

Introduction Published in the Book "Shaar Yosef"

The booklets "Tikvat Shani", Chut Shani, and "Chemdat Shani" that were written by me, were widely accepted, thank G-d, with much fondness from the community in whole. A community that is comprised of many different types of people. I was part of establishing a small group of people who came together to discuss these matters. This small group widened and turned into a meeting place for those searching for faith, Torah and knowledge, seeking the ultimate truth. This place became known as the "Center for Jewish Awareness Shaar Yosef". (named for the Chid"ra - Rabbi Chaim Yosef David Azulai Zatzal). Many men and women have entered this center and found peace, happiness and truth. They found truthful content to their lives that had been lost to them because of mistaken education and a lack of basic knowledge in Jewish understanding. Knowledge that our forefathers never abandoned throughout the years of exile even if it meant giving up their lives. Yet here in the Land of Israel all hopes were dashed when a new generation of children grew up with no knowledge of G-d and Torah. Truthful Jewish understanding was hidden from them, its sources and reasons. These children studied in schools approved of by the Ministry of Education belonging to the State of Israel. These golden youngsters whose souls yearned for spirituality fell into the clutches of strangers who were deceptive and greedy. They were shadowed by the faiths of the East and the West, by cults as the Guru, Krishna, Est and Meditation etc. Their souls and spirituality were taken like sheep to slaughter, our eyes seeing and our hands unable to help. Yet G-d did not leave his people and thousands are returning to their truthful Jewish faith. They find the "way of life" filled with light. They are our comfort and our hope for G-d will not abandon his people.

This booklet contains a small part of the lectures that I gave in our center. I would like to state the sources of these matters, I have tried not to weigh upon those who have limited access to books so in most places I mentioned where Rashi brought a Midrash or Agadata or any other subject that I spoke about, I wrote to look in the source for its language

is simple and books of the Tanach with explanations are found easily by all.

I hope that my words will bring those who are far away from the path of our Holy Torah the message needed to bring them closer to our father in heaven and to our Torah, the Torah of life whose paths are just and ways are peaceful.

Y.S.

An Additional Introduction to this Edition

I would like to thank G-d who gave me the merit to write the books known as "Shaar Yosef", part A and B and to print them in a few different editions and to open up a window to Judaism, for many good people.

I thought to publish the book "Shaar Yosef" part C that deals with similar subjects, yet after much thought I decided to compile the three parts to one book that I edited and renewed according to similar subjects in order to make it easier for the reader to find the matters concentrated in one and then the reader will not have to go from book to book. This book is a compiled version of Shaar Yosef parts A and B that were printed and published with many additional parts belonging to part C.

I hope that these words coming straight from my heart will go straight into the heart of the readers and awaken them to go in the path of the Torah and the ways of the righteous. Edited in the month of mercy, Elul 5772.

Y.S.

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Knowledge and Faith

The difference between faith and knowledge is, knowledge is something that someone sees clearly. Something that someone knows about from trustworthy people or that he heard about or that was derived from proven circumstances is known as faith. For example, if a person visits America, he knows that America exists. Yet a person who never set foot there but heard about America from trustworthy people, or saw coins, stamps and pictures that were taken there believes it exists. The more proofs he sees, the greater his belief will be. Yet the knowledge will only be concrete if he sees America himself. During the entire period of time in which he does not see this with his own eyes he will be able to be convinced by a sharp tongued individual that people deceived him and that all of the objects, stamps, coins, and pictures that he saw are from a different country, with the word America printed on them were all counterfeit etc. This cannot happen to a person who knows that America exists for he himself was there and saw it with his own two eyes, and no sharp tongued person could change his mind whatsoever.¹

This matter belongs to all faiths. When a faith is derived from circumstantial proofs, such as changes in nature (miracles and wonders) or from philosophical or educational knowledge it is different than Jewish religion² that is not based on faith in G-d alone, it is based on knowledge as is said about Mount. Sinai, "you have now known that G-d is the G-d there is no one except for him".³

During the event of the splitting of the Red Sea that happened before the giving of the Torah it says "And they believed in G-d and in Moses His servant".⁴ The circumstantial proofs that there is a G-dly force accompanying the people of Israel, who changes the laws of nature for

¹Regarding Samuel, the Prophet, the scripture says, "And the entire Jewish people, from Dan to Baer Sheva, knew that Samuel the prophet is loyal to G-d". (Samuel 1,3) their knowledge was internal for they watched his actions and the way he behaved. They say it was not a product of his prophecies alone. That is why the scripture says, "And G-d was with him", for the prophecies alone would have not brought him to a true understanding of the matter, for there are people who deal with magic and astrology and are able to predict the future.

²For Jews and for converts whose souls stood at Mount. Sinai. (Tractate Shabbos 146)

³Deuteronomy 4,35

⁴Exodus 14,31

their sake, who split the sea for Moses and returned the sea to its original state when the Egyptians entered, drowning their chariots, warriors and all soldiers, caused them to **believe**.

This is a strong belief that brings to fear of G-d and His glory. This was **only faith**, and one who questions this could say that it is possible that Noses was a very successful scientist who knew all kinds of techniques to control nature, as we see Israel did question this for they asked "Is there a G-d amongst us, or not"?⁵

During the giving of the Torah at Mount. Sinai the Jewish people became, for a short time, prophets. They heard through prophecy the voice of G-d and the came to **the knowledge**⁶ that G-d exists who tells Moses to teach the commandments. In general, they **knew** that Moses was a prophet of G-d. Their **faith** grew in him when Moses gave over the words of G-d .As is written " Hashem said to Moses, "Behold! I come to you in the thickness of the cloud so that the people will hear as I speak to you, and they will also believe in you forever"⁷

One who knows has no doubts, even when this knowledge contradicts logic, for one knows that this is reality. If this does not match up with logic than the logic must be changed and not the reality. When a Lab proves something that contradicts a known law of nature, they must find a new law in nature suitable to the new reality. Four hundred years ago when the great Kabbalist, the HaAri zal from Tzfat, wrote that air takes up place and weight⁸, all mocked him .This idea contradicted logic, for they said that if air takes up space how is it possible that we move without it slowing us down. And if air has weight how is it possible that we don't feel its weight on our heads. Yet the Kabbalists **believed** that the HaAri **knew** this with divine prophecy. They did not fear the mockers, and two hundred years later secular scientists discovered that air takes up space and weight. They discovered the laws of gravity that

⁵Exodus, 17, 7

⁶Also knowledge has many different levels for even if we know that a person exists we might not necessarily know his character

⁷Exodus, 19, 9

⁸MevoShaarim, Shaar B

explains how it is possible that air does not slow us down when we walk.⁹

At the giving of the Torah on Mount. Sinai Israel came to **the knowledge** of G-d liness. All of the souls of the people of Israel from all generations participated.¹⁰ One's soul remembers everything that happened to it from the moment it was created, through its reincarnations, until it reaches its present state. It passes all of its feelings to the unconscious mind. One's body is aware of the present only and does not pick up on these feelings clearly. The truth is that many times we don't act according to our judgment alone, we do things because of an internal feeling that is active in our unconscious and causes us not to do our will, or the opposite, makes us do it quickly. In some cases this unconscious push to do something comes from the soul that acts accordingly to events that happened to it in the far away past.¹¹

The giving of the Torah on Mount. Sinai was such a holy and elevating experience that the souls that witnessed it became engraved deeply with the experience. This penetrated the souls of the Jewish people. Even a person who is so far away from Judaism and who grew up in a completely secular environment will find that his soul, through his mind will transmit feelings connected to this great event. These thoughts will give him no peace in his secular lifestyle. This is why these people will aspire to find spirituality in their lives. Their soul seeks a connection to One G-d and His commandments. Yet they don't have the correct meaning. When they are given the opportunity to study and learn the meaning of this life they are pulled after it. We have found many situations in which we saw with our own eyes, we heard with our own ears and our parents told us stories of people who chose Judaism over

⁹See this matter in the book "HaBris", part A, article 7, 83

¹⁰Tractate Shabbos, 146, see there that even the souls of the converts stood at Mount. Sinai.

¹¹For example, we found Rabbi Chaim Vital who was horrified when he saw people watching an execution take place. The Arizal revealed to him that his soul remembers from a previous lifetime how it was executed by the Romans. (The chapter about reincarnated souls, introduction 38). There are people who come to a certain place for the first time in their lives and they fit in to the foreign lifestyle that they have just encountered for the first time, and everything seems for familiar, because they were there during their previous lifetime. (I know of a European woman who arrived in Calcutta at midnight for the first time in her life and by morning she knew her way around the complicated streets, she was able to do the shortcuts between the homes and yards as if she had been living there for years. Everything was very familiar to her. She enjoyed every single minute of it all.

other religions even when they were empty of real Jewish content, they stood steadfast in their beliefs and sacrificed their soul for G-d. Even those people who were blinded by the shining lights of this world that were enchanting and captivating, and in the moment of a test they stumbled, moments of remorse for their mistaken steps returned them to the bosom of true Judaism. This is where the strength during two thousand years of exile came from. Hundreds of thousands of Jewish men women and children whose knowledge of Judaism was small and simple were able to stand strong against Christianity that promised them a "religion of kindness, mercy and grace" for those who would convert. Cruel torture and burning at the stake was the punishments for those who wanted to keep their religion. They stood strong and suffered, they managed to withstand this very difficult trial and they said "Hear O Israel" with their heads held high, as they were burned to the stake at the Auto De Fe during the Spanish Inquisition, thrown into burning fires, and at the point of the Crusaders swords in Ashkenaz (Germany). As is written in the scripture, ¹²"All this came upon us yet we have not forgotten You, and we have not been false to your covenant. Our heart has not turned back nor have our footsteps strayed from Your path." there is no Jew whose soul stood at Mount. Sinai and is not affected by its ways and indications. Our sages say¹³" Anyone who has no shame, it is known that his forefathers did not witness the giving of the Torah at Mount. Sinai". This does not mean his parents who actually gave birth to him who may be giants in Torah and in Mitzvoth, who gave their children a wonderful education from the warmest place in their hearts, surely they stood at Mount. Sinai, this is actually referring to his soul and spirit from previous lifetimes, they are the real parents of the entire body, ¹⁴ they did not stand at Mount. Sinai. There is no one to remind him and strengthen him when he stands before the trials of life. These are the words that G-d put before Moses when he said to the entire nation of Israel, and even for us today in the eternal Torah, "Not with you alone do I seal this covenant and this imprecation , but with whoever is here

¹²Psalms 44, 18-19

¹³Tractate Nedarim, 20

¹⁴Dvash, according to set 3, letter 15 in the name of the Arizal.

standing with us today before Hashem, our G-d, and with whoever is not here with us today".¹⁵

Every single Jew, whether he states that he believes in G-d or not, knows, unconsciously that he knows G-d since the giving of the Torah on Mount. Sinai. This is why even if he is completely secular and hates religion he is full of controversy. Similar to a son who became estranged from his father, if he didn't know who his father was he wouldn't be spending energy ignoring him, but because he knows who his father is and this upsets him he struggles between acknowledging his father and alienating himself from him. This is the reason that even those who hate religion and any topic related to religion annoy them and they state that they are Canaanites or atheists, religion haters and hypocrites, most of them circumcise their sons, if we were to stop them and ask them why, for they see Jewish rituals as primitive, rituals that are suitable for Indians, torture your eight-day old baby, and cut its foreskin? (without anesthetic, at a ceremony) they shall swallow their tongue. Most of them celebrate a "Bar Mitzvah" and lay Phylacteries, and have an Aliya to the Torah at the synagogue. They are mocking themselves and all of those who hate religion, for if you were to ask them why they do these strange rituals like wrapping leather straps around their son's arm and head and going up to the Torah for an Aliya, this is pure hypocrisy. They hate a Jewish lifestyle; they hate to keep Mitzvoth. They have nothing to answer. They have no logical answers to this scaling hypocrisy towards G-d and His Torah. They do Mitzvoth that are in complete contradiction to their enlightened way of life. Most of the leaders of secular Judaism have the Kaddish, the mourner's prayer, said at their funeral.

The greatest example of this being Moshe Sneh, the head of the Communist party, who requested from his followers to say Kaddish, the mourner's prayer and psalms upon his grave, his entire secular lifestyle disappeared in the moment of truth. The choice from Mount. Sinai erupted from within his soul, saying no more. He commanded them to sanctify the G-d of Jacob and to give respect to the G-d of Israel, to say Kaddish in order to elevate his soul in the world to come, life after death, the life in which he would atone for his life in this world.

¹⁵Deuteronomy 29, 13-14

My intent is not meant for the majority of Jews of Middle Eastern extraction, whose conscious faith is parallel to their unconscious faith, they are believers the sons of believers. Despite the fact that they transgress Torah and Mitzvoth as a result to their "enlightened" education that they received from the State of Israel, that stole their innocent faith and their splendid traditions, they transgress the laws of the Shabbat and yet believe in Hashem the G-d of Israel, they run to the synagogue to pray for health, healing and success. They pray for the success of their soccer team who transgresses the laws of Shabbat. Yet the question still stands, how is it possible for those who consider themselves to be important people, protégées of the "Shomer HaTzair movement and others, to "injure" and eight-month old if not for the understanding and the acknowledgment that screams from within that there is truth to the commandment of circumcision. G-d created a covenant with our forefather Abraham and with his offspring, Isaac and Jacob. For even if the acknowledgment of his Creator is unconscious, he will not be able to ignore it completely because of the desire to throw the yoke of Torah and Mitzvoth of him. This knowledge will constantly interfere and cause him to feel contradicted and confused between his desires and knowledge. These contradictions between knowledge and actions exist with Jews only. There are those who fast on Yom Kippur and transgress the Shabbat, people who refuse to eat pork yet eat chicken that was not ritually slaughtered, those who pray in the synagogue and are not honest or lay Phylacteries and gossip about others.

*

The Torah is divided into four levels, Pshat, Remez and Drash (Simplicity, Hints and Explanations) this is known as the Revealed Torah, the fourth level is the level of Sod (Secrecy) known as the Hidden Torah (Kabbalah).

The Revealed Torah teaches a person to believe in Hashem and to believe in the commandments and Mitzvoth that he will perform his entire life.

The Hidden Torah teaches a person how to know G-d. He does this through the clear acknowledgment and the connection to the spiritual forces and to the worlds that are beyond our senses. This is done by the knowledge of G-dly secrets and the content of the higher spiritual worlds that are above us and the spiritual build of our world. As a result of the knowledge of holy names and those who use them, the names that open up the eyes of flesh and blood and increase their vision to waves seen by the naked eye¹⁶, and then one sees with his own two eyes the spiritual actions that are accomplished in the higher worlds. Kaballah is not only a beautiful theory of the different levels of the world and spiritual counting, it is an entire system that allows those who study it and live by its rules, to see and hear beyond the ordinary limits of the senses, seeing and hearing. One is able to see the actions that are done in the farthest places, the actions done in the past and the future. All of this is done with his physical sense of vision for the past and the future exist in a place that was done and will be done, and only the objects who take part in exist in the present yet their soul whose value is spiritual has existed in a place that it would come into being only after the actions, the clear affects are eternal in the place in which it came into being¹⁷. This vision is known as "Prophecy"¹⁸. Kabbalah causes a person to reach this, on condition that he lives according to holiness and purity and then it becomes part of who he is. Nothing will be given to those who study this without feeling of spirituality. One who reads through the Bible without the feeling that the Torah is G-dly, and that all of his words and utterances are obligatory and binding, is dealing with dead letters that do not radiate anything.

¹⁶ Regarding these waves see the book, "TikvatHashani", chapter 8.

¹⁷ Similar things happen to each and every one of us when we see things in our dreams that happened in the past or will happen in the future.

¹⁸ This is the average level. The lower level is called "the intellectual soul", in which one senses, feels and understands all that was done in the past, present and future, and in the higher spiritual worlds without actually seeing them, it is all transmitted to him in a dream. This situation is known as "a question in a dream", in which one receives an answer to his question through the powers of the holy names that he knows. The highest level is the level of prophecy that rests upon the soul of a person who is a spiritual state of wholeness. This kind of spiritual vision exists at a low level amongst the idol-worshippers and the different types of wizards, who stay away from all pleasures of this world and reinforce the strengths in their souls in order to see and hear things that are beyond their senses. Yet their vision reaches the physical life and their connection with spirituality exists in an ugly way, through demons, the Satan and not through spiritual counting and the heavenly armies.

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One who sees the realization of the words of the prophets and the Bible, begins to understand that there is a G-d who oriented his world according to his desire.

When we see the Jewish people arise after two thousand years of exile, return and build their land, and we delve into the words of the prophets about the returning of the exiles to the land of Israel, the people who will come from the nations, from all countries at the end of days, and we see parts of their words materialize in front of our own eyes, even though a person's mind cannot understand this even in our days, even more so during difficult exiles for two thousand years, he begins to understand that the Bible was given by G-d who prophesized to his prophets and not to people, as smart as they may be.

One who looks into the history of the Land of Israel sees that Israel was a central place that connected between Egypt and Syria, and even though the entire world had their eyes on it, and the land knew one thousand and nine hundred years of conquest from many a nation who conquered it, who had conquered lands, restored them and caused them to flourish, in Israel they lived in great unexplainable wasteland. The Arabs who conquered Spain and Damascus restored these places, enhanced them and improved them. Till this day many beautiful Arab structures stand from that period of time. Yet when they conquered the Land of Israel they left it desolate and barren. Despite the fact that they settled and inhabited the land. We see the promise of the Torah from two thousand years ago. The promise that we will be sent into exile because of our sins, **an unknown nation will conquer the land of Israel and inhabit it. They will live there for many days and years, and the land will stay barren, for it is G-d who will leave the land in its bareness, and He will not have it be rebuilt until the People of Israel will return and rebuild the land thus removing its bareness.** As is written: "I will make the land desolate; and your foes who dwell upon it will be desolate. And you, I will scatter among the nations, I will unsheathe the sword after you; your land will be desolate and your cities will be a ruin... all the years of its desolation it will rest whatever it did not rest... I will remember My covenant with Jacob and also My covenant with Isaac,

and also My covenant with Abraham will I remember, and I will remember the Land".¹⁹ These are harsh words that man could have never uttered in advance. When we look back at the thousands of years of history we see that the G-d of Israel is the G-d of the world and He is the one who writes history. This is what gives us the knowledge that the Bible, Moses and the Torah are all Truthful.

¹⁹Leviticus, 26

Kabbalah and Intelligence

Over four hundred years ago Rabbi Chaim Vital wrote in the name of the HaAri, that air takes up place and weight. All of the scholars of the world mocked him, for according to ones simplest understanding such a thing was just not possible. Reality is that air exists in great quantities above us in the atmosphere and we do not feel its weight at all. They said that according to what the HaAri said, we would be collapsing under the heaviness of the air. The reality is that we walk freely in the air and it doesn't limit our ability to walk. This is proof that it doesn't take up any space. The Kabbalists who were mocked at had no answer according to common sense for the scholars, they just answered them that it is true that according to common sense you are right yet we are not skeptical, for if the Kabbalah says so it must be the truth. Even though common sense is that you are correct, we will not change our beliefs and faith in Kabbalah.

Air does have weight and takes up space and the question does not change reality. It is possible that there are laws of nature that the scholars didn't know about and that is why the words of the Kabbalah must be the truth if there is no common sense to this idea.

Years later it became obvious that the words of the Kabbalah were true. Air takes up space and it is possible to vacuum air, air has weight and is quite heavy. **Common sense was mistaken** for there were laws of nature that were not known yet. These laws explained certain ides (gravity and more). Everyone understood that Kabbalah that was given to us by the real Creator and one **must match common sense to Kabbalah and not Kabbalah to common sense.**

Today every young child knows that blood is made up of red and white blood cells. An older child knows that the white blood cells protect the body and immunize us from the many illnesses that swarm around us. The red blood cells are the life force of man and allow man to function. In previous generations people did not know this and they assumed that all blood was red. If a person ever dared to say that blood was contained white cells, everyone would have shaken their heads in pity at this pathetic fool. And if he dared say that blood was a liquid that contained little ball-like cells whose shape changed when he was sick etc. and continued to say that they numbered in the thousands. If he said that less than the desired number could cause a person's life to be in danger, he would be considered not a normal person, for how is it possible that we "see" the "reality" of a red liquid. After G-d enlightened the eyes of the scientists they discovered many things that became known to all. This is written in the book of the Zohar, and is explained in the writings of the HaAri Zal. No one knew about this and that is why none mocked him on these ideas. These ideas were studied in private. the Zohar explains that the blood is made up of two forces, "kindness and strength". This is mentioned in the Kabbalah of the HaAri Zal in many places in depth. The HaAri Zal explains in another place that the color of "kindness" is white and the color of "strength" is red. In another place he mentions that the entire creation is built upon circles and plains. He explains that this means that the blood is made up of round circles. The conclusion of this is that it was clear to the Kabbalists that the blood contained thousands of red and white blood cells. They understood that the purpose of the white blood cells (known as "kindness") was to protect one's body, and the purpose of the red blood cells (known as "strength" was to give life force to one's body. Again we see that something that common sense and the naked eye denied for thousands of years, was known by stubborn Kabbalists who believed in the Kabbalah. Their ideas were proven correct. This is why ideas that were not yet proven to be correct are believed in according to the Kabbalah. They are true. For example, all matters of impurity, purity and ritual bathing. The day will come in which it will be clear that Kabbalah was correct and not common sense. When a doctor treats a patient with gloves, and then takes them off, he does not trust that they are truly

sterile, he takes off the gloves and washes his hands with soap and water for there may be a germ on his hands. It is clear that a Jew will not depend on the cleanliness of his hands when he awakens from his sleep for before he eats. He will wash them in water as is commanded according to Jewish law. And a woman who became impure because of menstrual blood shall immerse herself in a kosher ritual bath even though her body is completely clean from the water she just bathed in. She must get rid of the impure "germ" that is stuck to her according to the Mitzvah that we received at mount. Sinai, even if it may seem to the naked eye that the body is completely clean. Please understand.

Thoughts

Reward and punishment are dependent on the thoughts that are attached to the action. If a person performs an action with negative intent, he will get punished²⁰, if he did this action with a positive intent and caused damage, in many cases he is exempt even when it comes to laws between people. One's mind acts according to his thoughts with no connection to reality. When a person finds himself in a place that seems dangerous, he trembles like a leaf even if his fear is unjustified. Sometimes thoughts cause an action as our sages say: "One who is strict invites strictness from the heavens"²¹ the explanation to this is that one who behaves strictly and believes in superstitions causes G-d to behave in a similar way with him. The superstitions may cause him harm. True that these matters are not dependent feelings and the "evil eye", even if a person does not believe in these matters he may be hurt by it for they exist in reality.²² This is like a person who walks outside on a cold day dressed in thin clothes. He does so because he believes he is hot. Even though he doesn't feel cold his body will get hurt by the cold, because the cold is the reality outside. He may get sick with pneumonia etc. as is mentioned in the Zohar, "Whoever is strict with others is judged strictly" the explanation for this is that entire worlds are built upon thoughts. The words that people say are dependent on their thoughts. A person could bless and really be cursing and vice versa. Balaam blessed the people of Israel and meant to curse them. The blessings turned into curses²³ yet when Rabbi Yonatan and Rabbi Yehuda ben Gerim seemed to be cursing they were actually blessing²⁴. The reason they blessed with words of a curse was because when a person has judgement hovering above them

²⁰Numbers 30, 6 – Rashi there.

²¹Tractate Pesachim 110

²²Tractate Baba Metzia 107

²³Tractate Sanhedrin 105

²⁴Tractate MoedKatan 9

there is fear that the judgment may act as a prosecutor for the blessings. When the blessing sounds like a curse the attribute of judgment is quiet. G-d is the One who looks into a man's heart, knows his innermost thoughts and blesses accordingly. Our sages say that for many years Jews sacrificed the Pascal lamb in the temple according to Jewish law, they roasted it and ate it, and yet there were those who ate the Pascal lamb because they wanted to fulfill the commandment of eating the meat on Passover and there were those who ate the Pascal lamb because they had desire for roasted meat. Upon the first person, who ate in order to fulfill G-d's will, it is said "The righteous will walk forth", and on those who ate for their own desires it states, "The sinners will stumble upon them"²⁵. One of the sacrifices that was sacrificed in the Temple was known as the "Olah", this sacrifice was to atone for thoughts. When a person sinned he had to sacrifice a "Chatat". The fat and blood of this sacrifice were not sacrificed. The "Olah" sacrifice was sacrificed whole. Meaning that the meat was put upon the alter as well, for thoughts must be atoned for even more than the actual actions. The place of one's thought exists in a higher spiritual place. This is why our sages said that "the thought of a sin is greater than the sin itself".²⁶

A person is not only punished on bad thoughts, he is punished in the lack of good thoughts in a correct pace. He is punished when he is at a high level. The HaAri Zal wrote, that one time he saw a soul that had been in the Garden of Eden for a long time and when the soul wanted to go up to a higher level the soul was then judged again. It was sent to Hell to get cleansed. This person had once lost focus while wearing phylacteries during prayer.²⁷ We have found written in the Talmud; "a righteous person was once walking through his field during the Shabbat. He saw a hole in the fence and thought about fixing it the very next day. Though it is permissible to think these kinds of thoughts on Shabbat as long as he doesn't speak about them, this righteous man said to himself, I shall be strict with myself. I thought weekday thoughts on Shabbat so I must accept upon myself never to fix the fence. He was rewarded from the

²⁵Tractate Nazir, 23

²⁶Tractate Yoma, 29

²⁷Shaar Hakavanos Tefilin, sermon 5

heavens when a fruit tree grew in the exact space of the hole".²⁸ In the afterlife the levels of light and spiritual abundance will rest upon a person according to the purity of his thoughts in this world.

The secret of these matters is the world of thoughts the world of wisdom known as the world of nobility which is the highest of the four worlds that one can achieve. It is considered to be the head of them. As is written "Reishit Chochma" –(the beginning is wisdom". The Zohar says that wisdom is the secret of thoughts. It is the "father" and the "daughter" born is the world of action. The **result** of an action is rooted in **the thoughts**. Hair and beards grow from one's head, even though they are not similar for hair is long and soft and beards are short and hard, and their color may not be identical, they come to show us the meanings of different matters in nature and in the world of spirituality.

Thoughts are considered to be "golden", as is written: "**Rosho Ketem Paz**" – (his head is golden). Our sages²⁹ say that Paz barely exists. There is only a small measurement of it in the world. Half of it is in the hands of Rome and the other half is scattered around the world. He drew light from the higher spiritual head known as Paz. This is the highest form of thought. This caused Esau to damage his thoughts. This is why his son "Amalek" is the eternal hater of Israel. he is the one that caused them to sin in their thoughts. He was the one to incite them to look at the entire world as "chance". He didn't want them to see G-d's guiding hand. This is why it says "Asher karcha baderech"- (that has befallen you on the way).

Even though we were told not to hurt the Egyptians who tortured us for hundreds of years, we were told to erase the name of Amalek and his descendants. For the Egyptians hurt our bodies but the Amalekites hurt our souls. They damaged our world of thought. And when we erase the name of Amalek, the Paz is returned to its holy source and Hashem and His throne become whole once again. This is when the world will become complete in the matter of thought.

²⁸Tractate Shabbos, 150

²⁹Tractate Gitten, 58

The Spirit the Soul and the 613 Commandments

A person's soul given a few different names.³⁰ There is the nefesh-spirit, ruach- holy spirit and neshamah-soul. Each part symbolizes a different level of a person's soul. the level of the spirit is the lowest, the holy spirit is in the middle and the soul is the loftiest of all.

The nefesh is spiritual and yet it is connected to the physical body. Even though the spirit may be highly intelligent, it is very sensitive to the physical feelings and reactions of the body, even while outside the body. A person feels scared of wild animals in his dreams, a person is happy when he receives presents and money and physical enjoyments in his dreams, even though his body isn't aware of it, he doesn't enjoy it and doesn't suffer from it. His soul reposing in his brain while he is asleep has all of these dreams by itself. Even a dead person whose spirit left its body is able to have feelings, and desires, to entice someone to steal or to take revenge.³¹ Ethereal pleasures and suffering are all just imaginations of pleasure and suffering as long as the spirit is still in the body.

The holy spirit has no connection to feelings and to physical reactions, it is all intelligence that can't be understood. It connects itself to the spirit of a person who is suitable. To accept it, in order to make him even more intelligent. He will have a higher ability to understand and perceive things beyond the five basic senses. When a person merits a soul he

³⁰See the Midrash of Genesis Rabbah chapter 14 letter 1, and the Zohar on Lech –Lecha page 81, a.

³¹In the scripture (Kings A, 22, 21) the ruach of Navoth, his nefesh (See Tractate Shabbos 149b) went out to entice Ahab the King of Israel so that he would fight against the King of Aram in order to achieve his revenge from him. the Talmud states (Tractate Yoma, page 83) a story about a man whose father came to him in a dream and told him to dig a hole next to his grave and he will find money that was hidden and buried by another man despite the act being absolute thievery, for it is a known fact that holy spirits reveal themselves as dibbukes in order to have some of enjoyments of this world. The very same enjoyments that they got used to while still in their bodies. (See the Minchas Yehuda Petaya, "The Spirits Tell", Ezekiel 37, Page 103

becomes the vessel who can pass the light unto the spirit of a person while still being in his body.

The soul is the light and the deepest most hidden intelligence that understands the structure of the higher spiritual worlds and their connection to this world. Through this one is able to receive prophecy. A person can't reach the deepest purpose while still in his body for the soul only attaches a very tiny part of itself to one who merits this.

Most of the time the soul hovers above. Through the holy spirit one can understand a bit about the way it operates and its place. A complete person merits to have his entire soul enter into him at the moment of his death. When this happens the part of his soul in his body and his holy spirit and spirit all connect and join together, and then when the soul leaves the body it can't deal with the powerful light and the rest of the parts leave with it for in those moments a person understands these levels of greatness in whole. When one's soul leaves its body the spirit and holy spirit leave also for they want to continue to see the hidden light. This is what the scripture says³², "You add to their dying soul"(implies gathering the parts of the dying soul", (*"Tosef rucham yigvaun"*). The scripture doesn't say that their spirit was lessened as one would think. The addition is what causes the soul to be satisfied. (it becomes elevated when the soul shines its light upon it). The holy spirit passes from this world to a better world. This death is caused by additional strength to one's soul, that is called "giviya". That is why the scripture says "yigvaun" and not "yamusun"- they will die. The righteous people who are mentioned in the bible died this kind of death. Their death was called "giviya". And "aseifa"- a collection, "and he died and he was collected" (*"vayigva vayeasef"*) – in order to make it known that they died by means of being collected and connected to their soul, holy spirit and spirit in whole.³³

³²Psalms, 104, 29. This is why the scripture says "and he added" ("Tosef"). This means that there was an addition here. The addition was caused by the parts of the soul that were collected and rejoined as was explained.

³³Our sages understood that the word "giviya" was mentioned about righteous people only. When Ishmael the son of Abraham our forefather repented before he died the scripture says, "and he --- and died and was collected" (*vayigva, yamusveyasef"*). See the Rashi on Genesis chapter 25 line 17. There are other righteous people who have been known to express their visions of the entire soul

Before G-d created man upon the earth, G-d created the parts of the soul.³⁴ When Adam was created he received the three levels of the soul inside his body. As is written, "and G-d blew the soul of life into his nostrils and he became a man with a live soul".³⁵ ("*Veyifach beapo nishmas chayim veyhe hadam Inefesh Chaya*"). Adam was the only creation who had knowledge and intelligence. He had to receive the parts of the soul in order to know how to act in this world and how to have a relationship with G-d. he needed to know who the G-d was that created him and why G-d created man. He had to understand what the purpose of man is in the world in order to be able to pass this knowledge to his children and to the future generations. His sons Cain and Abel were born with an aspect of a spirit and when Able began to keep the Torah that his father taught him he merited to reach the higher levels of the holy spirit and the soul. Cain followed his desires³⁶ and stayed at the level of a spirit alone.

When Cain murdered Abel his brother he reached the lowest level of the spirit, the level that enjoys the lust of flesh, money and the enjoyments of life. Cain then began to educate his children according to this. His sons followed in his ways.³⁷ They stole and committed adultery and ruined the sons of Seth. They continued in their rotten ways until their deeds caused the flood in the days of Noah.³⁸ the third son of Adam, Seth (who was a reincarnation of Abel)³⁹ had the three levels of the soul inside of him. He was the only one that had these levels until Abraham, may he rest in peace, was born (around two thousand years after the world was created). There were people who merited the three levels of soul because of their deeds, yet this did not pass on from father to son. For example- Noah and his Shem his son merited these levels and Yefet the son of Noah merited the level of spirit alone.⁴⁰ Cham the third son merited nothing. Most of Shem's sons didn't merit a thing and his great-

during the last few moments of their lives. See the Talmud Yerushalmi page 73, 83--- and the Tractate of Sanhedrin, Babylonian Talmud page 11 a. and more.

³⁴See the "ShaareiKedusha", Rabbi Chaim Vital, part 3, shaar b.

³⁵Genesis 2, 7

³⁶Genesis, chapter 4.

³⁷See the Zohar on Geniuses page 54: and the introduction to the Zohar.

³⁸Geniuses 6, 13. See the introduction to the book MerkavosHayalim 31

³⁹"Likutei Torah" on ParshasShemos

⁴⁰See Geniuses 9, 27. And see the Talmud, tractate Megilla page 9

grandson reached these three levels in the highest way possible that can't even be fathomed.⁴¹

Abraham merited to attain the three levels and wasn't satisfied, he asked G-d to give him children who could obtain these levels and pass them on to his own children. The levels would become hereditary. A precious nation would be born, stamped with his personality. When this precious nation develops it will become a beacon of light unto the other nations who will come to them in order to understand the secrets of the creation of man, the world and the aspects of G-d who created the heavens and the earth. G-d agreed to have this plan carried out in one of Abrahams sons.⁴² Abraham believed in G-d and this was considered to be one who "trusted G-d Who reckoned it to his own merit"⁴³ and he never one doubted G-d even though he was infertile he believed he would have a son. He understood that this hereditary trait would not come without prior preparation, this is why he asked G-d "How will I know that I will inherit these traits and pass them on genetically to my decedents"? ⁴⁴(*Bama eda ki erashenah*?) How will I know that these traits will be passed in to my children? And G-d answered him, "You shall know for your children will be foreigners in a land that will not be theirs, they will be slaves and they will be tortured for four hundred years and then they will leave with great wealth". (*Yadoa teda ki ger yehiye zaracha beretz lo lahem veavadum veinu otam arba meot shanah veachrei chen yetzu birchush gadol*).⁴⁵ The price is slavery to another nation for hundreds of years in order to purify them as a gold is purified from its dross, as stated in the scripture "And He took you out of the iron crucible ,the land of Egypt"⁴⁶ (*Veyotziechem mikur habarzel mimitzrayim*). Abraham knew the great spiritual value of one who merits the higher levels and that is why he agreed to pay this heavy price in order to merit a nation who would inherit these levels. ⁴⁷"G-d then

⁴¹And Shem and Ever founded a house of study where they learned the ways of G-d that bring a person to the higher levels. (see Rashi Geniuses 25, 22) Even the forefather; Abraham, Issac and Jacob studied in this house of study. (see Rashi Geniuses 28, 11)

⁴²The Chida in his book "Rosh David", parshatBallak.

⁴³Geniuses chapter 15

⁴⁴Ibid.

⁴⁵Ibid.

⁴⁶Deuteronomy 4, 20. See the ShaarKavanos written by the Arizal, sermon A, Passover sermons.

⁴⁷This is why he didn't pray and didn't ask for mercy to annul the suffering as he had asked for the people of Sodom. (Geniuses chapter 18).

made a covenant with Abraham and promised him that his children will inherit the land of Canaan. For this land has the capacity to receive the great G-dly abundance as is written⁴⁸, "And the eyes of Hashem, your G-d are on it from the beginning of the year till the years end " (*Einei Hashem Elokecha bah mireshis hashanah vead achris shanah*)".⁴⁹

When Ishmael was born to Abraham, from his maid Hagar he hoped that the promise would materialize in this son. He hoped that the spiritual levels would be passed on to him. When Isaac was born from Sarah, Abraham asked G-d "I wish for Ishmael to live in Your service" ("*Lu Yishmael yicheye lifanecha*").⁵⁰ For one who merits these levels lives a life full of spiritual content. He is elevated when he is alive and elevated after his death. G-d answered Abraham that it is not possible that these levels will be inherited through a mother who doesn't have these traits. The high spiritual levels can only be inherited through a woman who carries these traits inside of her and who reaches elevated levels herself. G-d said, "In truth, Sarah your wife will bear you a son whom you will name Yitzchak and I"⁵¹ ("*Aval Sarah ishtecha yoledet lecha ben vekarata shemo Yitzchak vehekimoti brits ieto lebrit olam lezaroacha rav*"). Ishmael and his son will be your decedents and I will give them honor and wealth as is written "As to Ishmael I have acceted your prayer: I have now blessed him... he will father twelve princes"⁵² ("*vel yishmael shmaticha henei berachti oso... shniem asar nisiyim yolid*"). The covenant for this promise I will keep with Isaac " For Isaac will be considered you seed".⁵³ That is why when Abraham gave birth to additional sons he knew that they were not suitable, he gave them gifts and sent them east to the land of Kedem.⁵⁴

Isaac the son of Abraham elevated himself and reached the levels of awareness and understanding. He appreciated the great value of this. This is the reason that he was able to withstand such a hard trial and to

⁴⁸ Deuteronomy 11, 12

⁴⁹ In fact, through the harsh labor of our forefathers in Egypt they merited this high level later at Mount Sinai. They reached the level of understanding the 49 gates of spirituality (out of 50) in this world.

⁵⁰ Genesis 17, 18

⁵¹ Ibid 19

⁵² Ibid 20

⁵³ Genesis 21, 12. Abrahams prayers made an impression on Ishmael and he merited spiritual levels at the end of his life yet he wasn't able to pass them on to his children. See above number 4.

⁵⁴ Genesis 25, 6

agree to his father sacrificing him as a sheep. He was willing to sacrifice his life because G-d commanded him to do so even though he was but thirty-seven years old.⁵⁵ Abraham knew that these hereditary traits can't be passed on through his son alone, therefore he looked for a wife who wasn't from the daughters of Canaan, a woman who was not an adulterer and didn't have bad traits.⁵⁶ He sent his loyal servant Eliezer to look for a wife for Isaac, he wanted him to choose a wife who was a daughter of Nahor, Abraham's brother, they were mistaken in terms of their ideas and opinions yet had good personal traits. Even though Abraham had tremendous faith in Eliezer, for he appointed him to safeguard all of his possessions, he didn't feel calm until Eliezer swore he would do as he had requested.⁵⁷ Rebecca had these good traits and her deeds were pleasant.⁵⁸ She married Isaac, and learned how to serve G-d in the home of Abraham. She merited to reach these higher spiritual levels.

Jacob and Esau the sons of Isaac and Ribka, were both on the level of "soul". They had an advantage and they were able to reach the higher spiritual levels without much effort. Jacob studied in the Yeshiva of Shem and Ever.⁵⁹ He reached a higher spiritual level and agreed to pay the heavy price of slavery in order to be the father of the nation that was promised to Abraham. Esau wasn't willing to develop his personality, thus staying at the level of spirit. He was afraid of the decrees that were results of the covenant G-d had made with Abraham and preferred to give up on the higher elevated spiritual levels. He left the land of Canaan in order to make sure that his sons would not be slaves, and "he left the land because of his brother Jacob".⁶⁰ Jacob and his sons went down to Egypt as will be explained further on.

Two people who have the same level of intelligence and knowledge can't both have the same role. The more the role is respected and important the more it obligates the person to behave with more carefulness and

⁵⁵Genesis chapter 22, see Rashi on Genesis chapter 25, 20.

⁵⁶Leviticus 18, 3

⁵⁷Genesis 24, 3 see Rashi on line 14.

⁵⁸This is why Eliezer tested Rebecca, by asking her to show him kindness when she watered the camels and invited him as a guest to her father's home.

⁵⁹See Rashi on the Torah, Genesis 28, 9

⁶⁰Genesis 36, 6 see Rashi there on line 7.

gentleness. For example, a soldier in the infantry must go through much training and get used to the order of the army, and keep military secrets, yet one cannot compare him to a soldier in the air force whose role obligates him to behave carefully. He must not hang out with just anybody and cannot behave in an unrestrained manner. His training is more frequent and much more complicated. This is similar to people who are on different levels. When a person is on the level of "spirit", he lives a secular life that obligates him to believe in one G-d and live a life of values.⁶¹ He doesn't keep the commandments. A person who is on the level of the "holy spirit" will keep the commandments and try not to let his physical desires and lust take him over. He will try to maintain a spiritual level. A person who merits the level of the soul is obligated to keep the entire system of commandments and rules. He must watch over these spiritual levels and make sure they don't become blurry and faint by the evil inclination that affects one's spirit.⁶² (the negative commandments). These commandments will allow him to advance and he will reach a higher level of wisdom and understanding because of his deeds, after his physical death. (positive commandments).

Until the period of Abraham our forefather every single person who wanted to reach these levels had to study the way of G-d and His Torah from those who had received this knowledge through tradition. According to their good deeds they merited this. Through their knowledge they reached these ways in which they walked. This is why Noah who had these elevated levels of spirituality knew how to differentiate between a clean animal and an unclean animal even though the Torah had not yet been given on Mount. Sinai.⁶³

There was no need to keep the Torah and the commandments except for those people who had merited them. Just a few of them kept G-d's Torah and the commandments, yet they didn't command their children to keep them for there was no reason to. Their sons were not at those levels so there was no point for them to keep the commandments.

⁶¹These are the seven Noahite laws the gentiles are obligated to keep. See Mimonaides on Laws of Kings, chapter 8-9.

⁶²The nefesh- spirit and the ruach- holy spirit are known as the nefesh and ruach that speak. The neshamah- soul is mentioned for it is known as the "intelligent spirit". There are many levels beneath and above this soul.

⁶³ Genesis 7, 2

When their sons merited this they knew the way in which they were expected to go. This is why Noah's sons were allowed to eat all of the animals of the land.⁶⁴ Noah and Shem reached higher levels spiritually,⁶⁵ and they were careful not to eat unclean animals in order not to lose the treasure they had merited. The sons of Shem didn't continue in the way of their father and there was no need for them to. When Noah and Shem saw their sons eating unclean animals they didn't tell them not to and they even served them the food. When Ever the grandson of Shem elevated himself and reached the level of prophecy because of the soul he merited, the complete soul that rested upon him.⁶⁶ He kept the ways of G-d and performed all of the 613 commandments. This continued on until Abraham our fore father, may he rest in peace, who didn't only perform all of the 613 commandments, who was known as the one who kept everything, "because Abraham heeded my voice and kept my commandments and my Torah", the written Torah and the oral Torah⁶⁷, who asked G-d to promise him that these traits would become hereditary and would be given to his decedents, began to make sure and be strict with his sons, from a very young age, to keep the commandments and live a life of Torah. The righteous men before him did not do this and didn't have to do this for the scripture says, "I knew that this for the sake of him commanding his sons and the people of his house, for they kept the way of G-d and did deeds of charity and judgement".⁶⁸ ("*Ki yadati leman asher yitzaveh es banav, vesbeso acharav, veshamru derecho Hashem laasost zedaka humishpat*"). These are the spiritual levels that became hereditary. This is why Abraham, even though the scripture says that he commanded his children to continue in his ways, he actually didn't command them to do so except to Ishmael his son whom he hoped would fulfill the promise. Even after Isaac was born and was considered his seed, the one who could pass down these hereditary traits, Abraham continued to educate his son Ismael according to the ways of G-d. as is written, "and to Ishmael I have heard" (*Uliyishmael shmasicha*). Even though these hereditary traits

⁶⁴Genesis 9, 3 and 5

⁶⁵He merited priesthood to G-d.

⁶⁶See Genesis 14, 18 and see Rashi there.

⁶⁷Genesis 26, 5 and see Rashi there.

⁶⁸Genesis 18, 19

would not be passed to his sons at these same spiritual levels, he himself would merit them. Yet it was Isaac who received the tremendous investment of Abraham who put everything into him in order for him to be the one who would merit the fulfillment of the promise.⁶⁹ He would be the one that would inherit the higher spiritual levels. This is why Abraham did not educate his sons born to him from his concubines in this way. He taught them the names of impurity in order to use.⁷⁰ This was against his way of life.

Isaac knew that he was to carry this great promise. He knew that only one of his sons would receive the promise from him. This is why it was told to Abraham, "For Isaac will be called your seed" (*Ki beyitzchak yikareh lecha zara*). The meaning of this prophecy is that "in Isaac"- and not just Isaac⁷¹ meaning that he was sure that Esau would receive it for he was the firstborn yet Jacob wanted the right to the firstborn birthright from Esau in order to merit the promise that he would receive this as a hereditary trait. He then bought the rights to the first born from Esau for the price of a bowl of cooked lentils. Esau didn't care that he sold it because he was quite hungry. As it is written. "And Esau scorned to the birthright"⁷². (*Vyvez Esav es habechorah*). For he was not in the least bit interested in it. The only thing he was sorry about was that he had sold it to Jacob for a cheap price.

When Isaac was to lay his hands upon one of his sons in order to bless them that they would merit this⁷³ great blessing he planned to give it to Esau, his firstborn. Rightfully it belonged to Jacob for he bought it from Esau, yet Isaac did not know this. Esau wished he had sold it for a higher price to Jacob who had been so interested in it.⁷⁴ Jacob wanted to receive the blessing personally from Isaac. Jacob dressed himself up as Esau and took the blessings. Esau cried when he saw what Jacob had done, he then revealed to Isaac that Jacob had turned into the firstborn

⁶⁹See above references.

⁷⁰See Rashi on Genesis 25,6

⁷¹Tractate Sanhedrin 59

⁷²Genesis 25, 34

⁷³This is why he asked you his soul to be blessed (Genesis 27, 4 - line 25)

⁷⁴This does not mean that he sold it like one sells an object. He received money and possessions for his act of giving up his rights, and G-d's promise manifested itself in Jacob.

when he purchased the rights. He said "He took my rights as a firstborn and now he took my blessings".

⁷⁵ ("*Es bechorati lakach veata lakach es birchasi*"). Isaac knew the rules of selling the rights to the firstborn and he understood that the blessing was given to Jacob in a rightful manner. He understood that Esau wasn't interested in it. Esau perceived the rights as a possession that could be sold. Isaac then blessed Jacob again, for a second time and said, "And you shall receive the blessing of Abraham". Meaning the hereditary traits. "Go and I shall give your children the inheritance of the land, they will inherit the land of your dwelling, the land that G-d gave to Abraham"⁷⁶. ("*Lechaulzarechaeten lareshetcha eseretzmegurecha ashernat an Elokim leAvraham*"). The hereditary traits became dependent on the land, they became intertwined. Esau, who had originally cared less about these higher spiritual levels and the land of Canaan now extorted Jacob for all of his hearts desires. What he wasn't able to take as a firstborn and from the blessings he took his part in the Cave of Machpela.⁷⁷ He left the land, "And he went to the land because of Jacob his brother"⁷⁸, ("*Veyelech el eretz mipnei Yakov achiv*"). "And I will give Esau the Mountain of Seir to inherit, and Jacob and his sons went down to Egypt".⁷⁹ ("*Veten lesav es har sear lareshes oso, veyakov uvanav yardu mitzrayim*").

When the sons of Jacob went down to Egypt they became foreigners in a land that was not theirs. The covenant between G-d and Abraham began to exist. They merited all seventy souls to go down to Egypt and all of the seventy received these spiritual traits.⁸⁰ They were able to pass them down to their sons and they all stayed with them until the giving of the Torah on Mount. Sinai.

⁷⁵Genesis 27, 36. Esau asked Isaac to give him a blessing too. This would lessen Jacobs power. Isaac replied that this was impossible for this blessing was not able to be divided and it had already been given to Jacob. (ibid 37)

⁷⁶Genesis 28, 4

⁷⁷See Rash on Genesis 3, 5

⁷⁸Genesis 36, 6. See the Rashi on line 7.

⁷⁹Joshua 24, 4

⁸⁰This is referring to Jacob's grandchildren who didn't merit this level before hand while living in Canaan. Jacob and his sons merited the level of neshamah- soul prior to this.

Moses was a reincarnation of Abel- Seth⁸¹. He merited a soul. he was the only one who was born with a complete and perfect soul. as is written, "and he was good"⁸²("ki tov hu"). He was to be the savior of Israel and a prophet who was loyal to G-d who could perform the "signs and miracles that G-d sent him to do in the land of Egypt, to Pharaoh and to all his slaves and to his entire land and Moses performed before the eyes of the Jews"⁸³he took them out of Egypt and brought them to the foot of Mount Sinai where they all merited the level of the neshamah- soul. G-d revealed Himself to them intellectually. Even though "you did not see my image".⁸⁴ No physical image. "G-d spoke to you face to face at the mountain from the midst of the fire".⁸⁵ This is the secret of prophecy. "You were shown to know" through the perception of the intellect "that Hashem is G-d there is no other beside Him".⁸⁶"On Mount Sinai did You descend and speak with them from the heavens and give them upright laws and the true Torah, commandments that are understood by people and positive commandments."⁸⁷ This was all needed for they all merited a high level of soul. at that moment the Jewish people became a "precious nation amongst the nations, a kingdom of priests and a holy nation".⁸⁸ Since that awesome moment the People of Israel are born with a soul at the level of a neshamah. The Gentiles received an ability to merit a high level according to his deeds and his achievements. He awakens the spirit of Torah and the 613 commandments by converting and turns into an inseparable part of the precious People of Israel known as a righteous gentile.⁸⁹ A gentile who merits this level of spirit can also become a "ger - toshav"⁹⁰- a local convert. This means that he performs all seven Noahite laws in addition to a few others that his soul desires,

⁸¹"Likutei Torah", parshasShemos.

⁸²Exodus 2, 2. See the "Likutei Torah" there.

⁸³The end of the book of Deuteronomy.

⁸⁴Deuteronomy 4, 15

⁸⁵Ibid 5,4

⁸⁶Ibid 4, 35

⁸⁷Nehemiah 9, 13

⁸⁸Exodus 19, 5-6

⁸⁹One who converts with no intention to keep the Torah and the commandments is not considered a convert. He is a complete gentile. When he decides he is interested in keeping the Torah and the commandments he must convert a second time. See Maimonides, laws of the prohibited intimate relations, chapter 13, law 15.

⁹⁰See Maimonides, laws of kings chapter 10, law 11-12 and the laws of prohibited relations, chapter 14, law 7-8.

according to his spiritual level yet he is not obligated to keep the 613 commandments and so he doesn't merit a neshamah- soul. he is allowed to eat all unclean animals as well.

Moreover, every person from Israel who has unclean food in his possession must give it to a "local convert" to eat. They must be gifted, he must not receive any kind of pay and this is better than selling the food to a gentile who has the level of a spirit alone. One must honor the gentile who merited spirituality for the scripture says after the prohibition to eat unclean animals "Give them to the local convert who lives amongst you". Or sell it to a gentile.⁹¹ The convert receives it as a gift and the gentile pays for it. The local convert is the one who merited spirituality.⁹² A true convert is obligated to keep all 613 commandments just as any other Jew must do.⁹³

This soul we have merited since the giving of the Torah at Mount. Sinai. We received it as a hereditary trait. It illuminates our body starting on the day we are born yet a person is unable to feel its light and enjoy it, until he perfects the ways of the Torah and the commandments. This is like a person who his born with his spirit and yet his tiny body parts don't allow him to walk and to speak when he is first born. As he grows physically his spirit becomes known to him, he begins to walk, speak and think. So too the soul, it exists inside one's body, it dwells inside of him, and even though a person received it he doesn't actually feel its existence. It exists and illuminates. This is the secret existence of the Jewish people's survival after thousands of years in exile. Great powers such as Babylonia, Assyria, Greece and Rome fell and left nothing behind except for a collection of broken statues, and stone memorials. Our people is alive. This is where the tremendous thirst to return to one's roots after so many generations of disconnection come to fruition, by force or by desire. When youngsters of the communist movement seek their Jewish identity and the descendants of the Marranos from Spain return to the bosom of Judaism after hundreds of years, and secular

⁹¹Rashi on Deuteronomy, 14, 21

⁹²See Maimonides, laws of kings, chapter 10, law 12.

⁹³See Maimonides, laws of prohibited intimate relations chapter 14, law 2. I must mention that the laws regarding a "local convert" are not applicable in our day and age. They apply during the period of the Holy Temple during which the Jubilee years were celebrated.

Jews who were sick and tired of the religion of their parents have children and grandchildren who return to G-d and come closer to the light of the Torah and the commandments even though they were not educated in such ways, we see the integrity (the Jewish "compass" –that the anti-Semites say is just a Jewish invention) that is so developed, the desire to seek spiritualism and mystics, and the developed intelligence that is very much awake and exists amongst the Jewish people.⁹⁴ When a person performs the commandments and keeps the Torah, he merits to understand and become aware of the soul that shines within him. it shines like the stars.

He reaches the level of "divine spirit" and possibly prophecy. And yet there were double the amount of prophets than those redeemed from Egypt that prophesied for Israel. (one million two hundred thousand people). The prophecies that were needed for the coming generations were the only ones recorded.⁹⁵ This is all derived from the light and the forces of the soul that illuminate man while inside of his body in this physical world and in the eternal world to come.

This heredity of the Jewish community is transmitted only by and through the Jewish woman as noted above regarding Sarah. Therefore every Jew born to a Jewish woman is considered a Jew, which is not the case for a child born to a gentile woman even if the father is a Jew.⁹⁶ Men are forbidden to intermarry with the nations of the world in order not to lose their seed in a place where the neshomah cannot reside. Thus causing an uprooting of the soul from its divine source.⁹⁷ A Jewish woman is forbidden to marry a non-Jew in order not to confuse the seed within her that is fit for a neshamh with the seed of a non-Jew who is able to contain a nefesh within it. Although a child born from a father

⁹⁴The Jews were always great thinkers, and scientists in all areas, throughout the generations, even if they had no linkage to their Jewish heritage. The number of Jewish scientists in the world is usually around thirty percent of all scientists. The Jews who have received the Noble Prize from the year 1955 until today, consist of twenty percent of all those who have received it. Most of received the Nobel Prize for achievements in the area of practical science. There is no explanation to this incredibly high statistic except for the "genius" Jewish mind.

⁹⁵ Tractate Megillah page 14a.

⁹⁶ For example, Ishmael was born from Abraham and Hagar.

⁹⁷ The prohibition is quite serious. It is equally serious if one has intimate relations with a non- Jewish woman or if a gentile has intimate relations with a Jewish woman just for pleasure and not in order to bring children into the world. The mere relationship causes excommunication and disconnection of the soul to its source.

who is a gentile merits the level of a Jewish soul as a result of its mother's Jewishness this soul will have to struggle valiantly in order to expose its illumination. Even a Jewish individual born with a soul that he received from both his father and mother is not able to receive its tremendous illumination without fighting his own battle with his desires of the flesh and the attractions of the body, until he matures spiritually as mentioned earlier. All the more so, this child who lacks the power of a father's neshamah for a non-Jewish father has no neshamah. It is entirely possible that it will not have the power to deal with the problem and be unable to recognize the illumination of its soul. It is very likely that will grow up to become a spiritual invalid. That is why when a Jewish woman has relations with a man who is not of Jewish decent causes her soul to be uprooted and severed from its divine quarry. And this uprooted soul can only return to its place through the process of repentance. The one who repents returns the soul to the appropriate place.

A Jew can never excuse himself by saying "I am not interested in this soul which obligates me to fulfill the 613 commandments."⁹⁸ Because from the moment his soul comes into existence it is within him. It accompanies him when he improves his ways and when he attains the level of hidden illumination as well as when he turns in the other direction until he cuts himself off from the land of the living from the source. A person whose intellect is great, cannot say I wish to be a fool I don't want to use by abilities. This is a privilege and an obligation to himself and to mankind. He must use his gift as much as possible. The same applies here. At times when we walk in the proper path and in the way of the righteous we will be alight unto the nations. As it is written, "Many nations will go and will say, let us go up and rise to the mountain of G-d, to the house of the G-d of Jacob and He will teach us His ways and we shall walk in His paths, for from Zion shall come forth Torah and the word of G-d from Jerusalem".⁹⁹ then the vision of the prophet shall be fulfilled: "And soon afterwards I shall pour out My spirit upon all flesh

⁹⁸Even a righteous convert who is a Jew must not say so, for the moment his soul connected itself to him he became a Jew just like every other Jew. See Maimonides, laws of prohibited intimate relations", chapter 13.

Isaiah 2, 3⁹⁹

and your sons and your daughters will prophesize, you elders will dream dreams and the youth shall see visions and even upon the slaves, male and female, I shall spread my holy spirit.¹⁰⁰ You will know that I am in the midst of the Jewish people. I am Hashem your G-d and there is no other. My people shall never be shamed again eternally".¹⁰¹

¹⁰⁰For slaves, both men and women, who belong to Israelites must be circumcised and must keep some of the Torah and the commandments. They will merit the level of the ruach- the holy spirit. This is why the scripture says: "I will spread my holy spirit", from this point on it is possible to achieve this high level of ruach- holy spirit.

¹⁰¹Joel 2, 27. 3, 1, and 2.

Judaism as a "Religion"

Orchos "Chaim" (Proverbs 2, 19)

Judaism is not a religion, the concept of religion is found in the Bible as a law, a command¹⁰². Religion in the secular sense is a faith that does not demand much from its believers. There is no need for 613 commandments. The other "religions" do not demand but a few single things from their followers. Even those people who follow Islam are commanded to fast for one month and have around twenty to thirty commandments. These commandments do not have to do with all walks of life. If Judaism was a "religion" it would be enough to believe in G-d and maybe fast once a year on Yom Kippur, as a symbol of Jewish identity. We might have to perform a few commandments for the most. This is the reason that many secular Jews declare that they are Jewish and believe in G-d in their heart. They say that the essence is in one's heart. Their understanding is that Judaism is a religion like all other religions, it demands one to have faith, feeling and identity. Yet, Judaism is not a religion, it is a way of life. Judaism encompasses one's entire life. There are even laws regarding one's conduct in the washroom.

When a person purchases a intricate machine such a washing machine, he receives a guide that explains what one should do and not do. How to turn the machine on and what temperature is suitable for different clothes, the kinds of detergent he must use and the detergents he must not use, how to clean the machine and more. True, one who buys the machine could use it however he wants, but the one selling him the machine wants the machine to stay in good condition, so he offers him the instruction book and tells him to follow the instructions. Keeping these instructions is not a "religion" it is a way to maintain the product in

¹⁰²The book of Esther 8, 14

the best possible way, for the longest time and to derive the greatest amount of use from it.

Part of the instructions say which button to push according to the kind of laundry, the type of material and the color etc. when a person ignores the manufacturer's instructions and activates the washing machine in an incorrect manner he may end up with faded wrecked laundry.

There are detergents that clean well yet the manufacturer doesn't allow one to use them because they contain salts that may destroy the metal. One who uses these detergents even though the manufacturer said not to, will get very clean laundry, maybe even cleaner than usual but because he did not listen to the instructions and used a detergent that was suitable for a hand wash only, his machine will end up getting destroyed from the eroded metal and rust that are a result of the salts in the detergent.

This is why the manufacturer's instructions are not a religion they are a way of life for the washing machine. They are based on the faith that the buyer has in the instruction manual.

When we speak about machines, the greatest limitations are what kind of spare parts to use and what kind of gas must be used. The manufacturer is the one to decide how much air to put in the tires of the car etc. when we are talking about a computer, a small instruction manual is not nearly enough, one needs an entire book of instructions, for a computer is more intricate. Is a human being not one of the most complicated machines? One who needs a book of instructions for life? Is a human being worth any less than a washing machine, a car or a computer, that all become destroyed if they are not used according to their instructions? We are all very "religious" when it comes to believing in doctors. Every person has their own doctor, whether a conventional doctor or a naturopath, who give him instructions what to eat and when. It is not always comfortable and easy to follow the instructions of the doctor, for they can be quite limiting. When a person finds himself amongst other people eating freely and he is the only one who is listening to the doctors' orders by keeping his diet and avoiding eating all the foods that the doctor warned him against, for even though they are

delicious and tasteful in the moment, these foods will cause him much suffering later on. This person may be having a hard time but the belief he has, that his way is correct and his worries about his future are what give him the will power and desire to withstand this trial and to succeed. The doctors' orders are not a "religion" they are a way of life, and this is true even if a doctor does not encompass the health of one's entire body, just one point. If the doctor is an expert who dictates instructions regarding health, sleep and exercise, that cover the entire health of one's body, we would all listen to his sage advice and implement his instructions. This comes from the understanding that his instructions are for our own good. The doctor will not suffer any personal damage if we do not listen to his instructions.

Every manufacturer knows the makeup of his products. He knows the quality and he knows the way to use them. Doctors usually make mistakes for they did not produce the human body. Their knowledge of the body is limited. They take something complete and dissect it into pieces in order to study anatomy. This causes mistakes. G-d knows clearly what is good for a person and what is not, for just like if a person doesn't listen to the instructions given by the manufacturer of doctor, he may not feel the damage immediately, for the damage comes at a later stage. The punishment for sin does not come the minute one sins. G-d gives him time to repent and correct his ways. If he doesn't repent then he might be punished in this world, yet most of the time he will receive his punishment in the world to come, after death, or in this world after he returns a second time as a reincarnated soul. a person was created from a body and a soul. the main part of the person is their soul. The body is a place for the soul to reside in, the moment the soul leaves the body the body is buried. A body with no soul cannot see, hear, speak or be alive. Even if all of the physical systems exist, and his limbs are in place, the force that activates the body is not there. The soul is not a force of energy like a generator or battery that has no individual entity activating a machine that has its own individual entity. The soul is its own great, developed entity that is limited inside the body who chains it to its own desires. When the soul is in the body it keeps its spiritual independence to a small degree even if it is on account of the bodily needs. This is why when a person receives blows he is in pain, but when

he hears mean words, even though his body was not touched in any way, his pain is greater, or it is the soul that was injured. The suffering of the soul and the pleasures of the soul are always greater than the physical pains or pleasure of the body. The soul is its own entity and it is sensitive to the part that revives the body, mainly surrounding it in the entire world.

G-d created the soul and just like any good manufacturer he added a system of laws that are for the good of one's soul, with no connection to the body. This is the Bible. The language of the Bible, the laws and commandments all are meant for the soul alone. As is written, "The **soul** which shall sin"¹⁰³, "You shall torture your **soul**"¹⁰⁴, "The soul shall be excommunicated from its people"¹⁰⁵, etc. This is why the commandments of the Torah are not necessarily noticeable on the body of those who keep them. A person could keep kosher his entire life and be ill from an intestinal disease or other diseases. A person could also eat non-kosher food, impure pork meat and other unclean foods and be healthy in his entire body. A person could keep the Shabbat and the holidays and loose in his business dealings, or desecrate the Shabbat and the holidays and have great success in his business. A spiritually damaged soul can succeed in the matters of this world, and a spiritually healthy soul can fail in all the matters of this world. The Torah never promised a physical reward or punishment to single people, only to the nation as a whole. The success of each and every individual is dependent on the Mazal- luck that they received, and all the more so on the actions from previous reincarnations, sometimes because of his actions in this reincarnation.

The intricacy and greatness of the soul are an indication to the many laws and commandments needed to guide it and maintain it. This is why the nations who are creations of G-d have a spirit that comes straight from Adam, "And he blew into his nostrils the **soul** of life; and the man became a living"¹⁰⁶ being". They received an instruction manual according to their soul that includes the seven Noahite laws. The Jewish people

¹⁰³Leviticus 5, 1

¹⁰⁴Leviticus 23, 27

¹⁰⁵Leviticus 7, 21-22

¹⁰⁶Genesis 2, 7

were privileged to merit the revelation of G-d at Mount. Sinai and the promise that we would be "A treasure to Me of all peoples"¹⁰⁷. They merited the highest level of the soul that came from Adam who was known as "**The soul of life**", this is why the Jewish people need a book of instructions that is greater and encompassing the entire 613 commandments.

When a person belittles the manufacturer's instructions he will end up suffering alone as a result of his behavior. Judaism is not a "religion", it is a way of life. One who belittles and mocks Judaism will end up suffering as a result of his behavior. The Torah of the Jews is the Torah of the soul as it says. The soul is the part that will keep the results after the soul separates itself from its body and turns back into an independent, free entity. This is why Judaism is the most liberal of all religions for there are no punishments for those who sin by accident and for those who sin on purpose. The choice-one has, to fulfill the commandments or not is wholly in the hands of the person. If a person desecrates the Shabbat in front of the Sanhedrin (court of many Jewish judges) or transgresses another one of the 613 commandments on purpose, the Sanhedrin are prevented from punishing him. The court of judges and the Sanhedrin implemented certain regulations that were suitable for the order of the people and the democracy in the Land of Israel, just like any other kingdom. One who defies the kingdom's laws must be punished. These regulations included religious laws, but on principal the Torah did not enforce these laws and did not punish those who transgressed the laws, even if they transgressed them on purpose.

There are punishments mentioned in the Torah. Burning, stoning, killing, suffocation and lashes etc. These punishments do not get carried out unless one sins in front of two witnesses, not on purpose, and he must have been warned that if he continues to sin stubbornly he will get punished. If he degrades their warning and sins in their presence, the Torah commands him to be punished in order to make sure that the laws and commandments are not made light in the eyes of the people. For people's nature is to be affected from the deeds of a single person. The reason for this punishment is explained clearly, "The people of Israel will

¹⁰⁷Exodus 19, 5

hear and see and will not sin purposely anymore".¹⁰⁸ The reason for all of the above is in order to maintain the idea of free will. This is what enables one's soul to express itself as it truly will. The 613 commandments were given to people for their own good, to instruct them how to take care of their soul and enhance it. If a person is disgusted by this guide and does not want to live accordingly, then the damage is done sooner or later. For the punishment is the result of the lack of following the instructions. It is not revenge on belittling them. Judaism is not a "religion", it is a way of life. A way of life that relates to the details and the behavior of a person every step of the way. Just like the doctor who has no personal reason to have the sick person eat healthy or not, it is all for the own good of the patient himself. When the doctor warns him and commands him to behave in a certain way he is telling him everything for his own good. This too is the will of G-d. G-d is doing this for the good of our soul. It is written, "If you have sinned, how have you affected Him? If your transgressions multiply what have you done to Him? If you righteous, what have you given Him or what has He taken from your hand? Your wickedness to a man like yourself and your righteousness to a human being"¹⁰⁹

When G-d created man upon the earth, he implemented the spirit of life inside of him at different levels that are known to be, spirit and soul¹¹⁰. The kind of spirit was given to every single human but the soul was given to those who deserve it. Those are the people who maintain the purity of their spirit and elevate it.

Abraham was the one who requested G-d include spiritual genes in his descendant's souls. He wanted these genes to include the spirit and the soul. He was answered in the positive as is written "Isaac will be known as your seed"¹¹¹ it says "Isaac" not any Isaac¹¹², only part of Isaac's descendants and those are the seed of Jacob. "Jacob was chosen by G-d, Israel as a treasure".¹¹³ "And it is written, For Hashem's portion is His

¹⁰⁸Deuteronomy 13,12

¹⁰⁹Job 35, 6-7

¹¹⁰Explanation in the booklet "TikvatHashani" by the author.

¹¹¹Genesis 21,12

¹¹²Babylonian Talmud, Nedarim, 31a

¹¹³Psalms 135, 4

people; Jacob is the measure of His inheritance"¹¹⁴. This was not given to Jacob for naught, he agreed to have his descendants go through many years of suffering and slavery. As is written, "Know with certainty, your offspring will be strangers in a foreign land, they will serve them and they will oppress them for four hundred years:"¹¹⁵ This cleansed them and enabled them to stand at Mount. Sinai. This is where they received the spiritual genes of the spirit and soul. These spiritual genes became hereditary. G-d promised, "If you shall listen to my voice and keep my covenant, you will be my treasure amongst the nations".

Despite the fact that G-d gave these special spiritual levels to the people of Israel, and chose them amongst the nations, G-d loves all of his creations and he rules his world with kindness and his creations with mercy. Even during the times that He had to rid the world of the wicked, for their deeds were quite wicked, He was sorry and felt the pain of a father who must whip his child when he behaves poorly. This is why on the seventh day of Passover, a holiday, it would have been befitting to say the entire Hallel prayer with a blessing, just like on any other holiday, but one does not say the entire Hallel- a prayer of praise, for this is the day in which the Egyptians drowned. "G-d said, my handiworks are drowning in the sea and you are singing praises".¹¹⁶ Any human being who wants to perfect his spirit and wants to merit higher levels of spirituality can join the Jewish people, keep the commandments honestly and become part of the Jewish nation of G-d. He is known as a "Righteous convert". He merits a high level of spirituality for his soul, for a soul is a universal, a non-racist entity. A soul is not only ment for the people is Israel alone. The uniqueness of the people of Israel is that they are created and born with a spiritual soul, the other nations of the world can achieve this only after they maintain oneness and purity by attaching themselves to the chosen people, this is why the nations have the level of spirit and not the level of soul. they need a small book of instructions to teach them how to behave in this world that includes the seven Noahite laws and a few other commandments. Those who keep these Noahite commandments merit the world to come suitable for the

¹¹⁴Deuteronomy 32,9

¹¹⁵Genesis 15,13

¹¹⁶Babylonian Talmud, Megilah10, page B

level of their spirit. "The righteous of the Nations in this world have a part in the world to come".¹¹⁷ The people of Israel have a spirit and a soul inside of themselves, that are already at a very high level. This is why their book is greater and includes 613 commandments that give them positive or negative results.

The results are mainly in the world to come, the world of the souls. Some of the results can be found in this world according to the rulings of the court of the world to come. This is what was written, "And you shall observe the commandments and the laws and the ordinances that I command you today to perform them".¹¹⁸ The oral Torah explains, today you do them in this world, tomorrow, in the world to come you will receive the reward.¹¹⁹ Life inside the body is limited, the body dies and the soul and spirit continue to live an eternal life according to the good or bad that they did while residing in the physical body. This concept in this world is known as the world of free will.

This faith, that the soul has an afterlife was the belief of all ancient peoples, for this was the knowledge that they received for Adam, Chanoch and Noah. The people of Israel maintained this belief yet the nations of the world began to forget about it. Lately they have returned to believing and proving that the soul has an afterlife and the concept of reincarnation truly exists.¹²⁰

When a person keeps only a part of the commandments, the soul sees the light of afterlife after it suffers pain and physical punishment in order to atone for its sins. Sometimes the soul divides itself into two and part of it is left in the afterlife while the other part that needs correction returns to this world alone and is reincarnated in order to atone and correct his deeds. Just as one who suffers from a wound on his hand or leg does not injure the rest of his body saying, I am suffering anyway. He tries to limit the pain. This is why a person shall not say, I don't keep part of the commandments so there is no point in me keeping the rest. Every single commandment that one fulfills reduces the spiritual damage to the soul had the commandment not been kept. A commandment that is

¹¹⁷Maimonides, Laws of Repentance, chapter 3, law 5

¹¹⁸Deuteronomy 7, 11

¹¹⁹See Rashi's explanation there.

¹²⁰See the booklet of "TikvatHashani" chapter 5.

not kept, won't manage to develop the spiritual force that the soul needs. When that soul arrives in the world to come it will be limited in regards to that aspect. Just like a person who enriches his knowledge when he reads a book, and some of his ignorance is removed so too, every commandment that is kept develops one's spiritual soul.

When a person eats whatever food he wants for many years and then comes to the doctor and tells him that he suffers from many aches and pains, the doctor will limit him in his food. All of a sudden after years of eating whatever he wanted he becomes a careful eater. He does this because he has a desire to heal his body. He doesn't say, I ate whatever I wanted for years and now I have no way to correct my ways. He begins to correct his eating habits. This is how the soul becomes restored. A person who sinned then comes to restore his soul. He changes his behavior and becomes a careful person. He does so for he has a desire to heal his soul. He doesn't say, I have sinned so many sins and I am lost.

If a person is willing to change the way he behaves, eats and other habits of his life in order to maintain the health of his body even though he knows that his body is short lived and the changes that he makes are "only" in order to live another few years, why wouldn't he want to change his spiritual way of life in order to live a life of eternity?

We have found vegetarian parents who educate their children to be strict vegetarians. Some of their children grew up and rebelled against their parents because they were sick and tired of the limitations on food that they grew up with in their parent's home. There are many children of religious parents who grew up and rebelled against tradition for the same reason as above. The parents behaved according to tradition but they didn't have the wisdom to teach their children the reasons and the in-depth understanding of why they behaved this way. The disadvantage is not the diet or the religion it is found in the way that it is taught to the children.

There is no action, the fiercest it may be, that can change the true consciousness of a person. The only thing it can do is sharpen their understanding. For example, the holocaust. There were Jews who were in the ghettos and the concentration camps, they lost their entire

families and they denied G-d and the Torah. There were Jews who suffered like them and went through the Nazi hell, lost their entire families and this caused them to be religious and to keep the commandments scrupulously. While in Auschwitz and other similar places they figured out ways to keep and maintain the commandments under horrific conditions. They refused to give up, they tried to lay phylacteries and abstain from eating bread on Passover. They tried to keep the Shabbat etc. They did whatever they could do. The holocaust did not turn religious peoples into atheists and didn't turn atheists into believers. The holocaust sharpened the true and hidden consciousness that was hiding inside his heart. If a person kept the commandments because of his surroundings, and family yet his belief was full of doubts, came the holocaust and "caused" him to become an atheist. If prior to the holocaust he kept the commandments consciously, came the holocaust and "caused" him to behave scrupulously with regards to the commandments and the Torah. This is why you can find Jews with numbers on their arms who are completely disconnected from Judaism and there are those who keep the commandments in every way possible.

The commandments are not enough to prove one's beliefs in G-d. The opposite is true. One's belief in G-d obligates one to perform the commandments. When a person goes to the doctor, he must have faith in him, if he doesn't he will not listen to his instructions. When a person goes to the doctor he must have faith that he is the right doctor for him. The doctor must understand the illness well in order to prescribe medicine. The patient must trust his instructions and medications. This is a faith that has nothing to do with the specific problem that the patient has. Prior to the illness there must be faith and trust between the patient and the doctor only then will he be able to accept the instructions and act accordingly. A healthy person who believes in the doctor will not do things that the doctor tells other people to do in order to prove his faith in the doctor, he will do what the doctor says when the doctor gives him personal instructions. He will then do what he is told willingly and immediately.

This is how the Jewish religion operates. The belief in G-d, that G-d is the greatest and can do everything, doesn't mean that one needs to perform

the commandments. After I believe in G-d and G-d turns to me and says to me, you are a Jew and you must perform the 613 commandments, they are for your own good. I believe in G-d and I listen to his command.

We have seen very intelligent people who are scholars, they were handsome and strong and they became mentally ill. Their illness stemmed from fear, emotional pressure etc. the illness broke them and turned them into a shell of their former selves. They are pitied. The soul inside their body is suffering and ill. How frightening is it when this happens to a soul after the soul left the body? The soul finds itself in this state when it is in the world of souls. All of this happens because the "book" of instructions that was given to the soul was not kept while the soul resided in the body.

The history of the people of Israel is full of blood and fire for sanctifying G-d's name. when the wicked gentiles gave them the option to leave their faith or die they chose death over life. They were killed at the Auto-de-fe and were thrown into the rivers in Europe. They screamed the words of "Hear O' Israel, Hashem is our G-d, G-d is One". They were people who were of the highest intelligence, they were smart and knew secular sciences. They held governmental positions and were treasurers and emissaries. The majority of the Jewish people were literate. The majority of the gentiles were illiterate and had never even seen letters before. Every middle class Jewish home had an honorable library of books. A nation who was in exile and suffered at the hands of difficult gentiles didn't stop thinking and writing intelligent books about science, Torah and poetry. When the day came, almost all of these people were willing to die in order to sanctify G-d's name or go into exile to an unknown land. When going into exile they had to leave their homes and the wealth they had amassed. Why were they willing to leave their possessions for the laws of the Torah? Their deep understanding of the human soul, their faith in the eternal spirit and the unwavering knowledge that the commandments of the Torah are meant to be good for the soul even if it is on account of the body, this is what allowed them to withstand the terrible physical suffering and the loss of their wealth in order to return their souls to their source, clean and pure. They knew that eating kosher food doesn't necessarily mean heath and

one who keeps the Shabbat isn't always a millionaire, but maintaining the soul, by keeping the commandments gives one the merit to a more perfect afterlife. Just like a person would not eat a food that he desires if he is worried that there are bacteria in it, for this bacteria could make him sick, and he would never eat the food even if it is delicious and willingly get sick for a few days, so too we understand how our forefathers valued their souls more than their bodies and would never have given up on an eternal afterlife for the soul for a fleeting life of the body.

Torah is a Way of Life

Torah is a way of life. The fact that the Torah permitted one to desecrate the Shabbos and to transgress the commandments when a life is at stake, proves this. The Torah said. "A man performs the commandments and is lives"¹²¹. Our sages say¹²² Torah was given as a way of life, not as a way of death. We need our body. Our body isn't the final purpose, yet it is a tool that we use in order to achieve spiritual goals that are the purpose of the human race and the entire creation of the world. To give the body everything it needs and to ignore the soul is a kind of death. This makes no sense. The Torah combines both. The body is given what it needs and hand in hand we elevate the bodily needs to a higher spiritual level that causes one spiritual elevation and satisfaction to the soul and its needs.

The Torah doesn't leave room for self-inflicted suffering. The Torah does have commandments like fasting on Yom Kippur, but that is just one single day in which we are told to eat the day before so that our body does not endure any suffering from the fast. The purpose of the fast is to torture the soul as it is written "You shall torture your souls"¹²³, not your bodies. If one's body is in danger from this fast, one must cancel the fast and eat. Our sages added another four fast days in order for us to express our sadness and regret for the destruction¹²⁴ of Jerusalem and the Temple. This doesn't turn the Torah into a religion of self-inflicted suffering. Other religions consider those who separate themselves from intimacy, as elevated and holy. Judaism considers them criminal. The

¹²¹Leviticus 18, 5

¹²²Tractate Yoma, 85

¹²³Leviticus 23, 28

¹²⁴The sages of Israel would fast in order to atone for their sins. This was instead of the sacrifices that were sacrificed in the Temple. Yet even though they fasted, each person fasted according to his own strengths. The sages decided that there would only be a few fasts a year for the generations were becoming weaker and weaker and the rest of the fasts will be redeemed with money. (see the article on "teshuvah"- atonement).

idea isn't to run away from the needs of one's body, one must live with the needs in a pure way. Do not deny yourself of food, for a person needs food for the health of their soul and body, unlike an animal whose entire life revolves around food and eating the food with gusto. The way of the Torah is to eat and drink, marry and have children, smile and be happy and not to have a sour face. The knowledge that the soul is the most important thing contributes to the desire to enjoy eternal spiritual pleasures and not fleeting pleasures of this world. This is why there is a commandment for a person whose wife is in a state of purity to have intimacy with her on Friday night for this is a contributes to the enjoyment of Shabbat.¹²⁵ A man must show and express his love for his wife. One of the greatest Talmudic sages used to sit with his wife for an hour and speak softly to her, with love in order to please her before he was intimate with her.¹²⁶

A person's soul is affected by the way it was created, the togetherness and connection the parents had when he was conceived. If the parents did so with momentary participation and no emotional preparation, the son's soul will be damaged and his spirituality and feelings will be as well. This is why the Torah prohibits a person to have intimacy with a woman he is displeased with for this is a situation where she is forced under him. So too with a woman who is sleeping and doesn't feel her husband having intimacy with her, or a situation in which the husband is with her and thinking about another woman, or if he is planning in his heart to divorce her and has not yet told her, or if he shows her a happy face when truly his heart is far from her, might cause children born from this intimacy to be damaged on a soul level.¹²⁷

Torah understand the feelings and the thoughts and the tangible results and it declares ones actions to have certain results in accordance to the thoughts that were in one's mind at the time of the action. When a person eats kosher food, even if it is a sacrifice that was sacrificed in the temple with holiness and purity, the result of the food will be affected by the thoughts he had while eating.¹²⁸ If he is involved in thinking all

¹²⁵ShulchanAruch, Orach Chaim, siman 280

¹²⁶Tractate Brachos, 62

¹²⁷Tractate Nedarim, 20

¹²⁸Tractate Nazir, 23

about the craving and lust of eating the delicious food, this will bring his soul down to a level of an animal, the blood created from this kind of eating will be murky and will cause physical, and spiritual illness.¹²⁹ This can cause a person to stray from the true path, "The blood is the spirit". One who eats in order to maintain his health and even more so in order to fulfill a commandment like eating a Shabbat or Holiday meal etc. The act of eating elevates the person and the blood created from the food eaten is filled with spiritual life force for the soul to grow. This way of eating assists one's soul to develop physically and spiritually.

One who doesn't look at the meaning of life after death and lives in the present, turns himself into a robot controlled by physical desires. The physical parts of creation return to their original state, the past is the future, a physical cycle of various stages, a field, a house is built, the house is destroyed and turns back into a field and so on and so forth. This kind of cycle is the way of the world. Towns are built and destroyed, people's lives are just pieces of the game in the hands of nature which builds and destroys. What is the purpose of this? A person is just another donkey on , in G-d's world who eats and drinks, works and sleeps. This is a person? Why is he any better than an animal? He invents technology and uses it to lighten his work burden, yet he doesn't grow or elevate himself because of it. Is this the person who the scripture says about him, "G-d created people in his image".¹³⁰ Is this a beast or an animal on two legs, at the most a very successful monkey? What advantage does a person have over an animal? People" express themselves using the words "*Ba-Li*"(literally translated as "it is coming to me"- meaning, I feel like it), he feels like eating, he wants to travel etc. This means that he isn't a person anymore, this is an animal who has an urge and lives his life according those urges, forcefully turning himself into an animal.

There are inclinations and feelings and one must know how to use them, when to stop and when to control them. There is no reason to destroy them for G-d gave us a bad inclination, not for us to destroy, to learn how to work with and use it with a purpose. We connect our house to

¹²⁹Nahar Shalom, written by the Rashash. Page 25

¹³⁰Genesis 9, 10

electricity, which is a very important thing. It is difficult to live in a house that isn't connected to electricity, electricity has many uses that are important to us, we need it for heat, cooking and cooling etc. Without electrical plugs the entire electric system in the house is worth nothing. On the other hand, electricity is very dangerous, a lack of caution can cause an electrical shock, short outs, fires, and even death. This is not a reason to disconnect the electricity, this is a reason to be very careful while using electricity. So too with the evil inclination, one must know how to use it.

The commandments of the Torah are an automatic system that is suitable to a person. There is no other religion in the world that teaches a person how to sit in the bathroom. No one is interested in a person's behavior, but in Judaism there are many laws that teach one how to behave when a person is alone. How to undress in a modest way, for one must not be completely nude as a beast. When one relieves himself in the restroom he must only reveal the part of his body that he needs in a clean way in that maintains the honor of a human being for his own feeling and not for others. When a person is alone at home he shall not walk around naked and say who sees me, one shall be dressed and respectful. He sees himself, and that is enough. When a person is alone and behaves like a nudist he loses some of his own image of G-d. Do not dress outside for others dress for your own value. A person who measures his value according to how others value him, has no value. The Torah is a way of life and it determines how we live. The Torah isn't meant to limit us; the Torah helps us be respectable. When a doctor limits a sick person and determines how he is to behave, the purpose is to heal the body. The Torah paths the way for us, heals our soul and spirit.

An intelligent couple were about to get divorced, they came to me to tell me their problems. When I understood that the problem was a lack of communication between them even though they spend time together, I forced them to sit together for an hour every single day and read together and then have a conversation about literature and history etc. Two weeks later they returned to me. they were unrecognizably happy. They asked me how I knew that one simple hour a day would change

their relationship. I explained to them that going to the movies together distanced them from each other, they were focused on the movie they saw. They were sitting together but their hearts were far apart. When they read together they were both doing something that connected their hearts and minds. This caused them to communicate about all kinds of other matters.

"All" I did was to force them to have better communication. Torah "forces" us to maintain excellent communication that is very balanced between the soul and the spirit, between this world and the One who created the world.

Being a person doesn't mean walking on two feet. A cat, bear and monkey are able to walk on two feet. What advantage does a human being have over an animal? There is no advantage. The only thing that man has as an advantage is a pure soul. The soul and spirit are connected to emotions and intelligence. The soul is connected to thoughts. The level of thought that a person has is higher than the level that a monkey has. A human's thoughts are filled with spiritual content and thoughts about the purpose of life. These thoughts do not bring one to self-inflicted suffering, they bring one to a level of physical holiness. The idea is not to ignore the delicious foods that come out of the kitchen, rather to know when the right time to eat is. One must not eat food that is disgusting rather food that is tasty and one must eat enough but not too much. During the week it is proper to eat simple, satisfying meals whereas on Shabbat, Holidays and other special meals one shall enjoy the abundance of food that G-d gave us. How is it possible that a man isn't embarrassed to sit with his wife and discuss the different kinds of food, or argue with her about the quality of her cooking. Wasting time and thought on this? This is why we were given a brain? This is similar to a person who received a special computer as a present. This ends up being a really fancy computer that can do incredibly complicated things, immediately. It has programs for governmental offices and the military. In seconds it can give information on the exact location of every single soldier, his needs and his private details. Instead of using this computer for business and taking complete advantage of its programming the person who receives it begins to program his breakfast and is trying to

figure out how many grams of olives to buy, one hundred or two, he is debating whether he should buy two chickens for the week or three. He seems to be a fool. G-d granted us with tremendous wisdom and knowledge. Instead of using it to study G-d and the secrets of people and creation, we use this great brain to provide our desires and to argue about the quality of food. Can there be a greater disgrace than this?

When my son had his Bar Mitzvah, we celebrated in a modest hall. The atmosphere was elevating and everyone sang beautifully holy songs. My son gave a Torah speech and of course there was food, drinks and a meal. The next day I met many of my acquaintances who thanked me and said, "The Bar Mitzvah was wonderful and the food was delicious". I was flabbergasted. I had no idea that a Bar Mitzvah means food. Food must be served for the Bar Mitzvah for it turns the meal into something special, a meal that is in of itself a Mitzvah. Some of those present had come from out of town, so they must have been hungry and yet the food wasn't the purpose of the evening. Almost everyone considered the success of the evening to be dependent on the food. Had the chef made a mistake and added too much salt to the food, would the Bar Mitzvah have turned into a "salty" event? The guest's mood would have been ruined? The atmosphere was elevating, the discussions amongst the guests were at a high level and there was no cursing to be found. The words of the songs sung were not flirtatious, rather holy songs.

The event was an elevating event; the food was not a deciding factor. "The Bar Mitzvah was wonderful, and the food was excellent". How embarrassing. A person thinks like a cow, he measures the atmosphere according to the level of the food, this is who a person is? This is a disaster. It is difficult to understand how a person who thinks this way is alive. Life is full of troubles and problems. There are moments of enjoyment yet there is so much pain and suffering that a person goes through in life, are the troubles worth the few minutes of enjoyment?

These "people" have forgotten to measure the value of life according to the real parameters. They say, that woman is beautiful because her clothes are beautiful. Do lovely clothes cause a woman's beauty? An outfit may be beautiful. A woman may put on makeup and look lovely. This is beauty. Were we to take a female bear and dress her with

beautiful clothes will she look beautiful? What is the difference between a beast and a person? A woman is beautiful. A woman is beautiful, graceful and has lovely behavior. The purpose of beautiful clothes and jewelry is to enhance the original beauty and to make a woman feel elegant. Her personality will become more refined. We mustn't say that the clothes are what makes her beautiful. This would be a disaster. A woman's eyes make her beautiful? A woman can have lovely eyes and perform ugly deeds, her friend may have simple eyes yet her golden heart radiates beauty and grace upon her face. Who needs a beautiful wife in his home if she spends her time adorning herself instead of taking care of her home. She screams and yells about every kind of nonsense and her pride and foolishness reach the heavens. Is this called beauty? This is what King Solomon meant when he said "Grace is false, beauty is vain, a woman who fears Hashem shall be praised", the meaning of this is that there is truth to grace and beauty yet what is its worth if the woman has no fear of heaven and her character traits are not refined? The Torah praises our holy mothers with beauty, as is written; "Rachel was beautiful, and her appearance was beautiful". A beautiful woman has a stronger pull to the delights of this world. When a beautiful woman has fear of heaven, her virtue is greater. She is an example of a person who has included beautiful virtues in a beautiful vessel. Beauty that lacks values, grace that lacks thought is a lie. Our Torah teaches us how to pay attention to the content and to integrate it into the way of life. We must not get swept away and lose the spirituality and content, for then a person may lose his uniqueness as a person and then he has no advantage over a beast.

"The sum of the matter, when all has been considered: Fear G-d and keep His commandments, for that is man's whole duty."

The Ring and the Ritual Bath (Mikve)

Dr. B. came from England every year during the period between the years 5732- 5735. He had tremendous forces and would deal with seeing the hidden by holding an object and concentrating on it. He knew the past connected to the object from the day it had been created. He would pack halls in Jerusalem, showing people his special talents. One year I took the wedding ring that had belonged to my mother, may her memory be a blessing, who had passed away two years prior. I immersed the ring in a ritual bath suitable for woman who immerse in order to purify themselves from the impurity of Niddah (menstruation). I then went to the performance by Dr. B.

I was one of the first people there, I wanted to see if he could concentrate on the ring and tell me what had happened to this ring in the past. I wondered if maybe the waters of the Mikve had erased it's past. I understood this was possible after reading Kabbalistic writings. I was the third one in line waiting to give objects to Dr. B. and to hear the history of these objects. The first person was young lady who gave him a gold choker necklace, the second person was young lady who gave him a sweater and then it was me with my mother's ring. After me there were a whole bunch of objects that I knew nothing about.

The audience was made up mainly of students. They filled the hall. Dr. B. entered and stood on stage, in front of him was the table with all of the objects in the order in which they were submitted. He took the gold choker in his hand and concentrated for a few minutes, he then began to speak. He said; this choker was placed here by a young lady, he described her, and said that she had received it as a present from her boyfriend who was a soldier in uniform, he described him too. The soldier received the choker from his previous girlfriend, and he described her too. At this point we saw something very unpleasant when

it seemed to be true. The young lady who had placed the object there stood up and her looks were exactly as he had described, she slapped the soldier in uniform sitting next to her and started yelling at him. she was furious that he dared give her a present that he had received from his previous girlfriend. The description of the soldier was accurate as well.

After that Dr. B looked at the sweater. He concentrated on it and said, this sweater was given handed in by a young lady. He described her. She received this sweater from her mother who knitted it for her with much love and affection when she was sick with gout. She used to sit in a wheel chair. The young woman stood up and acknowledged the words of the Dr. B. with tears in her eyes she told him all about her mother who died from the illness mentioned and how she was the one who knitted for her.

After this Dr. B. looked at my mother's ring, may her name be blessed. He concentrated on it for a few minutes and opened his eyes. He looked at the ring with wide open eyes and said, I see that this is a used wedding ring but I can't see any details about the one who placed it here for it is not his, (the ring belonged to my sister) and I see nothing about the owners.

This ring went through an erasing process of its past. I do not know this process. I jumped up in front of the entire audience, I waived the ring and said, this ring was immersed in a Mikvah, a ritual bath, according to Jewish law. See the strength of a Mikvah. This is why the Torah commands a woman to immerse herself in the Mikvah in order to become pure. the audience was astonished and I got up and left the room.

The Essence of Kabbalah

Without the Oral Torah it is impossible to understand the Written Torah. We wouldn't even know how to circumcise a baby boy without the guidelines of the Oral Torah. The Oral Torah provides the explanation **on how to do** the commandments and **why**. This is why the Jews excepted upon themselves, with happiness and with much will, to perform commandments that may seem strange, like the waving the four species on Succoth and the sounding of the Shofar. If blowing of the Shofar was only in memory of the Binding of Isaac, there would be no need for laws, the order and quality of the blowing. What is the meaning of "**remembering**" the Binding of Isaac", is it not clear and remembered in the heavens before G-d. Why is a pig prohibited and a cow is permitted? An ox that gores is permitted to be eaten and a farm donkey is prohibited? Carrying a light weight kerchief from private property to public property is prohibited on the Shabbat and is punishable by stoning yet carrying a huge and heavy object within one's private property is permitted? Part of the Oral Torah that the Jewish people accepted upon themselves is the **secret of the commandments**, matters of the soul and other G-dly secrets. Nachmanides wrote¹³¹ that the elderly ladies know the reason for the commandment of Chalitza and they understand what Chalitza or Yibum do to the soul of the deceased. Today these secrets are included in the meaning of the commandments and in the hidden works of the Kabbalah. Years ago, during the time of the Judges and the Temple every single youngster knew the meaning of these matters. Onen who was eight at the time knew the reason for Yibum, as it says "Onen knew that the seed was not for him". It was meant for his brother who would return as a reincarnation as a son who would be born, he didn't want to have intimacy with Tamar for he didn't

¹³¹The explanation on Ruth

want to bring him into this world. Reincarnation is something that our forefathers believed in ever since they became a nation.¹³²

"**A Kabbalist**" is not one who learned Kabballah, for it is possible to learn Kabballah and be corrupt, a robber or a person of lust. "A Kabbalist" is one who lives according to the instructions of the Kabballah after he studied them well, and he must value the G-dliness of the pure Torah. the Talmud is the Kabballah that we received at Mount. Sinai.

The Talmud was taught throughout the generations and in order to know **what** to do and **how** to perform the laws, and the part that explains the reasons, why G-d commanded us to do was just not taught anymore for there was lack of time and too many difficult troubles and tribulations. The reasons were not taught and they became hidden and known to but a few individuals. The book of the "Zohar" was only one of the many books that were written during the time of the Tanayim- the Rabbinical authorities in the time of the Mishnah. They wrote about the secrets of the Jewish laws and the reasons we were commanded to perform them. The other books were written in a very difficult midrashaic style, usually by using parables. Rabbi Shimon Bar Yochai received the permission to speak about these matters clearly and openly. Learning aviation isn't Kabballah, it isn't studied by just any one, so too Kabballah isn't studied by whomever wants to study it. It is given to the people who are suitable in terms of their level of knowledge and character traits.

Knowing Kabballah allows one to see and feel the spiritual worlds while the soul still resides in the body. This is done by using the holy names and their meanings. This is part of the theoretical kabbalah which is different than the practical kabbalah that deals with using holy names in order to implement matters that are elevated. It is possible to do so on a technical level by using the "holy names" and the names of the holy angles. One can even revive the dead and make the sun stand still. These actions are prohibited in our days for we don't have the ashes of the Red Heifer to purify ourselves for the impurity of death. And during times when there was a possibility to become pure the matter was not

¹³²See the "Sharr Yosef". Josephus wrote that this was the belief of the prushim. Pillion the Alexandrine who was alive during that period proved this belief in reincarnations even in animals.

permitted except for a few special people who were connected to G-d and had no physical requests from him. their entire being was holiness and dedication to give up their soul for the wants of the Creator of the world with happiness and love.¹³³

This knowledge causes one to see the spiritual worlds through the meaning of the holy names, the spiritual counts and the higher worlds. Even during the time that the People of Israel dwelled in their land this wasn't taught to everyone only to those who were wise and understood it on their own and weren't in need of lengthy explanations.¹³⁴ The Torat Hanefesh – the parts of Torah that discuss the matters soul and reincarnation are commenced to the commandments that are taught to the young and the old, according to their level of understanding, for the question why, started when the Jews received the Torah on Mount Sinai and they received truthful answers immediately.

How Kabbalah was passed down from generation to generation

The works of creation include the forces of nature and the forces that are above nature. These forces affect the higher worlds and our world, the chariot of G-d includes the reality and the order of the worlds. The Mishnah says:¹³⁵ "the word creation is in plural form and the chariot is in singular form, unless he is wise and understands".

This knowledge isn't just theoretical; it is also quite practical. One who knows these matters and lives accordingly will be able to use this knowledge to activate a certain force. He will be able to step out of the limitations of nature that are known to us. It is clear that this draws many people and that is why Kabbalah has been a dream for many people. Many people want to know Kabbalah. The matters and studies of the Kabbalah are passed down through out the generations in great secrecy. As is explained in the Mishnah above. The secrecy is what draws many people to kabbalah just like any matter that is mysterious. It is exciting and intriguing. People feel that Kabbalah can answer questions on a general and on a private level, the entire Jewish nation and the world. This is why people who are sick or in trouble, run to Kabbalists in order to find solutions to their problems. Sometimes they find help and purpose and then the Kabbalah becomes more elevated in the eyes of the multitudes.

Our tradition is that Kabbalah was passed down to us by the Creator of the world through prophecy to Adam. In addition to this he received an entire book about the creation of the world and the Holy Chariot of G-d from the angel Razi-kei.¹³⁶ After he sinned, eating from the tree of good and evil he hurt himself mentally and lost a great deal of knowledge in these matters. This is the meaning of the words of our sages when they

¹³⁵ Tractate Chagigah, chapter 2, Mishnah 1

¹³⁶ Zohar, Genesis, page 55b. this book is mentioned in the explanation of Rabbi Abraham ben Ezra on the Torah. (Exodus, 14, 9) He brings the question that was asked in a dream, based on the seventy-two holy names. This book of "Raziel" that we have today is identical to the ancient book and is from a very ancient period. (see Otzerhasfarim ben Yakov, letter *Reish*, number 121)

said¹³⁷ "Adam existed from one end of the world to the other end of the world, yet he sinned and became reduced". The knowledge that was maintained in the mind of Adam was then passed on to his son and to those descendants following them, especially to Chanoch the son of Yered who studied these matters well and used the knowledge wisely to excite the multitudes. He affected them in a great way.¹³⁸ Chanoch passed this down to Methuselah his son and both of them passed it to Noah. Very few books were left today in our hands, even though tradition is that Adam and Chanoch both wrote books regarding these matters.¹³⁹

Noah had these books and studied them¹⁴⁰. He passed this wisdom to his son who gave it over to his grandson. They founded a Hall of Study specifically for these Torah matters. It is to that Hall of Study that Rebecca came to inquire about the babies (Jacob and Esau) in her womb for she was so distressed. As is written,¹⁴¹ "And she went to inquire G-d".

Our sages say that she went to the House of study belonging to Shem, who was able to answer her with prophecy. He knew the wisdom of Kabballah for it is a G-dly wisdom. "Two nations are inside of you".

Amongst the students in this House of study was Abraham our forefather may he rest in peace. The other students all kept their knowledge of the Torah and Kabballah to themselves, and Abraham our forefather passed the message on to the people who believed in magical forces and worshiped Nimrod who had turned into a Guru", who knew how to draw people after him. When Abraham was forty years old he went out to the people and began to teach them Torah and Kabballah, thus rebelling against Nimrod. The words of Maimonides are, "He would go out and call out to the people, gathering them from the towns, cities and kingdoms until he reached the land of Canaan, and there he called out, as it says; and he called out the name of G-d to the entire world. The people would gather around him and ask him questions and he would answer each and every one of them **according to their**

¹³⁷Tractate Chagigah page 12a.

¹³⁸See the book "SeferHaYashar", parshasbereshiet and the midrash.

¹³⁹See tractate BavaMetzia page 85b. See the Zohar on Genesis page 13 and page 37.

¹⁴⁰ See the Zohar on Genesis page 58b.

¹⁴¹Genesis 25, 23. See the Rashi there.

understanding, thus bringing them back to the way of truth. He did this until thousands and tens of thousands had gathered around him, and became the people of the house of Abraham. He planted this knowledge in their hearts **and wrote books**. He taught the matters to Isaac his son. Isaac would teach and warn the people and then Isaac taught this to Jacob. He appointed Jacob to sit, study, teach and strengthen those people who were attached to him. and Jacob taught all of his sons"¹⁴². One of the books that Abraham wrote survived and is still in our hands today, it deals with the depth of Kabbalah and the name of this book is the book of "Creation"- Sefer Hayitzirah).¹⁴³

According to the tradition Jacob, may he rest in peace, also wrote a book about this wisdom, but it wasn't preserved. Some say that a few of the very deep parts of Kabbalah found in the book of the Zohar¹⁴⁴ that was translated by the sages of the Zohar into Aramaic, originated in Jacob's book. They added proofs from the bible and named it "The book of tzniuta" – (Sifra Ditzniuta). –the book deals with secrets that must be hidden).¹⁴⁵

Abraham and Isaac passed these matters to their other children as well., Ishmael and Esau, yet they were not drawn to this Torah, for those who understand it and use it practically, need to accept the yoke of Torah and Mitzvoth upon them. ¹⁴⁶. They were not interested in accepting this yoke upon them so they rejected this wisdom. The wisdom was rejected

¹⁴²Maimonides "Science", laws of idol worship chapter 1.

¹⁴³Our rabbis were witness to the fact that the author was Abraham our fore father. Rabbi Akiva the Tana, added the last part in the book in which he writes; Abraham foresaw etc. Rabbi Yehuda HaLevy in his book the Kuzari, article 4, letter 25, the explanations that we have on this book are quite ancient, as the explanation of Rabbi SaadiyaGaon or the explanation of Rabbi ShabtaiDonulu who lived over one thousand years ago. The explanations of Nachmonadies, the Arizal, the Gra and others, all relate to the book as written by Adam, may he rest in peace. Our sages debated whether the book was actually written by Abraham or was spoken orally by him and written by Rabbi Akiva. See the explanations on the Kuzari there and the statement of Rabbi Dlatsh on the Zohar. It seems as though Abraham wrote the book and so too Maimonides. See Rabbi Botril on the SeferYitzira, chapter 1, Mishnah 4 and 5. And the Rasag in his book, "Even HaPilosaphim" writes that Abraham our forefather wrote the book in order to remove the improper ideas that existed in his time. By the way, Talmudic sages used this book in order to create creatures from the dust of the earth, see Tractate Sanhedrin 65 and the Talmud Yerushalmi Tractate Sanhedrin, chapter 7, law 9.

¹⁴⁴ParshasTruma.

¹⁴⁵See the Otzarsefaram ben Yakov letter *samech* number 512 and OtzerHamidrashim (Eizenstein) page 405.

¹⁴⁶In order to understand the connection between them see the article "The Soul, Spirit and the 613 Commandments" above.

so it was left in the hands of Jacob and his sons. Jacob was also worried that maybe one of his sons wasn't willing to dedicate himself to this wisdom that entails accepting the yoke of Torah and Mitzvoth. On Jacobs deathbed his sons calmed him down when they said, "Hear O Israel, our father, Hashem is our G-d, Hashem is One". We all accept upon ourselves to live according to the way of Torah and according to the way of this precious wisdom.¹⁴⁷ Since then this became a holy utterance and a symbol of Judaism that expresses our belief in G-d, the Creator of the world and of all humans.

When the nation of Israel were slaves to Pharaoh in Egypt they neglected the Torah willingly or unwillingly, but the tribe of Levi weren't slaves to Pharaoh¹⁴⁸. They were constantly studying the Torah and all of its many laws.¹⁴⁹ They studied the Revealed Torah and the Hidden Torah. Amram the son of Kehat the son of Levi was the main educator and leader of the entire Jewish Nation and of the Tribe of Levi specifically.¹⁵⁰ Moses, Aron and Miriam grew up under the tutelage of their father. (Moses grew up with his father in the very beginning when Yocheved, his mother, nursed him. the three of them were trained to be the first prophets of the nation of Israel which would change the people from being a people of tribes and families to one nation.

During the giving of the Torah at Mount Sinai, the entire Jewish people merited the understanding of the main ideas of the Kabbalah and the secrets of the holy chariot. They understood clearly without the need of a teacher or and educator for they understood the matters in a tangible way which is the highest form of understanding. Just like a person doesn't need proofs that he himself exists so too it was clear to them that G-d, the Creator of the world is a reality. They understood this clearly at the level that Adam had before he sinned the sin of the tree of knowledge. This is the meaning of the words, "You have now come to

¹⁴⁷ See Tractate Pesachim page 56a. (Ishmael lived this way at the end of his life yet did not teach this to his children).

¹⁴⁸ See Rashi on Exodus 5, 4.

¹⁴⁹ Maimonides "Science" the laws of idol worship chapter 1.

¹⁵⁰ See Tractate Sota page 12 and Maimonides "judges" the laws of Kings, chapter 9, law 1.

know that Hashem is the G-d and there is no one beside for Him".¹⁵¹ in reality the entire Jewish nation was considered to be at the level of Kabbalists for forty days yet after they sinned with the golden calf¹⁵² as it says: "So the children of Israel were stripped of their jewelry from Mount Horeb"¹⁵³

Their great conciseness and the clear knowledge that they had was forgotten. They were left with but the memory from that of the great occasion when they merited G-d's revelation to them but not his level. Since then the wisdom of the Kabbalists was left in the hands of the prophets of Israel and the noble men of Israel who prophesized G-d in their minds.¹⁵⁴ This was passed down from generation to generation to the individuals who drew from the light of the Kabbalah and became the leaders of the nation. This is why the leaders of the people of Israel for forty years straight, from Moses until the completion of the Talmud by Rav Ashi. They all had Kabbalistic knowledge. In the beginning it was the Prophets who had this force of prophecy. When the power of prophecy ceased they were those who had Divine Spirit which was a lower level than Prophecy. They would use a Heavenly voice to receive messages from G-d. this was an aspect of prophecy.¹⁵⁵

Kabbalistic books, written by Biblical personalities were not preserved in our hands, for it was prohibited to write it down ever since it was received on Mount. Sinai. It was all passed down orally. How do we know how these Kabbalistic matters were passed down from generation to generation? We have a few sources. One of the places in which these matters are mentioned is in the Talmud, Tractate Kiddushin¹⁵⁶, there it is written the following: "There amongst the four letters, the Wise Elders pass it down to the students once a week, (this means one every seven

¹⁵¹Deuteronomy 4, 35. The People of Israel merited the level of prophecy during the Splitting of the Red Sea. See Rashi on Exodus 15, 2. Yet this prophecy was not at the same level of the prophecy on Mount. Sinai.

¹⁵²See the Kuzari article 1, letter *tzadikzayin*, in which he explains how the People of Israel who were on such a high spiritual level sinned the sin of the Golden Calf.

¹⁵³ Exodus 33, 6

¹⁵⁴See Exodus 24, 11

¹⁵⁵ See Tractate Sanhedrin 11 and Tractate Eruvin 64: and the explanation of the levels of prophecy and Divine Spirit. See Rabbi Chaim Vital ShaarRuachHakodesh sermon A. and the detailed names of the forty generations according to their order, see Maimonides in the introduction to the book "Mishnah Torah"

¹⁵⁶ Page 71a.

years during the year of Shmittah.) and there are those who say twice a week. It seems as though when it is said once a week as is written, "this is My name forever –*leolam* ,leolam is written without the letter vav in order to hint to us that this is coming from the word *haalama*- hidden. In addition to this there was a twelve letter name that was passed on to everyone, yet when many people began to abuse the name (and use it for their own needs) the twelve letter name began to be passed on to those priests who were modest. The forty-two letter name is passed on to those who are modest and humble and are middle aged, who do not get angry and do not get drunk and who do not demand - The following is found in the Tractate of Chagiga:¹⁵⁷ One may not transmit secrets of the Torah except to someone with five attributes, a captain of fifty, a respected person, an advisor, a teacher of the wise and a comprehender of mysteries. (There on page b.) Rabban Yochanan ben Zakai was once riding on a donkey. Rabi Elazar ben Arach was riding behind him. Rabban Yochanan said, repeat one chapter of the Maaseh Merkavah – the Holy Chariot. He said to him, have I not taught you that one shall not teach the works of the Holy Chariot to someone else, for a wise man must understand it on his own. Rabi Elazar requested to say one thing that Rabban Yochanan had taught them. Rabban Yochanan said; speak. Rabban Yochanan immediately got off of the donkey and wrapped himself up and sat upon a boulder under the olive tree. Rabi Elazar asked him; why did you get off the donkey? He answered, is it possible that you shall speak words of the Holy Chariot and the Divine Spirit and the Heavenly angles are with us and I shall ride on a donkey? Rabi Elazar ben Arach immediately began to speak about the Holy Chariot and a fire came down from the heavens and burned the trees in the field etc. Rabban Yochanan ben Zakai stood up and kissed him on his head and said, Blessed is the G-d of Israel who gave a son to Abraham our forefather who knows how to understand and delve deeply into the matters of the Holy Chariot.

Even after all the carefulness in the matter, there were those who failed in their studies and left the physical or spiritual world,¹⁵⁸ As is mentioned, four people who entered an orchard, Ben Azai, Ben Zoma,

¹⁵⁷ Page 13.

¹⁵⁸Tractate Chagiga ibid.

Alisha Ben Avuya, and Rabbi Akiva. Rabbi Akiva said to them, when you reach pure marble stones don't say water water, for it says, one who speaks lies will not be directed towards my eyes. Ben Azai peaked and died on the spot, Ben Zoma peaked and was hurt in his mind, Elisha became a Heretic and Rabbi Akiva went in safely and left safely.

Since the period of the Destruction of the Second Temple, everything was written in a hidden way, and in great summery, for the trials and tribulations were so difficult that there was a fear that this Kabbalistic Torah might be forgotten. We have, today, a wide variety of Kabbalistic literature from the first few years after the destruction of the temple. One of these books is the book "Habahir"- The Clarity, written by Rabbi Nchunia Ben Hakaneh who was part of the generation that witnessed the destruction of the temple.¹⁵⁹ The book known as "Hilchos Veshiur Komah", written by Rabbi Yishmael and Rabbi Akiva, who were students of Rabbi Nechunia Ben Hakaneh. The book, Perikai Drabbi Eliezer was written by Rabbi Eliezer Ben Hurknus, the student of Rabbi Yochanan Ben Zakai who lived through the destruction of the temple. This book has a lot of Kabbalistic ideas in it, between the lines. It seems as though it is a regular explanation- Midrash,¹⁶⁰ yet it isn't. Another book is the book "Otiot De Rabbi Akiva" – The Letters of Rabbi Akiva, that was written by his students.

Rabbi Akiva, using the force of his studies was able to succeed and become elevated, he was able to draw thousands of students to him. One of his students was Rabbi Shimon Bar Yochai, the author of the Zohar and the Tikkunim. There are those who say that the Zohar was written by Rabbi Moshe De- Lion, or Rabbi Avraham Aualafiya who lived during the beginning of the year sixth thousand. The reason this was thought to be is that the Zohar hadn't been known before hand and became known in their time.¹⁶¹ Although the majority agreed that these

¹⁵⁹Maimonides bears witness to the authentic genealogy of the book throughout his writings on the Torah and in the chapter "ShaarHagmul" in his book "TorahsHaAdam".

¹⁶⁰Maimonides mentions this in his book "MorehNevuchim"- the Guide for the Perplexed, article A chapter 27 and Rabbi Yehuda HaLevi in the Kuzari mentions this in article 3 letter 65. RavAmramGaon mentioned this prior to them in his Siddur page 32.

¹⁶¹Rabbi Avraham Abualafia was born in 1240 and rabbi Moshe de Leon was born in 1250. The book of the Zohar became publicized by him. Gratz and his friends thought that Rabbi Moshe wrote it. Rabbi Shmuel David Luzzato and his friends thought that Rabbi Avraham wrote it. They made a mistake --- and their mistake came from their lack of understanding and knowledge in the Zohar and in the

words were written by Rabbi Shimon Bar Yochai and his students.¹⁶² This book became the Kabbalistic Bible for the coming generations.

writings of the Kabbalists that are not always the same. The idiotic hatred that Gratz and his friends had for Kabbalah and its works caused this. Y. Tishbi writes about this hatred in his book "*Chikrie Hakabalah Veshlucoseha*"- The Research of the Kabbalah and its Messengers", Jerusalem, 1982, page 123. Tishbi writes in this book on page 36 that the writings of Rabbi Moshe De Leon conceal the secret key to the solution of the composition of the Zohar. Some of the researchers in the previous century knew the value of these works on the Zohar. These writings were critiques on the Zohar and he added that G. Shalom based his last conclusions upon them stating that Rabbi Moshe De Leon composed all of the parts of the Zohar except for the part known as "Raya Mehemna" and the Tikkun of the Zohar. This is surprising for G. Shalom proved previously that Rabbi Moshe De Leon did not compose the Zohar and the writings of Rabbi Moshe De Leon prove that sometimes he did not understand the true meaning of the Zohar. (The writings of Mr. Poshinsky in the Encyclopedia of Great Rabbis, Yavneh publishing page 1107) and Tishbi himself writes on page 75, footnote 140, that according to the writings of G. Shalom and others it seems that the Zohar was written before the Hebrew works. Anyway, I do not understand how it is possible to decide that Rabbi Moshe De Leon composed the Zohar according to other writings. Is it the fact that there are many similar motifs and there are even entire passages of his own words that are similar and parallel to the words of the Zohar? It is known that the Zohar was in the hands of Rabbi Moshe De Leon and he used it as a source for many of his answers in the matters of Kabbalah. (Tishbi himself decided there on page 39, that these passages parallel to the Zohar were written by Rabbi Moshe De Leon in a version of questions and answers and he answers, these answers were not given to him from the "Maggid". King David did not copy parts of the Siddur and put them into his books, the opposite is true. So too here. We do not rely on the sayings and writings of Shalom, Tishbi and their friends for their research and their conclusions are based upon ever changing hand written works that are published in our day and age. The great Rabbis that lived hundreds of years before Rabbi Moshe De Leon and Abualafiya, cite passages that seem to have been taken from the Zohar that was in their hands. This must have existed in the Halls of study of the Amorayim of Babylonia. As I will write soon. (see the next footnote). The great Rabbis who lived prior to Rabbi Moshe De Leon cite matters that were never mentioned in any works or writings besides for the Zohar. For example, Rabbi Eliezer from Gormizia who lived a century before Rabbi Moshe De Leon writes about these matters in his book, "*The Rokeach*", Nachmainodies who lived a generation before Rabbi Moshe De Leon, also mentions the matter of the final sealing of judgment on the night of Hoshanah Rabba. This has no other source but the Zohar. The Zohar on the book of Leviticus mentions that the world is round. This was not known during the time of Rabbi Moshe De Leon and therefore it is not possible that he wrote about it according to his own knowledge.

¹⁶² See the Chida, in his book "*Shem HaGedolim*" on the Zohar. The great Rabbis who obligated or negated the publishing of the Zohar during his time believed that Rabbi Shimon Bar Yochai wrote the Zohar and it is authentic Torah and Pardes of Kabbalah- the four levels of learning. Tishbi himself, in his book "*Chikrie Hakabalah Veshlucoseha*", in the article about the conflicted ideas revolving the publishing of the Zohar, we see from his sources that the Rabbis believed this. They negated the publishing in order to honor Kabbalah. See Rabbi Yosef Karo in his book "*Beis Yosef*" (*Orah Chayim* paragraph 31). He writes that it is clear that Rabbi Shimon Bar Yochai wrote the Zohar and in his book "*Maggid Meisharim*" (Parshas Emor) he mentions that the Maggid was an angel, the Arizal, Rabbi Moshe Cordovero and Rabbi Eliyahu of Vilna, mentioned many a time that the Zohar was written by Rabbi Shimon Bar Yochai. His students bore witness to the fact that these matters were given to him by a revelation of Elijah the Prophet and other spiritual forces. (see Rabbi Chaim Vital in his introduction to the *shaarhakdamos* and to the book "*Eitz Chayim*", Rabbi Chaim of Volozhin in his stamp of approval to the explanation of the Gr"a (Rabbi Eliyahu of Vilnius) to the book "*Safra Detzniuta*"- the Book of Modesty.

From the Time of Rabbi Shimon Bar Yochaitill the period of the Geonim, many Kabbalistic books were written, "*Sefer Hatmunah*"¹⁶³, "*Sefer Hkaneh*", "*Bris Menucha*"¹⁶⁴, "*Mayyan Chochma*", "*Sefer Hiyun*"¹⁶⁵. Many more Kabbalistic concepts were embedded in the Talmud and in the Midrashim. Sometimes this was done through hints and other times in a more revealed fashion.¹⁶⁶ It seems as though there were other Kabbalistic books yet they were lost over time. There were many that the Geonim in Babylonia were aware of and as Rabbi Hai Gaon says, there are Kabbalistic books in our hands from the time of the Amoraim-Talmudic Sages, themselves.¹⁶⁷ When Rav Sherir aGaon and Rav Hai were asked about the authenticity of these books, "*Shiur Komah*" and "*Halichos*", they answered¹⁶⁸ that of course these books are the words of Rabbi Yishmael. The books were not written, G-d forbid, from his own mind, they are clearly Kabbalistic concepts that are deep, too deep to explain to just anyone etc. in another place, the Geonim's answer hints¹⁶⁹ to the secrets of Passover and the Matzah- (unleavened bread), they write that they have deep secrets and for the honor of G-d the secrets are not to be revealed. The Geonim quote the Zohar many times¹⁷⁰. In one of their answers they say¹⁷¹ "There is a covenant and

¹⁶³There are those who consider this to be written by Rabbi Yishmael the High Priest. See the books by Ben Yaakov, letter *tav* number 625.

¹⁶⁴Rabbi Elkanah ben Yerucham ben Avigdor from the family of Ram, we don't know when he lived. There are those who say that Rabbi Nechunia ben Hakaneh the Rabbi of the Tana Rabbi Akiva wrote it. And there are those that say that he wrote the "*SeferHaTmunah*", "*SeferHaPliya*" and "*SeferHaYichud*". Some say that the book "*Bris Menucha*", was written by RavChamaiGaon and there are those who say that it was prior to the Zohar. See the works of the Chida, part 2, (100, a collection of his letters, letter *aleph*). There are those who say it was Rabbi Avraham the son of Rabbi Yitzchak from Ramon, Spain who wrote it. See what the Arizal wrote on this book.

¹⁶⁵The book "*MayaanChochma*", written by Rabbi Yosef Gikatilla in his book "*ShaareiOrah*", writes that it was written by Moses who received it from Pali who received it from the angel Michel. It seems as though it was in their hands orally until the period of the Amorayim during which it was then written. The book was supposedly written by RavChamaiGaon. See the Otzar Midrashim (Eizenstien) page 407.

¹⁶⁶For example, see Tractate Chagiga pages 11-14. See the Rashi there, he mentions the commentaries on the works of the creation of the world and the holy chariot.

¹⁶⁷See the Tur, Orach Chaim, paragraph 721, and the answers of the Geonim in the book "*ShaareiTeshuvah*" paragraph 194.

¹⁶⁸"*ShaareiTeshuvah*", paragraph 122

¹⁶⁹Ibid, paragraph 99

¹⁷⁰Ibid, paragraph 80, 341, 342 this causes A. Harkavi in his introduction to the answers of the Geonim, in his book "*ZichronLaRishonim*", Berlin 1847, to say that the answers of the Geonim in the book *ShaareiTeshuvah* are all false. All of the claims are shaky and do not withstand the criticism for all those who hate Torah and Kabbalah and anything holy claimed that everything found prior to them

excommunication in order to make sure that these concepts will not be passed on to anyone but those who are loyal, and to those who are known to have acknowledgment on their faces". Rav Saaddiya Gaon also explained the *Sefer Yitzira*- the book of Creation.

Rav Yehuda Halevi was the student of the Ri"ף- Rabbi Yitzchak Alfasi, and lived in an era that was not too many years away from the time of the Geonim.¹⁷² He brings the Kabbalistic words from the book of the Kuzari, and considers them to be the words of a sage who had lived four hundred years prior to him. His cousin RavAvraham Ben Ezra uses many Kabbalistic concepts in his books. The Rabbis in the generations following such as, Rabbi Meir Abualafia (the Re"ma) who wrote the book "*GlnasBitan*" explained the book of Genesis, according to the Kabballah. Another family member was Rabbi Todrus Abualafiya, who wrote the book, "*Sefer Otzar Hakavod Binyanei Hakabblah*". So too many other great and honorable sages. There are those who say that Maimonides at the end of his days studied this wisdom of Kabbalah and even used Practical Kabballah. This seems clear from the letter Maimonides wrote to his well-known student, Rabbi Yosef Bar Yehuda Even Aknin, known as the "Concealed Letter" and to Rabbi Shem Tov Ben Gaon¹⁷³ who testifies that he saw the writings of Maimonides in Kabballah. Maimonides' cousin, who was older than him was known as Rabbi Avraham Ben David from Poshkeyra. He was a great Kabbalist and there are those who consider him to be the writer of the encompassing explanations on the *SeferYitzirah*. Rabbi Ezra and Rabbi Azriel were great Kabbalists who lived in the southern part of France during that generation. They were students of Rabbi Yitzchak SagiNahor the son of

was fake. The works were not false; their words were false. I have explained this at length in a different place, (see footnote 39).

¹⁷¹Ibid, paragraph 14.

¹⁷²Born approximately in 1075 and died approximately in the year 1142.

¹⁷³In his book, "*Migdal Oz*" an explanation on the "Mishnah Torah" of Maimonides, laws of the basics of Torah, chapter 1. One must mention that also Rabbi Moshe Botril in his explanation to the *SeferYitzirah*, chapter 4, Mishnah 3, brings down the arrangement of how to ask a question in a dream. This is practical Kabbalah. He bears witness to the fact that Rabbi SayadiaGaon, Rav Hai Gaon and Maimonides all used this way of asking questions in a dream. It seems from his words that he is referring to the known Maimonides and not to someone else with the same name. The Arizal in the book "*ShaarGilgulim*", (introduction 38) writes that Maimonides did not merit the wisdom of the Zohar. Yet the Chida says in his book, "*Shem Hagedolim*" (chapter 40, letter, 150) explains this contradiction.

the Raav"d who were the Kabbalistic Rabbis and mentors of Nachmanides.¹⁷⁴ They passed this down to his student Rabbi Yitzchak Demin - Acco who was the author of the book "*Merias Einayim*", the Rash"ba – Rabbi Shlomo ben Avraham ben Aderet, also received this wisdom from Nachmanides.

The period during the time the Rashb"alived, was a very difficult period in terms of the philosophical opinions of the Spanish Jews who were drawn to philosophy and allegorical thinking. Kabballah was studied by individuals, thus resulting in an intelligent generation who didn't know Kabballah but who was steeped in philosophy. The Rashb"a fought against philosophy through his written answers to the people. He banned philosophy¹⁷⁵ yet he didn't teach them Kabballah instead.¹⁷⁶ During the lifetime of the Rashba the wisdom of Kabbalah was almost lost completely.

Exactly during the period of time when the real Kabbalists stopped teaching that is when those Kabbalists who spoke words of Kabballah and drew the people after them, increased in number. They wrote many reasonable explanations on Kabballah that were not correct. As Rabbi Chiam Vital wrote in the introduction to his book "*Eitz Chaim*", and these are his words, "in the matter of the authentic Kabbalistic books that exist, my teacher (the Arizal) told us that the Kabballah was passed down from the Raavi"d and his son Rabbi Yitzchak Sagi - Nahor and his students until it was taught to Nachmanides may his memory be a blessing, who was a student of his students. This was all authentic Kabballah from the mouth of Elijah the Prophet may his memory be a blessing, who revealed himself to them. The explanation that Nachmanides wrote on the Torah is very deep, there is no one who can understand his words for they are quite ambiguous, although it is a

¹⁷⁴This is what Rabbi Chaim Vital writes. His writings are brought in the book "*Shem Gedolim*", written by the Chida. (chapter 70, letter 6). Y. Tishbi in his book, "*Chikrei Hakabalah Veshluchoseha*" tries to prove that Nachmanides had personal contact with Rabbi Ezra and even studied with him, yet they did not have a teacher – student relationship. "his proofs", are weak, it seems as though Nachmanides was a student of Rabbi Ezra, and Rabbi Azriel grew up and became a friend and a student of theirs.

¹⁷⁵Rabbi Shlomo ben Avraham Aderet, will be written about. There will be an entire article about him, questions and answers of the Rashba, paragraph 414.

¹⁷⁶When he had to answer he did so with complete secrecy, for example, see questions and answers of the Rashba, paragraphs 9, 94,220, 413.

precious book for those who understand it. The explanation of the book "Sefer Hayitzira", written by the Raav"d isn't really written by him. It was written by a great sage who was a great Kabbalist. The book is called "*Bris Menucha*" and it is authentic and written by a great Torah scholar who was a sage and loyal to the spirit of the matter, he concealed his words in the depth of the matter. And he acted according to the soul of a righteous man who had lived previously, and had merited to have Elijah the Prophet reveal himself to him and come to teach him. The rest of the Kabbalistic books that were written after the period of Nachmanides, may his name be blessed, do not read them for they are written and constructed by the human mind and not by the Kabbalists who received their knowledge from the heavens and from the mouths of the sages known as the Rishonim- (medieval biblical commentators). End of quote. Even though there were quite a few great Kabbalists in Spain during the expulsion, who the Arizal depended on and trusted, including Rabbi Yehuda Chayat¹⁷⁷, who was known for his explanation on the book "*Marrachet Haelokut*" and Rabbi Yosef Gikatilla who wrote an entire set of Kabbalistic books; "*Shaarei Orah*", "*Shaarei Tzedek*", "*Ginas Egoz*" and more.¹⁷⁸

Prior to the expulsion of the Spanish Jews, authentic Kabbalah was known and practiced by few. Many people learned and studied theoretical and intellectual Kabbalah on their own, yet the expulsion did something, that the finding of the Zohar two hundred years prior to this didn't manage to do. This is the expansion of the Kabbalah and turning

¹⁷⁷The author of the book "*Minchas Yehuda*" explained the book "*Maarechet Elohus*", by Rabbi Peretz, who was expelled from Spain and Portugal. In his introduction he describes the pain and suffering of those expelled. He describes the boat with the two-hundred and fifty Jews who went through terribly taxing trials regarding their belief in G-d. They starved and were sick, and they were held prisoners in terrible conditions. The Arizal in his book "Eitz Chaim" shaar *Aleph aleph*, chapter 6 explains a certain very deep point in the Zohar and he says "this is what was written by the Chayat, in the book "*Minchas Yehuda*", understand this point, please.

¹⁷⁸There were situations that were prior to Rabbi Yosef Gikatilla's time, by two hundred years. (see the book "*Shem Gedolim*" written by the Chida). Rabbi Yosef Karo declares the law according to the way he received it from Rabbi Yosef Gikatilla. He says that one must not bless the new moon until seven days later. (*Beis Yosef*, and *Shulchan Aruch*, paragraph 426). It is interesting to mention that Rabbi Yosef Karo brings this law in his book "*Magid Meisharim*" (in his explanation to the Song of Songs), in the name of the Maggid Angel. Rabbi Chaim Vital writes in his book "*Shaar Kavanos*", in the sermon about prayer, in the name of the Arizal, and this is what he says; one must not pour water into the cup of wine for Havdalah, as was written in the *Beis Yosef*, in the name of Rabbi Yosef Gikatilla, may his memory be a blessing.

it into a matter that everyone can relate to. The Jews expelled from Spain were scattered around many countries, Morocco, Algiers, Tunisia, Turkey, and Greece. The people were devastated and had given up hope after the great exile that was forced upon them. They had no one to assist them and no spiritual support. They found much support in the Kabballah. And they began to permit themselves to the use and the study of Kabballah. They started to spread the Torah of Kabballah to the many locations that they had arrived in and they studied and taught Kabballah in large groups, which affected the multitudes and united them once again. This renewed their hopeful spirits and some of them started to study Kabballah from a place of faith, hoping that their deeds will bring the Messiah closer. These ideas brought many people to Israel, resulting in a large wave of expelled Spanish Jews immigrating to Israel. they settled in Tzfat, the city closest to Meron, the burial site of Rabbi Shimon Bar Yochai, the author of the Zohar. They came to soak in the special atmosphere and holiness of the Mountains of Tzfat, filled with graves of Tanaim., Rabbi Shimon Bar Yochai, the author of the Zohar, being the greatest of them all. Amongst the immigrants were Rabbi Yosef Caro, Rabbi Shlomo Elkabetz, (the one who wrote the prayer "*Lecha Dodi*"- Come my Beloved) and Rabbi Moshe Cordovero. Their arriving in Israel caused a great change in the atmosphere of Tzfat, Rabbi Shlomo Alkabetz and Rabbi Moshe Cordovero founded a Yeshiva for Kabbalistic studies. Many great, well known sages studied there. Rabbi Yosef Karo, who had originally studied law, judgment and Rabbinical studies, was the dominant force behind the Yeshiva for he was known to be an incredible Kabbalist who connected between the heavenly world of angles to our world on earth. His decision to immigrate to Israel happened when he heard a heavenly voice speaking from within his throat.¹⁷⁹ Part of the book was maintained and is in our hands, this is the part of the book in which Rabbi Yosef Karo wrote down the Kabballah that he learned from the angel who taught him. The voice of the angel came from within his throat. This book is known as "*Magid Meisharim*"¹⁸⁰ It was during this time that the book of the Zohar was first

¹⁷⁹See the detailed writings of Rabbi ShlomoElkabetz that were printed in the book "*ShneiLuchosHaBris*", by Rabbi YeshayhuHorwitz, in the chapter known as Tractate Shavuos.

¹⁸⁰(Lublin, and Venice) the Chida writes that the book that was printed is one of the original fifty that were printed. (see the book "*Shem Gedolim*", 10)

printed in two editions at the same time in Mentova and inKrimona. During the years 5318- 5320 printing the Zohar was done according to a statement by Rabbi Yitzchak De Latsh, who was a great Kabblast in his own right. He wanted the Zohar to be printed. During this golden era in Tzfat, the Arizal appeared, he renewed a way of Kabballah learning known as the Torah of Faces. During this time, he rejected the other methods and strengthened this method.

The Arizal came to Israel from Egypt. He was young and had not discovered the secrets, nor had he studied Kabballah until Rabbi Moshe Cordovero passed away. He then began to teach students, yet most of his Torah he passed down to Rabbi Chaim Vital (who was originally from Calibri, close to Italy) who was his main student. The period in which the Arizal taught Kabbalah was a short period of only two years that made an enormous impact, and that has lasted till today.

This is because the Arizal did not only teach Kabballah, he discovered the secrets and hidden codes of people .He had a hand in all wisdoms and was able to prove things to people about their lives and the reincarnation of their souls. He caused a revolution in terms of the way people thought and saw their surroundings. His name became well known in countries all over the world. People came to see him and enjoy his wise advice as is written in the book of Rabbi Chaim Vital, in the introduction to the book "*Eitz Chaiim*", and this is what he says; "Today I shall speak about the wonders, the great miracles of the pure One above, whose eternal kindness in every generation is apparent, the G-d of our forefathers and of us as well, for today he has revealed the holiness and sent us from the heavens a pious Rabbi Kabbalist similar to Rabbi Shimon Bar Yochai in his generation. He is Rabbi Yitzchak Luria from Egypt. We have called out to G-d's name and He has answered us in the name of G-d here in the Holy Land, in the large and sprawling city of G-d, a city of wise men and scribes, the city of Tzfat, may she be rebuilt speedily in our time, situated in the upper Galilee. Two years prior to the death of the Arizal he arrived from Egypt. It was told to him through Divine spirit that his time to return his soul to his maker had come. When he arrived from the land of Egypt he put his hands on my head and illuminated my eyes with a small amount of deeply rooted,

authentic introductions that were handed over to him by the heavenly halls of study in order for him to revive the remaining Jews in the land of Israel. He received his knowledge from Elijah the Prophet, may he be remembered for the good, who was constantly revealing himself to him. My eyes, and not a stranger's eyes, saw frightening things that had not been seen in the entire land of Israel since the days of the Tanayim, such as Rabbi Shimon Bar Yochai and his friends. He knew Mishnah and Talmud, Aggadah and Midrash. He knew the secrets of creation and the works of the Holy Chariot, the conversations of the birds and the conversations of the palms, trees and grasses, the screams of the stones in the walls, the burning embers of the coals, and conversations of the angles. He spoke to the reincarnated spirits, the good ones and the bad ones. He knew the smells of clothing and the birds who were mute. He would bring the souls of people while he was alive and speak to them about their needs and deliver them. He would see the souls when they left their bodies at the cemetery, and would speak to the souls of the righteous who were in the world to come. They would reveal to him the hidden secrets of the Torah. He knew the physiognomy of people and he knew how to read one's hands. He knew how to read dreams and understand old and new reincarnations, he could look at a person's forehead and know what their thoughts and dreams were, he knew what merits and sins one had by looking at their forehead, he then gave them each a Tikkun. He was full of piousness and respect, humility, fear of heaven, love of G-d and fear of sin. He was inundated with good attributes and good deeds. He knew all of these concepts in any given moment. These wisdoms were always in his bosom and his eyes saw no strangers. He was able to reach these levels because of his great piousness and separation from physicality that came about after many days of studying old and new books. He added much piousness, separation from physicality, purity and holiness which brought him to a level of prophecy, hovering above his illuminated face. These are great matters, that will give witness. They are correct and will witness and say that all who saw this will acknowledge so, for these are things that a human cannot reach in any way through intelligence or science if not for a heavenly prophecy from above and from the teachings of Elijah the Prophet". End of quote.

After the death of the Arizal, a group of important Rabbis from Tzfat who studied Kabballah from Rabbi Chaim Vital and other students of the Arizal who were known as the "Arizal's lion cubs" began to study Kabballah despite the fact that their understanding and knowledge was quite limited. This is why there are a few different versions and exchangeable words. Rabbi Chaim Vital did not want to reveal most of his Torah, so he made due with a small amount of studies from this Torah, yet when he became ill and was unconscious for a few days, people came to his house and copied six hundred pages of his handwriting, over a period of three days. This was Kabballah from the Arizal, may his memory be a blessing, the quick and hasty copying caused many mistakes. Later when Rabbi Chaim Vital and his son Rabbi Shmuel published the writing in an organized and supervised manner there were already different versions that had been distributed around the world that caused much confusion, preventing important accuracy that is so crucial for this kind of wisdom.¹⁸¹

The Kabbalistic Torah according to Rabbi Chaim Vital spread to Damascus, where he lived and to Egypt, where his son Rabbi Shmuel lived. In other countries there were inaccurate versions that had been copied during the time of Rabbi Chaim Vital's illness, as was mentioned above. Amongst the students of the Arizal was Rabbi Yisroel Sorek who published the Torah of the Arizal in Italy. One of his greatest students was Rabbi Menachem Azaria from Pano. He published the Torah of the Arizal according to the method of his Rabbi.¹⁸² The Arizal and his students chose very special students who were great, in order to teach them this Torah. Those who came after him, started to teach whoever wanted to study. Since that period the Kabballah spread around the world and reached Jewish communities in the East who accepted upon themselves to act according to the customs of the Kabbalists of Tzfat and the Arizal, who had been the head of the Kabbalists, may his name be blessed.

¹⁸¹The Chida in his book "*Shem Gedolim*", chapter 8, 21

¹⁸²Rabbi Menachem Azaria from Pano, 308-380. One of the greatest Kabbalists from Italy, well versed in the teaching of Rabbi Moshe Cordovero. He wrote an explanation to the book "*Pardes Rimonim*", written by Rabbi Moshe Cordovero. He named his explanation "*Pelach Harimon*" (Venice). Later he studied with Rabbi Yisrael Sruk who was influenced from the teachings of the Arizal. Rabbi Yisrael taught the Arizal's teachings in Italy. He wrote books on Jewish Law and on Kabbalah. Some of them were printed.

During that period, in Europe, aside from, Italy, the Kabbalistic works were not published until two hundred years later when the Hassidic ways developed.

From this fertile ground, saturated with Kabbalah and hidden secrets that were revealed, the Shabtai Zvi¹⁸³ movement developed. Even though was not able to fully grasp the G-dly concepts.

Had the Kabbalistic studies been taught to to special chosen people, like it had been until the expulsion of the Jews from Spain, it is entirely possible that he would have never been accepted to study these Kabbalistic studies, yet during this period of time everyone studied Kabbalah even though his personality was weak and he had an enormous imagination. He began to mistake himself as the Messiah of the G-d of Jacob. In Gaza there was a "kabbalist" by the name of Nathan HaAzati, who stood by his side and was his prophet. He assisted him and together they enthused the multitudes with the Kabbalistic Torah that was known to them. They knew practical Kabbalah and they used it. They would perform wonders and miracles until the multitudes began to believe in them and consider him (Shabtai Zvi) a Messiah. In the year 5425 the seed of these rotten men had rooted itself as a result of Kabbalistic studies by the multitudes and those who wanted to learn Kabbalah even though they weren't appropriate. In the past the Jews had suffered locally on a minor scale as a result from false messiahs. And here are the results of a false Messiah who was a general disaster to the Jewish people, for the forces of the Kabbalah are great in the eyes of the, multitudes and it has the strength to break through limitations and countries. This false Messiah utilized the innocence of the people spanning east to west, as one, and the European Jews who believed in him as a Messiah. When he converted to Islam, he revealed his shame. He did so, for he claimed that according to the secrets of the Kabbalah, that are built on the Aggadah that G-d creates worlds and destroys them. He continued to trap many good people in his net and converted part of them. This goes on till today, there is a large cult of Shabtai Zvi

¹⁸³ShabtaiTzvi appeared as a "redeemer of Israel" in the year 5425, he the converted to Islam in the month of Elul 5426, many of his followers from Israel converted to Islam after him. He appeared as a "Dibbuk" in Iraq and told everyone what happened to him during his lifetime and after his death. See the *Minchas Yehuda* written by Rabbi Yehuda Petaya in his explanation to the book of Ezekiel 37.

followers in Turkey who pray, and believe in that he is the Messiah. (the Donma Cult). These are the results of studying Kabballah when the one studying is a light headed person who is not decent. He did not read the words of the Tanayim who conditioned an important condition; don't study Kabballah if you are not wise and understanding.

There are two sides to the coin. On one hand the G-dly secrets that are forbidden to reveal to individuals and the one who did so saw the rotten fruits within a short period of time. On the other hand, there are parts filled with the grace of proper character, good behavior and the Torah of reincarnation of souls etc. This is the novel part of kabalistic wisdom, when it is taught to the multitudes it causes them to become stronger and strengthens them spiritually. This does not harm the backbone of Kabballah "the G-dly secrets of practical Kabballah". Many tens of years later, after Shabtai Zvi had already fallen, Rabbi Yisroel Baal- Shem Tov developed this method,¹⁸⁴ through the Hassidic way. He would encourage people in the Eastern European countries who were in a spiritual wasteland. He caused them to become stronger in Torah and in their Judaism. During difficult times, horrible persecution from the hands of difficult masters, this is what stood the Eastern European Jews in good stead and allowed them to keep their faith. Most of the Lithuanian Jews were not drawn to the Hassidic ways, yet Kabballah did penetrate the homes of the great scholars. Rabbi Elijah Of Vilna, who was known as the "*Gaon from Vilnius*"¹⁸⁵ studied Kabballah and taught many students. The most well-known of these students was Rabbi Chaim of Volozhin who was witness to many wonders that he saw his Rabbi perform.¹⁸⁶ This caused a great awareness and people began to honor Kabballah and those who studied it, yet those who studied Kabballah had to be scholarly and over the age of forty.

When it became understood in the Middle East that there was harm caused from the fact that Kabballah was spreading amongst the multitudes, they too began to teach scholars only. They said; "One who

¹⁸⁴Passed away in the year 5520 after teaching many students who followed in his ways and brought the multitudes closer to the Hassidic ways and the Kabbalah.

¹⁸⁵He passed away in the year 5558. He wrote many books on all different Torah subjects. He taught many students revealed Torah and hidden Torah.

¹⁸⁶See the explanation of the Gr"a on the book "*SeferDiTzniuta*" (Vilnus 5581).

has not filled himself with Talmud and Jewish law shall not study the hidden secrets of the Torah". in Jerusalem they founded a special Yeshiva for studying Kabbalah by the name of "Beit El".¹⁸⁷ This Yeshiva was founded by Rabbi Gedaliya Chayun who had arrived in Israel from Turkey. He was the head of the Yeshiva. Rabbi Shalom Sharabi continued to lead the Yeshiva after Rabbi Gedaliya. Rabbi Shalom's special personality made an impression on Kabbalah and he developed a new method for those continuing on the path of the Arizal. He published the main points of his Torah in a book known as, "*Nahar HaShalom*". He was the one who made sure that this Torah shall be studied by individuals only. It was not possible to do this completely for there were many people who were still involved in studying Kabbalah, yet they were not involved in the deepest roots of Kabbalah, jut in the book of the Zohar, and a few other light parts of Kabbalah. The main backbone of Kabbalah, including the secrets of G-d and practical Kabbalah are not taught by Kabbalists and authentic¹⁸⁸, scholars to the public.

We must not forget the Chida¹⁸⁹, who was a great scholar of the revealed and hidden Torah. (he studied for a period of time from the Rashash- Rabbi Shalom Sharabi in Jerusalem). When he saw that people were divided amongst themselves with regards to the laws and the customs and were behaving like two different nations, some people were drawn after the revealed Torah alone and others were drawn after the customs of Kabbalah alone, he combined the two with great wisdom. The was very successful in bringing the people closer to keeping Torah and the commandments. He integrated the customs of the revealed and hidden Torah into the people's lives.

¹⁸⁷ There will be another article on the Beit El Yeshiva describing the Rabbis and their methods and the history of the Kabbalah from their times till our times.

¹⁸⁸ One must be sorry that today there are people who barely know the Talmud. Their Kabbalistic knowledge is very limited. They lecture and they draw the simple multitudes for their entire desire is honor and money. We must also be sorry that there are those people who are not even religious and their entire attitude to Kabbalah is one of science with no emotional connection to the words of the Kabbalah. These people do not consider the Kabbalah to be a way of life a way in which they must follow. The lecturers who lecture on the science of Kabbalah are not holy and religious people who have fear of heaven. They are dealing with words alone, words that have no spiritual meaning. This is expressed in the fact that they don't have faith or a feeling of holiness to the words of the Kabbalah. This is why they can't use practical Kabbalah even if they wanted to for they are not worthy of it.

¹⁸⁹ 484-566- all about his personality see the article.

The letters

The letters in Hebrew are known as "*Otiot*". This comes from the words "*Ot Umofet*". It is thus written about the Shabbat that it is "an *Ot*- sign forever" because the letter- *Ot* is the one who connects between the eternal spiritual existence and (*Sod Hamachshava*- the secret of thinking) until reaching the actual creation. (*Sod Hamaaseh*- the secret of doing).

In reality there is a white paper- this is the essence of air. When a person writes a **letter** the white paper under the letters becomes covered with the letters and all that is seen is the white paper surrounding the shape of the letter. The white is equivalent to air and the writing cuts through the air. When a person speaks his words cut through the air in accordance to the shape of the letters emerging from his mouth. This is the reason why one must study Torah with his mouth for he moves the air waves. Our Sages write: "*Ki chayim hem lemotzahem*"- "They are life for those who say them" – do not read the word "*motzahem*" read it as "*motziahem*"- those who emit the words from their mouth¹⁹⁰.

One who reads Torah with his eyes will perform the commandment of Torah Knowledge yet not the commandment of Torah Learning. Every few words create a word called a "**Teva**". There are 7 attributes in Judaism. One of the attributes is the attribute of Foundation. This attribute causes all of the spiritual lights from the higher places to come together. When these letters fuse together they are called a "**Milah**" a word. For this is the creation of a word. When they all fuse together they activate the kingship to accept the abundance and to affect the lower worlds. This is the reason for it being called a "**Teivah**" – a chest or a box for a word is similar to a chest that accepts all that is put into it.

The letters *chet and tet* are a sign of sin. This is the reason that they are not found in any of the names of the twelve tribes. The name Yitzchak

¹⁹⁰Tractate Eruvin, 54

has a *chet* in it for he loved Esau. He had to correct the letter *chet*. He was the only one of the forefathers who accepted upon himself half of the sins of the people of Israel in order for them to merit redemption¹⁹¹. He accepted half because *chet* symbolizes only half of the sins for there is no *tet*. The second half will be corrected in the future during messianic times by the connection of all twelve tribes and then the "Shivtay Yishurun" will rectify the letter *tet* as was in the "*choshen*"- the breast plate that the high priest wore. Then "*Efrayim lo yatzures Yehuda veYehuda lo yatzures Efrayim*"- the tribe of Efrayim shall not lay siege on the tribe of Judah and the tribe of Judah shall not lay siege on the tribe of Efrayim. This is the reason why as a young man Yitzchak willingly went to get sacrificed for he wanted to rectify the letter *chet* in his name. it is also possible that the existence of the letter *chet* in his name was the reason for him staying in the Holy Land and not traveling abroad in order to prevent the external forces from the letter *chet* and the letter *tet* for the letter *tet* is the extreme between the "Tov and Tahor" (good and pure) to the "Tameh"- (impure). People who repent can elevate themselves by "*Tevila and Teharah*"- (immersing in a ritual bath and purity). This is the reason for the opening on the top of the letter *tet*. *Tet* receives those whose repent from the *chet*, a letter that has an opening on the bottom through which people who had sinned fell through. This may be the reason for the words, describing those who transgress the Shabbat by doing work, "*Mechaleleha mos umas*"- those who transgress the Shabbat shall die. For the Klipa, the external impurities, was able to hold onto the holiness by the opening that faces downwards on the *chet*. This is "Chilul Shabbat" – desecrating the Shabbat.

¹⁹¹Tractate Shabbos 89

The Soul

False prophets were people who had an incredibly strong sense of others. Through this sense they were able to know the future for the future already exists. We travel through a time tunnel and we see the already existing reality as the present, yet one who has good binoculars can see what is afar. He is able to say soon we shall reach the views, we shall reach certain specific houses and trees etc. When we arrive we will see that was right and we may think of him as a prophet and yet he is but a simple man who had a very good pair of long distance binoculars.

When G-d wants to change things in the future there is no false prophet that is able to know that for he sees the future as the **present**. A true prophet sees the changes and is able to warn people of this in his prophecy. This turns into a secret by those who "see what is hidden". The scripture says: "*Ki lo yaseh Hashem Elokim davar ki im gilah sodo el avadav hanivim*"¹⁹² - G-d will not do a thing had he not revealed so to his servants the prophets.

When Jeremiah prophesized in the name of G-d that Jerusalem will be destroyed by the hands of the King of Babel, a false prophet stood across from him and prophesized in the name of G-d a prophesy describing the destruction of the yoke of Babel and the redemption of Israel. He was not a silly man and was not speaking ridiculous words. He saw in his eyes through a time tunnel the calm rosy future that was prepared in advance for the people of Israel, on condition that they keep the Torah and commandments. The only falsehood of his was to say this prophesy in the name of G-d. He did not know the secret of their sins and wrongdoings which caused G-d to change their future and decree a destruction of the Temple. This secret was revealed to Jeremiah's servant. Jeremiah stood and warned people of the following and yet the false prophets were convinced that Jeremiah was scared and was frightening the people for no reason except to cause them to repent. They thought that the goal of repentance "allowed" him to tell falsehoods, G-d forbid. Those who thought that they were seeing a rosy

¹⁹² Amos 3,7

future were not willing to accept the knowledge and the fears that Jeremiah instilled in them just in order to bring them to a stage of repentance. For he believed in speaking the truth. This false prophet was sure of himself. Convinced that he was saying the truth and the falsehoods are found in the mouths of the G-dly prophets.

Zedekiah the king of Judah and his ministers were not fools. They were not politicians who were voted into the kingdom according to how many votes they received from the riffraff at the poles. They were not chosen as kings and ministers because of political conflicts. These people were chosen for they were suitable according to their talents and deeds. People did not believe false prophets because they were fools or for reasons of comfortability. People tended to believe them because they acknowledged the fact that they had great strengths to see the hidden. They knew what they were talking about. "*VelohaminumalcheietetzkyoshveitevelkiyabotzarveoyevbeshareiYerushalyim*" – ¹⁹³The kings of the lands and the peoples did not believe in the arrival of the enemy to the gates of Jerusalem.

This was not because the walls were mighty or the army was strong for fortified walls greater than Jerusalem's and armies mightier than hers had been conquered. The "secret visionaries" who include the wizards and the magicians saw the shining future and in a time tunnel. They saw the future of Jerusalem and were frightened to lose the war. Nebuchadnezzar the king of Babel did not want to conquer Jerusalem for this very reason. He was convinced in a heavenly manner to wage war against the predictions of the future. ¹⁹⁴ For the knowledge of the secrets and the supernatural feelings exist inside many people from the nations of the world. This is achieved in a natural way or when a person is born. There is also a way to study this. One must study and do exercises that disconnect the soul from the body in order to see a future vision. Every soul sees and knows the past, present and future, from the beginning of the world until the end of the world with no limitations whatsoever. The only limitation is the body and the mind who create a barrier to the soul. To limit it to materialism and the visions that the materialistic eye sees.

¹⁹³Lamentations 4, 12

¹⁹⁴Sanhedrin 96

Any way that causes one's soul to leave their body temporarily bring the soul to a vision of the future. This is how those who read dreams, telepathy, hypnosis and others understand these things.

The soul sees the action in this materialistic world when it separates from the body. This is done according to one's value and spiritual level. One sees the actions in the spiritual worlds while gentiles see the actions in space and in the underworlds. There are demons and external forces that communicate with them and guide them spiritually, heaven forbid. The soul of a Jew includes a G-dly part from above. When a Jew behaves in accordance with the Torah and lives a life of purity he is able to see visions of the eternal worlds above. He is able to see the Divine presence of G-d, angles and the radiant splendor of the majestic glory of G-d. This is known as "*Merkavah*"- chariot and "*pardes*" an acronym for the four levels of understanding Torah. These are the levels of Rabbi Ishmael and his Rabbis, Rabbi Akiva and friends.¹⁹⁵

This is the actual reason for the creation of people in a materialistic body. For this is the way for people to purify themselves. According to their level they will be able to see visions of the upper worlds. Yet after the sin of the tree of knowledge there is no way to achieve this kind of disconnection from one's body.

The disconnection is not complete for one would die if it were to be. A spiritual umbilical cord connects between one's navel to the spiritual navel. For this is why one is promised an eternal light and an eternal life without the limitations of the body according to the levels he reached while living in his materialistic body. Yet when one disconnects from his body because of death his soul loses the ability to advance spiritually while coping with trials and materialistic sensations. (This is why our great sages did not want to die. They did not want to lose the ability to advance spiritually while living in their bodies). In the future when the sin of the tree of knowledge will become rectified the dead will arise and people will enjoy the best of both worlds, they will eat and drink in order to elevate their spiritual strengths by attaching them to the spiritual strengths found in food. One will live a life of spiritual elevation and advancement to high levels and he will also be able to disconnect

¹⁹⁵The book of Hilchos, and Tractate Chagiga 14

himself from his body and enjoy the higher worlds of spirituality in accordance to the level he reached. This is the meaning of the words: "*Veyechazu et HaElokim, veochlu veshtu*"¹⁹⁶ – they saw G-d and they ate and drank. The explanation is: because they saw visions of G-d they were able to eat and drink and reach the highest levels. Possibly one can explain the incredible visions as visions that were seen in the merit of them eating and drinking properly and not in a gluttonous way. They ate purely for the soul and were able to elevate themselves to this high level.

Our sages tell us ¹⁹⁷ that the Garden of Eden is sixty times the size of this world. Eden is sixty times the size of the Garden. The Garden of Eden exists in this world and the rivers that flow from it are known to us. The Tigris, the Euphrates, the Nile and the Blue Nile. There is a story in the Talmud¹⁹⁸ stating that Alexzander the Great who arrived at the gates of the Garden of Eden. There is a story about Rabbi Joshua the son of Levi who arrived at the gates of the Garden of Eden with his mother-in-law.¹⁹⁹ The explanation is that this world has very little material and much volume. There is a world parallel to this world, an additional spiritual world that exists inside of us. This spiritual world is a counterweight to our world. A world in which exists a Garden of Eden (in this world) mentioned in the Torah. The rivers flow out of it and turn from spiritual to materialistic at known places. Before the sin Adam was able to pass from one state to the other. He was able to fuse the two states together in beautiful harmony that brought together the acknowledgment of the Creator and the eternal worlds in complete perfection. The sin caused Adam to become expelled from the Garden of Eden and he was left in this part alone.

The souls of the dead, the demons and spirits exist in great multitudes amongst us. They do not seem to be on the other side of the materialism, for when Elisha opened the eyes of the young lad in order

¹⁹⁶Leviticus 24,11

¹⁹⁷Pesachim 94

¹⁹⁸Tractate Tamid 32

¹⁹⁹Kesubos 77

for him to see beyond materialism, he saw that many of ours are theirs.²⁰⁰

There are many pure spiritual forces such as the angles. (whose spirituality is beyond the infra- violet) they are difficult to obtain, the impure demons (whose spirituality is under the infra-red) are easier to communicate with and receive guidance and help from them. Yet the soul who does so will fall and connect to them. When that soul leaves its body after death, the soul will not be able to receive the eternal light of pure spirituality which he could have received had he acted and behaved properly. This soul will be captive forever amongst the people of the underworld who assisted it while it was still part of a body.

When the soul acknowledges the truth and understands the difference between the pure spiritual forces and the place he is in now, a place of darkness, the soul will suffer terribly forever.

There were false prophets who did not have the sensitivity to see the future. Their entire knowledge came from these impure forces, demons and spirits who were known to them as "spiritual counselors" and "beings from other worlds". These impure spirits caused them to make mistakes. To see and know things they saw. These prophets said these visions in the name of G-d for they were convinced that these counselors were angles of G-d, pure forces. They did not know that their deeds were imperfect and this is what caused them to fall into the depths of impure forces. These forces exist today; they have not changed. They are known as "spiritual clinics" and "*Mekubalim*" of sorts. There are those who deal in these impure forces and they cause impurity to their souls and to those who approach them for assistance. They cause tremendous harm to those people for after they die they will not be able to enjoy the eternal spiritual light. (Unless they repent before death and cancel all of their connections with these forces and all of the assistance that they received).

²⁰⁰Kings 2, 6,17 (By the way, after the six-day war Egyptian soldiers who surrendered were taken captive. Many of them said they saw great huge armies, made up of elderly men wearing white who frightened them and caused them to surrender. Those telling the story did not know that others were telling the same story.)

The Torah and the commandments were not given for the body and its health. They were given to the soul and the spiritual forces. The *Ruach* and the *Neshama*. (pure spirit and higher soul). One who sins may not necessarily become ill in his body or mind. (known as mental illness) yet his spiritual soul becomes injured as a result of his sins. When the soul disconnects from the body during death the soul will become subject to these injuries and will suffer terribly from them. While one exists in his body he will not be aware of all of this for he will lose his free will. This is why it is easier not to lay with a woman who has AIDS, than to lay with a healthy woman who just had her period or saw even a drop of blood come out of her uterus, before she immersed herself in a ritual bath for she is considered a "*Niddah*" and laying with a woman who is in *Niddah* causes excommunication of the soul for both participants. The suffering from the excommunication is not immediate and is not tangible while one's soul is connected to its body. The awareness of the consequences once the soul departs from the body is lacking.

The Torah commands us to be cautious and to stay away from sins. We must understand that these sins are poison for the soul. In the very same way one is afraid to eat poison for he understands that dying is not a punishment for eating the poison it is the dangerous reality so too the Torah wants us to understand that the sin in of itself causes harm and makes one's soul suffer. This is not a punishment this is a reality. On the other hand, keeping the commandments does not mean that one will have a happy, healthy, materialistic life for one's fate is decreed on Rosh Hashanah according to one's deeds in this lifetime and in previous lifetimes.

When the commandments are explained to a person according to the deeper understandings of the soul, everything becomes easy and understood. In the same way one stays away and is frightened to eat poisons food and not from the punishment of the government for those who eat the poison, so too the fear from the sin, understanding the tremendous damage that it will cause to the soul is greater than the punishment that he will receive in the future. The truth is that this is not a punishment this a process of cleansing the soul from its stains. When this is all explained to a child at a young age, he understands that

things are prohibited because they are impure and they are likely to hurt one's soul when he grows up and understands what a soul is, and then everything will become very clear to him.

Our sages tell us ²⁰¹ "*Tinok bebeten imo, "ner" daluk al rosho, veroeh misof haolam ad sofo*"- A baby in his mother's womb has a "candle" upon its head and sees from one end of the world to the other. A candle means the *Neshama*– the higher soul and the spirit of the *Nefesh*- the soul. (acronym *ner*- candle). The *Neshama*- the higher soul is not inside of him for he is developing inside the womb. The soul is inside of him already. The spirit of the *Nefesh*- the soul is called "*yanika*"- suckling, and this becomes a part of the baby at birth. The *Neshama* of the *Nefesh* (higher soul of the soul) is called the "*Mochin*". This part of the soul enters a child at the age of two. At the age of thirteen for a boy and twelve for a girl it completes its entry into the body. Even when this soul is still hovering above their heads they are considered to be perfect in their spirituality. This is how one can see from the beginning of the world till the end of the world. He receives Torah knowledge and worldly knowledge. For the brain is yet to bother the absorbment of these spiritual matters. For it is said that the sky is similar to a curtain, the morning comes and the evening leaves.²⁰² It seems as though this is similar to a "*Mambrenah*"- a membrane that passes the voices and the noises from the frequency of earth to spiritual skies and vice versa. The voices of this world turn into the voices of the world to come and vice versa. This is why prayer must be uttered in one's mouth and not just in thought. For when the prayer goes through air waves it will arrive at the curtain and will turn into a spiritual reality. This is how we learn the laws of blowing the Shofar- Ram's Horn. How many times should one blow and what is the order of the blowing. The longer and shorter blows and the trembling that touches the curtain in the correct way in order to arouse spiritual forces in the lofty worlds. This is what everyone learned in the past. Many years ago no one knew anything about germs even though it existed and caused much damage. Today everyone cleans and disinfects their hands and food in order to stay safe. There is no way to see a germ unless you look at it through special machines in the

²⁰¹Niddah 30

²⁰²Chagigah 12

laboratories. So too are the demons and the rest of the spiritual forces existing in the air. Our sages who knew they existed commanded us to wash out hands according to the laws of ritual hand washing, uncovered beverages etc. There is yet to be a Louis Pasteur to discover them. They will be discovered and they will be seen with the assistance of some special machines. A human mind will discover how to do this G-d willing. The camera was developed and it can capture on film the aura so too will a camera that can capture on film spirits and demons.

The commandments are meant for the soul that can't be seen. A woman who is in Niddah, impure from menstruating, who bathes in a warm, clean and perfumed bath is considered impure until she immerses herself according to Jewish law in a Kosher *Mikva*— (Ritual Bath). Every man upon waking is rendered impure even though his hands may be physically clean. The impurity does not leave his hands when he washes them, even if he were to wash them with the best soaps and perfumes. He must wash his hands in regular water using a washing cup six times, alternating hands.

A person is created in the image of G-d. Inside of a human being is an entire system in which he is able to eat and digest food. The most important reality is not the "World to Come" which benefits the soul, spirit and higher soul alone. The important reality is the resuscitation of the dead and the time in which we will go return to living with all the *Ner"an* strengths, combined with the normal systems of man.

One who loses his will to learn Torah or perform the commandments of G-d, probably ate a forbidden food or became impure from one of the many impurities. The impure spirit that exists in unclean food affects one's soul and causes one to change without realizing and understanding what it is that is happening to him. He is guilty for he was the one who created an opening for the impurities to enter his body.

The soul feels the feelings of the body even after it has left the body. Just as one feels happy, frightened or hungry in a dream. The soul accustoms itself to the desires of the body and reacts accordingly even though it has already left the body. Just as the deceased father of Kidur came to him in a dream in order to tell him to steal the money of the

rabbinical teacher²⁰³ for the soul is attached to the body in this world and after death in the world to come. This is the reason for the many laws of mourning. All of the above used to be passed down from generation to generation in addition to the laws.

The air around us can be turned into water by a freezing process. It will take up space and weight even though we don't really feel it. So too are the spiritual forces that surround us. We do not feel them in reality and yet they have positive and negative strengths. This is where we learn the laws of purity from. This is where we learn the prohibitions and the allowances' from. Just as one who gets hurt from radiation does not feel any wetness, or heat, cold or electrical shocks. And yet his entire immune system has been destroyed. So too with spiritual entities that destroy one's soul with excommunication and heavenly death. The soul becomes injured without one feeling the injury. The medicine for the injured soul is repentance. Repentance brings the soul back to its original state.

The four groups of people who do not merit to accept the *Shechina*-Divine Spirit are: liars, flatterers, mockers, and gossipers. They are worse than a murderer who dies without repenting. After their great suffering and terrible punishments, they will yet merit to see the Divine Spirit of G-d.

Any one of those people from these four groups mentioned above who die without repenting will suffer and get punished and will still be unable to merit the G-dly light until they return to this world as a reincarnated soul. They will suffer terribly and will have to withstand the urge to repeat the sins they committed, and only then will they bring upon their soul the correction to their deeds. There is no differentiation in heaven between white lies and regular lies. Every lie uses negative forces and its results are always damaging. One's soul cannot die before it goes through a kind of purification. Suffering is not a punishment it is a direct result of sin.

There are different kinds of spiritual excommunication they are not similar to the kind of excommunication of one who eats food on Yom

²⁰³Yuma 83

Kippur, one who eats forbidden fats or blood or has relations with a menstruating woman. There is a kind of spiritual excommunication that destroys one's spiritual vision. In this world he will be similar to a blind man who cannot see the good that exists.

One who sleeps is considered to be in a state of one sixtieth of death. If one does not sleep for an entire night because he stays awake learning Torah he will become attached to the life of Torah and this will atone for one of his spiritual excommunications for every night. Life is from the elevated "crown" and when one hurts himself spiritually he becomes excommunicated. When he repents he returns to the "crown".

The very first sin started with the eyes. As is written: "the woman was seeking". The atonement for spiritual excommunication is by losing sleep and utilizing that time to learn Torah, for Torah is the secret of all things. King David said "I have done bad in Your eyes". He did not say, I have done bad before You for "The eyes of G-d transverse the land". It is possible that this causes harm G-d forbid to the secret of the eyes. There are sins that cause poverty and their atonement and correction is through ritual hand washing. The letters of the Hebrew word for ritual hand washing "*Ani*" are the first letters of the words "*Al Ntilat - Yadyim*" –(upon the ritual of washing hands). One who washes his hands with an abundance of water will merit wealth for he is the one who brings upon himself purity from the source of the eyes. A spring of water is called a "*Mayan*"- this word comes from the word "*Ayin*"- eye. A spring brings an abundance of water. The blessings that are categorized as "Blessing for the eye" are blessings that atone for spiritual damage done by one's eyes. Especially the Blessing of "*Shechianu*" upon seeing a new fruit. This why Josef who made sure not to see immodest images and protected his eyes from looking at the wife of his master, and the girls of Egypt when he was young and lonely was able to merit a kingdom that was a source of abundance to all. For protecting one's eyes from seeing immodest images is considered an atonement for spiritual excommunication and turns into a crown of glory.

The goal of one's soul is to be inside the body for a limited amount of time in this world in order to exist in a framework of choice between good and bad. The soul must be a reality that is connected to a body

that has physical needs. In order to be able to choose between good and bad the impure forces must show their strengths by performing wonders.

Man was created in the "image of G-d" this is why he is a vessel for heavenly abundance. This is the reason that he may merit spiritual visions and prophecy. Yet sins damage this vessel and cause one to be unable to accept the abundance.

People have natural characteristics that they were born with. These characteristics are different according to the light of the stars at the precise hour of one's birth. They are also dependent on the characteristics of one's surroundings. A miser shall not change his characteristics and become an overly generous man vice versa. One must find a way to direct these characteristics in a positive form in order to use them and control them.

One who is born with an innate pull towards homosexual behavior must make sure to stay away from this prohibition just like any other person. This is his nature and the reason for it is because of his sins in previous lives. His atonement will be to fight this nature and conquer it. People are pulled to the sins that they sinned in, in previous lifetimes.

Even though the nation of Israel stood at Mount Sinai and heard the voice of G-d, they still made a golden calf because the ability to choose between good and evil was not taken away from them. Mount Sinai actually caused their evil inclination to become stronger for " those who are greater (spiritually) from their friends have a greater inclination to do evil". Their evil inclination became strengthened and caused them to sin.

The Torah was given on the sixth day of Sivan. This day falls on the day of "*Yesod*". *Yesod* is a great concept in the Torah and in the world. The New Year falls on the sixth day of the creation of the world for the same reason. This is the secret to peace and love in the home. When one damages his "*Yesod*"- the holy covenant, his creation in the image of G-d is taken away from him and he is exposed to time hazards Usually this damage will hurt one's health or livelihood etc. If this does not bother him this is quite serious for this is a sign that he is now a person who

falls under the category of spiritual excommunication. He has no connection between his spiritual level to his doings in this world.

The letter "Vav" is a letter of life. It exists in the word "Mavet" –death because death is just a transition between one kind of life to another. The outer shell is considered to be death and there is a spark of holiness that reignites according to the secret of "You revive everyone".

When our Sages told us that every day a heavenly voice emerges from Mount Sinai or that the voice of a man at the time of his death is heard from one end of the earth to the other are real sayings. The voice is not heard by humans for it is not on our wavelength. This includes all that is said about vision as well.

The soul includes two candles. A lower candle that is the soul- the spirit and an elevated candle that is the spiritual soul. This is why the main commandment of lighting a candle in honor of the Sabbath is to light one candle parallel to the elevated one. And yet the custom of all women is to light at least two candles, parallel to both aspects of the soul. This commandment is so important that our Sages tell us that it is more important to buy candles for the Sabbath then it is to buy wine for Kiddush. For when there is not enough money for both, the candle is the important one that will bring love and peace into the home. The meaning of this is not that one little candle will bring about love and peace. The entire entity of marriage under a *Chuppah* – marriage canopy and the *Kidushin*- sanctification of the marriage is what connects between the husband and wife. The sanctification is what brings light to the lower candle and intertwines their souls. The marriage canopy ignites the higher candle and fuses their soul into one's entity. The Sabbath candles cause the soul, the spirit and the extra soul that arrives for the Sabbath to intertwine with each other. This is known and a home of peace and love.

The soul of a non-Jew is happy with just seven Noahite commandments for this soul comes from a different source and is not sourced in the souls of the people of Israel. When a Jew comes to this world as a reincarnated soul of a non-Jew he arrives in the body of a non-Jew and

he is considered to be a gentile unless he converts according to Jewish law.

Many people have dreams that turn into reality. Some people feel that things are about to happen to them with no explanation. This proves that people are not just a piece of flesh and blood that was created by some gene mutation. This is a direct outcome of a spiritual soul that exists and is active in the body. Regarding this there is no difference between Jews and non-Jews for even non-Jews have a soul that is sourced in spirituality. For they are the handiwork of G-d. The difference between Jews and others is the connection that they have with G-d. This connection is an entity of "the chosen people". The people who are able to soar higher and higher spiritually and change creation with their deeds.

An angel and also the soul of a man are spiritual. They can be large or small depending on their own will. When they are physical they are the size of one's body.

Magic

There are two forces G-d created. One of the forces was created upon the positive and the other one was created upon the negative. As it says "*yotzer or uvoreh choshech oseh shalom uvoreh ra*" - Who creates light and creates darkness, makes peace and creates evil²⁰⁴. The angles from the upper worlds are spiritual and are sourced in the positive. The demons are sourced in negativity. They are known as "The other side" or in Aramaic "*The Sitra - Achra*".

A person who communicates with the other side in order to receive help seems to feel that he has been granted positive things such as money, wealth, honor and love etc. The price he pays for this is his connection to these evil forces. After his death he will arrive at the world of after death and will find himself one of them. One who connects himself to the positive and uses positive forces for materialistic purposes, for the purpose of money, honor etc. will find that these positive forces take revenge for the mere fact that he disturbed them. If he uses these forces for health, studies or peace and he is an upright person he will not be avenged upon, if he is not an upright person he will be punished. A good man who does good deeds, who is pure in his thoughts and connected to G-d uses the holy names and their effects with the powers of the spiritual counts that are all sourced in G-d, with no assistance from the angles becomes connected to the Creator of the Universe and becomes elevated. It is said about this type of person: "*asagvehu ki yada shemi yikrani veanehu*"- I shall elevate him for my name is known to him, he shall call and I will answer.²⁰⁵

The forces of evil seem to be of assistance when they are needed and yet at the end of the day they just cause problems and troubles. This is why they are of assistance to each and every person immediately for they do not care about the final results they care about the moment. The pay for their assistance by taking a part of the strengths that the assisted soul possesses. If the one assisted did not receive any

²⁰⁴Isiah 45, 7

²⁰⁵Psalms 91, 15

materialistic pay for his deeds than more of his strengths fall into the hands of the evil forces. If he were to pay an enormous amount of money to the evil force that assisted him, parts of his soul would fall into the hands of the evil forces and they would take their part from him and he would be considered an idol.

This is why whenever one turns to these forces for assistance he is literally selling his soul to the Satan. The question is what percent of his soul is he selling. The acts that counter the above are acts that use positive forces from angles and the holy names, by a person who is suitable. The assistance given through the positive forces is consistent. This is why it is not always given immediately. It is not given to just anyone, only to those who deserve it. If the fulfillment of the wish could cause damage in any way, the positive forces will abstain from assistance for they do not want any kind of bad to emerge from their assistance. The evil forces are called "Spirits and Demons". **Spirits**- for they do not have a physical body. They are just a spirit that moves the body. They are able to materialize in a partial form and to seem as though they are a body of an animal, bird or person, yet this is done for a short time for a specific need. **Demons**- are called "*Shedim*"- this is an implication of their lacking. This world was created by G-d who used the holy name "**Sha- dai**" – as is written "I am G-d, *Sha-dai*". Our sages explain that this name teaches us that everything in this world is created within the limitations of shapes and material. They explain this word is derived from: "Who commanded His world to stop for it was enough". These ideas cause one to have peace and harmony in one's home and to bring the many parts together. The word *Shed* is derived from the word "*Sha-dai*" just as the letter *Hey* symbolizes the G-dly force known in the spiritual worlds as "The world to come". This is what causes peace in this world.²⁰⁶ This is the missing letter. The fact that it is lacking appears to be in the last letter of the holy name "*Sha-dai*". The beginning is the same for the differences between the forces of good and evil are not pronounced in the beginning. It seems as though they are equal. Only at the end do we see that when the act is affected by the forces of good, sourced in holiness do we see the positive results from the force of "*Sha-*

²⁰⁶Genesis, 2, 4 - Rashi there.

dai". The results of the impure forces will always be negative for the letter *Hey* is missing. Moses and Bilaam were known as prophets and yet they did not draw their prophecies from the same source. The results were seen afterwards, later on when Moses who was sourced in purity did miracles that were helpful and of assistance and Bilaam used the forces of evil and witchcraft. In the end nothing at all helped his assistants and he was killed alongside them.²⁰⁷

When Moses hit the rock and water spurted out, the water was created there and then. If Bilaam had hit the rock in order to make water flow from it he would have shown the onlookers how he got water out of the rock. He would have done this by bringing the water from a demonic source. So too during the plague of lice the demons were not able to collect them from a different place and that is why they were willing to admit the fact that the lice came from the strength of G-d and Moses His prophet. They were willing to say: "*etzba Elokim hee*" - This is the finger of G-d.²⁰⁸ It seems as though both forces are doing the same act yet there is free choice to decide which force to choose. This is why the evil forces have the ability to seem as though they are of assistance.

Future telling using the forces of demons, spirit oil and eggs, and spirit of the toe, can be disappointing. As is explained in the Talmud²⁰⁹ there are demons and spirits of the cup that are created through holy names, there are those that are created through names of impurity. Both forces are used by bringing the spirits up in a cup to tell people secrets and the future. Sometimes they say the truth and other times they are wrong. There are also spirits and demons who come to nine-year-old children through their big toe or their nails and they answer all of their questions. Some people examine or cancel the evil eye by breaking an egg on its tip. They mention the name of the person who caused the evil eye. All of this comes from the forces of the evil spirit. There are those who light oil wicks in order to receive their effects. All of these people are considered **"Magicians who perform magic"**, They are mentioned as those who were the wizards of Egypt. **"Those who use their forces become intertwined with their impurity and lose their part in the world to**

²⁰⁷Numbers 31,8

²⁰⁸Exodus 8, 15 -Rashi

²⁰⁹Sanhedrin 101

come". Honesty and Falsehood use the two together. This is different than the way of the Divine Spirit. The Divine Spirit is not quick to assist or avenge a person because of his sins. Yet when it does answer it speaks the truth. When it assists its help is eternal and true. Quite different from the assistance of the impure *Klipot* who are quick to assist in the moment and then later take terrible revenge with interest. May G-d protect us.

A person connects to the items in which he comes in contact with, or the people whom which he speaks with. This is the case with materialistic items and for the more so with spiritual forces. If the forces are negative they turn the person into a negative person and if the forces are positive they will give the man positive strengths. Yet If one is not pure enough to use them he will get hurt and will hurt others.

There are souls that are naturally closer to spirituality than other and they understand things on their own without a connection to either one of these forces. The soul in of itself is active and as much as one makes sure not to connect to physical lust, so too ones soul will awaken, acknowledge and feel the positive forces of spirituality according to the time and place.

The Status of a Women in Judaism

The framework for the differences between a man and a woman in Judaism have to do with the following subjects: **education, marital relations and judgment.**

A man is prohibited to **educate** or teach his daughter Torah beside for teaching her the Bible and the laws regarding the commandments. **The Commandments** are limited for a woman to negative commandments and to the commandments that are practiced regularly. Commandments that are dependent on time such as: A four cornered garment- *Tzitzit*, phylacteries, succah, lulav etc. are commandments that women are exempt from. In terms of **marital relations**, a woman must marry according to Jewish law, must have *Ktuba*- Jewish marital document, a *get*- a Jewish divorce document, a woman must perform the ritual of "*chalitza* -removal of a shoe under Levirate law, and levirate marriage (the marriage of a man to his late brother's childless widow). In relationship to judgment, a woman's testimony is invalid, she is not appointed for communal positions and does not take part in her father's inheritance. I will explain these points in a general manner.

Indeed, teaching Torah to women, was not prohibited in terms of all Jewish studies. The prohibition is for the father to teach his daughter Torah, for most girls do not plan to study holy scripture. They will not put their knowledge to use when they grow older as Rabbi's do. This will be explained. Women shall study subjects that touch their heart. This is the reason that a father shall not teach his daughter the Oral Torah for this serves no purpose. Yet if a girl shows interest and desires to learn these subjects, she will not only receive much reward for the learning she will actually be able to reach the level of prophecy as did the Prophetesses, Deborah, Esther, Abigail and Huldah. More so, shall she become so great that she will be appointed as a judge, will bring justice, and will teach, similar to the prophet Deborah who reigned over Israel²¹⁰ and Brururia the wife of Rabbi Meir who studied and taught the Sages²¹¹.

²¹⁰Judges, 4, 1

²¹¹Eruvin, 53, Pessachim 62

This is the words of the law: "a woman who studies Torah receives reward even though our sages said that one shall not teach his daughter Torah, for most women do not plan on apprenticing themselves to Torah, they will turn the words of Torah into words of vanity."²¹²

In conjunction with the point of **exempting them from all commandments that are dependent on time**, the Torah exempted women for they are unable to take care of their home and their children, a task that is cast upon them in the most natural manner, and also withstand the pressure of having to perform and keep all of the commandments. Such as *Tzitzit* and Phylacteries and all other commandments that are dependent on time. This could potentially cause fighting between a couple when the husband needs her to perform a task in the home she will tell him to wait for she is unavailable. She did not yet put on phylacteries or shake the *lulav*. The Torah is good and pleasant and all of its ways are peaceful. Torah prohibits a woman and yet she is allowed to study and to receive reward.

Regarding matters of marital relations, a woman cannot become sanctified for marriage unless it is her ultimate will. Any pressure, force or mistake during the act of sanctification for a marriage cancels the entire marriage wholly. A man is the main one to sanctify and the woman is the one being sanctified passively. Yet this is all following the marriage document in which the husband is required to feed and clothe his wife, have marital relations with her, redeem her if she were to be taken captive, and bury her. In case of his death she would be financed from his money and property during her entire widowhood. Her daughters would be taken care of till their marriage and her sons would inherit the money she was to receive from her marriage document in addition to their part of their inheritance. This is all considered to be her money from the *Ktuba*- Marriage document, for they are the compensation a man is obligated to give to his wife in the case of divorce or death.

There has never been a law as beautiful as this obligating the husband to give his wife a monetary compensation in case of a divorce or death,

²¹²ShulchanAruch, YorehDeah, paragraph 246

even if she was unable to provide a dowry. It is important to mention that a woman who brings a dowry with her to the marriage must make sure that the amount written in her *Ketuba*- marriage document is higher than the amount of her dowry as is the amount of the compensation obligated according to the laws of the *Ktuba*- marriage document. A woman is obligated to him as is stated in her *Ktuba*-marriage document. She must give him four things: the work of her hands, her findings, the fruits of her assets- "*nichsey milug*"- these are the assets that were given to her and not to her husband, they are known as "*nichsei tzon barzel*", her inheritance, this is the minimum compared to his obligations to her and may times her obligations are non-existent. She has the ability to cancel this for many times a woman who is working and making a lot of money will tell her husband that she is not being fed from his pocket and her income belongs to her for she feeds herself. Yet a man cannot tell his wife to go work in order to support and provide for herself. For he is obligated to provide for her.²¹³. The reason that her findings are owned by her husband is a matter regarding the love and peace in their home, for if a woman finds something her husband could say, she is provided for and yet she takes her finding for herself. Her inheritance could also be omitted from the *Ktuba* if she conditions so before she is sanctified²¹⁴. This is conditioned in the matter of *Kedushin*- sanctifying the marriage. From here we proceed to divorce. It is natural that the one who is the dominant party when sanctifying his wife will be the one who is dominant when he must get divorced. This is the reason for the man being the one to give the *Get*- Jewish divorce document. The woman receives it and even though according to law, a husband could divorce his wife against her will. The custom in all Jewish communities is that a woman does not get divorced against her own will for the husband must pay her according to the *Ktuba*- the marriage document.

Regarding he matter of Chalitza and Yibum (as explained above), despite the fact that the Torah commanded us to follow its laws even if we do not have enough wisdom to understand why, we must perform them. We must give an explanation and say that even this

²¹³ShulchanAruch, Even Haezer paragraph 69

²¹⁴ibid

commandment was given to a woman for her own good. We are dealing with a woman who is a widow with no sons who usually has a difficult time marrying again. The Torah commanded the brother to perform a kind deed for his deceased brother, who will be relived knowing that his widow has been provided for, and is not troubled. This way she will not be left with no support and warmth from the family. She will live a good life in the bosom of his family. There are situations in which the good of the woman or the brother prevent them to get married. This is when *Chalitzah* must be performed. The brother says explicitly that he is uninterested in marrying her and she spits in his face in order to show him disrespect and to show him that despite his refusal there is absolutely nothing wrong with her and that is not the reason he is not marrying her and then she is permitted to marry another man. (These are the reasons according to our simple understanding, later on there will be an explanation on a deeper level according to the secret of the matter).

Regarding the matter of judgement, a woman is unqualified to be a witness. The reason is not that she is untrustworthy, actually women are trusted in the same way two witnesses would be, regarding very important matters. For example, a midwife is trusted to tell us how many children she delivered that day and who the baby's parents are. She declares if the child born to parents of a Cohen, Levite or Israelite. She is trusted explicitly when she witnesses her husband's death etc. Yet a woman's honor is more important than the honor of a man, therefore she is not able to testify in court according to Torah law for testifying in court means that the judge will have to cross examine her and he may do so in a strong and stubborn way which may hurt her honor.²¹⁵

By the way, the Kashrut and the disqualification of witnesses is not dependent on the fear of the witness lying or speaking inaccurately, for even Moses and Aharon could not testify together- two relatives are disqualified. An additional reason for a woman to be disqualified as a witness is the same reason that women do not have communal roles connected to the legal system, such as being a judge etc. The reason for

²¹⁵As is written in the Tractate of Yevamos 43: "A shame to a woman who has to come to court, as it says "a man does not want his wife shamed in court" Kesubos, 75.

this is the modesty of a woman. A man in his nature is coarser and rougher in his actions. A woman's nature is to be gentle and more sensitive regarding her honor. She could be hurt if one makes fun of her or yells at her. All kinds of impure thoughts of men about her could damage her sensitive honor. This is the reason that a woman must be dressed modestly and behave in a modest manner when she is around other men.

Our sages who understood the depth of a woman's sensitivity and understood the G-dly reasoning and Jewish law that is founded on the base of sensitivity express this in a short yet inclusive sentence: "a woman is lightheaded"²¹⁶, a woman's deep understanding is greater than a man's.²¹⁷ For knowledge cause ones intelligence to take control. A woman is too lightheaded and weak, for woman on principal are more sensitive and emotional. When they have a conflict between their intelligence and emotions they will be inclined to follow their emotions. Interms of understanding the meaning of the matter women are greater than men. In their great strength they were able to hold onto their husband's hearts in Egypt .The entire Jewish nation was able to survive the hundreds of years of exile in their merit. This is why our sages say " In the merit of righteous women, our forefathers were redeemed from Egypt".²¹⁸ There is no question about it, the Jewish people would have broken and fallen into the depths of despair and would have bordered on wanting to commit suicide if not for the women. The women did not sin with the Golden Calf.²¹⁹ They had a deep and pure understanding that came from Mount. Sinai. "when a simple maidservant looked at the red sea she saw visions that were not seen by the prophet Ezekiel who saw the holy chariot of G-d".²²⁰

Our sages paid attention to the feelings and emotions of women. In another place we find the saying: "A man must always be careful with his wife's feelings for when she is sensitive her feeling are hurt easily, even if she is short and bent over her must listen to her advice regarding the

²¹⁶ Tractate Kidushin 80

²¹⁷ Tractate Niddah 45

²¹⁸ Tractate Sotah 11

²¹⁹ Numbers Rabbah, parshasPinchas

²²⁰ The Zohar on parshasBeshalach, 63, see the Rashi on Exodus 15b.

home and property. A man must always be careful to honor his wife for the blessing exists in his home, in the merit of his wife. Rava commanded his fellow townspeople to honor their wives in order to merit wealth and happiness.²²¹

Regarding inheritance, the Torah delves into the depths of a person's feelings. Despite a man's tremendous love for his daughters he would rather have his sons, who will continue his legacy, inherit the money and not his sons-in-law who took his daughters as wives.²²² Regarding his unwed daughters, he obligated himself in the *Ktuba* to finance them till they get married. Even more so his unwed daughters take a large sum of money for their wedding expenses, known as "*Asor Nicholsi*". This is ten percent of his wealth to every daughter, or according to the understanding and custom of his other daughters who were wed in his lifetime.²²³ Moreover a father is allowed to give his daughters as he wishes in his will, using the language of a gift, or orally if his illness is life threatening.²²⁴

The differences between a man and women in the laws of the Torah are explained in Kabbalah. Our sages have also revealed secrets that were known to all during Biblical times. These secrets were known to adults and children as well.

Talmudic sages gave us hints through shortened sentences such as: "A daughter born first is a good sign for the boys following."²²⁵ , "In the world to come the righteous sit with their crowns upon their heads"²²⁶ etc. This secret is sourced in the matter of the creation of the world as was brought down in the commentaries and in Rashi on the Torah. In the very beginning of the creation G-d wanted to create the world according to the attribute of harsh judgment. Yet when he saw that the world could not exist with harsh judgment only, G-d included the attribute of mercy and had mercy advance to before the judgment. This is why the

²²¹Tractate BavaMetzeah 59

²²²Tractate Bava Basra141. This is why they said that with regards to sustenance, during his lifetime he would rather give her and not to his sons, and regarding a man's love to his daughters see Tractate Eruvin 87.

²²³ShulchanAruch, Even Haezer paragraph 113

²²⁴ShulchanAruch, ChoshenMishpat paragraph 281

²²⁵Baba Basra, 141

²²⁶Brachos, 17

name Elokim (G-d's name of judgment) is mentioned for it symbolizes the strength of judgment. At the very end it says: "*beyom aso Hashem Elokim erez veshamayim*"- On the day that Hashem Elokim -G-d created the heavens and the earth", the name of G-d that symbolizes mercy is mentioned before the name that symbolizes judgment.²²⁷

According to Kabbalistic symbols a woman symbolizes judgment and a male symbolizes mercy. Mercy is second in importance and yet was advanced to be first in order for the world to exist. This is why "a daughter born first is a good sign for the boys", for this father brought a girl to the world first as was the initial desire of G-d. In the future when the world will be led according to G-d's original desires, the righteous will be sitting with their crowns - these are the women who are like crowns, upon their heads²²⁸, who are sitting on a higher spiritual level than the men and seem to be upon their heads. This is why women are exempt from oral Torah study. The written Torah symbolizes mercy and the oral Torah symbolizes judgment. Women do not need the written and oral Torah for they are both considered to have the same symbolism. Women are born at a level of spiritual correction that men lack. This is the reason for their exemption from most of the commandments that are dependent on time. The commandments are meant to correct those who perform them and the female who is corrected has no need to do the actions that lead to correction. Regarding the matter of legal systems because women are considered to symbolize the attribute of judgment they shall not take part in judgment and shall not take part as the role of a witness.

Regarding marital relations and inheritance this matter needs an expansive explanation. This is based in secrets of the soul and this is where our Torah is revealed in the correct light. We see how liberal the Torah is regarding women.

The laws of the Torah and the commandments are built according to the systems of one's soul and not according to the physical bodily systems.²²⁹ Anyone who considers the Torah to be a vehicle for physical

²²⁷RashiBerashis 1,1

²²⁸Eitz Chaim, 4, א"יח, chapter 2

²²⁹See the above article, "Judaism as a religion"

healing, supernatural cures and folk medicine is heretic. The words Maimonides is: "One who whispers to his bruise and reads a sentence from the Torah, reads from the Torah so the baby will not kick or lays a Torah scroll or phylacteries upon a child in order to make him fall asleep, is considered to have a hand in witchcraft and sorcery and **are heretics of the Torah. they use the Torah as a healing device for the body. They are just healers of the soul: "*vehi chaim lenafshecha*" -There shall be life to your soul.**

Reading sentences from the Torah and psalms in order to receive protection from G-d, so that he shall be saved from trials and tribulations, damage and harm is allowed.²³⁰ The commandments were given for the soul. Performing the commandments and studying Torah can give one merit for protection and this is what our sages meant when they said "a commandment protects for an hour and Torah protects forever"²³¹. Our body is just a temporary garment for the soul whose goal is to bring a person to the world to come according to his own free will. The soul is eternal. After the soul leaves the body it continues to bring light to the world of living. The soul may also suffer for its mistaken choices that were made. Abigail said to King David: "*vehaysa nefesh adonei tzrurah betzror hachaim Hashem Elokecha, ves nefesh Oivecha yiklaenah besoch kaf hakela*" -The soul of my master shall be entertained with the souls of the living before G-d, and the souls of your enemy's shall be sent to dire straits.²³² The entire goal of the Torah and its commandments are in to create a path for the soul's eternal life. As was written: "*Re nasasi lifanecha hayom es hachaim ves hatov, ves hamavet ves hara... uvacharta bachaim*" - I have set before you today life and goodness, death and evil...choose life.²³³ The Torah says: "And you shall keep the commandments and the laws that I have commanded

²³⁰ Maimonides on science, the laws of idol worshipers, chapter 11, law 12. These laws were decided upon in the Shulchan Aruch, yoreh Deah, paragraph 179. This is why a person can transgress all of the commandments in the Torah and stay healthy in his body and successful in his business, and someone else who keeps the whole Torah carefully may be sick in his body and poor. This is connected to the matter of "*tzadik vera lo verashavetov lo*" - A righteous man suffers and a wicked man is content. See this matter in the book "*Chemdash Hashani*".

²³¹ Tractate Sotah 21

²³² Samuel A, 25, 29

²³³ Deuteronomy 30, 15

you **to do today**". Our sages explain, do them today- in this world, and tomorrow- in the next world you shall receive your²³⁴ payment".

Before the first Temple existed a person could designate a Jewish woman who was free and kosher for marriage, with her complete agreement and live a life of marital relationships after she became pure in a ritual bath according to Jewish law. This was done with no Bridal canopy or sanctification. She is known as a concubine.²³⁵ All monetary matters were set according to the conditions that they decided on together. This was completely and totally acceptable. This woman could leave her husband at any given moment and would not need a Get – Jewish divorce document. It is unnecessary to mention, had her husband disappeared for any reason she would not be considered an *Aguna* - a woman bound in marriage to a husband who refuses to give her a divorce. The only thing she must do is wait three months until she marries or has marital relations with someone else. If her man dies and leaves no sons she does not have to perform the commandment of *Chalitzah* or *Yibum*. This was the custom during Biblical times.

A woman who wanted to live with a man in this manner was free to do as she desired and was equal to him in all matters of marital relations.²³⁶

When the first Temple was built a reality of Divine Spirit²³⁷ hovered over Israel on a very high spiritual level. Alters were prohibited. Prior to this, these alters were found everywhere for they were used to sacrifice sacrifices to G-d. This became prohibited. One could only sacrifice in the

²³⁴Deuteronomy 7, 11. See the Rashi there.

²³⁵The explanation of the word *pilegish*- a concubine – the word in Aramaic is *peleg* – this word was partially translated into the Hebrew word *isha*- woman. the *peleg* of the woman- a partial woman, for a complete obligation does not exist regarding this relationship.

²³⁶One must differentiate between a concubine and a *kadeshah*- a woman who was abandoned from man to man in a short period of time. She isn't loyal to any one of them. Even though she has relations with them in purity, this is prohibited for this has always been a complete prohibition from the Torah and was never permitted.

²³⁷The shechima- Divine spirit is part of the Eloki- G-dliness that dwells inside of every Jew since the time we received the Torah at Mount Sinai. At that moment the Jewish People became a chosen people. (Exodus, 19, 5). The building of the tabernacle caused the Divine Spirit to reside on a higher level as the scripture says: "*veasu li mikdashveshachantibesocham*"- I made a tabernacle and I dwelled amongst them. (Exodus 25,8). The level became raised a level when the first temple was built as the scripture says: "*azamarshlomo Hashem amarlishkonbarafel, benehvnisibeisvullechamachonIshivtechaolamim*" – Then Solomon said: Hashem said that He would dwell in the thick cloud. I have surely built a house of habitation for You, the foundation for Your dwelling forever. (Kings A, 8, 12-13)

Temple for a **woman's soul is parallel at her level and to the reality of the Divine Spirit**, marital relations between a woman and a man with no bridal canopy and sanctification became prohibited. For the connection between a couple's souls became elevated to the level of the Divine Spirit- as will be explained. A concubine became permitted to a King alone for regarding him an elevation of his level is the reality of a queen with regards to the Divine Spirit.

After the destruction of the Temple the Divine Spirit in its highest form has no place to reside. It found a place upon the daughters of Israel. The connection between the Jewish people and the Divine Spirit, between the Divine Spirit and G-d is through a holy sanctified marriage in a state of purity. There is a need for meticulousness and hindrance from the prohibition mentioned above.²³⁸

A man who marries a woman under a bridal canopy and sanctifies her accordingly will be subjected to the Jewish laws of marital relationships. The advantage of this is that a husband must give a *get*- a Jewish divorce document and a wife must be aware of the laws regarding the state of an *Aguna*- a women whose husband refuses to give her a *get*, *chalitza* and *yibum*. The reason for this is for a man who sanctifies a woman has his spirit connect to her spirit. Part of his spirit dwells in her body and in order to separate this a *get* must be given, *chalitza* and *yibum* must be performed. In order to understand this I will write a preface and this is how you will understand the connection to this matter.

You must know that "G- created man in His image"²³⁹, the image of a man in this world has two forms, one of a man and one of a woman. This is a reflection of the elevated spiritual worlds that are known as "created in the image of G-d".

The brain works in a crosswise manner. The right brain affects the left part of the body.²⁴⁰ This is why a man lays his phylacteries on his left hand for the left hand is actually controlled by the right side of the brain.

²³⁸Tikunei Zohar, Tikkun 6. (see the Zohar on parshasTazria, 44). This is the opinion of the majority of Rabbis. This was permitted to kings during the period of the first temple, for the level of the kings that were coronated by the prophets was parallel to the level of the Divine Spirit.

²³⁹Genesis 9, 6

²⁴⁰As explained by the Arizal in the chapter "*shaarmamareiRashbi*" page 1.

Sperm is also sourced in one's brain. When the right brain is more active, a girl is born. The left side symbolizes a female who overpowers. When the right brain is more active a boy is born for the right side, the side that symbolizes a male, is then the side that is overpowering. This is the hidden secret in the words of our sages who say "A girl born first is a good sign for the boys". The right brain is male and this is why women have "*Bina Yeserah*"- an extra sense of wisdom. The source of this is in the right brain- the place of wisdom. This is why females are spiritually mature at the age of twelve- the age in which they accept upon themselves the yoke of Torah and commandments. Both Hebrew words for a boy and girl start with the letter Bet- the letter in which the entire creation started with- "*Berashis*". Yet a girl starts with the letter *Bet* and finishes with the letter *Taf*- the last letter of the Hebrew alphabet, a boy starts with the letter *Bet* and reaches the letter *Nun*- the middle letter of the Hebrew alphabet. A girl has no foreskin for she is rectified- she reaches the letter *Taf*. A boy must circumcise his foreskin for this is the way in which he corrects himself. "*kiner Hashem nishmas adam*" -the candle of G-d is the soul of man.²⁴¹ There must be two hundred and fifty limbs in each one, as is the numerical value of the word *Ner*- candle. A man has two hundred and forty eight limbs. A woman has two hundred and fifty two limbs.²⁴² When man and woman unify themselves they turn in to a reality of two hundred and fifty limbs per person. This is why a man needs his wife more than a woman needs her husband. Her *Ner*-candle is whole. And yet even so, one who adds is actually subtracting- meaning she must be the one to complete his two missing limbs with the two extra that she has. A woman does not stress out in the same way a man does. This is why our sages say that "The wandering of a man is more difficult than of a woman".²⁴³ The lack of a woman pains a man more. This is why a woman is not commanded to marry and to have children. This is a commandment given to men alone.²⁴⁴ This is why our

²⁴¹Proverbs, 20, 27

²⁴²Tractate Bechoros, 45

²⁴³Tractate Kesubos, 28

²⁴⁴See ShulchanAruch, Even Haezer, paragraph b. When a man ompleates himself he purifies his soul by performing the 613 commandments and then he is able to merit a higher level than a woman according to his tremendous efforts. He will be greatly rewarded for this. This is why it is a Mitzvah to say the blessing of "*Baruch ata Hashem Elokenumelechhaolamsheloasaniisha*"- Blessed are you the Lord our G-d for not creating me a woman. For event hough a women is great she is not commanded

sage say:²⁴⁵ "The way of a man is to look for a woman and not the way of woman to look for a man, similar to the way a man searches for a lost object of his. The owner of the lost object looks for it". This is why they said "A man who has no wife is not a man".²⁴⁶ He does not have the completion of two hundred and fifty- the numerical value of the word *Ner-* candle limbs that he would have, had he a connection to her.

This connection between a man and his wife happens during the time he sanctifies her. The man is the dominant one sanctifying for he is the one to connect his spirit to her spirit. A woman cannot sanctify a man for marriage for she does not give something of her body to him. she is called "*Eshes Ish*" –the wife of a man. When they consecrate the marriage after the bridal canopy he gives her a part of his soul and their soul becomes one- parallel to their body. This connects them in a strong way to each other.²⁴⁷

Part of the man's soul applies itself to the two limbs found in a woman. through this they connect and become "one flesh".²⁴⁸ One soul and one spirit. If this couple now wants to separate the husband who put his spirit inside of his wife must be the one to take it out. He put it in, he must take it out. This is why he is the one giving the *Get-* the Jewish divorce document. He writes explicitly that he exempts her to herself, meaning she is now allowed to marry someone else.²⁴⁹ She is no longer connected to him.

When a man dies, parts of his soul and spirit leave her and become part of his male children for the soul and the spirit are male. They are to be the ones to inherit their father. The eldest receives two parts of his father's soul and this is why he inherits two parts of the inheritance of the existing assets at the time of the death. The assets are not inheritances for the sole reason of them being his descendants, yet

to perform all of the mitzvos. Her wholeness and completion is not derived from her deeds, she was born that way. A man is not born whole and yet when he performs the mitzvos of his Creator in a complete way he is choosing to rectify himself and is then able to elevate himself to very high spiritual levels.

²⁴⁵Tractate Kiddushin, 2

²⁴⁶Tractate Yevamos, 63

²⁴⁷See "*ShaarPoskim*" on parshat Ki Titzei all about the secrets of Yibum and Chalitza.

²⁴⁸Genesis 2, 24

²⁴⁹The meaning of her becoming free is that she is now free from the ropes of his soul that were bound to her. She is no longer imprisoned by them.

because his soul dwells inside of them. In a way the deceased continues to enjoy his assets for he exists in them. When a wife dies, parts of her soul and spirit ascend in complete form to the land of the living. The soul that applied itself to the additional two limbs that were part of the man do not ascend with her. These two parts descend in the bodies of her sons and this is why her male sons are the ones to inherit her and not her daughters.²⁵⁰

When a man dies and leaves no one but girls, his soul and spirit become divided equally between his daughters and hovers above their heads. These parts do not dwell inside of them. They inherit their father's assets equally and the eldest does not receive a double portion.²⁵¹

When a man divorces his wife he sets his wife free. Parts of him that were connected to her return to him. yet they don't really manage to connect themselves to his body. They seem to wait until he marries another woman and they enter into her till he passes away and it will be passed on to his sons. If he dies before he marries another woman, these parts leave him when he dies and dwell in his male sons.

When a married person dies, childless his soul and spirit are left in the body of his wife and it is prohibited for her to marry another besides for the brother of the deceased. When he comes to her the soul and the spirit of the dead man are transferred to him. He puts his soul and spirit into her just as any other man would who marries a woman. This is why he is able to perform *Yibum* for one night only. He can then divorce her with a Get. This is why a brother who performs *Yibum* is the sole inheritor of the dead man's assets. For he inherits parts of his soul and spirit²⁵². If this woman conceived because of him the soul and spirit of her late husband enter into the baby and he is reborn with the baby. This is the secret of *Yibum*.

If for any reason the woman decides not to marry her late husband's brother she must perform "*Chalitzah*". She takes off his shoe and then she

²⁵⁰He inheritance is divided equally amongst her sons. The eldest does not receive a double portion of his mother's inheritance as is explained in the ShulchanAruch, ChoshenMishpat, chapter 278, paragraph 1.

²⁵¹See "*The studies on the Book of Ruth*"

²⁵²Maimonides, Laws of Inheritance, chapter 3, law 7

is able to marry another man. The order of *Chalitzta* is the following: The brother of the deceased wears a special shoe made of leather on his right foot. The wife must take his shoe off his foot and then he must proclaim "I am not interested in taking her hand in marriage". The wife then spits on the floor in front of him for the deceased is waiting for his brother to perform *Yibum* with her. For it is then that his soul and spirit will find peace. When the wife of the deceased takes the shoe of his foot she creates a separation between the brother and the deceased causing him to return and no longer wait for his *Yibum*. When she spits his spirit and soul leave her through her mouth and they fly into the atmosphere of the world, they suffer terribly until they find a place inside a baby born to a relative and then they find peace. This is the end of their suffering. Yet none the less, they leave the body of the woman and she is permitted to marry someone else.

When a man divorces his wife in a proper Kosher manner and gives her a Kosher Get his spirit and soul leave her completely. And yet the affect that they had on her will never be erased even if she marries someone else. This is why there is a light connection between and man and the woman he divorced. She is considered his flesh only. If she is poor, he has a special commandment to finance her needs. Our sages understand this from the sentence "*Umebesarcha al tisalet*" -and you shall not ignore your own flesh.²⁵³ And when the soul and spirit of a man left him when he died and entered his sons, the affect that they had lingers on inside the body of the widow. Sometimes this harms her second husband. This is the reason why the Kabbalists wrote a special Tikkun for a man married to a widow so that when he marries her he shall not get harmed.²⁵⁴

This is a small and general part of the reasons behind the laws and commandments that G-d commanded Moses on Mount. Sinai.

²⁵³Josiah 58, 7. TractaeKesubos, Yerushalmi, chapter 14, law 3

²⁵⁴See the Chida - questions and answers, *chaimshaal*- part 2, paragraph 19. The Tikkun is found in the book "*EmesLeyakov*", in the part called "*sefasemes*" – tikkun a. all matters of the soul and the spirit, the way they enter the body and the way they leave the body after receiving a get and chalitzta and yibum are scattered in the book of the Zohar and the writings of the Arizal, for example, see the book of *likutimon* parshatVayeshev, Zohar, parshatmishpatim and *likuteihaTorah*parshat Ki tetza, in the part called the "reasons for the commandments".

Kuntres HaTziporen

(Acronym for **H**akol **T**zafui **V**ehareshut **N**etuna)

Everything is foreseen ahead of time and the permission has been given.

(Ethics of our fathers)

Chapter 1

"G-d said, **"Let there be luminaries in the firmament of the heaven to separate between the day and the night; and they shall serve as signs, and for festivals and for days and years. And G-d made the two great luminaries, the greater luminary to dominate the day and the lesser luminary to dominate the night and the stars"** (Genesis 1, 14-15) we believe that this would be renewed and created by G-d's will. "G-d created the world for six days, the heavens, the earth, the sea and everything in it, and He rested on the seventh day". We believe that G-d didn't create anything for naught. The spiders and mental illness were challenged by King David, may he rest in peace, found these creations to be useful personally. As is explained in the Midrash²⁵⁵ not so with the stars, and planets that were not created for naught. The scripture says clearly, **"they shall be signs"** we see that our sages have a positive attitude to the subject of astronomy and astrology.

The wisdom of the stars and the zodiacs is divided into three. **A.** The manner in which they travel in the sky, their size and circumference etc. this is known as the wisdom of Astronomy. **B.** The influence they have on earth and on humanity, especially when people are divided into nations and singles, they are controlled by the effects of the stars in a different manner, this is known as the wisdom of Astrology. **C.** The deeds of a person can draw abundance from the radiation of the stars in different magical ways, this is known as Worshiping stars and zodiacs.

It is a Miztvah, a positive commandment to study the subject of Astrology. Studying astrology can bring a person to love of the creator, "when a person sees the works, and the great and wonderful creations

²⁵⁵Shocheh Tov, Samuel A.

and he will see G-d's eternal wisdom, and will love, praise and glorify".²⁵⁶ As is written, "For I shall see your handiworks, the heavens, moon and stars that You have set in place, G-d, our Master, how great is Your name in the entire land". Our sages say²⁵⁷, one who calculates the seasons and zodiacs and doesn't think about it is considered to be "He has not seen the actions of G-d and as not seen His handiworks". For creation is the witness to its Creator. If a person doesn't believe that a building was created by itself so too can one be a fool to believe the incredible works of creation were created on its own?

In addition, pulling the forces from the solar system by ways of supernatural powers is seriously prohibited. For serving the stars turns them into forces that give. This takes away from the forces of people even though they are also creations. The highest of the highest is the Creator of the World who created them and directs the world through them. G-d is the one whom we are commanded to serve. Without the participation of any other creation. Whether in the heavens above, such as the spiritual levels of counting, the angles and the stars, or in the earth below, these are the forces of nature and the four elements existing in every creation. Serving G-d in conjunction with any form of other creation is considered part of the prohibition of "*Avodah Zarah*"-Idol Worship. This was prohibited to Adam and all of his descendants. Including all mankind. The Jewish people are commanded to sanctify

G-d's name and make it special. This is mentioned in the holiest passuk in the Torah: "*Shema Yisrael Hashem Elokeinu Hashem Echad*" -Hear O Israel the Lord our G-d the Lord is one". He is one and there is no other. The uniqueness of G-d is mentioned in the passuk: "For all day we have been murdered upon your name for we are considered to be sheep led to slaughter: and even so we have come to you and have not forgotten you, nor have we broken our covenant"²⁵⁸. The history of our people since we have become a people is filled with rivers and streams of the blood of our men, women, elders and children who happily sacrificed their lives to proclaim the uniqueness of G-d and His commandments. Our forefather Abraham, may he rest in peace, fought against the

²⁵⁶Maimonides, the laws of YesodaiHaTorah, Chapter 2

²⁵⁷Tractate Shabbos, page 5

²⁵⁸Psalms, chapter 44

people of his generation who served idols²⁵⁹. These are many of the Torah's prohibitions regarding Idol Worship. Maimonides says²⁶⁰ that the main idea of the commandment against worshiping the stars is not to worship one of the creations, nor an angel or a star or any of the forces of the solar system, the four elements or anything created from them. Even if the worshiper believes that G-d is the Lord he still may not worship any other creation for this is considered to be Idol Worship.

Yet this does not come to negate the effects of the solar system on humanity. All the more so, G-d directs his world through the laws of nature. G-d gave the solar system an ability to effect human beings. This is part of what designs a person's character and destiny. This is all decided upon depending on the situation of the stars at the time and place of one's birth. This becomes one's nature and his whole life will be pulled after the forces of those zodiacs. The greatest Kabbalist, the Arizal from the city of Tzfat²⁶¹ explains the passuk: "We shall make man in our form, similar to us" – G-d said this to the planets for a man still in his mother's womb is effected by this. His entire development is according to the planets". This is what our sages believed in whether they were Kabbalists or scholars. Throughout the entire Talmud there are many sayings that speak about the forces and effects that the solar system has. This is stated clearly and quite obviously. For example, we find mentioned in the Tractate of Sabbath²⁶² that it is prohibited to draw blood on the third day of the week for this is the day in which the planet of Mars is in control. Rashi explains that the fate of Mars is the fate of the sword. In the Tractate Baba Kammah²⁶³ and in other places it is made clear that the difference between man and animal is the fortune that mankind possesses. The language of the Talmud is known in a few different places²⁶⁴ as "One's hour plays for him". In the Tractate Nedarim²⁶⁵ it says that Abraham said to G-d, "I have seen my fate and I

²⁵⁹Maimonides, chapter 1 laws of idol worshipers.

²⁶⁰Ibid, chapter 2

²⁶¹Likutei Torah page 7

²⁶²129

²⁶³ B.

²⁶⁴Tractate Brachos 7: and tractate Pesachim 113

²⁶⁵32

see that have but one son". The commentary says²⁶⁶ that the planet of Jupiter shined upon the face of Abraham. In the Tractate Baba Metzia²⁶⁷ we find the saying: "a person who is the same age as his friend is similar to him in his body build". Rashi explains that this means, one who was born in the same zodiac. The Zohar on the book of Genesis²⁶⁸ says that there is nothing in this world that is not dependent on the fates of the zodiacs. The summery of this is that the fate of a person is effected by the solar system and the zodiac in which he was born on. This effects the entire Jewish people as well. The Talmud says that Rabbi Yochanan said "there is no fate for the people of Israel". As it says "G-d said do not learn from the ways of the gentiles and do not fear the signs of the heavens for the gentiles shall fear this"²⁶⁹. They shall fear the zodiacs and not the Jewish people. Rav believed that there is no fate effected by the zodiacs for the people of Israel. As it says "And He took him out". Abraham said to G-d, Master of the Universe, I have looked in the stars and I have seen that I am not fit to have a son". G-d said to him, go out, leave your solar system for there is no fate for the people of Israel. For your luck is the luck of the planet Jupiter in the west and this is why you are unable to bear children. I will transfer it to the east and you will be able to bear children. As it says, "who awakened the planet Jupiter and called it to His feet". This is the proof that the saying: there is no fate for the people of Israel cannot be explained in a simple way. This doesn't mean that Israel is above all fate it means that fate can actually change its place from a bad location to a good location. And yet even so the rays are still coming from the same star. As are the deeds mentioned there²⁷⁰ from the words of "Hear O Israel"... by the force of the commandments one can skirt the fate of that star and cancel the damaging effects completely as was the case in the story of Samuel and the story of Rabbi Akiva and his daughter. The story of Rabbi Akiva teaches us that even the other sages were afraid of the effects of the stars. For Rabbi Akiva himself was scared that his daughter would die the day she got married. The Tractate

²⁶⁶Genesis Rabbahparshat 43

²⁶⁷27

²⁶⁸Page 198

²⁶⁹Jeremiah 10

²⁷⁰Tractate Shabbos 157

of Pesachim states the following:²⁷¹ One shall not inquire their fate by the astrologists". As is written: "One shall be innocent with G-d" the explanation of this is that even though the answers may be correct one is prohibited to ask and interrogate others in order to stay innocent with G-d and his ways.

The Zohar on parshas Pinchas²⁷² says: Israel and the nations were governed by the stars. When the people of Israel received the Torah at Mount. Sinai they stopped being governed by the stars. Yet one who does not learn Torah goes back to being under the effects of the stars. The Zohar means to say that during the giving of the Torah on Mount. Sinai the Jewish people stopped being governed by the stars- not their facial features that are determined by the luck of the stars and not their fate in the future. This was left to the effects of the zodiac. The change is through prayer.

Prayer coming through tears, from the depths of one's heart or from the force of Torah learning can actually change a person's fate as opposed to their luck. This is similar to the words of Rava in the Talmud²⁷³ he said that "One does not receive live sons and sustenance for his merits. This is dependent on his luck". The Tosfos explains²⁷⁴ that the meaning of this is that naturally live sons and sustenance is dependent on one's luck yet through the means of prayer one is able to change this. This is the meaning: there is no luck for the people of Israel" they have the power to change their luck into good luck by prayer and learning Torah.

According to the said above, Jewish law states²⁷⁵ that one shall not inquire their fate by an astrologist as is said "One shall be innocent with G-d". Yet if one knows that it is against his fate he shall not do so and shall not depend on a miracle.²⁷⁶

In the Talmud²⁷⁷, our sages say: on the passuk "And G-d blessed Abraham with it all" Abraham had tremendous powers in astrology in his

²⁷¹113

²⁷²Page 216

²⁷³Tractate MoedKatan 25

²⁷⁴TractateShabbos 156

²⁷⁵ShulchanAruch, YorehDeah, paragraph 179

²⁷⁶According to the Nachmanides in his answers.

²⁷⁷Tractate Bava Basra 16

heart. Rashi says that all the Kings from the west and the east would arise early in the morning, sit at the entrance of his home and receive advice from him. This expresses his way which is explained in the book "*Sefer Hayitzirah*" in which many levels of astrology are combined with Kabbalah in a very cohesive way that causes them to affect each other.

The fourth chapter in the *Sefer HaYitzira* Abraham our forefather mentions the seven planets. He connects this concept to a concept in the Hidden Torah. These planets are parallel to the seven days of the week and to the seven heavens. In the fifth chapter he mentions the twelve zodiacs, their secrets and how they are parallel to the twelve months of the year. They are also parallel to the limbs of the body. The Raavi" explains this in his introduction to his explanation on the *Sefer Yitzira*. He says there are twelve combinations that one can combine from using the four letters of G-d's name, every zodiac is derived from a different combination. Parallel to every month of the year is one of the twelve tribes of Israel. for example: Aries is the zodiac of the month of Nissan and the Tribe of Reuven. The luck of life is derived from it. It is written in the name ה"הויה – in its standard written form. The zodiac of Taurus is the zodiac of the month of Iyar parallel to the tribe of Shimon, this is the luck of the effect of money on people who are dependent on it. The combination of letters of G-d's name is in the order of ה-ו-ה-י and so on and so forth.

Rabbi Shimon Lavi wrote in his book, "*Kessem Paz*", all about the Zohar on Genesis, this is what he says: "You shall know that these combinations were known to those from previous generations. They knew the future, just as G-d had decreed in his infinite wisdom. We received from them the knowledge that one who merits to have intent at the exact hour in which the force of the zodiacs is activated, and at the beginning of each and every month, will have wisdom and knowledge about these matters.

With this kind of intelligence, one will understand the name of G-d that controls situations and the zodiacs and planets that operate under Him and the seven planets that can tell us the future. This is the wisdom of the sages of Israel as is written, "This is your wisdom and understanding in the eyes of the nations". Our sages explain; these are the zodiacs and

the periods of time. **The nations know the zodiacs and the luck they bring, yet they lack the secrets of G-d's name upon them.**The nations judge according to what the zodiac indicates and not according to the for letter name of G-d, for this is the essence of it all. End of quote.

Rabbi Shabtai Donulo in his explanation known as "*Chakmuni*" on the book "*Sefer HaYitzirah*" wrote the following, the forces in these planets and stars affect the governments, the force of actions, and descendants of those people born in those zodiacs. This includes the countries and their governments as well. How? Saturn is appointed upon death, poverty, laziness and reigns on the Sabbath. Jupiter is appointed upon life and peace and reigns on Thursday. Mars is appointed on anger, the sword, iron, avalanches and wilderness and reigns on Tuesday. Mercury is appointed on the kingdoms and the governments and on all craftsmanship and work, it reigns on Sunday. Venus is appointed on lust, happiness, grace, kindness and love. It reigns on Sunday. Star is appointed on wisdom, intelligence, and musical talent, it reigns on Wednesday. The moon is appointed on disadvantages and is influenced by the stars and planets that pass her on their way. The moon reigns on Monday.

In the Talmud²⁷⁸ Rabbi Chanina said, it is not the luck of the day that affects a person it is the luck of the hour. A person born during the hour of the luck of Mercury will be rich, honest and handsome. He will not be able to keep a secret. A person born during the hour of Venus will be rich and full of lust. One born during the hour of "star", will be smart and quick witted. One born during the time of the moon will be a man who keeps secrets, needs the help of other people and is sickly. One born during the hour of Jupiter will be a charitable and kind person. One born during the hour of Mars will be a murderer of people or animals. The Zohar mentions the seven planets and what it is that they radiate many times.

In reality, most of the sages of Israel are known for their great knowledge in Torah and their knowledge in Astrology. Rabbi Saadiya Gaon, Rabbi Shmuel the Nagid, Rabbi Avraham Ben Ezra, Nachmanides, Rabbi Yitzchak Abarbanel, Rabbi Yitzchak Abuhav and more. Rabbi

²⁷⁸Tractate Shabbat 156

Shlomol iben Gavirol was the greatest of them all. He wrote a book known as "*Keset Malchus*", in which he analyzes the planets and the way they radiate on people.

Maimonides, in his book, "Mishnah Torah"²⁷⁹, forbids one to study astrology, for by studying Astrology he transgresses the prohibition of "*meunan*" and this is what he says; "who is a *meunan* (someone who transgresses the commandment of "*Lo Teonnu*"). These are people who look for auspicious times, and they say that according to astrology, a certain day is good, another is bad, one day is a good day for doing a certain job etc. it is clear that Maimonides differentiates between the fate and destiny of a person, which must not be determined according to the solar system, to a one's personality and character that is affected by the radiation of the stars. Maimonides writes in his explanation on the Tractate of Rosh Hashanah²⁸⁰, that the force of judgment and the ability to distinguish between things is derived from the planet of Saturn.

Rabbi Yitzchak Karo says;²⁸¹ Saturn is the planet of Israel, for it radiates its luck and affects the people and the earth. Its orbit is on Shabbat and starting on the first hour of Shabbat, Saturn controls the world and effects one's thoughts, understanding, knowledge of secrets and the way one serves G-d.

The effects the planets have on the future can be changed through prayer, or Torah study. There is another way that planets and stars can affect a person. They can do this through the four elements of a person; fire, air, water and earth that were all mentioned by ancient Greek Sages. Maimonides mentions them in the beginning of his book "*Mada*"- (Science). He defines them as part of creation. These elements are not the elements known to us from Chemistry, they are the very first elements and materials whose sources are in the Higher counts, and their roots are spiritual. They are called "*Hauli*"– nothingness. Out of

²⁷⁹The laws of Idol worshipers, פ"א

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²⁸¹Uncle of Rabbi Yosef Karoz"l, author of the ShulchanAruch, in his book Toldos Yitzchak, ParshatBereishit.

nothingness the upper spiritual worlds were created and they are hinted at in the Book "*Sefer Hayitzira*".²⁸²

The Greek Philosophers spoke about the four elements in the order of, fire, air, water and earth. They did not speak about the elements on their own accord, everything they said was taken from the words of our prophets and sages. In this case Empedocles received the "Torah" of the four elements from King David, he then turned it into Greek Philosophy, it will take time for me to summarize it.²⁸³ And yet Rabbi Saadiya Gaon wrote in his explanation to the book "*Sefer HaYitzira*"²⁸⁴, what the four elements are and how they affect the human race. They are mentioned in the Zohar many times. Nachmanides, also brings them in his explanation on the Torah. the Arizal²⁸⁵ wrote, "all creations are made up of the four elements; fire, air, water and earth. They are parallel to the four aspects in the soul of a person. The *Nefesh, Ruach, Neshamah, Chaya* – (the levels of the soul and spirit). These are affected by the "*Hiuli*", the secret of the soul. this is known as the "*Yichida*", the individual one, and it is the root of everything". End of quote.

These elements according to their percentages inside the person and the way they increase, affect the personality of the person through planets and stars who receive their forces from these four elements as well. For example, one who has the increasing effect of fire inside of him will be hasty, easy to excite and quick to calm down and will not be able to keep a secret. One who has an increase of air inside of him is one who naturally keeps a secret and is quiet. One who has an increase of earth will be constantly inclined to get annoyed, and enjoys working with his hands, quick to anger and difficult to appease. And so on and so forth. There are thousands of other details that change a person's characteristics and differentiate between personalities. Prayer does not help and is not effective, for the only way to help is to divert one's difficult characteristics to the positive, until they get used to the change and it turns into second nature.

²⁸²Chapter 1, Mishnah 2.

²⁸³(see "Pilon", Jerusalem, 5730, page 105.

²⁸⁴Chapter 6 at the end.

²⁸⁵Book of "EitzChayim", Shaar 42, chapter 1.

Chapter 2

Abraham our forefather wrote in the "*Sefer HaYitzira*" that the world was created using the secrets of the 22 letters of the holy Torah. the Torah is divided into 3 measurements,

א. ש. מ. א. And seven multiplications ב. ג. ד. כ. פ. ה. ת. Twelve simple ones ה. ו. ז. ח. י. ל. נ. ס. ע. צ. ק. The meaning of this is spiritual material that consists of the twenty-two letters of the Hebrew alphabet that direct and effect the world according to the stars, planets and zodiacs. The three *Amot*(measurement) is parallel to the three planets that are highest and furthers away from the seven known planets that radiate unto earth. (they are known as Uranus, Neptune and Pluto) their root in letters is **אמש** parallel to the three elements air, water and the heavens, without the element of earth. The way they effect earth is different than the way the seven other planets effect earth. They mainly focus on the matters of the nations and religions. The Rishonim – Scholars from the time of the Mishna, barely mentioned them. The seven multiples are parallel to the seven planets; 1. Saturn. 2. Jupiter. 3. Mars. 4. Mercury. 5. Venus. 6. Star. 7. The Moon. And the twelve simple ones are parallel to the twelve zodiacs. 1. Aries 2. Taurus 3. Gemini. 4. Cancer. 5. Leo. 6. Virgo. 7. Libra. 8. Scorpio. 9. Sagittarius 10. Capricorn. 11. Aquarius. 12. Pisces.

Many noble people who disapprove of astrology claim that there is no sense in dividing the human race into twelve groups that share characteristics and a similar fate. They challenge this because they see the reality of twins, born in the same month, day and hour, and their personalities are so different from each other. Two brothers who are remote from one another. The answer is that it is true, people are not divided into twelve groups. The month in which one was born is not the only thing that effects a person. The combination of the zodiacs and the luck of that specific day, hour and moment effect a person.

It isn't only the exact place of the sun in relationship to that star that determines it is also, and mainly the luck that arises on the horizon (imaginable) at the moment of birth that causes a person's characteristics to be different from his friends. Explanation: The progression of the signs that determines the twelve zodiacs effect the luck of a person. They orbit around the sun, the luck found nearest to the sun and is seen during the first two hours of the day, that month is the zodiac of that month. For example: during the month of Nissan (the 25th of March – the 24th of April) a group of stars in the shape of a lamb is seen in the sky. (this is where the name comes from). It is found in the area of the sun and rises upon the horizon during the first two hours of the day. See Rashi, Tractate Baba Metzia, 106. During the next two hours the group of stars in the shape of the bull is seen, yet one born in this month of Nissan has the luck of the zodiac of Aries. This is because all of the most elementary effects come from the zodiac Aries, though it is possible that if one is born during the third hour of the day he will be affected by the zodiac of Taurus, which is found in the center of the sun, and so on and so forth. True, the effects of the seven planets that orbit around the universe, and their exact location during the moment one is born are the main causes that radiate onto a person's characteristics, yet it is important to know what the zodiac seen on the horizon is, for its effects on one's personality this is great and quite crucial. This is how one understands the idea that humanity is not divided into twelve groups, for there are endless combinations of zodiacs that determine what kind of personality one will have. Each and every person finds himself in a totally different combination. This also explains the differences between people's faces and personalities.

The Torah says, "Adam called them by their name". (Genesis) Here, the Torah is hinting to a great secret. The personality of a person is derived from their name, the name of a person, and the meaning behind the name, and the characteristics of the person whom he was named after effect one's personality. All the more so, one's name with the addition of his mother's name. This is what pulls the radiation from the zodiacs that effect a person seventy percent. The zodiac of one's moment of birth effect one by about thirty percent. The combination of the two creates the personality of the person standing before us. This is according to the

calculations of the first names of a person in conjunction with his mother's name, their numerical value and the division into twelve. The remainder is their luck. The source of this is found in the explanation of Rabbi Saadiya Gaon on the "*Sefer Hayitzirah*" who was written by Abraham our forefather, may he rest in peace. At the end, and according to this we see the words of the Talmud, Tractate Yuma 83: The Tenayim would check a person's name. For example: A person with the name Yitzchak the son of Sarah, born during the zodiac of Gemini, has thirty percent effect on his personality and his fate affects him seventy percent. In order to know the remaining seventy percent in his personality we will turn his name into numbers: Yitzchak= 208, Sarah= 505 the sum of them = 713, When divided into twelve the result is 59 with a remainder of 5, this means that the name Yitzchak the son of Sarah has a personality that is effected by the zodiac of Leo, the fifth zodiac in the procession of the zodiacs. The effects of Leo are seventy percent of his personality and it is intertwined with the thirty percent of Gemini which consolidates his characteristics. Of course, any slight change in the way the name is written changes and contorts reality. If a person or his mother have a few first names and one of them are omitted, the matter may be become mixed up.

These basic foundations and the attributes of all combinations possible, are what turns a person into who he is. This is how he thinks and understands, builds his personality and his tendencies, attributes and habits, and everything they include.

Chapter 3

The twelve zodiacs are in essence the four known elements. Fire, earth, air and water. Each one of them is divided into the three levels that exist in their domain and under their influence. This is the order:

The element of **Fire**: 1. Arius 5. Leo. 9. Sagittarius. The element of **Earth**: 2. Taurus 6. Virgo. 10. Capricorn. The element of **Air**: 3. Gemini. 7. Libra. 11. Aquarius. The element of **Water**: 4. Cancer. 5. Leo. 8. Scorpio. 12. Pisces.

The explanation of this is that the four elements mentioned above are all united in a person's body and soul. Each element exists in a different percent according to the effects of one's luck, zodiac, the date of one's birth, his name and the name of his mother, as mentioned above.

The element of Fire is divided into three. **A.** coals and embers that are burning and scathing. This is parallel to the zodiac of Arius. **B.** A high flame that is not relative to the base of the fire. This flame shoots up to a tremendous height and then quickly resides back to its previous state. This is parallel to the zodiac of Leo. **C.** A regular fire. This is parallel to the zodiac of Sagittarius.

The element of earth is divided into three different kinds. **A.** The earth that is white and is used for spreading around. Its main purpose is for building etc. It is parallel to the zodiac of Taurus. **B.** Hard rock is broken with much difficulty. This is parallel to the zodiac of Virgo. **C.** Red earth is good for sowing, yet a little bit of water turns the red earth into hard mess of earth that is impossible to work with. This is parallel to the zodiac of Capricorn.

The element of air is also divided: **A.** Winds of storms that uproot mountains and break rocks. This is parallel to the zodiac of Gemini. **B.** A regular wind that changes its breeze frequently. This is parallel to the zodiac of Libra. **C.** A quiet wind that is barely felt, yet revives man.

There are times that this kind of breeze makes a person sick, for he doesn't feel the cold air penetrating his body. This is parallel to the zodiac of Aquarius.

The element of water: **A.** Water gurgles slowly as it flows stubbornly through the rivers and always reaches its destination – the sea. This is parallel to the zodiac of Cancer. **B.** the water that rages and storms, that no force stands in its way is parallel to the zodiac of Scorpio. **C.** Deep, quiet water that penetrates the deepest parts of the sea is parallel to the zodiac of Pisces.

An additional reason for dividing the elements into three is the fact that every element has its own personal characteristics. Every single one is partially influenced (about 20%) by the two elements that are connected to it on either side. Usually the zodiac Aries is fire-earth and the zodiac Leo is fire-fire. The zodiac Sagittarius is fire-water and the zodiac Taurus is earth-fire and Virgo is earth-earth. The zodiac Capricorn is earth-air, Gemini is air-fire, Libra is air-air and Pisces is air-earth. The zodiac Cancer is water-air, Scorpio is water-air and Pisces is water-water.

Chapter 4

(The Compounds)

The combination of fire and air in a person are usually integrated in a beautiful way. So to the combination of earth and water, yet the combination of fire-water, earth-air or air-water are not suitable to each other and they are often harmful. Combinations like fire-fire, air-air etc. are dependent on the identical number for example: fire first (Aries) with fire first and so forth. One's personality will be stubborn with no flexibility. If the combinations are the elements at different levels in the element than the combination is good. When a person suffers from bipolar personality or from chronic illnesses one must check if this is caused from contradictions between his personality, which is derived from his birth date, between the personality that is derived from the combination of his name and his mother's name. a contradiction can cause confusion to one's soul or confusion to the radiation that affects his health. A person who has practice calculating these calculations and understands the radiation that comes from the zodiacs, is often able to add a name to a person, thus creating a fitting personality to his name. He is able to stabilize one's mental and physical health by doing so

The Wisdom of Palmistry

"Zeh sefer toldos adam beyom bara Elokim adam, bedmus Elokim asa hoso". This is the book of the genealogy of man on the day G-d created man, He created him in His image. This passuk is explained in the Zohar

in Torah portion of Yitro. The explanation has to do with the wisdom of Palmistry and the understanding of one's face. These are parts of the hidden wisdom of "Kabbalah" whose matters are G-dly secrets. G-d's influence is through the spiritual numerical counting that is derived from the force of G-d.

Gentiles have no knowledge of this wisdom. They understand the clumsy results of this wisdom that were given to the children of Keturah by Abraham. As is written –"*Ulevnai hapilagshim asher leavrahm nassan Avraham matanot, veyeshalchem meal Yitzchak beno beodenu chai, kedma el erez kedem*" - To the sons of the concubines of Abraham, Abraham gave presents and sent them away from Issac his son while he was still alive, east to the land of the east" Genesis, 38, 6). These presents included the wisdom of the soul and its expansion in the physical body, through the seven main centers, (in their language, *Tchakrot*) and the uppermost source, (the eighth *Tchakarah* that is found one *Amah* (a measurement) above one's head, source of the white ball) and their illumination through one's palm and face, their connections to astrology and the way they influence a person's soul and life. This wisdom spread by the descendants of *Kedem* (it turns out that the first class citizens in India, known as the Land of *Kedem* are called "*Brahaminim*". They are the descendants of Keturah who were named after Abraham their forefather "*Abrahaminim*"). Abraham is the one who taught them the external wisdom of the soul. The G-dly sources, which are known as the uppermost spiritual numerical counts, Abraham taught to Isaac, his son. G-d uses these holy numerical counts to lead the stars that are under them, they are the source for all the forces of the spirit and soul.

The Torah of the Kabbalah is called this, for these are the matters that Abraham received from Shem the son of Noah, and from Noah himself. Noah received it from Chanoch who received it from Keinan and from Adam himself. Jacob, our forefather, may his memory be a blessing, received this from Isaac, his father. He passed everything on to his twelve sons who passed it on to their sons, generation after generation, orally until it reached the great Tana, Rabbi Akiva, who wrote down a summary of everything and called the book, "*Sefer HaYitzirah*".

The seven planets are parallel to the seven spiritual counts. Chesed- Kindness (Jupiter), Gevurah- Strength (Mars), Tiferet- Splendor (Mercury), Netzach- Eternity (Star), Hod- Glory (Venus), Yesod- Foundation (Saturn), Malchus- Kingship (The Moon). The effect of these stars are radiated on all people including the people of Israel. The difference between the people of Israel and the nations is that the commandments that the people of Israel perform have the strength to neutralize the negative effects of the stars on their bodies and souls. By the effects of the uppermost spiritual counts called "Bina- wisdom, just like a person's personality is affected by the radiation of the stars, so too his soul is influenced by the radiation of the uppermost spiritual counts from the stars that are parallel to the stars, and just as the commandments neutralize the influence of the spiritual counts connected to mightiness and judgments, so a person neutralizes himself from the negative effects of the stars parallel to them. Part of this is expressed through the uniqueness that was promised to the Jewish people at Mount. Sinai. "*Vehayisem li segulah mikol haamim*" - " And you shall be My treasure from all of the peoples".

In addition to the seven known spiritual counts and the seven planets parallel to them there are more spiritual counts higher than those mentioned they are parallel to the planets that are farther away than the other planets. They do not influence people directly, for just the seven known planets influence directly. Their effects are known on the countries and less on the people in an individual way. They are seen on one's palm with the other known planets.

The Zohar writes (in the Torah portion of Yisro) that when Yisro gave Moshe the idea of appointing judges upon Israel who were men of valor, G-d fearing, honest and hating profit, he also told him to check them according to the wisdom of palmistry and their facial features. The Zohar and the Tikkunim of the Zohar - the seventieth Tikkun explains this wisdom and their roots and sources in the secrets of the deepest Kabbalah.

The secrets of this wisdom are wide and deep. They include the characteristics of the soul, all of the commandments and sins it committed and all of its reincarnations that it went through since the

days of creation until today. The reward and the punishment that it will receive in the near future of the present reincarnation for its deeds in previous lives. (see attached picture). This matter is mentioned when it says "*hakarot penihem ansa bam, vechatosam kesdom hgidu, lo kichadu*" – Their brazen countenance testifies against them; their sins, like Sedom's, speak out and do not withhold anything. (Isaiah 3, 9) "*Beyad kol adam yachtom ladaas kol anshei maasehu*" – The hand of every man will sign, in order to know the deeds of the people who committed them. (Job, 36, 7), This wisdom was implemented in a human's body in order for him to acknowledge his past and his roots so that he may correct his deeds from this lifetime and from previous lifetimes and cancel the bad decrees that are to appear. The Tikkun will abolish these deeds. The Arizal wrote that when a person goes to the Mikvah - ritual bath, before the Sabbath, the prosecutors will not see the sins on his palm and will not be able to prosecute him, from the moment he leaves the ritual bath till the end of the Sabbath.

When I was young I knew Rabbi Yisroel Yitzchak Meshi Zahav, may his righteous memory be a blessing, he was quite knowledgeable in the wisdom of palmistry. He gave people very helpful advice according to this wisdom. Once I took a student of mine, who had very difficult problems with his wife, to the Rav, may his memory be a blessing. The Rav looked at his palm and told him that because of improper conduct of his Brit, when he was single, he is now suffering and receiving his punishment. His Tikkun is to say the entire book of Psalms twice a week during the period of a month. My student was lazy and said one book of Psalms once a week. A month later when the issues had not been worked out we went back to the Rabbi and he looked at his palm and said, "I see that you have said Psalms one a week, you must recite them twice a week for your Tikkun has not come to completion. Say Psalms twice a week and your Tikkun will be accepted.

I do not know this wisdom at a deep level, I know it on a superficial level. Years ago an eighteen year-old, Hassidic man came to me from Canada to discuss a certain topic. When I looked at his palm I saw a decree of death at the age of twenty-five. There was a connection, between this and the commandment of Phylacteries. I asked him if he is careful to lay

them every day. He replied that of course he is. I asked him if he had his Phylacteries checked recently, he replied that he had recently bought new Phylacteries and that they were checked and kosher. I asked him if he is willing to lay an extra set of phylacteries every day, different from the regular ones known as "Phylacteries of *Rabbenu Tam*". He told me that their custom was to begin laying these Phylacteries after one's wedding, and he would do so after he got married. I offered him to start laying them now, for this would be for his own good. He told me that he would be embarrassed in front of his friends to do an act that was so unusual and different. I told him that if he starts to lay those Phylacteries now he would gain a million dollars at the age of twenty-five. I told him that it was worth it to try. He accepted this upon himself and began to lay those Phylacteries every day, for he understood the worth of it and didn't pay any attention to his friend's jeers.

Seven years later right before Passover, his sister called me crying, she told me that her brother lost consciousness and that his life was in danger. What should they do? I remembered the matter and I asked her if he had been putting on his arm and head tefiling of *Rabbenu Tam* Phylacteries every day. She replied that she knew he laid them and had even told his friends that he would be making a million dollars soon because he laid that extra pair of Phylacteries. I told her that it was not a million dollars that he would be making it was his life that was saved. I was not able to tell him that then, yet now I believe there is no reason to worry. On the intermediate days of Passover, she called me again and told me that her brother gained consciousness yet his kidneys were not working. He was connected to Dialysis and the family was trying to get a kidney donated for one hundred thousand dollars. I asked her again if she found out what happened with the *Rabbenu Tam* Phylacteries. She told me that she had asked him and he said that ever since he promised he had not missed even one day of laying them. I told her that I hoped that this mitzvah would protect him and there would be no need for a kidney. After Passover she called me to tell me that both his kidneys started to work again on their own and he has now returned to live a normal life. A few years later I met him in New York, by chance, he came over to me and asked me with a smile if his life is worth a mere million dollars. Since then I saw a few other cases of people whose palms

indicated death and because of laying an extra pair of phylacteries every day they stayed alive after an illness they went through during that period of time when their life was in danger.

I heard a story from one of my acquaintances about a Chabad Hassid who knew another Chabad Hassid who was a Cohen. When he was young he had been a member of an irreligious Kibbutz in the north of Israel. When he finished his army service he went to explore India. There he met a woman who was a future teller and who knew how to read palms. She told him a few very interesting things. A while later he arrived in France and met his wife, a young Jewish lady, who was irreligious like him. He later married her and they moved to Paris and he began to work there.

In order to reach his work every day and to return home he had to travel by the underground train (Metro) through routine stops. One Saturday when he finished work he reached one of his stops and he found it locked. There was a sign up saying the stop was closed because of a problem and the passengers were requested to go to a different stop a few streets away. On his way to the other stop he saw a sign advertising a man who reads palms for the price of one-hundred Francs. He remembered that Indian who had read his palm a few years ago. He decided to go and hear what this man had to say about his future. He climbed up the steps up to the fourth floor and an elderly man opened the door. The elderly man told him to pay the one-hundred Francs first and then he would read his palm. He explained that he is elderly and there were many times that he read someone's palm and they ran away without paying and he was unable to run after them because of his age. The man took out one-hundred Francs and gave it to the elderly man. The elderly man looked at his palm for a few minutes and returned the money, he said to him, " I am sorry I am unable to read you palm, for according to your palm you should have died a few years ago. In my eyes you are dead and I can't read the palm of a dead man". He tried to convince him that he is alive and talking, and he answered him that he knows that for he sees him in front of him yet he doesn't understand how it is that he is still alive after seeing the discontinuation of his life line on his palm at a previous date suitable for a younger age than he

was. The elderly man said: " I will not trick you, take your money back and leave". After he had gone down most of the steps the elderly man called him and asked him to return. He then asked him if maybe he was a Jew. He answered in affirmative. The man told him that he was the third person he had seen in his entire life who was alive even though according to his palm he shouldn't have been. The other two cases were also Jews, that was why he was curious to know if he was too. He then said: " I see that Jews have something that neutralizes their anticipated death according to their palm and I don't understand why".

Now it was the Jewish man's turn to become confused. He went down the steps and wondered how it is that here in France someone is reminding him about his Judaism under such strange circumstances. Why is his palm affected by his Judaism? On the way to the train stop he had to pass a Chabad synagogue. The Hassidim were starting to arrive for the afternoon prayer. When he saw a religious Jew he turned to him and asked him if he knew why it was that even though he had a short lifeline on his palm he is still alive. The man answered him, this you will understand if you participate in a Tanya class that will be taught after the prayers. He was curious so he decided to wait. Meanwhile he saw for the first time in his life, a synagogue, a Torah scroll and Jews praying. He began to become interested in what his eyes saw and after the Tanya class he sat down with the Rabbi who explained to him the idea of a "treasured people". He opened up a window into Judaism, that had been hidden from him all those years in Israel. His wife knew nothing about Judaism. She participated with him and together they studied and the two of them, two precious lost Jewish children, returned to their Father in heaven. They built together a splendid kosher home and taught their children accordingly.

The lines down are the lines of one's fate, they are the spiritual count of kindness. The lines across are the lines of the heart and they are spiritual count of strength. The diagonal lines are the lines of life and they are the spiritual count of ofTiferet- splendor, that is average. The ten commandments printed on the picture of the figures are the lines that that tell one about the matters are the soft pads under the fingers.

- A. The line of the heart, health and emotions. This is known as the line of the table. The space between the table line and the head show all matters of money that are decreed upon a person when he was born. The small lines inside show what is decreed every year on Rosh Hashanah, in terms of money. The way to read this is from the north side to the south side.
- B. The line of the head, the mind and intelligence and the line of faith, the positive and negative commandments and the sacrifice of sin. This is why the line is next to it and under it in the center of the palm for this is the place of confinement. The way to read it is from the south side to the north side.
- C. The hill of the planet of Mars. These are the matters of materialism, military and cruelty. These are the matters of the sacrifice of guilt. This is why the why the place of judgment is next to the wrist on the side. The lines of honor and the liver start.
- D. The line of fate is the line that tells one what kind of marriage one has. The connection between the couple and the life span of each one of them. The way to read this is from the west side to the east side.
- E. The present line of life in this lifetime and the matters of the sacrifice of *shlamim*- sacrifices that are whole on the alter, are next to the line of fate. According to the shapes of the connecting lines one understands the quality of the couple's marriage. The line of life does not necessarily show how long a person is going to live in reality, for a person's soul may be pushed aside because of another soul and taken before its time. A soul may also be taken if one is not careful of is in an accident or goes to a place of danger. These things can cause one to G-d forbid die before their time even if the line of life is long. The way to read this is from the south side to the west side.
- F. All of the diagonal lines between the bottom of the thumb and the present line of life, I think, are the lifelines of a person from previous lives. Each line of life from the last lifetime come up onto the present line of life.

The lines across show one what must be corrected. If the lines across, cross the life lines in precious reincarnations onto other lifetimes it

seems that they are teaching one that in another lifetime that person suffered or received reward for his deeds in a previous reincarnation. The lines from previous lifetimes that cross the present lifetime's line of life show one the suffering or the reward that a person will receive in this lifetime because of his deeds in that lifetime, according to the place that the crossed line reaches.

G. The star of the moon. The place of the most developed imagination. More than what is needed. The line of the head that leans left between the hill of Mars and the star of the moon shows that one is a person of ingenuity. He has an imagination busy with art or with mysticism. A Jew with a line like this was probably a Kabbalist in a previous lifetime. His soul aspires to become spiritually elevated a second time to his previous place.

H. The three bracelets that are the root to the lines on one's hand and are parallel to the three higher spiritual counts that lead the seven holy spiritual counts have an effect on the seven planets that appear on one's palm.

There are those who read the right hand for a male and the left hand for a female. One must read both hands. The dominant hand is the one with the whose thumb will be on top when clasping one's hands together. The other hand is the passive one.

Passover

The Torah names the holiday of Passover "The holiday of unleavened bread (matzoth). The sacrifice that was sacrificed in the Temple was known as the "Passover Sacrifice", for G-d passed over the homes of the Jewish people when he smit the Egyptians, and our homes were saved.²⁸⁶ The meaning of this is that the Jews were also in danger of being

²⁸⁶Exodus, 12, 27

smitten, yet G-d performed a miracle and they were saved by G-d passing over their homes. The surprising thing is that the entire reason for the Plague of the Firstborn was so that the firstborn Egyptians would be smitten and Pharaoh would be forced to let the Jewish people go. There is no sense to the idea that the firstborns of the Jews would be smitten as well, so there would be no reason to have to pass over their homes and save them if the decree was not decreed upon them. The language of the scripture seems to indicate that the miracle was so important that the sacrifice was named for it, and not only, we have named the entire holiday, "Passover", in memory of the sacrifice.

The customs of Israel are as important as the laws. The Jewish firstborns fast on the eve of Passover, in thanks for the miracle done for the Jewish firstborns, when G-d smit the Egyptian firstborns.²⁸⁷ One must understand why the plague was supposed to hurt the Jewish firstborns and G-d had to pass over their homes. This is after the sacrifice of the Pascal lamb and the painting of the lintel and doorposts, with its blood, in order to prevent death from entering. What is the reason to celebrate and thank G-d, who took us out of Egypt, if someone else had put us in Egypt and G-d had taken us out of Egypt, we still would have been full of thanks to G-d and the celebration would be great, for there is "No one but Him". He is the one who put us in Exile and He redeemed us, why should we thank Him? He should have not put us there in the first place and then He wouldn't have had to have taken us out. If a person hits his friend and then bandages him up, must he be thanked?

Here we see that the plague of the first born was a plague that included the firstborns of the slaves, prisoners and animals, as is written, "from the firstborn of the Pharaoh sitting on his throne to the firstborn of the prisoners in the jails, and the firstborns of the animals as well.". one must understand the matter.

When we delve into the Torah and the words of our sages we find that the situation of the Jews in Egypt was very good physically and economically, this is why eighty percent of them did not want to leave Egypt, and died in the plague of darkness. Only a fifth left Egypt.²⁸⁸ Those

²⁸⁷ShulchanAruch, OrachChayim, paragraph 170

²⁸⁸Rashi, Exodus, 13, 18

who left, upon reaching the desert then said, "Let us turn around and return to the land of Egypt". They also said, "We remember the fish that we ate in Egypt free of charge, zucchini, watermelons, the hay, the leeks and the onions" in the very beginning, when they left they complained and said, "We have left the pots of meat and the satisfying bread we ate". It is clear that the slaves who suffered under the rods of the taskmasters, and worked hard are not the ones who wanted to stay or return, they didn't eat meat and vegetables. Even the fourth generation who was the generation of the redemption had cattle after the two hundred and ten years of exile. As it is written, "From the cattle of Israel not even one perished". Moses said to Pharaoh " Our young and old will go, our sons and daughters, **our flocks and cattle**". How did one who was enslaved to the taskmaster raise sheep and cattle? Raising them requires time and effort, and yields wealth and abundance. The picture that we see from the scripture seems to be different from the idea that the People of Israel were oppressed under the hand of cruel taskmasters who worked them to death. Our sages say that they were worked "*baparech- pehrach*", soft convincing words.²⁸⁹ They are both right. The People of Israel worked hard building cities and forts because of the ideology that is derived from the soft, convincing words of the Egyptians, such as, "The Workers Union of Egypt", work was for the sake of the homeland, give up your life for our country etc. those who were not brainwashed by the Egyptian media, were masters on themselves and were subject to slavery. The tribe of Levi.

The People of Israel in Egypt numbered around three million men. There were other peoples who were slaves in Egypt, they numbered many more than the Jewish nation. The *Erev - Rav*²⁹⁰ came from those nations .They attached themselves to the Jews in the desert. Pharaoh didn't have an army big enough to force slavery on everyone. That is why when thirty thousand people from the tribe of Ephraim decided to get up and leave Egypt, decades before the redemption, they were able to leave with no resistance from the Egyptians at all. They arrived in Israel and were killed by the Philistines.²⁹¹

²⁸⁹Tractate Sotah, 11

²⁹⁰According to the Zohar, Exodus page 46. The ErevRav numbered two hundred thousand families.

²⁹¹Chronicles A- 7, 21

Pharaoh's ideology was parallel to the letters of his name; Peh- mouth, Ra- bad. His ideology was similar to that of Mother Russia, Mother Zionism and Father Mao. For decades, millions of people were governed by the Communist ideology and its people worked, "*beparech*"- with convincing words, in order to receive the basic necessities for free. Parents told on their children and children told on their parents. They handed them over to the secret police for the sake of Mother Russia. Millions in China worked like animals for the sake of "Mao Tse Tung", the Father of Chinese Communism. And so too in Israel, "Mother Zionism", people pay a price for the sake of the party. The members of the Kibbutzim worked like dogs, in order to receive a home and food for free. Their inheritance goes to the Kibbutz and their salary is taken by the kibbutz. Even the salary of a factory director goes to the Kibbutz. The members of the Kibbutz are used to getting up early and going to the fields or the barns in exchange for free food, a home and free childcare. The fictitious feeling that one is rich because he has the Kibbutz. He doesn't understand that really he has nothing. For if he were to work in a free economy he would have to pay only a small percentage of his salary on the things he receives for free from the Kibbutz. He would also have some of his own wealth. When someone opens his eyes and leaves the ideology of common wealth, he has almost nothing. This is what Pharaoh sold all of them. "*Peh- rach*"- soft convincing words that caused the hard work. When their children were thrown into the Nile River or killed for their blood that was to heal the Pharaoh. ²⁹²The People of Israel sighed and suffered from their situation yet they did nothing to stop the murder. For one does everything for the sake of their country and union. They were willing to do whatever the "Sun of the Nations" – Pharaoh wanted them to do. Their race was built on blood and sweat, with the song "International" on their lips. The land of Goshen turned into the biggest "Israeli" Kibbutz, where the People of Israel dwelled upon the best agriculture of the land. They raised sheep and cattle and ate "meat", zucchini, vegetables, and seasonal fruits in great quantities. They worked hard to fulfill their reserve duty, under the hands of the Egyptian taskmasters, thus building cities for the Pharaoh, for the sake of their homeland.

²⁹²Rashi, Exodus 2, 23

The Pharaoh turned into a charismatic "Guru". He presented himself as a G-d. "This is my Nile River and I have created it"²⁹³ Pharaoh tricked the peoples into believing he never needed to relieve himself. He would sneak out every morning to the banks of the Nile River and relieve himself²⁹⁴. His ideas and slogans included his magicians and his slave's ideas. He turned this into an ideology for the multitudes, who were willing to go through fire and water for his sake. We mustn't think that these were primitive people, for today there are hundreds of thousands of people who believe in these same ideas that have become religious or secular Communism Zionism, Krishna, or any other "Guru" like existence. The similarities between them are that the multitudes are always willing to sacrifice their desires for the sake of the slogans and jingles of the leader, who mocks at their foolishness in the depths of his heart. He laughs at the fools who fell for his worthless promises. He appoints them to be leaders and then finds new ones. The truth is, there is no similarity between the words that are promised to the actions, yet the loyal people continue to believe in the leader who tricks them with his kind and convincing words.

I am witness to this as fifteen years ago I meet with a lady named Mrs. T. She is a granddaughter of a Kabbalist from Jerusalem who lived two generations ago. She did not merit to know him. When she was young she traveled to America and became a very loyal to a "Guru" by the name of "Baba-ji". She would come to Israel every year and teach this scoundrel ideology to people. She managed to convince tens of Israelis to believe in his Godly powers.

Amongst these people whom she would convince, there were many educated people and spiritually inclined people who knew nothing about G-d and the Torah. These people had no interest in the religion their ancestors had given their lives up for in the fires of the Inquisition and the furnaces of Europe with the words of "Hear O' Israel, our G-d is One" on their lips. These Israelis listened to every word that Mrs. T. told them about the Guru "Baba-ji". Baba-ji had never been born, he came out of a light in a dark cave in order to lead humanity, and influence them. His

²⁹³Ezekiel, 29,3

²⁹⁴Rashi, Exodus 7, 15

influence caused many of them to fly to America in order to see his "wondrous" face and enjoy his stench. Mrs. T's nephew returned to Judaism after knowing me, she then arrived and told me wondrous stories about her God, who created himself and how he helps those loyal to him reach the "coveted bliss".

I understood from her words that this man was a swindler who had magical powers and telepathy. He used these forces to trick people into believing him and enslaved them to his desires. I said to her; how can you believe in this nonsense and these bad spirits? Your strength as a Jewish woman, a daughter of the "chosen nation" is greater than his strengths. You have the strength to neutralize his God from all of its forces. I gave her the book "*Shaarei Gan Eden*"²⁹⁵ and a book of Psalms. I told her the moment you arrive in America wait until your monthly cycle is finished, clean yourself well and wait for seven clean days, clean of even a drop of blood. Do not have any relations with your husband. On the night of the eighth day go to the Mikveh - ritual bath and immerse yourself seven times. when you return to your home do not sleep the entire night. Read whichever book of the Bible you wish and at midnight read the highlighted paragraphs in the book I gave you. In the morning go to your "God" and tell him the last sentence of the ninetieth chapter in Psalms and the entire ninetieth chapter of Psalms, seven times and then again seven times from the end to the beginning. We shall see who has more strength.

A year later she returned to me and gave me the books back. She told me that she did exactly what I told her to do. in the morning she stood before her "Guru" while he was giving a speech in front of two hundred followers. She began to say the chapter of Psalms. Suddenly the "Eternally Calm Guru" began to lose his Eternally Calm Godliness. To the utter surprise of all of those present he began to yell at her, what are you doing? You are confusing me. He asked he to leave at once. The next day she returned and hid amongst the followers. He did not notice her. She began to say Psalms. She had not yet finished the seventh time from end to beginning, when the Guru collapsed and died. I told her to see whose force was stronger. I asked her why she had not yet returned to

²⁹⁵Written in Spain by Rabbi Yosef Gikatilla eight hundred years ago.

the faith of her G-d and her people. Our G-d is truly great. She answered me that she believes that he became elevated by her Psalms and now she is waiting for him to return and create himself again. This is the force of brainwashing. When there is brainwashing there is no intelligence. One sees the truth and it doesn't help.

This is why in Kabbalah the holiday of Passover is the holiday of wisdom and knowledge, the plagues were to arouse the multitudes from the Egyptian brainwashing that they had endured.

When a person is sick and needs an operation, he pays an inordinate sum of money for a doctor to open his stomach and remove the cancerous growth. He has no objection to the fact that the doctor cut him open, he pays happily with thanks, for the doctor saved his life. The Jewish people's souls were damaged in the matter of knowledge, from previous lifetimes. They had to fail the trial of losing their knowledge in the Egyptian Exile, for if they fail, they will suffer from loss of knowledge and the "*Peh – rach*"- the kind and convincing words will cause them to suffer and work "*Beparech*". Their sins from previous lifetimes when they were people of the Atlantis (the generation of Enosh, according to the words of our sages), they were great scholars who took advantage of their knowledge to do bad and hurt the inhabitants of the world. They were idol worshippers who used the G-dly wisdom of Kabbalah to draw positive energy from the spiritual counts to the stars and from the stars to the idols who were the connection between them and the stars.²⁹⁶. They were reincarnated as the generation of the flood. They sinned, they stole and committed adultery. They were then reincarnated as the generation of the Tower of Babel. They repeated their previous sin and they drew the energy of G-dly spiritual counts to the stars and the idols. This is the secret of the Tower of Babel. When the people who participated were scattered upon the earth, their leaders arrived in Sodom and Gomorrah and continued their bad deeds. Abraham our forefather, may he rest in peace, knew the greatness of their souls and he asked G-d to reincarnate them as his descendants and turn them into the chosen nation who would be connected to G-d. G-d told him, your request will be fulfilled on condition that they will reach their correction

²⁹⁶Likutai Torah of the Arizal, parshasNoach.

before they become my people and nation. They will do this by becoming slaves for a period of four hundred years, in a foreign land, because of their lack of knowledge. Four hundred years, in order to correct the knowledge that includes the four aspects of the brain, the brain of intelligence (the large brain), the brain of wisdom (the small brain) the two kinds of brains that are part of knowledge (the long brain) they have two different influences. (right and left, kindness and strength, nerves and blood). Every single brain needs a complete correction for one hundred years, which equals four hundred. (it is possible that the word "*Daat*"- knowledge means- "Da"- knowledge- the letter "*taf*"- equals four hundred). Their fate was not sealed in cruelty, it was from love, mercy and a desire to correct them, prepare and assist them. This was done so that they would be pure and deserving of the

G-dly abundance that would turn them into the "Treasured People". They were in exile for two hundred and ten years and they had no more mental strength to cope with the knowledge and tradition that G-d created the world. This knowledge was derived from the traditions of Jacob which he passed to his children. They became brainwashed by the royal Guru, Pharaoh whose forceful ideology caused them to assimilate. They were not correcting their sins from previous lives and they were falling into the pit of loss of knowledge until they reached a point of no correction resurrection.

(This is known in Kabbalah as "the fifty gates of impurity"). G-d performed a great kindness with them and brought them out of Egypt before their time was up. G-d did not want them to lose the partial work that they corrected. The partial purity in their soul would be enough. They would now become G-d's chosen people and nation. The additional purification that they had to go through would be done slowly over time. If their acceptance of the yoke of Torah would be with complete devotion, they would become completely pure.

The wondrously terrible plagues would not only convince Pharaoh to let them go, it would convince the People of Israel to purify themselves from the brainwashing they had gone through. This would make them agree to leave when they saw how Pharaoh, the strong and mighty "God", became helpless out of fear of G-d, when he saw how great G-d

was. As is written "and you shall tell your sons, and your son's sons what I have done in Egypt, for they shall know that I am G-d". after the most amazing eight plagues the magicians of Egypt admitted that this was "the finger of G-d", smiting them, Pharaoh said that G-d is the righteous and he and his people are wicked, yet the People of Israel who had gone through such deep brainwashing caused eighty percent of them to stand strong and not to become influenced. They were not willing to abandon the Egyptian ideology that included the sheep, cattle and meat that they owned and ate. They were unable to open their eyes and their knowledge that was sealed shut. They were unable to see the truth. G-d who was showing them the wonders and miracles of his strength and force that filled the world with his glory and splendor. They all perished in the plague of Darkness.²⁹⁷ There is a possibility that the higher desire to smit the Egyptian firstborns only was prevented and there was a need to change the plague to a plague that hurts all firstborns; human, animal, prisoners, and Israelites. This is why the scripture says: "G-d passed over to bring disease upon Egypt". This does not say to hit Egypt. G-d had pity on the People of Israel and passed over their homes in Egypt while smiting the Egyptians. G-d did not allow the destroyer to come to the homes of the People of Israel.

When G-d took them out of slavery, they were willing to leave, yet their faith was not complete. G-d took them around and brought them to the Red sea in order to split it so that their faith and belief in him would become elevated. They would now be able to say: "This is my G-d, the G-d of my father and I shall praise Him". The situation of the People of Israel was similar to one of an ill man who brought the sickness upon himself by improper behavior. The doctor cut his body and caused him much pain in order to remove the growth from his body and yet the man thanks the doctor and praises him for his pain and suffering for the doctor has saved his life. The praise to G-d is for two matters. The first one is that He exiled us to Egypt in order for us to correct our souls and the second one is that He took us out of Egypt before we lost everything and became completely assimilated amongst the nations.

²⁹⁷ See Rashi, Exodus 10, 22

The entire matter of Redemption from the Egyptian exile can now be understood as a spiritual, not a physical matter.

This is why the Jews celebrated the "holiday of freedom" in the cellars of Spain. They did this under the shadow of death and the fear of the Inquisition. They did so while standing before the crematoriums of Auschwitz. Jews were looking for a piece of matzah and were reciting the Haggadah according to memory, in this most terrible place. Now we understand the connection between the commandment of keeping the Shabbat, that is holy since the creation of the world till the redemption from Egypt. As is written "And you shall remember for you were a slave in the land of Egypt and so G-d has commanded you to keep the Sabbath, the spiritual exile from Egypt caused the people to have faith in the Creator who created His world and commanded us to rest on Sabbath.

The people of Israel became elevated spiritually when they left Egypt. They understood that they suffered because of their belief in Pharaoh's lies. Yet every time they descended from their spiritual level and returned to a life of secularism, thus returning to the Kibbutzim of Pharaoh, they said "Let us return to Egypt". This prevented them from reaching a level of purity, suitable for entering the land of Israel. In Israel they would have to combine a life of holiness, of Torah, mitzvot and good deeds with a secular life of agriculture. This is why that generation died and only their children, who left Egypt at a young age or those children born in the desert, were not brainwashed by Pharaoh were able to enter into the Land of Israel and live a life of purity and holiness, learning Torah and serving G-d.

The Erev - Rav who attached themselves to the People of Israel when they left Egypt were the souls of the people from the Atlantis and their reincarnations. A small part of them whose souls had been reincarnated came back to the world as Israelites who were exiled to Egypt. The rest of them were gentiles who came to Egypt because of the famine. They stayed in Egypt and lived there as foreign citizens. Part of them were born in Egypt as citizens and Josef understood who they were. He wanted to rectify them as quickly as possible so he circumcised them. He then exiled them from one end of Egypt to the other end so that they

would become purified by the exile and the circumcision.²⁹⁸ They were all slaves in Egypt. They were convinced by Pharaoh's kind and convincing words. They worked and became purified and were then born into the People of Israel. Had the People of Israel been slaves for four hundred years they would have all been reincarnated and born again into bodies of the "People of Israel. They would have all become purified people known as the "Army of G-d". Yet because they had to leave before the four hundred years were finished, only two hundred and ten years had gone by, a great part of them had not been reincarnated and reborn into the People of Israel. Some of those who were not yet born and had not become purified died during the plague of Darkness. They understood that when they left Egypt they would be obligated to sacrifice the material for the sake of the spiritual and they didn't agree to leave. This left two kinds of Israelites who left, A. Those who became purified completely were known as the "Army of G-d". B. Part of them who became rectified, yet not completely were known as the "Army of Israel".²⁹⁹

The group of souls that had not yet been reborn into the People of Israel, wanted to leave Egypt, for Moses was quite a respectable leader in their eyes. They thought that the materialistic joys that Moses would give them would be greater than those of Pharaoh who was to loose. They were not born into the People of Israel so they thought that they wouldn't have to give up on materialism for the sake of spirituality. They thought they would attach themselves to the People of Israel and become residential converts- obligated to keep the seven Noahite laws and not all of the other laws as would a true convert keep .Moses agreed to accept them and allow them to join the "Army of Israel", with hope that over time they would become purified and turn into part of the nation, loyal to G-d and His people. The scripture says, "**The Erev-Rav came out of Egypt with them**". They are called Erev-Rav because they are a mixture of different peoples who arrived in Egypt during the famine and they decided to stay there as foreign citizens. The name Erev-Rav comes to hint to us the source of their soul that was derived from the damaged "knowledge". The numerical value of "Erev-Rav" is

²⁹⁸See Rashi Genesis 41, 55. Genesis 47, 21

²⁹⁹Exodus 42, 42-51

"Knowledge" (*Daat*). G-d didn't get involved in Moses's **decision**, for this was his decision alone. A decision that has unclear results to a human is a decision that the heavens doesn't get involved in until the results become apparent. These people were not rectified, and they did not want to sacrifice materialism for the sake of spirituality and convert fully. They didn't go through the sea. As is written "Speak to **the People of Israel** and they return and set up camp in front of "*Pi Hacherut*". The ErevRav circled the Red Sea through "Aqaba" and arrived at the other side of the sea where the People of Israel had crossed the sea. They did not participate in the giving of the Torah at Mount Sinai, as it says, "And the **People** stood from afar". They did not merit the Manna, and they didn't dwell under the clouds of glory. They were the ones who crowded around Aron and forced him to create the golden calf that caused the People of Israel to sin. This is why G-d said to Moses, "Go down, for **your people** have destroyed".

During the forty years of wandering in the dessert the generation redeemed for Egypt died, the Erev-Rav all died and left nothing. The generation that entered the Land of Israel were the People of Israel, divided into tribes. The souls of Israel and the souls of the Erev-Rav were mixed together in order for each soul to become fully rectified by the actions of learning Torah and performing the Mitzvoth. The other way would have been by suffering and an additional exile. This created five different kinds of Erev-Rav. Some of them hate religion and fight against religion and religious people in a revealed way. Some of them are drawn to prohibitive deeds and some of them love to ridicule Talmudic scholars and observant people. Some of them like to help needy gentiles and Jews who hate religion. They prevent even minimal help to people who learn Torah some of them lay Phylacteries and support yeshivas, yet their intent is to honor themselves and control others for their own sake, not for the sake of heaven³⁰⁰. These different kinds of Erev-Rav have been following us since we entered the Land of Israel till today. They delay the arrival of the Messiah in every generation. The Zohar writes³⁰¹ that before the redemption the People of Israel will be governed by a harsh hand and they will be destroyed spiritually. This will

³⁰⁰Zohar, Genesis 25

³⁰¹ParshatNasu 124

be part of the Satan's plan to delay they Messiah. (we see the words of the Zohar coming to fruition in our generation). Our sages say³⁰² that prior to the redemption G-d will cleanse the land of Israel from all of the wicked, send the Messiah, our eyes will behold the King in His glory, and we will all see the return of G-d to Zion with much mercy.

Passover- the Holiday of Unleavened Bread- Matzoth

The holiday of Matzoth is always mentioned in the Torah as the "**Hoiday of Matzoth**". We were commanded to eat them on Passover, for the dough of our forefathers did not rise when they left Egypt. As is written in the Haggadah of Passover, "This matzah that we are eating, why? For the dough of our fathers did not rise. G-d, the King of Kings appeared to them and redeemed them immediately, as is written, they baked the dough they took out of Egypt into flatbreads, for it didn't rise, they were expelled out of Egypt and they could not wait. They didn't take

³⁰²Megilah, 17

provisions with them³⁰³. One must understand A. the idea of Matzah is not a matter connected to Passover alone. We were commanded to use Matzoth during the year with the sacrifices in the Temple. B. The reason for eating Matzoth on Passover was because their dough didn't rise, this doesn't seem to make sense and is not exactly correct. Two weeks before they left Egypt the People of Israel were commanded to eat Matzoth on the night of Passover for all future generations.³⁰⁴ Why was it so important that their dough didn't rise? This was so important the we had to eat Matzah and name the holiday for the dough that didn't rise? There is no doubt about it, this was a great miracle. There were six hundred thousand families, every family and their dough, and no one's dough rose? Usually dough rises quite quickly, how is it that the entire nation needed this miracle?

We find the Matzah mentioned in the Torah by Lot, as is written "Matzoth shall be baked and eaten"³⁰⁵ Our sages tell us that it was Passover. We now understand why Abraham didn't ask Sarah to bake bread for the guests, even though he told them "I shall take *Pat - lechem*- bread". Abraham than told Sarah, "knead the dough and make cakes"³⁰⁶. He meant Matzoth for it was Passover³⁰⁷. The Matzoth were called cakes for it says, "Matzah cakes that were not leaven"³⁰⁸. One must understand why it was that Abraham called them cakes, seemingly for no reason. What is the meaning of the words; cakes and Matzoth? These words appear in the Torah many times. sometimes they are spelled with all of their letters and other times with only part of their letters. For example: The cakes that Abraham asked for is written without the first letter *vav*. (There are two *vavs* in the word). The cakes mentioned during the redemption from Egypt are spelled without both *vavs*. As is written "Matzah cakes and not leavened bread". The word Matzoth was spelled fully. So too by Lot it says, "And the Matzoth shall be baked and eaten", written fully. The People of Israel were commanded to have Matzoth as it says "a roast on the fire and Matzoth", "Seven days shall Matzoth be

³⁰³See Deuteronomy 15, 3. See Rashi there.

³⁰⁴Exodus 12, 15

³⁰⁵Genesis 19, 3. See Rashi there

³⁰⁶Genesis

³⁰⁷Tractate Rosh Hashanah

³⁰⁸Exodus 12, 39

eaten", "keep the Matzoth". The word Matzoth is spelled fully, and then right after that it says "On the fourteenth day of the first month, at nightfall you shall eat Matzoth". This time the word Matzoth is written lacking both *vavs*. And then the scripture repeats itself and says "In all places in which you dwell you shall eat Matzoth". The word Matzoth is written missing one *vav*.

We find this in the matter of "*Kadesh Li*"(you are holy to Me). the scripture says "Seven days shall **the matzoth** be eaten" and then the continuation is Matzoth you shall eat for seven days. With regards to the *miluim* sacrifice the scripture says, "**matzah** breads and **matzah** challah, **matzah** mixed with oil and **matzah** flat breads smeared with oil."³⁰⁹ Regarding the sacrifices in the temple the scripture says, semolina **matzah** challah mixed with oil and **matzah** flat breads smeared with oil.³¹⁰ While sacrificing the thanksgiving sacrifice one was to give a **matzah** challah mixed with oil and **matzah** flat breads smeared in oil.³¹¹ and then the scripture says, one must eat matzah for seven days. In Hebrew there is an extra word- *es*- this word hints to us that the matzah is eaten with the seven days. This is unclear. How could one eat days with matzah, it seems one shall eat matzah for **seven** days.

The Torah writes, "seven days one shall eat matzah". It seems as though eating matzah is an obligation for seven days. Yet then the Torah repeats itself and says, "six days you shall eat matzah".³¹² The Torah omitted one of the days. Our sages have taught us that the commandment to eat matzah is only for the first day³¹³, the rest of the days are optional. This seems to be unclear. Why didn't the Torah write a clear obligation for the first night? Why is there a change in the wording and in the obligation? Seven days and then six days. Why? To teach us that the obligation is only on the first night. This must be explained.

The meaning of the word matzah in Hebrew is *meriva*- a fight. As is written, "*Hu dasan veaviram, krieh edah asher vatzav al moshe veal*

³⁰⁹Exodus 29, 2

³¹⁰Leviticus 2, 12

³¹¹Leviticus 7, 12

³¹²Deuteronomy 16, 8

³¹³See Rashi *ibid*.

ahron beadas korach, behatzosam al Hashem"³¹⁴- Dathan and Abiram who were summoned by the assembly who contended against Moses and Aharon among the assembly of Korach, who they contended against Hashem. Another passuk says, "*Hen lariv umatzah tatzumu*"³¹⁵- Because you fast for grievance and strife. King Solomon said, "*Rakbez adon yiten matzah*"- ³¹⁶Only by willfulness is strife fomented. Another passuk says, "*Ohev pasha ohev matzah*"³¹⁷- One who loves betrayal loves contention. One who looks at the letters of the word *matzah* and *chametz* in Hebrew will see that the only difference between them is the order of the letters and the *ches* that was switched to a *hey*. These letters are part of the same group of guttural letters. The changes in the order come to show the differences in the higher worlds and in the world of creation that was created using the 22 Hebrew letters.³¹⁸ For example, one who transgresses a commandment of the Torah should have been called a criminal or a sinner etc. yet he is known as a *rasha*-wicked man, the word *rasha* is made up of the same letters of the word *eser*- ten. The world was created with ten higher counts. The sinner has plummeted from a level of majesty, known as ten to the *klipas noga*- the unclean outer forces in which the *y*'s of the *klipa* is the opposite of the ten higher counts. This is why the sinner is called a *rasha*. So too with the words- *oneg* and *nega* (pleasure and touch). The higher spiritual counts of *bina dekedusha*- holy understanding is known as *oneg*. On Shabbos we are elevated and we reach a level of "*am medushanei oneg*" –a people filled with pleasure. One who speaks *lashon - hara*- slander falls to the *klipa* where everything is the exact opposite of the above and that is why he is touched with leprosy. Parallel to the higher spiritual count of "*keser*"- the crown. This is parallel to those who sin and become *kares*-excommunicated. Their soul becomes excommunicated. The letters of the word *ain*- nothing correspond to the letters of *ani*- I. The crown is the head of all spiritual counts it is known as *ain* for it cannot be perceived by a human. Parallel to the higher spiritual counts of majesty

³¹⁴Numbers 26, 9

³¹⁵Josiah 58, 4

³¹⁶Proverbs 13, 10

³¹⁷Ibid 17, 19

³¹⁸Sefer Yitzirah.

that is something that can be perceived by humans is known as *ani*- I for the meaning of this is – I am here before G-d...

The letters of **chometz** are the letters of **matzah**, for a person is created in the image of G-d. his forehead is a mirror to his character. The secret of a person's spiritual forehead is the source of mercy and desire found in the secrets of the writings. "*vehaya al mitzcho tamis leratzon lahem lifnei Hashem*"³¹⁹– and it shall be on his face. When one sins he awakens the judgment upon his forehead as is written, "*umetzchech anechusha*"³²⁰- and your forehead is determined. When a person falls from an elevated and holy place to an impure and low place it becomes apparent on his forehead. As is written, "*umetzech isha zonah haya lach*"³²¹- You have the forehead of a prostitute. The scripture says, "*Hakaras pnihem ansah bam vechatosam kesodo higidu, lo kichadu*"³²² the letters *hey* and *ches* are similar in the way in which they are written. The only difference between hem is the hair like line that separates between the leg of the *hey* and its top. When that line is penciled in the letter turns into a *ches*. Their pronunciation is also similar. Sometimes their pronunciation is so incredibly similar that there are places that the *ches* actually sounds like a *hey*. This minor difference is the difference between the chametz- leavened bread and the matzah- unleavened bread.

When a person eats bread, according to Jewish law he should dip the bread into a bit of salt. *Lechem* - bread, *melach* – salt. The two words are made up of the same letters. Bread is the basic food for the body. Any other food, delicious as it may be, when eaten too many times, becomes disgusting to a person and one must find another food to eat. Bread is eaten day and night and people never get sick of it. (A few hours after Passover people are grabbing bread as though they were starving. They have been eating matzah and other foods all week except for bread, and yet they have such a desire for bread)! Salt, on one hand, is one of the fundamental minerals of the world. Salt never goes bad and never gets rotten. Salt preserves other foods as well. As is written," *bris melach*

³¹⁹Exodus 28, 38

³²⁰Isaiah 48, 4

³²¹Jerimiah 3

³²²Isaiah 3, 9

olam he lifnei Hashem"³²³- There is an eternal covenant between salt, before G-d. "*gofris umelach sriefa kol artzah*"³²⁴- Sulphur and salt a conflagration of the entire land. As is also written, "*betzavas evugvaev velo yirpau lemelach nesanu*"³²⁵- But its swamps and pools will not become sweetened; they will be set aside to provide salt. There is no other mineral that sucks the blood out of meat better than salt. The Jews were commanded as Mount Sinai to salt meat. Kabbalah gives value to colors. White is the color of kindness and red is the color of judgment. There is a rule that says, "*shein hadin nimtak elah beshorasho*"³²⁶- The judgment is sweetened at its roots.

Bread is the food of kindness. Salt is the mineral of judgment and yet it is judgment that has become sweetened, for its color is white. And white is a color of kindness. Its taste is a taste of salt- judgment. Salt incorporates the force of existence and destruction. That is why the blood, red in color, sucked out by the salt that has the aspect of a sweetened judgement at its very roots. This is why we are commanded to eat bread and have the bread overpower the salt. We dip the bread into the salt. The bread is on top and the salt is on the bottom. The bread hits the salt forcefully, three times. These are spiritual matters that are activated by our physical deeds.

G-d created all of these worlds. The basis for all of them are the three aspects of the mind, wisdom, understanding and knowledge. Each one of them illuminates the holy four letter name of G-d. The numerical value of this name is twenty-six and the three of them equal the numerical value of the word "bread" (in Hebrew). This is why bread in its physical sense is the basic food for the body.³²⁷ Most of the year our main food is leavened bread. G-d created the evil inclination for our own good and for our own benefit without it we would have no reason for life. The evil inclination is the source of our free will, reward and

³²³Numbers 18, 19 see the Rashi there and also see Kings B, 2, 21.

³²⁴Deuteronomy 29, 22

³²⁵Ezekiel 47, 11

³²⁶Shaar Kavanos, derushai rosh Hashanah. This is the source for all immunizations. The immunization allows a person to become infected in a careful and regulated way so that his body can overcome the illness and then become immune to it.

³²⁷This is the secret of the scripture; "One does not live upon bread alone for upon the word of G-d shall man live". The meaning of this is the three spiritual beings (ההוי"ת) that are sourced in bread

punishment. The entire purpose of a person's body in this world is to deal with the evil inclination and win in an effective manner. When a person meets this he turns the letters of the word **chametz** into the word **metzach**. **Metzach** of mercy influences him. When G-d forbid the evil inclination wins him over and controls him (controls the metzach) he becomes the metzach of a prostitute. During the entire year our goal is to deal with the physical aspect of the leavened bread and yet on Passover our duty is to eat unleavened bread. The leavened bread is called bread of our affliction, and the purpose of it is to rectify our deeds, the actions in which we failed while dealing with the leavened bread during the year, and thus turning it into the metzach of a prostitute. We must then elevate it to a holy level and give the holy, spiritual forces freedom. These forces are known as the sparks of holiness that fell during the year because of our sins. They fell to Klipas HaNogah, the Klipah turned them from ten into wickedness. (*eser*- ten and *rasha*- wicked written with the same letters in a different order). (This is the secret of the wicked son who must have his teeth knocked out as is mentioned in the Haggadah. (A subject that will not be explained now). They must be included into the metzach of desire and mercy. The Klipah is not willing to give up on these sparks, so eating the matzah will create a fight and the **matzah** will quarrel with the Klipah until the Klipah gives in and throws up the holiness it swallowed. As is written "*chail bala vyakienu mibitno yorishenu el*"³²⁸ – He devoured wealth but will disgorge it; G-d will purge it from his gut. True, there are four levels of Matzah – unleavened bread, Matzah Challah, Rekikei Matzah- flat bread matzah, Matzah Cakes also known as Matzah Ashirah- delicious, rich tasting Matzah. These Matzoth are not kosher for the first night of Passover, in which eating the Matzah is an obligation. **Matzah Bread** is the bread of our affliction made of flour and water alone. (different than the rich, delicious Matzah made of oil and flour without a drop of water). It is possible that the three kinds of richly delicious Matzoth are parallel to the three higher worlds in the world to come. **Matzah Bread** is parallel to the world of actions. Most of our work and our actions are in that world. This is why the bread that G-d commanded

³²⁸ Job 20, 15

us to eat on **Seder night** corrects, rectifies and brings order to the creation that we confused the entire year with our sins.

When we look at the writing we find that the commandment of eating Matzoth in Egypt was not a commandment for eating the bread of our affliction, as is written "Seven days shall the Matzah be eaten". In the book of Deuteronomy, given to the People of Israel at the end of the forty years in the desert, it says, "*shushes yamim tochal matzos*"³²⁹ – for a six day period you shall eat matzoth. This can be explained that the unleavened bread had to be the **bread of affliction** and the reason for eating it is because we hurried to leave Egypt and the dough didn't rise. In addition, "six days shall you eat Matzoth", in order to teach us that eating the unleavened bread is optional except for the first night. It is possible to say that in Egypt they were not commanded to eat the unleavened bread and not the bread of affliction, for the hurried manner in which they left Egypt had not yet happened. Maybe the commandment to eat the unleavened bread was to rectify the damage they created in the worlds above those of action. This is why they were able to eat the rich matzah known as matzah cake, they were commanded to eat it for seven days in order to rectify the damage that they had done in the worlds of creation and action. The world of creation is called six days, for it says "G-d created the heavens and the earth in six days". This is why the Torah wrote "For in the six days", the secret of the six higher counts of the seven that lead in this world, and the world of action that is the secret of the seventh day parallel to the count of Majesty. The People of Israel were able to rectify their sins by eating the matzah for seven days, parallel to the seven higher counts known as "days" at their source. This is why the scripture says "Matzah shall be eaten for seven days", shall be eaten with the seven days. It is not written that the Matzah shall be eaten during the seven days, for every day was rectified by their action of eating, one aspect of the seven higher counts. The correction had to have been made in the world of creation as well. They were then able to eat a rich, delicious Matzah known as "Matzah Cake". The fact that not one person's dough rose was a great heavenly miracle. It is possible that the Torah writes that they

³²⁹Deuteronomy chapter 16. See the Rashi ibid.

baked the dough before it rose. "Matzah Cakes, for they didn't rise", this is not the bread of affliction, in order to teach us that they rectified by creating. There is a possibility that the sin of the golden calf caused the People of Israel to fall greatly to a low level of impurity. When they finally repented they didn't rectify their sin wholly as it says "*uvayom pakod pakaditi*"³³⁰ - On the day I make My account. Once again they were unable to correct the world of creation by eating the matzah. They were able to repent and correct their deeds through the act of eating the matzah because their dough didn't rise when they left Egypt. When Moses returned and commanded them to eat matzah, to eat the **bread of affliction**, the bread that is parallel to the world of action, Moses repeated himself and spoke in single form, "seven days shall you eat Matzah, the bread of affliction, six days you shall eat Matzah". This teaches us that the matter is not to affix this for seven

days, for the bread of affliction is the secret to the world of action. This is written in this way in order for us to understand that the rectification is in the world of action. The obligation to eat matzah is on the first night alone, for the first night is the night of "*leil shimurim lchol beneiy isroel ledorosam*"³³¹ - This was the night for Hashem ; a protection for all the Children of Israel for their generations.

We have the power in our hands to rectify the world of action by eating the Matzoth. We do this with no fear of arousing the forces of impurity. This is why we are still obligated to eat the matzah as the bread of affliction.

Perhaps the Torah wrote the word matzot without the letter *vav* in order to teach us that the rectification is not done in an equal matter, there are those who cause complete rectification with their deeds and there are those who partially rectify, and even though their correction may be partial, it is still considered a correction and every single person must do the best they can.

When the angles visited Abraham he said to them, "I shall take some bread", for he thought they were Arabs who were not aware of the

³³⁰Exodus 32, 34. See the Rashi there.

³³¹Exodus 12, 42

Passover Holiday. Yet to Sarah who was knowledgeable and aware of the meaning of the holiday he said, "knead and make cakes". This meant, rich delicious Matzah. Perhaps the word cake is written without the first letter *vav* in order to teach us that Abraham understood that those eating would not rectify these matzoth, therefore he did not want to give them matzoth in order for them to bring about rectification. He baked them rich matzoth for he was prohibited to bake them leavened bread. And yet Abraham wanted the rectification to be as whole as possible for he was the provider of the matzoth. This is why the word "cakes" is written without the second *vav*.

The secret of the matzah is found in the name of the matzah. The matzah has "*Matzah umeriva*" - constant disputes with the unleavened bread. This is the secret source of the good inclination and the evil inclination. The leavened bread symbolizes lust and the matzah symbolizes making do with the minimum one needs for bare existence. The minute the People of Israel increased the force of matzah over the force of unleavened bread on the night of Passover. They broke the Klipah and ruled over the gods of Egypt. This is why they were banished from the land of Egypt.

The scripture says that after the sin of the golden calf, eating the matzah was associated with the fact that their dough didn't rise, we actually declare this on Seder night while reading the Hagaddah. If G-d forbid their dough had risen, perhaps there would be no reason for this seder after the sin of the golden calf.

The People of Israel left Egypt with six hundred thousand families including the small children. They wanted to take provisions for the journey and yet they were commanded by Moses not to prepare provisions except for the dough. Had they prepared, the matter might have been dependent on their choice alone, causing them to lose the miracle of their dough that didn't rise. Their faith in G-d is what sustained and nurtured them in every place and in every situation. This is why they trusted in Moses and didn't take provisions with them, this is the reason that caused their dough to stay unleavened, and because of all of this they baked their dough into "Matzah Cakes". Yet all of this could be done outside of the land of Egypt and not in it, for the dispute

with the klippah in Egypt would have been too forceful for the weakling amongst the People of Israel. This is why G-d took them out and redeemed them in haste.

May those who fear G-d merit to see great miracles similar to those we saw in Egypt.

The Holiday of Passover

The light of anything spiritual that comes into this world begins to descend prior to its arrival. Lightning and thunder take time arriving after they were already created in the heavens. The light comes faster than the sound. Everything starts up above and takes time until it arrives here. The holiday of Passover starts from the day of Purim as our sages said, thirty days before the holiday one must study the laws of the holiday. These thirty days have a great impact on the upper spiritual

worlds for there are a few worlds and the light descends from one world to the next. Purim is the day in which the soul begins to become cleansed from its klippos. Every single Jewish person, even if he has sunken deeply into the worlds of impurity, will have those klippos leave him. he has until Passover to completely cleanse himself, to feel great remorse and repent.

We are commanded to take the leavened bread away starting on the day of the fourteenth yet the thought process must be done prior to that, on the night before, for the Oleh sacrifice is written in the Torah before the chatat sacrifice. It is true that the chatat is sacrificed before the olah yet the oleh is prior in thought. This is why at night the annullment is in thought and during the day it is done through action. The Zohar says that through the thought process, everything becomes clear which means that this was the first point, this is the light that was created in the very beginning of creation. This is the reason for the Tanah starting the action of searching for unleavened bread with the word "or" –light. "light to the fourteenth, is when one must check for unleavened bread"- light meaning the night before. All damage to the source is started in the thought processes it says and is explained in Rashi, the eyes see and the heart desires and the hands finish. Annulling can be done in one's thoughts the night before for the spiritual light of the Passover holiday begins to descend twenty-four hours prior to the holiday.

Lot ate Matzoth. The Torah tells us that it was Passover. Abraham had taught lot to eat matzoth on Passover, for Abraham kept the entire Torah even though it hadn't been given yet on mount Sinai. Why were they eating matzoth? The nation of Israel hadn't been born yet, they hadn't been sent into exile and they were not yet redeemed from Egypt, so there was no reason to celebrate the holiday of Passover? The matter was that the spiritual light of the holidays already existed in the heavens since the creation of the world. So that when that light would be needed it would be there already. The matter is that G-d created the six days of creation and then the Shabbat, known as "*partzuf hayamim*"- the face of the days. In addition to this G-d created another aspect in the heavens known as "*partzuf hazmanim*"- the face of time. The spiritual lights of the holidays shine as **an internal** aspect of the upper worlds. When the time

comes for them to shine in this world they become revealed to all and are considered to have an aspect of **external** worlds, the matters are done through action.

Ever since these lights were revealed, the great Jewish court of the Sanhedrin had the ability to **call to them** and draw them upon the entire people of Israel by sanctifying the month, as it is written, "These are the holidays of G-d, days of holiness, **you shall call upon them in their time**".

This means that you should call to them and they will illuminate you on an internal level every year on the dates that they shine in the higher worlds. Adam and Seth, Methuselah, Noah, Shem and Abraham who all knew what happens in the higher spiritual worlds were able to connect to the light.

The light that shines during "*partzuf hazmanim*"- the face of time comes to the world in our days because the Sanhedrin, headed by Hillel (the younger one) who was the grandson of Rabbi Yehudah the Nasi, tenth generation to Hillel the elder, sanctified the months of all of the years from his time till the end of days. He called upon the holidays to arrive at their intended times without having to call upon them each time. We draw the spiritual effects of these holidays through prayer and mitzvoth on those holidays.

The illumination of Passover shines from the source of the spiritual count of *chochma*-wisdom. It is revealed in this world through the spiritual count of *Netzach*- eternity. The illumination of Succoth shines from the source of the spiritual count of *Bina*- understanding. It is revealed in this world through the spiritual count of *Hod*- glory. The secret of Shavuot shines from the source of the light from the spiritual count of *Daat*- knowledge. It is revealed in this world through the count of *Yesod*- foundation. A physical person is just the image of a spiritual person in the higher worlds, as is written, "G-d created man in his image". All of the worlds are in the image of a human. When these lights expand in this world they expand according to the secret of the legs. A human has three legs, the right leg, the left leg and the organ of circumcision- known as a leg as well. The scripture calls the three holidays – "three legs". Everyone should know that one's left leg is a

built longer than one's right leg. Passover has the aspect of the right leg for it is a holiday of seven days, the "middle leg" is small and its aspect is the holiday of Shavuot, just one day. Succoth is the holiday following it, Succoth is parallel to the left leg, it is celebrated for seven days yet Shmini Atzeret is adjacent to it turning it into an eight day holiday. A bit longer than the others. Passover and Succoth are characterized as holidays with many active mitzvot, such as matzah and succah. Shavuot is different, it is a holiday that has no actual active mitzvah, this is the holiday in which the Torah was given, the main mitzvah is to learn Torah, this is why the custom is to study Torah all night in order to connect to the aspect of *Daat*- knowledge.

During a leap year Purim is celebrated in the second month of Adar, in order to make sure that the redemption of Mordechai is adjacent to the redemption of Moses. The four special parashot- portions of the week must be read in the second month of Adar, for they all have a direct connection to the parshiot of Passover, there is also a connection between the holiday of Purim and Passover. The four parshiot begin with shkalim- the portion that talks about the shekel- this is read before the month of Adar. The shekel was a donation made for the sacrifices in the temple, it was a charity that awakens one's mercy and atones for the sins done on purpose. For the shekel is given to others and when one gives to others, G-d gives to him as well. When one gives to another, he draws the light from the thirteen attributes of mercy.

This is why there were thirteen accounts to donate the shekels to in the temple. These accounts were parallel to the thirteen attributes of mercy. They drew the light of mercy and this light caused the decree of Haman to become annulled years later. Even though the Jews had not yet accepted the Torah upon themselves and were not yet deserving of this, the light already existed, shone and caused Haman's downfall. This is what our sages mean when they say that the People of Israel's shekels came before the shekels of Haman, this is the reason for reading the Torah portion of "*Zachor*"- remembering Amalek. According to the Kabbalah when a person gives charity he has the aspect of a male and when he receives charity he has the aspect of a female. A giver is known as a male and a receiver is known as a female. One person influences

and one person is influenced by him. When we gave the shekels to charity we were giving them for the Divine spirit that resides in the temple. We then became "males" who influence and we caused ourselves to have the aspect of "*zachor*"- remembering the evil Amalek did to us. The spiritual elevated secret of the male aspect draws great mercy from the place of wisdom and understanding. The holy names that become illuminated from these combinations are equal to the numerical value of the word "*zachor*". Who knows the secrets of the Red Heifer? No one besides for Moses. King Solomon had a tremendous desire to know the secret and yet was not successful, he said, "I wanted to become wiser and yet she (the reason for the red heifer) has eluded me". King Solomon used the word wiser because the secret of the Red Heifer is connected to the spiritual count of wisdom. Life is derived from wisdom, as is written "Wisdom shall rejuvenate the one who possess it". King Solomon didn't have the source of the secret wisdom that Moses had, he had the secret wisdom of Solomon, this is the wisdom of majesty and kingship. Moses had the aspect of the source of wisdom and that is why he knew the secrets of the Red Heifer. The holiday of Purim has the aspect of the source of secret wisdom that illuminates the world. Even if we are unable to understand the great light that shines for we are distant from it, we are still able to bask in the glory of the Sabbath known as the week of the Red Heifer, for we were adjacent to this light, the light of holiness and purity of the red heifer. The "*Pur*" – lottery, becomes "*Parah*"- Heifer.

The Matzah has the aspect of wisdom, and we connect to the wisdom through the spiritual counts of *chesed* and *netzach*- kindness and eternity. These are the aspects of the right leg. The kindness that we do on Passover is the invitation to all those who are poor at the very beginning of the Passover Haggadah, we invite the poor to come and take part of our meal. This invitation is extended on Passover because Passover is the holiday that has the aspect of kindness connecting us to the secret of the matzah. Yet the wisdom is intertwined with understanding and this is the reason for the four cups of wine, wine has the aspect of *bina* understanding.

The night of Passover is known as "Seder Night". We perceive this as an organized arrangement. This is not an arrangement. Had G-d redeemed us through an organized arrangement, we would have never been redeemed, G-d skipped over some of the homes.

In life the order of creation is such that first a baby is born, the baby is helpless. If the baby isn't given food and drink he will die. Slowly the baby grows up yet his mind is still helpless. At the age of six he can differentiate between a stone and a nut. Slowly he gets older and becomes more mature. This is the way of nature. During the redemption from Egypt G-d led the people of Israel out in a very different way. Had G-d dealt with us according to the order mentioned above we would have never left Egypt.

G-d matured the People of Israel who were considered to have the aspect of babies, he turned them into mature adults and then he brought them back down to a young age and then returned them to an older age. This is Passover, skipping, not dealing with us according to the order. The People of Israel had to agree to leave Egypt. They had to have the aspect of an adult in order to have the desire to leave, for a child would never want to leave. The proof of this is that eighty percent of them didn't want to leave Egypt. The slavery was difficult yet they owned sheep and cattle, they received pots of fish, meat and vegetables for free. They didn't have the mental maturity to understand that they had sunk deeply into the forty-nine gates of impurity. They were losing this world and the world to come because of food. Seder night matured them. Eating the Matzah gave them wisdom to understand that the bitter herbs eaten with the Matzah were part of the redemption of their soul. They needed this in order to merit the world to come. The roasted meat eaten with the Matzah made them understand that they were actually eating the god they had been worshipping. They finally understood that G-d is their G-d. This spiritual level they obtained lasted them twenty-four hours only. These were the twenty-four hours in which they reached a place known as Succoth, upon the wings of eagles. When they arrived they fell to level of youngsters one again, they expressed this upon reaching the Red Sea. So much so that they felt sorry and regretted leaving Egypt. They continued having this status of

immaturity with many ups and down in Mara and in Refidim until they stood before Mount. Sinai. At Mount. Sinai they reached an exalted level and were able to merit hearing G-d's voice when he said the first commandment to them "I am your G-d".

Seder night was celebrated while we were still slaves to Pharaoh. When it came time for the People of Israel to make their very first Seder and eat the Matzah they were still enslaved to the Pharaoh. They couldn't say "we were slaves to the Pharaoh", because they were still slaves. After the Seder they were redeemed. If this is the case the redemption happened because of the Seder, they celebrated. The moment a person is wise- he has no problems, for the problems and tribulations come from the fact that we are not wise enough. We don't look at the whole picture. If we were to see things through the lens of wisdom, we would perceive things in a totally different way. People can be enslaved their entire life without understanding they are slaves. Most people walking around are slaves. People who are always worried about dressing in style are people who are enslaved to the people on the street. One doesn't live his own life, he is enslaved to what others say. If a person lives for someone else or imitates others he is a slave. He isn't a free man. In order to understand this one must be wise. This is why the People of Israel had to do the Seder, for the Seder brings wisdom and the beginning of the Seder is Kiddush- sanctifying the wine, for sanctification is wisdom. in order to sanctify something, one must understand what is secular and what is holy. There must be wisdom, for there is no physical difference. You see two oranges. One of the oranges can be eaten and the other one is Trumah- priestly tithe on produce. One can make a blessing and eat the first orange, yet one who eats the second orange commits a sin and will be charged with death from the hands of heaven. The color and taste of both oranges are equal. There is a matter of understanding for there is no difference between them. One must be wise to understand that one of the oranges is holy and the other one is not. This is why anything holy is sourced in wisdom.

The Passover Haggadah

Kadesh- sanctify yourself and your deeds in this world. **Urchatz -Wash-**rinse your hands from ugly deeds such as stealing etc. **Karpas- bitter greens**, do not run after extras in this world, be happy with a meal consisting of vegetables. **Yachatz- breaking the middle Matzah**, share your bread with the needy. **Magid- telling the story of the exile and redemption**. Learn how to acknowledge G-d and his dealings with you.

Rachtzah- Washing hands, return to a state of purity sourced in understanding that is derived from study. **Motzei Matzah- blessing the Matzah**, the bread of affliction is eaten peacefully while reclining to the left. **Maror- bitter herbs**, even when life is bitter don't rebel and don't get angry at G-d. Accept this with love and understand that this is a trial or atonement for your sins. **Korech- the Matzah sandwich**, eat your bread adjacent to the bitter herbs of your life and believe that everything comes from G-d. **Shulchan Orech- setting the table** is the table of life G-d sets before you. Every single attribute G-d measures out for you, you must thank him. **Barech- Grace**, thank G-d for the bad just as you thank him for the good. The truth is that G-d hides his love in what seems to be bad. **Hallel- giving praise**, praise G-d for the trials and tribulations for this cleanses your sins. And then **Nirtzah- desire**, you shall be pleased for all of your deeds.

"This holiday of Matzoth a day of holiness shall be the time of our freedom". The holiday of redemption from Egypt is called the Passover holiday or the holiday of Matzoth it is also known as the holiday of freedom, for there is not freedom from a free person if he is still a slave to his evil inclination, freedom is for those who are masters upon their evil inclination. This is what we received when we received the Torah at Mount Sinai, not during Passover. True that this holiday is called, "the holiday of our freedom", because we became freed of Pharaoh's "kind and convincing words", This of itself is a spiritual redemption of freedom from the faith in Pharaoh and the force of his wizards. This is why the Jews upheld the customs of Passover during the Inquisition and in the infamous Auschwitz concentration camp. Those Jews celebrated Passover, the holiday of our freedom with a trembling heart, they searched for ways to fulfill the commandment of Matzah and recited the Haggadah from memory.

"I shall give Isaac, Jacob and Esau". This is written with the word "*Eten*"- I shall give. This word comes from the word *matanah*- present. Esau and Jacob were both considered to be a present for Isaac. Jacob was born pure and whole, the chosen one of the forefathers and the klipos separated themselves completely from Jacob and Esau took his part.

"For this"- this is the source, the rectification of knowledge. When the Matzah and the bitter herbs, symbolizing the affliction and the trials and tribulations are put in front of us we must understand that they are there to purify our souls from this sin.

"The Torah speaks about four sons". It seems as though there are four aspects in Israel when they were in Egypt. **"Chacham"**- the Wise son. – he is parallel to those who left Egypt completely rectified. "The armies of G-d left Egypt". **"Rasha"**- the Wicked son is parallel to those who were not rectified. They died during the three days of darkness. This is why you tell the wicked son **"For this"**- these are the drops of sperm that came out of Adam through the higher spiritual count of Yesod. That is why they are called **"zeh"**- this. **"G-d did this or me when I left Egypt"**

For I became rectified by the slavery and I merited redemption. (**"Li velo lo, elu haya sham lo haya nigal"**) – for me and not for him, for had he been there he would not have been redeemed). Just like those wicked people who died and were not redeemed. "The simple son who doesn't know how to ask" (**"Tam sheino yodea lishol"**), these are the people who left Egypt while still in the middle of their rectification, as the scripture says, "G-d took the people of Israel out as armies" (**"Hotzie Hashem es benei yisroel al tzivosam"**). The one who is considered to be a "Tam"- the simple one has a mature aspect to him. This is why he asks "what is this"- (**Mah zos?**) for he doesn't understand why people left Egypt when they were partially rectified, why must we celebrate this? We answer him, "With a mighty hand, G-d took us out of Egypt, out of the Egyptian house of slavery" (**"Bechozek yad hotzienu Hashem mimitzryim mebeis avadim"**). G-d took us out before we fell into the fiftieth gate of impurity. Even though Pharaoh had us under his rule and we were enslaved to him, G-d forced him with a mighty hand to give up on his rule and send us out of Egypt in order for us to receive the Torah forty-nine days later. This was a cleansing parallel to the forty-nine levels of impurity we had fallen to in Egypt. This is the reason for the tremendous happiness, G-d redeemed us while we were still in the middle of rectifying our sins, He took us out hastily before the bread of our forefathers had risen. This is the secret of the soul, the soul that had to be redeemed before it reached the fiftieth level of impurity. Had G-d

waited our souls would have G-d forbid, missed the opportunity to be redeemed. The one "who doesn't know how to ask" ("**Sheino yodeya lishol**"), is parallel to those who were young in age when they left Egypt they weren't yet enslaved under the cruel hand of the Egyptian taskmasters. They had no understanding of what the slavery and the redemption meant. Why did G-d send us down to Egypt and then redeem us, He could have never sent us there in the first place and then He wouldn't have had to redeem us. We say to him, "For this". ("**Baavur zeh**") for the damage that is known as "this", the drops of sperm that came out of Adam. "G-d did for me" – we are reincarnations of those drops. This is why we had to go down to Egypt and become enslaved for we had to rectify this matter. After we started to correct it, we were taken out of Egypt. The rectification was continued through Torah study, which is a wonderful present that turned the slavery, the "bricks and mortar" into the studying a man demands of himself, ("**kal vachomer**") and the clarification of Jewish law (*libun*) he learns. He then rectifies the part of himself that is damaged because of Adam's deeds. He merits the rewards in this world and in the world to come.

"Our fathers were idol worshipers who went down to Egypt " ("**Arami oved avi vayered mizrima**".) Lavan was an Arami. Why was he known as an Arami? Because of the sparks of holiness that were sourced in a highly spiritual place.³³² They fell down to the Klippah because of Adams so called "*keri*"- drops of sperm, that came out of him during a period of one hundred and thirty years, between the birth of Kayin and Abel and the birth of Seth. All of the souls of Israel are sourced in those drops of sperm those drops were reincarnated in his sheep and the secret of the Devine Spirit has the aspects of Rachel and Leah who were manifested in the physical world. Jacob had to work for the girls and for the sheep in order

to bring those sparks out. Jacob was a reincarnation of Adam's soul³³³ who came to right the wrong. These sparks are known as Lavan and Arami, from the word *dram*- high up. Jacob tried to elevate those sparks from a level of sheep to a level of humans. As is written "I shall give you

³³²SeferLikutim, parshasVeytzei

³³³See Zohar, Leviticus 111

my sheep, the sheep of my pastor, you are people-" (*"Veten tzoni tzon maresi, adam atem"*)³³⁴ when those souls became reincarnated as people they were exiled to Egypt. Those sparks were surrounded by the Klippah and they had the aspect of Egypt, the secret of narrowness, and the aspect of Pharaoh the secret of the stiff neck.³³⁵

The Klippah surrounds the sparks and uses the strength of those sparks to control them. As is written "Those who despise you shall govern you". The explanation is **"Those who despise you are from within you"**.³³⁶ The Klippah surrounding them wasn't completely rectified because the People of Israel didn't suffer enough in Egypt³³⁷, the Klippah that was left surrounding them was a secret, "The Erevrav came out of Egypt with you"³³⁸. This is why the ErevRav had the power to cause the People of Israel to sin with the golden calf. When Moses wanted to appease the attribute of judgment he said "G-d shall walk amongst us" (***"Yelech na Adoni bekirbenu"***.) Do not leave us and do not abandon us G-d forbid. "For they are a stiff necked people". (***"Ki Am kashe oref hu"***.) Pharaoh had the aspect of a stiff neck that wasn't completely rectified. This attribute actually caused them to sin with the golden calf. This caused them to be judged as sinners who sinned by accident and not on purpose. Part of them were drawn to lust and sin. This is the meaning to "And G-d will forgive our sins and grant us a heritage". (***"Vesalachta leavonenu ulchataseanu unchaltanu"***.) We will be G-d's people.

We are now able to understand the scripture, **"Arami"** the sparks are great, **"The destroyer of my father"**, he tried to destroy my father, Adam who sinned. **"And they went down to Egypt"**, the sparks descended down into the Klippah known as Egypt. **"And they dwelled there"**, these are the sparks that have the aspect of "dwell" they have no place **"amongst the few"**, inside the dead, the Klippah was almost dead for it was given a very small amount of life.³³⁹ "And there they became a nation". The impurity clothed itself in the garments of gentiles the sparks surrounded them with impurity. The soul is given three

³³⁴Ezekiel 34, 30

³³⁵ShaarHakavanos, article A, Midrash Passover.

³³⁶Leviticus 26, 17

³³⁷They left 400 years before, for they needed this rectification.

³³⁸Exodus 12, 38

³³⁹Likutai Torah on the book of Job

chances to return as a reincarnation in order to correct the things it ruined. "All of these shall be activated two to three times with a man"³⁴⁰ one who began to rectify his sins can return quite a few times until he finishes correcting the matter. If he did nothing to correct it he will not be able to return for another lifetime and correct his deeds. He must then come back to this world as a lifeless form, or an animal before he can try again as a human being. These are the souls of the **generation of Enosh**. They returned and didn't rectify a thing, The Klippah got stronger and became enormous. They came back third time during the generation of the tower of Babel and didn't rectify a thing. The Klipah became even stronger and became the majority. The Klippah got so strong because of those sparks that also affected the materialistic aspect of Egypt and turned it into a huge, strong and wealthy country. In a place of holy sparks there is tremendous abundance in every aspect.

"We were worked and tortured by the evil Egyptians". (*Veyru osanu hamitzrim vyetnu alenu avodah kashah*) We had the aspect of those sparks and the Egyptians were the Klippah surrounding us and torturing us. **"And we cried out to G-d the G-d of our forefathers, "G-d heard our voice and saw our distress, our slavery and our oppression, And G-d saw our distress, this is asceticism and respect"**. We suffered because of the sin of ejaculated sperm for no reason during the generation of the flood. This matter comes before the relevant matters for it is the source of the sin of Adam. **"Our labor is the sons"** this is parallel to the idols that the generation of Enosh and the generation of the tower of Babel worshiped. The sons rebelled instead of worshiping G-d. "the oppression is the pressure", perhaps this is the punishment for the theft the generation of the flood sinned in. they suffered in order to rectify the damage they caused.

"The Pharaoh decreed on the males and Lavan had a desire to destroy everything", this means that when Jacob escaped Lavan and G-d then appeared to Lavan in a dream and told him not to hurt Jacob, Lavan then sent a messenger to Esau in order to tell him that he was being prevented from hurting you brother, Jacob, but you, Esau, go out to greet him and hurt his wives and sons. Lavan didn't care if his very own

³⁴⁰ShaarGilgulim- reincarnations, introduction D.

daughters were going to get killed. The most important thing in his eyes was to wipe out the seed of Jacob. G-d helped Jacob and Esau lost. One must understand why Pharaoh decreed his decree on the males only. He was fearful that the savior of Israel would rise and take over his kingdom, he had to hate them and wipe them out. The idea is that holiness and impurity are parallel to one another, the stronger one is affects the other. G-d made these two forces parallel to each other. The people of Israel were weak in terms of their good deeds, they were not too different than the Egyptians. They both worshiped idols and were not circumcised, besides for the tribe of Levi. Their holiness was on a low level and the strength of the Klippah was also weak. The Klippah was able to hurt the males only, for their faith was weak and they were not circumcised. The women do not need to be circumcised and they were strong in their faith. Our sages wrote that the redemption was in the merit of the righteous women. The women took no part in the sin of the golden calf and they were the first to donate their gold to the Tabernacle. Jacob and the twelve tribes were all incredibly holy and that is why the Klippah was forceful and strong. Lavan wanted to uproot everything for they were so incredibly holy.

"And I said, in your blood you shall live in your blood you shall live" . The three holidays were given parallel to the three commandments that man was commanded to give his life and not to transgress them. Idol worship, idolatry and murder.

Shavuot is the holiday parallel to **idol worship**. This is the holiday in which we received the Torah and said "*Naaseh Venishma*"- we will do and then we will hear. Succoth is parallel to idolatry. The succah shows us what it means to modest even when were are not inside our homes. The word succah comes from the word *sicha*- rubbing essential oils. **Passover** is parallel to murder. We were commanded to slaughter the sheep and put its blood on the lintel. Our forefathers were circumcised in Egypt and the blood of Passover and the blood of circumcision caused a spiritual awakening. As is written "*Veomar lach bedamich chayee bedamiech chayee*" (I have told you, in your live in your blood you shall live". One who transgresses the sin of idolatry must be exiled, the Succah is instead of the exile. Passover is

the time when one purifies his mouth and his body. This is the commandment of counting the Omer, a commandment that must be done with one's mouth.

"I passed through the land of Egypt, Me, not an angel, Me and not a Saraph, me and not a messenger, I am G-d" (*"VeavartiberetzMitzrayim. Ani velo malach, ani velo safaf, ani velo shaliach, ani Hashem, ani hu velo acher"*). One must understand why it is that G-d Himself passed through Egypt. Would it have lessened the miracle if an angel had smitten Egypt, just as the angles smit the encampment of Ashur? What did the Tanamean when he said "I am G-d, me and no other". Who is the other, and why would we even think about another? It says "I passed through the Land of Egypt, and I didn't allow the destroyer to come to your homes to smit you", One must understand who the destroyer is that was prevented from hurting the People of Israel. one must understand why Pharaoh gave in after the plague of the first born. Why did he say *"Get up and leave from the midst of my people"* (***Kumu tzeu mithoch ami***). During the plague of lice and hail, Pharaoh and the magicians were willing to admit that God existed and that he was great. This was greater than the plague of first born, for magicians could use magic to kill people. Maybe Moses was using magic to kill the Egyptians, and if so, what was the fuss all about? And if Pharaoh was upset that his people were being killed, they were killed during the other plagues as well. Pharaoh didn't care one iota about that. We understand from the scripture that Pharaoh acknowledged the reality of G-d to an extent that he asked them to bless him as well.

We see that whatever plague Moses and Aaron were able to do, the Egyptian magicians were able to do as well. The magicians caused the Egyptian people to suffer terribly and they could have cared less. Their main goal was to show the Egyptian people that Moses was doing the plagues with the powers of magic and not with the power of G-d. They wanted to prove that they could do the exact same things that he could do. When Pharaoh heard that the first born Egyptians were dying he prepared his magicians to kill the Jewish first born males with the powers of magic. Pharaoh assumed that even if the Egyptian first born males would die it would be fine because his people would understand

that Moses was fighting them with the powers of magic. One can't give in to every magician's whims for the entire country will collapse. Our sages say, "Magicians deny the heavenly entourage". These are the angels that are known as the heavenly entourage. The magic does not contradict G-d who is above all of it. Had G-d sent an angel to smite Egypt the Egyptians would have been able to smite the first born males of the People of Israel with the powers of magic. For G-d made the powers of purity parallel to the powers of impurity. Had G-d sent an angel to smite them the destroyer of the impure forces could have hurt the People of Israel. Yet when G-d Himself came to smite them there was no force parallel to Him that could fight the People of Israel. G-d silenced the forces of magic in order for them to be unable to take action. The scripture says **"I have passed through the land of Egypt"** ("Veavarti beretz Mitzrayim"). "Me and not an angel, Me and not a Seraph, Me and not a messenger". For an angel who is parallel to the magic of the Egyptians will be taken down by the magic of Egypt. G-d said "Myself", there is no one like me amongst the nations. This is why it says "There is no one but Him" ("Ein Od Milvado"). G-d says, "Me and no other", no other force that can stand against me from the side of the Klippah and hurt the People of Israel. That is why **"I didn't allow the destroyer"**, so that Pharaoh wouldn't send his impure magical forces to **"come to your homes and destroy"**. When Pharaoh said that his magical forces were grounded he understood that there really was a greater force operating in the world and he quickly sent the People of Israel out of Egypt while asking for a blessing for himself.

"These are the ten plagues G-d brought". ("Elu eser makos shehevi Hakadosh Baruch Hu").

During the plague of the first born the first born of the other nations who were not Egyptians, in the jails and prisons also died. The People of Israel had to smear the blood on the lintel in order to make sure that the attribute of judgment wouldn't prosecute them. The plagues of Egypt began with blood and ended with the blood on the lintel. As the scripture says, **"And I passed over you and saw you wallowing in your blood and I said to you, in your blood you shall live in your blood you shall live"** according to the Arizal one must say this sentence in the

Haggadah as a continuation to the previous sentence. " And you grew strong and multiplied and came bedecked with jewelry, your breasts developed and you hair grew long, yet you were naked"

"Had G-d brought us close to Mount Sinai and not given us the Torah, that would be enough" (*ilu kirvanu lifnei har Sinai velo nasan lanu es hatora dayenu*) What is the point of Mount. Sinai if there is no Torah? The point is that Sinai has the numerical value of 130. It was the secret of the rectification of the souls of Israel who were created from those drops of sperm that came out of Adam during the one hundred and thirty years between the birth of Cain and Abel and the birth of Seth.³⁴¹ When they arrived at Mount Sinai and completely repented³⁴² those drops of sperm were rectified and everyone became **"Like one person with one heart"**. ("*Keish echad belev achad*"). They were then able to say we will do and then hear.

When the People of Israel rectified this they were able to become united as a people whose source were those drops of sperm. That is why the name of the Mountain was Sinai derived from the word *Sinah*- hatred. It was there on Mount Sinai that the hatred of the nations developed for the People of Israel were then separated from all other nations and the nations were not able suckle from them anymore. Mount. Sinai's previous name was *Chorev*, meaning destruction. For there was not yet correction and rectification to those drops of sperm. After the sin of the golden calf the place became *chorev* once again until the second tablet of the ten commandments were given. When they repented the name became Sinai once more. Moses went up to Mount Sinai to get the second tablets. We are thankful for the rectification of those drops, we consider them to be the sacrifice at Mount. Sinai that rectified our soul and that is why it wasn't enough to just receive the Torah.

At Mount. Sinai we were commanded to be pure, and not to have relations with one's wife during those days. They immersed themselves and accepted the Torah. Had we just come close to Mount. Sinai in order to become pure this would have been enough.

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"Rabbi Gamliel said, one who didn't say these three things on Passover didn't fulfill his obligation, they are: pessach, matzah and maror (the Passover lamb, the unleavened bread and the bitter herbs). These three things are the backbone of the entire meaning of the holiday. They are three parallel to the three aspects of people. The soul, parallel to bitter herbs, the spirit, parallel to the matzah and the spiritual soul parallel to the passover sacrifice.

Motzi Matzah- Blessing upon the unleavened bread– "This night is entirely matzah" ("*Halilah hazeh kulo matzah*"). Matzah is derived from the word fight and squabble. As is written, "*Hen lariv umatzah tzumu*". Bread has all different kinds of flavors according to all of the different additives and ways of kneading it. Matzah has no differences for all it contains is water and flour, and the kneading process is similar. One must not delay the matzah for even a moment so that it does not rise. It is possible that this is a rectification for the fights and separations between the people of Israel. Bread is a masculine word and matzah is a feminine word, on Passover we bless the blessing of the bread and we eat the matzah in order to unify the two.

The Splitting of the Red Sea and its Essence According to Science

According to the language of the scripture it is clear that the sea didn't split for our forefathers and turn to dry land, the water was a combined chemical mixture of hydrogen and oxygen, the water turned into gas and the winds carried it from the sea and turned the sea into a dry desert. Moses with his outstretched hand and his staff, brought about this wind that carried the gas from the sea. The second time he sent out his hand

was in order to return the gases to the sea and they returned to the state of water that drowned the Egyptians. Let us take a look at the scripture.

" And you shall lift up your staff and out stretch your hand upon the water and split it". (*"Veata harem es matecha vnateh es yadcha al hayam uvakehu"*). It is explained that the out stretched hand of Moses will split the sea. "And Moses lifted his hand upon the sea and G-d blew a forceful eastern wind the whole night and turned the sea into a desert and the sea split". (*"Vayet Moshe es yado al hayam, veylich Hashem es hayam beruach kadim azah kol halilah, vayasim es hayam lecharavah vevakeu hamayim"*). After Moses stretched his hand out the sea did not split. He brought an eastern wind that caused the sea to split. If the meaning of this was that Moses's out stretched hand caused the sea to split because of the eastern wind that one must understand why he had to out stretch his hand and bring the eastern wind. Why didn't G-d just bring the wind anyway?

"And he turned the sea into a desert and the sea split". (*"Vayasem es hayam lecharevah vayivakeu hamayim"*). It seems as though the sea becoming a desert and the sea splitting are two opposites. For a sea that turns into a desert has no water to split. The language of "vevkeuhamayim", is not understood. It should have said "*vayivakah hamayim*" – in the singular form. Rashi explains that all of the waters of the world split at that moment. It seems as though the water didn't split it just divided and made room for the air in between, if that was the case than the scripture should have said, "The water split". As is written by Elijah and Elisha, "And he hit the water and the water divided to here and there". (*"Veyakeh es hamayim vechtzu henah vahenah"*). (Kings 2, 8-14). In order for the sea to return to its original state Moses had to out stretch his hand out once again. If the water froze and turned into ice why did Moses have to out stretch his hand? The pillar of fire could have melted the ice thus resulting in the sea returning to its original state. It is not understood from the scripture when it was that Moses returned his hand, it actually sounds as though he returned his hand at night, and the sea returned to its original state during the wee hours of the morning. As is written, "And Moses stretched his hand upon the sea". (*"Vayet Moshe*

es yado al hayam"). And it doesn't say when. "And the sea returned to its state early in the morning". (*"Veyashev hayam lefnos boker leatano"*). If the hand out stretched was in the early hours of the morning than the scripture should have said "And Moses out stretched his hand early in the morning and the sea returned to its original state". What is not written is understood. His hand caused the water to return to its state in the early hours of the morning even though his hand had been out stretched earlier. "And the water returned to its state and covered the chariot". (*"Vyashuvu hamayim veyechasu es harechev"*). The language of "and the water returned" is not understood. For it was already written that the sea returned to its state of mightiness. The sea was full of water. So why not just say that the water covered the chariot. The matter of the water returning needs to be explained. "It seems as though the splitting of the red sea was not a miracle. For even when a person is at home and he puts water in a very cold place the water freezes. There are many rivers that freeze during the cold weather and people drive upon the ice with their wagons. If this is the case that the miracle is the out stretched hand of Moses that brought about the cold. When a cold spell arrives nature is causeswater to freeze. Why were the People of Israel surprised? They didn't see greater miracles than this? The plague of wild animals, the locusts and the plague of darkness in Egypt were much greater miracles than bringing upon a cold spell and having the sea freeze. The scripture says that an eastern wind turned the sea into a desert and the sea split. The explanation of the word *charevah* means dry ground. If that is the case than the sea turned into dry ground and not into ice. Yet it says "The sources of the water froze in the middle of the sea". (*"Kafu tehomos belev yam"*). Rashi explains that this didn't happen during the splitting of the sea it happened after the sea returned to its original state and only then the water froze and turned into rocks that hit the Egyptians in the sea. Why say that the People of Israel walked through the dry land and that the water was a wall on either side? The first time it says that the People of Israel walked "in the sea on the dry land". (*"besoch hayam bayabasha"*). And the second time it says "on dry land in the sea" (*"byabasha besoch hayam"*).

It seems as though the matter was that the sea has a force inside of it known as oxygen. And the other force is hydrogen. They are hinted in

the letter *yud* and the two letters of mem that create the word *mayim*-water. When you put these two together they turn into water. When these two forces are separated they are not water they are gas, air and clouds. When Moses stretched his hand upon the sea he separated those two forces in the water and turned the water into steam and clouds. And then G-d blew a strong eastern wind the entire night and that carried the vapor and clouds away. The vapor and clouds had been created from the splitting of the sea and they turned the sea into dry land. When the People of Israel came to the sea there was no water and no ice, just dry land. Only twelve miles split to accommodate the camp of Israel. "And G-d walked them through the sea as a desert". (*"Vayolichem basehomos kamidbar"*) (Psalms chapter 106, 9). There was no water. The water on both sides split and stood like a wall for the People of Israel on their right and on their left. After this Moses returned his hand upon he sea and the sea returned to its mightiness, the vapor, gas and air that the wind blew away returned to the sea. And only then did the "water return" (*"Veyashuvu hamayim"*). Those two elements rejoined and the hydrogen and oxygenturned into water. "The water covered the chariots and horsemen" (*"Veyachasu es harechev ves haparashim"*). This is the order of the writings.

"And Moses stretched his hand out above the sea", he split the sea immediately and turned the place into vapor and clouds, that make the walking difficult. "And G-d blew a strong eastern wind the entire night", in order to expel the vapors and the clouds. "And He turned the sea into desert", really dry land. Then "The sea split", and the eastern wind could dry the sea. "The People of Israel came into the sea on dry land". They didn't walk on ice etc. The sea split to the size needed for the People of Israel to pass through. The water on either size stood as a wall. And the water stood like a wall on their right and on their left".

"And the Egyptians ran after them, Pharaoh's horses, horsemen and chariots into the sea". (*"Veyrdefu mitzrayim veyavo acharehem kol sus pharaoh richbo ufarashav el toch hayam"*). After this the People of Israel and the Egyptians found themselves in the middle of dry land in the sea. "And during the early hours of the morning G-d observed the Egyptian camp".

That was found in the sea "With a pillar of fire and clouds", the fire didn't melt the ice and drown them because there was no ice. "And the camp of the Egyptians became tumultuous", on the bottom of the sea, for the bottom of the sea turned into boiling hot mud. And then "The wheels of the chariots were removed and they could barely drive, and the Egyptians said we shall flee from the People of Israel". (*"Veyaser es ofen marcevatav veyanhageu bechvadus vayomar mitzrayim anusah mepnai yisrael"*). They fled into the sea, "For G-d fought the Egyptians". (*"Ki Hashem nilcham lahem bemitzrayim"*), the land in which they came from and they shall now distance themselves from them into the sea.

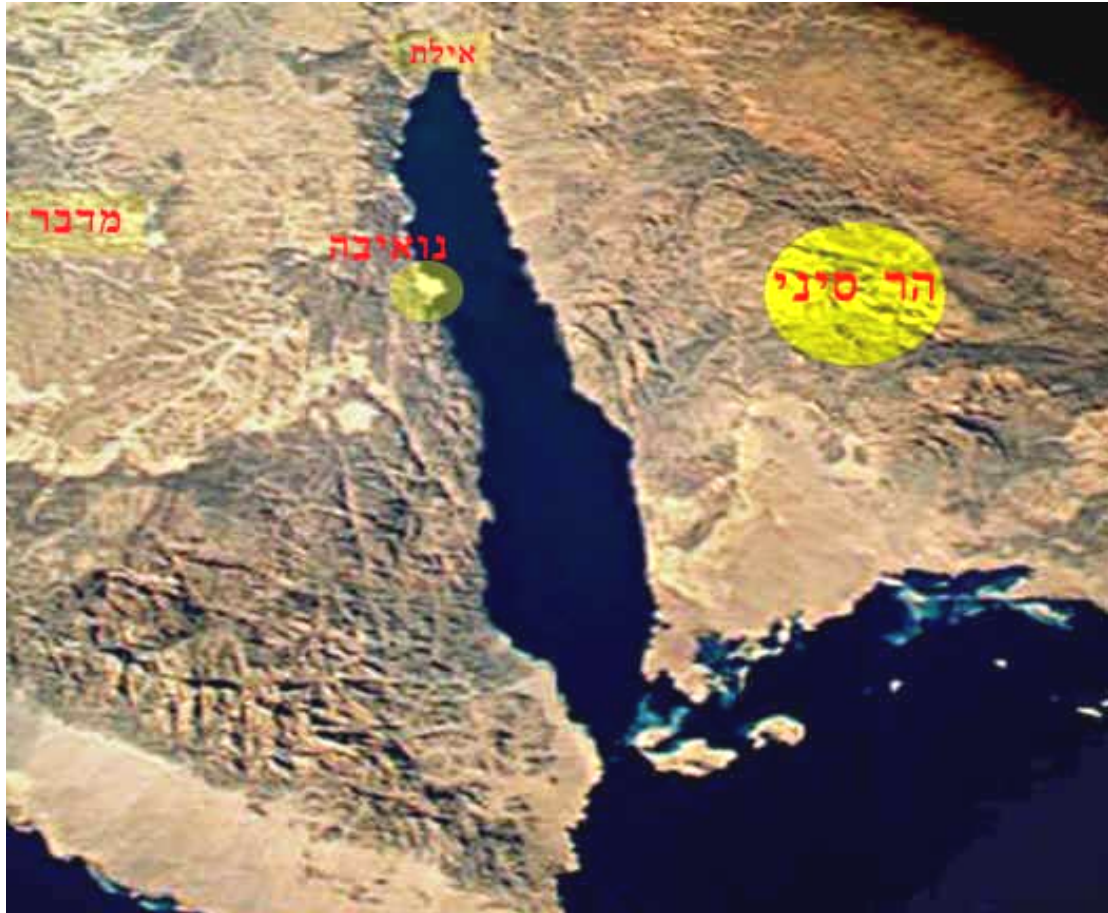
"And G-d said to Moses, out stretch your hand over the sea". (*"Vyaomer Hasem el moshe nateh es yadcha al hayam"*). In order to return the air and vapor back to the sea after the eastern wind had taken it away. "And the water returned", (*"Veyashuvu hamayim"*). So that the air and vapors will rejoin and turn into water. "On the Egyptians and their horsemen, Moses out stretched his hand upon the sea". (*"Al mitzrayim al rechvo veal parashav, veyet moshe es yado al hayam"*). Because of this, "The sea returned to its mightiness at dawn", (*"Veyashov hayam lifnos boker letano"*). The air and the vapor that were taken away by the eastern wind hadn't yet returned to become one entity and turn back into water, that is why the Egyptians were not scared to enter the sea for they didn't see any water whatsoever. "And the Egyptians fled" (*"Umitzrayim nasim"*). They fled from the Egyptian beach. Towards the sea. Naturally they could have exited from the other side just like the people of Israel did. Yet "G-d shook up the Egyptians in the sea". (*"Vayenaer Hashem es mitzrayim besoch hayam"*). The Egyptians didn't exit the sea the same way the People of Israel did, they walked around the sea like food getting stirred inside a pot. Up and down without finding a way out. When most of the People of Israel had already exited, "The water returned" (*"Veyashuvu hamayim"*). The water returned to its state the hydrogen and oxygen rejoined and turned into water. "The water covered the chariots and the horsemen, all of Pharaoh's soldiers and all of those who came after them into the sea, and the People of Israel walked out". When most of them were "on dry land". And just some of them were in the sea", the water had already turned into regular water and didn't drown them, just "the water was a wall on their

right and on their left". The first time the water is mentioned it says the word wall in Hebrew- *chomah* with a *vav* because this was sea water that didn't split, it stood like a wall to show their affection for the people of Israel, the second time the word *chomah*- wall is mentioned the water had returned to its original state and rushed to drown the Egyptians, and the People of Israel were in great peril. ³⁴³ that is why the word *chomah* is missing a *vav* for even though those waters stood like a wall, the People of Israel felt uncomfortable next to those walls of water for they were frightened they were about to drown.

One who sees the place in which the people of Israel crossed the Red Sea must make a blessing "Blessed are you... who did miracles for our forefathers in this place".

***This is an authentic picture that was photographed
by American researchers who were completely trustworthy.***

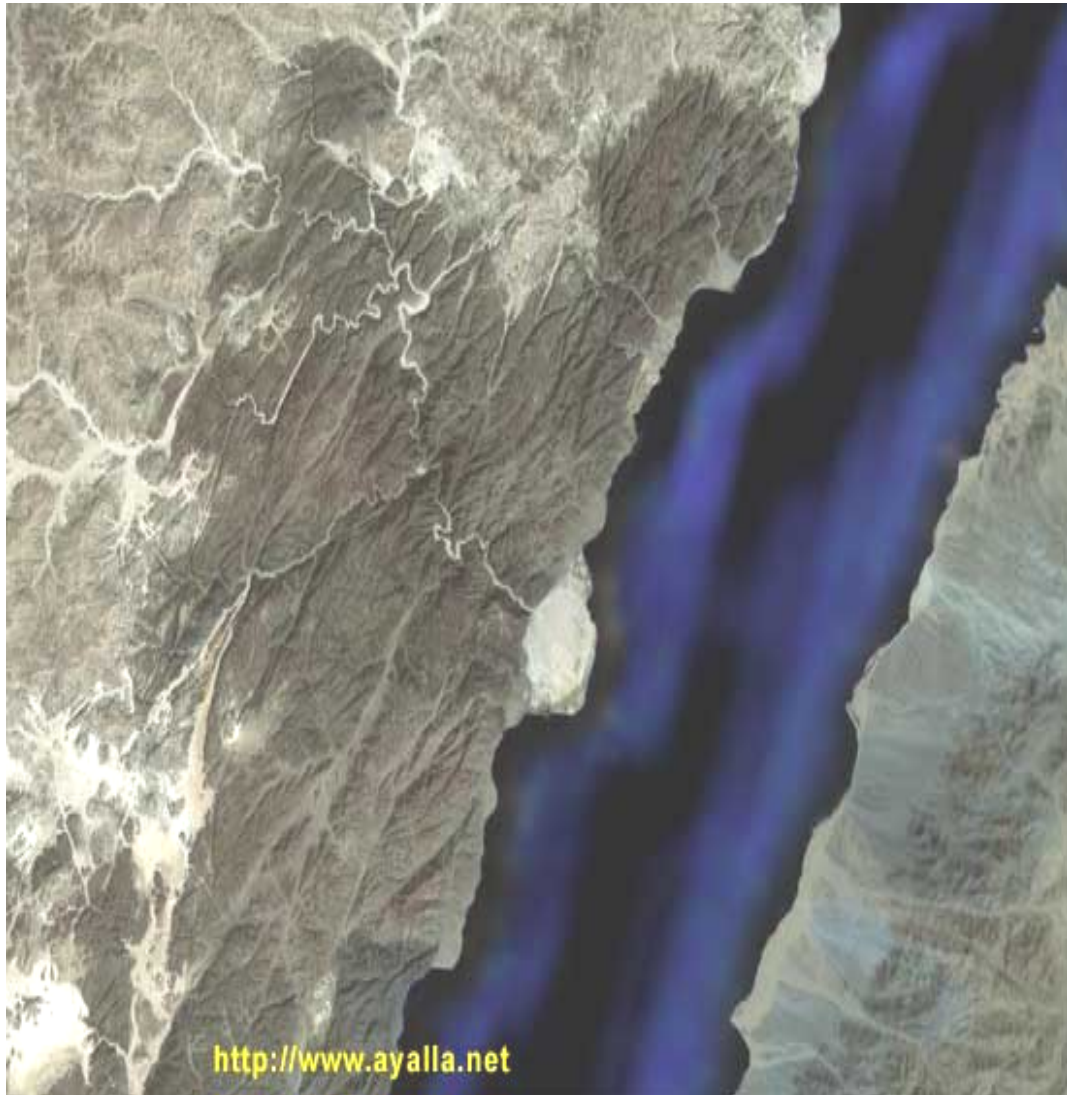
The place where the sea split for our forefathers.



And the people of Israel traveled from Ramses and Succoth, six hundred thousand men on foot, not including the children. G-d had them circle through the desert, to the Red Sea. They traveled from Succoth and camped at Eitam -the edge of the desert. And G-d spoke to Moses and said; speak to the people of Israel for they shall camp at the place known as Pi HaCherut, in between Migdal and the Sea. They were present before the idol Bal Tzafon and they camped at the edge of the sea. And the Pharaoh said to the people of Israel, they are confused in the desert for the desert has closed upon them. Rashi explains that "Pi HCheruit is two large and erect stones that are found on either side of the valley known as Pi HaSlayim.

According to the findings we have no doubt about it, the place where G-d split the Red Sea for our forefathers is the Nueva Beach.

A satellite picture of the Nueva Beach



"Pi HaCherut", is seen clearly at the beginning of the path, between the mountains directly opposite the wide Nueva Beach. (the white circle of the beach).



"Pi HaCherot" are two tall rock outcroppings that stand straight on either side.

According to the scripture, the People of Israel reached Eitam at the end of the desert, in other words they reached the end of the desert on the eastern side, around Eilat and they returned through the beaches towards Egypt. They camped out at the Nueva Beach which is opposite "Pi HaCherot" found at the very beginning of Wadi Natir". Pharaoh and his soldiers arrived through the passageway between the mountains until they reached "Pi Hacherot". (this is the shortest way from the far away Tzoan, Egypt. About 350 kilometers). The horses ran at a pace of one hundred and twenty kilometers a day about. (the Talmud mentions that an average sized person walks forty kilometers a day). The People of Israel found themselves trapped. They couldn't turn back for the Egyptian army was behind them. On one side of the beach was an

Egyptian army fortress (that still exists today) and on the other side the sea touched the desert mountains.

The arrow is pointing at the place of "Pi HaCherot" and the sandy area is the Nueva beach, the place where the People of Israel camped.



The ancient Egyptian fortress found on the Nueva Beach (Migdol)





Tanis is Tzoen, the capital of Pharaoh land. The Niles river reaches this area. This is the place where Pharaoh would go to relive himself. 90 kilometers from there, to the right in a straight line, the way the crow flies, is a place known as Polson. Josephus wrote that this place is called Goshen, Ramses. This is the part of the Niles river where the Jewish babies were drowned. (It seems as though this is the area where Moses was placed in a basket. Batya arrived at this place in order to immerse herself in the waters of the Niles. She wanted to convert and didn't want her father to be aware of her actions). 140 kilometers right from there, in a straight line is a place known as "El Arish" is Succoth, the place our forefathers reached when they arrived from Ramses, on the first day of their exodus. They then reached a place known as Eitam, at

the very edge of the eastern desert next to Eilat (200 kilometers the way the crow flies, from Succoth because the cloud of glory would path the way for them) that was the only passage way from Midian and Mount. Sinai to Tzoen in Egypt. (520 kilometers).

The People of Israel thought that they would pass through Aqaba to Mount. Sinai and then all of a sudden G-d told them to retrace their footsteps and return to Egypt while walking along the beach front in Sinai that belonged to Egypt. They camped in the open area of the Nueva Beach opposite "Pi HaCherot" the area that is found between the large army fortress Migdol. The other side was the sea that closed in on them in the desert. The Egyptians reached them from behind through "Pi HaCherot". The two sides of the sea are known as "Eitam", for before the Great Rift Valley that occurred because of Sodom and Gomorra being overturned, there had been no sea there, it was all one big desert known as Eitam that was then divided and kept its name.

In the year 1978, twin Granit pillars were discovered on either side of the bay. One of them was found on the Nueva beach and the writing on it was almost completely eroded.

This Pillar was discovered on the beach and was moved to this area on the other side of the street.



The second Granit pillar was found on the other side of the bay. This is the Saudi Arabian side. One is able to make out the eroded Hebrew writing and the words: Egypt, Died, Shlomo, Adom, Pharaoh, Moses, Water and the Name of G-d.



The Second Granit Pillar

It seems as though King Solomon (Shlomo) positioned these pillars at the passageways to the sea, four hundred years after the miracle of the splitting of the Red Sea. He did this while there were still some people still alive who had crossed the sea. The People of Israel crossed the sea from the Nueva Beach to the Beach of Midian that was opposite it. (known today as Saudi Arabia).

Pharaoh's Chariots

In the year 1978 a researcher by the name of Ron White dove into the waters off the Nueva Beach. He found parts of chariots covered in coral and many wheels with 4, 6, or 8 spokes. Ron took an axle out of the water. The axle had 8 wheel spokes connected to it. (see picture, the

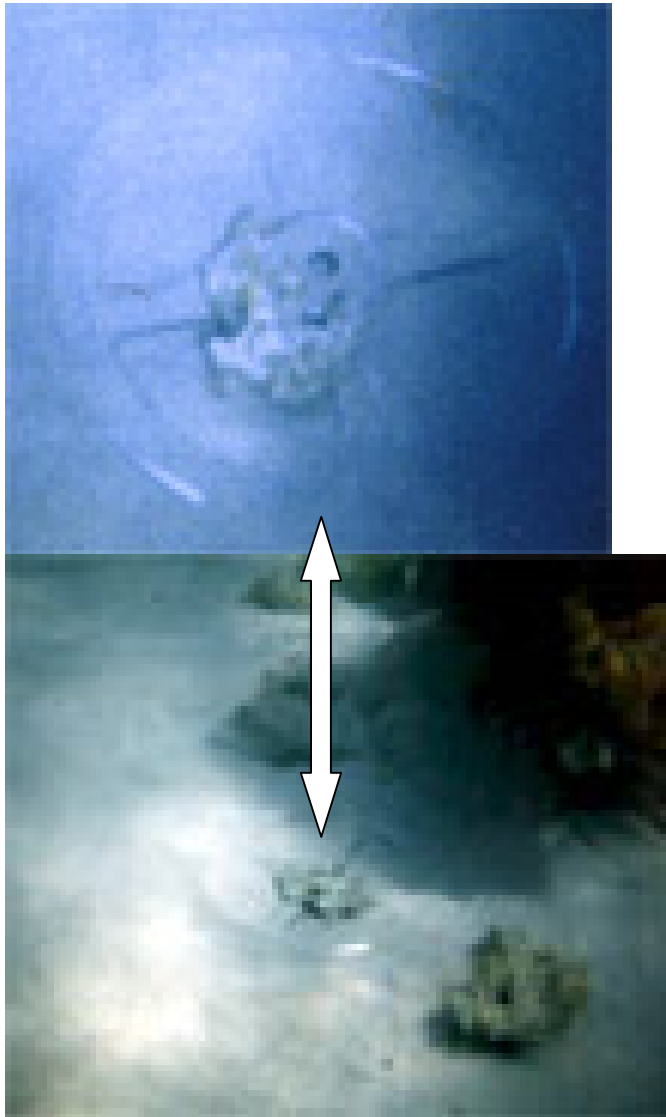
axle is lying down and its tip is pointing upwards, on top of it is the wheel that has the shape of a steering wheel to it). Ron brought them back to be examined and it became apparent that these were parts of chariots belonging to ancient Egypt. Relics of the 18th dynasty of ancient Egypt, known to be the period of time in which the People of Israel were enslaved.

These wheels and axles were found in the sea next to the Nueva beach. They are parts of pharaoh's soldiers' chariots.





**Golden wheels found from the Pharaoh's chariot
or his minister's chariots**



Many human bones and horse bones were found on the bottom of the sea. On the right is a picture of a hip bone covered in coral that was examined at the Stockholm University and was found to be a human hip bone of a person whose height was around 170 cm. Next to it, on the left is a picture of another hip bone as a comparison.

On the left are the ribs of the Egyptians who drowned.

(the ribs were preserved as they were ensconced in coral).





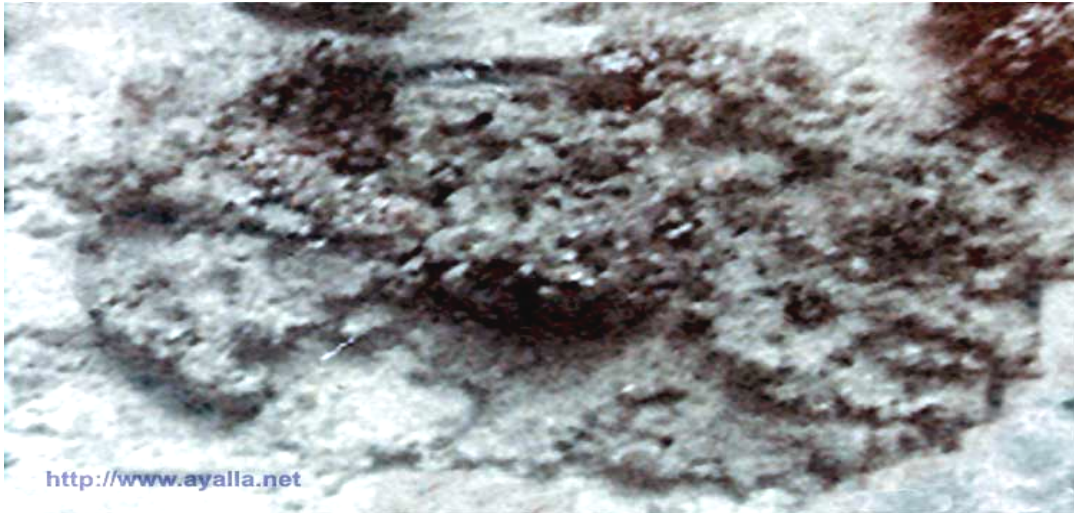
In 1998 a group of researchers found an axle of a chariot peeping 60 cm. through the sand on the Nueva beach. A wheel with six spokes was connected to it, covered in coral. In order to make sure that these were parts of a chariot they were examined with metal detectors that were able to identify the metal under the coral. Later more wheels were found along with the many chariot cabins. There were piles of human bones, partially scattered and partially grouped together in the coral.

While diving for research in May 2000, a group of serious researchers discovered ruins covered in coral in the shape of a wheel. The size was the exact size of a chariot wheel. It was clearly possible to see the axle and the six spokes of the wheel. Many other pieces of metal covered in coral were discovered.

On the Saudi Arabian side many more remnants of chariot wheels were discovered. They were found opposite the Nueva Beach. This matches the writing that was found on the pillars, stating that our forefathers crossed in a straight line from the Nueva Beach to Midian.

**Chariot wheels found on the bottom
of the sea on the Saudi Arabian side.**





The Torah states explicitly that our forefathers left the sea and walked for three days until they reached Mara, the place where the water was bitter. Thirty-three kilometers away from the place our forefathers crossed the sea, as was explained, on their way to Eilim, springs of very bitter water were discovered. Samples taken from the earth were chemically tested and found to have high levels of dissolved metals and salts that turned the water into bitter water.



The waters of Mara

It is explained explicitly in the Torah that Mount. Sinai is located in Midian. When Moses shepherded Yisro's sheep he reached the Mountain of G-d, Chorev, that was located nearby. Throughout history, and on all ancient maps Midian is located in the same place that Saudi Arabia is today. There is an entire area in Saudi Arabia called Midian. Now all of these places mentioned in the Torah, Mara, Eilim, Mount. Sinai, and the place where the People of Israel crossed the Red Sea – the Nueva beach to Eitam in Midian, were found.

Josephus in his book "The Antiquities of the Jews" notes that Mount. Sinai was the tallest mountain in the area. (Our sages teach us that Mount. Sinai was small and that is why it merited the Torah, they mean that it was small in comparison to the Carmel Mountains and not short compared to Midian).

After much research was done the tallest mountain in the area was located. Its official name is Jabel El Luz, translated as "the Mountain of Laws". Named for after the Torah given upon it. the locals call it Jabel Musa, Moses, according to the local tradition. The names have not changed over the years in these lands, including the land of Israel from then till today. This mountain is with out a doubt "Mount. Sinai. According to the scripture and the sentences about it.

One must emphasize the area surrounding the Mountain is large enough to hold two million people, their possessions and their cattle. On the other side of the mountain is the desert, as is mentioned in the Torah when Moses saw the burning bush. The access to it is from the Saudi Arabian beach opposite the Nueva beach. This matches with the way our forefathers walked to Mount. Sinai down to the very last detail.

On the way to Jabal Musa, Mount Sinai, there is a location featuring twelve springs and many palm trees as mentioned in the Torah, "And they came to Alima, there they found twelve springs and seventy date palms, they camped there upon the water". (*"Veyavou elima, vesham steim esrehe einos mayim veshivi temarim veyachenu sham al hamayim"*).

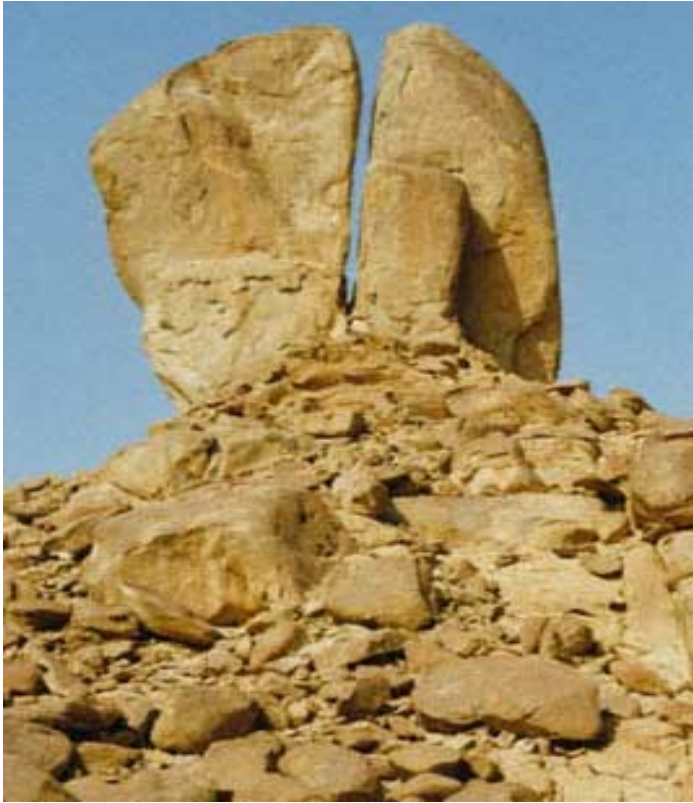
Eilim the location of the twelve springs found behind the trees at the foot of the mountains.



The Rock at Chorev

On the western side of Mount Sinai, at the very tip of the rocky hill stands an enormous rock that is split down the middle. It is 18 meters tall and 12 meters wide. It measures 6 meters deep. There are clear signs of water that eroded the area. This rock seems to be in the middle of a dry desert yet it seems as though this was the rock that Moses hit in order to draw water for the people of Israel to drink. The force of the blow caused the rock to split into two.





This is the rock that Moses hit. The blow caused the rock to split like in two as if a laser beam had hit it.

Mount Sinai

The rocks at the top of the mountain look black and charred. As is written in the Torah, "The mountain of Sinai was covered in smoke for G-d descended upon it in fire and the smoke rose up like the smoke of a furnace. And the glory of G-d was similar to a fire burning on the top of the mountain before the eyes of the people of Israel. (*"vehar Sinai ashan kulo mipnei asher yarad alav Hashem baesh, Veyal ashano keashan hakivshan : umareh kevod Hashem Keesh ocheles berosh hahar leinai benai yisroel"*).



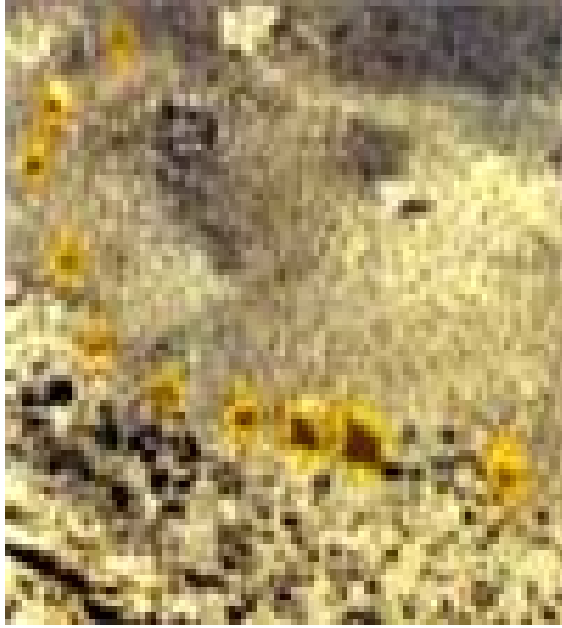


At the foot of the mountain there were findings of a large ancient stone alter. At the foot of the mountain there were also twelve pillars. Each pillar was 5.5 meters (ten amot), these twelve pillars were for the twelve tribes of Israel. It is written clearly in the Torah that Moses erected these pillars before the giving of the Torah at Mount Sinai.

The alter that Moses built before the giving of the Torah at Mount Sinai.



Two of the twelve pillars that Moses erected at the foot of the mountain. This picture was taken from the summit.



It is clearly stated in the scripture that Moses, Aaron, Nadav, Avihu and the seventy elders went up the mountain. They didn't go up to the summit. There must be a place half way up the mountain that can hold at least 74 people. Alas a place like this was found. This is the area.



At the foot of the mountain a large alter was found. On the alter there are 12 ancient engravings of calves. The pictures are drawn in an ancient Egyptian style. An archeologist, who investigated the place from the University of Riyadh stated that the engravings have an Egyptian style to them. There is nowhere in the entire Saudi Arabia that has a similar engraving like this. – at the same location there is golden dust and powder. (The area was fenced in by the Saudis in order to prevent access to the mountain).

It is clearly stated that Elijah the prophet escaped to a cave on the mountain on Mount Sinai at Chorev. At that location there is a cave that is suitable. **It seems as though this cave is also the grotto in the rock that Moses entered into when G-d taught him the 13 attributes of Mercy.** (The opening to the cave is seen clearly – there is a small black patch which is the entrance to the cave).



Shavuot

The scripture says, **and you shall count for yourselves from the morrow of the rest day, from the day when you bring the Omer of the waving**³⁴⁴. (*usfartem lachem mimechoras hashabas miyom haviachem es omer hatnufah*) The Zohar explains: that if the meaning to count is just regular counting that the scripture should have said "*umanisem lachem*"- and you shall count- as was written- *moneh mispar lakochavim*- He who counts the stars. And yet the scripture uses the word *usfartem* – countable. The explanation is that by counting the omerone's soul becomes rectified. And it has the aspect of *safir*–countable. The Schinah is able to attach itself to this aspect for this is the aspect of the high and heavenly throne of G-d. this rectification and elevation are "**from the day when you bring the Omer offering.** – (*meyom haviachem es Omer hatnufa*), by bringing the Omer offering there shall be an elevation to the souls of the Israelites. They will arise from the lowest level to the highest level. Come and see, Israel in Egypt were in the hands of impurity. Similar to a woman during the period of impurity. When they were circumcised on the evening of Passover their impurity and spiritual filth ceased. They crowded together under the shadow of G-d known as a covenant. The covenant has the aspect of the HefsekTaharah, the internal checking that a woman does when she stops menstruating. As is written, and she must count seven days. – ("*usfartem lah shuvat yamim*") **She** must count the seven days. For a woman is not ready to go to the Mikvah- ritual bath when she finishes menstruating, she must first count seven clean days and only after the seven clean days can she become pure and reunite with her husband. This is exactly what happens to Baal Teshuvahs when they repent. The impurity ceases yet holiness doesn't reside on them immediately. It starts to come upon them slowly but surely. The time between leaving the impure state to accepting the holy state has an aspect of judgment to it. Holiness starts out with judgment- the name of G-d is Elokim- harsh judgment, afterwards the name of G-d changes to Hashem Elokim- judgment coupled with mercy. Only afterwards do we see complete

³⁴⁴ParshasEmor, page 97

mercy- the name Hashem alone. Just like during the time of the creation of the world everything was created in the name Elokim, and only later the name Hashem Elokim was mentioned, and after the birth of Kayin, the name was Hashem alone. **This is the reason for the very difficult trials and tribulations that those who repent must deal with at the very beginning of their journey.** This is the secret of the trials and tribulations that our sages tell us about³⁴⁵. When a person commits a sin that causes one's soul to become excommunicated spiritually, holiness leaves and impurity settles instead. When a person repents he returns to the source and the holiness and Godliness can return, yet when it returns it returns as judgment. This is when the Satan tries to fight the one who repented. If he is serious when he repents and persists in his ways, he receives help from the heavens. As the scripture says, one who wants to become pure receives heavenly help- ("*haba litah rmesayein oto*").³⁴⁶ This was the situation of the people of Israel when they left Egypt. They had fallen to the forty- ninth level of impurity. The first thirty- three days of the Omer are days that have the aspect of harsh judgment, the secrets of the name of Elokim. Starting on day thirty- four until the holiday of Shavuot the judgment turns into a weak judgment. On the night of Shavuot- Hashem is exalted by himself on that day- ("*venisgav Hashem levado bayom hahu*"), blood turns into milk- and this is the aspect of complete mercy.

These seven weeks are parallel to the seven days of Nidah that are prior to the immersion in a ritual bath. The night of the immersion has the aspect of the night of Shavuot. (This is why there is a very special custom to go to a Mikvah and immerse one's self on the night of Shavuot, half an hour before sunrise. It is good to immerse 5 times in the ritual bath). Seven days after the people of Israel left Egypt they stood before the Red Sea in a quandary. This caused them to merit heavenly assistance. They became closer to G-d, as it says in the Zohar about the passuk, "*uParoh hikriv*"- and the Pharaoh came close. The word in Hebrew should have been *karav*- because *hikriv* sounds like he made someone else get closer and not that he himself got closer. Our sages explain to us that the Pharaoh made the people of Israel closer to G-d.

³⁴⁵Tractate Yuma, 85: see Maimonides on the Laws of Repentance, chapter A.

³⁴⁶Tractate Shabbos 104

he caused them to trust in G-d and enter the waters of the sea. When the water reached their necks it split. And even though they saw and believed in G-d and in Moses his servant- ("*Vayru veyaminu baHashem uvemoshe avdo*") they seemed to regress to a place of simplicity in their minds and ask – is there a G-d amongst us, or not? ("*hayeish Hashem bekirbenu im ayin*")? This is what caused the war with Amalek. This is how they went through the days of the Omer until they reached the first of Sivan, they arrived at Mount Sinai, as one person with one heart and their impurity and spiritual filth ceased completely.

Every single year this repeats itself. On Passover eve a person is purified from the impurities of the evil inclination otherwise known as the "*seorshebisa*"- the yeast in the dough. He is similar to one who sinned and repented. The days following Passover are days of judgment- the counting of the Omer. This is why G-d commanded us to count the Omer and to rectify ourselves by counting. This is an aspect of "*safir*"- spiritual counting. The Omer sacrifice is known as the "*Omer Tenufa*"- the waiving of the Omer sacrifice. The word *tenufa* means that one is spiritually elevating his soul from the depths to the highest spiritual place. This is why the Torah says: "*usfartem*"- and you shall count. The numerical value of the word *sefira*- counting is equal to the numerical value of the word year in Hebrew, for every year we renew the spiritual counting for that specific year that has become purified on Passover.

The days of the Omer are days of judgment. They are similar to the days of trials and tribulations that one who repents goes through. They do not continue on throughout the summer; they are limited in time in accordance to the impurities that the soul had been involved in. yet – "There is an end to the darkness"- ("*Keitz sam lachoshech*") and "I have seen an end to every purpose"- ("*lechol tichla raeisi keitz*") this is why the Torah comes to encourage and strengthen people and tell them to be extra mighty when they repent. For the Omer sacrifice is a tenth of an Eifa- a measuring. And no more. For the limit of the tenth spiritual count has the aspect of **majesty**. One who merits to become elevated and reaches the aspect higher than it, the place of Yesod and Tiferes, otherwise known as Torah, will be exempt of all trials and tribulations. This is the secret hidden in the words of the Tana: "One who accepts

upon himself the yoke of Torah will be exempt from the yoke of majesty and occupation.³⁴⁷

A person who repents has the aspect of the Omer. There is not normal free will, for the person has become used to a life of sin and one will be drawn to it even if his evil inclination is not inciting him. He is balanced and has free will, yet his previous behaviors and his ugly habits are still fluttering around inside of him and they are taking their time to calm down and become erased. The people of Israel left Egypt, and repented yet their habits and greediness for the world of sin were still affecting them. They had to count the Omer, to purify themselves and rectify their souls. When they finally arrived at Mount Sinai in order to receive the Torah their impurity had ceased.

Just as there is a ritual bath in **water** so too is there a ritual bath in the **sea- yamim**. This can be interpreted as **days- yamimas** well. The days of the holiday of Shavuot have the aspect of a ritual bath of all the days of the year. And the ritual bath of water is called yamim - "*ulmikveh hamayim kara yamim*"³⁴⁸. The ritual bath- the one in which the entire world and creation purify themselves and the "*kara mayim*"- are the three days that have the aspect of the spirit, the soul and the higher spiritual soul. The days that correspond to this are the holiday of Shavout, Yom Kippur and the 15th of Shvat- Tu'Beshvat. The source of water is in the air and the world was created with 4 elements, fire, earth, air and water. These elements are in use throughout the twelve months of the year in three cycles. The months of Nissan, Av and Kislev are parallel to the element of fire. Eyar, Elul and Teves are parallel to the element of earth. Sivan, Tishrei and Shvat are parallel to the element of air and the months Tamuz, Cheshvan and Adar are parallel to the element of water. The purification of the world was done during the time period of the element of air. During the month of Sivan, we celebrate the holiday of Shavuot. This is the time period in which the entire creation becomes purified in conjunction with the secret of Nefesh- the spirit. This kind of purification encompasses all trees and rocks and all material from creation. This is why the scripture tells us;

³⁴⁷ The Ethics of our Fathers

³⁴⁸ Genesis 1,10

The land was fearful and quiet- "*eretz yireah veshakota*", if not for the giving of the Torah at Mount. Sinai the entire world would turn into nothingness³⁴⁹, for a land that has not become purified has no ability to exist.

During the month of Tishrei, "Yom Kippur" is the ritual bath of all of the souls and spirituality in this world. This is the day that G-d atones and purifies you. it is possible that the 15th day of Shvat, TuB'shvat is the ritual bath for the divine spirit and the impurities of sin that humans caused. This is done by the sweetening of the judgments, for most of the years rain had fallen and the rain is known as the "force of rain", as our sages said.³⁵⁰ They are three main centers, the days around Shavuot, the center of the year on Yom Kippur and the center of the divine spirit around TuB'shvat. This is the reason for eating on the holiday of Shavuot. Even Rabbi Eliezer who says that all other holidays are entirely for G-d, or entirely for us, admits that on Shavuot one must eat. The rectification of the physical must be done by physical eating. This is how the attribute of judgment can be sweetened at its source. On the day of Yom Kippur there is no eating and no drinking for the purity for the soul and spirit are through the spirituality of no eating or drinking. On TuB'shvat there is no commandment to eat and yet it is prohibited to fast. We have no ability to draw the abundance and to take part in the purity of the divine spirit when this is all higher than our ability to understand it. This is why it is not a full holiday, yet it is also not a day of sadness and it is forbidden to fast on the day of TuB'shvat.

TuB'av falls in the fifth month of the summer months and it is parallel to TuB'shvat that falls in the fifth month of the winter months. On this day the divine spirit becomes elevated and it is forbidden to fast for the divine spirit is happy on this day. This was the day in which the young men of Israel would look for a wife, for a modest Jewish girl is a manifestation of the divine spirit.

³⁴⁹Tractate Shabbos, 88

³⁵⁰Tractate Taanis, 2

The Month of Tishrei and the Holidays as Mentioned in the Talmud and in Kabbalah

The month of Tishrei is the seventh month of the twelve months of the year. The first month is the month of Nissan as is written³⁵¹: "This is the first of the months the first of the months of the year" – (*hachodesh hazeh lachem rosh hachodashim rishon hu lachem lechodshei hashanah*). All of the commandments that are connected to the holidays are mentioned in the Torah³⁵² regarding the seventh month yet Tishrei is the beginning of the year³⁵³. This seems strange, for the months and the years do not go hand in hand? Logically one would think that the first month is the first month of the year and not another month. Why is it like this? Even more so one would think that Jews who believe in the creation of the world would expect the new year to fall on a day connected to the beginning of the creation of the world. The beginning of creation should seemingly be the beginning of the year. And yet this is not the case. Everyone admits that the first of Tishrei is the beginning of the year, yet our sages debated³⁵⁴ when the world was created. Was the world created in the month of Tishrei or in the month of Nissan. Even more so the sages seemed to rule that the world was created in Nissan.³⁵⁵ This is why the special blessing on the sun is recited in the month of Nissan and not the month of Tishrei.³⁵⁶ If so the years that we have been counting since the month of Tishrei are not parallel to the actual time of creation. Even though Rabbi Eliezer does believe the world was created in Tishrei, he means that the world was created on a date parallel to the 25th of Elul and the first of Tishrei is parallel to the creation of man which was on the 6th day of creation and not on the first day of creation.³⁵⁷ Even more so our sages affixed the words "This is the beginning of your creations, a memory to the very first day", in the Mussaf prayer of the new month. This seems to be parallel to Rabbi

³⁵¹Exodus 12,2

³⁵²Numbers chapter 29

³⁵³Tractate Rosh Hashanah, chapter 1, Mishna 1

³⁵⁴Tractate Rosh Hashanah, page 10

³⁵⁵ibid, page 12a

³⁵⁶ See Tractate Brachos, page 59

³⁵⁷ShaarKavanos of the Arizal, sermon A on Rosh Hashanah

Eliezer's opinion who says that the world was created in the month of Tishrei.³⁵⁸ This seems to be a wonder that on one hand the sages decided that the world was created in Nissan, according to Rabbi Yehoshua and yet we say the opposite in the Amida prayer. This must be explained.

We know that all of the different opinions of our sages are all G-dly. For they are all words of G-d.³⁵⁹ Their different opinions are all sourced in the truth. In this matter they didn't actually have a dispute, for everyone knew that the physical world was created in Nissan and even Rabbi Eliezer used to say the blessing on the sun (that is recited once every twenty-eight years on a Wednesday night, when the sun reaches the exact spot that it had originally been created in) in the month of Nissan. For the reality is that the sun returns to its original place in the month of Nissan and not in the month of Tishrei. The matter is that the physical world is known to the Kabbalists as the world of action. This means that the higher authority created spiritual worlds that slowly but surely become more and more physical until they become very physical and this is this world. There are five worlds that were created higher than this world. They are a spiritually disappearing world. This world is known as nothingness. The worlds that were created from this world are known as creations- something from the nothingness and they are organized according to the order known as: aristocracy, creation, formation and action. Each one of these worlds has a detailed explanation of all of the worlds that it includes that are known in the names of the five worlds that include the physical creations that is known to us as this world the world of action in action. This physical world was created in the month of Nissan, yet the source of this world was in the month of Tishrei. This is why this month is known as the pregnancy of this world, for it is the example of a pregnancy. The embryo develops from a drop of the brain (the thought process) until it reaches a stage of a complete baby. After it reaches this stage it can be born. The birth is the revelation of the complete and total creation. This is why the month of Tishrei was the beginning of the creation. The month of Nissan was the manifestation of the birth and the realization of the spiritual worlds. The dispute our

³⁵⁸Tractate Rosh Hashanah, page 27

³⁵⁹Tractate Eruvin, page 13b.

sages have is a dispute over if one shall relate to the finished and physical product, meaning that the month of Nissan is the month of creation or shall one relate to the beginning of creation, which means that the world was created in the month of Tishrei.

The physical reality is the opinion of Rabbi Yehoshua who says that the world was created in Nissan. This is why our sages affixed the time according to his opinion. And yet we say the words "this is the beginning of your creations a memory for the first day" in the Musaf prayer on the day of the new month. The reason for this is that the beginning of all actions and the memory of the first day that the world was created was in the month of Tishrei according to all of the different opinions. This is why our sages considered the days of creation to be parallel to the pregnancy of the world. Our sages affixed the words –"today is the pregnancy of the world" –(*hayom haras olam*) – to the Musaf prayer on the day of the New Year. For this day is parallel to the conception of the world. *haras-* is derived from the word *heriyon-* pregnancy.³⁶⁰ We begin counting the months starting from the month of Nissan when the world was created in reality yet the actual sum of years is counted from the month of Tishrei, the moment in which the world began its spiritual development, which caused the reality of this world. we do not count the years of this world from the month of Nissan for this physical world is not the most important part of the creation and the purpose of this world is the next world. This world is but a corridor for the world to come.³⁶¹

This month is the seventh month according to this way of counting. The seventh month is the most special month. Our sages tell us that all sevenths are beloved.³⁶² The month of Tishrei is the seventh month to creation and it is parallel to the first month of the conception of this world. This is why there are the most amount of holidays in this month. The purpose of the holidays is to strengthen our spiritual illumination that we received as a chosen nation. During the holidays these spiritual

³⁶⁰See the ShaarKavanos, sermon A on Rosh Hashanah. See the Tosfos, tractate Rosh Hashanah, page 27a.

³⁶¹Ethics of our Fathers, chapter 4, mishnah 16. We count from the first of Tishrei and not from the 28th of Elul for this is the day man was created and man is the purpose of creation

³⁶²YalkutShimoni, ParshasYisro, 276.

illuminations become stronger and they are known as "strengths"-*Eitanim*. They stand strong and this is why the month of Tishrei is known as the month of *Eitanim*.³⁶³

The zodiac of this month is Libra. For this is the month in which one is judged for his deeds. His merits and his debts are weighed, similar to the action of a two sided scale. This is how our sages explained the sentence ("*ach hevel benei adam, kaz vbenei ish, Bemeoznayim laalo shamah mehevel yachad*")³⁶⁴ Rabbi Chiya said in the name of Rabbi Levy that all of the meaningless things the people of Israel do during the year will cause them to go higher on the scale, for G-d forgives them during the zodiac of Libra when they repent.³⁶⁵

During this month the effects of the many spiritual worlds are drawn as an aspect of kindness, judgment and mercy. Everything is measured and accounted for. We celebrate the holidays here in this world and we perform the many commandments that are related to the holidays. This is the place to emphasize that the Jewish religion is not a nostalgic religion that commemorates the days of the holiday because of a past memory. The reality is that many great miracles happened to our forefathers that seem to be important and yet we do not remember them or celebrate them. For example, on the 10th day of Nissan the Jordan river split and the people of Israel walked through it on dry land.³⁶⁶ We do not celebrate or mention this holiday. On the 15th day of Eyar the manna- the heavenly bread came down from the heavens for our forefathers in the desert.³⁶⁷ There is the day in which the mighty walls of Jericho fell and the day that the sun stood still in the sky from Joshua, the day that the people of Israel won the battle against Sichon and Og the kings of the Amorites. There was no way they could have won this battle according to the laws of nature. A great miracle prevented a disaster when Og the king of Bashan tried to throw an enormous boulder onto the people of Israel. The miracle was so great that the sages affixed a special blessing one should recite if they see this enormous boulder.

³⁶³Kings A, 1, 8

³⁶⁴Psalms 62,10

³⁶⁵Midrash Tanchuma, Parshas Shlach.

³⁶⁶Joshua, 3.

³⁶⁷Tractate Kiddushin, page 38. See the Rashi there.

There was also a great miracle done for the people of Israel when they crossed the Jordan³⁶⁸ and many, many other important miracles and events that happened to the people of Israel, and yet the dates of them are not even known to us. We learn from this that we do not celebrate in order to commemorate a memory from the past. We commemorate the events that have a spiritual effect on us year after year. These spiritual affects are expressed in both holidays that we celebrate. We celebrate in order to receive the spiritual effect that it shines. A miracle of a great event that happened to the people of Israel, manifesting a onetime illumination, even though it was great in the moment, it does not become a holiday to be celebrated for we are not celebrating nostalgic moments, we are doing a spiritual work that is effected by the spirituality from the higher worlds. We draw on this spirituality when we celebrate the holidays and perform the special commandments on the holidays.

On the new year, Rosh Hashanah, the entire world is judged. This judgment continues for 10 days' parallel to the ten spiritual counts that the world was created in. On the Day of Atonement- Yom Kippur the judgment ceases and the days of kindness and mercy begin. On the eve before Yom Kippur there is a commandment to eat as an act of preparation for the fast. On the morning preceding Yom Kippur there is a custom to eat fish for fish symbolize the attribute of mercy and eternal life.³⁶⁹ The fish are the only creatures that survived outside of the Ark during the flood.

The ten higher spiritual counts that G-d created are divided into two. Three higher counts and seven lower counts. The world to come is largely directed by the three higher counts and this world is directed by the lower seven counts. On Yom Kippur the seven lower counts become renewed at their source. The source is the eighth spiritual count. This day is a day of repentance and purity. The meaning of the renewal is to begin anew. To renew the relationship between man and G-d. It is forbidden to eat or drink on this day for the spiritual counts include the eighth spiritual count which belongs to the world to come. In the world

³⁶⁸Joshua, 6.

³⁶⁹Joshua, 10

to come there is no eating or drinking. One who eats on Yom Kippur becomes excommunicated from the holy spiritual counts and after his death he will not merit to see the light of the living as it is written:³⁷⁰ "And the soul that will not be tortured on this day will be excommunicated from his people". (*"ki kol hanefesh asher lo teuneh betzem hayom hazeh venichresah mameiha"*). Unless one repents for his sins and then he returns to the state in which he is able to include the holy spiritual counts. The day of repentance and purity causes the previous negative judgments to change for the good. This is why there are five acts that are forbidden and five prayers that are parallel to the five higher spiritual worlds that illuminate the day.

After such an important day, the days of kindness are revealed. The four days between Yom Kippur to the holiday of Succoth symbolize the three higher spiritual counts and the fourth day symbolizes the connection between them and the seven lower spiritual counts. This is known as knowledge- *daas*. These are the counts that do not belong to this world that is why we don't celebrate them. On the fifth day we celebrate the holiday of Succoth for seven days. This holiday is a seven-day holiday. The commandment to sit in a sukkah symbolizes G-d's love for us. We are His guests in the sukkah and the sukkah is completely holy. The holiness that shines upon the sukkah has an aspect of the holy sacrifices that were sacrificed in the holy Temple.³⁷¹ This is why it is forbidden according to Jewish law to use the sukkah for other purposes. The only thing allowed is to lean against the walls while sitting in the sukkah.³⁷² The commandment to waive the four species shows our love to G-d and our desire to be close to him.

They symbolize the four letters in G-d's name (הוי"ה). This name is divided into seven that are the three myrtle branches and the two willows, the palm and the citron. This symbolizes our connection to the seven holy higher counts that illuminate these days.

The seventh day of the holiday of Succoth is the day in which the entire processes that started on Rosh Hashanah. This is the last opportunity

³⁷⁰Numbers, ParshasCHukas

³⁷¹These miracles are mentioned in Tractate Brachos, page 54.

³⁷²Zohar, ParshasNaso.

given to those who sinned and have yet to repent. They can now repent wholeheartedly and annul the evil decrees and turn them into good. This day is known as HoshanahRabbah, this day has an aspect of judgment. After the entire process is finished the higher spiritual counts are illuminated greatly to a point of completion. This is why we celebrate an additional holiday known as Shmini Atzeret. Shmini Atzeret is not a continuation to the Succoth holiday it is a holiday unto its own. We do not sit in a sukkah or waive the four species on this day. The happiness and completion of the people of Israel are expressed in the eternal Torah and on this day we have a custom to finish the entire Torah and to be happy for G-d gave the people of Israel the Torah and chose us to be partners in the works of G-d and the higher spiritual counts with the Torah and its commandments. This day is also known as Simchas Torah.

According to our sages the order of the days is as follows: The first day of the new year is the day of judgment for all humans. We are judged for our deeds that we did in the previous year. This makes sense that it should be done at the beginning of the new year for two main reasons: A. When a person knows that he will be judged for his deeds that he did in the past and his future lays unknown, he will fear the judgment and accept upon himself to improve his ways. He opens anew. A fresh start for the new year. B. On this day, it is decreed upon man, everything that will happen to him during the following year. The decrees that were decreed upon him when he was born can change. They can be cancelled or pushed off. The reasons that obligate thought and sensitivity when giving the verdict are one's deeds from the previous year. And even those who are in the middle, have some merits and some spiritual debts do not receive a verdict on this day. They are given an additional ten days until Yom Kippur. On Yom Kippur their judgment will be assessed again and their future destiny determined. Our sages said,³⁷³ "Three books are opened on Rosh Hashanah, a book of wicked people and a book of righteous people and a book of people who are in the middle. The righteous people are immediately written and sealed for a good year, the wicked people are immediately written and sealed for death and the ones in the middle are left hanging until the day of Yom Kippur.

³⁷³Leviticus, 23, 29

Shall they merit goodness they will be written for life; shall they not merit goodness they shall be written for death". This is the place to mention that this judgment doesn't mean a physical death for the wicked and goodness and pleasure for the righteous, for as the year goes on one may see the complete opposite. The wicked man is happy and the righteous man suffers.

This is expressed in the purpose of the deeds. It is possible that the wicked man who was to die will enjoy goodness the entire year yet the purpose of this good is for him to lose his life. "And he pays the wicked in order to lose them"³⁷⁴- ("*Umeshalem lesonav al panav lehavido*"). The righteous man who received a decree of life will be seen suffering that year. This is in order to purify him for an eternal life. (More on this subject in the booklet "Chemdas Shani", chapter 3) we are considered to be in the middle. We are hanging. If we repent during these days known as the ten days of repentance, we hope to merit life on Yom Kippur, the day we repent wholeheartedly, in prayer, fasting and repentance. This is the day we beg for our lives and lives of our families.

We were commanded to eat a lot on the day prior to Yom Kippur. Our sages say³⁷⁵ "Anyone who eats and drinks on the 9th day of Tishrei, and fasts on the 10th is considered to have fasted on the 9th and the 10th". "G-d loves his people, this is why he commanded us to fast one day a year, for our own good, to atone for our sins. G-d commanded us to eat and drink prior to the fast so that the fast will not harm them. Similar to a king who has an only son. He decreed upon his son to fast one day. He commanded him to eat and drink before the fast so that he shall not suffer".³⁷⁶ It is a mitzvah to eat and drink on this day and to eat fish just like on Shabbos.³⁷⁷

After we have become purified before G-d regarding the commandments that have to do with man's relationship with G-d alone one must now atone for the sins that were committed between people for Yom Kippur does not atone for these sins until one appeases their

³⁷⁴Tractate Succah, page 9.

³⁷⁵ShulchanAruch, Orach Chaim, paragraph 638.

³⁷⁶Tractate Rosh Hashanah, page 16b.

³⁷⁷Deuteronomy, 7, 10

friend.³⁷⁸ G-d gave us a small break of four days in which we can prepare for the holiday of Succoth. On this holiday we will celebrate our purity in two ways: A. We will remove the obstacles that remained from the days of judgment, by appeasing our friends and we will turn the people of Israel into one connected people. This is then symbolized in the four species. Our sages, may their memories be a blessing, told us that the "Citron has a taste and a smell similar to those who learn Torah and do the mitzvot. The palm has a taste (in its fruit- the date) and has no smell, similar to those who learn Torah yet do not perform good deeds. The myrtle branch has a smell and no taste, similar to those who do good deeds and do not learn Torah and the willow branches have no smell and no taste, similar to those who do not learn Torah and do not do good deeds. What did G-d do with the? It is impossible to get rid of them, so G-d told them all to become one, and they shall atone for each other".³⁷⁹ B. By accepting upon ourselves the yoke of the exile. This atones for serious punishments that were, G-d forbid, decreed upon us.³⁸⁰ Leaving our spacious and comfortable homes for the Sukkah symbolizes our life in this world for "The days of our life are but seventy years"- ("*Yemei chayeinu bahem shivim shanah*")³⁸¹. Each and every day symbolizes a decade in a man's lifetime. And the last day is the day of Hoshanah Rabbah. The day we request that our deeds will reach the true purpose. We strive to reach the light and unity and to merit a good decree filled with blessing. The day after everything, when all of our deeds have been completed we celebrate the holiday of Shmini Atzeret, Simchas Torah as the complete perfection, the day we are pure and united and fit to receive the great spiritual light after 21 days of spiritual work.

On Rosh Hashanah and Yom Kippur we find some interesting customs that seem foreign to Judaism yet these are customs that are sourced in holiness. The first custom is mentioned in the Talmud³⁸². One shall see on the eve of Rosh Hashanah a variety of fruits and vegetables, their names symbolize good things. Abaye said, these symbolize certain

³⁷⁸Tractate Rosh Hashanah, page 9a.

³⁷⁹Tur, Orach Chaim, paragraph 604.

³⁸⁰See Berashis Rabba, parshas 11, letter ches.

³⁸¹Mishnah, Tractate Yuma, chapter 8.

³⁸²Leviticus Rabba, chapter 30.

things. One shall see gourds and black eyed peas, leeks, beets and dates- (*delaat, rubia, karti, silka and temarim*). The law states³⁸³ that one shall eat these foods on the night of Rosh Hashanah. He shall eat the black eyed peas- *rubia*, and say "may it be your will that our merits will increase- *yehi ratzon shyirbu zechuoseinu*, leeks- *karti* and say, "may it be your will that our enemies shall be destroyed – *yehi ratzon sheyichresu sonei Hashem*. Beets- *silka*, one shall say- "may it be your will that our enemies shall disappear- *yehi ratzon shyistalku oivenu*. Dates- *temarim* shall be eaten and one shall say "may it be your will that those who hate G-d shall cease to exist – *yitamu sonei Hashem*. Gourd- *kara* shall be eaten and one shall say, annul the bad decrees and may our merits be read before You- *kra roa gezar dinenu veyikrau lefanecha zechuoseinu*. There are those who have a custom to eat a sweet apple dipped in honey and they say, may we have a sweet year. There are those who eat pomegranates and they say, may our merits increase like the seeds of a pomegranate. Some people eat the head of a sheep and they say, may we be at the head and not at the tail. The sheep's head is also in memory of the ram that was sacrificed instead of Isaac our forefather. There are those who do not eat nuts for the numerical value of the word nut in Hebrew is equal to the numerical value of the word sin. Some consider this to have been the tree of knowledge that Adam and Eve sinned with by eating its fruit. Some people eat honey in order to sweeten the new year. According to the Kabbalah some people do not eat any honey³⁸⁴ or goat meat³⁸⁵ for they are parallel to the attribute of judgment. Some people make sure to eat fish in order to hint to us that we shall multiply like fish.³⁸⁶ Some people do not eat fish- *dag* for the word *dag* is similar to the word *daagah*- worries.³⁸⁷ According to Kabbalah one shall not eat grapes on Rosh Hashanah³⁸⁸ for grapes symbolize the aspect of judgment and the numerical value of G-d's name Elokim times two equals the numerical value of the word grapes in Hebrew.³⁸⁹ We were told in the Torah not to speculate. As the Torah

³⁸³ Similar to one who murders by accident, the exile shall atone, see Numbers, chapter 32.

³⁸⁴ Psalms, chapter 91.

³⁸⁵ Tractate Horayos, 12

³⁸⁶ Shulchan Aruch, Orach Chaim, chapter 583

³⁸⁷ Yaffa Lalev, by Rabbi Chaim Falagi, part 3, letter aleph.

³⁸⁸ The Ben Ish Chai on parshas Nitzavim.

³⁸⁹ The book of the Abudraham.

says, "do not speculate- (*"Al tenachshu"*).³⁹⁰ Jewish law says that one who says, my bread fell from my mouth, this stick fell from my hand, my son called me from behind, a deer stopped me on my way, a snake passed me on my right or a fox on my left, is considered to be speculating. One who speculates and decides not to continue on his way or to start the job because of this or says don't start to collect from me, its morning time, Saturday night, the day of the new month etc. is doing something prohibited according to the Torah, do not speculate- (*"Al tenachashu"*).³⁹¹ Those who are afraid of the number thirteen or knock on wood in order to remove the evil eye etc. are doing something prohibited because of the commandment of do not speculate.³⁹² These foods are permitted on Rosh Hashanah for our sages accepted the fact that these foods had a real symbolic meaning to them and they were not included in the prohibition of not speculating. Our sages had other symbolic signs that were verified and that is why they permitted them as is mentioned in Jewish Law³⁹³. shvis, a baby and a woman are not speculations they are a sign of the future. If one succeeds after buying a house or having a baby or getting married, three times in a row than that is a sign if he will be successful or not, and it is proper for him to have less merchandise.

There is a known custom called Kapparos. A chicken is swung over the heads of each family member and then slaughtered. The great rabbis from Babylon, Ashkenaz and France praised this custom yet the great rabbis from Spain opposed of it. The two opinions are both relevant today. Rabbi Yosef Caro prohibits it, and Rabbi Moshe Iserlish, permits doing it. This dispute dwindled after the Arizal said that one shall take a chicken for each and every male member of his household and a hen for each and every female member of his house hold and for a pregnant lady one shall take a male chicken and two hens for the fetus may be a male or a female. One shall then slaughter the chickens and hens early in the morning on the day preceding Yom Kippur.

³⁹⁰The Rashbatz brought down in the Bircei Yosef of the Chida, paragraph 583, letter hey.

³⁹¹The Gra in his book "MaasehRav", letter reishdalet.

³⁹²The Eitz Chaim written by the Arizal, chapter 38, 4

³⁹³Leviticus, 19.

The condition that the chickens must be slaughtered early in the morning causes most people to be unable to do the custom properly. Most people slaughter the chickens the night before. There are families that only take one chicken for all of the males and one hen for all of the females. There are also those who use money instead of a chicken. They swing the money around their heads as an atonement and then they donate the money to charity. The custom is not kept according to Kabbalah so the simple custom today is to do Kapparos on money and yet many still do it on chickens.

These are just a few of the customs that surround these very honorable days. One must mention that these customs gave so much to many people. These customs drew them closer to spirituality and to tradition even when they were quite secular.

Rosh Hashanah

Rosh Hashanah is not only the symbol of one year turning into the next year, the idea of a year in Hebrew does not necessarily mean the solar cycle circling earth. The meaning is much deeper. The Hebrew calendar is built on the idea of lunar months and the holidays are set according to the solar year. In order to synchronize the two cycles, once every three years we affix a thirteen-month year. The lunar year is three hundred and sixty-five days' parallel to the number of central sinews in the body. The lunar year has three hundred and fifty-five days according to the numerical value of the word- year in Hebrew- *shanah*. And according to the numerical value of the word in Hebrew- counting- *sfira*. The entire cycle of the year has three hundred and fifty-five days. Each one of those days has its own special spiritual light and spiritual effects from the higher counts that the physical and spiritual worlds were created with. This is why it includes one orbit of the sun and twelve orbits of the moon and four seasons of the year, summer, fall, winter and spring. The three holidays; Passover, Shavuot and Succoth, and Shabbos fifty times. these are all aspects of spiritual higher counts. The twelve months are parallel to the twelve zodiacs and the twelve tribes of Israel who are sourced in the twelve higher forces that the Creator of the world directs and manages. The thirteenth month is parallel to them all.

The brain has three minds. The big mind that has the aspect of the higher count of wisdom, the smaller mind that has the aspect of the higher count of understanding and the longer mind that has the aspect of knowledge. A person learns things with his wisdom and understands and remembers with understanding and applies everything with the force of knowledge. The beginning of the months is the month of Nissan. For in the month of Nissan there is an aspect of wisdom. this is manifested in the Matzah. The beginning of the year is the month of Tishrei. For this month illuminates the higher count of understanding which is the aspect of memory. This is why Rosh Hashanah is known as the "Day of Remembrance" – *yom hazikaron*. We blow the shofar in order to remember the binding of Isaac.

On the day of Rosh Hashanah, we must blow the great shofar from the head of the ram. The horn is made of a bone and the bones are made of the sperm of the father. The bone of the horn grows from the head and the name of the horn in Hebrew- *keren* comes from the word *kreenah*-illumination. We use the horn to sweeten our judgment for the judgment is sweetened from its source- "*ein hadin nimtak elah beshorsho*". Yet one must use the horn of a ram for the ram's horn has an aspect of understanding unlike the horn of a cow that has the aspect of judgment to it.

The mitzvah of a shofar is to blow it and hear the sound it emits. We do not shake it like the palm branch and citron. It is enough to hear the blasts from someone else. The prayers must be said quietly, with our mouths and not in our thoughts alone. For the thoughts have the aspect of wisdom and the prayers have the aspect of majesty of the world. The actual saying of the worlds and letters according to the five pronunciations of the mouth causes the air to flow accordingly.

These sound waves expand into the heavens that is known as the "curtain", they hit the curtain and turn the words and vowels into higher counts and illuminations. The prayer of the cantor must be said aloud for it has the aspect of understanding that brings about the abundance in this world. He must also make his voice heard as an aspect of knowledge that affects this world. The commandment is not to **blow** the shofar, rather to **hear** the shofar- an aspect of understanding.

Repentance

An intelligent man shall observe and understand for man is similar to a ladder placed on the ground whose top reaches the sky. His head reaches the sky and his body is made of dust from the earth including small amounts of fats, iron, sugar, limestone, phosphorus, potassium, magnesium and sulfur. The monetary value as chemicals in the body of an average person is quite small. This is not all of a man. The soul that dwells inside of a man is the real person that he is. These chemicals are just the body and the external clothing of the spiritual soul.

This soul is unique to man. Man is different in this way from a dormant object, plant and animal. This is what makes up the differences between people. Differences in character, intelligence and the like. A soul exists in all people. A Jew has been given an additional level of spirituality called the Jewish soul. The soul and spirit is what differentiates us from the nations. This is what turns us into a special nation. *"am levadad yishkon uvagoyim lo yischashav"*. – a nation who dwells separately from all others and does not take in account the words of the nations. These levels obligate us to behave in a way that is special. This way that we behave guards one as long as he is in his body. This is where our special obligation as Jews to keep the 613 commandments both positive and negative. These commandments cause one who keeps them to be one with G-d and to connect to the Master of the Universe and to other people as well. These commandments neutralize the natural causes that usually stop one from elevating oneself, while in their body to live a life of spirit and soul perfection. This is the meaning of *"Hashem badad yanchenu veen emo El nachar"*. A Jew who keeps the six hundred and thirteen commandments of G-d receives his light from his spirit and soul. The forces of nature are minimized and are considered *"El nechar"*- a foreign G-d. They have no way to control him for he is connected to The Creator of the World, the G-d who created nature, *Hashem Tzvaot Shemo*.

This uniqueness is considered *"Ki am kadosh ata laHashem Elohecha, becha bachar Hashem Elohecha lehios lo leam segula mikol haamim"*

asher al penai hadama". (Deuteronomy, chapter 7). The people of Israel are a holy, G-d choose them to be his precious people upon the earth. This unique quality was given to the people of Israel yet not exclusively. One who wishes to become part of the Jewish nation on condition that he accepts upon himself, in front of a Kosher Court of Law, with a whole heart and a desiring soul, to connect to G-d and keep the 613 commandments his entire life, becomes circumcised and immerses himself according to the Jewish law, in a Kosher ritual bath may become part of this eternity. He connects to these levels and becomes a righteous convert who proceeds to accompany the nation of G-d and the house of Israel.

The level of spirituality and soul give a person content and G-dliness. He will have *Ruach Hakodesh* – divine prophecy and this will give him a highly spiritual and calm life. This is a man who acknowledges his Creator, who is aware of the task that is cast upon him and understands that for this he was sent to this world. This is a man who realizes that all pleasures of this world such as *besharim* and property are useless. This is a man whose attributes have reached a level of perfection. Yet even so he is a practical person who lives and works and creates. He understands that this is the will of the Creator of the world. G-d did not create the world for nothingness. "*Lo Itohu brasa*". G-d created the world for dwelling "*Lshevet Yitzra*". This man is involved in the social aspects of life and all of its problems. He is deeply connected to his family and is blessed. He is like the ladder placed on the ground whose top reaches the sky. He stands firmly with his two feet on the ground – the reality of this world. In combination with this his head reaches the heavens for he understands the meaning of spiritual forces. He integrates himself and becomes a G-dly man. Part of him is here in this world dealing with mundane earthy needs and he is considered a man and yet part of him is high up and he is considered G-dly.

The purpose of a man is not his physical existence. The purpose is a life of spirituality - of the soul. After they are separated and exist with unique perfection in a separate spiritual world which is befitting to them and just as the transition from the public domain straight into the living room is too extreme and there is a hallway in between that is absolutely

necessary. A place where one can prepare and organize his clothes and correlate himself to the atmosphere, so too is the soul that needs to first be in this world in order to develop and to design its uniqueness as a different person amongst thousands of souls. In this world endless possibilities open up for the soul. These possibilities develop a person for the good or the bad. When they develop for the good, one's spirit becomes elevated and united with the spirituality and the soul. It then achieves unbelievably strong forces from the spiritual atmosphere – the place where it will exist after it separates from the body. When they develop for the bad the spirit is cut off from the seeds of spirituality and soul which are connected to her. They become distorted and after the separation from the body it does not find its spiritual place. This is what the *Tana* spoke about when he said "***Olam haze dome leprosdor, olam haba dome letraklin, hatken atzmecha baprosdor kedai shetikanes latraklin***"³⁹⁴—(Ethics of our father's, chapter 4, verse 21).

If one merits to straighten his ways and begins to ascend a spiritual path leading to G-d he will come to these levels while he is still in his body and he will feel elevation and purity. After his death he will merit to be connected to the land of the living. If G-d forbid he is lured after the blinding light of this world and he leaves the path leading to G-d, the source of all life, the clean water well of life and he digs for dried broken wells thus neglecting his soul from all good, aside from the fact that his life in this world is lived at a low level, a level of lust, honor money and the like that sway him and control him and there is no true meaning and worth to his life. Calmness eludes him. When the day comes for him to die, to return to the dust of the earth, his spirituality will return to G-d who gave it to him in the first place and his suffering will be indescribable for as the saying goes: One who does not make an effort on the eve of the Sabbath, what will he eat on the Sabbath? One who did not learn *Orchos Chaim* (name of a book) in school and wasted his time with games will find it difficult to integrate into life when he graduates. This is what our sages say "*Gehenom*" (hell) is something that one creates for himself with his own two hands according to how he disconnects himself from the source of spirituality and soul. He

³⁹⁴Ethics of Our Fathers, chapter 4, 21

separates himself from them by cancelling the positive commandments that he was commanded to do and by committing sins, the negative commandments. So as disconnection from the important food groups can cause weakness, headaches and the like to the body so too can disconnection from spiritual food for the soul, the 613 commandments cause weakness and spiritual destruction to a person. While he is in his body he does not feel this for he is deeply involved and immersed in his desires. After he separates from his body he understands where he erred and what his mistakes were along the way. And in a place where others are now sitting with tremendous pleasure he will walk naked and barefoot. Woe to the man who replaces a diamond with a rock of limestone. Eternal life for a life of momentary pleasures. More so will his spirit who feels all of the forbidden pleasures while in the body (not the body in its dummy form, for without the spirit it feels nothing) suffer dire, bitter consequences for his deeds, and will feel all of the suffering and pain that he will feel while still existing in the body.

It is customary in the world that when one renovates his home he invests the best of his money to beautify and glorify the rooms in which he will be in the most. His bedroom or the kitchen, maybe the living room. Yet he does not leave the hallway empty and moldy, he beautifies and decorates it. Even so all expenses spent on the hallway will add up to just a few percent of the expenses of the entire house. If we were to see someone investing all of his fortune and vitality in the hallway thus neglecting the rooms in which he plans on spending most of his time in, turning them into empty dark and dank rooms we shall scorn him he is a foolish man who replaces the important things with those of secondary importance. Why do we not scorn ourselves for all our lives we are busy in this world that is similar to a hallway even though we are aware that the day will come and we will leave this world. We abandon the important rooms of the next world which are the essence of the eternal life in the next world. A man who makes sure that his clothes are clean with no stains so too he should care for his soul which is a part of G-d and is eternal. One shall not say: "when I get older I will repent and fix my soul in order to merit the world to come", for not only is he missing out and losing the taste of this world coupled up with purity, and the calmness of one who fulfills the commandments of the Torah, he has no

guarantee that he will reach his later years. And even if he does who can guarantee that he will be whole in his mind and have the strength to repent and fix his deeds. Maybe he will not be available to do so. King Solomon in his great wisdom said **"Uzechor es borecha byimei bachurosecha, ad asher lo yavou yimai harah vehigeu shanim asher taomar ain li vahem chefetz.... es Haelokim yare ves mitzvosav shamor ki ze kol haadam"**³⁹⁵ (Ecclesiasts, chapter 12).

The process of cleansing one's soul is called Teshuva- repentance. By doing Teshuva one's soul returns to the clean state it was in when one was born. The soul becomes a vessel that can be elevated spiritually by Torah and Mitzvoth. The soul will become illuminated by the illumination of the King of all kings when the time comes for the soul to separate from the body. For this is the purpose of the soul in this world. This kind of repentance is composed of two parts: A. Honest repentance on the sins that were committed and acceptance upon oneself to improve his deeds and behavior better in the future. If one committed a sin between people, he must accept upon himself to repent before his friend and to beg his forgiveness.

B. Vidui – Repentance must be said between him and his G-d. He shall orally say the following: I have sinned, transgressed Your commandments, and committed a crime. I have done bad in Your eyes and I am ashamed of my deeds, mortified of my sins, I accept upon myself not to return to a place of foolishness. The moment one thinks about repenting his soul starts to become pure and come close to G-d. He then reaches the level of true righteousness. When the repentance is uttered his soul becomes fixed.

During the time when one sins he damages the grace of his soul. He caused a separation between the heavenly worlds and their affect in this world. This is aimed against his soul. When he repents for his sins by confession, repentance and remorse his soul becomes fixed and he reaches the level of true righteousness. Yet even so, there are sins that are atoned for immediately and there are some sins that are only atoned for after some time has passed.

³⁹⁵Ecclesiasts, chapter 12.

How is it that one transgressed positive commandments, that are not punishable by ultimate death or eternal excommunication, and then repented, is forgiven right away for his sins, for it is said *"Shuvu bonim shovavim arapeh meshuvoseichem"*— return, naughty children for I shall heal your comeback. And yet if one transgresses a negative commandment that is not punishable by ultimate death or eternal excommunication or even punishable by a Jewish court of law and then repent, his repentance hangs in midair till Yom Kippur the Day of atonement. Only then will the holiness of the day in addition to his repentance atone for his sin. For it is said: *"Ki vayom hazeh yichaper aliechem leataher eschem mikol chatoseichem"* One who committed a sin, punishable by ultimate death or death by a Jewish court of law, and repents, his repentance in addition to Yom Kippur the day of atonement hangs in midair until he will suffer trials and tribulations after Yom Kippur for his atonement is not complete if he does not suffer trials and tribulations. For it says: *"Ufakadity beshevet pisham uvnegoim avonam"*. For one who disgraces G-d's name will have to repent, go through a Yom Kippur- the day of atonement, have trials and tribulations and only after his death will he be atoned for. For it is said: *"Im yechupar haavon hazeh lachem ad tmusun"*. (Maimonides, Laws of Repentance, Chapter 2).³⁹⁶

The atonement that is achieved by repentance and remorse and Yom Kippur- the Day of Atonement has a purpose. The purpose is to refine and purify one's soul. Yet the damage that was done to the spiritual worlds because of the sin continue to exist. This can only be atoned for by suffering trials and tribulations in this world or in the world to come. The above speaks about one who does not repair the damage done to the spiritual worlds during his lifetime. If he repaired the damage that was done, he is invited to the world to come.

There are three ways to repair the damage that was done to the spiritual worlds. The first way is to repent wholly with one's heart. This repentance comes from **love of G-d and fear of heaven**. His repentance repairs his deeds immediately and the sins he committed deliberately become merits. He does not need the atonement of Yom Kippur or the suffering trials and tribulations in order to repair his soul or the worlds

³⁹⁶Maimonides, Laws of Repentance, chapter 2.

he damaged. All returns to its original state for it says: "*Samchuni bashishos rapduni batapuchim ki chosal ahava ani*" -Stay ye me with dainties, refresh me with apples; for I am love-sick. The second way is a normal repentance that comes from the acknowledgment of the Torah way and the commandments of the Torah and a feeling of holiness. In this case the four ways of atonement that I wrote about apply wholly. Repairing the spiritual worlds will be possible by suffering trials and tribulations in this world or in the world to come. **There is a third way to repair all the damage. There are sins that require suffering and rolling in the snow. This will exempt one from suffering trials and tribulations that repair the spiritual worlds that were damaged.**

In order to illustrate the above, I decided to bring the words of the great Rabbi, Rabbi Yehuda Ptaya zt"l in his book "Minchas Yehuda" (chapter 86), he says: "In the year 5683 the following story came before me. An elderly man came to me and told me that he had marital relations with his daughter in law while his son was alive. He wants to repent and correct this action. He is unable to fast. I asked him if he was able to fast for at least one day. An evening and a day similar to Yom Kippur. He answered in affirmative. I told him to go and immerse himself seven times, accept upon himself to fast for twenty-four hours to atone for the sin he mentioned earlier.

You are allowed to do all mundane tasks on the fast day. On that day come to me with money equal to the amount of redemption money for three hundred and twenty-five fasts. This is the amount of fasts needed to atone for adultery. I will do a Tikkun for you. He did as he was told. On the day of the fast he came to me, entered the room, walked four steps barefoot he then stood up and confessed aloud according to the confession mentioned above. When he finished confessing he handed me the redemption money and said: "Take this redemption money equal to three hundred and twenty-five fasts. You are allowed to give the money to charity." When I received the money from his hands I said: "I am receiving this money from the hands of Ploni ben Ploni (John Doe), he is giving this money to charity. This is redemption money for the fasts that he accepted upon himself for having marital relations with his daughter in law. May it be Your will, the will of our forefathers, that the

redemption money shall be important and accepted before as though Ploni be Ploni fasted for all of his sins.

All sparks of holiness that are to become clarified by fasting will become clarified by the charity given in the honor of G-d's name. The name that comes from the Passuk "**Chayil bala vayakeinu (chav"o) mebitno yorishnu El. Ushma es tfilasenu leman shimcha hakadosh (arais"a) ki ata shomaya tfilas kol peh baruch shomaya tfila**". It was my understanding that this elderly man was poor and had borrowed the money from someone. I then returned all of the money to him as an act of charity and took nothing except for two small coins. Two years later the elderly man passed away. I saw him in a dream, standing in the court of justice in the next world. They saw that he was a Bal Tshuva, a man who had repented. He had not repented on the adultery that he had committed solely and not on the marital relations he had had with his daughter in law alone. There was no talking to him about this and he entered a side room of the court of justice and sat there on his knees. The court of justice looked up at him. Immediately three angles came down from the heavenly court and proceeded to operate on him they removed the rust in his sinew and the damage he had caused from having marital relations with his daughter-in-law. They healed him and left. This is all I saw in the dream. One shall learn from this how special and magnificent repentance is. How great repentance is. His repentance saved him from hundreds of years in dire straits, trials and tribulations and hell. This is the reason that our sages tell us that one hour of repentance and good deeds in this world is greater than the entire world to come. (end of quote).

The holy Zohar says on the book of Exodus: " There are three sins that cause the Devine Spirit to leave the world, they are the sin of Nida (marital relations with a menstruating woman), the sin of useless ejaculation of sperm, and one who has marital relations with a Non-Jewish woman. These people call out to G-d and pray and are not answered. A man who committed the above sins banishes G-d from every place that he goes." There is no need to elaborate any further for the damage and the punishment is quite serious. This is mentioned in all of the books of Mussar (self-improvement) and Mekubalim (kabbalists).

The Talmud also speaks about this in length. One who has relations with a menstruating woman brings upon himself ultimate death, his holy soul becomes excommunicated from the source of all holy spiritual life and his soul descends to a place of impurity to broken wells that contain no water. G-d forbid. The Talmud says (Sabbath 13) that a learned person transgresses even a small sin that is just a fence around the commandment of Nida will be punished seriously for his deeds. These are the sins are the main reason that the redemption is delayed. It is said about the spiritual damage to the Brit (the covenant): "*Ain tzadik baaretz asher yaaseh tov velo yechta*" – there is no righteous man in the world that will do good and will not sin. Our sages have told us (Nida 13) that one who ejaculated sperm uselessly is punishable by death. His judgment is as though he worshiped idols and murdered. He is excommunicated spiritually. This is the sin that caused Er and Onan to die. Even though they were young and G-d did not have mercy on them. Even though they were grandsons of Jacob our forefather, may he rest in peace and sons of Judah the righteous. Who will be able to say that their soul is clean of these serious damages. The holy Ar"i of Tzfat revealed to us the punishment of one who has marital relations with a Non- Jewish woman. He will be reincarnated as a dog, besides for the heavy punishments of dire straits, may G-d protect him.

The constant Tikun – of these sins are, besides for the Tikunim mentioned, is to say Shema (Hear O Israel) every night before bed with tremendous concentration and emotion. The explanation to this will be included in the introduction about the meaning of reading the Shema. I have brought Tikunim to these sins that are acceptable to all. They are all arranged by the Kabbalists who knew how to arrange them according to the higher spiritual worlds. This was explained by the Ar"i z"l and the holy rabbis who followed him. The Chida zy"a and the Ri"ch Tov z"l zy"a, Rav Yehuda Fatya zy"a in his book "Minchas Yehuda". Happy is the one who repents with all of his heart and does these Tikunim for our sages say about him: "*Bamakom shbaalai tshuva omdim began eden ain tzadiki, gemurim yecholim laamod. Vehakadosh Baruch Hu koreh lebaal tshuvah ohavee veomer lo avdi ata, yisroel asher becha aspoar*"- the place in the Garden of Eden in which a person who repented stands is a special place, a place in which the righteous can not stand. G-d calls the

ones who repented, "My beloved, you are my servant, the people of Israel whom I shall be proud of.

The main goal of the Tikkunim is to purify and cleanse the soul from the stains and sins in order for it to be able to receive the G-dly light that surrounds it and in order for it to receive the light from the eternal light of the living in the eternal world. Yet there is no promise that the Tikkunim will bring upon a good materialistic life. A person can correct his sins from the present lifetime yet he may be punished for sins from previous lifetimes. Most of the trials and tribulations a person goes through in this world are not punishments for his sins from the present lifetime for G-d gives a person time to repent before he gets punished, he may even be given time until the day he dies.³⁹⁷ After his death when he arrives before the heavenly court of judgment In order to be judged for his deeds he may be found guilty. He may be told to return as a reincarnated soul and suffer for his deeds from his previous lifetime. He may also be punished with difficult and bitter punishments in dire straits³⁹⁸ by the angles of punishment who hit his soul with great cruelty and the soul feels the pain in the exact same way as it felt while still in the body, for in the body it feels the emotional pain and the physical pain. The body is only the outer shell of the soul.

When the soul leaves the body the body feels no more pain at all. This is what happens when someone is paralyzed. Even that paralyzed limb that is semi connected to the soul and to the brain, that has blood that flows to the limb, for that is why it doesn't rot, and even so as much as one were to hit the limb or stab it, the person will feel nothing. The soul that resides in the brain isn't drawn to the nerves of the injured limb.³⁹⁹ After

³⁹⁷This is explained in detail in the book Shaar Yosef, part two in the article "reincarnated souls".

³⁹⁸ See Samuel A, 25, 29

³⁹⁹Our sages said, "The worms to the dead are like needles to live flesh". (Tractate Brachot 18). This is because a small part of the spirit stays in the body until the resurrection of the dead. This is known in Kabbalah as the "Havley Degramey). The wisps of the bones. This part of the spirit stays in the bones and those bones do not turn into dust. This is the spirit that those who do a séance bring up and ask questions. The fact that it is a spirit causes it to see the past, present and future according to the spiritual level. If one were to open the grace during a séance the skeleton would seem quite blurry because of the concentration of the soul in the séance. The spirit suffers terribly when it becomes separated from the body during a séance. It is harder for the spirit than death. This is one of the reasons why it is prohibited to do this to dead people. (Deuteronomy 18, 11). See the Sefer Chassidim paragraph 452, 1129, 1132). The worms in the body cause suffering to the soul that dwells upon it like

all of this terrible suffering and the suffering in hell afterwards⁴⁰⁰, it is possible that the soul will return as a reincarnated person. Sometimes it will come as a reincarnated object, plant or animal, as all of them or as some of them before it is reincarnated as a person who has free will who can suffer according to his sins from the previous lifetime. Measure for measure. **The rectifications that a person that a person does in his lifetime, purify him from punishments and cleanse his soul so that it can enjoy the spiritual light. According to the quality of the rectification so will be the cleansing of the soul.**

Trials and tribulations come upon a person during his lifetime or after his death are not punishments of revenge upon him. These trials are just a process of cleansing for the soul. When a person washes his clothes in order to remove stains he is not taking revenge on the dirty cloths. His entire intent is to clean his garment in order to wear it again. The depth of the stain determines the kind of cleaning. Some stains can be removed with just a bit of water and other stains need boiling water or even multiple detergents in order to remove it from the garment. The pain and suffering that one goes through is the detergent for the soul in order to cleanse it from all of its sins. The seriousness of the sin determines the suffering that the person will go through.

The nations of the world are able to rectify themselves when they repent on their deeds in the present lifetime. This will cause the judgment to cease upon them. Just like the people of Nineveh⁴⁰¹ who were able to stop the destruction of the city in the merit of their repentance. Although they are not able to rectify their sins from previous lifetimes unless they go through spiritual suffering externally or by suffering physical trials and tribulations throughout many lifetimes. This kind of suffering will be quite difficult. Our sages were not able to rectify their sins from previous lifetimes during the time that they were the Lost Atlantis. (This period was known by our sages as the "Dor Enosh"). The generation of the flood and the tower of Babel, by hard labor with bricks and mortar in Egypt. Abraham our forefather knew this

needles into live flesh. This is the secret of the passuk, "*Ach besaro alav yichav, venafsho alav teabel*"- But his flesh grieves for him, and his soul mourns over him". (Job 14, 22)

⁴⁰⁰Those mentioned in the Zohar in Parshat Pekudei.

⁴⁰¹The book of Yonah.

and did not complain not did he ask for mercy when he was told, "You shall know that you will be a sojourner in a land that is not yours, they will be slaves and they will be tortured for four hundred years" – (*yadoa teda ki ger yehiye zarecha beretz lo lahem ve'enu osam veavadum veanu osam arba meos shanah*)⁴⁰² If this is the only way to cleanse the soul, that is what must be done. Just like a person who has "mercy" on his garment, will not wash it in hot water and in detergents. He will give his garment a light wash in some cold water. Of course, the stain will not be removed. This is why Abraham our forefather did not ask for a lighter punishment for those who would be enslaved. For a lighter punishment would not allow their soul to become cleansed and purified.⁴⁰³ He asked for mercy for the people of Sodom and Gomora in **that present lifetime**, for he wanted to delay their verdict just in case they would repent.

When they entered the land of Israel, they became one nation. A nation that is responsible for one another and responsible for each other's sins. A single person is not punished for his personal sins; rather the entire people are punished for the single person's sins. The body suffers a whole when one limb gets injured. The entire nation is one entity. Because the entire nation is one entity and "the nation doesn't die", the many reincarnations become one and they are judged according to the present lifetime that can be rectified by repentance.⁴⁰⁴ A Jew does not have the need to rectify his previous lifetimes except through pain and suffering and it is possible through repentance.⁴⁰⁵ The Kabbalists had a custom to rectify sins of the entire nation even if they had not sinned in this present lifetime. It was enough that someone had sinned in a previous lifetime. Clearly if a person suffers in this lifetime for previous

⁴⁰²Genesis 15, 13.

⁴⁰³When they left Egypt after two hundred and ten years, they were not rectified. They failed to perform their spiritual duties in the desert quite a few times. They were unable to receive the light and the abundance that they had received in during the splitting of the red sea and at Mount Sinai. A refined vessel cannot accept the light. The kind of light that a person receives is conditioned by the rectification that he goes through. We needed additional exiles in order to rectify that that was left. The purpose of the last exile is to rectify the things that were not rectified in Egypt. This exile will exit in Israel and it will be led by the fringes of spiritual society who consider themselves to be "Israel". They will control the people of Israel and hurt their souls by giving them a secular education that is a sickness to their souls. They are a reincarnation of the "Erev Rav- the fringes of spiritual society. They left Egypt with the people of Israel and they did not manage to rectify all they had to because they left Egypt before the needed time.

⁴⁰⁴Rashi, Deuteronomy 29, 28.

⁴⁰⁵See the book , "Siftey Shani", Parshat Nitzavim.

sins from previous lifetimes, repented and rectified his sins with a whole heart, he will be healed and purified. (He must repent for pure reasons, not because he seeks health, or a livelihood etc.) It is possible that he will become healed from his pains and redeemed from his troubles. I will bring a few amazing examples of things that happened to those who did Tikkunim. I am witness to them.

A. A Jew came to me crying. He told me that his son attached himself to bad friends. His son abandoned Judaism and his own home. He grew his hair long into a braid and pierced his ear. He went to live with his divorced mother. The father begged his son to leave his evil ways and to return to his home or at least to his traditions. The son refused. The last time his father had spoken to him, he told his father to forget about him. He told him: "My way is not your way and your beliefs are not my beliefs and our paths are separating". The father turned to me with a broken heart asking for advice. I remembered that he had told me many years ago that he had worked with women. I asked him if he ever sinned with one of them. He admitted that once he had committed adultery. I told him to accept upon himself to do a Tikkun for this sin according to the book "Sdei Tapuchim". He was to do the Tikkun three times. Possibly this sin was causing him to suffer. The father did the first Tikkun on Monday a week later. On that same day just as he was finishing the fast and eating his breakfast his suddenly his son appeared and said, "Today I felt tremendous remorse on my deeds, and all the pain that I caused you. I will return to you and to our home". Since then he still hangs out with bad friends and this is his choice but he lives at home, goes to school, styles his hair normally and wears normal clothes.

B. During the winter of 5753 two women from New York came to me. One of them was Mrs. G. she was 65 years old and familiar to me from previous visits. The woman with her was Mrs. S. She was a woman forty-two years old. Mrs. G. said to me, "Rabbi, see if you are able to help Mrs. S. I have known her since she was born and I can testify that she is speaking the truth". Mrs. S. began to tell me her story. She was born to her G-d fearing parents in the neighborhood of Williamsburg in

Brooklyn, New York. When her father heard of her birth, he announced, "The Shiksa (non-Jewish woman) has arrived". It was as though the family had decided that this girl was a hated outcast. She felt the hatred emanating from them by the way they behaved towards her. When she was six years old, she was told to wash the dishes for the entire family and on Friday nights after the Shabbat dinner this little exhausted girl would have to stay up till the late hours of the night to wash entire sets of dishes that had been used for the family and the guests. When she was ten years old, her father told her that her family does not love her and her father refuses to allow her to eat bread free. She must pay with her own money for all of her expenses. Every day after school, she had to go to all the homes that were on a list, babysit, wash dishes, and vacuum for them. The money that she received was given directly to her father who then gave the money to her brothers to go buy candy with. She could not believe her eyes. When she neared the age of eighteen her father called her and said to her, "Until today I allowed you to stay in my home against my will. The only reason I did this was so that you would not become a street girl and spiral downwards spiritually. Thank G-d you have grown and I have decided to send you away for good.

I do not want you to become immodest so I have found you a drunk groom who will be your husband. In two weeks, you are to marry him. I rented you an apartment with some of the money that I saved from your work. I paid a few months' rent in advance and you will go straight to this apartment after your Chuppah (wedding canopy). You know how to work and make money. You will support your husband and your home. Good-bye and I hope never to see you again. She was happy to hear this for finally she had a chance to leave her cruel home. She did not care who the groom was and what he did.

She met her groom for the first time under her wedding canopy. The entire ceremony took no more than a few minutes. She wore a regular dress and there was a quorum of ten men present. After the wedding, she and her husband were on the way to their new home when her father warned her never ever to dare contact them or G-d forbid to come to visit. No matter what.

Her heart was full of hope when she walked into her new home with her husband. However, very soon she realized that her life was miserable. Her "honored" husband would get up in the afternoon, open the fridge and eat whatever he saw. He would wait for her, doing nothing, to come home from work and then he would beat her. Not "too much". She would give him a few dollars and he would go to a bar to drink. He got drunk. He came home around midnight and beat her all over her body. He did whatever he wanted with her and had no regard for the laws of family purity. He fell asleep and wake up the next morning just to repeat the whole thing again. This went on all week including Shabbat. The only difference was that on Shabbat she would come home from synagogue earlier than usual and give him money, even though she was observant, to go to the bar. He would then leave her.

A month after their marriage she got pregnant. Nine months later, she gave birth to a son. However, unfortunately the situation in her home did not change. Everything continued as usual. Two months later, she got pregnant again and decided that her situation was unbearable. She left her home and neighborhood, rented an apartment in Boro Park and asked a social worker to help her out of her situation. A few months later, she received an American civil divorce. The court gave her the rights to keep her son and unborn baby and even a court order preventing her ex-husband to come near her home.

One evening while in her home, her ex-husband arrived. He was calm and composed. She wanted to call the police but he told her not to, he was about to leave on his own. He came to tell her that she is still considered a married woman according to Jewish law. He said, "my sweetest revenge for your leaving me is to leave you as an Aguna -(a woman bound in marriage by a husband who refuses to grant a divorce or who is missing and not proved dead). You will be an Aguna your entire life and you will never be able to remarry". He then left. She said to me, "Rabbi I am forty-two years old and I have been alone for so many years. I am still considered a married woman. This is not the reason why I have come. This is just the "icing on the cake". The reason why I have come is because of the tremendous pain I have". She continued telling me her story.

She gave birth to a daughter and raised her children on her own. She had no connection to her family or her ex-husbands family. She worked hard and raised them with love and care. Her children loved her and they were a compensation for her loneliness and difficult marital status. One day when her son was around twelve years old and her daughter was around eleven years old, her father appeared and said to her, "You are not my daughter but your children are my grandchildren. I have come to take them to my home and raise them. She refused to give them to her father. He decided to convince her. He spoke to her heart and told her that her children are to be pitied for they are growing up with no family from either side. He said that all he wanted was to give them the warmth of a family, grandparents and cousins. To take them to synagogue on Shabbos and to teach them all about G-d's commandments since she has no strength or energy to do so. After much thought she decided out of tremendous love to her children, for she wanted the best for them, to allow them to go to their grandfather for a Shabbos. She told her children that if they enjoy being there they could stay there permanently. The children spent that Shabbos with their grandfather and his family they enjoyed being there. They found warmth, love, and presents. They wanted to go to their grandfather every Shabbos and that is what they did. Slowly but surely he started to brainwash them against their own mother.

When summer came, July –August, most Jewish children in New York leave the city because of the humidity. They go to summer camp in the mountains. The mother saved ten thousand dollars from random jobs and sent her children to summer camp. Five thousand dollars each. She would go twice a week to visit them. One day she arrived at her son's summer camp and could not find him. She asked the director where she was. He told her that three days ago her brother had come to visit the camp, taken him out for a stroll and never returned. He claimed that they had not worried because they knew the boy was safe. The mother got very nervous and traveled as quickly as she could to her daughter's summer camp. The story repeated itself. Her brother and sister-in-law had taken the girl and never returned. The mother drove crazily straight to her brother's house. She knocked on the door and cried. "Where are my children"? She screamed. Her brother opened the window and said,

"Mrs., your children do not interest me in the least bit, please leave at once". He shut the window. The mother turned to the police for help. She was told to wait patiently. They promised to deal with the case. She suffered terribly for a few weeks. Terrible thoughts haunted her at night. These children were her entire world and now they disappeared.

One day the police summoned her to appear in court at a specific date. When she arrived, she found the directors of both camps and her brother and sister-in-law. She swore to tell the truth and began to tell the entire story. The court jailed them until they decided to tell them where the children were. Two days later, her brother broke down and told the jail warden to bring him in front of the judge. He wanted to plead guilty. He told the judge that he smuggled the children to a place called Sunderland, England. In Sunderland, there are splendid dormitories for orthodox children their age. The judge decided that they should all stay in jail while the sister-in-law alone will travel to England to bring the children back home. This is exactly what happened. The police reported the return of the children to the mother who could not sleep all night from sheer excitement. She spent her time cooking and baking for her dear children who were finally returning home.

When the children got off the plane, she ran over to them, hugged them and kissed them. Her son pushed her back and said, "You are a Shiksa – a non-Jewish woman. Why did you make us leave a great, five-star dormitory? Why did you bring us home to your dark, dank boring home? You did not do this because you love us you did this because you are a selfish woman. If you truly cared about us, you would have come to visit us in England. You would have let us stay there and study in beautiful conditions". The mother was shocked to see her daughter hiding behind her son. She tried to talk to her but her daughter refused. Their mother understood that her sister-in-law had brainwashed them. The sister-in-law had brainwashed them the whole way back from England. She thought that her children would calm down slowly. She got them into her car and drove home. When she arrived home, her children told her that according to the law they must come with her to her yard but no further. They told her that they refuse to enter her home and refuse to eat her food. They said that they would only eat food that their

grandparents or cousins made. They told her that she was a "Shikse" – a non-Jewish woman and that they did not love her. No matter how hard the mother tried to show them how happy, she was that they had returned to her the children stubbornly refused to budge. Finally, the mother gave in and called her father. She asked him to please bring the children food. He arrived with a huge smile on his face but with no food. He said to her, "My grandchildren are hungry; I am not kidnapping them, just bringing them to my home to eat. They know the way back. I will not expel them from my home if they want to stay. Do not call us; we will not answer the phone. If the children want to call you they will". The children happily jumped into their grandfather's car and drove off to his home. Their mother tried calling them many times. Every single time they hung the phone. Her children never called her and once when she tried to visit them in school they ran away from her as fast as they could. The mother lived her life with continues pain and tremendous loneliness. She had no life. No support. She continued to have faith in G-d. She prayed to him and begged him to return her children and happiness to her.

One day, years later, while walking on 13th avenue in Boro Park, she met an acquaintance. The acquaintance said to her, "Mrs. S, do you know that your son is making a Bris for his son tomorrow?" the mother was shocked. She asked if her son was married. She found out that her son had gotten married in a glamorous hall and had had a baby.

The Bris was tomorrow, in a synagogue on Lee Street in Williamsburg. She decided to be creative and come to the Bris. When she walked through the doors her sister-in-law spotted her, ran over to her and grabbed her wig off her head. She threw the wig out the door. A few of her sister-in-law's friends pushed her away. From afar, she watched her son; daughter-in-law and baby walk to the Bris.

When she finished her story, she turned to me and said, "Rabbi, my son and daughter are married and I don't know my son-in-law and daughter-in-law. I do not even know how many children they have. I would commit suicide happily but I know that "one who commits suicide has no part in the world to come". I live a miserable life, please help me".

The whole time the woman told her story I cried and was horrified to the deepest parts of my soul. Her life sounded devastating. I agreed to try to figure out why all of this heavy suffering was decreed upon her. I found out that in her previous lifetime she was a young Jewish woman in Europe who had escaped her parent's home in order to marry her Gentile neighbor. When her parents heard this, they sat Shiva and mourned her as though she had died. Her parents decided to have absolutely no connection to her anymore. She was happy being married to her Gentile husband, who loved her with passion, and who gave her everything. He loved her and was devoted to her. She bore him a son and a daughter who, according to Jewish law, were Jewish. She raised them as gentiles and even took them to church with their father. I saw her as she died. She was an old woman, her curly hair had turned white, surrounded by her family, son and daughter who loved her and sang to her. Her soul went up to heaven smiling on the sofa. During this current lifetime, she and her whole family were reincarnations of the previous family. Each member had to do his or her own Tikkun. She returned to this world in order to correct her sins. The entire family hated her unconsciously, even though they were kind and charitable to others. This is why the word "Shiksa" non-Jewish woman, escaped her father's lips when she was born. He did not even realize what he had said. All of G-d's attributes are constantly "an eye for an eye", her life was now full of suffering. Suffering for the wonderful, loving life, she had had with her Gentile husband. Now she was suffering for she had no husband to love her. The children whom she had raised as gentiles were returned to her in this lifetime yet she was not allowed to raise them. She had no merits to raise them as Jews. It was decreed upon her to live a lonely, sad, suffering kind of life until the day she dies. The purpose of this was to correct her sin of happiness and love she had in her previous forbidden marriage with a Gentile man.

When I told her the reason she cried and said, "I have no way to right my ways"? I took out the book "Sdei Tapuchim" and showed her how to do a Tikkun. She needed to do a Tikkun for a woman who had been married to a Gentile. I told her to do the Tikkun every week for an entire year except the Holidays. I hoped she would be forgiven and come to a place of peace.

Three months later, I arrived in New York. Mrs. G. told me: "Rabbi, do you know what happened with Mrs. S.?, She did the Tikkun, just as you instructed. After saying the Tikkun for the eighth time she was about to wash her hands for bread, sit down and eat something when the phone rang. It was her son on the other line. He said, "Mommy, my sister and I feel sorry for the years that we have been disconnected from you. We would like to right this wrong. We are coming to visit you soon". The mother was stunned and could not eat anything. A few minutes later, her son appeared and hugged his mother. He kissed her and begged forgiveness. He took her in his car to his home where his sister was waiting for them with her husband and daughter. They settled the matter when they decided that the mother would spent Shabbos with her son and daughter alternately. I was shocked to hear this news. Then Mrs. G. asked me what will happen to Mrs. S. for she is still and Aguna. I told her to continue doing the Tikkun until the end of the year and at then her ex-husband will change his mind and give her a Get according to the Law of Moses and Israel. A divorce according to Jewish Law. On the other hand, he might die thus allowing someone else to take his place. Mrs. G. left the area. Moreover, Mrs. S. did not return at the end of that year. I presume the matter regarding her Get had been arranged.

- C.** A few years ago a Jewish man in his forties from New York came to me. He was well versed in Torah. He told me that he owned a real-estate office working with land and homes. He told me that up till a few years ago he made a lot of money but now there is a crash in the American real-estate market. He had already used up all of his savings because he had not made any deals for the last few years. He was also caught evading taxes on one hundred thousand dollars. There was a court case against him. His lawyer told him that with fifty thousand dollars he could probably make sure that he would be in jail for two years only and would pay the money in installments with interest. The man told me that he could not even afford to pay that. I am at loss for words.

I asked him for his birth date. He told me that he was born in the month of Cheshvan. The zodiac of that month is the scorpion. I told

him that the Tikkunim of the Zohar⁴⁰⁶ clearly states (Tikkun number 21) that those who were born in the month of the scorpion must be extremely careful not to commit the sin of Zera Levatala –ejaculating sperm uselessly. For the letters of Akrav- scorpion in Hebrew are ר,ק,ע and the letter 'ב – this is the first letter of the word בראשית – in the beginning. The meaning of this serious sin.

He told me that this is not possible for he had never sinned masturbating. I asked him if he and his wife use birth control. He told me that he uses a condom. I said to him, "Don't you know that using a condom is a complete and total sin of "useless ejaculation of sperm". You ejaculate your sperm into a bag that is thrown away into the garbage. This is most assuredly the terrible sin that caused you to lose your livelihood and be summoned to a court case. So first of all stop doing this sin and then start to repent on the past. I hope that G-d will help you and everything will be all right. He told me that he was not willing to stop using a condom because his wife refused to use any other kind of birth control. He felt he had no choice. I told him that he should leave for I have no ability to help him.

A week later he returned. He was ashamed. He told me that he had no choice but to stop committing this sin and to repent. I gave him a copy of "Sdei Tapuchim" and told him to do the Tikkun of "Useless ejaculation of Sperm". He was to do it four times and to make sure to say Shema before bed at night. I hoped things would work out. A month later he came to me his face contorted in anger. He had done the Tikkun four times and nothing had changed for the better. I told him that the reason for this was that he had been a Yeshiva student and knew how serious this sin was and done it anyway. I told him that his repentance had not been accepted yet. He was to do the Tikkun four more times. (Each time included a fast and redemption money).

Two months passed and he came to me. His face was expressionless. He told me that he had done the Tikkun four more times and he still had no livelihood. I told him that I could not believe that eight Tikkunim had done nothing. He then told me the following, "The day after the sixth Tikkun the investigation department of the IRS called me and requested

⁴⁰⁶Tikkun number twenty one

I arrive at a hearing. I was scared out of my wits because I had no lawyer to represent me. I had no idea what to do. I arrived at the hearing. The director of the investigation department at the IRS said to me, "Listen, we have been going over your case and we decided to tell you to just sign here promising you will not do anything similar in the next ten years. If you sign, the file will be closed. The case closed and I was not asked to pay anything for the money that I had evaded paying taxes on. Everyone I tell does not believe me since nothing like this has ever happened before and it is all the truth. Even so, I am not comforted for I have no livelihood." I answered: "Idiot, G-d has done such a kindness with you, something that a lawyer could not have even promised to have done for you, had you paid him fifty thousand dollars, G-d did this for you after six Tikkunim and you are still complaining. Do another four Tikkunim until G-d will have mercy on you from the heavens.

He did another four and came back to me with an angry face. He told me that nothing had worked out. He said that he made one business deal that gave him forty thousand dollars but that was in ten monthly payments and it was not even enough to pay for his monthly expenses. I told him that he had started receiving smiles from heaven. I told him to do another four Tikkunim until he would merit mercy from the heavens for he had been a learned man who had sunk deeply into this sin. He needed to do a continuation to his Tikkun.

One day he came back to me smiling. He said that he had done another four Tikkunim and after the sixteenth Tikkun he still had no work coming in from his real-estate office but had been offered two jobs, one as a Rabbi of a synagogue and one as a school psychologist in a public school, thank G-d.

I have many more of these stories and yet this is not the place to tell them. I wrote the above stories as an example of the way a Tikkun can help alleviate pain and suffering that is caused from sins in this lifetime or in a previous lifetime.

One should know that repentance is always a good thing even though there are different levels of repentance. For example, a person who committed a sin that he had already committed previously and now

abstains from doing the sin again and does not commit the sin for he has repented.

He is not afraid of heaven and is not weak. For example, if he has marital relations with a woman who is forbidden to him and later on he has the ability to be alone with her and do as he pleases and yet he stands strong even though he still loves her and has the same strength in his body and is in the exact same condition as before, the same place and time of the sin and yet does not sin for the fear of G-d and his glory. This is a true Baal Tshuva- a man who repented. This is who King Solomon spoke about when he said the following: "*Uzchor as boracha byimai bachurosecha*"- and if one repents in his old age when he is unable to do as he pleases for he is elderly, his repentance is not considered perfect yet it will assist him and he is considered a Baal Tshuva- a man who repented. One who lived his entire life and did not repent and then decided to repent on his deathbed as he is dying, will have all of his sins forgiven, for he has remembered his G-d and has returned to him before his death and has been forgiven. (Maimonides, Laws of Repentance, chapter 2, law 1). According to the level of repentance, trials and tribulations that one suffers will cause the stains on his soul to become cleansed. (Just as I explained in the introduction. One who commits a sin, punishable by excommunication and ultimate death by the Jewish court of Law and then repents must wait until Yom Kippur- the Day of Atonement, suffer trials and tribulations and only then will be forgiven. "*Uleolam lo miskaper lo kaparah gemurah ad sheyavo alav yisurim*" – Maimonides, Laws of Repentance, chapter 1, law 4 – the Tikkun is instead of suffering trials and tribulations.) The stains of one who repents on the day he dies are weakened. He is excused from suffering bitterly in "Dire Straits"- these are the most difficult, bitter and hard pains and suffering that one's soul endures. There is a possibility that he will need other light punishments that will cleanse his soul. These punishments will help return the holy sparks of holiness to his soul for he had caused those sparks to fall into the hands of evil and Klipa.⁴⁰⁷ **One, who repents wholly and lives a life of repentance, suffers trials and tribulations after he repents is done with**

⁴⁰⁷The Tikkun is instead of the trials and tribulations.

his atonement as long as he does a Tikkun and elevated the sparks of his soul. One, who suffers no trials and tribulations according to his deeds, will be excused of "Dire Straits" and maybe of reincarnations through objects, plants or animals yet will need some other punishment and suffering that he did not receive in this lifetime. If he elevates the sparks and they manage to reach their source, according to his level and the level of his repentance, the suffering that he will receive, or the Tikkunim that he will do, as revealed to us by our Rabbi Kabbalists, will cleanse his soul from all stains **and he will merit the World to Come, all according to the level of cleansing he did to his soul.**

The Prophet Ezekiel prophesized saying, ⁴⁰⁸ (Ezekiel chapter 18) "*Uveshuv rasha mereshiso asher asa*" – **The wicked man must repent for his deeds.** This is repentance verbally and remorse. "*Veyaas mishpat utzedakah*"-**He must do good and charity.** This the promise to behave better in the future to keep the Torah and do the commandments. "*Hu es nafsho ichye*"-**His soul must be revived.** In the World to Come, following his payment in this world – the suffering he receives coupled up with his repentance. He may make this payment through an additional reincarnation that will cleanse the residue left on his soul even though he repented. "*Veyar veyashuv mekol peshav asher asa*"-**And he will repent on all the sins he committed.** This is the repentance by doing Tikkunim and fasting. "*chayo yichye*" – **He shall live.** in the World to Come. "*Lo yamus*"- **He shall not die.** A second time by suffering trials and tribulations in this world for suffering is similar to death or by returning to this world reincarnated.

The prophet explains the difference and he says, "*Lachen ish kedrachav ashpot eschem beis yisroel neum Hashem Elokim*". "*Hashem Elokim*" – **I shall judge each one of you according to your ways, for I am G-d.** This explained as G-d who is merciful in judgement. He is merciful is **for those who repent with their whole hearts and do not do a Tikkun, even so their repentance is accepted, they are excused from receiving difficult, bitter punishments and reincarnations that they were supposed to suffer from in order to become cleansed.** It is not said about them that this is because they did not elevate the sparks that fell because of them.

⁴⁰⁸Ezekiel, chapter 18.

He does not have to be lost until the sparks are elevated. Yet there is still a need to elevate the sparks and because he did not do so by doing a Tikkun or fast (or a monetary redemption) he must stay and suffer in order to elevate the sparks in this world, in hell or in a different reincarnation as a human being. "*shuvu*"- by repenting verbally and feeling remorse. "*Vehashivu mikol pisheachem*"- **They will repent on all of their sins.** All of the sparks of your soul that you brought down to the Klipa. "*Velo yehiye lachem lemischshol avon*" – **And they will not cause you to stumble or sin.** The descended sparks. "*Hashlichu mealichem es kol pishechem*"- **Cast your sins off you.** This is done when the Tikkun is said. "*Asher pashatem bah*"-**The sins that you have sinned.** Because you caused the sparks of holiness to descend to the Klipos. And you caused the Klipos to be adhered to them. "*Vasu lachem lev chadash veruach chadasha*"- **And you have made a new heart and a new spirit for yourselves.** For by the Tikkun you will become cleansed of all stains and be renewed. "*Velama tanusu beis yisroel*"-**Why shall you die? The nation of Israel.** In a different lifetime. For if you do not bring the sparks back by doing a Tikkun, fasting, (or a monetary redemption of the fast) or suffering in this world. –"*Ki lo echpotz bemos hameis*". **G-d does not want one to die.** It does not say "*bemos harasha*" the wording is "*bemos hameis*".- the meaning is the death of a person who was reincarnated after he had already died once without a Tikkun or without the suffering that was supposed to befall him and did not. "*neum Hashem Elokim*" – **Says G-d.** Merciful in the judgment and corrects you according to the value of your repentance. "*vehashivu*"- **He returns** the sparks to their source by one doing the Tikkun". "*vechayu*"- **And they shall live,** an eternal life. A life that needs no punishment or suffering in this world and no reincarnations, just straight to the World to Come.

The Day of Atonement

The people of Israel are the reincarnated souls of the Atlantis. They desecrated G-d's name.⁴⁰⁹ They sinned; they worshiped idols and the zodiacs. They were reincarnated into the people that lived during the flood and they sinned sins of bodily lust.⁴¹⁰ They returned during the generation of the Tower of Babel and they built a tower to fight G-d's purpose in creation.⁴¹¹ When they dispersed, their leaders reached Sodom and they were "Wicked and sinners to G-d".⁴¹²

We have four holidays that are parallel to the above. Rosh Hashanah- the New Year. This holiday is a rectification for the generation of the Atlantis that worshiped idols. This is the reason that we coronate G-d as King upon us during the holiday prayers, especially during the Mussaf prayer. Yom Kippur- The Day of Atonement is the rectification for the sins of the people that lived during the flood. They were pulled after the bodily lusts. This is why we fast on this day. Succoth- the holiday of tabernacles is parallel to the generation of people who built the Tower of Babel. The sukkah is the building that we build in response to the tower that they built. The rectification of the sin of the people of Sodom is learning Torah and being happy with the Torah on Simchat Torah. Yom Kippur is the day that is parallel to the sins of the generation of the flood, who stole and robbed. This is why it says, "The Day of Atonement does not atone for sins that are committed between people until one asks forgiveness from his friend."⁴¹³ The response to the sin of adultery is the Torah reading that discusses illicit marriages.

Our sages say that the generation of the flood removed the Divine presence from the world with their terrible deeds; this is why on Yom Kippur the Divine presence dwells upon us all night and all day, until the end of Yom Kippur. At the very end of Yom Kippur we proclaim "G-d is the Lord", seven times. Yom Kippur is a day of prayer more than it is a day of Torah learning. Learning Torah is greater yet there is a Klipa- a spiritual negativity that is called *Lilit*. *Lilit* is derived from the word

⁴⁰⁹Rashi, Genesis 4, 26

⁴¹⁰Genesis 6, 11-12

⁴¹¹Likutei Torah, parshatNoach.

⁴¹²Genesis 13, 13.

⁴¹³Tractate Yuma 85.

"*yelalah*"- a cry. We can cancel the effects of this prosecutor with the power of prayer. When the Divine presence dwells amongst in its highest spiritual form, us on this holy day. On this day, our power of prayer is the greatest.

The main spiritual work that is done on Yom Kippur is the throwing of the blood inside the holy of holies. On the rim of the Holy Ark and on the golden alter. The purpose of the fast, on a physical level, is to cleanse the blood; the spiritual aspect is to purify the soul. "The blood is the soul". One must cleanse his blood from the sins that are adhered to the spirit, "For the blood is the spirit that shall atone". Rosh Hashanah has the aspect of the brain and Yom Kippur the aspect of the blood. Succoth has the aspect of the nerves that are in our body. The nerves that are connected to our face, nose, ear and throat are parallel to the willow branches. The nerves that are connected to the spine and the internal nerves are parallel to the Lulav- the palm branch. The nerves in our eyes are parallel to the myrtle and the entire system of the heard is parallel to the Etrog- the citron.

The brain is healed with honey. On Rosh Hashanah we use physical honey and on Yom Kippur we use spiritual honey. The numerical value of Kippur is honey.

The numerical value of the word year is equal to the word count. Every year is a new count concerning the six thousand spiritual counts that G-d uses to lead the world. Every year a person is judged according to the same numerical count.

Shabbat and Yom Kippur

One who desecrates the Sabbath receives the punishment of stoning. The punishment for transgressing the holy day of Yom Kippur is spiritual excommunication. Shabbat is holy and has the aspect of "wisdom". The letter *yud* in the name and the word Kippur is pure as is written, "*Ki bayom hazeh yechaper alichem leather eschem*"- On this day you shall be atoned for in order to purify you. The aspect of the spiritual count of "*bina*"- understanding is the letter *hey*, the letter that is first in the name. Yom Kippur that falls on a Shabbat has the two aspects incorporated in it; parallel to the letters *yud* and *hey* – the two letters of the name of G-d. These letters are parallel to the secret of holy and pure.

When Yom Kippur falls out on a Shabbat the value of Yom Kippur is great. They are connected to the upper spiritual worlds and they have the aspect of Shabbat. The day in which all of the worlds return to the state they were in before the sin of the "Tree of Knowledge" that has the aspect of Yom Kippur, the Day of Atonement. The value of repentance in general and the sins of desecrating the Shabbat is greater.

It has already been known that a great Rabbi came to his friend in a dream after he had passed away. He said to him, "The sin considered most terrible, in the heavens, is the sin of thievery. Saying Psalms on Shabbat without stopping to talk is a precious and beloved act in the heavens". Blessed are those who can recite Psalms on the Shabbat of Yom Kippur. There is no doubt that the one who does this has a tremendous merit that will stand at his side during the signing of the judgment.

People who repent are tried from the heavens with regards to keeping Shabbat and according to a person's ability to withstand the trials so too will his repentance be accepted.

Sucloth

"*Besucot tishvu shivat yamim kol haezrach beyisroel*"- On the holiday of Succoth you shall sit for seven days, every person who is part of the Jewish nation. The scripture uses the word "shivat"- and not "shiva"- a different version of the word seven. It is possible that the word "ezrach" is used because it is the name of Abraham our forefather, also known as "Etan Haezrachi". The percentage of the attribute of kindness and the name of the higher numerical count of kindness is "El"- the name of G-d. As is written, "*Chessed El kolhayom*"- the kindness of G-d is all day". The name of G-d, "El", is mentioned eight times, this equals the numerical value of the word Abraham. The Zohar says that the Ushpizin come for seven days to visit us in the sukkah. One who gives food to poor people receives a blessing.

The seven days are the seven higher spiritual counts, kindness, strength, glory, eternity, splendor, foundation and majesty. According to the secret it says, "*ki shushes yamim asah Hashem*" – Six days G-d created the world. The scripture does not say, "*Ki besheshes*"- in six days. The seven Ushpizin are parallel to them. They are all connected to Abraham who was the first one to be called "*ezrach*". This is why it says "*Kol ezrach*"- every citizen. Including the seven that sit in the sukkah.

The sukkah is a temporary booth in this world. This world is temporary too. We will return to our real home after the resurrection of the dead our deeds in this world are a preparation for the permanent world, after the resurrection of the dead, we shall merit a place in the world to come, temporarily, until the resurrection of the dead.

After a person repents on Yom Kippur, G-d tells him to leave his home for a week. He goes to a place that has an aspect of the world to come. The place teaches him what is temporary and what is permanent. The entire world is just a temporary home and the sukkah is a temporary place, similar to the Garden of Eden. The sukkah has the same atmosphere as the Garden of Eden that is why one who has a hard time is exempt from the sukkah. This is not so regarding the other commandments. The sukkah is a hug from G-d as it says, "*veyimino techabkeini*" – and His right hand shall embrace me. A person who

cannot feel that embrace is considered a person who is having a hard time.

In the future, during the Messianic times, the gentiles will come and they will want to perform the commandment of sukkah. G-d will tell them to build a sukkah. They will build a sukkah and G-d will make the sun beat down mercilessly. They will kick the walls of the sukkah and leave. The atmosphere of the sukkah is the same as the Garden of Eden. One pays money for a sauna even though there is no air, because that is the pleasure that one gets. People do not understand that the sukkah is a temporary home that cleanses the soul for the entire year. G-d created all of the worlds for us; our job is to feel the Garden of Eden during the week of Succoth. One who feels himself a "citizen" of the sukkah will feel the Ushpizin and that is why it says seven days for those are the names of the Ushpizin for each day has the aspect of a different spiritual numerical count of the seven higher counts.

G-d is the King who assists, saves and protects. These are the four aspects. We start on Rosh Hashanah when we say the prayer of "*malchuyos*"- kingship and we reach Yom Kippur and this is the day that we connect to the aspect of "*ozer*"- assists. G-d assists us tremendously when he atones for our sins. On Succoth, we see the aspect of "*moshia umagen*"- saves and protects. G-d saves us when we dwell in the sukkah and the external forces protect us. G-d protects us when we use the Lulav- the palm branch. Every day we circle the synagogue. Each time has the aspect of the hidden secret of the three times parallel to the name "El", equal in numerical value to the word "*magen*"- protect. The final signature is on the night of Hoshanah Rabbah at midnight. The main part of the repentance and the learning must be before midnight for that is the cause for a good signature. The notes are signed at midnight and after that, one can repent in order to stop the notes from being delivered. That is why we do seven circles for each one is parallel to the secret of "*magen*"- protection.

That is why the scripture says; "*vehaya ekev tishmeun*" – and you shall listen. The main sins that a person repeats again and again are those sins that one commits with his mouth. Slander and other prohibited forms of speech, speaking in the synagogue or speaking of mundane things on

the Shabbat, or while wearing one's phylacteries. This is why on this day we take the willow branches and we beat them on the ground. The willow branches are parallel to the lips. Hell does not atone for the sins one commits with his lips, clowning around, lying or slandering others, gossiping or flattering if one did not repent. These people will not merit seeing the Divine presence even after they go through hell. They will have to go through many reincarnations to rectify this sin. As is written, "*kol amal haadam kfihu, vegam hanefesh lo timale*"- All the labor is for one's mouth and yet the appetite is not filled.

Sucloth and Hoshanah - Rabba

The four species are a parable to the mercy G-d has for us. The citron is G-d who accepts our repentance, purifies our soul, and turns us into "*hadar*"- citrus. The date palm is also representative of G-d who sweetens our judgment. The judgment has the numerical value of the word judgment, ten times. This time they are bound together and unable to be released in order to punish. The myrtle is G-d who reveals the signs of the redemption as the aspect of "*Harei yisroel anafeichem. titnu*"- Behold Israel; you shall give your branches.

The righteous are similar to the myrtle branches as is written, "They stand amongst the myrtles."⁴¹⁴ "**Arvei Nachal**"- the willows are G-d who separate between the people who war spiritually on the fringes, they have the aspect of the poplar tree, unacceptable to Israel. The willow connects all the parts of the people of Israel, even those who have not yet rectified their part in the 288 sparks that need to be rectified. (the willow is the numerical value of 288). The people of the willow are those who are attached to the wisdom. For it says the river is the source of wisdom.⁴¹⁵ Everyone is holy and connected to G-d after they disconnect from the fringes of society. They are effected by the three hundred and seventy spiritual illuminations that have the aspect of mercy and love. (The numerical value of willow is equal to the Shulchan Aruch).

⁴¹⁴Tractate Megila 13

⁴¹⁵Proverbs 18,4

The four species are hinted in the name of G-d- the letter *yud* is the myrtle branch. The letter *hey* is the willow. The letter *vav* is the Lulav and the second letter *hey* is the citron. When we delve deeper into this, we see that we start with three myrtle branches, we go down to two willows and down again to one Lulav and one citron. The abundance is great at its source and as it descends, it lessens in order to reach the citron, the secret of the Divine presence that accepts them according to the order of the levels, from the bottom to the top, one, two and three.

The righteous are similar to the myrtle, as is written, "*Vehu omed bein hahadasim asher bametzulah*"- And he stands amongst the myrtles that are in the depths.⁴¹⁶ They are parallel to the three fathers, Abraham, Issac and Jacob. The word *hadass*- myrtle is equal in numerical value to the word *chacham* – wise that includes it all for he draws wisdom. It is also equal to the numerical value of the word *chaim*- life for the righteous are considered alive even after their death.⁴¹⁷ Life is eternal. When the Divine presence attaches itself to them, they are called wisdom according to the hidden secrets. "*VeHashem natan chochma leshlomo*" – G-d gave **wisdom** to King Solomon.⁴¹⁸ The source of majesty is wisdom. The name "**Hadassah**" means *hadass*- and the letter *hey*, *chacham*-and the letter *hey*. When it is disconnected from the righteous who is considered to be wise than it is called, "Esther" – hidden, derived from the concept of G-d "hiding His face". Our sages tell us that Esther is hinted in the Torah. "*Veanochi haster hastir panai mehem*"- I shall hide and conceal my face from them. This is why Mordechai the **Tzaddik** was the "*Omen es Hadassah he Esther bas dodo*" – He adopted **Hadassah**, who was really **Esther**, his cousin. She was called that because she was exiled to the house of Ahasuerus. The myrtle branches are parallel to the shofar blasts. The tekiya is Abraham, shevarim is Issac and the truah is Jacob. This is why we do not end on the truah, we go back to the tekiya that is parallel to Abraham. G-d promised, as is written, "Elo-hey Avraham, Elo-hey Yitzchak ve'Elo-hey Yaakov". We finish with the words "Magen Avraham".⁴¹⁹ This is why the myrtle branches have triangular

⁴¹⁶Tractate Megila 13

⁴¹⁷Tractate Brachot 18

⁴¹⁸Kings A, 8,26

⁴¹⁹Rashi, Genesis 12, 2

leaves. Three times three equals nine and this is parallel to the nine blasts that the Torah commanded us to blow on Rosh Hashanah.

Everything holy includes tithing. For every threesome is a group. One becomes ten and then becomes thirty blasts. The myrtle bears a grape like fruit that are green when unripe. They turn black when ripe and they are then edible. When they are green they do not disqualify the myrtle branches from they are inferior to the myrtle. When the grape like fruits turn black they disqualify the myrtle for they are "grapes". The numerical value of grapes is twice G-d's name, which symbolizes judgment. It is possible that the grape like fruits are the "*metzulah*" that the prophet considers having the aspect of judgment. If there are barely any grapes on the myrtle, it is kosher. The judgment is canceled by the mercy of the myrtle. If the grapes are green then the judgment is not relevant. If the grape like fruits turned black, they carry the judgment. The four species are all connected to the Divine presence and the name of "G-d's name. This is why the name of the Divine presence on the holiday of "הוי"ה"-

Succoth is "Hadassah" and not Esther. This is why the word myrtle in Aramaic is "Asa". Asa means healing. The internal side is revealed from the concealment. The numerical value of the word myrtle in Hebrew is equal to seventy for the myrtle reminds one of the secrets. Every leaf of the myrtle has a similar shape to the eye. This is why the righteous are considered myrtles from they watch over their eyes from prohibited sights.

The willow branches have two aspects. There are those willows that are considered pious and these are the willows of the Lulav- the date palm. There are willows that have the aspect of being mighty. They are the willows that are beaten on the day of Hoshanah Rabbah. **This is why it is prohibited to mix between them during the "hakafot. The willow branches from the Lulav shall not be mixed in with those willows used for beating.** The Torah calls the willows, willows of the river for even though they do not necessarily grow next to the river. They are called willows in the plural form, this is not the same as the myrtle branch that the scripture calls in the singular form. "*Anfei etz avot*"- boughs of thick

trees.⁴²⁰ Our sages said that the simpletons are similar to the willows that have no taste and no smell. They do not perform the Torah and the commandments, yet they grow next to the river or in the mountains and they are similar to the willows that grow next to the river. Similar in color and shape except for the poplar. The poplar is similar to the simpletons who do not sin and do not transgress the prohibitions of the Torah. They grow on the river of Torah in this matter and they are careful not to sin. The word willow in Hebrew has the numerical value of 288 which has the aspect of judgment. And willow of the river has the numerical value of **370** which are the great kindnesses. This is why there is a place in the land of Israel that is known as the Aravah- a salty barren desert. The reason that it is like this is that it is under judgment. In the future, this land will have the aspect of the willows parallel to the pious people as is written in the scripture; "*Yisusum midbar vetziyah vtagel aravah, ki niv keuba midbar mayim venechalim ba'aravah*" -The wilderness and the parched land shall be glad; and the **desert shall rejoice**"... this will have the aspect of the willows that grow next to the **riverbeds**.

The great sage and righteous have the aspect of "er"- as is written that one who has intimate relations with a non- Jewish woman **will be cut off**. Our sages explain that one who sins with this sin and does not repent will not have a son who is a sage; he will not have a son who is rejuvenated by the Torah. The wicked person who damages his holy covenant turns the letters of the word "ra"- wicked, into the letters of the word "er", as is written; "*vyehi "er" bechor Yehuda, "ra" beinei Hashem*"- The eldest son of Judah, whose name was Er, was wicked in the eyes of G-d".⁴²¹ The willow branches rectify the covenant and they turn the wicked into the word *er*- awakening. This connects the foundation of the Divine presence and turns it into the "*Aravah*"- *er- vah*- awakening in it. The "er" –awakening is the basis to our rectification. This rectification has the Divine presence in it. This is why the sinner with a non-Jewish woman is damage to the "*yesod*"- foundation. For instead of having relations with a Jewish woman who is similar to the Divine presence, he had relations with a gentile woman

⁴²⁰ Leviticus 23, 40

⁴²¹ Genesis 38, 7

who has the aspect of the "*klipa*"- the external shell. If he does not repent; "*Yecharet lo Hashem erveonah*"- **G-d will cut him off.**

Aravah is the letters of "*er-vah*", for the forces of the sage are hidden inside of him as he is considered "*er*"- awakened. This is why the willow next to the date palm is on the side of the attribute of kindness. The Torah has the aspect of "might" as is written in the scripture; "*halo kodvreikaesh*"- ⁴²²"Is not My word like as fire"? This was given to Israel from the mouth of G-d. This is why we beat five willows, parallel to the five forces. The scripture says "*yishakeni menishikos pihu*"- He shall kiss me with the kisses of His mouth"⁴²³. The scripture also says; "*sefatayim yishak meshiv devarim nechochim*"-He kissed the lips that giveth a right answer.⁴²⁴ The willows leaves are similar to the lips. Our sages said that the willow is parallel to the simpletons who have no taste and no smell and that is why it is called an "*er- vah*"- the "*er*"- awakening is on the inside only it does not exist in reality. These people have not yet taken the inner forces inside of them and turned them into reality. They are similar to the willows of the river. The river is the Torah that is a spring of wisdom. Those who grew upon the banks of the river are those who keep the Torah and the commandments. The myrtles have the aspect of the righteous who number three in a rabbinical court. The willows have the aspect of the simpletons who are two in number; they are the managers of the synagogues and the scribes who help the rabbis. When one ties the four species together, he places the willows as a covering on top of the myrtle.

After we repent on the Day of Atonement, we receive the commandment of the four species on the holiday of Succoth. In order to rectify that that we have destroyed in the four main realms of spirituality. The myrtle has the aspect of the eye and that is why each leaf is similar to the eye. The willow has the aspect of the lips and that is why each leaf is similar to the shape of the lips. The date palm has the aspect of the bris- covenant and that is why it is similar to the spine. The spine connects between the place of wisdom and the back of the place of the covenant. The citron has the aspect of the heart and that is why it

⁴²² Jeremiah, 23,29

⁴²³ Song of Songs 1,2

⁴²⁴ Proverbs 24, 26

is similar to the shape of the heart. When one connects them all together, he rectifies the fact that they had become separated in the higher worlds parallel to the name of G-d. When we elevate the four species in order to fulfill the commandment we are actually elevating the higher worlds to the place in which they are sourced. They fell because of the sin from this exact place.

The numerical value of the word **myrtle** is equal to 69. This is the same as the word "*chaim*"- life. The numerical value of **the date palm** is also life, for there are two kinds of life and we pray for each one of them. "*zochrenu lechaim, melech chofetz bachaim*"- **mention us in the for life, O king who desires life**. This is the eternal life for our souls. "*kotvenu besefer hachaim*"- **write us in the book of life**. This life is good for our bodies. "*lemaanach Elo-him chaim*"- **for your sake G-d of life**. The **myrtle** harbors the secret of the eternal life and that is why its numerical value is calculated with the word itself. **The date palm** is the secret to our physical life.

The Torah speaks about the four species through hints. The scripture says; "*velakachtem lachem pri etz hadar*"- **and you shall take a fruit from the citrus tree**. The scripture does not say "a citron" explicitly. "*kapot temarim*"- **date palms**. And the Torah does not say "a *lulav*" that it a bit different from a palm branch that are the leaves that hold up the dates not exactly similar to the *lulav* that is actually a palm branch that has not yet opened. "*Anafei etz avot*"- **a bough from a thick tree**, is a myrtle yet the scripture does not say so explicitly in order to hint to us that these are very great spiritual matters and the words that the Torah uses are the ten words that include the G-dly secrets in the number of the ten spiritual counts. Uniting the four species connects the four names of the great and holy name of G-d an merits to bring them together eternally and steadily until the complete redemption.

At midnight on HoshanahRabah the decree to sign the judgment is passed on to this world so that it may be executed at the end of the 21st day and on the day of the 22nd the judgment begins to be executed. This is why one can cancel a harsh judgment by repenting and doing good deeds every day until Hoshana Rabah.

Our sages told us that Rosh Hashanah can never fall on a Sunday, Wednesday or Friday. They did all they could to make sure that Rosh Hashanah would not fall on a Sunday so that HoshanahRabah would not fall on a Shabbat. For if, HoshanahRabah falls on a Shabbat one could not beat the willow branches. Beating the willows is a custom that was celebrated by the prophets, Hagai, Zachariah and Malachi. The people of Israel followed in their footsteps. The main idea of this custom is to remind us that the willow is similar to lips and beating them has the aspect of a rectification for the mouth. This rectification will sweeten the judgment and turn the "*aveira*"- sin into the "*aravah*"- willow. The sins that we commit with our mouth are some of the most serious sins. Sins like canceling Torah learning or speaking nonsense are sins are quite serious. One who learns Torah with a filthy mouth, filthy from speaking silly words and swearing, gives the external powers the strength to control ones voice and brings one to a place of impurity, G-d forbid. The four groups of people that do not see the Devine presence are; liars, flatterers, those who clown around and gossipers. They all sin with their mouths. The rectification of one's mouth is done while beating the willows that is similar to the lips. The rectified voice has the aspect of the willow according to the secret of the scripture, "*kikolecharev*"- your voice is beautiful. There are four encampments of bad angels that correspond to the aspect of the mouth, eyes, heart and the place of the Brit. They are four different kinds of anger and fury. The group that is parallel to the mouth is "*evrah*"- sin, the "*aravah*"- causes the bad angel to leave and brings the rectification upon a person who sinned.

On the holiday of Succoth we take the four species and we rectify the eyes, lips, heart and Brit. The citron is similar to the heart for pride is in the heart. The citron is an acronym for the scripture, "*al tvoeni regel gaavah*"- pride shall not come unto me. One shall not be haughty and proud. One shall not bind the four species together rather the three species and the citron shall stand alone. During the blessing and the waving one shall put the citron adjacent to the three. The three matters that are the the eyes, mouth and Brit symbolize the prohibition to look at a place that it prohibited. This never changes. One may not lie and swear etc. Damage to ones Brit is prohibited in any form or matter (our sages write that sometimes one must "change for peace". This does not

mean that one shall say and outright lie. The idea is to say the matter in a way that is partially true and to make sure not to annoy the other person or to cause a fight). Pride is rectified when one has the right kind of pride as is written, "*veigbah libo bedarchei Hashem*" - his heart shall be proud when he walks in the way of G-d. One must be proud of his Torah and adherence to the commandments. One must never be embarrassed of praying or putting on phylacteries while travelling. He shall not lay them secretly like a thief who operates with the underground. He shall be proud and do so in front of the nations. Sometimes one must use the bad part of their heart in order to erase the name of Amalek or to be zealous for G-d. The citron is not bound together with the other three species. The willow of the pious is learning Torah. This is the aspect of "*sefatav shoshanim*"- his lips are roses. Our sages tell us that roses are the words of Torah.⁴²⁵ The willow harbors the secret of the lips parallel to the unused willow, known as a poplar. The willow is the secret of speech and the poplar is the secret of chirping and chatter. The Torah tells us that the willow of the river does not mean that it has to grow on the riverbanks it just means that one may not use a poplar. Pure and holy speech is sourced in the wisdom harbored in the secret of "*nachal novea makor chochma*"- a river is the source of wisdom.

If the Jewish people G-d forbid, damage their mouth the Devine presence is weakened. Instead of the judgment becoming sweetened the judgment becomes bitter, sour and salty. That is why the secret of the Devine presence is in Israel. The place known as the Aravah is a dry, salty desert, when one damages his mouth. In the future when the mouth is rectified the Aravah desert will become a garden of fruit trees, a garden of G-d, as is written; "*ki nivkeu bamidbar mayim unechalim baaravah*"- the water in the desert has sprung forth and the rivers in the Aravah desert.

Chanukah

Its Source in Judaism and in Astrology

⁴²⁵ Tractate Shabbos 30.

"During the time of the second temple the Greeks decreed decrees upon the Jews and tried to annul their religion. They did not allow them to study Torah or perform Mitzvoth. The Greeks stole their money and their daughters. They entered the Temple, desecrated it and made it unclean. They caused the Jews much anguish. G-d had mercy on the Jews and saved them from the Greek's evil hands. The Hasmoneans who were high priests killed them and saved the people of Israel from them. They appointed a priestly king and the kingdom was returned to the people of Israel for over two hundred years until the destruction of the second temple. When the Jews won their enemies, on the twenty-fifth day of the month of Kislev they entered the temple and could not find but one flask of pure oil. The amount of oil was enough to last one day and it lasted eight days until they managed to press more olives to make pure oil. This is why the sages decided to have an eight-day holiday that starts on the twenty-fifth of Kislev, days of happiness and praise that are known as Chanukah.⁴²⁶

We will look at the background of the Maccabean's war and we will notice a few important points that will reveal the hidden light and the secret of Chanukah. We will see this through astrology and its connection to the Torah.

Alexander the Great conquered the entire world including the Land of Israel. He came to Jerusalem and became friends with Shimon the Tzadik, whom he met in Afek (Rosh HaAyin)⁴²⁷

After Alexander the Great died, his entire kingdom fell apart. His son Sulcus governed areas of Syria, Turkey and the surrounding areas. The capital city was Antioch (today it is a small city in Turkey known as Anatolika). The name Antiochus derived from the name of the city. The Talmi tribe took Egypt and the surrounding areas. Israel (was known as the Coele of Syria), the border between the two countries. Syria in the north and Egypt in the south. Israel was constantly under fire between the two countries. Each country tried to annex it for itself.

⁴²⁶ Maimonides, Laws of Chanukah, chapter 3. See Tractate Shabbos page 21.

⁴²⁷ Tractate Yoma, page 69

The period of the Hasmoneans started during the days of Antioch the fourth, "Apipins", the king of Syria and TalmiFilometor (TalmiFiskin was his younger brother), king of Egypt. This was a period of one hundred and three years until Herod the Edomite slave. During the years 36- 143 BCE.⁴²⁸

During the year 143 VCE Antioch Apipins was on his way back from Egypt, where he had lost a war, to Syria. He passed through Jerusalem and looted all of the vessels from the temple. He appointed Manlius as high priest. Manlius was a Hellenized Jew who turned his back to Judaism and build a stadium in Jerusalem. He sent the priests, while working in the Temple, to go boxing with their friends at the stadium and yet the holy work in the Temple continued.

During the year 159, BCE Antiochus sent a general named Apollonius to Jerusalem. He decreed decrees against **the new month, Shabbos and circumcision**. He wanted to banish these commandments from the people of Israel. **On the 15th day of the month of Kislev the Temple was deserted and on the 25th day of the month Manlius, the high priest, sacrificed a pig on the alter, to Zeus the Olympian.** On that day, the work in the Temple ceased.

It was during that year that Mattiyahu the elder, son of Yochanan, the high priest, and his sons; Yehuda, Yochanan, Elazar, Yonatan and Shimon caused an uprising against the decrees of Antiochus. The Maccabees were known as Hasmoneans for the name of their city was Hasmon in the region of Yehuda. (Mentioned in the book of Joshua, chapter 15). Later they moved to the city of Modiin. (The village of Midea next to Ben Shemen). They killed the messengers of the king who commanded them to worship idols and they gathered a few hundred Jews who were the basis to the Hasmonean army.

⁴²⁸ According to the book of the Hasmoneans and the Maccabees, the war started in the year 143 BCE. 3585, according to the Jewish year. The Talmud explains, (Tractate AvodaZara, page 9a. that the Hasmonean government (that rise to power five years later)was one hundred and three years prior to Herod's kingship who ruled for one hundred and three years until the destruction of the Temple. (He ruled form 3828 – 68 BCE and not on the year 3830- as was accepted amongst historians). I preferred the words of our sages, for their words are more faithful than any other people. They also were adjacent to that period. One shall not rely on the dated in the book of the Maccabees or the dates that Josephus and others mention for the book went through many translations and copies until it reached us. It is quite possible that the dates were not copied correctly. Many times different copies of these books have conflicting information.

In the year 3622, (138 BCE) one year after the uprising, Matityahu died. He gave the authority over to his son Yehuda who was known as a Maccabee. Immediately, Yehuda went out to fight against Apollonius and his soldiers. They killed him. Yehuda took his sword and wore it in battle. During that year, Sirion the Aramaic fought against Yehuda in Beit Choron. Yehuda killed him and his soldiers scattered.

During the year 3623, (137 BCE) Antiochus traveled to Persia and appointed his son Lizius to watch over his son Antiochus Afbtor. Gargerious the general of the army saw that Yehuda was quite successful that year so he sent forty-eight thousand foot soldiers and seven thousand horsemen and he fought against them in the area of Amos (Amos is located 5 kilometers away from Gezer, southwards). He fought against Yehuda and his army that numbered three thousand people who had not where near enough weapons. Yehuda won this war and killed three thousand soldiers. Gargerious returned to Antioch ashamed and defeated.

In the year 3624 (136 BCE) Lucius was sent as a general of an army numbering sixty thousand foot soldiers and five thousand horsemen. Gargerious sent him to fight Yehuda and his army of ten thousand people. The battle left them at Beit Tzur in the south, (one kilometer away from KfarChalchul, next to Hebron). The Syrian army retreated in the beginning of the month of Kislev. Yehuda then returned to Jerusalem that his army had redeemed except for the Chakra fortress on Mount Zion. On the twenty-fifth of the month of Kislev, they purified Temple. G-d performed the well-known miracle, the small flask of oil lasted for eight days. One year later, the sages declared a holiday for generations.

The year that Yehuda fought the Edomite's on the other side of the Jordan River, for they had been restricting the Jews who had settled there and had conquered Akraba, Baon, and Rabat Amon, Yehuda assisted the Jews there when he brought them to the Land of Judah. Shimon, his brother fought on the Galilee, as head of the army, numbering three thousand soldiers. He managed to conquer the land until he reached Acre in the western Galilie. During his conquest, he killed three thousand people and he brought the Jews with him to the Land of Yehuda. That year Yehuda and Yonatan conquered Batzra and

Mitzpeh in the Gilad and they killed eight thousand people. The Jews living in the other cities of the Gilad were taken to Yehuda. Yosef the son of Zachria and Azaria went to fight Yavneh, without the permission of Yehuda the Maccabee. Two thousand Jews fell in this battle. The battle in Hebron was that year. That was the first time that a few priests fell. (When they came to bury the priests, they found idols in their bosom, idols that they had desired looted from previous wars and they understood that this was the reason behind their death).

In the year 3625 (135 BCE) Antiochus Apipinis died. His son Antiochus Afbator(= loves his father) ruled under the guardianship of Lucius. Immediately, Lucius went to war against Yehuda, he had an army of one hundred thousand foot soldiers, twelve thousand horse men and thirty-two trained elephants. He fought against Yehuda in Beit Tzur and killed six hundred men. It was in this battle that Yehuda's brother Elazar was killed. The battle did not finish and Yehuda went with his soldiers to Gofnah in the Shomron. (Today this is a small village known as Jofna, left of the road that leads to Ramallah and Shechem). One of the reasons for this was that it was the shemitta year and there was not enough food for his men. In the meantime, Antiochus and Lucius were scared of a rebellion in Antioch, so they made peace with the Jews and returned to Antioch.

In the year 3627, (133 BCE) Demetrius, cousin of Afbator of Antioch, killed Aftbator and Lucius the king. That year, his general, Nikanor fought in Yehuda and in Kfar Shlomo. (Kfar Saba today). Five hundred of Nikanor's soldiers were killed. Nikanor than joined the army of Aram and fought against Yehuda in Beit Choron. Yehuda fought against them will a small army of three thousand soldiers. He won them on the thirteenth day of the month of Adar and killed Nikanor.

A year later, in the year, 3628 (132 BCE) Demetrius sent Bekideius. He conquered the Arbel (known as an area next to Tiberius). He captured it and killed many people. He then arrived in Jerusalem as general of an army of twenty thousand foot soldiers and two thousand horsemen. Yehuda was the head of an army of eight hundred soldiers. The battle was bloody and they left at the wells of Vaal Aseh (El Bira and El Asi next to Ramallah). Many soldiers on both sides fell, including Yehuda the

Maccabee. The two sides did a prisoner exchange and Yonatan and Shimon, his brothers, received Yehuda's body for burial in Modiin. It was that year that the Temple fell to the hands of Bekideius, who appointed Elkimius the Hellenized priest as high priest. (He died a year later, in the month of Cheshvan, when he began to destroy the walls of the Temple). It was during that year that an Arab from the Yamari tribe murdered Yochanan the Maccabee. Shimon and Yonatan fought with great courage against Bekideius in the battle at the Jordan Lake. (= Kalia). After he killed one thousand soldiers, he crossed over to the eastern side of the Jordan and Bekideius continued to rule the western side of the Jordan including Jerusalem.

In the year 3631 (129 BCE) Shimon and Yonatan fought Bekideius in Beit Beitz (the ruins of Beitchai, east of Tekoa not far from Beit Lechem). Yonatan pressured Bekedius's soldiers and convinced them to make peace and return the prisoners of war.

During the year 3635, (125 BCE) Alexander the son of Apipinis fought together with his cousin Demetrius for the kingship. Each one of them wanted to convince Yonatan to support his side. They each sent him presents and gave him areas of Judah and Samaria. Yonatan supported Alexander against Demetrius and after a cruel battle between the two kings; Demetrius fell before Alexander who became king.

He supported Yonatan and kept his promises to Yonatan, especially after he married Cleopatra the daughter of TalmiFilometor, King of Egypt.

In the year 3640 (120 BCE) Demetrius the son of Demetrius arrived with an enormous amount of soldiers, three thousand horses, and tens of thousands of foot soldiers. He arrived in order to fight against Yonatan for making a covenant with Alexander. Yonatan conquered Jaffa, Jaffa fell without battle. He did this with ten thousand soldiers. In Ashdod there was a difficult battle, not one Jewish soldier fell, yet eight thousand of Demetrius's soldiers fell. That year Demetrius conquered Syria and ruled there, after Alexander the king ran away to an Arab land where he died.

In the year 3642 (118 BCE) Tripon and the younger Antiochus son of Alexander conquered Syria from the hands of Demetrius. Antiochus

ruled instead of him and made peace with Yonatan. He gave him the western Galilee and until SulamTzur (=Rosh Hanikra). In the south until the Egyptian River (Wadi El Arish). Yonatan conquered many towns in the lower Galilee and in the mountains of Hebron. He conquered Chadid (next to Lod) and had Jews settle there. During that time, Yonatan went out with three thousand men to meet Tripon, who pretended to come as a lover, whose real intentions were to rebel against Antiochus and conquer the entire Land of Israel. When he reached Acre, Tripon killed everyone and left Yonatan as a live captive. Shimon prepared himself for war against Tripon who became frightened and retreated to the Gilad yet not before he killed Yonatan next to Beit Shikma (next to Hebron).

In the year 3643, (117 BCE) Shimon conquered the entire land of Yehuda and ruled over it. He conquered Gezer (next to Ramle) and Jaffo. He brought Jews to settle there and the land was quiet for seven years.

In the year 3650, (110 BCE) Talmai ben Chavuvu, his father in law, murdered Shimon and his two sons, Matityahu and Yehuda at the Duk fortress next to Jerico (=Ein El Derech), for he wanted to inherit them. Yochanan ben Shimon was quick to take the rule before him.

During the year 3654, (106 BCE) the Syrians waged war against Yochanan ben Shimon the Hasmonean conquered the entire land of Israel except for Jerusalem and the surrounding area that were in the hands of Yochanan. Yochanan got stronger and conquered Shechem. He destroyed the Samaritan Temple that was on Mount Gerizim and conquered Edom. He converted the Edomites against their will.

During that time, the Jews were divided into three groups. The Prushim were the majority of the simple people who followed the sages and their Torah. The Tzdukim were the minority who did not agree to accept upon themselves the opinions of the sages. The Isim were a small cult who lived mainly in the Judean desert and adhered to a unique and strict lifestyle.

After Yochanan's death in the year 3668, (92 BCE) his son, Yehuda Aristobolus became the ruler for one year and died. Shlomtzion the Queen, who was his wife, did yibum with his younger brother, Alexander Yanai, (=Yochanan) who became the ruler and the high priest for twenty-

seven years (during the years 3669-3696, 91-64 BCE). He was known in the Talmud as Yochanan the high priest who became a Tzduki. At the end of his days after the two battles he lost to the Syrians and the Nevatim, Yanai conquered the entire land of Israel. After his death, Shlomtzion the Queen ruled for nine years.

During the year 3706, (54 BCE) after the death of Shlomtzion the Queen, her two sons began to quarrel over the kingship. Her sons; the eldest- Horkinus and the youngest- Aristo bolus, invited Pompeius the Roman, who lived in Syria, to mediate between them. Pompeius ruled, with the help of Horkinus's admirers, over Judah and Jerusalem. He nominated Horkinus and his Edomite advisor, Antipater, as governors, until the Prats conquered Syria and the land of Israel, and gave the rule to Antigens the son of Aristo bolus. Hordes the son of Antipater ran away to Rome and the Romans nominated him as King of Judah under the auspicious of the Romans. He returned to Judah in the year 3724 (36 BCE) and ruled over Judah. He killed the descendants of the Hasmoneans and did not leave even one sole survivor.⁴²⁹

One must mention the words of Nachmanides, who writes that the entire house of the Hasmoneans was wiped out completely because they took the kingship to themselves and did not return it to the house of David.⁴³⁰

It is understood from the words of our sages that the miracle of the flask of oil was but seven days for the flask was enough for one day, and it light for eight days. If that is the case one shall celebrate the holiday of Chanukah for seven days only. Why did our sages decide that Chanukah should be celebrated for eight days? Why were the Greeks so adamant that the Jews should cancel the commandment of the new month, Shabbos and circumcision and not cancel the rest of the commandments?

It is explained in the book of the Hasmoneans, the Maccabees and the explanations of our sages that the Greeks forced the Jews to sacrifice a

⁴²⁹ Adapted from the book of the Hasmoneans and Maccabees. Lineage and the order of generations etc. There are different opinions with regard to the years that the Hasmonean Kings ruled. See the book of generations. (Halprin)

⁴³⁰ Nachmanides, in his explanation to the Torah, Genesis, chapter 49

pig to their G-d, Zeus. When asked, why Zeus and not their other G-ds, like Apollo who was the G-d of the sun or Neptune, the G-d of the sea etc. and why they chose a pig and not a different animal, and why don't we have a special celebration in memory of the battles that the Maccabees won with the help of G-d. Why is it that we have a holiday in memory of the miracle of the oil alone? (The miracle is mentioned in the special prayer that we say on Chanukah).

The matter is that the seven planets are in order, Saturn, Jupiter, Mars, the Sun, Venus, Mercury, and the Moon are parallel to the higher spiritual counts; **Kindness** (Saturn), **Strength** (Mars) **Glory** (the Sun) **Eternity** (Venus) **Splendor** (Mercury) **Foundation** (Saturn), **Majesty** (the Moon). These planets affect people and the nations including the people of Israel. The difference between Israel and the nations is that the commandments that the people of Israel perform have the force to neutralize the negative effects that the planets can cause to their bodies and souls. The effects of the higher spiritual count, known as *bina*- "wisdom", is parallel to the **orbiting circle**⁴³¹ mentioned by the Greek philosophers. It is the cause to a certain order in the cosmos and the speed of every planet to a certain limit.

Just like one's personality is affected by the radiation of the planets, so too his soul is affected from the radiation of the higher spiritual counts. The same counts that the planets are parallel too. The commandments neutralize the effects of the spiritual counts of judgment. This causes a person to be neutralized from the effects that the negative planets that are parallel to have. This is how the part of our uniqueness that was promised to us on Mount Sinai is manifested, as is written; "*vehayisim li segula mikol ha'amim*"— and you shall be a treasured people for me amongst the nations.⁴³²

The radiation of the planets, Saturn, Mars and the Moon, cause very negative things. Saturn is appointed on the cold, the dryness and the bareness. Mars is appointed on the wars and murder. The moon is appointed on illnesses of the body and the soul, poverty and destitute. We were commanded to keep Shabbat, circumcision and the new month

⁴³¹See Maimonides, Science, Laws of the Foundations of the Torah, chapter 3

⁴³² Exodus 19, 5

in order to save us from the negative effects of these planets. (When they are brought to fruition, they cause spiritual damage to the soul). The Shabbos neutralizes the negative effects of the planet Saturn who rules on Saturday. Circumcision is done by cutting off the foreskin. The drops of blood neutralize the effects of the planet Mars. The new month, deciding on the new Hebrew month is under the rule of the Moon (different from the solar calendar, that is ruled by the sun). The commandment of the new month neutralizes the effects of the moon.⁴³³ Before the Jewish people became a nation, by receiving the Torah at Mount Sinai, we were commanded to keep these commandments. The commandment of circumcision was given to Abraham our ancestor. The people of Israel were not able to fulfil this commandment while suffering as slaves in Egypt. They were not redeemed until they were all circumcised on the night of Passover, before their exodus from Egypt.⁴³⁴ The commandment of the new month was given to Moses and Aaron in Egypt and was given to the people of Israel before they left, as is written; *"vayomer Hashem el Moshe VeAharon beretz mitzrayim le'amor, hachodesh hazeh lachem rosh chodashim, rishon hu lachem lechodshei Hashanah"*- and G-d said to Moses and Aaron, in the land of Egypt, this month is the first of all of the months, the first of the months of the year.⁴³⁵ After neutralizing the effects of Mars and the Moon, our ancestors left Egypt. When they arrived in Marah they were commanded to keep the Shabbos and as is written, *"reeu ki Hashem nasan lachem es hashabbos, veyishbisu haam bayom hashviei"*- you must see that G-d gave you the Shabbos and the people shall rest on the seventh day".⁴³⁶ After neutralizing the effects of the planet Saturn, the people of Israel could unify as a people and accept the Torah and the commandments allowing them to hear and see the unimaginable glory at Mount Sinai.

When Abraham was born, the planet of Jupiter stood on the opposite side of the planet Saturn. They had a very strong give and take relationship. Jupiter radiated a lot of positivity on the soul and the attributes of a person. The negative effects were radiated onto the body,

⁴³³ See the Chida in his book, "DevashLe'pi", chapter 8, in the name of the book, "Or Enayim".

⁴³⁴ Joshua 5, chapter 5. See the Rashi and the Radak.

⁴³⁵ Exodus 12, 1-2

⁴³⁶ Exodus 16, 29

such as barrenness. Abraham was born under the effect of Jupiter and he was barren. Yet after he changed his life and began to help humanity and the idol worshipers and taught how to acknowledge one G-d, he asked G-d to give him children, for G-d created the entire world and all humans. G-d changed the location of Jupiter to the other side of Saturn and neutralized the negative effects of Saturn. It turned into a planet that radiated positivity, fruitfulness and birth. That is what our sages said in the Talmud⁴³⁷, "Abraham said to G-d, I have looked at my fate through the lens of astrology and I see that I am able to birth a child. G-d said to him, leave your fate for planet Jupiter is your zodiac. It stands in the west and it is a place of coldness. A place that is not suitable for birth. I will change its place and put it in the east. A place of warmth, a place that you will birth a child. This is what was done. This is what Isaiah the prophet said to the people of Israel⁴³⁸ "*mi heir mimizrach tzedek yikraehu leraglo*"- Who has raised up one from the east, at whose steps victory attended.

Ever since the change in the location of planet Jupiter, the Jewish people's fate has gone back and forth between Jupiter and Saturn. When the people of Israel do G-d's will, they are effected by the radiation from the higher spiritual count of holy majesty. It receives its light from the count of kindness and then the moon receives its light from the planet Jupiter, it is through that, that they receive the positive effects. When they do not do G-d's will they are sought after by the spiritual count of strength and foundation that radiate negative effects through Mars. Mars is (*gevurah*- strength) and Saturn is (*yesod*- foundation)⁴³⁹ this is the reason that a pure and righteous person from the people of Israel is known as a "*tzadik*"-) derived from the word *tzedek*- Jupiter. He is not known as "straight" or "good" etc. as is written, "*veamech kulam tzadikim*"- Your people are all righteous.⁴⁴⁰

for when he is straight and honest he is effected by Jupiter who receives its holy majesty from the radiation of the of the higher spiritual count of

⁴³⁷Tractate Shabbos 156. Rashi's explanation.

⁴³⁸Isiah 41

⁴³⁹See the Gra's explanation on the Book of Yitzerah, chapter 4.

⁴⁴⁰Isiah 60, 21

kindness.⁴⁴¹ A person who decides to convert to Judaism is known as a "*ger tzedek*" - a righteous convert. He comes to connect himself to the Jewish people who receive the G-dly abundance from the holy spiritual counts. He receives them through the planet of Jupiter. This is the reason that the capital of Israel is Jerusalem, for Jupiter controls the city of Jerusalem as is written, "*tzedekyalin bah*" - Justice will reign there.⁴⁴² This is why the kings of Jerusalem were known as "*Malchi-zedek-melech-shalem*"⁴⁴³ and "*Adoni-zedek – melech Yerushalyim*"⁴⁴⁴ this is why the Torah emphasizes the attributes of honesty and truth, known as "*tzedek*" - justice. The Torah says, "*tzedek tzedek tirdof*" - justice justice shall you follow.⁴⁴⁵ "*Even shelaima vetzedek yehiei lecha, eifah shelaima vetzedeky ihei lecha*"⁴⁴⁶ - A perfect and just weight shall you have; a perfect and just measure shall you have.

The planet of Jupiter effects the radiation of the zodiacs of Pisces and Sagittarius (the months of Kislev and Adar). Abraham was born on Passover and he was under the effect of Jupiter.⁴⁴⁷ The Jewish calendar is not synchronized with the months of the stars because it operates according to the cycle of the lunar months. The stars and zodiacs belong to the solar calendar. Moses was the messenger of G-d whose purpose was to mold the Jewish nation and redeem them. He was born on the seventh day of the month of Adar⁴⁴⁸ that is under the powers of the planet Jupiter.

When the Jewish people are removed from the effects of this planet and they are distant because of their negative deeds, the planet of Saturn has a lot more strength. During the months that Saturn is stronger, the enemies have more force. They are able to conquer the spirit of the Jewish people in the month of Kislev and this causes exile for the people of Israel, for the zodiac of this month is Sagittarius and it is known as the

⁴⁴¹The bad person is known as "wicked" and not "corrupt" etc. for he destroys and confuses the ten holy counts and turns the letters of the word "*eser*" - ten into the word "*rasha*" - wicked. (This subject is not to be explained here).

⁴⁴²Isiah 1,21

⁴⁴³Genesis 13,18

⁴⁴⁴Josiah 10, 1. See Josephus chapter 82

⁴⁴⁵Deuteronomy 17, 20

⁴⁴⁶Deuteronomy 25, 15

⁴⁴⁷Tractate Shabbos 156. See Tractate Rosh Hashanah page 11.

⁴⁴⁸Tractate Sotah page 12

"wayside house" that causes the "wandering Jew". The month of Adar is known on the astrologers calendar as the "house of loathing". They have the ability to conquer the material and the body as one. (It is possible that the matter is dependent on the makeup of planet Jupiter that is Helium⁴⁴⁹, that radiates in the month of Kislev and hydrogen⁴⁵⁰ that radiates in the month of Adar). It is then that the higher spiritual count of majesty receives the negative radiation from the higher spiritual counts of strength and foundation that are parallel to the planets and the moon is parallel to the higher spiritual count of majesty that is controlled by Mars and Saturn that orbit around Jupiter from either side, overcoming and cancelling its natural light.

The enemies of Israel knew what the effects of astrology were at the deepest level. They tried to plot against the Jews and almost succeeded in the months of Kislev and Adar.

With G-d's kindness, justice illuminated the days and they became holidays of the people of Israel. Purim is the holiday in the month of Adar and Chanukah is the holiday in the month of Kislev. Haman the Agagite was a great astrologist⁴⁵¹, he chose the month of Adar to throw the lots for he knew that according to astrology this was the month suitable for annihilating the Jews. The Jews were in exile and they were affected from the planet Saturn as mentioned above. When mercy returned and Jupiter illuminated Israel again with its natural lights according to the higher spiritual count of majesty that returned to illuminate it, it was then that the scripture says, "*nahafochhu asher yishletu hayehudim hemah besoneihem*"- everything turned around and the Jews were able to regain control over their enemies.⁴⁵²

The Greeks were great astrologists and they worshiped the planets with the help of idols that were aimed to be parallel to them. They knew all of this and that is why they convinced the Hellenists to cancel the commandments of Shabbos, the new month and circumcision. It was the middle of the month of Kislev. It was on the 15th that they conquered Jerusalem and the Temple. On the 25th they put an idol in the Temple.

⁴⁴⁹The element of fire.

⁴⁵⁰The element of water

⁴⁵¹See the "ShaarKavanos" written by the Arizal, Drush A, Purim.

⁴⁵²Esther 9, 1

Jupiter illuminates Jerusalem but they erected the idol of Zeus the Olympian that is parallel to Jupiter and sacrificed a pig because the sacrifice does not surrender to the idol, it actually turns into part of it. (Just like food turns into the person who eats it). A pig symbolizes Mars (as will be explained) and Mars is the planet of the Greeks. They respect war, force and wrestling matches all of which are radiated from Mars. (Mars is also the planet of Esau who received the blessing of "you shall live by the sword"; ⁴⁵³ this is why its symbol is the pig as our sages explain the verse "*yicharsemenu chazir meyaar*"- the boar out of the woods ravages it). ⁴⁵⁴ This caused Jupiter in Jerusalem and the Temple to receive enormous amounts of negative energy from planet Mars. ⁴⁵⁵

Now we shall explain how the pig is the symbol of planet Mars. Our holy Torah prohibits one to eat beasts and animals unless they chew their cud and have split hooves. The Torah emphasizes ⁴⁵⁶ that it is prohibited to eat a camel, rabbit and hare for they chew their cud yet do not have split hooves. The pig has split hooves but does not chew its cud. It is impure. Anything that is effected by Jupiter and the higher spiritual count of majesty receives its radiation and illumination. They are all animals that chew their cud and have split hooves. People who receive this illumination are the ones who are under the zodiac of Sagittarius and they are excellent orators, similar to those that chew their cud. Many of those who are "Sagittarius" are able to chew their cud. They can cause their food to become regurgitated. They bring the food up a second time and chew it with much pleasure.

Those that are born in the zodiac of Pisces suffer from problems and pains in their legs and especially in their right foot, similar to those animals that have split hooves. We are prohibited to eat beasts and animals that are not effected from the higher spiritual counts that are passed through Jupiter. Saturn and Mars orbit around Jupiter on either side and they have a give and take relationship that causes the beasts and animals that receive their illumination and effects from a third side

⁴⁵³Genesis 27, 40.

⁴⁵⁴Psalms chapter 14, and the explanation of the Shocheh Tov ibid.

⁴⁵⁵This was similar to the people of Israel worshiping idols in Jerusalem. Josiah admonished the people when he prophesized, chapter 1, "*tzedekalin bah veatameratzchim*"- Justice used to reign here and now the place is full of murderers. Planet Mars, that is known to have the power of murder.

⁴⁵⁶Leviticus, chapter 11.

of Saturn to chew their cud yet not to have split hooves. The camel chews its cud and has split hooves, but they are not completely split. That is why he is impure. For this is the place that is closest to Saturn and Jupiter and this is why Arabs are similar to a camel. They are closest to Jews in their language and customs. Closer than any other nation. Yet even so, they are nurtured from Saturn and that is why they are impure and their religion is foreign to us.

A pig receives all of its illumination from the first face of planet Mars that is close to Saturn. It has split hooves but does not chew its cud. Even though there are other impure animals that do not have split hooves and do not chew their cud, these ones have negative effects on the soul and spirit of those Jews that eat them. The Torah emphasized the prohibition of eating animals that have split hooves but do not chew their cud for they cause the most damage to one's soul. This is why the Greeks sacrificed a pig and not another animal for the pig is parallel to planet Mars that is parallel to the Greeks zodiac.

When the Hasmoneans conquered the Greeks, they were then able to cancel the force of the Hellenists. They returned the higher spiritual count of kindness that is parallel to planet Jupiter. They brought the natural force and glory by their selflessness and sacrifice for a life of Torah and purity. This is why they were able to conquer the Greeks. During the battle against Nikanor they were so few soldiers against so many Greeks. This battle took place on the 13th of Adar.⁴⁵⁷ The renewal of the Temple and the service was on the 25th day of Kislev. This miracle was not done on the 15th of Kislev – the peak of the month because the Hellenists were not completely eradicated, there were still some of them left, after the Maccabees won. This is why the rectification of the higher spiritual count was not completed.

The miracle happened because of the higher spiritual count of wisdom that effected the cycle that orbits. It intervened and neutralized the effects of Saturn and Mars because of the tremendous self-sacrifice that the Maccabees had for Torah and the commandments. This is why the holiday is celebrated for eight days. The source of the eight days was not

⁴⁵⁷The custom was to celebrate that day as "Yom Nikinor", during the second temple period. See Tractate Taanis, page 18

the seven planets, rather, the higher spiritual count of wisdom, the one that cancels their strength.

We became unified more than any other nation. The miracle of the battles were hidden from the Hellenists who remained. They caused many righteous people to die in the battles. The miracle of the oil symbolizes the eternity of the Torah, the commandments and the spirit of Israel. The miracle of the oil was complete. The Torah and the people of Israel shall live on forever.

One must mention the fact that the Hasmonean's wars were not fought in order to win the national votes. The entire war was fought for spiritual reasons. They wanted to save the Jews from the Greek culture and continue to living according to the Torah and the Jewish spirit. The greatest absurd is that in Israel today there are so many Hellenists who continue to live a life of Greek culture and Olympics. Maccabee (the name of a soccer team) is the name of the Hasmoneans who fought this culture and gave their entire lives up to uproot this phenomenon from the people of Israel.

Footnote: As opposed to the Greeks, the Romans decreed a decree on Shabbos, circumcision and nida (the laws of a menstruating woman).⁴⁵⁸ A menstruating woman sees "blood" come out of her uterus and this causes Mars and the higher spiritual counts of judgment to be in control of her soul. Her process of purification causes Jupiter and the higher spiritual count of kindness and mercy to control her. She must check herself when she finishes seeing blood. She then waits seven days, clean of blood. On these days, Mars controls her, not exclusively. She is also controlled by the other six planets. On the eighth night, she immerses herself in a ritual bath, spring or any other natural source of water, not pumped by people.⁴⁵⁹ When she immerses she releases herself from the negative effects of the negative planets and begins to enter the realm of effects of the higher spiritual count of wisdom. Wisdom is a special attribute of the Jewish people. Circumcision is on the eighth day because of this exact reason. The Romans were afraid that the Jews would revolt

⁴⁵⁸See the Talmud, Tractate Meila, page 17.

⁴⁵⁹One must get advice from a certified Rabbi regarding immersion in these sources of water, for there are many Jewish Laws regarding this matter.

and return to their kingdom. This would happen in the merit of the higher spiritual count of wisdom. The Romans decreed decrees to cancel these commandments. The Romans could not fight against the spirit and faith of the Jewish people. The people of Israel live on. "*Am Yisrael Chai*"

The Tenth of Tevet

The tenth of Tevet is a fast day mentioned in the book of the prophets.⁴⁶⁰ In the future, this fast day will become a day of rejoicing and happiness along with the other fast days. The reason we fast on this day is mentioned in the Talmud⁴⁶¹, this is the day that the Babylonian

⁴⁶⁰Zachariah 8, 19

⁴⁶¹ Tractate Rosh Hashanah, 18

king lay siege on Jerusalem, prior to the destruction of the first Temple. Two and a half years later on the day of the ninth of Tammuz the city walls were broken into. Two questions are asked: A. Why is it that this day was declared a fast day? Why must we fast for the beginning of the siege when we fast during the month of Tammuz for the results of the siege, breaking the city walls- for this is the main disaster? B. Prior to the destruction of the second Temple Aspasianus lay siege of Jerusalem during the month of Eyar, thus causing the final breach in the walls on the seventeenth day of Tammuz. Why is it that the beginning of the siege did not become a fast day? C. According to the Bible and the Babylonian Talmud, the city walls were breached by the Babylonian king on the ninth day of the month of Tammuz, a day we do not fast on. We fast on the seventeenth of Tammuz, the day the city walls were breached by Titus, during the destruction of the second Temple. The reason for this is that the destruction of the second Temple was much more serious for the Jewish people who have yet been comforted for the destruction. This was different then the destruction of the first Temple and the breach in the walls by the Babylonian king, for they had been comforted when the second Temple was built. It would seem that there is a reason to create a fast day on the day they lay siege tom Jerusalem.

This would be during the month of Eyar. The month that Aspasianus lay siege on Jerusalem and caused the destruction of the second Temple. The results of the destruction continue on and on till today. The results of the destruction of the first Temple do not continue until today. We relate to the breach in the walls on the seventeenth day of Tammuz. One would think that we should fast on both days. Why do we fast on the day of the siege that happened during the destruction of the first Temple only?

In the book of prophets it says: "G-d said, the fast of the fourth, the fast of the fifth, the fast of the seventh and the fast of the tenth will become days of rejoicing and happiness, justice and peace will embrace"- (*"Koh amar Hashem, Tzom harivye vetzom hachamishi vetzom hashviye vetzom haaseri yahafoch lebeis yisroel lessason velesimcha, haemes vehashalom ahev"*). The prophet Zachariah prophesized during the

period between the destruction of the first Temple and the rebuilding of the second Temple. The fourth fast is the fast day of the ninth of Tammuz. Tammuz is the fourth month when starting the count from the month of Nissan. This was the day that the Jewish people fasted because the king of Babylon breached the city walls. The fast mentioned as the fifth fast is the fast of the fifth month, the fast of the ninth of Av, the day we fast for the destruction of the Temples. The fast of the seventh month is the third of Tishrei, the day we fast for the murder of Gedalya the son of Achikam who was a Jewish president, nominated by the Babylonians. His death caused the remaining Jewish settlements in Israel to scatter. The fast of the tenth month is the fast of the tenth of Tevet, the day we fast for the beginning of the siege on Jerusalem. These days will become days of rejoicing and happiness when the second Temple will be built. They turned into days of happiness during the second Temple period and became days of mourning after the destruction of the second Temple. Except for the ninth day of Tammuz that changed and became the seventeenth day of Tammuz, the day the walls of Jerusalem were breached during the period of the second Temple. As is written that his prophecy is to take place, and these days will become days of rejoicing and happiness after the third Temple will be built, speedily in our days. It seems that there is a connection between turning a day into a day of mourning or a day of happiness. These days were not chosen to be days of mourning in contrast to other days that have importance and meaning like the day the *Tamid* sacrifice got cancelled and the day the Temple became barren during the period of the Greeks. These days seem to be more practical than the beginning of the siege on Jerusalem.

The people of Israel do not decide which days will be happy days and which will be sad days. These days are not decided upon according to the human mind. The *Sanhedrin*- a court of seventy rabbis, makes this decision with great knowledge and Devine spirit that rests upon them. It causes them to delve deeply into the meaning of the day and this is how they decided. The day that the walls of Jericho fell, the day the Jordan split for the people of Israel when they entered the Land of Israel were not days that became holidays for the Jews. We do not even drink a shot of wine in memory of these great miracles. Even the day the Torah was

given is not a holiday. The connection between the Shavuot holiday and the day the Torah was given is by chance and not permanent, as I have explained in a different place. The days of happiness and sadness were not decided upon because of a nostalgic event that occurred. The root of the fast days is special. It is a day that must be a day of happiness and celebration. The Satan conquered those days and turned them into days of mourning. When the hold of the Satan loosens, those days will return to being days of rejoicing and happiness.

One shall know that the tenth day of Tevet is more serious than the ninth day of Av. The tenth of Tevet is equal to Yom Kippur in its value. When the ninth of Av falls on a Shabbos it is pushed off to a Sunday. If the tenth of Tevet were to fall on a Shabbos one would have to fast.⁴⁶² This is why our sages created the Jewish calendar in a way that the tenth of Tevet would never fall out on a Shabbos. The matter is this: The number seventeen hints to the G-d's Holy chariot and the creation of the world. The entire world was created with the ten holy sayings and the ten holy counts.⁴⁶³ G-d rules the world with seven attributes in this world. The tenth day of the month is connected to the ten higher spiritual counts and seventh and tenth month are connected to the worlds of creation with the aspect of their numbers. Yom Kippur is a "wondrous and holy day of the year. Its force comes from the two special times meeting together. On the **tenth** day of the **seventh** month⁴⁶⁴ and the tenth of Tevet falls on the **tenth** day of the **tenth** month⁴⁶⁵. This day fell to the hands of the unclean forces because of the sins that the people of Israel committed during the first Temple period. This day has not yet been returned to the holy forces. This is why Nebuchadnezzar was able to lay his hands on Jerusalem on this day. This is why this day is considered to be a day of mourning that fell into the hands of the unclean forces.

The ninth of Av is a holy day that also fell into the hands of the unclean forces when Jacob fought the angel of Esau. He hurt the sinew in the thigh. A solar year has 365 days in it and a person has 365 main tendons

⁴⁶² *Beis Yosef*, paragraph 549.

⁴⁶³ The Ethics of our Fathers, chapter 5. The Book of Creation, chapter 1.

⁴⁶⁴ Leviticus 23, 27.

⁴⁶⁵ See the book of Esther chapter 2, 16

in his body parallel to the 365 negative commandments. Every single tendon is parallel to a day during the year and the thigh tendon is parallel to the ninth day of Av.⁴⁶⁶ Our ancestor Jacob, whose image is engraved in G-d's holy throne⁴⁶⁷, was injured in his thigh tendon. This caused damage to the holy day of the ninth of Av. The ninth of Av became a day of mourning for five different troubles that befell the Jewish people on that day.

Our Torah is constructed upon the seven books that exist in the heavens.⁴⁶⁸ It is possible that because we sinned with the golden calf we are missing two of the books. We received but two sentences: "And it came to pass, when the ark set forward...and when it rested he said..."- (*veyhi ben soah haron...uvenucha yeomar*) together with these two books the Torah has in it six hundred thousand letters parallel to the six hundred thousand people of Israel who left Egypt. (This is the acronym for the word Israel; there are six hundred thousand letters in the Torah.⁴⁶⁹) The five books in our hands speak about the commandments for one's spirit and the behaviors of the spirit. The two books that we have not merited to see speak about the spiritual commandments and the soul. This is where it is clearly stated that one must not ejaculate sperm uselessly; the prohibition to have relations with a gentile woman, and the prohibition not to give a hand to a woman, for it is considered more serious than having relations. Relations are done with the lower part of the person (הגוף"י) holding a woman's hand damages the (הגוף"ת) the middle part of a person. The secret of the spirit. A kiss damages the soul of a person for the kiss has the aspect of (הב"ד) the higher part of a human- the head of a person.

Many of the prohibitions that we have been commanded to keep are sourced in the scriptures of the prophets and the holy writings, or the Jewish Laws given to us by Moses from Sinai. Because there was damage to the spirit and the soul, these two books exist. (This is why Maimonides and the *Shulchan Aruch* say that shaking hands and kissing is equal to adultery). It is possible that the ninth of Av appears in these two

⁴⁶⁶Zohar on *Viyishlach* 170.

⁴⁶⁷The *Targum of Yonatan ben Uziel*, Genesis 28, 12 and *Midrash Tanchuma*, Numbers 19.

⁴⁶⁸See Tractate Shabbos 117.

⁴⁶⁹*Ruach Chaim*, written by the *Chida*, talk number 2.

books as a day that harbors the secrets of spirituality. In addition, the tenth day of Tevet is the day that has the aspect of the soul.

The king of Babylonia harbors the secret of the *klipa*- the impure spiritual forces, in terms of the head of the impure spiritual forces. Nebuchadnezzar is considered to have had the aspect of the golden head⁴⁷⁰. Many times one finds the sparks of holiness in the head of the impure forces that comes from Esau who was the firstborn and he inherited them from Isaac and put them in the impure spiritual forces. This is why Esau named his son Elifaz- *Eli-Paz*- (the gold comes to me). The scripture says about the holy head "The finest, purest gold is the image of His head"- ("*roshokesempaz*").⁴⁷¹ This is why our sages say that it is better to be exiled under the hand of Esau than under the hand of Ishmael.⁴⁷² Under Esau, it is possible to return the sparks to holiness. The head has in it two brains that are known as wisdom and understanding – (*chochma and bina*). Yom Kippur is the secret of understanding and the tenth of Tevet is the secret of wisdom, sourced in the head.

The seventeenth day of Tammuz and the third day of Tishrei are days that have much meaning. They are fast days. The day Aspesianus lay siege on Jerusalem was a regular day that did not fall into the hands of the impure forces, that is why there is no reason to fast on this day, even though that day was more serious than the tenth of Tevet, for we have not yet recovered from the loss of the second Temple. The sins of the people were what caused the siege and the destruction, yet the day did not fall into the hands of the impure forces.

During the first Temple period the Jews sinned with three sins; idol worship, adultery and murder.⁴⁷³ Parallel to these sins are three days that fell to the hands of the impure forces. Idol worship is parallel to the ninth day of Tammuz, the name Tammuz is also a name of an idol. Adultery is parallel to the tenth day of Tevet, for the separation between wisdom and understanding is the secret of adultery. As is written, "The private parts of your father you shall not reveal"- (*ervasavicha lo tigaleh*). Murder is parallel to the third day of Tishrei, the day Gedalya

⁴⁷⁰Daniel2, 38

⁴⁷¹The Song of Songs 5, 11

⁴⁷²Tractate Gitten 17

⁴⁷³Tractate Yuma 9

the son of Achikam was murdered. Our sages canceled the evil inclination that draws a person to idol worship. They imprisoned the evil inclination's radiative force in a barrel made of lead.⁴⁷⁴ Our sages knew that lead prevents radioactive radiation. They were able to bring the ninth day of Tammuz back to the place of holiness and during the second Temple period the sin of speaking gossip⁴⁷⁵ damaged the seventeenth day of Tammuz for this was a day that was weakened because of the sin of the golden calf. When they sinned with the sin of gossip, the weak connection broke and the day fell into the hands of the impure forces this is why we fast on the seventeenth of Tammuz and not the ninth of Tammuz.

Murder damaged the day of the third of Tishrei. This day has a special holiness to it; the damage was caused when the Jewish people sinned with murder and lost the day.⁴⁷⁶ The month of Tishrei is a month that is connected to the matter of blood, the commandments of blood and the special Yom Kippur service deals with blood inside the holy of holies in the Temple.

The scripture says: "Esther was taken to king Ahasuerus into his royal house in the **tenth** month which is the month of Tevet, in the **seventh** year of his reign"- (*"vatelakach Esther el hamelech Achashverosh el beis malchuso bachodesh ha'aserei hu chodesh Tevet beshnas sheva lemalchuso"*)⁴⁷⁷ Esther was a prophetess and she was parallel to the Devine Presence.⁴⁷⁸ When she fell, she symbolized the exile of the Devine Presence in the hands of the impure forces of kingship on her head; this is Ahasuerus, who was named this derived from the word *rosh*- head.⁴⁷⁹ Her fall was during the tenth month, the month of **Tevet**. The Devine Presence harbors the secret aspect of the years and the sabbaticals. That is why it happened during the **seventh** year of his kingship. He was parallel to adultery; Esther fell into the hands of a king who revealed her nakedness. The king of Babylon who lay siege on Jerusalem had an aspect of adultery for the walls of Jerusalem are

⁴⁷⁴Ezekiel 8, 14

⁴⁷⁵Tractate Yuma, 69

⁴⁷⁶See the "*ShaarKavanos*", sermon "Rosh Hashanah".

⁴⁷⁷The Book of Esther 2, 17

⁴⁷⁸*ShaarKavanos*, sermon "Purim"

⁴⁷⁹Tractate Megillah 11

known as the foundation of the Divine Presence and its privacy.⁴⁸⁰ The destruction is expressed in the Book of Lamentations as it says, "All that honored her despise her because they have seen her nakedness"- ("*Kol mehabdeha heziluha, ki rahu ervasah*").⁴⁸¹ In addition, he started to attack the walls.⁴⁸²

The month of Tevet at its roots is the best month for the Jewish people for it harbors the secret of wealth. Yet nothing is left of it. Our sages gave us a reminder to this, the first day of the month of Tevet is the only first of the months that we say the entire Hallel with a blessing, for it falls on the holiday of Chanukah. On this day we take two Torah scrolls out of the holy ark. The tenth of Tevet is a holy and wonderful day for it is the day that unites the tenth day and the tenth month. It is such a holy day that when the Messiah comes it will be an extraordinary day. In the meantime it has fallen. Our sages organized the Jewish calendar in a way that it would never fall on a Shabbos so that the impure forces will have no connection whatsoever to the holy day of Shabbos. Were it to fall on Shabbos, we would have to fast. The entire matter of Tevet and its connection to adultery is hinted in the Torah with the words, "And the sons of G-d saw the daughters of men that they were fair and they took them as wives, whomever they choose"- ("*veru benei haElokim es benos hadam ki tovot henah*") – the word *Tovot*- is written without the letter *vav*, this hints that one should read it as the word Tevet and not the word *tovot*.

Shovavim

**(An acronym for the period of the weekly
Torah portions *Shemos* until *Mishpatim*)**

⁴⁸⁰ *ShaarKavanos*, sermon on Yom Kippur and *HoshanahRabbah*.

⁴⁸¹ Lamentations 1, 8

⁴⁸² As Yosef said, "It is the nakedness of the land that you have come to see". He meant that they have come to see the weak points of the land. This is why our sages have called a woman's nakedness the "place of the pudenda" in Hebrew- *toref* means weakness.

The planet Saturn is the star of Israel.⁴⁸³ it is a difficult planet' when Israel are under its rule they descend spiritually to the earth , for Saturn is created from the element of earth and destruction. We were commanded to keep Shabbos for Shabbos is the day that Saturn rules, yet this commandment of Shabbos also protects us from Saturn.⁴⁸⁴ The months of Tevet and Shevat are quite difficult months⁴⁸⁵ , for their zodiac is Saturn. When the Jewish people keep the Torah and the commandments, they are higher than the zodiacs. When they sin, G-d forbid the zodiacs control them.⁴⁸⁶ Damage of a man's holy covenant causes the zodiac of Saturn to control the sinner for useless ejaculation has the aspect of the destruction of the sperm similiar to the aspect of the destruction of the planet of Saturn.

During these months we have the days known as "Shovavim". This is an acronym for the weekly portions of the Torah that speak about our ancestors in Egypt and their redemption from Egypt in order to serve G-d and accept His Torah. Reading these portions cause the soul to leave the impure forces of slavery and to enter the service of G-d. the scripture writes, "Return, backsliding children, I will heal your backsliding"- (Shuvu banim shovavim, arapeh meshuvoseichem). The main part of our ancestors slavery in Egypt was for eighty four years, parallel to the eighty four fasts that one must do in order to rectify the sin of useless ejaculation for this was Adam's sin and because of his sin Israel had to go down to Egypt and rectify the destruction of the sperm that was ejaculated outside of the uterus. For they were the reincarnations of the sparks of sperm that were uselessly ejaculated. This is why they built cities. It is good to make an effort during these

days of the year with regards to rectifying the sins of a person between man and his friend. This is what Rabbi Elazar ben Azaria said "You shall become pure before G-d"- ("lifnei Hashem titahru"). Sins that were committed between man and G-d are attoned for on Yom Kippur. Sins between man and his friend are not attoned for on yom Kippur. One must go and request forgiveness from his friend. This is why the weekly Torah

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portion of Mishpatim is included in the weeks of shovavim, for it speaks about matters between man and his friend.

The Zohar writes on the Parsha of Veyelech, that there are people who die before their time because they must make way for their spouse to remarry someone else. This is why it says there is that is swept away by want of righteousness" – (veyiesh nispah lelo mishpat").⁴⁸⁷ The scripture writes about these people, "; and behold the tears of such as were oppressed, and they had no comforter" – (vehene demaos hashukim vein lahem Menachem").⁴⁸⁸ The Zohar continues to write that even though this seems to be unrighteous, there is a great secret of G-dly justice that is done here measure for measure. It seems as though his menaing is that a person who sinned when he usellesly ejaculated sperm or stole from another person and caused that person to cry for the exploitation and abuse for that persons tears will cause that person to die before his time and make way for his wife to marry another person , measure for measure. He took money from his friend and one who ejaculates sperm uselessly takes souls and explites them, as is written in the Zohar⁴⁸⁹. They have the aspect of exploited tears for one who pushes holy drops away from holiness is pushed away from his friend. The rectification for all of this is done during this time of the year. The days of "Shovavim" are elevated days above the rest.

Purim

The months of Nissan, Av and Kislev have the element of fire. They are parallel to the highest spiritual world of "aristocracy". The months of Sivan Tishrei and Shvat have the aspect of the element of the wind. They are parallel to the spiritual world of "creation". The months of Tammuz, Cheshvan and Adar are parallel to the aspect of the element of water. They are parallel to the spiritual world of "creation". The months of Eyar,

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Elul and Tevet have the aspect of earth for they are parallel to the spiritual world of "action". The zodiac of Israel is the planet Saturn for it rules the months of Tevet and Shevat.⁴⁹⁰ This is why, when a person descends spiritually he descends all the way down to the earth.⁴⁹¹ The zodiac of Capricorn rules the month of Tevet and is affected by Saturn. When one does G-d's will, that person leaves the effects of the planets and zodiacs⁴⁹². One elevates himself to the world of "aristocracy" which is the root of the element of fire. He then becomes a son of G-d. The month of Nissan is the element of fire. It was during this month that our ancestors left Egypt. This is the first month of all of the other months. The month of Sivan has the element of wind to it, for the Torah was given during this month. When they sinned and the holy Temple got destroyed and burned up in fire and flames, during the month of Av, whose element is rooted in fire. However there is an elevation for the Divine presence on the fifteenth day of the month for it is rooted in the element of fire. The rectification of Israel is done on Yom Kippur and Succoth during the month of Tishrei, whose element is wind. The rectification for the destruction of the holy Temple was done during the month of Kislev whose element is fire. This represents the purity of the holy Temple and the candles that light up the temple. After the month of Tevet whose zodiac is the Capricorn. The fifteenth of Shvat has the aspect of the element of wind which is an elevation for the Divine presence.

The month of Eyar has the aspect of the element of earth. It is full of difficult and hard judgments for the people of Israel during the days of the Omer. This is why there is no holiday during this month.⁴⁹³ The golden calf was crafted during the month of Tammuz, for this is the month of the element of water. Water gets mixed in with earth and hardens it. During the month of Elul the judgment awakens and because of the aspect of the element of earth and it is then that the gates of mercy are open to the people of Israel.⁴⁹⁴ In order to sweeten the judgment and turn those days into days of atonement and mercy. The

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month of Cheshvan is a month whose element is water. The water comes from the flood. This water erased humanity whose source is from the earth. When the right amount of water is mixed in with the earth it becomes constructive material. When there is too much water mixed in, like during the flood, it becomes destructive. During the month of Tevet whose aspect is the element of earth, the attribute of judgment was overpowering and there was a siege laid on Jerusalem that caused the destruction of the holy Temple and the land of Israel.

This is why Haman was happy when the lots fell for the month of Adar. The aspect of the month of Adar is the element of water. Haman thought that the water would put out the flame of Israel. The water would erase the element of the earth of Israel. When Israel repented they became sons of G-d and they caused the downfall of Haman during the month of Nissan whose aspect is the element of fire. The second royal letters were sent out during the month of Sivan. The Jews gained control of their enemies during this month in which the Torah was given. The Jews accepted the Torah upon themselves once again. The miracle was rooted in the element of water. According to nature the strength of the Jewish people should have weakened, yet they were able to rise up and kill fifty thousand of their enemies.

Reincarnation of Souls

The belief in the reincarnation of souls was given to the people of Israel by our forefather Abraham and Moses who received them through prophecy⁴⁹⁵, this information was distributed amongst them as a clear and absolute fact. Two thousand years ago Pillion from Alexandria wrote an explanation on the art of reincarnated souls. He did this in order to calm the Greeks down, for they were taunting the Jews who believed in reincarnated souls.⁴⁹⁶ Josephus Flavious writes explicitly that the Orthodox Jews who comprised the majority of the Jewish people, believe in reincarnated souls.⁴⁹⁷

In the Mishnah this belief is not stated explicitly because there is no connection to the matters stated in the Mishnah. Perhaps the reason is also because after the destruction of the Temple the troubles of the exile were so great that many people became distanced from understanding these matters deeply. The knowledge of reincarnated souls could push simpletons away from faith in the resurrection of the dead or cause them to commit suicide for anyway they would have nothing to lose for in the end they will return to this world. They may also run away from reality and from taking responsibility in life for they will understand all matters as a remuneration for their deeds from previous lifetimes. This could cause them to lose their entire world to come because of this mistake. They will not understand the matter of free will, reward and punishment. They will connect it all to the reincarnation of souls.

We find a hint in the Mishnah to something that must be explained as the belief in reincarnated souls. These are the words of the Tana, "One who disregards the Torah in a state of wealth will disregard the Torah in a state of poverty"- (*"Kol hamevatel es haTorah meosher sofo levatelah meoni"*)⁴⁹⁸. This seems far from reality. The Tana, who lived in a small

⁴⁹⁵This was explained at length by the holy Arizal from Tzfat in his book, "*ShaarGilgulim*".

⁴⁹⁶See the book "*TaamLshed*", Livorno publishing, Jerusalem 5730, page 200. See the book, "Pilion", chapter 7, page 253.

⁴⁹⁷The history of the wars of the Jews, book 2, chapter 8. And in book 7, chapter 6 they mention the matter of a dibbuk as a known and famous idea.

⁴⁹⁸The Ethics of our Fathers, chapter 4.

village, saw people dying wealthy, even though they disregarded the Torah and said with assurance that those who disregard Torah while in a state of wealth, will disregard it from a state of poverty. This hints to the fact that even if he dies wealthy he will return as a reincarnated soul and he will have a tremendous desire to learn, yet his poverty will prevent him from studying. We meet many people who suffer because they have no time to learn for they are crushed under the weight of financial burdens.

The Talmud explains the matter of reincarnated souls explicitly. Yet the idea is not understood completely for there is a misunderstanding around the concept "body". These are the words of the Talmud. "**G-d brings a soul and throws it into a body and then judges them as one**"⁴⁹⁹. We know that the body is buried and the soul is not thrown into it for them to suffer as one, the words of the Talmud are not understandable, for the Talmud states that just as one sins, body and soul together and they pay for their bad deeds as one, we can't even imagine that the meaning is the reincarnated souls for it is not the same body. In our day and age, it has been proven that the dead body can be reincarnated as will be explained. It seems as though our sages meant this and they advanced science by two thousand years in their understanding of the human body.

The explanation is as follows: According to the Kabbalah the dust of the earth has a "**silent soul**", this is what holds it together as a rock and a stone etc. this soul has opinions and desires. **The entire** creation was created according to their opinion⁵⁰⁰. The scripture says, a stone shall shout out from the wall" – ("*Ki even mekirtizak*")⁵⁰¹. The meaning is to put together the electrodes that give material its shape. When the "**growing soul**" and the "**living soul**" are added the three of them together are the "**body**" and the animalistic spirit. This is why the word "*guf*"- body is made up of three letters that are parallel to those three souls⁵⁰². This is the body for the "**intelligent spirit**", known in the Torah

⁴⁹⁹Tractate Sanhedrin, 91

⁵⁰⁰Tractate Rosh Hashanah 11.

⁵⁰¹Habakkuk, 2,11

⁵⁰² For the explanation of this matter, see the book "*Bris Yosef*", article "*Yehadutumistika*"

as "**the man**", who resides upon them, and upon that is the "**G-dly spirit**" known in the Torah as "**man**".

This "body" is made up of the three elements, fire, air and water. They come from the male sperm and mix with the element of earth that comes from the female. After death the three male parts that make up a man escort the soul to the world to come or to its next reincarnation, and the female part of the body stays in the grave until the resurrection of the dead. The body will become revived through the female part and this is what is known in the Zohar as, "*Habla Degrame*"- the nothingness of the bones.

They strengthen the bones into the shape of a skeleton and make sure they don't fall apart. This is the part that participates in the Ob or in a séance. If one were to open a grave during a séance the body would be blurry and it is a great pain to the spirit of the dead.⁵⁰³

"Guf"- body is the part that develops the seed and turns it into flesh. The physical body is created and it causes the shape and the placement of each and every limb. The body is the dress for the "intelligent spirit", that ties to the spiritual and has no ability to connect to the physical body. The only way is to use the "guf" a mediator. It feels and senses and is an important part of the behavior of a person. It can receive reward and punishment too. We are now able to understand how when a soul is reincarnated this "guf" creates the new body. All birth marks are placed in the areas that the body had been harmed in previous reincarnations⁵⁰⁴. There are people who were born with a birthmark on their stomach in the exact place where they had had an appendicitis in a previous lifetime.

The Talmud says⁵⁰⁵, "From the very day the Temple was destroyed the four deaths were canceled. Yet the judgment was not cancelled. One who deserves stoning, rocks may fall on him from rooftop or he might get run over by an animal. One who deserves burning shall die in a fire

⁵⁰³"*Sefer Chasidim*"

⁵⁰⁴One of the first people who figured this out was professor Ian Stevenson from the faculty of psychiatry at Virginia University. He writes in his book "*Twenty Cases Suggestive of Reincarnation*". Also the reincarnated souls that I deciphered, I saw clearly the wounds and I saw how they are seen in a second lifetime as birthmarks. I will write more about this.

⁵⁰⁵Tractate Kesubos 30

or a snake may bite him. One who deserves death may be turned over to the government or robbers come to him. One who deserves choking may drown in a river or die from bronchitis. Has one not seen those who desecrate the Shabbos and deserve death according to Jewish Law yet die peacefully? How can the Talmud say something that seems to be against reality? Unless the meaning is that the sinner shall be reincarnated and pay with an unnatural death for his sins. The reality is that the world is full of good and righteous people who die strange deaths while they are still young. Nachmanides⁵⁰⁶ explains that Job relaxed when he understood that he was suffering because of a previous lifetime he had sinned. The entire story of Ruth, Machlon, Kilion and Boaz was dealing with reincarnated souls.

The Talmud says⁵⁰⁷, "G-d said to Moses, a righteous person the son of a righteous person, is righteous and has a good life. A righteous person the son of a wicked person is righteous and has a hard life. A wicked person the son of a righteous person is wicked and has a good life and a wicked person the son of a wicked person has a bad life". These words seem to be against reality. The meaning of this is that in the previous lifetime he was a father to this reincarnation. A person who returns to correct his deeds, suffers a life of pain even though currently, his deeds are fine. The pain the atonement for his sins that he sinned in a previous lifetime. This is why a person like this is known as a righteous person the son of a wicked person. All the more so if his deeds are wicked in this lifetime. He is then known as a wicked person the son of a wicked person. If the person was a righteous person in his deeds but did not fulfill his mission in this world his soul will be reincarnated and born again into a life with conditions and a surrounding that will enable him to reach the highest level that he had already reached in the past. From that point on he must make an effort to elevate himself on his own. This soul did not return to this world in order to be punished so it is as though his soul came for the first time to this world and as if it receives a good materialistic life blessed with health and livelihood. If the soul continues in its good ways, our sages, consider it to be a **righteous**

⁵⁰⁶ In his explanation on the Torah, parshasVayeshiev and his explanation on the Book of Ruth.

⁵⁰⁷ Tractate Brachos 5.

person the son of a righteous person. If the soul preforms wicked deeds than he is considered a **wicked person son of a righteous person.**

I remember a young unmarried man who was suffered from burns over most of his body from boiling oil. The doctors gave up trying to save his life. His mother went to Rabbi Yitzchak Kaduri, may his memory be a blessing, and requested from him to tell her why this happened to her son and how she can save him. He told her to return the next day. The next day he told her that he was told in a dream that this young man had had sexual relations with his mother in law in a previous lifetime. His punishment was to get burned and now he returned to atone for his sin by dying from his burns. She ran to my rabbi, Rav Yehuda Tzedakah, may his memory be a blessing, the Rosh Yeshiva of Porat Yosef and told him what RavYitzchak Kaduri said. When he heard this he went with her to the sick bed of this young man and said to him, you shall know that you have been punished for you sin of having relations with your mother-in-law, in a previous lifetime. Atone for your sin and accept upon yourself that if you are healed you will do a rectification for your soul by fasting and praying. The young man did so and repented with tears in his eyes. He accepted upon himself to do a complete atonement for all of the sins and especially for this sin. Two days later his wounds began to heal and he got healthier.

The belief in reincarnated souls is sourced in Abraham our forefather, may he rest in peace. These traditions were passed down to those who heard his words, including his sons. Isaac his son received all of the G-dly secrets and the secrets of the soul. The sons of Keturah received the secrets of the spirit and its ups and down. He sent them to the far east⁵⁰⁸. They distributed this Torah including the reincarnations of souls. This is why the Indians have understanding with matters of the spirit and reincarnations that are similar to matters in our Kabbalah. The rest of the peoples of *Kedem*, believed in a continuation of the soul after death

⁵⁰⁸Genesis 28, 6. See the Rashi there. It seems as though the higher class indians are known as Brahaminim. Sourced in the name Abrahaminim.

but did not know about reincarnated souls. In the last twenty years these matters have been proven and everyone knows about them⁵⁰⁹.

The matters of reincarnated souls are not explained specifically in the Bible in the Talmud and in the Midrashim. Reincarnation is mentioned specifically in the Book of the Zohar. This book is quite ancient (written by the students of Rabbi Shimon Bar Yochai), was discovered 800 years ago. There were many sages who were not sure of the identity of the book and its content. For we have the oral tradition of reincarnated souls, yet they doubted these matters and said that it is possible that after a person dies his soul and spirit are judged in the upper worlds and that is when the Kabbalists from Tzfat like the Arizal who lived 400 years ago approved of the Book of the Zohar and its author and content. The people who doubted so were quieted.

I must say that seeing the far away past and thousands of other stories of reincarnations that are terrifyingly true were told when he went into a trance by hypnosis. Thousands of protocols are filled in the archives of the Virginia Beach University. They were interrogated by psychologists, doctors and scientists.) Recently people have been returning to a time of pre-birth and their previous lifetimes. The first one was Moray Brinstien from London. (see the book, "In the footsteps of Brady Murphy").

See the book of K.G. Young (A student of Freud, the father of psychology. Memories, Reflections and Dreams. In the famous Italian diary, "*Corriere Della Sera*" (1868) there is a story about the wonder baby Antonio Morabito who was two years old and knew the entire geography of the world. His conclusion was that he must be a reincarnated soul. in Professor Ian Stevenson's book (psychiatry studies in the medical faculty in the Virginia University, "Twenty cases suggestive of reincarnation" there are amazing cases that scientifically prove the reincarnation of souls in Alaska and more. (printed in 1965) and in the Parapsychologist Journal Der Wissenschaftszugebeite.

⁵⁰⁹One of the first was Edgar Casey from New York. (Tens of books were written about him. thirty thousand cases of healing and prophecy, solutions to dreams and seeing the hidden.

I will also mention that Freud discovered that the results of many cases of anxiety are from the unconscious part of a person that was created by unusual cases. This was already mentioned in the book of reincarnated souls by the Arizal from Tzfat who wrote that strange cases from a previous lifetime effect the current lifetime. When his student, Rabbi Chaim Vital would see knives he would begin to shake because in his previous lifetime he was murdered by knives. The Druze live the beliefs of previous lifetimes and they feel them, many of them know details about their previous lives nad they meet their previous families and tell them exact details about their past. (see the article written by Mrs. M. Klausner, "The Druze and reincarnated souls).

Additional examples: 1. A few years ago an electrician who was electrocuted came into the clinic of Dr. Kosanilia in Rome. He had been considered clinically dead for the last three hours. After going through a treatment he woke up and said: how wonderful that I woke up, I dreamt a terrible dream". This is what he told Dr. Kosanilia, who wrote it all down.

"I remember when I touched the electric wire and I felt the high voltage. As if I was consumed with flames. That second my whole life ran in front of my eyes. One of the sages who doubted so was Rabbi Yehuda Arieih from Modina. He publicized a great work by the mane of "*Ari Naham*"- (a lion roared). He roared like a lion looking for prey to those who believe in reincarnated souls. At the end of his life he began to believe in it for once he treated a sick child who was six years old, (he was a Rabbi and a certified doctor from an Italian University). All of a sudden the child sat up and said the line in Hebrew of Hear O Israel, and died. The rabbi was shocked and had no idea how this baby knew how to say this. He couldn't relax until he reached the conclusion that the baby was a reincarnated soul⁵¹⁰.

All of a sudden I found myself in my home. My wife was serving lunch. The children sat around the table. I spoke to them and they didn't hear me. they ignored my existence completely. This caused me tremendous aggravation. I pulled the plates onto the floor and I took a picture off the wall and threw it onto the ground. I left the house angry. I don't know

what happened. All of a sudden I found myself here. I found my body on the operating table. This scene scared me so badly that I woke up. I am sure that it was all nightmare". Dr. Konsanilia who was also a parapsychologist understood that this wasn't just a dream. For three hours he was considered clinically dead and was beyond life. In order to check this out, he got into his car and raced over to the man's home. His wife didn't know about her husband's accident and she said that two hours' prior the plates flew off the table and a large picture fell off the wall.

2. The next case was publicized in the thirties about a girl named Shanti Devi from New Delhi. She was checked extensively by researchers. Her case was internationally publicized. She was a healthy rambunctious girl. When she reached the age of five she began to talk about a small village by the name of Motrah, located 500 miles from where she lived. In the beginning her parents didn't pay much attention to "Shanti's babbling", yet after she began to describe her life in Motrah, her husband and her 15-year-old son and the jewelry box she hid before she "died", her worried parents turned to some doctors for help. They decided to check the case thoroughly. Without telling the girl a thing they took her by car to the town of Motrah. She had never been there before. When they reached the outskirts of the village she began to point excitedly at the buildings and at other places along the way. She leads them through the center of the village, by way of crooked paths to the north part of the village. There lay the wealthier neighborhood. She knocked on the door of one of the beautiful homes and the butler opened the door. He was surprised to hear the little girl call him by his first name, asking him to please see the master and his son. At first the 40-year-old master refused to believe that the little 5-year-old girl whom he had never seen was his wife who had died 5 years ago. The man and his son couldn't believe the amount of details Shanti knew. The thing that convinced them and the doctors was when one of the religious ministers who had come to accompany Shanti read them scripture and told them that the only explanation was that she was a reincarnated soul. During her lifetime her husband had bought her a jewelry box. He had bought her many beautiful pieces of jewelry and she kept them all in her jewelry box. She had hidden the jewelry box before she died and because she

had died suddenly before revealing its hiding place her husband and son had not been able to discover the whereabouts of her jewels.

B.

When the people of Israel accepted the Torah at Mount Sinai they became a treasured nation⁵¹¹They receive the "G-dly soul" hereditarily. This does not make them wise or gentle unless it is illuminated. This happens when they learn Torah and perform Mitzvoth. Prior to that it exists inside of them without them feeling it or having an effect. This is why there are Jews who behave worse than the nations of the world. For even the "intelligent soul" has no rectification without the G-dly soul. When these levels in a person become illuminated and rectified he becomes elevated. He merits spiritual levels that regular souls can't reach. In the next world the souls of Israel will all become purified, as it says, "*Uneveou bneichem uvnosiechem*".⁵¹²

They were so surprised when they saw this little stranger girl walk over with confidence to the bedroom, move the arm chair and with the help of a scissors she lifted up a large floor tile and underneath it was the jewelry box filled with gems.

3. First Lieutenant Batista and his wife lived in Rome with their daughter Blanche. They employed a Swiss nanny to take care of their daughter. The nanny taught the girl French and sang her songs in French. Blanche especially loved one of the songs. Blanche died when she was little from Diphtheria. Three years after she died, Mrs. Batista got pregnant. In her fourth month she had a dream/hallucination. She said she was completely awake when Blanch appeared before her eyes and said in a childlike voice, "Mommy, I am coming back". When the baby was born they called her Blanch. When the second Blanch was six years' old something very unusual happened. This is the father's testimony that was published in –"THE PROBLEM OF REBIRTH". "I sat with my wife in the room when all of a sudden I hears Blanch singing a lullaby. We went into her room and we found her sitting and singing happily in a perfect French accent. It was the same lullaby that our first Blanch had loved so

⁵¹¹Exodus 19, 5

⁵¹²Joel, 2, 27

much. We froze in shock. My wife had never sung this lullaby before. There was nowhere in Rome she could have heard it for it was a song known to the farming villages of the French district of Switzerland. Who taught you this song? I asked Blanch. No one, she answered. I just know it. She continued to sing the song with much enjoyment. I don't know what the researcher's conclusion will be yet I know that I swear that all of the details that I repeated are correct and describe the exact scene. My conclusion is that the dead are reincarnated in order to be amongst us". These are the father's words.

These levels do not illuminate a person all at once. They illuminate him according to his level. The higher he gets to with his deeds the more he merits until he actually reaches them all in perfection.

The gentiles have an intelligent soul. They can only advance their souls to a limited level. This level is defined by keeping the seven Noahite commandments. Those who keep these commandments are known as "righteous gentiles". Our sages say that they have a place in the world to come⁵¹³. He receives his part in the world to come according to the level of his soul⁵¹⁴. If his soul merits a high level he can convert according to Jewish Law, accept the yoke of Torah and Mitzvoth with a whole heart at the moment he immerses himself in the ritual bath and reach the level of the prophets for Obadiah was a prophet convert⁵¹⁵.

The subject of reincarnations belongs to all human souls, whether or not they are gentile or Jewish. Every soul must correct its flaws, mistakes and damages. If one does not correct this while in its body, he must do so after he separates from the body. One of the ways to correct oneself is to give the sinner another chance to rectify his deeds by returning to this world as a reincarnated soul.

The spirit of a Gentile when it is reincarnated does not enter the body of a Jew. For it is unable to receive the "G-dly soul". it is not necessary to rectify it. A Jew who sins and causes himself to be morally corrupt distances himself from the holiness that was given to the people of

⁵¹³Maimonides, the Laws of Repentance, chapter 3.

⁵¹⁴One who enjoys the world bordering on imagination, see story about the Chofetz Chaim and the Dibbuk of the Poritz.

⁵¹⁵See the Rashi on the book of Obadiah, chapter 1, 1.

Israel. that person might be reincarnated as a non- Jew and will have to cleanse his corrupted soul, to awaken it and to convert in order to return to the holiness and its true source. If he merits this after his death, he will see the eternal light in the land of the living as all of the people of Israel. if he doesn't merit this and does not return to a holy state he will be reincarnated as a Gentile a few times, suffer trials and tribulations in his soul and in his body. He suffers in order to atone for his sins. After this he will be reincarnated as a Jew and will perform the Mitzvoth before he returns his soul to the source of all good.

The soul is "clothed" by one's parents. They grant him life with through the force of the soul and they "clothe" him with sperm and participate in his renewal. They cause the fetus to be affected by who they are. This is the difference between a person and a Cohen or a Levite etc. One who was a Cohen in a previous lifetime who was reincarnated and born to Israelite parents will be an Israelite and will be allowed to marry a divorcee and become impure from a dead person. If he had been an Israelite in a previous lifetime and was now born to a father who is a Cohen, he must accept upon himself the laws of Cohens and is prohibited to marry a divorcee or become impure from a dead person.

A Jew who comes to this world reincarnated as a gentile comes through a non-Jewish mother who has but an "intelligent soul". The "intelligent soul" will return to his him. He will be considered a gentile and has no part of the Jewish people unless he converts according to Jewish law. When he immerses himself in a ritual bath in order to convert a real true conversion the "G-dly soul", he had previously will rest upon him once again.

While a reincarnated soul is inside his mother's womb, he remembers his previous life. The shock of birth weakens his memory, yet does not erase his memory completely. During a person's first few years he speaks about things that are connected to his previous lifetime. This sounds to those listening to him as silly childish talk. Slowly but surely a child develops and gets used to those around him. His new life makes him forget the memories of his previous lifetime. The memories move into an unconsciousness area in his brain. There are still many habits that people have that are connected to their previous lifetimes. Strange

sexual tendencies are sourced in one's behavior from a previous lifetime. Sins that they did in a previous lifetime turned into their nature. People are pulled after their habits. They have come as a reincarnated soul in order to correct themselves by avoiding the sin during this lifetime.

The shock of birth comes from G-d in order to make sure that the present development will push the memories of the previous lifetime to the unconscious part of the brain. A person in his present reincarnated state can choose how to behave according to his own free will. If a person were to remember his previous lifetime and understand that he came back to this world in order to correct his previous deeds his free will would not be perfect. There would be no point in his good deeds that were performed without free will. G-d gives one all kinds of trails to see if he can withstand his evil inclination. Will he withstand the sin and his previous sins will be atoned for? This will be measure for measure for the sins from his previous lifetime.

The whole matter of reincarnation explains a lot of questions and wonders that have to do with faith, reward and punishment, righteous people who suffer, and wicked people who live peacefully. For almost all of us are reincarnated souls of people who used to live in this world. We have come to rectify our sins that we sinned during that period. Sins between us and G-d and between us and other people who might have also come back as reincarnated souls.

You must know that the suffering that Job endured when he lost his sons and his money, and suffered physically were all part of "excommunication" that the Torah tells us about. He received his punishment for the sin of having relations with a menstruating woman in a previous lifetime. Excommunication exists in the world to come, after death and in this world. Sometimes when one is in his own body and sometimes when he is reincarnated. If the person knew he could lose his sons, health and wealth, his entire life that he built up with his own two hands, he would make sure never to sin at all. Yet when one sins he is foolish and does not know these matters. When he knows the truth he cries out to G-d and prays, gives charity, keeps the commandments and still suffers.

He doesn't understand that his suffering is just a small part of his punishment. Where a person to understand that he suffers for his sins he would repent. The more he repents the less he will suffer the trials and tribulations that were decreed upon him.

Every single Jew must keep the 613 commandments yet there is a difference between those who transgress the commandments. For a soul that had never sinned is may not get punished for the sin immediately. G-d waits for a long time for one to repent. Sometimes G-d waits till the end of one's lifetime. If he does not repent than he will get punished for his sins in the world to come or he may have to be punished when they are reincarnated. One may also get punished for sins they committed in their previous lifetime. The punishment may be immediate or may not be. One may see two people who both sin, one of them gets punished and the other one does not. The first one had already sinned that sin in a previous lifetime and the second one never sinned this particular sin before so G-d is waiting for him to repent.

C.

The reward in the world to come is divided according to the different levels of the soul. the spirit is close to the body in feeling and it is later found in the lower part of the Garden of Eden. It enjoys the enjoyments that are connected to the body like beautiful sights, views and pleasant smells etc. that has incorporated in it higher spiritual content. The divine soul and the soul will be together in the higher level of the Garden of Eden. Each one of them will be in a place that is suitable for its level. They will each enjoy spiritual enjoyments that are connected to the to understanding and purity. These enjoyments are the enjoyments that exist in the Garden of Eden. The higher level and the lower level. They are real enjoyments and not imaginary enjoyments. When the time comes for the resurrection of the dead, which is the purpose of it all, everyone will wear their previous body which will now have skin, flesh and sinews. All of the learning and spirituality that one learned will be saved and treasured in one's brain and when the time comes for that person to be resurrected he will use that knowledge as he wishes.

Because he is in a body that includes all three levels he will be able with much concentrated mental effort to take them all out of his body for a certain amount of time and return to enjoy the pleasures in the Garden of Eden as they wish and then return to the body. The body will be the base one will come out of and return to for only in the body can one unite all three levels.

The spirit that sins after it separates from the body may be punished in a few different ways. The purpose of this punishment is purify it and not to take revenge. These trials and tribulations are given to the soul in order to rectify it and prepare it for its return to the world to come and its next reincarnation as a person. When that person finishes rectifying his soul he will make his way to the Garden of Eden and be in the presence of G-d.

Righteous people may also return as reincarnated souls in order to complete a certain commandment that they didn't manage to do or to add onto their good deeds. They may also return in order to lead others in the right way or to help those despondent people who need help.⁵¹⁶

There are souls that have sinned that need to wander around in space for a certain amount of time before they can be reincarnated and improve their deeds. This soul has to wander about and find no place to rest for a specific time. The soul is harassed and wandering, the demonic angles run after the soul and beat it. The soul suffers terribly. This is what is known as "Kaf-Hakela"- dire straits. Abigail said to King David,

⁵¹⁶Zohar, Leviticus page 88. Chapter of Reincarnations, introduction 8.

²Samuel A, 28, 29.

³See the book "Minchas Yehuda" by Rabbi Yehuda Petiya, may his memory be a blessing. He writes about the spirits that talk. You shall know that in psychiatric hospitals some of the patients are not mentally ill, they are possessed by a Dibbuk that entered into them. Their families, upon seeing their odd behavior assumed that they were mentally ill. They turned to doctors who don't understand a thing about this and they were referred to psychiatric hospitals that give the patients medication and turn them into a mere shadow of themselves. Dibbuku exist in our day and age and these people are buried alive in psychiatric hospitals instead of having the issue dealt with.

⁴It is written in the book "ShaarHagilgulim" by one of the great Kabbalist's of Tzfat, the Ari that one who eats unclean animals will be reincarnated as a leaf on a tree. This person's punishment will be that the wind blows him back and forth and he has no peace. When his time is up he falls to the ground and dries up and this is his death. One who murdered is reincarnated as water. One who has relations with a married woman is reincarnated as a grinding stone or a donkey. A male who had marital relations with another male, did not repent and died will be reincarnated as a hare or a rabbit. (ShaarGilgulim, introduction 22). A Jew who had relations with a gentile and died without repenting will be reincarnated as a dog. (ShaarRuachHakodesh, Tikkun 20)

"Yet the soul of my lord shall be bound in the bundle of life with the Lord thy God; and the souls of thine enemies, them shall he sling out, as from the hollow of a sling" – ("*vehaysa nefesh adoni tzrurah bitzror hachaim es Hashem Elokecha ves nefesh oivecha yiklaena besoch kaf hakela*").⁵¹⁷ This soul yearns to enter a body and if it succeeds it is known as a "Dibbuk".⁵¹⁸ Sometimes the Dibbuk enters an animal for the suffering soul is unsuitable to enter the body of a person. The soul that goes into the body of an animal is now in an abominable state. The person suffers the exact physical suffering that the animal goes through. The soul remembers its life as a person and is disgusted by the animal food and the animalistic habits. It wishes it could just die.⁵¹⁹

Another way a soul could get punished is what is known in the prophets as "*Tafta*". Our sages say that this is "hell". Hell includes many levels of suffering and purification. Every level is a different section of hell. There are those who are sentenced to a lengthy time until they return for a second time to this world as a reincarnated soul. There are also sections of hell for those who are sentenced for a short time in order to cleanse a bit of filth from the sins he committed this will enable him to go straight to the suitable place in the Garden of Eden.

These punishments are for the soul and the body. When a person gets punished he feels and reacts as though he is in his body. This is not a physical punishment that is made of fire and burns the body. This is a spiritual fire that is parallel to the level of the spirit. The spirit suffers tremendously from this fire. More so than a physical fire that burns the body. A person in his body suffers physically but even more so spiritually. For the soul dwells in the body which feels the pain and suffering yet when the soul leaves a certain limb that limb becomes paralyzed and doesn't feel the pain at all. alas, the greatest suffering comes from the soul that dwells in the body. The body is weak and cannot deal with tremendous pain. The physical pain that one feels is only one sixtieth of the spiritual pain that the soul can feel.

It is clear that these are matters that apply to a person who dies in his wickedness. Yet if he repents and is sorry for the sins he committed his sins will be atoned for.

This is what the prophet says: "I shall not desire the death of the wicked I shall wish for him to repent from his bad ways and continue to live" – ("ki lo achpotz bemos harasha ki im beshuvo midarko vechaya").

D.

There are many different kinds of souls they are all different from each other for their sources are different. They come from the ten different spiritual counts that G-d used to create the spiritual and physical world. These ten spiritual counts are all included in each count. Ten out of ten etc. The counts are incorporated in different ways that actually create many shapes. Each shape is the root of another soul. There are no two souls that are alike. That is why they have different purposes when they come to this world. Each and every soul has a unique purpose that is different than all others while in its bodily form or in its infinity form.

This world was created for souls to enter the body and have a need for physical matters such as, food, drink, relations and a home. They will be in a state of free will between the spirit that pulls one to these enjoyments even when they are not permitted, between the intelligent spirit that wants these matters for the purpose of existence of the human race, between the G-dly soul that wants these matters in conjunction with the G-dly commandments. Just like a person who runs after his desires and lust in this world is a sinner so too is the one who disconnects himself from the matters of this world and does not marry a woman or eat healthy food, take care of his health and his body etc. The souls receive their spiritual state from the decisions that they make in this world.

The longer a person lives in this world- the world of free will, and serves his Creator, he becomes elevated and his reward grows in the world to come and during the resurrection of the dead. Just as it is written- "How great is the abundance that you have saved for those who fear me". –

("mah rav tuvcha asher tzafanta leyiraicha").⁵²⁰ The status of a person when he dies is his status forever. It is not able to be changed.⁵²¹ "One who prepared before the Shabbos will eat on Shabbos".⁵²² This is why the sages did not want to die and separate from this world. They prayed for a long life. This is why they said, "Beautiful is one hour of repentance and good deeds in this world than the entire world to come, and beautiful is one hour of enjoyment in the world to come than all of this world" ("*Yafa shah echas shel tshuva humaasim tovim baolam hazeh mikol chayei haolam haba, veyafa shah echas shel koras ruach baolam haba mikol chayei haolam hazeh*").⁵²³ The souls that have merited the next world and bask in the glory of G-d have a tremendous desire to merit higher levels that they didn't reach while in this world, they become jealous when they see their friends who reached these levels while in this world. As is written, "each and every person is burned from the canopy of his friend"- ("*vechol echad vechad nichva mechupaso shel chavero*")⁵²⁴, "Envious rivalry among scholars shall increase wisdom"- ("*kinas sofrim tarbe hchochmah*")⁵²⁵. There are those people who are willing to be reincarnated in order to return to the world of free will and advance to a higher level. They are willing to take the risk for they may lose the place they had already achieved yet they are willing to try it just in order to reach a higher spiritual level.

E.

Each and every soul is a combination of a few different spiritual counts. It does not contain only one for it is divided into a great number of components. Each component is divided into three spiritual counts. Each component can function on its own as a soul and activate the body, limbs and sinews. There is no external differentiation between it and the body that is activated by the entire soul. The main difference is the spiritual quality, the ability to acknowledge G-d and creation and the

⁵²⁰ Psalms 32

⁵²¹ Shaar Ruach Hakodesh, introduction 5

⁵²² Tractate Avodah Zara, 3

⁵²³ Ethics of our Fathers, chapter 4

⁵²⁴ Tractate Bava Basra 75

⁵²⁵ Ibid. 21

way G-d directs and takes care of this world. The greater the components of the soul the more spiritual strength there will be to see spirituality.

When a person first comes to this world he is born with the ability to receive a perfect soul that includes all of the components as one unit. This soul lives in the body and feels everything. If the deeds one does are appropriate than the soul will merit the highest spiritual levels when it becomes separated from the body and reaches the Garden of Eden. This is what is written, "An eye has not seen G-d beside from Him, who has worked for Him and waited for Him"-("Ayin lo rashata Elokim zulasecha yaaseh lamechakeh lo").⁵²⁶ If the deeds that the soul did were partially good and partially bad than one must correct the wrong doings by receiving a punishment from the heavens. This will rectify and illuminate the soul. When the soul than finishes it's correction it will enter the Garden of Eden and find the place that is suitable for it yet if the damage that it caused needed a rectification by a reincarnation that the soul splits. The parts that did the good deeds separate and become a smaller soul with fewer components that will enter into the Garden of Eden according to its spiritual level, quality and present size. **During the resurrection of the dead the body will arise with this part of the soul that will illuminate it.** The other parts of the soul that were not illuminated by good deeds and the parts that were damaged by bad deeds will join the parts that didn't merit rectification of the soul. These parts will return to this world in order to be reincarnated in a new life.⁵²⁷ They will become part of a greater soul and when they separate from the body for a second time they will be judged just like they were the first time. The rectified parts will separate and be their own soul and the other components will return as a reincarnated soul. Usually the components that were illuminated by good deeds do not become reincarnated except for those who loaned money with interest⁵²⁸, did not believe in the resurrection of the dead, denied the Torah, mocked the wise Rabbis or read books of heresy.⁵²⁹ One who sinned with one of

⁵²⁶Josiah 64, 3

⁵²⁷ShaarGilgulim, introduction 11.

⁵²⁸Tractate BavaMetzia, page 70, Tosfos

⁵²⁹Mishnah, Sanhedrin 90, see the Talmud there.

the above sins and does not repent before his death will not merit to awaken during the time of the resurrection. He will be lost and all of the good parts of his soul will become reincarnated once again.

We understand from all of the above that the more success a person has rectifying the components of his soul, the greater his acknowledgment and spiritual vision in the eternal life will be. After the resurrection of the dead his awareness and prophecy will be at a higher spiritual level. The scripture writes, "The earth shall be full of the knowledge of G-d, as the waters cover the sea"- (*"vayedu osi lemiktanam vead gedolam, kamayim layam mechasim"*)⁵³⁰. This means that after the resurrection of the dead the souls will be aware of spirituality. It will seem externally that all of the souls are at the same level yet just as the waters in the sea vary in their depth so too the souls who return will be varied. Some will have great levels of awareness and understanding and be elevated according to the greatness and quality of the soul.

F.

In order to demonstrate all that was written above I would like to write about a few matters that I, the writer, was witness to.

When I was younger I lived in the home of my pious grandfather, H. Menachem Menasha, may his name be a blessing, the author of the book "AhavasChayim" on the Torah. when I was seventeen years old I was learning in Yeshiva nad yet sometimes when my grandfather would give a speech in the synagogue I would be outside playing ball with my friend. Once, on his way home, my grandfather found me playing ball. My grandfather asked me what I was doing. I loved my grandfather and was ashamed. He was a golden man, with a merciful heart. I put the ball down and went home with him.

That week on Thursday he approached me and said, do me a favor, take this letter and give it to H. Petilon in Yafo. It is very important for me to receive an answer from him.

⁵³⁰Josiah, 11 9.

H. Petilon was an artist who lived on Eliezer street next to Shabazi street in Yafo. My grandfather, father and uncles were dear friends of his, and were aware of his value. Amongst the Turkish families who revered my grandfather there were those who considered him to be a hidden Tsaddik (righteous person). They would go to him for blessings and advice. He seemed to be a simple person and I was not very impressed with him, yet my grandfather asked me to go so I took the letter and went. My father had written the letter in Turkish so that I wouldn't understand. I assumed it was along the lines of, "my grandson is going down spiritually, deal with him".

The trip from Jerusalem to Yafo took two hours. I arrived around two o'clock in the afternoon. I found him sitting on the couch wearing a baseball hat. I said to him, my grandfather sent you a letter and he would like to receive an answer. He read the letter and told me to come sit on the couch next to him. When I sat down he began to tell me stories about reincarnated souls. I remember that he told me that in Turkey he had a neighbor who shaved with a razor. He always used to rebuke him and tell him that it is prohibited to shave with a razor. The neighbor would mock him. He told me that one day while walking pass Allenby street in Tel Aviv. A donkey left his master and ran over to him. (This was fifty years ago when animals and carts were seen in Yafo and on Allenby). The donkey came over to me, said the artist, and said, "listen, I am you neighbor from Turkey please rectify me". I slapped him in front of everybody and said to him, "when I rebuked you, you mocked me, I shall not rectify you, suffer for you own rectification".

He told me more similar stories about rectified souls. He told me about an IDF soldier who was killed and the family did not know about it. The army did not let them know. They came to him to tell him that he must let the family know. Things that took me out of reality to an imaginary world and I didn't believe him. These things passed by my ear without me relating to them seriously and he noticed this. All of a sudden a cat came in. I was not surprised for when I came in I had passed through a large yard. In the yard were ducks, chickens and cats. The house was on the first floor so I assumed that I was normal for cats to come in. When you are used to cats and you talk to them and they understand you, so I

didn't relate. The cat began to whine. The artist said to the cat, go away and come back in half an hour. The cat left. The artist asked me what time it was. I told him that it was exactly three o'clock. He continued to tell me stories about souls, people who had died and rectified souls.

All of a sudden the cat returned. He asked me again what time it was and I told him that it was exactly three-thirty. He said to me, you see, the cat came back half an hour later. Give me a few minutes with the cat. I told him to take his time. The cat stood up supported by its front legs, head towards the artist's head and began to whine. I heard the whines and I noticed that the cat was nodding its head just like a person. I was shocked. When the cat finished whining and wailing it waited as if it was waiting for an answer. The artist seemed deep in thought, his eyes were closed and I felt that he was not present. A few minutes later, that seemed like eternity, he opened his eyes and said, go, everything has been rectified. The cat left. I asked the artist if he talks to cats and he said no, this was a seventeen-year-old girl who used to sew on Shabbos and her soul had been reincarnated as a cat. She had come to ask for a rectification of her soul. I asked him what happened and he said that the cat had died. I can see the soul up high getting judged for other matters. We had not heard breaks screeching or any other noise, so I went outside and saw the cat run over by a truck, two hundred meters from the house on the corner of Shabazi street. I recognized the cat because it had a white line on its back. I was shocked. The artist saw my facial expression and smiled. He said, tell your grandfather that everything is fine. I returned to Jerusalem and I had enough time to think about what I had seen and digest the matters properly. When I reached Jerusalem I went to my parents' house. My parents had a large courtyard at the entrance to the house. When I entered the courtyard I saw two cats standing across from each other, moaning. They were not whining. They were just moaning as if they were talking to each other. I was still under the impression of the previous cat so I said, Master of the world, these are probably reincarnated souls. I stood there and said chapter 91 of psalms, "And let the graciousness of the Lord our G-d be upon us...those who dwell in the covert of those highest". ("*veyhi noam veyoshev beseser elyon*"). This is known as a special psalm for matters that are above nature. When I finished saying the psalm one cat died and the

other cat ran away. I was totally freaked out. Since then I left the ball games and the friend I played with and advanced in my learning.

*

One day Ms. V., a young woman, handicapped in both her legs and needing a handicapped van asked to understand why her fate betrayed her and why she never found a man to marry. She had met many men yet after a short date they were not interested in her. She is alone and very bitter. When I saw her in her desperate state and her unhealthy situation I had mercy upon her and agreed to do a "question in a dream"⁵³¹ and try to understand why she is suffering. In my dream I saw myself looking through a window of a home. Inside the home sat parents and their son and two daughters. They were eating supper. While looking at their faces I realized that the young, eighteen year- old daughter looked like Ms. V. I understood that I was seeing her in her previous lifetime. I saw her finish eating before everyone else and slipping out into the dark night. She walked to the city park near her home and met a young gentile man. She had a friendly talk with him. The young man asked her to please leave her family and come with him. she promised him that she would do so in a future date.

Again I found myself looking into their home one evening when I saw them eating supper once again. This time the young lady finished eating and stood up. She told her parents that she has a boy- friend and would like their permission to marry him. Her sister than said, the boy – friend is not Jewish. When the mother heard this she fainted. The father barely understood what was happening and ran to help his wife and wake her from her unconscious state. The sister and the brother stayed to talk to their sister and beg her not to marry the gentile. They begged her to have mercy on her parents and on her soul. their words were empty and she turned her back to them, walked over to the city park and met her "knight of dreams". She fell into his arms and went away with him.

⁵³¹ A question in a dream, means that one says a prayer before they go to sleep in order to receive an answer for a question.

I saw her once again in my dream. I was standing before their home watching her enter with the gentile in order to marry him. I saw her parents sitting on the ground mourning the traditional seven-day period of mourning for the spiritual death of their daughter and her disconnection from her people and her G-d.

The next day Ms. V. came back to me to hear what I had to say. I told her that before I tell you what I saw in my dream I would like to ask you two questions that will help me understand the dream I had. A. When did you become handicapped and how did your legs become paralyzed? B. What is your relationship with your family? She began to cry and said that when she was eighteen- years-old she had to have a back operation. She became handicapped as a result of the operation. Her relationship with her family and her ten siblings had been completely normal up till then. She did know her father who had died when she was three. When she returned home from her operation, in a wheelchair her mother did not let her enter the house. She told her to leave and said, G-d has punished you for your relationships with your friends. Her mother refused to acknowledge her daughter. She was pained and turned to her older brother for help until her mother would agree to allow her into the house. Her older brother pushed her away with scorn. He said it was because of her relationships with her friends. Her brother said that the entire family decided to excommunicate her and distance her from the family because of her relationships with her friends. When she saw that her pleas were falling on deaf ears she turned to her friends and asked them to accept her and help her recover. For years her family has been getting together for holidays and she goes to a Passover Seder at a hotel in order not to be alone and eat her heart out from despair and loneliness. I told her that her words make complete sense and match up with the answer that I received in the dream. All of G-d's actions are measure for measure. In your previous lifetime you had prohibited love with a gentile and now in this lifetime you have been prevented from having the warmth and love that you desire. Your legs that had entered an impure home have now become paralyzed. In your previous lifetime you disconnected yourself from your family and in this lifetime your family has disconnected themselves from you. You must repent before G-d, acknowledge your sin, and beg atonement for your wretched soul

that had been a traitor to G-d and its people. You must ask for forgiveness and atonement and know that if you repent whole heartedly your repentance will be received for G-d is kind and merciful and he is forgiving. You will see that your fate will be better.

Reincarnated Souls in Chicago

She sat there in front of me with tear stained cheeks. Her pained expression seemed to scream to me, why, oh why have you done this to me? Have you no mercy in your heart for a wretched soul like me who has come to spend time with you. I did not know how to comfort her.

I had heard her story from a rabbi in Chicago who turned to me after trying to comfort her from the terrible disaster that befell her. I told him that I do not have a way to comfort her and it would be a pity for her to be disappointed. He decided to send her to me anyway. She was now here in the Jewish school in Queens- New York waiting for some comforting words that could help her deep despair and unravel her doubts in the righteousness of G-d and his ways in this world.

Here is the story.

During the winter of 1991 I was in New York when a rabbi from Chicago called me and asked me to please accept one of the women from his congregation who was having a breakdown in terms of her faith in G-d, as a result of deep pain coming from a tragic situation that was having a negative effect on the community.

This rabbi had had an excellent idea to bring Jews closer to Judaism by giving lectures and classes on the subjects of Jewish Philosophy and Child Education. Many secular Jewish women began to attend his classes. This rabbi would incorporate Jewish values and content about life and the soul in his classes. This caused some of the women to keep Torah and Mitzvoth. One of these women was a young lady who had been brought up as a secular American. She was married to a gentile and had a six-year-old son. Slowly but surely she began to ask deep questions about Judaism and receive answers that brought her to the

realization that she wanted to keep the commandments. She began keeping some commandments.

A few months after this she asked her gentile husband if he could please study and convert to Judaism. He answered her that immediately when she had started learning and keeping the commandments he understood that the day would come in which she would ask him to convert. He had already decided that when they reach that point he would offer her a divorce and complete separation from the child who would be left in her hands on condition that she would give him an exemption from all alimony and other duties. This is exactly what happened.

After she got divorced she sent her son to the Jewish boy's school that was part of her rabbi's community. She became an active community member and the boy grew up learning Torah and aspiring to lead a life of holiness. When he became Bar- Mitzvah she planned a beautiful party for him. the party had been planned for the day after the 9th of Av. His birthday was on the 17th of Tammuz and the custom is not to have any celebrations till after the mourning period for the Temple is over. On the 17th of Tammuz the boy laid his new phylacteries for the very first time. "Many thoughts in the hearts of men, and the will of G-d shall prevail". The boy laid phylacteries in the synagogue and read the Torah. upon finishing he left the synagogue and never returned home. A truck hit him and killed him instantly.

It is unnecessary to describe the tremendous pain that the entire community felt over this young boy's tragic death. The mother almost went crazy from pain. This began to awaken questions for her with regards to G-d's judgment of human beings. How is it possible that such a thing happened? She had repented wholeheartedly and had made such a sacrifice for Judaism and the commandments. **This is the reward I receive for repenting?** Her questions were causing damage to those who heard and many people were standing by her side "against" the heavenly court. They began to wonder if this was just a random act that caused the death or the fate of a human. They completely ignored the good things in this world that come straight from G-d and the heavenly court.

Almost every single evening this woman would come to the rabbi's house and demand to understand where the righteous judgment of G-d is. She would cry and bemoan her terrible fate. The rabbi would sit with her and with tremendous patience try to calm her down, encourage her and comfort her. This went on for two years. The rabbi felt like his family was getting destroyed because of this lady. They had no idea what to do and how to help her for they couldn't prevent her from coming every single night with the same complaints again and again. When this rabbi heard that I was in New York he asked me to please see what I could do to help this lady in order to calm her down and to bring back the much needed serenity to his home and community. I told him that I had no way to help her in the matter and it would be an awful pity if she were to meet me and be disappointed. The rabbi decided to send her to me anyway.

She was now sitting in front of me looking at me with pain in her eyes waiting to hear what I had to say. I said to her, please listen to me, this matter must be connected to the reincarnated souls of you and your son if we knew that we would acknowledge that all of G-d's actions are pure and straight. I am not sure that I have the tools to know the secret of the matter. I hope for the sake of the community and for your sake I will receive heavenly assistance in order to find the true reason why this happened. Yet you shall know that even if I don't find the reason for this difficult matter it does not mean that G-d is not righteous in every way. Perhaps part of your rectification is not to know the reason in order to make you pain and trial greater. I will try to reach into the past and find the reason. You shall listen and write down every single word that I utter in order for us to be able to look at the matter afterwards. Perhaps G-d will send us an answer.

I stood there and prayed to G-d. I beseeched him to please reveal to me the matter and to show all that all of G-d's ways are righteous and his paths are just. When I finished praying I sat in front of her with my eyes closed. After a few minutes of intense concentration, I began to dream while I was awake. I found myself in Jerusalem next to the Shechem Gate of the old city. I was walking along a street known today as "Guy Street". This was many years ago and yet the entrance was in the same

place. This street was one of the main streets that connected between the old city and the new city beyond the walls. The Antonia Fortress was in the north, between the lower city in the south, alongside the western side of the Temple mount. I walked down this street. The beautiful buildings of Jerusalem were on either side of me.

This was an early afternoon. The sun was shining and the summer was hot. There was no one out except for a short, lone Jewish soldier who was walking down the street wearing his helmet and holding a sword in his hand. I followed him. The soldier stood next to a very impressive looking building that was on the right of the street. (around the location of Via Del Rosa street today). The entire front of the building was made of green shards of glass, glued to one another. They created a beautiful gate to the entrance of the building. The soldier opened the gate and entered. I entered after him. Instead of turning to the left to the steps that led to the entrance of the building the soldier turned to the right to the steps that led down to the cellar. An elderly lady was hiding in the cellar. He broke the door open and asked the old lady to give him food for he was starving. I understood immediately that this was the period of the Roman siege upon the city of Jerusalem. The old lady had a few handfuls of barley that she had hidden under the floorboards. She had hidden it there for she feared that someone would find it and leave her to starve. She began to cry and said that she was also starving and had nothing to give the soldier. The soldier began to look through her belongings. She feared her hiding place would be discovered so she said to him, I have nothing to give you but I will tell you that if you go to the holy Temple you will find clay vessels filled with holy figs. You can eat all you want. When the soldier heard her he left her, not before he said, if I find out that you were lying I will return and slay you with my sword. The soldier left on his way to the holy Temple. I followed him. We entered the Temple mount from the southern side and I saw the holy Temple in all of its glory. It was beautiful yet deserted. I entered after him. We had entered the section of the priests. I saw one priest standing on the eastern side praying. I noticed that he was wearing the priestly garments. I remembered that there was a dispute amongst the scholars regarding the belt of the priest. Some say it was made of linen and others say there was a flower embroidered in woolen

thread on the belt. I say that this priest had a white linen belt with a light red flower embroidered on it. (it must have been the "red wool-*tolaashashani*"). The flower had been embroidered above the navel. I glanced at the priest's hat. It looked like the hat that a gnome would wear.

The soldier did not seem to take interest in any of this. He turned to the northern area where he saw two large earthen vessels standing a meter tall. Each one of them had the letter "*Tav*" written on it in black ink. (This was in order to let all know that these were tithed fruits permissible to the priests alone, who ate them in a state of purity.) The soldier opened the cork and began eating handfuls of figs. He ate them right there and left.

All of a sudden I saw myself standing early one morning on the northern wall of Jerusalem. (around the area of Salach Adin street, today). I was standing amongst Jewish soldiers who were protecting the walls. The soldier who had previously eaten tithed fruit was standing there amongst them. On the other side of the wall were thousands of Roman soldiers who were just waiting. All of a sudden one of the soldiers threw a rope ladder onto the top of the wall. The ladder caught onto the top corner of the wall. The soldiers began climbing the wall by the dozens. A battle broke out among the Roman soldiers and the Jewish soldiers. I realized that I was seeing the historical battle of the 17th of Tammuz. I was watching the walls broken into by the enemy soldiers. I saw a Roman soldier walk over to the Jewish soldier who had eaten the figs, he pushed him off the wall. I saw the soldier fall on his head and die from a fractured skull.

All of a sudden I found myself walking along a narrow avenue in a city in Europe. I did not know which city it was. I saw a young gentile man whose face was similar to the Jewish soldiers face. I understood that he was a reincarnation of the soldier who came to rectify his ugly deeds that included eating tithed foods that are forbidden to Israelites. He desecrated the holy Temple by entering in an impure state, dressed fully and wearing shoes. His rectification was to return to this world as a gentile and to find the way to Judaism. To live a life of purity and

holiness. He did not do so for I saw him married to a gentile woman with a small son.

I saw all of this and told it to the woman who wrote everything down. I returned to my regular state of being and remembered the entire story. (I still, many years later can see it all in front of me).

Is saw that the face of the mother was similar to the face of the old woman I saw in the cellar in Jerusalem. I told her to remember how her son had a birthmark on his head above the nape of his neck and a second birth mark on his back under his left shoulder. These two were marks from his injury when he fell off the walls in Jerusalem. (All birthmarks that one has are impacted from injuries that happened to us in our previous lifetimes). When she admitted that this was true I explained to her that her son was the Jewish soldier and she is the old lady from the cellar who sent him to eat tithed fruit from the holy Temple. She caused him to desecrate the holy fruit that is forbidden to an Israelite. Even a Cohen is prohibited to eat tithed fruit while in a state of impurity. Tithed fruit may only be eaten by priests in a state of purity. The Jewish soldier ate the tithed fruit and was destined to die. This is why he was killed on the wall of Jerusalem. He was killed on the 17th day of Tammuz and he had to return to this world in order to rectify his deeds on the 17th of Tammuz. This gentile who fathered this boy was the gentile son of the Jewish soldier in his second reincarnation. Had you been a Jew who kept the Torah and the commandments you would have been raped by this gentile in order to bring a rectification to this world for the soldier who sinned and died, yet because you had no awareness to Torah and Mitzvoth you lived with this gentile willingly.

The cycle has been closed. You returned to rectify your deeds and sins from the period of the holy Temple. Perhaps you have even rectified previous lifetimes. One of the ways to correct your deeds was to bring the person whom you destroyed spiritually to this world and to educate him properly. This is what you did. You brought the Jewish soldier, the son of the gentile from the second reincarnation, to this world and by you educating him and rectifying his soul you were able to bring about the complete correction. The day he became a "man", obligated to keep the commandments fully he laid the holy phylacteries and said "hear O

Israel", accepting upon himself the yoke of heaven willingly. He read from the Torah and returned his soul to his maker while fasting and praying. He has now returned to the spiritual world. You have your life ahead of you in order to rectify all that you had destroyed in this lifetime and in previous lifetimes until the time comes for you to return your soul to its maker.

Reincarnated Souls in Toronto

I gave a lecture on the matters of reincarnated souls in Toronto, Canada and I returned to the home of my hosts. Some of the people who had attended the lecture walked me for they wanted to discuss some private matters with me. When we arrived I entered with one of them into a room to talk. The others waited outside. All of a sudden a forty- five-year-old woman who spoke Hebrew came into the house, crying and begging those waiting outside to please let her in without waiting in line. The people understood her feelings and let her skip the line. As soon as I finished speaking to the person I was talking to she entered the room and began to tell me her painful story.

She was a young Israeli living in Tel Aviv when she got to know a Canadian volunteer. He was a gentile and yet she became quite friendly with him. She lived a completely secular lifestyle. She had been educated in the secular Israeli school system that did not only teach her anything about Judaism but actually didn't prevent her from marrying him the way he was. Her parents were traditional and they asked her to marry him on condition that he converts. She loved her parents and did not want to cause them distress so she requested that he convert. He did a quick conversion course and received his "conversion". This conversion meant nothing to him. He did it to calm her parents down. He had no plan to keep the commandments or the Jewish laws his conversion and dunking in the ritual bath were one big meaningless act. (Similar to many conversions done by the rabbis who work for the government. Many of these converts are considered to be gentiles for their conversion is not according to Jewish law). Upon leaving the

Jewish court with the conversion they went to eat in a non- kosher restaurant.

After they got married he found a job and they had a son. When she got pregnant for a second time he was fired from his job. They had tremendous financial stress so they decided to immigrate to Canada where his parents lived. They were financially stable and they were able to incorporate him in their business.

She gave birth to a daughter in Toronto. Immediately after she gave birth they began to have many difficult arguments. With the help of his family he moved to a separate home and took their son with him. He loved the son dearly. With the money he received from his family he was able to fight her in court and receive a civil divorce. He lied and managed to receive custody over the son. The daughter was left with her for he did not feel much of a connection with her. He married a gentile woman and refused to let his ex-wife visit their son even though the court had ruled otherwise. The gentile wife would prevent the son from visiting the mother. She had all kinds of strange excuses why he could not see her. All of the mother's efforts to see her son were in vain. The years went on and this woman's son became ill with Leukemia. The doctor's orders were not to let the son see his mother for the fear that he could get excited may complicate his fragile state. The court ruled against her and she was unable to meet her son. In the meantime, the son's medical situation got worse and he was about to die. The mother wanted to see her son and sit by his bedside for the last few days of his life. She asked me if I could help her with the matter.

I replied that it is clear to me that this entire situation was somehow connected to a previous reincarnation of her soul. If only we could figure it out, we could find a solution. I told her to return tomorrow with another person and I would try to find the reason for this. She arrived the next day with a friend, they sat down and I prayed to the Creator of the World that for the sake of His mercy he shall please reveal the truth to me so that I can figure out the cause of her pain. I sat down and closed my eyes. I relaxed for relaxation causes the spirit to exit the present state of the body and see the past.

All of a sudden I found myself in the center of Budapest. I was looking at hundreds of Jews who were brought to a certain area circled by a barbed wire fence. The S.S. soldiers were standing there at the entrance to the gate selecting the Jews, who would be sent to the crematoriums in Poland and who would be allowed to stay? I saw a young lady who seemed to be about eighteen-years-old. She looked like the lady sitting in front of me. she stood there with her parents, waiting. Her parents were sent to the gas chambers while she was left standing there with thousands of others who were to be sent to work camps. Night fell and I saw her crawling under the barbed wire. She was injured and yet she succeeded escaping. She ran towards the great tall buildings of the city and entered one of the buildings. She ran up the steps in a frenzy. She reached one of the top floors and knocked on a door. A young man opened the door. She begged him for help. He agreed on the condition that she would do everything he demanded. She agreed. The next day he gave her Aryan documents and told her that she was free to walk around the town. Her job was to shop and be the housekeeper. She went to the Jewish section of town and found a baby with light brown skin in a deserted house. The parents had been taken to a concentration camp. The baby was alive yet starving. She brought the baby to the home of the gentile man and fed the baby. The baby found favor in the eyes of the gentile and he agreed to adopt him. The next day she went to the Jewish part of town once again and found a light skinned baby girl. She took the baby home with her and adopted the baby even though the gentile seemed unhappy about the baby girl.

A few months later an argument broke out between them. The gentile yelled at her, "You filthy Jew, your end is near". He summoned the Gestapo and told them that she was a Jew in hiding. The Gestapo arrived and took her. She tried to break loose and they dragged her by her hair to the courtyard and shot her in the stomach on the left side. She bled to death.

All of a sudden I found myself in another sunny place surrounded by trees with wide green leaves. In the middle of the area was a large bonfire. Here was the same eighteen-year-old lady with her parents being led to the fire by a group of Dominican Monks. They were being

led by a priest wearing a three pointed hat. I understood that I was in Spain a few hundred years ago. This family must be a family of Marranos who had been keeping Judaism secretly. The Inquisition caught them and they were now to be burned at the stake. I saw how the parents (who did not seem similar to the parents in Hungary, for they were completely different people), stood before the stake. The priest told them that if they were to acknowledge Christianity they would likely to be saved. With tremendous courage they screamed "Hear O Israel, Lord our G-d, our G-d is One". They were thrown into the fire. I saw the fire burn their bodies and I could smell the smell of burning flesh.

She stood there as this terrible scene unfolded before her eyes. The priest approached her (His face was similar to the face of the gentile in Hungary who turned her in to the Gestapo), and said to her, it is a pity for you to get burned at the stake. Perhaps you would rather come to the convent. She agreed and went with him. I looked at the fire and heard the bursting bones breaking in the fire. I was horrified. I yelled out loud, I can't take this any longer, and then I saw myself returning to my body. I opened my eyes and found myself sitting there across from the two woman who were listening with rapt attention.

It all became clear to me. Hundreds of years ago you and your family were Marranos in Spain your parents sanctified G-d's name when they were burned at the stake. You saved yourself. Your soul suffered hundreds of years of bitter heavenly punishments. You were then reincarnated as a soul in Hungary. The priest from Spain was reincarnated too in order to try you again. You were sent straight to his home. You should have given up on his help and died yet you decided to abandon your soul once again and you were a traitor to your people and your G-d. This did not help you for you were murdered. You were murdered as a Jew during that lifetime. The Canadian volunteer you met looks exactly like the young man from Budapest and the priest from Spain. You were sent to him once again and yet you did not withstand the test. Your light brown skinned son is the reincarnated soul of the baby you saved in Budapest. The gentile had a special relationship with the boy in Budapest and has a special relationship with the boy now. Your daughter is fair skinned for she is the reincarnation of the baby girl

that you found. The gentile had no relationship with her in Budapest and that is why he has no relationship with her now. Your severed relationship with your son while he is deathly ill is the pain that you must go through as a punishment for your severed relationship with your own parents, watching them die and betraying the G-d they gave their lives up for.

When I finished she responded. All of your words and descriptions are true. The looks of the gentile and the skin color of my children are exact. My parents are Iranian and when I hear Spanish I just have such pleasure. I am in love with this language. When I hear songs in Spanish I am hypnotized. In addition to all of this, she said, when I was eighteen-years-old I was brutally raped on Allenby Street in Tel- Aviv. Your words have given me the strength to understand the harsh decree, will now pray to G-d and hope that he will have mercy on me and hear my plea.

Reincarnated Souls in New York

Thirty years ago I was sitting at a Shabbos table with my hosts in New York. At the table sat an older Indian couple with two daughters. The younger daughter was smiling and happy and the older one, three years her senior seemed quite sad. After the meal the girls left and the mother turned to me and asked me what to do with her older daughter, still single, G-d fearing, a teacher and a righteous girl who was not managing to get dates. She had been engaged previously and she cancelled the engagement when she found out more about her fiancé. Since then she was not able to get any dates. Whoever heard that she had been engaged ran away from her. Meanwhile her younger sister got engaged and has gone out tonight to see her fiancé. Her older sister is now sitting in her room on the second floor crying. She has said that she will not let her sister get married. Over her dead body! We do not know what to do. I told her that it was good that she told me this now for on Friday night before I fall asleep is a suitable time to ask a question in a dream and possibly tomorrow morning I will have an answer. I asked a question and I received an answer. In a previous lifetime this young lady had sinned

with a gentile. This is why there was a heavenly decree for her to suffer loneliness for the rest of her life. This was measure for measure for the prohibited love that she had.

In the morning I called the girl and I told her that in a previous lifetime she had sinned with a gentile. This is a punishment of measure for measure. This is why you have been prevented from getting married. If you would like to get married, you must do the Tikkun (as it appears in the book "SdehTapuchim"). On Saturday night I left the house and returned home.

Three months later in Israel, the phone rang. I picked up the receiver and heard screams and cries. Her brother said, we are taking our sister to her wedding and the older sister is lying down at the entrance to the house and will not let anyone leave. She is screaming bitterly. She refuses to let her sister get married before her. I requested to speak to her. I asked her if she did the Tikkun. She answered in affirmative. I told her to get up and get dressed and go to the wedding. I hope that you will find your groom at the wedding. I convinced her. She got up and got dressed and went to the wedding. The groom's best man who was twenty-five years old saw her at the wedding and could not stop thinking about her. The next day they met and a short time later they got engaged. They got married and they live together happily. When I went to visit Miami Beach, her husband, young children and her came to greet me. They were happy and smiling.

**The Lord is Righteous in all His Ways
and Just in all His Ways**

A few years ago while in the United States two of my friends came to me with a request for some good advice regarding a financial issue that came up. A certain swindler had tricked them and caused them to lose a lot of money. This is what happened.

Mr. A. ran an investing company and invested his customers' money in real estate and loans with interest to gentiles. One day a gentile asked

him for a five-million-dollar loan. This man was a wealthy man who owned a lot of real state. He promised to pay back ten-million-dollars of interest. Within a year he would pay back the five million, a year later he would pay another five million in interest and the next year another five million dollars. In order to pay for the loan, he would mortgage all of his assets, worth twenty million dollars. He showed us genuine documentation that proved that all of his assets were licensed.

Mr. A. got was enthusiastic about the deal. He had two million dollars of invested money and he his friend who was a lawyer was willing to invest another three million dollars in return for sixty percent of the profit. The lawyer was excited and eh immediately gave him three million dollars. One million of his own money and two million of invested money from an escrow account, without anyone noticing.

A few months after the deal was made the borrower let them know that he went bankrupt and will be unable to pay them back. Mr. A was overjoyed he thought that now he would be able to liquefy the assets and get his money back right away. To his great dismay he found out that he had fallen into the hands of a scam. The man was a swindler who had gotten divorced a few days after the deal. One of the conditions of the divorce was that the wife received all of his assets. The husband agreed to this. After signing the agreement, the judge had the assets transferred to the ex-wife. The loan was signed a few days after the divorce. Mr. A, should have checked again to make sure that the assets were still in the man's name but he trusted his initial check a few days earlier. Since then time had passed and the investors were now demanding their money back.

Mr. A. was receiving threats. He was scared that there would be violence directed at his family. The lawyer was interrogated by the police and had his license revoked. He was expected to be in prison for ten years for laundering other people's money.

I agreed to look into the matter. I asked a question in a dream on Friday night. I requested that they return after Shabbos. (I don't use this method anymore for I was punished from the heavens for using this even though I always received correct answers).

The answer I saw in my dream. I saw the two of them in their previous lifetime. They were a pair of swindlers. The lawyer was the schemer and the investor was the executer. They would enter a city in which no one knew them and they would rent a lovely furnished apartment for a few months, rent paid in advance. They would offer the apartment for sale at half its real price and anyone who came was told that if they were to give an immediate ten percent deposit and sign the contract right away they would wait a bit for the him to find out about the ownership and the legality of the building in the proper offices. Many naïve people got excited when they saw the apartment and heard the price that they signed immediately so that they would not lose the deal. These swindlers would pocket double the value of the apartment and sell the contents of it as well for a reduced price. They would disappear before the time came for the apartment to be transferred to the buyer. They were reincarnated in order to pay for their deeds. G-d had them fall into the hands of a swindler similar to them and now the time had come for them to suffer dire poverty and other tribulations in order to rectify their souls. Measure for measure.

When they returned to me I told them about my dream and I said to them that regarding the matter of the money there is nothing to do for they have no way to return the money they stole, this is why they must live in dire poverty in this reincarnation. The trials and tribulations and the imprisonment that they received for their deeds may be partially revoked if they turn to G-d and ask for forgiveness. They may be saved from at least some of the trials that were decreed upon them. I gave the lawyer a Tikkun and the repentance for his swindling acts, including fast days. He did everything. I told him that I believe that he will be excused from imprisonment. The judge decided that after the bank receives all of its payments from the mortgage and the other assets will be liquidated in order to pay for debts., he will be fined and extra one thousand dollars a month in order to pay back more debts and then the judge sent him home. The prosecutor asked for ten years of imprisonment but the judge told him that he wasn't sending him to prison for it was enough that his license and assets were taken away. When the prosecutor told him that this was not in his authority to decide and that he must be imprisoned according to the law, the judge answered him, if you are

not happy with the judgment that you can appeal to the court. Many years have passed and the lawyer barely makes a living yet he is not sitting in prison for his Tikkun was accepted.

Reincarnated Souls in Paris

On one of my trips to Paris I invited people into my room who had come to get advice from me on many different matters. One of the people who entered was a man who came in and closed the door after him. He sat down and whispered to me that he has no problem whatsoever, but his relative is the next one in line and he lives with a gentile woman. Please he implored, do something to separate them. When he went left, a young twenty-five-year-old man came in and told me that his name is A. He has been suffering from a serious dermatological problem on his legs and the best doctors have been unable to heal him. He asked for my assistance.

I told him that I hoped that G-d willing the skin disease would spread and reach the place of his circumcision. The young man was frightened when he heard this and asked me why it is that I am cursing him. I told him that the reason was because he has relations with a gentile woman and he is desecrating his holy circumcision in an unclean place. Better, I said, the disease shall spread and you will not be able to continue sinning. He was shocked that I knew this about him and was convinced that Divine Spirit had rested upon me and turned me into a man who knew all secrets. He began to stutter and asked me how I discovered this secret. I told him that I heard it from the person who had entered before him. (I didn't want to take advantage of his excitement and give him the feeling like I knew everything in order to save him from the sin for this would have had an aspect of deceit. The Torah tells us to stay far away from deceit – ("*midvar sheker tirchak*"). One must stay far away from things that border lies and deceit. When the Torah said this that is what it meant. The liar takes the Satan as a partner and there is no way to benefit from such a partner. One who thinks they benefit will lose out multiple times. One who lies in order to cause Jews to repent will see

that even if in the beginning they seem to be repenting they will end up falling to a deeper and more impure place than they were in before they repented). When he heard my words he calmed down and started to say, we live in the twentieth century, all people are equal, one's heart is the most important thing. Her heart is better than many Jewish girls that I know. She gives charity and fasts on Yom Kippur with me etc. I told him that the commandment of charity and fasting on Yom Kippur is like salt on meat that is used in order to draw the blood out and prepare it ritually for eating. Salting is purposeful if the meat is kosher, but salting the meat of a pig, no matter how much salt you put on it will always stay unclean and prohibited to eat. And one may not confuse himself and think imaginary thoughts in his mind that a gentile is permitted in some way. A gentile woman is a gentile and marital relations with her are prohibited. When I saw that this man is a good man whose lusts blind him and cause him to sin I told him that I will prove to him that even in our day and age there is a G-d who prohibits us to marry gentile women and the Torah of Moses is real. He said to me, I will separate from her and repent, yet this is not able to be proven for I am not interested in philosophy. I asked him to show me a picture of the gentile woman. He took a passport picture out of his wallet and showed it to me. I looked at her and asked him what her name was. He told me that her name is Z. I told him, if you are interested in acknowledging the truth in clearly in a convincing manner with no philosophy than come on Friday to the Mikva- the ritual bath.

We shall meet there and G-d willing a day later I will be able to reveal to you who you are and who she is and what your connection really is from a previous lifetime in a convincing manner. He immediately agreed.

On Friday we meet in the Mikvah and I asked him to please immerse himself a few times. While he immersed I thought all the proper thoughts. When he finished I told him that G-d willing, tonight I hope to receive an answer from the heavens regarding this matter. I was planning to spent Shabbos in a nearby village so I told him to return to me on Sunday.

The young man told me that he had no patience to wait for Sunday, so he would just come to the village tomorrow. I refused to let him

desecrate the Shabbos because of me. He would have to wait until Sunday. He told me that he was willing to spend Shabbos in the village, starting Friday at sundown and stay there until Saturday night in order to receive an interesting answer as soon as possible. He told me that he had a religious friend living in that village and he could be his guest for all of Shabbos. I told him that I agreed on condition that I see him Friday night with his friend in the synagogue, during the prayers. During the evening prayers his friend and him arrived. After the prayers his friend told me that the young man is his guest for the entire Shabbos and tomorrow morning they will both come to the synagogue for the morning services.

Friday night before I fell asleep I prayed to G-d that he should show me who this young man really is and who the gentile woman really is and what their connection was like. I added that I would like to know this in order to save a lost soul from sinning and not for my own honor or reward. I asked G-d to please assist me regarding this great matter.

I went to sleep and saw myself on the top on MountGerizim. On one side I could see the valley and the city of Shchem and on the other side I could see another valley. In the second valley lay a village. A fifty-year-old man was picking vegetables in his garden. His face was similar to the face of the young man. (In all reincarnations the faces resemble each other for the face is the face of the soul and the soul is one). I saw him placing the vegetables on a wagon in order to sell them at the marketplace. I looked at the vegetables and saw that the ancient Israelivegetables were growing in his garden, lettuce, spinach, garlic and onionsetc. Vegetables such as corn and tomatoes etc. were brought to Israel later on and I understood that I was a few hundred years back. While standing on the top of the mountain I saw him arriving at the town and selling his merchandise to the housewives. I saw a married Jewish woman who arrived at the marketplace dressed modestly. Her head and body were clothed and only her face was revealed. Her face was similar to the face of the gentile woman Z. Upon approaching the vegetable stall, he fell in love with her and began to plan how to catch her in his net. While she was choosing vegetables for herself he turned to her and asked her if she wanted to purchase a double amount of

vegetables from his stall and he would be happy to deliver them to her home as soon as he finished selling his merchandise.

She was tempted and choose lots of vegetables. She showed him the way to her house. When he arrived at her house he gave her the merchandise and promised her that when she buys a lot of vegetables, he would deliver the merchandise to her house. She thanked him for having such a kind heart and did as he said. While standing there on the top of the mountain in my dream I saw him arriving at her house with merchandise. He stood in the yard and saw that she was alone in her house. He told her that he was thirsty and asked her for a cup of water. She gave him a drink. I saw her go over to a large earthenware vessel standing in the corner of the yard and poured a cup of water from it and handed the water to him. He sat on a rock in the yard and drank the water slowly. While drinking he said adoring words to her and complimented her on her beauty. These words struck a chord within her for she was a very sensitive woman. Her husband never complimented her and his words were like balm to her heart. She was thirsty for words of love and warmth. These words caused her to open up her heart to him. He took advantage of this and with his slick tongue he managed to convince her to sin. While having relations they were worried that someone may walk in on them so he bit her finger and she pulled his leg. They sinned repeatedly and each time they were worried that they might get caught. Every time he would bite her finger and she would pull his leg.

All of a sudden I found myself walking down a long street in Europe. On the right side of the street were large inhabited buildings. On the left side there was a large open lake. While walking, I stopped next to a large building and I opened the door and found myself in a weaving factory for clothes. A few women were weaving cloth into clothes on hand operated machines (before electricity was invented). The boss was a young Jewish man whose face seemed similar to the face of Mr. A. I understood that I was seeing the young man in a new lifetime, a few hundred years after his previous lifetime. During those hundred years he had been in "dire straits" and had been reincarnated as an animal. All of a sudden the young gentile woman came into the factory and asked him

for work. Her face was similar to that Jewish woman whom he had sinned with in a previous generation (and to the gentile woman Z. whom he was married to now). I understood that after years of dire straits and horrific trials and tribulations she had gone through in order to atone for her sin, she had now returned to the world as a gentile in order to have her soul awakened. The goal was to have her search for the truth, convert and return to her holy source. They were also, both being tested to see if they would sin again.

When he saw her standing there his heart began to beat and he felt drawn to her. He asked one of the workers to get up and had her sit in the workers seat. He began to show her how to use the weaving machine. She tried to weave but her work was awful. She spoiled everything. He understood that this work was unsuitable for her. However, he did not want to lose her so he offered her a position as a secretary in his office.

They became close friends and they lived together and sinned together unconsciously without understanding why. Whenever they had relations, he would bite her finger and she would pull his leg.

They travelled together in a horse drawn wagon. The wagon was hitched to four horses. One of the horses got out of control and caused the wagon to flip over. He succeeded jumping out of the wagon without as much as a scratch. She fell under the wagon and sustained a deep injury along her leg.

All of a sudden I found myself in Paris in our day and age. I was standing at one of the town squares and I was looking into a café. I saw two young Jewish men in their twenties sitting and talking. One of them had a face similar to the face of the young man. I understood that I was seeing A. four years ago in this present lifetime. All of a sudden two young, gentile English women came into the café and sat down to drink tea. When I looked at one of the young woman's face I saw that she bore similarity to the face of the Jewish woman from Shechem and the gentile woman from Europe and she was Ms. Z. who the young man was talking to and being overfriendly with. I understood that the woman she was with was not just an ordinary friend rather a life partner, may G-d spare

us. Both of them had gotten fed up of men. However, the minute the young man looked at the young woman their eyes locked and their hearts were drawn to each other like a magnet. He asked her out on a date and she agreed. She left her girlfriend and the two of them left the restaurant hand in hand. They have been together for the past four years. I saw how they sinned together, she pulls his leg and he bites his finger without paying any attention to what they were doing. I saw a long birthmark on her leg. This birthmark was in the exact place of her injury when the horse drawn carriage ran her over and hurt her leg.

The young man and his friend came for the morning services. After services he came over to me with great trepidation and asked me if I had something to tell him. I told him that of course I had a detailed answer for him, but before that I wanted to ask him a few questions. A. Do you really love her? He answered in affirmative. I asked him why when they have marital relations he bites her finger, is that love? He was shocked and asked me how I knew. Who told you? My wife is in Oxford visiting her parents, it is not possible that she told you, and there is no one else in the world that could have told you. I told him that when she goes to visit her parents in Oxford she has a relationship with her girlfriend and she is unable to have a relationship with any other man in the world except for you. The young man was astonished. I asked, why does she pull your leg like a madwoman? You had relationships with other woman and you know that you never bit anyone's finger and they never pulled your leg. Even before he could calm down I asked him if he knew that she had a birthmark on her leg. The young man was flabbergasted and asked me how it is even possible that I knew all of this. I asked him if he approved of all the details.

He told me that it was all true. He even said that one time he bit her finger so hard that he had to take her for medical treatment.

He was completely ill at ease and shocked. I told him everything I had seen in my dream at night. I told him that they had both returned to this world in order to rectify their deeds and this in of itself was a kindness straight from G-d who doesn't rest until his children come home. Yet they are not busy rectifying for they are continuing to destroy and enjoy and now there is no end to their punishment, if not in this world than in

the next world. They may even be reincarnated again. I also told him that his poverty is a part of this and he is supported by her which contributes greatly to his discomfort and shame. I also told him that her job is to learn about Judaism and convert for she has a Jewish soul inside of her that must reach its source. If she converts she will still be forbidden to you, even in a state of purity, for you have come to this world in order to rectify your sin of having a relationship with her while she was married. If you see the truth in my words you have no choice but to be honest with yourself and repent whole heartedly to the Creator of the World who sanctified us with His commandments.

The young man said that after so many proofs, that explain the things they did unconsciously and the birthmark on her leg, he has no choice but to repent and return to the truth. He promised to keep this Shabbos and I told him that if he returns to me next week I will be able to show him the path to his repentance and atonement.

A few days later he returned to me and still had a tremendous desire to repent with his whole heart and soul. He still had a deep love for the gentile woman, yet the proofs and the knowledge that he couldn't escape the honest truth caused him to understand that ignoring it all would just lead to failure. We decided that the best thing for him would be to leave France and move to Jerusalem. He had no relatives or friends in Jerusalem and I agreed that he would live in the "Shaar Yosef" yeshiva dormitory that I ran, and eat at my house. He needed a month to finish his matters and business in France and then he would be free to move to Israel.

That week Z. returned home from England to their apartment in Paris. He received her happily and immediately told her everything that had happened since he met me until that very moment. When she acknowledged the truth in his words she said, I love you and you are the only man I love for I have no desire for men. I bless your new way in life and tomorrow I shall return to my parent's home in England. I will please request you correspond with me through letters. With tears in his eyes and with a loving and broken heart he agreed to what she said. That night the two of them slept together in the same house and even though he had a tremendous desire to be with her he did not come close to her.

He had the fear of G-d in him. The next morning, he took her to the train station and this time he was broken when he said goodbye.

He parted in tears and great sorrow. When they parted she told him that she had left him a goodbye letter under his pillow in the bedroom, good bye and we shall see each other again. With a broken heart he returned to the apartment and opened the letter. He found a few hundred Lira Sterling and a few thousand French Francs. She had written, Dear Z. you know how much I love you and I have left you all of the money that my parents gave me for the next while. I know that you need the money to pay rent and to pay your debts and to pay for your trip abroad. Remember that I will stay loyal to one man and one man only and that is you. When you decide to return to me I will be here waiting for you. The letter broke his heart and he wanted to return to her. He almost did so for his pain was so great. The truth stopped him from doing so. He understood that he had been reincarnated so many times in order to rectify his deeds, who know if this is the last opportunity that he has. He came to me once again in order to be strengthened in his new ways.

I told him the following; I understand your pain, yet you shall know that the people of Israel have great strength to withstand trials and tribulations. They will give up on all that is dear to them in order to sanctify G-d's name and the Torah. The greater your pain is the greater your rectification will be. He arrived in Jerusalem a few weeks later. He was a guest in my home and slept in the Yeshiva that I ran. During the day he studied and worked. At night he would get up at midnight and cry bitterly. He would mention her name again and again and talk to her picture. She sent him a letter every few days and he answered her letters. I assume that he phoned her even though I didn't hear so explicitly. I stopped finding out.

A few weeks later he came to me and asked for his documents and passport that he had left in my house. He told me that he just couldn't bear the separation any longer and had to return to France. I gave him everything and some money and I told him to do as he wishes, I asked to just please wait a day before he acts in order not to act rashly.

The next day he returned to me and gave me back the documents. He decided, after a hard night, that it would be too bad to give up on his world to come because of a forbidden love and he decided to devote himself to his job and to his studies and hope that his burning love would go away.

Time went by and he worked hard and continued writing her letters. He then met a young woman at work. She was kind and G-d fearing. Before they got married he told her all about his relationship and love for the gentile woman and the correspondence between them and how time had healed him and he was now ready for a new love. He felt ready to marry her.

She saw his honesty and agreed to marry him and together they built a loving home according to Jewish Law.

Twenty-five-years went by and Mr. A. lives in Israel with his wife and children. The correspondence between him and Z. lessened over the years. When he went to France to visit with his wife he asked her permission to meet with his former gentile girlfriend. She agreed and he introduced his wife to her. He asked her to please convert in order to rectify her soul with no connection to him, yet she refused. He still has love in his heart for her but his fear of heaven is stronger than his wisdom. Torah is instilled deeply in his heart and he prays every day with much concentration, **Blessed are you our G-d who created us for in his honor and separated us from the gentiles and gave us the truthful Torah.**

The Story of the Dog

A few years ago a family from somewhere in Israel contacted me with an amazing story. The story was about their father, may his memory be a blessing, who was a pious and religious man. He died and his children who were all single continued to live with their mother. A year after the father's death, one of the sons heard about someone who was giving away some puppies to whoever would raise them. The son had this

tremendous desire to raise a puppy. He went over there and choose a puppy that found favor in his eyes. He brought the puppy home to take care of.

This dog grew up quickly and within a few months he had reached the height of a meter. The young man who was raising the dog had gone through a lot a work and was terribly depressed. He would come home and feed the dog. The dog would try to hug his master and in return he would beat the dog in all his frustration.

One night, one of the daughters of this man had a dream. In the dream she saw the dog standing in front of her and all of a sudden the dogs head turned into the head of a man who seemed similar to her late father. In the dream the father turned to her and said, I have been reincarnated as a dog, tell you brother to stop hitting me, for my bones ache from his beatings. Tell you mother that instead of dog food she should make me the meatballs that I liked while I was still alive for I am sick and tired of all this disgusting dog food. When she woke up in the morning she went to work and didn't pay any attention to her dream from the previous night. She didn't think it was possible that a person could be reincarnated and did not think it was possible that he would become a dog. She was sure that this was just a dream.

A week later their neighbor who had been close to the deceased man had a dream, he dreamt that he saw a dog and the head of the dog turned into the deceased man's head who told him that he was suffering terribly because of his son who was beating him from frustration.

He also said that the food that the family was feeding him was causing him to suffer for it was enough that he was suffering as a dog and he didn't need to suffer any more than that. He said that he had come in a dream to his daughter and requested from her to tell the son to stop beating him and also to please ask her mother to prepare meatballs that he liked to eat while he was alive as a person, for he was disgusted by the dog food. My daughter didn't listen to my words and this is why I have come to you in a dream, said the man. I request of you to go to my son and wife and tell them all that I have asked this of them.

The next morning the neighbor went over to their house and told the son who was raising the dog the entire story. The son told him to wait and said that he wanted to check and see if the dream was accurate. He went into his sister's room and asked her if she had dreamt about their father in the last few days. She told him that she had dreamt a foolish dream. He was shocked and told the neighbor that it seemed that the dream was true for my sister saw and heard identical things in her dream.

That day the brothers were all told and they came to me and asked me what I thought. I answered that it seems that the dream was real but I told them that when I had a chance I would check the matter deeply.

I came to their house and I saw the mother, son and dog in the yard. I told the son that I wanted to ask the dog a few questions. Please, ask as much as you like said the son. The dog stood in front of me, the son to the side and the mother behind the dog. I asked the dog are you so and so? He tried to answer me as a human and did not manage to get any words out except for a few guttural sounds. The dog became annoyed and started jumping around. I told the dog to calm down for you cannot speak like us. Just answer with a nod of your head. If you are so and so. The dog nodded his head downwards as if he was answering, yes I am him. I asked him are you a dog or are you a dog the son of a dog. He did not answer and just looked at me as if he had not understood my question at all. I repeated the question and told him that I would explain. Were you born a dog and your soul was put into the body of a dog? He shook his head, **no**. I asked him if the dog sperm that he was created from had your soul in it and then you would be considered a dog the son of a dog. He nodded his head up and down, **yes**. I asked him if when he was a person he had marital relations with a gentile woman, and this is why he is being punished. **He did not answer**, he just turned and looked at his wife as if to say I cannot answer **in front** of her. Then I asked him if he wanted to rectify his soul. He answered me with a nod, yes. I left and went to obtain a metal chain and a Shofar. When I returned I found the son and the dog waiting for me in the yard. I gave the metal chain to the son and told him to tie the legs of your **father**. At first the dog resisted so I told him, Mr. So and so, this is part of your

rectification. He gave me his legs to tie. after we tied his legs he laid down with his face looking upwards. He wanted to see what I would do next. I put my hands under his head and began to say psalms, parts of the Zohar and prayers that could assist his rectification.

The entire time the dog stared at me and **cried** silently. His tears streaming down his face. It was sad to see his tears and understand how much he was suffering. When I finished I blew the Shofar and expected the dog to die. This did not happen and I was disappointed. I told the son sadly that the Tikkun was not accepted. If it had been accepted the dog would have died and the father's soul would have returned to the heavens. I do not know how else to help your father. Turn to a certain Rabbi, who I know as an honest person and a person who knows what to do in these matters and accept his advice.

The family was convinced that the dog was a reincarnation of the father. They began to hug the dog, kiss and feed it meat as he wished. A few days later they received an answer from that Rabbi who told them to take the dog to a small village called Sefer. They took him to the right place and they would come once in a while to visit him and feed him meat. A short time later they came to visit him and couldn't find him, he had disappeared.

There is Judge and there is Judgment

Last year I was a guest in an Ultra-Orthodox, rural community. According to Jewish Law, the place is fenced in and it is permissible to raise guard dogs. My host owned a young Armenian dog who had a small, strong healthy body.

Friday night I stood before the dog and I said, Master of the Universe, I am saying a chapter of psalms for the soul of the Jew who might have been reincarnated as this dog. I will say the psalm for the rectification of the soul. If this is just a regular dog, or a reincarnated gentile than this psalm shall elevate the souls of other Jews who died. I said psalm 91, and the dog sat down right in front of me and became quite serious. All

of a sudden I saw the dog lift his face up heavenwards and move his lips as though whispering a silent prayer. I thought I was hallucinating.

The next day, on Shabbos the dog got sick for no reason at all. he had some simple infection and received medical care. That week he died and the soul of the Jew who had been reincarnated as this dog, became rectified and returned to a place of peace.

Rabbi Avraham Adess and the Son of the Kabbalist

One of the Kabbalists had a young son that had been ill for years. He suffered terribly. He was ill with Diphtheria and there had not yet been a medicine developed against it. He spent his time lying in bed, which caused him to develop bed sores.

Once, the holy Kabbalist, Rabbi Avraham Adess, may his holy memory be a blessing, entered the room for a specific reason.

When he entered he heard the young man crying in pain and screaming, Master of the Universe, why do you punish me? I am not yet twenty-years-old. The heavenly court does not punish one under the age of twenty. His heart broke to hear the pain in his voice. He entered the room and looked at the young man. He then told his father' your son came to this world because in a previous lifetime he was a teacher in a boys Yeshiva. He would hit his students and cause them to have no desire to send their own sons to yeshiva, once they had grown up. I see his terrible suffering and I shall pray for his rectification. He immediately prayed for him. When he finished he told the father that tonight at midnight, your son will be rectified. That night at midnight the son died and entered the next world.

Reincarnated Souls in Iraq

The great Rabbi and Kabbalist, Rabbi Yehuda Petaya, may his holy memory be a blessing, wrote in his book, "*Minchas Yehuda*" the following...

In the year 5679, on the fifth day of the month of Av, I was a guest in the village of Baqubah. I went to the home of Moshe Shasha the Cohen. I went there in order to comfort him on the loss of his only son, Menasha, who had been murdered by thieves who had tried to steal his money, last week. They did not manage to steal his money. Moshe Shasha has no other sons or daughters and Menasha, who had been killed had no children of his own.

When I arrived at the home of Moshe Shasha, he and his wife were crying. They were in their seventies. They asked me if they could tell me the reason for Menasha's death. If he was deserving of death from a previous lifetime. Why do we have to suffer this great sorrow? I told them that when I return home to the city of Babylonia I will look into my books and send them an answer.

On the ninth day of Av, I fell asleep and I saw a young boy who was walking around the city of Babylonia holding one hundred golden coins. He wanted to buy and sell merchandise in order to support his elderly parents. When he arrived in Baqubah he rented a room in a motel. An elderly man had a feeling that this boy had golden coins and wanted to steal his coins. But because the elderly man was weak he could not steal them. He told his secret to another young Jewish man and they decided that the young man would steal and the older man would be the watch guard and receive a percentage of the gold. During the night, while the boy was sleeping, two thieves opened his door. They plunged a knife into his heart and murdered him. While looking for the gold a large entourage arrived at the motel and when they saw the thieves the thieves escaped without the money.

The murdered boy was found and no one knew who had murdered him. They buried the young boy and sent the gold coins' home to his parents. When his soul reached the heavenly court the soul wanted to avenge

the blood from that old man. The judgment was that what the old man did will be done to him. The murderer will be murdered and his money will not be taken away. He will too have been supporting his elderly father and mother and will not have left any children.

After the death of the elderly thief he became reincarnated as Moshe Shasha. He did not have any children until he reached the age of fifty. When he was fifty he went with wife to the town of Baqubah and they slept in the same motel and in the same room that the young boy was murdered in. That night the heavenly court called upon the murdered boy and said to him that the time has come for the murderer to be born. Do you forgive him or not? He said I do not forgive him at all. They said to him, go down to the world and stand at the entrance to the room in which you were murdered in. The murdered boy stood there until the old man had relations with his wife. The soul of the murderer was petrified to enter the semen and the murdered boy stood there and beat him, saying; you wicked man go into the semen in order to receive your punishment. The soul was forced to enter the semen. This is Menasha the son of Moshe Shasha who was killed by the thief who did not manage to steal his money. All of these matters were shown to me as if I saw them all happening from the beginning to the end. I wrote these matters down as an answer to Rabbi Moshe Shasha's question in the village of Baqubah.

Reincarnated Souls During the Time of the Baal Shem Tov

One freezing cold rainy day, a poor man entered the home of the Baal Shem Tov crying. Rabbi, he said, pray for me to die. I am disgusted with my life. The rabbi could not understand how a G-d fearing Jew is speaking this way. The poor man told the rabbi that he had no coal to heat his home, no food, he is sick and cannot work, his wife and children are begging him for food and he has nothing to give them. He said that he would rather die than see their suffering. The rabbi gave him some

money for food and clothing and requested from the poor man to please return to him the next day.

When the poor man arrived the next day the rabbi asked him to please travel to the city and find out some details about a certain wealthy man and come back to him with the details. The poor man traveled to the city and inquired all about the wealthy man. He was told that noone knows him. the poor man decided to return home. Upon leaving the city he met a group of elderly men. He inquired about the wealthy man and when they heard the wealthy man's name they began to curse him. He asked them why they hate the man and they told him that this wealthy man died forty years ago and he made his money by stealing from poor people. In addition, he would approach people who had lovely homes and tell them that he would loan them money, interest free, as long as they would mortgage their house to him. when they could not pay the loan back the wealthy man would have the court evict their families out of the house into the bitterly cold and snow streets and he would take the house and rent it out to whoever would pay the most.

The poor man was surprised and did not understand the purpose of his trip. When he returned to the rabbi and told him everything the elderly men had said, the rabbi called out in wonder, have you heard what they said about your deeds in a previous lifetime!

You and your children are suffering for they are the reincarnated souls of your servants who carried out your wishes and threw these destitute people out of their homes for the lust of money. What have you to say about your poverty stricken situation and the ways of G-d?

The Widow and the Orange

Rabbi Y. S. may he live and be well, told the following story that he heard from a woman that he knows is a trustworthy person, intelligent and grounded. This is the story:

This woman became a widow and a month after he late husband's death she traveled with her son to the cemetery in order to recite chapters of

Mishnah and say the mourner's prayer, as is customary. When they finished one of her sons wanted to drive her home. On the way she told him to take her to a friend's house. She said she would continue on foot when she finished at the friends. The street was a one-way street so her son let her off on the other side of the street, across from her friend's house. There were a lot of cars on the road so she waited to cross the street. As she was waiting a large truck drove by carrying oranges. One of the oranges rolled off the truck and made its way down the street towards her. She wanted to pick up the orange but was embarrassed to do so in front of the passersby. She did not want to look like a beggar woman. She crossed the street and went to her friend's house without picking up the orange.

When she left her friend's house she saw the orange lying there on the corner of the sidewalk. She picked it up and put it in her bag. When she returned home she began to peel the orange because she wanted to eat it. All of a sudden her sons and daughters came out visit her. She peeled the orange with them in the room and told them that this orange waited for her at the corner for over half an hour. No one touched it. Who knows, she said, whose soul was reincarnated in this orange. This soul may be waiting to get rectified. Please, let us all take a piece of the orange and say a blessing, "Who created the fruit of the tree"-*boreiprihaetz*, with great intention in order to correct the soul that was reincarnated into this orange. That is what she did and that is what her children did as well.

When she went to rest she had a dream. She saw her husband standing there smiling. He said to her; my soul was reincarnated into that orange. Had you not rectified me I would have had to have great trials and tribulations. In the merit of my children and you saying a blessing on the orange that I was reincarnated in, I became rectified and I was saved. He thanked her for the great kindness that she did with him.

*

This is a story that I heard from a trustworthy person who heard it from Rabbi ElyaLopian, may his holy name be a blessing, the student of the "Chofetz Chaim", who was present when it occurred.

It was during morning hours when Rabbi Yisroel, the Cohen, may his holy memory be a blessing, (known as the "Chofetz Chaim", named after his book), and his student were studying. The door opened one of the townspeople stood there quite frightened. With tears in his eyes he told them that his wife had fallen onto the floor in a dead faint, and upon trying to arouse her he heard the voice of a man speaking in fluent Polish coming out of her mouth, requesting that he call the Rabbi, Yisroel. He said that he has something to tell him. he requested this again and again. This is why I ran here, said the man. The man asked the Rabbi to please come to his house and hear what the Dibbuk is trying to say and try to remove it from his wife's body. The Rabbi agreed and together they went with a few of his students to the mans home. One of the students who accompanied him was Rabbi ElyaLopian. When the rabbi entered the Dibbuk began to speak from inside the throat of the woman. Her lips were not moving and her mouth was open. The voice began to say that he was a gentile who owned land in Poland. He rented his land out to hundreds of people including many Jewish families. He treated them kindly and when they had no money to pay the rent, he allowed them to stay without paying. He actually supported the poor families. He was known as a kind and blessed man.

His head butler was a man named Moshe, who lived in his neighborhood. The Polish landowner was used to coming over to house on Shabbos and eating the Shabbos meal with his family. He absolutely loved Cholent. (a hot stew that is prepared before the Shabbos and eaten Shabbos day). The two of them were quite friendly. He had a special relationship with Moshe. Sometimes while at Moshe's house I would tease him and say, Moshe, do you think that I will have a place in the world to come even though I am a gentile? Moshe would answer that he thought so for my many deeds of kindness helped save so many families from starvation. I am sure you will be rewarded for this, he said. I would then ask him, Moshe, do you have a place in the world to come? Moshe would say, I don't know, my sins have multiplied like the hairs on

my head. I do not know how I will be judged in the world to come. I would tease him and say, Moshe, you are a Jew and you will go to hell and I am a gentile and I will go to the world to come. The world is upside-down. I have a great life in both worlds and you have a bad life in both. Moshe would roll his eyes and say, May G-d have mercy on me.

The day came and I died and I found myself in a dark tunnel. At the end of the tunnel I could see light. I hovered towards the light and I found myself in a place of light. I have no words to describe it. While standing there wondering where I was, someone came over to me and said, because of your great kindnesses with people and all of the goodness that you gave them, you have been judged for the good. What is your request? I shall fulfill it. I asked that all of that I had in the lower world; fields, a beautiful palace, horse drawn carriages, the finest foods and pleasures of the finest meats I shall have once again.

He told me that I would receive everything. I also requested that on the day my friend Moshe dies I would like to be called to see his judgment. This was too agreed upon. My soul was immediately put into the world of imagination, and I found myself enjoying all of the good of the world. I was given whatever I asked for. This continued on for a while.

Six months ago, while taking pleasure in my fruit trees, I found myself in the same illuminated place. Someone came to me and said, Moshe your friend is now being judged in the heavenly courts. I have come to fulfill your request to see his judgment. I found myself in a place illuminated in light blue and pink. Moshe stood there in front of the heavenly court, before three rabbis. He was trembling. A while later the three opened their mouths and said, you cannot enter the Garden of Eden until you go through six months of hell. When Moshe heard this he burst into heart wrenching tears. Immediately a few black characters came and took him away.

I was quite troubled from all I saw and I asked to see Moshe's reward even just for a moment. This too was agreed upon. Immediately I was returned to my place in the world of imagination. I found myself enjoying my fruit trees and I forgot all about Moshe and his court case.

This morning I found myself in the illuminated place and someone came to call me and said, today Moshe is arriving in the Garden of Eden. You have been given permission to look at Moshe's reward for one moment. Afterwards you must return to your place and your lusts. He took me to a place that I cannot describe and I saw Moshe, sitting by himself, without any land or horses, gardens or grassy areas, his face shining like the light of the sun. My soul understood that I was looking at him and seeing spiritual matters that were beyond me. I saw him taking pleasure in spiritual matters that had no manifestation in the lust of humans. I took great pleasure seeing him happy and spiritually satisfied. I understood that all of my lusts and enjoyments were nothing compared to his spiritual pleasures that Moshe was enjoying. I understood that I would never be able to take pleasure in these spiritual pleasures.

A moment later I found myself in the illuminated place. Someone stood next to me and told me that the promise had been fulfilled. I had seen a moment of reward. Go back to your place and enjoy forever. I begged him to see another moment of Moshe's reward but he told me that I had no permission for I was a gentile and the spirit of a gentile is not allowed to see the hidden good that is meant for the Jewish people. Enjoy what you saw and return to your place. I cried and begged for I had done so much good to so many Jews. Please I said, the kindnesses I did shall be my merit now. I was told that I am not allowed to go see Moshe. Yet there are many Jews who bless you and remember your kindnesses.

I will allow you to see Moshe and his reward on one condition. You must agree to go down to the world, enter the body of a human and tell the Jewish people what you have seen and in the merit of those Jews getting inspired you will be able to ask for one more moment.

Rabbi, I have entered the body of a woman in order to tell everyone all that I have seen. I am turning to you for on my way down to this world I saw the light coming from you and I knew that if I tell you, my request will be fulfilled. The house is filled with people who have come to hear my words and I am now going to see another moment of my friend's Moshe's reward after that I will return to my pleasures and lusts. I have finally come to understand that they are not worth a thing.

When he finished, the woman opened her eyes and she became a person once again. The holy Chofetz Chaim asked his students to please tell people what they saw and pass it on to future generations. After the holocaust Rabbi ElyaLopian came to Israel and told his students this story.

Reincarnated souls in Egypt

He sat silently next to his Talmud with a heavy heart. All of his friends had gotten married and he was terribly lonely in G-d's world. Everyone had just gone home for the day and had nowhere to go.

He was an only child born to his parents later in life, when they died he was left with no one. His rabbi took care of him, yet he wanted to get married and his fortune eluded him.

He was so upset and he prayed to G-d to help him. G-d is the father of all orphans and he prayed to G-d to help him and send him a salvation. While praying and crying a Jew walked in and asked him for his name. He then handed him a letter and said, I am from Egypt and I have come to Tzfat, your city, in order to merit seeing the face of the holy Kabbalist, Rabbi Yitzchak (the holy Arizal) whom we have all heard of. I have come to receive his blessing. When I left I met your uncle, your mothers brother and he said to me, you are going to Tzfat, please take this letter to my relative who studies in a Yeshiva there. I shall pay you.

I have arrived here and I sat down to eat a meal for I was hungry, yet I felt that I had to fulfill my promise and give you're the letter. I shall now return to my hotel, said the man, for I am quite tired. When he left the young man opened the letter and saw that his cousin was to be wed in Cairo, he was invited to come and participate in the wedding. The uncle promised to pay all travel expenses.

They young man debated if he should accept his uncle's invitation. He decided to go ask the holy Rabbi Yitzchak what to do. He came to the rabbi and requested of him to please show him the right way. Shall I travel to Egypt or shall I stay here. I know that it is forbidden to leave

Israel for no reason, especially to travel to Egypt is forbidden. Maybe, said the young man, I shall travel and find good fortune, maybe I will find my future wife? The rabbi told him, go and G-d will send success your way and you shall find a wife as your heart desires. The young man was brave and decided to ask the rabbi if he will return to Israel, the holy land. The rabbi told that six months after he gets married he will return to the holy land with a dowry of six thousand dinars. Do not ask me anymore, said the rabbi for G-d's ways are hidden. I have not answered you in order for you to understand that you must make haste to Egypt.

The young man joined a caravan headed to Egypt and arrived in Egypt. His uncle received him warmly and told him to reside with him for as long as he desires.

The day of the wedding arrived and the young man came along to celebrate. The men were on one side and the women on another. The young man lifted his eyes up and saw a young woman full of grace. The minute he laid his eyes upon her, she conquered his heart and senses. His soul became excited and he was oblivious of the celebrations surrounding him. Every once in a while he would lift his eyes up and see her staring at him. He looked down and when he looked up again he saw her looking down as well.

The young man couldn't resist, he asked his uncle who she was. Tell me, who is this girl that has found favor in my eyes, if this is the will of G-d I shall marry her and merit a life of happiness and peace. His uncle told him that she was the daughter of Rabbi Yaakov the merchant and G-d willing tomorrow I shall speak to him about you. G-d creates matches and His will shall prevail.

The young man returned to his uncle's home and could not fall asleep. He cried out to G-d and said, please G-d, You are the father of orphans and the judge of widows, accept my prayers and have mercy on me and give me this young woman for my heart has been conquered. Please put an end to my troubles and my loneliness. The young man cried and prayed until he fell asleep.

The next day his uncle returned at noontime and told him that he knew it was heaven sent that you were invited to my daughter's wedding. I

knew you would find your happiness. You shall know that the young woman's father said that his daughter's happiness is his own, yet he has a condition. You must continue to learn Torah and be supported by him. He will also give you a dowry of six thousand diners that will be yours at the wedding. He requests from you to please stay in Cairo and make sure the dowry is not taken anywhere.

The young man accepted the conditions and thanked G-d for his salvation, "I will give thanks to Him for He has answered me and He has become my salvation for this is the day that G-d has made, we shall rejoice and be glad in it, "*odecha ki anisani vatehi li leyeshua, zeh hayom asa Hashmem li nagila venismecha bo*".

They met in her father's home and talked. The minute they began to speak their love for each other grew. They got married and their love was so intense that they could not even separate from each other for even a moment. He sat in their home and studied and enjoyed her company. He never left the house except for prayer alone. Every morning when he came home from the synagogue, his wife would prepare breakfast and they would sit and eat it together. Their love and passion for each other as great as the day they were wed. The days and months came and went and their love never ceased for a minute.

Six months later, he got up early and went to pray. When he returned home his wife was still sleeping. She had not awoken as usual. He opened the door quietly and saw her sleeping. He decided not to wake her. He thought he would let her sleep a little longer and gain her strength. A few hours later he saw that she was still asleep. He went to the room to wake her. Her body was cold. He understood that she had died in her sleep. He cried and screamed so loudly that the neighbors heard. Everyone was screaming. They all left their duties and began to prepare for her burial according to Jewish Law. He followed them brokenly.

After the seven days of mourning he approached his father in law and said, you know how splendid our love was, the great love has now turned into great sorrow. I cannot find my place in this city anymore. I shall go back to Tzfat and return to my Torah studies and to my yeshiva. I

shall calm down and find comfort. Please take the dowry money back, said the young man. The father cried and said, I always knew that you were a righteous man and how wonderful was it that your love was so special. Go to Tzfat as you wish and please enter the home of Rabbi Yitzchak and ask him why G-d has done this to us. Please send me the answer and the dowry money is yours for I know that my daughter would have wanted you to enjoy the money in return for the great pleasures you gave her in her lifetime. Take the money and may G-d be with you.

The man parted from his father-in-law and arrived in Tzfat. He approached Rabbi Yitzchak and said, I always knew that you were a holy man of G-d, and that your words were trustworthy, yet now I am oh so bitter, for G-d's hand has smitten me. everything that you predicted happened. I have now returned to Tzfat six months after my marriage with a dowry of six thousand diners in my pouch. I shall come to you for an explanation.

The rabbi told him the following; Give honor to the G-d of Israel for He is the truthful G-d. he is faithful and does no wrongdoings for he is righteous and straight- "*El emunah ven avel tsaddik veyashar hu*". G-d acts according to one's actions and pays him accordingly. Now please be quiet and hear the words that will enlighten you.

Many years ago there were two business partners who had enough sales in there store to finance both families honorably yet they were not wealthy. One of the partners had children and the other one did not. The woman that had no children was jealous of her friend. Why did she merit children and I did not, she thought bitterly? Why is my womb dry and empty? She told her husband that his partner stole money from him without him noticing. Her husband said, my partner is honest in his ways, why do you say negative things about him? She said, we do not have children and our wages are just enough to barely cover our expenses. Your partner has many children. How is it possible that he manages? The answer must be that he steals some of your money in order to finance his big family. Her husband did not believe her yet the poisons words that she continued to repeat began to make their way into his heart. He began to doubt his friends. One day while balancing

the books he said to his friend, you steal money. His partner was hurt and said, if you call me a thief than I want to stop the partnership. Give me my part of the business and we shall separate. He said, yes we shall separate, yet I will take three-quarters of the business and you will take a quarter, for you have stolen money. Their fight escalated and they decided to go see the rabbi. The rabbi told them that as long as there are no witnesses to the theft than the business must get divided equally. They divided the wealth and separated. The barren woman could not cease her jealousy. She decided to entice her husband to take revenge against his former partner and tell the government that he had lied and not paid taxes. This is exactly what he did. The king's men jailed him for six months and when the time came for him to stand before the judge he was given a punishment. He had to pay a penalty of six-thousand Egyptian dinars.

Years went by and the two of them died. They were brought before the heavenly court and they were judged for their deeds. One of them was told to return to this world in order to rectify all of his sins and the bad deeds he committed between man and between him and G-d. the other man was told to return to this world in order to rectify the terrible injustice he had done when he handed his friend over to the government officials. You are the partner who came down to this world in order to rectify your sins. The wife G-d gave you was your partner who had to give you six months of pleasure for he had caused you six months of anguish when you were jailed in the previous lifetime. The dowry you received was the exact sum of money that you lost when you paid the penalty to the gentiles. Your partner from the previous lifetime finished his duties and has now returned to the heavenly courts to stand trial for the rest of his deeds. You will G-d willing live a long life and rectify all that you had damaged in your previous lifetime. And now, do not be afraid. Return to your studies, and soon you shall find your wife who will, together with you build a beautiful Jewish home.

Reincarnated Souls in Tzfat

It was a typical winter day the dense clouds in the heavens seemed to be ill at ease with the sun, it did not let its rays penetrate and shine on the cities homes, to warm its inhabitants. Occasionally when the clouds blocked the sun completely and seemed to rule the heavens a ray would pierce them and spread its light happily, as if to say, I have not forgotten you my beloved people.

Unnoticed by the people who filled the noisy street, a young boy of about fifteen made his way among the houses, he frequently had to lean against the walls in order to rest lest he collapse from exhaustion. He had come from far away in order to fulfill his dream and his oath that he had made to his parents in Spain. The land of blood.

He remembered well the terrible and bitter day. The day the inquisitors broke into his parents' home and dragged them in chains to their infamous cellar. There they were tortured till the verge of death, tried and sentenced to be burned at stake. Their crime being: secretly practicing Judaism. When he saw that they were about to be taken he hid in an attic under the roof. The place his parents had renovated for him, just in case they got caught. They had repeatedly told him, "our dear son, know that we are Jews, we will practice G-d's commandments secretly until we are deemed worthy to escape from this land. You shall always know that if our secret becomes known, and the enemy captures us they will drag you to a monastery and force you to renounce your religion. Therefore, we have prepared this secret place for you to hid in. shall you merit escape the claws of these barbarians, go to Tzfat- a city in the Holy Land. Many of our brethren are there. You will grow there in Judaism and be a true son to our nation. Faithfull to our ancestor's traditions". He obeyed them. The secret place had proven itself. While the men of the religion of "love, compassion and mercy", completely overturned the house in order to steal their property, the boy crouched in his hiding place. He was careful not to move a muscle or to make a single sound. When the monks finished their task and left the house bearing their loot. When night fell he silently slipped out the window

overlooking the garden. He leaped onto a tree and grabbed hold of a branch that was near the fence and then jumped to his freedom. He had been traveling for almost a year and had just arrived in Tzfat, thus fulfilling his dream.

While traveling he had stayed in guesthouses that the Jewish communities along the way had set aside for the poor and homeless. The trustees of the communities gave these guest houses an allotment of food. While eating the poor would discuss Rabbi Avraham Angel of Tzfat. He was known to be a merciful man caring for all the downtrodden and bitter souls. His home was open wide to the poor and impoverished.

Immediately, upon his arrival in Tzfat, the boy arrived at Rabbi Angel's home. He inquired where the Rabbi's home was and while walking he was imagining his arrival and the end to his suffering. In the midst of these thoughts all he arrived at the Rabbi's home and knocked on the door. A girl of about eleven opened the door. The boy asked, "where is Rabbi Avraham"? she answered, "my father will be home shortly, his lecture in the Yeshiva (hall of study) shall be over momentarily. He will then return home in order to eat lunch and prepare tomorrow's lecture". While she was speaking, Rabbi Avraham's wife entered the room and invited him to wait in the study until the Rabbi returned. The boy accepted her invitation relaxed himself on the couch and dozed off in comfort. Hardly any time had passed when the Rabbi's wife awoke him with a tray of cookies and a hot drink. He truly appreciated this. He contemplated the various gold and silver ornaments that sparkled in the corners. He had been told that Rabbi Avraham was rich, but he also knew that he was richer in Torah and had a giving and loving heart. More than anything else the boy found himself being drawn to the large windows, in which through them he looked out upon the city and saw the narrow alleyways and quaint houses. This was the city of Tzfat his parents had dreamed of.

He remembered himself as a young boy, going with his father to the synagogue on the holidays. The synagogue was located in a cellar which was located under the neighbor's workshop. There the congregation would gather to pray. Since he had had no teachers to instruct him he

was unable to understand the prayers that were chanted in Hebrew yet he was able to understand the conversations that took place once the prayers were over. Everyone there yearned to escape from the land of imprisonment and death. Tzfat was a magic word upon their lips. The boy remembered all that they had said. He was worthy to arrive at this Holy City and be in the home of this Rabbi.

This is Tzfat of in the year 5328 (1568). Our story takes place in Tzfat, busy with people. For the Jews of the exile it was the sages who were the embodiment of holiness, just a few decades earlier, Tzfat was but a small town tucked away under the mountain slope, with a small Jewish population. Lately it began to thrive and grow at a rapid pace. The Jews who had fled Spain and the terror of expulsion and the great suffering that came as an aftermath engraved in their hearts. These Jews longed to settle in the city that was near the grave of the Kabbalist, Rabbi Shimon Bar Yochai. He was the author of the Zohar, one of the greatest Kabbalistic works. These people wanted to live in the atmosphere of the Kabbalah and its mysteries. They wanted to do all they could to hasten the redemption. The Jews in Spain who had remained faithful to Judaism, despite the inquisition and the fear of the wild beasts who tortured them and burned them at the stake for keeping the Torah and the commandments of G-d, were those who whispered the name of Tzfat with much yearning.

The name of this city brought comfort to their wretched souls. It symbolized a homeland and Judaism, Torah and holiness. They made an effort to come to this city and dwell in this city. A small group of them managed to turn the city into a center of spirituality and economic activity.

Rabbi Yaakov Beraab⁵³² was among those who had immigrated to the city of Tzfat. At the age of eighteen he had been exiled from Castillo. After serving for several years as the Rabbi of Fez, Morocco he went to the city of Tzfat. It was there he established a central court. All Jews recognized his spiritual greatness and the courts authority extended to

⁵³² Rabbi Yaakov Berab came from the city of Maqueda and was a disciple of Rabbi Yitzchak Abuhav. See the response of the Mabit, part one, 41. He wrote the response and the commentaries to the Talmud, tractate Kiddushin (Venice 1673) he died on the first day of the month of Iyar 1546.

the Jews of the East and the Jews of Italy. Even the Jews throughout the rest of Europe honored him and respected him.⁵³³ One of the more prominent members of his court was Rabbi Yosef Caro.⁵³⁴ The latter was only four when his parents were expelled from Spain and traveled to Portugal, and from there he traveled to Constantinople, the capital of Turkey.

In Constantinople and Adrianople, where he lived after his marriage, he studied and taught both Jewish Law and Kabbalah. The group of scholars who gathered around him joined him when he went to Tzfat. A second prominent member of the court was Rabbi Moshe MiTrani,⁵³⁵ a son of parents expelled from Spain. He was born in Salonica and traveled to Tzfat as a young boy. There he completed his Torah studies and was ordained by his great teacher, Rabbi Yaakov Berab. Two of his most outstanding associates were Rabbi Shlomo Alkabetz and Rabbi Moshe Cordevero, both great Kabbalists in their own rights. The latter opened a Yeshiva in Tzfat for the study of Kabbalah. Many of the scholars of Tzfat, both of the first and second generation of those exiled from Spain joined his Yeshiva. The crowned him with the title of the greatest Kabbalist of the generation.

Many of the immigrants, were famed Torah scholars, opened businesses that contributed to the development and the economy of the city. They devoted all their time to the study of the Torah, a commodity more precious than jewels. Their trustworthy clerks handled the day to day operations of the businesses. These Rabbis who were merchants as well, had a desire to combine business and charity provided for the many widows who managed to escape the valley of death" –Spain. Many other women whose husbands studied Torah amidst crushing poverty were

⁵³³Avkat Rachel, sections 17, 206; Response of Rabbi Moshe Isserles, section 43.

⁵³⁴Rabbi Yosef Karo was the author of the popular work on the Jewish Law, ShulchanAruch. Born in Spain in 1488, he was exiled with his family from Spain to Portugal and in 1492, he was exiled to Constantinople, the capital of Turkey. After the death of Rabbi Yaakov Berab he served as the head his court in Tzfat until his death on the 13th of Nissan 5335-1575. He wrote many books; Beit Yosef on the Turim (Venice 1559), KesefMishneh on the Mishna Torah (Venice 1576), Responses Beit Yosef (Salonica 1598), Responses Avkat Rachel (Izmir 1795) and MagidMeisharim.

⁵³⁵Rabbi Moshe MiTrani, was known to all as the Mabit. And acronym for his name. born in 1500, died on the 21st of Nissan 1580. He was a colleague of Rabbi Yosef Karo. He was a leader in Tzfat and took his place at the head of the court after the death of Rabbi Yosef Karo. His books include; KiryatSefer- a book that explains the sources (Venice-1553) of the Mishna Torah, Beit Elokim-sermons and talks, Responses of the Mabit (Venice 5389-90 – 1630)

assisted by them as well. In order to benefit them they opened workshops for weaving and knitting. These women worked there and were able to support themselves and their families in dignity. Even though altruism and philanthropy are not thought of as being profitable, these enterprises rapidly succeeded. They exported products of superior quality and exceptional beauty to distant lands such as Turkey and Egypt. This was Tzfat at the peak of its splendor. This young boy sat there looking out the window deep in thought.

The lad was immersed in his thoughts when Rabbi Avraham entered and extended his hand to his young guest, with the traditional blessing on his lips, "blessed is he who has arrived". his smiling face radiating peace. His face showed signs of premature aging and suffering. This had been Rabbi Avraham's lot in life. He didn't remember his birthplace, Spain. He and his brother, Moshe had been young when they fled. His father Mordechai, was a precious stone merchant had sewn a small fortune into their clothes and smuggled them out of Spain to Rome, there he stayed temporarily until he reached the Holy Land. With this money he managed to support many families that had fled, leaving behind their homes and possessions. They had faced in unequivocal choice, convert and live in Spain as Christians or leave with only the clothes on their backs. Tens of thousands choose exile. They left their properties in the hands of the Dominican Monks. They held their heads high with pride and did not abandon the Torah and their faith.

They publicly sanctified G-d's name. they found no peace in their travels. At every juncture they were attacked by savages who attempted to murder them. They tortured them and said: "your fathers killed our savior". Nature took its toll. The snow and the freezing weather killed many of them. As they wandered they endured these tribulations declaring the oneness of G-d, and accepting upon themselves the yoke of heaven. they wept bitter tears over their lot, yet their hearts were faithful to the G-d of their forefathers and His commandments. Moshe and Avraham were raise amongst this atmosphere of charity and kindness. Their father died while still in exile. They inherited from him his fortune and also his admirable character traits. They hastened to immigrate to the city of Tzfat, where they studied Torah with the great

Rabbis and scholars of the city. They opened their homes and hearts to all of the poor and needy. Their trustworthy clerks handled the daily operation of their businesses, hereby enabling them to devote themselves completely to their studies: Talmud and Jewish Law in the hall of study of Rabbi Yosef Caro and Kabbalah and its secret doctrines in the Yeshiva of Rabbi Moshe Cordevero. In spite of his greatness in Torah and considerable wealth, Rabbi Avraham's life was full of suffering and misers. His beloved wife Esther did not bear him a child. For many years he felt bereft, constantly praying to the G-d of Abraham, Isaac and Jacob that he may be find worthy of having a child. After many years of unrequited hope, he established a Yeshiva. Many young men were drawn there from the Holy Land and the exile. In the Yeshiva he taught them Torah. they drank thirstily from the Torah that he taught. He also built a dormitory and provided for all their needs. He was their father providing for them physically and spiritually.

After many years, it seemed that the G-d in heaven, had responded to his prayers. He blessed his wife with a pregnancy. Rabbi Avraham was overjoyed and prayed: "I beseech you G-d, grant me a son who will follow in my footsteps, inherit my Torah and property and become the head of the Yeshiva that I have established". When his wife bore him a daughter he was happy to have a child and consoled himself: "my daughter will grow up and I will marry her to a Torah scholar- one of the best students from my Yeshiva, who will take my place in the Yeshiva and in my business". He raised his daughter according to Torah and the way of G-d, he took her with him to the Yeshiva so that she would see the students at their studies. The love of Torah and its students would enter her heart while she was yet young. The Rabbi's efforts bore fruit. His daughter grew beautifully in her studies and behavior. When the girl was nine years old, his wife became ill, never to rise again from her sick bed. She suffered for a year silently, bearing her pain, while he watched this all with great pain in his heart. Despite the doctor's efforts to save her, she returned her soul to her creator. Rabbi Avraham and his daughter were left alone in pain. A year later he married a righteous widow whose heart reached out to all those in pain. Her compassionate hands were open to help all.

Rabbi Avraham's happiness was not complete. Several months had passed since he remarried, yet the image of his first wife remained engraved in his heart. His love for her did not diminish. Her loss cast a cloud of gloom over his fortune and wealth. His face bore the traces of his suffering. Despite all his sorrow and pain he greeted all those who came to talk to him with a smiling face.

When Rabbi Avraham asked who he was from where he had come from and the youth answered, "My name is Efrayim. I have come here from Madrid, Spain to fulfill the wishes of my parents who were burned at the stake because they were faithful to the G-d of Israel and His Torah. I have no relatives and no protectors in this city, therefore, Rabbi, please accept me into your Yeshiva, as a kindness to my holy parents.

Efrayim noticed the tear rolling down from the rabbi's eye and realized that his words had indeed touched the rabbi's heart and that he would fulfill his request. The rabbi called one of his students and said, "Take Efrayim with you to the yeshiva. He will live there with you. study with him two hours a day until he can read the prayers in Hebrew and understand them perfectly". To his students the rabbi's words were like a command. Efrayim accustomed himself to the Yeshiva and became one of the students. After a month Rabbi Avraham inquired about Efrayim's progress. To his sorrow he was told that Efrayim found it very difficult to study and that it would take years until he could understand the Bible and the prayers in Hebrew. He would never become a scholar. The rabbi called Efrayim and said, "Not everyone can achieve great levels in Torah study. You may continue to live in the Yeshiva however you must find work in order to support yourself and eventually your wife and family". Efrayim saw the truth in the rabbi's words and responded, "My holy rabbi, I do not want to receive charity, and if I cannot be a student in the Yeshiva I would be happy to serve the students and to be responsible for the cleaning and upkeep of the Yeshiva building. In exchange for this I would like to live in the Yeshiva". The rabbi agreed to this and agreed to pay him a small monthly salary for his work.

Two years after Efrayim had been accepted into the Yeshiva, a tragedy befell Rabbi Avraham and his friends. Rabbi Moshe Cordovero, their beloved teacher, who taught them the secrets of Kabbalah, passed

away. Their rabbi was only forty- eight years old. They had anticipated to benefit from the light of his Torah for many more years and now his life was cut short. Rabbi Avraham was inconsolable. He spent much of his time alone, reviewing the teachings of his master. However, he did not neglect the Yeshiva and his lectures. The man students he had continued to drink thirstily from his Torah that flowed like water from a spring.

The day came when Rabbi Avraham was told that a new Kabbalist and miracle worker had revealed himself in Tzfat. His name was Rabbi Yitzchak Luria.⁵³⁶ He had been living in Tzfat for about one year since emigrating from Egypt.

His choice students praised him and spoke about his many miracles. Rabbi Avraham's standard response always was; "I will not exchange my teacher and Master Rabbi Moshe, may his memory be a blessing, for another. There is no man on earth who could take his place as a teacher of this precious wisdom. if you wish, go study with Rabbi Yitzchak. I will continue to learn and review the Torah that my holy teacher taught me". One day, Rabbi Avraham head his friends reviewing a lecture that Rabbi Yitzchak had given on the profound subject of the ten Divine numerical counts. He said to them, "In my opinion, this contradicts what we have learned from Rabbi Moshe, of blessed memory". Out of zealousness for his late teachers honor he went to see Rabbi Yitzchak. He said, "What you have taught about the ten higher spiritual counts is not in accordance with what my holy teacher Rabbi Moshe Cordovero taught".⁵³⁷

⁵³⁶ Rabbi Shlomo Alkabetz was the author of the popular song, *Lecha Dodi* –Come my beloved. He studied in his youth in Adrianople. He was a colleague of Rabbi Yosef Karo and a member of his group that immigrated to Tzfat following a mystical vision. (ShneiLuchotHabrit by Rabbi YeshayaHaLevi Horowitz in the chapter of Masachet Shavuot). He wrote many books that have been published; *AyeletAhavim*, on ShirHashirim (Venice 1552). *MenotHaLevi* on Megillat Esther (Venice 1585), *ShoreshYishai* on Migillat Ruth, *Brit HaLevi* on the Passover Haggadah (Lemberg 1863). All of these commentaries written from a mystical point of view. He died in Tzfat in the year 1585.

⁵³⁷ Rabbi Moshe Cordovero was born in Turkey in the year 1522. His parents were immigrants form Cordoba, Spain. (Hence the family name Cordovero). He died in Tzfat in 1570. He was a disciple of Rabbi Yosef Karo. He studied Kabbalah with his sister's husband Rabi Shlomo Alkabetz. He published many books; *SeferHagrushim* (Venice 1601), *TehillahLeMoshe* (Venice 1587), the complete edition *Pshemishel* 1892. *OrNeerav* (1587), *TomerDevorah* (1588), *PardesRimonim* (Salonica), *Shiur Komah* (Warsaw 1863), *ElimahRabati* (Brody 1889).

Rabbi Yitzchak silently listened to all that was said. He then said, "Rabbi Avraham, the soul of your teacher Rabbi Moshe has accompanied you here today in order to show you the path of light. His soul has said to me, "Tell my disciple, Rabbi Avraham, that his understanding of my teaching is mistaken. Rabbi Yitzchak, your explanation of the ten higher spiritual counts is correct. If my disciple does not believe you, tell him to go to my home and ask my wife for my copy of my work, PardesRimonim. On the margin of page thirty I wrote an explanation that is identical to yours. Now go to your master's house and you will see that his explanation there matches my teachings.

Rabbi Avraham hurried to his late teacher's home and found the commentary written on the book's margin. Everything written was identical to the teachings that Rabbi Yitzchak had taught. He trembled greatly and said, "I know now that he is a holy man of G-d, whose teaching are indeed trustworthy". He joined his friends when they went to hear Rabbi Yitzchak teach the secret doctrines of Torah. He recognized his greatness in Torah, saw the wonders that he performed, attached himself to him and loved him. Within a short time, all of the residents and scholars of Tzfat saw Rabbi Yitzchak's greatness. They called him "The Ari" – an acronym for Adonenu (our master) Rabbi Yitzchak.

Another year passed and Rabbi Avraham's daughter turned fourteen. Her father said to her, "My dear daughter, you know that you are my fortune, my hope and my comfort in life. I intend to find you a husband who will protect you and be good to you. When I see this I will be happy. G-d willing I will yet hold your children, my grandchildren on my lap. Tomorrow one of my best students will come to our home. I invited him to eat breakfast with us. If he finds favor in your eyes, tell me. Maybe G-d ordained this, and both of you will get married. If he does not find favor in your eyes. Do not hesitate to tell me. I do not want to force anyone upon you". She lowered her head modestly and gracefully and responded, "I shall do as you have said". At night the girl spent her time musing with pleasure about the good fortune that may befall her the next day. She fell asleep. She dreamt that her mother was standing before her expressionless. She said, "You shall know my daughter, that

the man who is destined to be your husband, is Efrayim the attendant in the Yeshiva and no other. Your life is at stake if you marry someone else". She awoke in the morning listless and dispirited. The young man joined them for breakfast. She saw that indeed he was quite handsome yet she was disturbed by her dream. When the young man left and her father asked her what she thought about him, she responded, "I am not interested in getting married; it would be best for me to stay at home. Her father, thinking that she probably did not find this young man suitable, said nothing. He thought that he would find another young man whom she would be interested in. Several weeks later, her father approached her again and said, "My daughter, tomorrow I will bring another young man home for breakfast. Maybe he will find favor in your eyes, I will then rejoice with you". By then she had forgotten her dream, so she responded as she had done the first time, "I will do as you say". Her mother appeared to her in a dream that very night. Her mother's face was burning with anger. She said, "My daughter, I told you that Efrayim is destined to be your match. If you marry someone else I will strangle you. She stretched out her hands to her daughter's neck. The terrified girl screamed with all her might and awoke drenched with sweat. Her father heard her scream. Frightened, he asked her, "My daughter, why did you scream?" Weeping, she told him of her dream, how she was terrified that her own mother would strangle her. Her father calmed her down. "My daughter, do not be terrified, you know that the holy Ari lives in our city. Tomorrow morning I will go to his home and tell him your dream. He with his great wisdom, will do all that is in his power to turn your dream into an omen of good fortune. Do not worry, you will marry the scholar of your choice and we will rejoice together. Go back to sleep and do not fear. I will make sure to accomplish this first thing in the morning. She went back to sleep.

Rabbi Avraham rose early in the morning and hurried to the holy Ari's home. He said to him, "Rabbi, the time has come for my daughter to be wed, I want to find her a husband". The Rabbi said to him, "Efrayim, her destined soulmate is in your Yeshiva, wed her to him". Rabbi Avraham was quite perplexed and said, "Holy Rabbi, I wanted her to marry a scholar who will eventually take my place in the Yeshiva.

You know that Efrayim does not fulfill these qualifications". The rabbi said to him, Efrayim is righteous and G-d fearing. Quickly we your daughter to him. G-d has ordained this. Rabbi Avraham left the Ari's home in a tempestuous mood. When he returned home he found his daughter waiting impatiently. He said, "you know how much I want to marry you to a scholar who will inherit my place in the Yeshiva. However, the ways of G-d are mysterious. Our G-d in heaven, in his infinite wisdom, takes care of all men and gives each and every one exactly what he deserves. The Ari told me that G-d has decreed for you to marry Efrayim, as your mother has wished". His daughter said, "Dear father, your will is holy to me. I will honor it. All the more so because it is G-d's will as well. Do not be concerned, propose me to Efrayim and I shall marry him. pray to G-d that I shall merit to give birth to scholars whose Torah will give you joy and support you in your old age. They will eventually head the Yeshiva that you have founded". The Rabbi called Efrayim and said, "You are now eighteen years old, our sages have stated that you have reached marriageable age. are you now ready to establish a home in the midst of the people of Israel?" Efrayim answered, "Yes, my holy Rabbi. I am ready." The Rabbi than asked him, "Are you willing to take my daughter as your wife?" Efrayim felt faint. He considered the matter and said, "I will consider myself unbelievably fortunate to marry your daughter. She is known to all as a woman of valor. I would be honored to become your son-in-law. The merit of my parents must be following me. how else is it possible that such fortune is my lot"?

That same day Efrayim and Rabbi Avraham's daughter got engaged. They got married three months later. All of the city's scholars and rabbis attended the wedding. Rabbi Avraham gave his daughter a large dowry, a beautiful well furnished home. He also gave her gold and silver jewelry. Their marriage document was written according to the regulations set by the rabbis of Spain and France. Rabbi Avraham's daughter was a loving wife to Efrayim, whose heart's desires were sacred to her. She fulfilled his wishes with a whole heart.

The day came that Rabbi Avraham's daughter told her that she was expecting a baby. Rabbi Avraham was overjoyed and hoped for a

grandson who would be a comfort to him in his old age. He would, G-d willing take his place at the Yeshiva. When his daughter went into labor, the midwife said, "Hurry and call a doctor, the baby is large and lies across the womb. The only way that she can give birth is with a cesarean section". They quickly called the doctor. Rabbi Avraham ran to his Yeshiva, gathered his students, and said, "My daughter who is in labor is in danger. Let us cry before G-d and plead to him to have mercy on her and her baby." They opened the ark, prayed, cried and recited Psalms. The Rabbi cowed to give charity to the poor and begged G-d for help.

While he was crying a messenger arrived and said, "Rabbi you can cease your prayers. Both the mother and child have passed away." Rabbi Avraham fainted and his students hastened to assist him. The Rabbi cried bitterly at his only daughter's funeral. His students had to support him lest he falls. The entire city talked of nothing else and they all wept bitterly.

When they returned from the funeral Rabbi Avraham and his son in law Efrayim sat together and observed the seven days of mourning. His terrible pain caused him resented Efrayim for he felt that he was the cause of the evil that had befallen him. His son in law was like a thorn in his eyes and a burr in his side. The days of mourning ended. Rabbi Avraham said to Efrayim, "The house you live in and the entire dowry that I gave to my late daughter must now be returned to me. when I gave you all of this I stipulated in the marriage contract that its implementations shall be in accordance to the regulations of the sages of Spain and France. Their ruling is, for the daughter to die childless, her dowry is to be returned to her father or relatives. Get off of my property! Leave my home! My pain increases sevenfold when you are in my presence. Efrayim refused. "My holy Rabbi, I feel both your pain and mine. However, I do not have to obey you with regards to this matter. When your daughter died, she had already borne me a child. True he passed away but he is still my child. The property is mine by virtue of him.

The argument intensified. They decided to go to the Ari's home and ask his opinion. His decision would be binding. The Rabbi received them and listened carefully to what they had to say. He said to Rabbi Avraham,

"Follow my advice, and let Efrayim keep every single penny of the dowry. If you want anything of your daughters as a keepsake, pay him for it. This will ensure that your daughters soul will rest in peace." Rabbi Avraham trusted in the Ari and he did what he said. Efrayim went home and Rabbi Avraham remained in the Ari's home and wept over all that had befallen him.

The holy Ari consoled him and said, "Pay close attention to all that I will tell you." Rabbi Avraham listened intently and the Ari began; "Many years ago in Spain, there lived a great scholarly G-d fearing, pious and righteous rabbi. He headed the city's rabbinical court and provided justice for the poor. He performed many deeds of charity and kindness. A very wealthy man from that city married a woman who wanted his money. The large sum that he had obligated himself to in the marriage contract. She constantly insulted her husband and treated him terribly. The rich man went to the rabbi and complained to him about his wife's conduct. The rabbi summoned her to tell her side of the story. She wept and said, "I is all my husbands fault. He is rich he constantly shames and humiliates me.' her crocodile tears wound their way to the rabbi's heart and he believed her. He rebuked the rich man, "Your wife is not a slave, treat her with respect as an equal. Honor her as you should and live with her in tranquility."

They returned home. She continued to insult him and treat him miserably. The man suffered in silence. Despairing of ever receiving any help for the rabbi. For he saw that the rabbi was on his wife's side. Eventually the woman became pregnant. She continued to fight with him. finally, she jumped up and down in front of him and deliberately miscarried. The shocked man ran to the rabbi and cried, "See what my wicked wife has done"! The man told the rabbi all that she had done, the rabbi answered, "Wait until your wife recovers and both of you return together. Then I will be able to hear what it is that she has to say and then I will know what to do". When the rich man returned to the rabbi with his wife, the rabbi asked her, "Why did you do this"? She lied, "He struck me on the stomach and that brought about a miscarriage". The rabbi believed her and said, "The best course of action is for the two if you to part". They both agreed. The woman than said, "I want a divorce

and the money of the marriage contract as well". The man answered, "I will not pay that money for it was instituted for a woman whose husband divorced her without cause. This money was not meant for someone like you. you tortured me and deliberately miscarried". The rabbi believed the woman and ordered the rich man to pay the large sum of money.

"G-d watches over his world and repays those who steal, you are all reincarnated souls of these people", said the Ari. "You Rabbi Avraham, are the righteous rabbi. Because you continuously sought to do good in your previous lifetime and in this lifetime as well, you have merited Torah and wealth. Your daughter was the reincarnation of the rich man's wife who you helped to exploit her husband and unlawfully collect the sum of the marriage contract. You had no other children for your purpose when you returned to this world was to rectify the evil that you had caused. Efrayim is the reincarnation of the rich man. your deceased wife whose spirit knew all this came to command your daughter to marry him in order for her to merit rectifying the evil that she had caused in her previous reincarnation. The sum of the dowry that you gave him is identical to the sum of the marriage contract that you ordered him to forfeit. When you gave him the dowry your rectified that evil. She gave him months of grief and pain in the previous reincarnation. During this lifetime she honored him and loved him therefore in spite of you prayers, tears and many acts of charity, she died for she had come to this world in order to remedy all that she had done. Her death early on in her life was not in vain. The soul that she deliberately miscarried in her previous reincarnation is the soul of the baby that caused her death. You re a scholar and know our sage's words well, "Measure for measure". These are G-d's calculations. All of this came from G-d. He is the one who orchestrates everything.

Rabbi Avraham Angel heard this and understood it all and found comfort. He believed in G-d and trusted the Ari, his servant. He returned home and called Efrayim and said, "I know realize how great and mighty our G-d is". There is no limit to his wisdom He has brought all of this upon us for our ultimate good. G-d did this in order to cleanse our souls from every blemish and sin. Now my son lives with me and I will teach

you G-d's Torah, for its worth is above all. Efrayim sat before him and studied G-d's Torah from his mouth, but the words did not penetrate his mind. Upon his return home he forgot all that he had studied. Rabbi Avraham took him to the Ari's house and said, "Holy rabbi, I wish to do a kindness with my daughter and to teach Efrayim G-d's Torah. I want to do this for his benefit and for her benefit. I am disappointed that all of my efforts have been ineffective and in vain. The Ari said to Efrayim, "If you truly desire to study G-d's Torah you must rectify the sins of your previous lifetime. In that lifetime you slept with a gentile woman. as long as this stain is not removed form your soul you will not be able to absorb G-d's Torah. for the Torah is pure, perfect and has the capability of restoring one's soul.⁵³⁸ The Ari gave him spiritual exercises⁵³⁹ which Efrayim preformed faithfully. G-d opened Efrayim's heart with Torah and wisdom and he grew in Torah and good deeds. Rabbi Avraham gave his property to Efrayim and appointed him to be the head of the Yeshiva. G-d was with Efrayim and he brought comfort to Rabbi Avraham's soul.⁵⁴⁰

Reincarnated in Jerusalem

It was afternoon and in the study hall the kabbalists were standing in the Mincha prayer, submissive and solemn. Leading the prayer was their

⁵³⁸ShivcheiHaAri, Benayahu (Machon Ben Tzvi 1967) page 113

⁵³⁹Rabbi Yitzchak Luria was born in Jerusalem in the year 1534 and died in Tzfat in the year 1572. He was raised in Egypt and studied Torah with Rabbi David Ben Zimra, the Radvaz. He also studied with Rabbi Betzalel Ashkenazi. He immigrated to Tzfat in the year 1569 and became well known after the death of Rabbi Moshe Cordovero. The Ari taught his students Torah orally. He wrote no books. His students, primarily, Rabbi Chaim Vital, recorded his teachings. Many incorrect statements have been made in his name. therefore the Chida warns all not to trust any books that have been printed in his name with the exception of the ShemonaShearim (Hahakdamot, MaameriRashbi, Maamarei Chazal, Pesukim, Hamitzvot, Hakavanot, RuachHakodesh, Hagilgulim) edited by Rabbi Shmuel Vital and the book SeferEitz Chaim, SeferMevoShearim and the SeferOtzrotChayim (Shem Gedolim, part 2, final document).

⁵⁴⁰ShivcheiHaAri, page 172.

Additional footnotes:

10. Tractate Avot 5, 23

11. Tractate Shabbat 135b.

12. Sota 8b

13. Psalms chapter 19.

14. This spiritual exercisecan be found in ShaaruachHakodesh. (Jerusalem 1912), page 20a.

beloved teacher, the holy Rabbi Gedalya Chayon,⁵⁴¹ who put so much meaning into every single letter and word. The combinations of letters wafted up into the spiritual worlds above and the spheres behind. A boy walked in carrying a basket and without making himself obtrusive, stood in the entrance to the women's section. Waiting for the prayer to end.

The boy had been set on reaching Jerusalem since the morning hours. Jerusalem was his goal in life. Only a few more minutes and he would enter the cities gates. He immediately sought out the Beit El study hall, where the kabbalists of Jerusalem studied the revealed aspects of the Torah as well as the hidden particularly the works of the holy Rabbi Yitzchak Luria⁵⁴² and his disciple, Rabbi Chaim Vital⁵⁴³. Finally, his body practically forced him to sit down and take a brief nap after the long journey.

He took a book of Psalms and began to pour out his soul to the G-d of the Jewish people with one single request in his heart and his mouth. "Please G-d, Rabbi Gedalya, the chief rabbi of the kabbalists, should accept me into his yeshiva as an attendant, for this has been my hope and intentions ever since I made my vow in times of trouble".

⁵⁴¹Rabbi Gedalya Hayon was descended from Portuguese exiles who found a safe haven in Turkey. He was born in Istanbul (Constantinople) and was renowned for his holiness, piety and prayers on behalf of the sick. In 1737 he founded the Hall of Study, "Beit El" for the study of Kabbalah which became a unique center for kabbalists. Died in Jerusalem on the 5th of the month of Av 1750.

⁵⁴²Rabbi Yitzchak Luria was born in Jerusalem in the year 1534 and died in Tzfat 1572. He was raised in Egypt and studied Torah from Rabbi David ben Zimra (the Ridvaz) and Rabbi Betzalel Ashkenazi. He moved to Tzfat in 1569 and became well known after the death of Rabbi Moshe Cordovero. The Arizal taught orally, he didn't write. His students headed primarily by Rabbi Chaim Vital, recorded his teachings. Many incorrect statements have been quoted in his name. Therefore the Chida warns people not to trust any books that have been printed in his name with the exception of "*Shemona She'arim*" (*Hakdamot, Maamarey Rashbi, Maamarey Chazal, Pesukim, Hamitzvot, Hakavanot, Ruach Hakodesh, Hagilgulim*). Edited by Rabbi Shmuel Vital and the book, "*Sefer Eitz Chaim, Sefer Mevo Shaarim, and Sefer Otzrot Chayim*. (*Shem Hagdolim*, part II, final document).

⁵⁴³Rabbi Chaim Vital was one of the greatest kabbalists of his time in Tzfat. He was the primary disciple of the Arizal in the Kabbalah. We wrote his masters teachings. He was born in Tzfat in the year 1543 to a family of rabbis and scribes that had arrived from Calabria, Italy. He was the primary disciple of Rabbi Moshe Alshich in Talmud and Jewish Law. He was renowned for his commentary on the Torah and the Prophets. He served as a Rabbi in Damascus towards the end of his life and died there in the year 1620. His published works include, *Chaim Shenayimon* the Talmud, *Eitz Chaim, Peri Eitz Chaim, Shaarey Kedusha, Likutey Torah, Otzar Chaim, Likutey Shas, Arba Meot Shekel Kesef, Shaar Hakavanot, Shaar Hagilgulim, Shaar Ruach Hakodesh, Shaar Hapesukim, Shaar Halikutim, Shaar Maamarey Rabbi Shimon Bar Yochai Vechazal, Shaar Hamitzvot, Shaar Hahakdamot* and many other works on the Kabbalah.

After the Mincha prayer, the entire congregation of kabbalists dispersed, each man heading to his own home. The boy stood there hesitantly and fearful, wondering how he should approach the great rabbi and make his odd request. Suddenly, Rabbi Gedalya noticed him and turned to him with a smile. "Welcome young man, you seem to be a stranger in the city, perhaps you'll join me and come home with me to eat and rest up from your travels. Please grant me the mitzvah of taking care of a guest. My home is in the courtyard of the study hall. It will not be difficult for you to walk over", said the rabbi. Before the lad could respond, Rabbi Gedalya put his arm around him and they strolled together across the courtyard to the Rabbi's house. Rabbi Gedalya knocked gently on the door and his daughter opened it. When she saw the stranger who had accompanied her father she went back into the kitchen to prepare a cup of hot water and a tray of baked goods for the guest. Rabbi Gedalya sat down at the table and said, "Please feel comfortable. Eat as much as you want. I can see that you have not eaten today although your body seems strong you cannot torture yourself unnecessarily. After all, you know that we are commanded to take good care of our bodies and our souls.

The boy opened his mouth and said, "Holy Rabbi, your wish is my command. One may never refuse a great man like you. Please understand, my master, it is impossible for me to eat with so much emotion pent up within me. I will not calm down until I have said what I must say to you and only then will I have taken a load off my soul".

The rabbi said, "Speak, take your time. I will listen to every single word that you have to say".

The boy replied, "My name is Shalom. I am an orphan. I lost my father. I have come all the way from Yemen. I have been walking for almost two years now. My dream, my goal has been to come to Jerusalem, to your holy hall of study and to serve you and your holy students who study G-d's perfect Torah and its secrets. My poor mind is too weak to understand even the revealed Torah and surely cannot fathom the mysteries of the kabbalah. I have hands, healthy ones, and my body is a solid one. I can do everything you need. I will draw water and I will sweep the yeshiva. I will boil hot water and I will sit in the dust at your feet. In payment, all I expect is a place to sleep in the women's section of

the hall of study and some bread; even if it may be dry, I would like bread every day. I need no more and I desire no more. Please, my master, do not turn me down. Be kind to your slave".

The rabbi hugged him, "My son, perhaps you will take my advice and study in one of the local yeshivas, you will progress in the study of G-d's Torah and you will grow into a man of Talmudic knowledge. I am very happy and pleased to hear you say that you have no desire for wealth and that you are satisfied with very little, but do not deny yourself those basic pleasures. I will take you to my friend, Rabbi Yisrael Yaakov Algazi⁵⁴⁴, who studies with me and I will ask him to accept you into his yeshiva. There you will be able to learn Torah and I am sure you will succeed and become a rabbi".

The boy replied, "My dear master, I thank you very much for thinking that I am suitable to become a rabbi but I know myself. My weak mind does not allow me to understand G-d's Torah and all I ask is to serve those who study the Torah. Please grant my wish. Accept me as an attendant in your yeshiva". As he spoke, tears welled up in his eyes and he said, "My son, I will grant your wish and provide all you needs. Here is the key to the yeshiva. Do whatever is necessary, as you have asked."

The boy fell to the rabbi's feet and kissed him. He thanked G-d for accepting his prayer and granting his wish. He ate and when he finished he went to the women's section of the yeshiva to lay down on a bench to rest from his travels. He could find no peace. His mind and thoughts raced. "I am so close to the Western Wall, the remaining wall of our sacred Temple, from which G-d's presence has never moved!⁵⁴⁵ It is so close I can almost reach out and touch it. How can I possibly be here and not go to greet those holy stones"?

⁵⁴⁴ Rabbi Yaakov Algazi was born in Izmir, Turkey in the year 1680. In the year 1749 he was appointed the Chief Rabbi of Jerusalem. He died in Jerusalem on the 6th of the month of Taamuz in the year 1757. He wrote many works including, *Emetleyakkov*, *ShalmeyTzibur*, *ShalmeyChagiga*, *Chug Haaretz*, *ChazonLamoed*, *AraDerabananon* Jewish Law, *Kehilat Yaakov*, *DaatLeyisrael*, *Neot Yaakov*, *sermons on the Torah*; *Shema Yaakov* and *Sheerit Yaakov*.

⁵⁴⁵ Rabbi Acha said, "The divine Presence never leaves the Western Wall"- *ShemotRabba* (2), *Bamidbar Raba* (14) *Shir Raba* (2), *Zohar* on the book of *Shemot* (page 5).

He got up and asked people to show him the way to the Western Wall. When he saw the remnant of the holy Temple, he tore his garments⁵⁴⁶ and ran over to the ancient stones. He began to cry as he mourned the exile of G-d's presence and the holy people. While he was still leaning over its crevices, he dozed off. When he awoke, he found himself alone at the Western Wall, darkness enveloping him. He sat down and began to remember the events of his past. He recalled his father, Yitzchak, who after a day of hard labor would return to the city of Sharab from peddling his wares in neighboring villages. He would call his son over to him and say, "My son, the Holy One, Blessed is He, has only one thing in this world, which is the Torah. I too have nothing in this world other than the Torah- and you. So let us sit down and study G-d's Torah because it is more precious than gems. All of the objects in the world are worth nothing compared to it. If you will merit to understand Torah than I will reveal its secrets to you as well. Therefore, the two of them sat and studied Torah, Prophets and the holy writings, Mishna and Talmud until Shalom was thirteen years old. He recalled at the age of thirteen moving with his parents to the capital city, Sa'ana, where his father and he joined a group of kabbalists who studied Torah secretly from midnight until dawn. Then after breakfast, before his father went off to make the rounds with his peddler's pack he would sit with him and review everything they had studied during the night with their colleagues. His father urged him to review and repeat the secrets of the Torah that he had studied. "My dear son, know the G-d of your father and serve Him. Only the power of the hidden parts of the Torah gives us the strength to withstand the trials and tribulations of our exile, in its merit we will be redeemed by our righteous Messiah. We have nothing to sustain us other than this Torah".

Shalom progressed in his studies, both in the revealed parts of the Torah and in the hidden parts, under the tutelage of his dear father until that bitter day when his father called him to his bedside and said, "My son, I know that the time has come for me to return my soul to G-d. G-d has only given me this soul temporarily. It is now my time to go to the land of eternity. I am giving you a heritage of Torah that you have had the

⁵⁴⁶"One who sees Jerusalem in ruins says... and rends. When he sees the place where the Temple stood he says.... and rends"- *ShulchanAruch, Orach Chaim* 561.

privilege to study with me. Guard that heritage. Review and study the Torah and it will illuminate your ways. You will merit being one of those who will grow in Torah⁵⁴⁷. You are now fifteen years old. Take my peddlers pack and make the rounds I have made every day in order to provide for the needs of your mother and of yourself. At night, make sure you make rounds in the yeshiva. Learn the sacred works and acquire the Torah. Now my son let us study our last lesson together. When you hear my voice weakening, say Shema with me, verse by verse, until I depart to the land of the living".

The sound of their studying that night, the words of the holy Zohar, still echoed in his ears. Then suddenly his father's voice weakened. In a trembling voice he recited the words of the Shema with his father. Tears were running down his cheeks. When they reached the words, "And you shall love Hashem your G-d with all your heart", his father's heart was silenced. When the days of mourning ended, he fulfilled his father's last wishes whole-heartedly. During the day he made rounds peddling his father's wares and during the night he dedicated himself to study and spiritual growth.

He remembered his promise, that which brought him to the Western Wall. He now stood beneath the gate of the heavens. Only a few months ago, after entering the world of business, he had gone out one morning as usual, to make his rounds about the city and its many courtyards, announcing his merchandise for sale. People would call him into the courtyards in order to examine the merchandise and haggle over the prices. The mayor's wife called to him from her window. He innocently went up to her room on the third floor and opened his knapsack to display his merchandise. She suddenly bolted the door and said to him, "You are a very good looking young fellow. I like you. I will pay you well for your services because you are such a good looking young man, much more than you can possibly earn by selling everything in your knapsack. My husband has been gone this past week and I would be very pleased to spend some time with you. I will pay you well for your services. If you refuse me I have my husband's sword in the next room and I will put it to

⁵⁴⁷Those who have Divine spirit and those who can anticipate the hidden worlds while still alive are mentioned in Tractate Sukkah, page 45, as "I have seen people on a high spiritual level and they are few and far beyond".

use". As she spoke, she took out a bundle of money, put it down on the bed, and said, "You can have this money with my whole heart".

Extremely fearful at the opportunity to sin that stood before him, he resolved firmly never to desert his Torah and his faith. He decided not to sin to G-d even if it would mean his life. He said, "I appreciate your invitation. I have a request to make of you. I must use the toilet before I can possibly do what you want me to do". Pleased at his response, she said, "Okay, do what you need to do. Use the toilet up on the roof". She showed him the way up to the roof and locked the door behind him so that he could not escape. He opened the tiny window of the stifling toilet chamber and stuck his head out and said, "Please Hashem, my G-d, I am going to throw myself out of this window down into the courtyard. If I die let my death be an atonement for all of my sins. On the other hand if you see fit to keep me alive and I escape this threat to my integrity as a Jew with my life I will not remain in this city but will go to Jerusalem, Your holy city and serve You as has been my fervent wish".

He closed his eyes, forced himself through that little hole and jumped. He found himself on the ground with all his limbs intact, picked himself up and ran home. He told his mother exactly what happened and his vow. His mother said to him, "Go in peace, and fulfill your pledge. Now I know that you are a worthy son to your righteous father, and I rejoice having a son like you". She spoke and they both cried at his imminent departure. His mother packed up some clothing and some food, hugged him, blessed him and he departed.

He arrived in the port city of Aden and took the first boat to the city of Bombay, India where he worked in the home of some wealthy people for several months until he had saved up enough money for the next leg of his journey.

He sailed on a ship to the city of Basra, Iraq and then went off to Baghdad. When he arrived in Baghdad, he entered the Yeshiva of Sheik Yitzchak Gaon⁵⁴⁸ where he studied both the revealed and hidden Torah.

⁵⁴⁸Sheik Yitzchak Gaon is mentioned in "The Epistle of Rabbi Sherira Gaon as the man who led 90,000 Jews to greet Ali bin Abutalib, the conqueror of Bagdad in the year 658. The Hall of study was in a chamber next to his grave, which is found amongst the houses of the Jews in the El Rassafa

Six months later he joined a caravan headed for Damascus where he worked as a servant for a wealthy man named Shaul Farhi⁵⁴⁹, working by day and studying Torah by night. When he had saved up enough money for the next leg of his journey he set out for Jerusalem where he arrived to fulfill his pledge to G-d.

He felt lonely for his mother, a righteous woman who had preferred to send him off to study in the Holy Land rather than have him around to support her in her old age. He prayed for her: "Master of the world, remember the graciousness of my mother to me and illuminate her life with health and peace. She desired to have a son who would be a Torah Scholar. Please G-d, open my eyes and illuminate my way so that I can bask in the light of your Torah and Your commandments. I am over seventeen years old today. I am a stranger here in this land and dependent upon You. I am confident that You will not desert me in the merit of my righteous father and that you will allow me to grow in the knowledge of Your Torah and its secrets, for that is what I desire. The Torah is worth more to me than thousands in gold and silver. Grant me a good proper wife who will aid me and make it possible for me to serve You all the days of my life and do Your will as if it were my own". He rose calmly, returned to the woman's gallery of the Hall of study and fell asleep.

At dawn, the great sages of Jerusalem who had come to hear the teachings of Rabbi Gedalya, the leader of the Kabbalists, began to fill up the Hall of Study. When Shalom heard them studying he rose and washed his hands. He looked out through the curtain that separated the women's section and saw the rabbi sitting at the head of the table, his open book in front of him and his disciples with their volumes in their hands, surrounding him on both sides of the table listening as he taught, following every word in sacred awe and silence.

neighborhood. On his tombstone, there is an inscription that he headed a Hall of study, lived in the fifth generation after the Sevrates, and died in the year 620 after the destruction in the year 668.

⁵⁴⁹The treasurer of the Pasha of Damascus had a Hall of Study in his home. He called the Yeshiva "Beit El". It was there that people studied Talmud and Kabbalah. (His father was a well-known philanthropist named Rabbi Chaim Farhi who was the viceroy to Ahmed Jazier Pasha and to Suleiman Pasha in Acre. He was killed by Abdullah Pasha on the 28th of the month of Av 5579, (August 1819)

Heart pounding, he listened carefully to the rabbi's words. They seemed familiar to him. He had heard his father teach this very topic in accord with the traditions of the Kabbalists of Sana'a. Here was Rabbi Gedalya, explaining the topic as if he were actually reviewing those very words, word for word. Shalom said to himself, "I realize now that this place is indeed holy. This rabbi will be the one to guide me and teach me the deepest secrets of the Kabbalah".

He began to pay careful attention to the way the students were seated as well as to the location of every single volume in the Hall of Study. He thought to himself, this is the place for me. I will prepare everything the Kabbalists need, in my spare time. While they are studying, I will sit here behind the curtain and listen to their Torah so that I too will know the Kabbalistic works that they are studying. Let them think that I am sleeping or sitting here doing nothing at all. I will keep my knowledge hidden from them and serve G-d privately".

As of that morning, Shalom began to attend to the needs of the Kabbalists to their full satisfaction. Everything they wanted was done very respectfully and graciously. He began to know their names and he saw their great deeds. He understood that the members of this circle were indeed the greatest sage of Jerusalem. He rejoiced at the privilege of sitting near them and listening as they studied Torah. The Kabbalists treated him graciously and kindly, they invited him to their homes on the Shabbos and holidays to eat. He played the role of an ignorant lad who did not know how to study Torah and could barely read the Siddur and Psalms. They assumed that he was having difficulty with the prayers when he took his time saying them. They thought the words were difficult for him. It did not occur to them that he was delving deep into the secrets and the meanings of those words that were as clear to him as they were to them. When they were studying, he would sit behind the women's section as if he were asleep. He would sit behind the curtain and listen to every word they were saying, engraving it upon his heart. At night when they would all go home he would stay up, open their texts and study by the light of the candle that constantly burned in the Hall of Study. He would review the studies of the previous day until he knew

them perfectly. He would then get into bed and no one would know when he had gone to bed or when he arose in the morning.

One day Rabbi Gedalya and his entire student body had difficulty understanding the words of the book "*Eitz Chaim*"⁵⁵⁰. The words seemed to be contradictory and they sought an explanation that would satisfy them but they could not find even one. This disturbed them greatly. Every effort they made led to no solution. The men were in great anguish. When the time came to pray the afternoon prayer, they stopped their studies in order to pray yet they were unable to concentrate on their prayers. When they returned home, each one of them tried on his own to find a solution. They found none. When Shalom heard the question and looked into the matter carefully, he found a solution. When he saw how greatly disturbed they were he felt an urge to get up and explain it to them. However, he stayed behind the curtain in the women's section until they all went home. When they had all left he entered the Hall of Study and with a pen he wrote upon the margin of Rabbi Gedalya's book, what the solution to the problem was. He wrote it in very clear words and then put the book back on the shelf.

It was G-d's will, that at that moment, Chana, the only daughter of Rabbi Gedalya, was standing in the courtyard between the house and the Hall of Study. She noticed Shalom the attendant had an inkwell in his hand and was writing something in a book. She did not really pay much attention to what she saw.

Then next morning when the rabbi and his disciples gathered again to continue their studies, the rabbi asked them if they had discovered a solution to the problem. They responded that they had not found one. The matter was beyond them. The rabbi said, "I too have wearied myself trying to find a solution to this matter but to no avail. Let us go back and study the matter together. Perhaps G-d will illuminate our eyes and show us the mysteries of His Torah. When the rabbi opened the book, he saw the solution written on the margin. He was amazed. He asked, "Which one of my students wrote this? I beg of you, please tell me which

⁵⁵⁰ There is a book called "*Sefer Chasidim*" – the Kabbalistic works of the Arizal on Kabbalah. It includes fifty chapters that explain the very beginning creation of the higher spiritual worlds and our world and then continues to explain the higher spiritual counts, their composition and their names and how they act according to G-d's will.

one of you did this. Don't keep it a secret from me". Each student responded the same; they had no idea who wrote the answer. The Rabbi read the solution to them and they too were amazed. They rejoiced with the answer as though they had discovered a treasure. They now had a riddle on their hands. Who could have written the answer to the question?

Rabbi Gedalya returned home and told his family that a "miracle" had taken place in the Hall of Study. Some mysterious hand had written the solution to the problem on the margin of his book. He thought it must have been an angel that G-d sent to reveal the secret to them. His daughter then said to him, "Please don't be angry with me if I tell you what I think and don't think I am crazy". Her father said, Chana, tell me what you have to say. I know that you are a smart girl and you always tell the truth". She said, "I saw Shalom the attendant there in the middle of the day. He was sitting in the Hall of Study and had an inkwell in his hand. I think that he must have something to do with this".

When Rabbi Gedalya heard this, something made sense. He called the boy into his study and said to him, "Perhaps you can tell me who entered the Hall of Study yesterday in the afternoon. Did anyone who is not a student of mine walk in"? The attendant replied, "Not a single stranger set foot in the Hall of Study yesterday". The rabbi told the boy what happened and asked, "Tell me the truth, do you know who wrote this in my book"? Shalom responded, "Rabbi, you know that the Torah that you teach is way beyond my comprehension. Why do you ask me a question like that"? The rabbi said to him, "My daughter said that you were holding an inkwell while you were sitting in the Hall of Study. I think there must be something to this. I order you to tell me if you know who wrote the answer to the question". The attendant lowered his head and said, "My dear master, I know who wrote these words, please allow me to keep it a secret. The person who wrote those words does not want to reveal it". As he spoke, he paled visibly. His secret was out. Rabbi Gedalya noticed his pallor and realized what happened. He asked him to tell him explicitly if he wrote it or not. He replied, "I did".

When the rabbi heard the reply, he rose up and kissed Shalom. He said, "My son, you are greater than I am in wisdom and in your humility

tenfold. Come sit down next to me and let us study the mysteries of our holy Torah together. I want you to be a colleague to my liking".

The two of them studied together. When Rabbi Gedalya became aware of the vast, encyclopedic knowledge possessed by the boy and the depth of his understanding in the mysteries of the Torah⁵⁵¹, he turned to him and said, "I want you to know that as of today you will be my teacher and I will be your disciple. Tomorrow you will sit on my seat and teach me and my colleagues G-d's Torah, which is more precious than everything. You surpass me greatly in your knowledge".

Shalom began to cry. "Please, my master, take pity on me and do not stir up my pride. Allow me to serve G-d in humility and to serve you as before. I do not wish to sit in your seat. I do not want to take honor away from you. You deserve what you have".

The next morning, all the sages gathered once more to study and learn from Rabbi Gedalya, but the rabbi sat amongst them and said, "My brothers, my colleagues, call upon our teacher to teach us the G-d's Torah. He proceeded to tell them all about their attendant Shalom and his great knowledge thus concluding, "From now on he is our teacher and we are his disciples". Besides, for him, no one is to lead the teachings of the mysteries of Kabbalah. He is the king; he holds the scepter in the kingdom of the heavens". All of the men asked Rabbi Shalom to come sit at the head of the table. He refused, saying, "I am your attendant. It is only with that purpose in mind that I came to your community". Rabbi Gedalya called to him and said, "Who is the Rabbi here"? He replied, "You are, my master". Rabbi Gedalya responded, "If I am the teacher then you are obligated to obey me. I order you to sit down on my seat and teach me and my colleagues Your Torah". Rabbi Shalom sat down on Rabbi Gedalya's seat and said, "In order to fulfill the commandment of honoring my teacher I am obligated to fulfill his will even though I am unfit to be more than his attendant. Please my master, I will ask of you to sit at the head of the table next to me". Rabbi Shalom began to teach. He illuminated them with his wisdom of the Torah and they accepted him as their teacher.

⁵⁵¹The hidden secrets of the Torah are hinted in the word "*Pardes*"- an acronym for *-pshat-* the simple explanation, *remez-* the hints, *drash-* the commentaries and *sod-* the secrets.

Rabbi Gedalya came home feeling happy. Joyfully, he told his wife how happy he was to find Rabbi Shalom, a teacher who meets his needs. His wife remarked, "He is still unmarried, isn't he? Perhaps he would be interested in our daughter Chanah. It would be nice to have a son-in-law like him". Rabbi Gedalya, afraid that someone might beat him to the proposal, rushed back as quickly as he could to propose the match to Rabbi Shalom. He offered him his daughter Chana. Rabbi Shalom concurred and said, "This is surly from G-d. She is the one who revealed my secret and through her I will build my house".

Rabbi Gedalya and Rabbi Shalom sat at the head of the table together and taught Torah to their disciples together. When Rabbi Gedalya passed on, Rabbi Shalom was the one who became the sole teacher of the sages of Jerusalem who waited to hear every word of Torah that he taught. They looked forward to his explanations and transmissions in Kabbalah. He became famous and renowned through the land as a holy man, a performer of wonders,

upon whom G-d's holy spirit reposed⁵⁵²; a man who was great in sanctity, self-control and in wonders.

In those days⁵⁵³ there lived in Jerusalem a young lad whose name was Yonatan. He was fifteen years old and well known through the land as an expert in Talmud and possessed a great amount of knowledge in Kabbalah. His parents sought to marry him off and they found a very proper young lady who had just arrived with her parents from Hebron to live in Jerusalem. They liked her, but decided to go and ask Rabbi Shalom for his opinion and his instructions. The Rabbi closed his eyes and thought about it for a while. He then turned to them and said, "Your plan is a good thing. Hurry; prepare all that is needed for their wedding canopy, for this is a divinely ordained union. I too will participate in the wedding if you will prepare chicken for the meal that follows the wedding". This was truly and unusual occurrence, for the Rabbi never

⁵⁵²The Divine spirit is an inclusive name for all of the different kinds of abilities to see the hidden. A person can merit this level because of his behavior and his holy thoughts of the holy names of G-d. An entire book on this matter was written by Rabbi Chaim Vital and is known as "*Shaar Ruach Hakodesh*".

⁵⁵³This anecdote about the Rabbi and the chicken was thought to be told by the Arizal, although it is not mentioned in the writings about the Arizal. In any case, it happened with one of the great Kabbalists, possibly with the Rashash, I am not clear which holy Kabbalist was part of this anecdote.

participated in festive meals in the city because he was so occupied with the study of Torah. They replied. We will do everything you have requested. We will not miss out on a single thing". The wedding day came, all of those invited gathered and Rabbi Shalom arrived too as he had promised. A number of Jerusalem's sages accompanied him from among his disciples and the rejoicing was very great. Rabbi Shalom recited the seven wedding blessings and when he finished he said to the hosts, "Quickly bring in the chicken that I requested. Let us all sit down to eat the meal". All the people sat down to the meal/ the groom sliced the challah and handed out slices to all the people around. As the groom began to eat the chicken a small bone was stuck in his throat, he choked and fell down dead. The people were in shock. Their joy had turned to mourning and they began to cry over the groom's death. Only Rabbi Shalom remained calm. He recited grace after meals and went home.

When the bride realized what had happened she passed out. When she was revived she said, "Rabbi Shalom knows what is going on. He is responsible. We certainly know why he wanted to have chicken served at the meal. He must have intended to kill my groom". She was furious. She ran to Rabbi Shalom's house. Her relatives followed in hot pursuit. When she arrived, she saw Rabbi Shalom studying Torah calmly as if nothing had happened. She began to shout, "You knew he was going to die! You knew that the chicken bone was going to kill him! Why did you insist on chicken? Why didn't you protect my groom? Why did you turn me into a widow"? The rabbi asked her to sit down and gave her a glass of water to calm her down. He then said to her, "My daughter, you speak the truth. I did know what was to happen and that is why I participated in the wedding and requested that chicken be served. Now listen to me and I shall explain to you what exactly has taken place.

Please understand that this is the hand of G-d". By this time, her relatives had arrived. They too sat down and listened carefully to the rabbi's words.

Rabbi Shalom said, "Listen my daughter, listen carefully to what I am going to tell you so that you will know what it is all about. Decades ago, a great rabbi in Damascus taught the people the ways of G-d and His laws. He walked in the ways of the righteous and always on the path of just

and truth, peace and uprightness with all the people of the city and they all knew that he was a righteous man. Everything he said they accepted upon themselves willingly and lovingly. They would come to him from morning to night with questions on Jewish law and he carried the burden of their questions and their disputes.

"One day the rabbi was hastening to the wedding of one of the people in the city and had just donned his special Sabbath clothes in order to go to the wedding. Just as he was about to leave a woman came to him with a chicken in her hand. She said, "I bought this chicken when I came home I discovered that the thigh bone is broken. I have come to you in order for you to tell me what to do with this chicken. Is it kosher or not"? Since the rabbi was in a rush and afraid that he would get his garment dirty with the blood of the chicken he took a quick glance at the chicken while she was holding it and said, "It is not kosher". He left the house. The woman, trusting the rabbi, threw the chicken under a bush for the animals to eat. The truth was, however, that the chicken was kosher. The soul of a person who had sinned by eating non-kosher food when he was alive had been transmigrated into that chicken. The soul of that person was waiting to be eaten by a Jew who would say a blessing over the chicken and eat it according to Jewish Law. No longer would that soul have the redemption it needed because of the rabbi's negligence. The soul that had been put into the chicken came before the heavenly court and requested another opportunity to be redeemed and it demanded that the rabbi who had prevented its rectification should be punished. The court replied that the rabbi could not be punished because it was the first time he had sinned. Since the first sin is always set aside he would not be punished for it, however he would be given another opportunity, another test in the same area, concerning a chicken. Time passed and the same woman went to the market place, bought a chicken and saw that the chicken had a broken wing.

She came to the rabbi to ask him what she should do. The rabbi was in poor spirits that day because he had just heard that one of his friends had died. The timing was actually the hand of G-d once again, testing him to see if even at a time like this he would be cautious and study the matter carefully before ruling, or if he would treat the matter lightly.

Indeed the same soul that had been in the first chicken was transmigrated into the second chicken. That soul was now waiting for its rectification. The rabbi asked the woman what it was that she wanted. She showed him the chicken. The rabbi looked at the chicken but he was not really thinking about it. His thoughts were focused on his dead friend. He saw that could not really decide on the matter, but was too embarrassed to tell her that he really could not deal with the matter. The rabbi told the woman that the chicken was not kosher despite the fact that it was. The soul of the dead man went back up before the heavenly court and protested, "The rabbi has paid no attention to the Jewish Law and to the truth of the matter and has denied me my rectification. He has been tested twice through the same woman and through the same soul. Since this woman needed to come back and reincarnated for her own personal rectification for things that she had done wrong, the heavenly court decided to wait until the rabbi would die and then send him back into the world and arrange the matters so that he would marry this woman in her new incarnation. The soul that had been in the chicken would once more be transmigrated into a chicken. At the marriage, the rabbi would eat the chicken and provide the rectification with his own blessing. The man incarnated in the chicken would be allowed to kill the rabbi and provide him with his own rectification so that his soul could go to its place in the garden of life. Indeed, he had been an upright individual who had only this one sin to amend for. He would then be allowed to progress in the world of spirit. Now, my daughter, you are the reincarnation of that woman who brought the chicken to the rabbi twice. Through you, the rabbi at his wedding achieved his own personal rectification for himself and for the soul that was in the chicken that he ate. There is nothing for you to feel bad about for his death has allowed him to go back to the place of eternal life. You, my daughter have nothing to worry about. I know that you have a further rectification to do in this world. You will marry again and you will have sons and daughters and live in peace. You will be blessed in your future life".

**Criticism and Comments on A. Korman's Book
Take Up the Stumbling Block out of the Way
of My People (Yehosua 57, 14)**

There is a sentence in the scripture that says, "Save me from the hand of my brother, the hand of Esau"- (*"Hatzileini na meyad achi meyad Esav"*). Our rabbis explained that the meaning of this is that one shall be saved from the hands of Esau, when he seems to be like a brother, for when the enemy attacks like Esau, it is possible to be careful, yet when the enemy attacks dressed up as Jacob, and calls him a brother the danger is great and he may fall into the trap easily.

Since the time of Zadok and Boethius, and maybe even before them there were many rotten Jews in every generation who came up against G-d and His Torah. They did whatever they wanted with the holy Torah. They explained the words of the bible according to their own "understanding", many times this understanding was against the traditions of our sages that were passed down from generation to generation, known as the oral Torah received from Moshe Rabbeinu, may his memory be a blessing. This included laws and explanations of the scripture, the events that happened in the world in general and to our forefathers specifically since G-d created the world, until the giving of the Torah at Mount. Sinai till their day and age. The Jewish people always knew how to stay away from these rotten people. In our generation these rotten people have arisen and they have begun to "redeem" the scripture. They are "critics". Their heresy and atheism with regards to the words of our sages are beyond belief. At least they do not try to represent the ultra-orthodox with their atheism, they do not write in the name of rabbis and sages. They are doctors and professors. That is why the danger of the impact of their words is nonexistent on the ultra-orthodox teenagers. Yet when a person who is known as a learned person who is part of the ultra-orthodox community writes heresy and mocks our sages, may their memory be a blessing, the danger is quite great. Many simple, G-d fearing Jews got caught up in his net, read his books and became enamored, as if RavAshi, a Talmudic sage, had given

his approval. And this is all because of his book "An introduction to the written and the oral Torah". This seems to be an important, fine book. Learned rabbis saw it approved and even praised it. They were not suspicious at all and didn't think that there were words of heresy in the books until the books were brought before a Jewish court in Jerusalem and they were horrified to see the books filled with heresy, atheism and jest with regards to the words of our sages. They prohibited one to read, own and sell these books.

There are subjects that are parallel to the subjects we study in our hall of study. We lecture and teach them yet his approach to these subjects is negative and filled with ignorance. These are subjects that one must learn well and seek to understand them prior to writing them. I have decided to rewrite everything and point out the mistakes.

I have no intent to hurt the author and I will not give attention to the many silly remarks and heresy in his books. I will write about a few subjects and this small bit will teach us about the general subject.

I am saddened to see that the book "Concepts in Jewish thought" (the book should be renamed, "Concepts in Greek Philosophy, Mistakes in Jewish Thought") (page 11) complains that "in order to show an objective approach on the subject, including those whose soul of the people is dependent on them. Often lecturers in "religious" schools say things that were better not to be said. They deal with these gentle subjects through the use of vessels that are not suitable for the subjects or the purpose. They destroy the innocent souls instead of strengthening and developing them so that they can stay strong when out in the world". These are the exact things he does and **he destroys the innocent soul with his atheist approach. He educates one to hurt the honor of our sages and their holy words** according to him, the Tanayim and the Amoraim believed in witchcraft and demons. These were beliefs adopted from the Babylonians. (in his book, Creation and the Flood, page 32, footnote 23). They were light headed and far from the truth. They had false beliefs) see the continuation). He spoke about holy concepts and unraveled the true covenants. **He seemed to indicate that the holy sages, Rabbi Saadiya Gaon and Nahmanides, were light headed who adopted beliefs from the Greek Philosophers, they made mistakes**

and were mistaken to believe in this.The truth is that the source of the four elements are taught in the book of Yitzera and in the Zohar. The Greek Philosophers adopted these concepts that they had heard from King David, may he rest in peace, as the sages of the world testified themselves. I shall explain this.

The spiritual concept known as the "First Man- the Prehistoric Man", the one who is great and virtually known as the infinity, for there is nothing between him and his creator. For one influences and one is influenced. The Arizal and the other holy sages were frightened to even mention the holy counts.as is explained in the introduction of Rabbi Chaim Vital, page 11 see there. And here before us has arisen a man from a later generation and has said that the "First Man" and Adam are equal, as is written in the book, "Concepts in Jewish Thought", page 170 and this is what he says: "Adam was the "First Man" who was a micro cosmos". How absurd is it that on one hand he relies on the commentaries as he writes in his book; (concepts etc.page 167, footnote 54) those who wrote the commentaries did not make up any fantasies or myths, one must assume that before they were written they were passed from generation to generation orally. He assumes this only if he finds a support according to his own opinion to their words. When he thinks that he understands better than they do and their pure words bother him to base his heresy, masked as faith in the sages, he declares with much audacity that their words are incorrect, make no sense and therefore one shall not take them into consideration.

For example: In his book, Creation and the Flood, page 235 he brings the words of the sages in the Talmud, (Tractate Sanhedrin, 109) and the Mechilta (Mishpatim) he disagrees with the words of our sages, he mocks them and scorns them. This is what he says, "The sages of the commentaries quoted the idea that was accepted by the multitudes, between those who built the city (the generation of the tower of Babel) who had the intention to put an idol at the top of the tower and give it a sword to hold in order to fight G-d, others said that they just wanted to worship an idol. In addition to the absolute lack of sense in the matter, there is not any hint in the parshah to this intent. He reaches the foolish conclusion (ibid, page 245) that their entire sin was to preserve one

language in order to make sure that they would not forget it. They built a central tower for humanity surrounding this one idea. In his book he has partial truths (that are worse than lies) for he takes the words of our sages and changes them like clay in the hands of a potter in order to make them suitable to his ideas and commentaries. (for example: see the matter regarding Rabbi Yehoshua ben Levy, and the names of the angles). With lightheadedness and confusions, he mentions a passuk from the scripture and changes it in order to make it fit his ridiculous demands. (In the Torah it says, "and the ark rested upon Mount Ararat". This means that it rested upon one of the peaks of the Ararat mountain chain. This is what every learned man understands yet this "great wise man", decided that the ark rested between two mountains that separated. He confused the scripture that says "the ark rested upon the peaks of the mountains". This is not a printing error or a mistake. He mentions this in his book "Creation and the Flood page 177, he repeats his vomit one again on page 198, he discusses it there and then he quotes the passuk correctly on page 199) he complains on page 308 that "the commentaries on the scripture have reached levels of absurdness these are ideas that are strange and whose sources are mainly non Jewish and were incorporated in explanations on the commentary as though they were the commentary itself. This caused great damage to the commentary. When his intent was the sages, such as Rabbi Saadia Gaon, Nahmanides and others who adopted the idea of the four elements and caused damage to the scripture.

His audacity seemed to allow him to mock the traditions of our sages from generation to generation. These were ideas that had been implemented in Jewish Law. Our sages emphasize that even things that were not mentioned in the bible were a tradition passed on from generation to generation. This is how the Jewish Law was decided by the Rabbis. For example, our sages say that in Tractate Brachos page 54 there is a Law that whoever sees a stone that the king of Og wanted to throw on the people of Israel, bigger than three miles long, must say the blessing of; "who did miracles for our forefathers at this place". The Talmud explains that this was passed on as a tradition from person to person, and this is what it says, "a stone that Og wanted to throw etc. Gemara gamerailah". And he brings the Law that all of the Rabbis,

starting from Rabbi Yosef Alfasi till the Shulchan-Aruch, (Orech Chaim, paragraph 218). He writes in his book "The Creation and the Flood" (page 228) and this is what he says: "In Tractate Brachos there is a strange tradition that says that Og seemed to have unearthed a mountain three miles long, in order to throw it upon the encampment of Israel and destroy them. Ants, created tunnels in the mountain and the entire mountain slipped down his shoulders and he was unable to get it off of him for his teeth grew all of a sudden and he could not get his head out.

It is clear that this is poetic language for it is impossible to uproot a mountain. Ants do not make "holes" in mountains and even if we could assume that Og's legs were thirty cubits long his entire height could not have been more than one hundred and twenty cubits. This does not make it possible to uproot a mountain thirty cubits long and even more so not three miles long. End of quote. Yet if our sages believed that it was realistic and the ants made holes in it, this was a miracle and they were imaginary and not realistic until they decided that one who sees this rock, that according to him is only a poetic description, shall bless upon it.

These words and others that are similar show us that he changed his mind for he had written very pleasant things in his book, "An Introduction to the Written and Oral Torah, (pages 184-185) regarding the matter of the Haggadoth. With regards to the matter of the heavenly source of the Torah he seemed to have also gone back to wonder and this is why **he was not quiet and relaxed** until he revealed his real face, **one who denies the entire Torah, according to him the Torah was written by a few people** who were biblical writers. They knew the secrets of the original language and that is why they were **able** to describe these complicated situations. Our duty is to try to reveal as much as we can, and understand the correct meanings of **the biblical writers**. (in his book "Creation and the Flood", page 279) I explain that the entire subject is a previous matter, I think that it is from him that **the biblical writers** were exact in their words, the words of the five books of the Torah, the prophets and the holy writings. (The thought that the prophets formulated the Torah according to their own desires, for they

wrote with prophecy, our sages learned from them how to formulate Jewish Law and commentaries).

This is why I have girded my loins and decided to criticize a bit of his mistakes. The reader will understand that one who is drawn after his books and opinions is mistaken according to the Torah. The real Torah that has been passed down from generation to generation. The Torah that is sourced in prophecy. (See the Rashb"a's answers part 1 chapter 9). He has a counterfeit coin in his hands. The parts that are clearly mistaken are the parts that deal with the matter of creation and the flood. His words sever the flesh of a believer and of one who knows the words of our sages. I have limited myself and only brought forth a small part of them for they will be mentioned in a bigger article, G-d willing in the next book, that deals with the book of Genesis until the end of the period of the forefathers.

I repeat and emphasize that these matters have been written without even the smallest bit of personal bitterness and judgment. I do not know this person at all, I just know his writings and my purpose is to make sure that the beloved truth is revealed to all.

Y.S.

The prohibition to read or sell the books of A. Korman. Written by the Jewish Court of Jerusalem and publisized to all.

A Serious Warning

We were horrified to see the books of A. Korman. (With regards to the matters of creation, the flood, the exodus from Egypt and Jewish thought etc.) The books are filled with heresy, atheism and mockery on the words of our holy sages and our rabbis who wrote commentaries on the Torah, may their memory be a blessing.

According to Jewish Law, his books are filled with heresy and it is prohibited to have them at home, to sell them or pass them to others.

It is our obligation to warn elders and youngsters alike, including schools to stay away from his materials, books and lectures, may G-d save us and have pity on us.

(the signature of the Bata"tz)

Beth Din Zedek

Vaad Harabonim of Agudath Israel

A warning

The books of A. Korman have been brought before us and they are filled with heresy and mockery on the words of our sages, on the people who were at the levels of angles and on the sages whose words we live by.

With the strength of the holy Torah we prohibit reading his books. The books are considered heresy. It is prohibited to have them at home, to sell them or pass them on and to teach them at schools.

It is prohibited to invite him to lecture or to hear his lectures. For one shall not listen to such works, may G-d have pity on us. One who listens to our words shall be safe and blessed.

(signature of the Bada"tz)

I have heard that people say that I agree to read the books of A. Korman.

I have come to announce that I have never said such things!

Signed, Shlomo Wolbe

The Spiritual Director of the Be'er Yakov Yeshiva.

The Land the Seas and the Earth

In the book of "Creation and the Flood" (my opinion is that the whole book is a "flood" with no creation at all), page 13, he writes that: "during

the dark ages many useless ideas were related to the Torah and were incorporated in many imaginary ideas in the stories. The historical facts were hinted to in a style of biblical stories... in the "cultured" world of the Greek sages the peak of human understanding was that the earth (not all people believed it was round) was divided into a third sea and rivers, a third desert and a third settlements. The sages and the ancient commentators read the scripture in the Book of Isaiah (40, 12) "Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance?" They had a hard time understanding the expression "a third", that is why they tried to explain it to mean "a large measure". It is possible that the prophet had the intention of a certain measure. It is possible that he meant a third, for today we know that the land covers a third of the earth. Isaiah the prophet understood nature more than those who lived in his generation and in the generations following, yet one thing is quite clear, he did not mean that the world was a tringle- seas and rivers, desert and settlements – for this doesn't fit reality, the words of our prophets are real and not imaginary. End of quote.

If we look at this scripture according to the words of our sages and rabbis, we will see that all of their words were truthful. Rashi explains the word "a third" in two ways: A. a third desert, a third settlements and a third seas and rivers. B. "a third" can mean a measurement. Rashi writes that both explanations are correct. The word a third is a measurement found in psalms (chapter 80) "and he watered him with tears of a **third** – Rashi himself brings this passuk in order to prove that "a third" is a measurement. This is how the Radak and other commentators understood that this was the intent that Isaiah had. Rashi writes his first explanation for it is the truth. It is not some ancient opinion of the middle ages. It is the opinion of the sages as they explained in the commentary "Konan", our rabbis said that the world is a third desert and a third settlements and a third sea. Isaiah was hinting to the sages who know the secrets of creation that Isaiah was not talking about earth during his time yet about the state of earth during the time of creation. During the time of creation G-d created the world two thirds dry land and one third water for G-d wanted a third to be settled by

people and a third to stay desert, during the time of the tower of Babel, G-d flooded an additional third of the world with water because of their terrible deeds. The world then became two thirds water and one third dry land. Rashi himself brings the words of our sages in his explanation to the Torah (Genesis 6, 4) and his words are truthful.

Unfortunately, this foolish man opened his mouth and spoke ill of our sages and the traditions without understanding their intentions. (I do not know why he calls Isaiah's prophecy a "poetic verse").

He writes that not all people agreed that the earth was round. I do not know if he meant the gentile nations. What does it matter what their opinions are? If he meant the Talmudic sages then his words are foolish for the Talmud mentions (in Tractate Avoda Zara, page 41a) that the gentile nations would put a ball in the hands of their idols in order to symbolize that they rule over earth. The commentaries mention that the intention of the Talmud is based on the Talmud Yerushalmi (Tractate Avoda Zara, page 83). The Talmudic sage, Rabbi Yona himself said that Alexander the Great soared high (the commentaries explain that he rode upon the wings of a great eagle) and saw the entire world shaped as a ball and the sea shaped as a bowl, shining from within the ball. He added that the gentiles would give their idols a ball to hold in order to symbolize the control over earth that is shaped like a ball. It is ridiculous that Korman himself brings this Yerushalmi in his book (The Exodus from Egypt, page 23, in the footnotes). He gets confused from his own foolish words when he writes that the intention of the Yerushalmi was to say that the earth was round, and the commentators had a hard time accepting this so that is why they mentioned that the understanding that was widely accepted in their day and age was that the intent was half a ball for the dry land must sail upon the water. This quick and foolish person made a mistake for he did not understand the words of our commentators. The commentators explain that the sea surrounds the world, yet this does not mean that the sea is outside of the earth and the earth is sunken deep into it. The Yerushalmi explains that Alexander saw the sea as if it were the **shape of a bowl** which means that the sea surrounds the earth while being **sunken into the earth**. The sea is large and gives an impression of looking like a bowl. This is all

quite clear for our commentators believed that there was land under the sea, for the Torah tells us that the water pooled into the ocean that was pooled deep into the earth. The scripture does not say that the water was expelled from the earth to the oceans- that exist outside of the earth. (see the Rashi, Genesis 1, 9)

Time is a G-dly Concept

In his book "The Exodus from Egypt" (page 243, footnote 5) he writes: **"I have heard that the exile lasted 83 years, similar to the hour in the day of G-d, yet these are ideas that have no connection to reality for one cannot relate time and days to G-d. King David said that "One thousand days in the eyes of G-d are like yesterday..." it is not recognized that one thousand years can relate to the day of G-d, this description is absurd, how can one relate time to G-d? Similar to a day that existed one and has ceased to exist"**. In his book "The Creation and the Flood (page 85) he writes: "in other commentaries it says that a day is meant to correlate to a day of G-d, as it says in the book of Psalms: "one thousand years in your eyes are like a single day that has passed". It is prohibited to repeat this for one cannot relate time to G-d... it must be explained in a different way that is acceptable. ("The day you eat"). End of quote. Who says that one cannot relate time to G-d? Who says that this cannot be the reality, according to this "philosopher"? "it is prohibited to repeat this"- according to this "wise" man's opinion.

A. Rabbi Shimon Bar Yochai writes in the book of the Zohar on Genesis, "after he repented G-d gave him his day, in other words, one thousand years. Rashi mentions this. In the Zohar on ParshasTerumah, page 145; "a day of G-d is a thousand years". **B.**Rabbi Yehoshua Bar Nechemia (Genesis Rabbah, parshah 22) says; "had you not given him a day of Yours equal to one thousand years how would he have had children"? **C.** Rabbi Chama Bar Chanina (Genesis Rabbah, parsha 8) explains; "a day of G-d is one thousand days as it says- "One thousand days in your eyes...etc." **D.** Rabbi Pinchas (Numbers Rabba, parsha 14)explains that a day of G-d is one thousand years as the scripture says, "one thousand

days". **E.** this is what Rabbi Nechunia Ben Hakaneh says in the beginning of the book "Habahir". **F.** Rabbi Levi (Numbers Rabba, parsha 5) says; "as it is written, "on the day you shall eat from it you shall die" and yet he lived for another 930 years. He did not complete a day of G-d". **G.** Eliza the prophet says in the TanaDveiEliyahuRabba (chapter 2). **H.** in the Brisa on the creation in Genesis (mentioned in Rashi, Tractate Chagiga 13) it says that a third of an hour of a day of G-d. the sun and the moon are equal to the beginning of the fourth night. There are many other holy commentators who mention this in the Midrash Tanchuma, Midrash Shocher Tov and the Agadat Shmuel and more.

All of these holy commentators must be rebuked for saying things that cannot relate to reality? And it "is prohibited to repeat their words". All of this is because "**this sweet man**" does not understand these simple concepts. He does not understand that G-d relates to certain measures of time, with regards to this world. G-d does not need time yet the world needs G-d's "time".

The Four Elements

In the book "The Exodus from Egypt" (page 15) he writes; "**since molecular and atom science explained the idea of the "four elements", why are many of us ignoring the facts and still using an archaic language that is not understood anymore**" (more on page 38). The commentators from the last few generations have ideas that are obsolete. They continue to "rape" our scripture with the useless ideas of the four elements, primal ideas that have been outdated ages ago and they continue to have futile discussions. (he adds) "It is a wonder that many of our sons continue to believe in this distorted idea as if it was an original religious idea".

In his book "Evolution and Judaism" (page 50) he writes, "**the idea of the four elements that supposedly the world was created of, is an idea that was first mentioned by the Greek philosophers, for thousands of years' people thought this to be true. Yet in the 18th century researchers began to discover the real elements. It is silly to continue (as many**

people still do) to speak about the four elements and to explain the Torah or other ideas that have to do with Judaism, just because this idea was mentioned by the sages. They thought, just like others that it was true, and now the time has come for us to find the hints in the Torah that correlate to the new and accepted division of the elements.

There on (page 79), he says; "when the Greek philosophers divided the world into four elements they thought it was a fact. These are the opinions that are in the holy books. The idea of the four elements was first written about at the end of the first temple period, yet if you check in the expansive literature of our sages you will not find it mentioned anywhere. They were very consistent with regards to the culture and ideas that were sourced in Greece, including the "primeval matter" that the world was created from. Recently these ideas found their place in Judaism by the Rabbi Saadiya Gaon, Rabbi Yehuda Halevi and Maimonides, and other great rabbis. All the more so, great philosophers accepted these theories without a doubt.... This is why they tried to incorporate them in the framework of Torah yet they emphasized more than once that the facts were determined by the Greek Philosophers that is how the "purely" Greek idea turned into an integral part of Jewish thought... for the sages were drawn into this by mistake. They were drawn to the "world of science" of their days, they thought that a certain idea expressed reality, and turned into part of reality. (Also on page 202 he writes the above). In his book "Concepts in Jewish Thought" (page 276) he writes that **the concept of infinity is something that cannot be denied just as one can with regards to primeval matter**. And he writes there (on page 313 and on page 322, similar to the above).

And so, first of all it seems that the sages of Israel emphasized the fact that this was determined by the Greek Philosophers. **There is no place like this**. He indicates that Rabbi Avraham Ben David in his introduction to his commentary on the Book of Yitzera, he writes "it is already known from the wisdom of the G-dly Philosophers, that there is but one material that is the main force of all the elements, it is known as the primeval matter, finding this material is not like finding others. End of quote. This "sage" understood this when he mentioned the G-

dlyPhilosphors, Rabbi Avraham Ben David meant the Greek sages, G-d forbid. Heaven forbid a holy mouth as his, call the Greek Philosophers "G-dly. When he said "G-dly" his intention was the Kabbalists from previous generations.**The name of the material is "tohu"- nothingness, in Greek it is known as "Hyuli"**in order for the reader to understand what his meaning was, you must know that the all of the Kabbalists who always figured out the numerical value of words and the acronyms and other combinations of the holy names and the worlds, never did so from the word "Hayuli". They never figured out its numerical value or any other hints about it. For this is not the correct word in Hebrew. It was just used to explain something. The correct word in Hebrew is the word, "tohu". See the writings of the H Ari Zt"l, about the *Raavad* and its explanation to the Book of Creation. (Found in the introduction of Rabbi Chaim Vital in the book *Eitz Chaim*). This is what he says, "regarding the matter of real Kabbalistic books, our teacher said that the Kabbalah of the *Raavad* and his son Rabbi Yitzchak SagiNahor and their students all the way till Nachmanadies, may his memory be a blessing, and his students students, all received real and true Kabbalah from Elija the prophet who revealed himself to them.