

בעה"י

ספר  
מעמד  
בראשית

*Present at the Creation*

**A Spiritual Workbook for the 40 Days of ReCreation**

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אלול תשס"ח

# ספר מעמד בראשית

## Present at the Creation

What is in your hands is the spiritual workbook *Sefer Maamad Beresheet* [literally “Standing at the Beginning”], which is translated here for our purposes as *Present at the Creation*, the Creation of the World, the Creation of Adam, and our necessary re-creation during the 40 days of *Teshubah*/ return through the month of *Elul* and the 10 Days of Return to *Yom HaKippurim*.. The name was a gift from my teacher R. Kalman Worch, who has heard much about this project.

It is based on the recommendation of our Sages of Blessed Memory to learn the *Sefer Tikkuney HaZohar HaKodesh* approximately 4 pages a day for the 40 days. These were the 40 days that Mosheh Rabbenu stood at the top of Har Sinai for the 3<sup>rd</sup> time to receive the 2<sup>nd</sup> set of *Luchot* /tablets. For our purposes here, *Tikkuney HaZohar* (TZ) is translated as the “Healings [of our inner] Radiance. As we will assert, the entire process of return is to relearn to see our inner light, a light concealed, our own personal *Ohr HaGanuz*. To see that we are light within and without will guarantee our connection, direction, and flow in the luminous love light of the One. Through return, we open ourselves up to this light. While many learn TZ “to rectify” their *Nefesh*/soul, it is our contention here that this reading must be at the heart level—which Gd desires—and not as an academic exercise. So, this entire *Sefer* is dedicated at bring to oneself real openness to return, to open the TZ to the sublime meditative text that it is, to promote personal healing, and cognizance of inner radiance.

The *Tikkuney HaZohar* stands for the *Kodesh HaKodeshim*, the Holy of Holies, of mystic literature. Sure, we are suggested to review the *Idarot* on those sacred evenings of all-night *Tikkunim*. But I dare say that only the most prescient of us can derive *heartfelt* change from these sublime texts.

These 40 days from *Rosh Hodesh Elul* through *Yom HaKippurim* must stand for the 40 *Se'ah* of a kosher *mikveh* to prepare us to serve individually as *Kohen Gadol* (The Grand Kehuna) of our own lives when we face Hashem face-to-face as spiritual beings on YK. The days are the *Memei Hesed*, the waters of *Hesed*, with *Hesed begemataria* 72, and the Holy Name *Shem AB* of 72 having 4 *Yodins* (4 x 10) = 40, to cleanse us, and to prepare us to heal our inner radiance, the *Tikkuney HaZohar* of our hearts. Classical Kabbalists write of the import of this learning based on the high *yihudim* and *tikkunim* that occur by reviewing the Holy Names and formulas in the text. But it has been the claim of this writer that unless one is changed in the heart,-we are not any more prepared to enter the Sacred Chamber than before.

There is an amazing synchronicity that appeared with the help of Heaven.

We are learning 117 *Shitot*/methods as outlined by the commentary *Metok Medevash*. That number, 117, is significant for it stands for the number of verses in *Shir HaShirim*, which R. *Akiba*, who certainly ascended to the highest of the high in the PaRDeS, said was the *Kodesh*

*Kodeshim*, the Holy of Holy of all scripture. Song of Songs is read on Friday afternoon at various times according to different customs. It of course is the passionate story of lovers seeking to meet, and is the parable of how we too want to merge with Hashem, the bride and groom of Shabbat. So too are we taught that the wicked are punished in *Gehinnom* 117 hours each week, getting rest on *Shabbat* and 4 and 1/2 hours each weekday ( 6 times 19.5 hours = 117). King Solomon said that the Song would save us from from the 117 hours of cleansing in *Gehinnom* each week. (*Ta'amei Hamminhagim* citing *Zohar, Parshat Noah, 62b*). *Al pi sod*, we recite the Song at the time when the wicked are freed from *Gehinnom* so that we too may be spared a similar punishment.

And what are we doing during the 40 days of *Elul*, which are about 1/9th of the entire year, and would place us about *Plag HaMinhah* if the year was considered 6 days, and *Yom Hakippurim*, the *Shabbat Shabbaton*, the *Shabbat*? We are doing prayer, charity, and good deeds (*Tzom, Kol, Mamon* each gemataria 136) to stem an evil decree. And with *Tzot/* this (begemataria 408), we like Aaron *HaKohen* can enter the *Kodesh Kodeshim* on YK.

The *Tikkuney HaZohar*, the healing of our inner radiance, is read during these 40 days as a verbal *Mikveh*– the *Mikveh* being the *Yesod of Imma*--the healing womb of our Supernal Mother, to whom *Teshuba* and *Kodesh Kodeshim* belong-- to prepare to enter our own personal *Kodesh Kodeshim* on YK. When read as proposed--as a way to open our hearts to see the wonderous light of *Shekinah* when dwells in the *Mikdash Me'at*, the small sanctuary, of each person--we too have the opportunity to change, to forgive, to cleanse with sprinkled water, and to heal. *Rebbe Nahman* of Breslov said that all of the healing of the world is to be found in *Shir Hashirim*; perhaps so to in the TZ.

I have been *zokeh*/fortunate to have learned TZ during this time through 8 yearly journeys, and have used several commentaries each time. I make no claim to be an expert; in fact I am quite the rote beginner. In this year my 9<sup>th</sup> such voyage, I hope to help us to look closer at ourselves through the guidance of the text, through the 117 different *shitot*/methods proposed by the author, Rabbi *Shimon Bar Yohai*, and listed conveniently in the commentary *Metok Medevash* (literally ‘sweeter than honey’). It is desired that this learning be sweet, to bring one ultimately to love one’s Friend–Hashem–as one loves oneself. And the thrice daily “check-ins”–it is submitted–will fulfill the maxim to “repent one day before one passes,” to keep us in constant focus on return during the 40 days.

### ***Ma’asey Beresheet* /The Workings of Creation**

How does *Sefer Ma’amad Beresheet* work?

Conveniently, the 117 meditations listed below break nicely into 3 daily meditations, save on the 2 days of *Rosh Hashana* and *Yom Hakippurim* –the busiest days of the year for prayer, where we do two meditations. We are to perform this work keyed to the daily prayer schedule: *Arabit* in the evening, *Shaharit* in the morning, and *Minhah* in the afternoon. It was said that the Sages of

old would spend one hour before prayer, one hour in prayer, and one hour after prayer. It is submitted that the approximate 15 minutes that each meditation can take should be done before each prayer listed, to open one's heart to speak to Hashem during the actual prayer service that follows. We are told that the root of the word for prayer *Tefilah* is *Lehitpallel/to judge oneself*. In this reflexive fashion, to have a structured "check-in" before each prayer could only increase one's ability to direct his or her prayer in the most connective fashion.

To that extent, we have set up a *Keva/fixed Seder/order* for how to perform the meditations. Feel free to alter as you see fit, but know that the order has been set up—in our humble belief—to best open oneself up to receive the inner wisdom from the highest source.

***Heshbon HaNefesh.***: Consider Your Soul[s]    ה / ו / ה / י ' /

The first thing we need to do to be "Present at the Creation" is to do a frequent spiritual accounting, a "check-in", which is being called "***Heshbon HaNefesh.***: Consider Your Soul[s]" This is our first step to *Teshubah/return*. *Teshubah*, as we will learn, is connected by Classical Kabbalists with the *Sefirot Binah/Understanding*, the 8<sup>th</sup> Sefirot from counting from "bottom"—*Malkut*—up. We parse the word *Heshbon/accounting*, and the word *Heshev /to consider to mean Heit Shav*, namely Eight (8) Return, or return to the place of *Teshubah*. And *Heshbon* would be parsed to read *Heshev/ Nun*, or "consider the *Nun/50 Gates of Binah*".

*Heshbon HaNefesh* is the first step to getting us to the place of return.

To do so, we submit one needs to verbally speak to Hashem in the form of the *Hitbodedut* /solitary exposition taught by Rebbe *Nahman* of Breslov, to speak to Hashem as a friend, and to let Him know where you stand. The material on *Hitbodedut* is so well covered by R. Avraham Greenbaum of [azama.org](http://azama.org) that it will not be explained here at all.

We should meditate on the letters of Gd's Name of *Hawaya (Yod and Keh, Waw and Keh)* in reverse order as we simultaneously concentrate on rectifying a different soul level.

ן/Physical Soul Level: "Hashem, at this moment my body feels...[you describe how you feel: hungry, tired, peppy, sore, excited, caffeinated, etc.]"

ו/Emotional Soul Level: "Hashem at this moment emotionally I feel [sad, happy, bored, thrilled, nervous, meditative, angry, etc]"

ה/Intellectual Soul Level: “Hashem, at this moment, my mind seems [clear, open, foggy, precise receptive, dense, focused, distracted, etc.]

ו/Spiritual Soul Level: “Hashem, at this moment, I feel spiritually [active, blocked, open, connected, etc]

· / *Kotz shel Yod*: Our desires for the future: “Hashem, at this moment, I’d like to be.....I wish that I could....My future plans are ....”

After our verbal “check-in”, we should know where we are standing, currently, on all levels: physical, emotional, intellectual, spiritual. We should also know where we would like to be in the immediate future, whatever that means to ourselves personally.

Next we then read the translation of the special *Shita*/method described by the TZ for understanding “Present at the Creation.”

As an example, let’s look at #1 from below:

1. *Hakdama*, 5A.. רַאשִׁית בְּ .*Beit Resheet*: meaning the 2 *mitzvot* of “*Anochi*” and “*Lo Yiheyeh*” which were from the Mouth of the Strong One which are added to the word *Resheet* which is the secret of the Torah.

This summary is found in the introduction to the TZ on page 5A, where the TZ interprets the word *Beresheet* to read “*Beit Resheet* . Ideally the Hebrew fonts you just read will show the word split into two, the letter Beit standing for the number 2, and the word Resheet. What follows is a concise summary describing how the TZ text analyzes this interpretation of *Beresheet* as *Beit Resheet*. This is translated literally. It is hoped that your reading stimulates you to question, and to ideally intuit.

Try to keep an open mind even if you do not understand the sublime text, for the next question we must ask is ***Mah Lekha: What [does it mean] to you?*** What did what you just read mean for you, at all? Was it confusing? Did the mystical literal language turn you off or on? Is there something here worth contemplating?

To this extent, we propose a simple *Yihudim*/unification. This may be the first mystical meditation of this kind you have done. Basically, *yihudim* seek to unify spiritual energies below to produce a result above. And none other than the Holy *Ba'al Shem Tob* has suggested that such unifications could be more important than Torah study! Know that there is nothing here that one cannot find in a basic Sefardi prayer book. That the elements of the meditate here are given over so that even those with basic intelligence are encouraged to have their eyes review the Hebrew Names given below, names that are not to be said out loud, only read with one's eyes.

In this initial version of *Sefer Ma'amad Beresheet*/ Present at the Creation 1.0, we will not spend much time explaining *yihudim*. But we suggest that when one is at this part of the meditation, to contemplate that the word *Mah* "What" is related to a Holy Name, in which the name of Hashem, *Yod* and *Keh*, *Waw* and *Keh*, is spelled out with the letters *Heh* and *Waw* "filled" with the letter *Alef*, so יהו"ה would read out spelled fully as יו ד ה"א וא"ו ה"א. We are told according to Classic Kabbalah, found in the TZ on page 17b in the prayer *Petach Eliyahu*, that this name corresponds to the *Olam Atzilut*/ World of Emanation, the place of mystical contemplation. The *Sefirah Hokmah*/Wisdom is parsed to spell the words *Koah Mah* "power of What", and this Mah is the Name יו ד ה"א וא"ו ה"א. used to assist in mystical reception. This prayer is printed in many prayerbooks, both Sefardi and Nusah Sefard.

To this Name we add the word *Lecha* meaning "to you." *Lecha* spelled *Lamed Kaf Sofit* לך has a Jewish Numerical value of 50, which we submit relates to the 50 gates of Binah.

[ ג ' נישב ] (*gemataria Nun Shaarie Binah*)

So by saying, *Mah Lecha*, "what's it mean to you", we intend to unite both mentalities *Hokmah* and *Binah* together as one.

מה [ יו"ד ה"א וא"ו ה"א ] לך [ ג ' נישב ] ?

And we bring the two together by following a traditional Kabbalistic correlation of *Hokmah* as *Shem Hawaya* יהויה, and *Binah* as *Shem Ekyeh* אהיה . We demonstrate this unification by doing a *Shiluv*/weaving of the two Names as such:

{ יאהויה"ה }

This *Shiluv* is found in the *Leshem Yihud* intentions found in Sefardi prayer books. See how the *Yod* of *Hawaya* is followed by the *Alef* of *Ekyeh*, the *Heh* of *Hawaya* is followed by the *Heh* of *Ekyeh*, the *Waw* of *Hawaya* is followed by the *Yod* of *Ekyeh*, and the *Heh* of *Hawaya* is followed by the *Heh* of *Ekyeh*.

Thus, by asking one to internalize the teaching and say “What does it mean to you?”, we intend to unite sacred energies of both the right (*Hokmah*) and left (*Binah*) sides of our brain, and thus hope to gain a special insight, a greater Knowledge, a *Da'at*, to assist our comprehension.

After this check-in the *Heshbon HaNefesh*, the reading of the teaching, and the *yihudim* designed to assist comprehension, we now move to a traditional Kabbalistic meditation involving the 6 letters of *Beresheet*.

### **HITBODEDUT:**

The word *Hitbodedut* means seclusion, and we intend to seclude ourself with Hashem. We will soon contemplate a meditation based on the selection from the TZ we briefly examined above. But before that, we want to focus again on the word *Beresheet*, here from a different angle. Since the word *Beresheet* has 6 different letters, there are 720 possible combinations of the 6 letters. *Siddur Rehovot Hanahar–Or HaShabbat* has conveniently listed these combination, ideally to be meditated on Shabbat night after the meal. To be Present at Creation, we want to examine *Beresheet* in all of its facets, which means all 70 possible combinations. If we take the 40 days of Elul and 10 days of Teshuba, and break them into 3 prayers a day, we get 120. So if at each of the 120 times we meditate on 6 different combinations, at the end of our journey at Neilah on *Yom HaKippurim*, we will have accessed the 720 various. This will have been a great kindness to ourself, and to the word, for the word *Hesed*/kindness has gemataria 72, and to interinclude it in the 10 Sefirot of Emanation, the 10 *Tikkunim* as *Petach Eliyahu* describes, would give us 720.

We follow in a large part the teaching of our teacher R. *Ariel Bar Tzadok* in his *Sefer Yikrah B'Shmi* –Call Upon My Name (p. 122), where he describes the system passed to us from R. *Avraham Abulafia* and *Sefer Ohr Yakar* of R. *Moshe Cordevero*. The word *Beresheet* is spelled *Bet, Resh Alef Shin Yod Tav*. The letters are to be pronounced with their base sounds, “this being the beginning or base sound the letter has when recited by itself without context to a word.” (P. 122). So the letters:

*Beit* ב is pronounced with the vowel *Tzere* like **Bey**;

*Resh* ר is pronounced with the vowel *Tzere* like **Rey**;

*Alef* א is pronounced with the vowel *Kametz* like **Ah**;

*Shin* ש is pronounced with vowel *Hirik* like **Shi**;

*Yod* י is pronounced with vowel *Holam* like **Yo**; and

*Tav* ת is pronounced with vowel *Kamatz* like **Ta**.

On the most simple level, one would seek to seclude oneself and out loud pronounce the following 6 permutations of the word *Beresheet* as such:

(6) בראתיש (5) בראיתש (4) בראשתי (3) בראתשי (2) בראישת (1) בראשית

(1) **Bey Rey Ah Shi Yo Ta** (2) **Bey Rey Ah Yo Shi Ta** (3) **Bey Rey Ah Ta Shi Yo**

(4) **Bey Rey Ah Shi Ta Yo** (5) **Bey Rey Ah Yo Ta Shi** (6) **Bey Rey Ah Ta Yo Shi**

There is even a more profound technique which is recommended. This is easy to learn, and I can speak personally—it has a profound effect. When we exale the letter, we basically “draw” the vowel with our head. This is a short description on how to do so.

We sit in a quiet place. We inhale, and upon exhalation pronounce the letter as described here:

**Bey**: the vowel *Tzere* consists of two dots under the letter. We close our eyes. Sweep you head to the left, swing it slowly to the right as you pronounce **Bey**. Imagine drawing the vowel under the letter *Beit* with your head. When your head faces right, turn to center and begin again.

**Rey** is done the same way as **Bey** with the vowel *Tzere*, here though we meditate on the letter *Resh* with the vowel *Tzere*.

**Ah** involves the vowel sound *Kamatz*, which is a horizontal line and a dot in the middle. This time sweep you head to the right with eyes closed, and swing it slowly to the left as you pronounce the **Ah**. Imagine drawing the horizontal part of the *Kamatz* under the letter *Alef* with your head. After reaching the right, swing back to center and turn your head downwards a bit to draw the point of the vowel *Kamatz*.



**Shi** involves the vowel sound *Hirik*, which is a point under the letter. This time as you pronounce the **Shi**, move your head with eyes closed slowly down to your chest and bring it up until the sound is done.

**Yo** involves the vowel sound *Holom*, which is a point above the letter. With your head in the center and eyes closed, as you say **Yo** turn your head heavenward as far as possible without hurting your neck until the sound is gone.

**Ta** involves the vowel sound *Kamatz* described above in the letter *Alef*.

For more information, please see *Yikrah B'Shmi* page 179.

The purpose of this *Hitbodedut* meditation is to open your mind to contemplation, to *Hibonenut*, this latter word having the root of the word *Binah* or understanding. For the purpose of learning TZ is to get greater understanding of one's self, and of one's inner radiance, which is need of *Tikkun*/healing. And if *Teshubah*/return is related to *Binah*, then perhaps *Binah*-like *Hitbonenut* meditation on the sections of the TZ could assist our efforts to that effect.

So next we read a short meditation on the TZ selection, one designed to open the heart for contemplative change.

It could read something like this, the first of all 117 meditations:

**Morning has broken, and already we must be prepared to “greet the King in the field”—meaning on our own turf. We say “*Melekh HaOlam*” at least 100 times daily in our required 100 blessings, but how many of us truly feel the awe of being present before the Divine Presence? Shouldn't we be quaking in our boots? Shouldn't we feel ashamed of our derelictions, disqualifications, delinquencies? Bright and early in our journey to the *Kodesh Kodeshim* of *Yom HaKippurim*, we are given an amazing ticket to jump start our process: fear of shame. And for us *Sefardim*, these are lines we are to meditate in the daily prayer service as we move from the World of *Asiyah*./Making to the World of *Yetzirah*/Forming. For we recite daily that the “shamefaced is destined for Gan Eden”, and then, through the use of the *Kaddish*, we elevate to a higher place, from Earth to Heaven. Perhaps that is what the TZ means by the shame-based fear/awe? That these qualities are so, so special, that if we can merit to achieve them, we then all become *Tzaddikim*, partners with Hashem in the daily creation and bestowal of blessings. Hashem! Help me to rid my self of arrogance, a blemish destined for *Gehinnom*. Help me to come closer to you, and as I do, to revere your Presence deep in my heart space.**

Study the cited selection of the TZ if you wish and come up with your own contemplation. These meditations were achieved by following the path described above. They are in no way found in the TZ proper, rather are solely my cogitations on the translated *Shitot*/methods offered by the TZ to analyze the word *Beresheet*. Please read this with tolerance for my mistakes, my typos, my inaccuracies. I bless you with a *Teshubah Sheleimah*/ complete return during this awesome season.

Blessings,

*Rahmiel Hayyim Drizin*

Menahem Ab 5769 (Revised Version)

## בראשית The Various Permutations of *Beresheet*

### The Healings of Your [Inner] Radiance

1. *Hakdama*, 5A.. בראשית 'ב. *Beit Resheet*: meaning the 2 *mitzvot* of “*Anochi*” and “*Lo Yiheyeh*” which were from the Mouth of the Strong One which are added to the word *Resheet* which is the secret of the Torah.
2. *Hakdama*, 5b ירא בשת “*Yirah Boshet*” Fear of Shame, meaning if one has in him the fear of the Holy One Blessed Be He through *Boshet*/Shame facedness, he will merit then” *Bara Elokim et HaShamayim wet HaAretz*” Gd created the Heaven and the Earth.
3. *Hakdama*, 5b ירא שבת, “*Yirah Shabbat*” “Awe of Shabbat” meaning that one needs to fear of acting brazenly before the Holiness of *Shabbat*, so one does not profane Gd forbid.
4. *Hakdama*, 10a, בת ראשי “*Bat Rashay*” meaning “*Bat*” who is the *Malkut* receives the *Shefa* through the *HaGaT* which are called *Rashay*/leaders/head
5. *Hakdama*, 10b בראשית “*Beresheet*” has a *Mispar Katan for Ahavah/love*, hints to the *mitzvah* to Love Hashem.
6. *Hakdama*, 10b, ברית איש “*Berit Aish*” hints to the *mitzvah* of circumcision, and guarding the Covenant, and in the power of guarding the Covenant, one is protected from *Aish* fire of *Gehinnom*.
7. *Hakdama*, 11a ראשית “*Reisheet*” is the Torah called *Reisheet*/Beginning .
8. *Hakdama* 12a, ירא שבת, “*Yirah Shabbat*” meaning to fear profaning the Shabbat by nullifying work.
9. *Hakdama* 12b בראשית 'ב “*Beit Resheet*” meaning the letter Beit ב which is *Bayit*/house in the secret of *Imma*/Mother (who is the secret of the colors of the letters) hinted to the *Bait HaMikdash/Temple*, ראשית which is the secret of *Abba* (which is the secret of the form of the vowels) which gives *Shefa* hinted in vowels of the letters, the latter which is the secret of *Imma*/Mother.

10. *Hakdama 16a*, תשרי' ב'א B'A Tishre, meaning on the first of *Tishre* was the world created.

11. *Hakdama 16a*, בראשי ת BeResheet Bara Elokim, means “with Hokmah/wisdom the Holy One Blessed Be He created “The *Binah*” whose Name is *Elokim*.

12. *Tikkun 1, 17b* ראשי ת ב' “*B Resheet*” meaning that the letter *Bet* ב' is in the form of a *Petah* opening/door, which is the *Yesod of the Malkut*, which the *Resheet* ראשי ת enters to the souls of the *Tzaddikim* who elevate from *Beriah* to *Atzilut*.

13. *Tikkun 1, 18a* ראשי ת ב' “*B Resheet*” “ב' means the *Shekinah* who is the *Bayit*/house to *ZA*, and in her is the storehouse of all the supernal bounty, and she is the ת ראשי *Resheet*/first of all the *Sefirot* from below to above.

14. *Tikkun 2, 18a* ראשי ת ב' “*B Resheet*” “ב' means the 2 *partzufim* called *Resheet*, the first is the *Partzuf of Malkut* who is the first of the *Sefirot* from below to above, and the 2<sup>nd</sup> *partzuf* is the *Hokmah* called *Resheet* who is the first of the *Sefirot* from above to below

15. *Tikkun 3, 18a* יראת ש'ב “*Shaiv Yirat*” which means to return from the sin that comes upon oneself through the fear of Hashem.

16. *Tikkun 3, 18b* ראש בית “*Rosh Bayit*” Head of the house meaning that *Rosh* is the *Hokmah*, and built from him is the *Binah*, to be for him a *Bayit*/house.

17. *Tikkun 3, 18b* איש ברית “*Berit Aish*” means that as one guards one's Covenant, one is saved from the fires of *Gehinnom*, even if one does not engage in Torah and is not a complete person.

18. *Tikkun 4, 18b* ראשי בת “*Rashey Bat*” meaning “*Rashey*”/leaders/head are the 3 *Avot HaGaT*, and *Bat* is the *Malkut* who partners with the Forefathers, in the secret of clinging to the “back side” of the *HaGaT of ZA*

19. **Tikkun 3, 19a** ראשי ת ב' *B Resheet*” meaning that ראשי ת *Resheet* is the *Hokmah* which is the secret of vowel/point which is encompassed in the palace which is the *Binah* in the secret of the letter *Beit* ב' of *Beresheet*.

20. **Tikkun 5, 19a** ראשי ת ב' *B Resheet*” meaning that ראשי ת *Resheet* is the *Hokmah* which is the secret of the letter *Bet*, and the *Hokmah of Atik* is encompassed in the *Hokmah of Arik* who is the palace hinted in the secret of the point/vowel of the letter *Beit* ב' of *Beresheet*.

21. **Tikkun 6, 21a** ראשי ת ב' *B Resheet*” meaning that ראשי ת *Resheet* is the *Hokmah* and the letter *Bet* is the *Malkut* who is the *Bayit to ZA*, for the *Malkut* is created through *Hokmah*.

22. **Tikkun 7, 24a** ב שת י רא “*Yirah Boshet*” meaning the Voice says to the *Sam*’ to be “*Boshet*” shamefaced from the *Shekhinah* who is the aspect of *Yirah*, for you {*Sam*’} are the distress upon Israel in *Galut*, and for which you were not commanded to do.

23. **Tikkun 8, 24a** שמי ם י רא *Yirah Shamayim* awe of Heaven , meaning one needs to be for oneself in awe of *ZA* called *Shamayim/Heaven*, and this is hinted in the letter *Shin of Shamayim*, and the letters *Bat* that remain from *Beresheet* hint to the *Malkut* who is subsidiary in this *tzeruf* who’s source is *ZA*.

24. **Tikkun 8, 24a** בית י רא *Yirah Bayit* means that is it is required for one to be in awe of the *Malkut* called *Bayit* and through this enables one to be in awe of *ZA* who is called the letter *Shin* of *Beresheet* in the secret of *Shamayim* (and the letter *Yod* also serves sometimes in the secret of *ZA* to be subsidiary to *Malkut* for the source of this *tzeruf* is *Malkut*).

25. **Tikkun 8, 24a** בית ראש “*Rosh Bayit*” Head of the house meaning that *ZA* is the *Rosh* to *Malkut* called *Bayit*, and that means that always *ZA* is united in the House of *Malkut*, and this combination hints to *ZuN* united.

26. **Tikkun 9, 24b** ת ש ב י רא “*Yirah Shabbat*” “Awe of *Shabbat* means that one must be in awe of the *Malkut* called *Shabbat*.”

27. **Tikkun 10, 24b** *Shir Ta’viv* “Song of craving” meaning the song of desire and joy which gladdens Israel to the Holy One Blessed Be He in the future, and the Holy One Blessed Be Him as to say ‘craves’ this song, meaning the *Shir* is the secret of the *Gevurah* of *Arik Anpin*, and all the

*Sefirot* desire from the “Ones who crave” to be *sweetened*, in the secret of judgment/*din* is only sweetened at its source/root.

**28. Tikkun 11, 26b** ברא שית “*Barah Sheet*” Created 6, meaning the 6 are the palaces of the WaQ of ZA in which *Imma/Elokim* created..

**29. Tikkun 12, 27a** ראשי בת “*Bat Rashay*” meaning “*Bat*” who is the *Malkut* is hinted in the saying *Rasheet* of the 10 Statements of Creation, which is *Bresheet*.

**30. Tikkun 13, 27a** אשרי “*Ashrey*” meaning the *Keter* who is the *Rosh/head* to *Hokmah* hinted in all places in the letter *Yod* of the Name *Hawaya* (and in this melody/*niggun* the first of all the Psalms says “*Ashrei Haish*”—fortunate is the man-- the souls of the tzaddikim are established and elevate the *Malkut* called *Bat* until the *Keter* of ZA, and this is the highest of the praises called *Ashrey*, and all the tzaddikim rectify the who says upon them *Ashrey*.”

**31. Tikkun 14, 30a** ראשי ת ב B Resheet” means 2 types of *Resheet* which are the mitzvah of the firstborn called *Resheet* and the mitzvah of the *Resheet*/first of the shorn wool.

**32. Tikkun 15, 30b** ראשי ת ב B Resheet means שביל ב for the sake of Israel called *Resheet* to create the world.

**33. Tikkun 16, 31a** ראשי ת ב B Resheet means שביל ב for the sake of the mitzvah of separating *Hallah* (which hints to *Adam HaRishon* called the “*Hallah*” of the world, and this is a *tikkun* for the *Shekinah*) called *Resheet* to create the world.

**34. Tikkun 17, 31a** ראשי ת ב B Resheet means שביל ב for the sake of rectifying the *Shekhinah* called *Resheet* in fulfilling the mitzvah of *Ma'aser* tithing hinted in also the name *Resheet*, as the *Shekinah*, for there are 2 *Bet Ma'aserot*, the “first” and the tithe of the tithe called the “second,” and they are required to rectify the *Shekinah* called *Resheet*.

**35. Tikkun 18, 31b** ברא שית “*Bara Sheet*” Created 6, meaning that the Holy one created 6 levels of prophesy which are the 6 divisions of *Nezah and Hod* See page 70b where *Bara Sheet* hints to 6 letters. *Bet* is the form of the gate and hints to the word “*Pithi Li*”, *Resh* hints to the word “*Rayati*, *Alef* hints to the word *Ahoti*, *Shin* hints to the word “*SheRoshi*”, *Yod*

hints to the word *Yonati*, *Tav* hints to the words *Tamati*, and the vowel of the *Yod*/point of the letter *Bet* of *Beresheet* hints to the words “*Nimla Tal*.”

**36. Tikkun 18, 36b ראשי ת ב' .Beit Resheet:** meaning the secret of the point of *Tzion* which is the *Yesod of Malkut*, and this is hinted in the beginning and the *Resheet* of the Torah , meaning in the vowel/point in the letter *Beit* of the word *Beresheet*, for the letter itself is *the 2<sup>nd</sup>* and she is the *Malkut* called *Bayit*.

**37. Tikkun 19, 38a בת ראשי “Bat Rashay”** meaning that the aspect of *Bat* is the *Malkut*, and the world was created in the action of the *Rashay* leaders/head..

**38. Tikkun 20, 42B ראשי ת ב' B Resheet means Bekoah Resheet/** in the power of *Resheet*, which is *Hokmah*, and from there comes the *Binah* called “*Elokim*.”

**39. Tikkun 21, 42B ראשי ת ב' B Resheet means ב Beit (2) partzufim** of *Aba* and *Imma* which are enclothed in the *Keter* who is *Arik Anpin*, and who is called *Resheet*.

**40. Tikkun 21, 42B ברא שית “Bara Sheef”** Created 6, *שית Sheet* hints to the *WaQ* (*HaGaT, NaHY*) of *ZA*, and the word *ברא Bara* hints to the 3 first *Sefirot*, for *Alef* is *Keter*, *Resh* is *Hokmah*, and *Beit* is *Binah*.

**41. Tikkun 21, 62A ראשי ת ב' B Resheet means ב** of *Binah*, and the word *Resheet* is *Hokmah*, and *Hokmah* is hinted in the letter *Yod*, and also the *dagesh* in the letter *Bet* which is like a *Yod*. And this comes to teach that the letter *Bet* surrounds the *Hokmah* which is called *Resheet*. And also the vowel point, the letter *Yod*, which is *Hokmah*, includes the shape of the 3 *Yodins*, for all hint to the total 32 (10 + 10 + 10 + 2), and also the *Tag/crown* of the *Yod* which is 4<sup>th</sup> *Yod* hints to the total 42.

**42. Tikkun 22, 62B ראשי ת ב' B Resheet means the Partzuf Arik Anpin** called *BeResheet* to be the *Rosh/Head* of *Atzilut*. And there is its name a hint to the *Beit/2 Partufim* of *Abba* and *Imma*, which were created in the point of *Hokmah* which is higher than *Atzilut* and is called *Resheet*. And *Abba* and *Imma* are enclothed in the 2 *partzufim* of *ZuN*, and also the 2 *Partzufim* of *ZuN* hint to the letter *Beit* of *Beresheet*.

**43. Tikkun 22, 64b איש ברית “Berit Aish”** means that the *Yesod = Berit*, and it is given the *Gevurot*, and thus is called *Berit Aish*”.

44. **Tikkun 23, 69a** אִישׁ בְּרִית “*Berit Aish*” means that the *Yesod* = *Berit*, and it is given the *Gevurot*, and thus is called *Berit Aish*”.

45. **Tikkun 24, 69a** יִרָא שַׁבָּת “*Yirah Shabbat*” “Awe of *Shabbat* , for the word *Shabbat* hints to the notarikon of *Shabbat Berit Torah*, and these three things require one to observe the *Yirat Hashem*.

46. **Tikkun 25, 70a** בְּ רֵאשִׁית *B Resheet* means the *Beit*/two *mitzvot* there are in the matter of learning Torah called *Resheet*.

47. **Tikkun 25, 70b** בְּ רֵאשִׁית *B Resheet* means , as above in #35.

48. **Tikkun 26, 71a** בְּ רֵאשִׁית *B Resheet* means 2 aspects in the *Shoshana/Lily* which alludes to the *Malkut*, for the 5 letters of *Resheet* hint to the 5 *Hassadim* hinted in the 5 petals that surround the *Shoshana/Lily*. And the 5 words “*Merhefet al Penay Hamayim, Wayomer*” hint to the 5 *Gevurot* hinted to the 5 thorns which are in the *Malkut* [Also the word *Beresheet* has a *mispar katan* of 13 to show the 13 attributes of mercy which are given to the *Malkut*, and this corresponds to the 13 thorns which hint to the harsh *Gevurot* which are there.

49. **Tikkun 27, 72b** here are the 3 permutations יִרָא שַׁבָּת “*Yirah Shabbat*”, בְּ שַׁת “*Yirah Boshet*,” and אִישׁ בְּרִית “*Berit Aish*”.

50. **Tikkun 28, 72b** בְּ רֵאשִׁית *B Resheet* means to be in awe of the Name hinted in the letter *Bet* of *Beresheet*, and this fear is the opening to the *Hokmat Torah* /Wisdom of the Torah called *Resheet*.

51. **Tikkun 29, 72b** בְּ רֵאשִׁית *B Resheet* means that the *Bet* is the secret of *Binah* , from where comes *Bet*/2 *Torahs*–Written and Oral , and their source is in *Hokmah* which is hinted to in the *dagesh* of the letter *Bet* of *Beresheet*, for the *Hokmah* itself is called *Resheet*.

52. **Tikkun 30, 73a** בְּ רֵאשִׁית *B Resheet* means that *Resheet* is the *Malkut*, which is the first of the *Parzufim* from below to above, and the point of the *Hokmah* of the *Malkut* hints to the vowel/point of the letter *Bet* of *Beresheet*, for the word *Beresheet* can be explained as the *Malkut* with the aspect of *Hokmah* in it, thus one can add a hint to the sources in her, and these are (1) in the word *Beresheet*, there are the letters *Yirat* יִרָא ת and (2) in the word *Beresheet* there are the letters *Shabbat* שַׁבָּת .



**53. Tikkun 30, 74a** אֲשֶׁר בַּיִת *Bayit Asher*, meaning that *Binah* is called *Asher*, because both supernal and lower [worlds] are praiseworthy. And the *Binah* too is called *Bayit* because she encompasses *ZuN* in the secret of Mohin.

**54. Tikkun 31, 75b** שְׁתֵּי בָרָא *Bara Shetey* “created two” meaning that the *Ayn Sof*—May He Be Blessed—created and emanated 2 *Partzufim*, which are *Binah* and *Malkut* hinted in the two letters *Heh* of the Name *Hawaya*.

**55. Tikkun 32, 75b** אַב רִשִׁית *Av Resheet* means that the 2 *mitzvot* are first (*Alef*) *Anochi*, and second (*Bet*) *Lo Yehyeh Lecha*, and this is alluded to in the word *Av*, and they are *Resheet*/first of all the positive and negative *mitzvot* in the Torah.

**56. Tikkun 33, 76b** בְּ רִאשִׁית *B Resheet* means 2 aspects, which are *Tov*/good and *Rah*/evil, and they are in *Yirah*/fear called *Resheet*.

**57. Tikkun 34, 77a** בְּ רִאשִׁית *B Resheet* means to explain the letter *Bet* which is *Resheet* for the female letters in the order of the letters *Alef-Bet* in the Torah.

**58. Tikkun 37, 77b** אֲתִשְׂרֵי *Tishre Alef* means that in the month of *Tishre* man was created, for he is hinted in the letter *Alef*, and that in the future the land would too be cursed in the sin of Adam and be cursed *Arur*, for there too is the letter *Alef* in *Adam*, and the letter *Alef* of *Beresheet* can be missing in the month *Tishre* (why it is not called *Tisharay* or *Atishrey*), and the beginning of the Torah was thus changed to begin with the letter *Bet* of *Beresheet* to show the desire to bless, and to rectify the blemish.

**59. Tikkun 36, 77b** [ב] רִאשִׁית [ש]בַּת *[Sh]abbat [Be]Resheet* means that the *Malkut* called the *Resheet*/first of the Sefirot from the below to above, is also called *Shabbat*, for it is also the 7 lower Sefirot.

**60. Tikkun 36, 77b** יִרָא שַׁבַּת *Yirah Shabbat* “Awe of *Shabbat*” meaning that one needs to fear profaning *Shabbat*, Gd forbid.

**61. Tikkun 37, 78a** אִישׁ בְּרִית *Berit Aish* means that by fulfilling the mitzvah of circumcision saves Israel from the sword which is the fire of *Gehinnon*

**62. Tikkun, 38, 78b** ב ראשי ת Beresheet explains the rectification of the *Malkut* which is hinted to in the secret of the workings of *Beresheet/creation*.

**63. Tikkun 39, 79a** אשר Asher is the secret of the *letters Asher* of the word *Beresheet*, which hint to the word *Asher* for *Binah*, and the word *Rosh* is for *Hokmah*.

**64. Tikkun 40, 80a** שמעי בת ראי *Shemiya, Bat Re'i*, means that the *Malkut* which is the *Bat* to the *Hokmah* and *Binah*, receives from the *Binah* the prophesy in the aspect of *Shemiya/hearing*, and receives from the *Hokmah* prophesy in the aspect of *Reiyah/seeing*.

**65. Tikkun 41, 81a** תשרי means the day of ראש Rosh Hashana, in which the *Shekhinah* is concealed in darkness and *Gevurah*, and thus it is written ישת Yaset Hoshek Sitro, and placed darkness in concealment, for this is the Day of Judgement .

**66. Tikkun 41, 81b** שית בת Bat Sheet, means that the *Malkut* which is called *Bat*, she is rectified from the *Gevurot* received from the *Sheet/6 ends of ZA*, and thus the permutation *Bat Sheet* is also the permutation *BeTishre/ in Tishre*, missing the *Alef* of *Beresheet*, to show that on *Rosh Hashanah*, which is *BeTishre*, there is not the light of *Hesed* which is hinted in the letter *Alef* to illuminate, rather there is a division and separation in the illumination of the *Malkut* due to the sin of *Adam HaRishon*.

**67. Tikkun 42, 81b** איש Ish is hinted to in the matter of the *Tiferet*, which is the third “artisan” in the workings of *Beresheet/Creation*.

**68. Tikkun 43, 82a** אתר יבש Ater Yabash, means the *Yesod* called *Ater/place*, who is *Yabash/dried-up* from the *Shefa* to *Malkut*, at the time there was sealed the blemish in the *Berit*, or or when is weakened the inner dimension of the *Torah*.

**69. Tikkun 44, 82b** תרי אש Tre Aish alludes to the *Tre (2) Torahs* that were given in *Aish/fire*, as it is written, “From His right hand he presented a fiery *Torah* to them.”

**70. Tikkun 45, 82b** ב ראשי ת B Resheet means *Beshivil/for the sake of the Torah* called *Resheet Hashem* created the universe.

71. **Tikkun 46**, 83a שֵׁת בָּרָא “*Bara Sheet*” Created 6 meaning the *Sheet* (6) wings *Bara/created Hashem the Angel Metat* .

72. **Tikkun 48**, 85a תְּרֵי שַׁבָּת *Tre Shabbat/2 Shabbat* hints to the *Binah* and the *Malkut*, which are *Tre* (2) times *Shabbat* (Now the letter *Tav* here is repeated, and the letter *Alef* is missing, for it was transposed by *At-Bash* to a letter *Tav*).

73. **Tikkun 49**, 85b *Elokim* = *Mi Eleh* means that the *Binah* is called “*Mi*”, and *Mi* created the 6 “ends” of *ZA*, and if each 6 included 6,  $6 \times 6 = 36$ , which totals *Eleh*.

–*Tikkun 50: the GRA says that this continues from Tikkun 49 with no new combination*

74. **Tikkun 51**, 86a בְּרֵאשִׁית *B Resheet* means *BeTorah* /through Torah called *Resheet* which includes from *Alef* to *Tav*, *Elokim* created the Heavens and the Earth.

–*Tikkun 52 continues with the name Elokim--*

75. **Tikkun 53**, 87b *Beresheet (Bara) Elokim*, *Resheit Tavot/Sofei Tavot* is בַּת אִם means that the *Malkut* is the *Bat/daughter* , and the *Binah* is the *Aim/mother*.

76. **Tikkun 54**, 88a רֹאשׁ בַּיִת *Bayit Rosh*, means that the *Partzuf Abba* is called *Rosh/Head* to *Atzilut*, and the *Parzuf Binah* is called a *Bayit/House* for *Abba*.

77. **Tikkun 55**, 88b שֵׁת בָּרָא “*Bara Sheet*” Created 6 means that the *Binah* called *Elokim Bara/created* the 6 ends of *ZA (HaGaT NaHY)*, which are the *Sheet/6 Sefirot*.

78. **Tikkun 56**, 89B *Elokim* (from the 1<sup>st</sup> *passuk*) depends upon fear.

79. **Tikkun 57**, 91b תְּרֵי שְׁבָא *Tre Sheva*, meaning *Tre/2* vowel points which are the vowel *Sheva* hints to the 2 *Yetzerot/inclinations* which are the body and the soul

80. **Tikkun 58, 92a** בַּת is the *Malkut*, which is the *Bat Yehidah* (only daughter) in the World of *Atzilut*.
81. **Tikkun 58, 92b** יִרַח בִּשְׁתֵּי בָּשֶׁת “*Yirah Boshet*” Fear of Shame means that through *Boshet*/shame, one can achieve to be *Yirah*/in fear of sin.
82. **Tikkun 59, 92b** תְּרֵי בְּאֵשׁ *Tre B’Aish*, means as Adam and *Hava* sinned *Tre*/2 both were judged *BeAish*/in fire, and their coats of light were stripped from them.
83. **Tikkun 60, 93a** בְּרִית *Berit* can be changed to be תְּבִיר *Tevir* which means when one guards the attribute of *Yesod*/Fundament called *Berit*, one draws to oneself life from the *Yesod* of ZA, and if Gd Forbid one damages one’s *Berit*, one causes *Tevir* meaning breaking and punishment.
84. **Tikkun 61, 93b** בְּרֵאשִׁית *Beresheet* means that through the attribute of *Hokmah* which is Thought that is called *Resheet*, Hashem created the universe.
85. **Tikkun 62, 94a** בַּת אֵי *Bat Ay* means that as *Adam HaRishon* sinned and separated the *Yihud*/unification, then Hashem asked him “*Ayeh* is the *Shekinah* called *Bat*,” who remained without *Yihud*.
86. **Tikkun 63, 94b** *Elokim* = *Mi Eileh*, means that the *Binah* is called “*Mi*”, and *Mi* created the 6 “ends” of ZA, and if each 6 included 6,  $6 \times 6 = 36$ , which totals *Eleh*.
87. **Tikkun 64, 95a** אִשׁ *Ish* and also אִשָּׁה *Ishah* (and the letter *Heh* is added from the Name *Elokim*) means that *Adam Rishon* is hinted to the word *Ish*, and *Havah* to the word *Ishah*.
88. **Tikkun 65, 96a** *Bara Elokim* (initial and final letters are) אָב אִם *Av Aim*, means that the secret of *Hokmah* is called *Av*/Father, and the secret of *Binah* is called *Aim*/Mother.
89. **Tikkun 66, 96b** שֵׁת בְּרָא “*Bara Sheet*” Created 6 means that the Holy one *Bara*/created and included in *Adam Rishon Sheet* (6) aspects.
90. **Tikkun 67, 98a** בְּרֵאשִׁית *Beresheet* means that “In the beginning,” the Angels were created, particularly the Angel *Metat* who is hinted in the Name *Elokim*.

91. **Tikkun 68, 99a** ב ראשי ת Beresheet means that in the beginning, the attribute of judgement was created as hinted to the Name *Elokim*, whose source was flaming revolving sword which hints to the Angel *Metat* who is called by the name *Metah HaElokim* /Gd's staff.

92. **Tikkun 69, 99a** ב ראשי ת B Resheet means 2 *Sefirot* which are *Hokmah* and *Binah* called *Resheet*, and in the beginning of their uniting below is through unifications.

93. **Tikkun 69, 102a** י רא ב שת “*Yirah Boshet* means that through *Yirah Moshe* from the *Shekinah*, and brought his face *Boshet* from Her, and through this was rectified *Hevel* in his first reincarnation which was *BeShet*, the third son of *Adam HaRishon*.

94. **Tikkun 69, 102a** שית ברא “*Bara Sheet*” Created 6 means that the Holy one *Bara*/created the Torah whose source is in *Hokmah* in the secret of the letter *Yod*, which purified the soul of *Shet*, and gave him the letter *Yod* and thus was called *Sheet*, and *Mosheh* was the secret of *Shet* merited the Torah from the letter *Yod* in the Name *Sheet*.

95. **Tikkun 69, 106a** ב ראשי ת Beresheet means the 6 ends of ZA (*HaGaT NaHY*) which are hinted to the 6 letters of the word Beresheet, which give *Shefa* of Light at the time they united with *Malkut*, in this way: *Beit* hints to the gathering of light in *Hesed*, *Resh* hints to the gathering of light in *Gevurah*, *Alef* is *Tiferet*, *Shin* is *Yesod*, *Yod* is *Nezah*, and *Tav* is *Hod*.

96. **Tikkun 69, 110a** שית ברא “*Bara Sheet*” Created 6 means that the Holy One *Bara*/created the 6 aspects of brains which total *Sheet/6*, which are the *HaBaD* of *Abba* which where revealed/reincarnated in the 3 *Avot*, and the *HaBaD* of ZA were reincarnated in *Noah*, *Shem* and *Yafet*.

97. **Tikkun 69, 111b** שית ברא “*Bara Sheet*” Created 6 means that *Moshe* who was the reincarnation of *Hevel* and was called *Bara*, related to the word *Ben*/son, and thru this rectified Adams' son *Shet*, so that he could receive the light of the letter *Yod* of the Name *Adnut*, so he could be called *Sheet/6*.

98. **Tikkun 69, 111b** שית ברא “*Bara Sheet*” Created 6 means that *Moshe* was reincarnated as *Hevel* to rectify the *Binah* of *Malkut*, which is the *Berakhah*/blessing hinted to the letter *Bet* of *Beresheet*, and then he rectified the first letter *Heh* of *Hawaya* to illuminate the *Malkut*. After that, he descended also the light of *Hokmah* hinted to the letter *Resh* of *Beresheet* to illuminate the *Malkut*, and then he rectified the letter *Yod* of *Hawaya*, And in standing at *Har*

*Sinai*, he descended the light of the *Keter* hinted to the letter *Alef of Beresheet*, and this was the letter *Alef* of the word *Anochi*, and then he rectified the *Malkut* whose source was in the final letter *Heh of Hawaya*, and also the letter *Waw Hawaya*, which hinted to the repair of the *Sheet/6* Sefirot of her.

**99. Tikkun 69, 111b** שֵׁת בָּרָא “*Bara Sheet*” Created 6 means that *Bara* is the initial letters of *Binah Resheet Adir*, which are the 3 first sefirot in the secret of *Keter Hokmah Binah*. *Sheet* are the 6 ends of *ZA* (and the word *Elokim* is the *Malkut* which completes the 10 Sefirot; and all these were created and rectified together “*Et HaShamayim weEt Ha’aretz*” of the worlds of *Beriya Yetzirah and Asiyah*.

**100. Tikkun 69, 116a** שֵׁת בָּרָא (וּ) “*Bara Sheet*” means that the *Ayn Sof* May He be blessed partners with the 10 Sefirot which He created, to create *Adam HaRishon*. And the Sefirot are hinted in the word *Beresheet*: *Bet* is the light of *Binah*, *Resh* is the light of *Hokmah* called *Resheet*, *Waw* is the *Daat*, *Alef* is the *Keter*, *Sheet* are the 6 Sefirot *HaGaT NaHY* (and the *Malkut* is included in the *Yesod*).

**101. Tikkun 69, 119b** שֵׁת בָּרָא “*Bara Sheet*” Created 6 means that the Holy One “*Bara*”/created the *Sheet/6* which is *Shet* missing the letter *Yod* hinted to the both the Supernal and lower *Hokmah*.

**102. Tikkun 69, 119b** בְּרֵאשִׁית *B Resheet* means *BeShet* the son of *Adam HaRishon* who was the *Resheet*/first reincarnation of *Hevel*, for *Hevel* was reincarnated in him.

**103. Tikkun 70, 119b** שֵׁת בָּרָא “*Bara Sheet*” Created 6 means that the Holy One Blessed Be He *Bara*/created the angel *Metat* who was from the 6<sup>th</sup> level called *Yesod*, and is called *Sheet*, and thus *Metat*’s name has 6 letters.

**104. Tikkun 70, 119b** שֵׁת בָּרָא “*Bara Sheet*” Created 6 means that the Holy One Blessed Be He *Bara Sheet* which are the 6 palaces in every world of *Beriah Yetzirah and Asiyah*.

**105. 2<sup>nd</sup> Tikkun 139a** שֵׁת בָּרָא “*Bara Tayish*” Created a ram, means that the Holy One Blessed Be He *Bara* / created on *Erev Shabbat* during dusk *Tayish* which is the ram that was used in place of *Yitzhak* who was bound.

**106. 2<sup>nd</sup> Tikkun 139a** שֵׁת בָּרָא “*Bara Sheet*” Created 6 means that the Holy One Blessed Be He *Bara* already from the *Sheet*, meaning from the 6 days of Creation, the power of spirituality to create the ram which served as the exchange for *Yitzhak* at the Binding.

**107. 2<sup>nd</sup> Tikkun 139a** *Beresheet* has in it the letters אֵשׁ *Aish* means that already from the 6 days of Creation Hashem created the power of the ram who was found at the time of the Binding of *Yitzhak* upon the fire of the altar.

**108. 3<sup>rd</sup> Tikkun 138b** אֲרִי בִשֵׁת *Ari Boshet* meaning that the *Ari* is the Angel *Uriel*, who directs the movement of the spirituality of the *korban*, at the time Man comes close in *teshuva*, and then has *Boshet Panim*./is shamefaced.

**109. 4<sup>th</sup> Tikkun, 141A** יֵשׁ יִרְאֵת *Yesh Yirat* there is fear, (the letter *Yod* is doubled, in the form of the *Bet* which is missing) meaning that the righteous serve Hashem in love, and they merit the attribute of Wisdom called *Yesh*, and for the sake of Wisdom includes also the Understanding which is the *Otzer*/treasury/storage place of *Hokmah* which is called “*Yirat Hashem*” and she is his treasury, and thus the righteous merit to come also through the attribute of *Yirat Harommemut*/ the awe of his exaltedness, and they inherit *Yesh*/310 worlds.

**110. 5<sup>th</sup> Tikkun, 141a** בַּאֲשׁ is the attribute of *Din*/judgment, and the *Gevurah* makes the *din* and *mishpat*/justice.

**111. 6<sup>th</sup> Tikkun, 143b** תְּרֵי אֵשׁ *Tre Aish*...two fires meaning that *Tre* hints to the 2 aspects of *Aish*/fire in the light of *Havdalah* which we light on *Motzai Shabbat*.

**112. 6<sup>th</sup> Tikkun, 145b** יִרְאֵת בִּשְׁתׁ *“Yirah Boshet”* Fear of Shame means that before the *Shekhinah* there is *Boshet*/shame of *Yirah*/fear because she takes *Shefa* from the side of the *Gevurah* of *ZA*.

**113. 7<sup>th</sup> Tikkun 146b** בִּי רֵאשִׁית *B Resheet* means that *Resheet* is *Hokmah*, and *Bet* is *Binah* (and *Barah* is the son *ZA*, and *Elokim* is the daughter *Malkut*).

**114. 8<sup>th</sup> Tikkun, 147a** בְּאֵר *Be'er*/ well also contains 3 letters of *Beresheet*, and they hint to the *Shekinah* is the secret of the Oral Torah, for in learning it there are 6 main divisions: *Tahor and tamay, Pasul and Kasher, Asur and Mutar*, and thus this is the permutation also of *Beresheet*.

*Bara Sheet*, meaning that the Holy One Blessed Be He *Bara*/created the *Be'er*/well which is the *Malkut*, and which has *Sheet*/six ways of recognizing differences.

**115. 9<sup>th</sup> Tikkun, 147a באר דשית** “*Be'er deSheet*” well of six, meaning the *Malkut*, which is the *Be'er* has *Sheet*/ 6 ways of recognizing differences as said above.

**116. 10<sup>th</sup> Tikkun, 147a** *Beresheet Bara Elokim* has the initial letters of **בבא** *Baba*/gate, meaning the 3 gates of *Baba Kama*, *Baba Metzia*, and *Baba Batra*, which all Sages learn to sift good and bad, and to distance the *Klippot* from suckling from the *Shekinah*

**117. 11<sup>th</sup> Tikkun, 147b ברא שית** *Bara Sheet*, created 6, meaning the 6 days, which correspond to the WaQ of ZA.

## ספר מעמד בראשית

Present at the Creation

*Rosh Hodesh Elul (30 Av), Arabit*

*Heshbon HaNefesh*.: Consider Your Soul[s] ה/ו/ה/י/ ' /

1. *Hakdama*, 5A.. ראשית ב' *Beit Resheet*: meaning the 2 *mitzvot* of “*Anochi*” and “*Lo Yiheyeh*” which were from the Mouth of the Strong One which are added to the word *Resheet*, which is the secret of the Torah.

*Mah Lekha*:What [does it mean] to you?/? [ג' נישב] [א"ה] לך [א"ה] מה ניו"ד ה"א וא"ו ה"א [א"ה] {יאההויה"ה}

**HITBODEDUT:**

בראשית (1) בראישת (2) בראתשי (3) בראשתי (4) בראיתש (5) בראתיש (6)

(1) Bey Rey Ah Shi Yo Ta (2) Bey Rey Ah Yo Shi Ta (3) Bey Rey Ah Ta Shi Yo

(4) Bey Rey Ah Shi Ta Yo (5) Bey Rey Ah Yo Ta Shi (6) Bey Rey Ah Ta Yo Shi

**HITBONENUT:** Yes/*Yesh* and No/*Ayin*, Do and Don't, Right and Left, Top and Bottom, *Zakor weShamor beDibbur Ehad*. Our Torah is Ehad, one, and it unites all seeming polarities together in its oneness. *Beit Resheet*...”**Two from the First**”, that from the beginning it was in the mind of the creator that one should not be alone, and that two-ness can emanate from one and still remain one **1 + 1 = 1**....How can I complement divisions in my life? How can I see that all is



real at a state of at-one-ment? On this, my first step on the 40 day voyage to be Present at [my] Creation, how can I be comfortable with the appearance of dualities in my life, and how can I bring them all together as one?

### ***Rosh Hodesh Elul (30 Av) Shaharit***

***Heshbon HaNefesh.***: Consider Your Soul[s] ה/ו/ה/ו/ה

2. *Hakdama*, 5b ירא ב שנת “*Yirah Boshet*” Fear of Shame, meaning if one has in him the fear of the Holy One Blessed Be He through *Boshet*/Shame facedness, he will merit then” *Bara Elokim et HaShamayim ve’t HaAretz*” “Gd created the Heaven and the Earth”.

***Mah Lekha:*** What [does it mean] to you?/? [ג'נישב] [לך] [ה"א] [וא"ו ה"א] {יאההויה"ה}

### ***HITBODEDUT:***

ברשאת (7) ברשיאת (8) ברשתאי (9) ברשאתי (10) ברשתיא (11) ברשתיא (12)

(7) Bey Rey Shi Ah Yo Ta (8) Bey Rey Shi Yo Ah Ta (9) Bey Rey Shi Ta Ah Yo  
(10) Bey Rey Shi Ah Ta Yo (11) Bey Rey Shi Ta Yo Ah (12) Bey Rey Shi Ta Yo Ah

### ***HITBONENUT:***

Morning has broken, and already we must be prepared to “greet the King in the field”–meaning on our own turf. We say “*Melekh HaOlam*” at least 100 times daily, but how many of us truly feel the awe of being present before the Divine Presence? Shouldn’t we be quaking in our boots? Shouldn’t we feel ashamed of our derelictions, disqualifications, delinquencies? Bright and early in our journey to the *Kodesh Kodeshim* of *Yom HaKippurim*, we are given an amazing ticket to jump start our process: fear of shame. And for us Sefardim, these are lines we are to meditate in the daily prayer service as we move from the World of *Asiyah*./Making to the World of *Yetzirah*/Forming. For we recite daily that the “shamefaced is destined for *Gan Eden*”, and then, through the use of the *Kaddish*, we elevate to a higher place, from Earth to Heaven. Perhaps that is what the TZ means by the shame-based fear/awe? That these qualities are so, so special, that if we can merit to achieve them, we then all become *Tzaddikim*, partners with Hashem in the daily creation and bestowal of blessings. Hashem! Help me to rid my self of arrogance, a blemish destined for Gehinnom. Help me to come closer to you, and as I do, to revere your Presence deep in my heart space..

## **Rosh Hodesh Elul (30 Av) Minhah**

**Heshbon HaNefesh.:** Consider Your Soul[s] ה / ו / ה / ה / ו / י ' /

3. *Hakdama*, 5b ירא שבת, “*Yirah Shabbat*” “Awe of Shabbat” meaning that one needs to fear of acting brazenly before the Holiness of *Shabbat*, so one does not profane Gd forbid.

**Mah Lekha:** What [does it mean] to you?/? [ג' נישב] [א] לך [א] ו"א ו"א ה"א [א] לך [ג' נישב] [א] ו"א ו"א ה"א  
{יאההויה"ה}

### **HITBODEDUT:**

בריאשת (13) ברישאת (14) בריתאש (15) בריאתש (16) ברישתא (17) בריתשא (18)

(13) Bey Rey Yo Ah Shi Ta (14) Bey Rey Yo Shi Ah Ta (15) Bey Rey Yo Ta Ah Shi

(16) Bey Rey Yo Ah Ta Shi (17) Bey Rey Yo Shi Ta Ah (18) Bey Rey Yo Ta Shi Ah

### **HITBONENUT:**

At this time of afternoon, corresponding to *Pahad Yitzhak*, we too have to meditate on a type of fear, a “higher” level, the level we dealt with this morning, that of awe. And this is the awe of *Shabbat Kodesh*, the reverence for the center of our weekly world.. We want to do all of *Shabbat* in all of Her particulars, BUT....and that is a big BUT! Gd-forbid that we let any semblance of anger mix into our intense desire to spread a *Sukkah* of Peace over ourselves, family, home, community, etc. What day of the week is it, right now? If it is Shabbat at *Minhah*, all severities are sweetened at this time of Divine Favor. If not Shabbat, we still have some twenty-six plus hours of light *Rosh Hodesh*, it too an appointed time of special connections. Even in this feel good space, we need to reflect on how to do things right, centered, and in line with Divine flow...How can I make my *Shabbaton* more special in my literal practice, as well as more “spiritual” in every step of the process. How can I help to build my own private Heaven on Earth– *Shabbat Kodesh*, with awe also as with my love of connection to Hashem on this Holy Day. Please Hashem, give me guidance on this difficult blending of sacred energies and intentions....

## **Rosh Hodesh Elul II, 1 Elul Arabit**

**Heshbon HaNefesh.:** Consider Your Soul[s] ה / ו / ה / ה / ו / י ' /

4. *Hakdama*, 10a, בת ראשי “*Bat Rashay*” meaning “*Bat*” who is the *Malkut* receives the *Shefa* through the *HaGaT* which are called *Rashay*/leaders/head.

**Mah Lekha: What [does it mean] to you?/? [ג' נישב ] לך [א"ה וא"ה ור"ה] מה [א"ה וא"ה ור"ה]**

**HITBODEDUT:**

ברתאשי (19) ברתשא (20) ברתאש (21) ברתאיש (22) ברתשיא (23) ברתישא (24)

(19) Bey Rey Ta Ah Shi Yo (20) Bey Rey Ta Shi Ah Yo (21) Bey Rey Ta Yo Ah Shi  
(22) Bey Rey Ta Ah Yo Shi (23) Bey Rey Ta Shi Yo Ah (24) Bey Rey Ta Yo Shi Ah

**HITBONENUT:**

Right, left, center. Thesis, antithesis, synthesis. Vanilla, chocolate, strawberry. Moe, Larry, Curly. Small, Medium, Large. Red, White, and Blue. Hashem, father, and mother. *Avraham, Yitzhak, Yaakob. Hesed, Gevurah, Tiferet (HaGaT)*. Two (see 30 Av Arabit) really need to become 3, as “a three-fold cord is not easily broken,” a stool needs 3 legs to be a chair, The three columns of flow from above descend and unite at one point (the Ashurit letter Shin ש), with that point as the fulcrum of all the energies. That point here is a child, feminine since it is receptive according to classical Kabbalah. When we take the polarities in life and bring them together as one, we create so to speak a centering point. That is easier said than done, but it is worthwhile to look inside where there is conflict, find the center, and create a new paradigm—the “daughter” of your efforts.

**Rosh Hodesh Elul II (1 Elul) Shaharit**

**:Heshbon HaNefesh: Consider Your Soul[s] ' /ה /ו /ה /ו**

**Additional Meditation:**

Today it is a *segulah*/remedy to read the following, which too took place on this day, from *Haggai* Chapter 1. **Consider your ways**, doubly!:

. In the second year of King Darius, in **the sixth month, on the first day of the month**, the word of the Lord came to Haggai, the prophet to Zerubbabel son of Shealtiel, governor of Judah, and to Joshua son of Jehozadak the High Priest, saying: 2. So said the Lord of Hosts, saying: This people has said, "The time has not come—the time for the house of the Lord to be built." 3. And the word of the Lord came through Haggai the prophet, saying 4. Is it [an appropriate] time for you yourselves to sit in your ceiled houses, when this house is in ruins? 5. And now, so said the Lord of Hosts: **Consider your ways**. 6. You have sown much and you bring in little. You eat

without being satiated. You drink without getting your fill. You dress, and it has no warmth. And he who profits, profits into a bundle with holes. 7. So said the Lord of Hosts: **Consider your ways.** 8. Ascend the mountain, bring wood, and build the house-and I will accept it, and I will be honored, said the Lord. 9. You looked for much, and behold, it became little. And you brought it home, and I will blow into it. Because of what? says the Lord of Hosts, Because of My house that is lying in ruins. Yet you run, each to his house. 10. Therefore because of you the heavens have kept back, so that there is no dew, and the earth has kept back its produce. 11. And I called for a drought upon the land, and upon the mountains, and upon the grain, and upon the wine, and upon the oil, and upon everything that the ground will bring forth-and upon man, and upon beast, and upon all the labor of their hands. 12. And Zerubbabel the son of Shaltiel, and Joshua the son of Jehozadak the High Priest, and all the remnant of the people heeded the command of the Lord their God and the words of Haggai the prophet, as the Lord their God had sent him, and the people feared the Lord. 13. And Haggai, the messenger of the Lord, said in [fulfilling] the Lord's mission to the people, saying: I am with you, says the Lord. 14. And the Lord inspired the spirit of Zerubbabel the son of Shaltiel, the governor of Judah, and the spirit of Joshua the son of Jehozadak the High Priest, and the spirit of all the remnant of the people, and they came and performed labor in the house of the Lord of Hosts, their God 15. on the twenty-fourth day of the month, in the sixth [month], in the second year of King Darius.

5. *Hakdama, 10b* בראשי ת "Bereshet" has a *Mispar Katan for Ahavah/love*, hints to the *mitzvah to Love Hashem*

**Mah Lekha:** What [does it mean] to you?!? [ג' נישב] [א] לך [א"ה] ורא"ה [א] ורא"ה [א] ורא"ה  
{יאההויה"ה}

**HITBODEDUT:**

בארשית (25) בארשת (26) בארתשי (27) בארתשי (28) באריתש (29) באריתש (30)

(25) Bey Ah Rey Shi Yo Ta (26) Bey Ah Rey Yo Shi Ta (27) Bey Ah Rey Ta Shi Yo  
(28) Bey Ah Rey Shi Ta Yo (29) Bey Ah Rey Yo Ta Shi (30) Bey Ah Rey Yo Ta Shi

**HITBONENUT:**

Love, Love, Love...All you need is love, love, love is all you need.. And while “all beginnings are difficult”, most (human) are created through love. So it is not surprising that “in the beginning” equals love in Jewish numerology. And this is an Eternal Love (Ahavat Olam), and perhaps even a Great Love (Ahavah Rabbah), positive (doesn't that make you smile), to love Hashem with all one's heart, soul, and resources. Nice to have this in the morning of this light day of the new moon, with all the promise, as well as kindness in the morning early light, in which our father Avraham demonstrated his love of Gd by getting up to do a most difficult and severe task.. How can I infuse love into all of my beginnings, as I re-create myself during this fantastic voyage to the Holy of Holies come some 39 days away?

**Rosh Hodesh Elul II (1 Elul) Minhah :**

**Heshbon HaNefesh.**: Consider Your Soul[s] ' /ו/ה/ו/ה

6. *Hakdama, 10b*, אִישׁ בְּרִית “*Berit Aish*” hints to the mitzvah of circumcision, and guarding the Covenant, and in the power of guarding the Covenant, one is protected from *Aish* fire of *Gehinnom*.

**Mah Lekha:** What [does it mean] to you?/? [ג' נישב] לך [א"ה] וְאִי הַיְיָ אֵלֶיךָ וְאִי הַיְיָ אֵלֶיךָ  
{יאההויה"ה}

**HITBODEDUT:**

באשרית (31) באשירת (32) באשתרי (33) באשרתי (34) באשיתר (35) באשתיר (36)

(31) Bey Ah Shi Rey Yo Ta (32) Bey Ah Shi Yo Rey Ta (33) Bey Ah Shi Ta Rey Yo  
(34) Bey Ah Shi Rey Ta Yo (35) Bey Ah Shi Yo Ta Rey (36) Bey Ah Shi Ta Yo Rey

**HITBONENUT:**

It is the time of *Minhah*, judgment on this day of light on the new moon of Elul. And we are reminded of when the Prophet Eliyahu (May he be remembered for good!) was answered. He, who was zealous to guard the Covenant with Hashem, was answered with fire from Heaven, revealing to all that Hashem is the Gd, Hashem of Mercy is the Elokim of Judgment. We also recall that Minhah is connected to our father Yitzhak, the first to be circumcised on the 8<sup>th</sup> day of his life as the Torah mandates. Could it be that all along he was to be protected from the knife and fire of the altar due to his *Berit Milah*? For us, we need to reflect how staying to the course Hashem has provided will guarantee both protection here, as well in all our ways. As we move from this safe day of teshuba to the next month of Selichot (for Sefardim), how can we internalize the lesson that from the Beresheet/beginning, we should guard our energies to be focused on holiness, connection, and unity?

*Al pi Kavanot HaRishash, we fast for the next two days, and meditate hourly on Holy Names*

**2 Elul Arabit:** **Heshbon HaNefesh:** Consider Your Soul[s] ' /ו/ה/ו/ה

7. *Hakdama, 11a* ראשית “*Reisheet*” is the Torah called *Reisheet*/Beginning

**Mah Lekha:** What [does it mean] to you?/? [ג' נישב] לך [א"ה] וְאִי הַיְיָ אֵלֶיךָ וְאִי הַיְיָ אֵלֶיךָ  
{יאההויה"ה}

**HITBODEDUT:**

באירשת (37) באישרת (38) באיתרש (39) באירתש (40) באישתר (41) באיתשר (42)

(37) Bey Ah Yo Rey Shi Ta (38) Bey Ah Yo Shi Rey Ta (39) Bey Ah Yo Ta Rey Shi  
 (40) Bey Ah Yo Rey Ta Shi (41) Bey Ah Yo Shi Ta Rey (42) Bey Ah Yo Ta Shi Rey

**HITBONENUT:**

It all begins [as well as ends] with Torah, for She and Her mitzvot “are our life and the length of our days and on them we will contemplate day and night.” This Torah we are told was the blueprint of Creation, existing in the mind of Hashem even before the Creation. And so should be all of our thoughts and contemplations: Torah-based, Torah-infused, Torah-activated. From the beginning of the morning blessings, the end of the day where some repeat until sleep “*Torah tzivu lanu Mosheh, morasha kehilot Yaakov*” “Ees our job, man” to keep Torah, the Torah of Hashem, before us always. How can we take one step, one small step for this creature of Humankind, to that goal?

**2 Elul Shaharit: Heshbon HaNefesh.**: Consider Your Soul[s] ה / ו / ה / ל / ' / נ

8. *Hakdama* 12a, ירא שבת, “*Yirah Shabbat*” meaning to fear the profaning the Shabbat by nullifying any type of work.

**Mah Lekha:** What [does it mean] to you?/? [מה יו"ד ה"א וא"ו ה"א] לך [ג' נ'שב] {יאההויה"ה}

**HITBODEDUT:**

באתרשי (43) באתשרי (44) באתירש (45) באתריש (46) באתשיר (47) באתישר (48)

(43) Bey Ah Ta Rey Shi Yo (44) Bey Ah Ta Shi Rey Yo (45) Bey Ah Ta Yo Rey Shi  
 (46) Bey Ah Ta Rey Yo Shi (47) Bey Ah Ta Shi Yo Rey (48) Bey Ah Ta Yo Shi Rey

**HITBONENUT:**

**See contemplation #3 above.** On *Shabbat* we rest from creative work. That is what *Shabbat* literally means. In recreating ourselves, we need to incorporate the element of fear as we discontinue all work on Friday Evening. For when we say “*Waykulo HaShamayim weHa-Aretz*”, “And the heaven and earth were finished...” we too must in thought consider that all of our productive work is done. *Finit!* There is simply nothing left to be done! Period! And in so doing we become partners with Hashem As partners, we have the possibility of sharing a similar outlook. So perhaps this *Yirah*/fear becomes to transformed to “*Hashem Yireh*” Hashem will see, and thus we will see *Shabbat* in new and enlightened eyes. Help us Hashem to be able to accomplish in deed, speech and thought the completion of our tasks so that we can see *Shabbat* as you do, a day of ceasing of creative activity, a day of pure being, being in action, *Hawaya...*

**2 Elul Minhah : Heshbon HaNefesh.:** Consider Your Soul[s] ' /ו/ה/ה/ו/ה

9. *Hakdama 12b* ראשי תב “Beit Resheet” meaning the letter Beit ב which is *Bayit*/house in the secret of *Imma*/Mother (who is the secret of the colors of the letters) hinted to the *Bait HaMikdash/Temple*, ראשי תב which is the secret of *Abba* (which is the secret of the form of the vowels) which gives *Shefa* hinted in vowels of the letters, the latter which is the secret of *Imma*/Mother.

**Mah Lekha:** What [does it mean] to you?/? [ג' נישב [לך [וא"י ה"א] ] מה [וי"ד ה"א וא"י ה"א] ]  
{יאההויה"ה}

**HITBODEDUT:**

בשראית (49) בשריאית (50) בשרתאי (51) בשראתי (52) בשריתא (53) בשרתיא (54)

(49) Bey Shi Rey Ah Yo Ta (50) Bey Shi Rey Yo Ah Ta (51) Bey Shi Rey Ta Ah Yo  
(52) Bey Shi Rey Ah Ta Yo (53) Bey Shi Rey Yo Ta Ah (54) Bey Shi Rey Ta Yo Ah

**HITBONENUT:**

Our supernal parents are two friends who never part. And they—with *Hashem*—are intrinsically linked in all beginnings and creation: *Beit* and *Resheet*. Supernal Mother, the “woman of valor” who in the 22 verses of Proverbs Chapter 31—corresponding to the 22 letters of Creation, demonstrates all the facets of maintaining the *Bayit*/house. Supernal Father’s job is not as diffuse, for he learns at the Gates, and brings and influx home upon his return. That influx adds a different and exciting dimension to the home our Mother has extensively prepared in all its multifaceted aspects. For us aspiring parents, how can we blend our energies with our spouses to build a sanctified home, a *Bait HaMikdash*, we are children can receive our Torah/education? As children, how can we help our parents to do so, and how can we reexamine our history to see that in our *Mikdash Me’at*, that our parents unified together in some way at the beginning to bring forth bounty to their progeny? And finally, since the gemataria/Jewish Numerology of *Bait HaMikdash* = *Rosh Hashanah*, how can this building of our home relate the *Binyan Nukbah*, the building of the Female, we perform starting on *Rosh Hashanah*?

**3 Elul Arabit** (2<sup>nd</sup> Day of fast): **Heshbon HaNefesh.:** Consider Your Soul[s] ' /ו/ה/ה/ו/ה  
/ה

10. *Hakdama 16a*, תשרי' בא' B'A Tishre, meaning on the first of *Tishre* was the world created.

**Mah Lekha: What [does it mean] to you?/? [ג' נישב ] לך [א"ה ] וא"ו ה"ה [א"ה ]**  
{יאההויה"ה}

**HITBODEDUT:**

בשארית (55) בשאירת (56) בשאתרי (57) בשארתי (58) בשאיתר (59) בשאתיר (60)

(55) Bey Shi Ah Rey Yo Ta (56) Bey Shi Ah Yo Rey Ta (57) Bey Shi Ah Ta Rey Yo  
(58) Bey Shi Ah Rey Ta Yo (59) Bey Shi Ah Yo Ta Rey (60) Bey Shi Ah Ta Yo Rey

**HITBONENUT:**

Within one short month, we will be standing on the first day of *Tishre*: “*Hayom Harat Olam*” Today is the birth[day] of the world!” What an awesome and awe-inspiring concept! Sit with it, please! That we connect now to *the* birth of the world, the birthday of the first Human, *Adam haRishon*—our ancient ancestor, the reason why we are here today. Whereas the “First” Day of creation was actually six days earlier on 25 Elul, we are more fully connected to this day, “Day Six”, the creation of Adam. As he was created on 1 *Tishre*, so shall we be—totally renewed on this first day of the year, on this first day of the month. How can we plan— **right now** one month in advance—to recognize the sacred energies of the day, to renew and to re-create ourselves in Hashem’s image and likeness?

**3 Elul Shaharit: Heshbon HaNefesh.:** Consider Your Soul[s] ' /ו /ה /ה /ה

**11.Hakdama 16a, בראשי ת, BeResheet Bara Elokim,** means “with Hokmah/wisdom the Holy One Blessed Be He created “The *Binah*” whose Name is *Elokim*/

**Mah Lekha: What [does it mean] to you?/? [ג' נישב ] לך [א"ה ] וא"ו ה"ה [א"ה ]**  
{יאההויה"ה}

**HITBODEDUT:**

בשיראת (61) בשיארת (62) בשיתרא (63) בשירתא (64) בשיאתר (65) בשיתאר (66)

(61)Bey Shi Yo Rey Ah Ta (62) Bey Shi Yo Ah Rey Ta (63) Bey Shi Yo Ta Rey Ah  
(64)Bey Shi Yo Rey Ta Ah (65) Bey Shi Yo Ah Ta Rey( 66) Bey Shi Yo Ta Ah Rey



**HITBONENUT:**

Wisdom and Understanding go together, they interact together, and their union brings forth great understanding to Man. The Sefer Yetzirah comments on their give and take and flow: “Be wise in your understanding, and understand in your wisdom.” Take that brilliant flash of inspiration and put a practical guide to it. Take your plan, and infuse it with creative splashes of imagination and enlightenment. One cannot stand without the other. All of the best laid plans of man (Hokmah) will go to waste without a firm base to stand them on. And all focused details will end up as a congealed mess without a source of light to keep them growing and progressing.

These faculties were present in the beginning, the flash of cognitive idea gave birth to understanding how to solve the problem. In our problem solving, how can we incorporate these two mentalities—functions, to come up with solutions that demonstrate our greater understanding and integration?

**3 Elul Minhah: Heshbon HaNefesh.:** Consider Your Soul[s]    ה / ה / ה / י / ' /

12. 17b ראשי ת    ב “*B Resheet*” meaning that the letter *Bet* ב is in the form of a *Petah* opening/door, which is the *Yesod of the Malkut*, which the *Resheet* ראשי ת enters to the souls of the *Tzaddikim* who elevate from *Beriah* to *Atzilut*.

**Mah Lekha:** What [does it mean] to you?!? [ג' נישב ] לך [ה"א ] מה [ו"ד ה"א וא"ו ה"א ]  
{ניאההויה"ה}

**HITBODEDUT:**


בשתראי (67) בשתארי (68) בשתירא ((69) בשתריא (70) בשתאית (71) בשתיאר (72)

(67) **Bey Shi Ta Rey Ah Yo** (68) **Bey Shi Ta Ah Rey Yo** (69) **Bey Shi Ta Yo Rey Ah**  
(70) **Bey Shi Ta Rey Yo Ah** (71) **Bey Shi Ta Ah Yo Rey** (72) **Bey Shi Ta Yo Ah Rey**

**HITBONENUT:**

“*Pithu li Shaarey Tzedek, Avo Bam...Zeh HaShaar LaHashem, Tzaddikim Yavo 'u Vo*” [Please Hashem] open for me gates of righteousness [so] I will enter them...This gate is Hashem’s, the righteous one will enter it. We are told that on Rosh Hashanah, coming in one short month, the gates to the King’s Palace are opened, and we are too met His/Her Royal Highness. But now, in the very early days of Elul, the Majesty is in the field, open and accessible to all. **RIGHT NOW!!** The formal petition above, as well as “*Adnut Sifatai Tiftah Ufei Yagid Tehilatekha*” is not needed to move from the Holy of Holies of the World of *Beriah*/Creation to the *Malkut*/Kingship of the World of *Atzilut*/Emanation. This movement is done constantly by those hidden righteous ones,

who move through the worlds, doing tikkunim, annulling decrees, and bringing down blessing to our earth plain.

Look at the letter Bet, closely .

Now look at the letter *Peh*, the first letter and hence the symbol for the word *Petah*/opening:



We find that if we invert the *Bet*, it can actually be the “hidden” space in the *Peh*, the *Bet* of *Beresheet* thus being the actual *Petah*, opening. *Adnut Sifatai TiFTaH= PeTaH*

Both of these labials (as well as with Mem and Waw), they are the last places of the mouth where letters are formed (after the (1) throat, (2) palate, (3) tongue and (4) teeth). They are the door to Creation, for Abara KeDavra...”I speak, and I create” “*Baruk Sheamar Wehaya Olam*” The letter Bet is the door to creation, for as the TZ states, it is the Yesod/connection of the Malkut/Kingship...the place where bounty flows unto this world from above, enlivening the souls of the righteous (who too enter the gates), in their elevation to higher places.

All of us people Israel are righteous! Meaning, even though we are not of the level of a Holy Ba'al Shem Tov, we can and have the responsibility to elevate ourselves above the muck and mire of this earth plain, with higher aspirations. Hashem, help us to lift up our souls to you to become close, to meet you in the field now, and to enter your gates of righteousness on the sacred day of re-creation in less than one month!

**4 Elul Arabit: Heshbon HaNefesh.**: Consider Your Soul[s] ' /י /ה /ר /ה

13. 18a ראשי ת ב' *B Resheet*” “ב' means the *Shekinah* who is the *Bayit*/house to ZA, and in her is the storehouse of all the supernal bounty, and she is the ראשי ת *Resheet*/first of all the *Sefirot* from below to above.

**Mah Lekha:** What [does it mean] to you?/? [מה יו"ד ה"א וא"ו ה"א] לך [ג' נישב] {יאההויה"ה}

**HITBODEDUT:**

ביראשת (73) בירשאת (74) בירתאש (75) ביראתש (76) בירשאת (77) בירתשא (78)

(73) Bey Yo Rey Ah Shi Ta (74) Bey Yo Rey Shi Ah Ta (75) Bey Yo Rey Ta Ah Shi  
(76) Bey Yo Rey Ah Ta Shi (77) Bey Yo Rey Shi Ah Ta (78) Bey Yo Rey Ta Shi Ah

**HITBONENUT:**

We learned this afternoon [3 *Elul Minhah*] how the Beit is a door to supernal worlds. The letter Beit too is the structure for the supernal blessings. From below to up it is the "First". As we ponder that "a journey of 500 miles [to Heaven] begins with the first step," so too we are the "First". We are among the last of creations, and must have been amongst the first in Hashem's mind. And some say that Israel was before Torah too in Hashem's contemplation and desire.

As the "First", we have awesome responsibility. That means we really need to be "Numero Uno"—be all that you can be. What first step can we take right now to move ourselves to higher Teshuva, to bring us closer to the Divine Presence in the Field with us, and to prepare ourselves for the Days of Awesomeness soon to come upon us?

**4 Elul Shaharit : Heshbon HaNefesh.:** Consider Your Soul[s] ' / ו / ה / ה

14. 18a ב' ראשית *B Resheet* " ב' means the 2 *partzufim* called *Resheet*, the first is the *Partzuf of Malkut* who is the first of the *Sefirot* from below to above, and the 2<sup>nd</sup> *partzuf* is the *Hokmah called Resheet* who is the first of the *Sefirot* from above to below.

**Mah Lekha:** What [does it mean] to you?/? [מה יו"ד ה"א וא"ו ה"א] לך [ג' נישב] {יאההויה"ה}

**HITBODEDUT:**

ביארשת (79) ביאשרת (80) ביאתרש (81) ביאתשר (82) ביאשתר (83) ביאתשר (84)

(79) Bey Yo Ah Rey Shi Ta (80) Bey Yo Ah Shi Rey Ta (81) Bey Yo Ah Ta Rey Shi  
(82) Bey Yo Ah Ta Shi Rey (83) Bey Yo Ah Shi Ta Rey (84) Bey Yo Ah Ta Shi Rey

**HITBONENUT:**

As Israel, we are Hashem’s “first-born.” And thus we have a special connection to our supernal Abba/Father, whom Classic Kabbalah associate with Hokmah/Wisdom As receptors from our parent, we are “Female” according to Classic Kabbalah—we are “Daddy’s special girl.” “Abba Yesada Barta” The Father founds the Daughter. And some say that Malkut, corresponding to Kinesset Yisrael...the Gathering of Israel, is called the “Lower Hokmah.” What does that mean? For us, no inferiority complex. Rather, a “special relationship” with the source, the fountain of Wisdom, the source of inspiration. We are the second “first”, and are interconnected and intertwined to the primary first, the “Resheet Hokmah” How can we use this perspective to elevate our intentions and thoughts to the source? How can we live up to such high expectations?

**4 Elul Minhah: Heshbon HaNefesh.:** Consider Your Soul[s] ה / ו / ה / ל / י ' /

15. 18a יראת שׁב “*Shaiv Yirat*” which means to return from the sin that comes upon oneself, and this return is through the fear of Hashem.

**Mah Lekha:** What [does it mean] to you?/? [ג , נישב ] לך [ה"א ] מה [וי"ד ה"א וא"ו ה"א ] {יאההויה"ה}

**HITBODEDUT:**

בישראלת (85) בישראלת (86) בישראלת (87) בישראלת (88) בישראלת (89) בישראלת (90)

(85) Bey Yo Shi Rey Ah Ta (86) Bey Yo Shi Ah Rey Ta (87) Bey Yo Shi Ta Rey Ah (88) Bey Yo Shi Rey Ta Ah (89) Bey Yo Shi Ah Ta Rey (90) Bey Yo Shi Ta Ah Rey

**HITBODEDUT:**

*See contemplation #2, 3 and 8 above.*

It is a tough balance. How do we “Do the Right Thing”—that which is fair and just in the eyes of Hashem? And as we do it, what is our motivation? Are we children afraid of getting Daddy angry? Are we desirous of making our Mommy happy? Do we want to show our Boss how much we care about him/her?

There are many levels of inspiration, but one can safely say that the fear of punishment must be the “lowest” form of motivation: I am doing this so that I will not be spanked, grounded, chastised, etc. But to kick this up a level, I “keep Hashem before me always”, and thus, in the awesome presence of the King, I would never do anything below the highest of standards. That also includes when I am alone, in body *and* in thoughts...

We are told that heaven and hell both are the reviewing of the DVD of our life. If it is a life of Yirat Shamayim, in our actions, words and deeds, then it will be heavenly. If it is a life of a lower standard of living, that horrendous shame will be our cleansing. What first step can I take to make this movie worthy of the “Best Actor” that I can be?

**5 Elul Arabit: Heshbon HaNefesh.**: Consider Your Soul[s] ה / ו / ה / ו / ה / ו

**16. Tikkun 3, 18b** ראש בית “Rosh Bayit” “Head of the house” meaning that *Rosh* is the *Hokmah*, and built from him is the *Binah*, to be for him a *Bayit*/house.

**Mah Lekha: What [does it mean] to you?!** [מה [יו”ד ה”א וא”ו ה”א] לך [ג’ נישב] {יאההויה”ה}

**HITBODEDUT:**

ביתראש (91) ביתארש (92) ביתשרא (93) ביתרשא (94) ביתאשר (95) ביתשאת (96)

(91) Bey Yo Ta Rey Ah Shi (92) Bey Yo Ta Ah Rey Shi (93) Bey Yo Ta Shi Rey Ah  
(94) Bey Yo Ta Rey Shi Ah (95) Bey Yo Ta Ah Shi Rey (96) Bey Yo Ta Shi Ah Rey

**HITBONENUT:**

*See contemplations #8 and 9 above*

The architect and the builder. An essential relationship, and one required for any creation of livable space on earth. A relationship mirrored above in the flow between sacred energies. *Hokmah* is the architect, the “idea” man, the point man with the flash of intuition, corresponding

to the letter Yod י • *Binah* is the builder who takes these plans and gives it a form, with height, width, and breath, like the letter *Heh* ה. *Binah*, as feminine, is considered to be the House, as our Sages of Blessed Memory would refer to their beloved spouses as “My house.” And the Head of the House, the *Rosh of the Bayit*, would be the *Hokmah*, the father, the “seeder” of spiritual energy.

We, men and women, possess both mentalities. We learn from “*Wayiven*” (*Beresheet* 2:22) that women are *zokeh* to get an extra source of *Binah*. But we need both to obtain deep, inner knowledge, *Da’at*, on how to re-create ourselves anew during this month. Take an idea on how to do so personally, and build a home for it to be nourished and grow for profound change.

Alternatively, one could reflect on who is the *Rosh Bayit*, head of the house. Is it our house of

which we are the head, or are we the guest in *Hashem*, the Supernal Father's home?

The *Talmud (Pesachim 86b)* tells us that a guest should display good manners by eating whatever food his host offers him. However, there is one situation in which the Talmud tells us not to listen to the host. Specifically, if the host tells the guest to leave, the guest should not listen!

The great Kabbalist, Rabbi *Moshe Kordevaro*, sheds light on the meaning of this curious statement. He explains that this passage is an allegory, in which the host represents *HaShem* and the guest represents a person. There are times when a person sincerely dedicates himself to perform repentance, yet all of his attempts seem to be rebuffed. It is as if Heaven is resisting his efforts. In this light, the person may translate the events as a message that *HaShem* is saying, "Leave my house. I do not accept your return to Me." In response to this situation, in which a person falls into despair, the Torah tells him, "Do not listen to the Host!" Meaning, do not interpret your difficulties in performing repentance as a sign that *HaShem* has rejected you. Rather, rest assured that *HaShem* is merciful and He always shows compassion and love to people who strive to come close to Him. If your challenge is difficult, do not give up because *HaShem* NEVER gives up on you. This is especially so during these days of Elul, when the King is in the field, as King David said, "Seek *HaShem* when He is present, pray to Him when He is close." (From the Salant Foundation).

**5 Elul Shaharit: Heshbon HaNefesh:** Consider Your Soul[s] ה/ו/ה/י/ו

**17. Tikkun 3, 18b איש ברית** "Berit Aish" means that as one guards one's Covenant, one is saved from the fires of *Gehinnom*, even if one does not engage in Torah and is not a "complete" person.

**Mah Lekha: What [does it mean] to you?/?** [ג' נישב] [א] לך [א] ווא"ו ה"א [א] ווא"ו ה"א  
{יאההויה"ה}

**HITBODEDUT:**

בתראשי (97) בתריאש (98) בתריאש (99) בתראיש (100) בתרשיא (101) בתרישא (102)

(97) Bey Ta Rey Ah Shi Yo (98) Bey Ta Rey Yo Ah Shi (99) Bey Ta Rey Yo Ah Shi  
(100) Bey Ta Rey Ah Yo Shi (101) Bey Ta Rey Shi Yo Ah (102) Bey Ta Rey Yo Shi Ah

**HITBONENUT:**

*See contemplation #6 above.*

Indeed, simple is most often better, "Less" is "more." And a simple/pashut expression and outlook on life saves one from dangerously influential stimulants. Simply put: guard your libido energy, and you've got a ticket to ride. Ride being the Merkaba/Chariot Heaven's way.

We are blessed with passion, passion to connect. This passion can lead us on ways of righteousness for Hashem's name's sake. Or it can take us into twisted and perverse labrynth of our own imagination. Keeping to the straight path with matters of sexuality—we are told—guarantee a successful time on this earth plain. So much so, that if we lack study, good deeds, and other items of Tikkun HaNefesh, we will still merit to be saved from further cleansing. We all know at heart what it means to walk the [correct] walk, to talk the [correct] talk. What one step can we do right now to bring us closer to this proper path?

**5 Elul Minhah : Heshbon HaNefesh.**: Consider Your Soul[s] ' / ל / ה / ה / ה

**18. Tikkun 4, 18b** בת ראשי “*Rashey Bat*” meaning “*Rashey*”/leaders/head are the 3 *Avot HaGaT*, and *Bat* is the *Malkut* who partners with the Forefathers, in the secret of clinging to the “back side” of the *HaGaT of ZA*

**Mah Lekha:** What [does it mean] to you?/? [ג' נישב] [לך] [א] [ה"א] מה [יו"ד ה"א וא"ו ה"א] {יאההויה"ה}

**HITBODEDUT:**

בתארשי (103) בתאשרי (104) בתאירש (105) בתאריש (106) בתאשיר (107) בתאישר (108)

(103) Bey Ta Ah Rey Shi Yo (104) Bey Ta Ah Shi Rey Yo (105) Bey Ta Ah Yo Rey Shi (106) Bey Ta Ah Rey Yo Shi (107) Bey Ta Ah Shi Yo Rey (108) Bey Ta Ah Yo Shi Rey

**HITBONENUT:**

*See contemplation #4 above--*

Face to face is how lovers meet and connect. We lovers of Hashem too desire to gain inner knowledge, and to receive this connection in the most direct fashion. We are told to ask, “When will we be able to merit the deeds of Avraham, Yitzhak, and Yaakob?” Meaning, when can we connect to that which is above us to our right, to our left, and to our center? How can our deeds be so refined, that we elevate our base nature to be kind of like the Avot of past time? Doing kindness like Avraham Avinu, Sacrificing like Yitzhak Avinu, being sincere like Yaakob Avinu.

By partnering with our Holy Ancestors, we—who stand in the place of the Malkut, the “lowest” of all positions, expand and rise, and shine. And so, we thus can help to turn Gd around, so to speak, to meet us face to face, in the Holy of Holies, coming a bit more than a month, on Yom Hakippurim. We shake with trepidation at such a moment right now...What can we do to come closer to this ideal that will soon be upon us?

*6 Elul Arabit: Heshbon HaNefesh.*: Consider Your Soul[s] ' /ו /ה /ה /ה

19. Tikkun 3, 19a ראשי ת 'ב' B Resheet" meaning that ראשי ת Resheet is the Hokmah which is the secret of vowel/point which is encompassed in the palace which is the Binah in the secret of the letter Beit 'ב' of Beresheet.

*Mah Lekha:* What [does it mean] to you?/? [ג' ני'שב] [א"ה] [א"ו] [א"ה] [א"ה] {יאההויה"ה}

**HITBODEDUT:**

(109) בתרשאי (110) בתשאיר (111) בתשי רא (112) ב תשריא (113) בתשאיר (114) בתשיאר

(109) Bey Ta Shi Rey Ah Yo (110) Bey Ta Shi Ah Rey Yo (111) Bey Ta Shi Yo Rey Ah  
(112) Bey Ta Shi Rey Yo Ah (113) Bey Ta Shi Ah Yo Rey (114) Bey Ta Shi Yo Ah Rey

**HITBONENUT:**



A flash of inspiration. A glowing lightbulb over one's head. A fiery point that opens up doors of understanding. That is Hokmah or wisdom. The space created by this light, a space deemed "feminine" by the Kabbalah, that space where there point is processed, is called Binah or understanding. There is a remez to Binah in the letter Beit of Beresheet, for Binah begins with a Beit. Beit means house, and this house is a virtual palace for the flash-point it encompasses, the dagesh in the letter Beit, the place of Hokmah/Wisdom.

We all get such flashes, sometime while eating, sometimes while driving, sometimes when in the shower. How can we build a "home" for these ideas, a place to process them , to nuture them into fruition?



**6 Elul Shaharit : Heshbon HaNefesh:** Consider Your Soul[s] ' / ו / ה / ה / ה

**20. Tikkun 5, 19a** ראשי ת ך ך ב' *B Resheet*” meaning that ראשי ת Resheet is the *Hokmah* which is the secret of the letter *Bet*, and the *Hokmah of Atik* is encompassed in the *Hokmah of Arik* who is the palace hinted in the secret of the point/vowel of the letter *Beit* ב' of *Beresheet*.

**Mah Lekha:** What [does it mean] to you?/? [ג , נ'שב ] לך [א"א ] ווא"ו הא"ה }יאההויה"ה

**HITBODEDUT:**

(115) בתיראש (116) ביתארש (117) בתישרא (118) בתירשא (119) בתיאשר (120) בתישאר

(115)Bey Ta Yo Rey Ah Shi (116) Bey Ta Yo Ah Rey Shi (117) Bey Ta Yo Shi Rey Ah (118) Bey Ta Yo Rey Shi Ah (119) Bey Ta Yo Ah Shi Rey (120) Bey Ta Yo Shi Ah Rey

**HITBONENUT:**

*See contemplation 19 above.*

Hokmah is often called Resheet, “first”, but it actually is the “second” emanation, the “first” being Keter/Crown. So as second, it would correspond to the second letter Beit, with Alef correlating to Keter, the first. Thus, as in the previous meditation, if Hokmah/Wisdom is the secret of the letter Beit, then the point inside, the concealed centering aspect, would be related to the Keter. Keter is considered by some to have two “faces”: Atik which looks down, and Arik, which looks up. And each of these faces too have a Hokmah aspect, a Hokmah of Atik that looks down, and a Hokmah of Arik that looks up. The TZ here expresses the notion that inside that flash point, that concealed point—the dagesh in the letter Bet,



there is really an interrelation and inter-inclusion going on. That Hokmah is intimately connected to the Hokmah of Arik which is connected to the Hokmah of Atik. That Hokmah, which is Abba, owes much to Grandfather Arik, and Great Grandfather Atik.

Much of the wisdom that we have received has been passed on from father's father's father. Unfortunately, much too has been lost. As we reflect on the core of our inner knowledge, perhaps there are some facets that we can attribute to our father, grandfather, and great grandfather. This contemplation can be very important to learning how we are really connected to our source, and to our ancestors.

For, this inter-inclusion could reveal perhaps either (1) our past previous reincarnations, the flash sources of our wisdom, or (2) our higher self, and our highest self's wisdoms, sort of like when the Torah writes *Avraham, Avraham, or Yaakov, Yaakov*, (Thanks to R. Yitzhak Schwartz).

So, it would be worthy to say your name once \_\_\_\_\_, then pause, and then again \_\_\_\_\_ . The second time you say it, reflect on the higher level, that old wise sage, that source of your knowledge, a source that knows more than you in this body does.

**6 Elul Minhah: Heshbon HaNefesh:** Consider Your Soul[s] ' / ו / ה / ה / ו / י

**21. Tikkun 6, 21a** ראשי ת ב' *B Resheet* meaning that ראשי ת *Resheet* is the *Hokmah* and the letter *Bet* is the *Malkut* who is the *Bayit to ZA*, for the *Malkut* is created through *Hokmah*

**Mah Lekha:** What [does it mean] to you?/? [ג' נישב ] לך [ה"א ] מה [ו"ד ה"א ו"א ה"א ]  
{יאההויה"ה}

**HITBODEDUT:**

(121) ארבשית (122) רבאישת (123) רבאתשי (124) רבאשתי (125) רבאיתש (126) רבאתיש

(121)Rey Bey Ah Shi Yo Ta (122) Rey Bey Ah Yo Shi Ta (123) Rey Bey Ah Ta Shi Yo  
(124) Rey Bey Ah Shi Ta Yo(125) Rey Bey Ah Yo Ta Shi (126) Rey Bey Ah Ta Yo Shi

**HITBONENUT:**

There are various forms of wisdom, some higher and lower. Perhaps “practical” wisdom might be related to the letter *Beit*, here the *Malkut/Kingship* on the earth plain. In fact, Lubavitch *HaBaD* has described *Malkut* as the lower wisdom. Classical Kabbalah notes the “Father founds the daughter”, that the lowest of emanations has an intimate connection to the highest. That once we strengthen the lower vessel, we can create a place to house higher and even higher emanations, until the Supernal Wisdom.

It all depends on how we “build our vessel below.” For what is below is above. What first step can we do right now to prepare us to receive higher intelligence? What can we do in the World of Action to open up for more sublime revelation?

**7 Elul Arabit: Heshbon HaNefesh.**: Consider Your Soul[s]    /י /ה /ו /ה

**22. Tikkun 7, 24a**    ב ש ת    י ר א    “*Yirah Boshet*” meaning the Voice says to the *Sam*’ to be “*Boshet*” shamefaced from the *Shekhinah* who is the aspect of *Yirah*, for you {*Sam*’} are the distress upon Israel in *Galut*, and for which you were not commanded to do.

**Mah Lekha:** What [does it mean] to you?!? [ג , נישב ] לך [ה”א ]    מה [יו”ד ה”א וא”ו ה”א ]  
{יאההויה”ה}

**HITBODEDUT:**

רבשאיט (127) רבשיאת (128) רבשתאי (129) רבשאתי (130) רבשאתי (131) רבשתיא (132)

(127) Rey Bey Shi Ah Yo Ta (128) Rey Bey Shi Yo Ah Ta (129) Rey Bey Shi Ta Ah Yo  
(130) Rey Bey Shi Ah Ta Yo (131) Rey Bey Shi Yo Ta Ah (132) Rey Bey Shi Ta Yo Ah

**HITBONENUT:**

*See contemplation #2 above*

Light will remove all darkness. And pure light can discern light which is not so pure. Kind of like the name *Lavan*—father of *Rahel and Leah*, and problematic father in law of *Yaakov Avinu*—which means white, but of course not white from the side of purity.

Sometimes when we look inside, we need to shine a strong light into the dark nooks and crevices

of our conscience. And when we confront negativity, we need to do so directly. That is because some of our “stuff” just cannot be tolerated, at all. Period. We all know what that means for us personally. Shining a “G-dly” light, that from our voice of Holy connection, helps to root out those aspects that are blemished and are in need of healing. “For in Your light we see light” too. That in all of our mis-takes, there is an element of Gdliness needed to be uplifted.

While we are in exile from inner selves, we need to take some time, certainly now during this entire month of *Teshuva*, and shamefacedly stare down at our blemishes, faults, and missings-of-the mark.

Reflect on the concept that the same spark [of energy or enthusiasm] that generated the sin--is the very same Holy spark that is needed to be redeemed in the teshuva process---perhaps this is the inner dynamic of *teshuva*, that which needs to be looked out without blinders. (Thanks to R. Yitzhak Schwartz).

Do so!

**7 Elul Shaharit: Heshbon HaNefesh:** Consider Your Soul[s] ' /ו /ה /ה /ו

**23. Tikkun 8, 24a** שמי ם ירא Yirah Shamayim awe of Heaven , meaning one needs to be for oneself in awe of ZA called *Shamayim/Heaven*, and this is hinted in the letter *Shin of Shamayim*, and the letters *Bat* that remain from *Beresheet* hint to the *Malkut* who is subsidiary in this *tzeruf* who's source is *ZA*

**Mah Lekha:** What [does it mean] to you?!? [ג' נ'שב] [א"ה] [א"ו] [א"ה] [א"ו]  
{יאההויה"ה}

**HITBODEDUT:**

רביאשת (134) רבשאת (135) רביאתש (136) רבאתש (137) רבישתא (138) רביתשא

(133) Rey Bey Yo Ah Shi Ta (134) Rey Bey Yo Shi Ah Ta (135) Rey Bey Yo Ah Ta Shi  
(136) Rey Bey Yo Ah Ta Shi (137) Rey Bey Yo Shi Ta Ah (138) Rey Bey Yo Ta Shi Ah

**HITBONENUT:**

Folks talk about “*Yirah Shamayim*”, but who really knows what that means. If we parse *Shamayim* to be *Aish and Mayim*, Fire and Water, then *Shamayim* Heaven reveals a perfect, whole, blending of diverse elements. Perhaps that is what we should be in awe of, and the letter *Shin of Shamayim*—as it has 3 heads and 3 vertical lines, would appear to be the perfect balance of 3 columns, right, left and center. The *Bat*/daughter..the letters *Beit and Tav* which remain once we remove the *Yod Resh Alef and Shin* of *Yirah Shamayim*, could stand for the vessel, the

container into which all 3 columns pour energy. We could then create *ShaBaT*, that palace in time where all is perfection and peace. *See contemplation #3 above.*

**7 Elul Minah: Heshbon HaNefesh.**: Consider Your Soul[s] ' /ו /ה /ה

**24. Tikkun 8, 24a** בֵּית יָרָא *Yirah Bayit* means that it is required for one to be in awe of the *Malkut* called *Bayit* and through this enables one to be in awe of ZA who is called the letter *Shin* of *Beresheet* in the secret of *Shamayim* (and the letter *Yod* also serves sometimes in the secret of ZA to be subsidiary to *Malkut* for the source of this *tzeruf is Malkut*).

**Mah Lekha: What [does it mean] to you?/?** [ג' נישב ] לך [א"ה ]  
{יאההויה"ה}

**HITBODEDUT:**

רבתאשי (140) רבתשאי (141) רבתיאש (142) רבתאיש (143) רבתשיא (144) רבתישא

(139) Rey Bey Ta Ah Shi Yo (140) Rey Bey Ta Shi Ah Yo (141) Rey Bey Ta Yo Ah Shi

(142) Rey Bey Ta Ah Yo Shi (143) Rey Bey Ta Shi Yo Ah (144) Rey Bey Ta Yo Shi Ah

**HITBONENUT:**

*See contemplation #23 above.*

Just as we must be in awe of the source (the letter *Shin* of *Shamayim* as mentioned above), so too must the end result be viewed as “AWESOME”...for it was “last in deed, first in thought.” When we admire a baby, let us not forget its parents. When we see a scientific discovery done with the knowledge given to man from Gd (*Atah Honen Adam Da'at*). And for ourselves, let us not rely on our ownself, but to constantly give praise to Whom it is Due, to the King of King of Kings, for all we do and all who we are is due to His desire to let us.

Reflect on your gifts, your deeds, and the Source of your blessings.

**8 Elul Arabit: Heshbon HaNefesh.**: Consider Your Soul[s] ' /ו /ה /ה

**25. Tikkun 8, 24a** בֵּית רֹאשׁ “*Rosh Bayit*” Head of the house meaning that ZA is the *Rosh* to *Malkut* called *Bayit*, and that means that always ZA is united in the House of *Malkut*, and this combination hints to *ZuN* [*Zeir Anpin and Nok*] united.

**Mah Lekha:** What [does it mean] to you?/? [ג' נישב] [א] לך [א] ו"א ו"א [א] מה [ו"ד ה"ה א"א ו"א] [ג' נישב] [א] לך [א] ו"א ו"א [א] מה [ו"ד ה"ה א"א ו"א]  
{יאההויה"ה}

**HITBODEDUT:**

(145) ראבשית (146) ראבישת (147) ראבתשי (148) ראבשתי (149) ראביתש (150) ראבתיש

(145) Rey Ah Bey Shi Yo Ta (146) Rey Ah Bey Yo Shi Ta (147) Rey Ah Bey Ta Shi Yo  
(148) Rey Ah Bey Shi Ta Yo (149) Rey Ah Bey Yo Ta Shi (150) Rey Ah Bey Ta Yo Shi

**HITBONENUT:**

Who is the “Head” of the House? In secular society, perhaps the man is the “king in his castle.” But we who sing Eshet Hayil know otherwise, namely, the 22 tikunin that our dear wives do mean that the Bayit, that special designated space is their dominion. To say that the Male face is thus the head of the house would seem to belie both Jewish experience, and well as mystical proof. On the other hand, if we would unify the Rosh and the Bayit, with perhaps saying that the *Mohin*, as they are “given” to us below, have a “Male” quality, as opposed to the vessel, the *Bayit*, which has a “Female” quality, then this unification would demonstrate a face-to-face connection, one bringing together thought and action, Rosh and Bayit.

We too can create a *Rosh* for our *Bayit*, a “Head” for our “House”, a source of Influx for our Vessels...Meditate on an area you need correction, and then bring it into action, a *Rosh* (idea) for your *Bayit* (active change).

**8 Elul Shaharit: Heshbon HaNefesh.**: Consider Your Soul[s] ' / י / ה / ה / ה

26. Tikkun 9, 24b ת ש ב ת ירא, “*Yirah Shabbat*” “Awe of Shabbat means that one must be in awe of the *Malkut* called *Shabbat*.”

**Mah Lekha:** What [does it mean] to you?/? [ג' נישב] [א] לך [א] ו"א ו"א [א] מה [ו"ד ה"ה א"א ו"א]  
{יאההויה"ה}

**HITBODEDUT:**

(151) ראשבית (152) ראשיבת (153) ראשתבי (154) ראשבתי (155) ראשיתב (156) ראשתיב

(151) Rey Ah Shi Bey Yo Ta (152) Rey Ah Shi Yo Bey Ta (153) Rey Ah Shi Ta Bey Yo  
(154) Rey Ah Shi Bey Ta Yo (155) Rey Ah Shi Yo Ta Bey (156) Rey Ah Shi Ta Yo Bey

**HITBONENUT:**

We have learned this inyan earlier –see *contemplations #3 and 8 above*– here we focus on receiving the *Shabbat* Queen with reverence. Modern and post-modern folk have difficulty with the concept of “*Melek Haolam*” Ruler of the Universe, because there are few of flesh and blood before us on which to compare. But if we toss the elementary anthropomorphological model away, and instead think of a ruling “spirit” that governs the physical and spiritual realms, perhaps we can get a better grasp, a “*Ruah Haolam*” an Eternal Spirit, that is *Ne’elam* concealed from our physical vision. Now move into *Shabbat* mode, the ceasing of physical activity, and intend that this spirit is one of completion, wholeness, *Sheleimut*...an awesome feeling that one only really gets on the Seventh Day. Even though it is not *Shabbat*, in your mind’s eye intend that all of your busy work is done for this moment, and contemplate just how amazing and powerful such a feeling would, could, and should be. Pledge to return here next *Shabbat Kodesh*.

**8 Elul Minhah: Heshbon HaNefesh.**: Consider Your Soul[s] ה / ה / ה / ה / ה / ה

**27. Tikkun 10, 24b Shir Ta’viv** “Song of craving” meaning the song of desire and joy which gladdens Israel to the Holy One Blessed Be He in the future, and the Holy One Blessed Be Him as to say ‘craves” this song, meaning the *Shir* is the secret of the *Gevurah* of *Arik Anpin*, and all the *Sefirot* desire from the “Ones who crave” to be *sweetened*, in the secret of judgment/*din* is only sweetened at its source/root.

**Mah Lekha:** What [does it mean] to you?/ [ג' נישב] לך [א"ה] מה [וי"ד ה"א וא"ו ה"א]   
 {יאההויה"ה}

**HITBODEDUT:**

(157) ראיבשת (158) ראיבבת (159) ראיתבש (160) ראיבתש (161) ראישתב (162) ראיתשב

(157) Rey Ah Yo Bey Shi Ta (158) Rey Ah Yo Shi Bey Ta (159) Rey Ah Yo Ta Bey Shi  
(160) Rey Ah Yo Bey Ta Shi (161) Rey Ah Yo Shi Ta Bey (162) Rey Ah Yo Ta Shi Bey

**HITBONENUT:**

*Tzamma Nafshi, Le-Elokim Kel HaI*, my soul thirst for Gd, the Living one! sings the Psalmist. Psalms such as this were sung by the Levites serving in the Holy Temple, as part of their daily work. The Levites, who distinguished themselves by joining together to administer harsh justice after the sin of the Golden Calf, represent, *Gevurah*, strictness. Yet their songs elicit sweetness..,

for sweetness has a *Gevuradikha*-element. And we are told according to Classical Kabbalah, that all types of harshness need to be sweetened, softened, mollified, not at the point where it hurts, but rather at its Supernal source, here named as the *Gevurah* of the *Partzuf* of *Arik Anpin*, meaning at the high and sublime *Keter* level. What does that mean, practically? It means “to whistle as you work, la la la la la la la...” It means to bless for both good and bad. It means to know that that *bad* we just said is really concealed good. Sing, Sing a Song, Make it Simple, to last that whole [bad] day long! Now at the time of *Minhah*, we sing *Ashrei* to elevate our spirits through the praise of Hashem. Think of another song or niggun that works for you, and sing it now to sweeten the time of the day—now—when harsh judgement rules.

**9 Elul Arabit: Heshbon HaNefesh:** Consider Your Soul[s] ה/ה/ה/ה/ה/ה

**28. Tikkun 11, 26b** ברא שית “*Barah Sheet*” Created 6, meaning the 6 are the palaces of the 6 ends (HaGaT NaHY) of ZA in which *Imma/Elokim* created.

**Mah Lekha: What [does it mean] to you?/?** [ג' נישב] לך [ה"א] מה [יו"ד ה"א וא"ו ה"א] {יאההויה"ה}

**HITBODEDUT:**

(163) ראַתבשי (164) ראַתשבּי (165) ראַתביש (166) ראַתשבּ (168) ראַתשיבּ

(163) Rey Ah Ta Bey Shi Yo (164) Rey Ah Ta Shi Bey Yo (165) Rey Ah Ta Yo Bey Shi  
(166) Rey Ah Ta Bey Yo Shi (167) Rey Ah Ta Shi Yo Bey (168) Rey Ah Ta Yo Shi Bey

**HITBONENUT:**

We are nurtured in the womb. A womb would have so to speak six sides: right, left, front, up, down, and back, like the directions we wave the Lulav. And this womb is of course in the body of our Imma/Mother, denoted by the Name Elokim. Each side describes an opportunity, a resplendant potential, a palace in space, to dignify Hashem, in all of our ways: deeds, words, and thoughts. And even though we may forget, we are constantly surrounded by a Supernal Mother face of Gd, one whose Shelter of Peace surrounds us. To know that we are being constantly hugged and supported and comforted, that knowledge can bring us to better actions, to return to our center. Figure out how to bring such an image to consciousness when you need it, and let your actions be consistent with one who knows for sure that they are loved, indeed, by the Almighty Gd.



**9 Elul Shaharit: Heshbon HaNefesh.**: Consider Your Soul[s] ה / ו / ה / י / ' /

**29. Tikkun 12, 27a** ראשי בת “*Bat Rashay*” meaning “*Bat*” who is the *Malkut* is hinted in the saying *Resheet* of the 10 Statements of Creation, which is *Beresheet*

**Mah Lekha:** What [does it mean] to you?/? [ג' נישב ] לך [ה"א ] מה [יו"ד ה"א וא"ו ה"א ]  
{יאההויה"ה}

**HITBODEDUT:**

(169) רשבאת (170) רשביאת (171) רשבאתי (172) רשבאתי (173) רשביתא (174) רשבאית

(169) Rey Shi Bey Ah Yo Ta (170) Rey Shi Bey Yo Ah Ta (171) Rey Shi Bey Ah Ta Yo  
(172) Rey Shi Bey Ah Ta Yo (173) Rey Shi Bey Yo Ta Ah (174) Rey Shi Bey Ah Yo Ta

**HITBONENUT:**

First in thought, last in action. Here we are told by the *Tikkuney HaZohar* that the daughter—the *Malkut*/Kingship, was certainly present at the very creation, at the *Reisheet* “first”, the beginning of it all. That even before all of the Let there Be’s. That the final beautiful vessel, the finished and last product, the emanation without light of its own, that this vessel was in the very first letter of our Torah, the letter *Bet*, and the very first word, *Resheet*, *BeResheet* meaning “in the beginning.” And if we the *Benei Yisrael* have a supreme connection to the *Malkut* as we receive all of Hashem’s blessings, then we too, *Benei Yisrael*—as described by the *Medrash*—we present at the very, very beginning. What an honor, what a responsibility! Do something commensurate with your superlative status!

**9 Elul Minhah: Heshbon HaNefesh.**: Consider Your Soul[s] ה / ו / ה / י / ' /

**30. Tikkun 13, 27a** אשרי “*Ashrey*” meaning the *Keter* who is the *Rosh*/head to *Hokmah* hinted in all places in the letter *Yod* of the Name *Hawaya* (and in this melody/*niggun* the first of all the Psalms says “*Ashrei Haish*”—fortunate is the man-- the souls of the tzaddikim are established and elevate the *Malkut* called *Bat* until the *Keter* of *ZA*, and this is the highest of the praises called *Ashrey*, and all the tzaddikim rectify the who says upon them *Ashrey*”

**Mah Lekha: What [does it mean] to you?/? [ג' נישב ] לך [א"ה וא"ו ה"א ]**  
{יאההויה"ה}

**HITBODEDUT:**

(175) רשאבית (176) רשאיבת (177) רשאתבי (178) רשאבתי (179) רשאיבת (180) רשאתיב

(175) Rey Shi Ah Bey Yo Ta (176) Rey Shi Ah Yo Bey Ta (177) Rey Shi Ah Ta Bey Yo  
(178) Rey Shi Ah Bey Ta Yo (179) Rey Shi Ah Yo Ta Bey (180) Rey Shi Ah Ta Yo Bey

**HITBONENUT:**

For those coming late to pray in the morning, “*Ashrey*” (Psalm 145) is the key song not to miss. Ashekazim begin *Minhah* with *Ashrey* as the first word out of their mouths. And we are told that if we say *Ashrey* 3 times daily with intend, we will merit the World To Come. *Beresheet* can be parsed to read *Ashrey Bat*, “Praised Daughter”, and *Ashrey* itself above is parsed to read *Asher Yod*, with *Asher* having the same letters as *Rosh* /head....So we follow a chain of descent from the *Rosh* /Head, here called *Keter* crown, the letter *Yod* of the word *Ashrey*, here connected to *Hokmah*/Wisdom, down to the *Bat*, the *Malkut*, who, through the work of the righteous, elevate this “fallen” daughter to the highest of heights. Such is the work of the righteous, to support the fallen, to raise up holy sparks that belong in a supernal place, to elevate all the good from the bad, the chaff from the wheat, the diamonds from the rough. “All Israel are righteous”, which means “Ees our job man”—a job we are not required to complete, but one in which we are not free to withdrawal. Be righteous, and do something now to live up too your mandate. Know that the wage for your labor will be given in the World to Come (*Avot* 2:21)

**10 Elul Arabit Heshbon HaNefesh.:** Consider Your Soul[s] ' /י /ה /ו /ה

**31. Tikkun 14, 30a** ראשי ת ב' *B Resheet*” means 2 types of *Resheet* which are the mitzvah of the firstborn called *Resheet* and the mitzvah of the *Resheet*/first of the shorn wool

**Mah Lekha: What [does it mean] to you?/? [ג' נישב ] לך [א"ה וא"ו ה"א ]**  
{יאההויה"ה}

**HITBODEDUT:**

(181) רשיבאת (182) רשיאבת (183) רשיתבא (184) רשיבתא (185) רשיאתב (186) רשיתאב

(181) Rey Shi Yo Bey Ah Ta (182) Rey Shi Yo Ah Bey Ta (183) Rey Shi Yo Ta Bey Ah  
(184) Rey Shi Yo Bey Ta Ah (185) Rey Shi Yo Ah Ta Bey (186) Rey Shi Yo Ta Ah Bey

**HITBONENUT:**

There is something always special about “firsts.” . The first time we travel on a plane. The first time we drive a car by ourselves. The first time we fall in love. The first time we are in *Eretz Yisrael*. The first dollar we make. And we say prayers—the *Sheh̄ekianu* for certain firsts: eating “new” fruits of the season, opening up a Holy Day at *Kiddush*, wearing a new garment. So too are first offerings that we must give to Hashem according to Torah Law. In fact to this day we must redeem all first-born males after their first thirty days of life. These offerings—because they are so special—are extremely favored by *Hashem*. And these **KoRB**anot/offerings bring us **KaReV**/closer to Gd.

During this time of *Elul*, when the King is close to us in the field, some fast to offer their blood and fat to bring themselves closer to the Divine Majesty. That too is good, but what might be better would be to offer a “first” to *Hashem*. Perhaps the “first” [in terms of quality] of our mistakes that we daily make. Would not that too be considered a great offering, to say, for example, to try not to get angry with one’s spouse, child, friend? Or perhaps to offer the first moment of our day to really thinking about *Hashem* in the *Modim* prayer we say upon awakening? To devote a couple of more minutes to set a *Kavannah* of connection for the day?

Kick it over, think of a “first” you can offer, and do it. Now.

**10 Elul Shahrut Heshbon HaNefesh:** Consider Your Soul[s] ה/ו/ה/י/י

**32. Tikkun 15, 30b** ראשי ת ב' *B Resheet* means שבייל ב' for the sake of Israel called *Resheet* to create the world

**Mah Lekha:** What [does it mean] to you?/? [ג' נישב] [א"ו ה"א] לך [ג' נישב] [א"ו ה"א] מה [ו"ד ה"א ו"א ה"א] {יאההויה"ה}

## HITBODEDUT:

(187) רשתבאי (188) רשתאבי (189) רשתביא (190) רשתביא (191) רשתאיב (192) רשתיאב

(187) **Rey Shi Ta Bey Ah Yo** (188) **Rey Shi Ta Ah Bey Yo** (189) **Rey Shi Ta Yo Bey Ah**  
(190) **Rey Shi Ta Bey Yo Ah** (191) **Rey Shi Ta Ah Yo Bey** (192) **Rey Shi Ta Yo Ah Bey**

## HITBONENUT:

The Hebrew letter Bet **ב** signifies the number 2. And as *Sefer Beresheet/* Book of Genesis shows, 2 can create problems: Adam and Eve, Cain and Abel, Isaac and Ishmael, Jacob and Esau, Joseph considered #1 and the rest of his brothers (considered 1 unit), Menasheh and Efraim. Such problems appear solved in the next book, *Sefer Shemot/* Book of Exodus, when we have brothers *Mosheh Rabenu* and *Aaron HaKohen* dwelling in harmony.

Above the *Holy Zohar* shows that *Beit* could also connote *Beshvil*, for the sake of Israel, whom our Sages said *Hashem* contemplated *Resheet* first before creation. So *Beresheet* means *Beshvil Yisrael*. Here, *Hashem* thought of the “other”—namely Israel—before doing. The intention was to put the “other” ahead of everything else. “Holiness” means “More of the Other”—a focus beyond one’s self, and a desire to unite. For my teacher Rabbi Hershey Worch says in the name of his Rebbe, R. Shlomo Carelbach (tz”l) Holiness means unification, counter to the traditional definition of “separation” as found in *Rashi*, etc.

There is no coincidence that this is the 32<sup>nd</sup> *Tikkun* found in the *Tikkuney Zohar*, for 32 stands in Hebrew for the letters *Lamed Bet*: **לב** –meaning “Heart” and also the first and last letters of the Torah. Open up your Heart to those areas of your life which need greater connection and attention.

**10 Elul Minhah: Heshbon HaNefesh:** Consider Your Soul[s] **ה/ו/ה/י/ו/ה/י**

33. **Tikkun 16, 31a ראשי ת** **ב** *B Resheet* means שביל **ב** for the sake of the mitzvah of separating *Hallah* (which hints to *Adam HaRishon* called the “*Hallah*” of the world, and this is a *tikkun* for the *Shekinah*) called *Resheet* to create the world

**Mah Lekha: What [does it mean] to you?!? [ג, נ'שב] לך [א"ה] [א"ו וא"ו ה"א] [א"ה וא"ו ה"א] [א"ה וא"ו ה"א] [א"ה וא"ו ה"א] [א"ה וא"ו ה"א]**  
**{יאההויה"ה}**

**HITBODEDUT:**

(193) ריבאשת (194) ריבשאת (195) ריבתאש (196) ריבאתש (197) ריבשתא (198) ריבתשא

(193) Rey Yo Bey Ah Shi Ta (194) Rey Yo Bey Shi Ah Ta (195) Rey Yo Bey Ta Ah Shi  
(196) Rey Yo Bey Ah Ta Shi (197) Rey Yo Bey Shi Ta Ah (198) Rey Yo Bey Ta Shi Ah

**HITBONENUT:**

*See contemplation 32 above.* We need to take the meditation of *Beshvil*...”for the sake of” even further. Our Sages chastize *Havah/Eve* for removing the *Hallah* of the world—meaning Adam. We are told that the Divine Presence is healed every time we separate our dough and give a portion to the *Kohanim*, for in doing so, perhaps we are acting Gdly, like *Hashem* who had to open up a space—a *Halal* according to Lurianic Kabbalah—to permit creation and finally Mankind/Adam to exist.

It would appear that to do *Teshubah* properly, we too must open in ourselves a Gd-shaped hole—again in the words of my teacher R. Hershy Worch—to permit Gd to come in. That would be an offering to Hashem like the *Hallah* to the priests, Hashem’s servants, and it would promote our own healing, as well as that of *Shekinah* of whom our soul is a part, truly!

**11 Elul Arabit : Heshbon HaNefesh.**: Consider Your Soul[s] ה/ו/ה/י/ו/י

**34. Tikkun 17, 31a** ראשי ת ב' שביל *B Resheet* means ב' for the sake of rectifying the *Shekhinah* called *Resheet* in fulfilling the *mitzvah of Ma'aser* tithing hinted in also the name *Resheet*, as the *Shekinah*, for there are 2 *Bet Ma'aserot*, the “first” and the tithe of the tithe called the “second,” and they are required to rectify the *Shekinah* called *Resheet*.

**Mah Lekha:** What [does it mean] to you?/? [ג' נישב [לך [א"י [א"י ווא"י ה"א] ]  
{יאההויה"ה}

**HITBODEDUT:**

(199) ריאבשת (200) ריאשבת (201) ריאתבש (202) ריאבתש (203) ריאשתב (204) ריאתשב



(205) Rey Yo Shi Bey Ah Ta (206) Rey Yo Shi Ah Bey Ta (207) Rey Yo Shi Ta Bey Ah  
(208) Rey Yo Shi Bey Ta Ah (209) Rey Yo Shi Ah Ta Bey (210) Rey Yo Shi Ta Ah Bey

**HITBONENUT:**

The TZ opens a door to the Holy of Holies, in the language of R. Akiba, to the *Shir HaShirim*, the Song of [all] Songs. The word *Beresheet* relates in allusion to the verse (5.2) “Open to me [Let me in] My sister, My love, My dove, My perfect one, for My head is filled with dew.” There are so many sublime secrets in this phrase that it could take 80 years to explain! For our purposes, we need to use the verse to open in ourselves greater awareness. Ask yourself:

Who is My sister (spiritual)? \_\_\_\_\_ (Meditate on the letter Yod י)

Who is My love? \_\_\_\_\_ (Mediate on the letter Heh ה)

Who is My dove? \_\_\_\_\_ (Meditate on the Letter Waw ו)

Who is My perfect one? \_\_\_\_\_ (Mediate on the Letter Heh ה)

Fill your head with *Tal* dew-- the richness of Blessings that pour down from the letter Yod י , to the letter Heh ה , to the letter Waw ו , to the letter Heh ה , onto your Head.

Now share these blessings with the rest of the world, and you have become present, and a partner with Creation.

**11 Elul Minhah :Heshbon HaNefesh.:** Consider Your Soul[s] ' /י /ה /ו /ה

**36. Tikkun 18, 36b ראשי ת 'ב .Beit Resheet:** meaning the secret of the point of *Tzion* which is the *Yesod of Malkut*, and this is hinted in the beginning and the *Resheet* of the Torah , meaning in the vowel/point in the letter *Beit* of the word *Beresheet*, for the letter itself is *the 2<sup>nd</sup>* and she is the *Malkut* called *Bayit*.

**Mah Lekha:** What [does it mean] to you?/? [ג' נישב ] [א"ה] לך [א"ה] ויאמהויה"ה

**HITBODEDUT:**

(211) ריתבאש (212) ריתאבש (213) ריתבשא (214) ריתבשא (215) ריתאשב (216) ריתשאב

(211) Rey Yo Ta Bey Ah Shi (212) Rey Yo Ta Ah Bey Shi (213) Rey Yo Ta Shi Bey Ah  
(214) Rey Yo Ta Bey Shi Ah (215) Rey Yo Ta Ah Shi Bey (216) Rey Yo Ta Shi Ah Bey

**HITBONENUT:**

How many angels are there on the head of a pin? How many worlds can be found interincluded within each other? When we look at an the most tiny subatomic particle, it bears amazing resemblance to the greatest galactical entity. Microcasm = Macroscasm. Man is a world to himself, and if his life is saved, so is a world. Here the tiny *dagesh* in the center of the *Beit*



represents *Tzion*, the marker, the center of the universe. The tiniest represents the total. And all is in the beginning, the point in the letter Bet, the *Bet of Beresheet*, the *Beresheet* of *Beresheet Bara Elokim et HaShamayim wet Ha-aretz*. Yesod is the place of connection, and Malkut is the “end” of emanation. We learn that our connection, intimacy, and binding at the end, if done with intention, can rise to the most sublime levels of all, to the thought that was present at the Creation.

**12 Elul Arabit Heshbon HaNefesh.**: Consider Your Soul[s] ה/ו/ה/י ' /

37. **Tikkun 19, 38a** ראשי בת “*Bat Rashay*” meaning that the aspect of *Bat* is the *Malkut*, and the world was created in the action of the *Rashay* leaders/head.

**Mah Lekha:** What [does it mean] to you?/? [ג' נישב] [לך] [ה"א] {יאההויה"ה}

**HITBODEDUT:**

רתבאשי (218) רתבשא י (219) רתביאש (220) רתבאיש (221) רתבשיא (222) רתבישא

(217) Rey Ta Bey Ah Shi Yo (218) Rey Ta Bey Shi Ah Yo (219) Rey Ta Bey Yo Ah Shi (220) Rey Ta Bey Ah Yo Shi (221) Rey Ta Bey Shi Yo Ah (222) Rey Ta Bey Yo Shi Ah

**HITBONENUT:**

*See contemplations #4 and #18 above*



Above we described how the *Bat*/daughter received from the *Rashay*/leaders, the three columns of energy flow from *Hesed, Gevurah, and Tiferet*, signified by 3 fathers, *Avraham, Yitzhak and Yaakob*.

Still, it might be more accurate to say that this *Bat* is really a *Bat-Sheva*...the daughter of 7, related to the wife of King David who gave him *Shelomo/Peace*, the son that brought completion to the world. As such, *Bat-Sheva* would be the daughter of the 7 attributes *Hesed, Gevurah, Tiferet, Netzah, Hod, Yesod*, and the *Ateret Yesod, the Malkut Herself*.

So, the one creative force becomes 3, reflected in 3 columns of emanation, which becomes 7 *Midot*/attributes. and *Avraham*, the first, *Avraham* begot *Yitzhak* who begot *Yaakob*, the three which then reflect the 7 guests of *Sukkot* of *Avraham Yitzhak, Yaakob, Moshe, Aaron, Yosef* and *David*. That we are the product of many forces-much more than 7 if we interinclude as we do during the 49 days of the *Omer*. To whom do we belong? To whom do we owe for bringing us to this earth plain? What influences and people beyond our parents have molded us to be whom we are?

**12 Elul Shaharit Heshbon HaNefesh.**: Consider Your Soul[s] ' /ו /ה /י

**38. Tikkun 20, 42B** ראשי ת ב' *B Resheet* means *Bekoah Resheet*/ in the power of *Resheet*, which is *Hokmah*, and from there comes the *Binah* called "*Elokim*"

**Mah Lekha:** What [does it mean] to you?/? [ג' נישב] [א"ו ה"א] לך [א"ו ה"א] מה [יו"ד ה"א ו"א ה"א] {יאההויה"ה}

**HITBODEDUT:**

(223) רתאבשי (224) רתאבשי (225) רתאיבש (226) רתאביש (227) רתאשיב (228) רתאישב

(223) Rey Ta Ah Bey Shi Yo (224) Rey Ta Ah Shi Bey Yo (225) Rey Ta Ah Yo Bey Shi (226) Rey Ta Ah Bey Yo Shi (227) Rey Ta Ah Shi Yo Bey (228) Rey Ta Ah Yo Shi Bey

**HITBONENUT:**

**See contemplation #11 above**

#11 described the *yihud*/unification of *Hokmah* and *Binah*, one which we should have a sense of now in doing the *Mah Lecha (Hokmah/Binah)* meditation for the past 37 meditations. *Bekoah* of *Resheet*, in the power of beginnings, in the potential of beginnings, *Bekoah Mah, Koah/Mah* are the letters of *Hokmah*, and in this power, the face of *Elokim*, which is in Jewish Numerology the total of the word *HaTeva*/the nature, was created. The TZ hints to the amazing secret teaching that *Beresheet Bara Elokim* means that this force called *Beresheet*, here the *Bet* standing for *Bekoah*, in the power of" *Resheet*, created *Elokim* "Gd"! That a Supernal Power created Gd! I bet you didn't see that in your traditional translation of the first passuk! In fact, this secret was so important that when the 70 scholars were forced to translate the Torah into Greek, a day

mourned yearly as 10 Tevet, they all through *Ruah Hakodesh* rewrote it to say "*Elokim Bara Beresheet*" or Gd created in the Beginning.

What the TZ means is that there is a power called *Beresheet* that created a "face" or potential of Gd called Elokim, that which governs the natural world. If we are too created in Gd's image, then perhaps we too have such a power, one in which we can create holiness to govern in our daily weekly world. That is awesome! To think that we can take a situation and make it holy, to do something Gd-ly with our Gd-given abilities. Perhaps there is an area in our lives that needs this attention. With the King amongst us in the field for almost 3 more weeks, we need to take advantage of this precious time, to make hay while the sun shines, and to do the work, NOW.

**12 Elul Minhah: Heshbon HaNefesh:** Consider Your Soul[s] ' / ו / ה / ה / ו / ה

**39. Tikkun 21, 42B** ראשי ת ב ' B Resheet means ב Beit (2) partzufim of Aba and Imma which are en clothed in the Keter who is Arik Anpin, and who is called Resheet

**Mah Lekha:** What [does it mean] to you?!? [ג' נ' שב] לך [ה"א] ' / ו / ה / ה / ו / ה

**HITBODEDUT:**

רתשבאי (230) רתשאבי (231) רתשיבא (232) רתשביא (233) רתשאיב (234) רתשיאב

(229) Rey Ta Shi Bey Ah Yo (230) Rey Ta Shi Ah Bey Yo (231) Rey Ta Shi Yo Bey Ah (232) Rey Ta Shi Bey Yo Ah (233) Rey Ta Shi Ah Yo Bey (234) Rey Ta Shi Yo Ah Bey

**HITBONENUT:**

**See contemplation #20 above.**

Mother and Father spiritually are considered by the Holy Zohar to be "two friends that never part", meaning they are always connected in partnership, never working alone. Abba/Father many times in concealed in Imma/Mother--during the Holidays called *Mikra Kodesh*... "Called Holy" unlike Shabbat when He is revealed... Shabbat Kodesh. Here we see the hint to Mother and Father in the letter *Bet* of *Beresheet*, *Bet* meaning two, of *Resheet*, standing for *Arik Anpin*/Grandfather, who of course had to approve and probably arranged their marriage. Think of your biological parents, think of their ancestral source in this world, think about the attributes they acquired from their ancestors, think about how this has been passed to you.

**13 Elul Arabit Heshbon HaNefesh.**: Consider Your Soul[s] ה/ו/ה/י/ו/י

**40. Tikkun 21, 42B** שית ברא “*Bara Sheet*” Created 6, שית *Sheet* hints to the *WaQ* (*HaGaT, NaHY*) of ZA, and the word ברא *Bara* hints to the 3 first *Sefirot*, for *Alef* is *Keter*, *Resh* is *Hokmah*, and *Beit* is *Binah*

**Mah Lekha:** What [does it mean] to you?/? [ג'נישב] לך [א"ה] לך [ג'נישב] [א"ה]  
{יאההויה"ה}

**HITBODEDUT**

רתיבאש (236) רתיבאש (237) רתיבשא (238) רתיבשא (239) רתיבאש (240) רתיבאש

(235) Rey Ta Yo Bey Ah Shi (236) Rey Ta Yo Ah Bey Shi (237) Rey Ta Yo Shi Bey Ah  
(238) Rey Ta Yo Bey Shi Ah (239) Rey Ta Yo Ah Shi Bey (240) Rey Ta Yo Shi Ah Bey

**HITBONENUT:**

*See contemplation #28, 34 above*

We are reminded that all children are the proud product of their parents, and their parents. And that influences effect them from the side of expansiveness (right), the side of contraction (left), and a middle balance (center) (*See contemplation 4 above.*) That 6 children come from supernal union is an idea that we will learn again and again in the TZ so we should spend some more time on it.

Our creation is part and parcel of the parents' participation. [say that fast!] For the word *BaRa*/create hints to Mother in the letter *Beit* for *Binah*/understanding, Father in the letter *Resh* for *Resheit Hokmah*/ the beginning of Wisdom, and *Alef* as #1 for *Keter*. Thus in our Torah's first two words *Beresheet Bara*, we actually have 2 "*Bara*"s, that in *Bara Sheet* from the word *Beresheet*, and *Bara*. In the creation of all there were 2 creations, one revealed, and one concealed. So too for ourselves, as we strive to re-create ourselves to be Present and the Creation of the World— *Hayom Harat Olam*. For there is an outward demonstration of return, as well as an inward, more secretive movement, one that only we know ourselves the motivation. Pause to reflect on changes that are being made by you this month of Return, and the unrevealed reasons for doing so.

**13 Elul Shaharit Heshbon HaNefesh.**: Consider Your Soul[s] ה/ו/ה/י/ו/י

**41. Tikkun 21, 62A** ב' ראשית *B Resheet* means ב' of *Binah*, and the word *Resheet* is *Hokmah*, and *Hokmah* is hinted in the letter *Yod*, and also the *dagesh* in the letter *Bet* which is like a *Yod*. And this comes to teach that the letter *Bet* surrounds the *Hokmah* which is called *Resheet*. And also the vowel point, the letter *Yod*, which is *Hokmah*, includes the shape of the 3 *Yodins*, for all hint to the total 32 (10 + 10 + 10 + 2), and also the *Tag*/crown of the *Yod* which is 4<sup>th</sup> *Yod* hints to the total 42.

**Mah Lekha: What [does it mean] to you?/? [מה [יו"ד ה"א וא"ו ה"א] לך [ג' נישב] {יאההויה"ה}**

**HITBODEDUT:**

אבר שית (242) אברישת (243) אברתשי (244) אברשתני (245) אבריתש (246) אברתיש

**(241) Ah Bey Rey Shi Yo Ta (242) Ah Bey Rey Yo Shi Ta (243) Ah Bey Rey Ta Shi Yo (244) Ah Bey Rey Shi Ta Yo (245) Ah Bey Rey Yo Ta Shi (246) Ah Bey Rey Ta Yo Shi**

**HITBONENUT:**

There are no coincidences...Even in 'random" numbers, like the #41 here, which in Hebrew would be *Mem Alef*, and *Alef Mem* is *Aim* or Mother, and the appropriate focus for this moment. Mother surrounds her children, in the Lashon of the 1st pages of the TZ, as a Mother bird surrounds her chicks and eggs. Where is the Father here? He is out getting worms/food/sustenance/*Shefa* to maintain the house. So he is missing physically, but he always is concealed within Mother spiritually, for the two are two friends that never part. See contemplations #9, 16 and particularly 19-21 above. The TZ will keep on returning to this matter over and over, and so should we, right? The whole process of *Maasey Beresheet* relates to the "42"s in our life. Why, because the initial letters of these two words are *Mem Bet* or 42 in gemataria. And 42 is the # for elevation of worlds, whether it be in the Ana Bekoah prayer related the 42 letter Name of Gd, or the 42 letters in the simple, expanded, and expansion of expansion of Hawaya, etc. Here in the TZ we see how the workings of creation are related in the letter Bet, how that little tiny dot can really have 4 parts, and how that, connected to the vessel, demonstrates a 42 in our lives.

So, inside of all of us, is a point. In the words of my teacher R. Worch, it is a Gd-shaped whole. Perhaps this is in our heart, which could be the vessel *Bet* (*bekol levavekha; Rashi*, 2 sides of the heart), for we learned on page 17 of the TZ, that *Halev Mayvin*, that the *Heart* is related to *Binah*, and *Binah* begins with the letter *Bet*, the *Bet of Beresheet*. But this hole or point, this is the *Resheet*, this is the beginning of *Teshuba*, this is the starting point, the *Resheet Hokmah*, the flash that can bring us to *Teshuba*, the letter *Bet*, the *Sefirot Binah*, the place we rise to--in the view of some Classical Kabbalist--at the end of our trip at Neilah on *Yom HaKippurim*. This point has 4 parts according to the TZ above. And the heart has 4 chambers, two on the right and two on the left.

Perhaps this part and these 4 chambers correspond to the 4 parts of the *Hesbon HaNefesh* /check-in we are to do before starting this meditation. Body, Heart, Mind, Spirit. To paraphrase the words of R. Zalman Shachter-Shlomi: Lord I want to do for you, Lord I want to feel for you, Lord to know for you, Lord, all I want is to be for you. You are Action, You are Feeling, You are Knowledge, You just Are!

**13 Elul Minhah Heshbon HaNefesh.**: Consider Your Soul[s] ה / ו / ה / י / ' /

42. **Tikkun 22, 62B** ב ' ראשי ת *B Resheet* means the *Partzuf Arik Anpin* called *BeResheet* to be the *Rosh/Head of Atzilut*. And there is its name a hint to the *Beit/2 Partufim* of *Abba and Imma*, which were created in the point of *Hokmah* which is higher than *Atzilut* and is called *Resheet*. And *Abba and Imma* are enclothed in the 2 *partzufim* of *ZuN*, and also the 2 *Partzufim* of *ZuN* hint to the letter *Beit* of *Beresheet*.

**Mah Lekha:** What [does it mean] to you?/ [ג' ני שב] [א"ה] [א"ו] [א"י] [א"ה] {יאההויה"ה}

**HITBODEDUT:**

(247) אבשרית (248) אבשירת (249) אבשתרי (250) אבשרתי (251) אבשיתר (252) אבשתיר

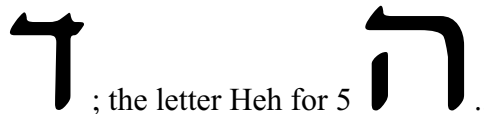
(247) Ah Bey Shi Rey Yo Ta (248) Ah Bey Shi Yo Rey Ta (249) Ah Bey Shi Ta Rey Yo (250) Ah Bey Shi Rey Ta Yo (251) Ah Bey Shi Yo Ta Rey (252) Ah Bey Shi Ta Yo Rey

**HITBONENUT:**

*See also contemplation #20, 39 above*

All fours (4s) are really fives (5). Meaning that within 4 there is a secluded element, one that bears increased attention and intention to discern, an element that can take one to the highest heights.

There is a hint here in the Hebrew letters.



The letter *Dalet* stands for 4 ; the letter *Heh* for 5 ..

One could say that the difference is the line on the left of the letter *Heh*. Perhaps that is concealed in the letter *Dalet*? Not visible to the eye without using one's inner vision.

We are taught that the letters *Yod and Keh, Wah and Keh*, while numbering 4, actually stand for 5 in that the *Kotz/thorn/tip* of the letter *Yod*, pointing up, stands for even more sublime meaning.

We learn that besides the Father-Mother-Son and Daughter part of our Supernal Nuclear Family (Jewish Holy Family of 4), the presence of the Spiritual Elder, the grandfather is required, He being the *Resheet*, the first. And the letter *Bet* hints to the number 2, these 2 being both Father and Mother, as well as Son and Daughter, each "enclothed" or encompassed in its pair. What you see is not all that is there. The source of all must be contemplated for one to have a complete understanding of one's perception. That 2 always has a one, a unified point of origin.

So conflict or apparent division really is our misperception.

Perhaps our job during these 40 days are to see connection and unity, to see a 4 as a 5. Perhaps this is the task to bring together diverse energy, to see at-one-ment, to bring harmony within and without. Is there healing in this light?

**14 Elul Arabit Heshbon HaNefesh.**: Consider Your Soul[s] ה/ו/ה/ו' /

**43. Tikkun 22, 64b** אִישׁ בְּרִית “*Berit Aish*” means that the *Yesod* = *Berit*, and it is given the *Gevurot*, and thus is called *Berit Aish*”

**Mah Lekha:** What [does it mean] to you?/? [ג' נישב] [א"ה] לך [א"ה] וְאִיךָ הַיְיָ הַיְיָ  
{יאההויה"ה}

### **HITBODEDUT**

(253) אבירשת (254) אבישרת (255) אביתרש (256) אבירתש (257) אבישתר (258) אביתשר

(253) Ah Bey Yo Rey Shi Ta (254) Ah Bey Yo Shi Rey Ta (255) Ah Bey Yo Ta Rey Shi  
(256) Ah Bey Yo Rey Ta Shi (256) Ah Bey Yo Shi Ta Rey (258) Ah Bey Yo Ta Shi Rey

### **HITBONENUT:**

**See also contemplation #6, 17 above**

All rivers flow to the sea. And all our *midot*/attributes affect our actions. What that means is that every act we take in the physical plain has its source is some higher motivation, some mix of expansion and contraction, for there is no such thing as a perfectly pure motivation (and there is no one who does not miss the mark at all). The act of *yihud*/connection, the act of intimacy and bonding, is believed by many to consist of the bestowing of *Hassadim*/'kindnesses from the Giver to the Receiver. That tends to jive well with our relation of love and sex amongst humans, as well as the *Shefa*/flow from Hashem to his Children Yisrael.

The place of connection is called *Yesod*/Fundament, and its place is of course the genital areas of man. So too is above, that there is a Supernal Emanation called *Yesod*, the place where blessings descend to those who receive them. The place is called *Berit*/covenant, much in relation to that which our father Avraham did to cement his relationship with the Eternal, forever. The TZ teaches us that there is more to the flow of blessings than simply loving kindness. That this *Yesod* which is called *Covenant*, when concerning *Beresheet*/the beginning, involved fire or *Aish*, so we had a *Berit Aish* in the beginning of creation.

That means that with all of the expansive love we imagine in our agreement with the Ruling

Force, we too must have some limitations, some discipline, some restriction, all hinted to by the element of fire, which burns those who are not careful with it.

Without getting all freaked out about the negativity associated with fire, how can I use its light to light my path toward You Hashem? How can our private *Berit Aish* take me to a higher Holier place, one where I am guided internally to do the right thing, and where my inner radiance, my own *Zohar*, is healed, and revealed

### **14 Elul Shaharit Heshbon HaNefesh.**: Consider Your Soul[s] ' /ו /ה /ה /ה

**45. Tikkun 24, 69a** ת ש ב ת י ר א, “*Yirah Shabbat*” “Awe of *Shabbat*”, for the word *Shabbat* hints to the *notarikon* of *Shabbat Berit Torah*, and these three things require one to observe the *Yirat Hashem*

**Mah Lekha:** What [does it mean] to you?!? [ג' נישב] [א"ה] לך [א"ה] ו"א"ו [א"ה] א"ה  
{יאההויה"ה}

#### **HITBODEDUT:**

(259) אבתרשי (260) אבתשרי (261) אבתירש (262) אבתריש (263) אבתשיר (264) אבתישר

(259) Ah Bey Ta Rey Shi Yo (260) Ah Bey Ta Shi Rey Yo (261) Ah Bey Ta Yo Rey Shi  
(262) Ah Bey Ta Rey Yo Shi (263) Ah Bey Ta Shi Yo Rey (264) Ah Bey Ta Yo Shi Rey

#### **HITBONENUT:**

*See also contemplations #3, 8, and 26 above.*

How do we obtain more [if any] *Yirat Shabbat*? To many that may seem like an oxymoron, meaning that *Shabbat* to many is the time of all Lovingkindness, and not on the *awe/fear* continuum. However, as we have expressed, in order to reveal the inner light, we need balance, and *Yirat Shabbat* needs to balance the *Ahavat Shabbat*, this to get us the middle path of *Shabbat Shalom*.

The word **Shabbat** hints to three centering paths to *Yirah/awe*.

The letters in the word *ShaBaT* שבת stands for:

ש *Shabbat (Shalom)*

ב *Berit/Covenant*

ת *Torah/Instruction*

And with these centering aspects, we can achieve balance, for in them, we are told that we must have *Yirat Hashem*: in *Shabbat*, we should be in so awe of the holiness of the day that we would not think of disturbing the sacred rhythms by doing weekday activity; in *Berit*, we should be in such awe of the creative power of the Creator, and of ourselves too, that we would not act in any way counter to the Holiness Code; and in *Torah*, that when the Torah is taken out of the Holy Ark to be read, that we revel in the flow of Gdliness to us from above, and would never act or talk inappropriately at this precious time.

Those are high standards indeed, ones that we may not feel ready to accept. But we have been told by the author of the TZ, that yes, our inner healing, our light revealing, all depend on *Shomer Shabbat*, *Shabbat* standing for *Shabbat*, *Berit*, and *Torah*. Is this something we can digest, and ruminate on?

#### **14 Elul Minhah Heshbon HaNefesh.**: Consider Your Soul[s] ה / ה / ה / י ' ם

**46. Tikkun 25, 70a** ב ' ראשי ת B Resheet means the Beit/two mitzvot there are in the matter of learning Torah called Resheet

**Mah Lekha:** What [does it mean] to you?/? [ג ' נישב ] לך [א"ה] וא"ו ה"א [אההויה"ה]

#### **HITBODEDUT:**

(265) ארבישית (266) ארבישת (267) ארבתשי (268) ארבשתי (269) ארביתש (270) ארבתיש  
 (265) Ah Rey Bey Shi Yo Ta (266) Ah Rey Bey Yo Shi Ta (267) Ah Rey Bey Ta Shi Yo  
 (268) Ah Rey Bey Shi Ta Yo (269) Ah Rey Bey Yo Ta Shi (270) Ah Rey Bey Ta Yo Shi

#### **HITBONENUT**

#### **See also contemplation #1**

Back to the Future. Or rather, back to thinking about the future where we will stand in two short weeks. Back to the first step of our contemplation, on 30 Av when we were told about *Beit Resheet*, and the 2 types of Mitzvot in Torah.

Now, after all this learning of the past 2 weeks, here we refine our ideas. That to know whenever we learn, we learn for its own sake, *Leshemah*, and that there is both a positive commandment to learn Torah, as well as a negative commandment, not to stop learning Torah. That we must say words when we rise and when we sleep, to meditate on them night and day, and that we too must never let them depart from our mouths (save in the washroom or other similar areas)



When we intend to learn for the sake of the commandment, all itself--not for personal honor, promotion, pride, money or other reasons, we give a body to this spiritual obligation. If we think of the positive commandment to do so, we add a right wing; when we contemplate the negative commandment not to stop, we add a left wing...and with the love and awe that correspond to both, we then fly, and our Torah study ascends to the Highest Heights.

Next time we study, we will try this meditation, to lift our *divrei Torah* back to the source.

**15 Elul Arabit : Heshbon HaNefesh:** Consider Your Soul[s] ה/ו/ה/י/י/ ' /

**47. Tikkun 25, 70b** ב' ראשית *B Resheet* means , as above in #35, where it is written: שית ברא "Bara Sheet" Created 6, meaning that the Holy One Blessed Be He, created 6 levels of prophesy which are the 6 divisions of *Nezah and Hod* .[ See page 70b where *Bara Sheet* hints to 6 letters] *Bet* is the form of the gate and hints to the word "Pithi Li", *Resh* hints to the word "Rayati, *Alef* hints to the word *Ahoti*, *Shin* hints to the word "SheRoshi", *Yod* hints to the word *Yonati*, *Tav* hints to the words *Tamati*, and the vowel of the *Yod*/point of the letter *Bet* of *Beresheet* hints to the words "Nimla Tal"

*Mah Lekha:* What [does it mean] to you?/? [ג' נישב ] לדך [א"ה] לך [ג' נישב ]  
{יאההויה"ה}

**HITBODEDUT:**

(271) ארשבית (272) ארשיבת (273) ארשתבי (274) ארשבת (275) ארשיתב (276) ארשתב

(271) Ah Rey Shi Bey Yo Ta (272) Ah Rey Shi Yo Bey Ta (273) Ah Rey Shi Ta Bey Yo  
(274) Ah Rey Shi Bey Ta Yo (275) Ah Rey Shi Yo Ta Bey (276) Ah Rey Shi Ta Yo Bey

**HITBONENUT:**

*See contemplation #35.* Here the TZ gives us the ability to review our learning by giving over the same Torah on the word *Beresheet*. Review to see if the verse from *Shir HaShirim* has any more or different impact than it did 4 days ago.

**15 Elul Shaharit Heshbon HaNefesh.:** Consider Your Soul[s] ה/ו/ה/י/י/ ' /

**48. Tikkun 26, 71a** ב' ראשית *B Resheet* means 2 aspects in the *Shoshana/Lily* which alludes to the *Malkut*, for the 5 letters of *Resheet* hint to the 5 *Hassadim* hinted in the 5 petals that surround the *Shoshana/Lily*. And the 5 words "Merhefet al Penay Hamayim, Wayomer" hint to the 5 *Gevurot* hinted to the 5 thorns which are in the *Malkut* [Also the word *Beresheet* has a *mispar katan* of 13 to show the 13 attributes of mercy which are given to the *Malkut*, and this corresponds to the 13 thorns which hint to the harsh *Gevurot* which are there.

**Mah Lekha: What [does it mean] to you?/? [מה [וי"ד ה"א וא"ו ה"א] לך [ג' נישב] ]**  
{יאההויה"ה}

**HITBODEDUT:**

(277) אריבשת (278) ארישבת (279) אריבתש (280) ארישתב (281) ארישתב (282) אריתשב  
(277) Ah Rey Yo Bey Shi Ta (278) Ah Rey Yo Shi Bey Ta (279) Ah Rey Yo Ta Bey Shi  
(280) Ah Rey Yo Bey Ta Shi (281) Ah Rey Yo Shi Ta Bey (282) Ah Rey Yo Ta Shi Bey

**HITBONENUT:**

The Holy *Zohar*/Book of Radiance is interconnected, and here the TZ takes us to the very first page of the Holy *Zohar* with a cross-over study, to the very first words of the text, to the "*Beresheet Bara Elokim*" "passage" of this mystical book.

Here it reveals:

**“Rabbi *Chizkiyah* opened the discussion with the verse, "As the lily that is among the thorns" (*Shir Hashirim* 2:2). What is the lily? It is the Community of Yisrael (Israel), . Because there is a lily; and there is a lily. Just as the lily among the thorns has both red and white, so is the Community of Yisrael affected by the attributes of judgment and mercy. Just as the lily has thirteen petals, so the Community of Yisrael is surrounded by the thirteen attributes of Mercy. Thus, between the first mention of the name *Elokim* (are 13 words). These words surround and guard the Community of Yisrael.**

**After this, (the Name *Elokim*) is mentioned another time in the passage "And why is it mentioned again? In order to bring out the five rigid leaves that surround the lily. And these five (leaves) represent the five gates of salvation. And this secret is written about in the verse, "I will raise the cup of salvation" (*Tehilim* 116:13). This is the 'cup of benediction' that is raised after the meal. The cup of benediction must rest on five fingers, and no more, just as the lily rests on five rigid leaves that represent the five fingers. And this lily is the cup of benediction. (From the) second to the third mention of the *Elokim*, there are five words.”**

It would be wise to also meditate on this passage, and what it means to you.

For our purposes, we could learn that we too are flowers in a garden, and in particular a "lily amongst the thorns." That in ourselves is a mix of white (mercy) and red (judgment). That in ourselves there are sharp outside influences (thorns), influences that we sometimes unfortunately internalize. That in ourselves we need to balance contrary forces, and we need discipline to align ourselves properly, to promote self-creation, as well as the creation of the world.

Very soon we will be reciting daily the 13 attributes as part of the Awesome Days praying. For many, we do so daily and even more so during *Selichot*/Forgiveness praying. These 13 attributes

are equivalent to a reduced calculation of the word *Beresheet*. That means that for our re-creation, that 13 has an important value. So it is no surprise that the word *Ehad/One* too is 13. As we focus on opening up to the light within, to try to find the oneness inside, and outside, both our petals and our thorns, this is the path we must follow during this sacred time.

**15 Elul Minhah Heshbon HaNefesh.**: Consider Your Soul[s] ה/ו/ה/י/ו' /

49. **Tikkun 27, 72b** here are the 3 permutations ירא שבת, “*Yirah Shabbat*”, ב שת ירא “*Yirah Boshet*,” and ברית איש “*Berit Aish*”

**Mah Lekha: What [does it mean] to you?/?** [מה יוריד ה"א וא"ו ה"א] [לך ג' נישב] {יאהויה"ה}

**HITBODEDUT:**

(283) ארתבשי (284) ארתשב (285) ארתביש (286) ארתשיב (288) ארתישב

(283) Ah Rey Ta Bey Shi Yo (284) Ah Rey Ta Shi Bey Yo (285) Ah Rey Ta Yo Bey Shi (286) Ah Rey Ta Bey Yo Shi (287) Ah Rey Ta Shi Yo Bey (288) Ah Rey Ta Yo Shi Bey

**HITBONENUT:**

*See contemplations 2 , 3, 6, 8, 17, 22, 26, 44, and 45 above*

These are favorites of the TZ: ירא שבת, “*Yirah Shabbat*”, ירא ב שת “*Yirah Boshet*,” and ברית איש “*Berit Aish*”

We come again and again to relearn these three concepts. So they must be really important. What does *Yirah Shabbat*, *Yirah Boshet*, and *Berit Aish* mean for you right now?

Can these concepts bring you to a higher place? What value are they for your present work on re-creation, on healing your inner radiance. They are indeed "Fiery", for *Yirah* /fear or perhaps FIERy FeaR , and *Aish* both are related to the left side, to fire.

Perhaps we need to learn that (1) it is dangerous to play with fire but also (2) we need fire in our lives to survive (eat, shelter, transportation, energy, etc.) And judgment is essential to restrict certain behaviors to promote a center, Holy path. R. Avraham Twersky in his commentary to *Pirke Avot* has taught that instead of *Boshet* defined as "Shame", that "modesty" would be a more positive and uplifting understanding. We should be modest before Hashem and Holiness, as we would certainly be before a King of flesh and Blood, one that is standing right beside you right now during this month of *Elul*, the month of accounting.

Perhaps we should see a connective thread in modesty amongst the three concepts: we should be modest in view of the Holiness of *Shabbat*, in the view of the Holiness of Divine Presence amongst us, and the awe of the sacred responsibility given in our covenantal agreement with Hashem.

**16 Elul Arabit Heshbon HaNefesh.**: Consider Your Soul[s] ' /י /ה /ר /ה

**50. Tikkun 28, 72b** ב' ראשי ת' *B Resheet* means to be in awe of the Name hinted in the letter *Bet* of *Beresheet*, and this fear is the opening to the *Hokmat Torah* /Wisdom of the Torah called *Resheet*

**Mah Lekha:** What [does it mean] to you!/? [ג' נישב ] לך [א"ה"א ] מה [יו"ד ה"א וא"ו ה"ה"א ]  
{יאההויה"ה}

**HITBODEDUT:**

(289) אשברית (290) אשבירת (291) אשבתי (292) אשברתי (293) אשביתר (294) אשבתי  
(289) Ah Shi Bey Rey Yo Ta (290) Ah Shi Bey Yo Rey Ta (291) Ah Shi Bey Ta Rey Yo  
(292) Ah Shi Bey Rey Ta Yo (293) Ah Shi Bey Yo Ta Rey (294) Ah Shi Bey Ta Yo Rey

**HITBONENUT:**

**See also contemplations:** 2, 3, 7, 11, 12, 19, 20, 21, 38

*Resheet Hokmah Yirat Hashem:* The beginning *Resheet* is the *Yirat/Awe* of Hashem.

That awe is found in the letter *Bet*, the opening to the door of Wisdom--called *Resheet*.

At every moment we are before this door, shaped as a letter *Bet*.

ב

Picture yourself with your hand on the *Mezuzah* on this door. What prayer will we say, what intention will we have, what can we do **to go through this door**, to learn inner wisdom, to reveal our inner light, to nullify our egos, to receive from above.

**16 Elul Shaharit Heshbon HaNefesh:** Consider Your Soul[s] ה/ו/ה/י/ו' /

**51. Tikkun 29, 72b** ב' ראשי ת' *B Resheet* means that the *Bet* is the secret of *Binah*, from where comes *Bet/* Two Torahs–Written and Oral, and their source is in *Hokmah* which is hinted to in the *dagesh* of the letter *Bet* of *Beresheet*, for the *Hokmah* itself is called *Resheet*.

**Mah Lekha:** What [does it mean] to you?!? [ג' נישב] [א"ה] לך [א"ה] א"ו א"ו א"ה [א"ה] א"ה  
{יאההויה"ה}

**HITBODEDUT:**

(295) אשרבית (296) אשריבת (297) אשרתבי (298) אשרבתי (299) אשריתב (300) אשרתיב

(295) Ah Shi Rey Bey Yo Ta (296) Ah Shi Rey Yo Bey Ta (297) Ah Shi Rey Ta Bey Yo  
(298) Ah Shi Rey Bey Ta Yo (299) Ah Shi Rey Yo Ta Bey (300) Ah Shi Rey Ta Yo Bey

**HITBONENUT.**

*See contemplations #19, 20, 21 above.*

*Shamor weZakor Bedibbur Ehad.* To guard and to remember [the Shabbat] was said simultaneously–this is the explanation for two different expositions of the Shabbat in the 1<sup>st</sup> and 2<sup>nd</sup> tablets of the 10 Commandments. Classical Kabbalah would denote *Shamor/observe* as “feminine”, and *Zakor/remember* related to *Zakar/male*, or “masculine.” Too, p. 17 of the TZ calls *Malkut* (the feminine) the “Oral Torah.” Both are hinted to in the letter *Beit* of *Beresheet* as the number 2, and they come from the same source, the *Resheet*, the First Thought.

We learn in *Parshat Beresheet* that “He created him; male and female He created them.” So we too, were created *Bedibbur Ehad* together, and likewise, within us is both a Written and Oral Torah, the written being fixed, and the oral being the explanation of the written. These are created in us in the womb of our Supernal Mother *Binah*, in which Supernal Father *Hokmah* is concealed. One might say that it is our main job in life to relearn these personal Written and Oral Torahs, taught to us in the womb, and to apply them to our daily life, to both *Shamor WeZakor*, to observe and remember.

**16 Elul Minhah Heshbon HaNefesh:** Consider Your Soul[s] ה/ו/ה/י/ו' /

**52. Tikkun 30, 73a** ב' ראשי ת' *B Resheet* means that *Resheet* is the *Malkut*, which is the first of the *Parzufim* from below to above, and the point of the *Hokmah* of the *Malkut* hints to the vowel/point of the letter *Bet* of *Beresheet*, for the word *Beresheet* can be explained as the *Malkut* with the aspect of *Hokmah* in it, thus one can add a hint to the sources in her, and these are (1) in the word *Beresheet*, there are the letters *Yirat* יראת and (2) in the word *Beresheet* there are the letters *Shabbat* שבת

*Mah Lekha:* What [does it mean] to you?/? [לך ג' נ'שב] [א"ה"א] {יאההויה"ה}

**HITBODEDUT:**

(301) אשיברת (302) אשירבת (303) אשירתב (304) אשיבתר (305) אשירתב (306) אשיתרב  
(301) Ah Shi Yo Bey Rey Ta (302) Ah Shi Yo Rey Bey Ta (303) Ah Shi Yo Ta Bey Rey  
(304) Ah Shi Yo Bey Ta Rey (305) Ah Shi Yo Rey Ta Bey (306) Ah Shi Yo Ta Rey Bey

**HITBONENUT:**

*See contemplations: 2, 3, 8, 15, 26, and 50 above*

Now the 1<sup>st</sup> is being counted not from “top down” but rather from “bottom up.” “*Sof Ma’asey, BeMahshava Tehilah*” Last in action by first in Thought. And the TZ offers a prove using some of its’ favorites: *Yirat* יראת *Shabbat* שבת.

Both are associated here with *Malkut*. The awe of Royalty. The awe of Queen *Shabbat*. These are all tied to that which was “last in action, but first in thought.” That the “lowest” has a form of the “highest.” That the end is enwedged into the beginning. That the feet of *Hashem* will stand on Mount *Tzion*. That the footsteps of the *Mashiah* are upon us.

We need not aspire to the highest heights. Only to “do our job” here below. To keep in reverence the Holy One and His *Shekinah*, and to observe the *Shabbat* deeply, at that special point in one’s heart, the *dagesh* in the letter Bet.

ב

**17 Elul Arabit Heshbon HaNefesh.:** Consider Your Soul[s] ה/ו/ה/י/ו' /

**53. Tikkun 30, 74a** אשר בית *Bayit Asher*, meaning that *Binah* is called *Asher*, because both supernal and lower [worlds] are praiseworthy. And the *Binah* too is called *Bayit* because she encompasses *ZuN* in the secret of *Mohin*.

*Mah Lekha:* What [does it mean] to you?/? [ג' נ'שב] [א"ה"א] לך [ג' נ'שב] [א"ה"א]  
{יאההויה"ה}

**HITBODEDUT:**

(307) אשתברי (308) אשתרבי (309) אשתירב (310) אשתביר (311) אשתריב (312) אשתירב  
(307) Ah Shi Ta Bey Rey Yo (308) Ah Shi Ta Rey Bey Yo (309) Ah Shi Ta Yo Bey Rey  
(310) Ah Shi Ta Bey Yo Rey (311) Ah Shi Ta Rey Yo Bey (312) Ah Shi Ta Yo Rey Bey

**HITBONENUT:**

*See contemplation # 30 above*

When we contemplate our creation, we must return to the womb of our Mothers: both biological and Supernal. Our biological mother is known, so known in fact that when we need healing, we pray through her. Our Supernal mother is known as *Imma Ila'ah*—a face of Hashem. Yes, Hashem too is our Spiritual Mother. Classical Kabbalah associates Her with the *Sefirah Binah/Understanding*. The TZ tells us above that whenever we contemplate our creation, and necessarily our re-creation during these days of return, that we must doubly consider our mothers, both Supernal and Physical. The *Bayit* or house is where we were nurtured. That is our physical mother. Our Spiritual mother is hinted to by the word *Asher*, which means “which” but here is related to the tribe of *Asher/fortunate*, “In my good fortune! For women have called me fortunate!” decried our Mother *Leah* as she called her son *Asher*. “*Ashrey Yoshvey Baitekha*”

Fortunate will we be if we dwell in Your House! If we can meditate and connect to the gifts we received from physical and supernal sources! If we can return to this place of our birth, Return Again, Return Again, Return to the Place of Your soul. Return to Where (*Ayin = Keter*; [*Me'ayin Yavo Ezri?*]) you are, Return to What (*Mah [koah] = Hokmah*) you are, Return to Who (*Mi = [Nun Shaarei]Binah*) you are, born and reborn again.

**17 Elul Shaharit Heshbon HaNefesh.:** Consider Your Soul[s] ה/ו/ה/י/ו

**54. Tikkun 31, 75b** שתי ברא *Bara Shetey* “created two” meaning that the *Ayn Sof*—May He Be Blessed— created and emanated 2 *Partzufim*, which are *Binah* and *Malkut* hinted in the two letters *Heh* of the Name *Hawaya*.

Additional Meditation: There was an “earlier” creation of Worlds, for the Sages say that Hashem created worlds and destroyed worlds. All of the ruling kings of these “worlds” we will contemplate—save the last---died. Reflect on the following: *And these are the kings who reigned in the land of Edom before any king reigned over the children of Israel: Bela, son of Beor reigned in Edom, and the name of his city was Dinhabah.*

This *Bela* personifies *Da'at*, understanding. Opposite unrectified *Da'at*, that of the realm of evil, issued the gentile prophet *Balaam ben Beor*, who shared both three letters of the name *Bela*, plus a final *Mem*, plus being the son of *Beor*. *Balaam* was the “opposite” of Mosheh, who contrarily stood at the *Da'at of Kedushah*. His school had three mottos: (1) Have an evil eye, (2) Have an arrogant spirit, and (3) Have a greedy soul. Contemplate when in your life you might have unfortunately been amongst *Balaam's* number. Think on how you could have rectified those occasions and instead have been a disciple of *Avraham Avinu* with a good eye, humble spirit, and a meek soul.

**Mah Lekha:** What [does it mean] to you?/? [מה יור"ד ה"א וא"ו ה"א] לך [ג' נ' שב] {יאההויה"ה}

**HITBODEDUT:**

(313) איברשת (314) איברשת (315) איבתרש (316) איברתש (317) איבשתר (318) איבתשר  
 (313) Ah Yo Bey Rey Shi Ta (314) Ah Yo Bey Shi Rey Ta (315) Ah Yo Bey Ta Rey Shi  
 (316) Ah Yo Bey Rey Ta Shi (317) Ah Yo Bey Shi Ta Rey (318) Ah Yo Bey Ta Shi Rey

**HITBONENUT:**

Mothers and daughters have a special connection.. There is a direct Mesorah/giving over of tradition, with a closeness perhaps that one does not find amongst fathers and sons. Could it be

that each see an identity in the other? The mother is related to the first letter Heh י הוה in the Name of Hashem;

the daughter to the second letter Heh יהוה

There is thus a mirroring, both mother and daughter are represented by the same Hebrew letter.

When the daughter is young and in control of the mother, things flow well. Also the son,

represented by the letter Waw יהוה serves as a buffer between the two for this young family.

The flow of cooperation is demonstrated by the intentions in which we say *HaMotzi Lechem Min Ha-Aretz*, when we are to contemplate that the letter *Heh of HaMotzi* stands for the Mother bringing forth food from the daughter, represented by the letter *Heh of Ha-Aretz*, and we place the smaller *Heh* of the daughter inside that of the large letter *Heh of HaMotzi*. All is well, and all are fed and bounty flows throughout all the worlds.



Perhaps the trouble comes with the "rank" associated with each. Namely, the mother "knows" that she is closer to the "source"—the *Or Ayn Sof*/the EndlessLight, and the daughter takes umbrage at this. The daughter can live more "dangerously", as we are told that "her feet descend into death" , meaning she who is more connected with daily living, and can go outside and wants to go outside more (like Dinah), causes problems for the contemplative mother, who wants to spread her wings over and protect the daughter. Moreover, when the daughter reaches puberty, and thus can herself serve as a "mother", perhaps that is why then many mothers and daughters face conflict, because they both contain similar inherent powers of reproduction. Moreover the son, the letter Waw ׀ is off and doing other sorts of tikkunim.

Mother and daughter were present at the creation. writes the TZ, emanated by the Infinite light. And these two faces are present in all of us, whether we be men or women. This may be difficult for men to do, but to meditate on the letter Heh and to contemplate those "mothering" aspects in us, as well as those of serving as a daughter, and how to fully integrate them in a search for inner light, that would be a worthwhile venture.

**17 Elul Minhah Heshbon HaNefesh.:** Consider Your Soul[s] ' /ו /ה /ה /ו /ה

**55. Tikkun 32, 75b** אב רשית *Av Resheet* means that the 2 *mitzvot* are first (*Alef*) *Anochi*, and second (*Bet*) *Lo Yehyeh Lecha*, and this is alluded to in the word *Av*, and they are *Resheet*/ first of all the positive and negative *mitzvot* in the Torah.

**Mah Lekha:** What [does it mean] to you?!? [ג' נ'שב ] לך [א"ה"א ] מה [ו"ד"ה"א ו"א"ה"א ]  
 {יאההויה"ה}

**HITBODEDUT:**

(319) אירבשת (320) אירשבט (321) אירבתש (322) אירבתש (323) אירשתב (324) אירתשב  
 (319) Ah Yo Rey Bey Shi Ta (320) Ah Yo Rey Shi Bey Ta (321) Ah Yo Rey Ta Bey Shi  
 (322) Ah Yo Rey Bey Ta Shi (323) Ah Yo Rey Shi Ta Bey (324) Ah Yo Rey Ta Shi Bey

**HITBONENUT:**

**See contemplation #1**

We travel again back to the first contemplation.

The first word in the 10 Commandments is the letter *Alef*, for *Anochi*, .

The first word in the Torah is the letter *Bet*, for *Beresheet*.

*Alef* is positive, *Bet* is negative.

*Alef* is from the original 10 Commandments, which were written by Gd, and intended to be forever. We missed the mark, and then got a second set carved by *Mosheh Rabbenu*. The word *Anochi* here--as found doubled in the *Haftarah* we read during these Elul days connected to *Shoftim*, hints to *Midah HaRahamim*, the attribute of mercy. *Bet* is the first letter of the first word *Beresheet*, the beginning of creation, one which was intended to be a creation based on strict judgment, as hinted by the 3rd word *Elokim*, the name that correlates with the *Midah HaDin*/attribute of judgment.

"All beginnings are difficult"--we know this from human experience. We sweeten our beginnings with the Torah of *Alef*, the original Torah, the *Or HaGanuz*, the hidden light present in the Torah we are taught in the womb. Then we are created, and ultimately birthed into this stark world, with the *Bet of Beresheet*, as well as the *Bet of Bara'* create, the the natural world, nature equivalent in gematria to *Elokim*, hinting to judgment.

*Alef Bet*, 1 and 2. Positive and negative, blend together. *Resheet*. At the beginning. At our beginning. At our beginning coming soon on *Rosh Hashanah*, the head, or *Resheet* of the year.

***Hai Elul Meditations:*** Tonight is the *Yartzeit* of the Holy *Ba'al Shem Tov*. May his merit instill in us a greater urgency to do the necessary work in the less than 2 weeks till Rosh Hashanah!

It has been taught that from 18 Elul onward, the energy of the month of Elul is "enlivened" *LeHayyim!*" to take us to *Zokraynu LeHayyim* come just 12 days. We meditate on a different month of the past year each day. So please pull out your Jewish Calendars, and spend some time contemplating both the sacred energy, what are expectations were, and how we missed this mark. By breaking down the year into 12 separate units, we can more easily figure out how to heal our selves to see the inner light within, and to project it to the world without.

***18 Elul Arabit Heshbon HaNefesh.***: Consider Your Soul[s] ' /י /ה /ר /ה

**Additional Meditation:**

Think about last *Tishre*: *Rosh Hashanah*, *Tzom Gedaliah*, *Esser Yemei Teshuba*, *Yom HaKippurim*, 4 Days in between, *Sukkot*, *Shemeni Atzeret*, *Simhat Torah*.

Were these Holidays what they should have been? Did I hear the *Shofar*? Did I atone for my mistakes toward Hashem and my fellow? Did I dwell in a *Sukkah* of peace? Did I waive a *Lulav* and channel Holy energy toward all 6 directions, and toward my heart? Did I dance with joy with the Torah? Did sanctify my sexual desire appropriately? Am I doing so now?

**56. Tikkun 33, 76b** ב ' ראשי ת ' B *Resheet* means 2 aspects, which are *Tov*/good and *Rah*/evil, and they are in *Yirah*/fear called *Resheet*.

**Mah Lekha:** What [does it mean] to you?/? [ג' נישב ] לך [א"ה"א] [א"ה"א] ווא"ו ה"ה"א  
{יאההויה"ה}

**HITBODEDUT:**

(325) איש ברת (326) אישרבת (327) אישתבר (328) אישבתר (329) אישרתב (330) אישתרב

(325) Ah Yo Shi Bey Rey Ta (326) Ah Yo Shi Rey Bey Ta (327) Ah Yo Shi Ta Bey Rey  
(328) Ah Yo Shi Bey Ta Rey (329) Ah Yo Shi Rey Ta Bey (330) Ah Yo Shi Ta Rey Bey

**HITBONENUT:**

*See contemplations 1, 12, 13, 14, 19, 20, 21, 31, 32, 33, 34, 36, 38, 39, 41, 42, 46, 47, 48, 50, 51, 52, above*

Two was divided by many ancients to mean the god of good/light, and the god of bad/darkness. Such dualism appears to be intuitively correct. After all, "bad things happen to good people."

We feel good when the sun shines, bad when torrential rains Gd-forbid flood a city..The joy of *Simhat Torah*; the lowliness of *Tisha B' Ab*.

The *Beit of Beresheet* is of course "2", here defined by the TZ as *Tov*/good, and *Rah*/bad.

Both are held to be part and parcel of *Yirah*/awe, called *Resheet*, and certainly linked to an equation we have learned many times these past 3 weeks:

*Resheet Hokmah = Yirat Hashem,*  
The beginning of wisdom = the awe/fear of *Hashem*

One could say that wisdom means inner wisdom. Wisdom correlates through many to "seeing" [understanding to hearing, emotional attributes to smelling, action in this world to touch]

Seeing too is denoted by the word *Yirah*, as *Hashem Yireh* was called the mountain where Gd's messenger was seen by Avraham.

Seeing with the 3rd eye, the intuitive gazing, will enable one to see two, the Bet, that on the surface seems like distinct Good/Bad, but really truly, all is Good, and the division is between Revealed Good and Concealed Good. *Gam Zu LeTovah*.

Hashem give me the ability to see that all is through You! That all is Good! May I merit to see that goodness, that inner light, in me, right now. May my ability to do so be healed through tikkun, so my inner *Zohar*/radiance, shines brightly.

**18 Elul Shaharit Heshbon HaNefesh.**: Consider Your Soul[s] ה / ו / ה / י / ' /

**57. Tikkun 34, 77a** ב ' ראשי ת B Resheet means to explain the letter Bet which is Resheet for the female letters in the order of the letters Alef-Bet in the Torah.

**Mah Lekha:** What [does it mean] to you?!? [מה יו"ד ה"א וא"ו ה"א] לך [ג' נ' שב] {יאההויה"ה}

**Additional Meditation:**

Contemplate the following: *And these are the kings who reigned in the land of Edom before any king reigned over the children of Israel:... Bela died, and Jobab, son of Zerah of Bozrah, reigned in his stead.*

*Jobab* was related to unrectified *Hesed*. This could have taken the form of unboundless lust in one life, or perhaps the attribute of “what’s your’s is mine.” *Yishmael* the first child of *Avraham Avinu* was said to be a thief of both women and material. He was to the “right” of Avraham, the man of *Hesed*/ loving kindness, who cared and gave for others without thought of reward, and whose tent was open on all 4 sides for strangers. We all have lusted after things and other people. This is part of our desire to connect to Hashem. Meditate on your own experience, find this core spark of light, and raise it higher and higher.

**HITBODEDUT:**

(331) איתברש (332) איתרבש (333) איתשבר (334) איתבשר (335) איתרשב (336) איתשרב

(331) Ah Yo Ta Bey Rey Shi (332) Ah Yo Ta Rey Bey Shi (333) Ah Yo Ta Shi Bey Rey (334) Ah Yo Ta Bey Shi Rey (335) Ah Yo Ta Rey Shi Bey (336) Ah Yo Ta Shi Rey Bey

**HITBONENUT:**

*See contemplations #9, 16 above*



The letter **Bet** stands for *Bayit*, home.

It too resembles the home, with roof on top, with wall on the left, and with floor.

The *Bet* opens to the future, as the letters goes from right to left, so left means past, done.

And this *Bet*, which becomes before the word *Resheet*/beginning in our Torah, is feminine.

Conveniently, the Jewish world just relearned in *Tractate Gitten* that Rabbi Yosi teaches that a wife is called "*Bayit*./house. In numerous places metaphors of "building" are used with regard to marriage. What does this mean? Perhaps since this Bet can too stand for the mentality of Binah, the left brain here can use a little massaging, so to speak. We rely below largely on the wisdom of Rabbi Kornfield.

When Boaz married Ruth, the people who witnessed the wedding blessed Boaz that Hashem should make Ruth "like Rachel and like Leah, who together *built* the house of Yisrael..." (Ruth 4:11).

So too the *Talmud* in *Ketuvot* 8a lists, the special blessings recited for seven days after a wedding. In the blessing of "*Asher Yatzar*," we say that Hashem "formed Adam in His image... and He established for him from his own flesh an everlasting structure," a reference to Havah/Eve. There the Holy Rashi describes how *Havah*/Eve is called a "*Binyan*," structure, based on the verse, "*va'Yiven... Es ha'Tzela*" (Beresheet 2:22). The *Talmud* too in *Berachot* (61a) teaches that the Torah calls *Havah*/Eve a "structure" because of the unique physiological composition of a woman's body which enables her to carry a child. . Finally we should not forget the famous comment of the Holy Rashi to *Shemot* 19:3, who writes that "'*Beit Yaakov*' -- the *house* of Yaakov -- refers to the woman.")

Rabbi Kornfield continues to note that the nature of a woman as a "*Binyan*" manifests itself only after she is married, when the man has the opportunity to serve as the "builder" and the woman has the opportunity to become "built."

He cites *HaRav David Kohen shlit'a* points out that these "constructive" roles of man and woman are alluded to in their Hebrew titles.

A male child is called a "*Ben*," and a female child is called a "*Bat*." An adult male is called an "*Ish*," and an adult female is called an "*Ishah*." The Sages point out that what differentiates "*Ish*" from "*Ishah*" is that the word "*Ish*" contains the letter *Yud* and "*Ishah*" contains the letter *Heh* (*Sotah* 17a). When the male child, the "*Ben*," marries a woman, he acquires the *Heh* of the "*Ishah*," which makes him a "*Boneh*" (spelled *Beit-Nun-Heh*). He is involved in building the *Binyan*. When the female child, the "*Bat*," marries a man, she acquires the *Yud* of the "*Ish*," and she becomes the *Binyan* or "*Bayit*" (*Beis-Yud-Tav*), the foundation of the home.

Accordingly, Rabbi Yosi may have called his wife "*Bayit*" in order to remind himself of his responsibility towards her. It is only through his bond to her that his wife becomes "built" into a proper "*Bayit*."

Finally, R. Kornfield describes thatt he house that is built by a man and his wife is not just a physical one. It is a dwelling place for the *Shekhinah*, for the Divine Presence of Hashem. The *Talmud* in *Sotah* (ibid.) teaches that when there is peace between a man and his wife, the *Shekhinah* dwells in their midst. The letter *Yud* of the word "*Ish*" and the letter *Heh* of the word "*Ishah*" come together and form the name of Hashem to symbolize that the Divine Presence rests

upon them (see Rashi to *Beresheet* 30:16). Their home becomes a "*Mikdash Me'at*," a miniature reproduction of the *Beit ha'Mikdash*.

The Talmud in *Sotah* continues that if there is no peace between a man and his wife, Gd forbid! the letters of the name of Hashem -- the *Yud* and *Heh* -- depart from the "*Ish*" and "*Ishah*," leaving two flames -- "*Esh*" -- which destroy each other. It seems that even when there *is* peace between them, fire also plays an important role. Hashem's presence is compared to an "all-consuming fire" (*Devarim* 4:24; see *Sotah* 14a). For this reason, smoke and fire always mark the place upon which the Divine Presence rests, as on Mount Sinai and in the pillar of flame that escorted the Jewish people out of *Mitzrayim*. *Zecharyah* (2:9) relates that when Hashem will return to Zion, He will be "as a protective wall of fire surrounding it," when He will rest His Divine Presence inside it.

The peaceful union of man and wife creates a dwelling place--the letter *Bet*-- for the protective fire that denotes Hashem's Presence. All beginnings come from the *Bet*, from this house. And this *Bet* is the *Resheet*, the First. Let us remember our physical source of life, and too contemplate THE Source of Life. Let us build a place at our beginning, a protective place, and a place to generate holiness in this world.

**18 Elul Minhah Heshbon HaNefesh.:** Consider Your Soul[s] ' / ו / ה / ה / ו / ה

**58. Tikkun 37, 77b** תשרי א תשרי תשרי *Tishre Alef* means that in the month of Tishre man was created, for he is hinted in the letter *Alef*, and that in the future the land would too be cursed in the sin of Adam and be cursed *Arur*, for there too is the letter *Alef* in *Adam*, and the letter *Alef* of *Beresheet* can be missing in the month *Tishre* (why it is not called *Tisharay* or *Atishrey*), and the beginning of the Torah was thus changed to begin with the letter *Bet* of *Beresheet* to show the desire to bless, and to rectify the blemish.

**Mah Lekha:** What [does it mean] to you?/? [ג' נישב [ לך [ ה"א [ ו א ו א"ו ה"א ] מה [ו"ד ה"א ו א"ו ה"א ]  
 {יאההויה"ה}

**HITBODEDUT:**

(337) אתברשי (338) אתבשרי (339) אתבירש (340) אתבריש (341) אתבשיר (342) אתבשר

(337) Ah Ta Bey Rey Shi Yo (338) Ah Ta Bey Shi Rey Yo (339) Ah Ta Bey Yo Rey Shi  
 (340) Ah Ta Bey Rey Yo Shi (341) Ah Ta Bey Shi Yo Rey (342) Ah Ta Bey Yo Shi Rey

**HITBONENUT:**

*See contemplation #10 above*

Blessings and curses.

We love blessings, and we hate curses. We laugh at the irony when Bilam HaRasha wanted to curse us, but instead gave us the highest of the high blessings.

How can we see blessings as "revealed good", and curses as "concealed good." Perhaps only the highest of us can.

Do we start with a curse? Why does the letter *Alef*, the #1, hint to *Arur* curse, the curse that Adam (beginning with an *Alef*) obtained on the first day of his life. Is one cursed to be alone."It is not right for man to be alone." ?

And 2, or the letter *Bet*, implies blessing. For there is a *Mashpia*/Giver,. and a *Mekubbel*/Receiver. But doesn't the Bible tell us of the problems with two's: Adam and Eve, Cain and Abel, Isaac and Ishmael, Jacob and Esav, Joseph and his brothers..

Blessing comes when there is relationship with an other. Holiness does not mean "separate", rather it means "more other." More you, more YOU with capitals. More Hashem-likeness in my life.

The Torah beginning with *Bet* is our tool to connect to blessing, To move away from the Ego/*Alef* of isolation, of separation.

There is a oneness in the letter *Alef* of *Anochi* of the 10 Commandments. This is the *Alef* of Emanation.

May I merit to get there by blessing, by being blessed by the letter *Bet*. May I have a taste of the at-one-ment of Holiness come *Yom Hakippurim*. *Amen* (spelled with an *Alef*).

**19 Elul Arabit Heshbon HaNefesh.**: Consider Your Soul[s] ' / ה / ו / ה / ה

**Additional Meditation:**

Review the Month of *Heshvan* .. This occurred around Thanksgiving in the States. After a full month of *Tishre*, how did I do? Did I sanctify my sense of **smell**? Am I doing so now?

**59. Tikkun 36, 77b** [ב] ראשי ת [ש]בת [Sh]abbat [Be]Resheet means that the *Malkut* called the *Resheet*/first of the Sefirot from the below to above, is also called *Shabbat*, for it is also the 7 lower Sefirot.

**Mah Lekha:** What [does it mean] to you?/? [ג'נישב] [א] לך [א"וה"א] מה [ו"ד ה"א ו"א ה"א]   
 {יאהויה"ה}

**HITBODEDUT**

(343) אתרבשי (344) אתרי שב (345) אתריבש (346) אתרביש (347) אתרשיב (348) אתרישב

(343) Ah Ta Rey Bey Shi Yo (344) Ah Ta Rey Shi Bey Yo (345) Ah Ta Rey Yo Bey Shi  
(346) Ah Ta Rey Bey Yo Shi (347) Ah Ta Rey Shi Yo Bey (348) Ah Ta Rey Yo Shi Bey

**HITBONENUT:**

**See contemplations above**

Last in action, first in thought. *Shabbat* and *Beresheet*.  
They go in hand. During *Kiddush*, on *Shabbat*,  
we explicitly remember the workings of *Beresheet*.

So the whole process of *Shabbat* is to return to the Beginning.  
To before things got mucked up.  
To before we missed the mark.  
To when we just were in a state of Being, not becoming.

Return to the beginning. Cease/*Shabbat* from actions.  
Contemplate how to make your *Shabbaton* more original,  
more pure, less action. Less is More.

**19 Elul Shaharit Heshbon HaNefesh.:** Consider Your Soul[s] ה / ו / ה / י / ' /

**Additional Meditation:**

Contemplate the following: *And these are the kings who reigned in the land of Edom before any king reigned over the children of Israel...And Jobab died, and Husham of the land of the Temanites reigned in his stead.*

*Husham* stands for unrectified *Gevurah*. He is like *Esav* who was to the left of *Yitzhak*, related to *Pahad* or fear/dread, and who ruled by his hand and sword, murdering many. Unrestrained anger too is found here. These traits are rectified by the “positive” nature of *Gevurah*, which includes restraint and discipline, rigor, and strength. Think about when your discipline did not serve you well, when you went overboard. Forgive yourself, and imagine how a healthy balance would have steered you better.

**60. Tikkun 36, 77b** ירא שבת, “*Yirah Shabbat*” “Awe of *Shabbat*” meaning that one needs to fear profaning *Shabbat*, Gd forbid

**Mah Lekha:** What [does it mean] to you?/? [לך ג' נ'שב] [א"ה ו"א"ה] [א"ה ו"א"ה] [א"ה ו"א"ה] {יאההויה"ה}

**HITBODEDUT:**

(349) אתשרבי (350) אתשרבי (351) אתשיבר (352) אתשביר (353) אתשריב (354) אתשירב



(349) Ah Ta Shi Bey Rey Yo (350) Ah Ta Shi Rey Bey Yo (351) Ah Ta Shi Yo Bey Rey  
(352) Ah Ta Shi Bey Yo Rey (353) Ah Ta Shi Rey Yo Bey (354) Ah Ta Shi Yo Rey Bey

**HITBONENUT:**

**See contemplations # 3, 8, 26, 45, 49 above**

*Humros wekulos*, stringent and lenient, openness and closeness. isn't it all really about sensitivity? During this sacred time of character change, this time of return, or recreation, of healing our inner radiance, we pick up more "things" to do: daily psalms, learning of the TZ, focus on correcting middot, confronting those we have hurt...it picks up the week before Rosh Hashanah, with the Ashkenazic word saying daily *Selichot*/forgiveness petitions.

And after *Rosh Hashanah* it goes into full swing, with daily fasting for some, and focus on only eating Jewish-made food: bread and dairy. All these are *humrot*, stringencies we take on to show Hashem that we want to "realign" ourselves with sacred and Holy energy. The big question is: are these bringing me closer to be able to SEE my inner light, my inner connection with Hashem? Or are these time-trued ways fairly "stale" for me personally, and do not elevate my consciousness. Hashem desires the heart, and desires that we maintain a healthy sense of awe in our approach to him.

So too Shabbat, which is the heart of the week, the heart of our spiritual practice, the focus of every day of the week, each day deriving blessing from Shabbat. What does Hashem's voice inside us tell us about our Shabbat observance and the various stringencies and leniencies we have taken upon ourselves? Can we really say that we are "*tamim*" wholesome with Hashem here? The famous *Bal Shem Tob* story relates how the Besh't was revealed that Gehinnom was 100% *homerdikkah*/ strictly-observant of Shabbat, where the *Bal HaBayit* sat in his seat with arms crossed afraid, petrified he would *mehullel*/ profane the Shabbat. And heaven, it was a German *soiree* on a Friday night, dutifully observed with joy by a secular *Yekhi*, who would sponsor a night of dance, live music, unkosher food. Why? Because that is what his parents did, so he did so with complete heart, with tremendous *simhah*/joy.

Makes you wonder about your own joy in your own practice. *Nu?*!

**19 Elul Minhah Heshbon HaNefesh.**: Consider Your Soul[s] ה' / ו' / ה' / י' / ' /

**61.Tikkun 37, 78a** איש ברית "Berit Aish means that by fulfilling the mitzvah of circumcision saves Israel from the sword which is the fire of *Gehinnon*

**Mah Lekha:** What [does it mean] to you?/? [ג' נ' שב] [א"ה] לך [א"ה] וא"ו ה"ה  
{יאההויה"ה}

**HITBODEDUT:**

אתירבש (355) אתירבש (356) אתירבש (357) אתירבש (358) אתירבש (359) אתירבש (360) אתירבש

(355) Ah Ta Yo Bey Re Shi (356) Ah Ta Yo Rey Bey Shi (357) Ah Ta Yo Bey Shi Rey  
(358) Ah Ta Yo Bey Shi Rey (359) Ah Ta Yo Rey Shi Bey (360) Ah Ta Yo Bey Rey Shi

**HITBONENUT:**

*See contemplations # 6, 17, 43, 44, 49, above.*

Swords slash and cut. Fire burns. We receive discipline on this world from parents when we are younger, and Gd-forbid by the government when we are older. These actions are harsh, but necessary for our correction, our tikkun. For when we do a mis-take, we are off-kilter, and we need some strictness to realign us on the straight path. We see a hint in the TZ mentioned, for *WeHerev* (and a sword) is equivalent in Jewish numerology to the word *Gevurah*/strictness (216).

Oh so early in the life of a young male baby we are commanded to do a similar act, to a completely innocent child. And this is to prevent future mis-takes, to open the doors of higher heavens to him, and to protect him from potential danger...sort of like a spiritual inoculation. A little sword--the *mohel's* knife--is used to cut away what is believed to be a force closing us off from higher spiritual closeness.

And this cutting with a sword--a *Gevurahdik* type action, actually, incredibly opens us up to tremendous kindness, a three-fold kindness, because the word *WeHerev* too equals 3 times 72, or 3 times *Hesed*/lovingkindness, the attribute of Avraham our Father, the first brit milah in our history, and from whom all blessing was initiated.

**20 Elul Arabit Heshbon HaNefesh.:** Consider Your Soul[s] ה/ו/ה/י/ו

**Additional Meditation:**

Review the month of *Kislev*. This is the month of the Hassidic New Year 19 *Kislev* and the most of *Hannukah*. Did I celebrate with joy? Did I let the *Hannukiah* enlighten the deepest recesses of my soul? Did I share this light with others? Did I sanctify my sense of **sleep**? Am I doing so now?

**62. Tikkun, 38, 78b** בראשית *Beresheet* explains the rectification of the *Malkut* which is hinted to in the secret of the workings of *Beresheet*/creation.

**Mah Lekha:** What [does it mean] to you?/? [מה ניו"ד ה"א וא"ו ה"א] לך [ג' נ'שב] {יאההויה"ה}

**HITBODEDUT:**

(361) שבראית (362) שבריאמת (363) שברתאי (364) שבראתי (365) שבריתא (366) שברתיא

(361) Shi Bey Rey Ah Yo Ta (362) Shi Bey Rey Yo Ah Ta (363) Shi Bey Rey Ta Ah Yo  
(364) Shi Bey Rey Ah Ta Yo (365) Shi Bey Rey Yo Ta Ah (366) Shi Bey Rey Ta Yo Ah

**HITBONENUT:**

*See contemplations # above dealing with works of creation.*

*Ma'asey Beresheet.* The workings of creation. Work implies action, not thought, not deed. Taklit/the ultimate, the final question is: what are you doing to get to the Holy of Holies.

What action, what stimulus in the *Olam Ha-Asiya/* world of Action are you doing?  
What precise steps, what changes in character and deed, what have you done for Hashem lately?

To rectify *Malkut*, which is associated with the world of Action, we need to do.  
And do. And do. Time to do. And thereby to recreate.

**20 Elul Shaharit Heshbon HaNefesh.**: Consider Your Soul[s] ' /י /ה /ר /ה

**Additional Meditation:**

Contemplate the following: *And these are the kings who reigned in the land of Edom before any king reigned over the children of Israel.... Husham died, and Hadad, son of Bedad, who defeated Midian in the field of Moab, reigned in his stead. The name of his city was Avith..*

*Hadad* correlates to unrectified *Tiferet* /balance. Here we have pride, boasting, arrogance, "Anything you can do I can do better." Surely we understand this trait! Much of it comes from an inferiority complex. Self-love is essential, for "If I am not for myself, who will be for me." But the blemish is demonstrated when that involves put downs of others. The sign of Holiness is not separation, but rather "More You, More Other, More Hashem!" May that be our motto, Amen!

**63. Tikkun 39, 79a** אֲשֶׁר Asher is the secret of the *letters Asher* of the word *Beresheet*, which hint to the word *Asher* for Binah, and the word *Rosh* is for *Hokmah*.

**Mah Lekha:** What [does it mean] to you?/? [מה ניו"ד ה"א וא"ו ה"א] לך [ג' נ'שב] {יאההויה"ה}



**HITBONENUT:**

**See contemplations that deal with interplay of Hokmah and Binah.**

The Gemara begins many a *sugya* “*Ta Shema*” Come and Hear, hear with your inner ear, understand with your faculty of concrete understanding and problem solving, *Binah*.

The *Zohar*, on the the contrary, relates “*Ta Hazei*” Come and See, see with your inner eye, be wise with your faculty of intuitive wisdom, *Hokmah*.

We are the child of our parents. We receive gifts from them, here wise prophesy from our father, *Abba*, related to *Hokmah*, and understanding prophesy from our mother, *Imma*, related to *Binah*.

Sit, and contemplate. Hear and intellectually know [*Shema* {you Child of Israel}] that “Hashem is Our Gd, Hashem is one!” Once you intellectually know this in your hear/tmind, then stand. Standing, and with your eyes closed, see with your inner vision. Put your left hand on your heart, right hand over, so the hands, the tools of action, are nullified. Intuit your connection, while standing like the angels, Hashem “Open up my lips so my mouth can relate Your praises!”

Back and forth from the flash of inspiration to the concrete interpretation of the concept back to the intuitive flash then to process the information. Run and Return, then return to running. Perhaps *Resheet Hokmah Yirat Hashem* could be re-interpreted to mean the “Beginning of [prophetic] Wisdom is the Seeing of Hashem.” To *see* Hashem in all of our ways, and to **understand** that *Hashem Hu HaElokim*, that Hashem (the omniscient force) is THE G-d (the immanent force)... *Hitbodedut* with the inner eye seeing the letters with the natural vowels as we pronounce them with our mouth and head. *Hibonenut* with the inner ear as we contemplate and kick around in our head the meaning of the TZ selections.

These two ways of relating to spirit and information are those gifts. Figure out where and how they work in your life, and most importantly, what you are doing “correctly” to get you to the Holy of Holies in some 20 days....*Yom HaKippurim* is in 3 weeks!

**21 Elul Arabit Heshbon HaNefesh.**: Consider Your Soul[s] ה / ו / ה / י ' /

**Additional Meditation:**

Consider the month of *Tevet*, which begins with *Hannukah*, and has the first of the “minor” fast days, that of 10 Tevet. Did I intake the light of *Zot Hannukah* to its fullest? Was my fast meaningful? Did I rectify my anger in this month? Am I doing so now?

**65. Tikkun 41, 81a** תשרי means the day of ראש Rosh Hashana, in which the *Shekhinah* is concealed in darkness and *Gevurah*, and thus it is written ישת Yaset Hoshek Sitro, and placed darkness in concealment, for this is the Day of Judgement .

**Mah Lekha:** What [does it mean] to you!/? [ג' נ' שב] [א"ה] לך [ג' נ' שב] [א"ה] לך [ג' נ' שב] [א"ה] לך  
{יאההויה"ה}

**HITBODEDUT:**

שבתראי (379) שבתארי (380) שבתירא (381) שבתריא (382) שבתאיר (383) שבתיאר (384)

(379) Shi Bey Ta Rey Ah Yo (380) Shi Bey Ta Ah Rey Yo (381) Shi Bey Ta Yo Rey Ah  
(382) Shi Bey Ta Rey Yo Ah (383) Shi Bey Ta Ah Yo Rey (384) Shi Bey Ta Yo Ah Rey

**HITBONENUT:**

**See contemplations #10, 58**

The womb is physically dark, but spiritually luminescent, for there is a lamp over our head, and we can see from one end of the universe to the other. Then we are born into this World of *Sheker*/falseness, which may have physical light, but spiritual concealment.

Perhaps the entire month of *Tishre*, which has most of the letters of the word *Beresheet*, is on big re-wombing chamber. The *Sukkah* of course is the return to the womb of the mother, or to the nest of the mother as she hovers over her chicks—the 7 days, the 7 Shepherds, the 7 attributes from *Hesed to Malkut*. And perhaps we emerge on *Simhat Torah* to dance with the light of the Torah to lead us, a light in this world comparable to the light we remember from the womb. *Simhat*/the Happiness *Torah*/of celebrating the Torah.

These are the days of Awe, which are left-oriented, as compared to the days of Kindness, connected to Passover. As such, with awesomeness perhaps we need to close our eyes, and turn away from the great light in modesty, like *Mosheh Rabbenu* did at the Burning Bush. We and the *Shekinah* participate in the building of the *Malkut*, the vessel, through the 10 days of Return.

Each day we help to build the *Malkut*, and to turn her around to be face to face with the Holy One. For us, that means that each day we must prepare ourselves to be able to unite, and to serve as the *Kohen Gadol*, and to enter the Holy of Holies in awesome service, on *Yom HaKippurim*, which comes in just 3 short weeks. Hold that thought...intend to return in 10 days to start this building on *Rosh Hashanah*.

**21 Elul Shaharit Heshbon HaNefesh.:** Consider Your Soul[s] ' /ו /ה /ר /ה /ה

**Additional Meditation:**

Contemplate the following: ***And these are the kings who reigned in the land of Edom before any king reigned over the children of Israel...Hadad died, and Samlah of Masrekah reigned in his stead***

*Samlah* corresponds to blemish *Netzah*, which means endurance, victory, everlasting. The blemish is when “Victory is Everything, Take No Prisoners.” Note that it is an extension of *Gevurah*, with severity overpowering the kindness that should flow from *Hesed*. Competition in the natural world does not have to be amongst humans, save for achieving wisdom, some say. We

need to be careful not to “win at any cost.” Reflect upon your experience, and whether your winning at a certain occasion was “worth it.

**66. Tikkun 41, 81b** שֵׁת בַּת *Bat Sheet*, means that the Malkut which is called *Bat*, she is rectified from the Gevurot received from the *Sheet/6* ends of ZA, and thus the permutation *Bat Sheet* is also the permutation *BeTishre/ in Tishre*, missing the *Alef* of Beresheet, to show that on *Rosh Hashanah*, which is *BeTishre*, there is not the light of *Hesed* which is hinted in the letter *Alef* to illuminate, rather there is a division and separation in the illumination of the *Malkut* due to the sin of *Adam HaRishon*.

**Mah Lekha: What [does it mean] to you?/?** [לך ג' נישב ] מה [יו"ד ה"א וא"ו ה"א] {יאההויה"ה}

**HITBODEDUT:**

(385) שרבאית (386) שרביאת (387) שרבתי (388) שרבתי (389) שרבתי (390) שרבתי  
(385) Shi Rey Bey Ah Yo Ta (386) Shi Rey Bey Yo Ah Ta (387) Shi Rey Bey Ta Ah Yo  
(388) Shi Rey Bey Ah Ta Yo (389) Shi Rey Bey Yo Ta Ah (390) Shi Rey Bey Ta Yo Ah

**HITBONENUT:**

Happy Birthday World! Happy New Year! These are realities of *Rosh Hashanah*, but these words, nor the jubilant feelings are absent. This is not like the secular New Year *lehavdil/to* make a distinction, where Auld Lang Syne, champagne, funny hats, and "let's live because today we die" are instead very much so present.

That is because on this day the Daughter receives important lessons of discipline from the Son, lessons needed to build her essence, lessons learned from the major missing of the mark that occurred when Adam and *Havah* faulted in the late hours of the First Day. Even though the first of any seven represents Lovingkindness, there is still a strictness of this expansion, meaning that the lesson received the Daughter receives from the Son helps to mold her, and to turn her ever so slightly to be able to look straight, face-to-face, into Divine Light.

We are certainly happy on *Rosh Hashanah*, but we restrict ourselves from celebratory attitudes such as on *Simhat Torah* or *Purim* or *Tu B'Ab*. Rather, we look forward to the oneness of the *Alef*, that with Gd's help from above and our own efforts below, we build and build until Yom HaKippurim, where we enter the Holy of Holies, the place where our inner light is revealed, and ultimately healed. The *Alef* נ therefore enters our own essence, changing *Golah/exile* to *Geulah/redemption*.

**21 Elul Minhah Heshbon HaNefesh.**: Consider Your Soul[s] ' /ו /ה /ו /ה

**67. Tikkun 42, 81b** אִישׁ *Ish* is hinted to in the matter of the *Tiferet*, which is the third “artisan” in the workings of *Beresheet/Creation*

**Mah Lekha:** What [does it mean] to you?/? [לך ג' נ'שב] [א"ה וא"ו ה"ה] מה יו"ד ה"ה וא"ו ה"ה  
{יאההויה"ה}

**HITBODEDUT:**

(391) שראבית (392) שראיבת (393) שראתבי (394) שראבתי (395) שראיתב (396) שראיתב

(391) Shi Rey Ah Bey Yo Ta (392) Shi Rey Ah Yo Bey Ta (393) Shi Rey Ah Ta Bey Yo  
(394) Shi Rey Ah Bey Ta Yo (395) Shi Rey Ah Yo Ta Bey (396) Shi Rey Ah Ta Yo Bey

**HITBONENUT:**

*Adam, Ish, Gever, Enosh.* All are words describing "Man", yet each has a different connotation.

The *Yom Yom* of *Chabad* daily study for *Elul* 4 says it best:

“In describing the unique qualities of humankind, four terms are used: *Adam* refers to the quality of mind and intellect; *ish* to the quality of heart and emotion; *enosh*, weakness in either intellect or emotion or both; *gever*, who overcomes inner weakness and removes obstacles and hindrances to the attainment of an intellectual or emotional quality. *Gever* works upon *enosh* to elevate him to the plane of *ish* or *adam*. Since it is possible to turn *enosh* into *ish* or *adam*, it is obvious that *enosh* already possesses the qualities found in *ish* and *adam*”

*Adam* אָדָם spelled *Alef Dalet Mem* has a gematria of 45, that of the word "What" we meditate on daily to stimulate our mental capacity to understand the TZ selection of the daily three. The Holy Name of Hashem spelled out with *Alefs*

יו"ד ה"ה וא"ו ה"ה

too has a gemataria of 45, and according to Classical *Kabbalah*, is related to the attribute of *Tiferet*, that of balance and harmony.

On *Rosh Hashanah*, the First *Adam* had the opportunity to reflect this attribute of balance, beauty, and harmony, characteristics hinted to by the 45 of his name, and the Name of Hashem of 45 above.

He missed the mark. We do not want to be like Adam, and violate our covenant with Gd. For as prophet *Hoshea* chastised "And they, like Adam, violated the Covenant." *Hoshea* 6:7



It is our job during these days to learn from this mis-take. "Where there are no men, be one" cites the *Mishna*. It is not our job to complete this work, rather we must constantly try to work on it. *Mosheh* our Teacher was called an "*Ish Elokim*", a Man of Gd, a man from the waist below, and Gdly from the waist above.

The more effort we take during these awesome days to heal our inner light--to achieve balance, beauty, and harmony the more too we can serve as partners with Hashem in the creation of the world, and in our own recreation.

## **22 Elul Arabit Heshbon HaNefesh.**: Consider Your Soul[s] ה / ר / ה / ל / ' /

### **Additional Meditation:**

Reflect on the month of *Shevat*, which has the holiday of the earth, *Tu BeShevat*. Did I celebrate the fruits of the Tree? Did I attach myself to the Tree of Life? Did I rectify my daily **eating** to be for the sake of Holiness, to eat to be able to serve Hashem. Am I doing so now?

**68. Tikkun 43, 82a** אֶתֶר יָבֵשׁ *Ater Yabash*, means the *Yesod* called *Ater*/place, who is *Yabash*/dried-up from the *Shefa* to *Malkut*, at the time there was sealed the blemish in the *Berit*, or or when is weakened the inner dimension of the Torah.

**Mah Lekha:** What [does it mean] to you?/? [מה לך 'ג' נישב] {יאההויה"ה}

### **HITBODEDUT:**

(397) שריבאת (398) שריאבת (399) שריתבא (400) שריבתא (401) שריאתב (402) שריתאב

(397) Shi Rey Yo Bey Ah Ta (398) Shi Rey Yo Ah Bey Ta (399) Shi Rey Yo Ta Bey Ah  
(400) Shi Rey Yo Bey Ta Ah (401) Shi Rey Yo Ah Ta Bey (402) Shi Rey Yo Ta Ah Bey

### **HITBONENUT:**

Water--like the rain-- flows from above to below, representative of the blessings of Hashem, which pervade our life. For water indicates life, as demonstrated by space exploration and the search for water on the planet Mars.

Water too is related to Torah, which will heal all wounds, and refresh us back to a place of equilibrium. Water flows to the lowest point, so that all can benefit. So too can all learn some Torah daily, for even the busiest of us can take a few moments to read something, right?!

When we miss the mark, we cause a dis-connect, or a short circuit in the Machine of Life. That dis-connect in the plumbing/piping needs repair or Tikkun. Because dryness indicates lack of life, and of life force flow from the Source of Life. And a lack of consciousness of Hashem "In the desert you can't remember [The [N]ame."

We can draw water with joy from the springs of salvation. We can open ourselves us to be vessels to receive the outpouring from the pools of flow from above. Or we can continue in distorted paths, cutting off sacred bounty, remaining dry and isolated. The choice is ours...

**22 Elul Shaharit Heshbon HaNefesh.**: Consider Your Soul[s] ה/ו/ה/ו/י ' / /

**Additional Meditation:**

Contemplate the following:

*And these are the kings who reigned in the land of Edom before any king reigned over the children of Israel...Samlah died, and Saul of Rehoboth by the river reigned in his stead.*

Saul relates to Hod, which is aesthetics and beauty. Like Sarah Imanu, whose beauty was unknown to Avraham, and probably to herself. The flip side here is vanity, where the physical is over-emphasized to the detriment of the spiritual. That is our culture, where youth is applauded, and age derided. We are all victims of vanity in some way. How can we accept ourselves as we are, made in the image Gd, and beautiful in every way as Gd's creatures?

**69. Tikkun 44, 82b** תרי אש Tre Aish alludes to the Tre (2) Torahs that were given in Aish/fire, as it is written, "From His right hand he presented a fiery Torah to them"

**Mah Lekha:** What [does it mean] to you?/? [ג' נישב] [א"ה] לך [ג' נישב] [א"ה] מה [יו"ד] ה"א וא"ו ה"א [א"ה] לך [ג' נישב] [א"ה] מה [יו"ד] ה"א וא"ו ה"א {יאההויה"ה}

**HITBODEDUT:**

(403) שרתבאי (404) שרתאבי (405) שרתבא (406) שרתביא (407) שרתאיב (408) שרתיאב

(403) Shi Rey Ta Bey Ah Yo (404) Shi Rey Ta Ah Bey Yo (405) Shi Rey Ta Yo Bey Ah (406) Shi Rey Ta Bey Yo Ah (407) Shi Rey Ta Ah Yo Bey (408) Shi Rey Ta Yo Ah Bey

**HITBONENUT:**

Tre is Aramaic for two, and here Beresheet is parsed as Trei Aish, 2 [Torahs given in] Fire from the top of Mount Sinai. Torah Or/ Torah is light, the light that guides us out of our darkest hour, the light that leads us to luminous inspiration, the light we remember from when we were in the womb, and could see from one end of the universe to the other.

Our job in returning is to make distinctions from one type of behavior or thought pattern, and another. We seek to move toward light, and away from darkness, Lehavdil bein Or LeHoshek As such perhaps these 2 Torahs [Written and Oral] act as the 2 flames on the 2 wicks of the Havdallah candle, used to assist us to bring the light of Shabbat onto the 6 working days.

Torah Or. The light of the Torah shines within and without. The light helps us to search through



**23 Elul Arabit Heshbon HaNefesh.**: Consider Your Soul[s] ' / י / ה / ו / ה / ה

**Additional Meditation:**

Contemplate the month of *Adar* [and *Adar II*]. In this month we commemorate the birth/death of *Mosheh Rabbenu*, we fast on *Ta'anit Ester*, and we celebrate *Purim*. Was my fast meaningful? Did I celebrate *Purim* correctly, with proper joy, and to drink till I did not know the difference between "Bless *Mordekhai*" and "Curse *Haman!*" Did I rectify my sense of laughter? Am I doing so now?

**71. Tikkun 46, 83a** שִׁת בָּרָא "Bara Sheet" Created 6 meaning the *Sheet* (6) wings  
*Bara/created Hashem the Angel Metat*

**Mah Lekha:** What [does it mean] to you?/? [ג' נ'שב ] לך [ה"א] לך [ג' נ'שב ]  
{יאההויה"ה}

**HITBODEDUT:**

(415) שארביט (416) שאריבת (417) שארתבי (418) שארבת (419) שאירתב (420) שארתבי

(415) Shi Ah Rey Bey Yo Ta (416) Shi Ah Rey Yo Bet Ta (417) Shi Ah Rey Ta Bey Yo  
(418) Shi Ah Rey Bey Ta Yo (419) Shi Ah Rey Yo Ta Bey (420) Shi Ah Rey Ta Yo Bey

**HITBONENUT:**

We learn of angel mobility through the prophet, who saw that with 2 wings they covered their face, with 2 wings they covered their genitals, and 2 wings they flew. These  $2 + 2 + 2 = 6$  wings, the 6 of *Bara Sheet* (6).

So here the TZ tells us that all creation in the beginning depended on these 6.

So too for us.

For we even though we were made "slightly less than the angels," we are in fact "higher" than the angels in that we have *Behirah*/free choice, to comport our behavior.

Perhaps these 3 sets of wings allude to an inter-inclusion of 3, like the "3 within 3" mentioned in the intentions of Passover.

The first 2 wings covered their face. This stands for the transformation of *Beresheet* into *Yirah Boshet*/Awe of Modesty. When one is modest with Hashem, and keeps Hashem's Presence before one constantly, one can be rewarded with his own recreation, and return to the point of equanimity. One needs to learn the lesson of *Mosheh Rabbenu*, who turned aside from the Burning Bush, as well as that of *Hevel*, *Lot's wife*, and *Yitzhak Rabbenu*, who in contrast all "looked."

The second set of 2 wings covered their genitals. This stands for *Berit Aish*, a fiery covenant, the covenant being the *Berit Milah*, and the protection from negative sexual energy. Too those that succeed in keeping this area Holy can serve as partners with Hashem in creation.

The final set of 3 wings are *Yirah Shabbat*, the awe of *Shabbat*, for this is the element that enables us to rise much higher on the Shabbat, perchance to fly, than on the regular week days.

We sing in *Lecha Dodi* when we bring in the *Shabbat*: “*Yamin uSmoal Tifrotzi*/ Break forth right and left”, meaning to overpower negativity in all directions. Right and left wings of the *Yira Shabbat* here help us to fly above that which would hold us down.

Then at the evening meal we sing in *Azammer*, “*Yeminah uSmalah Uvaynhu Kalah*”, which some read as the three days Wednesday, Thursday, and Friday to the “right” of (precede) Shabbat bride, and the three days, Sunday, Monday, and Tuesday, are to the “left” of (follow) the bride. These weekdays we focus our energy on either picking up or retaining the sacred energy, and the collective power of each constitute a “wing” to help us fly.

Those who work on the week, they can eat and rest on Shabbat. They realize that the week is just the entry corridor to the Great Hall of Shabbat, the “palace in time” according to R. Heshel (z’l) These three above areas which the TZ loves to rehash all come together as the wings of *Mem Tet*, the main governing Messenger of the 6 days of work, the 6 days of the workings of creation, the 6 days we must all spend building a structure to house the Holiness of Shabbat.

How can we make our actions fly—elevate all to Holiness? How can we incorporate *Yirah Boshet*, *Berit Aish*, and *Yirah Shabbat* as daily constant intentions. To do so is the secret of the “42” of *Anna Bekoah*. To do so is to be a partner in *Ma’assey Beresheet* (42).

**23 Elul Shaharit Heshbon HaNefesh.**: Consider Your Soul[s] ה/ו/ה/י/ו

**Additional Meditation:** Contemplate the following *And these are the kings who reigned in the land of Edom before any king reigned over the children of Israel...Saul died, and Baal Hanan, son of Achbor, reigned in his stead*

*Baal Hanan* stands for the *Yesod*–connection, binding, intimacy. Perhaps the negative side is co-dependence in an unhealthy obsessive way. For *Yesod* implies two parties: giver and receiver. The flow between the two must be in a Holy manner, without “issues.” Think of a relationship you had that went sour, and meditate how better communication might have saved it.

**72. Tikkun 48, 85a** תרי שבת *Tre Shabbat*/2 Shabbat hints to the *Binah* and the *Malkut*, which are *Tre* (2) times *Shabbat* (Now the letter *Tav* here is repeated, and the letter *Alef* is missing, for it was transposed by *At-Bash* to a letter *Tav*)



**24 Elul Arabit Heshbon HaNefesh.**: Consider Your Soul[s] ' /י /ה /ו /ה

**Additional Meditation:**

Remember the month of *Nissan*, a month of light, where we reviewed the Prince offerings for the first 13 days. Those who were firstborn fasted or were exempt on *Ereb Pesah*. We had the Seder, ate *matzah* for 7 or 8 days. We celebrated the Splitting of the Sea of Reeds. Did I do all of the above in a meaningful manner? Did I rectify my sense of **speech** through the reading of the Haggadah? Am I doing so now?

**73. Tikkun 49**, 85b *Elokim = Mi Eleh* means that the *Binah* is called “*Mi*”, and *Mi* created the 6 “ends” of ZA, and if each 6 included 6,  $6 \times 6 = 36$ , which totals *Eleh*

**Mah Lekha:** What [does it mean] to you?/? [ג' נ'ש'ב ] לך [ה"א ] ו"א ו"ה [ה"א ]  
{יאההויה"ה}

**HITBODEDUT:**

(427) שאתברי (428) שאתרבי (429) שאתיבר (430) שאתביר (431) שאתריב (432) שאתירב

(427)Shi Ah Ta Bey Rey Yo (428) Shi Ah Ta Rey Bey Yo ( 429) Shi Ah Ta Yo Bey Rey

(430)Shi Ah Ta Bey Yo Rey (431) Shi Ah Ta Rey Yo Bey (432) Shi Ah Ta Yo Rey Bey

**HITBONENUT:**

Acting in a G-dly manner requires both heart and head. Good feelings without the proper mental intention will nullify our sacrificial service. And a proper mental direction that contains within it negative emotions too will belittle an otherwise well done act. Kind of like assisting a needy person across the street and hating every moment of it.

Hashem “made us slightly less *May-Elokim*” slightly less than non-corporeal messengers of light. *Elokim* here stands for that face of Hashem that we perceive in the natural world.

Powerful, Omnipresent, Ruler of all powers.

For us to channel the energy of *Teshuba*, to return to ourselves and to Gd, requires both heart and head. The head is the mental intention, that of *Binah*/understanding. The heart is the sum of the six attributes of Kindness, Discipline, Harmony, Endurance, Beauty, and Connection. Our job is to connect these attributes to their source, to *Binah*, the place of *Teshuba*, the place we so desire to be in just more than 2 weeks, on *Yom HaKippurim*. Head and heart working together to change toward the light. That is our mission, if we choose to accept it.

**24 Elul Shaharit Heshbon HaNefesh.:** Consider Your Soul[s] ה/ו/ה/י/ ' /

**Additional Meditation:** During today we read this, and meditate on the (1) the prior Creation which failed, (2) the Creation that begins tonight, and (3) our potential to re-create ourselves in Gd's image.

*And these are the kings who reigned in the land of Edom before any king reigned over the children of Israel: Bela, son of Beor reigned in Edom, and the name of his city was Dinhabah. . Bela died, and Jobab, son of Zerah of Bozrah, reigned in his stead. . And Jobab died, and Husham of the land of the Temanites reigned in his stead. Husham died, and Hadad, son of Bedad, who defeated Midian in the field of Moab, reigned in his stead. The name of his city was Avith. Hadad died, and Samlah of Masrekah reigned in his stead. . Samlah died, and Saul of Rehoboth by the river reigned in his stead. . Saul died, and Baal Hanan, son of Achbor, reigned in his stead. . Baal Hanan, son of Achbor died, and **Hadar** reigned in his stead. The name of his city was Pau; his wife's name was **Mehetabel**, daughter of Matred, the daughter of Me zahab*

*Hadar* did not die!!! That is because he did not live selfishly. Rather he married *Mehetabel*. He was the rectified *Melek* of the Sefirah *Malkut*. He personified nobility, sovereignty, He ruled and thereby taught us that no man is an island, and that we should never separate from the community. Reflect upon a time when you mistakenly “did it on your own,” and how the involvement of another would have made all the difference.

**74. Tikkun 51, 86a** ב' ראשי ת' B Resheet means *BeTorah* /through Torah called *Resheet* which includes from *Alef to Tav*, *Elokim* created the Heavens and the Earth.

**Mah Lekha:** What [does it mean] to you?/? [ג' נישב] [א"ה] לך [ג' נישב] [א"ה] ווא"ו ה"ה

{יאההויה"ה}

**HITBODEDUT:**

(433) שיבראת (434) שיבאררת (435) שיבתרא (436) שיברתא (437) שיבתאר (438) שיבתאר  
(433) Shi Yo Bey Rey Ah Ta ( 434) Shi Yo Bey Ah Rey Ta (435) Shi Yo Bey Ta Rey Ah  
(436) Shi Yo Bey Rey Ta Ah (437) Shi Yo Bey Ah Ta Rey (438) Shi Yo Bey Ta Ah Rey

**HITBONENUT:**

We are to meditate on a familiar theme: that BeResheet means that through the Torah all was created.

*Beresheet Bara Elokim Et, Et* spelled *Alef Tet* meaning through the letters *Alef* to *Tet*



# א - ת

found in the Torah, the building blocks of creation, the formulaic molecules used to combine in different ways to create different structures.

We here however meditate on the face of Hashem called *Elokim* as the Creator. And we who most would rather trust in the words of the Psalmist who wrote, "*Olam Hesed Yibaneh*", "The Universe will be established with [Your] Kindness" must learn again that the Heavens and Earth were created with the attribute of restriction, discipline, judgment.

Perhaps both are needed. Perhaps that is why in the "2nd" account of creation, we read that the Creative Force is referred to as *Hashem Elokim*, The Force of Mercy [is also] the Force of Discipline. That the Torah which is the balancing centering point of all, our reference in all we do, say, and think, represents the Golden Mean, not too much to the right, not too much to the left.

*Shivit Hashem LeNegedi Tamid*, "I place Hashem before me always" is interpreted by the Holy *Baal Shem Tov* to mean "I balance myself before Hashem always."

Balance. Equanimity. Centering. The "second" and perhaps more refined method of creation of Heavens and the Earth, and of us. How to get it? Only each knows for himself or herself

*--Tikkun 52 continues with the name Elokim--*

**24 Elul Minhah Heshbon HaNefesh.**: Consider Your Soul[s] ' / ו / ה / ו / ה / ו / ה

**75. Tikkun 53, 87b Beresheet (Bara) Elokim, Resheit Tavot/Sofei Tavot** is בת אם means that the *Malkut* is the *Bat*/daughter , and the *Binah* is the *Aim*/mother

**Mah Lekha:** What [does it mean] to you?/? [ג'נישב [לך [ה"א] ] מה [ו"ד ה"א ו"א] ה"א ]  
{יאההויה"ה}

**HITBODEDUT:**

(439) שיבבאת (440) שיבאבת (441) שיבתבא (442) שיבבתא (443) שיבאתב (444) שיתאב

(439) Shi Yo Rey Bey Ah Ta (440) Shi Yo Rey Ah Bey Ta (441) Shi Yo Rey Ta Bey Ah  
(442) Shi Yo Rey Bey Ta Ah (443) Shi Yo Rey Ah Ta Bey (444) Shi Yo Rey Ta Ah Bey

## **HITBONENUT:**

**Bat Aim**, Daughter [and] Mother. A theme we have discussed many times before is now boldly asserted as the beginning and end of the main three first words of Creation, and our creation.

Daughter and Mother in us, coming together, working together, Upper and lower, old and new.

Renewal means taking the old and making the new, and taking the new and making it Holy. In all of our ways to know Hashem, to balance ourselves before the Holy One, always. Easier said than done.

**Bat Aim**. Daughter and Mother. The key to Creation, and our recreation. This is the secret of *Yom HaKippurim*, note not *Yom Hakippur* but plural, *Yom HaKippurim*. A double cleansing, of Daughter rising up to Mother: *Baruk Shem Kavod Malkuto LeOlam Waed* proclaimed out loud to celebrate this elevation only on this day. For us a once in a year opportunity for at- one-ment as we take the new in us, our new desire to pledge to disregard old "stuff" and to make the new Holy.

**25 Elul Arabit Heshbon HaNefesh.**: Consider Your Soul[s] ' /י /ה /ו /ה

**Additional Meditation #1:** Consider the month of *Iyyar*, where the main mitzvah was the nightly counting of the *Omer*. Did I do so with intent, to focus on rectifying my emotional attributes? Was I successful? Did I rectify my **thinking** abilities? Am I doing so now?

**Additional Meditation #2:** According to the opinion of Rabbi *Eliezer HaGadol*, today is the anniversary of the first of the "Six Days of Creation", which culminate on the first day of *Rosh HaShanah*, the sixth day, when Adam was created. On each of these six days the unique light of the relevant day shines in all the worlds. Today is the *Yahrzeit* of Rabbi *Elazar* the son of Rabbi *Shimon bar Yochai*, the author of the *Tikkunei HaZohar* The *Holy Zohar* states that at the end of days an awesome event will take place on this date (*Balak 212b*).

Today is the first day of Creation and your process of recreation. This first day relates to *Hesed*/ loving kindness, for on this day unbound light was created, as the five-fold mention below. Light 5 lights yourself [and also immerse in a *Mikveh* 5 times], have a festive meal in its glow, and imbibe the Original Light of Creation, stored for the righteous in the World to Come” *In the beginning of God's creation of the heavens and the earth. . Now the earth was astonishingly empty, and darkness was on the face of the deep, and the spirit of God was hovering over the face of the water. . And God said, "Let there be light," and there was light. And God saw the light that it was good, and God separated between the light and between the darkness. And God called the light day, and the darkness He called night, and it was evening and it was morning, ONE day.*



Father stand for the "idea" man, the jot of inspired thought found in the flashpoint of letter Yod



Mother is the container for this idea, the one who actually brings it into fruition, into actuality in this world.

We need both, both the Idea, and the vessel to "house" this Idea.

Again, we need to come up with strategy to get us to where we need to be NOW, balanced and complete.

Kick it over, and create a place/way/form/method to bring it into action

**25 Elul Shaharit Heshbon HaNefesh.**: Consider Your Soul[s] ' / ו / ה / ה / ו / ה

**Additional Meditation:**

**Hashem, on this Day One of Creation, may we have success and be saved:**

In the merit of the tribes of *Kah* who were the sons of **One** man;

In the merit of *Elkanah* the prophet who was called **One** man;

In the merit of Your people Israel who were like **One** nation;

In the merit of the *Serafim* who had six wings that were like **One** wing together;

In the merit of the saying "We will do and we will obey" in **One** voice;

In the merit of the words of the Sages that were given from **One** Shepherd.

**77. Tikkun 55, 88b** שית ברא "Bara Sheet" Created 6 means that the *Binah* called *Elokim* *Bara/created* the 6 ends of *ZA (HaGaT NaHY)*, which are the *Sheet/6 Sefirot*.

**Mah Lekha:** What [does it mean] to you?/? [ג' נישב ] לך [ה"א ] מה [ו"ד ה"א ו"א ה"א ]  
{יאההויה"ה}

**HITBODEDUT:**

(451) שיתברא (452) שיתרבא (453) שיתאבר (454) שיתבאר (455) שיתראב (456) שיתארב

(451)Shi Yo Ta Bey Rey Ah (452) Shi Yo Ta Rey Bey Ah (453) Shi Yo Ta Ah Bey Rey  
(454)Shi Yo Ta Bey Ah Rey (455) Shi Yo Ta Rey Ah Bey (456) Shi Yo Ta Ah Rey Bey



(457) Shi Ta Bey Rey Ah Yo (478) Shi Ta Bey Ah Rey Yo (459) Shi Ta Bey Yo Rey Ah  
(460) Shi Ta Bey Rey Yo Ah (461) Shi Ta Bey Ah Yo Rey (462) Shi Ta Bey Yo Ah Rey

**HITBONENUT:**

Sometimes fear is a great motivator.

Not the fear of punishment that a child has when caught doing something wrong. This "lower" level fear is good to stop us from acting wrongly, but it is so elementary, that it needs refinement in order to bring us closer to the One we are commanded to love, to Hashem, with all our hearts, souls, and resources.

*Elokim* is related to fear, Hashem to love.

And *Elokim* is connected to the natural world. For all of the wondrous beauty one can perceive, modern media has been able to show us the devastation which Mother Nature can inflict upon us dwellers of the earth. It is a strict rule of natural judgment: "It's not nice to fool Mother Nature." We learn at an early age not to test the law of gravity, too much.

How can we take the unfortunately regular portrayal of the sad result of floods, earthquakes, tornadoes, hurricanes, etc, and help us raise our fear/awe of the Creator? And how can this fear motivate us to more constructive change to enable our return in the next few weeks?

**26 Elul Arabit Heshbon HaNefesh.:** Consider Your Soul[s] ' /י /ה /ו /ה

**Additional Meditation #1:**

Reflect on the month of *Sivan*, the month we celebrate *Shabuot*, the Gifting of the Torah. Did you learn all night to rectify the source of your inner light? Did you hear the 10 Commandments as if they were given anew? Did you rectify your sense of **motion**, to speak of Torah as you are walking on your way? Are you doing so now?

**Additional Meditation #2:**

Today is the 2<sup>nd</sup> Day of Creation, and your process of recreation. It is related to *Gevurah*/rigor, because on this day the upper and lower waters were divided, and boundaries were created between water and ground. Note the 5-fold mention of water, which is usually associated with *Hesed*/lovingkindness, and here must be given a border, a vessel to hold and separate it. So too with *Gevurah*, which defines our *Hesed*.

*And God said, "Let there be an expanse in the midst of the water, and let it be a separation between water and water." . And God made the expanse and it separated between the water that was below the expanse and the water that was above the expanse, and it was so. . And God called the expanse Heaven, and it was evening, and it was morning, a second day.*







The *Bat*/daughter is the last created, and the first in thought.  
*Shabbat* we have learned is *Shin-Bat*, with the *Bat*/daughter receiving from 3 sources, right, left, and middle.

She is the lower wisdom, and also the recipient of the entire process of creation. From Upper Wisdom *Hokmah*, which unites with Understanding/*Binah*, and produces the 6 attributes *Hesed/Gevurah/Tiferet/Netzah/Hod/Yesod*, all these flow like rivers to the sea, which is the *Bat*/Daughter.

We see something (connected to the World of *Atzilut*), and we capture it by encapsulating it in hearing it [analyzing it, compartmentalizing it] in the world of *Beriah*, then we need to know it and feel it in order to internalize it [in the World of *Yetzirah*] and then we give it to others, when we touch them, and are touched in return [Based on R. Yitzhak Schwartz]

Meaning, that all this is a process. That thought must be actualized in deed. That good intentions are not enough. That we need to act and DO teshuvah rather than just contemplate and academically read *Mussar* Books.

She, the *Bat*/Daughter is the *Yehidah*/unique one, for by doing the *Ratzon*/Will of Hashem she can be the crown of her Husband, her actions making Him royal, and rising up to the highest heights. Thus the *Bat*--connected to the *Nefesh* physical level of the soul, can elevate to the *Yehidah*/Unique one, the highest level, that of *Neilah* on *Yom HaKippurim*. May it be Hashem's will that we may do the same, then at that *Eit Ratzon* /Opportunity of Will.

**26 Elul Minhah Heshbon HaNefesh.**: Consider Your Soul[s] ' /ו /ה /ר /ה

#### **Additional Meditation:**

**Hashem, please save us and give us success for the sake of:**

the letter *Yod* ם of Your Great Name which totals **20** in gematria, and thereby **2** in *mispar katan* --the sake of the letters "*Yaier HasHem Panav Elekha weYehunecha*" which total **20**, and thereby **2** in *mispar katan*

-the sake of the Holy Name of 72 **YHH** יה"ה which totals **20** or **2** in *mispar katan*;

-the sake of the secret of the Holy Kenafim wings which total **200** or **2** in *mispar katan*;

-the *ALF ALF* which illuminate the Malkut and which total **222**;

-the 3 names AKTDM ם"טוד" which are in *Hesed, Gevurah and Malkut* and which total **222**;

81. **Tikkun 58, 92b** ירא ב שת “*Yirah Boshet*” Fear of Shame means that through *Boshet*/shame, one can achieve to be *Yirah*/in fear of sin

**Mah Lekha:** What [does it mean] to you?/? [ג' נ'שב] [א] לך [א] ו"א ו"א [א] ו"א ו"א  
{יאההויה"ה}

**HITBODEDUT:**

(475) שתיברא (476) שתיברא (477) שתיברא (478) שתיברא (479) שתיברא (480) שתיברא

(475) Shi Ta Yo Bey Rey Ah (476) Shi Ta Yo Rey Bey Ah (477) Shi Ta Yo Ah Bey Rey  
(478) Shi Ta Yo Bey Ah Rey (479) Shi Ta Yo Rey Ah Bey (480) Shi Ta Yo Ah Rey Bey

**HITBONENUT:**

See *contemplations* 2, 22, 23, 49,

It would be wise to review the above and see if your thinking on this issue leads YOU to any *Hiddushim*/new ideas. The TZ seems to really want to reinforce the idea that *Beresheet* depends on *Yirah Boshet*, the awe of modesty.

Is this the main lesson we are to get from the TZ? Will mastering this enable us to do teshuva sheleimah return?

Perhaps. The root letters of *Boshet* בשת are simple the mirror image of *Tashuv* תשב return. And modesty implies keeping one's eyes lowered, and one's heart towards heaven. So a modest way of seeing, *Yirah*, implies humbling one's view, while at the same time letting one's heart soar with the *Yirat Shamayim*, awe of Heaven. Both at the same time. Sounds a lot harder than walking and chewing gum!

But if our Sages tell us that is how we should pray/*Tefillah*, then that is certainly within the capacity of all of us. As we *Hitpallel*/judge ourselves during this time, we try to incorporate this approach: Eyes lowered, Heart raised. Eyes lowered, Heart Raised. Eyes lowered, Heart raised.

**27 Elul Arabit Heshbon HaNefesh.:** Consider Your Soul[s] ' /ו /ה /ה /ו /ה /ו

**Additional Meditation #1:**

Consider the month of *Tammuz*, where we began the 3 weeks on 17 *Tammuz*. Was your fast meaningful? Did our restrictions during this time bring us higher? Did we rectify our sense of **sight**? Are we doing so now?

**Additional Meditation #2:** Today is the 3<sup>rd</sup> day of Creation and your process of recreation. This Third Day is associated with *Tiferet*/ Beauty, the balance point between *Hesed* and *Gevurah*. R. Yaakob Haber notes that the plants and vegetation created today were Tiferet-like, combining *Hesed* and *Gevurah*, for a plant is limited by *Gevurah* to one spot, but it flourishes and produces fruit, which is *Hesed*-ish. Consider:

*And God said, "Let the water that is beneath the heavens gather into one place, and let the dry land appear," and it was so. And God called the dry land earth, and the gathering of the waters He called seas, and God saw that it was good. And God said, "Let the earth sprout vegetation, seed yielding herbs and fruit trees producing fruit according to its kind in which its seed is found, on the earth," and it was so. . And the earth gave forth vegetation, seed yielding herbs according to its kind, and trees producing fruit, in which its seed is found, according to its kind, and God saw that it was good. . And it was evening, and it was morning, a **third** day.*

Today stands for all 3's in the Torah and in your life. Which of these do you connect with? Which have meaning for you in your life?

**Hashem, please save us and give us success for the sake of:**

the sake of the Name *Shakay* which has 3 letters;  
the sake of the mentalities which are 3 (HaBaD);  
the merit of *Avraham, Yizhak and Yaakob* which are the 3 Forefathers;  
the merit of *Moshe Aaron and Miriam* who are the 3 Shepherds;  
the reading of Torah, Prophets, and Writings which are 3;  
the secret of *the Mannah*, the Clouds of Glory, and the Well which are the 3 Gifts;

**82. Tikkun 59, 92b** תרי באש *Tre B'Aish*, means as Adam and Hava sinned *Tre/2* both were judged *BeAish*/in fire, and their coats of light were stripped from them

**Mah Lekha:** What [does it mean] to you?/? [מה [יו"ד ה"א וא"ו ה"א] לך [ג' נ'ש'ב] ]  
{יאההויה"ה}

**HITBODEDUT:**

(481) יבראשת (482) יברשאת(483) יברתאש (484) יבראתש (485) יברשתא (486) יברתשא

(481) Yo Bey Rey Ah Shi Ta (482) Yo Bey Rey Shi Ah Ta (483) Yo Bey Rey Ta Ah Shi

(484) Yo Bey Rey Ah Ta Shi (485) Yo Bey Rey Shi Ta Ah (486) Yo Bey Rey Ta Shi Ah

**HITBONENUT:**

Light is descriptive of many qualities, as fire.

Here we learn that the Primordial couple *Adam* and *Havah* were judged in fire, and that as a result, their surrounding light was removed from them.

The Torah says that Gd made "coats of skin for them".

The Talmud says that Rabbi Meir taught they had "garments of *light*."

They went from skins of light *Or* spelled *Alef Waw Resh* אור to skins of flesh spelled *Ayin Waw Resh* אור From spiritual heights to physical paucity in one fell swoop. The difference is 69, which too is the *gemataria* of the word *Yagon/ groan* יגון, which the GRA relates to inner turmoil, such as worry, depression, or fear of punishment.

If we eliminate these three negative constraints, can we get back to the garden? Can we reverse this process albeit in a meditative manner? Can we lift up our physical shackles and more spiritualize our bodily conception?

We learn that the white part of our fingernails is the remnant of this white light covering that we once had. When we stare at our fingers in the *Havdalah* light, taking the light of Shabbat and spreading it to the 6 days of the week, perhaps we can internalize the glow and recall in our ancient mindset just how holy our potential is, and how yes indeed, we can for our own selves heal our internal radiance, *Tikkuney HaZohar*, and become beacons of light in this world, for others, and for ourselves.

**27 Elul Shaharit Heshbon HaNefesh.**: Consider Your Soul[s] ' ה / ה / ה / ה

**Additional Meditation:**

**Hashem please save us and give us success for the sake of:**

the mitzvah of the Shabbat meals which are 3;

the holiness of the 3 days of preparation before Matan Torah;

the mitzvah of observing the appointed times which are 3;

the mitzvah of being seen at the Temple 3 times;

the secret of the cities of refuge in Israel which are 3;

the name AB אב with the vowel *Kubutz and Kamatz* which hint to the first and last letters of the book of Job; and which total 3;

the 3 points of the vowel Segol . . .

83. **Tikkun 60, 93a** ברית *Berit* can be changed to be תביר *Tevir* which means when one guards the attribute of *Yesod*/ Fundament called *Berit*, one draws to oneself life from the *Yesod* of ZA, and if Gd Forbid one damages one's *Berit*, one causes *Tevir* meaning breaking and punishment.

**Mah Lekha:** What [does it mean] to you?/? [ג' נ'שב ] לך [א"ה"א ] מה [ו"ד ה"א ו"א"ה"א ] לך [ג' נ'שב ]  
{יאההויה"ה}

**HITBODEDUT:**

(487) יבארשת (488) יבאשרת (489) יבאתרש (490) יבארשת (491) יבאשתר (492) יבאתשר

(487) Yo Bey Ah Rey Shi Ta (488) Yo Bey Ah Shi Rey Ta (489) Yo Bey Ah Ta Rey Shi  
(490) Yo Bey Ah Rey Ta Shi (491) Yo Bey Ah Shi Ta Rey (492) Yo Bey Ah Ta Shi Rey

**HITBONENUT:**

Completion and Breaking.

When we cleave to holy energies, we are *Sheleimut*, complete, connected, and communicative with the Divine. When we move away from holy thoughts/words/actions, we suffer a dis-connect, a breaking of our linkage, static on the radio, a bad phone connection...

It is our job during this awesome days to reestablish this bond in the most personal way we can. To renew our covenant with our Creator, and to re-create ourselves and begin again sacred discourse.

Anything that interrupts our intimacy with Hashem is to be questioned. Anything that misdirects us from our mission, from our vision, must be examined. All severance needs to be sewed up, made whole.

The flip side of bonding/ *Berit* is *Tevir*/breaking. Same letters, opposite effect.

Choose Life and connection! Move away from death and separation!

**27 Elul Minhah Heshbon HaNefesh.:** Consider Your Soul[s] ' /ו /ה /ה /ו

**Additional Meditation:**

**Hashem please save us and give us success for the sake of:**



So, the thought of Teshuba is the first step. In fact, we are told that before Creation, Hashem "invented" *teshubah*.

Any remorse of the heart needs to be acted upon. Any random contemplation of change and turning needs a vessel to be able to come to fruition. Don't miss the opportunity to let your thought of "coming home" serve as the *Resheet*, the first step in the instant, toward re-creation and return.

**28 Elul Arabit Heshbon HaNefesh.**: Consider Your Soul[s] ' /ו /ה /ר /ה

**Additional Meditation #1:** Consider the month of *Ab*. Here we fasted and mourned on 9<sup>th</sup> of *Ab* and fested and danced on 15 of *Ab*. Was each day significant for us? Can we see this quick passage from darkness to light as an analogy in our own life? Did we rectify the sense of hearing? Are we doing so now?

**Additional Meditation #2:** Today is the 4<sup>th</sup> Day of Creation and your process of recreation. The Fourth Day featured the creation of eternal and unchanging supernal sun, moon and stars. Nezah is associated with things eternal and everlasting. Consider:

*And God said, "Let there be luminaries in the expanse of the heavens, to separate between the day and between the night, and they shall be for signs and for appointed seasons and for days and years. And they shall be for luminaries in the expanse of the heavens to shed light upon the earth." And it was so. And God made the two great luminaries: the great luminary to rule the day and the lesser luminary to rule the night, and the stars. . And God placed them in the expanse of the heavens to shed light upon the earth. . And to rule over the day and over the night, and to separate between the light and between the darkness, and God saw that it was good. . And it was evening, and it was morning, a **fourth** day.*

Today stands for all 4's in the Torah and in your life. Which of these 4's has meaning and connection for you in your life?

**Hashem, please save us and give us success for the sake of:**

Your Great Name which has **4** letters;  
the *Yodin* in your Great Name of *Ab* which totals **4 Yodin**;  
Your Holy Name *Ekyeh* which has **4** letters;  
Your Holy Name *Adnut* which has **4** letters;  
the lights of the cancellation notes, vowels, crowns, and letters which are **4**;  
the lights of seeing, hearing smelling and voice which are **4**;  
*Atzilut, Beriah, Yetzirah, Asiyah* which are **4** worlds;  
the Spirit of Hashem, a Spirit of Wisdom and Understanding, a Spirit of Strength;  
and a spirit of Knowledge and Awe of Hashem which are **4**;  
the **4** camps of the *Shekinah*; and  
the **4** animals in the Chariot, each which had 4 faces and **4** wings.

**85. Tikkun 62, 94a** בַּת אֵי *Bat Ay* means that as *Adam HaRishon* sinned and separated the *Yihud*/unification, then Hashem asked him “*Ayeh* is the *Shekinah* called *Bat*,” who remained without *Yihud*

**Mah Lekha:** What [does it mean] to you?!? [לך ג' נ'שב ] מה יו"ד ה"א וא"ו ה"א [א"ה ]  
{יאההויה"ה}

**HITBODEDUT:**

יבתראש (500) יבתארש (501) יבתשרא (502) יבתרשא (503) יבתאשר (504) יבתשאר  
(  
**499) Yo Bey Ta Rey Ah Shi (500) Yo Bey Ta Ah Rey Shi (501) Yo Bey Ta Shi Rey Ah**  
**(502) Yo Bey Ta Rey Shi Ah (503) Yo Bey Ta Ah Shi Rey (504) Yo Bey Ta Shi Ah Rey**

**HITBONENUT:**

The TZ offers a "partial" explanation of *Beresheet*, and notes that the word contains letters of the word for where */Ayeh* and the full word *Bat*/daughter.

We have learned that probably the most severe consequence of missing the mark is to suffer a disconnect. A perceived disconnect because Hashem is always with us, even in the exile of our soul, and His Divine Presence, the *Shekhinah*, albeit sadly disappointed, too is by our side. Our punishment is that the blinders we put on by sin makes us unaware, and thus in our minds unaccountable. Which is why the TZ teaches over and over again about sight, and awe.

Perhaps we need to intend during this time, "Where is the *Shekhinah...Ayeh Bat*? When will we merit to feel the Divine Presence, always? What can we do to foster our relationship, to return us from being back-to-back and unaware, to face-to-face and mindful?

**28 Elul Shaharit Heshbon HaNefesh.**: Consider Your Soul[s] ' /י /ה /ו /ה  
**Additional Meditation:**

**Hashem, please save us and give us success for the sake of:**

the secret of the river that flowed from Eden and watered the Garden which were **4**;  
the Holiness of the Ark which had in it **4** rings upon **4** bells;  
the division of the Torah into Secret, Allegorical Hinted and Simple;  
the holiness of the large letter *Dalet* (totalling **4**) in Ehad of Shema Yisrael;  
the division of *Mikrah*, *Mishnah*, *Gemar* and *Kaballah* which is **4**;  
the **4** *Tzitzit* in the **4** corners;  
the **4** species in the waving of the *Lulav*;  
the **4** *Amot* of *Halakha*;  
the mitzvah of drinking **4** cups of wine on the 1st night of *Pesah*;  
the mitzvah of eating **4** kezayit of matzah on the 1st night of *Pesah*;  
the mitzvah of *Tefillin* which has **4** *Parshayot*



86. **Tikkun 63**, 94b *Elokim = Mi Eileh*, means that the *Binah* is called “*Mi*”, and *Mi* created the 6 “ends” of ZA, and if each 6 included 6,  $6 \times 6 = 36$ , which totals *Eleh*

**Mah Lekha:** What [does it mean] to you?/? [מה [ו"א ו"א ו"א] לך [ג' נ'שב] {יאההויה"ה}

**HITBODEDUT:**

(505) ירבאשת (506) ירבשאת (507) ירבתאש (508) ירבאתש (509) ירבשתא (510) ירבתשא

(505) Yo Rey Bey Ah Shi Ta (506) Yo Rey Bey Shi Ah Ta (507) Yo Rey Bey Ta Ah Shi  
(508) Yo Rey Bey Ah Ta Shi (509) Yo Rey Bey Shi Ta Ah (510) Yo Rey Bey Ta Shi Ah

**HITBONENUT:**

Everything has a flip side, or a mirror image. The *Sefer Yetzirah* teaches us that the highest is

Oneg/delight ענג

and the lowest is Nega/plague נגע

both spelled with the same letters *Ayin Nun and Gimmel*.

Classical Kabbalah, on which the TZ is based and which sees relationships between words that have similar letters in albeit different order, might look at the word "*eileh*" these as the letters *Alef Lamed Heh*, when moved can be *Ohel*/tent, or *Leah*, *Halo*/aura, or HAL (the letters in English being next to IBM, the inside joke of 2001: A Space Odyssey".

**Mi Eileh** --the rearrangement of the letters of *Elokim*--processes the Thought of Creation, the *B-Resheet*, from the Father/*Hokmah*, through the Mother/*Binah*, through the Son/ *ZA*. These two words are found in a Holy Passage of the prophets. They too act a tikkun from the "*Eileh*" which was said at the time of the building of the golden calf.

What this means is that we also can reorient our life. By taking our component parts and slightly rearranging them, we can recreate a vessel for holiness, and connection. Just a small change is needed. Really.

**28 Elul Minhah Heshbon HaNefesh.**: Consider Your Soul[s] ' /ו /ה /ר /ה

**Additional Meditation:**

**Hashem, please save us and give us success for the sake of:**

the 4 aliyahs to read Torah on *Rosh Hodesh and Hol Hamoed*;

the merit of *Eliyahu Hanavi* whose had 4 jumps;

the holiness of the days when Mosheh ascended which were 40;

the letters of the word *Maskil* which are nicknames for *Hokmah and Daat and Yesod* and which total 400;

the letters in *Eliyahu HaNavi Zakor LaTov* which total 400;

the 12 times the filling of the name Sag (37) which total 444;

th letters in the word *Mikdash* which total 444

**87. Tikkun 64, 95a** אִישׁ *Ish* and also אִשָּׁה *Ishah* (and the letter *Heh* is added from the Name *Elokim*) means that *Adam Rishon* is hinted to the word *Ish*, and *Havah* to the word *Ishah*.

**Mah Lekha:** What [does it mean] to you?/? [לך ג' נ'שב] [א"ה ו"א] {יאההויה"ה}

**HITBODEDUT:**

(511) יראבשת (512) יראשבת (513) יראתבש (514) יראבתש (515) יראשתב (516) יראתשב

(511) Yo Rey Ah Bey Shi Ta (512) Yo Rey Ah Shi Bey Ta (513) Yo Rey Ah Ta Bey Shi (514) Yo Rey Ah Bey Ta Shi (515) Yo Rey Ah Shi Ta Bey (516) Yo Rey Ah Ta Shi Bey

**HITBONENUT**

At the center of *BeReSHEET* are the letters *ISH* (man). Meaning that "the whole world was created for [man's] sake." Perhaps that should be written and carried in one's pocket. And in the second pocket maybe a contrary note that "Adam was molded from the *Adamah*/dirt of the earth" The first inspires, the second humbles.

If Adam and *Havah* knew in their deepest of hearts these two concurrent truths, perhaps they would not have missed the mark. For the famous midrash notes that in the word *Ish/Man* אִישׁ and *Ishah/Woman* אִשָּׁה, both share the word *Aish*/fire אֵשׁ. If the couple merits it, *Shem Yod* and *Heh* ה"י, standing for Hashem, will dwell among them, but if not, then they are punished with *Aish* fire. Between them must be a *Berit Aish*, a covenant of fire, the two words a permutation of *Beresheet*.

Fire is passion, and that passion must be directed at a Holy, covenantal direction

**29 Elul Arabit–Ereb Rosh Hashanah Heshbon HaNefesh.:** Consider Your Soul[s]

ה / ו / ה / י / ׳

**Additional Meditation #1:** Consider **this** past month of *Elul* and the prior 29 days. Did we do the work to bring ourselves closer to ourselves, and to Gd? Did we recognize the closeness of Hashem, the King in the Field? How could we have improved our efforts *at teshuba*? Did we hear the Shofar call to do the work, to come closer and closer? Has *Selichot* been effective? Can we do some step to make it more meaningful for the 10 Days that will soon be upon us? Did we rectify the sense of **action**...active doing of *teshuba*? Are we doing so right now?

**Additional Meditation #2:** Today is the 5<sup>th</sup> day of Creation and of your process of recreation. The Fifth Day relates to *Hod*. R. Yaakov Haber notes that on this day fish and birds—who could move freely—were created. Choice is associated with *Hod*, because it focuses on the present, while ultimately affecting the future. Consider:

*And God said, "Let the waters swarm a swarming of living creatures, and let fowl fly over the earth, across the expanse of the heavens." And God created the great sea monsters, and every living creature that crawls, with which the waters swarmed, according to their kind, and every winged fowl, according to its kind, and God saw that it was good. . And God blessed them, saying, "Be fruitful and multiply, and fill the waters of the seas, and let the fowl multiply upon the earth." . And it was evening, and it was morning, a **fifth** day*

Today stands for all the 5's in the Torah and in your life: Which of these have meaning for you and your life?

**Hashem please save us and give us success for the sake of:**

- the Name *Kel Shakkay* which has **5** letters;
- the first and last letter **Heh** ה of Hashem's Great Name which total **5**;
- the first and last letter **Heh** ה of the Holy Name Ekyeh which total 5;
- the Name *Tzebakot* which has **5** letters;
- the Holy Torah which has **5** Books;
- the lights of *Hassadim* which have 5 lights,
- the Name *Elokim* which has **5** letters;
- the letters *MNTzPK* which are **5**;
- the Name *AKTDM* which has **5** letters.

88. **Tikkun 65**, *96a Bara Elokim* (initial and final letters are) אב אים *Av Aim*, means that the secret of *Hokmah* is called Av/Father, and the secret of *Binah* is called *Aim/Mother*

*Mah Lekha: What [does it mean] to you?/?* [מה לך 'ג' נ'שב] [א"ה ו"א] {יאההויה"ה}

**HITBODEDUT:**

(517) ירשבאת (518) ירשאבת (519) ירשתבא (520) ירשבתא (521) ירשאתב (522) ירשתאב

(

517) Yo Rey Shi Bey Ah Ta (518) Yo Rey Shi Ah Bey Ta (519) Yo Rey Shi Ta Bey Ah

(520) Yo Rey Shi Bey Ta Ah (521) Yo Rey Shi Ah Ta Bey (522) Yo Rey Shi Ta Ah Bey

**HITBONENUT:**

The main purpose of creation was unification, that two were created to be united in the Secret of Oneness, the connection we feel on *Shabbat*. So it is not surprising that the words *Bara Elokim/* "Created Gd" have as their "supports--on the right and left of each word, the initial and final letters-- the letters of the words for *Ab/Father* and *Aim/Mother*, whom we learn according to Classical Kaballah are two friends who never part. They are partners--with *Hashem (Bara Elokim)* in creation. And so to must we be within ourselves, joining right brain abstractness and left brain concreteness to take an idea and to mold it into a new creation

**29 Elul Shaharit Ereb Rosh Hashanah Heshbon HaNefesh.:** Consider Your Soul[s] ' /ה /ה /ה

**Additional Meditation #1:**

There is an awesome *segulah/remedy* to today read the first *aliyah* for *Parshat Ki Tavo*, and to meditate that Hashem will forgive your mis-takes, so "you shall rejoice with all the good that the Lord, your God, has granted you and your household

1. And it will be, when you come into the land which the Lord, your God, gives you for an inheritance, and you possess it and settle in it, 2. that you shall take of the first of all the fruit of the ground, which you will bring from your land, which the Lord, your God, is giving you. And you shall put [them] into a basket and go to the place which the Lord, your God, will choose to have His Name dwell there. 3. And you shall come to the kohen who will be [serving] in those days, and say to him, "I declare this day to the Lord, your God, that I have come to the land which the Lord swore to our forefathers to give us." 4. And the kohen will take the basket from your hand, laying it before the altar of the Lord, your God." 5. And you shall call out and say before the Lord, your God, "An Aramean [sought to] destroy my forefather, and he went down to Egypt and



face-to-face with the Divine.

And it gets easier. How? We spend Days 1,2,3,4,5,6,7,8 working on only one characteristic, internalizing it, repairing it in ourselves, and then on Day 9, we merit to work on the final 3 characteristics at once. Which means that we are rewarded by our efforts, and that the effort we put in earlier, will pave the way for the final "sprint" toward the finish line.

We like *Adam Rishon* were created with the 6 general aspects, and it is our daily task now to contemplate them, and to bond with them, as taught by the Holy *Bal Shem Tob*

### **29 Elul Minhah Ereb Rosh Hashanah Hashanah Heshbon HaNefesh.:**

Consider Your Soul[s] ' /י /ה /ר /ה

#### **Additional Meditation:**

**Hashem please save us and give us success for the sake of**

the blessing of the verse, “*Yaer Hashem Panav Alekha weYehuneka*” which as 5 words;

-the Holy Name *ZaMaRKaD* which as 5 letters;

-the number of aliyot to the Torah on a *Yom Tob* which is 5;

-the letters of the word *Kol* which is a nickname for *Yesod*, and which total 50;

-the Holy Name *YLY* which total 50;

-the 50 gates of *Binah*;

the merit of the **Kalah** bride whose name totals 55;

the holiness of the filling of *Shem Shakkay* which totals 500.

-the holiness of the Supernal windows which total 500;

the 3 times *EL* with filing *ALF LMD* (185) which total 555.

**90. Tikkun 67, 98a ב ראשי ת Beresheet** means that “In the beginning,” the Angels were created, particularly the Angel *Metat* who is hinted in the Name *Elokim*.

**Mah Lekha: What [does it mean] to you!/? [ לך ג' , נישב ] מה ניו"ד ה"א וא"ו ה"א [ א ] לך ג' , נישב ]**  
{יאההויה"ה}

#### **HITBODEDUT:**

(529) יאברשת(530) יאבשרת(531) יאבתרש(532) יאברתש(533) יאבשתר(534) יאבתשר

(529) Yo Ah Bey Rey Shi Ta (530)Yo Ah Bey Shi Rey Ta (531) Yo Ah Bey Ta Rey Shi  
(532) Yo Ah Bey Rey Ta Shi (533) Yo Ah Bey Shi Ta Rey (534) Yo Ah Bey Ta Shi Rey

#### **HITBONENUT:**

*Elokim* is the main creative force of the worlds both physical and spiritual.

*Melakhim*/messenger angels are also called by this Name, for there is nothing in this world that does not have a supernal counterpart, like the blade of grass that

has a messenger whispering "Grow, Grow"

And we were created "slightly less than the *Elokim*," meaning "close, but no cigar" in certain aspects. Yet, at the same time we were created to be *in Elokim's* image and likeness. Which would mean that in our return to ourselves and to Gd, we would want to mirror Hashem's attributes, to perfect ourselves to be accurate reflections below of the Holiness above.

To this extent, we are told that there is an angel named *Met-at*, which is actually a shorthand for **מטט-רון**, which in Greek allegedly means "toward the Throne", most likely the Throne of Glory that Hashem sits.

This famous angel is the one that Hashem says "His Name" is in.

Hashem's name too is in us. We have been taught to picture a Yod ם for our head, the Heh ה underneath as our shoulders, the Waw ן as our torso, and the second Heh ה as our hips and legs,

like this...



Too, we are created in *Elokim's* likeness, with the letter Alef א standing for 1 or the first Sefirot *Keter*. Lamed ל is numerically 30 or 3, standing for *Hokmah, Binah and Daat*. Heh ה is 5, for the next 5 attributes, *Hesed, Gevurah, Tiferet, Netzah and Hod*. Yod ם of *Elokim* stands for the letter Yod of the attribute *Yesod*, and Mem ם of *Elokim* stands for the letter *Mem of Malkut*:



So, just as *Metat*, in who is Gd's Name, so we too mirror the Divine below. When we meditate on this, and our potential, it is simply awesome---*Yirah Boshet*

# Rosh Hashanah

1 *Tishre Arabit Heshbon HaNefesh*: Consider Your Soul[s] ' /ו /ה /ר /ה  
*Lashana Tova Tikateimu!* May the past year with curses end, and the new year with blessings begin!

## Additional Meditation #1:

We have been taught that "Tis better to give than to receive." And our Sages chime in with "One who hates gifts, lives." What is not widely known is that the 10 Days of Return/*Teshuba*, involve extreme personal giving, and concomittant reception.

See, *Adam* and *Havah* were originally created back--to-back. During these 10 Days, Classical Kabbalah describes a process in which the two are separated, with Adam giving his strengths to *Havah*, until they stand face to face.

We too so desire to be able to stand face-to-face with Hashem at *Neilah* on *Yom HaKippurim* in the Holy of Holies of our heart.

We too are both *Adam* and *Havah*, giver and receiver. We know how it feels to give either material (money to a poor person) or spiritual (love to a child) gifts or to receive material (Paycheck on payday) or spiritual (a unconditional hug from a child) gifts. During these days, then, we need to figure out our spiritual strengths , meditate on them, and to "re-gift" them to ourselves. If we believe we are lacking in such strengths, here we can adopt then as a "goal" to achieve in the upcoming year. For example, if we the attribute we need to contemplate is loving kindness, we can note that we (1) regularly give charity, (2) usually have an open ear to hear a friend talk about a problem, and (3) have guests, but not that often. We could rank these as 1-2-3 as done above.

But let's say we are lacking in such talents. We could lists these as spiritual goals in the order of preference.

To do so will permit us to be integrated within, to be able to really look at ourselves in a spiritual mirror, to feel a sense of oneness, and not detachment. We examine 11 such gifts, based on the Sefirotic Tree of Life. As we do the work within, the *Tiikkun HaNefesh*, we aspire that so too on the Macrocosmic level, that the Holy Blessed One and His *Shekhinah* are united completely. The *Ramak* says to take some time each day to mediate on the 10 Sefirot, the Gates of *Teshuba*, to enter a different gate each day.

So, each day we will identify 3 spiritual strengths or goals in a certain area, and rank them 1-2-3. We will intend to "regift" them, because all of everything both spiritual and physical we have is from our Hashem, and our Father, and our Mother.



At *Arabit*, from our list of 3 we will meditate to give the *least* powerful strength or goal to ourselves, a "re-gifting."

At *Shaharit*, from our list of 3 we will meditate to give the *most* powerful strength or goal to ourselves.

And at *Minhah*, from our list of 3 we will meditate to give the "*middle*" strength or goal that we picked out the previous night.

So tonight is *Rosh Hashanah*. **Tonight we meditate on the giving of the Keter/Crown to our receptive side. The strength or goal to be achieved here is based on our highest Will and Desire. Some examples--based on *Tomer Devorah* of the Ramak--of this Will would include:** (1) our mouth which only produces nothing but good, (2) our face which should shine to welcome all; (3) our nose which should not flare with anger, but rather be appeased by all who offend us, (4) our eyes which should not gaze at anything negative, and at the same time should judge others positively; (5) our ears which should only be open to hear good, but should close to negatively, and should also judge what we hear positively, (6) our forehead which should have no hardness whatsoever, and should receive everyone cheerfully; (7) our thoughts which too should never cease from good, and (8) our head, which through humility, should be lowered in modest reflection on where we stand.

So now we should think about how we resemble the Supernal Will in perhaps 3 aspects loosely based on the above, and in our mind list them (we can't write on Yom Tob)

**Tonight**, think of the least strong/desired of these, and meditate on "regifting" it to yourself, be proud of your gift, and pledge to renew it for the upcoming year. If it is a goal, think on how to implement it in the near future.

### **Additional Meditation #2:**

#### **Plumbing the depths contemplation**

Every day after we finish saying the verses of praise, and before *Barchu*, we say Pslam 130:

1. A song of ascents. From the *depths* I have called You, O Lord.
2. O Lord, hearken to my voice; may Your ears be attentive to the voice of my supplications.
3. O God, if You keep [a record of] iniquities, O Lord, who will stand?
4. For forgiveness is with You, in order that You be feared.
5. I hoped, O Lord; yea, my soul hoped, and I wait for His word.

6. My soul is to the Lord among those who await the morning, those who await the morning.
7. Israel, hope to the Lord, for kindness is with the Lord and much redemption is with Him.
8. And He will redeem Israel from all their iniquities.

We say this as we leave the World of *Yetzirah*/Formation, which is full of the heart-felt emotion of Psalms as we move to the World of *Beriah*/Creation, which concerns the intellectual knowledge of Hashem as One in the Shema Prayers.

Here we call to Hashem from our deep heart space, and we can contemplate with our heart/mind--*Binah*, how we can move from constriction to light. How does this work?

Kabbalists have noted an associated with *Sefer Yetzirah*, Chapter 1, *Mishna* 5, which lists 10 such depths, and correlate to the 10 Days of *Teshuva*:

**10 Sefirot of Nothingness** (R. Kaplan trans.)

Their measure is 10, which have no end:  
 a depth of beginning. and a depth of end;  
 a depth of good, and a depth of evil.  
 a depth of above, and a depth of below;  
 a depth of east, and a depth of west;  
 a depth of north, and a depth of south.  
 The singular Master. Gd faithful King  
 dominates over them all  
 from His holy dwelling  
 until eternity of eternities...

This is the meditation to get us to the Holy of Holies on Yom HaKippurim, "His Holy dwelling," where the Singular Master relates to the soul level *Yehidah* accessed during *Neilah*. (See Soul Meditations on YK below).

The world *Amok*/depth has the same gematria of the word *Gevurah*/restriction. So each "depth" perhaps stands for a "constriction" of one of our own soul's qualities. And at this time, we maybe need to "run *Amuk*" (pun intended), to go with the flow, and figure out how we are limited in our ability to fully access a certain personal element.

**Plumbing the depths contemplation for Tishre 1/*Keter***

The first two days of RH stood for the depth of *Resheet*, beginning, because they were one long day, and they were the days of man's creation, and his Shabbat. (See contemplations above). We are certainly familiar with this word *Resheet*, right?

Today is *Keter*/crown, and this *Resheet* looks up. Tomorrow is *Hokmah*/wisdom, and this *Resheet* looks down.

How is our *Keter*/crown constricted? Do we forget that we as *Beni Yisrael* are “all children of royalty”, anointed with rose water? Do we not recall that we each have a crown of light above us, and that as we all are tzaddikim/righteous ones, that these crowns are *in* our heads? How can we retrieve the consciousness that as we too crown Hashem today as King of the World, too *Mikadesh Yisrael*, that we too are sanctified?

From the depths of *Keter*, I call to you Hashem!

***1 Tishre Musaf Heshbon HaNefesh.***: Consider Your Soul[s] ' /ו /ה /ר /ה

**Additional Meditation #1:** Remember the strongest aspect of your *Keter/Will*, or that which you most desired to achieve as your goal, and meditate on “regifting” it to yourself.

**Additional Meditation #2:** Today is ***THE*** day of the Creation of Man, the 6 day of Creation, and the day for your process of recreation. The Sixth Day corresponds to *Yesod/* fundament, because the world was not “founded” until there were both animals and humans: “there was no man to work the soil.” *Yesod* is the channel of all that is above to all that is below. So too is mankind to serve in the role of the keeper of the earth, both the receptor and bestower of blessings. On this day the waters of the flood dried and Noah removed the cover from the ark. Sarah, Rachel and Hannah mother of Samuel were all granted children on this day, and Isaac's prayer for Rebecca to give birth was accepted. Sarah was born and died on this day. Isaac blessed Jacob, and Joseph was released from prison. Today is the anniversary of the death from mutilation of Rabbi Amnon of Mainz (author of the Rosh Hashanah prayer *Unetanneh Tokef*). In 1554 the Talmud and its commentaries were burned in Rome on orders from the pope.

Contemplate:

*And God said, "Let the earth bring forth living creatures according to their kind, cattle and creeping things and the beasts of the earth according to their kind," and it was so. . And God made the beasts of the earth according to their kind and the cattle according to their kind, and all the creeping things of the ground according to their kind, and God saw that it was good. . And God said, "Let us make man in our image, after our likeness, and they shall rule over the fish of the sea and over the fowl of the heaven and over the animals and over all the earth and over all the creeping things that creep upon the earth." . And God created man in His image; in the image of God He created him; male and female He created them. . And God blessed them, and God said to them, "Be fruitful and multiply and fill the earth and subdue it, and rule over the fish of the sea and over the fowl of the sky and over all the beasts that tread upon the earth. " . And God said, "Behold, I have given you every seed bearing herb, which is upon the surface of the entire earth, and every tree that has seed bearing fruit; it will be yours for food. . And to all the beasts of the earth and to all the fowl of the heavens, and to everything that moves upon the earth, in which there is a living spirit, every green herb to eat," and it was so. . And God saw all that He had made, and behold it was very good, and it was evening and it was morning, the **sixth** day.*

Which of the following 6's have meaning for you?

**Hashem, please save us and give us success for the sake of:**

the letters *Kel Hawaya* which total 6;

the letters *Kel Adnut* which total 6;

the letters *Alef Heh* אה from the Holy Name Ekyeh which total 6;

the number of words in *Shema Yisrael* which total 6;

the number of words in *Baruk Shem Kavod* which total 6;

the number of years of the World which will total 6 thousand;

the Holy Name *TZDNLB'SH* which has 6 letters;

-the Holiness of the Throne which had 6 steps;

-the *Serafim* which had 6 wings;

-the order of the *Mishnah* which has 6 Divisions;

-the two piles of bread on the Holy Table each which had 6 loaves;

-the waiving of the *Lulab* in 6 directions;

-the numbers of *Aliyot* on *Yom HaKippurim* which is 6.

**91. Tikkun 68, 99a** בראשית *Beresheet* means that in the beginning, the attribute of judgement was created as hinted to the Name *Elokim*, whose source was flaming revolving sword which hints to the Angel *Metat* who is called by the name *Metah HaElokim* /Gd's staff.

*Mah Lekha: What [does it mean] to you?/?* [מה [ו"א ו"א ה"א] לך [ג' נ'שב] ]  
{יאההויה"ה}

**HITBODEDUT:**

(535) יארבשת (536) יארשבת (537) יארבתש (538) יארבתש (539) יארשתב (540) יארשתב

(535) Yo Ah Rey Bey Shi Ta (536) Yo Ah Rey Shi Bey Ta (537) Yo Ah Rey Ta Bey Shi

(538) Yo Ah Rey Bey Ta Shi (539) Yo Ah Rey Shi Ta Bey (540) Yo Ah Rey Ta Shi Bey

## **HITBONENUT**

King David sings, "*Shivt'ekha UmiShantekha Haima Ynahamuni*" Your rod and Your staff they comfort me.

G'd rod represents His strict punishment, while his staff is His support for me during times of my affliction. The Name of Hashem at the beginning "*BeResheet*" was *Elokim*, the Name for judgment, and sometimes punishment. And *Metat* is associated with *Metah Elokim*, Gd's staff, as well as the flaming sword used to enforce the punishment of banishment from the Garden onto Adam and Havah.

But this is a staff, and not a rod used by shepherds to discipline their flock to stay in line. A staff used for comfort.

Does this mean that we should take our afflictions as a comfort? That the "3 weeks" leading up to *Tisha B'Ab* really should be a "comfort" instead or viewed as "punishment"? That all our afflictions really are from Hashem's love, like the destruction of the Temple of stone and wood instead of the total Jewish people?

It would take a very high person to be able to accept this as such, yet, that is what we are to aspire to do. To review the year and its curses, and to recognize them as blessings in disguise, as the Hassidic vort on *Parshat Ki Tavo*. Here we can like *Mosheh* can take hold of the curses, the *Nahash*/snake and exchange it for blessings, the *Mateh Elokim*, Staff of Gd.

It would be wise to contemplate a curse of this past year, and to sweeten it at its roots by finding the inner light, and perhaps Gd's staff to lead us instead of our previous perception of a chastising rod, or just a bad thing. *Nahash/snake begemataria Mashiah!*

**1 Tishre Minhah Heshbon HaNefesh:** Consider Your Soul[s] ' / י / ה / ו / ה / ה

**Additional Meditation #1:** Remember the middle aspect of your *Keter/Will*, or that which you most desired to achieve as your goal, and meditate on "regifting" it to yourself

### **Additional Meditation #2:**

**Hashem, please save us and give us success for the sake of:**

- the 6 miracles done to *Hananyah Mishael and Azariah*;
- the secret of the levels of the *Mikvaot* which are 6;
- the secret of the boards of the *Mishkan* which were 6;
- the letter *Waw* which is the middle of the Torah and which totals 6;
- the merit of *Leah* who had 6 sons for *Yaakob*;
- the merit of the *Tzaddikim* which were 6;
- the merit of the *Mashiah* who will be blessed in 6;
- the letter *Samek* ׀ which totals 60 = 6;
- the letters of the 4 *Mohin* of *Abba* which total 60;

-the learning of *Halakha* which totals **60**;  
 the 4 letters of the Great Name *Hawaya* with the vowel *Holom* which totals **66**;  
 -with the vowel *Hirik* which totals **66**;  
 -the letters of the 120 permutations of the name *Eliyahu Zakor LaTov*, which total **600**;  
 -the mitzvah of *Tzitzit* which total **600**;  
 the letters of the *Shir Tzion* which total **666**;  
 the letters Yesod spelled *Yod SaMeK WaW DaLeT* which total **666**;  
 -the letters "*Wrav Shalom Banayik*" which total **666**;

**92. Tikkun 69, 99a** ב' ראשי ת' *B Resheet* means 2 *Sefirot* which are *Hokmah* and *Binah* called *Resheet*, and in the beginning of their uniting below is through unifications

**Mah Lekha: What [does it mean] to you?!** [ג' נ' שב] [א"ה"א] [א"ה"א] [א"ה"א] {יאההויה"ה}

**HITBODEDUT:**

(541) יאשברת (542) יאשרבת (543) יאשתבר (544) יאשבתר (545) יאששתב (546) יאשתרב

(541) Yo Ah Shi Bey Rey Ta (542) Yo Ah Shi Rey Bey Ta (543) Yo Ah Shi Ta Bey Rey  
 (544) Yo Ah Shi Bey Ta Rey (545) Yo Ah Shi Rey Ta Bey (546) Yo Ah Shi Ta Rey Bey

**HITBONENUT:**

It just takes a change in focus.

We learn that if we can unite below in harmony and completeness, *teshuba sheleimah*, then we can effect supernal unifications (*Abba and Imma*), unifications that bring creation to the world, and re-creation for ourselves. If we only open to *Hashem* the size of a needle's eye below, the greatest storehouses of bounty on high are available to us.

What is below is above. That is an awesome concept. Just the mere **thought** of return is powerful. Imagine the power of actually taking concrete steps towards that end!

**Rosh Hashanah II**

**2 Tishre Arabit: Heshbon HaNefesh.**: Consider Your Soul[s] ה' / ה' / ה' / י' /

**Additional Meditation #1:** Today we intend to rectify our mentality of *Hokmah*/Wisdom, that flash of inspired idea, that “lightbulb” on top of our head, and intuitive revelation. According to

*Tomer Deborah*, some of the qualities we either possess as strengths or wish as goals include: (1) being careful to pour out your ideas to other people in proper and fit proportion to what the other can receive; (2) to provide for all of Gd's creatures; (3) to think well of fellow Jews; (4) to improve the lot of one's friends; (5) to give mind to encourage others to teshuba; (6) to pray for mercy and blessing for the world; (7) to extend mercy to all created things: mineral, plant, animal, and human; (8) to have pity upon all, for all were created in Wisdom. Contemplate three strengths related to the above that you may already possess, and rank them. Or think about which you would desire to be able to fulfill, and rank them in preference.

**For tonight**, we will meditate on the *least* strong or desired aspect of your *Hokmah*.

**Additional Meditation #2:**

**Plumbing the depths contemplation for Tishre 2/ Hokmah**

As described by the *Ramak* above, *Hokmah*/Wisdom looks “down”. So how is our *Hokmah* constricted? Perhaps we do not do enough to foster our creativity, and we go through the motions, through the world like zombies.

The word *Golem* has the same gemataria 73 as *Hokmah*. It has the negative connotation of a lifeless mass. Unfortunately, we can be like a Golem. So too on our foreheads is the word *Met* **מת** /dead if we do not live life in each moment. If we do however make efforts to lead a meaningful existence, perhaps then we too like the *Golem* can be enlivened with the letter *Alef* **א** carved ahead of the word **מת**, given us a Torah of Truth, or *Emet* **אמת**. This *Resheet* or 1<sup>st</sup> or Letter *Alef*, may be the thing to get us out of any constriction of *Hokmah*.

From the depths of *Hokmah*, I call to you Hashem!

**93. Tikkun 69, 102a** ירא ב שת “*Yirah Boshet* means that through *Yirah* awe *Moshe* from the *Shekinah*, and brought his face *Boshet* /modestly from Her, and through this was rectified *Hevel* in his first reincarnation which was *BeShet*, the third son of *Adam HaRishon*

**Mah Lekha: What [does it mean] to you?!** [מה יוריד ה"א וא"ו ה"א] לך [ג' נישב] {יאההויה"ה}

**HITBODEDUT:**

(547) יאתברש (548) יאתרבש (549) יאתשבר (550) יאתרבש (551) יאתשרב (552) יאתרבש

(547) Yo Ah Ta Bey Rey Shi (548) Yo Ah Ta Rey Bey Shi (549) Yo Ah Ta Shi Bey Rey (550) Yo Ah Ta Bey Shi Rey (551) Yo Ah Ta Rey Shi Bey (552) Yo Ah Ta Rey Bey Shi

## **HITBONENUT:**

Modesty is oh-so-important. Particularly our modesty toward Hashem. By placing Hashem before us always, trying to be mindful at all times, we can renew the past, make the present PRESENT, and set a Holy path for our future. We learn from the TZ that *Mosheh* Our Teacher, by being modest before Hashem in turning his eyes away from the direct revelation of the *Shekhinah* at the burning bush, was able to repair an earlier similar transgression of his spiritual ancestor, *Hevel* son of Adam, who unduly gazed as his offering was accepted in a similar fire. This is the gaze of staring at the Rainbow, which stands for the *ShekHinah* in all of her radiance. Perhaps too it is staring at the moon. We are warned that such looks can lead one to negativity and judgment.

As with the tikkun of *Mosheh* for *Hevel*, so too can we repair our inner light by moving closer to the Source of Light. "Hashem is my light" we say daily in Psalm 27. If we only meant that! The Light of Hashem is not a light to be gazed at, perhaps to lower one's eyes and to feel the gentle illumination upon our face is our job, to acknowledge Sacred Presence, but not to wallow in it.

And it works its way backwards in our own histories and prehistories, kind of like how the light of the *Huppah* can cleanse a bride and groom of all past mistakes. Too the light of *Yom HaKippurim*, the Day of Many Cleansings. We learn that through being modest with Hashem, *Mosheh* healed the mis-take of *Hevel* and thus helped Adam's 3<sup>rd</sup> son named *Shet*/foundation. So too we must learn the lesson of modesty.

*2 Tishre Musaf Heshbon HaNefesh.*: Consider Your Soul[s] ' /י /ה /ר /ה

**Additional Meditation #1:** Consider the *strongest* or most desired aspect of your Hokmah, one that you and can will be able to share.

**Additional Meditation #2:** Today stands for the 7<sup>th</sup> day of Creation and for your process of recreation.

Contemplate: *Now the heavens and the earth were completed and all their host. And God completed on the seventh day His work that He did, and He abstained on the seventh day from all His work that He did. And God blessed the seventh day and He hallowed it, for thereon He abstained from all His work that God created to do.*

Which of these 7's have meaning for you?

**Hashem please save us and give us success for the sake of:**

the rectifications of the skull which are 7;  
-the Sefirot of the building which are 7;  
-the righteous who cut a covenant which are 7;  
-the observance of the *mitzvah* of *Pesah* which has 7 days;  
and *Sukkot* which is 7 days, and the *mitzvah* of waiving the *lulav*;  
which has 3 myrtle, 2 willow, and *etrog* and the *lulav* totalling 7;



- mitzvah of 2 *Shemita* which are 7 years;
- the blessings that accompany the saying of *Shema* in the evening and morning which are 7;
- the Sheva Berakhot for bride and groom which are 7;
- the reading of the Torah on Shabbat which has 7 *aliyot*;
- the observance of the 7 days of *Niddah*.

**94. Tikkun 69, 102a** שִׁית בְּרָא “*Bara Sheet*” Created 6 means that the Holy One *Bara*/created the Torah whose source is in *Hokmah* in the secret of the letter *Yod*, which purified the soul of *Shet*, and gave him the letter *Yod* and thus was called *Sheet*, and *Mosheh* was the secret of *Shet* merited the Torah from the letter *Yod* in the Name *Sheet* (6) of *Beresheet*.

**Mah Lekha:** What [does it mean] to you?!? [ג' נ' שב] [א"ה"א] לך [ג' נ' שב] [א"ה"א] לך  
 {יאההויה"ה}

**HITBODEDUT:**

(553) ישבראת (553) ישבארת(555) ישבתרא (556) ישברתא (557) ישבאתר (558) ישבארת

(553)Yo Shi Bey Rey Ah Ta (554) Yo Shi Bey Ah Rey Ta (555) Yo Shi Bey Ta Rey Ah  
 (556) Yo Shi Bey Rey Ta Ah (557) Yo Shi Bey Ah Ta Rey (558) Yo Shi Bey Ah Rey Ta

**HITBONENUT:**

The secret of the flash of inspiration, that fiery point of revelation, we have discussed as the *Resheet Hokmah*, the beginning of *Hokmah*. That point is taught by the TZ to be the letter *Yod*

י

As we learned above in #93, by being modest before *Hashem*, *Mosheh* repaired the mistake of *Hevel*, and thus helped to "found" *Shet*. *Mosheh* spelled *Mem Shin Heh*

ה	ש	מ
ב	ת	ש
ל		ה

is the initial letters of the three names *Mosheh Shet* and *Hevel* as involved in these two lessons.

By being modest before *Hashem*. keeping *Hashem*'s presence before him always, *Mosheh* helped to create the world, and did *tikkun olam*. This repair involved the flashing light of *Hokmah*, the letter *Yod*, which was added to *Shet*'s name שִׁת and thus became the *Sheet* שִׁית of *Beresheet*. So *Bara Sheet* becomes really "the repair of *Shet*." The *Tikkunei HaZohar* of *Shet*, with *segulah* /remedy of the addition of the fiery inspiration of *Hokmah*.

For us this just reveals the importance of our modesty, which can cause supernal unifications, and ultimate profound revelations below. It can found (*Even Shetiyah*) the universe.

**2 Tishre Minhah Heshbon HaNefesh.:** Consider Your Soul[s] ה/ו/ה/י/ו/ה/י

**Additional Meditation #1:** Consider the *middle* of your strengths or the middle desired aspect of your *Hokmah*, one that you and can will be able to share.

**Additional Meditation #2:**

**Which of these 7's have meaning for you?**

**Hashem please save us and give us success for the sake of**

the 7 letters of the Holy Names combining *ALD and AHYH*;

-the 7 letters of the Holy Names *KRA and YKWK*;

-the Name of 72 which is *HAA* which totals 7;

-the words of "*Yisa Hashem Panav Alekha WeYasem Leckah Shalom*" which are 7

-the 2 names Yod HY filled out which are the *Mohin* of the *Malkut* from *Shem AB* and *Shem SaG* which total **70 = 7**;

-the learning of *Sod* which totals **70 = 7**;

-the merit of the Toral called *Oz* which totals **77 = 7**;

-the Supernal *Mazal* which totals **77 = 7**;

-the Holiness of the worlds of *Yetzirah* and *Asiyah* which totals in their letters **700 = 7**;

-the letters *Yaakov* filled *YoD AyN KuF WYW ByT* filled which total **770 = 7**;

-the 37 Names of Ekyeh which total **777 = 7**.

**95. Tikkun 69, 106a ר'א'ש'י'ת' ב'ר'א'ש'ית' Beresheet** means the 6 ends of ZA (HaGaT NaHY) which are hinted to the 6 letters of the word *Beresheet*, which give *Shefa* of Light at the time they united with *Malkut*, in this way: *Beit* hints to the gathering of light in *Hesed*, *Resh* hints to the gathering of light in *Gevurah*, *Alef* is *Tiferet*, *Shin* is *Yesod*, *Yod* is *Nezah*, and *Tav* is *Hod*.

**Mah Lekha:** What [does it mean] to you?/? [מה יוריד ה"א וא"ו ה"א] לך [ג' נ'שב] {יאההויה"ה}

**HITBODEDUT:**

(559) ישרבאת (560) ישראלבת (561) ישרתבא (562) ישרבתא (562) ישראלתב (564) ישרתאב

(559) Yo Shi Rey Bey Ah Ta (560) Yo Shi Rey Ah Bey Ta (561) Yo Shi Rey Ta Bey Ah (562) Yo Shi Rey Bey Ta Ah (563) Yo Shi Rey Ah Ta Bey (564) Yo Shi Rey Ta Ah Bey

**HITBONENUT:**

Forget all about supernal worlds "out there". Forget all about mystical musings. Forget everything I have written above.

The TZ has ordered us to return to the basics: repair your *middot*/emotional attitudes, and your inner light is healed. Hashem desires the heart, not the head.

That is not easy. Which is why we are given 7 weeks of the Omer Counting to deal with the 7 aspects of loving kindness, discipline, balance, perseverance, humility, connection, and nobility.

Our job has become slightly easier. Here TZ tells us that *Beresheet's* 6 letters hint to the first six of these attributes. Which means that all of our above ruminations on the word "In the beginning" depend really on the fixing of our mis-takes of these.

If we do so, we will be able to reveal to ourselves and others the light in our heart, the beautiful sensuous *etrog*, the *Malkut*, where the face of Hashem called *Shekhinah* dwells always. The healing of our inner radiance, the *Tikkunei HaZohar*.

**3 Tishre Tzom Gedaliah Arabit Heshbon HaNefesh.:** Consider Your Soul[s] ,  
/י /ה /ר /ה

**Additional Meditation #1:** Today we examine our capacity for *Binah*/Understanding. This is the discernment necessary to take a raw idea, contemplate it, and build it into a plan and a form for action. Some of its qualities include: (1) perfect return or *Teshuba sheleimah* by meditating on the reason why one went astray and “sweetening” it at its source—where you think you got the idea to miss the mark and why you did so anyway; (2) acting maternally , in which the one’s compassion/ *Rahamim* is comparable to the womb/*Rechem*. (3) being appeased when someone comes to you for forgiveness; (4) being able to sweeten the severities that one finds in one’s life; (5) problem solving, (6) logical analysis, and (7) number crunching. What three strengths do I possess or what three goals do I desire to be become more-*Binah*-like?

**Tonight:** meditate on the least strongest aspect or less ranked goal of your work with *Binah*.

**Additional Meditation # 2:**

The *Ari* describes that the 7 days between RH and YK ( this week will always have one of each day of the week) repair and atone for all of the days of the year. Thus, the Sunday of the Esser Yemei Teshuba, repairs all Sundays, the Monday repairs all Mondays etc.

During the days between *Rosh Hashanah* and *Yom HaKippurim*, we focus on rectifying the particular day of the week. So we say out loud, “**Today is the \_\_\_\_\_ (you fill it in) day of the week. It is my job to repair the energies of this day that I have misapplied.**” Contemplate how a typical \_\_\_\_\_(fill in the day) is for you. What is the energy of the day? How is the Evening (*Arabit*) morning (*Shaharit*) and afternoon (*Minhah*)? What are your usual plans? What type of activities do you do? What type of learning? How did you miss the mark? How can you improve for the following year.

### **Additional Meditation #3:**

Today is *Tzom Gedalia*. We need to put our money (Mamon) where our mouth [with no food during a fast = *Tzom*] is. That is because *mamon* and *tzom* both are gemataria 136. And both help to stem a negative decree.

Today is a dip of spiritual energy from the lofty *Keter* and *Hokmah* to the more practical *Binah*, so we need to be more practical about our efforts to *Teshubah*, which is why we must do something in the physical world—fast. Not eating today—though uncomfortable to most—is really a good thing. In fact so good that many recommend daylight fasting from dawn to until the stars come out every day—save Shabbat—as an important way to maintain one’s focus on humbling oneself. It is good to prepare today for the fast in one calendar week to Yom HaKippurim. Praying while fasting is the closest thing to offering a sacrifice, for we offer the fat we burn and the blood we lose by not eating or drinking. And although it may not seem nice in our mouth, the smell of our fasting is the *Rayah Nihoah* /pleasing fragrance that lofts upwards to Hashem.

The fast signifies the real end of our presence in the Holy land, when the Governor *Gedalia* was murdered at a *Rosh Hoshanah* feast. By fasting we sweeten any negativity on this day, when the Babylonians recompensed our ancestors severely for the murder. We then take a positive step to building the Temple of the Heart, when the *Shekinah* dwells, and were our inner radiance emanates through windows to illuminate the world.

### **Additional Meditation #4:**

It is good according to the *Ben Ish Hai* to say the following verses twelve times:

***And Isaac sowed in that land, and he found in that year a hundred fold, and the Lord blessed him.***

We worked on the 12 days prior to RH, one day each month, harvesting each day of its sparks of holiness, and bringing them to consciousness. Perhaps that is why we are to say the verse 12 times?

The following should be said ten times:

***For with You is the source of life; in Your light we will see light.***

We now focus on Holy light on the 10 days of *Teshuba*, each day meditating on a different quality of the soul. May we see the Hashem’s light—and our own light—in each of our 10 particular elements.

### **Additional Meditation #5:**

The *Ben Ish Hai* recommends learning the following *Zohar Parshat Emor* after *Rosh Hashanah*. It takes us back to one of the more famous stories of *Beresheet*. As we have maintained, all stories of scripture are parables for our own lives right now. Which means that we are *Yaakob Avinu*. Perhaps with that perspective the following should be contemplated:

“On the day of Rosh Hashanah, **Isaac comes out alone, {see the above verse we said 12 times}** . He calls Esau, to give him dishes to eat of the whole world, according to their deeds, . For at that time, *"his eyes were dim, so that he could not see"* (*Beresheet* 27:1), because he that darkens people's faces comes out from him - He is separated , lies on the couch of Judgment and calls Esau, And he said, *"catch me some venison; and make me savory food"* (27: 3-4) *"and bring it to me"* . *"And Rivkah spoke to Jacob her son..."* (27: 6), her heart's beloved, her beloved son given to her since the world was created. She orders him to rouse himself with his own dishes. Jacob awakens below, dons prayers and petitions, and *"The voice is Jacob's voice"* (22), with the celestial Shofar. Jacob awakens, , towards him, and approaches him,. *"And he brought it near to him, and he did eat"* (25), they were incorporated within each other. Once was included in him, *"he brought him wine"*. the preserved wine, The wine rejoices the heart, the secret of the World to Come, . Then, *"he smelt the smell of his garments"* (27), the ascending prayers and petitions, *"and blessed him"*. Anger abated, the heart rejoiced and everything is full of Mercy. Once he is incorporated in Jacob, all the awaiting powers, harsh Judgments and anger dispersed and were no longer present there. Yisrael emerged from Judgment with happiness and blessings. *"and Jacob was yet scarce gone out from the presence of Isaac his father,"* on that day, with joy and celestial blessings, *"that Esau his brother came in from his hunting"* (30), loaded with burdens of the deeds of the world . *"And he also had made savory food"* (31), sharpening his tongue to give charges and prepare testimony, *"and brought it to his father, and said to his father, Let my father arise,"* rousing himself with his judgment, *"and eat"*, the many evil deeds in the whole world that I have found. *"And Isaac trembled very much..."* (33), for he could not be separated from being incorporated in Jacob, who abides in joy, *"and said, Who then is he that has taken venison" by many prayers and petitions, "and I have eaten of all before you came, and have blessed him? Moreover, he shall be blessed. And when Esau heard the words of his father, he cried with a great and exceedingly bitter cry"* (33-34), because he saw that his venison was worthless. Eventually he said to him, *"Behold, your dwelling shall be of the fatness of the earth..."* (39), the mighty men and the multitudes of the other people. This was hardest for him, *"And Esau hated Jacob"* (41), following him and constantly denouncing him. ***Jacob goes the days between Rosh Hashanah and Yom Kippur***, and flees so as to be saved from him. ***He repents and fasts until Yom Kippur***. Then Yisrael know that Esau comes with four hundred people, all prosecutors ready to denounce them. Forthwith, *"Jacob was greatly afraid and distressed"* (*Beresheet* 32:8), and raised many prayers and petitions, *"And Jacob said, O Elohim of my father Abraham, and Elohim of my father..."* (10), until he reached a decision, saying, *"For he said, I will appease him with the present that goes before me"* (*Ibid.* 21), *"and took of that which came to his hand a present...two hundred she goats, and twenty he goats, two hundred ewes..."* (14-15). *"camels..."* (16). Such is his side, Camels are the serpent like a camel. When Sam-kel tempted Adam , he was riding on a camel-like serpent. We learned that whoever sees a camel in his dream was punished by death from above but was saved from it. It is all the same. Esau then reverted to be Jacob's defender, yet Jacob wanted neither his honey nor his sting, , *"Let my master, I pray you, pass over before his servant"* (*Beresheet* 33:14). Then, *"Esau returned that day on his way to Seir"* (16). When ? During the *Neilah* prayer, since then he parted from the holy nation, and the Holy One, blessed be He, forgives their iniquities and atones for them. Once the prosecutor left with the gift and separated from them, the Holy One, blessed be He, wishes to rejoice with His children. It is then written, *"And Jacob journeyed to Sukkot, and built him a house...therefore the name of the place is called Sukkot"* (17). Since Yisrael dwelt in Sukkot, they were saved from the

prosecutor and the Holy One, blessed be He, rejoiced in His children. Happy is their lot in this world and in the World to Come.”

Wow. The times they are a changin', and a whole lotta things are happenin'.

Be comforted! We too will make it to Sukkot in less than 2 weeks! But what is the path to emerge *Shelaim*/complete, and healed in our inner radiance, *Tikkuney HaZohar*? How can we stand like *Yaakov Avinu* in front of “the Divine face to face...[and have] the sun rise for [us]” (*Beresheet* 32:31).(see the above verse we said 10 times)

More simply, how do we do *Teshuba* during these days?

The *tzadik* R. *Meshulam Zusya of Anipoli* said that he could not attain the heights of such a *teshuva sheleima*; he would therefore break down *teshuva* to its components, for each letter of the word *teshuva* is the initial of a verse. And the Lubavitcher Rebbe (z'l) appended his collection of the Previous Rebbe's commentary as follows:

**T: *Tamim*** - "Be sincere with the Eternal your G-d."

ת

*Tamim*... "Be sincere with G-d." This represents the *avoda* of *teshuva* that comes through sincerity. Sincerity, or "wholeness," takes any number of forms and has many levels. In reference to *teshuva* the highest form is wholeness of heart - called "earnestness"; as Torah says of Avraham, "you found his heart faithful before You."

**Sh: *Shiviti*** - "I have set G-d /*Havayeh* before me always.

ש

*Shiviti*..., *Havayeh* indicates the creation of the universe and creatures. Bringing all of Creation into being and sustaining it is accomplished by bridging an infinite gap - from *ayin* (non-being, *nihilo*) to *yesh* (being). This form of the *avoda* (service) of *teshuva* results from one's constant awareness of the way in which the universe and all that is in it, is (constantly) brought into being.

**U: *V'ahavta*** - "Love your fellow as yourself."

ו

The Alter Rebbe taught that this love is an instrument, a means to "Love the Eternal your G-d." This is explained in the statement, "Whoever is pleasing to man is pleasing to G-d." This service of *teshuva* stems from goodness of heart

V: *B'chol* - "In all your ways, know Him."

ב

A person who sets his heart and mind to observe all that happens to him and around him, will perceive G-dliness tangibly in evidence; as the Mittlerer Rebbe pointed out, men of affairs have an advantage over secluded scholars, in that the former can witness actual manifestations of G-dliness. This form of the service of *teshuva* comes from one's perceiving *hashgacha p'ratit*, (particular Divine Providence).

H: *Hatznei'a* - "Walk discreetly with your G-d."

ה

One must take care not to be conspicuous or ostentatious in the slightest. It is said "Man should always be artful in piety." The artfulness lies in seeing that his piety not be noticed at all. We know that a number of the early chassidim concealed their true selves, and when discovered were sincerely distressed. This is the *avoda* of *teshuva* that comes from *hatznei'a lechet*, being discreet.

The above are our tools for change, as well as weapons for war. Blessings for your successful voyage fleeing from your own worst enemy, and when strong, confronting your enemy: He/she is you. Make peace. Leave healed.

96. **Tikkun 69, 110a** שֵׁת בְּרָא “*Bara Sheet*” Created 6 means that the Holy One Bara/created the 6 aspects of brains which total *Sheet/6*, which are the HaBaD of *Abba* which were revealed/reincarnated in the 3 *Avot*, and the HaBaD of *ZA* were reincarnated in *Noah, Shem* and *Yafet*

*Mah Lekha*: What [does it mean] to you?!? [לך ג' נ'שב] [א"ה"א] {יאההויה"ה}

**HITBODEDUT:**

(565) ישארבת (566) ישאברת (567) ישאתבר (568) ישאבתר (569) ישארבת (570) ישאתרב

(565) Yo Shi Ah Bey Rey Ta (566) Yo Shi Ah Rey Bey Ta (567) Yo Shi Ah Ta Bey Rey  
(568) Yo Shi Ah Bey Ta Rey (569) Yo Shi Ah Rey Ta Bey (570) Yo Shi Ah Ta Rey Bey

**HITBONENUT:**

The TZ now reverses its focus, just like that.

See, emotions can be correlated according to Classical Kabbalah to either water which can run either hot or cold, fast or slow (in the system as we observe on this planet of the levels of Earth,

on top is Water, on top is Air, on top is Fire/Sun). Or emotions are connected to air, which too can blow hot or cold, windy or not.

So emotions are very "fluid" and easily change from one second to another.

The "higher" brains, however, are much more steadfast and reliable. We learned earlier that the Torah was the *Resheet Hokmah*/ beginning of Wisdom. And this wisdom can help to correct the character [emotional] traits, for as the Alter Rebbe of Chabad is quoted as saying, "The Torah given us is all fine character[emotional]-traits... There can be no fine character [emotional]-traits without Torah; there can be no Torah without fine character."

Above the TZ discusses the creation of 6 levels of *mohin* mentalities. Here we learn that the "higher" level of the Father were actualized in a later generation (ZA) that the level of mentalities generated by an earlier generation.

The best is yet to come. That even though now we cannot do things like raise the dead or know the entire *TeNaKh* by heart--as many in the past did--we are standing on their shoulders, and therefore, are "higher." That we can learn to do things to repair the past, to actualize the hidden light deep in ourselves, and to do so better and better and we get older, and more individuated.

This is good news! We should celebrate by reflecting on where we are, where we came from, and where we are going

**3 Tishre Tzom Gedaliah Shahrut Heshbon HaNefesh.:** Consider Your Soul[s]  
' /י /ה /ר /ה

**Additional Meditation #1:** meditate on the strongest aspect or most desired goal of your work with *Binah*.

**Additional Meditation #2:**

### **Plumbing the depths contemplation for Tishre 3/ Binah**

We are told to meditate specifically on one verse of the 8 for each day, correlating to the sacred energy that flows from the Psalm of ascent, as we enter the Holy of Holies of our heart:

**1. A song of ascents. From the depths I have called You, O Lord.** 2. O Lord, hearken to my voice; may Your ears be attentive to the voice of my supplications. 3. O God, if You keep [a record of] iniquities, O Lord, who will stand? 4. For forgiveness is with You, in order that You be feared. 5. I hoped, O Lord; yea, my soul hoped, and I wait for His word. 6. My soul is



to the Lord among those who await the morning, those who await the morning. 7. Israel, hope to the Lord, for kindness is with the Lord and much redemption is with Him. 8. And He will redeem Israel from all their iniquities.

With the model of the word *Amok* depth equivalent to *Gevurah*/restriction, Classical Kabbalah associates the source of *Gevurot* in *Binah*. So the source of all depths would be *Binah*, the place from which the Psalmist calls above.

Today relates to the depth of end, *Aharit*. This too stands for *Binah*, the mentality we are to work on. (See above). *Binah* is the place of *Teshuvah*. It is the "end" of the process, with Resheet as Keter/Hokmah at *Rosh Hashanah*, and the *Aharit*/end of the 10 Days of *Teshubah* at YK, correlating to *Binah*. Too *Binah* is the World to Come, the "End" of Days.

For us, it is suggested to ask why isn't our life here more like "The World to Come," for if "Heaven is on Earth," how can we transform our mundane into the Holy. What is a "World to Come" world view? What is our personal connection to this? Since today is a "dry run" with the restrictions on eating and drinking, it gives us a physical opportunity to practice for next week on this same day, the day of at-one-ment.

From the depth of *Binah*, I call to You Hashem!

97. **Tikkun 69, 111b** שִׁית בְּרָא “*Bara Sheet*” Created 6 means that *Mosheh* who was the reincarnation of *Hevel* and was called *Bara*, related to the word *Ben*/son, and through this rectified Adams’ son *Shet*, so that he could receive the light of the letter *Yod* of the Name *Adnut*, so he could be called *Sheet/6*

*Mah Lekha: What [does it mean] to you?!* [מה לך ג' נישב] [א"ה ו"א ו"ה] [א"ה ו"ה ו"ה] {יאההויה"ה}

**HITBODEDUT:**

ישאתרב (572) ישארבת (573) ישאתבר (574) ישארבת (575) ישאתרב (576)

(571)Yo Shi Ah Ta Rey Bey (572) Yo Shi Ah Rey Ta Bey (573) Yo Shi Ah Bey Rey Ta

(574)Yo Shi Ah Ta Bey Rey (575) Yo Shi Ah Rey Bey Ta (576) Yo Shi Ah Bey Ta Rey

**HITBONENUT:**

We are all of the personae in the Bible, and our job every time we read scripture is to learn about ourselves and our different parts and how to bring peace to all of our various complexes. *Osey*

*Shalom Bimromav....so too should there be peace within and without us. So we emerge from our study in the tents of Torah, Shalaim, and an Ish Tam.*

We are *Mosheh*. We are *Hevel*. We are *Shet*. And we are *Adam*. There are soul sparks of them amongst us (although some may be a *Hevel*-type or a *Kayin*-type), and of *Mosheh* and *Adam* and *Shet* we are all intrinsically connected.

*Bara Sheet....Bar* in Aramaic means son ("**Bar** Mitzvah" "**Bar** Yohai"). A son is connected to spiritually, but physically is outside (*Bar* too means outside) one's father.

Perhaps the main purpose of creation is for us to be partners with Hashem in creation here on physical earth (*Bar Ruhniot*/ outside of the spiritual realm) . We learn that whoever teaches someone else something stands as a "father" to them. That means that we can create and recreate by sharing our learning, and learning to teach and to practice. In that way we too can take our wisdom, related by TZ as the "lower" wisdom of the flash point of inspiration here of the *Malkut*, and give it over to our fellow. Whether that wisdom is a simple letter, word, verse, or teaching, the giving over has enormous spiritual implications, as related by the *halakha* that one's teacher takes precedence in many aspects over one's father. Life in the World to Come > life in this World.

**3Tishre Tzom Gedaliah Minhah Heshbon HaNefesh.:** Consider Your Soul[s]  
' ה / ה / ה / ה / ה / ה

**Additional Meditation:** meditate on the middle-ranked aspect or desired goal of your work with *Binah*

**98. Tikkun 69, 111b** שית ברא "Bara Sheet" Created 6 means that *Mosheh* was reincarnated as *Hevel* to rectify the *Binah* of *Malkut*, which is the *Berakhah*/ blessing hinted to the letter *Bet* of *Beresheet*, and then he rectified the first letter *Heh* of *Hawaya* to illuminate the *Malkut*. After that, he descended also the light of *Hokmah* hinted to the letter *Resh* of *Beresheet* to illuminate the *Malkut*, and then he rectified the letter *Yod* of *Hawaya*, And in standing at *Har Sinai*, he descended the light of the *Keter* hinted to the letter *Alef* of *Beresheet*, and this was the letter *Alef* of the word *Anochi*, and then he rectified the *Malkut* whose source was in the final letter *Heh* of *Hawaya*, and also the letter *Waw* of *Hawaya*, which hinted to the repair of the *Sheet*/6 *Sefirot* of her.

**Mah Lekha: What [does it mean] to you?/?** [ג' נישב ] לך [א"ה"א ] מה [יו"ד ה"א וא"ו ה"ה"א ]  
{יאההויה"ה}

**HITBODEDUT:**

יתבראש (577) יתבארש (578) יתבארש (579) יתברשא (580) יתבארש (581) יתבארש (582) (577) Yo Ta Bey Rey Ah Shi (578) Yo Ta Bey Ah Rey Shi (579) Yo Ta Bey Shi Rey Ah (580) Yo Ta Bey Rey Shi Ah (581) Yo Ta Bey Ah Shi Rey (582) Yo Ta Bey Shi Ah Rey

**HITBONENUT:**

The TZ gives over another scientific formula based on how sacred energies were related by the letters of Hashem's Name, the letters in the word *Beresheet*, the various *Sefirot*, and the connection between Creation and Revelation at *Sinai*.

Is there a "recipe" to life? Is there a formula for us to follow to recreate ourselves? Certainly the Torah was the "Blueprint" for creation, in which Hashem consulted before creation of the universe.

What is our own personal method? For if DNA is particular to each one, then too is our own personal *tikkun*, and thus our *Tikkunei HaZohar*, the healing of our own inner light. Blessing, *Berakah* comes first, for once we acknowledge that all comes from Hashem, the Fountain of all Blessings, then we open ourselves as humble vessels to receive all that He gives us in love and we.

Perhaps then can we discern our own path to revelation, to learn what the "real" name of our Soul, and where we stand in the whole Cosmic Plan.

**4 Tishre Arabit Heshbon HaNefesh.:** Consider Your Soul[s] ' /ו /ה /ו /ה

**Additional Meditation #1:**

**Tonight:**

*Da'at* is where the inner *Mosheh* of you stands face to face with Hashem, he who knew Hashem face-to-face. It is the place where intimate secrets pass, where Adam "knew" his wife *Havah*. It is the ability to take the abstract, filter it out, and put the plans into fruition, the "be fruitful and multiply." It is one's Third Eye, the centering, the supernal marriage, the source of things that go to the right-*Hassadim*, and to the left-*Gevurot*. It is a "semi-*sefirah*", for it has no fixed place. The faculty with which one thus immerses himself in an idea is called *Da'at* ("knowledge). The *Alter Rebbe* writes that *Da'at* involves binding one's mind with a very firm, strong bond and firmly fixing one's thought on the greatness of Hashem without diverting his mind from it (i.e., the subject matter conceived in *Hokmah* and developed in *Binah* is absorbed in the mind by concentration, *Da'at*) For even if one is wise and understands much, unless one's *Da'at* is applied, he will not produce in his soul true love (from the right) and fear (from the left), only vain fancies. Please meditate on the least strongest aspect or less ranked goal of your work with *Da'at*.

**Additional Meditation # 2:** We say out loud, “**Today is the \_\_\_\_\_ day of the week. It is my job to repair the energies of this day that I have misapplied.**” Contemplate how a typical \_\_\_\_\_ (fill in the day) is for you. What are your usual plans? What type of activities do you do? What type of learning? How did you miss the mark? How can you improve for the following year?

**98. Tikkun 69, 111b** שֵׁת בְּרָא “*Bara Sheet*” Created 6 means that Moshe was reincarnated as Hevel to rectify the Binah of Malkut, which is the Berakhah/blessing hinted to the letter Bet of Beresheet, and then he rectified the first letter Heh of Hawaya to illuminate the Malkut. After that, he descended also the light of Hokmah hinted to the letter Resh of Beresheet to illuminate the Malkut, and then he rectified the letter Yod of Hawaya, And in standing at Har Sinai, he descended the light of the Keter hinted to the letter Alef of Beresheet, and this was the letter Alef of the word Anochi, and then he rectified the Malkut whose source was in the final letter Heh of Hawaya, and also the letter Waw Hawaya, which hinted to the repair of the Sheet/6 Sefirot of her.

**Mah Lekha: What [does it mean] to you?/?** [מה ניו"ד ה"א וא"ו ה"א] [לך ג' נ'שב] {יאההויה"ה}

**HITBODEDUT:**

(583) יתרבאש (584) יתרבאש (585) יתרשבא (586) יתרבשא (587) יתראשב (588) יתרשאב

(583) Yo Ta Rey Bey Ah Shi (584) Yo Ta Rey Ah Bey Shi (585) Yo Ta Rey Shi Bey Ah  
(586) Yo Ta Rey Bey Shi Ah(587) Yo Ta Rey Ah Shi Bey (588) Yo Ta Rey Shi Ah Bey

**HITBONENUT:**

The TZ gives over another scientific formula based on how sacred energies were related by the letters of Hashem's Name, the letters in the word *Beresheet*, the various *Sefirot*, and the connection between Creation and Revelation at Sinai.

Is there a "recipe" to life? Is there a formula for us to follow to recreate ourselves?

What is our own personal method? For if DNA is particular to each one, then too is our own tikkun, and thus our *Tikkunei HaZohar*, the healing of our own inner light. Blessing, Berakah comes first, for once we acknowledge that all comes from Hashem, the Fountain of all Blessings, then we open ourselves as humble vessels to receive all that He gives us in love and we.

Perhaps then can we discern our own path to revelation, to learn what the "real" name of our Soul, and where we stand in the whole Cosmic Plan.

**4 Tishre Shaharit Heshbon HaNefesh.:** Consider Your Soul[s] ה / ה / ה / י ' /

**Additional Meditation #1:** Today we reflect upon the strongest ranked quality of your *Da'at* or the most desired goal for you to attain.

**Additional Meditation #2:**

**Plumbing the depths contemplation for Tishre 4/ Da'at**

We focus on the bold line below:

1. A song of ascents. From the *depths* I have called You, O Lord. **2. O Lord, hearken to my voice; may Your ears be attentive to the voice of my supplications.** 3. O God, if You keep [a record of] iniquities, O Lord, who will stand? 4. For forgiveness is with You, in order that You be feared. 5. I hoped, O Lord; yea, my soul hoped, and I wait for His word. 6. My soul is to the Lord among those who await the morning, those who await the morning. 7. Israel, hope to the Lord, for kindness is with the Lord and much redemption is with Him. 8. And He will redeem Israel from all their iniquities.

This relates to the depth of Good, and the depth of Evil, the two sides of *Da'at* knowledge. Could this be the plea of *Adam Rishon* for *teshuba*? Hashem please hear my inner voice, the voice of my *Da'at*, seeking to rectify mis-stakes I have made in this soul quality.

Too, this depth or constriction must stand for the Tree of *Da'at*/knowledge of Good and Evil.

What does our personal Tree of Knowledge look like? Has personal truth set us free?  
Do we see that all is Good, that some is revealed, and some is concealed? *Gam zu letovah*?  
How can we break out the constriction to see the world as binary, where are  
work is to make *yihudim*/connections from the place of the *Da'at* ?

From the depth of *Da'at*, I call to You Hashem!

**99. Tikkun 69, 111b** שִׁת בְּרָא “*Bara Sheet*” Created 6 means that *Bara* is the initial letters of *Binah Resheet Adir*, which are the 3 first sefirot in the secret of *Keter Hokmah Binah*. Sheet are the WaQ 6 ends of ZA (and the word *Elokim* is the *Malkut* which completes the 10 Sefirot; and all these were created and rectified together “*Et HaShamayim weEt Ha'aretz*” of the worlds of *Beriya Yetzirah and Asiyah*.

**Mah Lekha:** What [does it mean] to you?/? [מה לך? / מה לך? / מה לך? / מה לך?] [ג' נישב] [א"ה ו"א ו"א ו"א] {יאההויה"ה}

**HITBODEDUT:**

(589) יתאברש (590) יתארבש (591) יתא שרב (592) יתאבשר (593) יתארשב (594) יתאשבר

(589) Yo Ta Ah Bey Rey Shi (590) Yo Ta Ah Rey Bey Shi (591) Yo Ta Ah Shi Rey Bey  
(592) Yo Ta Ah Bey Shi Rey (593) Yo Ta Ah Rey Shi Bey (594) Yo Ta Ah Shi Bey Rey

**HITBONENUT:**

Another recipe. Here the TZ opines that *Bara* too with the letters *Bet Resh Alef* stand for

*Binah* = *Binah*,

*Resheet* = *Hokmah*, and

*Adir* = *Keter*.

And we also focus on the next 3 words of the first Torah verse, *Et HaShamayim WeT Haaretz*, and these words hint to the progression of the "lower" worlds of *Beriah*, *Yetzirah*, and *Asiyah*.

The initial letters of these four words form the Holy Name called *AHW''H*,

## אהו"ה

called the "goodly" name because its gemataria is 17, which too is *Tov*/ good. This number is important because of the ancient custom not to eat nuts (*Egoz*) during this time because the *gemataria* too is 17, the *gemataria* of the word *Heit* (sin) spelled without an *Alef*. (*Heit Teit*).

Could this mean that if we really work on our intentions, really perfect our initial desire/will and thoughts (*Keter Hokmah Binah*), that all of our efforts (*Et HaShamayim WeT Haaretz*) will be for the good? (*Gam Zu LeTovah!*)

That seems to belie our personal experience, as many times a good intention will go foul in action or in speech. But perhaps when this happens, it too is for the good, if we recognize that all of our mistakes ultimately come from Hashem as lessons. If we fix them, they could be changed into inadvertent transgressions. If we approach them out of love, out of our love for our Beloved Gd, then they could be changed into merits.

**4 Tishre Minhah Heshbon HaNefesh.:** Consider Your Soul[s] ה / ו / ה / ו / ה / ו / ה

**Additional Meditation:** Reflect on the "middle" ranked quality or goal of your work with *Da'at*.

**100. Tikkun 69, 116a** שֵׁת בַּרְא (ו) בַּרְא “*Bara Sheet* mans that the *Ayn Sof* May He be blessed partners with the 10 Sefirot which He created, to create *Adam HaRishon*. And the Sefirot are hinted in the word *Beresheet*: *Bet* is the light of *Binah*, *Resh* is the light of *Hokmah* called *Resheet*, *Waw* is the *Daat*, *Alef* is the *Keter*, *Sheet* are the 6 *Sefirot* HaGaT NaH (and the *Malkut* is included in the *Yesod*)

*Mah Lekha: What [does it mean] to you?/?* [מה [יו"ד ה"א וא"ו ה"א] לך [ג' נישב] ]  
{יאההויה"ה}

**HITBODEDUT:**

(594) יתשברא (595) יתשרבא (597) יתשאבר (598) יתשראב (599) יתשראב (600) יתשארב

(595) Yo Ta Shi Bey Rey Ah (596) Yo Ta Shi Rey Bey Ah (597)Yo Ta Shi Ah Bey Rey  
(598) Yo Ta Shi Bey Ah Rey (599) Yo Ta Shi Rey Ah Bey (600) Yo Ta Shi Ah Rey Bey

**HITBONENUT**

Still another recipe. We were told that *Adam* was created from the dust of the *Adamah* (ground) with the addition of the breath of Gd. Now we are told that for his creation was actually a 10-step formula involving the 10 *Sefirot*, above, keyed to the letters of first word of the Torah Beresheet.

We should use this a mantra for these 10 days of return. What the TZ is teaching us, is that if we focus intently on the **Additional Meditation** for each day, following the lesson of the Ramak that each day is a different Gate based on a different Sefirah, that if we do some work on each mentality or trait, not necessarily to perfect it ("it is not up to you to complete the work'), but to pay mindful attention, than we too can rectify our own personal 10 Sefirot *kaviakol* (as to say) "partner" with Hashem with our own creation.

All *Siddurim* list the work of the *Sefirat Omer* for each day (*Hesed ShebeHesed*, *Gevurah ShebeHesed* etc).It would be powerful to review our daily work in the above meditations, and to really try hard to bond with the ones in the remaining days until YK. Any efforts below will open storehouses above.

**5 Tishre Arabit Heshbon HaNefesh.:** Consider Your Soul[s] ה/ו/ה/ו/י/ו

**Additional Meditation #1**

Today's work concerns the attribute of *Hesed* or loving kindness. Some qualities here include (1) loving Hashem with a perfect love so as not to forake His service for any reason; (2) accepting sufferings and rebukes as tokens of Gd's love; (3) to provide others with food freely, (4) to assist in the mitzvah of circumcision in any way, either as an attendee or server, (5) to visit the sick and help with their healing; (6) to give charity to the poor according to your ability; (7) to welcome guests; (8) attend to the dead or assist mourners, (9) bringing a bride to the *Huppah*, (10) making peace between a man and his neighbor; and making peace between man and his wife. Figure out three areas of the above that you have do, and rank them. Or if there is a lack, consider which are your goals in order of import.

**Tonight:** Consider the least strong attribute you possess or the lowest ranked goal of your work with *Hesed*.

**Additional Meditation #2:**

We say out loud, “**Today is the \_\_\_\_\_ day of the week. It is my job to repair the energies of this day that I have misapplied.**” Contemplate how a typical \_\_\_\_\_ (fill in the day) is for you. What are your usual plans? What type of activities do you do? What type of learning? How did you miss the mark? How can you improve for the following year?

**101. Tikkun 69, 119b** שֵׁת בְּרָא “*Bara Sheet*” Created 6 means that the Holy One “*Bara*”/created the *Sheet*/6 which is *Shet* missing the letter *Yod* hinted to the both the Supernal and lower *Hokmah*.

**Mah Lekha:** What [does it mean] to you?/? [מה [יו"ד ה"א וא"ו ה"א] לך [ג' נישב] ]  
{יאההויה"ה}

**HITBODEDUT:**

(601) תבראשי (602) תברשאי (603) תבר יאש (604) תבראיש (605) תברשיא (606) תברישא

(601) Ta Bey Rey Ah Shi Yo (602) Ta Bey Rey Shi Ah Yo (603) Ta Bey Rey Yo Ah Shi  
(604) Ta Bey Rey Ah Yo Shi (605) Ta Bey Rey Shi Yo Ah (606) Ta Bey Rey Yo Shi Ah

**HITBONENUT:**

The end is enwedged in the beginning. The last deed was the first in thought. And wisdom below parallels wisdom above. For all creation comes from unity, the unity of *LeShem Yihud Kudsha Brik Hu uShekhinatey*, Giver and Receiver, the merging of our heart (lower) with the Lover (Hashem and upper).

In *Sefardi* prayer books this unity is noted by the merging of the two Hebrew Names *Hawaya* and

*Adanut* as this: י א ה ד ו נ ה י

Note that the first letter is a *Yod*, and the last is *Yod*. Upper and lower wisdom, for the *Yod* is that flash point of intuitive revelation, the light bulb on top of one's head.

When we find *Hiddushim*/ new ideas in our own personal Torah/teaching of our soul during these 10 days (10 is *gemarataria Yod*) of return, we merge our lower with Hashem's higher wisdom.



That is why new Torah thoughts are so celebrated on high.

This *Yod* is the life force, the tiny seed which founds (*Shet*) the world. Once we open to the small (letter *Yod* is the smallest) still voice inside ourselves, we can recreate and heal our inner light, the *Tikkuney HaZohar*. Look at the name below, and lift lower *Yod* to upper *Yod*.

י א ה ד ו נ ה י י

*5 Tishre Shaharit Heshbon HaNefesh.*: Consider Your Soul[s] ' / י / ה / ו / ה

**Additional Meditation #1:** Consider the strongest aspect or goal of your work for *Hesed*.

**Additional Meditation #2**

**Plumbing the depths contemplation for Tishre 5/ Hesed**

We read this verse below, and focus on the bold line.

1. A song of ascents. From the *depths* I have called You, O Lord. 2. O Lord, hearken to my voice; may Your ears be attentive to the voice of my supplications. **3. O God, if You keep [a record of] iniquities, O Lord, who will stand?** 4. For forgiveness is with You, in order that You be feared. 5. I hoped, O Lord; yea, my soul hoped, and I wait for His word. 6. My soul is to the Lord among those who await the morning, those who await the morning. 7. Israel, hope to the Lord, for kindness is with the Lord and much redemption is with Him. 8. And He will redeem Israel from all their iniquities.

This relates to the depth of *Hesed*, the depth of the South, where the right hand lies as we face easterly. This is the directly that *Avraham*, the man of *Hesed*, headed. (*Beresheet* 12:9). The greatest depth for *Avraham* was his test at the *Akeidah* with his son *Yitzhak*. And in his merit, so too do we daily ask Hashem not too keep a record of our mis-takes, but rather to “overstep with us the line of Your law and deal with us with the attribute of *Hesed*...” The constriction of *Hesed* is a failure for us to do the same with others, and most importantly, with ourselves. To err is human, to forgive is both Divine **AND** human!!

From the depth of *Hesed*, I call unto You, Hashem!

**102. Tikkun 69, 119b** ת ראשי ב ' B Resheet means *BeShet* the son of *Adam HaRishon* who was the *Resheet*/first reincarnation of *Hevel*, for *Hevel* was reincarnated in him.

*Mah Lekha: What [does it mean] to you?/?* [מה יו"ד ה"א וא"ו ה"א] לך [ג' נישב] {יאההויה"ה}

**HITBODEDUT:**

(607) תבארשי (608) תבאשרי (609) תבאירש (610) תבאריש (611) תבאשיר (612) תבאישר

(607) Ta Bey Ah Rey Shi Yo (608) Ta Bey Ah Shi Rey Yo (609) Ta Bey Ah Yo Rey Shi  
(610) Ta Bey Ah Rey Yo Shi (611) Ta Bey Ah Shi Yo Rey (612) Ta Bey Ah Yo Shi Rey

**HITBONENUT:**

Sometimes it takes many steps to "get it right." For *Adam* and *Havah*, that meant the pain of losing a son to death (*Hevel* whose name means vapor and ephemeral) as well as a son to exile (*Kayin* which means "acquire" and unfortunately ultimately ended in loss). But eventually, after *Teshuba*/ return, then with *Hashem* created *Shet*, and from him, all come. He is the foundation of all, the *Even Shetiyah* of humankind.

It is hard to see in this world how our mis-takes are ultimately for the good. That all is good, either revealed or concealed. That all is from Hashem. And that the entire creation from the beginning *Beresheet* might have been so that *Hevel* would be reincarnated (after his death) as *Shet*. For from these too, we get *Mosheh* (*Mosheh Shet Hevel*), and to get a glimpse at our inner *Mosheh*, that which knew Hashem face to face, who stood at the top of Mount *Sinai* these days getting the 2nd set of tablets, that is our goal during these days

**5 Tishre Minhah Heshbon HaNefesh.:** Consider Your Soul[s] ' /ו/ה/י/ו

**Additional Meditation:** Consider the middle aspect or goal of your work for *Hesed*.

**103. Tikkun 70, 119b** שית ברא "Bara Sheet" Created 6 means that the Holy One Blessed Be He *Bara*/created the angel *Metat* who was from the 6<sup>th</sup> level called *Yesod*, and is called *Sheet*, and thus *Metat*'s name has 6 letters.

*Mah Lekha: What [does it mean] to you?/?* [מה יו"ד ה"א וא"ו ה"א] לך [ג' נישב] {יאההויה"ה}

**HITBODEDUT:**

(618) תבשראי (614) תבשארי (615) תבשירא (616) תבשריא ((617) תבשאיר (618) תבשיאר

(613) Ta Bey Shi Rey Ah Yo (614) Ta Bey Shi Ah Rey Yo (615) Ta Bey Shi Yo Rey Ah  
(616) Ta Bey Shi Rey Yo Ah (617) Ta Bey Shi Ah Yo Rey (618) Ta Bey Shi Yo Ah Rey

### **HITBONENUT:**

All sixes connote the 6th Sefirah *Yesod*/fundament. Yesod in our life relates to bonding, intimacy, communication, connection, traits required for partnering in creation, either amongst humans, animals, plants, or between Hashem and us. The hint to this *Bara Sheet* is that the name of the Angel *Metat* has 6 letters.

Too the gematria of *Metat*--- is 314, that of the holy name *Shakkay*

שדי

This Name was known to the *Avot*, and relates to the ability to say *Dai!* to an expanding creation that would overwhelm our universe. So *Metat*, the lower ruling power over the Six (6) weekdays, is connected with limits. So too is *tikkun haberit*, the healing of our sexual covenant, where so much attention is placed, and where so much energy is unfortunately wasted.

"*Dayeinu*" we sing on *Pesah*. "It would have been enough." Can we be content with our lot? Can we not keep seeking more and more? Can we be satisfied with where we are, what we are, who we are? Can our work in the six days of the week (*Maasey Beresheet*), all be geared toward connection with the Source of Blessing on *Shabbat Kodesh*?

### **6 Tishre Arabit Heshbon HaNefesh: Consider Your Soul[s] ה/ו/ה/ו/ה/ו**

**Additional Meditation #1:** Today we work on the attribute of *Gevurah*, which is defined as power, strength, discipline, or rigor. There are different interpretations of how we bond to *Gevurah*. *Ramak's* focus is to know what things stir up one's inclination to evil, and to avoid such things. Such an inclination must be bound down [*lehaividil*/to make a distinction with the binding of *Yitzhak*, who was all holy and good], and not incited to any bodily act whatsoever such as for cohabitation, or money, or anger, or honor. One should not according to the *Ramak* derive any pleasure from his evil inclination, rather he should do all things for his wife—providing her with clothing for example—to the sake of the *Shekinah*.

Certainly today is a day to be spent sweetening all anger, and using our desires for holy manifestation. But more practically we should focus on limits and boundaries, restraint. How can we use discipline of self and others to promote our inner light, and to bring out the light in others? How can we build a vessel to contain all the expansiveness we contemplated yesterday when we

focused on *Chesed*?

**Tonight:** We assess our 3 strengths or goal with *Gevurah*. Consider the least strong attribute you possess or the lowest ranked goal of your work with *Gevurah*.

### Additional Meditation #2:

We say out loud, “**Today is the \_\_\_\_\_ day of the week. It is my job to repair the energies of this day that I have misapplied.**” Contemplate how a typical \_\_\_\_\_ (fill in the day) is for you. What are your usual plans? What type of activities do you do? What type of learning? How did you miss the mark? How can you improve for the following year?

**104. Tikkun 70, 119b** שֵׁת בְּרָא “*Bara Sheet*” Created 6 means that the Holy One Blessed Be He *Bara Sheet* which are the 6 palaces in every world of Beriah Yetzirah and Asiyah

**Mah Lekha:** What [does it mean] to you?/? [ג' נישב] [לך' ה"א] [א"ו ה"א] [א"ו ה"א] מה [ני"ד ה"א ו"א ה"א] [א"ו ה"א] {יאההויה"ה}

### HITBODEDUT:

(619) תביראש (620) תביארש (621) תבישרא (622) תבירשא (623) תביאשר (9624) תביאשר

(619) Ta Bey Yo Rey Ah Shi (620) Ta Bey Yo Ah Rey Shi (621) Ta Bey Yo Shi Rey Ah (622) Ta Bey Yo Rey Shi Ah (623) Ta Bey Yo Ah Shi Rey (624) Ta Bey Yo Shi Ah Rey

### HITBONENUT:

Devotees of *kavannot* /mystical intention follow an ascension of prayer which involves moving from Holiness to Holiness, an upward spiral until we ask Hashem to open our lips so He can hear our praises and to dwell just outside our mouth, for His "ears" only.

There are 6 discussed Palaces in the 3 lower worlds, which relate to the *Sefirot*, up to the *Kodesh Kodeshim*, (Holy of Holies), the place of ultimate intimacy, in each of the realms.

The secret is that these palaces are not "out there"; they are IN HERE--our hearts. And to make a place for *Shekinah* to dwell means to open one's heart, and thus inner light, to make connection with another. The hint to this is that the name for palace *Heikhal* הֵיכָל has a *gemataria* of 65 which too is that of *shem Adanut*

# אדני

,which is a nickname for the *Shekinah*, and which we have discussed above in contemplation #\_\_\_\_\_.

So *Bara Sheet* must then imply a connection between the 6 emotional traits we have been working on, and the world of Action, related to the *Shekhinah* in this world. A house or palace is built, thereby, not by oneself only, but with cooperation and intimacy with an Other, be it human or Divine.

## **6 Tishre Shaharit Heshbon HaNefesh: Consider Your Soul[s] ה/ה/ה/ה/ה/ה**

**Additional Meditation #1:** Reflect on your strongest aspect or goal of your work with **Gevurah**.

### **Additional Meditation #2:**

#### **Plumbing the depths contemplation for Tishre 6/ *Gevurah***

We read below and focus on the bold verse:

1. A song of ascents. From the *depths* I have called You, O Lord. 2. O Lord, hearken to my voice; may Your ears be attentive to the voice of my supplications. 3. O God, if You keep [a record of] iniquities, O Lord, who will stand? **4. For forgiveness is with You, in order that You be feared.** 5. I hoped, O Lord; yea, my soul hoped, and I wait for His word. 6. My soul is to the Lord among those who await the morning, those who await the morning. 7. Israel, hope to the Lord, for kindness is with the Lord and much redemption is with Him. 8. And He will redeem Israel from all their iniquities.

This depth relates to fear, correlates to *Gevurah*, and corresponds to the **North**. It appears to me with the help of Heaven that this constriction could come in different ways. We could be limited to living only by the immature fear of punishment. We too could limit our *Gevurah* and not have enough structure and routine in our life. Or our *Gevurah* could too be overly-*Gevurah*-tized, in which the routine is everything. It is a many edged-sword (*weHerev begmataria Gevurah*), a fiery revolving sword that prevents us from getting back to the garden. And the North is where “evil” comes from...evil that can masquerade as the “white” *Lavan*, or as the super-righteous attitudes we can sometimes blanket ourselves—and our inner light-with.

From the depth of *Gevurah*, I call to You, Hashem!

**105. 2<sup>nd</sup> Tikkun 139a** ברא ת יש “*Bara Tayish*” Created a ram, means that the Holy One Blessed Be He *Bara* / created on *Erev Shabbat* during dusk *Tayish* which is the ram that was used in place of *Yitzhak* who was bound.

***Mah Lekha:*** What [does it mean] to you?/? [ג' נ'שב] [א"ה] [א"ה] [א"ה] [א"ה] [א"ה] [א"ה]  
{א"ההויה"ה}

**HITBODEDUT:**

(625) תרבאשי (626) תרבשאי (627) תרבאש (628) תרבאיש (629) תרבשיא (630) תרבישא

(625) Ta Rey Bey Ah Shi Yo (626) Ta Rey Bey Shi Ah Yo (627) Ta Rey Bey Yo Ah Shi  
(628) Ta Rey Bey Ah Yo Shi (629) Ta Rey Bey Shi Yo Ah (630) Ta Rey Bey Yo Shi Ah

**HITBONENUT:**

We learn a new *Shitah*,/method this concerning a *Tayish* ram, which was present in the mind of the Holy One right before creation ceased, and which was to serve in place of *Yitzhak*. Too the horn of this ram hints to the *Shofar* we blew on RH and will hear one more time on *Yom HaKippurim* in a few days. Too this horn will be used by *Mashaiah* to awaken us to a complete return.

It reminds us how *Avraham*--the man of loving kindness, suppressed his natural love for his son. So too do we pray in these days that Hashem's compassion suppresses His anger, and that compassionate forgiveness be stirred up over all of His other attributes.

It is hard to forgive. But as we have learned from our Sages, he who forgives, will be forgiven. Period.

May Hashem soften our hearts to be a heart of flesh so that we can not be too strict with others. And may we also not be too strict with ourselves, and forgive ourselves for our missing the mark. We are told that Hashem will forgive us on YK, so should we be towards self and others

**6 Tishre Minhah Heshbon HaNefesh.: Consider Your Soul[s] ' /ה /ה /י /**

**Additional Meditation:** Reflect on your middle-ranked aspect or goal of your work with *Gevurah*

**106. 2<sup>nd</sup> Tikkun 139a** שית ברא "Bara Sheet" Created 6 means that the Holy One Blessed Be He *Bara* already from the *Sheet*, meaning from the 6 days of Creation, the power of spirituality to create the ram which served as the exchange for *Yitzhak* at the Binding.

**Mah Lekha:** What [does it mean] to you?/? [ג' נישב] [א"ה] לך [ג' נישב] [א"ה] ווא"ו ה"ה  
{יאההויה"ה}

**HITBODEDUT:**

(631) תראבשי (632) תראשבי (633) תראיבש (634) תראביש (635) תראשיב (636) תראשיב

**(631) Ta Rey Ah Bey Shi Yo (632) Ta Rey Ah Shi Bey Yo (633) Ta Rey Ah Yo Bey Shi  
(634) Ta Rey Ah Bey Yo Shi (635) Ta Rey Ah Shi Yo Bey (636) Ta Rey Ah Yo Shi Bey**

### **HITBONENUT:**

*See contemplations* #8, 35, 40, 71, 77, 89, 94, 96, 97, 98, 99, 100, 101, 103, 104, 105, 117

*Akeidah* Take #2

The ram was substituted for *Yitzhak Avinu* as a sacrifice, a *korban*, to bring *Avraham Avinu* closer to Hashem. For the *korban*/sacrifice was designed to bring man closer to his Creator.

Today our words substitute for these sacrifices. We no longer have the power to offer something physical to produce a spiritual effect.

The lesson that the TZ is imparting to us here is the balance of *Gashmiut*/ physicality towards *Ruhniot*/ spirituality.

For the 6 of *Bara Sheet* indicates that the physical ram "discovered" by *Avraham* had actually been created through spiritual means of the 6 Days of creation. That this was the intent of the 6 Days, to create a ram that would substitute for *Yitzhak* so that *Avraham's* test would have a positive result. Even with the tremendous prophecy of the first Jew *Avraham* who was loved by Hashem, and so too loved all others, he could not have seen that this ram was one of the last creations made by Hashem on *Ereb Shabbat*, Week One.

We took walk through this world of *Sheker*/falsity, in which we take for granted the physical items around us, with little or no concern that everything--including inert mineral substance--is imbued with spirituality. If we did, we'd be much more careful about our interactions with the natural world. Our most sensitive of Sages would not kill even a flea that was bothering them, for they could sense the soul level of the insect.

It is our job to raise the sparks of all "lower" creatures, creatures that are "higher" than us because they were created on Days 5 and 6. To serve in this Holy capacity is awesome. To just raise our consciousness even a bit, this is how we come close, *Lekareiv*, to Hashem

**7 Tishre Arabit Heshbon HaNefesh: Consider Your Soul[s]** ' /> /ה /ה /ה

### **Additional Meditation#1:**

Today we work on the aspect of **Tiferet**. This is the place of balance, harmony, symmetry on one's life. It is the middle path, the Golden Mean. Everyone loves *Tiferet*! The beauty of the face is revealed in a harmonious balance. The music that pleases our ear has a certain perfection in harmony of the notes. Torah study is reflective of *Tiferet*, for a Torah-guided life will always lead one straight. Great care must be made not to have pride in one's Torah, "for that is why one was created." When one debates words of Torah, one should intend to adorn the *Shekinah* and to decorate Her in beauty. *Ramak* sums up that "one who derives benefit from words of Torah makes a

flaw in this quality.. But happy is his portion if he studies the Torah for the benefit of the Most High. The most important thing of all is to purify the mind in the test of thought and to examine oneself in the course of the debate so that if the slightest trace of a shameful thing is found one should reject it." The best path in life is that "Tiferet to the person and Tiferet to others." Identify three strengths you have in Tiferet. Or if lacking, intend 3 goals for building Tiferet.

**Tonight:** Contemplate your least strongest trait or goal in the attribute of *Tiferet*

**Additional Meditation#2:**

We say out loud, "Today is the \_\_\_\_\_ day of the week. It is my job to repair the energies of this day that I have misapplied." Contemplate how a typical \_\_\_\_\_ (fill in the day) is for you. What are your usual plans? What type of activities do you do? What type of learning? How did you miss the mark? How can you improve for the following year?

**107. 2<sup>nd</sup> Tikkun** 139a Beresheet has in it the letters **שן** *Aish* means that already from the 6 days of Creation Hashem created the power of the ram who was found at the time of the Binding of *Yitzhak* upon the fire of the altar.

**Mah Lekha:** What [does it mean] to you?!? [מה ניו"ד ה"א וא"ו ה"א] לך [ג' נישב] {יאההויה"ה}

**HITBODEDUT:**

(637) תרשבאי (638) תרשאבי (639) תרשיבא (640) תרשביא (641) תרשאיב (642) תרשיאב

(637) Ta Rey Shi Bey Ah Yo (638) Ta Rey Shi Ah Bey Yo (639) Ta Rey Shi Yo Bey Ah (640) Ta Rey Shi Bey Yo Ah (641) Ta Rey Shi Ah Yo Bey (642) Ta Rey Shi Yo Ah Bey

**HITBONENUT;**

*Akeidah* Take #3

*Avraham* took in his hand the fire and the knife and went together with *Yitzhak*...[who] said, "Here is the fire and the wood, but where is the lamb..." The two believed that this fire was something that they created for their mission. Little did they know that this fire was designed in the Mind of the Creator eons before. For the letters *Aish/ Fire שן* are found in the center core of *Beresheet*. This fire was center of all Creation!

This fire was to be constructive, to bring *Avraham and Yitzhak* closer to Hashem by completely consuming "the sacrifice." And the ram created on *Ereb Shabbat* eventually was substituted for *Yitzhak*, and we have the much more pleasant ending, with 2 both going up and coming down the mountain--a story that probably made history and traveled around the known-world as a "first" during an era of child sacrifice used to bind people and their spiritual source.



We learn at a young age that fire burns and not to play with matches. We should learn and teach that anger too has a limited constructive role, but one that requires intense contemplation before using. "*WeHara Af Hashem*" the anger of Hashem will ignite" we say twice daily in the second paragraph of the Shema, but that should not give us recourse to result to anger easily.

Fiery Anger is our teacher. When we sense it coming it is our job to really sift it through. It is good to use against our enemies, not good for against those we love. Counting to 10 works!!!

If we learn anything from the *Akeidah*, we should understand that it is important to consider beyond one's nature in dealing in this world. Avraham who was *Ish HaHesed* had to do a *Gevurahdik*-strict thing. And *Yitzhak* had to demonstrate his love for his father. Stepping out of ourselves--looking in the mirror, is so important whenever a fiery blazing feeling of wrath comes over us. During these 10 days, we need to be extra careful to stop, look [inside], and listen [to our still small voice] when passion rages

## **7 Tishre Shaharit Heshbon HaNefesh.: Consider Your Soul[s] ׳ / ה / ה / ה / ה**

**Additional Meditation #1:** Contemplate the **strongest** aspect or goal of your work with *Tiferet*.

**Additional Meditation #2:**

**Plumbing the depths contemplation for Tishre 7/ Tiferet**

We read this and contemplate the verse below.

1. A song of ascents. From the *depths* I have called You, O Lord. 2. O Lord, hearken to my voice; may Your ears be attentive to the voice of my supplications. 3. O God, if You keep [a record of] iniquities, O Lord, who will stand? 4. For forgiveness is with You, in order that You be feared. **5. I hoped, O Lord; yea, my soul hoped, and I wait for His word.** 6. My soul is to the Lord among those who await the morning, those who await the morning. 7. Israel, hope to the Lord, for kindness is with the Lord and much redemption is with Him. 8. And He will redeem Israel from all their iniquities.

This relates to the depth of **East**—in front of us, and thus the Tiferet. For as we face East as our focus toward the rising sun of Tiferet, and Yerushalayim, we put Hashem before us, always. Of course Hashem is not space bound, at all, or in any way. But Tiferet relates to the Name of Hashem cited in this verse, whom we as receivers hope for. The depth or constriction of Tiferet then could be the failure to ask Hashem for our needs. To put Him before us always. To speak to Him as a friend, to call upon His Name. Can we get out of this depth, so important to our Yom Kippur praying. Please help us Hashem! Time is running out!

From the depth of *Tiferet*, I call to You, Hashem!

**108. 3<sup>rd</sup> Tikkun** 138b אַרִי בִשְׁתַּת *Ari Boshet* meaning that the *Ari* is the Angel *Uriel*, who directs the movement of the spirituality of the *korban*, at the time Man comes close in teshuva, and then has *Boshet Panim*...is modest

**Mah Lekha:** What [does it mean] to you?/? [לךְ גִּי נִשְׁבַּח] [אֲהִי הָאֵל] [וְאִי הָאֵל] [וְאִי הָאֵל]  
{יֵאָהֳרַח ה' ה'}

**HITBODEDUT:**

(643) תריבאש (644) תריאבש (645) תרישבא (646) תריבשא (647) תריאשב (648) תרישאב

(643) Ta Rey Yo Bey Ah Shi (644) Ta Rey Yo Ah Bey Shi (645) Ta Rey Yo Shi Bey Ah  
(646) Ta Rey Yo Bey Shi Ah (647) Ta Rey Yo Ah Shi Bey (648) Ta Rey Yo Shi Ah Bey

**HITBONENUT**

We are created only slightly less than the angels, messengers of Hashem's will.

Too we can create angels, whether for the good, or whether for the bad.

All that we do, say, and think, below has significant repercussions above. Everything below has upper influence, "for there is not even a single blade of grass that does not have a messenger decrying "Grow, Grow!" If we have *kavannah*/ intention, we produce strong, complete, vibrant messengers. If we are half-hearted, the same is produced in the supernal realm.

Our strength here is not merely physical. For true spiritual strength depends on our ability to harness both sides of our hearts to serve Hashem, and to come close through *Mesirat Nefesh*, the Offering of our Souls. "Who is strong..." is one who uses his capacity for negativity for holiness.

The angels all are modest, *Boshet Panim*, for they cover their" faces" with one set of wings, cover their "genitals" with another, and use the final set to fly.

With this final set, love on the right wing , and awe on the left wing, the angel's prayers fly and soar to Hashem. For us too, all prayers that don't have both elements tend to languish below.

We must balance ourselves before Hashem always (Psalm 16.8). Uriel means "the light of Gd," not too dissimilar from the Psalm said in *Ashkenazik Nusah* twice daily from *Rosh Hodesh Elul to Simhat Torah*, "*Hashem Ori*" Gd is my light. *Uriel* is in front of us, shining us the path of return, directing us to center, not too much to the right, nor to the left.

As such, we can come close and return to Hashem, and our sacrifice accepted and favored.

**7 Tishre Minhah Heshbon HaNefesh.: Consider Your Soul[s]** ה/ה/ה/י/י

**Additional Meditation:** Contemplate the **strongest** aspect or goal of your work with *Tiferet*.

**109. 4<sup>th</sup> Tikkun, 141A** יש יראת *Yesh Yirat* there is fear, (the letter *Yod* is doubled, in the form of the *Bet* which is missing) meaning that the righteous serve Hashem in love, and they merit the attribute of Wisdom called *Yesh*, and for the sake of Wisdom includes also the Understanding which is the *Otzer*/treasury/storage place of *Hokmah* which is called "*Yirat Hashem*" and she is his treasury, and thus the righteous merit to come also through the attribute of *Yirat Harommemut*/ the awe of his exaltedness, and they inherit *Yesh*/310 worlds.

**Mah Lekha:** What [does it mean] to you?/? [ג' נישב ] לך [ה"א] מה [ו"ד ה"א וא"ו ה"א] {יאההויה"ה}

**HITBODEDUT:**

(655) תארבשי (655) תארשב (657) תארבש (658) תארביש (659) תארשיב (660) תארשיב

(655) Ta Ah Rey Bey Shi Yo (656) Ta Ah Rey Shi Bey Yo (657) Ta Ah Rey Yo Bey Shi (658) Ta Ah Rey Bey Yo Shi (659) Ta Ah Rey Shi Yo Bey (660) Ta Ah Rey Yo Shi Bey

**HITBONENUT**

*Bidehilu uRehimu, uRehimu u'deHilu*

In awe and love, in love and awe we unite the Holy One Blessed Be He and His Divine Presence. One arm signifies awe, One arm signifies love, the arms embrace, and the "Faces" connect in complete unity

י א ה ד ו נ ה "י

The righteous are our ideal on earth. Even though there is none that doesn't miss the mark, still we model their behavior on earth. "*Halavai Beinoni*"--that is a later Chabad oath.

The earlier TZ here gives us a very complete contemplation. The right arm which gives has its source in Wisdom, called *Yesh*/Substance. It is the positive **YES!!!** "The world was created for my sake."

The storehouse of this love is Understanding, here called *Yirat Hashem*, the awe of Hashem, and this is the source of the left arm, that of awe. It is the negation of self in the light of the One, the *Bittul haYesh*, the *Ayin* " I am nothing!"

The righteous combine their love for Hashem with their *Yirat Hashem*, and this produces the highest level of all, *Yirat HaRommemut*, the awe of His exaltedness..

Flow from right to left, left to right...the signs keep changing. For did not we learn that *Resheet Hokmah Yirat Hashem*...the Beginning of Wisdom is the Awe of Hashem, this from the right?

And is not the place of *Rehimu* love certainly the *Rehem* womb of Supernal Mother on the left.

Both are true, for Supernal Father on the right and Supernal Mother on the left are 2 friends who never separate.

This marriage results in the inheritance of 310/ *Yesh* worlds as described in the *Gemara*.

And this *Yesh* itself divides neatly into two groups:

*Or* (light) 207 on the right based on *Boker Or*, the light of loving kindness of Avraham who served Gd in prayer in the morning on the mountain, and *Minhah* (gift offering) 103, on the left, based on the early evening service of Yitzhak who went to meditate in the field.

Light and Gifts. expansive and contraction, the two partners in creation, the *Yesh Yirat* of *Beresheet*

## 8 *Tishre Arabit Heshbon HaNefesh: Consider Your Soul[s]* ' /ו /ה /ו /ה

### **Additional Meditation #1:**

Today we work on the attribute of *Netzah*. While the previous three *Sefirot* are inner directed, the next three are externally-aimed. *Netzah* means eternal, endurance, victory. R. Haber notes that this quality "gives the long-term view." So when bad things happen to good people, that is *Netzah*. When Hashem does long-term *Hesed* / kindness to someone which results in short-term din/judgment, it is called *Netzah*. *Menatzeah* is conductor, and *Netzah* implies an active, enthusiasm for doing things in this world. Technology is related to *Netzah*, according to R. Zalman Shachter-Shelomi. So too prophecy resides in here and its sister-Sephirah *Hod*.

Assess your capacity for *Netzah*. List three aspects in your life where this trait is manifest, or if absent, 3 areas you'd like to pursue. Rank them

**Tonight:** Focus on the **least strong** trait or desired goal of your work in *Netzah*.

## Additional Meditation #2:

We say out loud, "Today is the \_\_\_\_\_ day of the week. It is my job to repair the energies of this day that I have misapplied." Contemplate how a typical \_\_\_\_\_ (fill in the day) is for you. What are your usual plans? What type of activities do you do? What type of learning? How did you miss the mark? How can you improve for the following year?

**110. 5<sup>th</sup> Tikkun, 141a** **שׁאֵב** is the attribute of *Din*/judgment, and the *Gevurah* makes the *din* and *mishpat*/justice

**Mah Lekha: What [does it mean] to you?/? [ג' , נ'שׁב ] לך [א"ה"א ]**  
**{יאההויה"ה}**

## HITBODEDUT:

(661) תאשרבי (662) תאשרבי (663) תאשביר (664) תאשביר (665) תאשריב (666) תאשרבי

(661)Ta Ah Shi Bey Rey Yo (662) TaAh Shi Rey Bey Yo (663) Ta Ah Shi Yo Bey Rey  
(664)Ta Ah Shi Bey Yo Rey (665) Ta Ah Shi Rey Yo Bey (666) Ta Ah Shi Rey Bey Yo

## HITBONENUT

In fire" is stressed to us by the TZ as a centering concern of *Beresheet*, THE Beginning.  
this fire must be creative, not destructive like wanton anger, as we have discussed above.

The Torah, which came "*MiPi Gevurah*", from the Mouth of *Gevurah*, was the first *Tikkun* we encountered 109 "healings of our inner radiance" ago on the first day of our journey of 40 days on Mount Sinai. After our last day, YK, soon to come, we will then read shortly thereafter *Parshat Wezot Habera'kah*, where we will relearn that "from His right hand he presented a *Aish Dat*

## אש דת

a fire of law" to Israel. For the Torah came from the "Left", as *Targum Onkelos* stresses, the Torah was given to us out of fire, and this was the source of *Mishpat* as described in the TZ for today.

So what are we to do with this fire?

In our davenning, we are told by Classical Kabbalists that we are to do *Mesirat Nefesh*/offer our souls--to give all that we can--to sanctify Hashem. This is what Avraham did when he quashed his strong *Hesed*. This is what *Yitzhak* did when he did not fight his 137-year old father who wanted to slaughter him.

In fact in our daily davenning when we say "*Baruk Elokaynu Shebaranu Lekevodo*" Blessed is our Gd Who created us for His honor, set us apart from those who stray, gave us the Torah of truth, and implanted within us eternal life, " we are to intend to give up our life to sanctify the Name of Gd.

Note the initial letters of the first 3 words *Baruk Elokaynu Shebaranu*, which are *B'Aish*

באש,

in fire, the topic of today. To do what Avraham did when he was thrown in the fire by Nimrod. To do what *Hananiah Mishahel and Azariah* did, when they were sanctified in the fires of Bavel, yet survived. To recognize our most recent martyrs in the Shoah who died by fire.

We Gd forbid should never be put to the test, but we can contemplate daily what it would mean to do all we can, give our most ultimate possession--our lives--to Hashem.

The Torah is a Torah of *Hesed* on the lips of the *Eshet Hayil*, but we need to deal with its fiery source too, and what coming close to Hashem means..."Warm yourself opposite th[is]fire, but be cautious of the glowing coal lest you be burnt..."

**8 Tishre Shaharit Heshbon HaNefesh: Consider Your Soul[s]** ' /ו /ה /ר /ה

**Additional Meditation #1:** Meditate on the strongest aspect or goal in your work in *Netzah*.

**Additional Meditation #2**

**Plumbing the depths contemplation for Tishre 8/ Netzah & Hod**

We contemplate this verse below:

A song of ascents. From the *depths* I have called You, O Lord. 2. O Lord, hearken to my voice; may Your ears be attentive to the voice of my supplications. 3. O God, if You keep [a record of] iniquities, O Lord, who will stand? 4. For forgiveness is with You, in order that You be feared. 5. I hoped, O Lord; yea, my soul hoped, and I wait for His word. **6. My soul is to the Lord among those who await the morning, those who await the morning.** 7. Israel, hope to the Lord, for kindness is with the Lord and much redemption is with Him. 8. And He will redeem Israel from all their iniquities.

Note the doubling for "those who await the morning": this must hint to the pair that supports all, that must work together, to *Netzah and Hod*.

The *shita* system we have been working with that connects the depths with the *Sefer Yetzirah* places *Netzah and Hod* together as the depth of above and depth of below respectively on this day. For there cannot be an above without a below, nor a below without an above, can there? Upper lip, lower lip--both needed to speak, whistle, blow, to kiss. In the view of *Sefer HaBahir*, Supernal Man is lying on his left side, Upper is the right leg *Netzah*, lower is the left Leg *Hod*. Up and down. Like waving the Lulav up for *Netzah*, and down for *Hod*. Giving and receiving. Active and passive. Just as one needs two legs to walk in harmony, so too must above and below be coordinated. *Oseh Shalom Bimromav, {above} Hu Yaasey Shalom Aleynu {below}*

The depth of constriction for Upper and Lower is the failure to see that they are one. That was the mistake of R. *Elisha ben Abuya* who went to the PaRDeS and came with that false impression, one that we too are guilty of at times. He was redeemed by the man of light, R. *Meir (Nehorai)*. So too can light show us the truth, and take us out of this constricted consciousness.

From the depths of *Netzah and Hod*, I call to You Hashem!

**111. 6<sup>th</sup> Tikkun,** 143b אש תרי *Tre Aish*...two fires meaning that *Tre* hints to the 2 aspects of *Aish*/fire in the light of *Havdalah* which we light on *Motzai Shabbat*

***Mah Lekha:*** What [does it mean] to you?!? [ג' נישב ] לך [א"ה"א ]  
{אאההויה"ה}

**HITBODEDUT:**

(667) תאיברש (668) תאירבש (669) תאישר (670) תאיברש (671) תאירשב (672) תאישרב

(667) Ta Ah Yo Bey Rey Shi (668) Ta Ah Yo Rey Bey Shi (669) Ta Ah Yo Shi Bey Rey  
(670) Ta Ah Yo Bey Shi Rey (671) Ta Ah Yo Rey Shi Bey (672) Ta Ah Yo Shi Rey Bey

**HITBONENUT**

***See contemplation #***\_\_\_\_\_

The *Havdalah* candle has two flames, *Tre Aish*, and it acts as a torch to guide us through the darkness of the week ahead. Perhaps these two flames represent "*Yehi Or, Wayehi Or*" Let there be light, and there was light. This is the original light of Creation, for we light on *Yom Rishon*, at its very beginning.

And this beginning is personal to each, because we individually determine when to begin the new week, the *Beresheet Bara Elokim* of each week. What happens at that instant below so too happens above for us in the supernal realms.

This *Aish* is a *Yesh*, meaning this is the fire of substance, practical, and we bless only when we can enjoy the light in our fingernails.

But at this same time in *Yesh*-mode, we should contemplate the *Ayin* of just the moment before.  
Who were you before you were born?  
What were you before you were born?  
Where were you before you were born?

You, your soul, the ( undifferentiated) *chelek* of Hashem that is YOU (Teaching of R. Mosheh Kanter in the name of R. Hershy Worch).

Return again to the land of your soul, and now be reborn again. “Let there be light,” and there will be.

**8 Tishre Minhah Heshbon HaNefesh: Consider Your Soul[s]** ה/ו/ה/י/ו' /

**Additional Meditation:** Meditate on the **middle** aspect or goal in your work in *Netzah*.

**112. 6<sup>th</sup> Tikkun, 145b** ירא ב ש ת “*Yirah Boshet*” Fear of Shame means that before the *Shekhinah* there is *Boshet*/shame of *Yirah*/fear because she takes *Shefa* from the side of the *Gevurah* of ZA

**Mah Lekha:** What [does it mean] to you!/? [ג' נישב ] לך [ה"א ] מה [ו"ד ה"א וא"ו ה"א ]  
{יאההויה"ה}

**HITBODEDUT:**

(673) תשבראי (674) תשבארי (675) תשבירא (676) תשבריא (677) תשבאיר (678) תשביאר  
(673) Ta Shi Bey Rey Ah Yo (674) Ta Shi Bey Ah Rey Yo (675) Ta Shi Bey Yo Rey Ah  
(676) Ta Shi Bey Rey Yo Ah (677) Ta Shi Bey Ah Yo Rey (678) Ta Shi Bey Yo Ah Rey

**HITBONENUT**

*See contemplations 2, 22, 23, 49, 81, 83, 108,*

Our last round with *Yirah Boshet*. What can we say now about it that we have not before?

What can we say to Hashem as YK is so, so close to us?

In the radiance of His awesome light, be modest with Hashem. This is a lesson the TZ has taught over and over. Too, when we open the light of our soul, we come home. For the light of Hashem is in our heart--that is where the *Shekhinah* dwells.

The best time for communion is during the standing prayer, when we are to be balanced before Hashem before us, continually.

Here our head and eyes are modestly toward the ground, while our hearts soar in awesome reverence.

Here we are to meditate that we are in Heaven, before Hashem, and to simultaneously acknowledge our *Shiflut/humble* lowness and his *Gadlut/Greatness*.

And we say, *Adnut Sifatai Tiftach, uFi Yagid Tehilatekha*. Hashem [please] open my lips so my mouth can utter Your praises!



*Adnut Sifatai Tiftach*, *uFi* the initial letters are *Ishto*, His Wife, the *Shekhinah* who is modestly quiet before *HaKodesh Baruk Hu*.the Holy One Blessed be He, Her Husband.

*uFi Yagid Tehilatekha* the initial letters are *Yafet*, beautiful, the Maiden who has no eyes [looking up], only with *Boshet Panim*, modestly gazing below. And with this submissiveness, She, and we, open ourselves to receive Supernal radiance, *Shefal* bounty.

The light is from the *Menorah*, and according to Classical Kabbalah, this corresponds to *Yitzhak Avinu*, the Chariot of *Gevurah* (Avraham is the Chair, David is the Table, and *Yaakob* at night is the Bed). So the *Shefa* comes from the left. And it pours down on us unceasing light for those who know how to be *Yirah Boshet*, awed in modesty.

Enough said. Now to make it happen...

## 9 Tishre Erebb Yom HaKippurim Heshbon HaNefesh: Consider Your Soul[s]

ה / ה / ה / ה / ה

**Additional Meditation #1:** Today we work on three areas: *Hod, Yesod, and Malkut*. This is a very busy day, for our meditations need to free up ourselves for direct communication with Hashem tomorrow, *Yom HaKippurim*. *Hod* is beauty and aesthetics. It with *Netzah* relate to prophecy, as the prophetic position involved placing one's head between one's knees, and the thigh relate to *Netzah and Hod*, with *Hod* the left leg. According to R. Haber, the Vilna Gaon says that when good things happen to bad people, that is *Hod*, for it is *din*/judgment, but looks like *Hesed*. Kind of like the Chinese curse, "May you live in interesting times" or "May all your wishes come true." *Hod* too relates to thanks, acknowledgment, confession-*Widui*. It is submissiveness, as opposed to *Netzah's* aggressiveness. *Hod* too is true humility, and from their flows inner beauty.

What aspects of *Hod* are there in your life? If lacking, what goals would you have to acquiring more? Think of three and rank them.

**Tonight:** Intend the **weakest** of your strengths or goals in **Hod**.

So too tonight we work on *Yesod*, connection, bonding, intimacy. Ramak proposes that one here work to guard against speech that brings on thoughts of sin—obscenity. One should sanctify one's marital relations to be as purely connected as possible. *Yesod* means foundation, and is the way one interacts with the world, bringing all one's upper mentalities and emotional traits to fruition. The *Tikkun HaYesod* is the healing of our covenant with Hashem to follow him in all our paths, so that they be paths of righteousness for His Name's sake. Basically, this means to "do the right thing." Keeping speech pure and Holy, eating healthily, and sanctifying our sexual relationships are all aspects of *Yesod*. The focus must be on intimate connection for the purposes of bonding in sacred unity with Hashem, and with others.

Again weigh the above factors concerning your capacity in *Yesod*, and list the three in terms of weight as described earlier. Tonight contemplate the **weakest** of the trait of *Yesod*.

Our final work is with *Malkut*. While the 10<sup>th</sup> day itself is certainly the *Malkut*, when it elevates up to the place of the *Binah*, we will be too busy to contemplate it! So we work on it today on an external level, and hope that all of our heartfelt prayers—related to *Malkut*—take care of its internal aspects on YK. *Malkut* is the action in this world. It stands for nobility, sovereignty, humility. *Malkut* receives from all, but “has no light” of itself. We too receive all from Gd when we recognize “*Ki Imecha Mikor Hayyim*” For You are the Source of Life. Not only by action do we rectify *Malkut*, but also by speech, as noted in the TZ on Daf 17 in the prayer by *Eliyahu HaNavi*’i..

Healthy humility is key to acting in *Malkut*. One should not be proud in one’s heart, according to the Ramak, but instead should pray like a beggar offering supplication. One must desire to bond with the Divine Presence, the *Shekinah*, and do all he can to merit her revelation here. We stand between 2 females, the physical below that receives food, clothing, and conjugal rights from him, and the *Shekinah*, who stands above to bless him. But first, one must act in a Gd-ly fashion too, in all one’s ways to know Him.

Meditate on rectifying with yourself *Malkut* qualities. List your 3 strengths or goals. Tonight meditate on the strongest of the list.

#### **Additional Meditation #2:**

We say out loud, “**Today is the \_\_\_\_\_ day of the week. It is my job to repair the energies of this day that I have misapplied.**” Contemplate how a typical \_\_\_\_\_ (fill in the day) is for you. What are your usual plans? What type of activities do you do? What type of learning? How did you miss the mark? How can you improve for the following year?

#### **Additional Meditation #3:**

Today we eat double to take care of our eating for tomorrow, *Yom HaKippurim*. Why? Because tomorrow is a day entirely spiritual. But each and every day there is healing to be made both in the physical and spiritual realms. By eating today double in holiness, we rectify that external aspect of tomorrow, a day of complete internality without the physical aspects of eating/drinking, washing, anointing, marital relations, and wearing of leather shoes.

We should eat 2 meals during the day, and it is good to plan tonight for them..

The *Aharonim* also state, that it is a mitzvah to eat fish on *Ereb Yom Kippur*, specifically in the morning. That is on whichever day *Yom Kippur* starts at night, that morning you should eat fish. There are Kabbalistic reasons for doing this.

In the morning, we should meditate on rectifying the Holy Sparks in the food for today.

In the afternoon, we should meditate on rectifying the Holy Sparks in the food for tomorrow sake when we will not imbibe physicality.

On each bite of food and drink of liquid today, try to keep this before you always!

113. 7<sup>th</sup> **Tikkun** 146b ראשי תב' *B Resheet* means that *Resheet* is *Hokmah*, and *Bet* is *Binah* (and *Barah* is the son *ZA*, and *Elokim* is the daughter *Malkut*)

**Mah Lekha:** What [does it mean] to you?/? [לך ג' נישב ] מה [ו"ד ה"א ו"א ה"א] {אההויה"ה}

**HITBODEDUT:**

(679) תשרבאי (680) תשראבי (681) תשריבא (682) תשריאב (683) תשראיב (684) תשריאב

(679) Ta Shi Rey Bey Ah Yo (680) Ta Shi Rey Ah Bey Yo (681) Ta Shi Rey Yo Bey Ah  
(682) Ta Shi Rey Yo Ah Bey (683) Ta Shi Rey Ah Yo Bey (684) Ta Shi Rey Yo Ah Bey

**HITBONENUT:**

*See contemplations* 1, 12, 13, 14, 19, 20, 21, 31, 32, 33, 34, 36, 38, 39, 41, 42, 46, 47, 48, 50, 51, 52, 56, 57, 70, 74, 92, 102, 103

The first family was functional. {Say that 3 times fast!} This of course was not Adam, Havah, Kayin, and Hevel. We are talking about Supernal of Supernal Abba, Imma, Zeir Anpin, and Nok.

The Torah's first *passuk's* first three words demonstrate that when a family can work together in Ahdut/unity, the most wonderous of creation can be produced. (*Hinei Mah Tov uManaim!*)

Mother and Father, Son and Daughter, when their energies are unified in a singular purpose, there is simply no limit to their capacity.

In fact, the Adult voice needs to chime in and say "Dai/enough!" a times,

Is this the secret for solving family disputes? It is the oldest of the secret, and how it bears on one's own family's dynamics should be the subject of the deepest contemplation.

"Man is likened to the Tree of the Field" So too is the family. For if we follow the TZ and put the order of *Beresheet Bara Elokim* as Mother, Father, Son and Daughter, and if we associate the letters of Hawaya with them, we get the order of *Heh and Yod and Waw and Heh*

הו"ה

This is the permutation ascribed to the month of *Shevat*, whose energy concerns eating. "A family that eats together, meets together." So family dinners even during busy schedules are important.

This too is the month for *Tu BeShevat*, the New Year of the Tree, where we celebrate the Tree of Life and fix all prior mis-takes involving Adam and the Tree of which he ate, that of Knowledge of Good and Evil.

May our families bloom and blossom! May we learn from the TZ this important lesson, and plant its seeds deep into our hearts.

## **9 Tishre Erebb Yom HaKippurim , Shaharit Heshbon HaNefesh: Consider Your Soul[s]**    /> /ה /ו /ה

**Additional Meditation#1:** Concerning your *Hod, Yesod, and Malkut*, reflect on your strongest aspect or goal in your work in these areas.

### **Additional Meditation #2**

#### **Plumbing the depths contemplation for Tishre 9/ Yesod**

This is the depth of the West, related to both the *Yesod* and the *Malkut* (Day 10). We focus on the verse below.

1. A song of ascents. From the *depths* I have called You, O Lord. 2. O Lord, hearken to my voice; may Your ears be attentive to the voice of my supplications. 3. O God, if You keep [a record of] iniquities, O Lord, who will stand? 4. For forgiveness is with You, in order that You be feared. 5. I hoped, O Lord; yea, my soul hoped, and I wait for His word. 6. My soul is to the Lord among those who await the morning, those who await the morning. **7. Israel, hope to the Lord, for kindness is with the Lord and much redemption is with Him.** 8. And He will redeem Israel from all their iniquities.

The depth or constriction of *Yesod* is our failure to connect and bond and to give (*Mashpia*). Here kindness is with Hashem, the ultimate Giver. And redemption is a code-name for *Yesod*, the *Goel*, Redeemer, we mention right before we begin the *Amidah* in the morning. How can we get out of this depth, to be more intimate with those who need our giving?

From the depth of *Yesod*, I call to You Hashem!

**114. 8<sup>th</sup> Tikkun, 147a**    בַּאֵר    *Be'er*/ well also contains 3 letters of *Beresheet*, and they hint to the Shekinah is the secret of the Oral Torah, for in learning it there are 6 main divisions: *Tahor and tamay, Pasul and Kasher, Asur and Mutar*, and thus this is the permutation also of *Beresheet*. *Bara Sheet*, meaning that the Holy One Blessed Be He *Bara*/created the *Be'er*/well which is the *Malkut*, and which has *Sheet*/six ways of recognizing differences

*Mah Lekha: What [does it mean] to you?/?* [ג' נישב ] לך [ה"א ] מה [ו"ד ה"א ו"א ]  
{יאההויה"ה}

**HITBODEDUT:**

(685) שתאבברי (686) שתארבי (687) שתאיבר (688) שתאביר (689) שתאריב (690) שתאירב

(685) Ta Shi Ah Bey Rey Yo (686) Ta Shi Ah Rey Bey Yo (687) Ta Shi Ah Yo Bey Rey  
(688) Ta Shi Ah Bey Yo Rey (689) Ta Shi Ah Rey Yo Bey (690) Ta Shi Ah Yo Rey Bey

**HITBONENUT:**

All rivers run to the sea.

The sea as the lowest place collects from all sources.

Just as the *Malkut* is the direct recipient from the 6 traits of Loving kindness, Severity, Balance, Endurance, Beauty, and Fundament, and therefore is in the middle of the six sided cube, as in the meditations for waving the lulav: right/*Hesed* and left/*Gevurah*, front/*Tiferet* , up/*Netzah* , down/*Hod* and back/*Yesod*, so too do we have at least 6 sources for us to access to explain the world to ourselves.

The Oral Torah seeks to do so, to open up perhaps a vague principle in the Written Torahand to give it life, definition, and meaning.

Of the 613 *Mitzvot* are the way our organs (248) and sinews (365) implement the will of Hashem in the Torah. Of these, there are are Six Constant *Mitzvot*. Rather than requiring the performance of a certain action, these mitzvot are a state of being, of living with the reality of God's existence. The Six Constant *Mitzvot* are:

- \* Believe there is a God. **ABOVE**
- \* Don't believe in other gods. **BELOW**
- \* Love God. **RIGHT**
- \* Fear God. **LEFT**
- \* Believe God is one. **IN FRONT**
- \* Don't be misled by your heart and eyes. **BEHIND**

It is submitted that we too are the **באר**. *Be'er*, well, for we receive from many sources. Just like we connect to all persons in the Torah, so too we relate to all places, the Well *Eliezer* met *Rivka*, the well *Yaakob* met *Rahel*, the well *Mosheh* met *Tzipporah*, the traveling well of *Miriam*. And as we all possess a soul spark of *Mosheh Rabbenu*, we too need “to clarify **באר** *Bay-air* this Torah”, as he did in the Book of *Devarim*/Deuteronomy, the *Mishneh* Torah,

The six-sided hyper-cube described above has one side for each constant mitzvah. (Attributed to R. *Yitzhak* Ginsberg) For us to balance ourselves with Hashem always (Psalm 16.8), we need to live mindfully, ever Present at the Creation in each moment, and to use our inner-heart mind to open up to which mitzvah applies for any particular question. By doing so, we access "*Torah Or*", to light our path to solution.

**9 Tishre Erebb Yom HaKippurim , Minhah Heshbon HaNefesh: Consider Your Soul[s]**    ה/ה/ה/ה/ה/ה

**Additional Meditation:** Concerning your *Hod, Yesod, and Malkut*, reflect on your **middle** aspect or goal in your work in these areas.

**115. 9<sup>th</sup> Tikkun, 147a**    באר ד ש י ת    "*Be'er deSheet*" well of six, meaning the *Malkut*, which is the *Be'er* has *Sheet*/ 6 ways of recognizing differences as said above.

**Mah Lekha: What [does it mean] to you?/?** [ג' נישב] [א"ה] [א"ה] [א"ה] [א"ה] [א"ה] [א"ה] {יאההויה"ה}

**HITBODEDUT:**

(691) תשיברא (692) תשירבא (693) תשיאבר (694) תשיבאר (695) תשיראב (696) תשיארב

(691) Ta Shi Yo Bey Rey Ah (692) Ta Shi Yo Rey Bey Ah (693) Ta Shi Yo Ah Bey Rey (694) Ta Shi Yo Bey Ah Rey (695) Ta Shi Yo Rey Ah Bey (696) Ta Shi Yo Ah Rey Bey

**HITBONENUT:**

Life flows on a continuum. Nothing is 100% black or white, wrong or right.

And if we are to be careful in judgment, we need to restrict our initial reaction to discount another's perception of the world as off the spectrum of **Righth**. That is no typo. For we sometimes view life as either basking in **Righth**, like a cat lying in the sun, or wallowing in **Wrongth**, perhaps like a pig (*lehavdil*) in the mud.

There are at not only 2 sides to each coin; rather we learn that there are at least 6. So life is too resembles a cube.

How do we know what the *Kol Demameh Dakeh*, that small still voice of Hashem, whispers into the ear of our fellow telling him how to behave? Have we stood at her exact place? Unlikely.

As we humbly beseech Hashem to judge us on the side of merit, so too must we act Gdly in doing so amongst Gd's creatures. Because life too is like a circle, and what goes around comes around. As we see others, so too we are seen.

## 10 Tishre Yom HaKippurim Heshbon HaNefesh: Consider Your Soul[s]

י' / ה / ה / ה / ה

### Additional Meditation #1:

Today stands for the *Malkut*, the internal aspect of it. But rather than focus on a this particular Sefirah, today's work is all **Soul-Searching**.

There are five separate prayers on YK, each corresponding to the five afflictions we must observe, each relating to a different soul level. The work of R.Shimon Jacobsen is valuable to help guide us on this ascent on this awesome day.

*Kol Nidre* and *Arabit* reflect the *Nefesh* level. *Kol Nidre* frees us from the bounds of our vows in the material world, and so too we rectify the physical level, as we take on the physical restrictions of the day, and let go of statements that have harnessed us to this world.

*Shaharit* is the *Ruah* level, connected with the emotions, where we pour our heart into the prayer, with Psalms aplenty

*Mussaf* is the *Hayyah* level, the transcendental level we only reach on special days of *Shabbat*, *Rosh Hodesh*, and *Yom Tob*...on these days we feel more spiritual, and accordingly, we seek to rectify any mistakes or problems here.

*Minhah* correlates with the *Neshama* or intellectual level. It is one that we--like *Arabit*, and *Shaharit*, do daily.

*Neilah* is the "5th" prayer service which is not done at any time save today, the Day. It corresponds to the *Yehidah* /Unique level, for now we are uniquely bonded to Hashem in *yehidut*/oneness It is the highest point of the past 40 days, and of the year.

By now gentle reader you should be expert in the ***Heshbon HaNefesh: Consider Your Soul[s]*** י' / ה / ה / ה / ה meditation, having done the check in at 115 times. This is time for the *Heshbon* of *Heshbonot*, the accountings of accountings, and we do this for one last time, this time, correlated with each prayer service.

ה / Physical Soul Level of the *Nefesh* at ***Arabit***: “Hashem, at this moment my body feels...[you describe how you feel: hungry, tired, peppy, sore, excited, etc.]” If I could do work on one aspect of my physical level, it would be \_\_\_\_\_. Hashem, without taking a vow, let this pledge that I do this serve as an offering to you at this moment.

י / Emotional Soul Level of the *Ruah* at ***Shaharit***: “Hashem at this moment emotionally I feel [sad, happy, bored, thrilled, nervous, meditative, angry, etc.]” If I could do work on one aspect of my emotional level, it would be \_\_\_\_\_. Hashem, without taking a vow, let this pledge that I do this serve as an offering to you at this moment.

נ/Intellectual Soul Level of the *Neshama* at **Minhah**: “Hashem, at this moment, my mind seems [clear, open, foggy, precise receptive, dense, focused, distracted, etc.] If I could do work on one aspect of my intellectual level, it would be \_\_\_\_\_. Hashem, without taking a vow, let this pledge that I do this serve as an offering to you at this moment

ו/Spiritual Soul Level of the *Hayah* at **Mussaf**: “Hashem, at this moment, I feel spiritually [active, blocked, open, connected, etc] If I could do work on one aspect of my spiritual level, it would be \_\_\_\_\_. Hashem, without taking a vow, let this pledge that I do this serve as an offering to you at this moment

•  
/ *Kotz shel Yod: Yihud*/unification Soul Level of the *Yehidah* at **Neilah**: “Hashem, at this moment, You are action, You are feeling, You are thinking, You just are. Please, let me be joined to you in a common purpose, to hear your inner voice in me, to guide me on the right paths, to just do the right thing, always. Hashem, without taking a vow, let this pledge that I do this serve as an offering to you at this moment.

## **Additional Meditation #2:**

### **Plumbing the depths contemplation for Tishre 10/ Malkut**

We meditate on the last verse too to take us out of the depth of the West, related to **Malkut**:

1. A song of ascents. From the *depths* I have called You, O Lord. 2. O Lord, hearken to my voice; may Your ears be attentive to the voice of my supplications. 3. O God, if You keep [a record of] iniquities, O Lord, who will stand? 4. For forgiveness is with You, in order that You be feared. 5. I hoped, O Lord; yea, my soul hoped, and I wait for His word. 6. My soul is to the Lord among those who await the morning, those who await the morning. 7. Israel, hope to the Lord, for kindness is with the Lord and much redemption is with Him. **8. And He will redeem Israel from all their iniquities**

This verse is the verse of complete redemption, that *Melek Mashiah* will do with Hashem’s help. So too we are our own Messiah; and when is our redemption, Today! “if we listen to [our inner] voice.” What is the constriction of our *Malkut*, the depth of the West where the *Shekinah* dwells? Perhaps it is the failure to see the potential of *Mashiah*/ salvation? That we are going through life without looking forward to his arrival, may it please come soon to our time. That we do not appreciate what true humility is. That we also failure to see our own innate nobility.

From the depth of *Malkut*, I call to You Hashem!



### Additional Meditation #3:

We are a nation of priests, and today we stand as our own personal Kohen Gadol, entering the Kodesh Kodeshim of our hearts. As such, we need to prepare for this sacred occasion. The Kohen Gadol was to stay awake all this night to prohibit him from suffering a nocturnal emission, which would disqualify him from the daily service. Some today do the same. It is a good thing to learn late into the evening, with each portion of the *Seder Limud* affecting the various qualities of the soul.

(1). Read 8 chapters of *Mishna Meseket Yoma*. These should be read with a pleasant melody, to instruct one as to the details of the daily service on Yom HaKippurim. These 8 chapters stand for the 8<sup>th</sup> *Sefirah* from the bottom, *Binah*, our Supernal Mother, the source of *Teshubah*, the place of *Yom HaKippurim*. Too they stand for the 8 garments worn by the Kohen Gadol.

יהו"ה

The 4 white garments correspond to the 4 letters of *Hawaya*:

אדנ"י

The 4 gold garments correspond to the 4 letters of *Adanut*:

One can read the Mishnah and intend a different letter for each Chapter, alternating, and

יאהדונה"י

interweaving like this:

(2). The Book of Psalms has 150 Chapters. If one reads it twice, 300 chapters are read. 300 is the gematria of the word *Kaper*/cleansing:

כ = 20

פ = 80

ר = 200

These chapters should be read carefully, word-by-word, in a pleasant melody in order to get the benefit of their cleansing power. A technique taught to me by R. Avraham Sutton is to (1) count the number of Holy Names (*Hashem, Elokim, Adanut, Kel, Tzebakot*) in each Psalm, and (2) when one says a Holy Name to say it a little bit louder with extra intention.

(3) Help to build the Third *Beit HaMidash* by reading Ezekiel Chapters 40-43. The Temple above will correspond to the Temple below created in one's heart, for that is where the *Shekinah* dwells. The *Ben Ish Hai* recommends to read it during the day, but previous experience indicates that the day is full of intense prayer with little time for such reflection. He suggests to say the following before the reading.

“I hereby learn and read about the structure of the *Beit HaMikdash*, the form of which was revealed by *Hashem* in a vision to the prophet Ezekiel, may he have peace. May it be Your will, Hashem, our Gd and Gd of our fathers, that this learning be considered and favored before You as if we ourselves engaged in its building, for as You entrusted Your servant Ezekiel and told him to speak about the *Beit HaMikdash*. And may our learning and reading ascend before You as if we intended all the mystical intentions that were proper to contemplate at this time.”

The Chapters from JPS translation are found at the Appendix at p. 168 at the end of this *Sefer*.

After one completes the reading, one could say the following prayer from the *Musaf of Yom Tob*, followed by Psalm 122.

Our Gd and Gd of our fathers, Merciful King, have mercy on us. [You are] the Good One, Who does good, be there when we seek You, return to us in Your plentiful mercy for the sake of the fathers who fulfilled Your will. Build Your House as in the beginning, and establish Your Temple on its foundation. Show us it rebuilding, and let us rejoice in its completion. Return Your *Shekinhah* within it, and return the Priests to their service, and the Levites to their platform to their song and their music. Return Israel to their dwellings, and there we will go up and appear and prostrate before You.

May it be Your will, Hashem, our Gd and Gd of our fathers, that You bring us up with joy to our land, and implant us within our borders, so there we will prepare before You the offerings of our requirements, the continual offerings in their order, and the additional offerings according to their *Halakot*.

### **Psalm 122**

1. A song of ascents of David. I rejoiced when they said to me, "Let us go to the house of the Lord." 2. Our feet were standing within your gates, O Jerusalem. 3. The built-up Jerusalem is like a city that was joined together within itself. 4. There ascended the tribes, the tribes of God, testimony to Israel, to give thanks to the name of the Lord. 5. For there were set thrones for judgment, thrones for the house of David. 6. Request the welfare of Jerusalem; may those who love you enjoy tranquility. 7. May there be peace in your wall, tranquility in your palaces. 8. For the sake of my brethren and my companions, I shall now speak of peace in you. 9. For the sake of the house of the Lord our God, I shall beg for goodness for you.

**Additional Meditation #4:**

Rabbi *Tanchum bar Yirmiyah* taught: ‘Four things were created on *Yom Kippur* -- mountains, heavens, earth, and light.’ Rabbi *Yud’n* added: ‘*Yom Kippur* also commemorates the moment before the onset of Creation, when God was totally alone’’ (*Midrash B’reisheet Rabbah* 3:8).

**If you could be totally alone with Gd, what would you do or say? What more in you needs re-creation? Can you create more awe, more spirit, more grounding, more *Tikkunei HaZohar*?**

**HITBODEDUT:**

(703) תירבאש (703) תיראבש (705) תירשבא (706) תירבאש (707) תיראשב (708) תירשאב

(703) Ta Yo Rey Bey Ah Shi (704) Ta Yo Rey Ah Bey Shi (705) Ta Yo Rey Shi Bey Ah  
(706) Ta Yo Rey Bey Ah Shi (707) Ta Yo Rey Ah Shi Bey (708) Ta Yo Rey Shi Ah Bey  
**10 Tishre Yom HaKippurim Musaf Heshbon HaNefesh: Consider Your Soul[s]**

ה / ו / ה / י / '

**116. 10<sup>th</sup> Tikkun,** 147a **Beresheet *B*ara *E*lokim** has the initial letters of **בבא** *Baba/gate*, meaning the 3 gates of *Baba Kama*, *Baba Metzia*, and *Baba Batra*, which all Sages learn to sift good and bad, and to distance the *Klippot* from suckling from the *Shekinah*

**Mah Lekha: What [does it mean] to you?/? [ג' נישב [א"ה] לך [א"ה] ראו ראו ה"ה**  
**{יאההויה"ה}**

**HITBODEDUT:**

(709) תיאברש (710) תיאברש (711) תיאשבר (712) תיאברש (713) תיאברש (714) תיאברש

(709) Ta Yo Ah Bey Rey Shi (710) Ta Yo Ah Rey Bey Shi (711) Ta Yo Ah Shi Bey Rey  
(712) Ta Yo Ah Rey Bey Shi (713) Ta Yo Ah Bey Rey Shi (714) Ta Yo Ah Rey Bey Shi

**HITBONENUT:**

Will You open for me my Beloved? Will You open, open for me?  
In a few hours, we will stand as gates begin to close at *Neilah*, which means the closing of the gates of the Holy Temple, and the closing of the gates of prayer at the end of YK. Here we change our pleas from being written to being sealed.

When we enter a gate, we transition from one level to another, and therefore we ideally enter more refined than before, leaving some "stuff" behind--you can't take it with you.

The gate we will enter is to the *Kodesh Kodeshim* of our heart, where *Shekhinah* dwells. This is the place of ultimate healing. This is the place where our own light shines, where we know right from wrong, and where we are at peace. When we call on the light of our soul, we come home.

*Barkhu*, Dear One, *Shekinhah*, Holy Name...

I leave the "stuff" that clings onto me outside Your Sacred Chamber—the 4 chambers of my heart, and I prepare to meet with you in sacred conversation. Help me, encourage me, give me strength, break my heart, change my heart of stone to a heart of flesh.

**10 Tishre Yom HaKippurim Minhah Heshbon HaNefesh: Consider Your Soul[s]**

' /ו /ה /ח /ה

**Additional Meditation:**

We learn *Sefer Yonah* in the later hours of this day of One-ness. We learn of the power of teshubah, and how we cannot flee from Hashem. Moreover, that *Nineveh*, as the lowest of the low, could do *teshubah*, we are reminded that sincere return can reverse a decree of destruction. The secret of *Yonah* according to the Holy *Zohar* (*see Appendix below*) and the GRA is the parable of the soul's descent into this universe. According to R. Shimon Jacobsen, the water in the story symbolizes the *Hayah and Yehidah* soul levels --the unconscious dimensions-- which descend into the conscious world of the *Nefesh, Ruah* and *Neshama*. Here the soul tries to deny its mission until forced to embrace its calling. Thrown into the water--the unconscious source and into the belly of the fish--it reconnects and regains its sense of purpose. It then goes and calls the world (*Nineveh*) to *teshubah*. Today is Jewish All Souls Day (*lehavdil*), where we access all levels. As the *Musaf* service was the "highlight" of the day's work, corresponding to *Hayah*, and as the *Neilah* service signifies our *Yehidah*, unique oneness, of the day, now at *Minhah* we are "sandwiched" in between the 2 unconscious sublime levels." ARI points out that the Hebrew letters of the name of *Y-O(=Vav)-Na-H* are contained in the name of the city *N-Y-Ne-Ve-H*, with the addition of one extra *Nun*, signifying the 50 Gates of *Binah=Imma*. The gematria of *Y-O-Na-H* is 71, and with an additional unit for the whole word we have a total of 72=*HeSeD=Hokhmah=Abba*. The

*Yod* signifies the initial flash of divine insight,

ו

.the *Waw* signifies the descent of this "seed" down

ו

the spinal column (alluded to by the straight form of the *Waw*)

as it is processed through the subsequent *sefirot*, all the while

ה ו

gaining more and more substantiation, until it reaches *Netzah and Hod*, indicated in *Yonah's* name by their initials, *Nun and Hei*. This pair completes the processing of the divine insight, transforming it into a communicable idea, and passes it on to *Yesod* either as a spiritual seed of consciousness and/or

the impulse to produce physical reproductive seed. In this context *Yonah's* task was to bring *Abba* and *Imma* to *Zivug* in order to bring compassion into the world, which was under the dark shadow of severe Judgments owing to the wickedness of the people (ARI, *Sefer HaLikutim, Yonah*;). The task of the prophet was to bring the people to repentance, which is rooted in *Binah*.

We are *Yonah* right now. We accessed the *Hayah* level, related to *Hokmah*, at *Mussaf*. Now at *Minhah*, we come to *Nineveh* which is *Binah*. And as we access our *Neshama*/intellectual level associated with *BiNaH*, it is prime time for more *hitBoNenut* contemplations to prepare us for the final push toward complete return. *Halev mayvin*: the heart understands, and we engage in heartfelt contemplation:

--*Hashem*, why do I either ignore or run away from Your voice, that small still voice (*kol demammah dakah*) inside me which tells me the right thing to do?

-*Hashem*, I am still sleeping, still after 40 days of work, with this last day oh so busy. Help me to wake up, and to call upon my Gd!

-*Hashem*, please let me realize that sometimes I must fall in order to rise. Let me see the concealed good in anything that seems bad for me. Let me stay balanced before You, always.

-*Hashem*, in these last hours, open me up to the power of a complete return to You, and to my self. Let me be sincere for the first time in my life, if only for a fleeting moment before the Gates close.

-*Hashem*, help me to set holy priorities. Let me never value material over spiritual, things over people. Open my heart to feel compassion for a fellow's suffering. Bring me to pray for others first and foremost, for holiness means "More other", and not only the traditional "separate from secular."

-*Hashem*, please let me judge all fellow praying Jews here with me on the side of merit. Let me believe in their *teshubah shelimah*, that they did what was necessary, and that they are not the same folk I have misjudged earlier. Let us pray together as equals, and as one *Kinesset Yisrael*. Let us do so for the sake of Your Divine Presence, the *Shekinah*, so that She may wrap us within Her comforting wings.

**117. 11<sup>th</sup> Tikkun, 147b** ברא ש ית *Bara Sheet*, created 6, meaning the 6 days, which correspond to the 6 "ends" (HaGaT, NaHY) of ZA

***Mah Lekha*: What [does it mean] to you?/[ג' נישב] [א"ה] [א"ה] [א"ה] [א"ה] [א"ה] [א"ה]**  
{יאההויה"ה}

**HITBODEDUT:**

(715) תישברא (716) תישברא (717) תישברא (718) תישברא (719) תישברא (720) תישברא

(715) Ta Yo Shi Bey Rey Ah (716) Ta Yo Shi Rey Bey Ah (717) Ta Yo Shi Ah Bey Rey  
(718) Ta Yo Shi Bey Ah Rey (719) Ta Yo Shi Rey Ah Bey (720) Ta Yo Shi Bey Ah Rey

**HITBONENUT:**

*See contemplations* # 28, 35, 40, 71, 77, 89, 94, 96, 97, 98, 99, 100, 101, 103, 104, 105, 106,

What a long strange trip its been. This voyage of 117 steps returns us back to an initial premise. R. Hayyim Wittal said that before one should even observe the mitzvot, one needs to work on one's *middot*/character traits.

*Bara Sheet* reminds us at this late hour right before *Neilah* that we must focus on the 6 traits we seek to perfect during the Omer. There is still some last-minute work we must do. There is still something we must leave behind the doors of the Sacred Chamber. It is a *klippot*, a clinging husk, that is preventing us from soaring in prayer, burdening down our wings on the right, left, and our core in the center. Is it related to Lust? Anger? Pride? Obsessive compulsive behavior? Vanity? Co-dependence? These negativities drag us down from ascending the 6 steps of *Bara Sheet*, the 6 steps to King Solomon's Throne--he to whom peace belongs, the *Kisei HaKevod*, Throne of Glory, which is associated with *Beriah*, *Binah*, *Imma*, *Teshuba*, and the Holy of Holies. When rectified, these 6 too are associated with the 6 *aliyot* for the Torah readings of this day, readings that help to refine us where we need it most, on this, the only day where 6 are read.

What is the **ONE BIG ISSUE** we need to look at straight in the eye, give it its Name, thank it for however it might have helped us, but acknowledge that it is not good for us, and let it go, let it go, let it go?

Our inner radiance is healed enough to enter the Holy of Holies of our hearts. We unite as one, and are prepared to acknowledge this unity with the proclamation of unity, the *Shema Yisrael* said to rectify *Atzilut*, the World of Closeness. We take this connection and with *Baruk Shem Kavod* said loudly for the last 3 times this year, radiate this energy through the 3 worlds of *Beriah*, *Yetzirah*, and *Asiya*. And this unity is perfected in the 7 emotional attributes in each world with the 7-fold repetition of *Hashem Hu HaElokim*, *Hashem Hu HaElokim*. With the final Shofar Blow, our work--while not completed--is now shifted to the overflowing joy and love that pours out from this place of connection.

**Final Meditation: Kotz Shel Yod**

The gates are closing, and we stand at the summit of our potential as human beings. For now we for a short, short time can access the highest level of soul, *Yehidah*/Unique One, only available at this the 5<sup>th</sup> of the *Yom Kippurim* services, where we do not say *Al Heit* as there are no sinning at this *madrega*. Picture the top point of the *Yod*, facing towards the *Or Ayn Sof*, only looking up to the original source. Remember this light? It is the lamp that was above you when you learned Torah in the womb. It is the *Or HaGanuz* /concealed light, saved for the righteous in the World to Come. You are all righteous, and this is the light of the *Keter*/crown inside your head. That radiance is where we stand, alone, and at one with Hashem, completely created, and renewed.

The day of at-one-ment will soon end. But we have a take-home gift: *Kotz Shel Yod*. See, the Holy *Baal Shem Tob* refers to the day after YK as “Gd’s Name.” Since YK connects to all 5 soul levels (as we can perceive), the day after YK is called Gd's Name. Tonight we access the *Kotz Shel Yod*, the tip on the most sublime level of Divine radiance (tomorrow corresponds to *Yod*, the next day *Heh*, the next day *Waw*, and the next day *Heh*). This jot of the *Yod*, this tiny point, this *pintele Yid*, relates to *Keter* /crown, and the *Yehidah* level that we reached during *Neilah*. So the joy that we bring to *Havdalah*, breaking the fast, blessing the moon, and hammering the first nail for our *Sukkah*, is filled with the radiance of the ultimate level. Taking this light and infusing it in your daily actions, this, my friends, is the *Tikkuney Hazohar*, the repair of our inner light. **Shine on!**

בעה"י תם ושלם ז תשרי תשס"ט

**This Sefer is dedication to the elevation of the soul of my dearly departed father Sam Drizin (*Shemuel ben Moshe Yaakob*). May his soul be bound in the bundle of life.**

**Related contemplations:**

*B' Resheet*; 1, 12, 13, 14, 19, 20, 21, 31, 32, 33, 34, 36, 38, 39, 41, 42, 46, 47, 48, 50, 51, 52, 56, 57, 70, 74, 92, 102, 103

*Bara Sheet* 28, 35, 40, 71, 77, 89, 94, 96, 97, 98, 99, 100, 101, 103, 104, 105, 106, 117

*Yirat Boshet*, 2, 22, 23, 49, 81, 83, 108, 112

*Yirat Shabbat*, 3, 8, 26, 45, 49, 60

*Berit Aish*, 6, 17, 43, 44, 49, 61

*Bat Rashay* 4, 18, 29, 37

*Ashrey*, 30, 53, 63

*I Tishrey*, 10, 58, 65

*Bayit*, 8, 16, 57, 76

# Appendix

## Chapter 40

1. In the twenty-fifth year of our exile, in the beginning of the year, on the tenth of the month, in the fourteenth year, after the city was smitten, on this very day the hand of the Lord was upon me, and He brought me there.

2. In the visions of God He brought me to the land of Israel, and He placed me on a very lofty mountain, and upon it was like the building of a city from the south.

3. And He brought me there, and behold a man whose appearance was like the appearance of copper, with a linen cord in his hand and a measuring rod, and he stood in the gate.

4. And the man spoke to me, "Son of man, see with your eyes and with your ears hear, and set your heart to all that I am showing you, because in order to show you, you have been brought here; tell all that you see to the House of Israel."

5. And behold a wall outside the House all around, and in the man's hand was a measuring rod, six cubits by a cubit and a handbreadth, and he measured the width of the structure, one rod, and the height one rod.

6. And he came to the gate that faced eastward, and he ascended its steps, and he measured the post of the gate one rod the width and the other post, one rod the width.

7. And the cell was one rod in length and one rod in width, and between the cells five cubits, and the post of the gate that was beside the hall of the gate from inside one rod.

8. And he measured the hall of the gate from inside one rod.

9. And he measured the hall of the gate eight cubits and its pillars two cubits, and the hall of the gate from inside.

10. And the cells of the gate which faced eastward, three from here and three from here, one measure for the three of them and one measure for the pillars from here and from here.

11. And he measured the width of the entrance of the gate ten cubits, the length of the gate thirteen cubits.

12. And a border was before the cells [consisting] of one cubit, and one cubit was a border from here, and the cell was six cubits from here and six cubits from here.

13. And he measured the gate from the roof of the cell to its roof, the width of twenty-five cubits, an entrance opposite an entrance.

14. And he made the pillars sixty cubits and to the pillars of the court [and of] the gates all around.

15. And the height of the entrance gate together with the height of the inner hall of the gate, fifty cubits.

16. And narrowing windows for the cells and for their doorposts [facing] toward the inward of the



gate all around, and likewise for the halls and windows all around [facing] inward and on the pillars were palm-like crowns.

17. And he brought me into the Outer Court, and behold chambers and a balcony they made for the Court around and around, thirty chambers to the balcony.

18. And the balcony was to the side of the gates, opposite the length of the gates was the base of the balcony.

19. And he measured the width from in front of the lower gate before the Inner Court from outside was one hundred cubits to the east and to the north.

20. And the gate that was facing northward to the Outer Court, he measured its length and its width.

21. And its cells were three from here and three from here, and its pillars and its halls were like the measure of the first gate, fifty cubits its length and twenty-five cubits its width.

22. And its windows and its halls and its palm-like crowns were like the measurement of the gate facing the way of the east, and with seven steps they would ascend upon it, and its halls were before them.

23. And the gate of the Inner Court was opposite the gate to the north and to the east, and he measured from gate to gate one hundred cubits.

24. And he led me by way of the south, and behold a gate by way of the south, and he measured its pillars and its halls according to these measurements.

25. And its windows and those of its halls around and around, were like these windows, fifty cubits long and twenty- five cubits wide.

26. And its steps were seven steps, and its halls were before them, and it had palm-like crowns, one from here and one from there on its pillars.

27. And the Inner Court had a gate to the south, and he measured from one gate to the other gate on the south one hundred cubits.

28. And he brought me to the Inner Court in the Southern Gate, and he measured the Southern Gate like these measurements.

29. And its cells and its pillars and its halls were like these measurements, and its windows and those of its halls round about were fifty cubits long and twenty-five cubits wide.

30. And arcades were round about, twenty-five cubits long and five cubits wide.

31. And its halls to the Outer Court and palm-like crowns on its pillars, and its steps were eight steps.

32. And he brought me to the Inner Court by way of the east, and he measured the gate as these measurements.

33. And its cells and its pillars and its hall were like these measurements, and its windows and those

of its halls around and around, fifty cubits long and twenty-five cubits wide.

34. And its halls to the Outer Court, and palm-like crowns on its pillars from here and from there, and its steps were eight steps.

35. And he brought me to the Northern Gate and measured according to these measurements.

36. Its cells, its pillars, and its halls, and its windows round about, fifty cubits long and twenty-five cubits wide.

37. And its pillars were towards the Outer Court, and there were palm-like crowns on its pillars from here and from there, and its steps were eight steps.

38. And a chamber and its entrance in the pillars of the gates; there they would rinse the burnt offering.

39. And in the hall of the gate were two tables from here and two tables from there, beside which to slaughter the burnt offering, the sin offering, and the guilt offering.

40. And the outer side, for the one who ascends to the entrance of the Northern Gate, were two tables, and to the other side of the gate were two tables.

41. [There were] four tables from here and four tables from there, to the side of the gate; eight tables beside which they would slaughter.

42. And four tables for the burnt offering, of hewn stone, one cubit and a half long, one cubit and a half wide and one cubit high; upon them they would lay the implements with which they slaughtered the burnt offering and [other] sacrifices.

43. And the hooks, one handbreadth, attached on the inside round about, and upon the tables [they would place] the flesh of the sacrifice.

44. And outside the Inner Gate were the chambers of the choristers in the Inner Court, which were to the side of the Northern Gate, and they faced southward, one to the side of the Eastern Gate, facing northward.

45. And he said to me, "This chamber, which faces southward, is for the priests who keep the watch of the Temple.

46. And the chamber that faces northward is for the priests who keep watch of the altar; they are the sons of Zadok, who, out of the sons of Levi, come near to the Lord and serve Him."

47. And he measured the Court; its length one hundred cubits and its width one hundred cubits, square, and the alter before the Temple.

48. And he brought me to the Hall of the Temple, and he measured the pillars of the Hall, five cubits from here and five cubits from there, and the width of the gate, three cubits from here and three cubits from there.

49. The length of the Hall was twenty cubits and the width was eleven cubits, and with the steps upon which they would ascend to it, and pillars to the posts, one from here and one from there.

#### **Chapter 41**

1. **And he brought me to the Temple, and he measured the pillars, six cubits wide from here and six cubits wide from there, the width of the tent.**

2. And the width of the entrance was ten cubits, and the sides of the entrance were five cubits from here and five cubits from there, and he measured its length forty cubits and its width twenty cubits.

3. And he came to the interior and measured the pillar of the entrance two cubits and the entrance six cubits and the width of the entrance seven cubits.

4. And he measured its length twenty cubits and the width twenty cubits to the face of the Temple, and he said to me, "This is the Holy of Holies."

5. And he measured the wall of the house six cubits and the width of the cell four cubits around and around, around the House.

6. And the cells, cell to cell thirty-three times, and they rested upon the inside of the wall of the cells around and around, that they might hold therein, and that they should not be held upon the wall of the House.

7. And it became wider and it wound higher and higher to the cells, for the encompassing of the House went upward round about the House; therefore the widest part of the House was above, and so, [from] the nethermost [cell] one would ascend upon the uppermost one through the middle one.

8. And I saw that the House had a height round about; the foundations of the cells were the full length of a rod, six cubits was its span.

9. The width of the wall of the cell to the outside was five cubits, and what was left clear for the structure of cells that belonged to the House.

10. And between the chambers was a width of twenty cubits around the House, round about.

11. And the entrance of the cell was toward the clear space, one entrance was toward the north and one entrance was to the south, and the width of the clear place was five cubits round about.

12. And the structure that was before the fortress- the side that was toward the west was seventy cubits wide, and the wall of the structure was five cubits wide round about, and it was ninety cubits long.

13. And he measured the House, its length was one hundred cubits, and the fortress and the structure and its walls were one hundred cubits long.

14. And the width of the front of the House and the fortress to the east was one hundred cubits.

15. And he measured the length of the structure before the fortress, which was behind it, and its corners from here and from there one hundred cubits, and the Inner Sanctum and the Halls of the Court.

16. The posts and the narrowing windows and the pillars were around the three of them; opposite the posts was a wooden board round about, and from the floor until the windows, and the windows were covered.

17. On [the wall] over the entrance and until the Inner House and outward, and to the entire wall round about in the inner one and in the outer one [made according] to measure.

18. And [it was] made of cherubim and palm trees, with a palm tree between one cherub and another cherub, and the cherub had two faces.

19. The face of a man was toward the palm tree from here and the face of a young lion toward the palm tree from there, made upon the entire House round about.

20. From the floor until over the entrance, the cherubim and the palm trees were made, and on the wall of the Temple.

21. The Temple had a square doorpost, and the face of the Holy [presented] an appearance like [that] appearance.

22. The altar was wood three cubits high and two cubits long, and its corners, and its length and its walls were wood. And he spoke to me, "This is the table that is before the Lord."

23. And the Temple had two doors, and so did the Holy.

24. And the doors had two doors each, two turning doors, two to one door and two doors to the other.

25. And there were made upon them, upon the doors of the Temple cherubim and palm trees, as they were made on the walls, and a wooden beam before the Hall from outside.

26. And narrowing windows and palm trees from here and from there to the sides of the Hall, and the supports of the House and the beams.

## **Chapter 42**

1. And he took me out to the Outer Court; the way was the way of the north, and he brought me to the chamber that was opposite the fortress and that was opposite the building to the north.

2. Opposite the hundred cubit length span to the northern entrance, and the width fifty cubits.

3. Opposite the twenty of the Inner Court and opposite the balcony of the Outer Court; a pillar opposite a pillar in the three-storied buildings.

4. And before the chambers, was a walk of ten cubits width to the innermost one, a pathway of one cubit, and their entrances were to the north.
5. And the uppermost chambers were narrow because the pillars consumed of them, more than the lowest and the middle stories of the building.
6. For they were three-storied, and did not have pillars like the pillars of the Courts; therefore, the lowest and middle stories were deprived of ground space.
7. And the outer wall was opposite the chambers by way of the Outer Court to the front of the chambers, its length being fifty cubits.
8. For the length of the chambers of the Outer Court was fifty cubits, and behold, before the Temple was one hundred cubits.
9. And below these chambers, there was an approach from the east when one comes to them from the Outer Court.
10. Along the width of the wall of the Court by way of the east before the fortress and before the building were the chambers.
11. And the way before them was like the appearance of the chambers that were toward the north, as was their length, so was their width, and all their exits and as their measurements and according to their entrances.
12. And as the entrances of the chambers that are toward the way of the south, an entrance at the beginning of the pathway, a way before the wall of the musicians, the way of the east as they came.
13. And he said to me, "The northern chambers and the southern chambers, which are below the fortress, they are the holy chambers where the priests who are near the Lord will eat the most holy sacrifices; there they shall lay the most holy sacrifices and the meal offering, and the sin offering, and the guilt offering, for the place is holy.
14. When the priests arrive, they shall not go out of the Holy to the Outer Court, and there they shall leave their garments in which they minister, for they are holy, but they shall don other garments and they will approach those of the people.
15. And he finished the measurements of the innermost house, and he took me out by way of the gate facing eastward, and he measured it round about.
16. He measured the eastern side with the measuring rod; five hundred rods by the measuring rod around.
17. He measured the northern side; five hundred rods with the measuring rod around.
18. The southern side he measured; five hundred rods with the measuring rod.
19. He turned around to the western side; he measured five hundred rods with the measuring rod.

20. On four sides he measured it; its wall all around, five hundred [its] length and five hundred [its] width, to separate between the holy and the profane.

### **Chapter 43**

1. And he led me to the gate, a gate that faced eastward.
2. And behold, the glory of the God of Israel came from the way of the east, and its sound was like the sound of abundant waters, and the earth shone from His glory.
3. And it was like the appearance of the vision that I saw, as the vision that I saw when I came to destroy the city, and visions like the vision that I saw by the river Chebar, and I fell upon my face.
4. And the glory of the Lord came to the House by the way of the gate that faced eastward.
5. And a spirit lifted me and brought me to the Inner Court, and behold the glory of the Lord filled the House.
6. And I heard [Him] speaking to me from the House, and a man was standing beside me.
7. And He said to me, Son of man, [this is] the place of My throne and [this is] the place of the soles of My feet where I shall dwell in the midst of the Children of Israel forever, and the House of Israel will no longer defile My Holy Name, they and their kings with their harlotry, and with the corpses of their kings in their high places.
8. By placing their threshold with My threshold and their doorpost beside My doorpost, and the wall [was] between Me and them, and they defiled My Holy Name with their abominations which they committed, and I destroyed them with My wrath.
9. Now they shall distance their harlotry and the corpses of their kings from Me, and I shall dwell among them forever.
10. You, Son of man, describe the House to the House of Israel, that they may be ashamed of their iniquities; let them measure its plan.
11. And if they are ashamed of all that they have done, let them know the form of the House and its scheme, its exits and its entrances, and all its forms, and all its laws and all its teachings, and write it down in their sight so that they keep the whole form thereof and the laws thereof, and do them.
12. This is the teaching of the House; Upon the top of the mountain, all its boundary round about shall be most holy; behold, this is the teaching of the House.
13. And these are the measurements of the altar in cubits; the cubit, one cubit and one handbreadth, but the base one [ordinary] cubit, and such a cubit also for the breadth; and [likewise on] its border, [going] one span to its edge all around, and equally so the very top of the altar.

14. And from the base on the ground to the lower ledge shall be two cubits; and the breadth, one cubit; and from the smaller ledge to the greater ledge, four cubits; and the breadth, one cubit.
15. And the altar hearth shall be four cubits, and from the altar hearth and above, the horns shall be four.
16. And the altar hearth shall be twelve [cubits in] length by twelve [cubits in] breadth, square to its four sides.
17. And the ledge, fourteen [cubits in] length by fourteen [cubits in] breadth, to its four sides, and the boundary around it half a cubit, and its base a cubit all around, and its ascent will look towards the east.
18. And He said to me; Son of man, thus says the Lord God: These are the ordinances of the altar on the day when it will be made, to offer burnt offerings thereon and to sprinkle blood thereon.
19. And you shall give it to the priests, the Levites, who are of the seed of Zadok, who are near to Me, says the Lord God, to serve Me, a young bull for a sin-offering.
20. And you shall take of its blood and place it on its four horns and on the four corners of the upper edge and to the border around, and you shall purify it and make it fit for atonement.
21. And you shall take the bull of the sin-offering, and he shall burn it at the end of the House, outside the Sanctuary.
22. And on the second day you shall offer a he-goat without blemish for a sin offering, and they shall purify the altar as they purified it with the bull.
23. When you have completed the purification, you shall bring near a young bull without a blemish and a ram without blemish from the flock.
24. And you shall offer them before the Lord, and the priests shall cast salt upon them, and offer them up to God as a burnt offering.
25. For seven days shall you make a he-goat for a sin-offering every day, and a young bull and a ram from the flock without blemish shall they make.
26. For seven days shall they effect atonement for the altar, and purify it and dedicate it.
27. And when they have completed the days, then it shall be that on the eighth day and thenceforth, the priests shall make your burnt offerings and your peace-offerings on the altar, and I will accept you with satisfaction, says the Lord God

“These verses allude to the whole of man's life from his emergence into the world until the resurrection of the dead. Jonah's going down into the boat is man's soul entering the body to live in this world. Man goes in this world like a boat in the great sea that seems likely to be wrecked. When man sins in this world and thinks he will flee from his Master without taking account of the world to come, God sends a great storm-wind – the decree of harsh justice – and demands justice from this man, striking the boat and causing illness. Even on his sickbed, his soul is still not stirred to repent – Jonah goes down into the depths of the boat and slumbers. Who is the captain of the boat that wakes him up? This is the good inclination, who tells him, *"Now is not the time to sleep – they are taking you to judgment over all that you have done in this world: repent!"* *"What is your work? From where do you come? Which is your land? From which people are you"* (Jonah 1:8). *"What work have you done in this world – confess to God about it! Think where you come from – a putrid drop – and don't be arrogant before Him! Remember that you were created from the very earth! Ask yourself if you are still protected by the merits of the founding fathers of your people!"* When the person is about to die, his defending angels try to save him – the sailors try to row back to the land – but the storm-wind is too strong and can only be assuaged when man is taken down into his grave. Throwing Jonah into the sea corresponds to burial in the grave. The belly of the fish is hell, as it says, *"From the belly of hell I cried out"* (Jonah 2:3). The three days and nights Jonah was in the belly of the fish corresponds to the first three days in the grave, when his innards burst onto his face and they say, *"Take what you put inside yourself: you ate and drank all your days and did not give to the poor. You made all your days like festivals, while the poor went hungry and did not eat with you..."* The judgment continues for thirty days with the soul and body being judged together. Afterwards the soul ascends and the body rots in the ground, until the time when God will revive the dead. *"He has swallowed up death for ever"* (Isaiah 25:8) – *"And God spoke to the fish and it vomited Jonah out onto the dry land"* (Jonah 2:11). And in this fish there are remedies for the whole world... “



