

בעה"י

ספר
וילך: משה
תיקון ז' באדר
A Mosheh Meditation Manual

Assembled by

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Adar 5770

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Hakdama/Introduction

מה-שהיה הוא שיהיה

“What ever has been is what will be” (Kohelet 1:9)(Kitvei Arizal insight)

Whatever we deem as new or novel has already been provided for in Hashem’s infinite wisdom. And all the insights, *hiddushim*, creative ideas in Torah for the past three thousand three hundred plus years were all given to Mosheh Rabbenu—Moses our Teacher—by Gd on the top of Mt. Sinai. It is a basic principle of traditional Jewish belief that the prophecy of Mosheh Rabbenu, may he rest in peace, was true, and that he was the father of the prophets—both those who preceded him [Avraham, Yitzhak, Yaakov, Aharon] and those that followed him. (Rambam Commentary to *Mishneh, Sanhedrin*, Ch. 10). Mosheh is both our first and our last redeemer. In fact his name is hinted to in the first man, Adam HaRishon, whose name is a *notarikon*/acronym for Adam David Mosheh. The Torah ends the 5 Books of Mosheh by reciting “Never again has there arisen in Yisrael a prophet like Mosheh, whom Hashem knew face to face, as evidenced by all the signs and wonders that Hashem sent him to perform in the land of Egypt, against Pharaoh and all his servants and his land, and by the strong hand and awesome power that Mosheh performed before the eyes of all Yisrael.” (Devarim 34:10).

Mosheh Rabbenu goes out ויילך, walks among us, and actively speaks to us daily. There is one day in our Jewish Life Cycle that is set out for us to try to grasp the magnitude of this man born of woman who became ½ angel (*Dev. Rabbah* 11:4): the 7th of Adar. As we relearn every year during Purim, this was the day of his death known to Haman the *Rasha*/Wicked, who picked it as the day for the destruction of the Jewish people. Fortunate for us Haman neither knew that too the 7th of Adar was the day of Mosheh’s birth—a merit for Yisrael—nor that the *yartzeit* of a *tzaddik* is a tremendously powerful spiritual vortex for the answering of prayers. Our job on the 7th of Adar is to bond with the soul spark of Mosheh Rabbenu that lies latent within every Jewish soul. To miss this opportunity is to preclude an important chance at self-renewal and self-education, the learning of personal insights inscribed in the Torah of one’s own heart.

Traditionally one fasts on the 7th of Adar, and accepts this fast at *Minhah* on the 6th of Adar, namely to fast *bli neder* /without taking a vow from a *lot hashakhar* (dawn—not sunrise) until *tzeit hakokavim* (3 medium stars visible). So important is this voluntary fast that the *Ben Ish Hai* says one should even do it on *Erev Shabbat*, when fasting is strongly discouraged. The lighting of a *yartzeit* candle and the giving of *tzedakah* /charity too are encouraged. The all-night learning of the attached *Tikkun 7 Adar* is intended to stimulate inner reflection on Mosheh Rabbenu. We have translated and compiled the materials from both the *Ben Ish Hai* as well as the *Sefer Korei Moed HaShaleim*. We too are indebted to our friend Pinchas M. who graciously came through on short notice with a disk containing the Soncino *Midrash Shemot Rabbah* to facilitate this preparation. As with all of our work, this too is dedicated to the elevation of the soul of my father *Shemuel ben Mosheh Yaakov*. With Torah blessings,

תורה צוה לנו משה מורשה קהלת יעקב

Rahmiel Hayyim Drizin

Mosheh's 50 Fun Facts (corresponding to the 50 Gates of Binah he achieved upon death)
(Adapted from <http://judaicaplus.com/tzadikim/moshe.htm>)

1) Mosheh was born in Egypt, 1393 BCE

2) Mosheh and he died on Mount Nevo, East bank of the Jordan river, 1273 BCE.

3) In *Shaar HaGilgulim (hakdama 36)*, Rabbi Yitzhak Luria, (the *Arizal*) writes that Mosheh was a reincarnation of Adam's third son, *Sheit* (Seth), and that *Sheit* was a reincarnation of *Hevel* (Abel). (The "*mem*" of Mosheh's name stands for "Mosheh," the "*shin*" stands for *Sheit*, and the "*heh*" for *Hevel*. Mosheh came and rectified the *hei* of [Abel's name in Hebrew,] *Hevel* and the *shin* of [Seth's name in Hebrew,] *Sheit*. Mosheh in Hebrew is *Mosheh*, spelled *mem-shin-hei*. He is thus seen as the rectification of Seth and Abel. In other words, the ultimate tool for rectifying the sin of Adam is the Torah (which was given through Mosheh).

4) Rabbi Shimon Bar Yohai and Rabbi Yitzhak Luria were the reincarnation of Mosheh Rabeinu. "*A man went from the house of Levi and he took a daughter of Levi.*" (*Shemot*. 2:1) Rabbi Hayyim Vital here raises a question. When Amram took Yokheved as his wife, she is called a "daughter" implying that she is still very young. Yet, in the next verse she is immediately called a "woman" as it says, "and the woman conceived." How is it that in just a moment Yokheved was transformed from a young daughter into mature woman? Rabbi Hayyim answers quoting the Gemara (Sotah 12a) which states that Yokheved was actually 130 years old when she became again like a very young girl (daughter). The secret behind this is that Yokheved was the reincarnation of Eve, the wife of Adam. Just as Adam separated from Eve for 130 years until Seth was born, thus Yokheved, the reincarnation of Eve did not give birth to Mosheh Rabeinu, the reincarnation of Seth, until she was 130 years old. This is why she is called a daughter for it was at that moment that the soul of Eve incarnated within her. Immediately thereafter, she is called a "woman" to hint to the presence of Eve in her soul.

5) "*She called his name Mosheh, as she said, for I drew him from the water (m'shiti'hu).*" (*Shemot* 2:11) Mosheh emanates from the Da'at of Z.A. (Zeir Anpin), which includes within it the first level HaGaT (the sefirot Hesed, Gevurah, Tiferet) of Z.A. From these come forth the HaBaD (the sefirot Hokhma, Binah, Da'at). The letters of Mosheh's Egyptian name signify the three sefirot of HaGaT. *Mem* is **Hesed**, *Shin* is **Tiferet** and *Hey* is **Gevurah**. Their normal order, however, should be MaHaSh (*Mem*=**Hesed**, *Hey*=**Gevurah**, *Shin*=**Tiferet**). This then is one of the 72 triads that comes forth from the verses *Vayisa, Vayavo and Vayet* (*Shem*. 14:19-21) which is the Name of HaGaT. Thus it would have been appropriate to call Mosheh "*Mahash*," and not Mosheh. However, the pasuk says, "*drew him from the water (m'shiti'hu).*" The letters in the pasuk are in the order *Mem, Shin, Hey*. Thus, Mosheh is called Mosheh and not *MaHaSh*. Yet, the order of the letters in his name expresses a significance of sefirotic interactions. The attribute of **Hesed** (mercy) which corresponds to the element of water takes precedence. If, however the letter Hey was the second, or middle letter of Mosheh's name then the sefirot **Gevurah** relating to that letter would be in the center column. All things therefore would have to be balanced and judged by its severe standards. HaShem in His mercy however placed the letter Shin in the middle, both in the sefirot above and in Mosheh's name below, so that the attribute of **Tiferet**

could dispense justice and grace instead of severity. Thus, the center column would be more inclined to lean towards the right, the side of mercy. In this way, we can stand before Gd our blessed Creator knowing that His beneficent grace will forgive our sins and enable us to stand before Him. This would not have been the case if **Gevurah** was in the center column. For then, if we lacked the merit we would find only punishment. Now we have hope.

6) Mosheh was born on the seventh of Adar (*Megillah* 13b).

7) On the seventh of Adar, Mosheh died (*Megillah* 13b).

8) Mosheh :"*I am 120 years old this day (Devarim 31:2), today my years are complete to the day*" (*Sifri Devarim* 2).

9) Mosheh resembled an angel of G-d (*Pirkei d'Rabbi Eliezer* 48).

10) Mosheh's face was like the sun as a sign of his outstanding wisdom in Torah (*Maharsha (Bava Batra 75a)*).

11) He was beautiful, and everyone wished to gaze upon him (*Shemot Rabbah* 1:26).

12) Mosheh and Aharon looked alike. Whoever saw our Teacher Mosheh thought that he was Aharon, and whoever saw Aharon thought that he was the father of all the prophets (i.e., Mosheh). Their sons, too, looked alike (*Ginzei Shechter* 1:94).

13) Mosheh was ten cubits tall (*Berakhot* 54b).

14) Mosheh was mighty (*Nedarim* 38a).

15) All seven days of the dedication of the Tabernacle, Mosheh assembled the Tabernacle and disassembled it twice daily, without the help of any member of Israel (*Bamidbar Rabbah* 12:9).

16) He was as strong as a lion (*Greenhut, Likkutim* 5; *Yelamdeinu Berakhah* 7).

17) Mosheh went up from the plains of Moab to Mount Nevo (*Devarim* 34:1). There were twelve levels, and he climbed them with one step (*Yalkut Shimoni, Mishpatim* 360).

18) Mosheh's voice carried the distance of a forty-day walk (*Mehilta Bo* 14).

20) *Diligent in his work* (Proverbs 22:29) refers to Mosheh. He tended the sheep in the desert, worked diligently, and made peace between the shepherds and Jethro's daughters (*Pesikta Rabbati* 6:8).

21) Had Mosheh been more forbearing, he would have been saved, but the people of Israel provoked him and angered him, and he was not sufficiently forbearing (*Kohelet Rabbah* 7:7).

- 22) Mosheh was equal to Israel, and Israel to Mosheh (*Mehilta Yitro* 1:1).
- 23) Mosheh was equivalent to 600,000 of Israel (*Tikkunei Zohar* 19:40).
- 24) Mosheh acted in place of a seventy-one member Sanhedrin (*Sanhedrin* 16b).
- 25) No generation is without someone like Mosheh (*Bereishit Rabbah* 56:7).
- 26) Mosheh was the exact image of Adam (*Zohar* 1:28a).
- 27) On two occasions Mosheh spoke like Avraham, but it did not avail him (i.e., he did not merit what Avraham merited, in requesting kingship and priesthood, and in requesting entry into the Land of Israel) (*Devarim Rabbah* 2:7).
- 28) The seven shepherds (*Mikah* 5:4) are as follows, David in the middle, with Adam, Seth and Methuselah on his right, and Avraham, Yaakov, and Mosheh on his left (*Sukkah* 52b).
- 29) Two good leaders arose for Israel: Mosheh and David (*Sifri Devarim* 26, beginning of *Va'ethanan*).
- 30) Three good leaders arose for Israel. These were Mosheh, Aharon, and Miriam (*Ta'anit* 9a).
- 31) Mosheh and Aharon were equal to one another in righteousness (*Eitz Yosef*) (*Bereishit Rabbah* 1:15).
- 32) Mosheh and Elijah were like one another in all things (*Pesikta Rabbati* 4:11).
- 33) Mosheh was the teacher, David the disciple (*Shokher Tov* 14:6).
- 28) The Holy One, Blessed is He, said to Mosheh, "I have appointed you King over Israel" (*Vayikra Rabbah* 31:4).
- 34) He sat like a King on his throne, and everyone stood before him (*Mehilta Yitro* 1:1).
- 35) The back of Solomon's throne was carved on top like the chair of Mosheh (*Pesikta d'Rav Kahana* 1:131).
- 36) Mosheh requested the kingship, but it was not given to him as something to be passed on to his children (*Torah Temimah, Shemos* 3:5) (*Zevahim* 102a).
- 37) Mosheh would say, "Let justice pierce the mountain" not requesting mercy (*Sanhedrin* 6b).
- 38) Fear of G-d was a small matter for Mosheh, it was easily attained (*Berakhot* 33b).

39) Mosheh called himself a servant of G-d, and the Holy One, Blessed is He, called him one (*Sifri Devarim 27*).

40) Mosheh was peace loving (*ibid.* 199).

41) Mosheh grew wealthy from the remnants of the gem from which he carved the Tablets (*Nedarim 38a*).

42) Our teacher Mosheh was a high priest, and he received a share of the sacrifices (*Zevahim 101b*).

43) Mosheh served as a priest only during the seven days of the dedication of the Tabernacle. Some say, Mosheh's priesthood stopped only with his seed and not with Mosheh, who remained a priest (*ibid.* 102a).

44) Mosheh and Aharon fulfilled the entire Torah, yet they died as a result of their sins (*Shabbat 55b*).

45) In a single year, three righteous people died, Mosheh, Aharon, and Miriam (*Sifri Nitzavim 304*).

46) All that Mosheh requested to see before his death the Holy One, Blessed is He, showed him (*Mehilta Beshalah 5:2*).

47) "You have enough" (*Devarim 3:26*). "Mosheh," said the Holy One, Blessed is He, "there is much waiting for you in the World to Come" (*Sifri Va'ethanan 29*).

48) "Mosheh, the man of Gd" (*Tehillim 90:1*). Though he was of flesh and blood, he elevated himself to the level of an angel.

49) In pronouncing the Names of Hashem, the phrase "משה" מוציא "וכלב" מכניס is used as a mnemonic. The prefixes מ, ש, and ה do not assimilate the vowel from the first letter of Gd's Name while the prefixes ו, כ, ל, and ב do absorb the vowel that follows.

יה ז יה ז יה ז = *May-adonoy*

יה ז יה ז יה ז = *She-adonoy*

יה ז יה ז יה ז = *Ha-adonoy*

50) (346) משה = רצון = נוצר = צנור = מקור (gematria 345) (+1)

$$\begin{array}{r} \text{משה (345)} \\ + \\ \text{אלף הי יוד הי} \\ \text{(161)} \end{array} \quad + \quad \begin{array}{r} \text{יוד הי ויו הי} \\ \text{יוד הי ויו הי} \\ \text{(184)} \end{array}$$

משה = אלהים (86) (4 times) (+1)

משה

"G•d saw that [Mosheh] went to look, and He called out to him, 'Mosheh, Mosheh.'"(Shemot 3:4)

The *Ba'al Shem Tov* taught:

Mosheh was initially concerned that this vision before him was not a holy vision, until G•d called out to him, "*Mosheh Mosheh*." Only then did *Mosheh* respond, "*Here I am*." For *Mosheh*'s soul, as alluded to by his name, encompasses all worlds, which is why *Mosheh* could not comprehend his own name, as we shall see. For just as the Divine presence encompasses all worlds - the inanimate, the vegetable, the good and the evil - so does *Mosheh*'s name: משה

the first letter *Mem* מ, which alludes to the Divine *Malkhut*/presence, also encompasses all things,

the second letter *Shin* ש encompasses all spirits,

and the last letter *Heh* ה encompasses all souls.

Therefore, '*Mosheh*'s difficulty in comprehending the *Menorah*, the *Shekel*, and the New Moon alludes to his difficulty in comprehending his own name, his own essence, since his name also encompassed good and evil. Furthermore, his difficulty was also in comprehending how the Divine presence Itself, the *Shekhinah*, is the ultimate unity, since It encompasses the antitheses of good and evil, yet remains one indivisible unity. Thus, he was confused how he, whose name was *Mosheh* which encompassed these antitheses, could bring about such unity. Indeed, tradition records that *Mosheh* had the tendency to be a kidnapper/gambler. (*Bekhorot* 5a) (Rashi and Tosafot)

However, the truth is that evil is a vehicle for good, as we find in the teaching that Pharaoh brought the Jewish people to repentance by pursuing them, (*Zohar* I: 81b) or by the fact that beholding the ways of the wicked brings a righteous person satisfaction and pleasure that he is not like that. This arousal of pleasure from contrast to evil exists in all worlds, and evil itself also has a virtual elevation from this, only that when good rises in this way, all evil is dissolved in the process. (*Tehillim* 92:10) And in the same way, all evil thoughts can be vehicles of elevation.

Thus, *Mosheh* did not answer Gd after the first call of his name, since he did not comprehend how unity could be achieved, for when the lowest spiritual levels were revealed, as symbolized by the bush, all their higher spiritual sources were also revealed to him. Therefore, *Mosheh* could not understand why evil - as represented by the bush - was not "*burnt*" by those sublime spiritual levels. Then Gd called out to him again, "*Mosheh*," alluding that the Ultimate Unity is achieved specifically by the union of the lowest levels with the highest. Only then did *Mosheh* say, "*Here I am*."

Tzedeket HaTzadik

Ta'anit Ester: Through one's knowledge one can find truth in this world of falsity

Mosheh our Teacher--may he rest in peace--was the first redeemer who began to bring the Children of Yisrael to freedom so that there will be for them a strength even in this world. But the completion of this will be through the Messiah son of David, and David and Shelomo in this world, for they were a semblance of Messiah son of David. The beginning of this was through Mosheh our Teacher--may he rest in peace-- who began with the unification of *Emet*/Truth and *Emunah*/Faith, and through his level in the *Da'at*/knowledge--meaning the knowledge of the *Penimiut*/inner wisdom which is all *Emet*/truth, as is known, as it says "*Mosheh is inside, and Yaakov is outside*" (*Tikkuney HaZohar* 13). And from the side of the *Hitzoniut*/outside the Truth, this is surely not belonging to this world, for it is its opposite, and how it clings to falsity! However from the side of the knowledge of the inner Truth of all things, he [Mosheh] knew that this world is of falsity and lies. And through this knowledge which is in Truth, there is none like Him [Gd] and this world-- which conceals His truth and is false--therefore, it is not being attached to falsity, and this is the *penimiut*/innerness of Truth which is also in this world.

The death of Mosheh our Teacher--may he rest in peace--teaches [us] that in this month is the power of the hiding of the innerness of Truth, meaning the letter ק *Kuf* which is the source of the *Yetzer*/inclination, which has the power of laughter and mocking which are superficial and not Truth. For in Truth that same power is what gives birth to Mosheh our Teacher [on 7th of Adar]--may he rest in peace--and through this knowledge is that all this world and its desires are [considered] a joke. Because of this Haman and his decrees too became [considered as] a joke, and were not Truth. He [Haman] fixed his decree on the 13th of Adar [the Fast of Ester] which are 7 days after 7th Adar, the day he thought was the beginning of his power [because it too was *Mosheh's Yartzeit*]. [In this world] Everything is completed in 7 days, which are considered "the 7 days of building" as is known. Then there was a sentence/judgment of destruction--Gd forbid!--upon Yisrael from the side of this world which is the world of *Asiyah*/Action from the side of action which is superficial. And in Truth there is the revelation that all actions in this world are only superficial on the surface--and this is the 7th day of Adar that also corresponds to "the 7 days of building" which begin in this month-- which are in potential until the completion of potential into effect, which is the source of this power.

After this is the completion from the source which takes another 7 days [until 14th Adar]. For each thing that comes to completion from potential to effect needs 7 days as is known. Thus the holiday of Purim falls on the 14th of Adar after the completion of the 7 days which is a clear recognition that all this world is a joke, and this [recognition] is the level of Mosheh our Teacher--may he rest in peace. For He truly separated from all aspects of this world. And this is the reason why we fast on *Ta'anit Ester* which is on the 13th day. For after this [Fast] is Purim where one is required to get intoxicated, which is the level of King Shelomo--may he rest in peace--of whom it says [in *Kohelet* 2:3] "*I ventured to stimulate my body with wine...my heart*", for that is for what his mother chastised him. (*Sanhedrin* 70). Also [the level of] "*delo yada*" /until one does not know, meaning one's lack of the [level of the] *Da'at*/knowledge of Mosheh our Teacher--may he rest in peace-- for the level of King Shelomo--may he rest in peace-- is to cling to Hashem,

blessed is He, even without knowledge and wisdom, and to engage in doing both commandments and good deeds. For all Shelomo's wisdom were achieved in a dream, which was the time that his consciousness was removed completely.

Commentary: What does this mean for us in Adar, *Mamash*?! For the first 7 days of Adar we are stuck in the world of *Sheker* שקר, related to the letter ק *Kuf* which is assigned by Sefer Yetzirah to this month. The *Kuf* ק --which also means monkey--represents not the real thing, for it is the "single foot" on which *Sheker*/falsity stands. [too both *Shin* ש and *Resh* ר of *Sheker* "rest" on one foot] On 7th Adar, which is both Mosheh's birth and death date, this begins 7 days of building, of building our *Da'at* awareness that yes, there can be Truth in this world of lies and deception and superficiality. On the 13th day which is the Fast of Ester we recognize that Haman's evil plan was really a supernal "joke", far from the Truth. Then on Purim, which is the 7th day of our building to the level of the *Da'at* of Mosheh our Teacher--may he rest in peace--we complete this cycle and access through our drinking the grade of King Shelomo--may he rest in peace--who accessed the Truth without conscious knowledge. At this high *madrega*/level, we see, so to say, the world through supernal eyes, and can even mistakenly (!) bless the soul spark of Haman the Wicked.

Kehot Humash Shemot

They believed in G-d and in His servant Mosheh. Beshalah 14:31

The Midrash deduces from this verse that belief in Mosheh is an integral component of belief in G-d and that, conversely, doubting his credibility is a breach in one's belief in G-d. Here we find reference to the concept of a Rebbe--a leader the belief in whose existence is in some way on a par with our belief in G-d--and the imperative to identify him. The Zohar states that G-d provides every generation with a preeminently righteous individual who is "an extension of Mosheh." This "Mosheh," just as the original Mosheh, serves as a link between his generation and G-d. Faith in this extraordinary person fortifies our faith in G-d, and commitment to his guidance deepens our commitment to G-d. In addition to being a channel through which we can reach G-d, Mosheh is also the channel through which G-d's blessings reach us. As it is stated in the Talmud: "One who has an ailing person in his home should go to a sage and ask him to pray for him." The sage's prayers can accomplish for someone ailing physically or spiritually what our own prayers cannot. This sage is our connection with G-d in both directions.

Belief in the power of the Mosheh of the generation does not contradict the fundamental Jewish belief that there are no intermediaries between G-d and man, for in order to qualify for this role, the sage must be, like Mosheh, devoid of ego and completely transparent--"the humblest man on earth." As opposed to a bridge, which connects two banks of a river, the connection he provides to G-d should be visualized as a knot, which simply serves to tie two pieces of string together. While a bridge is a third entity interposed between the two banks, the knot is nothing in and of itself; it is simply the connection joining the two pieces of string.

(Air in chest) ה ואויר רוח חק מכריע

(Fire hissing in head) ש 'ש שורקת

(Water humming in belly) מ מ' דוממת

Tikkun

This year (5770), the *Tikkun* begins *Motzai-Shabbat*. That means that unlike other years, we cannot say a *Viddui*/confession before our learning unless we begin to learn after halakhic midnight [see www.chabad.org for *hatzot*/midnight]. A translation of this confession appears at the end of this section.

Here is how the learning for Saturday night and Sunday morning is set. We light a *yarzeit* candle, and we begin with *Mishnah Avot*. Then we read through most of the *aggadot* in the Gemara concerning Mosheh Rabbenu. Next we examine various *midrashot* before moving on to the Holy Zohar's sections on Mosheh Rabbenu.

Midnight is considered by Jewish mystics to be the “sweetest hour” [See R. Avraham Greenbaum's *The Sweetest Hour*]. That is because the most severe judgment part of the night is “sweetened”, and we then look forward to the dawn. For those staying up all night, approximately one half-hour before halakhic midnight we say the Bedtime Shema found in most traditional prayerbooks, ignoring the *Hamapil* prayer since we are not going to sleep. Then after *hatzot*/midnight, one would say the morning blessings followed by the *Tikkun Hatzot* prayer which includes *Tikkun Rahel* and *Tikkun Leah*. There is a mystical tradition not to eat or drink anything after *hatzot* until one finishes the morning prayers. For those who accepted a voluntary fast for 7th Adar before dusk, it can be difficult staying up without at least a beverage. The fast usually is from *a lot hashakhar*/dawn to *tzeit hakovavim*/3 medium stars appear, so for some, caffeinated beverages can assist one's ability to concentrate all night long.

It is recommended to read all the words out loud even if they have been translated into English. At the top of each page is a header with a meditation on the name Mosheh משה fully explained on page 169 below. At the bottom of each page is a footer with additional mystical contemplations based on Holy Names all related to the *gematria*/numerology of Mosheh–345. We have intentionally set aside the way we write Mosheh to slow down our reading and to say his name with intent. It is our prayer that this helps not only to internalize the readings but also to help one access the inner-Mosheh.

The Holy Names associated with each reading are based on the method of the Arizal as found both in *Hok LeYisrael* and *Tefilot Shaarie Tzion*. These Names relate both to particular Sefirah and the type of learning—Torah, Prophets, Writings, *Mishnah*, *Gemara*, *Medrash*, *Zohar*— that are being studied. **ONLY VISUALIZE THE NAMES—NEVER PRONOUNCE THEM.**

Here is the *Viddui*/Confession said on week nights before studying or after midnight *Motzai-Shabbat*.

(Air in chest) ה ואויר רוח חק מכריע

(Fire hissing in head) ש ש' שורקת

(Water humming in belly) מ מ' דוממת

Widdui [R. Avraham Sutton translation]

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

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

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

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

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Pirke Avot Chapter 1.1 & 5.18 א"א (with consultation with <http://halakhah.com/>)

Mosheh received the Torah from Sinai and gave it over to Joshua. Joshua gave it over to the Elders, the Elders to the Prophets, and the Prophets gave it over to the Men of the Great Assembly. They [the Men of the Great Assembly] would always say these three things: Be cautious in judgement. Establish many pupils. And make a safety fence around the Torah. One who causes the community to be meritorious, no sin will come by his hand. One who causes the community to sin, is not given the opportunity to repent. Moses was meritorious and caused the community to be meritorious, so the community's merit is attributed to him; as is stated, "He did G-d's righteousness, and His laws with Israel" (*Devarim 33:21*).

Berakhot 5 אל"ף אל"ף למ"ד

R. Levi b. Hama says further in the name of R. Simeon b. Lakish: What is the meaning of the verse: *And I will give you the tables of stone, and the law and the commandment, which I have written that you may teach them?* 'Tables of stone': these are the ten commandments; 'the law': this is the *Humash*; 'the commandment': this is the *Mishnah*; 'which I have written': these are the Prophets and the Writings; 'that you may teach them': this is the *Gemara*. It teaches [us] that all these things were given to Mosheh on Sinai

Berakhot 7 אל"ף אל"ף למ"ד _____

R. Yohanan further said in the name of R. Yose: Three things did Mosheh ask of the Holy One, blessed be He, and they were granted to him. He asked that the Divine Presence should rest upon Israel, and it was granted to him. For it is said: *Is it not in that You go with us [so that we are distinguished, I and Your people, from all the people that are upon the face of the earth]*. He asked that the Divine Presence should not rest upon the idolaters, and it was granted to him. For it is said: 'So that we are distinguished, I and Your people'. He asked that He should show him the ways of the Holy One, blessed be He, and it was granted to him. For it is said: *Show me now Your ways*.

And He said, *You can not see My face*. A Tanna taught in the name of R. Yehoshua b. Korhah: The Holy One, blessed be He, spoke thus to Mosheh: When I wanted, you did not want [to see My face] now that you want, I do not want. - This is in opposition to [the interpretation of this verse by] R. Samuel b. Nahmani in the name of R. Yonatan. For R. Samuel b. Nahmani said in the name of R. Yonatan: As a reward of three [pious acts] Mosheh was privileged to obtain three [favours]. In reward of 'And Mosheh hid his face', he obtained the brightness of his face. In reward of 'For he was afraid', he obtained the privilege that They were afraid to come near him. In reward of 'To look upon Gd', he obtained *The similitude of Hashem does he behold*.

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And I will take away My hand, and you shalt see My back. R. Hama b. Bizana said in the name of R. Simon the Pious: This teaches us that the Holy One, blessed be He, showed Mosheh the knot of the tefillin.

R. Yohanan further said in the name of R. Yose: No word of blessing that issued from the mouth of the Holy One, blessed be He, even if based upon a condition, was ever withdrawn by Him. How do we know this? From our teacher Mosheh. For it is said: *Let me alone, that I may destroy them, and blot out their name from under heaven; and I will make of you a nation mightier and greater than they.* Though Mosheh prayed that this might be mercifully averted and it was cancelled, [the blessing] was nevertheless fulfilled towards his children. For it is said: *The sons of Mosheh: Gershom and Eliezer . . . And the sons of Eliezer were Rehabia the chief. . . and the sons of Rehabiah were very many.* And R. Joseph learned: They were more than sixty myriads. This is to be learned from two occurrences of the term 'manifold'. Here it is written: *were very many*, and elsewhere It is written: *And the children of Israel were very fruitful and increased abundantly, and became very many.*

אל"ף אל"ף למ"ד 10

R. Yohanan said in the name of R. Yose b. Zimra: If a man makes his petition depend on his own merit, heaven makes it depend on the merit of others; and if he makes it depend on the merit of others, heaven makes it depend on his own merit. Mosheh made his petition depend on the merit of others, as it says, *Remember Abraham, Isaac and Israel Your servants!* and Scripture made it depend on his own merit, as it says, *Therefore He said that He would destroy them, had not Mosheh His chosen stood before Him in the breach to turn back His wrath, lest He should destroy them.* Hezekiah made his petition depend on his own merit, as it is written: *Remember now, Hashem, I beseech You, how I have walked before You,* and Gd made it depend on the merit of others, as it says, *For I will defend this city to save it, for My own sake and for My servant David's sake.*

18B

R. Yonatan also retracted his opinion. For R. Samuel b. Nahmani said in the name of R. Yonatan: Whence do we know that the dead converse with one another? Because it says: *This is the land which I swore to Abraham, to Isaac, and to Jacob, saying.* What is the meaning of 'saying'? The Holy One, blessed be He, said to Mosheh: *Say to Abraham, Isaac and Jacob: The oath which I swore to you I have already carried out for your descendants.* Now if you maintain that the dead do not know, what would be the use of his telling them? - You infer then that they do know. In that case, why should he need to tell them? - So that they might be grateful to Mosheh.

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אל"ף אל"ף למ"ד 32

And Mosheh besought [wa-yehal] Hashem his Gd. R. Eleazar said: This teaches that Mosheh stood in prayer before the Holy One, blessed be He, Until he [so to speak] wearied Him [hehelahu]. Raba said: Until he remitted His vow for Him. It is written here *wa-yehal*, and it is written there [in connection with vows], *he shall not break [yahel] his word*; and a Master has said: He [himself] cannot break, but others may break for him. Samuel says: It teaches that he risked his life for them, as it says, *And if not, blot me, I pray, out of Your book which You have written*. Raba said in the name of R. Isaac: It teaches that he caused the Attribute of Mercy to rest [hehelah] on them. The Rabbis say: It teaches that Mosheh said before the Holy One, blessed be He: Sovereign of the Universe, it is a profanation [hullin] for You to do this thing

And Mosheh sought Hashem. It has been taught: R. Eliezer the Great says: This teaches that Mosheh stood praying before the Holy One, blessed be He, until an *ahilu* seized him. What is *ahilu*? R. Eleazar says: A fire in the bones. What is a fire in the bones? Abaye said: A kind of fever.

R. Simlai expounded: A man should always first recount the praise of the Holy One, blessed be He, and then pray. Whence do we know this? From *Mosheh*; for it is written, *And I besought Hashem at that time, and it goes on, Hashem Gd, You have begun to show Your servant Your greatness and Your strong hand; for what god is there in heaven and earth who can do according to Your works and according to Your mighty acts*, and afterwards is written, *Let me go over, I pray You, and see the good land etc.*

32B

R. Eleazar said: prayer is more efficacious even than good deeds, for there was no-one greater in good deeds than Mosheh our Master, and yet he was answered only after prayer, as it says, *Speak no more to Me*, and immediately afterwards, *Get up into the top of Pisgah*.

33

R. Hanina further said: Everything is in the hand of heaven except the fear of heaven, as it says, *And now, Israel, what does Hashem your Gd require of you but to fear*. Is the fear of heaven such a little thing? Has not R. Hanina said in the name R. Shimon b. Yohai: The Holy One, blessed be He, has in His treasury nothing save a store of the fear of heaven, as it

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says, *The fear of Hashem is His treasure?* - Yes; for Mosheh it was a small thing; as R. Hanina said: To illustrate by a parable, if a man is asked for a big article and he has it, it seems like a small article to him; if he is asked for a small article and he does not possess it, it seems like a big article to him.

אל"ף אל"ף למ"ד 45

R. Shimon b. Pazzi said: Whence do we learn that the one who translates is not permitted to raise his voice above that of the reader? Because it says, Mosheh spoke and Gd answered him by a voice. The words 'by a voice' need not have been inserted. What then does 'by a voice' mean? [It means], by the voice of Mosheh.

48B

R. Nahman said: Mosheh instituted for Israel the benediction 'Who feeds' at the time when manna descended for them. Yehoshua instituted for them the benediction of the land when they entered the land. David and Solomon instituted the benediction which closes 'Who builds Jerusalem'. David instituted the words. 'For Israel Your people and for Jerusalem Your city', and Solomon instituted the words 'For the great and holy House'. The benediction 'Who is good and bestows good' was instituted in Yabneh with reference to those who were slain in Bethar.

54

What are 'abne elgabish'? A Tanna taught: Stones [*abanim*] which remained suspended for the sake of a man [*al gab ish*] and came down for the sake of a man. 'They remained suspended for the sake of a man': this was Mosheh, of whom it is written, *Now the man Mosheh was very meek*, and it is also written, *And the soldiers and hail ceased, and the rain poured not upon the earth*. 'They came down for the sake of a man': this was Joshua, of whom it is written, *Take Joshua the son of Nun, a man in whom there is spirit*, and it is written, *And it came to pass as they fled from before Israel, while they were at the descent of Beth-Horon, that the Hashem cast down great stones*.

63B

And Hashem spoke unto Mosheh face to face. R. Isaac said: The Holy One, blessed be He, said to Mosheh, Mosheh, I and you will propound views on the halakhah. Some say that the

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Holy One, blessed be He, said thus to Mosheh: Just as I have turned to you a cheerful face, so do you turn upon Israel a cheerful face and restore the tent to its place.

Shabbat

30A אלהי"ם

Another interpretation: In worldly affairs, when a prince of flesh and blood issues a decree, it is doubtful whether it will be obeyed or not; and even if you say that it is obeyed, it is obeyed during his lifetime but not after his death. Whereas Mosheh our Teacher decreed many decrees and enacted numerous enactments, and they endure for ever and unto all eternity.

86

[but it is] as R. Adda b. Ahabah said: Mosheh ascended early in the morning and descended early in the morning. 'He ascended early in the morning,' for it is written, *and Mosheh rose up early in the morning, and went up unto mount Sinai*; 'he descended early in the morning', for it is written, *Go, get down; and you shall come up, you, and Aaron with you*: this likens descent to the ascent: just as ascent was early in the morning, so was descent early in the morning.

87

For it was taught, Three things did Mosheh do of his own understanding, and the Holy One, blessed be He, gave His approval: he added one day of his own understanding, he separated himself from his wife, and he broke the Tables. 'He added one day of his own understanding': what [verse] did he interpret? *To-day and to-morrow*: 'to-day' [must be] like 'tomorrow: just as to-morrow includes the [previous] night, so 'to-day' [must] include the [previous] night, but the night of to-day has already passed! Hence it must be two days exclusive of to-day. And how do we know that the Holy One, blessed be He, gave his approval? - Since the Shekhinah did not rest [upon Mount Sinal] until the morning of the Sabbath. And 'he separated himself from his wife': What did he interpret? He applied an *a minori* argument to himself, reasoning: If the Israelites, with whom the Shekhinah spoke only on one occasion and He appointed them a time [thereof], yet the Torah said, Be ready against the third day: come not near a woman: I, with whom the Shekhinah speaks at all times and does not appoint me a [definite] time, how much more so! And how do we know that the Holy One, blessed be He, gave his approval? Because it is written, *Go say to them, Return to your tents*, which is followed by, *But as for you, stand you here by me*. Some there are who quote, with him [sc. Mosheh] will I speak mouth to mouth. 'He broke the Tables':

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how did he learn [this]? He argued: If the Passover sacrifice, which is but one of the six hundred and thirteen precepts, yet the Torah said, *there shall no alien eat thereof*: here is the whole Torah, and the Israelites are apostates, how much more so! And how do we know that the Holy One, blessed be He, gave His approval? Because it is said, *which you broke*, and Resh Lakish interpreted this: “*Yasher Koah!* All strength to you that you broke it.

88 אהלי"ם

A certain Galilean lectured before R. Hisda: "Blessed be the Merciful One who gave a three-fold Torah to a three-fold people through a third[-born] on the third day in the third month. With whom does this agree? With the Rabbis.

R. Simla lectured: When the Israelites gave precedence to ‘*we will do*’ over ‘*we will obey*,’ six hundred thousand ministering angels came and set two crowns upon each man of Israel, one as a reward for ‘*we will do*,’ and the other as a reward for ‘*we will obey*’. But as soon as Israel sinned, one million two hundred thousand destroying angels descended and removed them, as it is said, *And the children of Israel stripped themselves of their ornaments from mount Horeb*. R. Hama son of R. Hanina said: *At Horeb they put them on and at Horeb they put them off. At Horeb they put them on, as we have stated. At Horeb they put them off, for it is written, And [the children of Israel] stripped themselves*, etc. R. Johanan observed: *And Mosheh was privileged and received them all, for in proximity thereto it is stated, And Mosheh took the tent*. Resh Lakish said: [Yet] the Holy One, blessed be He, will return them to us in the future, for it is said, *and the ransomed of Hashem shall return, and come with singing unto Zion; and everlasting joy shall be upon their heads; the joy from of old shall be upon their heads*

88B

R. Joshua b. Levi also said: When Mosheh ascended on high, the ministering angels spake before the Holy One, blessed be He, ‘Sovereign of the Universe! What business has one born of woman amongst us?’ ‘He has come to receive the Torah,’ answered He to them. Said they to Him, ‘That secret treasure, which has been hidden by You for nine hundred and seventy-four generations before the world was created. You desire to give to flesh and blood! What is man, that you are mindful of him, And the son of man, that you visit him? *Hashem our Gd, How excellent is Your name in all the earth!* Who has set Your glory [the Torah] upon the Heavens!’ ‘Return them an answer,’ bade the Holy One, blessed be He, to

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Mosheh. 'Sovereign of the Universe' replied he, 'I fear lest they consume me with the [fiery] breath of their mouths.' 'Hold on to the Throne of Glory,' said He to him, 'and return them an answer,' as it is said, *He makes him to hold on to the face of his throne, And spreades [Parshez] his cloud over him*, whereon R. Nahman observed: This teaches that the Almighty [*Shaddai*] spread [*Pirash*] the lustre [*Ziv*] of His Shekhinah and cast it as a protection over him. He [then] spake before Him: Sovereign of the Universe! The Torah which You givest me, what is written therein? *I am the Hashem Your Gd, which brought you out of the Land of Egypt*. Said he to them [the angels], 'Did you go down to Egypt; were you enslaved to Pharaoh: why then should the Torah be yours? Again, What is written there? You shall have none other gods: do you dwell among peoples that engage indol worship? Again what is written there? *Remember the Sabbath day, to keep it holy*: do you then perform work, that you need to rest? Again what is written therein? *You shall not take [tissa] [the name ... in vain]*: is there any business [*massa*] dealings among you? Again what is written therein, *Honor your father and mother*; have you fathers and mothers? Again what is written therein? *You shall not murder. You shall not commit adultery. You shall not steal*; is there jealousy among you; is the Evil Tempter among you? Straightway they conceded [right] to the Holy One, blessed be He, for it is said, *Hashem our Lrd, How excellent is Your name*, etc. whereas 'Who has set Your glory upon the heavens is not written. Immediately each one was moved to love him [Mosheh] and transmitted something to him, for it is said, You have ascended on high, you have taken spoils [the Torah]; You have received gifts on account of man: as a recompense for their calling you man [*adam*] you did receive gifts. The Angel of Death too confided his secret to him, for it is said, *and he put on the incense, and made atonement for the people*; and it is said. *and he stood between the dead and the living*, etc. Had he not told it to him, how had he known it?

אלהי"ם 89

R. Joshua b. Levi also said: When Mosheh descended from before the Holy One, blessed be He. Satan came and asked Him, 'Sovereign of the Universe! Where is the Torah?' 'I have given it to the earth.' answered He to him. He went to the earth and said to her, 'Where is the Torah?' 'Gd understands the way thereof,' etc.' she replied. He went to the sea and it told him, 'It is not with me.' He went to the deep and it said to him, 'It is not in me,' for it is said. *The deep said, It is not in me*: And the sea said, It is not with me. Destruction and Death say, We have heard a rumor with our ears. He went back and declared before Him, 'Sovereign of the Universe! I have searched throughout all the earth but have not found it!' 'Go to the son of Amram. answered He. [So] he went to Mosheh and asked him, 'Where is the Torah which the Holy One, blessed be He, gave to you?' 'Who am I then,' he retorted, 'that the Holy One, blessed be He, should give me the Torah?' Said the Holy One, blessed

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be He, to Mosheh 'Mosheh, are you a liar!' 'Sovereign of the Universe!' he replied, 'You have a stored-up treasure in which You take delight every day: shall I keep the benefit for myself?' 'Said the Holy One, blessed be He, to Mosheh Mosheh, since you have [humbly] insulted yourself, it shall be called by thy name, as it is said, *Remember ye the law of Mosheh my servant*. R. Joshua b. Levi also said: When Mosheh ascended on high, he found the Holy One, blessed be He, tying crowns on the letters [of the Torah]. Said He to him, ' Mosheh is there no [greeting of] Peace in town?' 'Shall a servant extend [a greeting of] Peace to his Master!' replied he: 'Yet you should have assisted Me,' said He. immediately he cried out to Him, *And now, I pray let the power of Hashem be great, according as you have spoken.*

R. Joshua b. Levi also said: Why is it written; *And when the people, saw that Mosheh delayed [boshesh] [to come down from the mount]* 'Read not *boshesh* [delayed] but *ba'u shesh* [the sixth hour had come]. When Mosheh ascended on high, he said to Israel, I will return at the end of forty days, at the beginning of the sixth hour. At the end of forty days Satan came and confounded the world. Said he to them: 'Where is your teacher Mosheh?' 'He has ascended on high,' they answered him. 'The sixth [hour] has come,' said he to them, but they disregarded him. 'He is dead' - but they disregarded him. [Thereupon] he showed them a vision of his bier, and *this is what they said to Aharon, for this Mosheh, the man, etc.,*

Eruvin 54 אלה י"ם

Our Rabbis learned: What was the procedure of the instruction in the oral law? Mosheh learned from the mouth of the Omnipotent. Then Aharon entered and Mosheh taught him his lesson. Aharon then moved aside and sat down on Mosheh's left. Thereupon Aharon's sons entered and Mosheh taught them their lesson. His sons then moved aside, Eleazar taking his seat on Mosheh' right and Itamar on Aharon's left. R. Judah stated: Aharon was always on Mosheh right. Thereupon the elders entered and Mosheh taught them their lesson, and when the elders moved aside all the people entered and Mosheh taught them their lesson. It thus followed that Aharon heard the lesson four times, his sons heard it three times, the elders twice and all the people once. At this stage Mosheh departed and Aharon taught them his lesson. Then Aharon departed and his sons taught them their lesson. His sons then departed and the elders taught them their lesson. It thus followed that everybody heard the lesson four times. From here R. Eliezer inferred: It is a man's duty to teach his pupil [his lesson] four times. For this is arrived *kal vehomer*: Aharon who learned

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from Mosheh who had it from the Omnipotent had to learn his lesson four times how much more so an ordinary pupil who learns from an ordinary teacher.

Rosh Hashana 21 אלהי"ם

One said: Fifty gates of understanding were created in the world, and all were given to Mosheh save one, as it says, *Yet you have made him but little lower than a God, Now, Kohelet sought to find out words of delight.* [That is to say,] Kohelet sought to be like Mosheh, but a *bat kol* went forth and said to him, It is written uprightly even words of truth, *'There arose not a prophet again in Israel like Mosheh'*.

Taanit 9A

R. Yohanan further said: Rain may fall even for the sake of an individual but sustenance [is granted] only for the sake of the many. [That] rain [may fall] for the sake of even one man may be learnt from the verse where it is written, *Hashem will open to you his good treasure, the heaven to give the rain of thy land;* sustenance for the sake of the many, as it is written, *Behold I will cause to rain bread for you.*

An objection was raised: R. Jose the son of R. Judah says: Three good leaders had arisen for Israel, namely, Mosheh, Aharon and Miriam, and for their sake three good things were conferred [upon Israel], namely, the Well, the Pillar of Cloud and the Manna; the Well, for the merit of Miriam; the Pillar of Cloud for the merit of Aharon; the Manna for the merit of Mosheh. When Miriam died the well disappeared, as it is said, *And Miriam died there,* and immediately follows [the verse], *And there was no water for the congregation;* and it returned for the merit of the [latter] two. When Aharon died the clouds of glory disappeared, as it is written, *And the Canaanite, the king of Arad heard.* What news did he hear? He heard that Aharon had died, and that the clouds of glory had disappeared; he thought that he was free to make war on Israel. Therefore it is written, *And all the congregation saw that Aharon was dead.* With reference to which R. Abahu said: Do not read, 'they saw' [wayir-u] but 'they were seen' [wayyero-u]. This is also in accordance with the view of Resh Lakish who said: [The word] *ki* may be used in four different senses, namely, 'if' 'perhaps'. 'but', 'because'. The two [the Well and the Cloud] returned because of the merit of Mosheh, but when Mosheh died all of them disappeared, as it is said, *And I cut off the three shepherds in one month.* Did they then all [three] die in one month? Did not Miriam die in Nisan, Aharon in Ab and Mosheh in Adar? This therefore is meant to teach

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(Air in chest) ה
ואויר רוח חק מכריע

(Fire hissing in head) ש
ש' שורקת

(Water humming in belly) מ
מ' דוממת

you that the three good gifts which were given because of their merit were nullified and they all disappeared in one month. Thus we find that sustenance may be granted for the sake of one individual! - The case of Mosheh is exceptional; as he prayed on behalf of the many, he himself is regarded as a multitude.

11

For so we find that Mosheh, our teacher, shared in the distress of the community, as it is said, *But Mosheh's hands were heavy; and they took a stone and put it under him, and he sat thereon. Did not then Mosheh have a pillow or a cushion to sit on? This is then what Mosheh meant [to convey], 'As Israel are in distress I too will share with them. He who shares in the distress of the community will merit to behold its consolation'*.

19 אלהי"ם

The Rabbis have taught: For the sake of three the sun broke through, Mosheh, Joshua and Nakdimon b. Gurion. Now of Nakdimon we know from the above tradition; of Joshua too we know from Scripture where it is written, *And the sun stood still, and the moon stayed* etc.; but of Mosheh how do we know this?

R. Eleazar said: We deduce it from an inference from the analagous use of the word *ahel*. Here it is written, *I will begin [ahel] to put the dread of you*, and elsewhere it is written, *I will begin [ahel] to magnify thee*. R. Samuel b. Nahmani said: From an analogous use of the word *tet*. Here it is written, *I will begin to put [tet] the the dread of you*, and elsewhere it is written, *In the day when Hashem delivered [tet] up the Amorites etc.* R. Yohanan said: It can be derived from the verse itself, *Who, when they hear the report of you, shall tremble and be in anguish because of you*. When did they tremble and were in anguish before Mosheh? When the sun broke through for Mosheh.

Yoma 4

We have a teaching in accord with Resh Lakish': Mosheh went up in a cloud, was covered by the cloud, and was sanctified by the cloud in order that he might receive the Torah for Israel in sanctity, as it is written: *And the glory of Hashem abode upon Mount Sinai*, this took place after the Ten Commandments, which were at the beginning of the forty days, this is the view of R. Jose the Galilean. R. Akiba said [with reference to] '*And the glory of Hashem abode*' from the beginning of the [third] month, and the cloud *wa-yekasehu* [covered it], i.e., the mountain then '*He called unto Mosheh on the seventh day*'. Mosheh and all Israel were standing there, but the purpose of Scripture was to honor Mosheh. R. Nathan says:

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The purpose of Scripture was that he [Mosheh] might be purged of all food and drink in his bowels so as to make him equal to the ministering angels. R. Mattiah b. Heresh says, The purpose of Scripture here was to inspire him with awe, so that the Torah be given with awe, with dread, with trembling, as it is said: *Serve Hashem with fear and rejoice with trembling*. What is the meaning of 'And rejoice with trembling'?- R. Adda b. Mattena says in the name of Rab: Where there will be joy, there shall be trembling.

R. Zerika asked a question concerning the contradiction of scriptural passages in the presence of R. Eleazar, or, according to another version, he asked the question in the name of R. Eleazar. One passage reads: *And Mosheh was not able to enter into the tent of meeting because the cloud abode thereon*, whereas another verse says: *And Mosheh entered into the midst of the cloud*? It teaches us that the Holy One, blessed be He, took hold of Mosheh and brought him into the cloud. The school of R. Ishmael taught: Here the word *be-tok* [in the midst] appears and it also appears elsewhere: *And the children of Israel went into the midst of the sea*, just as there [the word *be-tok*] implies a path, as it is written: *And the waters were a wall to them*, so here too there was a path, [for Mosheh through the cloud]

אלהי"ם 12

Has it not been taught: All the vessels which Mosheh made became sanctified through being anointed. From then on they become sanctified through being used at a service. Similarly here his service initiates him.

36

What is the meaning, then, of Mosheh's saying: '*Forgiving iniquity and transgression and sin*'? Mosheh said before the Holy One, blessed be He: Lrd of the Universe, when Israel sin before You and then repent, account their premeditated sins as errors!

37

For I will proclaim the name of Hashem; Ascribe greatness to our Gd: Mosheh said to Israel: When I mention the name of the Holy One, blessed be He, ascribe greatness [unto Him].

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Megilah 4

Mosheh laid down a rule for the Israelites that they should discuss and discourse on the subject of the day - the laws of Pesah on Pesah, the laws of Shavuot on Shavuot, and the laws of Sukkot on Sukkot!

אלהי"ם 13

R. Simon b. Pazzi once introduced an exposition of the Book of Chronicles as follows: 'All thy words are one, and we know how to find their inner meaning'. [It is written], *And his wife the Jewess bore Jered the father of Gedor, and Heber the father of Socho, and Jekuthiel the father of Zanoah, and these are the sons of Bithya the daughter of Pharaoh, whom Mered took*. Why was she [the daughter of Pharaoh] called a Jewess? Because she repudiated idolatry, as it is written, *And the daughter of Pharaoh went down to bathe in the river*, and R. Yohanan, [commenting on this,] said that she went down to cleanse herself from the idols of her father's house. 'Bore': But she only brought him [Moses] up? - This tells us that if anyone brings up an orphan boy or girl in his house, the Scripture accounts it as if he had begotten him. 'Jered': this is Mosheh. Why was he called *Jered*? Because manna came down [*yarad*] for Israel in his days. 'Gedor': [he was so called] because he fenced in [*gadar*] the breaches of Israel. 'Heber', because he joined [*hiber*] Israel to their Father in heaven. 'Socho', because he was like a sheltering booth [*sukkah*] for Israel. 'Jekuthiel', because Israel trusted in God [*kiwu le'el*] in his days. 'Zanoah', because he made Israel abandon [*hizniah*] their iniquities. 'Father of', 'father of', 'father of': he was a father in Torah, a father in wisdom, a father in prophecy. 'These are the sons of Bitya whom Mered took'. Was Mered his name? Was not Kalev his name? - The Holy One, blessed be He, said: Let Kalev who rebelled [*marad*] against the plan of the spies come and take the daughter of Pharaoh who rebelled against the idols of her father's house.

They cast pur, that is the lot. A Tanna taught: When the lot fell on the month of Adar, he rejoiced greatly, saying, The lot has fallen for me on the month in which Mosheh died. He did not know, however, that Mosheh died on the seventh of Adar and was born on the Seventh of Adar.

19

R. Hiyya b. Abba also said in the name of R. Yohanan: It is a rule deriving from Mosheh at Sinai that a space should be left unstitched [in the sefer Torah]; and he at once qualified the remark by saying, 'this rule was laid down only so that it should not be torn'.

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R. Hiyya b. Abba also said in the name of R. Yohanan: Had there been in the cave in which Mosheh and Elijah stood a chink no bigger than the eye of a fine needle, they would not have been able to endure the light, as it says, *for man shall not see Me and live.*

R. Hiyya b. Abba also said in the name of R. Yohanan: What is the meaning of the verse, *And on them was written according to all the words which Hashem spoke with you in the mount?* It teaches us that the Holy One, blessed be He, showed Mosheh the minutiae of the Torah, and the minutiae of the Scribes, and the innovations which would be introduced by the Scribes; and what are these? The reading of the Megillah.

Sotah 12 השתפ"א

***And there went a man of the house of Levi.* Where did he go? R. Judah b. Zebina said that he went in the counsel of his daughter. A Tanna taught: Amram was the greatest man of his generation; when he saw that the wicked Pharaoh had decreed '*Every son that is born ye shall cast into the river*', he said: In vain do we labor. He arose and divorced his wife. All [the Israelites] thereupon arose and divorced their wives. His daughter said to him, 'Father, your decree is more severe than Pharaoh's; because Pharaoh decreed only against the males where you have decreed against the males and females. Pharaoh only decreed concerning this world where you have decreed concerning this world and the World to Come. In the case of the wicked Pharaoh there is a doubt whether his decree will be fulfilled or not, whereas in your case, though you are righteous, it is certain that your decree will be fulfilled, as it is said: *You shall also decree a thing, and it shall be established unto you!* He arose and took his wife back; and they all arose and took their wives back.**

And took to wife* - it should have read 'and took back'! R. Judah b. Zebina said: - He acted towards her as though it had been the first marriage; he seated her in a palanquin, Aaron and Miriam danced before her, and the Ministering Angels proclaimed, *A joyful mother of children.

***A daughter of Levi.* How is this possible! She was one hundred and thirty years old, and he calls her '*a daughter*'! (For R. Hama b. Hanina said: This refers to Yokheved whose conception occurred during the journey [to Egypt] and her birth between the walls; as it is said: Who was born to Levi in Egypt - her birth occurred in Egypt but her conception did not occur there.) - Rab Judah said: [She is called '*a daughter*'] because the signs of maidenhood were reborn in her.**

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And the woman conceived and bare a son. But she had already been pregnant three months!
- R. Judah b. Zebina said: It compares the bearing of the child to its conception; as the conception was painless so was the bearing painless. Hence [it is learned] that righteous women were not included in the decree upon Eve.

And when she saw him that he was good. It has been taught: R. Meir says: His name was *Tob* [good]; R. Judah says: His name was *Tobiah*; R. Nehemiah says: [She foresaw that he would be] worthy of the prophetic gift; others say: He was born circumcised; and the Sages declare, At the time when Mosheh was born, the whole house was filled with light - it is written here, ***And when she saw him that he was good***, and elsewhere it is written: ***And God saw the light that it was good***

She hid him three months. [She was able to do this] because the Egyptians only counted [the period of her pregnancy] from the time that she was restored [to youth], but she was then already pregnant three months.

And when she could not longer hide him - why? She should have gone on hiding him! - But whenever the Egyptians were informed that a child was born, they would take other children there so that it should hear them [crying] and cry with them; as it is written: ***Take us the foxes, the little foxes etc.***

She took for him an ark of bulrushes - why just bulrushes? R. Eleazar said: Hence [it is learned] that to the righteous their money is dearer than their body; and why so? - That they should not stretch out their hand to robbery. R. Samuel b. Nahmani says: [She selected them] because they are a soft material which can withstand both soft and hard materials.

And daubed it with slime and with pitch - A Tanna taught: The slime was inside and the pitch outside so that that righteous child should not smell the bad odor.

And she put the child therein and laid it in the reeds [suf] - R. Eleazar said: In the Reed [suf] Sea; R. Samuel b. Nahmani said: It means reeds, as it is written: ***The reeds and flags shall wither away.***

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And the daughter of Pharaoh came down to bathe at the river R. Yohanan said in the name of R. Shimon b. Yohai: It teaches that she went down there to cleanse herself of her father's idols and thus it says: *When Hashem shall have washed away the filth of the daughters of Zion etc. And her maidens walked along etc.* R. Yohanan said: The word for 'walk' means nothing else than death; and thus it says: *Behold I am going to die . And she saw the ark among the reeds.* When [the maidens] saw that she wished to rescue Mosheh, they said to her, 'Mistress, it is the custom of the world that when a human king makes a decree, though everybody else does not obey it, at least his children and the members of his household obey it; but you transgress your father's decree!' Gabriel came and beat them to the ground.

And sent her handmaid to fetch it- R. Judah and R. Nehemiah [differ in their interpretation]; one said that the word means 'her hand' and the other said that it means 'her handmaid'. He who said that it means 'her hand' did so because it is written *ammatah*; he who said that it means 'her handmaid' did so because the text has not *yadah* [her hand]. But according to him who said that it means 'her handmaid', it has just been stated that Gabriel came and beat them to the ground! - He left her one, because it is not customary for a king's daughter to be unattended. But according to him who said that it means 'her hand', the text should have been *yadah*! - It teaches us that [her arm] became lengthened; for a master has said: You find it so with the arm of Pharaoh's daughter and similarly with the teeth of the wicked, as it is written: *You have broken [shibbarta] the teeth of the wicked*, and Resh Lakish said: Read not *shibbarta* but *shirbabta* [you have lengthened].

She opened it and saw the child - it should have been 'and saw'. R. Jose b. R. Hanina said: She saw the Shekhinah with him. And, *behold, the boy wept* - he is called a 'child' and then a 'boy'! - A Tanna taught: He was a child but his voice was like that of a grown boy; such is the view of R. Judah. R. Nehemiah said to him, If so, you have made our master Mosheh into one possessed of a blemish; but it teaches that his mother made for him a canopy [such as is used at the marriage] of boys in the ark, saying: 'Perhaps I may not be worthy [to be present at] his marriage-canopy'.

And she had compassion on him and said: Of the Hebrews' children is this. How did she know it? - R. Jose b. R. Hanina said: Because she saw that he was circumcised. 'Is this' - R. Yohanan said: It teaches that she unwittingly prophesied that 'this' one will fall [into the river] but no other will fall. That is what R. Eleazar said: What means the text: *And when they shall say unto you, Seek them that have familiar spirits and unto the wizards, that chirp*

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and that mutter? They foresee and know not what they foresee; they mutter and know not what they mutter. They saw that Israel's savior would be punished through water; so they arose and decreed, *Every son that is born you shall cast into the river*. After they had thrown Mosheh [into the water], they said: 'We do not see that sign any longer'; they then rescinded their decree. But they knew not that he was to be punished through the water of Meribah. That is what R. Hama b. Hanina said: What means the text: *These are the waters of Meribah, because they strove?* These are [the waters] about which Pharaoh's magicians saw and erred; and concerning this Mosheh said: *Six hundred thousand footmen etc.* Mosheh said to Israel, 'On my account were all of you delivered [from drowning by the edict of Pharaoh]'

R. Hanina b. Papa said: That day was the twenty-first of Nisan, and the Ministering Angels spoke before the Holy One, blessed be He, 'Lord of the Universe! Shall he who will utter a song to You by the Red Sea on this day be punished on this day?' R. Aha b. Hanina said: That day was the sixth of Sivan, and the Ministering Angels spoke before the Holy One, blessed be He, 'Lrd of the Universe! Shall he who will receive the Torah on Mount Sinai on this day be punished on this day?' It is quite right according to him who said that it was the sixth of Sivan, for then it occurred three months [after his birth]; for a master has said: Mosheh died on the seventh of Adar and was born on the seventh of Adar, and from the seventh of Adar to the sixth of Sivan is three months. But according to him who said that it was the twenty-first of Nisan, how could it have been? - That year was a leap year; the greater part of the first [Adar] and the greater part of the last [Nisan] and a full month in between.

Nedarim 38 השתפ"א

R. Hama b. R. Hanina said: Mosheh became wealthy but from the chippings of the tablets, for it is written, *Carve two tablets of stone like the first their chips be yours*.

R. Jose son of R. Hanina said: The Torah was given only to Mosheh and his seed, for it is written, *write these words [and] Carve it yourself*: just as the chips are yours so is the writing thine. But Mosheh in his generosity gave it to Israel, and concerning him it is said, *He that has a bountiful eye shall be blessed, etc.* R. Hisda objected: *And Hashem commanded me at that time to teach you statutes and judgments?* - He commanded me, and I [passed it on] to you. [A further objection:] *Behold, I have taught you statutes and judgments, even as Hashem my Gd commanded me?* - He commanded me, and I taught you. *Now, therefore, write this song for you!* - This refers to the song alone. That this song be a witness for the

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against the children of Israel? - But only the [Scripture] dialectics [were given to Mosheh alone].

R. Yohanan said: The Holy One, blessed be He, causes His Divine Presence to rest only upon him who is strong, wealthy, wise and meek; and all these [qualifications] are deduced from Mosheh. Strong, for it is written, *And he spread abroad the tent over the tabernacle*; and a Master said, Mosheh our teacher spread it; and it is also written, *Ten cubits shall be the length of the board*. Yet perhaps it was long and thin - But [it is derived] from this verse: *And I took the two tables, and cast them out of my two hands, and broke them*. Now, it was taught: *The tables were six [handbreadths] in length, six in breadth, and three in thickness*. Wealthy, [as it is written] *Carve yourself*, [interpreted] the chips be yours. Wise: for Rab and Samuel both said, Fifty gates of understanding were created in the world, and all but one were given to Moses, for it is said, *For You have made him [Mosheh] a little lower than Gd*. Meek, for it is written, *Now the man Mosheh was very meek*.

39B

Raba, or as others say, R. Isaac, lectured: What is meant by, *The sun and the moon stood still in their zebul*? What were they doing in the *zebul*, seeing that they were set in the *raki'a*? This teaches that the sun and the moon ascended from the *raki'a* to the *zebul* and exclaimed before Him, 'Sovereign of the Universe! If You will execute judgment for Amram's son [Mosheh], we will give forth our light; if not, we will not shine.

Baba Mezia 86 ב"ם

R. Tanhum b. Hanilai said: One should never break away from custom. For behold Mosheh ascended on High and ate no bread, whereas the Ministering Angels descended below and ate bread. 'And ate' - can you really think so! - But say, appeared to eat and drink.

Baba Batra 15A

So Mosheh the servant of Hashem died there. Now is it possible that Mosheh being dead could have written the words, '*Mosheh died there*'? The truth is, however, that up to this point Mosheh wrote, from this point Joshua wrote. This is the opinion of R. Judah, or, according to others, of R. Nehemiah. Said R. Simeon to him: Can [we imagine the] scroll of

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ש (Fire hissing in head) שׁ שׁוֹרְקֵת

מ (Water humming in belly) מ' דוֹמְמֵת

the Law being short of one word, and is it not written, Take this book of the Law? No; what we must say is that up to this point the Holy One, blessed be He, dictated and Mosheh repeated and wrote, and from this point Gd dictated and Mosheh wrote with tears, as it says of another occasion, *Then Barukh answered them, He pronounced all these words to me with his mouth, and I wrote them with ink in the book.*

17

Our Rabbis taught: Six there were over whom the Angel of Death had no dominion namely, Abraham, Isaac and Jacob, Mosheh Aaron and Miriam. Abraham, Isaac and Jacob we know because it is written in connection with them, in all, of all, all Mosheh, Aaron and Miriam because it is written in connection with them [that they died] By the mouth of Hashem.

Our Rabbis taught: There were seven over whom the worms had no dominion, namely, Abraham, Isaac and Jacob, Mosheh, Aaron and Miriam, and Benjamin son of Jacob. Abraham, Isaac and Jacob [we know] because it is written of them, "bakol, mikol, kol" 'in all, of all, all': Mosheh, Aaron and Miriam because it is written in connection with them, *By the mouth of Hashem*. Benjamin son of Jacob, because it is written in connection with him, *And to Benjamin he said, The beloved of Hashem, he shall dwell thereon in safety.*

75a ב"ם

In a similar category is the following: *And you shall put of your honor upon him, but not all your honor.* The elders of that generation said: The countenance of Mosheh was like that of the sun; the countenance of Joshua was like that of the moon. Alas, for such shame! Alas for such reproach!

Sanhedrin 98B

Rab said: The world was created only on David's account . Samuel said: On Mosheh's account; R. Johanan said: For the sake of the Messiah.

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(Water humming in belly) מ מ' דוממת

110a

Rabbah b. Bar Hana said: I was proceeding on my travels, when an Arab said to me, 'Come, and I will show you where the men of Korah were swallowed up.' I went and saw two cracks where issued smoke. Thereupon he took a piece of clipped wool, soaked it in water, attached it to the point of his spear, and passed it over there, and it was singed. Said I to him, 'Listen to what you are about to hear.' And I heard them saying thus: 'Mosheh and his Torah are true, but they [Korah's company] are liars. The Arabian then said to me, 'Every thirty days Gehenna causes them to turn back [here] like meat in a pot, and they say thus: "Mosheh and his Torah are true, but they are liars."

111A

and Mosheh made haste, and bowed his head toward the earth, and worshiped. What did Mosheh see? - R. Hanina b. Gamala said: He saw long-suffering [as one of His attributes] The Rabbis say: He saw [His attribute of] truth. It has been taught in agreement with the one who holds that 'he saw long-suffering.' When Mosheh ascended on high, he found the Holy One, blessed be He, sitting and writing '*long-suffering*'. Said he to Him, 'Sovereign of the Universe! Long-suffering to the righteous?' He replied, 'Even' to the wicked.' He urged, 'Let the wicked perish!' 'See now what you desire,' was His answer. 'When Israel sinned,' He said to him, 'did you not urge Me, [Let Your] long-suffering be for the righteous [only]?'

Makot 10 ב"ם

R. Simlai gave the following exposition: What is the meaning of the text, *Then Mosheh separated three cities beyond the Jordan, toward the sun - rising?* It means that the Holy One, blessed be He, said to Mosheh : 'Make the sun rise for [innocent] manslaughter!' Some say [he explained it so]: The Holy One, blessed be He, said to [Mosheh approvingly], 'You did make the sun rise for [innocent] manslaughter!'

R. Simlai [also] gave the following exposition: What is the meaning of the verse, *He that loves silver shall not be satisfied with silver, and who delights in multitude, not with increase; [this also is vanity].* 'He that loves silver shall not be satisfied with silver', might be applied to our Master Mosheh, who, while knowing that the three cities beyond the Jordan would not harbor refugees so long as the [other] three in the land of Canaan had not been selected, nevertheless said: The charge having come within my reach, I shall give [partial] effect to it, now.

1) יוד יוד הי יוד הי ויו הי + אלף הי יוד הי (2) ; רצון = נוצר = מקור (3)
אלהים (4 times) (3) מה"ש (4) אל שדי (5)

ה (Air in chest) ה
ואויר רוח חק מכריע

ש (Fire hissing in head) ש
ש' שורקת

מ (Water humming in belly) מ
מ' דוממת

23

R. Simlai when preaching said: Six hundred and thirteen precepts were communicated to Mosheh, three hundred and sixty-five negative precepts, corresponding to the number of solar days [in the year], and two hundred and forty-eight positive precepts, corresponding to the number of the members of man's body. Said R. Hamnuna: What is the [authentic] text for this? It is, Mosheh *commanded us Torah, an inheritance of the congregation of Jacob*, 'Torah' being in letter-value, equal to six hundred and eleven, 'I am' and 'You shall have no [other gods]' [not being reckoned, because] we heard from the mouth of the Might [Divine].

Shevuot 29

Come and hear! And so we find that when Mosheh adjured the Israelites, he said to them: Know that I do not adjure you according to your own minds, but according to the mind of the Omnipresent and according to my mind.

Zevahim 61B במוכ"ן

The fire which descended from heaven in the days of Mosheh did not depart from the copper altar until the days of Solomon. And the fire which descended in the days of Solomon did not depart until Manasseh came and removed it.

101

'Why have you not eaten etc?' 'Perhaps', said Mosheh to Aaron, 'its blood entered the innermost sanctuary?' 'Behold, the blood of it was not brought [into the sanctuary within]', he answered. 'Perhaps it passed without its barrier?' he suggested. 'It was in the sanctuary', he replied. 'And perhaps you offered it in mourning, and thus disqualified it?' 'Mosheh, replied he, 'did they, [my sons] offer it: I offered it?' Thereupon he exclaimed, 'Behold, the blood of it was not brought within, and it was in the sanctuary, then you should certainly have eaten it, as I commanded, that they should eat it in their mourning' Said he to him: 'And there have befallen me such things as these, and if I had eaten the sin-offering to-day, would it have been pleasing in the sight of Hashem? Perhaps you heard thus only about the special sacrifices? For if [you would apply it] to the regular sacrifices, [you may argue] *a minori* from tithe, which is of lesser holiness, [that it is not so]. For if the Torah said of tithe, which is of lesser holiness, I have not eaten thereof in my mourning, how much the more does it apply to sacrifices, which are more holy?' Forthwith, and when Mosheh heard that, it was pleasing in his sight. He admitted [his error], and Mosheh was

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מ' דוממת

not ashamed [to excuse himself] by saying, 'I had not heard it', but said, 'I heard it and forgot.

Rab said: Our teacher Mosheh was a High Priest, and received a share of the holy sacrifices, as it is said, *It was Mosheh's portion of the ram of consecration*

102

Only Mosheh's descendants were deprived of priesthood for it is said, *But as for Mosheh the man of God, his sons are named among the tribe of Levi; and it says, Mosheh and Aharon among His priests, and Samuel among them that call upon His name.*

במוכ"ן Menahot 28

Our Rabbis taught: All the vessel which Mosheh had made were valid for him and valid also for future generations; the trumpets, however, were valid for him but invalid for future generations. What is the reason for the trumpets? Should you say because it is written, *Make for yourself that is, for yourself only* but not for future generations; then the verse, *And make an ark of wood, would also signify for yourself only but not for future generations.* But in fact the expression 'you' [in the latter verse] means, according to one opinion, of your own, or according to another opinion, 'I would have preferred it to come from your own rather than from theirs'; then here too it means the same thing! - Here it is different, since 'you' is stated twice: 'Make you' and 'They shall be for you'.

29

It was taught: R. Jose b. Judah says, An ark of fire and a table of fire and a candlestick of fire came down from heaven; and these Mosheh saw and reproduced, as it is written, *And see that you make them after their pattern, which is being shown you in the mount.* Will you then say the same [of the tabernacle], for it is written, *And you shall rear up the tabernacle according to the fashion which has been shown you in the mount!* - Here it is written 'according to the fashion', while there 'after their pattern.'

R. Hiyya b. Abba said in the name of R. Johanan, The angel Gabriel had girded himself with a kind of belt and demonstrated unto Mosheh the work of the candlestick, for it is written, *And this was the work of the candlestick.*

יוד יוד הי יוד הי ויו הי + אלף הי יוד הי (2); רצון = נוצר = מקור (1)
אל שדי (5) מה"ש (4) אלהים (3) (4 times)

ה (Air in chest) ה
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ש (Fire hissing in head) ש
ש' שורקת

מ (Water humming in belly) מ
מ' דוממת

Rab Judah said in the name of Rab, When Mosheh ascended on high he found the Holy One, blessed be He, engaged in affixing coronets to the letters. Said Mosheh, 'Lord of the Universe, Who stops Your hand?' He answered, 'There will arise a man, at the end of many generations, Akiba b. Joseph by name, who will expound upon each tittle heaps and heaps of laws'. 'Lrd of the Universe', said Mosheh 'permit me to see him'. He replied, 'Turn around'. Mosheh went and sat down behind eight rows [and listened to the discourses upon the law]. Not being able to follow their arguments he was ill at ease, but when they came to a certain subject and the disciples said to the master 'How do you know it?' and the latter replied 'It is a law given unto Mosheh at Sinai' he was comforted. Then he returned to the Holy One, blessed be He, and said, 'Lrd of the Universe, You have such a man and You give the Torah by me!' He replied, 'Be silent, for such is My decree'. Then said Mosheh, 'Lrd of the Universe, You have shown me his Torah, show me his reward'. 'Turn round', said He; and Mosheh turned round and saw them weighing out his flesh at the market-stalls. 'Lrd of the Universe', cried Mosheh 'such Torah, and such a reward!' He replied, 'Be silent, for such is My decree'.

במוכ"ן 55a

As soon as he [R. Ezra] heard the expression *mighty*, he began his discourse, saying, Let the Mighty One come and take vengeance for the sake of the mighty from the mighty by means of the mighty. 'Let the Mighty One come' - that is, the Holy One, blessed be He, as it is written, *Hashem on high is mighty*. 'And take vengeance for the sake of the mighty' - that is, Israel, as it is written, *They are the mighty ones in whom is all my delight*. 'From the mighty' - that is, the Egyptians, as it is written, *The mighty sank like lead in the waters*. 'By means of the mighty' - that is, the water, as it is written, *Above the voices of many waters, mighty waters, breakers of the sea*. Let the beloved the son of the beloved come and build the beloved for the Beloved in the portion of the beloved that the beloved may receive atonement. 'Let the beloved come' - that is King Solomon, as it is written, *And He sent by the hand of Nathan the prophet, and he called his name Jedidiah [beloved of the Lord], for Hashem's sake*. The son of the beloved' - that is, the son of Abraham, as it is written, *What has My beloved to do in My house?* 'And build the beloved' - that is, the Temple, as it is written, *How lovely are Your tabernacles* 'For the Beloved' - that is, the Holy One, blessed be He, as it is written, Let me sing of my Beloved 'In the portion of the beloved' - that is, Benjamin, as it is said, Of Benjamin he said, *The beloved of Hashem shall dwell in safety by Him*. 'That the beloved may receive atonement' - that is, Israel, as it is written, *I have given the dearly beloved of My soul into the hand of her enemies*. Let the good come and receive the good from the Good for the good. 'Let the good come' - that is Mosheh as it is written, *And she saw that he was good*. 'And receive the good' - that is, the Torah, as it is written,

יוד יוד הי יוד הי ויו הי + אלף הי יוד הי (2); רצון = נוצר = מקור (1)
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ה (Air in chest) וְאוֹר רוּחַ חָק מְכַרֵּיעַ

ש (Fire hissing in head) שׁ שׁוֹרְקֵת

מ (Water humming in belly) מ' דּוֹמְמֵת

For I give you good doctrine. 'From the Good' - that is, the Holy One, blessed be He, as it is written, Hashem is good to all. 'For the good' - that is, Israel, as it is written, Do good, Hashem unto the good. Let this come and receive this from this for this people. 'Let this come' - that is, Mosheh, as it is written, For as for this Mosheh, the man. 'And receive this' - that is, the Torah, as it is written, And this is the Torah which Mosheh set. 'From This' - that is, the Holy One, blessed be He, as it is written, This is my Gd and I will glorify Him. 'For this people' - that is, Israel, as it is written, This people that You have gotten.

Hulin 99A במוכ"ן

Raba, others say R. Yohanan, said: More significant is that which is said of Mosheh and Aharon than that which is said of Abraham. Of Abraham it is said: *I am but dust and ashes*, whereas of Mosheh and Aharon it is said: *And we are nothing*.

Raba, others say R. Johanan, also said: The world exists only on account of [the merit of] Mosheh and Aharon; for it is written here: *And we are nothing*, and it is written there [of the world]: *He hangs the earth upon nothing*.

139b

He replied, It is written: *And earth upon his head*. Where is Mosheh indicated in the Torah? [they asked]. - In the verse: *For that he also (beshagam) is flesh. (Beresheet 6:13). Beshagam = Mosheh begematria*

Arakin 10b

Our Rabbis taught: There was a pipe in the Sanctuary which was smooth and thin, made of reed, and from the days of Mosheh [and its sound was pleasant]. The king commanded to overlay it with gold, whereupon its sound was no more pleasant. Then its overlay was taken off, and its sound was pleasant again as before. There was a cymbal in the Sanctuary from the days of Mosheh, made of bronze, and its sound was pleasant; then it became damaged. The Sages sent for craftsmen from Alexandria of Egypt, and they mended it, but its sound was not pleasant any more.

יוד יוד הי יוד הי ויו הי + אלף הי יוד הי (2); רצון = נוצר = מקור (1)
אל שדי (5) מה"ש (4) אלהים (3) (4 times)

ה (Air in chest) וְאוֹר הַחַק מְכַרֵּיעַ

ש (Fire hissing in head) שׁ שׁוֹרְקֵת

מ (Water humming in belly) מ' דּוֹמְמֵת

במוכ"ן Temurah 17

He [above] text [stated]: ‘Rab Judah reported in the name of Samuel: Three thousand traditional laws were forgotten during the period of mourning for Mosheh . They said to Joshua: ‘Ask’ he replied: *It is not in heaven*. They [the Israelites] said to Samuel: ‘Ask’; he replied: [Scripture says:] *These are the commandments*, implying [that since the promulgation of these commandments] no prophet has now the right to introduce anything new.

Said R. Isaac the Smith: Also the law relating to a sin-offering whose owners have died was forgotten during the period of mourning for Mosheh They [the Israelites] said to Pinhas: ‘Ask’; he replied to them: ‘*It is not in heaven*’. They said to Eleazar: ‘Ask’. He replied: ‘*These are the commandments*’, implying [that since the promulgation of these commandments] no prophet has now the right to introduce anything new.

Rab Judah reported in the name of Rab: When Mosheh departed [this world] for the Garden of Eden he said to Joshua: ‘Ask me concerning all the doubts you have’. He replied to him: ‘My Master, have I ever left you for one hour and gone elsewhere? Did you not write concerning me in the Torah: But his servant Joshua the son of Nun departed not out of the tabernacle? Immediately the strength [of Mosheh] weakened and [Joshua] forgot three hundred laws and there arose [in his mind] seven hundred doubts [concerning laws]. Then all the Israelites rose up to kill him. The Holy One, blessed be He, then said to him [Joshua]: ‘It is not possible to tell you. Go and occupy their attention in war, as it says: Now after the death of Mosheh he servant of Hashem, it came to pass that the Hashem spoke; and it further says; [*Prepare your food for within three days*, etc.]’.

It has been taught: A thousand and seven hundred *kal wahomer* and *gezerah shawah* and specifications of the Scribes were forgotten during the period of mourning for Mosheh . Said R. Abbuha: Nevertheless Otniel the son of Kenaz restored [these forgotten teachings] as a result of his dialectics.

The underside of the tefillin is a law given to Mosheh at Sinai. Abaye said, The duct of the tefillin is also a law given to Mosheh at Sinai.

יוד יוד הי יוד הי ויו הי + אלף הי יוד הי (2) ; רצון = נוצר = מקור (1)
אל שדי (5) מה"ש (4) אלהים (3) (4 times)

ה (Air in chest) ה ואויר רוח חק מכריע

ש (Fire hissing in head) ש' שורקת

מ (Water humming in belly) מ' דוממת

Abaye also said, The Shin of the tefillin is a law given to Mosheh at Sinai. The division [between the compartments] must reach as far as the stitches. But R. Dimi of Nehardea said, As long as it is noticeable it need not [reach as far as the stitches].

Abaye also said, The parchment [for the Scriptural portions] of the tefillin must be examined against a flaw, since we require the writing to be perfect and it would not be so [if it had a flaw]. But R. Dimi of Nehardea said, This is not necessary, for the pen would detect [any flaw].

R. Isaac said, That the straps [of the tefillin] must be black is a law given to Mosheh at Sinai. An objection was raised: The tefillin must be tied with straps of the same [material as the tefillin themselves.] The straps may be either green or black or white; but they should not be red because it is repellent, and also for another reason. R. Judah said, It is related of one of R. Akiba's disciples that he used to tie his tefillin with strips of blue wool, and R. Akiba made no comment. But is it possible that that righteous man actually saw his disciple do so and he did not prevent him? They said to him, He certainly did not see him do so, for had he seen him he would not have allowed him. It is related further of Hyrkanos the son of R. Eliezer b. Hyrkanos that he used to tie his tefillin with strips of purple wool, and he [R. Eliezer] made no comment. But is it possible that that righteous man actually saw his son do so and he did not prevent him? They said to him, He certainly did not see him do so, for had he seen him he would not have allowed him. Now it is stated here, at all events, [that the straps may be] either green or black or white! - This is no contradiction, for here it speaks of the outside of the strap and there of the inside. But if of the inside, how can it be repellent or give any ground for suspicion? - It might sometimes become twisted.

A Tanna taught: That the tefillin must be square is a law given to Mosheh at Sinai. R. Papa said, [This refers to] the stitching and the diagonal. Shall we say that the following [Mishnah] supports this view? For we have learned: If a man made his tefillin round, it is a danger and it is no fulfilment of the precept! -R. Papa said, That [Mishnah] deals with the case where they were made round like a nut. R. Huna said, As long as the surface of the sides of the tefillin is whole they are valid. R. Hisda said, If two [sides] were split they are still valid; but if three, they are invalid. Said to him Raba, Your ruling that if two [sides] were split they are still valid is true only if [the rents were] not facing each other, but if they were facing each other they are invalid. And even if they were facing each other [they are invalid] only if they were new [tefillin], but if they were old it would not matter. Abaye asked R. Joseph, What is meant by new, and what by old? He replied, If when one stretches the leather it rebounds, it is old; otherwise it is new. Or else, if when one holds up the strap, [the box] hangs on to it, it is new; otherwise it is old.

יוד יוד הי יוד הי ויו הי + אלף הי יוד הי (2); רצון = נוצר = מקור (1)
אל שדי (5) מה"ש (4) אלהים (4 times) (3)

(Air in chest) ה ואויר רוח חק מכריע

(Fire hissing in head) ש 'ש שורקת

(Water humming in belly) מ מ' דוממת

Abaye was once sitting before R. Joseph when the strap of his tefillin suddenly snapped. He thereupon asked R. Joseph, May one tie it together? He answered, The verse says, *And you shall bind them* signifying that the binding shall be perfect. R. Aha the son of R. Joseph asked R. Ashi, May one sew it together, turning the seam on the inside?-He answered, Go and see how the people act.

R. Papa said, Curtailed straps are still valid. But this is not correct; for since R. Hiyya's sons stated, Curtailed blue thread are valid, and curtailed hyssop twigs are valid, it is clear that only there [are they valid] since they are only accessories of precepts, but it is not so here, as [the straps] are accessories of holy things. Apparently there is a fixed length [for the strap], what then is the minimum length? - Rami b. Hama said in the name of Resh Lakish, To the middle finger. R. Kahana explained it, [To the middle finger] when bent, but R. Ashi explained it, [To the middle finger] when extended.

Rabbah used to tie the knot at the back of his head and allow [the straps] to fall straight down [over his shoulders]. R. Aha b. Jacob used to tie the knot and then plait [the straps] together. Mar the son of Rabina used to do according to our custom.

R. Judah the son of R. Samuel b. Shilath said in the name of Rab, The knot of the tefillin is a law given to Mosheh at Sinai. R. Nahman said, Their ornamentation should be on the outside.

Once as R. Ashi was sitting before Mar Zutra the strap of his tefillin twisted round, whereupon Mar Zutra said to him, Is not the Master of the opinion that their ornamentation should be on the outside? He replied, [Yes, but] I did not notice it.

It is written, ' *And all the peoples of the earth shall see that the name of Hashem is called upon you; and they shall be afraid of you.* It was taught: R. Eliezer the Great says, This refers to the tefillin of the head.

And I will take away My hand, and You shall see My back. Shimon the Pious, This teaches that the Holy One, blessed be He, showed Mosheh the knot of the tefillin.

יוד יוד הי יוד הי ויו הי + אלף הי יוד הי (2); רצון = נוצר = מקור (1)
אל שדי (5) מה"ש (4) אלהים (3) (4 times)

ה (Air in chest) ואויר רוח חק מכריע
 ש (Fire hissing in head) ש' שורקת
 מ (Water humming in belly) מ' דוממת

Rab Judah said, The knot of the tefillin should be placed high up, so that Israel be high up and not low down. Moreover, it should face the front, so that Israel be in front and not behind.

R. Samuel b. Bidri said in the name of Rab (according to some, R. Aha Arika said it in the name of R. Huna, while according to others, R. Menashya said it in the name of Samuel), When must one recite the blessing over the tefillin? As soon as they have been put on. But this cannot be, for has not Rab Judah said in the name of Samuel that with regard to all precepts the blessing must be recited prior to the performance? - Abaye and Raba both said, It means, from the time they have been put on until they have been tied.

Midrash Rabbah אלף אלף הי אלף הי יוד אלף הי = מדרש

(With consolation with Soncino CD Rom)

Beresheet Rabah

R. Simon said in the name of R. Joshua b. Levi: *Manzapak* מנצפך is a Mosaic halachah from Sinai. R. Jeremiah said in the name of R. Hiyya b. Abba: They are what the *tzofim* [i.e. Seers] instituted. It once happened on a stormy day that the Sages did not attend the House of Assembly [i.e. the Academy]. Some children were there and they said, 'Come and let us study [the letters instituted by] the Seers. Why are there two forms for *mem, nun, zade, peh, and kaf*? It teaches [that the Torah was transmitted] from utterance to utterance, from Faithful to faithful, from Righteous to righteous, from mouth to mouth, and from hand to hand. (From utterance to utterance-from the utterance of the Holy One, blessed be He, to the utterance of Moses. From Faithful to faithful-from the Almighty, who is designated, "Gd, faithful King," to Mosheh who is designated faithful, as it is written, *He [Mosheh] is faithful ("trusted") in all My house (Bem 12:7)*. From Righteous to righteous-from Gd, who is designated righteous, as it is written, *Hashem is righteous all His ways (Tehilim 145: 17)*, to Mosheh who is designated righteous, as it is written, *He executed the righteousness of Hashem (Devarim 33 21)*. From mouth to mouth-from the mouth of the Holy One, blessed be He, to the mouth of Mosheh. From hand to hand: from the hand of the Holy One, blessed be He, to the hand of Mosheh' The scholars noted them, and they grew to be great sages in Israel; some say that they were R. Eliezer, R. Joshua, and R. Akiba. They applied to them the verse, *Even a child is known by his doings, etc. (Mischelei 20: 11)*

יוד יוד הי יוד הי ויו הי + אלף הי יוד הי (2); רצון = נוצר = מקור (1)
 אל שדי (5) מה"ש (4) אלהים (3) (4 times)

(Air in chest) ה ואויר רוח חק מכריע

(Fire hissing in head) ש 'ש שורקת

(Water humming in belly) מ 'מ דוממת

BR 4

R. Levi said in the name of R. Tanhum b. Hanilai: It is written, *Declaring the end from the beginning (Yeshayah 46; 10):* from the very beginning of the world's creation God foresaw [the existence of] Mosheh who was called, 'for it was good' and that he was destined to be punished through them; therefore 'for it was good' is not written in connection there.

BR 5

I, even My hands, have stretched out the heavens, and all their host have I commanded (Yeshayah 45: 12). I commanded the sea to divide, and the heavens to be silent before Mosheh, as it says, *Give ear, heavens, and I will speak (Dev. 33:1)*

BR 22

And Kayin went out before Hashem.

Adam HaRishon met him and asked him "How did your case go?" He sent I did teshuva and am reconciled. Then Adam began to hit his face and cried, "So great is the power of teshuva and I did not know!" He then stood and said, "A Psalm, a song for Shabbat Day. It is good to praise [confess] to Hashem.." (Tehillim 92:1)

BR 26

R. Hanina bar Papa said, "even Noah who was left of them was left not because he merited it but because the Holy One blessed be He saw that Mosheh was destined to come from him, *Beshagam* and Mosheh have the same gematria. The Rabbis said, "And his days shall be 120 years."

BR 30

R. Hanina and R. Yohanan both said Avraham was 48 years old when he recognized his Creator. Then how is "was" to be understood in this case? He was destined to lead the world in *teshuvah*. It also says, "Adam was" (Ber. 3:22), , means destined to die. "The Nahash was" (3:1) means destined to punishment. "Kayin was " (4:2) destined to exile. "Iyov was" (Iyov 1:1) means destined to suffer. "Noah was" destined for a miracle. "Mosheh was" means destined to be a redeemer R. Levi said "Everyone of whom it is said that "He was" saw a new world. Mosheh : yesterday he was running from Pharoah and now he plunges him into the sea. Thus he saw a new world.

יוד יוד הי יוד הי ויו הי + אלף הי יוד הי (2); רצון = נוצר = מקור (3)
אלהים (4 times) (3) מה"ש (4) אל שדי (5)

ה (Air in chest) וְאוֹיֵר רוּחַ חָק מְכַרְיֵעַ

ש (Fire hissing in head) שׁ שׁוֹרְקֵת

מ (Water humming in belly) מ' דּוֹמְמֵת

BR 60

Three men were answered while their petition was still on their lips. Eliezer, Avraham's servant Mosheh and Shelomo. Eliezer, "And it came to pass, before he had done speaking, that behold, Rivkah came out." Mosheh, "And it came to pass before he had done speaking, that the ground did break underneath." (Bemidbar 16:31). Shelomo: Now when Shelomo was finished praying, the fire came down from heaven. (2 Divrei Hayamim 7:1).

BR 68

"When Esav was 40 years old, he married Yehudit the daughter of Beeri the Hittite and Basemat the daughter of Elon, (Beresheet 26:34) It is written, "the pig out of the wood ravages it that which moves in the field feeds it." (Tehillim 80:14.) R. Pinhas and R. Hlkiah said in the name of R. Shimon, "Of all the prophets, only two-- Mosheh and Asaf revealed it. Asaf "The pig in the wood ravages it." While Mosheh said, "And the pig because his hoof is split." (Devarim 14:8) Why does he compare it [the Roman government] to a pig". For this reason, when the pig is lying down, it puts out its hoofs as if to say "I am clean: so does this wicked State rob and oppress yet pretend to be executing justice.

B.R. 68

"And he dreamed and behold a ladder." The Rabbis related it to Sinai. "And he dreamed and behold a ladder" relates to Sinai "Set up on earth" as it says 'And they stood at the middle part of the mountain" (Shemot 19:17). "And the top of it reached to heaven" relates to "And the mountain burned with fire to the heart of heaven." (Devarim 4: 11). "And behold the angels of Gd" allude to Moshe and Aharon. "Ascending: relates to "And Mosheh went down from the mountain." (Shemot 19:14). "And behold Hashem stood next to him": relates to "Hashem came down on Mt. Sinai." (19:20)

BR 70

"And he looked and behold a well in the field" And there were 3 flocks of sheep" Mosheh Aharon and Miriam. "For out of that well they watered the flocks" from there each one drew water for his standard, the tribe, his family. "And the stone which was on the mouth of the well was big" R. Hanina said it was the size of a small sieve. "And there were all the flocks gathered." where they pitched their camps. "And they rolled the stone from the well's mouth and watered the sheep" from there each one drew water for his standard, his tribe and his family. "And put the stone back upon the mouth of the well in its place" during their journeys.

יוד יוד הי יוד הי ויו הי + אלף הי יוד הי (2); רצון = נוצר = מקור (3)
אלהים (4 times) (3) מה"ש (4) אל שדי (5)

(Air in chest) ה ואויר רוח חק מכריע

(Fire hissing in head) ש ש' שורקת

(Water humming in belly) מ מ' דוממת

BR 88

"And a vine was before me" (40:9) This hints to Yisrael, as it says "You did pluck a vine out of Egypt (Tehillim 80:9). "And in the vine were 3 branches" Mosheh Aharon and Miriam. "Its blossom shot forth" The redemption of Yisrael had bloomed. "And the clusters brought forth ripe grapes." immediately the vine budded it bloomed, and immediately the grapes bloomed, its clusters became ripe.

BR 88

Another view of "Yet the chief butler did not remember" Gd chastised Yosef: the chief butler forgot you but I will not forget you. Who would have thought that Avraham and Sarah would have a child in their old age.? Who would have thought that Yaakov who crossed the Yarden with only his staff should increase and become rich? Who would have thought that Yosef would become a king after all this suffering? Who would have thought that Mosheh after being thrown in the Nile would have become what he did? Who would have thought that Rut a convert would attain to the ruling over Yisrael through David. Who would have expected David to become king until the end of all generations? Who would have expected Yehoakin to be freed from prison? Who would have expected Haninah, Mishael, and Azariah to come out unharmed from the fire? Who would have thought that the Holy One Blessed be He would deliver Yisrael at the time of Haman? Who would have expected those in exile to be famous? Who would have expected the Holy One blessed be He to raise up the fallen Sukkah of David, as it says, " In that day I will raise up the fallen Sukkah of David (Amos 9:11) . And who would expect the whole world to become one united group? As it says "For then will I turn to the peoples a pure language so that they may all call on the name of Hashem to serve him as one." (Tzephaniah 3:9)

Shemot Rabbah אלף אלף הי אלף הי יוד אלף הי יוד = מדרש

Pharaoh's daughter used to kiss and hug him, loved him as if he were her own son and would not allow him out of the royal palace. Because he was so handsome, everyone was eager to see him, and whoever saw him could not tear himself away from him. Pharaoh also used to kiss and hug him, and he [Mosheh] used to take the crown of Pharaoh and place it upon his own head, as he was destined to do when he became great. It was this which Gd said to Miriam: *Therefore have I brought forth a fire from the midst of you (Yehezkel 27:18)*, and even so did the daughter of Pharaoh bring up him who was destined to exact retribution from her father. (The Messianic king, too, who will one day punish Edom, dwells with them in that province, as it is said: *There shall the calf feed, and there shall he lie down (Yeshayah 27, 10).*)³ The magicians of Egypt sat there and said: 'We are afraid of him who is taking off your crown and placing it upon his own

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head, lest he be the one of whom we prophesy that he will take away the kingdom from you .'
Some of them counselled to slay him and others to burn him, but Jethro was present among them and he said to them: ' This boy has no sense. However, test him by placing before him a gold vessel and a live coal; if he stretch forth his hand for the gold, then he has sense and you can slay him, but if he make for the live coal, then he has no sense and there can be no sentence of death upon him.' So they brought these things before him, and he was about to reach forth for the gold when Gavriel came and thrust his hand aside so that it seized the coal, and he thrust his hand with the live coal into his mouth, so that his tongue was burnt, with the result that he became slow of speech and of tongue. *And she called his name Mosheh* -From here you can infer how great is the reward of those who perform kind acts; for although Mosheh had many names, the name by which he is known throughout the Torah is the one which *Bitiah*, the daughter of Pharaoh, called him, and even Gd called him by no other name.

And he went out to his brothers This righteous man went out on two occasions and Gd recorded them one after the other. *And he went out on the second day* (2: 3). These were the two occasions. *And he looked on their burdens.* (2:11) What is the meaning of "*and he looked?*" He looked upon their burdens and wept, saying: 'Woe is me for you; would that I could die for you.' There is no labor more strenuous than that of handling clay, and he used to shoulder the burdens and help each one. R. Eleazar, son of R. Jose the Galilean, said: He saw great burdens put upon small people and light burdens upon big people, and a man's burden upon woman and a woman's burden upon a man, and the burden which an old man could carry on a youth, and of a youth on an old man. So he left his suite and rearranged their burdens, pretending all the time to be helping Pharaoh. He then said to him: 'You have put aside your work and have gone to share the sorrow of Israel, behaving to them like a brother; well, I will also leave those on high and below and only speak with you.' Hence it is written: *And when Hashem saw that he turned aside to see* (3: 4); because Gd saw that Mosheh turned aside from his duties to look upon their burdens, *He called unto him out of the midst of the bush.*

Another interpretation of *And he looked on their burdens* : He saw that they had no rest, so he went to Pharaoh and said: 'If one has a slave and he does not give him rest one day in the week he dies; similarly, if you will not give your slaves one day in the week rest, they will die.' Pharaoh replied: ' Go and do with them as you say.' Then Mosheh ordained for them the Shabbat day for rest.

And when he saw that there was no man (3: 12), for he saw that the killed man would no longer live. R. Judah said: *He saw there was no man* who would be zealous for Gd and slay him. R. Nehemiah says: He saw that there was none who would mention over him Gd's name and slay him. The Sages said: He saw that there was no hope that righteous persons would arise from him or his offspring until the end of generations. When Mosheh saw this, he took counsel with the

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angels and said to them: 'This man deserves death.' They agreed; hence it says: *there was no man* to say a good word for him.

And he killed the Egyptian With what did he slay him? R. Abyathar said: With the fist; and others say that he took a clay shovel and cracked his skull. The Rabbis say that he pronounced Gd's name against him and thus slew him, for it is said: *Do you say to kill me?* (3: 14).

He desired to kill Mosheh. Pharaoh sent for a sword that had no equal and struck him ten times upon his neck, but the neck of Mosheh became like an ivory pillar and he could not harm him, as it is said: *Your neck is as a tower of ivory* (*Shir HaShirim* 6:5).

And Mosheh fled from the face of Pharaoh Said R. Jannai: Is it possible for a man to escape from a king? No; but when they seized Mosheh and condemned him to be beheaded, an angel from heaven descended in the form of Mosheh; and while they seized the angel, meanwhile Mosheh escaped. R. Joshua b. Levi said: All the counsellors who sat before Pharaoh became some dumb, others deaf, and others blind. When he said to the dumb: 'Where is Mosheh?' there was no reply. When he spoke to the deaf, they did not hear; to the blind, they did not see. This is what Gd said to Mosheh: 'Who has made man's mouth?' (*Shemot* 4:2), namely, who made a mouth unto Pharaoh that he should say: 'Bring Mosheh to the scaffold to be slain.' 'Or who makes a man dumb?' 'Who made the chiefs [counsellors] mute, deaf, and blind that they should not fetch you to him? And who made you clever enough to escape? *Is it not I, Hashem*. I was with you and today, I stand by you.

And they said, "An Egyptian man saved us from the shepherds (3: 19). Was then Mosheh an Egyptian? No, he was a Hebrew but his dress was Egyptian. An alternative explanation: Mosheh can be compared to one bitten by a lizard, who ran to place his feet in the water. When he put them in the river, he observed that a small child was drowning; so he stretched out his hand and saved him. Thereupon the child said: 'Had it not been for you, I would already have perished.' To which the man replied: 'Not I have saved you, but the lizard who bit me and from which I escaped, he saved you.' Thus the daughters of Yitro greeted Mosheh: 'Thanks for saving us from the hand of the shepherds.' Mosheh replied: 'The Egyptian whom I slew, he delivered you.' They therefore said to their father "*an Egyptian*" meaning that the Egyptian whom this man slew caused him to come to us.

And also he drew for us. He only drew out one bucketful and with this watered all the flock there assembled, for the water was blessed at his hands; hence it says "*And he watered the flock*: not 'our flock' but *the flock*, for he watered also the flock of the shepherds. Then what is the meaning of *for us*? Also us has he drawn forth, for the shepherds cast us into the water and he drew us forth.

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Why did you leave the man? Perhaps he might marry one of you? The expression 'eating bread' here means taking a wife; its parallel is: *Save the bread which he did eat (Bereshheet 39:6)*. Immediately, Zipporah ran after him like a bird (*zippor*) and brought him home. Why was her name called Zipporah? Because she cleansed the house like a bird.

Whereupon Gd said: 'He who knows how to look after sheep, bestowing upon each the care it deserves, shall come and tend my people,' as it says, *From following the ewes that give suck He brought him, to be shepherd over Jacob His people (Tehillim 78: 71)*. Also Mosheh was tested by God through sheep. Our Rabbis said that when Mosheh our teacher, peace be upon him, was tending the flock of Jethro in the wilderness, a little kid escaped from him. He ran after it until it reached a shady place. When it reached the shady place, there appeared to view a pool of water and the kid stopped to drink. When Mosheh approached it, he said: 'I did not know that you ran away because of thirst; you must be weary.' So he placed the kid on his shoulder and walked away. Thereupon Gd said: 'Because you have mercy in leading the flock of a mortal, you will surely tend my flock Israel.' Hence Now Mosheh was a shepherd.

Another interpretation: It says: *Every word of God is tried (Mishlei 30: 5)*; before God confers greatness on a man He first tests him by a little thing and then promotes him to greatness. Here you have two great leaders whom God first proved by a little thing, found trustworthy, and then promoted to greatness. He tested David with sheep, which he led through the wilderness, only in order to keep them from robbing [private fields]; for so we find Eliab saying to David: *And with whom have you left those few sheep in the wilderness? (I Shemuel 17: 28)*-thus teaching us that he fulfilled the Mishnah: 'One must not rear small cattle in Eretz Israel,' God said to him: 'You have been found trustworthy with the sheep; come, therefore, and tend My sheep,' as it is said: 'From following the ewes that give suck He brought him' (*Tehillim 78:71*). Similarly in the case of Mosheh it says: *And he led the flock to the farthest end of the wilderness*-in order to keep them from despoiling [the fields of others]. God took him to tend Israel, as it is said: *You led Your people like a flock, by the hand of Mosheh and of Aharon (Tehillim 77: 21)*.

And he led the flock to the farthest end of the wilderness- R. Joshua said: Why did he go with them to the wilderness? Because he foresaw that the Israelites would be exalted from the wilderness, as it is said: *Who is this that comes up out of the wilderness? (Shir HaShirm 3:6)*. For from the wilderness they had Manna, the quails, the well, the Tabernacle, the Shechinah, priesthood, a Kingdom, and clouds of glory. Another explanation: Gd said to Mosheh: 'You will bring out Israel from Egypt by the merit of him with whom I spoke between the pieces'-that is Abraham. The word 'midbar' (wilderness) can only mean speech (*dibbur*) here, as it says and *your speech (midbarek) is comely (4: 3)*. R. Levi said: God told Mosheh: 'Let this be a sign to you: In the wilderness will you leave them, and from the wilderness will you bring them back in the Messianic times,' as it is said: *Therefore, behold, I will allure her, and bring her into the*

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wilderness (Hoshea 2: 16). Another reason why he went into the wilderness is because he foresaw that he would destroy the cities of the nations of the world, as it is written: *Behold, the hindtermost of the nations shall be a wilderness, a dry land, and a desert (Yermiyahu 50: 12)*

And Mosheh said, " I will turn aside now and see "(3: 3). R. Johanan said, Mosheh took five steps as it is said: ' I will turn aside now, and see.' R. Simeon b. Lakish said: He simply turned his face to see, as it is said: And when Hashem saw that he turned aside to see. When Gd saw this, He said: This man is worthy to tend Israel. R. Isaac said: What is the meaning of: And Mosheh turned aside (sar) to see? Gd said: This man is downcast (sar) and troubled at seeing Israel's affliction in Egypt, he is, accordingly, worthy of being their shepherd.' Immediately, 'Gd called unto him out of the midst of the bush.' And He said "Mosheh Mosheh". You will find that when the text writes Abraham, Abraham (Bereshheet 16: 11), there is a division between the two names; Jacob, Jacob (46: 2), there is a division; Shmuel, Shmuel (I Shmuel 3: 10), there is a division; but in the case of Mosheh, there is no division. Why is this? It is like the case of a man who was carrying a heavy burden and called out: ' Here, So-and-so, So-and-so,' come nigh and take off this load from me?' Another explanation: With the other prophets, God broke off His discourse, but with Mosheh He never broke off His discourse. R. Shimon b. Yohai taught: What does Mosheh Mosheh mean? It is an expression of love and exhortation. Another interpretation of Mosheh Mosheh : it was he who taught the Torah in this life, and he will teach it in the next. For Israel will in the time to come go to Abraham and say to him: 'Teach us Torah'; and he will reply: 'Go to Isaac who studied more than I did,' and Isaac will say: ' Go to Jacob who waited more upon scholars than I did.'" Jacob will reply: 'Go to Mosheh who has learned the law from God himself,' as it is written: They go from strength to strength, every one of them appears before Elohim in Zion (Teh. 84: 8). 'Elohim' here refers to Mosheh, as it says: Behold, I have given thee as a god (elohim) unto Pharaoh. R. Aba b. Kahana said that he whose name is repeated will inherit both worlds.

And He said Here I am-here am I for priesthood and royalty. Gd said to him: 'You are standing in the place of the pillar of the world.' Abraham said: 'Here am I' and you say 'Here am I'. Mosheh wished to have priests and kings descending from him, but Gd said: don't come close (3:5), that is, your sons will not offer up sacrifices, for the priesthood has already been allotted to your brother Aaron. This (Halom) refers to kingship, for it says: That You have brought me thus far-halom (II Shem 17:18), and it also says: Is there yet a man come hither-halom? (I Shemuel 10: 22). Thus Gd said to him: Kingship is already assigned to David. Yet even so, Mosheh obtained both-priesthood, in that he ministered during the seven days of consecration, and kingship, as it says: And he was a king in Jeshurun (Devarim. 33: 5)

R. Joshua the priest, son of Nehemiah, said: When Gd revealed Himself to Mosheh, Mosheh was a novice in prophecy; hence Gd thought': 'If I reveal Myself to him in a loud voice, I will terrify him, and if in a soft voice he will think lightly of prophecy.' So what did He do? He revealed

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Himself in the voice of his father. Mosheh thereupon said: 'Here am I; what does my father desire?' Then Gd said: 'I am not your father, but *The Gd of your father*; I have come to you gently so that you be not afraid. [I am] *The Gd of Avraham, the Gd of Yitzhak, and the Gd of Yaakov*.' Mosheh rejoiced and said: behold, my father is included among the Patriarchs; moreover, he must be great, for he is even mentioned first.'

And Mosheh hid his face-thinking: The God of my father is here and I still not hide my face? ' R. Joshua b. Korha and R. Hoshaiia [discussed this]. One said: Mosheh did not do well in hiding his face, for had he not done so, Gd would have revealed to him what is above and what is below, what has happened and what will happen. So when Mosheh later wished to behold [Gd], as it is said: *Show me, I pray You, Your glory (Shemot 33: 18)*, Gd replied: 'I came to show you, but you hid your face, now I tell you *that man shall not see Me and live (33: 20)*, for when I wished to do so, you did not wish to see.' R. Joshua of Siknin in the name of R. Levi said that in spite of this, Gd did show him. As a reward for *And Mosheh hid his face, Hashem spoke unto Mosheh face to face (33:11)*; as a reward for *He was afraid*, we read: *and they were afraid to come close to him (34:30)*, and because he feared "to look" we read: *and the similitude of Hashem does he look upon (Bem: 12: 8)*. R. Hoshaiia the Elder said: Mosheh did well in hiding his face, for God said to him: ' Since you did show me respect and hide your face when I would show Myself to you, I assure you that you will be near Me on the mountain for forty days and forty nights. You will not eat nor drink, but will feast on the splendor of the Shekhinah,' as it is said: *and Mosheh did not know that the skin of his face sent forth beams (Shemot 34:29)*.

And this shall be the sign to them that I have sent you. by this will you be known as being My messenger, that I will be with you and will do all your wishes. *When you have brought forth the people out of Egypt, you shall seve Gd upon this mountain* When you ask Me, by what merit shall I bring them out of Egypt? Know it is for the sake of the Torah which they will receive on this mountain from thy hands that they will go forth from here.' Another explanation of this passage: What is the meaning of God's statement, *That I Anoki have sent you* ? Our Sages said it is symbolic of the first deliverance, for with an *anoki* Israel came into Egypt, as it is said: ' *I (anoki) will go down with thee into Egypt*' (*Ber. 46: 4*), and with an *anoki* will I take you out. It is also symbolic of the latter redemption, for with an *anoki* will they be healed and redeemed, as it is said: *Behold, I (anoki) will send you Elijah the prophet*

And He said, Hashem, send I pray You by the hand of him whom You will send. (Shemot 4:13) R. Hiyya the Great said that Mosheh pleaded: 'Lrd of the Universe! You want me to redeem the children of Abraham who proclaimed You Lrd over all the creatures?' " Send, I pray You, by the hand of him whom You will send." Which is dearer to a man, his nephew or his grandchild? Of course, the grandchild. When You sought to save Lot, the son of Abraham's brother, You sent

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angels to deliver him, and now You send me to deliver the six hundred thousand children of Abraham? Send, therefore, Your angels, whom You usually send.' Another version [of this argument]: 'To deliver Hagar the Egyptian, You sent five angels, but to the six hundred thousand children of Sarah You send me to deliver them?' The Rabbis say that one must not think that Mosheh refused to go, he only wished to pay respect to Aharon; for Mosheh said: ' Before I arose, my brother Aharon prophesied to them in Egypt for eighty years," as it is written: *I made Myself known unto them in the land of Egypt* (Yehezkel 20: 5). How do we know that it was Aharon who prophesied? For so it says: *And there came a man of God unto Eli, and said unto him: Thus says Hashem: Did I reveal Myself unto the house of your father, when they were in Egyptian bondage to Pharaoh's house? And did I choose him out of all the tribes of Israel to be My priest? (I Shemuel 2: 27, 28).* Mosheh thought: ' If I now trespass upon the domain of my brother, he will be vexed.' On this account, he was reluctant to go.

And Mosheh went and returned to Yitro his father in law(4: 18). Thus it is written, *He that has clean hands, and a pure heart, etc. (Teh. 24: 4); Who can ascend into the mountain of Hashem? (24: 3)--he who has within him all those virtues. All these were found in Mosheh. ' Clean hands '-this applies to Mosheh, as it is said: I have not taken one ass from them (Bem. 16: 15). Surely, if he had taken anything of theirs, would he have been anything but a robber? What Mosheh, however, meant was that throughout all the journeys they made in the wilderness, he never asked any of them to place anything belonging to him on his ass. The word 'nesi'ah' (taking) is used of 'loading', as we find *and laded every man his ass (Beresheet 44: 13).*³ 'And pure (bar) of heart' (Tehillim 24: 4)-that is Mosheh who did not begin his divine mission before he had thoroughly investigated the matter (*nitbarer*), because it says: *And they shall say to me: What is His name? (Shemot 4: 3).*⁴ ' Who has not taken his soul in vain' (Tehillim 24: 4)-this refers to the soul of the Egyptian, whom he killed only after he had judged him and found him worthy of death.' 'And has not sworn deceitfully' this is Mosheh; for when he came to Yitro, he swore to him that he would not depart without his knowledge, and when he went on his divine mission, he went to ask Yitro to absolve him of his oath. Hence: *And Mosheh went and returned to Yitro his father in law**

Another interpretation: It is written: *A friend loves at all times, and a brother is born for adversity (Mishlei 17: 17).* Who was his friend who loved? Yitro, who received Mosheh when he fled from Pharaoh.

That sucked the breasts of my mother (Shir Hashirim 8: 1) or Mosheh to Aharon, as it is said: *And he went, and met him in the mountain of God, and kissed him (Shemot 4:27).* Our Rabbis of blessed memory have said: All kisses are silly save three: the kiss of greatness, the kiss of parting, the kiss on meeting after a period of separation. The kiss of greatness-for it is said: *Then Samuel took the vial of oil, and poured it upon his head, and kissed him (I Shmuel 10: 1);* the kiss of parting-*And Orpah kissed her mother-in-law (Rut 1: 14);* the kiss on reunion, as it is said: *And*

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he went, and met him in the mountain of Gd, and kissed him .(4:27)

And He went and he met him (4: 27). When it says: *Mercy (hesed) and truth are met together; righteousness and peace have kissed each other (Teh. 85: 11)*- 'mercy' refers to Aharon, of whom it is said: *And of Levi he said: Your Thummim and Your Urim be with Your holy one-hasideka (Dev. 33: 8)*, while 'truth' refers to Mosheh, of whom it says: *My servant Mosheh is not so; he is trusted in all My house (Bem. 12: 7)*. Hence 'Mercy and truth met together' when 'He went and met him in the mountain of Gd'. 'Righteousness' refers to Mosheh, of whom it is said: *He executed the righteousness of Hashem (Dev. 33: 21)*, and peace refers to Aharon, of whom it says: *He walked with Me in peace and uprightness (Mal. 2: 6)*. *Have kissed each other*, as it says, *And kissed him*. Our Sages have said that all kisses are silly, save three. [These are cited above.] *And kissed him*. Why? Each one rejoiced at the other's greatness. Another explanation of these words: Each one was worthy of the priesthood and of being a Levite, but one took the priesthood and gave the office of Levite to the other, and the other became a Levite and gave the priesthood to his brother. R. Samuel b. Nahman gave another interpretation of *And kissed him* It is like the case of a goldsmith unto whom a coin was brought, the inside of which he perceived to be of earthenware and the outside of gold. Later they brought him a coin entirely of gold. He then said to them: 'The first was of common earthenware and only covered with gold, but this one is all of gold.' Similarly, the kiss with which Esav kissed Jacob was only dross, as it is said: *Burning lips and a wicked heart are like an earthen vessel overlaid with silver dross (Mishlei 26: 23)*. For what did he (Esav) prove to be in the end? To possess 'burning lips and a wicked heart', for he did not wish to kiss him but to bite him. But the kiss of Aharon and Mosheh was one of truth; and concerning them it says: 'Mercy and truth are met together.' R. Judah, son of R. Simon, said: 'mercy' refers to Aharon and 'truth' to Moses. R. Azariah said that 'mercy' refers to Mosheh, who acted kindly towards Joseph, and 'truth' to Aharon, for it is written: *And the law of truth was in his mouth (Mal. 2: 6)*. Hence when it says: "Mercy and truth are met together" it refers to Mosheh and Aharon.

And kissed him We do not know unto whom Gd allotted honor, to Aharon or to Mosheh; some say to Aharon who was in Egypt, and who prophesied to Israel that Gd would one day redeem them, so that Mosheh would come and testify to his words and the Israelites would exclaim that Aharon had prophesied truthfully. others say that it was to Mosheh, so that Mosheh should come and they should believe his words.

Who is the King of Glory? Why did he call God 'King of Glory'? Because He assigns glory to those who fear Him. The proof is that one must not ride on the horse or sit on the throne of a mortal king, yet Gd placed Solomon on His throne, as it says: *Then Solomon sat on the throne of Hashem as king (I Divre Hayamim 19: 23)*. He made Elijah ride on His horse. What is the horse of Gd? The whirlwind and storm; as it says: *Hashem in the whirlwind and in the storm is His way, and the clouds are the dust of His feet (Nahum I, 3)*, and it is written: *And Elijah went up by*

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a whirlwind into heaven (II Melakhim 2: 11). One must not make use of the sceptre of a mortal king, but Gd handed His sceptre to Mosheh, as it says: And Mosheh took the rod of Gd in his hand (Shemot 4:20). One must not wear the crown of a mortal king, but Gd will one day place His crown on Messiah, the King. Of what is the crown of Gd? Of very fine gold; as it says: His head is as the most fine gold, his locks are curled, and black as a raven (Shir HaShirim 5:11), and it is written: You put a crown of fine gold on his head (Teh. 21:4). One must not put on the robes of a mortal king, but Israel wears the mantle of Gd. What is the mantle of Gd? Strength, as it says: Hashem is clothed, He has girded Himself with strength (93: 1). This He gave to Israel, as it says: Hashem will give strength unto His people; Hashem will bless His people with peace (29: 11). One must not call himself by the name of a mortal king, Caesar or Augustus, for if one assumed his name he would be executed; yet Gd called Mosheh by His own name, as it says: Behold, I have made you as a god unto Pharaoh.

'Have you seen a man diligent' refers this to Mosheh; who was so diligent in the construction of the Tabernacle; hence He shall stand before kings. R. Judah says that this verse refers to Mosheh because he was so zealous in bringing the plagues upon Pharaoh; 'He shall stand before kings' - [as it says], *And stand before Pharaoh.* 'He shall not stand before mean men' - this refers to Yitro. Whereupon R. Nehemiah said to him 'According to your words, you have made that which is holy profane. No, the meaning of "He shall stand before kings" is that he shall stand before Gd, the King of kings, as it says: *And he was there with Hashem forty days and forty nights* ' (Shemot 34: 28). 'He shall not stand before mean ["darkened"] men' refers to Pharaoh, whom God plunged into darkness, together with his country, as it says: *And there was a thick darkness* (10: 22).

This month shall be for you (12: 1). Another explanation: It is written: *These are the two anointed ones, that stand by Hashem of the whole earth* (Zekh. 4: 14). R. Levi said: This is to teach us that Gd went about seeking for some good ground for redeeming Israel, but did not find one until He came upon the merits of Mosheh and Aharon. It was this that stood them in good stead; hence ' *And these are the two anointed ones* '. How can we illustrate this? By the case of a king who desired to marry a certain woman, but was told by people that she was poor, possessing only two nose-rings as her own. So did God say: 'Israel deserve to be redeemed for the sake of Mosheh and Aharon.' That is why it says: *And Hashem spoke to Mosheh and Aharon.*

When Mosheh prepared the Pesah, God decreed that the four winds of the world should breathe forth the scent of the breezes of the Garden of Eden. They thereupon went and joined in that Pesah, for it says: *Awake, O north wind; and come, south; blow upon my garden, that the spices thereof may flow out* (Shir HaShirim 4: 16). This scent spread over a distance of a forty days' journey. All the Israelites then came flocking to Mosheh and said: 'Do, please, give us some of your Pesah to eat,' for they were famished on account of the odor. His reply was: 'Gd has commanded that unless one is circumcised he cannot partake thereof,' as it says: *And Hashem*

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said to Mosheh and Aharon: This is the law of the Pesah, etc. Thereupon they immediately offered themselves for circumcision, and the blood of the Pesah mingled with that of circumcision. Gd took each one, kissed him and blessed him, as it says: And when I passed by thee, and saw you wallowing in your blood, etc. (Yehezkel 16: 6). In your blood live -refers to the blood of the Pesah; In your blood live-this refers to the blood of circumcision

And Mosheh took the bones of Yosef. The Holy One, blessed be He, said to Mosheh: 'In you is fulfilled the verse: "The wise in heart will receive commandments." Yosef was in duty bound to bury his father, being a son; but thou, though neither his son nor his grandson, hast occupied yourself with his burial. So will I too occupy Myself with your burial, though I am not obliged to do so for anyone.' Hence does it say: And he buried him in the valley (Devarim 34: 6).

Why do you cry to Me? It is written, You shall also decree a thing, and it shall be established unto you (Iyov 22: 28). R. Levi said: Just as Gd commanded Mosheh and spoke with him, so did Mosheh, as it were, command Gd. Thus the sons of Joseph said to him: Hashem commanded my lord (Bem. 36: 2), and later, And my lord commanded Hashem ; and just as Hashem called unto Mosheh and spoke with him, so did Mosheh call Gd and speak with Him; for it says, 'And Hashem spoke unto Mosheh', and also, And Mosheh spoke to Hashem, saying: Let Hashem, the Gd of the spirits of all flesh (Bem. 26: 16). See what power he wielded! Yet when he beheld Pharaoh pursuing the Israelites, he began to cry, as it says, And Hashem said to Mosheh Why do you cry to Me? Gd said to him, 'Why are you distressed?' R. Joshua said: It is like a king's friend who was concerned about a matter and came crying unto the king. The king said: 'Why do you cry? You have only to decree and I will perform it.' God said the same to Moses: Why do you cry to Me? Speak, and I will do [your word].

And Mosheh went up to Gd (19: 3). It is written, You have ascended on high, You have led captivity captive (Tehillim 63:19). What is the meaning of ' You have ascended ' ?-You have been exalted, because You did wrestle with angels on high. Another explanation of ' You have ascended on high ': No creature on high has prevailed as Mosheh did.

A man may buy merchandise and people do not know what it is [i.e. its value], save from the commission received by the agent. Similarly with the Torah, one cannot know its value save from the reward received by Mosheh, for it says, That Mosheh knew not that the skin of his face sent forth beams while he talked with Him (Shemot 34: 29).

Another explanation of And you shall make the boards . See what is written [in the chapter] preceding: And see that you make them (25: 40). Was it then Mosheh who constructed the Temple? Does it not say that Bezalel and Oholiab shall work, and every wise-hearted man (36:1)? Mosheh, however, gave the plan and Bezalel carried it out. It was from here that the Rabbis inferred that he who makes another do a thing receives the same reward as the one who does it. For thus we find in the case of Mosheh, though Bezalel did the work of the tabernacle,

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Gd attributed it to him [Mosheh], as if he had himself made it, as it says, *For the tabernacle of Hashem which Mosheh made in the wilderness (I Divre Hayamim 20: 29)*

Another explanation of *And Mosheh sought after Hashem* Thus it is written, *The wrath of a king is as messengers of death (Mishlei 16: 14)*. This refers to Mosheh; for when Israel committed that sin, the wrath of Gd was kindled and He sent forth angels of destruction to destroy Israel-- hence ' *The wrath of a king is as messengers of death* '. *But a wise man will pacify it* . This applies to Mosheh, who was called wise, for it says, *A wise man scales the city of the mighty (21: 22)*1; he arose and pleaded on behalf of Israel and reconciled them once again with their Father in heaven; thus, *And Mosheh sought after Hashem* Another explanation: It says, *Scornful men set a city in a blaze (29:8)*. This was said of Israel who set up a blaze in the world with the Calf they had made; for there is no generation, said R. Assi, that does not receive a particle [of punishment] for the sin of the calf-worship. ' *But wise men turn away wrath.* ' --this refers to Mosheh who turned away the wrath of the Holy One, blessed be He, by his favorable pleading on Israel's behalf. Hence *And Mosheh sought after Hashem*.

Write these words for through these words I have made a covenant with you. etc. For had it not been for My Torah which you have accepted, I would not recognize you or look upon you more than other idol-worshippers; hence *I have made a covenant with you and Yisrael*. R. Judah b. R. Simon said in the name of R. Joshua b. Levi: In the past you were named as any other tribe was, like *Sabtah, and Raamah, and Sabteca (Ber. 10: 7)*; but as soon as you received My Torah, I *made a covenant with you* and I promoted you, and not only Israel alone [have I promoted] but also thee, their king, I promoted in the world because of the Torah. In which way did the Holy One, blessed be He, promote him? In that, said R. Jeremiah in the name of R. Samuel, son of R. Isaac, all the honor which Mosheh enjoyed in this world was only the fruit, while the stock remained for him for the World to Come.

And He was there with Hashem, and he did not eat bread or drink water. that is, in this world; but in the World Come he will eat of the bread of the Torah and drink of its waters. For this reason *He did not eat bread etc.* Whence did he derive his nourishment?- From the lustre of Gd's presence. If this seem surprising, then remember that the *Hayyot* who bear the Divine Throne are also nourished from the splendor of the Shekhinah.

Write these words. The angels began to say before the Holy One, blessed be He: 'Did You grant permission to Mosheh to write down anything he wishes, so that he may then say unto Israel, "I have given the Torah to you, and it was I who wrote and gave it to you"?' ' But Gd replied: 'Far be it from Mosheh to do such a thing; and in whatever he does he can be fully trusted,' for it says, *My servant Mosheh is not so; he is trusted in all My house. (Bemidbar12:7)*

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When R. Tanhuma began his dissertation [on this chapter] he cited: *A faithful man shall abound with blessings; but he that hurries to be rich shall not be unpunished (Misheli 28: 20)*. You will find that Gd always brings blessings by the hand of a man who is faithful [trusted], but he that is not faithful and *'Hurries to be rich shall not be unpunished'*. *'A faithful man'* refers to Mosheh who was the confidant of Gd, as it says, *My servant Mosheh is not so; he is trusted in all My house (Bemidbar 12: 7)*. This is why [Solomon] said: *'A faithful man shall abound with blessings,'* because everything over which Mosheh was appointed custodian was blessed, on account of his trustworthiness. *'But he that hurries to be rich shall not be unpunished.'* This refers to Korah, who was a Levite, but was ambitious for the High Priesthood also. What end awaited him? *And the earth opened her mouth, and swallowed them up (Bemidbar 16: 32)*.

'Strength and dignity are her clothing,' refers to Mosheh, of whom it says, *And Mosheh knew not that the skin of his face sent forth beams (Shemot 34: 29)*. *'And she laughs at the time to come'* refers to those Israelites who scoffed at him and said to one another: 'Is it possible that the Shekhinah should find a home at the hands of Aharon's son?' He [Mosheh] delayed not, but as soon as Gd commanded Mosheh to rear up the Tabernacle, he began to laugh at them, as it says, *'And she laughs at the time to come.'* Mosheh said to them: 'Come and let us raise up the Tabernacle,' whereupon each one began to carry his portion of the work to Mosheh, as it says, *And they brought the Tabernacle to Mosheh*.

Vayikra Rabbah אלף אלף הי אלף הי יוד אלף הי יוד = מדרש

R. Shimon in the name of R. Joshua b. Levi, and R. Hama the father of R. Hoshaiyah in the name of Rab, said: The Book of Chronicles was given only to be expounded midrashically. *And his wife Hajehudijah bore Jered the father of Gedor (Abi-Gedor), and Heba the father of Soco, and Jekuthiel the father of Zanoah--and these are the sons of Bithiah the daughter of Pharaoh, whom Nered took (I Divre Hayamim 4: 18)*. *'And his wife Hajehudijah'*; that is Yokhebed.

The Holy One, blessed be He, said to Bitiah the daughter of Pharaoh: 'Mosheh was not your son, yet you called him your son; you, too, though you are not My daughter, yet I will call My daughter,' even as it is said, *'These are the sons of Bitiah,'* i.e. *Bat Yah* (the daughter of Gd). *'Whom Mered took.'* 'Mered,' that is Kalev. R. Abba b. Kahana and R. Judah b. Shimon [differed]. One of them said: [Kalev was called Mered] because he rebelled (*marad*) against the counsel of the spies, and she [i.e. Pharaoh's daughter], too, rebelled against the counsel of her father. Let, therefore, him who rebelled come and take in marriage her who rebelled. The other said: Because he [Kalev] delivered the sheep and she [the daughter of Pharaoh] delivered the shepherd.

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Ten names were applied to Mosheh: *Jered, Heber, Jekuthiel, Abi Gedor, Abi Soco, Abi Zanoah*. R. Judah b. Ila'i said: Also *Tobiah* was his name. This is indicated by what is written, *And when she saw him, that he was a goodly (tob) child (Shemot 2: 2)* [as if it said], 'That he was *Tobiah*.' R. Samuel b. Ammi said: Also *Shemaiah* was his name. R. Joshua b. Nehemiah came and explained it: [This name we find in] the following verse, *And Shemaiah the son of Nethanel the scribe, who was of the Levites, wrote them in the presence of the king, and the princes, and Zadok the priest, and Ahimelech the son of Abiathar etc. (I Divre Hayamim 24: 6)*. [Mosheh was called] ' *Shemaiah* ', because Gd heard (*shama* ' *Yah*) his prayer; ' *The son of Nethanel* ,' because he was a son unto whom the Torah was given from Hand to hand; ' *the scribe* ,' because he was the scribe of Israel; ' *of the Levites* ,' because he was of the tribe of Levi; ' *In the presence of the king and the princes* ' means, before the supreme King of kings, the Holy One, blessed be He, and His court. ' *And Zadok* ': That is Aharon the priest; ' *and Ahimelech* ,' because he [Aharon] was the brother of (*ahi*) the king (*melek*). ' *The son of Abiathar* ,' because through him the Holy One, blessed be He, showed forbearance [witter fr. *yathar*] over the episode of the Golden Calf. R. Tanhuma said in the name of R. Joshua b. Korhah: Also ' *Levi* ' was his [viz. Mosheh'] name, after the progenitor of his family, as it is said, *Is not Aharon thy brother, O Levi? (Shemot 4: 14)*. Together with ' *Mosheh* ' these make ten names. Said the Holy One, blessed be He, to Mosheh: ' *As you live, out of all the names applied to you, I shall call you by just that name which Bithiah, the daughter of Pharaoh, has called you* ': *even as She called his name Mosheh (Shemot 2: 10)*, even so *Hashem called to Mosheh*.

Another interpretation: *Hashem called to Mosheh* What is written prior to this? The section of the Tabernacle, [every paragraph concluding], *Even as Hashem commanded Mosheh*. This may be compared to [the case of] a king, who commanded his servant, saying to him, ' *Build me a palace* .' On everything he built he wrote the name of the king; he built the walls, and wrote on them the name of the king; he built pillars, and wrote on them the name of the king; he roofed it with beams, and wrote on them the name of the king. After some time the king entered the palace, and on everything he saw he found his name written. Said he: ' *All this honor has my servant done me, and I am within, while he is without! Call him, that he may come right in* .' So, too, when the Holy One, blessed be He, said to Mosheh: ' *Make me a Tabernacle* ,' he [i.e. Mosheh] wrote on everything he made ' *Even as Hashem commanded Mosheh* '. Said the Holy One, blessed be He: ' *Mosheh has done Me all this honor, and I am within while he is without I Call him, that he may enter the innermost [part of the Tabernacle]* .' Therefore it is said, *And Hashem called to Mosheh*.

R. Judan, in the name of R. Jose b. Judah, and R. Berekiah, in the name of R. Joshua b. Korhah, said: Throughout the forty years spent by Israel in the wilderness Moses did not refrain from ministering in the High Priesthood. This is [indicated by] what is written, *Mosheh and Aharon*

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of a cruel lord (Yesh. 19:4); this applies to the plagues that came upon Egypt. And a strong king shall rule over them (ib.) applies to Mosheh who was Master ('king') of the Torah which is designated 'strength'; as it is said, Hashem will give strength to his people (Teh. 29: 11). Therefore, 'All glorious is the king's daughter within the palace' (Teh. 45: 14). 'Her raiment is of chequer work inwrought with gold' alludes to Aharon; as it is said, And you shalt make chequer work of gold (Shem 28:13). From here it has been inferred that a woman who conducts herself with becoming modesty deserves, though she be a lay Yisraelite to be married to a priest and to rear up High Priests; since it is said, 'Her raiment is of chequer work inwrought with gold.' The Holy One blessed be He, said, ' In like manner it befits My dignity that I should speak in private,' as is implied in the text, And when Mosheh went into the Tent of Meeting (Bem. 7:89).

Another view: How fortunate was Mosheh! Six hundred thousand people were present and the priests, and the Levites and the elders, all were present, yet out of all these He spoke only with Mosheh!

And Hashem spoke to Mosheh and to Aharon, saying (Bem. 2:1) In eighteen passages you find Mosheh and Aaron placed on an equal footing; to this the Eighteen Amidah blessings correspond.

And it came to pass on the day that Mosheh completed... (Bem. 71). This bears on the Scriptural text, He that dwells on the covert of the Most High (Teh. 91: 1). R. Huna in the name of R. Idi expounded: Who composed this psalm? We might suppose that Solomon composed it, but in fact not he but Mosheh composed it. Thus the text ' He that dwells in the covert of the Most High ' alludes to Mosheh, who dwelt 'In the covert of the Most High', for he entered into the midst of the cloud, which is ' The covert of the most High ', as is born out by the text, Thick clouds are a covering to Him (Iyov 22: 14). And so it is written, And Mosheh entered into the midst of the cloud (Shemot 24:18). And abides (yitlonan) in the shadow of the Almighty . Yitlonan' implies that he stayed there many nights. This accords with the text, And he was there with Hashem forty days and forty nights (Shemot 34: 28). And it was he who stated: I will say of Hashem that He is my refuge, etc. (Tehillim 91: 2).

Similarly you find in the case of Mosheh that he gave his life to the pursuit of three things and they were called by his name. They are the following: Justice, the Torah, and the Tabernacle. How do we know it of Justice? Because it is written, Mosheh sat to judge the people, etc. (Shem: 13). And it was called by his name; as it is written, He executed the righteousness of Hashem, and His ordinances with Israel (Dev. 33:21).¹ How do we know it of the Torah? Because it says, And Mosheh was in the mount forty days and forty nights, etc. (Shemot 24: 18). And that it was called by his name? Because it says, Remember the law of Mosheh My servant (Mal. 3: 22). How do we know it of the Tabernacle? Because you find that Mosheh was continually going round to

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the craftsmen, daily and hourly, to teach them how to do the work and prevent them from going wrong. For the Holy One, blessed be He, had said to him: *See that you make them after their pattern, which is being shown you etc. (Shemot 25: 40)*. This is why it is written in connection with each piece of work, *'As Hashem commanded Mosheh,'* for he never left them alone. In the same strain it says, *And Mosheh saw all the work... and Mosheh blessed them (Shemot 39: 43)*. What blessing did he utter? *And let the graciousness of the Lrd our Gd be upon us; establish You also upon us the work of our hands; the work of our hands establish You it (Teh. 90:17)*. He said to them: *'May the Shekhinah rest upon the work of your hands.'* R. Hiyya son of Joseph stated: During all the seven days of consecration Mosheh used to put up the Tabernacle and take it to pieces twice every day. Do you think that any member of the tribe of Levi gave him a helping hand? No. The Sages said that he set it up and took it to pieces and no Israelite assisted him;

Avenge the vengeance of the Children of Yisrael of the Midianites, then you will be gathered unto your people (Bem 31:2). R. Judah remarked: If Mosheh had wanted to live many more years he could have lived, for the Holy One, blessed be He, told him: *"avenge and afterwards you will be gathered,* Scripture making his death dependent on the punishment of Midian. But the text apprises you of the excellence of Mosheh. He thought: Shall Israel's vengeance be delayed merely that I may live? Instantly, Mosheh spoke to the people saying, *Arm men from among you for the war. (31:3)*

And Mosheh and Eleazar the Kohen and all the princes of the congregation went forth to meet them. This shows the humility and excellence of Mosheh, for they were all the disciples of his disciples.

This shall be the land that shall fall to you as an inheritance (34: 2). The expression teaches that the Holy One, blessed be He, showed Mosheh all that had been and all that was to be. He showed him that from Dan would spring Samson and that Barak the son of Abinoam would come from Naphtali, as well as every generation and its expounders, every generation and its judges, every generation and its leaders, every generation and its transgressors, every generation and its righteous men; as may be inferred from the text, *And Hashem said unto him: This is the land which I swore unto Abraham, unto Isaac, and unto Jacob, saying: I will give it to your seed; I have caused you to see it with your eyes (Dev. 34: 4)*.

Gd is not a man that He should lie (Bem.13: 19), which means: Does not a man make Gd belie His words? Did not the son of Amram [Mosheh] make Him repent? Although He had said, *Let Me alone, that I may destroy them (Dev. 914)*.

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(Water humming in belly) מ מ' דוממת

Holy Zohar Hakdama 6 יוד ה"א וא"ו ה"א (consulation with Soncino and kabbalah.com/k/index.php/p=zohar)
And Benaiah the son of Jehoiada, etc. (II Shemuel 23: 20). ‘This verse’, he said, ‘has been well explained-in addition to its literal meaning-to signify high mysteries of the Torah. “*Benaiah the son of Jehoiada*” (i.e. son of God, son of knowing-God) contains an allusion to wisdom, and is a symbolic appellation which influences its bearer. “*The son of a living man*” indicates the “*Zaddik, the life of the universe*”. “*Mighty of deeds*” signifies the Master of all actions and of all celestial hosts, since all proceed from him; He is the “*Hashem hosts*”, the insignia of all His hosts, yet distinguished and exalted above all. He is “*mighty of deeds, from Kabzeel*”, as if to say: “that great and most mighty tree, from what place comes it, from what grade does it issue? *From Kabzeel*” (lit. gathering of God), from the highest and hidden grade where “*no eye has ever seen, etc.*” (*Yeshayah 64: 3*), a grade which contains the whole and which is the focus of the supernal light, and from which everything issues. That light is the sacred and hidden temple (*Hekal*) wherein is concentrated that divine essence from which all the worlds draw sustenance, and all divine hosts are nourished and so subsist. “*He killed the strong lion of Moab*” is a reference to the two Temples that existed for His sake and drew their strength from Him, namely, the first Temple and the second Temple.

The next verse reads: “*And he killed an Egyptian, a man of good appearance, etc.*” The mystical meaning of this verse is that every time Israel sins, God leaves them and withholds from them all the blessings and all the lights which illumined them. “*He killed an Egyptian*”: this signifies the light of Israel's great luminary, namely Mosheh, who is called an Egyptian, as it is written, “*And they said, an Egyptian delivered us, etc.*” (*Shemot 2: 19*), for there he was born, there he was brought up and there he was insured the higher light. “*A man of good appearance*” (*mar'eh*) also signifies Mosheh, of whom it is written “*ou-mar'eh (by clear appearance) and not in dark speeches*” (*Bem. 12: 8*); so too “*man*” (*ish*), as he is called “*man of God*” (*Devarim 33: 1*), the husband, as it were, of the Divine glory, leading it he would upon the earth, a privilege no other man had ever enjoyed. “*And the Egyptian had a spear in his hand,*” the divine rod that was delivered into his hand, as we read: “*With the rod of God in my hand*” (*Shemot 17: 9*), which is the same rod that was created in the twilight of the Eve of Shabbat, and on which there was engraven the Divine Name in sacred letters.

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Beresheet 21B יוד ה"א וא"ו ה"א

Joshua derived prophetic inspiration from the majesty of Mosheh, as it is written, "*you shalt confer of your majesty upon him*" (Bem 28: 20); this, then, is the fifth grade. Nezah is the left thigh, the grade of Jacob, and therefore David came and united it with the right, as it is written, "*bliss in your right hand is Netzah*". The reason why Jacob's thigh was weak was because the side of impurity touched it and deprived it of its strength; and it remained weak till the time of Samuel. Hence Samuel spoke of the *Netzah of Israel*; and hence, too, he spoke always with severity. Later, however, Gd brought him under the aegis of Hod, after he had anointed kings. On this account he is ranked with Mosheh and Aaron, since he combined two lower grades, as they combined two upper grades, though all the grades are linked with one another.

He opened [a pipeline of supernal Torah which he poured down novel insights on all listeners]] by saying, "*And he killed an Egyptian, a man of good stature, five cubits high*" (*I Divrei Hayamim 11:23*), and all are related to the same secret. This "*Egyptian*" is that one who is known and, "*very great in the land of Egypt in the eyes of the servants*" (*Shemot 11:3*), as he is great and honored. This is how the old man described him (Par. 99). This scripture was studied in the Celestial Academy. "*A man of good stature*" (*I Divrei Hayamim 11:23*). All is one, as "*a goodly man*" and "*a man of good stature*" are both the same, because they represent the measurement and the bounds (dimensions).. As it is written, "*And you shall measure from outside the city*" (*Bemidbar 35:5*). It is also written, "*You shall do no unrighteousness in judgment, in length, in weight, or in measure*" (*Vayikra 19:35*). Therefore, this is a man of good stature (*Middah*, which can also be translated as measurement, dimension, or attribute) who stretches out from one end of the world to the other. And so was Adam (the first Man). And if you say, But it is written, "*five cubits?*" (*I Divrei Hayamim 11:23*), remember that these five cubits extended from one end of the world to the other!" "*And in the Egyptian's hand was a spear, like a weaver's beam*" (*I Divrei Hayamim 11:23*). It is, as the Scriptures say, "*a weaver's beam*," referring to the divine rod (the rod of Hashem), which was in his hand and upon which the divine ineffable Name was engraved by Betzal-el and his Academy by the radiance of the letter combinations. And this is called "*weaving*," as is written, "*Them has He filled with wisdom of heart...of the craftsman and of the embroiderer...and of the weaver*" (*Shemot 35:35*). And the engraved Name shone from within this rod in all directions by the illumination of the wise men that engraved the ineffable Name in forty-two ways.

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25B יוד ה"א וא"ו ה"א

Another explanation of the phrase: "*plant of the field*" is the first Mashiach, who was not yet on earth, whereas "*herb of the field*" is the second Mashiah. Because Mosheh was not there with them to serve the Shekhinah. Of him, it is written: "*And there was not a man to till the ground.*" The secret is given in the verse: "*The staff shall not depart from Yehuda...*" (Beresheet 49:10), which refers to Mashiah Ben David, "*nor the scepter from between his feet*", which refers to Mashiah Ben Yosef. "*Until Shiloh come*" is an allusion to Mosheh as the numerical value of is the same as that of Shiloh. "*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*" the souls of the righteous, who come from the Righteous, the life of the worlds. Because *Siah (Seen-Yod-Het) Hai (Het-Yod) 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 (esev) of the field*", Ayin-Bet and *Shin*.the three leaves, *Yod-Aleph-Hei-Daled-Vav-Nun-Hei-Yod*, " יאהדונה" 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 Shekhinah, until the appearance of he who is called man, who is *Yod-Vav-Dalet, Hei-Aleph, Vav-Aleph-Vav, Hei-Aleph*. יוד ה"א וא"ו ה"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, he, was not yet grown --Mosheh, who validates, "*Truth shall spring (grow) out of the earth*" (Tehilim 85:12). As 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 Mosheh, about whom it is written: "*The law of truth was in his mouth*" (Malachi 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 it appears: "*But there went up a mist (Aleph-Dalet) from the earth*" (Beresheet 2:6) *Aleph-Daled* in the name Adonai. 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. the 70 aspects of the Torah,

Beresheet 28A

Rabbi Shimon Bar Yohai continued the discussion saying, "*And out of the ground Hashem Elohim formed every beast of the field, and every bird of the air*" (Beresheet 2:19). Woe to the world whose hearts are closed, whose eyes are shut and who do not look into the secrets of the Torah and perceive that the "*living creatures of the field*" and the "*bird of the air*" allude to the ignorant. Even those who have a living Nefesh are of no service to the Shekhinah in exile or to

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Mosheh who is with her. For all the time that the Shekhinah is in exile, Mosheh did not move away from her. Rabbi Elazar asked: Who has connected the doings of Adam to the activities of Yisrael and Mosheh? He replied: My son, how can you ask such a thing? Have you not learned: "*Declaring the end from the beginning...*" (*Yeshayah 46:10*) He said to him, It is indeed: Accordingly, Mosheh did not die. And so he is called Adam. Of him, it is written in the final exile: "*But for the man (Adam) there was not found a help*" (*Beresheet 2:20*), as all were matched against him. "*But for the man there was not found a help*" was said about the Central Column, to bring the Shekhinah out of exile. This is why it is written: "*And he looked this way and that, and (when) he saw that there was no man (Adam)...*" (*Shemot 2:12*). As Mosheh is actually of his own aspect, it is said of him: "*But for the man there was not found a help to match him.*"

At the time "*Hashem Elokim caused a deep sleep to fall upon Adam*" (*Shemot 2:21*). *Yod-Hei-Vav-Hei Elokim* alludes to Aba and Ima and "*a deep sleep*" is the exile, as it is written "*A deep sleep fell upon Avram...*" (*Beresheet 15:12*). He caused a deep sleep to fall upon Mosheh, and he slept, and sleep is an allusion to exile. In the phrase: "*And he took one of his sides*", from whose ribs did he take? Aba and Ima took one out of one of the maidens of the Queen. She is the aspect of white "*fair as the moon.*" "*And closed up the flesh in its place*" (*Beresheet 2:21*) refers to the flesh about whom it is said: "*For that he also (Beshagam) is flesh*" (*Beresheet 6:3*). The flesh of Mosheh is **red**, and it is said of him: The face of Mosheh is as the face of the sun.. This is the reason why: "*Fair as the moon, clear as the sun*" (*Shir Hashirim 6:10*). Another explanation "*And closed up the flesh*" (*Beresheet 2:21*) is that they wanted to protect her. It is written: "*And Hashem shut him in ('closed up after him')*" (*Beresheet 7:16*). Another explanation of the phrase: "*And closed up*" is: "*Over against the border...*" (*Shemot 25:27*). So a frame is established wherein the Queen-"*shall be shut for six working days*" (*Yehezkel 46:1*),

יוד ה"א וא"ה"א 27A

And Hashem Elokim took the man, and put him into the Garden of Eden" (*Beresheet 2:15*). From where did He take him?: He took him from the four elements, as it is written: "*And from thence it was parted, and branched into four streams*" (*2: 10*), detached from them "*put him into the Garden of Eden*". So too the Holy One, blessed be He, shall do to a man created from these four elements when he repents and studies the Torah. The Holy One, blessed be He, shall take from there. About this it is written: "*And from thence it was parted*", as He detached him from their lusts and put him in His own garden, which is the Shekhinah, "*to till it*, by means of the positive commandments and "*to keep it*" (*Beresheet 2:16*) by means of negative commandments. If one has the merit "*to keep*" the Shekhinah, he shall become master of the four elements. And he becomes a river from which they are watered, and not watered by any other. And they recognize

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him as their master and ruler.

If he transgresses the Torah, they shall be watered by the bitterness of the Tree of Evil, which is the evil inclination. It is written about all the parts of the body that are made of the four elements in him, "And they made their lives bitter with hard bondage..." (Shemot 1:14). They made them bitter by the bitterness of the gallbladder (*marah*). Of the sacred parts of the body, which are from the side of good, it is written: "And when they came to Marah ('bitter'), they could not drink of the waters of Marah, for they were bitter..." (Shemot 15:23). Similarly, the sages of the Mishnah said that the verse, "And they made their lives bitter in hard bondage..." refers to hard questions, 'in mortar' (*homer*), and 'in brick' (*levenah*) in clarifying (*libun*), the Halakhah, 'And in all manner of bondage in the field', allude to the Baraita, 'All their bondage'--namely the Mishnah.

If they repent, it is said of them: "And Hashem showed him a tree" (15: 25), the Tree of Life by which "the waters were made sweet.". And this is Mosheh the Mashiach, as it is written of him : "The rod of the Elokim is in my hand" (Shemot 17:9); "the rod of the Elokim" is Matatron, who has life on one side and death on the other. When he changed into a rod, he was helpful from the side of good. But when he changed into a serpent he worked against him. So immediately, "Mosheh fled from it" (Shemot 4:3). The Holy One, blessed be He, delivered Matatron into the hands of Mosheh , for he is the secret of the Oral Torah, which prescribes what is forbidden and what is permitted. As soon as Mosheh smote the rock with the rod, the Holy One, blessed be He, removed it from Moshe's hand, as it is written: "Went down to him with a staff" (II Shmuel 23:21) to smite him with it. The staff is the evil inclination, the serpent, and everything; in exile are because of it. More: "And from thence it was parted." Happy is the man who is occupied in the study of the Torah. When the Holy One, blessed be He, takes him away from this body--from its four elements--he is detached from them and becomes head of the four living creatures. It is written about them: "They shall bear you up in their hands" (Tehilim 91:12).

יוד ה"א וא"ו ה"א 37B

And Hashem said: 'My spirit shall not always strive on account of man, for that he also is flesh'" (Beresheet 6:3). Rabbi Aha said: At that time, this river, which originates and flows out of Eden---produced a supernal spirit from the Tree of Life. It poured this into the tree and from it flowed spirits of life into the bodies of people, a very long time until their sins reached the supernal world and stood by the door. The supernal spirit departed from the tree--, at the instant when souls soared into people. Hence, it was written: "my spirit will not strive with man forever ('for the world) to give to the world when souls fly to people.

In the verse: "For that (*beshegam*) he also is flesh," Rabbi Elazar claims that *Beshagam* refers to Mosheh , who shines on the moon. Because of that force, people can live in this world a long time. The phrase: "And his days shall be 120 years" (Beresheet 6:3) alludes to Mosheh. Through

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him, the Torah was given, he bestowed life upon people from the Tree of Life. Had the children of Yisrael not sinned, this situation would have continued.. Thus, the text says, "*Engraved (harut) upon the tablets*" (Shemot 32:16), freedom (*herut*) from the Angel of Death, because the Tree of Life was drawn down.

Hence, "*For that (beshagam) he also is flesh*" because beshagam is flesh-, because upon him rests the inflow of eternal life. *Beshagam*, is connected to the upper and lower worlds. Hence, we learn that Mosheh did not die. He was taken from this world from where he shines upon the moon. Even though it disappears from the world, the sun does not die. Instead, it now shines upon the moon. Similarly with Mosheh. Another explanation of: "*For that he also is flesh*" maintains that when the spirit of life resides within the body of people for a long time, this spirit becomes like flesh to be drawn after the body and be involved only with worldly affairs.

Parshat Noah 67b יוד ה"א וא"ו ה"א

Come and see [with your inner vision the diagram of the Tree of Life Sefirot]: What is the difference between Mosheh and other human beings? When the Holy One, blessed be He, said to Mosheh "*Now therefore let me alone... and I will make you a great nation*" (Shemot 32:10), Mosheh immediately asked, 'Shall I abandon Yisrael, forget their punishment, and not plea for mercy for them, because of my welfare? The world now shall say that I have killed the nation of Yisrael, and that I did the same as Noah had done before me.' Noah did not plea for mercy on behalf of the world, and they all perished, because the Holy One, blessed be He, had told him that he and his children would be saved by the ark-as the verses state: "*and I, Myself shall bring the Flood water...*" and "*I shall destroy all existence that I have made from upon the face of the ground (Beresheet 7:4)*" and "*As for me behold, I establish my covenant...*" and "*Come you... into the ark.*" Because Noah did not plea for them, the Flood waters are named after him, as it is written: "*for this is as the waters of Noah to me*" (Yeshayah 54:9). Moshe said: Now all the people shall say that I have killed them, because Hashem has told me that He shall make me a great nation. Now it is best for me to die and not have the nation of Yisrael destroyed. Then immediately, "*Moshe besought Hashem his Gd and said, Hashem, why does your wrath burn against your people?*" (Shemot 32:11). He prayed for mercy, and indeed mercy for the world was aroused. Rabbi Yitzhak continued: At first, when he pleaded for mercy for them, what did he say? He said, "*Hashem, why does your wrath burn against your people?*" (32:11.). Why did Moshe ask why? They sinned by idol worshiping-for it is written: "*...they have made them a molten calf and have worshiped it*" (32: 8)-nevertheless Mosheh asked why! We have already learned that when a person is trying to appease a friend who has been offended by another, he should not magnify, but should rather minimize, the offense in the eyes of the offended. Later, he should maximize it in the eyes, saying: "*You have sinned a great sin!*" (32: 30). He did not relent, but kept pleading with the Holy One, blessed be He, for mercy, to the point of offering

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his own life . As it is written: "and if not, blot me, I pray you, out of your book which you have written" (32: 32). And then the Holy One, blessed be He, forgave them, as it is written: "and Hashem relented of the evil . . ." (32:14). But Noah did not act, he only pleaded to be saved and left the world to its fate. So whenever Judgment is upon the world, the Holy Spirit says, "Alas! There is no one to be found like Mosheh." As it is written: "Then he remembered the days of Moshe... Where is he who brought them up out of the sea...?" (Yeshayah 63:11). The verse tells us, "Hashem said to Mosheh, 'why do you cry to me?'" (Shemot 14:15), showing that he himself brought them up out of the sea through prayer and because he prayed for Yisrael upon the sea, he was called "he who brought them up out of the sea," as he did bring them out from the sea."Where is he that put His holy spirit within them?" (Yeshayah 63:11) refers to Mosheh; to he who caused the Shekhinah to reside among the people of Yisrael and led them through the depths on dry land when the waters were cleft, as if frozen. And all this happened because he was willing to offer his life to save the people of Yisrael.

Parshat Wayetze 151b יוד ה"א וא"ו ה"א

And he looked and behold a well in the field.. R. Yehudah discoursed on the verse: A psalm (mizmor= song, hymn) of David when he fled from Absalom his son (Tehillim 3: 1). 'The companions', he said, 'have been perplexed by the title "song" given to this psalm. When his own son rose up against him, David should rather have uttered a lamentation, since a little hurt from one's kin is worse than a great hurt from a stranger. The truth, however, is that David was apprehensive lest the punishment for his sons might be remitted to the next world, and so when he found that it was being exacted from him in this world he rejoiced. Further, he was comforted by the fact that many, superior to himself, had had to flee alone, like Jacob, who "fled into the field of Aram" (Hoshea 12: 13), all alone, and Mosheh, who fled from the face of Pharaoh (Shemot 2:15), also alone; whereas he was accompanied by all the nobility and the valiant men of the land and the chiefs of Israel, who stood on his right hand and on his left to guard him on all sides. Seeing himself thus favored, David broke out into song.' R. Judah further remarked: 'The fugitives mentioned above in the course of their wanderings all came across that well. Why not David also? The reason is that it was at that time at enmity with him, whereas it welcomed Jacob and Mosheh and was eager to approach them, and as soon as it saw them its waters rose to meet them, like a woman rejoicing to greet her husband.

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Parshat Wayechi 239a יוד ה"א וא"ו ה"א

He then discoursed on the text: *And he called to Mosheh, etc. (Vayikra 1, 1)*. He said: ‘The *aleph* א of the word *vayikra* (and he called) is written small in the scroll, to show that this calling was not a perfect one, because it was only in the Tabernacle and in a strange land, perfection being only found in the Holy Land. Further, in the Tabernacle there was only the Shekinah, but in the land there was the complete union of Male and Female. When a king sits on his throne wearing the royal crown, he is called Great King, but when he comes down from his throne and visits his servant, he is called Little King. So God, as long as He is on high over all, is called Supreme King, but when He brings His abode below, He is simply King, not Supreme as before. The word “called”, as we have learnt, means that he summoned him to his sanctuary. The “tent of meeting” (*mo'ed*=also appointed time) means the tent on which depends the reckoning of seasons, festivals, and sabbaths, this being none other than the moon. The word “saying” (*lemor*, to say) indicates the disclosing of what was concealed; and so in all places where it occurs (e.g. “*And Gd spoke unto Mosheh, saying*”), it means that permission is given to disclose. It is written just before: “*And they brought the tabernacle to Mosheh*” (*Shemot 39: 33*). The reason why the Israelites brought the Tabernacle to Mosheh when they had finished it was because Gd had shown him the whole plan of it on Mount Sinai; so now they brought it to him in order that he might see whether it corresponded to the plan which he had seen. It was as if a king had given orders for a palace to be built for his queen, and had charged the builders to make one room here and one there, here a bedchamber and there a sitting-room, and so when the builders finished they showed it all to the king. So the Israelites brought the Tabernacle to Mosheh who was the “master of the house”, the “*man of Gd*”. When the sanctuary was finished, the queen invited the king to it, and invited also her husband, that is to say, Mosheh he master of the house. Hence Mosheh was able to “*take the tent and pitch it outside*” (*Shemot 33:7*), a thing which no one else could possibly have done.

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מ' דוממת

יוד ה"א וא"ו ה"א 245A

As they were sitting they heard R. Shimon coming up the road, with R. Judah and R. Isaac. When he approached the cave, R. Eleazar and R. Abba came out. R. Shimon said: 'I can see from the walls of the cave that the Shekhinah is here.' So they all sat down. Said R. Simeon: 'What have you been discussing?' R. Abba replied: 'The love of the Community of Israel for God, and R. Eleazar applied to it the verse: "*Set me as a seal upon your heart, etc.*"' Said R. Shimon: 'Eleazar, you have been scrutinizing the supernal love and affection.' He then fell into silence for a while. At last he said: 'Silence is good everywhere except in connection with the Torah. I have a certain gem which I do not desire to withhold from you. It is a profound thought which I have found in the book of Rab Hamnuna the Elder. It is this. Everywhere the male runs after the female and seeks to incite her love, but here we find the female courting the male and running after him, which it is not usually reckoned proper for the female to do. But there is here a deep mystery, much prized among the treasures of the king. There are three souls belonging to the celestial grades. The three are really four, because one is the supernal soul, which is not clearly discerned, even by the treasurer of the upper treasury, much less the lower. This is the soul of all souls, inscrutable and unknowable. Everything is dependent upon it, and it is veiled in a covering of exceeding brightness. It drops pearls which are linked together like the joints of the body, and it enters into them and displays through them its energy. It and they are one, and there is no separation between them. There is another, a female soul which is concealed in the midst of her hosts, to which is attached the body, and through this body she shows her energy, like the soul in the human body. Those hosts are the counterpart of the hidden joints above. There is another soul, to wit, the souls of the righteous below. These come from those superior souls soul of the female and the soul of the male, and therefore the souls of the righteous are superior to all the heavenly hosts and camps. You may ask, if they are so transcendent from both sides, why do they come down to this world to be afterwards removed from it? Imagine a king who had a son whom he sent to a village to be brought up until he should learn the ways of the king's palace. When the king heard that his son was grown up, out of his love for him he sent the Matron his mother for him, and brought him into the palace, where he rejoiced with him every day. So the Holy One, blessed be He, had a son from the Matron, to wit, the celestial holy soul. He sent it to a village, to wit, to this world, to be brought up in it, and learn the ways of the king's palace. When the king found that his son had grown up, and that it was time to bring him to the palace, out of his love for him he sent the Matron for him and brought him into the palace. The soul does not depart from this world till the Matron has come for her and brought her into the king's palace, where she remains forever. And for all that, the inhabitants of the village weep for the parting of the king's son from them. There was one wise man among them who said: "Why are you weeping? Was he not the king's son,

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אל שדי (5) מה"ש (4) אלהים (3) (4 times)

(Air in chest) ה
ואויר רוח חק מכריע

(Fire hissing in head) ש
ש' שורקת

(Water humming in belly) מ
מ' דוממת

and is not his proper place in his father's palace and not among you?" So Mosheh, who was a wise man, saw the villagers weeping, and said to them: "*You are sons of Hashem your Gd, you shall not cut yourselves*" (*Devarim* 14:1). Now, if the righteous all knew this, they would rejoice when their time arrives to depart from this world. For is it not a great honour for them that the Matron comes for their sakes to bring them to the King's palace, so that the King may rejoice in them every day? For Gd hath no delight save in the souls of the righteous. Now the love of the Community of Israel for God is excited only by the souls of the righteous here on earth, because they come from the side of the king, the side of the male. This excitement reaches the female and stirs her love; and in this way the male awakens the love and affection of the female, and the female is united in love with the male. In the same way, the desire of the female to pour forth lower waters to meet the upper waters is only aroused through the souls of the righteous. Happy, therefore, are the righteous in this world and in the world to come, since on them are established upper and lower beings. Hence it is written: "*The righteous man is the foundation of the world*" (*Mish.* 10:25). Mystically speaking, the *Tzaddik* is the foundation of the upper world and the foundation of the lower world, and the Community of Israel contains the *Zaddik* from above and from below. The righteous one from this side and the righteous one from that side inherit her, as it is written *The Righteous One inherits this earth*, and pours upon it blessings every day, and furnishes it with luxuries and delicacies in his flow. All this is hinted in the words: "*Out of Asher his bread shall be fat and he shall yield royal food.*" It is from the future world that the stream reaches this Righteous One which enables him to provide luxuries and delicacies to this earth, thus transforming it from "the bread of poverty" into "the bread of luxury."

Shemot 11A א"ה וא"ה א"ה יוד [See also pp. 101-103]

"*And there went a man from the house of Levi*". This refers to Gabriel, who is called "*the Man*" (*Daniel* 9 2). "*Of the house of Levi*" is the Community of Israel, which proceeds from the "Left Side". "*And took the daughter of Levi*", namely the super-soul (Neshamah); for we have been taught that in the hour when the body of a righteous one is born into the world, the Holy One summons Gabriel, who takes from Paradise the soul ordained for that saint and commands her to descend into the body of him who is to be born in this world; and he, Gabriel, is thus appointed as guardian to that soul. But, it may be said, do we not know that the angel appointed to guard the spirits is called "*Laila*" (night)? How, then, can you say it is Gabriel? The answer is that both names are correct; for Gabriel comes from the "Left Side", and anyone who comes from that side bears also the other name, which signifies "night".

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According to another explanation, “*a man*” here is Amram, and “*the daughter of Levi*” is *Yokheved*. A heavenly voice bade him unite himself with her, as through the son which should be born of them the time of the redemption of Israel would be brought near. And the Holy One came to his aid, for, as we have been taught, the Shekhinah reposed upon the nuptial bed and the will of the two in their union was one with the will of the Shekhinah. Therefore the Shekhinah ceased not to abide with the fruit of that union. It is written: “*Sanctify yourselves and be holy*” (*Vayikra 11:44*), which signifies that when a person so sanctifies himself here below the Holy One adds His sanctification from above. As the two strove to unite themselves also with the Shekhinah, She on her side united Herself with them in their union. Said R. Isaac: ‘Blessed are those righteous ones whose whole desire is ever to be united with the Holy One in completeness and perfection! Inasmuch as they cleave unto Him will He also cleave unto them for ever and ever. Woe unto the wicked, whose desire and attachment is turned away from Him! Not only do they keep aloof from Him, dwelling in separation, but they even unite themselves to that “other side”. Thus Amram, who was faithful to the Holy One, became the father of Mosheh-him whom the Holy One never deserted, and with whom the Shekinah was ever united, blessed be he!’.

And the woman conceived and had a son and she saw he was good.. What mean the words “*that he was good*”? Said R. Hiya: ‘She saw that even at his birth he was marked with the sign of the covenant, for the word “*good*” contains an allusion to the covenant, as it is written, “*Say of the righteous one that he is good*” (*Yeshaya 3:10*)’ R. Jose said: ‘She saw the light of the Shekhinah playing round him: for when he was born this light filled the whole house, the word “*good*” here having the same reference as in the verse “*and Gd saw the light that it was good*” (*Beresheet 1: 4*).’

And she hid him 3 months: What does this signify? R. Judah says: ‘This is a hint that Mosheh was not destined to perceive the Supernal Light until three months (after the Exodus) had passed, as it says “*in the third month after the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai*” (*Shemot 19:1*). Only then was the Torah transmitted through him, and the Shekinah revealed, resting on him before the eyes of all, as it says, “*and Mosheh went up unto God, and Hashem called him out of the mountain*” (*19: 3*).’

And when she could no longer hide him During all that time his communing with the Holy One, blessed be He, was not manifest; but afterwards, “Mosheh spoke, and Gd answered him by a voice” (*Shemot 19*).

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She took for him an ark of reeds: thereby prefiguring the Ark that contains the “Tables of the Covenant: and *daubed it with slime and pitch*, prefiguring again the Ark which was overlaid within and without. R. Judah said that this was symbolic of the Torah in which the Holy One, blessed be He, laid down stringent rules [*homer*, which means both ‘slime, and (as a legal term) ‘stringency’] in the form of commandments, positive and negative. ***And she put the child inside.*** This prefigures Israel, of whom it is written: “*When Israel was a child then I loved him (Hoshea. 11: 1): And laid it on the flags (soph)*, alluding to the commandments of the Torah, which did not come into force until they entered the Land at the end (*soph*) of forty years. *By the lips/bank of the river* alluding to the instruction issuing from the lips of the teachers of law and statute. *And took a wife a daughter of Levi* This signifies the place which is filled with the brightness of moonlight (*Malkut*).

And she hid him 3 months. These are the three months in which the world is under the aegis of stern Justice, namely Tammuz, Ab, and Tevet. And what mean these words? They signify that before descending into this world Mosheh dwelt already in the upper regions, and therefore was united with the Shekhinah from the moment of his birth. R. Shimon concluded from this that the spirits of the righteous exist in heaven before they come down into this world. ***And when she could no longer hide him she took for him an ark of reeds.*** She guarded him with signs against the power of the fishes that swim in the ocean—that is, the evil spirits—“*wherein are things creeping innumerable*” (*Tehillim 104:25*). She protected him from such harm by a precious covering composed of two colors, black and white (grace and might). She laid the child between these hues, in order that he might become familiar with them, and later ascend between them to receive the Torah. ***And Bat Paroh came down to bathe in the river.*** She was the symbol of the power emanating from the “left side”, which betokens severity; she thus bathed in the “*river*” and not in the “*sea*”. ***And her handmaidens walked by the river.*** signifying all the legions that proceed from that side. ***And she opened it and saw it the child .*** Why say “*she saw it, the child*” instead of simply “*she saw the child*”? Said R. Shimon: “There is not a word in the Torah that does not contain sublime and precious mystical teachings. In regard to this passage, we have learned that the impress of the King and the Matrona was discernible in the child, an impress symbolized by the letters Vav ו and Heh ה. She thus straightway “*had compassion on him*”. So far, the whole passage has allusions to heavenly matters; from this point the text concerns earthly occurrences, with the exception of the verse following. ***And his sister stood far off.*** Whose sister? The sister of Him Who calls the Community of Israel “*My sister*”, in the verse “*Open to me, my sister, my love!*” (*Shir HaShirim 5 2*). “*Afar off*”—as it is written: “*Afar off*”—as it is written: “*From far off has Hashem appeared unto me*” (*Yer. 30 2*). From which it is evident that all the righteous are known by all in those higher regions before their souls descend into this world; how much more, then, Mosheh . We also

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(Water humming in belly) מ 'מ דוממת

learn from this that the souls of the righteous emanate from an upper region, as we have already stated. But there is also an esoteric lesson connected with it, namely, that the soul has a father and a mother, as the body has a father and a mother in this world. In fact, all things above and below proceed from Male and Female, as we have already derived from the words *"Let the earth bring forth a living soul"* (*Beresheet* 1: 24). *"The earth"* symbolizes the community of Israel; *"a living soul"*-the soul of the first, the supernal Man, as already explained.' Then came R. Abba to him, kissed him, and said: 'Truly you have spoken well! It is so indeed. Blessed is Mosheh, the faithful Shepherd, more faithful than all the other prophets of the world.'

Shemot Sitre Torah

"And his sister stood" (*Shemot* 2:4). This is Hokhmah. As is said: *"Say to wisdom, 'You are my sister"* (*Mishlei* 7:4). Rabbi Yitzhak said: The decree of Judgment was never removed from the world. For every time that Yisrael sinned, Judgment accused them, and then *"his sister stood afar off."*, as is said: *"Hashem appeared from afar to me"* (*Yirmeyah* 31:2).

13A

As they were proceeding, they passed a well from which they drank. Said R. Eleazar: 'Blessed are the righteous! Jacob ran away from his brother, and chanced to find a well; as soon as it saw him, the waters recognized their master and ascended to meet him, and there he found his spouse. Mosheh felt assured when he saw that the water came up to him that there he would meet his future wife. Furthermore, the holy spirit never left him, and he knew by inspiration that Zipporah would be his wife. He thought: "To be sure, Jacob came to this same place and the waters came up towards him, and then a man came up and took him into his house and supplied him with all his needs: the same will happen to me".' Said the man who accompanied them: 'We have been taught that Jethro had been a heathen priest, and as soon as he saw that there was no truth in paganism he renounced it and ceased to worship the idols, and then his people excommunicated him, and when they saw his daughters they drove them away, for previously the shepherds used to pasture Jethro's flocks. When Mosheh saw through the holy spirit that the shepherds acted as they did on account of their idolatrous religion, he straightway stood up and helped the daughters and watered their flocks, acting wholly from zeal for Gd in all things.'

20B יוד ה"א וא"ו ה"א

And Mosheh tended the flock of Yitro his father in law the priest of Midian. R. Hiya quoted in this connection the verse: *"Hashem is my shepherd, I shall not want."* 'As the shepherd', he said, 'leads the sheep to a good pasture by the water-springs, and deals with them tenderly, so it is written of the heavenly Shepherd, the Holy One, blessed be He, that *"In pastures green He makes me lie, He leads me to the streams which run most pleasantly, my*

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soul He restores”. Said R. Jose: ‘A good shepherd keeps his flock in the open and will not let them stray into private ground, and so Gd keeps Israel in the straight path and will not let them turn right or left.’ R. Jose also said: ‘If a leader of Israel is a wise shepherd, he willingly takes upon himself the yoke of the Kingdom of Heaven and leads his flock in accordance with it; but if he is wise in his own conceit, *“there is more hope of a fool than of him”* (Mishlei 26:12).’ R. Judah said: ‘Mosheh was a wise shepherd and knew how to treat his flock. He was like David, who was *“tending the sheep”* (I Shemuel 16: 11), and because he was very wise, and treated his flock with great consideration and care, Gd made him king over all Israel. Why did Moses tend sheep and not oxen?’ R. Judah said: ‘Israel are called sheep, as it says: *“And my sheep, the sheep of my pasture, are men”* (Yehezkel. 34, 31), and again, *“As the flock of holy things, as the flock of Jerusalem”* (36: 38). As the sheep sacrificed on the altar becomes a means of propitiation, enabling the sacrificer to inherit the world to come, so does Israel enable her leader, if he be a good shepherd, to inherit the world to come. As the shepherd tends with special care the newly-born lambs and carries them in his bosom gently leads them after their mother, and is compassionate with them, so must Israel's shepherd be compassionate and not cruel. Thus Mosheh said: *“You said to me, Carry them in your bosom”* (Bem. 11: 12). As the good shepherd saves the sheep from wolves and lions, so does the good shepherd of Israel save them from pagan nations, from judgement here below and from judgement above, and prepares them for the life of the world to come. Just such a faithful shepherd was Mosheh, and the Holy One, blessed be He, foresaw that he would shepherd Israel as he shepherded Jethro's flock, the males as they required, and the females likewise according to their needs. Moreover, Mosheh *“tended the flock of Yitro”*, not his own sheep, though he must have possessed some, for, as R. Jose remarked, “Jethro was a rich man, and, surely, he must have given to his son-in-law sheep and cattle!” Yet he did not tend his own sheep, for then people might have said, “he treats them so well because they are his own”. Although Yitro was a *“priest of Midian”*, that is to say, a pagan, yet because he was kind to Mosheh the latter served him well and tended his flock with all due care in good and fat pasture.’ *And he led the flock to the back of the desert..* Said R. Jose: ‘From the time when Mosheh was born, the holy spirit never left him. He discerned by means of the holy spirit that that desert was sanctified and prepared by God as the place for Israel's acceptance of the yoke of the Kingdom of Heaven (the Sinaitic Law), therefore *“He led the flock to the back of the desert”*-not to the wilderness, as he did not wish them to tread that spot.’ *And came to the Mountain of Gd to He came alone, without his flock.* Said R. Jose: ‘When a magnet becomes aware of a piece of iron, it instinctively leaps towards it. So Mosheh as soon as he saw the mountain, was attracted towards it.’ R. Abba said: ‘Verily, Mosheh and the mountain were prepared for one another even from the six days of Creation. On that day the mountain moved towards Mosheh and seeing that Mosheh was about to ascend, it stopped, and both man and mountain were filled with joy.’ Said R. Jannai: ‘How did

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מ' דוממת

Mosheh know it was the mountain of God? Because he saw birds circling round it with outstretched wings, but never flying over it.' R. Isaac said: ' Mosheh saw birds flying towards him from the direction of the mountain and falling at his feet. This showed him plainly the character of the mountain, so he "led his flock to the back of the wilderness" and went up alone.

יוד ה"א וא"ו ה"א Wayera 25B

And Mosheh spoke before Hashem, saying, Behold, the Children of Yisrael have not listened to me, so how then will Pharaoh hear me who has uncircumcised lips?

How did Mosheh dare say this? Had not the Holy One already promised him, when he said that he was not eloquent, that He "will be with his mouth" (*Shemot 4:10-12*)? Or did the Holy One not keep His promise? However, there is here an inner meaning. Mosheh was then in the grade of "Voice", and the grade of "Utterance" was then in exile. Hence he said: "How shall Pharaoh hear me", seeing that my "utterance" is in bondage to him, I being only "voice", and lacking "utterance". Therefore Gd joined with him Aaron, who was "utterance" without "voice". When Mosheh came, the Voice appeared, but it was "a voice without speech". This lasted until Israel approached Mount Sinai to receive the Torah. Then the Voice was united with the Utterance, and the word was spoken, as it says, "and Hashem spoke all these words" (*Shemot 20: 1*). Then Mosheh was in full possession of the Word, Voice and Word being united. That was the cause of Mosheh's complaint (v. 23), that he lacked the word save at the time when it broke forth in complaint and "Gd spoke to Mosheh" (6: 2). On this occasion the word began to function, but it ceased again, as the time was not yet ripe; hence the verse continues, "and said to him, I am Hashem". Only at the giving of the Law Mosheh was, as it were, healed of his impediment, when the Voice and the Utterance were united in him as their organ. Before that event the power which is Utterance guided Israel in the desert, but without expressing itself until they came to Sinai. R. Judah interpreted in the same sense the verse from the Song of Songs (v, 5-6): "I rose up to open to my beloved, but my beloved hath withdrawn himself and was gone". As long as the Community of Israel is in exile the Voice is withdrawn from her and the Word does not function, as it says, "I am dumb with silence" (*Tehilim 39, 3*); and even when the Word does awaken, "my Beloved has withdrawn Himself", i.e. it suddenly ceases, as it did at first with Mosheh.

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(Water humming in belly) מ מ' דוממת

Bo 27B

The whole subject, however, is explained esoterically among “the reapers of the field”, for it contains a supreme mystery, having been proclaimed by the faithful prophet, even Moses, of whom it is written, “*You are fairer than the children of men; grace is poured into your lips; therefore Gd has anointed you with the oil of gladness*”

You are fairer than the children of men” refers to Shet and Hanokh; “*grace is put into your lips*” means that Mosheh was greater *above your fellows*” (*Tehilim* 44: 3, 8). “*than Noah and his sons*; “*therefore Gd has blessed you*” signifies that he was above Abraham and Isaac; “*oil of gladness*” suggests that Mosheh was greater than Jacob; and “*above your fellows*” that he was above all other prophets. Could a man so great, who ascended to degrees not attained by any other, have spoken with such a lack of precision? The truth, however, is as follows. It is written: “*Who is this that comes out of the wilderness like pillars of smoke?*” (*Shir HaShirim* 3: 6). This smoke symbolizes the Crown which is called *Zot* (this, i.e. the *Sefirah Malkut- Kingdom*) and “*Woman*”; as it is written, “*This (le-zot) shall be called woman*” (*Ber. 2: 23*). This Crown which is called *zot* rules over the middle of the night, so that it is able to be at one and the same moment white to Israel and black to the heathens; and so long as the night is not divided it cannot perform this function, as we learn from the case of Abraham, for whom, as we are told, “*the night divided against them*” (*Ber. 14:15*). So here, Mosheh used the expression *ka-hazot*, meaning thereby “when the night is divided”, knowing that it would not perform its function till then; but the latter expression “*in the middle*” (lhalf) means “in the second half”, which is always the period when this *zot* executes judgements. As to the references to the “*firstborn behind the mill*”, and to the “*firstborn of the captive and of the cattle*”, they relate to the three grades of impurity, with all their spirits and powers, higher and lower, with whom Pharaoh, being himself the wiliest of all his magicians, endeavoured to entangle the Israelites so subtly and so inextricably that they should never again be free. Here it was that the power of the Holy One, blessed be He, was revealed.

Parshat Beshalah 53B יוד ה"א וא"ו ה"א

Then sang Mosheh.... R. Judah applied to Mosheh the words: “Before I formed you in the belly I knew you, and before you came forth out of the womb I sanctified you, and I ordained you a prophet unto the nations” (Yer. 1: 5). ‘Happy is the lot of Israel,’ he said, ‘that the Holy One, blessed be He, loved them more than any other nation, and out of the abundance of His love appointed to them a prophet of truth and a faithful shepherd, within whom He awakened the holy spirit more than in any other faithful prophet, communicating to him a part of His very self. Jacob dedicated the tribe of Levi to the Holy

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מ (Water humming in belly) מ' דּוֹמְמַת

One, blessed be He, and as Levi was His in a special sense, He took him and crowned him with many crowns, and anointed him with the oil of the holy spirit from above, so that the holy spirit should issue forth to the world through him as from the representative of the holy faith. When the hour arrived at which Mosheh the faithful shepherd and prophet was to descend into this world, Gd brought forth a holy spirit from the depths of a sapphire stone in which it was hidden, and crowned it with crowns, and illumined it with two hundred and forty-eight lights, and stationed it before Him and gave over unto its charge the whole of His own Household, with the one hundred and seventy-three keys. Then He crowned it yet again with five crowns, each of which ascended and illumined a thousand worlds of lights and lamps stored in the secret treasures of the holy and highest King. Then the Holy One led it through all the lightful splendor of the Garden of Eden, and brought it to His Palace through all the ranks of the celestial legions. These were greatly amazed, and cried aloud: "Turn aside! For the Holy One has roused a Spirit to rule and to shake the worlds." One voice murmured: "Who is he, this stranger, in whose hands are all the keys?" But another rebuked the first, and proclaimed: "Receive him in your midst! For on a day, and that right soon, he will descend to dwell among men, and the Torah, the most hidden treasure, shall be delivered into his hands to shake worlds both above and below." Then all trembled and followed Mosheh saying: "*You have caused a man to ride over our heads; we went through fire and through water*" (Tehillim 66: 12). The letter מ Mem of the name of מֹשֶׁה Mosheh drew close and crowned itself with its crown, and then crowned Mosheh with three hundred and twenty-five crowns, delivering also its keys into his hand. crowns, delivering also its keys into his hand. The letter ש Shin of the three Patriarchs crowned him with three holy crowns, and delivered into his keeping all the keys of the King and appointed him the faithful steward of the Household. The letter ה Heh drew close and crowned him with its crown. Then the spirit descended in one of the boats that sail on the great Sea, and received him in order to train him for sovereignty, and gave him, Mosheh weapons with which to vanquish and punish Pharaoh and his whole land. And when he came down to earth in the seed of Levi, four hundred and twenty-five lights glittered before the face of the King, and four hundred and twenty-five esoteric formations of letters, expressing Divine mysteries, accompanied the spirit to its place. When he came forth into the world, the letter ה Heh of the Holy Name shone from his face, and the house wherein he dwelt was filled with his radiance. At that hour the Holy One proclaimed: "*Before I had formed you in the belly I knew you; and before you came out of the womb I sanctified you, and I made you a prophet unto the nations.*"

Said R. Isaac: 'At the moment when the Holy One slew the great chieftain of the Egyptians, and Mosheh and the children of Israel saw him, they began to sing.' *Then sang Mosheh and the Children of Yisrael this song to Hashem.* Said R. Abba: I have examined

יוד יוד הי יוד הי ויו הי + אלף הי יוד הי (2) ; רצון = נוצר = מקור (1)
אל שדי (5) מה"ש (4) אלהים (3) (4 times)

ה (Air in chest) ואויר רוח חק מכריע

ש (Fire hissing in head) ש' שורקת

מ (Water humming in belly) מ' דוממת

all the songs which Israel sang unto the Holy One, and I find that all of them began with “then” (*az*). The reason for this is that all the wonders, and all the mighty deeds which were done to Israel when the light of the Holy Ancient One shone in His crowns, are engraved in the letters א Aleph and ז Zayin. Then there is song, the song of all sides. “*Yashir*” (*will sing*): the tense suggests that this song fitted that occasion and will also fit the future Redemption, when it will again be sung by Israel. The expression “*Mosheh and Israel*” proves that the righteous of the past ages, although they have entered into the highest regions and are united with the “Bundle of life”, will all rise again in bodily form and behold the signs and mighty works which the Holy One shall show to Israel, and sing this hymn.’ R. Shimon established this fact by the following verse: “*And it shall come to pass in that day that Hashem shall set His hand again the second time to recover the rest of his people*”

יוד ה"א וא"ו ה"א 58A

Said R. Eleazar: ‘When Mosheh entered the cloud (*Shemot* 24:18), like a man traversing the region of the Spirit, a certain great angel, whose name, according to tradition, is *Kemuel*, and who is appointed guardian and chief over twelve thousand messengers, sought to attack him. Thereupon Mosheh opened his mouth and uttered the twelve letters of the Holy Name which the Holy One had taught him at the bush, and the angel departed from him to a distance of twelve thousand parasangs. And Mosheh walked in the midst of the cloud, his eyes flaming like coals of fire. Then another angel met him, greater and more eminent than the first. His name, according to tradition, is *Hadrani-kel*, and he is set above all the other angels and celestial cohorts, is even removed from them by a distance of one thousand and sixty myriads of parasangs, and his voice, when he proclaims the will of Hashem, penetrates through two hundred thousand firmaments which are surrounded by a white fire. On seeing him, Mosheh was struck dumb with awe, and would have thrown himself down from the cloud, but the Holy One, blessed be He, admonished him, saying: “Mosheh, you did speak to me at the bush and did desire that should reveal to thee the Holy Name, and was not afraid, and are thou now scared before one of My servants!” When Mosheh heard these words from the voice of his Master, he took courage; opening his mouth, he uttered the Supreme Name of seventy-two letters. At this, *Hadrani-kel* trembled, and drew near to Mosheh and cried: “Happy indeed is your lot, Mosheh for that you have been given knowledge such as is denied even to the supernal angels!” He then went along with Mosheh until they came to a mighty fire belonging to an angel whose name is *Sandal-phon*, and who, as tradition tells us, is removed from his fellow angels through the magnitude of his splendor by a distance of five hundred years, and who stands behind the “curtain” of his Master, and out of the prayers of Israel weaves crowns for his Lord, and when such a crown is placed on the head of the Holy King, He receives Israel's supplications, and all the heavenly hosts begin to tremble in awe, and to shout:

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ה (Air in chest) ה
ואויר רוח חק מכריע

ש (Fire hissing in head) ש
ש' שורקת

מ (Water humming in belly) מ
מ' דוממת

“Blessed be the glory of Hashem from his place” (Yehezkel. 3: 12). Said Hadrani-kel to Mosheh: “Mosheh, I can no longer be with you , lest the powerful fire of Sandal-phon burn me”. At that moment Mosheh began to quake with mighty dread, but the Holy One took hold of him and made him sit before Him and taught him the Torah, and spread over him the radiance of that “pleasantness”, so that his countenance shone in all those firmaments and all the hosts of heaven trembled before him when he descended with the Torah. When the Israelites committed the sin of the Golden Calf below, the Holy One took away from Mosheh one thousand parts of that splendor, and the supernal angels and all those hosts came to burn him. When the Holy One said to him: “Go, get down, for your people... have corrupted themselves” (Shemot 32:7), Mosheh trembled and could not utter a word. Then he began to pray and intercede for Israel. Said the Holy One to him: “Mosheh take hold of My Throne and gain courage !” And the Holy One rebuked all those hosts, and Mosheh took hold of the two tablets of stone and brought them down. Concerning this event it is written: “A wise man scale the city of the mighty, and bringeth down the strength of the confidence thereof” (Mishlei 21, 22). And from the remnants of that brightness Mosheh’s countenance shone. Now, if merely because of this remnant of brightness the children of Israel could not steadfastly behold the face of Moses, how glorious must the splendor have been in its original state!’ Said R. Hiya: ‘The words, “Your right hand, Hashem, glorified in power”, refer to the Torah. This “right hand” does “dash in pieces the enemy”; for there is nothing which can break the power of the heathen nations save the power of the Torah, in the study of which Israel is absorbed. For as long as they are faithful students of the Torah the “Right Hand” is powerful and breaks down the domination of the heathen, and therefore the Torah is called “Strength”, as it says, “Hashem will give strength to His people” (Tehillim 29: 11). Contrariwise, when Israel neglects the Torah, the “Left Hand” predominates, and with it the power of nations and the nations rule over Israel and issue tyrannous decrees against them, and Israel is scattered among the nations, as it is written:”Why does the land perish and is burned up like a wilderness?... Because they have forsaken my Torah “ (Yirimayu 9:11-12).’ Said R. Eleazar: ‘It is indeed so. As long as the voices of the Israelites are heard in the synagogues and in the houses of study they are powerful: “the voice is the voice of Jacob”; but if not, then “the hand are the hands of Esav” (Bereshet 27: 22), as has been explained on another occasion.’

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(Air in chest) ה ואויר רוח חק מכריע
 (Fire hissing in head) ש ש' שורקת
 (Water humming in belly) מ מ' דוממת

Parshat Yitro 78A יוד ה"א וא"ו ה"א

Also you shall behold out of all the people

Said R. Shimon: It does not say “you shall choose”, but “*you shall behold*”, namely, by means of the gift of inner sight of those characteristics which we have mentioned. All are indicated in this verse: “*you shalt look*” refers to the hair; “*of all the people*” to the forehead; “*for able men*” to the face; “*Gd-fearing*” to the eyes; “*men of truth*” to the lips; and “*hating covetousness*” to the hands. All these are the signs by which to recognize men: signs, that is, to those on whom the spirit of wisdom rests. And yet Mosheh had no need of these signs, for we read: “*And Mosheh chose able men out of all Israel*”; he chose them by the inspiration of the Holy Spirit, for we read: “*When they have a matter, he cometh unto me*” (v. 16); this “*he*” in the singular instead of “*they*” in the plural indicates that it refers to the Holy Spirit. So there was no necessity for him to use the gift of inner sight in order to find out who were the right persons: he knew at once whom to choose through the enlightenment of the Holy Spirit. Similarly Solomon, in all the legal cases brought before him, could give his decisions without the aid of any witnesses, because the Holy Spirit was present at his throne, and everyone coming near to it was overcome with fear and trembling. There was an invisible figure hidden in the throne, and when any one uttered a false plea it made a sound by which Solomon knew at once that the person was not telling the truth. But the Messiah will discern persons by their smell, for of him it says: “*His scent will be in the fear of Hashem and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears*” (*Yeshayah* 11, 3). These three judged without witnesses and without warning; all others must judge according to the law, and must decide by the word of witnesses. The wise who are adepts in physiognomical lore must warn men and provide healing for their souls. Blessed are they in this world, and blessed in the world to come.’

82B

Our teachers have laid down that Mosheh derived his prophetic vision from a bright mirror (*Midrash Vayikra Rabah*, p. 145d), whereas the other prophets derived their vision from a dull mirror. So it is written concerning *Yehezkel*: “*I saw visions of God*”, whereas in connection with the difference between Mosheh and all other prophets it says: “*If there is a prophet among you, I Hashem will make Myself known to him in a vision.... My servant Mosheh is not so, who is faithful in all my house: and with him I will speak mouth to mouth*” (*Bemidbar* 12: 7-8). R. Jose remarked that all the prophets are in comparison with Mosheh like females in comparison with males. *Hashem did not speak to him in “riddles”*, but showed him everything clearly. Blessed, indeed, was the generation in whose midst this prophet lived!

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(Water humming in belly) מ מ' דוממת

Mishpatim 114A (Raya Mehemmena)

Pekuda (Mitzvah Assey)

This is a mitzvah regarding returning lost articles, and to return that which was stolen. The Holy Luminary, said: The Holy One, blessed be He, will in the future return the article you lost because of the mixed multitudes. This is your bride. When the mixed multitudes made the calf, your bride fell, as the verse states, "*he threw the tablets out of his hands*". That verse alludes to your demotion into the fourth exile. "Go" - similar to "Get you out of your country" (*Beresheet 12:1*) there is a Shin ש, "Lo, El does all these things twice or three times with a man" (*Iyov 33:29*). Here, it is indicated to you, Yisrael, to go three times in exile, the fourth "get you down" on behalf of the only daughter, who is really your bride that fell, as it says, "...is fallen; she shall no more rise" (*Amos 5:2*) but as soon as you descend on her behalf, she will rise with you. This is your lost thing. Torah was revealed to you more than all Yisrael, and it went to meet you as the waters of the well that rose towards you, but not to the fathers or any other person. The well recognizes its master, and about this Torah it is said, "*And from thence they went to Beer ('well') that is the well*" (*Bemidbar 21:16*). The well is full, its waters do not spill out; it is the well of water of Torah that produced all waters. And all waters in the universe enter within it and its waters do not spill out, the water of this well, and even if all the clouds did, it would not miss even a hairsbreadth of it. This well is endless, deeper than the Torah, as it is written, "*and broader than the sea*" (*Iyov 11:9*). One who draws water with the pitcher (Kad = Caf Dalet) absorbs all the world's wisdom and surely the well itself. The Holy One, blessed be He, will return that which was stolen from you, namely the staff, as it is written, "*and plucked the spear out of the hand of the Egyptian*" (*II Shemuel 23:21*) for it was you who was referred to as an Egyptian man. In your exile and your incarnation, He will set aside for you cities of refuge to save yourself from your endless pursuers. commandment of setting aside cities of refuge for one who killed, due to the Egyptian man you slew in Egypt who contained within him the primordial serpent and his encampment that surrounded him. You killed him prematurely and you did not fear his followers. Numerous women pursued you in your youth [DO NOT SAY THESE NAMES OUT LOUD!!!]- Na'amah, Agrat - black Lilit. And the Holy One, blessed be He, gave cities of refuge to save you from them. These are the gates of repentance. of Yod ך and Hei ה, being the son of Aba and Ima. And after you returned with repentance with the Hei ה, you ascended to Binah. ך-ה-ך Yod and Hei and Vav, which is the Tree of Life, and therefore you have merited the ה Hei. All this is due to your bringing yourself after it with repentance, returning it to your Master, leading it out of exile, and not seeking

He, put His name in you, and since your thoughts were with the cause of causes, He put His thoughts with you, the Cause of all causes unifies all these letters within you in order to reorganize and know Him through these. Since you dispensed kindness with the

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אל שדי (5) מה"ש (4) אלהים (3) (4 times)

ה (Air in chest) וְאוֹיֵר רִוַח חֶק מְכַרְיעַ

ש (Fire hissing in head) שׁ שׁוֹרְקֵת

מ (Water humming in belly) מ' דּוֹמְמֵת

Shechinah, as all the precepts are yours with which to provide for the pious (*hasid*) man, who is pious to his Possessor, so He gave you the quality of Hesed. You observed the negative commandments and had to overcome your inclinations to tie it under you, and you strove with this precept only to tie up Sam-ael under the Holy One, blessed be He, and to have the mate, who is an evil maidservant, bound under her mistress, and all their appointees and their hosts. Therefore, the Holy One, blessed be He, has given you the quality of Gevurah, that will be at your assistance to cause Samael, his mate and all their hosts to fear and be tied in a chain under you. the sign of the Covenant Binah descended, Yod and Hei and Vav, to join with the Righteous, for your sake. And so the Holy One, blessed be He, gave you the sign of the Covenant of the righteous. As you did everything with a pure thought, so descended the explicit name upon you, and from there, did it descend on you. with both of your lips in prayer to extol your Master with, "*Ado-nai, open my lips,*" utilizing both lips with words of the prophets and the writings and all types of song and tune in prayer, the Holy One, blessed be He, lowers them through your two lips. Even more so in your level, being the middle pillar with which you endeavored all your life with Truth; the Holy One, blessed be He, allowed you to be raised *with the Torah of Truth, incorporated with all qualities and letters with the explicit Name.*

They were associated with the Tree of Knowledge of Good and Evil. Servant and child were your original names, as it is written: "*and, behold, a weeping boy*" (*Shemot 2:6*), or a devoted servant, as written, "*My servant Mosheh is not so, for he is the trusted one in all My house*" (*Bemidbar 12:7*). The evil, that is the partner of a servant, caused you to sin by the rock, as the staff handed you came from the Tree of Knowledge of Good and Evil, . Metatron is good, and Sam-ael is evil. You repented and enjoined yourself with the Tree of Life, and you have relinquished the role of servant and returned to be a son to the Holy One, blessed be He, the staff (*mateh*) given to you will be a Tree of Life - denoting Vav ו, which is the son of Yod Hei. It will penetrate the *Mem-Tet (=49)* aspects you have in Torah, and will become a rod (*mot: Mem-Vav-Tet*) and as such can be fulfilled with the verse: "*He shall never suffer the righteous to be moved (mot)*" (*Tehilim 55:23*). The 49 aspects are the 49 letters in '*Sh'ma Yisrael*' and '*Blessed is the Name*' which are the six words of supernal unity, pointing to the supernal ו Vav (=six) denoting Tiferet. And then the six words of "*Blessed is the Name*" is a second group, meaning to point to the second Vav) denoting the Righteous, as a rod (*mot*). We find in the middle there is an א Aleph, the secret of the verse, "*and they carried it between two on a pole*" (*Bemidbar 13:24*).

The middle, the word becomes *Mem-Tet*, the righteous bends (*mat*) before the villain. What caused this? א Aleph (=one) one of fifty, as fifty gates minus one were given to you; as the masters of the Mishnah explain, fifty gates minus one of Binah were given to Mosheh . This is the missing Aleph from the fifty, so only *Mem-Tet (=49)* remained. This is

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why the righteous bends before the villain. Who is the villain? It is Samael.
your staff (mateh: Mem-Tet-Hei) as it is written: "*with the rod (mateh) of the Elokim in my hand*" (Shemot 17:9). Your staff is that of Mosheh, and therefore the letter Aleph א, which is *Binah*, comes back to you, as recorded in the Mishnah; א Aleph is Binah. It returns to you as a result of repentance, and enters between the two ו Vav's to become ו"א Vav-Aleph-Vav. Thus is fulfilled in you the verse: "*but with great mercies will I gather you*" (Yeshayah 54:7) for the sake of Yisrael. From this point will be fulfilled: "*He shall never suffer the righteous to be moved (mot).*"

They were validated: (1) "*you shall surely help him to lift ('lifting will you lift') them up again*" (Devarim 22:4), and (2) "*You shall surely unload it with him*" (Shemot 23:5). "*Surely help*" lift together with the supernal ו Vav, alludes to the first Messiah and in helping with the second Vav. "*Him*" refers to the son of Amram, that ascended to Binah - which is equal to *Aleph*. Did they rise? It refers to the letter Hei ה, that fell in the fifth millennium after seventy-two, according to the count in "*You shall surely unload (azov) it with him.*" "*Azov*" (Ayin-Zayin-Vav-Bet) Ayin-Bet, Zayin-Vav; Ayin-Bet (=72) refers to the 72 names derived from: "*And removed...and it came... And...stretched*" (Shemot 14:19-21)., the Vav from *Yod-Hei-Vav* י ה ו. There,, he helped. Hence, it says, "*You shall surely unload it with him*" -There "*in its due season, the early rain and the late rain, that you may gather in your corn, and your wine, and your oil*" (Devarim 11:14). This alludes to Yisrael. "*the gleaning, the forgotten sheaf, and the poor man's tithe - 'you shall leave them for the poor and strange*" (Vayikra 19:10). So here we learn about the third commandment.

Mispatim 118 יוד ה"א וא"ו ה"א

The Holy Luminary, said: Faithful Shepherd, you therefore make ready, with this composition of 248 precepts, the means to coronate the Holy One, blessed be He, upon all the limbs of the Shekhinah, in each and every precept, and you are not concerned about your honor. Happy is your lot! As you coronate the Holy One, blessed be He, over the limbs of the Shekhinah - that are the men of virtue of all Yisrael, inasmuch as the men of virtue are the Shekhinah's limbs - so does the Holy One, blessed be He, cause His name to dwell upon you and coronate you over the upper and lower encampments.

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Parshat Terumah

157A

R. Jose began: *'It is written, "When you have eaten and are full, then you shall bless the Hashem your Gd for the good land which He has given you" (Dev. 8:10).* It is evident from this verse that grace after meals is a duty in the Land of Israel; but how do we know that it is a duty in other lands also? Now, when the Holy One created the world, He divided it into two parts: one part that should be habitable and the other a desert, the former on one side and the latter at the other. Then He redivided the habitable part in such a manner that it formed a circle, the center of which is the Holy Land. The center of the Holy Land is Jerusalem, and, again, the center of Jerusalem is the Holy of Holies, to which all the abundance of nourishment and all good things for the whole inhabited world flow in from above, and there is no place in this inhabited world that is not nourished and sustained from that source. The desert land He also divided, and there is no desert in the world so terrible and sinister as that where for forty long years Israel wandered, before its power was destroyed, of which it is written: *"Who led you through that great and terrible wilderness" (Dev. 13: 15).* There the "other side" reigned, and the children of Israel in despite of it traversed the desert forty years long, to break its power. Had they throughout that long period been worthy in heart and served the Holy One with faithfulness, the "other side" would have been wiped off the face of the earth; but they, time after time, provoked the Holy One to anger, and in like measure did the "other side" prevail, so that they became subject to its power. It might be remarked, "How came it, then, that Mosheh, who was the most worthy and faithful of all men, died there?" The answer would be: "Not so; the faithful Mosheh was not in the power of the "other side", *for he died in Abarim (lit. quarrels. Dev. 33: 49).* It was so called because the celestial principalities competed in wrath for it, but it was not given over to any of them, but was left as it was till Mosheh came and took possession of it, and there he was buried, and the Holy One alone attended to his burial and no one else, since it is written: *"And (he) buried him in a valley" (Dev. 34: 6),* without mention of a subject. Therefore Mosheh ruled alone over that place, and there was he buried, and in order to let all future generations know that those who died in the wilderness will rise again, He let their faithful shepherd abide among them, so that at the awakening of the resurrection in the world to come they may find themselves all together. It may be asked, If that wilderness consisted of what was left over from the power of the "other side why did the Holy One command that the goat of the Day of Atonement should be sent to a mountain called Azazel (*Vayikra* 16: 8, 10, 26), and not to a mountain in that wilderness in which Israel had sojourned? The answer is that the sojourn of the Israelites in that wilderness for forty years had broken its power, while, again, its power increased in a region where human feet had not ever trodden. And the mountain to which the goat was sent is a great and mighty rock, and below it are depths unplumbable, where man has

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never trodden. There the “other side” has power enough to consume his prey undisturbed, so that he leaves Israel alone and there is no one to bring accusations against them. The domain of the mystery of the Faith is in that very central point of the Holy Land which is in the Holy of Holies, the place where the Shekinah dwelt, and even though She dwells there no longer, and the Holy of Holies exists no more, yet for Her sake the whole world is still supplied with food, and nourishment and satisfaction ever stream forth, emanating from thence to all the inhabited regions of the world. Therefore, although Israel lives at present outside the Holy Land, yet it is owing to the power and worth of that Land that the world is supplied with food and subsistence. It is concerning this that it is written: *“You shall bless Hashem Gd for the good land which He has given you” (Devarim .8: 10).* Truly *“the good land”*, since for its sake there is a sufficiency of nourishment for the whole world. When a man sits at his table and partakes of its plenty with joyous thanksgiving, he should at the same time let his mind dwell with sadness upon the holiness of that Land and of the Temple of the King which has been destroyed, and because of his sadness there, at the table, in the midst of his feasting, God regards him as a restorer of the House of the Holy One, and all the ruins of the Holy Temple. Happy is his lot!

יוד ה"א וא"ו ה"א Vayakel 219A

R. Shimon further discoursed on the verse: *“And you shall make an altar (mizbeah) to burn incense upon” (Shemot 30: 1).* ‘This verse’, he said, ‘raises a problem, for we find that there were two altars, namely, the altar of burnt-offering and the altar of incense, the former the outer altar and the latter the inner one. Now, why was the altar of incense called *mizbeah*, seeing that it had no connection with animal slaughter? The explanation is that this altar was efficacious in defeating and subduing the numerous powers of the “other side”, so as to make them powerless and unable to act as accusers. Hence the name *mizbeah* (place of slaughter). The “evil side”, when it beheld the smoke of the incense ascending in a pillar, was subdued, and fled, and was quite unable to approach the Tabernacle. Now, because that joy was shared by no one beside the Holy One, blessed be He, by reason of this offering being so precious in His sight, that altar was placed in the innermost part of the Tabernacle, for it was the repository of blessings, and was therefore hidden from the eye of man. In regard to this, it is written: *“And he stood between the dead and the living; and the plague was stayed” (Bem. 17:13).* For Aharon put the Angel of Death in chains so that he could not exercise dominion nor execute any judgement. It is a traditional teaching that wherever people recite with heartfelt devotion the portion relating to the incense there will be immunity from death and from injury; nor will any other nation have power over that place. The name, *“altar to burn incense upon”*, further tells us that the altar had to be consecrated by the burning of incense. It further teaches us, in accordance with the Aramaic rendering, that it is forbidden to burn incense

יוד יוד ה' יוד ה' ויו ה' + אלף ה' יוד ה' ; רצון = נוצר = מקור (1)
אל שדי (5) מה"ש (4) אלהים (3) (4 times)

ה (Air in chest) ואויר רוח חק מכריע

ש (Fire hissing in head) ש' שורקת

מ (Water humming in belly) מ' דוממת

anywhere save on coals of fire taken with the censer from this altar. Observe that whoever is pursued by *Gevurah* needs the remedy of incense-burning to save him, as also repentance before his Master, this helping greatly to keep chastisement away from him. That will assuredly result if the man is accustomed to recite the incense-ordinance twice a day, in the morning and in the evening, corresponding to the precept, “*And Aharon shall burn thereon incense of sweet spices; every morning... at dusk, he shall burn it*” (*Shem. 30:7-8*). And this service, moreover, perpetually upholds the world, as is indicated in the phrase, “*a perpetual incense before Hashem throughout your generations*” (*30: 8*); truly it is a means of upholding both the lower world and the upper world. Where the daily recital of the incense-burning does not take place, there heavenly judgements impend, many people die there, and other nations obtain dominion. Thus Scripture says, “*a perpetual incense before Hashem*”, indicating that it abides in the presence of Hashem, more than all other modes of worship it being the most precious and beloved to the Holy One, blessed be He. Prayer, indeed, is the highest service of all, yet is incense-burning dear and acceptable to the Almighty. Observe the difference between prayer and incense-offering. Prayer has been instituted to take the place of the sacrifices that Israel used to offer, but none of the sacrifices had the same value as the incense. There is, further, this difference between the two. Prayer repairs damage which has been done, but incense does more-it strengthens, it binds together, it is the greatest light-bringer. It was incense that removed the evil taint (*zuh'ma*) and purified the Tabernacle, so that the whole was illumined, renewed, and knitted together into a combined whole. Hence the incense-recital must always precede our daily prayer as a means of removing the evil taint from the world, inasmuch as it acts as a daily therapeutic like the offering itself, in which God delighted. Now we find it written of Mosheh: “*And Hashem said to Mosheh: Take for yourself sweet spices, stacte*”, etc. (*30: 34*). Why specifically in this place “*for yourself*”? It means “for your sake”, that is, “for your satisfaction and gain”. The purification of a woman redounds to the satisfaction of her husband. So, esoterically, we have thus to read that ordinance as saying: “Take for yourself sweet spice for the purpose of removing the evil taint, that the Shekinah and Her Spouse may be joined in sanctified union.” Happy thus the portion of Mosheh! Similarly do we read: “*Take a bull calf for a sin offering*” (*Vayikra 9: 2*), an ordinance meant personally for Aharon to atone for the sin of the golden calf which he brought upon Israel. So here Mosheh was bidden “*Take for yourself*”, that is, “take for your benefit and use” the incense (*qetoret*), which is potent to bind together (*qatar*), to illumine and to remove the evil taint. The ד Dalet is linked to the ה Heh, the ה He to the ו Vav, the ו Vav ascends and is adorned with the ה Heh, the ה Heh, is illumined by the י Yod, and the whole ascends, reaching out to the *Ayn Sof* so that there results one organic whole, interrelated under one principle, the most exalted of all. From thence and upward the whole is adorned as with a crown by the ineffableness of the En-sof; and the Divine Name in its mysteriousness is illumined and is adorned on all sides,

יוד יוד הי יוד הי ויו הי + אלף הי יוד הי (2); רצון = נוצר = מקור (1)
(3) (4 times) אלהים (4) מה"ש (5) אל שדי

ה (Air in chest) ואויר רוח חק מכריע
 ש (Fire hissing in head) ש' שורקת
 מ (Water humming in belly) מ' דוממת

and the worlds are all wrapped in joy, the lamps radiate their lights, and sustenance and blessing pour down on all the worlds. All this follows the hidden virtue of the incense, without which the evil taint would not be removed. All thus depends on it. Observe that the offering of the incense used to precede all other services, and hence its recital should be a prelude to our service of hymns and praises, as these latter do not ascend, nor is the required readjustment and unity achieved until the evil taint is removed. So Scripture says: *“And he shall make atonement for the holy place... and because of their transgressions, even all their sins”* (Vayikra 16: 16), first *“atonement for the holy place”* and then for *“their transgressions”*. We, too, thus have first to remove the evil taint and purge the holy place, and then engage in song and hymn and prayer, as already said. Happy are Israel in this world and in the world to come, inasmuch as they know how to effect adjustment on high and below; to achieve adjustment from the lower world upwards until the whole is bound together in the most sublime union. The process of adjustment performed in the lower world is by means of the impressed letters of the Holy Name by which the Holy One, blessed be He, is named.

Parshat Pekudey 240A יוד ה"א וא"ו ה"א

Observe that when Mosheh erected the Tabernacle, another Tabernacle, the celestial one, hidden and undisclosed, was simultaneously erected; and it was by the force of that upper Tabernacle that the lower one was made and held firm. As it was the hand of Mosheh that erected the lower Tabernacle, so was it the “grade” of Mosheh that simultaneously erected the celestial one. This is proved from the words: *“And Mosheh reared up the (et) tabernacle”*, where the particle (*et*) signifies a twin Tabernacle. R. Jose said: ‘How can Scripture say *And Moshe reared up the Mishkan*, seeing that that passage speaks of the setting up of its several parts, whilst the term “rearing-up” can only mean the completion of the whole by putting together of all its parts?’ Said R. Isaac: ‘Mosheh first set up the three sides of the Tabernacle, whereby the evil power was partly subjugated, and then completed the fourth side, so that the evil power was completely subjugated: a work that could only be done by Mosheh, and by no one else. Observe, that when *he laid its sockets*. Samkel was shaken out of his place, together with his forty chariot-legions, and fled a distance of four hundred parasangs until he found refuge within the hidden abysmal cavern; and, as Mosheh “reared up its pillars” and made firm this “side,” the pillars of the “other side” were loosened and fell down.’ R. Isaac further discoursed on the verse: *“In that day will I raise up the tabernacle of David that is fallen”* (Amos 9: 11). ‘It speaks of the day’, he said, ‘when the Almighty will execute divine justice upon the world and will visit their deeds upon the wicked of the world. For the Community of Israel cannot rise from the dust so long as the sinners from among Israel exist in the world. Thus

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 אל שדי (5) מה"ש (4) אלהים (4 times) (3)

ה (Air in chest) ואויר רוח חק מכריע

ש (Fire hissing in head) ש' שורקת

מ (Water humming in belly) מ' דוממת

the previous verse says: *“All the sinners of my people shall die by the sword, that say: The evil shall not overtake nor confront us”* (9:10); and this is immediately followed by the verse, saying: *“In that day will I raise up the tabernacle... and close up their breaches, and I will raise up its ruins”*, where the plural “their” breaches can only point to *“the sinners of My people”* who form breaches in Israel, and so when *“the sinners of My people shall die by the sword”* those “breaches” will be closed up; *“and I will raise up its ruins”*, namely the ruins of the tabernacle of David which was laid into ruins what time the wicked kingdom obtained dominion in the world. For, as we have learned of the two powers, as the one gathers strength the other languishes; dominion in the world. For, as we have learned, of the two powers, as the one gathers strength the other languishes; as the one is filled the other is laid waste. So, until that day the wicked kingdom will be in power, but on that day the Holy One, blessed be He, will raise up the Holy Kingdom and *“will raise up its ruins, and will build it as in the days of old”*. This last is in allusion to: *“Moreover the light of the moon shall be as the light of the sun, etc.”* (Yeshaya 30: 26).

240B יוד ה"א וא"ו ה"א

And Mosheh reared up the Mishkan and installed (vayiten) its sockets. At the time when these pillars and supports were put into their places, the pillars and supports of the evil side were loosened and swept away from their places. Mosheh, as we have learned, saw the wicked Samael advancing towards him with intent to bring accusations against him. But he overpowered him and bound him in fetters, and then reared up the tabernacle, and fixed its sockets. The term *vayiten (and he laid)* indicates the use of intense force, for no other man but Mosheh would have been able to overcome this antagonist and to fix the foundations in their place. It was on the first of Nisan that the Tabernacle was reared up, a season when the evil powers are let loose in the world; for in the days of Nisan, as the saying goes, *“even when the ox has his head in the fodder basket, go up the roof”* Mosheh saw Samkel going round and round him to confuse him, but he overpowered him. And whilst he began to set firmly the Tabernacle below, a corresponding work was begun on high; there was opposite the earthly Tabernacle a heavenly Tabernacle, hidden and undisclosed, that radiated light on all sides, illuminating all the worlds. R. Jose asked R. Simeon: ‘How is it that Scripture seems to speak of three Tabernacles, in that it says: *“And on the day that the tabernacle was reared up the cloud covered the tabernacle, even the tent of the testimony; and at even there was upon the tabernacle as it were the appearance of fire, until morning”* (Bemidbar 9: 15)? And further, why “tabernacle” rather than “house”, inasmuch as a house was needed rather than a temporary abode?’ R. Shimon prefaced his reply with the verse: *“Thus says Hashem: The heaven is my throne, etc.”* (Yeshaya 66: 1). ‘Observe’, he said, ‘that the Holy One, blessed be He, found delight in Israel as His inheritance and portion, brought them near to Himself, and divided them into certain

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אל שדי (5) מה"ש (4) אלהים (3) (4 times)

ה (Air in chest) ואויר רוח חק מכריע

ש (Fire hissing in head) ש' שורקת

מ (Water humming in belly) מ' דוממת

grades after the celestial model, so as to bring into one complete whole all the worlds, both the upper and the lower. Thus *“the heaven is My throne”* indicates the firmament where Jacob dwells, an exalted image, as it were, of the most high Divine Throne. *“And the earth is My footstool”* the firmament where King David abides to feast on the resplendency of the luminous glass; and since this resplendency is designed to be diffused downwards, the term *“My footstool”* is used. *“The house that you may build for Me”* alludes to the Temple; and *“the place that may be My resting-place”* speaks of the Holy of Holies of the lower Temple. Now observe that all the time that the Israelites wandered in the desert they possessed a Tabernacle, which remained in existence until they came to Shiloh. This, then, is the allusion of the threefold mention of the word *“tabernacle”*, that it went from one place to another, carrying a trail of light through all, but it was not a permanent resting-place. This only came about when the Temple was built in the days of King Solomon. Then was there indeed rest, both in the upper world and the lower; there were no more travels from place to place. The difference between *“tabernacle”* and *“house”* may be illustrated thus. In regard to the former we have to imagine a king who comes to visit his friend without bringing with him all his retinue, but only a few attendants, so as not to put his friend to trouble. But a *“house”* is a place where he comes to abide accompanied by his full retinue. The Temple, then, was designed as an ever-enduring resting-place for all the legions, all the symbols, all the solemn works, on the model of the celestial Temple; but the Tabernacle was the same, only on a small scale.

221B

Come and see [with your inner vision the diagram of the sefirot of the Tree of Life]: The Tabernacle is now subject to an inventory,. Therefore it needed the prayer of Mosheh as it is written, *“And Mosheh blessed them” (Shemot 39:43)*. What is the blessing he gave them? 'May blessing be upon the work of your hands.' There were no blessings upon that counting until Mosheh bound it to the upper Tabernacle, as it is written, *“These are the accounts of the Tabernacle, the Tabernacle of the Testimony, as they were counted according to the commandment of Mosheh.”* And were it not for Mosheh who did the counting, they would not have been able to count as it is written, *“according to the commandment of Mosheh .”*

222A יוד ה"א וא"ו ה"א

These are the accounts of the Tabernacle.” Rabbi Hizkiyah opened [a pipeline of supernal Torah which he drew down novel insights and shared with the listeners] and said: *“Do not come near, put off your shoes from off your feet...” (Shemot 3:5)*. This verse was thus explained, that the Holy One, blessed be He separated Mosheh from his wife so he may cleave to the Shekhinah, as it is written, *“for the place on which you stand is holy ground”* .

יוד יוד ה' יוד ה' ויו ה' + אלף ה' יוד ה' ; רצון = נוצר = מקור (1)
אל שדי (5) מה"ש (4) אלהים (3) (4 times)

ה (Air in chest) ואויר רוח חק מכריע

ש (Fire hissing in head) ש' שורקת

מ (Water humming in belly) מ' דוממת

The holy ground is the Shekhinah, holy unity with the high world Mosheh held on to at that time.

For then the Holy One, blessed be He connected him with the fondness of above, and he was appointed supernal chieftain in charge of the house. He decrees, and the Holy One, blessed be He performs, as it is written, "*and the earth opens her mouth, and swallows them up...*" (*Bemidbar 16:30*), and "*as he had made an end of speaking all these words, that the ground split*". It is also written, "*Rise up, Hashem...Return, Hashem*" (*10:35-36*). That is why it is written, "*as they were counted, according to the commandment of Mosheh,*" for according to Mosheh the Tabernacle was accomplished, and everything counted. The counting of the Tabernacle was done by Mosheh as it is written accomplished, and everything counted. The counting of the Tabernacle, was as it is written, "*I have indeed taken count of you*" (*Shemot 3:16*). Mosheh was a voice that utters the speech, and he took count of it so it may come out of exile. And now you are commanded to draw holiness from above downward, as it is written, "*And let them make Me a sanctuary, that I may dwell among them*" (*Shemot 25:8*).

231A

Brought to you" is the same as "*brought the Tabernacle to Mosheh*" (*Shemot 39:33*) Why did they bring the Tabernacle? It was then the time of espousals of Mosheh and therefore, they brought the Tabernacle, to Mosheh like a bride coming to the house of the groom. For first the bride should be brought to the groom, as it is written, "*I gave my daughter to this man to wife*" (*Devarim 22:16*). Then he comes to her, as said, "*and went in to her*" (*Beresheet 38:2*), and "*Mosheh went into the Tent of Testimony*" (*Bemidbar 17:23*), and "*the cloud rested on it...*" (*Shemot 40:35*). The sense is that it adorned itself as a woman prepares and adorns herself for her husband. And when she does so, it is not fit that her husband should enter to her. Therefore, "*this reason*" *they brought the Tabernacle to Mosheh For Mosheh was not able to enter into the Tent of Testimony because the cloud rested on it.*" Also, "*Mosheh saw all the work...*" (*Shemot 39:43*).

Come and see [with your inner vision the diagram of the Tree of Life Sefirot]: In all the works of the Tabernacle the blue color was present, because it is adorned in the secret of all the colors. It is written, "*and they made the plate of the holy crown of pure gold...and they tied to it a lace of blue*" (*Shemot 39:30*). This we explained in the secret of the verse, "*and you shall make a plate of pure gold, and engrave upon it, like the engravings of a signet, holiness to Hashem*" (*Shemot 28:36*), "*and wrote upon it a writing, like the engravings of a signet, Holiness to Hashem*" (*Shemot 39:30*).

יוד יוד הי יוד הי ויו הי + אלף הי יוד הי (2) ; רצון = נוצר = מקור (1)
(3) (4 times) אלהים (4) מה"ש (5) אל שדי

ה (Air in chest) ואויר רוח חק מכריע

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מ (Water humming in belly) מ' דוממת

יוד ה"א וא"ו ה"א 240A

Come and see [with your inner vision the diagram of the Tree of Life Sefirot]: When Mosheh erected the Tabernacle, another one was erected at the same time. The upper Tabernacle, establishes and supports everything, because it is concealed and stored high above, and another Tabernacle, was erected above the Tabernacle below, and stood upon it by the strength of the Tabernacle superior to all. As the Tabernacle below was erected by Mosheh so the one above, was erected by the grade of Mosheh. From where do we know that? From the verse, "*and Mosheh erected the Tabernacle,*" the particle 'Et' ('the') indicating that two Tabernacles were established by the secret of Mosheh .

Rabbi Yosi said: *When "Mosheh erected"* not all was yet made. There is no raising up until all is completed and the parts intertwined. Why then is it written "*erected*"? Rabbi Yitzchak said: Mosheh erected the Tabernacle on three sides. The words "*and Mosheh erected the Tabernacle*" ; "*and set up its boards*". By these three aspects Mosheh erected the Tabernacle, and by these aspects the Tabernacle, was erected and the Other Side subdued. Since Mosheh erected the side , the Other Side was subjugated. That is why Mosheh erected it and none other

Come and see [with your inner vision the diagram of the sefirot of the Tree of life]: It is written, "*and fastened its sockets.*" At that time, Samael was shaken from his place, together with his forty Chariots, and fled four hundred parasangs to hide himself in a hole in the dust. Mosheh brought the sockets, and that side was strengthened; the sockets of the Other Side were loosened and fell.

He opened [a pipeline of supernal Torah and drew down new insights he shared with the listeners] and said, "*In that day will I raise up the Tabernacle of David that is fallen*" (Amos 9:11). Which day? On the day the Holy One, blessed be He will judge the world, and visit the deeds of the wicked, for the Congregation of Yisrael cannot rise from the dust, while the wicked still prevail. It is written above, "*all the sinners of My people shall die by the sword, those that say, 'The evil shall not overtake nor confront us'*" (9: 10). The following verse says, "*In that day will I raise up the Tabernacle of David that is fallen.*"

We should look at this verse. "*their breaches*" (9:11), which should have been 'her (its) breaches,' and "*his ruins*" (Ibid.) which should have been 'her ruins: "*I will...repair their breaches*" (9:11.) against the wicked, of whom it is written, "*all the sinners of My people shall die by the sword.*" Then the breach will be fixed, that to Yisrael. It is therefore written, "*I will...repair their breaches,*". "*And I will raise up his ruins.*" Whose ruins? Those of the Tabernacle of David, because when the evil kingdom is strengthened in the world, the holy kingdom is enfeebled, and the Tabernacle of David is ruined. Therefore it is written, "*And I will raise up his ruins*". We learned that when one is strengthened the other is enfeebled. This one is full, and that is laid waste. Hence, until that day, the evil

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אל שדי (5) מה"ש (4) אלהים (3) (4 times)

ה (Air in chest) וְאוֹיֵר רִיחַ חֶק מְכַרְיַע

ש (Fire hissing in head) שׁ שׁוֹרְקֵת

מ (Water humming in belly) מ' דּוֹמְמֵת

kingdom shall get stronger. And on that day the holy kingdom will get stronger, and the Holy One, blessed be He will raise it. Therefore it is written, "*and I will raise up his ruins, and I will build her as in the days of old*"; the latter part is in accordance with the verse, "*Moreover the light of the moon shall be as the light of the sun...*" (Yeshayah 30:26).

יוד ה"ה א"א וְא"ו ה"ה א"א 240B

And Mosheh erected the Tabernacle." At the time when the sockets were made and put in their place, the sockets of the Other Side were loosened and removed from their place. Hence it is written, "and fastened its sockets." What is the meaning of "*fastened*" We learned that when Mosheh saw the evil Samael before him, coming to accuse him, Mosheh attacked him and bound him, then erected the Tabernacle and fastened the sockets, as it is written, "*and fastened its sockets.*" "*Fastened*" with force, for no one was able to rule over and fasten the sockets in their place like Mosheh, because he used great force to erect them. The day the Tabernacle was erected, when Mosheh started to erect it, was the first day of Nissan. At that time, the Other Side is loose in the world. For we learned that in the days of Nissan, the head of a bull is in its fodder basket. Mosheh started in Nissan, and saw Samael walking around him to confuse him. So Mosheh overpowered him, and then "*fastened its sockets.*" He started below to fasten the sockets, and one started it to fasten the sockets above. The one corresponds to the other. On the day the Tabernacle was erected below, another holy Tabernacle was erected above, and the upper Tabernacle, hidden and concealed emitted lights in every direction, and the worlds illuminated.

Vayikra 22B

R. Hiya then quoted the verse: "*And Hashem said to Mosheh, Behold you shall sleep with your fathers*" (Dev. 33:16). 'Mark this,' he said. 'As long as Mosheh was alive, he used to check Israel from sinning against God. And because Mosheh was among them, there shall not be a generation like that one till the Messiah comes, when they shall see the glory of God like him. As we have learned a handmaid saw at the Red Sea what even Ezekiel the prophet did not see. And if a handmaid saw that, how much more so their wives, their sons, the men themselves, the Sanhedrin, the princes, and especially Mosheh himself!

יוד יוד ה' יוד ה' ויו ה' + אלף ה' יוד ה' (2); רצון = נוצר = מקור (1)
אל שדי (5) מה"ש (4) אלהים (3) (4 times)

ה (Air in chest) ה
ואויר רוח חק מכריע

ש (Fire hissing in head) ש
ש' שורקת

מ (Water humming in belly) מ
מ' דוממת

Shimini 40B

He further discoursed on the verse: *“And Hashem said to Mosheh , Come up to me, and I will give you... the law and the commandment which I have written to teach them”* (Shemot 24: 12). ‘The word *lehorotam* (to teach them) may be read *lehoratam* (to her that conceived them), the “*them*” referring to the law and the commandment. *“She that conceived them”* is the place of “*treasured wine*”, because all writing of the Supernal Book commences there, and from there issues the Torah which we call the Written Torah. The other Torah is called the Oral Torah (Torah of the mouth), the “*mouth*” being Knowledge which is the mouth of book and writing.

Metzora 53B

R. Isaac discoursed on the verse: *“And He called unto Mosheh, and Hashem spoke to him out of the tent of meeting, saying”* (Vayikra 1:1). ‘Who was it that called? The One who abides in the sanctuary. Mosheh was greater than Aharon, for Mosheh was the guest of the King, and Aaron was the guest of the Matrona. Just as a king might appoint for his queen a companion to attend to her and her house, and therefore the companion would never appear before the king without the queen, so of Aharon it is written, *“With zot (זאת) (this, i.e. the Shekinah) shall Aharon come”*, etc. (Vayikra 16: 3). Mosheh, however, was invited as a guest by the King himself, and afterwards *“Hashem spoke to him”*. All Aaron's discourse was for the purpose of bringing harmony between the King and the Queen, and therefore he made his dwelling with her to attend to her house, and for this he was perfected after the supernal model and was called “high priest”. So he obtained all his requests of the King, and therefore it fell to him to purify all those who came before the Queen, so that there should be none unclean among those who entered the sanctuary. Hence it is written: *“And he shall take for him that is to be cleansed two birds”*, etc

Kedoshim 81B Raya Mehemna יוד ה"א וא"ו ה"א

"You shall revere every man his mother, and his father, and keep My Shabbatot." These precepts are equal to each other, since respect for parents is equivalent to the honor for Shabbat. With regard to his father, it first talks of honor, as the verse said, *"if then I am the father, where is My honor (kevodi)? And if I am a master, where is My fear?"* (Malachi 1:6) The word *Kevodi* numerically equals 42 and consists of the ten sayings and 32 times *Elokim* in the acts of Creation. In every place, *"The wise shall inherit honor"* (Mishlei 3:35). The sages explained that this "*honor*" refers to nothing but the Torah, as the 32 expressions of *Elokim* in the Torah are His honor. These wise men of the Torah, who are the wise in Hokhmah, inherit this honor. This is not so for the fools about whom it is

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written, "*but fools shall get shame*" (3:35). How do we know that someone ignorant in Torah is called a 'fool'? As it is written, "*nor does a fool understand this*" (Tehilim 92:7). The word, "*this*," refers to Torah, as it is written: "*And this is the Torah which Mosheh set*" (Devarim 4:44). Faithful Shepherd, because you are weak, I have begun this portion with these commandments, in order to be somewhat of a support to you. Be strong as the encampments of the Yeshivot come to you with the following commandment, the precept of instituting a king upon you on high. The Holy One, blessed be He, will appoint you king on high and below in His form, since upon the sages in the Yeshivah rests the supernal Shekhinah., and also the lower. And the Holy One, blessed be He., is the King in the center, held with the most high and that below. So you will be in His form, His son. Rise with the glory of the King.

The Faithful Shepherd rose, raised his hands upwards and said: 'May it be Your will, the cause of all causes, who rises from cause to cause, so there is no cause. You are above any cause. To give me strength to do Your will within your levels,' being Aba and Ima. 'And I am their son,' . With your unity, the two are one. You have equated the fear of Aba and Ima to the fear of You, in as much as You are in the middle. They are one, not two, without any sharing. Even though they, are one through your partnership, you are one without any other participant. For this it is written about you, "*and there is no Elokim with Me*" (Devarim 32:39). Give me strength to stir myself first to honor You, and then afterwards in honor of my father and mother in Heaven, regarding whom the verse has been explained, "*He who robs his father or his mother, and says, 'It is no transgression;' he is a companion of a destroyer*" (Mishlei 28:24). The sages of the Mishnah have established that his father is none other than the Holy One, blessed be He, and his mother is none other than the Congregation of Yisrael., Your honor refers to Aba included in his ten Sefirot from below upward. And both of them are the throne and bench beneath you for your glory. So they set and proclaimed that the junior respect the senior above him. Aba, being Hokhmah, since there is only one father for us all, may serve under You and You shall be a supernal crown over his head. There is no crown above You, nor any other deity. Ima to serve Aba, as she is beneath him, and is his throne beneath him.

And...said... (Beresheet 1). appears in every saying, as many as 32 "*and it was so.*" And she, carried out what He said at once. Because she did His commandments without any delay in the 32 paths, with them were created everything in the acts of Creation. She is called 'glory': "*and in His temple everyone speaks of His glory*" (Tehilim 29:9). "*Blessed be the glory of Hashem from His place*" (Yehezkel 3:12); also, '*Where is the place of His Glory to adorn Him*' The Aramaic translation of the honor of his father is 'yakra'. "*The Torah of Hashem is perfect*" (Tehilim 19:8), about which is written: "*She is more precious (yekarah) than rubies*" (Mishlei 3:15). Hence, .Yisrael, called 'children', comprised of son and

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daughter from the aspect of Tiferet and Malkhut. It is for these, son and daughter, the precious ones of the father and mother to do the command, and the commandments are the positive precepts. The sages of the Mishnah have established the concept of being commanded and keeping it. Hence, "*will we do and obey*" (*Shemot 24:7*), since that is the honor of Aba and Ima. They command the son to do, and he does at once without any delay.

O Supernal cause, I wish to strive for your honor, to establish the attributes of Aba and Ima, , for your honor's sake. Help me to arrange everything properly. You will arrange for me and for all masters of the Yeshivot above and below. And the camps on high and the low angels will be arranged and ready for your honor, and for the honor of Aba and Ima, to serve as a stool under His feet, to do the bidding in all His precepts, and to fear Him in all the negative precepts.

This is the meaning of, "*You shall revere every man his mother, and his father,*" adjacent to, "*and keep My Shabbatot,*" and in another verse, "*and keep My commandments*" (*Vayikra 26:3*). From the standpoint of the positive precepts such as honor, the father precedes mother. That is ה-י Yud and Hei,. Now from the side of the negative precepts,, mother precedes father. This points to י-ה Hei-Yud,. This is the essence of, "*It is the glory of Gd to conceal a thing*" (*Mishlei 25:2*). For those who do not strive for this honor,, this thing is to be concealed from them.

About them is said: "*but fools shall get shame*" (*Mishlei 3:35*). This refers to the unlearned, for they do not work for the glory of Torah. How can they say, 'Our Father, who is in heaven, hear our voice, have pity and compassion upon us, and accept our prayer. He replies to them: "*if then I am the father, where is My honor?*" (*Malakhi 1:6*), 'where are your efforts on behalf of Torah and observance of My precepts?' For if someone does not know the precepts of his Master, how can he worship Him?

The exception is one who hears from the scholars and performs This is like the verse, "*will we do and obey,*". Nonetheless, there is a difference for the person that does not receive it from his Master, but only from His messenger. What is the difference between one and the other? It is written that Mosheh received the Torah from Sinai, and later passed it to Joshua. received and transmitted to them all.' So for he who receives from someone else, to when the moon and stars receive their light from the sun, and with this reception they are fulfilled. In the case of one who receives, it is possible that this bounty may depart from him, as we see regarding the sun and moon that their light departs at night, since the sun illuminates only by day, and the moon only at night.

You may say that the light of the moon is from the sun; even though is gathered, it glows by the moon and stars. From another standpoint, we see at an eclipse of the moon and sun

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that their light has departed and they remain like a body without soul. This is due to the fact that there is a master over them that darkens their light. The essence of the light however, is that place from where it flows, which light never stops. There is no other deity above it that will cut off its light.

O cause of causes, in as much as you are there there is no interruption to the flow of the light of Torah. May it please your never to move away from my father and mother and also not from His children. And so for he who strains himself for the sake of the Torah, which is precious, will be lasting within him and will not ever be cut off from him. This is not true for he who does not busy himself with it. Even though he observes the precepts of the sages, he serves them. He is then a servant not a son. But if he is a trustful his Master causes him to be in control of all that is His.

But one who does not toil in Torah does not serve the sages as to obey them regarding precepts, to fulfill, "*will we do and obey.*" He sins and transgresses the negative precepts. He is considered the idolatrous nations of the world, the children of Samael and the serpent, of whom it says, "*but fools shall get shame*" (*Mishlei 3:35*) as they refused to receive the Torah. He who does not possess Torah lacks any honor, as it says about them, "*the wise shall inherit honor*" (*Ibid.*).

Rabbi Shimon opened [a pipeline of supernal Torah, pouring down novel insights], saying: Despite all this, being the firstborn son, all his brothers are obligated to honor him, as it is written: "*Honor your father*" (*Shemot 20:12*). And the sages have established that the particle "*Et ('the')*" includes your older brother. In every aspect it is explained in the Torah regarding you; "*for that (beshagam)*" (*Beresheet 6:3*), namely Abel. Adam had no son before him. The sages established that "*beshagam*" is Mosheh, the son to the King in every respect. You are the firstborn from the aspect of the Tree of Life of Good and Evil. You are good, as the verses state: "*And Elohim saw the light, that it was good*" (*Beresheet 1:4*); "*and when she saw that he was a goodly child*" (*Shemot 2:2*).

And from there, the Holy One, blessed be He, called you '*faithful servant*'. Later you were promoted to be king, as the verse states: "*And he was a king in Yeshurun*" (*Devarim 33:5*). Then you were a member of the most high household. A king from the aspect of Malkhut of Briyah; a member of the household from the aspect of Binah of Briyah. Now you are a king from the aspect of the Tree of Malchut of Atzilut, a member of the household from the aspect of ה־י *Yod-Hei, Tiferet of Atzilut*. Fortunate is your lot. What brought this about for you? Your studious involvement in Torah and the precept to unify the Holy One, blessed be He, and His Shekhinah, to bring the King to His post over His hosBecause of this, they all inherit from Him souls of Atzilut, and are thus called 'His children', of the

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Name יה-ה-ו-ה Yod and Hei and Vav and Hei of Atzilut where there exists no division or mutilation. At first, it is mentioned about them that they are children of the Holy One, blessed be He, and His Shekhinah, from the aspect of Yod and Hei and Vav and Hei of the world of Briyah, as it is written concerning him, "for I have created him, I have formed him; I have made him" (Yeshayah) Its on high and on Yisrael below.

With you was the commandment that was given to Yisrael to appoint a king over them fulfilled, as the verse says, "then you may appoint a king over you" (Devarim 17:15). First, it was fulfilled in relation to you, "And he was a king in Yeshurun" (Devarim 33:5). Everyone followed you, like limbs acting all with the strength of the movement of the soul that spreads into each limb. It is due to a supernal crown that you will be adorned with, in which is the cause of all causes. It is Keter over all, hidden and concealed in its innermost being. From it, it spreads to all the Sefirot and organizes them so that it should be prominent, it should be small, and it intermediate. He guides them according to His will, shines within them, binds them, and unifies them.

Similarly, you shall be leader of Yisrael with all its good traits, and arrange each properly, the oldest according to his seniority, the youngest according to his youth, and the intermediate according to his level. You will bind them into one knot to their Father in Heaven, that they may all in clear language bless the Holy One, blessed be He, sanctify Him, and unify Him according to your level, your thoughts, your Atzilut, and there should be fulfilled with you, "and I will take of the spirit which is upon you, and will put it upon them" (Bemidbar 11:17). Arise, awaken yourself to the commandment of erasing the seed of Amalek.

Naso 125B (Raya Mehemna) יוד ה"א וא"ו ה"א

Elijah said: Faithful Shepherd, it is time to rise up. You intone a solemn oath. For your sake, I wish to rise, since the Holy One, blessed be He, gave me permission to reveal myself to you in your prison, in your place of burial, and do you good because you are desecrated through the sins of the people.. This is the meaning of: "But he was wounded because of our transgressions" (Yeshayah 53:5). The Faithful Shepherd told him: I intone on you solemnly the name of יה-ה-ו-ה Yod and Hei and Vav and Hei, that you will do your utmost not to delay, since I am in great distress at "And he looked this way and that, and when he saw there was no man" (Shemot 2:12) to help me, to take me out of this distress, from this grave, since it says about me, "For they made his grave among the wicked" (Yeshayah 53:9). They do not recognize me but regard me as one of the evil mixed multitudes, like a dead dog that has caused a stench among them. The wisdom of the scribes shall become vapid (stinking) among them in each and every city, and in all places where the children of Yisrael are

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scattered throughout their kingdoms. The mixed multitudes become the shepherds of Yisrael, who are the flock of the Holy One, blessed be He, as it is said about them: "*But you, My flock, the flock of My pasture, are men*" (*Yehezkel 34:31*). And they have no ability to do good with the Torah scholars. Courageous and sin-fearing men go about from one city to another and find no grace, and the mixed multitudes excommunicate themselves from among them. In many places, they are only given a meager sum so they are unable to rise from their fall, even temporarily. All the sages, honorable men and those who fear sin in distress and gloom and are treated like dogs. "*The precious sons of Zion, comparable to fine gold, how are they esteemed as earthen pitchers*" (*Eikhah 4:2*), in the streets, unable to find accommodation among them. .Meanwhile the mixed multitudes are wealthy, live in peace, in happiness, without pain, without any sorrow - robbers, bribe takers, who are the judges, the elite of their people, "*for the earth is filled with violence through them*" (*Beresheet 6:13*). About them, it is written: "*Her adversaries have become the chief*" (*Eikhah 1:5*). With a solemn oath on you, the second time, upon the life or name of *Hashem, Hashem Tzva'kot*, the Gd of Yisrael, who is enthroned upon the Cherubs, that all these words will not fail from your mouth; with all your might, tell them before the Holy One, blessed be He, to show their distress.

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And it came to pass on the day that Mosheh had finished (kalot)..." (*Bemidbar 7:1*). Rabbi Yosi learned the day that the bride (*kalah*) entered under the bridal canopy,,how will we explain "*the day that Mosheh had finished*"? It is only to teach us that she entered through Mosheh. Rabbi Yehuda said: Is it that until now was detained and did not take Her place? Why is it written: "*And Mosheh was not able to enter the Tent of Meeting...*" (*Shemot 40:35*)?. Rabbi Yitzhak said: Time sequence is not always kept in the Torah. *And it came to pass on the day that Mosheh had finished (kalot)...*," who is definitely the bride of Mosheh. We have learned that Rabbi Shimon said it is written: "*You have ascended on high, You have led captivity captive...*" (*Tehilim 68:19*). When the Holy One, blessed be He, told him, "*Remove your shoes from your feet*" (*Shemot 3:5*), the mountain was shaken. Mikhael said before the Holy One, blessed be He: Master of the universe, do You wish to dismantle man? Behold, it says: "*Male and female He created them; and blessed them*" (*Beresheet 5:2*). A blessing only applies to whoever is of male and female and You have instructed him to separate from his wife.

He told him, 'Mosheh has already met his requirement of being fruitful and multiplying. Now I wish that he should marry the Shekhinah, and the Shekhinah will descend to reside with him.' This is what is meant by: "*You have ascended on high, you have led (into) captivity captive.*" What is captive? It means the Shekhinah that was married to him. "*You*

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have received gifts from men ('the man')" (Tehilim 69:19). It is not written here: 'from man', but rather "the man," that particular man above. The day that the Shekhinah came down is the day that She was married to Mosheh. This is what is meant by: "Mosheh had finished," speaking about the very bride of Mosheh.

About Joshua, whose face was like the face of the moon, it is written: "*Put off your shoes*" (Yehoshua 5:15), since he did not separate except for certain times. The Shekhinah was not married to him too much and he was not worthy of Her, as is written: "*And Joshua fell on his face to the earth*" (5: 14). But here, she was certainly the bride of Mosheh. In "*Gifts (matanot) from men*," "*matanot*". Praised is the lot of Mosheh whose Master wished his glory over the rest of the world's inhabitants.

Behalotcha 155B

And Hashem said to Mosheh, gather me 70 men.... The Holy One, blessed be He, in effect said to him: On every such occasion you wish to die, so "*I will take of the spirit which is upon thee, and will put it upon them*". Observe that Mosheh was here made to know that he would die [in the wilderness] and not enter into the Land, as, in fact, Eldad and Medad announced. This is a lesson that in time of wrath a man ought not to utter anything in the nature of a curse against himself, inasmuch as ever so many malignant powers are standing by, ready to take up that utterance. On the other occasion, when Mosheh prayed for death to himself his request was not taken up, for the reason that Mosheh meant it all for the benefit of Israel. Here, on the other hand, Mosheh only gave vent to his anger and anguish of heart; his words, therefore, were taken up, and Eldad and Medad, who remained in the camp, announced, "*Mosheh will be gathered in and Joshua will bring Israel into the Land*". This made Joshua jealous for the sake of Mosheh, and so he came to him and said, "*My lord Mosheh, restrain them*", or, as we might also render, "withhold from them these words". But Mosheh, regardless of his own glory, did not consent. Observe the meekness evinced in the reply of Mosheh: "*Are you jealous for my sake?*" Happy is the portion of Mosheh, who rose high above the highest prophets.' R. Judah remarked: 'All the prophets were to Mosheh like the moon to the sun.'

156A

R. Jose further said: 'It is written: "*And if You deal with me like this, kill me, I pray You out of hand.*" Is it likely', he asked, 'that Mosheh, the meekest of men, should have wished death for himself just because the Israelites asked him for food?' R. Abba said in reply: 'There is a deep mystery here which I have learned. Mosheh did no evil in His sight, and his asking for death was not by reason of Israel's asking for food. Mark now, that Mosheh was attached to a high grade to which no other prophet attained. And so when the Holy

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One, blessed be He, said to him, “Behold, I will cause to rain bread from heaven for you” (*Shem* 26: 4), he rejoiced, saying: Truly there is completeness found in me, seeing that it is for my sake that the manna is now provided for Israel. But when Mosheh saw that they lowered themselves again to the other grade, and asked for flesh, “If so”, he said, “my own grade must be blemished, since it was for my sake that the Israelites have the manna in the wilderness.” He therefore besought death for himself rather than fall from his high grade. So Hashem said unto him: *Gather me 70 men*, reassuring him thereby that his grade was not blemished, adding thus, “and I will take of the spirit that is upon you and put it upon them.”, inasmuch as they all are of the degree of the Moon, and so need the to illumine them; and so this food would not descend for the sake of Mosheh. Happy the portion of Mosheh, whom the Holy One, blessed be He, desires to honor, and whom He loves above all other prophets, communicating with him without an intermediary, as it says, “With him do I speak mouth to mouth”.

And Mosheh cried to Hashem saying, Gd please heal her now! (Bemidbar 12:13). In this prayer is involved the mystery of the Divine Name formed of eleven letters, and Moses did not wish to lengthen his prayer further, for the reason that, since it concerned his own. He was unwilling to trouble the King, as it were, overmuch. Therefore God was solicitous for the honor of Mosheh; and, indeed, everywhere He is more solicitous for the honor of the righteous than for His own.

Shelah Lecha 167B יוד ה"א וא"ו ה"א

Oh, Rabbi, I was shown six palaces with a variety of delights and pleasures, in the place where the dividing curtain was unfurled in the Garden, since from that curtain and further on, no males can enter at all. In one sanctuary, Batyah the daughter of Pharaoh dwells, and many tens of thousands of virtuous women are with her. Each and every one of them occupies her place of brightness and pleasures very comfortably. Three times daily, they proclaim, Here comes the form of Mosheh, the faithful prophet. Batyah goes out to her specified partition and observes Mosheh's image, bows before him and says, Praised is my part that I brought up this light. That is her pleasure more than all the others. Batyah returns to the women and they deal in the precepts of the Torah. All are in the form they were in this world, in a robe of light similar to the robes of the males, except that they are not quite as bright. They study in that world the precepts of the Torah and their explanations that they did not deserve to fulfill in this world. All those women that dwell with Batyah, daughter of Pharaoh, are referred to as serene women, since they were not troubled at all in the pains of Gehenom. In another sanctuary dwells Serah, the daughter of Ashur, and thousands and thousands of women are with her. Three times daily, they

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

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

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

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

Oh, Rabbi. Oh Rabbi. If you weren't the son of Yohai, it would not have been passed on to divulge this to you. The union in that world produces more fruit than the coupling in this world. When they pair up in the pairing in that world with their combined desire and when the souls cling one to another, they produce results. And lights emerge and candles are produced. These are the souls of those that get converted, and all the enter one sanctuary. When a foreigner gets converted, a soul flies from that sanctuary and enters under the wings of the Shekhinah, kisses her, since she is the fruit of righteous, dispatches her into that proselyte and dwells within him. From that time on, he is referred to as a just

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

Shelah 174A ה"א וא"ו ה"א [see also pp .69-72]

"And Hashem spoke to Mosheh, saying, 'Speak to the children of Yisrael, and bid them that they make them fringes in the corners of their garments throughout their generations...'" (Bemidbar 15:37-38). Rabbi Hizkiyah opened [a pipeline of supernal Torah that he brought through novel insights to all those listening] saying, *"And He showed me Joshua the High Priest..."* (Zekharyah 3:1). How happy are Yisrael that He desires their glory above all the people, has granted them the Holy Torah and given them faithful prophets that lead them according to Torah on the true path.

Come and see [with your inner vision the diagram of the sefirot of the tree of Life] all the various groups of prophets that the Holy One, blessed be He, set up for everyone in Yisrael. The Holy One, blessed be He, revealed Himself on the highest holy levels and they beheld the King's Holy Radiance of Glory from a lofty location - but not as near as Mosheh, who was closer to the King than any of them since his lot was more blessed than that of any other man. About him, it is written: *"With him I speak mouth to mouth, manifestly, and not in dark speeches"* (Bemidbar 12:8). The rest of the prophets saw from a distant place, as you say, *"Hashem appeared of old ('from afar') to me"* (Yirmeyah 31:2).

Rabbi Hizkiyah said, This is how I learned. It is written: *"And there went a man of the house of Levi, and took to wife the daughter of Levi"* (Shemot 2:1). *"And there went a man"*: That is the Holy One, blessed be He, as it says, *"Hashem is a man of war"* (Shemot 15:3). *"The house of Levi"* is the Holy One, blessed be He, the area where the uppermost high Hokhmah and that bright radiance, join together and never separate. *"Of the house of Levi"* is that the Leviathan, has inspired all enjoyment in the world as is written: *"There is the Leviathan, whom You have made to play therein"* (Tehilim 104:26). *"And took to wife the daughter of Levi"*: That is the Holy One, blessed be He, which is the place where the moon is bright.

"And the woman conceived, and bore a son" (Shemot 2:2). Surely, *"the woman"* as it says, *"she (zot) shall be called woman"* (Beresheet 2:23). At first, *"the daughter of Levi"* and certainly it is so. Why did he first the *daughter of Levi* and now a woman? This is what we have learned. Before she is married, a woman is referred to as the daughter of so-and-so, but after she is married, she is referred to as a woman. Here too, daughter and woman pertain to the same level,

She hid him three months" (Shemot 2:2): These are the three months when heavy Judgment rests in the world. Which ones are they? Tamuz, Av and Tevet. What is it trying to tell us

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(Water humming in belly) מ מ' דוממת

by this? That before Mosheh went down to the world, he was above. Therefore, the Shechinah joined him since the day he was born From here, Rabbi Shimon took it to say that the spirits of the righteous are above before they descend into this world...*And when she could no longer hide him" (2:3).* What is the meaning of: "*She took for him a box made of papyrus*"? (2:3) She coated it with conserving ingredients to keep it safe from these sea fish, that swim in the great ocean, as is written: "*Wherein are creeping things innumerable" (Tehilim 104:25).* She coated it so that he should be kept from them, with a coat from the precious Jubilee, in two colors, white and black. She allowed Mosheh to sail among them and to become known among them, because he was destined to go up among them at a later date to receive the Torah.

"And the daughter of Pharaoh came down to wash herself at the River" (Shemot 2:5). This came from the left aspect of harsh Judgment, as is written: "*To wash herself at the River.*" "*At the River*" is exact, instead of "*at the sea,*". If you wonder about this, that it is written: "*And your rod, with which you smote the river*" (Shemot 17:5), although Mosheh never struck the river but rather the sea. The verse refers to it as river: It is indeed the river which Aharon struck under Mosheh's direction, and the scripture assigned it as if Mosheh himself did the striking.

Similarly, "*And seven days were completed, after Hashem had smitten the River" (Shemot 7:25).* Aharon struck it, it is only because it came from the Holy One, blessed be He, that the scripture referred to it as: "*Hashem had smitten.*" Later on, it was referred to in the name of Mosheh. "*and her maidens walked along" (Shemot 2:5):* These are the rest of the camps that came from that side.

And when she had opened it, she saw him, the child" (Shemot 2:6). What is: "*she saw him*"? "*She saw*" was the proper way to use. Why "*she saw him*"? Didn't Rabbi Shimon say that there was nothing in the Torah, or even one letter in the Torah, that does not contain highly valuable secrets? That is how we have learned. The impression of the King and the Matron, was found upon him, and that is the impression of ה"ו Vav-Hei Instantly, "*she had compassion on him...*". Up to here it relates to the higher. From here on, below, except for this verse, in which is written: "*And his sister stood afar off*" Whose sister? The sister of the one who called the Congregation of Yisrael my sister, as it says, "*Open to me, my sister" (Shir Hashirim 5:2).* "*afar off*" as in, "*Hashem appeared from afar to me" (Yirmeyah 31:2)* What is to be derived?: It means that all these righteous, prior to their descent to the world, are made known to all above. And most certainly to Mosheh. It means that the souls of the righteous are derived from a lofty place, "*of the house of Levi*" as we have explained. We learned the secret of the matter, which means that there are a father and a

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mother to the soul, as there are a father and mother to the body on earth. It seems on all sides, both above, and below that is comprised of male and female. That is how the secret of the scripture was explained: "*Let the earth bring forth living creatures (Heb. Nefesh)*" (*Beresheet 1:24*). "*The earth*" refers to the Congregation of Yisrael the living Nefesh the Nefesh of supernal Adam, as we have learned. Rabbi Aba approached him and kissed him. He said, You certainly spoke properly, and it is as you say. Mosheh, the faithful prophet, is praised above all the rest of the prophets. Therefore, when he departed, no one else dealt with him besides the Holy One, blessed be He, who raised him to His presence. Therefore, Mosheh has surpassed in his lofty prophecy and glorious levels all the prophets, while the other prophets saw as if behind many walls.

יוד ה"א וא"ו ה"א Hukat 183A

And Mosheh did as Hashem commanded. Why did they go up "*in the sight of all the congregation*"? Aharon was most dearly beloved of all the people, and therefore, so that they should not say that he was laid out by Mosheh, they all saw when he stripped Aaron of the garments and put them on Eleazar. Why was Mosheh chosen for this task? Because Mosheh had put them on Aharon when he was invested with the priesthood; so now he stripped him of what he had given him, while Gd stripped him of what He had given him, Mosheh stripping without and Gd within. Gd prepared for Aharon a bed and a candlestick of gold with a light, taken from the candlestick which he used to light twice a day, and He closed the mouth of the cave and they descended.' R. Judah said: 'The mouth of the cave was left open and all Israel saw Aharon lying there and the light burning before him and his bed being taken out and in, with a cloud resting on it, and then they knew that Aharon was dead, besides which they saw that the clouds of glory had departed. Therefore all the house of Israel, men, women and children, wept for Aharon because he was most beloved of all.' R. Shimon said: 'Why were not these three holy siblings buried in one place? Some say that each was buried in a place where Israel was destined to be in danger, so as to protect them, but in truth each died in the fitting place, Miriam in Kadesh, between the north and the south, Aharon on the right side, and Mosheh in his fitting place, which was connected [by underground passages] both with the mountain where Aharon died and with the grave of Miriam.

יוד ה"א וא"ו ה"א Balak 205B

His son then discoursed on the verse: "*Our father died in the wilderness, and he was not among the company*", etc. (*Bem 27: 3*). 'Why did the daughters of Zelophehad so particularly

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state that their father had died in the wilderness, seeing that so many thousands of others had also died in the wilderness? Men are at a loss to explain this, and some say he was the man who gathered sticks on the Shabbat, and others say other things, but what I have learnt is this-my father taught it me on the day when he fell ill. We must take the word *midbar* (wilderness) here in the sense of “*saying*”. Zelophehad was one of the principal men of the sons of Joseph, but because he did not know the ways of the Torah sufficiently he did not become their prince. His fault was that he was not careful of his speech and his tongue in front of Mosheh. Hence, because he sinned in his speech against Mosheh, his daughters thought that Mosheh bore a grudge against him, and therefore they drew near “*before Mosheh and Eleazar and all the princes*”, and spoke with Mosheh only in their presence, because they were afraid of his anger. From this we learn that one who is afraid of a judge should bring a large audience before him in order that they may hear him judge and he may be afraid of them and conduct the case properly. Otherwise, he should not be allowed to conduct the case. They did not know that Mosheh “*was exceedingly meek, above all the men on the face of the earth*” (*Bem. 12: 3*). When Mosheh observed that a whole gathering of the leading men of Israel and all the heads of the fathers and all the princes were assembled round him, he at once resigned the case, and so it says, “*And Moses brought their cause before the Hashem*” (*Bem. 27: 5*), as if to say: This case is not for me. This shows the modesty of Moses, for other judges would not act so.’ R. Eleazar and the Companions were delighted, and the boy continued: ‘The tonal accent (*zarka*) on the word “*our father*” resembles in shape a serpent drawing its tail into its mouth, being an indication of the One who presides over him above; for “*he died in the wilderness*” through the utterance of his mouth.’ At this point the boy became frightened and clung to his father's neck, weeping and saying: ‘Zelophehad died through words, and you, father, hast been restored to this world through words.’ His father in turn kissed and embraced him, and R. Eleazar and the Companions all wept, and his father with them, and they lifted him up and kissed him on his mouth and his head and his hands. R. Eleazar said to him: ‘My son, since you have said so much, tell us what is meant by “*but he died in his own sin*”.’ He replied: ‘It means, by the sin of that serpent. And what is that? The speech of the mouth.’ R. Eleazar then clasped him tightly to his breast, and all the Companions wept. He said to them: ‘Rabbis, leave me here with my father because my spirit is not yet properly restored.’ R. Eleazar then asked R. Jose how many years and days old the boy was. He replied: ‘I beg of you, Companions, not to ask this, because five years have not yet passed over him.’ ‘God forbid,’ said R. Eleazar; ‘I desire to turn only a good eye on him, and your five years are “*the five years in which will be no ploughing or reaping*” (*Ber. 46: 6*), an omen that you shall never reap him.’ Said R. Eleazar to R. Abba: ‘Let us stay here seven days, till the house becomes settled, because for seven days after the soul has left the body it goes about naked, and now though it has returned it will not be settled in its place till after seven days.’ R. Abba replied: ‘It is written, “*You shall surely open your hand unto your brother, your poor, your*

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needy, and to your poor in your land” (Dev. 15 11), and we have learnt that this is a lesson that one should not abandon his own poor to give to another. Now R. Jose, your father-in-law, is sick; let us go and visit him, and when we return we will go in here, and all the time we are going and returning on this journey we shall see the resurrection of the dead.’ Said R. Eleazar: ‘That is assuredly so.’ So they kissed the boy and blessed him and departed. Said R. Abba: ‘I am amazed at the young children of this generation, what capacities they show, being already mighty and lofty rocks.’ R. Eleazar replied: ‘Blessed is my father, the master of this generation. In his days God has been pleased to establish His two Academies and to create for us a great and noble academy, for there shall not be another generation like this till the Messiah shall come.’

Wethanan 260B יוד ה"ה וא"ו ה"ה

Why is “*beginning*” mentioned here? Because Mosheh indeed made a new beginning in the world by being complete in all. It is true that Jacob was also complete and in him the tree was completed below after the pattern above. Yet there was that in Mosheh which was not in any other man, since his perfection radiated to many thousands and myriads of Israel in the Tabernacle, the priests, the Levites, the twelve tribes with their chieftains, the seventy members of the Sanhedrin- in fact, with the perfect body, Aharon being at the right, Nahshon at the left, he himself in the center, as it says here “*your greatness*”, referring to Aharon, and “*your strong hand*”, referring to Nahshon. Thus Mosheh was a new beginning in the world. And if you ask, Who is the termination? the answer is, the King Messiah, for then there shall be such perfection in the world as had not been for all generations before. For then there shall be completeness above and below, and all worlds shall be united in one bond, as it is written, “*On that day Hashem shall be One and His Name one.*” (Zekh. 14: 9).

Hashem said “Enough for you, do not speak anymore”. R. Hiya said: ‘Gd said to Mosheh, It is enough for thee that you have been united with the Shekhinah; you can advance no further.’ R. Isaac said: ‘Long enough have you enjoyed the light of the sun that was with you; you can not do so any more, for the time of the moon is come, and the moon cannot shine till the sun is gathered in. Therefore “*Charge Joshua and encourage him and strengthen him*”; you who are the sun must give light to the moon.

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But as for you, stand by me From this point Mosheh parted from his wife completely and attached himself to another higher place, of the male and not of the female. Happy the lot of Mosheh the faithful prophet who was favored with the highest grades to which no other

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man ever attained, wherefore he was called “good”. But was not David also called “good”? Of David it says that he was “*goodly to look upon*”: his goodness was in the appearance, but Mosheh was absolutely good.’

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And Hashem spoke to Mosheh face to face, etc. (*Shem. 33: 11*). ‘This verse’, he said, ‘does not seem to hang together properly; first it says, “*Hashem spoke to Mosheh face to face*”, then, “*Mosheh returned to the camp*”, then, “*And his minister Joshua the son of Nun, a young man*”, etc. What does it mean?’ Said R. Eleazar: ‘Truly Gd desired to honor us, for now we are associated with the Shekhinah, which has not departed from us. Let him who has opened the discourse continue it.’ The man then proceeded: ‘Mosheh was separated by many degrees from all the other prophets, who bore the same relation to him as an ape to a human being. Other prophets beheld visions in a glass that did not illumine, and even so they did not venture to lift up their eyes and gaze above, but were like Daniel, who said, “*I was fallen into a deep sleep on my face, and my face was upon the ground*” (*Dan. 10: 9*); nor was their message given to them in clear terms. Not so was Mosheh the faithful prophet: he saw his vision in a luminous glass and still stood upright, and he dared to raise his head and gaze upwards, like one to whom his neighbor says: Lift up your head and look me in the face in order that you may know what I say. So Mosheh raised his head without fear and gazed at the brightness of the supernal glory without losing his senses like the other prophets, who when they prophesied were bereft of their faculties and became transformed and knew nothing at all of this world. Not so Mosheh, for even while he was in that exalted grade he did not lose his faculties, and straightway after gazing on the brightness of the heavenly glory he “*returned to the camp*” to speak to them concerning all their requirements, and his mind was as clear as before, and more so. “*His minister Joshua the son of Nun, a young man*”, derived instruction from “the tent”, where he learned to contemplate in the holy spirit. So long as he was with Mosheh he used to learn and derive instruction from “the tent” without fear, but after Mosheh departed from him and he was left alone, then we read of him that “*he fell on his face on the ground and did worship*” (*Joshua 5: 14*), not being able to gaze even on the messenger of Gd; how much less so then on another place.

Haazinu 286

Give ear O Heavens and I will speak R. Judah cited here the verse: “*I opened to my beloved, but my beloved had withdrawn himself and was gone*”, etc. (*Shir Hashirim 6:1*). ‘And just before this it is written, “*I was asleep but my heart awakened*” (*6: 2*). Said the Community of Israel: I was asleep to the precepts of the Law when I went in the wilderness, but my heart

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was awake to enter the land so as to perform them, since they all are meant for the land. *“It is the voice of my beloved that knocks”*: this is Mosheh, who administered many reproofs and rebukes, as it says, *“These are the words”*, etc. (Dev.1: 1), *“You were rebellious”*, etc. (9: 24). Yet he spoke only in love for Israel, as it says, *“You are a holy people”*, etc. (8: 6). Said the Israelites: When we were about to enter into the land and to receive precepts of the Law, then *“my beloved withdrew himself and was gone”*, for *“Mosheh the servant of Hashem died there”*. *“I sought him but I could not find him”*, as it is written, *“There arose not a prophet like Mosheh”*. *“I called him but he gave me no answer”*, for there was no generation like that of Mosheh, one to whose voice Gd hearkened and for whom He did such wonders and miracles. R. Isaac said: *“I rose to open to my beloved”*: this was in the days of Mosheh, during the whole of which there was no need of angel or messenger to guide Israel. *“My beloved had withdrawn himself and was gone”*: this was in the days of Joshua, as it is written, *“Nay, but as captain of the host of Hashem am I now come”* (Joshua v, 14). Mosheh heard the voice of the holy supernal King without trembling; *“I came in the days of Mosheh thy master but he would not accept me”*. Then did the children of Israel realize the greatness of Mosheh; they sought the Holy One, blessed be He, but He was no longer at hand for them as in the days of Mosheh

Give ear Heavens and I will speak. R. Hiya said: ‘Blessed is Mosheh in that he was superior to all other prophets. For Isaiah being further removed from the King said only, *“Hear, heavens”*, but Mosheh being nearer to the King said, *“Give ear”*. We have learned that when Isaiah said *“Hear, heavens, and give ear, earth”*, many translucent angels sought to break his head and a voice came forth saying: Who is this that seeks to throw the world into confusion he therefore made haste to say: I do this not of myself, but *“Hashem speaks”*. In regard to Mosheh however, it says, *“Hear, ye heavens, and I will speak”*-I, and no other, *“and let the earth hear my voice”*-mine and no other's.’ R. Jose said: ‘There is a further difference between Moses and Isaiah in that Moses said, *“Give ear, the heavens”*, that is, those highest heavens which are called the name of the Holy One, blessed be He, and further, *“and let the earth hear”*, the upper earth, the land of the living. But Isaiah said only *“heaven”* and *“earth”*, meaning the lower heaven and earth, and withal he was nearly punished.’

R. Isaac discoursed on the verse: *“As the apple tree among the trees of the wood, so is my beloved among the sons”* (S.S. 2: 3). *‘Just as the apple is superior in its colouring to all other fruits, so the Holy One, blessed be He, is distinguished from all forces, higher and lower. Observe that the Holy One, blessed be He, is compared to the apple, which has three colors, and the Community of Israel to the lily, which has two, red and white.*

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(*Shemot* 34: 11). It was only because his motive was perfectly unselfish, in that he was not pleading for his own needs, but for the needs of Israel. *Who has not taken a soul in vain*; this refers to the life of the Egyptian which he took not without cause, but acting with good justice. *And has not sworn deceitfully*; this refers to Mosheh, as it is said, *And Mosheh swore to dwell with the man* (*Shemot* 2: 21). *He shall receive a blessing from Hashem* (*Tehillim* 24: 5); this refers to Mosheh. R. Tanhuma said: Do not read *yiso* ['he shall receive'] but *yasi* ['he will transmit'] blessing to others.

And this is the blessing This bears out what Scripture says, *Many daughters have done valiantly, but you excel them all* (*Mishelei* 31: 29). What is the meaning of, '*But you excel them all*'? This refers to Mosheh who was far superior to all. How? Adam said to :Mosheh 'I am greater than you because I have been created in the image of God.' For it is said, *And God created man in His own image* (*Ber. 1:27*). Mosheh replied to him: 'I am far superior to you, for the honor which was given to you has been taken away from you, as it is said, *But man (Adam) abides not in honor* (*Tehilim* 49: 13); but as for me, the radiant countenance which God gave me still remains with me.' Whence? For it is said, *His eye was not dim, nor his natural force abated* (*Dev. 34: 7*). Another explanation: Noah said to Mosheh: 'I am greater than you because I was delivered from the generation of the Flood.' Whereupon Mosheh replied: 'I am far superior to you; you saved yourself, but you had no strength to deliver your generation; but I saved both myself and my generation when they were condemned to destruction at the time of the Golden Calf.' How is this? For it is said, *And Hashem repented of the evil which He said He would do unto His people* (*Shemot* 32:14). It is as if there were two ships in danger on the high seas, on board of which were two pilots; one saved himself but not his ship, and the other saved both himself and his ship. Who received the praise? Surely the one who saved both himself and his ship. Similarly, Noah saved himself only, whereas Mosheh saved himself and his generation. Hence, '*And you excel them all.*'

Another explanation: Abraham said to Mosheh: 'I am greater than you, because I used to give hospitality to all passers-by.' Whereupon Mosheh replied: 'I am far superior to you; you fed uncircumcised men, but I fed circumcised ones. And further you gave hospitality in an inhabited land, but I fed them in the wilderness.'

Isaac said to Mosheh: 'I am greater than you, because I stretched out my neck upon the altar and beheld the Divine Presence.' Whereupon Mosheh replied to him: 'I am far superior to you; for your eyes became dim after beholding the Divine Presence.' Whence this? For it is written, *And it came to pass, that when Isaac was old, and his eyes were dim from seeing* (*Ber. 27: 1*). What is meant by, '*from seeing*'? Because he had beheld the Divine Presence. 'But I spoke with the Divine Presence face to face, and yet my eyes did not

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become dim. And what is more, the skin of my face shone,' as it is said, *That Mosheh knew not that the skin of his face sent forth beams (Shemot 34: 29).*

Jacob said to :Mosheh ' I am greater than you, for I wrestled with the angel and prevailed over him.' Whereupon Mosheh replied: ' You wrestled with the angel in your own territory [on earth], but I went up to them [the angels] into their territory, and they were afraid. Whence this? For it is said, *The angels of hosts flee, they flee (Tehillim 78: 13).* Therefore Solomon said: ' *Many daughters have done valiantly, etc.*' Gd said: 'He is far superior to them all, he shall bless Israel':*And this is the blessing!*".

Sotah 81: Eyn Yaakov השתפ"א

Whom do we have greater than Yosef? Our Rabbis have taught: Come and see how beloved were the commandments by Mosheh our teacher; for whereas all the Israelites occupied themselves with the spoil, he occupied himself with the commandments, as it is said: The wise in heart will receive commandments etc. But how did Mosheh know the place where Joseph was buried? - It is related that Serah, daughter of Asher, was a survivor of that generation. Mosheh went to her and asked: 'Do you know where Joseph was buried?' She answered him, 'The Egyptians made a metal coffin for him which they fixed in the river Nile so that its waters should be blessed'. Mosheh went and stood on the bank of the Nile and exclaimed: 'Joseph, Joseph! the time has arrived which the Holy One, blessed be He, swore, "I will deliver you", and the oath which you did impose upon the Israelites has reached [the time of fulfilment]; if you will show yourself, well and good; otherwise, behold, we are free of your oath'. Immediately Joseph's coffin floated [on the surface of the water]. Be not astonished that iron should float; for, behold, it is written: *As one was felling a beam, the axe-head fell into the water* etc. Alas, my master, for it was borrowed. *And the man of God said: Where fell it? And he showed him the place. And he cut down a stick and cast it in, and made the iron to swim.* Now cannot the matter be argued by a *fortiori* reasoning - if iron floated on account of Elisha who was the disciple of Elijah who was the disciple of Mosheh, how much more so on account of Mosheh our teacher! R. Nathan says: He was buried in the mausoleum of the kings; and Mosheh went and stood by the grave of the kings and exclaimed. 'Joseph! the time has arrived which the Holy One, blessed be He, swore "I will deliver you", and the oath which you did impose upon the Israelites has reached [the time of fulfilment]; if thou wilt shew thyself, well and good; otherwise, behold, we are free of your oath'. At that moment, Joseph's coffin shook, and Mosheh took it and carried it with him. All those years that the Israelites were in the wilderness, those two chests, one of the dead and the other of the Shekhinah, proceeded side by side, and onlookers used to ask: 'What is the nature of those two chests?' They received the reply: 'One is of the dead and the other of the Shekhinah'. But is it, then, the

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אל שדי (5) מה"ש (4) אלהים (3) (4 times)

(Air in chest) ה
ואויר רוח חק מכריע

(Fire hissing in head) ש
ש' שורקת

(Water humming in belly) מ
מ' דוממת

way of the dead to proceed with the Shekhinah?' They were told, this one [Joseph] fulfilled all that was written in the other'. But if Mosheh had not occupied himself with him, would not the Israelites have occupied themselves with him? Behold, it is written: *And the bones of Joseph which the children of Israel brought up out of Egypt buried they in Shechem* Furthermore, if the Israelites had not occupied themselves with him, would not his own sons have done so? And, behold, it is written: *And they became the inheritance of the children of Yosef* - They said [to one another], 'Leave him; his honor will be greater [when the burial is performed] by many rather than by few'; and they also said: 'Leave him; his honor will be greater [when the burial is performed] by the great rather than by the small'.

Buried they in Shehem. Why just in Shehem? - R. Hama son of R. Hanina said: From Shehem they stole him, and to Shhem we will restore what is lost. The following verses are contradictory: it is written: *And Mosheh took the bones of Joseph with him*, and it is written: *And the bones of Joseph which the children of Israel brought up etc.*! - R. Hama son of R. Hanina said: Whoever performs a task without finishing it and another comes and completes it, Scripture ascribes it to the one who completed it as though he had performed it. R. Eleazar said: He is likewise deposed from his greatness; for it is written: *And it came to pass at that time that Judah went down.* R. Samuel b. Nahmani said: He also buries his wife and children; for it is written: Shua's daughter, the wife of Judah, died etc., and it is written: *But Er and Onan died.*

Rab Judah said in the name of Rab: Why was Joseph called 'bones' during his lifetime? Because he did not interfere to safeguard his father's honor when [his brothers] said to him, Thy servant our father and he made no reply to them. Rab Judah also said in the name of Rab, and others declare that it was R. Hama son of R. Hanina: Why did Joseph die before his brothers? Because he gave himself superior airs.

And Joseph was brought down to Egypt. R. Eleazar said: Read not 'was brought down' but 'brought down', because he brought Pharaoh's astrologers down from their eminence. And Potiphar, an officer of Pharaoh's bought him, Rab said: He bought him for himself; but Gabriel came and castrated him, and then Gabriel came and mutilated him [pera'], for originally his name is written Potiphar but afterwards Potiphera.

Whom do we have who is greater than Mosheh? *And Hashem said to me, Let it suffice you.* R. Levi said: With the word 'suffice' [Mosheh] made an announcement and with the word 'suffice' an announcement was made to him. With the word 'suffice' he made an announcement: 'Suffice you'; and with the word 'suffice' an announcement was made to

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him: 'Let it suffice you'. Another explanation of 'Let it suffice [rab] you' is, You have a master [rab], viz., Joshua. Another explanation of 'Let it suffice you' is, That people should not say: How severe the Master is and how persistent the pupil is. And why so? In the School of R. Ishmael it was taught: According to the camel is the burden.

And he said unto them, I am an hundred and twenty years old this day. Why does the text state 'this day?' [The meaning is], This day are my days and years completed. Its purpose is to teach you that the Holy One, blessed be He, completes the years of the righteous from day to day, and from month to month; for it is written: The number of thy days I will fulfil. *I can no more go out and come in* - what means 'go out and come in'? If it is to be understood literally, behold it is written: *And Mosheh was an hundred and twenty years old when he died; his eye was not dim, nor his natural force abated;* it is also written: *And Mosheh went up from the plains of Moab unto mount Nebo;* and it has been taught: Twelve steps were there, but Mosheh mounted them in one stride! - R. Samuel b. Nahmani said in the name of R. Yonatan: [It means] to 'go out and come in' with words of Torah, thus indicating that the gates of wisdom were closed against him. And Mosheh and Joshua went, and presented themselves in the tent of meeting. A Tanna taught: That was a Sabbath when two teachers [gave discourses] and the authority was taken from one to be transferred to the other. It has further been taught: R. Judah said: Were it not for a Scriptural text, it would be impossible to utter the following. Where did Moses die? In the portion of Reuben, for it is written: *And Mosheh went up from the plains of Moab unto mount Nebo,* and Nebo was located in the portion of Reuben, for it is written: *And the children of Reuben built . . . and Nebo etc.*- It was called Nebo because three prophets [*nebi'im*] died there, Mosheh Aaron, and Miriam. And where was Mosheh buried? In the portion of Gad, for it is written: *And he provided the first part for himself* etc. Now what was the distance between the portion of Reuben and that of Gad? Four mil. Who carried him those four mil? It teaches that Moses was laid upon the wings of the Shekhinah, and the Ministering Angels kept proclaiming, He executed the justice of the Lrd, and His judgments with Israel, and the Holy One, blessed be He, declared: *Who will rise up for Me against the evil-doers? Who will stand up for Me against the workers of iniquity?* Samuel said [that Gd declared], Who is as the wise man? and who knows the interpretation of a thing? R. Yohanan said [that Gd declared], Where shall wisdom be found? R. Nahman said [that Gd announced], *So Mosheh died there* etc. Semalyon said: *So Mosheh died there*, the great Sage of Israel.

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It has been taught: R. Eliezer the Elder said: Over an area of twelve mil square, corresponding to that of the camp of Israel, a Bath Kol made the proclamation, '*So Mosheh died there*', the great Sage of Israel. Others declare that Moses never died; it is written here, '*So Moses died there*', and elsewhere it is written: And he was there with the Lord. As in the latter passage it means standing and ministering, so also in the former it means standing and ministering.

And He buried him in the valley in the land of Moab over against Bet-peor. R. Berechyah said: Although [Scripture provides] a clue within a clue, nevertheless no man knoweth of his sepulchre. The wicked Government once sent to the governor of Bet-peor [the message], 'Show us where Mosheh is buried'. When they stood above, it appeared to them to be below; when they were below, it appeared to them to be above. They divided themselves into two parties; to them who were standing above it appeared below, and to those who were below it appeared above. This is in fulfilment of what is said: '*No man knows of his grave*'. R. Hama son of R. Hanina said: Even Mosheh our teacher does not know where he is buried; it is written here, '*No man knows of his grave*', and it is written elsewhere, *And this is the blessing which Mosheh the man of Gd blessed.* R. Hama son of R. Hanina also said: Why was Mosheh buried near Baal-peor? To atone for the incident at Peor.

R. Hama son of R. Hanina further said: What means the text: *You shall walk after Hashem your Gd?* Is it, then, possible for a human being to walk after the Shekhinah; for has it not been said: For Hashem your Gd is a devoring fire? But [the meaning is] to walk after the attributes of the Holy One, blessed be He. As He clothes the naked, for it is written: And Hashem Gd made for Adam and for his wife coats of skin, and clothed them, so do you also clothe the naked. The Holy One, blessed be He, visited the sick, for it is written: And Hashem appeared unto him by the oaks of Mamre, so do you also visit the sick. The Holy One, blessed be He, comforted mourners, for it is written: And it came to pass after the death of Abraham, that Gd blessed Isaac his son, so do you also comfort mourners. The Holy one, blessed be He, buried the dead, for it is written: And He buried him in the valley, so do thou also bury the dead.

'*Coats of skin*' - Rab and Samuel [differ in their interpretation]; one said that it means a material that grows from the skin, and the other a material from which the [human] skin derives pleasure.

R. Simlai expounded: Torah begins with an act of kindness and ends with an act of kindness. It begins with an act of kindness, for it is written: *And Hashem Gd made for Adam and for his wife coats of skin, and clothed them;* and it ends with an act of kindness,

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for it is written: *'And He buried him in the valley'*.

R. Simlai expounded: Why did Mosheh our teacher yearn to enter the land of Israel? Did he want to eat of its fruits or satisfy himself from its bounty? But thus spoke Mosheh, 'Many precepts were commanded to Israel which can only be fulfilled in the land of Israel. I wish to enter the land so that they may all be fulfilled by me'. The Holy One, blessed be He, said to him, 'Is it only to receive the reward [for obeying the commandments] that you seek? I ascribe it to you as if you did perform them'; as it is said: Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he poured out his soul unto death, and was numbered with the transgressors; yet he bare the sins of many, and made intercession for the transgressors. *'Therefore will I divide him a portion with the great'* - it is possible [to think that his portion will be] with the [great of] later generations and not former generations; therefore there is a text to declare, *'And he shall divide with the strong'*, i.e., with Abraham, Isaac and Jacob who were strong in Torah and the commandments. *'Because he poured out his soul unto death'* - because he surrendered himself to die, as it is said: *And if not, blot me, I pray etc.* 'And was numbered with the transgressors' - because he was numbered with them who were condemned to die in the wilderness. *'Yet he bore the sins of many'* - because he secured atonement for the making of the Golden Calf. *'And made intercession for the transgressors'* - because he begged for mercy on behalf of the sinners in Israel that they should turn in penitence; and the word *pegi'ah* ['intercession'] means nothing else than prayer, as it is said: *Therefore for this people, neither lift up cry nor prayer for them, neither make intercession to Me.*

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

R. Shimon stood up in the secret of the Amidah prayer intending to elevate the Nezah-Hod-and Yesod to the place of the Hesed-Gevurah-Tiferet, raised his hands upward, intending to elevate the Hesed-Gevurah-Tiferet to the place of the Hokmah-Binah-Daat, as is the elevation on the Holy Shabbat and praised the L-rd of the universe to draw the supernal Mohin from the high supernal place-the source of life, (As our Sages taught, man should always arrange his praises of the Omnipresent (first), and after this pray, and in the beginning

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

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

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Keter will nullify all vows and oaths. And this will be the unification of ZuN in the secret of "On that day Hashem will be one, and His Name will be one".

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

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

Then R. Shimon adds But if the wellspring meaning the Yesod of Malcut cannot be opened to receive the waters of Hesed to purify the iniquities of Yisrael, until he who has shut it (Yesod) reopens it (meaning the Yesod of ZA Himself called "Key" or "opening" then) I

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appease it for the sake of Yod and Heh Vav and Heh (יוד ה"א ו"ו ה"ה) *which draws the inner Shefa until His Yesod, and then causes the Malcut to open her wellspring because His unification is in it (thru the uniting of ZA and Malcut and also) and for the sake of the vestments in which it is garbed.(meaning in the power of the adornments the Tzaddikim adorn the Shekhinah thru the elevation of Mayin Nukbin, and then Immediately [The Shekhinah] wellspring opens (which is the Yesod of Malkhut) and the Shekhinah is purified from all attachments of the Klippot thru the Name MaH יוד ה"א ו"ו ה"ה which is the inner shefa in the secret of the waters of Hesed of ZA, and which is drawn from the Ayn Sof Blessed Be He in the way of the evolutionary progression of the levels The secret of the matter is "The Mikveh/hope of Yisrael [is] meaning the secret of the waters of Hesed of ZA, who is called Yisrael is the Name Hashem, its Savior in time of trouble." (Yirimayu 17:13 and 14:8) meaning Surely its Savior is He in whose hands is the wellspring and the hope meaning the Ayn Sof, Blessed Be He, whose hands draw the waters of Hesed to the Binah who is the aspect of Mikveh (Hope or Ritual Bath) which purifies the Malkut in her Mikveh.*

Amen

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Learning for the Day of 7th Adar

We learn the following order during the day, for at night it is not proper to learn *Mikra*.

Torah (Neshama) יהו"ה (Nefesh) י י"ה יהו"ה (Ruah) יו"ד ה"א וא"ו ה"א
Shemot 2-3:6

1 And there went a man of the house of Levi, and took to wife a daughter of Levi. 2 And the woman conceived, and bore a son; and when she saw him that he was a goodly child, she hid him three months. 3 And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch; and she put the child there, and laid it in the flags by the river's brink. 4 And his sister stood afar off, to know what would be done to him. 5 And the daughter of Pharaoh came down to bathe in the river; and her maidens walked along by the river-side; and she saw the ark among the flags, and sent her handmaid to fetch it. 6 And she opened it, and saw it, even the child; and behold a boy that wept. And she had compassion on him, and said: 'This is one of the Hebrews' children.' 7 Then said his sister to Pharaoh's daughter: 'Shall I go and call you a nurse of the Hebrew women, that she may nurse the child for you?' 8 And Pharaoh's daughter said to her: 'Go.' And the maiden went and called the child's mother. 9 And Pharaoh's daughter said to her: 'Take this child away, and nurse it for me, and I will give you your wages.' And the woman took the child, and nursed it. 10 And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Mosheh, and said: 'Because I drew him out of the water.' 11 And it came to pass in those days, when Mosheh was grown up, that he went out unto his brethren, and looked on their burdens; and he saw an Egyptian smiting a Hebrew, one of his brethren. 12 And he looked this way and that way, and when he saw that there was no man, he smote the Egyptian, and hid him in the sand. 13 And he went out the second day, and, behold, two men of the Hebrews were striving together; and he said to him that did the wrong: 'Why did you smite your fellow?' 14 And he said: 'Who made you a ruler and a judge over us? Do you think to kill me, as you did kill the Egyptian?' And Mosheh feared, and said: 'Surely the thing is known.' 15 Now when Pharaoh heard this thing, he sought to slay Mosheh. But Mosheh fled from the face of Pharaoh, and dwelt in the land of Midian; and he sat down by a well. 16 Now the priest of Midian had seven daughters; and they came and drew water, and filled the troughs to water their father's flock. 17 And the shepherds came and drove them away; but Moses stood up and helped them, and watered their flock. 18 And when they came to Reuel their father, he said: 'How is it that you are come so soon to-day?' 19 And they said: 'An Egyptian delivered us out of the hand of the shepherds, and moreover he drew water for us, and watered the flock.' 20 And he said unto his daughters: 'And where is he? Why is it that you have left the man? call him, that he may eat bread.' 21 And Mosheh was content

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to dwell with the man; and he gave Mosheh Zipporah his daughter. 22 And she bore a son, and he called his name Gershom; for he said: 'I have been a stranger in a strange land.' 23 And it came to pass in the course of those many days that the king of Egypt died; and the children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto Gd by reason of the bondage. 24 And Gd heard their groaning, and Gd remembered His covenant with Abraham, with Isaac, and with Jacob. 25 And Gd saw the children of Israel, and Gd took cognizance of them.

Chapter 3

1 Now Mosheh was keeping the flock of Yitro his father-in-law, the priest of Midian; and he led the flock to the farthest end of the wilderness, and came to the mountain of Gd, unto Horeb. 2 And the angel of Hashem appeared unto him in a flame of fire out of the midst of a bush; and he looked, and, behold, the bush burned with fire, and the bush was not consumed. 3 And Mosheh said: 'I will turn aside now, and see this great sight, why the bush is not burned.' 4 And when Hashem saw that he turned aside to see, Gd called unto him out of the midst of the bush, and said: 'Mosheh Mosheh And he said: 'Here am I.' 5 And He said: 'Draw not close; put off your shoes from off your feet, for the place whereon you stand is holy ground.' 6 Moreover He said: 'I am the Gd of your father, the Gd of Abraham, the Gd of Isaac, and the Gd of Jacob.' And Mosheh hid his face; for he was afraid to look upon Gd.

7:1-7

1 And Hashem said to Mosheh: 'See, I have set you in Gd's stead to Pharaoh; and Aaron your brother shall be your prophet. 2 You shall speak all that I command you; and Aaron your brother shall speak unto Pharaoh, that he let the children of Israel go out of his land. 3 And I will harden Pharaoh's heart, and multiply My signs and My wonders in the land of Egypt. 4 But Pharaoh will not hearken unto you, and I will lay My hand upon Egypt, and bring forth My hosts, My people the children of Israel, out of the land of Egypt, by great judgments. 5 And the Egyptians shall know that I am Hashem, when I stretch forth My hand upon Egypt, and bring out the children of Israel from among them.' 6 And Mosheh and Aharon did so; as Hashem commanded them, so did they. 7 And Mosheh was 80 years old, and Aharon 83 years old, when they spoke to Pharaoh.

יוד יוד הי יוד הי ויו הי + אלף הי יוד הי (2); רצון = נוצר = מקור (1)
אל שדי (5) מה"ש (4) אלהים (3) (4 times)

(Air in chest) ה
ואויר רוח חק מכריע

(Fire hissing in head) ש
ש' שורקת

(Water humming in belly) מ
מ' דוממת

14:30-

30 Thus Hashem 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 Hashem upon the Egyptians, and the people feared Hashem; and they believed in Hashem, and in His servant Mosheh.

Chapter 15

1 Then sang Mosheh and the children of Israel this song to Hashem, and spoke, saying: I will sing to Hashem, for He is highly exalted; the horse and his rider has He thrown into the sea. 2 Hashem is my strength and song, and He is become my salvation; this is my Gd, and I will glorify Him; my father's Gd, and I will exalt Him. 3 Hashem is a man of war, Hashem is His name. 4 Pharaoh's chariots and his host has 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 Your right hand, Hashem glorious in power, Your right hand, Hashem, dashes in pieces the enemy. 7 And in the greatness of Your excellency You overthrow them that rise up against You; You send forth Your wrath, it consumes them as stubble. 8 And with the blast of Your 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 You did blow with Your wind, the sea covered them; they sank as lead in the mighty waters. 11 Who is like You Hashem among the mighty? who is like You, glorious in holiness, fearful in praises, doing wonders? 12 You stretch out Your right hand--the earth swallowed them. 13 You in Your love have led the people that You have redeemed; You have guided them in Your strength to Your 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 scared; the mighty men of Moab, trembling takes hold upon them; all the inhabitants of Canaan are melted away. 16 Terror and dread falls upon them; by the greatness of Your arm they are as still as a stone; till Your people pass over, Hashem, till the people pass over that You have gotten. 17 Thou bring them in, and plant them in the mountain of Your inheritance, the place Hashem which You have made for You to dwell in, the sanctuary, Hashem which Your hands have established. 18 Hashem 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 Hashem brought back the waters of the sea upon them; but the children of Israel walked on dry land in the midst of the sea

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ה (Air in chest) וְאוֹיֵר רִיחַ חֶק מְכַרְיַע

ש (Fire hissing in head) שׁ שׁוֹרְקֶת

מ (Water humming in belly) מ' דּוֹמְמַת

18:12

12 And Yitro , Mosheh's father-in-law, took a burnt-offering and sacrifices for Gd; and Aharon came, and all the elders of Israel, to eat bread with Mosheh's father-in-law before Gd. 13 And it came to pass on the morrow, that Mosheh sat to judge the people; and the people stood about Mosheh from the morning unto the evening. 14 And when Mosheh's father-in-law saw all that he did to the people, he said: 'What is this thing that you do to the people? why sit yourself alone, and all the people stand about you from morning unto even?' 15 And Mosheh said unto his father-in-law: 'Because the people come unto me to inquire of Gd; 16 when they have a matter, it comes unto me; and I judge between a man and his neighbor, and I make them know the statutes of Gd, and His laws.' 17 And Mosheh's father-in-law said unto him: 'The thing that you do is not good. 18 You will surely wear away, both you, and this people that is with you; for the thing is too heavy for you; you are not able to perform it yourself alone. 19 Harken now to my voice, I will give you counsel, and Gd be with you: be you for the people before God, and bring you the causes unto God. 20 And you shall teach them the statutes and the laws, and shall show them the way wherein they must walk, and the work that they must do. 21 Moreover you shall provide out of all the people able men, such as fear Gd, men of truth, hating unjust gain; and place such over them, to be rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens. 22 And let them judge the people at all seasons; and it shall be, that every great matter they shall bring unto you, but every small matter they shall judge themselves; so shall they make it easier for you and bear the burden with you. 23 If you shall do this thing, and God command you so, then you shall be able to endure, and all this people also shall go to their place in peace.' 24 So Mosheh hearkened to the voice of his father-in-law, and did all that he had said. 25 And Mosheh chose able men out of all Israel, and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens. 26 And they judged the people at all seasons: the hard causes they brought to Mosheh, but every small matter they judged themselves. 27 And Mosheh let his father-in-law depart; and he went his way into his own land.

Chapter 19

1 In the third month after the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai. 2 And when they were departed from Rephidim, and were come to the wilderness of Sinai, they encamped in the wilderness; and there Israel encamped before the mount. 3 And Mosheh went up unto Gd, and Hashem called unto him out of the mountain, saying: 'Thus shall you say to the house of Jacob, and tell the children of Israel: 4 You have seen what I did unto the Egyptians, and how I bore you on eagles' wings, and brought you unto Myself. 5 Now therefore, if you will hearken unto My voice indeed, and keep My covenant, then you shall be Mine own treasure from

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אלהים (3) (4 times) מה"ש (4) אל שדי (5)

ה (Air in chest) וְאוֹיֵר רִיחַ חֶק מְכַרְיֵעַ

ש (Fire hissing in head) שׁ שׁוֹרְקֵת

מ (Water humming in belly) מ' דּוֹמְמַת

among all peoples; for all the earth is Mine; 6 and you shall be for Me a kingdom of priests, and a holy nation. These are the words which you shall speak unto the children of Israel.' 7 And Mosheh came and called for the elders of the people, and set before them all these words which Hashem commanded him. 8 And all the people answered together, and said: 'All that Hashem has spoken we will do.' And Mosheh reported the words of the people to Hashem. 9 And Hashem said to: Mosheh 'Lo, I come to you in a thick cloud, that the people may hear when I speak with you, and may also believe you for ever.' And Mosheh told the words of the people unto Hashem. 10 And Hashem said unto Mosheh : 'Go to the people, and sanctify them to-day and to-morrow, and let them wash their garments, 11 and be ready against the third day; for the third day Hashem will come down in the sight of all the people upon mount Sinai. 12 And you shall set bounds unto the people round about, saying: Be careful to yourselves, that you go not up into the mount, or touch the border of it; whosoever touches the mount shall be surely put to death; 13 no hand shall touch him, but he shall surely be stoned, or shot through; whether it be beast or man, it shall not live; when the ram's horn sounds long, they shall come up to the mount.' 14 And Mosheh went down from the mount unto the people, and sanctified the people; and they washed their garments. 15 And he said unto the people: 'Be ready against the third day; come not near a woman.' 16 And it came to pass on the third day, when it was morning, that there were thunders and lightning and a thick cloud upon the mount, and the voice of a horn exceeding loud; and all the people that were in the camp trembled. 17 And Mosheh brought forth the people out of the camp to meet Gd; and they stood at the nether part of the mount. 18 Now mount Sinai was altogether on smoke, because Hashem descended upon it in fire; and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. 19 And when the voice of the horn waxed louder and louder, Mosheh spoke, and Gd answered him by a voice. 20 And Hashem came down upon mount Sinai, to the top of the mount; and Hashem called to Mosheh the top of the mount; and Mosheh went up. 21 And Hashem said to Mosheh : 'Go down, charge the people, if they break through unto Hashem to gaze, and many of them perish. 22 And let the priests also, that come near to Hashem sanctify themselves, lest Hashem break forth upon them.' 23 And Mosheh said to Hashem: 'The people cannot come up to mount Sinai; for you did charge us, saying: Set bounds about the mount, and sanctify it.' 24 And Hashem said to him: 'Go, get down, and you shall come up, you, and Aharon with you; but let not the priests and the people break through to come up unto Hashem, if He break forth upon them.' 25 So Mosheh went down unto the people, and told them.

יוד יוד הי יוד הי ויו הי + אלף הי יוד הי (2) ; רצון = נוצר = מקור (1)
אלהים (4 times) (3) מה"ש (4) אל שדי (5)

ה (Air in chest) וְאוֹיֵר רִיחַ חֶק מְכַרֵּיעַ

ש (Fire hissing in head) שׁ שׁוֹרְקֵת

מ (Water humming in belly) מ' דוֹמְמֵת

Chapter 20:

1 And God spoke all these words, saying: 2 I am Hashem Your Gd, Who brought you out of the land of Egypt, out of the house of bondage. You shall have no other gods before Me. 3 You shall not make for yourself a graven image, nor any manner of likeness, of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; 4 you shall not bow down unto them, nor serve them; for I Hashem Your Gd am a jealous Gd, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me; 5 and showing mercy unto the thousandth generation of them that love Me and keep My commandments. 6 You shall not take the name of Hashem Your Gd in vain; for Hashem will not hold him guiltless that take His name in vain. 7 Remember the Shabbat day, to keep it holy. 8 Six days shall you labor, and do all your work; 9 but the seventh day is a Shabbat unto Hashem Your Gd, in you shall not do any manner of work, you, nor your son, nor your daughter, nor your man-servant, nor your maid-servant, nor your cattle, nor your stranger that is within your gates; 10 for in six days Hashem made heaven and earth, the sea, and all that in them is, and rested on the seventh day; wherefore Hashem blessed the Shabbat day, and hallowed it. 11 Honor your father and your mother, that your days may be long upon the land which Hashem Your Gd gives you. 12 You shall not murder. You shall not commit adultery. You shall not steal. You shall not bear false witness against your neighbor. 13 You shall not covet your neighbor's house; you shall not covet your neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is your neighbor's.

14 And all the people perceived the thunderings, and the lightnings, and the voice of the horn, and the mountain smoking; and when the people saw it, they trembled, and stood afar off. 15 And they said to :Mosheh 'Speak with us, and we will hear; but let not Gd speak with us, lest we die.' 16 And Mosheh said unto the people: 'Fear not; for Gd is come to prove you, and that His fear may be before you, that you sin not.' 17 And the people stood afar off; but Mosheh drew near unto the thick darkness where Gd was.

24:12

12 And Hashem said unto Mosheh : 'Come up to Me into the mount and be there; and I will give you the tables of stone, and the law and the commandment, which I have written, that you can teach them.' 13 And Mosheh rose up, and Joshua his minister; and Mosheh went up into the mount of God. 14 And to the elders he said: 'Tarry here for us, until we come back unto you; and, behold, Aharon and Hur are with you; whosoever has a cause, let him come near unto them.' 15 And Mosheh went up into the mount, and the cloud covered the mount. 16 And the glory of Hashem abode upon mount Sinai, and the cloud covered it six days; and the seventh day He called to Mosheh out of the midst of the cloud.

יוד יוד הי יוד הי ויו הי + אלף הי יוד הי (2) ; רצון = נוצר = מקור (1)
אל שדי (5) מה"ש (4) אלהים (3) (4 times)

ה (Air in chest) ה
ואויר רוח חק מכריע

ש (Fire hissing in head) ש
ש' שורקת

מ (Water humming in belly) מ
מ' דוממת

17 And the appearance of the glory of Hashem was like devouring fire on the top of the mount in the eyes of the children of Israel. 18 And Mosheh entered into the midst of the cloud, and went up into the mount; and Moses was in the mount forty days and forty nights.

32:11

11 And Mosheh besought Hashem his Gd, and said: Hashem why do Your wrath wax hot against Your people, that You have brought forth out of the land of Egypt with great power and with a mighty hand? 12 Wherefore should the Egyptians speak, saying: For evil did He bring them forth, to slay them in the mountains, and to consume them from the face of the earth? Turn from Your fierce wrath, and repent of this evil against Your people. 13 Remember Abraham, Isaac, and Israel, Your servants, to whom You did swear by Your own self, and said unto them: I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it for ever.' 14 And Hashem repented of the evil which He said He would do unto His people.

33:12

12 And Mosheh said unto Hashem: 'See, You say unto me: Bring up this people; and You hast not let me know whom You wilt send with me. Yet You have said: I know you by name, and you have also found grace in My sight. 13 Now therefore, I pray, if I have found grace in Your sight, show me now Your ways, that I may know You, to the end that I may find grace in Your sight; and consider that this nation is Your people.' 14 And He said: 'My presence shall go with you, and I will give you rest.' 15 And he said unto Him: 'If Your presence go not with me, carry us not up hence. 16 For where now shall it be known that I have found grace in Your sight, I and Your people? is it not in that You go with us, so that we are distinguished, I and Your people, from all the people that are upon the face of the earth?' 17 And Hashem said unto Mosheh : 'I will do this thing also that you have spoken, for you have found grace in My sight, and I know you by name.' 18 And he said: 'Show me, I pray Your glory.' 19 And He said: 'I will make all My goodness pass before you, and will proclaim the name of Hashem before you; and I will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy.' 20 And He said: 'You can not see My face, for man shall not see Me and live.' 21 And Hashem said: 'Behold, there is a place by Me, and you shall stand upon the rock. 22 And it shall come to pass, while My glory pass by, that I will put you in a cleft of the rock, and will cover you with My hand until I have passed by. 23 And I will take away My hand, and you shall see My back; but My face shall not be seen.'

יוד יוד הי יוד הי ויו הי + אלף הי יוד הי (2) ; רצון = נוצר = מקור (1)
אלהים (3) (4 times) מה"ש (4) אל שדי (5)

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ואויר רוח חק מכריע

ש (Fire hissing in head) ש
ש' שורקת

מ (Water humming in belly) מ
מ' דוממת

Chapter 34:

1 And Hashem said unto Mosheh : 'Carve two tables of stone like unto the first; and I will write upon the tables the words that were on the first tables, which you did break. 2 And be ready by the morning, and come up in the morning unto mount Sinai, and present yourself there to Me on the top of the mount. 3 And no man shall come up with you, neither let any man be seen throughout all the mount; neither let the flocks nor herds feed before that mount.' 4 And he carved two tables of stone like unto the first; and Mosheh rose up early in the morning, and went up unto mount Sinai, as Hashem had commanded him, and took in his hand two tables of stone. 5 And Hashem descended in the cloud, and stood with him there, and proclaimed the name of Hashem 6 And Hashem passed by before him, and proclaimed: 'Hashem, Hashem Gd, merciful and gracious, long-suffering, and abundant in goodness and truth; 7 keeping mercy unto the thousandth generation, forgiving iniquity and transgression and sin; and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and unto the fourth generation.' 8 And Mosheh hurried, and bowed his head toward the earth, and worshiped. 9 And he said: 'If now I have found grace in Your sight Hashem, let Hashem, I pray You, go in the midst of us; for it is a stiff-necked people; and pardon our iniquity and our sin, and take us for Your inheritance.' 10 And He said: 'Behold, I make a covenant; before all your people I will do marvels, such as have not been wrought in all the earth, nor in any nation; and all the people among which you shall see the work of Hashem that I am about to do with you, that it is tremendous.

34:27

27 And Hashem said unto Mosheh : 'Write these words, for after the tenor of these words I have made a covenant with you and with Israel.' 28 And he was there with Hashem forty days and forty nights; he did neither eat bread, nor drink water. And he wrote upon the tables the words of the covenant, the ten words. 29 And it came to pass, when Mosheh came down from mount Sinai with the two tables of the testimony in Mosheh hand, when he came down from the mount, that Mosheh knew not that the skin of his face sent forth beams while He talked with him. 30 And when Aharon and all the children of Israel saw Mosheh , behold, the skin of his face sent forth beams; and they were afraid to come nigh him. 31 And Mosheh called unto them; and Aharon and all the rulers of the congregation returned unto him; and Mosheh spoke to them. 32 And afterward all the children of Israel came nigh, and he gave them in commandment all that Hashem had spoken with him in mount Sinai. 33 And when Mosheh had done speaking with them, he put a veil on his face. 34 But when Mosheh went in before Hashem that He might speak with him, he took the veil off, until he came out; and he came out; and spoke unto the children of Israel that

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ש' שורקת

מ (Water humming in belly) מ
מ' דוממת

which he was commanded. 35 And the children of Israel saw the face of Mosheh , that the skin of 'Mosheh 's face sent forth beams; and Mosheh put the veil back upon his face, until he went in to speak with Him.

Bemidbar 12

1 And Miriam and Aharon spoke against Mosheh because of the Cushite woman whom he had married; for he had married a Cushite woman. 2 And they said: 'Has Hashem indeed spoken only with Mosheh ? has He not spoken also with us?' And Hashem heard it.-- 3 Now the man Mosheh was very meek, above all the men that were upon the face of the earth.-- 4 And Hashem spoke suddenly unto Mosheh , and unto Aharon, and unto Miriam: 'Come out you three unto the tent of meeting.' And they three came out. 5 And Hashem came down in a pillar of cloud, and stood at the door of the Tent, and called Aharon and Miriam; and they both came forth. 6 And He said: 'Hear now My words: if there be a prophet among you, I Hashem do make Myself known unto him in a vision, I do speak with him in a dream. 7 My servant Mosheh is not so; he is trusted in all My house; 8 with him do I speak mouth to mouth, even manifestly, and not in dark speeches; and the similitude of Hashem do he behold; wherefore then were you not afraid to speak against My servant, against Mosheh ?' 9 And the anger of Hashem was kindled against them; and He departed. 10 And when the cloud was removed from over the Tent, behold, Miriam was leprous, as white as snow; and Aaron looked upon Miriam; and, behold, she was leprous. 11 And Aharon said unto Mosheh : 'Oh my lord, lay not, I pray you, sin upon us, for that we have done foolishly, and for that we have sinned. 12 Let her not, I pray, be as one dead, of whom the flesh is half consumed when he comes out of his mother's womb.' 13 And Mosheh cried unto Hashem saying: 'Heal her now, O Gd, I beseech You.'

Devarim 31

1 And Mosheh went and spoke these words unto all Israel. 2 And he said unto them: 'I am a hundred and twenty years old this day; I can no more go out and come in; and Hashem has said unto me: You shall not go over this Jordan. 3 Hashem your Gd, He will go over before thee; He will destroy these nations from before you, and you shalt dispossess them; and Joshua, he shall go over before you, as Hashem hath spoken. 4 And Hashem will do unto them as He did to Sihon and to Og, the kings of the Amorites, and unto their land; whom He destroyed. 5 And Hashem will deliver them up before you, and you shall do unto them according unto all the commandment which I have commanded you. 6 Be strong and of good courage, fear not, nor be afraid at them; for Hashem your Gd, He is that does go

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מ (Water humming in belly) מ' דוממת

with you; He will not fail you, nor forsake you' 7 And Mosheh called unto Joshua, and said unto him in the sight of all Israel: 'Be strong and of good courage; for you shall go with this people into the land which Hashem has sworn unto their fathers to give them; and you shall cause them to inherit it. 8 And, Hashem He is that does go before you; He will be with you, He will not fail you, neither forsake you; fear not, neither be dismayed.' 9 And Mosheh wrote this law, and delivered it unto the priests the sons of Levi, that bore the ark of the covenant of Hashem and unto all the elders of Israel. 10 And Mosheh commanded them, saying: 'At the end of every seven years, in the set time of the year of release, in the feast of tabernacles, 11 when all Israel is come to appear before the Hashem your Gd in the place which He shall choose, you shall read this law before all Israel in their hearing. 12 Assemble the people, the men and the women and the little ones, and your stranger that is within your gates, that they may hear, and that they may learn, and fear Hashem your Gd, and observe to do all the words of this law; 13 and that their children, who have not known, may hear, and learn to fear Hashem your Gd, as long as you live in the land when you go over the Jordan to possess it.' 14 And Hashem said unto Mosheh : 'Behold, your days approach that you must die; call Joshua, and present yourselves in the tent of meeting, that I may give him a charge.' And Mosheh and Joshua went, and presented themselves in the tent of meeting. 15 And Hashem appeared in the Tent in a pillar of cloud; and the pillar of cloud stood over the door of the Tent. 16 And Hashem said unto :Mosheh 'Behold, you are about to sleep with your fathers; and this people will rise up, and go astray after the foreign gods of the land, when they go to be among them, and will forsake Me, and break My covenant which I have made with them. 17 Then My anger shall be kindled against them in that day, and I will forsake them, and I will hide My face from them, and they shall be devoured, and many evils and troubles shall come upon them; so that they will say in that day: Are not these evils come upon us because our Gd is not among us? 18 And I will surely hide My face in that day for all the evil which they shall have wrought, in that they are turned unto other gods. 19 Now therefore write this song for you, and teach you it the children of Israel; put it in their mouths, that this song may be a witness for Me against the children of Israel. 20 For when I shall have brought them into the land which I swore unto their fathers, flowing with milk and honey; and they shall have eaten their fill, and get fat; and turned unto other gods, and served them, and despised Me, and broken My covenant; 21 then it shall come to pass, when many evils and troubles are come upon them, that this song shall testify before them as a witness; for it shall not be forgotten out of the mouths of their seed; for I know their imagination how they do even now, before I have brought them into the land which I swore.' 22 So Mosheh wrote this song the same day, and taught it the children of Israel. 23 And he gave Joshua the son of Nun a charge, and said: 'Be strong and of good courage; for you shall bring the children of Israel into the land which I swore unto them; and I will be with you.' 24 And it came to pass, when Mosheh had made an end of writing the words of this law in a book, until they

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ה (Air in chest) ואויר רוח חק מכריע

ש (Fire hissing in head) ש' שורקת

מ (Water humming in belly) מ' דוממת

were finished, 25 that Mosheh commanded the Levites, that bore the ark of the covenant of Hashem, saying: 26 'Take this book of the law, and put it by the side of the ark of the covenant of Hashem your Gd, that it may be there for a witness against you. 27 For I know your rebellion, and your stiff neck; behold, while I am yet alive with you this day, you have been rebellious against Hashem; and how much more after my death? 28 Assemble unto me all the elders of your tribes, and your officers, that I may speak these words in their ears, and call heaven and earth to witness against them. 29 For I know that after my death you will in any wise deal corruptly, and turn aside from the way which I have commanded you; and evil will befall you in the end of days; because you will do that which is evil in the sight of Hashem to provoke Him through the work of your hands.' 30 And Mosheh spoke in the ears of all the assembly of Israel the words of this song, until they were finished.

32

1 Give ear, 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 Hashem; ascribe ye greatness unto our Gd. 4 The Rock, His work is perfect; for all His ways are justice; a Gd 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 you thus requite Hashem O foolish people and unwise? is not He your father that has gotten you? has He not made you, and established you? 7 Remember the days of old, consider the years of many generations; ask thy father, and he will declare unto you, your elders, and they will tell your. 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 Hashem 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 stirs up her nest, hovers over her young, spreads abroad her wings, takes them, bears them on her pinions-- 12 Hashem 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 drank foaming wine. 15 But Jeshurun waxed fat, and kicked--your did wax fat, you did grow thick, you did become gross--and he forsook Gd 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 you was

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unmindful, and did forget Gd that bore you. 19 And Hashem 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 burns unto the depths of the nether-world, and devours the earth with her produce, and sets 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 mistake, lest they should say: Our hand is exalted, and not Hashem has 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 Hashem 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 Hashem will judge His people, and repent Himself for His servants; when He sees 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 My adversaries, and will recompense them that hate Me. 42 I will make M 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 nations, of His people; for He does avenge the blood of His servants, and doth render vengeance to His adversaries, and does make expiation for the land of His people. 44 And Mosheh came and spoke all the words of this song in the ears of the people, he, and Hoshea the son of Nun. 45 And when Mosheh made an end of speaking all these words to all Israel, 46 he said

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unto them: 'Set your heart unto all the words wherewith I testify against you this day; that ye may charge your children therewith to observe to do all the words of this law. 47 For it is no vain thing for you; because it is your life, and through this thing you shall prolong your days upon the land, whither you go over the Jordan to possess it.48 And Hashem spoke unto Mosheh that selfsame day, saying: 49 'Get up into this mountain of Abarim, unto mount Nebo, which is in the land of Moab, that is over against Jericho; and behold the land of Canaan, which I give unto the children of Israel for a possession; 50 and die in the mount whither you go up, and be gathered unto thy people; as Aharon your brother died in mount Hor, and was gathered unto his people. 51 Because you trespassed against Me in the midst of the children of Israel at the waters of Meribath-kadesh, in the wilderness of Zin; because you sanctified Me not in the midst of the children of Israel. 52 For you shalt see the land afar off; but you shall not go into the land which I give the children of Israel.'

33

1 And this is the blessing which Mosheh the man of Gd blessed the children of Israel before his death. 2 And he said: Hashem came from Sinai, and rose from Seir unto them; He shined forth from mount Paran, and He came from the myriads holy, at His right hand was a fiery law unto them. 3 Yes, He loves the peoples, all His holy ones--they are in Your hand; and they sit down at Your feet, receiving of Your words. 4 Mosheh commanded us a law, an inheritance of the congregation of Jacob. 5 And there was a king in Jeshurun, when the heads of the people were gathered, all the tribes of Israel together. 6 Let Reuben live, and not die in that his men become few. 7 And this for Judah, and he said: Hear, Hashem the voice of Judah, and bring him in unto his people; his hands shall contend for him, and You shalt be a help against his adversaries. 8 And of Levi he said: Your Tummim and Your Urim be with Your holy one, whom You did prove at Massah, with whom You did strive at the waters of Meribah; 9 Who said of his father, and of his mother: 'I have not seen him'; neither did he acknowledge his brethren, nor knew he his own children; for they have observed Your word, and keep Your covenant. 10 They shall teach Jacob Your ordinances, and Israel Your law; they shall put incense before You, and whole burnt-offering upon Your altar. 11 Bless, Hashem, his substance, and accept the work of his hands; smite through the loins of them that rise up against him, and of them that hate him, that they rise not again. 12 Of Benjamin he said: The beloved of Hashem shall dwell in safety by Him; He covers him all the day, and He dwells between his shoulders. 13 And of Joseph he said: Blessed of the Hashem be his land; for the precious things of heaven, for the dew, and for the deep that couches beneath, 14 And for the precious things of the fruits of the sun, and for the precious things of the yield of the moons, 15 And for the tops of the ancient mountains, and for the precious things of the everlasting hills, 16 And for the precious

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things of the earth and the fulness thereof, and the good will of Him that dwelt in the bush; let the blessing come upon the head of Joseph, and upon the crown of the head of him that is prince among his brethren. 17 His firstling bullock, majesty is his; and his horns are the horns of the wild-ox; with them he shall gore the peoples all of them, even the ends of the earth; and they are the ten thousands of Ephraim, and they are the thousands of Manasseh. 18 And of Zebulun he said: Rejoice, Zebulun, in your going out, and, Issachar, in your tents. 19 They shall call peoples unto the mountain; there shall they offer sacrifices of righteousness; for they shall suck the abundance of the seas, and the hidden treasures of the sand. 20 And of Gad he said: Blessed be He that enlarges Gad; he dwells as a lioness, and tears the arm, yea, the crown of the head. 21 And he chose a first part for himself, for there a portion of a ruler was reserved; and there came the heads of the people, he executed the righteousness of the , Hashem and His ordinances with Israel. 22 And of Dan he said: Dan is a lion's whelp, that leapeth forth from Bashan. 23 And of Naphtali he said: O Naphtali, satisfied with favor, and full with the blessing of Hashem: possess thou the sea and the south. 24 And of Asher he said: Blessed be Asher above sons; let him be the favored of his brethren, and let him dip his foot in oil. 25 Iron and brass shall be your bars; and as your days, so shall your strength be. 26 There is none like unto God, O Jeshurun, who rides upon the heaven as your help, and in His excellency on the skies. 27 The eternal Gd is a dwelling-place, and underneath are the everlasting arms; and He thrust out the enemy from before thee, and said: 'Destroy.' 28 And Israel dwells in safety, the fountain of Jacob alone, in a land of corn and wine; yea, his heavens drop down dew. 29 Happy are you, O Israel, who is like unto you? a people saved by Hashem, the shield of your help, and that is the sword of your excellency! And your enemies shall dwindle away before you; and you shall tread upon their high places.

34

1 And Mosheh went up from the plains of Moab unto mount Nebo, to the top of Pisgah, that is over against Jericho. And Hashem showed him all the land, even Gilead as far as Dan; 2 and all Naphtali, and the land of Ephraim and Manasseh, and all the land of Judah as far as the hinder sea; 3 and the South, and the Plain, even the valley of Jericho the city of palm-trees, as far as Zoar. 4 And Hashem said unto him: 'This is the land which I swore unto Abraham, unto Isaac, and unto Jacob, saying: I will give it to your seed; I have caused thee to see it with your eyes, but you shall not go over there.' 5 So Mosheh the servant of Hashem died there in the land of Moab, according to the word of Hashem. 6 And he was buried in the valley in the land of Moab over against Beth-peor; and no man knows of his grave unto this day. 7 And Mosheh was a hundred and twenty years old when he died: his eye was not dim, nor his natural force abated. 8 And the children of Israel wept for Mosheh

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in the plains of Moab thirty days; so the days of weeping in the mourning for Mosheh were ended. 9 And Joshua the son of Nun was full of the spirit of wisdom; for Mosheh had laid his hands upon him; and the children of Israel hearkened unto him, and did as Hashem commanded Mosheh. 10 And there has not arisen a prophet since in Israel like unto Mosheh, whom the Hashem knew face to face; 11 in all the signs and the wonders, which Hashem sent him to do in the land of Egypt, to Pharaoh, and to all his servants, and to all his land; 12 and in all the mighty hand, and in all the great terror, which Mosheh wrought in the sight of all Israel.

Prophets: (Nesh.) צבאו"ת (Nefesh) צ צ"ב צב"א צבאו"ר (Ruah) יהו"ה/אדנ"י (Nesh.)

Yehoshua Chapter 1

1 Now it came to pass after the death of Mosheh the servant of Hashem, that Hashem spoke unto Joshua the son of Nun, Mosheh's minister, saying: 2 'Mosheh My servant is dead; now therefore arise, go over this Jordan, you, and all this people, unto the land which I do give to them, even to the children of Israel. 3 Every place that the sole of your foot shall tread upon, to you have I given it, as I spoke unto Mosheh. 4 From the wilderness, and this Lebanon, even unto the great river, the river Euphrates, all the land of the Hittites, and unto the Great Sea toward the going down of the sun, shall be your border. 5 There shall not any man be able to stand before you all the days of thy life; as I was with Mosheh, so I will be with thee; I will not fail you, nor forsake you. 6 Be strong and of good courage; for you shalt cause this people to inherit the land which I swore unto their fathers to give them. 7 Only be strong and very courageous, to observe to do according to all the law, which Mosheh My servant commanded you; turn not from it to the right hand or to the left, that you may have good success wherever you go. 8 This book of the law shall not depart out of your mouth, but you shalt meditate therein day and night, that you may observe to do according to all that is written therein; for then you shalt make your ways prosperous, and then you shall have good success. 9 Have not I commanded you? Be strong and of good courage; be not affrighted, neither be you dismayed: for the Hashem your Gd is with you wherever you go'.

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1 Shemuel 2:6

6 Hashem kills, and makes alive; He brings down to the grave, and brings up. 7 Hashem makes poor, and makes rich; He brings low, He also lifts up. 8 He raises up the poor out of the dust, He lifts 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 Hashem's, and He has 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 Hashem shall be broken to pieces; against them will He thunder in heaven; Hashem will judge the ends of the earth; and He will give strength unto His king, and exalt the horn of His anointed.

Yeshayah 53 [This concerns the Meshiah, of whom Mosheh was in his generation]

1 'Who would have believed our report? And to whom has the arm of Hashem been revealed? 2 For he shot up right forth as a sapling, and as a root out of a dry ground; he had no form nor comeliness, that we should look upon him, nor beauty that we should delight in him. 3 He was despised, and forsaken of men, a man of pains, and acquainted with disease, and as one from whom men hide their face: he was despised, and we esteemed him not. 4 Surely our diseases he did bear, and our pains he carried; whereas we did esteem him stricken, smitten of Gd, and afflicted. 5 But he was wounded because of our transgressions, he was crushed because of our iniquities: the chastisement of our welfare was upon him, and with his stripes we were healed. 6 All we like sheep did go astray, we turned every one to his own way; and Hashem has made to light on him the iniquity of us all. 7 He was oppressed, though he humbled himself and opened not his mouth; as a lamb that is led to the slaughter, and as a sheep that before her shearers is dumb; he opened not his mouth. 8 By oppression and judgment he was taken away, and with his generation who did reason? for he was cut off out of the land of the living, for the transgression of my people to whom the stroke was due. 9 And they made his grave with the wicked, and with the rich his tomb; although he had done no violence, neither was any deceit in his mouth.' 10 Yet it pleased Hashem to crush him by disease; to see if his soul would offer itself in restitution, that he might see his seed, prolong his days, and that the purpose of Hashem might prosper by his hand: 11 Of the travail of his soul he shall see to the full, even My servant, who by his knowledge did justify the Righteous One to the many, and their iniquities he did bear. 12 Therefore will I divide him a portion among the great, and he shall divide the spoil with the mighty; because he bared his soul unto death, and was numbered with the transgressors; yet he bore the sin of many, and made intercession for the transgressors.

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Yeshayah 58

7 Is it not to deal your bread to the hungry, and that you bring the poor that are cast out to thy house? when you see the naked, that you cover him, and that you hide not yourself from your own flesh? 8 Then shall your light break forth as the morning, and your healing shall spring forth speedily; and your righteousness shall go before you, the glory of the Hashem shall be your reward. 9 Then shall you call, and Hashem will answer; you shall cry, and He will say: 'Here I am.' If you take away from the midst of you the yoke, the putting forth of the finger, and speaking wickedness; 10 And if you draw out your soul to the hungry, and satisfy the afflicted soul; then shall your light rise in darkness, and your gloom be as the noon-day; 11 And Hashem will guide you continually, and satisfy your soul in drought, and make strong your bones; and you shall be like a watered garden, and like a spring of water, whose waters fail not. 12 And they that shall be of you shall build the old waste places, you shalt raise up the foundations of many generations; and you shalt be called the repairer of the breach, the restorer of paths to dwell in. 13 If you turn away your foot because of Shabbat, from pursuing your business on My holy day; and call the Shabbat a delight, and the holy of Hashem honorable; and shall honor it, not doing your wonted ways, nor pursuing your business, nor speaking thereof; 14 Then shall you delight yourself in the Hashem, and I will make you to ride upon the high places of the earth, and I will feed you with the heritage of Jacob your father; for the mouth of the Hashem has spoken it.

Writings: (Neshama) שי"ן דל"ת יר"ד (Ruah) שי"ן דל"ת יר"ד (Nefesh) שי"ן דל"ת יר"ד

Tehillim 90-100 are attributed to Mosheh (Bava Batra 14b and Rashi from Midrash)

Psalms Chapter 90

1. A Prayer of Mosheh the man of Gd. Lrd You have been our dwelling place in all generations.
2. Before the mountains were brought forth, before You had formed the earth and the world, from everlasting to everlasting, You are Gd.
3. You turn man back to dust; and say, Turn back, O children of men!
4. For a thousand years in Your sight are but like yesterday when it is past, and like a watch in the night.
5. You sweep them away; they are like sleepers; they are like short lived grass in the morning.
6. In the morning it flourishes, and fades; by evening it is withered and dry.
7. For we are consumed by Your anger, and by Your wrath are we terrified.
8. You have set our iniquities before You, our secret sins in the light of Your countenance.
9. For all our days pass away in Your wrath; we spend our years like a tale that is told.
10. The days of our years are seventy; or if, because of strength, they are eighty years, yet

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- their pride is but trouble and wretchedness; for it is soon cut off, and we fly away.
11. Who knows the power of Your anger? According to Your fear, so is Your wrath.
 12. So teach us to number our days, that we may get a heart of wisdom.
 13. Return, Hashem! How long? And relent concerning your servants.
 14. O satisfy us in the morning with Your loving kindness; that we may rejoice and be glad all our days.
 15. Make us glad as many days as You have afflicted us, and as many years as we have seen evil.
 16. Let Your work be visible to Your servants, and Your glory to their children.
 17. And let the beauty of the Lrd our Gd be upon us; and establish the work of our hands upon us; O prosper it, the work of our hands.

Psalms Chapter 91

1. He who dwells in the secret place of the most High, who abides under the shadow of the Almighty,
2. Will say to Hashem, My refuge and my fortress, my God, in whom I trust,
3. For He shall save you from the snare of the fowler, and from the noisome pestilence.
4. He shall cover you with His feathers, and under His wings shall you find refuge; His truth shall be your shield and buckler.
5. You shall not be afraid of the terror by night; nor of the arrow that flies by day;
6. Nor of the pestilence that walks in darkness; nor of the destruction that wastes at noontday.
7. A thousand shall fall at your side, and ten thousand at your right hand; but it shall not come near you.
8. Only with Your eyes shall You behold and see the reward of the wicked.
9. Because You, Hashem, are my refuge. You have made the most High your habitation;
10. No evil shall befall you, nor shall any plague come near your dwelling.
11. For He shall give his angels charge over you, to keep you in all your ways.
12. They shall carry you up in their hands, lest you dash your foot against a stone.
13. You shall tread on the lion and on the adder; the young lion and the crocodile shall you trample under foot.
14. Because he has set his love upon me, therefore I will save him; I will set him on high, because he knows my name.
15. He shall call upon me, and I will answer him; I will be with him in trouble; I will save him, and honor him.
16. With long life I will satisfy him, and show him my salvation.

Psalms Chapter 92

1. A Psalm Song for the Shabbat day.
2. It is a good thing to give thanks to Hashem, 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.

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5. For You, Hashem, have made me glad through Your work; I will triumph in the works of Your hands.
6. Hashem, 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, Hashem, are most high for evermore.
10. For, behold, Your enemies, Hashem, 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 Hashem shall flourish in the courts of our Gd.
15. They shall still bring forth fruit in old age; they shall be fat and flourishing; 16. To declare that Hashem is upright; He is my rock, and there is no unrighteousness in Him.

Psalms Chapter 93

1. Hashem reigns, He is clothed with majesty; Hashem is clothed with strength, with which He has girded himself; the world also is established, that it cannot be moved.
2. Your throne is established of old; You are from everlasting.
3. The floods have lifted up, Hashem, the floods have lifted up their voice; the floods lift up their roaring.
4. Hashem on high is mightier than the noise of many waters, than the mighty waves of the sea.
5. Your testimonies are very sure; holiness becomes Your house, Hashem, for length of days

Psalms Chapter 94

1. O Hashem Gd, to Whom vengeance belongs; O Gd, to Whom vengeance belongs, shine forth.
2. Lift up Yourself, You judge of the earth; render to the arrogant their reward.
3. Hashem, how long shall the wicked, how long shall the wicked triumph? 4. How long shall they utter and speak hard things? And all the evil doers boast themselves? 5. They crush Your people, Hashem, and afflict Your heritage.
6. They slay the widow and the stranger, and murder the orphan.
7. Yet they say, Hashem shall not see, nor shall the Gd of Jacob regard it.
8. Understand, you stupid among the people; and you fools, when will you be wise? 9. He who planted the ear, shall He not hear? He who formed the eye, shall He not see? 10. He who chastises the nations, shall He not chastise? He who teaches man knowledge, 11.

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- Hashem knows the thoughts of man, that they are vanity.
12. Happy is the man whom You chasten, Hashem, and whom You teach from Your Torah;
 13. That You may give him rest from the days of adversity, until the pit is dug for the wicked.
 14. For Hashem will not cast off His people, nor will He forsake His inheritance.
 15. But judgment shall return to righteousness; and all the upright in heart shall follow it.
 16. Who will rise up for Me against the evil doers? Who will stand up for Me against the evil doers?
 17. Unless Hashem had been my help, my soul would soon had dwelt in silence.
 18. When I said, my foot slips; Your loving kindness, Hashem, held me up.
 19. When the cares of my heart are many Your comforts delight my soul.
 20. Shall the seat of iniquity, which frames mischief by law, have fellowship with You?
 21. They gather themselves together against the soul of the righteous, and condemn the innocent blood.
 22. But Hashem has become my fortress; and my Gd, the rock of my refuge.
 23. And He shall bring upon them their own iniquity, and shall cut them off in their own wickedness; Hashem our Gd shall cut them off.

Psalms Chapter 95.

1. O come, let us sing to Hashem; let us make a joyful noise to the rock of our salvation.
2. Let us come before His presence with thanksgiving, and make a joyful noise to Him with psalms.
3. For Hashem is a great Gd, and a great King above all gods.
4. In His hand are the deep places of the earth; the heights of the mountains are also His.
5. The sea is His, and He made it; and His hands formed the dry land.
6. O come, let us worship and bow down; let us kneel before Hashem our maker.
7. For He is our Gd; and we are the people of His pasture, and the sheep of His hand. Even today, if you will only listen to His voice!
8. Do not harden your hearts, like you did at Meribah, and like you did in the day of Massah in the wilderness;
9. When your fathers tempted Me, and tested Me, even though they had seen My deeds.
10. For forty years I loathed that generation, and said, They are a people who err in their heart, and they do not know My ways.
11. Therefore I swore in My wrath that they should not enter into My rest.

1) יוד יוד הי יוד הי ויו הי + אלף הי יוד הי (2) ; רצון = נוצר = מקור
 (3) (4 times) אלהים (4) מה"ש (5) אל שדי

(Air in chest) ה ואויר רוח חק מכריע

(Fire hissing in head) ש ש' שורקת

(Water humming in belly) מ מ' דוממת

Psalms Chapter 96

1. O sing to Hashem a new song; sing to Hashem, all the earth.
2. Sing to Hashem, bless His name; announce His salvation from day to day.
3. Declare His glory among the nations, His wonders among all the peoples.
4. For Hashem is great, and greatly to be praised; He is to be feared above all gods.
5. For all the gods of the nations are idols; but Hashem made the heavens.
6. Honor and majesty are before Him; strength and beauty are in His sanctuary.
7. Ascribe to Hashem, O families of the people, ascribe to Hashem glory and strength.
8. Ascribe to Hashem the glory due to His name; bring an offering, and come into His courts.
9. O worship Hashem in the beauty of holiness; tremble before Him, all the earth.
10. Say among the nations that Hashem reigns; the world also is established so that it shall not be moved; He shall judge the people with equity.
11. Let the heavens rejoice, and let the earth be glad; let the sea roar, and all that is in it.
12. Let the field be joyful, and everything in it; then shall all the trees of the wood sing for joy.
13. Before Hashem; for He comes, for He comes to judge the earth; He shall judge the world with righteousness, and the peoples with His faithfulness.

Psalms Chapter 97

1. Hashem reigns; let the earth rejoice; let the multitude of islands be glad.
2. Clouds and darkness are around Him; righteousness and judgment are the foundation of His throne.
3. A fire goes before Him, and burns up His enemies around.
4. His lightnings lighten the world; the earth sees, and trembles.
5. The mountains melt like wax at the presence of Hashem, at the presence of Hashem of the whole earth.
6. The heavens declare His righteousness, and all the peoples see His glory.
7. Confounded are all those who serve carved idols, who boast themselves of idols; bow down before Him, all you gods.
8. Zion hears, and is glad; and the daughters of Judah rejoice because of Your judgments, Hashem.
9. For you, Hashem, are high above all the earth; You are exalted far above all gods.
10. You who love Hashem, hate evil! He preserves the souls of His pious ones; He saves them from the hand of the wicked.
11. Light is sown for the righteous, and gladness for the upright in heart.
12. Rejoice in Hashem, you righteous; and give thanks to His holy name.

1) מקור = נוצר = רצון ; (2) יוד הי ויו הי + אלף הי יוד הי (3) אלהים (4 times) (4) מה"ש (5) אל שדי

ה (Air in chest) ואויר רוח חק מכריע

ש (Fire hissing in head) ש' שורקת

מ (Water humming in belly) מ' דוממת

Psalms Chapter 98

- 1. A Psalm. O sing to Hashem a new song; for He has done marvelous things; His right hand, and His holy arm, have gained Him the victory.**
- 2. Hashem has made known His salvation; He has revealed His righteousness to the eyes of the nations.**
- 3. He has remembered His love and His truth toward the house of Israel; all the ends of the earth have seen the salvation of our Gd.**
- 4. Make a joyful noise to Hashem, all the earth; make a loud noise, and rejoice, and sing praise.**
- 5. Sing to Hashem with the lyre; with the lyre, and the voice of a psalm.**
- 6. With trumpets and the sound of a shofar make a joyful noise before Hashem, the King.**
- 7. Let the sea roar, and all that fills it; the world, and those who dwell in it.**
- 8. Let the rivers clap their hands; let the mountains sing for joy together,**
- 9. Before Hashem, for He comes to judge the earth; with righteousness shall He judge the world, and the peoples with equity.**

Psalms Chapter 99

- 1. Hashem reigns; let the peoples tremble; He sits between the kerubim; let the earth be moved.**
- 2. Hashem is great in Zion; and He is high above all the peoples.**
- 3. Let them praise Your great and awesome name; for it is holy.**
- 4. The might of the king who loves judgment! You establish equity, You execute judgment and righteousness in Jacob.**
- 5. Exalt the Hashem our Gd, and worship at his footstool; for he is holy.**
- 6. Mosheh and Aharon were among his priests, and Samuel was among those who called upon His name; they called upon Hashem, and He answered them.**
- 7. He spoke to them in the cloudy pillar; they kept his testimonies, and the statute that He gave them.**
- 8. You answered them, Hashem our Gd; You were a forgiving Gd to them, though You took vengeance for their wrong doings.**
- 9. Exalt Hashem our Gd, and worship at His holy mountain; for Hashem, our Gd, is holy.**

Psalms Chapter 100

- 1. A Psalm of thanksgiving. Make a joyful noise to Hashem, all the earth.**
- 2. Serve Hashem with gladness; come before His presence with singing.**
- 3. Know that Hashem is Gd; it is He Who made us, and we belong to Him; we are His people, and the sheep of His pasture.**
- 4. Enter into His gates with thanksgiving, and into His courts with praise; be thankful to**

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מ (Water humming in belly) מ' דוממת

Him, and bless His name.

5. For Hashem is good; His loving kindness is everlasting; and His faithfulness endures to all generations.

Eshet Hayyil, Mischelei 31:10

- 10 A woman of valor who can find? for her price is far above rubies.
- 11 The heart of her husband does safely trust in her, and he has no lack of gain.
- 12 She does him good and not evil all the days of her life.
- 13 She seeks wool and flax, and works willingly with her hands.
- 14 She is like the merchant-ships; she brings her food from afar.
- 15 She rises also while it is yet night, and gives food to her household, and a portion to her maidens.
- 16 She considers a field, and buys it; with the fruit of her hands she plants a vineyard.
- 17 She girds her loins with strength, and makes strong her arms.
- 18 She perceives that her merchandise is good; her lamp goes not out by night.
- 19 She lays her hands to the distaff, and her hands hold the spindle.
- 20 She stretches out her hand to the poor; yea, she reaches forth her hands to the needy.
- 21 She is not afraid of the snow for her household; for all her household are clothed with scarlet.
- 22 She makes for herself coverlets; her clothing is fine linen and purple.
- 23 Her husband is known in the gates, when he sits among the elders of the land.
- 24 She makes linen garments and sells them; and delivers girdles unto the merchant.
- 25 Strength and dignity are her clothing; and she laughs at the time to come.
- 26 She opens her mouth with wisdom; and the law of kindness is on her tongue.
- 27 She looks well to the ways of her household, and eats not the bread of idleness.
- 28 Her children rise up, and call her blessed; her husband also, and he praises her:
- 29 'Many daughters have done valiantly, but you excel them all.'
- 30 Grace is deceitful, and beauty is vain; but a woman that fears Hashem, she shall be praised.
- 31 Give her of the fruit of her hands; and let her works praise her in the gates.

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Sefer Korei Moed HaShalaim: This is another order different than that of the Ben Ish Hai above.

Read *Yehoshua* Chapter 1 (above page 132)

Read *Tehillim* 90-100 (above pages 134-140)

Read *Meseket Avot* Chapters 1 and 5:

Chapter 1: א"ל א (From chabad.org)

1. **Mosheh** received the Torah from Sinai and gave it over to Joshua. Joshua gave it over to the Elders, the Elders to the Prophets, and the Prophets gave it over to the Men of the Great Assembly. They [the Men of the Great Assembly] would always say these three things: Be cautious in judgement. Establish many pupils. And make a safety fence around the Torah.

2. Shimon the Righteous was among the last surviving members of the Great assembly. He would say: The world stands on three things: Torah, the service of G-d, and deeds of kindness.

3. Antignos of Socho received the tradition from Shimon the Righteous. He would say: Do not be as slaves, who serve their master for the sake of reward. Rather, be as slaves who serve their master not for the sake of reward. And the fear of Heaven should be upon you.

4. Yossei the son of Yoezer of Tzreidah, and Yossei the son of Yohanan of Jerusalem, received the tradition from them. Yossei the son of Yoezer of Tzreidah would say: Let your home be a meeting place for the wise; dust yourself in the soil of their feet, and drink thirstily of their words.

5. Yossei the son of Yohanan of Jerusalem would say: Let your home be wide open, and let the poor be members of your household. And do not engage in excessive conversation with a woman. This is said even regarding one's own wife--how much more so regarding the wife of another. Hence, the sages said: One who excessively converses with a woman causes evil to himself, neglects the study of Torah, and, in the end, inherits purgatory.

6. Joshua the son of Perahia and Nitai the Arbelite received from them. Joshua the son of Perahia would say: Assume for yourself a master, acquire for yourself a friend, and judge every man to the side of merit.

7. Nitai the Arbelite would say: Distance yourself from a bad neighbor, do not cleave to a wicked person, and do not abandon belief in retribution.

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8. Judah the son of Tabbai and Shimon the son of Shotach received from them. Judah the son of Tabbai would say: When sitting in judgement, do not act as a counselor-at-law. When the litigants stand before you, consider them both guilty; and when they leave your courtroom, having accepted the judgement, regard them as equally righteous.

9. Shimon the son of Shotah would say: Increasingly cross-examine the witnesses. Be careful with your words, lest they learn from them how to lie.

10. Shmaayah and Avtalyon received from them. Shmaayah would say: Love work, loath mastery over others, and avoid intimacy with the government.

11. Avtalyon would say: Scholars, be careful with your words. For you may be exiled to a place inhabited by evil elements [who will distort your words to suit their negative purposes]. The disciples who come after you will then drink of these evil waters and be destroyed, and the Name of Heaven will be desecrated.

12. Hillel and Shammai received from them. Hillel would say: Be of the disciples of Aaron-- a lover of peace, a pursuer of peace, one who loves the creatures and draws them close to Torah.

13. He would also say: One who advances his name, destroys his name. One who does not increase, diminishes. One who does not learn is deserving of death. And one who make personal use of the crown of Torah shall perish.

14. He would also say: If I am not for myself, who is for me? And if I am only for myself, what am I? And if not now, when?

15. Shammai would say: Make your Torah study a permanent fixture of your life. Say little and do much. And receive every man with a pleasant countenance.

16. Rabban Gamliel would say: Assume for yourself a master; stay away from doubt; and do not accustom yourself to tithe by estimation.

17. His son, Shimon, would say: All my life I have been raised among the wise, and I have found nothing better for the body than silence. The essential thing is not study, but deed. And one who speaks excessively brings on sin.

18. Rabbi Shimon the son of Gamliel would say: By three things is the world sustained: law, truth and peace. As is stated (*Zakhariah* 8:16), "*Truth, and a judgement of peace, you should administer at your [city] gates.*"

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Chapter 5:

1. The world was created with ten utterances. What does this come to teach us? Certainly, it could have been created with a single utterance. However, this is in order to make the wicked accountable for destroying a world that was created with ten utterances, and to reward the righteous for sustaining a world that was created with ten utterances.

4. 2. There were ten generations from Adam to Noah. This is to teach us the extent of G-d's tolerance; for all these generations angered Him, until He brought upon them the waters of the Flood.

There were ten generations from Noah to Abraham. This is to teach us the extent of G-d's tolerance; for all these generations angered Him, until Abraham came and reaped the reward for them all.

3. With ten tests our father Abraham was tested and he withstood them all--in order to make known how great was our father Abraham's love [for G-d].

4. Ten miracles were performed for our forefathers in Egypt, and another ten at the sea. Ten afflictions were wrought by G-d upon the Egyptians in Egypt, and another ten at the sea. With ten tests our forefathers tested G-d in the desert, as is stated (*Bemidbar* 14:22), "*They tested Me these ten times, and did not hearken to My voice.*"

5. Ten miracles were performed for our forefathers in the Holy Temple: No woman ever miscarried because of the smell of the holy meat. The holy meat never spoiled. Never was a fly seen in the slaughterhouse. Never did the High Priest have an accidental seminal discharge on Yom Kippur. The rains did not extinguish the wood-fire burning upon the altar. The wind did not prevail over the column of smoke [rising from the altar]. No disqualifying problem was ever discovered in the Omer offering, the Two Loaves or the Showbread. They stood crowded but had ample space in which to prostrate themselves. Never did a snake or scorpion cause injury in Jerusalem. And no man ever said to his fellow "My lodging in Jerusalem is too cramped for me."

6. Ten things were created at twilight of Shabbat eve. These are: the mouth of the earth [that swallowed Korach]; the mouth of [Miriam's] well; the mouth of [Balaam's] ass; the rainbow; the manna; [Mosheh's] staff; the *shamir*; the writing, the inscription and the tablets [of the Ten Commandments]. Some say also the burial place of Mosheh and the ram of our father Abraham. And some say also the spirits of destruction as well as the original tongs, for tongs are made with tongs.

7. There are seven things that characterize a boor, and seven that characterize a wise man. A wise man does not speak before one who is greater than him in wisdom or age. He does

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ואויר רוח חק מכריע ש' שורקת מ' דוממת

not interrupt his fellow's words. He does not hasten to answer. His questions are on the subject and his answers to the point. He responds to first things first and to latter things later. Concerning what he did not hear, he says "I did not hear." He concedes to the truth. With the boor, the reverse of all these is the case.

8. Seven types of retribution come to the world, for seven types of sin. When some tithe and others don't, a hunger caused by turmoil ensues: some are hungry, others have their fill of food. When all are unanimous in their failure to tithe, a hunger by drought ensues. For not separating *chalah*, an annihilating hunger results.

Plagues come to the world for those capital crimes mentioned in the Torah that have not been given over to the court, and for desecrating the produce of the sabbatical year.

The sword comes to the world for the procrastination of justice, the corruption of justice, and because of those who misinterpret the Torah.

9. Carnage by wild beasts comes to the world for false oaths and the desecration of G-d's name.

Exile comes to the world for idol-worship, sexual promiscuity, murder and the failure to leave the land fallow on the sabbatical year.

There are four time-periods when plagues increase: on the fourth and seventh years [of the sabbatical cycle], on the year following the seventh, and following the festivals of each year. On the fourth year, because of [the neglect of] the tithe to the poor that must be given on the third year; on the seventh, because of the tithe to the poor that must be given on the sixth; on the year after the seventh, because of the produce of the sabbatical year; and following each festival, because of the robbing of the poor of the gifts due to them.

10. There are four types of people: One who says, "What is mine is yours, and what is yours is mine" is a boor. One who says "What is mine is mine, and what is yours is yours" - - this is a median characteristic; others say that this is the character of a Sodomite. One who says, "What is mine is yours, and what is yours is yours" is a *Hassid* (pious person). And one who says "What is mine is mine, and what is yours is mine" is wicked.

11. There are four types of temperaments. One who is easily angered and easily appeased--his virtue cancels his flaw. One whom it is difficult to anger and difficult to appease--his flaw cancels his virtue. One whom it is difficult to anger and is easily appeased, is a *Hassid*. One who is easily angered and is difficult to appease, is wicked.

12. There are four types of student. One who is quick to understand and quick to forget--his flaw cancels his virtue. One who is slow to understand and slow to forget--his virtue

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cancels his flaw. One who is quick to understand and slow to forget--his is a good portion. One who is slow to understand and quick to forget--his is a bad portion.

13. There are four types of contributors to charity. One who wants to give but does not want others to give--is begrudging of others. One who wants that others should give but does not want to give--begrudges himself. One who wants that he as well as others should give, is a *hassid*. One who want neither himself nor others to give, is wicked.

14. There are four types among those who attend the study hall. One who goes but does nothing--has gained the rewards of going. One who does [study] but does not go to the study hall--has gained the rewards of doing. One who goes and does, is a *hassid*. One who neither goes nor does, is wicked.

15. There are four types among those who sit before the sages: the sponge, the funnel, the strainer and the sieve. The sponge absorbs all. The funnel takes in at one end and lets it out the other. The strainer rejects the wine and retains the sediment. The sieve rejects the coarse flour and retains the fine flour.

16. Any love that is dependent on something--when the thing ceases, the love also ceases. But a love that is not dependent on anything never ceases. What is [an example of] a love that is dependent on something? The love of Amnon for Tamar. And one that is not dependent on anything? The love of David and Jonathan.

17. Any dispute that is for the sake of Heaven is destined to endure; one that is not for the sake of Heaven is not destined to endure. Which is a dispute that is for the sake of Heaven? The dispute(s) between Hillel and Shamai. Which is a dispute that is not for the sake of Heaven? The dispute of Korah and all his company.

18. One who causes the community to be meritorious, no sin will come by his hand. One who causes the community to sin, is not given the opportunity to repent. Mosheh was meritorious and caused the community to be meritorious, so the community's merit is attributed to him; as is stated, "*He did G-d's righteousness, and His laws with Israel*" (*Devarim 33:21*). Jeroboam the son of Nebat sinned and caused the community to sin, so the community's sin is attributed to him; as is stated, "*For the sins of Jeroboam, which he sinned and caused Israel to sin*" (*I Melakim 15:30*).

19. Whoever possesses the following three traits is of the disciples of our father Abraham; and whoever possesses the opposite three traits is of the disciples of the wicked Balaam. The disciples of our father Abraham have a good eye, a meek spirit and a humble soul. The disciples of the wicked Balaam have an evil eye, a haughty spirit and a gross soul. What is the difference between the disciples of our father Abraham and the disciples of the wicked

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Balaam? The disciples of our father Abraham benefit in this world and inherit the World To Come, and as is stated, "To bequeath to those who love Me there is, and their treasures I shall fill" (Mishlei 8:21). The disciples of the wicked Balaam inherit purgatory and descent into the pit of destruction, as is stated, "And You, Gd, shall cast them into the pit of destruction; bloody and deceitful men, they shall not attain half their days. And I shall trust in you" (55:24).

20. Judah the son of Teima would say: Be bold as a leopard, light as an eagle, fleeting as a deer and mighty as a lion to do the will of your Father in Heaven. He would also say: The brazen--to purgatory; the bashful--to paradise. May it be Your will, L-rd our G-d and G-d of our fathers, that the Holy Temple be rebuilt speedily in our days; and grant us our portion in Your Torah.

21. Ben Bag Bag would say: Delve and delve into it, for all is in it; see with it; grow old and worn in it; do not budge from it, for there is nothing better.

Ben Hei Hei would say: According to the pain is the gain.

22. He would also say: Five years is the age for the study of Scripture. Ten, for the study of Mishnah. Thirteen, for the obligation to observe the mitzvot. Fifteen, for the study of Talmud. Eighteen, for marriage. Twenty, to pursue [a livelihood]. Thirty, for strength, Forty, for understanding. Fifty, for counsel. Sixty, for sagacity. Seventy, for elderliness. Eighty, for power. Ninety, to stoop. A hundred-year-old is as one who has died and passed away and has been negated from the world.

Sotah 13B א"ה שתפ"א (adapted from <http://halakhah.com/>)

Whom have we greater than Yosef? etc.? Our Rabbis have taught: Come and see how beloved were the commandments by Mosheh our teacher; for whereas all the Israelites occupied themselves with the spoil, he occupied himself with the commandments, as it is said: The wise in heart will receive commandments etc. But how did Mosheh know the place where Yosef was buried? It is related that Serah, daughter of Asher, was a survivor of that generation. Mosheh went to her and asked: 'Do you know where Yosef was buried?' She answered him, 'The Egyptians made a metal coffin for him which they fixed in the river Nile so that its waters should be blessed'. Mosheh went and stood on the bank of the Nile and exclaimed: 'Yosef Yosef! the time has arrived which the Holy One, blessed be He, swore, "I will deliver you", and the oath which you did impose upon the Israelites has reached [the time of fulfilment]; if you will show yourself, well and good; otherwise, behold, we are free of your oath'. Immediately Yosef's coffin floated [on the surface of the

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מ (Water humming in belly) מ' דוממת

water]. Be not astonished that iron should float; for, behold, it is written: *As one was felling a beam, the axe-head fell into the water etc.* Alas, my master, for it was borrowed. And the man of God said: Where fell it? And he showed him the place. And he cut down a stick and cast it in there, and made the iron to swim Now cannot the matter be argued by *a fortiori* reasoning - if iron floated on account of Elisha who was the disciple of Elijah who was the disciple of Mosheh, how much more so on account of Mosheh our teacher! R. Nathan says: He was buried in the grave of the kings; and Mosheh went and stood by the grave of the kings and exclaimed. 'Yosef! the time has arrived which the Holy One, blessed be He, swore "I will deliver you", and the oath which you did impose upon the Israelites has reached [the time of fulfilment]; if you will show yourself, well and good; otherwise, behold, we are free of your oath'. At that moment, Yosef's coffin shook, and Mosheh took it and carried it with him. All those years that the Israelites were in the wilderness, those two chests, one of the dead and the other of the Shekhinah, proceeded side by side, and passers-by used to ask: 'What is the nature of those two chests?' They received the reply: 'One is of the dead and the other of the Shekhinah'. But is it, then, the way of the dead to proceed with the Shekhinah?' They were told, this one [Yosef] fulfilled all that was written in the other'. But if Mosheh had not occupied himself with him, would not the Israelites have occupied themselves with him? Behold, it is written: *And the bones of Yosef which the children of Israel brought up out of Egypt buried they in Shechem!* Furthermore, if the Israelites had not occupied themselves with him, would not his own sons have done so? And, behold, it is written: *And they became the inheritance of the children of Yosef!* - They said [to one another], 'Leave him; his honor will be greater [when the burial is performed] by many rather than by few'; and they also said: 'Leave him; his honor will be greater [when the burial is performed] by the great rather than by the small'.

Buried in Shehem. Why just in Shehem? - R. Hama son of R. Hanina said: From Shehem they stole him, and to Shehem we will restore what is lost. The following verses are contradictory: it is written: *And Mosheh took the bones of Yosef with him*, and it is written: *And the bones of Yosef which the children of Israel brought up etc.!* R. Hama son of R. Hanina said: Whoever performs a task without finishing it and another comes and completes it, Scripture ascribes it to the one who completed it as though he had performed it. R. Eleazar said: He is likewise deposed from his greatness; for it is written: *And it came to pass at that time that Yehuda went down.* R. Shemuel b. Nahmani said: He also buries his wife and children; for it is written: *Shua's daughter, the wife of Yehudah, died etc.*, and it is written: *But Er and Onan died.*

Rab Yehudah said in the name of Rab: Why was Yosef's called 'bones' during his lifetime? Because he did not interfere to safeguard his father's honor when [his brothers] said to him, *Your servant our father* and he made no reply to them. Rab Judah also said in

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 (Water humming in belly) מ מ' דוממת

the name of Rab, and others declare that it was R. Hama son of R. Hanina: Why did Yosef die before his brothers? Because he gave himself superior airs.

And Yosef was brought down to Egypt. R. Eleazar said: Read not 'was brought down' but 'brought down', because he brought Pharaoh's astrologers down from their eminence. And Potiphar, an officer of Pharaoh's bought him, Rab said: He bought him for himself; but Gabriel came and castrated him, and then Gabriel came and mutilated him [*pera*], for originally his name is written Potiphar but afterwards Potiphera.

"Whom we have greater than Mosheh" etc. And the Hashem said to me, *Let it suffice you* R. Levi said: With the word 'suffice' [Mosheh] made an announcement and with the word 'suffice' an announcement was made to him. With the word 'suffice' he made an announcement: 'Suffice you'; and with the word 'suffice' an announcement was made to him: 'Let it suffice you'. Another explanation of 'Let it suffice [*rab*] you' is, You have a master [*rab*], Yehoshua. Another explanation of 'Let it suffice you' is, That people should not say: How severe the Master is and how persistent the pupil is. And why so? In the School of R. Ishmael it was taught: According to the camel is the burden.

And he said unto them, I am an hundred and twenty years old this day. Why does the text state 'this day?' [The meaning is], This day are my days and years completed. Its purpose is to teach you that the Holy One, blessed be He, completes the years of the righteous from day to day, and from month to month; for it is written: *The number of your days I will fulfil. I can no more go out and come in* - what means 'go out and come in'? If it is to be understood literally, behold it is written: *And Mosheh was an hundred and twenty years old when he died; his eye was not dim, nor his natural force abated*; it is also written: *And Mosheh went up from the plains of Moab unto mount Nebo*; and it has been taught: Twelve steps were there, but Mosheh mounted them in one stride! - R. Shemuel b. Nahmani said in the name of R. Yonatan: [It means] to 'go out and come in' with words of Torah, thus indicating that the gates of wisdom were closed against him. *And Mosheh and Yehoshua went, and presented themselves in the tent of meeting.* A Tanna taught: That was a Shabbat when two teachers [gave discourses] and the authority was taken from one to be transferred to the other. It has further been taught: R. Yehudah said: Were it not for a Scriptural text, it would be impossible to utter the following. Where did Mosheh die? In the portion of Reuben, for it is written: *And Mosheh went up from the plains of Moab unto mount Nebo*, and Nebo was located in the portion of Reuben, for it is written: *And the children of Reuben built . . . and Nebo etc.* - It was called Nebo because three prophets [*nebi'im*] died there: Mosheh, Aharon, and Miriam. - And where was Mosheh buried? In the portion of Gad, for it is written: *And he provided the first part for himself* Now what was the distance between the portion of Reuben and that of Gad? Four mil. Who carried him

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(Air in chest) ה ואויר רוח חק מכריע (Fire hissing in head) ש' שורקת (Water humming in belly) מ' דוממת

those four mil? It teaches that Mosheh was laid upon the wings of the Shekhinah, and the Ministering Angels kept proclaiming, *He executed the justice of Hashem, and His judgments with Israel*, and the Holy One, blessed be He, declared: *Who will rise up for Me against the evil-doers? Who will stand up for Me against the workers of iniquity?* Shemuel said [that God declared], *Who is as the wise man? and who knows the interpretation of a thing?* R. Yohanan said [that Gd declared], *Where shall wisdom be found?* R. Nahman said [that Gd announced], *So Mosheh died there etc.* Semalyon said: *So Mosheh died there, the great Sage of Israel.*

It has been taught: R. Eliezer the Elder said: Over an area of twelve mil square, corresponding to that of the camp of Israel, a Bat Kol made the proclamation, '*So Mosheh died there*', the great Sage of Israel. Others declare that Mosheh never died; it is written here, '*So Mosheh died there*', and elsewhere it is written: *And he was there with Hashem* As in the latter passage it means standing and ministering, so also in the former it means standing and ministering.

And He buried him in the valley in the land of Moab over against Bet-peor. R. Berechyah said: Although [Scripture provides] a clue within a clue, nevertheless no man knows *of his grave*. The wicked government once sent to the governor¹ of Beth-peor [the message], 'Show us where Mosheh is buried'. When they stood above, it appeared to them to be below; when they were below, it appeared to them to be above. They divided themselves into two parties; to them who were standing above it appeared below, and to those who were below it appeared above. This is in fulfilment of what is said: '*No man knows of his grave*'. R. Hama son of R. Hanina said: Even Mosheh our teacher does not know where he is buried; it is written here, '*No man knows of his grave*', and it is written elsewhere, *And this is the blessing wherewith Mosheh the man of Gd blessed.* R. Hama son of R. Hanina also said: Why was Mosheh buried near Bet-peor? To atone for the incident at Peor.

R. Hama son of R. Hanina further said: What means the text: *You shall walk after the Hashem your Gd*? Is it, then, possible for a human being to walk after the Shekhinah; for has it not been said: *For the Hashem your Gd is a devouring fire*? But [the meaning is] to walk after the attributes of the Holy One, blessed be He. As He clothes the naked, for it is written: *And the Hashem Gd made for Adam and for his wife coats of skin, and clothed them*, so do you shall also clothe the naked. The Holy One, blessed be He, visited the sick, for it is written: *And Hashem appeared unto him by the oaks of Mamre*, so you should also visit the sick. The Holy One, blessed be He, comforted mourners, for it is written: *And it came to pass after the death of Avraham, that Elokim blessed Yitzhak his son*, should you also

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comfort mourners. The Holy one, blessed be He, buried the dead, for it is written: *And He buried him in the valley*, so do thou also bury the dead.

'Coats of skin' - Rab and Shemuel [differ in their interpretation]; one said that it means a material that grows from the skin, and the other a material from which the [human] skin derives pleasure.

R. Simlai expounded: Torah begins with an act of Hesed/kindness and ends with an act of Hesed. It begins with an act of Hesed, for it is written: *And Hashem Gd made for Adam and for his wife coats of skin, and clothed them*; and it ends with an act of benevolence, for it is written: '*And He buried him in the valley*'.

R. Simlai expounded: Why did Mosheh our teacher yearn to enter the land of Israel? Did he want to eat of its fruits or satisfy himself from its bounty? But Mosheh said, 'Many precepts were commanded to Israel which can only be fulfilled in the land of Israel. I wish to enter the land so that they may all be fulfilled by me'. The Holy One, blessed be He, said to him, 'Is it only to receive the reward [for obeying the commandments] that you seek? I ascribe it to you as if you did perform them'; as it is said: *Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he poured out his soul unto death, and was numbered with the transgressors; yet he bare the sins of many, and made intercession for the transgressors.* 'Therefore will I divide him a portion with the great' - it is possible [to think that his portion will be] with the [great of] later generations and not former generations; therefore there is a text to declare, '*And he shall divide with the strong*', i.e., with Avraham, Yitzhak and Yaakov who were strong in Torah and the commandments. '*Because he poured out his soul unto death*' - because he surrendered himself to die, as it is said: *And if not, blot me, I pray to You.* '*And was numbered with the transgressors*' - because he was numbered with them who were condemned to die in the wilderness. '*Yet he bare the sins of many*' - because he secured atonement for the making of the Golden Calf. '*And made intercession for the transgressors*' - because he begged for mercy on behalf of the sinners in Israel that they should turn in penitence; and the word *pegi'ah* ['intercession'] means nothing else than prayer, as it is said: *Therefore pray not for this people, neither lift up cry nor prayer for them, neither make intercession to Me.*

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Zohar

Shemot 18b יוד ה"א וא"ו ה"א

"And there went a man of the house of Levi and took to wife a daughter of Levi (Shemot 2:1). Rabbi Elazar opened [a pipeline of supernal Torah and poured a new insight on the listeners] by saying "The song of songs, which is Solomon's (Shir Hashirim 1:1). We learned that when the Holy One blessed be He created His world, the wish He so wished and He created the heavens with his right hand, and the earth with His left hand. And He so desired to guide the day and the night. He created the angels who are appointed by His kindness by day, and He created the angels who are appointed to sing praises at night. This is what is written, "Hashem will command his Hesed in the daytime (Tehillim 42:9), "and in the night His song shall be with me". those on the right and those on the left. Those listen to the singing of the day, the singing of holy Yisrael. Rabbi Yitzhak said songs of praise by night to the singing of Yisrael by day as it is written, "The companions hearken for your voice. "(Shir HaShirim 8:13). Rabbi Shimon said that one group is comprised of 3 groups and recites songs during the night. This is the meaning of "She rises also while it is yet night and gives food to her household." (Misheli 31:15)

R. Eliezer said 10 things were created on the first day, among them being the attribute of night and the attribute of day. Of night it says "She rises also while it is night and gives food (teref) to her household." As it is written, "He tears (taraf) me in his wrath (Iyov 16:9). It is also written "tears in pieces and none can deliver." (Mikah 5:7), "and a portion (hok) to her maidens (Misheli 31:15). Portions are also judgments as "a statute (hok) and a ordinance" (Shemot 15:25), and "his statutes and his ordinances" (Tehilim 147:19). "For it is a statute for Yisrael and an ordinance of the Gd of Yaakov" (Tehilim 81:5) From here the attribute of judgment rules at night. We learn that those who sing praises at night are singers above all those who sing. When the living start singing, the celestial ones gain added strength to know and to recognize and to grasp what they could not grasp before. Heaven and earth gain additional strength through this singing. Rabbi Nehemiah said that fortunate is one who achieves knowledge of that singing. For we learned the one who merits the song will know the subjects of Torah and wisdom and will hear and ascertain and add strength and power in what was and in what is going to be. And by this Shelomo gained knowledge.

For R. Shimon taught that David may he have peace knew of this. He wrote many songs and praises and in them hinted to what would come in the future. He added strength and power through the Holhy spirit. He knew the subjects of Torah and Wisdom and heard and ascertained strength and power in Hebrew. Too Shelomo gained more merit through the song and achieved wisdom and weighted and searched and composed many proverbs and wrote a book from that very poem, as written, "I acquired male and female singers. (Kohelet 2:8). This means that I learned the science of poetry from those high songs, and

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those lower than them. This is the meaning "song of songs": a song of all those celestial singers, a song which has all that deal with the Torah and to wisdom and to strength and might, what was and what will be, a song that the singers above sing.

R. Elazer said that all those who sing stopped until Levi was born. Since his birth, and later, they said praises. When Mosheh was born and Aharon was anointed, and the Levites made holy, the signing was completed. And they stood on their watches. R. Elazar also said that when Levi was born they opened above and said "O that You were as my brother that sucked the breasts of my mother. When I should find you outside and would kiss You; none would scorn me." (*Shir HaShirim 8:1*). As soon as the singing of below came from the tribe of Levi, they were all sanctified, standing on their watches and above too became sanctified corresponding to these companions as one. The worlds were as one and one King dwells over them. Shelomo came and composed a book from the song of the singers, and the Hokmah was hidden in it. Rabbi Yehuda asked why the singers of below were called Levites? They are attached (*nilvim*) and joined as one above. The soul of the one became attracted and attached above to He Who hears the singing. Therefore Leah said, "Will my husband become attached to me? (*Beresheet 2:34*). Rabbi Tanhum said that the progeny of Levi is entirely attached to the Shekhinah by Mosheh, Aharon and Miriam, and all his children after him. They are attached to Hashem to serve Him.

Come and see [with your inner vision the diagram of the sefirot of the Tree of life] that at the time the poets stood above they did not keep their station until the 3 siblings Mosheh Aharon and Miriam were born. This may apply to Mosheh and Aharon, but why to Miriam? Rabbi Yosei said that it is written, "and women singers." (*Kohelet 2:8*), and "Miriam answered them." (*Shemot 15:21*). We have learned that when Levi was born, the Holy One blessed be He took him and chose him from all his brothers and set him in the land. And he begot Kehat who begot Amram who begot Aharon and Miriam. He separated from his wife and when he brought her back, the singers above were singing. The Holy One blessed be He criticized them, and the song ceased until He stretched out His right hand and extended it to Amram. Why was he called Amram? Because a mighty nation (*am ram*) over all mighty nations came from him. Why was his name not mentioned. Rabbi Yehuda said in the name of Rabbi Abahu, because he left concealed and concealed he returned to his wife so that he would not be recognized, as it says. "And there went a man," instead of "And Amram went" revealed. "And took to wife a daughter of Levi" (*Shemot 2:1*). She also returned in secret and was not mentioned by name. R. Abahu said "And there went a man" means Gavriel, as it is written "And the man Gavriel" (*Daniel 9:21*), for he returned her to Amram, Rabbi Yehuda said it was actually Amram but his name is not mentioned because he was not going to marry his wife out of his own volition rather from above. Rabbi Yitzhak says that by Aharon and Miriam is not mentioned but by Mosheh it is written "And took to wife a daughter of Levi" (*Shemot 2:1*). This is to show that the Shekhinah is named

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after Levi and Amran was not worthy to beget Mosheh until he took part with the Shekhinah. Then he did beget Mosheh, which is why it is written *And took to wife a daughter of Levi* " (Shemot 2:1). Therefore it is written, "*And when she saw he was good.*"

Rabbi Elazar said that Amram merited that there should emerge from him a son who would merit a great voice as it says, "*And Gd answered him with a voice* (Shemot 19:19). And Amram merited a divine voice as it is written, "*And took to wife a daughter of Levi* " (Shemot 2:1), meaning a divine voice (*a bat kol*, daughter of a voice). That is why it says "*And there went*" meaning he went to this grade. We learned that when Mosheh was born, the Holy One blessed be He united His Name over him, as it is written, "*And when she saw he was good.*", as is written, "*Hashem is good to all*" (Tehillim 145:9), and "*Taste and see that Hashem is good.*" (Tehillim 34:9).

Zohar Beshalah 53B יוד ה"א וא"ו ה"א

Then sang Mosheh... R. Judah applied to Mosheh the words: "*Before I formed you in the belly I knew you, and before you came forth out of the womb I sanctified you, and I ordained thee a prophet unto the nations*" (Yirimayu 1: 5). 'Happy is the lot of Israel,' he said, 'that the Holy One, blessed be He, loved them more than any other nation, and out of the abundance of His love appointed to them a prophet of truth and a faithful shepherd, within whom He awakened the holy spirit more than in any other faithful prophet, communicating to him a part of His very self. Jacob dedicated the tribe of Levi to the Holy One, blessed be He, and as Levi was His in a special sense, He took him and crowned him with many crowns, and anointed him with the oil of the holy spirit from above, so that the holy spirit should issue forth to the world through him as from the representative of the holy faith. When the hour arrived at which the faithful shepherd and prophet was to descend into this world, Gd brought forth a holy spirit from the depths of a sapphire stone in which it was hidden, and crowned it with crowns, and illumined it with two hundred and forty-eight lights, and stationed it before Him and gave over unto its charge the whole of His own Household, with the one hundred and seventy-three keys. Then He crowned it yet again with five diadems, each of which ascended and illumined a thousand worlds of lights and lamps stored in the secret treasures of the holy and highest King. Then the Holy One led it through all the lightful splendor of the Garden of Eden, and brought it to His Palace through all the ranks of the celestial legions. These were greatly amazed, and cried aloud: "Turn aside! For the Holy One has roused a Spirit to rule and to shake the worlds." One voice murmured: "Who is he, this stranger, in whose hands are all the keys?" But another rebuked the first, and proclaimed: "Receive him in your midst! For on a day, and that right soon, he will descend to dwell among men, and the Torah, the most hidden treasure, shall be delivered into his hands to shake worlds both above and below." Then all

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trembled and followed Mosheh saying: “*You have caused a man to ride over our heads; we went through fire and through water*” (*Tehillim 66:12*). The letter מ Mem of the name of Mosheh drew close and crowned itself with its crown, and then crowned Mosheh with three hundred and twenty-five crowns, delivering also its keys into his hand. The letter ש Shin of the three Patriarchs crowned him with three holy crowns, and delivered into his keeping all the keys of the King and appointed him the faithful steward of the Household. The letter ה Heh drew close and crowned him with its crown. Then the spirit descended in one of the boats that sail on the great Sea, and received him in order to train him for sovereignty, and gave him Mosheh weapons with which to vanquish and punish Pharaoh and his whole land. And when he came down to earth in the seed of Levi, four hundred and twenty-five lights glittered before the face of the King, and four hundred and twenty-five esoteric formations of letters, expressing Divine mysteries, accompanied the spirit to its place. When he came forth into the world, the letter Heh ה of the Holy Name shone from his face, and the house wherein he dwelt was filled with his radiance. At that hour the Holy One proclaimed: “*Before I had formed you in the belly I knew you; and before you came forth out of the womb I sanctified you, and I made you a prophet unto the nations.*” ‘

Said R. Isaac: ‘At the moment when the Holy One slew the great chieftain of the Egyptians, and Mosheh and the children of Israel saw him, they began to sing.’ Mosheh and the Children of Yisrael began to sing a song to Hashem.

Zohar Wayelek 293A יוד ה"א וא"ו ה"א

And Mosheh went and spoke these words to all Yisrael.” (*Devarim 31:1*) Rabbi Hizikaya opened [a pipeline of supernal Torah which he then poured his novel insights on those listening] with the verse “*That caused His glorious arm to go at the right hand of Mosheh, dividing the water before them.*” (*Yeshayah 63:12*). Blessed are Yisrael that the Holy One Blessed be He favored them . Since He favored them, He called them firstborn sons, and brethren. He so to speak went down to dwell with them. This is the meaning of “*And they shall make Me a sanctuary, that I may dwell among them.*” (*Shemot 25:8*). And He wished to establish them in the likeness of above and He caused 7 clouds of glory to rest over them and His Shekhinah goes before them as it is written, “*and Hashem went before them by day.*” (*Shemot 13:2*)

Three holy siblings went among them: Mosheh Aharon and Miriam. It is for their merit that the Holy One blessed be He gave them supernal gifts. Throughout Aharon's days the clouds of glory did not move away from Yisrael. We have established that Aharon is the right arm of Yisrael, as it says “*the Canaanite, the king of Arad heard that Yisrael came by the way of the Atarim.*” (*Bemidbar 21:1*). Like a man walking without an arm supporting himself in each place. Then “*he fought against Yisrael and took some of them prisoners.*”

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This was because they were without the right arm. Come and see [with your inner vision the diagram of the Tree of Life]. Aharon was the right arm of the body. Thus it is written, "That caused His glorious arm to go at the right hand of Mosheh" Which is that? It is Aharon.

What is meant by "went" in "And Mosheh went"? Where did he go? "Went" is like body without arms in "and they are gone without strength before the pursuer." (Eikhah 1:6), because Aharon the right arm died and the body wanted to go away. All through Moshe's life Yisrael ate bread from heaven. When Yehoshua came, it is written, "and the manna stopped the next day." (Yehoshua 5:12). :And they did eat of the corn of the land on the day after Pesah. (5:11). What is the difference between the two? It is that manna is from above while the corn is from below. For as long as Mosheh was alive, the body of the sun was gone and the body of the moon came out.

It is written, "If Your presence go not with me, carry us up not from here. For in what shall it be known? (Shemot 33:15-16). We have learned that when the Holy One blessed be He said to Mosheh, "Behold my angel will walk before you," Mosheh said why is it that the guidance of the sun be gathered, and the moon shall guide. I do not want the body of the moon. "Your presence go not with me, carry us up not from here" I want neither the body of the sun nor the moon. Then the body of the sun shone and Mosheh became as the body of the sun before Yisrael. When Mosheh was gathered [died], the sun was gathered and the moon shone, which was Yehoshua serving the light of the moon. Woe to that shame!

"And he said to them, I am 120 years old." (Devarim 31:2). It is as Rabbi Elazar said that the sun shone on Yisrael for 40 years and was gathered at the end of 40 years and then the moon shone. Rabbi Shimon said that sure it is thus as written, "but sometimes ruin comes for want of judgment." (Mishlei 13:23), which our companions have explained, and we shall expound too. But in relation to what the companions have said, everything is needed in the world for the good of man who will be gone before his time. For that reason man must beg for mercy before the Holy One, blessed be He, when he marries that he will not be pushed aside before another.

It is written, "and Hashem said to me, Let it be enough for you; speak no more to Me of this matter. (Devarim 3:26). We explained that the Holy One blessed be He said to Mosheh, you want the world to change. Have you seen in your days the sun serving the moon? Have you seen the moon rule while the sun is out? But, "Behold your days approach that you must die. Call Yehoshua." (3:14). Let the sun be gathered and the moon reign. Moreover, if you enter the land, the moon shall be gathered for you and will not be able to rule.

יוד יוד הי יוד הי ויו הי + אלף הי יוד הי (2) ; רצון = נוצר = מקור (1)
 אל שדי (5) מה"ש (4) אלהים (3) (4 times)

ה (Air in chest) ואויר רוח חק מכריע
 ש (Fire hissing in head) ש' שורקת
 מ (Water humming in belly) מ' דוממת

Surely the dominion of the moon is come, but it cannot rule as long as you are alive. *“Call Yehoshua.”* What about His words *“Behold you shall sleep with your fathers and this people will rise up.”* (3:16). We never found the Holy One blessed be he charging Yehoshua but rather only to Mosheh as He said all that to Mosheh as it is written, *“and will reject Me and break My covenant. Then My anger will burn against them on that day. (3:16-17). “Now write this song for yourselves and teach it to the children of Yisrael. Put it in their mouths.” (3:19).* In that case what is meant by “that I may charge him”?

The verse says *“Behold you shall sleep with your fathers “.* The Holy One blessed be He said to Mosheh that though you shall sleep with your fathers you will always shine on the moon like the sun that sets only to still shine on the moon. For then, after it set it shines on the moon. Therefore, *“you shall sleep”* to shine. This is what is meant by *“that I may charge him”* So Yehoshua was then commanded to shine. So the verse *“you shall sleep with your fathers”* means to shine on Yehoshua. And that is what is meant by *“And charge Yehoshua”* (3:28), for the purpose of all is to enlighten him.

יוד יוד הי יוד הי ויו הי + אלף הי יוד הי (2) ; רצון = נוצר = מקור (1)
 אל שדי (5) מה"ש (4) אלהים (3) (4 times)

(Air in chest) ה
ואויר רוח חק מכריע

(Fire hissing in head) ש
ש' שורקת

(Water humming in belly) מ
מ' דוממת

Meditations on Mosheh

From R. Yitzhak Ginsburgh:

Mem: מ Fountain of Wisdom

"The *mem*, the letter of "water" (*mayim*) symbolizes the fountain of the Divine Wisdom of Torah. Just as the waters of a physical fountain (spring) ascend from their unknown subterranean source (the secret of the abyss in the account of Creation) to reveal themselves on earth, so does the fountain of wisdom express the power of flow from the superconscious source. In the terminology of Kabbalah, this flow is from *keter* ("crown") to *chochmah* ("wisdom"). The stream is symbolized in Proverbs as "the flowing stream, the source of wisdom."

In particular, we are taught that there are thirteen channels of flow from the superconscious source to the beginning of consciousness. **These channels correspond to the Thirteen Attributes of Mercy revealed to Moses at Sinai**, as well as to the thirteen principles of Torah exegesis, the (super-rational) "logic" of Torah.

The *mem* is the thirteenth letter of the *alef-beit*. In Kabbalah we are taught that "thirteen mems," as it were, appear in the "primordial air," the (outer) "space" into which the letter *lamed* soars. Each attribute of mercy is in fact a contraction of relatively Infinite wisdom, at the level of the super-conscious ("waters that have no end"), in order to channel and reveal a flash of wisdom on to the "screen" of consciousness. Conscious wisdom draws its points of insight primarily from that attribute of mercy referred to in Torah as "*He retains kindness for thousands of generations*," whose initial letters spell the Hebrew word for "stream," the first word in the previously quoted phrase, "the flowing stream, the source of wisdom."

In *at'bash*, *mem* transforms to *yud*, the point of wisdom or revealed insight, the drop of water emerging from the fountain of the *mem*.

The words for "one" (*echad*) and "love" (*ahavah*) both equal thirteen, the secret of the letter *mem*. The closed, final *mem*, the source of the fountain of wisdom connected and included within its subterranean, superconscious source, corresponds to the secret of *echad*, "one." The open *mem*, from which emerges the point (*yud*) of conscious insight, is the first manifestation of love (i.e., will to cling to another) in the soul. The connection between the two fountains of the *mem*, the "closed" fountain and the "open" fountain, is by the power of the Thirteen Divine Attributes of Mercy. This is the secret of G-d's Essential Name *Havayah* - the "Name of Mercy." The Name *Havayah* equals $26 = 2 \text{ times } 13$, the union of "one" and "love," the power to draw into consciousness the wisdom of Torah.

יוד יוד הי יוד הי ויו הי + אלף הי יוד הי (2) ; רצון = נוצר = מקור (1)
(3) (4 times) אלהים (4) מה"ש (5) אל שדי

ה (Air in chest) ואויר רוח חק מכריע

ש (Fire hissing in head) ש' שורקת

מ (Water humming in belly) מ' דוממת

FORM

The open *mem* - a square with a small opening at its lower left corner.
The final *mem* - complete square.

Worlds:

The open *mem* - a flowing stream.

The closed final *mem* - an underground stream.

The womb.

Souls:

The soul - the flowing stream, the source of wisdom.

The open *mem* - self-consciousness.

The closed *mem* - unconscious states of being; the power of reproduction.

Divinity:

The closed *mem* - the arrival of the Mashiach.

The waters of *teshuvah*.

NAME

Water; blemish.

Worlds:

Water's ability to glue substances.

Water's descending nature.

The evil waters of false, external passions.

The plenitude of water and life's dependence on it.

Blemish - the concealment of G-d's Light in the lower worlds - Nature.

יוד יוד הי יוד הי ויו הי + אלף הי יוד הי (2); רצון = נוצר = מקור (1)
אל שדי (5) מה"ש (4) אלהים (3) (4 times)

(Air in chest) ה
ואויר רוח חק מכריע

(Fire hissing in head) ש
ש' שורקת

(Water humming in belly) מ
מ' דוממת

Souls:

The root of the soul is without blemish.

The love of G-d flowing forth like water.

Divinity:

Water - a parable for Torah.

The closed *mem* - the first saying of Creation.

The open *mem* - the subsequent nine sayings of Creation.

The open *mem* - the exoteric dimension of Torah.

The closed *mem* - the esoteric dimension of Torah.

NUMBER

Forty

Worlds:

Forty days of the flood.

Forty *seah*, the minimum quantity of water required for a kosher *mikveh*.

Forty years of wandering in the Desert.

Souls:

Forty days from conception to the initial "formation" of the fetus.

"Forty less one":

The punishment of stripes;

The categories of work forbidden on the Sabbath;

The weeks of pregnancy.

Forty days of Israel waiting for Moses to descend with the Torah.

The (three) forty-year periods in the lives of Moses, Hillel, Rabban Yochanan ben Zakai, and Rabbi Akiva.

יוד יוד הי יוד הי ויו הי + אלף הי יוד הי (2) ; רצון = נוצר = מקור (1)
אל שדי (5) מה"ש (4) אלהים (3) (4 times)

(Air in chest) ה ואויר רוח חק מכריע

(Fire hissing in head) ש 'ש שורקת

(Water humming in belly) מ 'מ דוממת

Forty generations from Moses to the completion of the Talmud.

Divinity:

Forty days of "lower *teshuvah*" for the sin of the Golden Calf.

Forty days of "higher *teshuvah*" in which Moses received the second tablets.

Forty cubits - the height of the entrance to the Sanctuary of the Temple.

Shin: ש The Eternal Flame

"The letter *shin* appears engraved on both sides of the head- *tefilin*. On the right side, the *shin* possesses three heads, while on the left side it possesses four heads. In Kabbalah we are taught that the three-headed *shin* is the *shin* of this world while the four-headed *shin* is the *shin* of the World to Come.

The secret of the *shin* is "the flame [Divine Revelation] bound to the coal [Divine Essence]." A simmering coal actually possesses an invisible flame within it, which emerges and ascends from the surface of the coal when the coal is blown upon. The three levels: coal, inner flame, and outer flame, correspond to the secret of *chash-mal-mal*, as will be explained in the next letter, the *tav*.

One of the meanings of the word *shin* in Hebrew is *shinui*, "change." The coal symbolizes changeless essence, the secret of the verse: "*I am God, I have not changed*," meaning that relative to God's Essence absolutely no change has occurred from before Creation to after Creation. The inner flame is the paradoxical latent presence of the power of change within the changeless. The outer flame of the *shin* is continuously in a state of motion and change.

As in the above-quoted verse, the changeless Essence is the secret of the Name *Havayah*. The power of change, as latently present within God's Essence before Creation and thereafter revealed in the infinite intricacy and beauty of an ever-dancing flame, is the secret of the explicit Name of Creation, *Elokim*, the only Name of God which appears in the plural. The number of the letter *shin*, 300, unites these two Divine Names as the "flame bound to the coal." In *at'bash*, the Name *Havayah* transforms to the letters *mem-tzadik-pei-tzadik*, which total 300. The five letters of *Elokim* (*alef-lamed-hei-yud-mem*) when written in full, also equal 300.

The three heads of the *shin* of this world correspond to the three levels of the changeless, potential, and actual change as discussed above. In this world, the changeless is symbolized only by a black, dark coal, not as the revealed light of the flame. Nonetheless the endurance of the flame depends upon the changeless essence of the coal. In the World to Come, the changeless

יוד יוד הי יוד הי ויו הי + אלף הי יוד הי (2) ; רצון = נוצר = מקור (1)
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(Air in chest) ה ואויר רוח חק מכריע

(Fire hissing in head) ש' שורקת

(Water humming in belly) מ' דוממת

essence will reveal itself within the flame. This revelation of the future is the secret of the fourth head of the *shin*.

In the flame of a candle one sees three levels of light: the "dark light" around the wick of the candle, the white flame encompassing it, and an amorphous aura around the white flame itself. Each of these three levels of revealed light manifests a dimension contained within the invisible flame present in the coal. In general the flame symbolizes love, as is said: "as mighty as death is love...the flame of God." The dark light corresponds to the love of Israel, souls encloded within physical bodies. The white light corresponds to the love of Torah. The aura corresponds to the love of God. These are the three essential manifestations of love as taught by the *Ba'al Shem Tov*. The fourth head of the *shin* of the future - the revelation of the essence of the coal itself - corresponds to the love of the Land of Israel and, as our Sages teach: "the Land of Israel will in the future spread to incorporate all the lands of the earth."

FORM

Three *vavs*, each with a *yud* on top, rise from a common base- point.
Symbol of symmetry; Form of a flame.

Worlds:

Stability and harmony in nature.

Positive and negative grace; Symmetry groups.

Souls:

Finding grace in the eyes of God.

The grace of the Jewish people in each other's eyes.

The 3 *vavs* represent the three Patriarchs; the 4 *vavs*, the Matriarchs.

The 3 *vavs* represent "Kohanim," "Levites," "Israelites"; the fourth, righteous converts.

"No lie can endure if not based on truth."

Divinity:

Divine Perfection and Grace; The three lines, or pillars, of the *sefirot*.

The "army of God"; The *shin* of the *tefilin*.

יוד יוד הי יוד הי ויו הי + אלף הי יוד הי (2) ; רצון = נוצר = מקור (1)
אל שדי (5) מה"ש (4) אלהים (3) (4 times)

(Air in chest) ה ואויר רוח חק מכריע

(Fire hissing in head) ש ש' שורקת

(Water humming in belly) מ מ' דוממת

NAME

A year; change; a tooth; scarlet; serenity; to sleep; to teach; two; sharp; old; viceroy.

Worlds:

Natural changes in the yearly cycle.

Tooth - power of decomposition and entropy.

The fiery scarlet of the priestly garments.

"I am asleep..." "in exile"; Aging.

Souls:

The fire of Torah; Sharpness in learning.

The second to the King; The double *Shabbat* loaves.

The Mishnah; "...yet my heart is awake."

Divinity:

The "immovable power" that causes all motion.

"I am God, I have not changed."

Peace and serenity; The "shin" of the *mezuzah*.

The accelerated change of the future toward the changeless.

NUMBER

Three hundred

Worlds:

Three hundred foxes sent to burn down the fields of the Philistines.

Three hundred arrows pierced King Yoshiyahu.

Three hundred years Israel worshiped idolatry in the days of the Judges.

יוד יוד הי יוד הי ויו הי + אלף הי יוד הי (2) ; רצון = נוצר = מקור (1)
אל שדי (5) מה"ש (4) אלהים (3) (4 times)

(Air in chest) ה ואויר רוח חק מכריע

(Fire hissing in head) ש ש' שורקת

(Water humming in belly) מ מ' דוממת

Souls:

Three hundred fox-parables of Rabbi Meir.

Three thousand parables of King Solomon.

Three hundred firstborn Levites; Three hundred soldiers of Gideon.

Divinity:

Three hundred *halachot* concerning "a mighty bright spot."

Three hundred *halachot* concerning "you shall not let a sorceress live."

Three hundred *halachot* concerning "the tower soaring in air."

Three hundred *halachot* concerning "and the name of his wife was *Meheitavel*."

"Is not my word like fire and like a hammer that breaks rock into pieces?"

"The spirit of God hovered over the face of the waters."

The full spelling of the Name *Elokim* (and the Name *Havayah* in *at'bash*

יוד יוד הי יוד הי ויו הי + אלף הי יוד הי (2) ; רצון = נוצר = מקור (1)
אל שדי (5) מה"ש (4) אלהים (3) (4 times)

ה (Air in chest) ואויר רוח חק מכריע

ש (Fire hissing in head) ש' שורקת

מ (Water humming in belly) מ' דוממת

Hei: ה Expression - Thought, Speech, and Action

"The name of the letter *hei* appears in the verse, "Take [*hei*] for yourselves seed." "Take" (*hei*) expresses revelation of self in the act of giving of oneself to another. Giving to others in the form of self-expression is the ultimate gift of self. In the secret of the letter *gimmel*, the rich man gives of himself to the poor man in the form of charity. The highest form of charity is when the giver is completely concealed from the receiver, in order not to embarrass him, as is said, "the concealed gift subdues anger." Here, in the secret of the letter *hei*, the gift itself is the relation and expression of self, drawing the receiver into the essence of the giver. Joseph, the speaker of the verse "take for yourselves seed," corresponds to the *sefirah* of *yesod*, whose function is to express self in the form of giving seed, as explained in Kabbalah. When Joseph first gave grain to his brothers, they were unable to recognize him, similar to the *dalet* in relation to the *gimlet*. Upon his revelation to his brothers (and thereby to all of Egypt), his giving became that of the *hei*. Instead of grain he now gave seed.

The soul possesses three means of expression--"garments," in the terminology of the Kabbalah and *Chassidut*: thought, speech, and action. The higher garment, thought, is the expression of one's inner intellect and emotions to oneself. The process of the intellect and emotions becoming conscious through thought is similar to giving oneself (the essentially unconscious domains of the soul) to another (one's state of consciousness). The two lower garments, speech and action, express oneself to others.

The three lines which compose the form of the *hei* correspond to these three garments: the upper horizontal line to thought; the right vertical line to speech; the unattached foot to action.

The horizontal line symbolizes a state of equanimity. The continuous, horizontal flow of thought is the contemplation of how G d is found equally in every place and in every thing. In relating to one's fellow Jew, one must realize that each of us possesses an innate inner point of goodness, and that all Jews are equal in essence. This realization, the horizontal high plane of one's consciousness in relation to another, sets the "scene" for all individual, personal relationships.

The origin-point of speech, the right vertical line of the *hei* is directly connected to the line of thought and thereafter descends to express one's thoughts and inner feelings to others. The root of the word speech in Hebrew, *davar*, means "leadership," as in the expression "There is one leader [*dabar*] in a generation, not two leaders in a generation." Leadership implies hierarchy, relative positions of up and down, and thus is represented by a vertical line. The King, and likewise every leader, rules through his power of speech, as is said, "By the word of the King is His sovereignty."

יוד יוד הי יוד הי ויו הי + אלף הי יוד הי (2) ; רצון = נוצר = מקור (1)
אל שדי (5) מה"ש (4) אלהים (3) (4 times)

(Air in chest) ה ואויר רוח חק מכריע

(Fire hissing in head) ש 'ש שורקת

(Water humming in belly) מ מ' דוממת

The separation of action, the unattached left foot of the *hei*, from thought, the upper horizontal line, reflects a deep truth about the nature of action. "Many are the thoughts in the heart of man, yet the advice of God shall surely stand." The servant of God experiences the existential gap between his thoughts and deeds. Often he is unable to realize his inner intentions. Other times he is surprised by unexpected success. In both cases he feels the hand of God directing his deeds. The gap is the experience of the Divine Nothing, the source of all Creation in deed: something from nothing.

We have now reached the culmination of the sequence represented by the three letters *gimmel*, *dalet*, and *hei*, the process of giving of oneself to another. The gift, represented by the foot, the unattached segment of *hei*, when fully integrated in the receiver, becomes his own power of action and giving of himself to others. Even more, now he fully realizes that the ultimate effect and potency of his deeds are in truth the act of Divine Providence.

FORM

Three lines; the two lines of the *dalet* together with an unattached left foot.

Worlds:

Three dimensions of physical reality:

Width - horizontal line,

Length - vertical line,

Depth - unattached foot.

There is a dimension of reality beyond initial sensory perception.

"We will do and understand."

Souls:

Three garments ("servants") of the soul:

Thought (meditative or involuntary) - horizontal line,

Speech (from the heart or from the lips) - vertical line,

Action - unattached foot.

The *beinoni*, who masters his "servants."

יוד יוד הי יוד הי ויו + אלף הי יוד הי (2) ; רצון = נוצר = מקור (1)
אל שדי (5) מה"ש (4) אלהים (3) (4 times)

ה (Air in chest) ואויר רוח חק מכריע

ש (Fire hissing in head) ש' שורקת

מ (Water humming in belly) מ' דוממת

Divinity:

Three Divine manifestations:

Essence - horizontal line,

Transcendent Light - vertical line,

Immanent Light - unattached foot.

NAME

To be broken; to take seed; behold; revelation.

Worlds:

Breaking of the vessels and the resulting plurality of Creation.

The teacher breaking the brilliance of his comprehension for the sake of the student.

Broken existence resulting in unified existence.

Souls:

Impregnating reality with the souls of Israel.

Divinity:

Divine revelation - "Beholding" God.

Ultimate revelation of the *Mashiach*.

Small *hei*: potential Divine revelation.

NUMBER

Five

Worlds:

Symbol of division.

Five origins of speech in the mouth.

Five fingers of the hand.

Five visible planets in the solar system.

יוד יוד הי יוד הי ויו הי + אלף הי יוד הי (2) ; רצון = נוצר = מקור (1)
אל שדי (5) מה"ש (4) אלהים (3) (4 times)

ה (Air in chest) ואויר רוח חק מכריע
 ש (Fire hissing in head) ש' שורקת
 מ (Water humming in belly) מ' דוממת

כתר /KETER/CROWN

משה (345)(+1) = רצון = נוצר = מקור (346)

בינה /BINAH/UNDERSTANDING

חכמה /HOKMAH/WISDOM

= משה (345)

אלף הי יוד הי

יוד הי ויו יוד הי ויו

(161)

(184)

דעת /DA'AT/KNOWLEDGE

משה stood at the place of the *Da'at* of Yisrael

He "knew" Hashem face to face. "He was the inside [face of *Tiferet.*, the *Daa't*], while Yaakov was the outside [face of *Tiferet*]" (*Tikkuney HaZohar 13*). He tried to rectify the *Erev Rav* /mixed multitude [ערב רב = דעת]

בזרה /GEVURAH/STRENGTH

חסד /HESED/KINDNESS

משה = אלהים (86) (4 times) (+1)

משה = אל שדי

אלהים relates to the 4 *Sefirot Binah, Gevurah,*

"*Hesed אל /El all Day*"

Hod, and Malkut. All having a "left-side" feel.

תפארת /TIFERET/HARMONY

משה = שה"מ (one of the 72 Triplet Names, related healing, the place of Tiferet)

משה (+1) = צנור (Channel shaped like ו)

משה = אל מטטרון (related to *Yetzirah/ZA/Tiferet*)

הוד /HOD/GLORY

נצח /NETZAH/VICTORY

משנה (Torah) = מטטרון + יה + אדני

משה stands at *Netzah* as *Ushpizin Sukkot*

משנה = (Gates of Binah) נ + אדני

יה gematria הוד

יסוד /YESOD/FOUNDATION

משה = אל שדי

מלכות /MALKUT/KINGSHIP

משה = השם (+1) = שמו

Shem/Name is a correlate for *Malkut/Shekhinah*

עקב (heel) (172)

=

משה

=

עקב(heel)(172)

יוד יוד הי יוד הי ויו יוד הי ויו + אלף הי יוד הי (2) ; רצון = נוצר = מקור (1)
 אל שדי (5) מה"ש (4) אלהים (3) (4 times)

(Air in chest) ה ואויר רוח חק מכריע (Fire hissing in head) ש 'ש שורקת (Water humming in belly) מ מ' דוממת

Yehoshua: To whom Mosheh gave over the Torah he received at Mount Sinai

(Adapted from <http://judaicaplus.com/tzadikim/yehoshua>)

Seeing how precious the words of Torah were to Yehoshua, the Holy One, Blessed is He, said to him, 'This Book of the Torah will not leave your mouth' (*Yehoshua* 1:8) (*Menachot* 99b).

He made himself like a fool before our teacher Moshe, whom he troubled to teach him Torah every minute until he had learned the entire Torah (*Midrash HaGadol*, end of Devarim).

Yehoshua wrote these words in the book of the Law of God (*Yehoshua* 24:26). Yehoshua wrote in his Book words concerning the cities of refuge, see *Yehoshua* 20, that are written in the Torah (*Makkot* 11a).

Moshe the servant of Hashem died there (*Devarim* 34:5). Moses wrote the whole Torah up to that verse. The rest was written by Yehoshua son of Nun (*Menachot* 30a).

Yehoshua wrote his book (i.e., the Book of Yehoshua) and the last eight verses of the Torah, Pinchas the Kohen Gadol completed the Book of Yehoshua (*Bava Batra* 14b).

Yehoshua was fluent in the book of Devarim, which he studied constantly. When the Holy One, Blessed is He, appeared to him, He found him sitting with the book of Deuteronomy in his hand and said to him, "*Strengthen yourself, Yehoshua, persevere, Yehoshua. This book of the Torah will not leave your mouth*" (*Yehoshua* 1:8).

Yehoshua took the Book of Deuteronomy, displayed it to the sun, and said, "Because I have never ceased studying this book, you should cease your movement at my request" (*Beresheet Rabbah* 6:9).

If someone asks, "Why did Yehoshua build an altar on Mount Eval? Was there no Tabernacle?" answer him that the Holy One, Blessed is He, said, "It is I who told him to do so" (*Bamidbar Rabbah* 14:1).

When our teacher Moshe was about to depart for Paradise, he said to Yehoshua, "Ask me all the questions that you have." "My teacher," replied Yehoshua, "did I ever leave you for a short time and go elsewhere? Did you not write of me, He does not leave the tent (Exodus 33:11)?" Immediately Yehoshua's intellectual powers were weakened so that he forgot 300 laws and had 700 uncertainties. All the Israelites rose to kill him. The Holy One, Blessed is He, said to him, "To tell you what you do not know is impossible. Go and distract them with war to capture the Land of Canaan" (*Temurah* 16a).

יוד יוד הי יוד הי ויו הי + אלף הי יוד הי (2) ; רצון = נוצר = מקור (1)
אל שדי (5) מה"ש (4) אלהים (3) (4 times)

(Air in chest) ה ואויר רוח חק מכריע
 (Fire hissing in head) ש 'ש שורקת
 (Water humming in belly) מ מ' דוממת

Three thousand laws were forgotten in the period of mourning for Moshe. The people said to Yehoshua, "Ask God." He replied, "*It is not in the heavens*" (ibid.).

That night Yehoshua went into the valley (*Yehoshua* 8:13). He went into the depth of Halakhah (*Eirubin* 63b).

The Death of Yehoshua

Yehoshua did not rebuke Israel until he was near death (*Sifri Devarim* 2).

It is written, "As I God was with Mosheh, so will I be with you" (*Joshua* 1:5). Yehoshua should therefore have lived for 120 years like our teacher Mosheh. Why were ten years deducted from his life? At the time the Holy One, Blessed is He, said to Mosheh, "Avenge the Children of Israel of the Midianites, afterward you will be gathered to your people" (*Numbers* 31:2). Although he was told he would die, he did not delay, but acted quickly: And Moshe send them (ibid. v. 6). But when Yehoshua came to fight the thirty-one Kings of Canaan, he said, "If I slay them immediately, I will die immediately, just as Mosheh did." What did Yehoshua do? He began to delay the wars against them. The Holy One, Blessed is He, said to him, "Since you have done that, I will shorten your life by ten years" (*Bamidbar Rabbah* 22:6).

He died only because of the counsel of the serpent (i.e., the sin of Adam and Eve) (*Zohar* 2:194b).

Before the sun of Yehoshua set, the sun of Othniel son of Kenaz had arisen (*Bereishit Rabbah* 58:2).

When Yehoshua was born, no one took note, when he died, all of Israel took note. However, the Israelites were lax in doing kindness with Yehoshua son of Nun by mourning him properly. One was busy with his vineyard, the other with his field, yet another with his coal. The Holy One, Blessed is He, therefore sought to make the whole world quake, as it is written, They buried him, north of the Mount of Eruption (*Yehoshua* 24:30) (*Midrash Shmuel*, ed. Buber, 23:7).

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 אל שדי (5) מה"ש (4) אלהים (3) (4 times)

(Air in chest) ה ואויר רוח חק מכריע
 (Fire hissing in head) ש 'ש שורקת
 (Water humming in belly) מ מ' דוממת

Miriam : Mosheh's older sister to whom we owe so much.

Adapted from <http://judaicaplus.com/tzadikim/miriam.htm>

Three good leaders arose for Israel, Mosheh, Aharon, and Miriam (*Ta'anit* 9a).

Who are the seven prophetesses? Sarah, Miriam, Deborah, Hannah, Abigail, Huldah, and Esther (*Megillah* 14a).

Miriam lived eighty-six years till the redemption from Egypt (*Meor Ayin*). Why was she called Miriam? For the bitterness in Egypt (*Seder Olam Rabbah* 3).

She was called Miriam, for at the time of her birth the Egyptians began to embitter the lives of the Children Of Israel (*Yalkut Shimoni, Shemot* 165).

The Hebrew midwives (Exodus 1:15) were Yokheved and [her daughter] Miriam. Miriam, who was only five years old then, went with Yokheved to assist her. She was quick to honor her mother and to serve Gd (*Eitz Yosef*), for when a child is little, its traits are already evident. The name of the second (i.e., Miriam) was Puah (ibid.) for she gave the newborns wine and restored the babies to life when they appeared to be dead, she lit up Israel before Gd by teaching the women, she presented her face before Pharaoh, stuck up her nose at him, and said, "Woe is to the man (i.e., Pharaoh) when Gd punishes him!" Pharaoh was filled with wrath and would have killed her, but Yokheved appeased him, saying, "Will you pay attention to her? She is only a child, she has no understanding" (*Shemot Rabbah* 1:13).

Betzalel's wisdom was in Miriam's merit. It is written, Gd made them houses (Exodus 1:21), the priesthood and the monarchy. Miriam received wisdom. She produced Bezalel, and from her issued David (*Shemot Rabbah* 48:4).

Before Mosheh was born she was a prophetess. After Mosheh was born, prophecy was taken away from her and given to Mosheh (*Midrash Aggadah, Shemot* 15:20).

She prophesied and said, "My mother is destined to bear a son who will redeem Israel" (*Megillah* 14a).

Miriam taught the women (*Targum Michah* 6:4).

Israel had a well in the desert in Miriam's merit (*Ta'anit* 9a).

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Whenever the camps of Israel journeyed, they would not move until Miriam went before them thus they all stopped when Miriam was smitten with leprosy (*Yalkut Shimoni, Ki Teitze 937*).

Ephrat (I *Divre Hayamim* 2:19) is Miriam. Why was she called Ephrath? Because the people of Israel multiplied because of her when she advised her parents to remarry in spite of Pharaoh's decree (*Shemot Rabbah* 1:17).

Aharhel (I *Divre Hayamim* 4:8) is Miriam. Why was she called thus? *Because all multitudes the women went out after her with timbrels and with dances* (*Shemot* 15:20) (*Shemot Rabbah* 1:17).

Kalev son of Chetzron fathered children by Azubah his wife, and Jerioth (I *Divre Hayamim* 2:18). Azubah (lit., forsaken) is Miriam, whom all the young men forsook at first and would not marry because she was sickly (Rashi). She is also called Jerioth (lit., Sheets) because her face was white as a sheet so sickly was she (Rashi). Two wives, Helah and Naarah (I *Divre Hayamim* 4:5). Miriam was like two women, at first she was Helah (lit., sickly) and finally she became Naarah (lit., young girl). And the sons of Helah, Zohar (ibid. v. 7), her face became as radiant as the sun at noon (*Sotah* 12a).

Azubah died, and Kalev married Ephrat (I *Divre Hayamim* 2:18). Miriam, who is called both Azubah and Ephrat fell ill with leprosy and was treated as if dead. Kalev, too, left her. After she was healed, he remarried her and seated her in a palanquin for the wedding procession in his great rejoicing over her. Then the Holy One, Blessed is He, restored her youth, and she bore him children (*Shemot Rabbah* 1:17).

"Her Family"

Amram acted on his daughter's advice. When Pharaoh decreed, "Every son who is born you shall cast into the Nile" (*Exodus* 1:22), he rose and divorced his wife and all of Israel followed his example. "Father", said his daughter, "your decree is harsher than Pharaoh's. Pharaoh's decree is directed only against the males, whereas yours by preventing the birth of new children is directed against the males and the females" (*Sotah* 12a).

Miriam was six years old at the time. Yet when her father heard her words, he brought her before the Sanhedrin. They said to him, "Amram, it is you who forbids marriage, and it is you who must permit it." "What do you advise?" asked Amram. "Shall we remarry quietly?" They replied, "Then who will make it known to all Israel?" (*Pesikta Rabbati* 43:27).

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Amram took back his wife and seated her in a palanquin for the wedding procession. Aaron and Miriam sang and danced before her happy that the savior of Israel would be born to their mother when married to their father (*Maharsha*) (*Sotah* 12a; *Bava Kama* 120a).

Why did Miriam stand from afar to see what would become of the baby Moshe? Because she prophesied, "My mother is destined to bear a son who will redeem Israel." When the baby was thrown into the Nile, her mother slapped her on the head and said, "My daughter, where is your prophecy?" (*Shemot Rabbah* 1:22).

Miriam married Kalev (*Sifri Beha'alotcha* 78).

She produced Betzalel, from whom David issued (*Shemot Rabbah* 48:4).

When Mosheh was born, the whole house was filled with light. Her father kissed her on her head and said, "My daughter, your prophecy has been fulfilled." (*Megillah* 14a).

On the tenth of Nissan, Miriam the prophetess died (end of *Megillat Ta'anit*).

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אלהים (3) (4 times) מה"ש (4) אל שדי (5)