולים

May You raise my banners over the survivors; and may You gather the scattered ones as one gathers sheaves--

the redeemed ones sang a new song. שירה חדשה שבחו גאולים

Those who come with You into the covenant of Your seal, and from the womb they are circumcised for Your Name's sake--

the redeemed ones sang a new song. שירה חדשה שבחו גאולים

Display their signs to all who see them, and on the corners of their garments they will make fringes--

the redeemed ones sang a new song. שירה חדשה שבחו גאולים

Whose is this Torah, inscribed with commandments? Please recognize the truth! Whose is the signet and whose are the threads?

the redeemed ones sang a new song. שירה חדשה שבחו גאולים

Betroth her again and drive her out no more; let her sunlight rise and the shadows flee--

the redeemed ones sang a new song. שירה חדשה שבחו גאולים

The beloved ones exalt You, with song they come and greet You; who is like You, Hashem, among the mighty ones--

the redeemed ones sang a new song. שירה חדשה שבחו גאולים

For the sake of the forefathers, may You save the offspring and bring redemption to their children's children.

50 Miracles Of Krias Yam Suf (revach.net)

Krias Yam Suf was far more dramatic and miraculous than a simple splitting of the sea. The Mishna in Pirkei Avos (5:4) says that 10 miracles happened to Bnei Yisroel during Krias Yam Suf. The Bartenura lists them. The Mei'am Loez counts 50 main nissim that happened to Bnei Yisroel from when they left Mitzrayim until after Krias Yam Suf. He actually divides them into subparts for a count of more than 150. Below is the list of 50.

1. Seven Ananei HaKavod protect them in four directions and even below their feet. The seventh led the way leveling the ground.

2. Hashem put in Paroh's heart to chase them despite all he had been through

3. On the night of Krias Yam Suf the cloud that led them went behind them.

It darkened the night for the Mitzrim and lit up the night for the Bnei Yisroel.

4. The Mitzrim shot spears and arrows and not one person was hurt.

5. The Yam Suf split when they were in up to their nostrils.

6. All the waters of the world, including underground and in the heavens and in cups, split as well (into 12 parts see below).

7. The Yam Suf split into 12 thoroughfares for the 12 shevatim. The water did not split completely right away, only as they walked it kept opening further. This was to teach them Bitachon.

8. The water covered them on all sides including above their heads forming a tent.

9. The floor of the Yam Suf dried completely like there was never any water there.
10. The floor became a beautiful mosaic.
11. The water formed crystals so that the shevatim were able to see each other.
12. There were fruit trees for the mother's to feed the crying hungry children. It smelled of sweet fragrances and not sea water.
13. From the walls came sweet drinking water.
14. Not a single women miscarried from all the trauma of the Mitzri onslaught and the stormy winds. Many of the women from the Eirev Rav miscarried, as only the Jewish women were protected.
15. The depths of the Yam Suf were leveled. They did not have any trouble going in or out. The water formed a floor where it was deeper than other parts.
16. The leftover drinking water hardened in its place.
17. Even the old and infirm were able to move across swiftly without holding everyone back, despite that it was nighttime and they were all terrified of the Mitzrim who were in hot pursuit.
18. The walls of water stood so high all the nations of the world were able to see them.
19. Vegetation grew from the ground for the animals to eat.
20. The foolish Mitzrim chased then into the Yam Suf despite their bad experiences with the Makos.
21. When the Mitzrim entered the Yam the floor became quicksand swallowing them up.
22. The Amud Aish scorched the floor and the horses lost their shoes and burned their feet.
23. One wheel fell off of each chariot letting continue to move at top speed while flipping over and over on its head until it reached the water.
24. Many Mitzrim fell out of their chariots and could not get up, as if they fell from great heights.
25. Hashem formed the waves into female horses, causing the horses to head towards them with great speed.
26. Even though the floor was muddy when a Mitzri fell it was hard like rock. When the walls of water came crashing down on them it was hard like stones, breaking their heads.
27. From the Shamayim it rained down on the Mitzrim stones and hot coals.
Also all the arrows they shot were returned to them as fast as they went out.
28. The splitting of the Yam caused a huge boom that was heard throughout the world like a roaring lion.
29. The wind was at the same time hot and cool. It melted the ground for the Mitzrim and dried the water for Bnei Yisroel.

30. Although ice melts slowly, the walls of the Yam Suf melted instantly not giving the Mitzrim time to run away.

31. If a Mitzri escaped alive the water chased him and dragged him back in to drown him.

32. There are different opinions about the logistics but according to one opinion, after the last Mitzri entered the Yam, all of Bnei Yisroel were still inside. For Bnei Yisroel it remained split while the Yam on the Mitzri side returned to its normal flow.

33. The Mitzrim that were right behind the Bnei Yisroel could not jump over to their side and were drowned. Similarly those near the shore also were not able to retreat to safety.

34. Hashem stirred the Mitzrim in the water like a pot of soup.

35. The horses could not free themselves from their chariot preventing the agile horses from swimming to the shore.

36. The powerful waters of the lower depths rose to meet the waters of the upper depths, painfully raking their bodies between the two currents and stripping them of their clothes.

37. The waters tossed them up so that they can fall even deeper as they suffered at every level of the sea.

38. The floor of the Yam opened and swallowed many Mitzrim inside.

39. Hashem lifted Mitzrayim up so that the people can witness the destruction of the Mitzri army in the Yam Suf. The waters of the Yam Suf even went to Mitzrayim to drown their families of the Mitzrim who were in the Yam.

40. All the Mitzrim were then spit out to the dry land so that the doubter among Bnei Yisroel can verify that they did not escape.

41. The Mitzrim landed on the shore near death but not dead so that they can see that Bnei Yisroel survived. Another reason was so that each person can identify his tormentor and finish him off himself.

42. Although the many foreign soldiers in Paroh's army suffered in the Yam Suf they all survived.

43. Although Paroh led the way and took the brunt of the crashing sea walls, he was the lone survivor, in order to tell the world the greatness of Hashem.

44. Even Micha and the people that worshipped his avodah zara survived.

45. Although Bnei Yisroel took all the riches of Mitzrayim on the way out, that was only from private people. The royal treasures remained intact. They were taken by Paroh in the pursuit of Bnei Yisroel and were washed ashore, for Bnei Yisroel to take, after the Mitzrim were killed.

46. Even the Mitzrim that were swallowed inside the sea were spit out so that their death could be accounted for.

47. The land and the sea threw the Mitzrim back and forth since neither of them wanted to take responsibility for them, until Hashem promised the land it would not be held accountable so it swallowed them up for a proper burial. As instruments in the Kiddush Hashem, the Mitzrim merited burial.

48. Hashem performed Techias HaMeisim on Yaakov so that he could witness that Hashem kept his promise and took his children out of Mitzrayim. All of Bnei Yisroel saw Yaakov standing there. Some say all three Avos were there

.49. All of Bnei Yisroel received Nevua, seeing the Shechina and saying the Shira simultaneously with Moshe.

50. All the babies and even children in their mother's womb said Shira.

The Name of 72 used to split the Sea of Reeds

והו	ילי	סיט	עלם	מהש	ללה	אכא	כהת
הוי	אלד	לאו	ההע	יזל	מבה	הרי	הקם
לאו	כלי	כוו	פהל	נלך	י	מלה	חהו
נתה	האא	ירת	שאה	ריי	אום	לכב	ושר
יחו	להח	כוק	מנד	אני	חעם	רהע	יז
ההה	טיב	וול	ילה	סאל	ערי	עשל	מיה
והו	דני	החש	עמם	ננא	נית	מבה	פוי
נמם	ייל	הרח	מצר	ומב	יהה	ענו	מחי
דמב	מנק	אייע	חבו	ראה	יבם	היי	מום