

בעה"י

ספר
עץ חיים היא

Tikkun/Learning for Tu BeShevat

assembled by

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Shevat 5770

אילן = יאהדונה"י

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¹At the header of each page is the meditation יאהדונה"י = אילן . אילן is the word for tree in the Mishnah Rosh Hashanah, used for the New Year of the Tree—in singular to connote the Tree of Life. *Ilan* has a gematria of 91, the same as יאהדונה"י which unites the Name Hashem (Yod and Heh and Vav and Heh) with that of Ado-ny. These two names stand respectively for the Holy One Blessed Be He and His Divine Presence, a total unification of all above and below, and the reason why we do this work. Please look at this name constantly. Use it as a mantra (in your mind only) when learning and eating and drinking.

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“and then he was a she...” (L. Reed, “Take a Walk on the Wild Side”)

“*She is a Tree of Life...*” (*Mishelei* 3:18). She in Hebrew is written היא, and pronounced “He.” Now grammarians will be quick to say that the היא really is a feminine “it.” But not here. היא is a She. For every word in the Torah is deliberate, and perfect. Much of the *Tikkun*/rectification of Tu BeShevat concerns the Yesod/foundation, and traditional sources will associate this with the male genitalia. On Tu BeShevat, however, we must return to the *Eitz Hayyim*, the Tree of Life, and that “*She is a Tree of Life.*” Traditional Kabbalah associates the *Mashpia*/Giver as the Holy One Blessed be He, and the *Mekubbel*/receiver as the Shekhinah, the Feminine Divine Presence, the latter of whom my teacher HaRav Ariel Bar Tzaddok cites as female but whom we refer to as “He.” On the other hand, as my teacher R. Hershy Worch has illustrated, this framework of Giver and Receiver based on human physiology from the sexual act breaks down when we note that it is the Woman who as *Mashpia* births us, and the Mother who as *Mashpia* feeds us in our infancy. *Sefer Yetzira: Chronicles of Desire* (2010), p. 202.

Perhaps if it is our job on Tu BeShevat to fix the sin of Adam in prematurely eating from the Tree, then we must build the Tree of Life inside us. And this Tree, like the sacred *Tamar*/Palm which will be discussed below, is both Male and Female.(p.36) For “*A Man is [like] a Tree of the Field,*” (*Devarim* 20:19), and “*Gd created Man in His image, in the image of Gd, He created him, male and female He created them.*” (*Beresheet* 1:27) Much healing can flow from our work on this day, repairing both the inner male and inner female energies, the giving and receiving, and beginning of the flow of sap/*Shefa* throughout ourselves and our fellow. The unification יאהדונה"י on the top of each page is to guide us toward that end. So too are all the meditations contained in this book ספר עץ חיים היא, geared to make us more whole and more holistic and more Holy, integrated and individuated, opening us up on this New Year of the Tree in sweet surrender to the luminous love light of the One.

All New Years signify rebirth and renewal. Though winter cold seems to preclude all possibility of regeneration, our Jewish Organic Time Lifecycle rebuffs this superficial notion. Tu BeShevat provides us all with a fighting chance to rectify some miss-take, some missing of the mark, some blemish in our eating and drinking, some disconnect to The Tree. To this author’s knowledge, there has never yet been a complete translation of all the readings and intentions of *Sefer Peri Eitz Hadar*. הנה *Hineh/voila!* Plus the entire Jerusalem Kabbalistic *Sefer Eitz HaSadeh* and *RaShaSh Kavannot*, all for your enlightenment. It has been a long-time dream to provide this material in this fashion, with a concomitant goal that it be shared by you, gentle reader, with as many Tu BeShevat lovers as you know. One need not read all that follows at night, but since the Holy Day falls this year (5770) on *Shabbat Kodesh*, we have the next day too! “*Eat, friends; drink and become intoxicated!*” שתנו ושכרו דודים (*Shir HaShirim* 5:1)

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

רחמיאל חיים Drizin *Rahmiel Hayyim*

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Introductory Essay

My teacher R. Ariel Bar Tzaddok wrote an excellent essay on the order of the Tu BeShevat tikkun: [www.http://koshertorah.com/PDF/tubshvat.pdf](http://koshertorah.com/PDF/tubshvat.pdf)

The 15th day of the Hebrew month Shevat, according to Mishna Rosh HaShana, is called the "New Year" for trees. According to the Kabbalah, there is great significance to this day. Indeed an entire Seder of fruits and vegetables is prepared for the great tikkun, which this day provides. On Rosh HaShana (Tishrei 1), all is decided. Whatever amount of sustenance that any living thing is to receive is ordained on this day. Yet, the manifestation of this Divine portion (shefa) manifests at different times of the year as arranged by the Divine plan. The 15th of Shevat is the exact middle of the winter: six weeks after the first of Tevet (the beginning of winter) and six weeks before Nisan (the beginning of spring). (However this year is a leap year, so the 15th of Shevat falls six weeks before Adar Bet). This day then is the day of resurrection of the plant life. During the winter months, the plant kingdom lies dormant in the frozen earth, awaiting springtime to again send forth its seeds and to blossom upon the earth. Yet, as we know, no manner of life and growth can come forth below without first receiving it's spiritual counterpart of nourishment from above. Tu'B'Shevat, the 15th (full moon) of Shevat, is the day when the spiritual influx is given over into the plant kingdom. On this day, they receive their spiritual nourishment that enables them to awaken and properly perform their service to creation once spring arrives. Thus this day is the "New Year" for the plant kingdom (called in Hebrew, Ilanot for trees, yet is applicable to the whole plant kingdom). In celebration of this Divine gift of sustenance and providence, we celebrate by arranging an entire Seder of fruits and vegetables. By eating these things and by reciting the appropriate blessings over them we are offering shefa (ohr hozer, mayim nokbin) to Heaven in appreciation for all that is given to us. By doing this act we thereby increase the amount of abundance (shefa) that HaShem provides to the plant kingdom. Thus blessing HaShem, we reap the benefit of an expanded harvest, both physically and spiritually. There are various different minhagim as to how many fruits and vegetables should be eaten. One tradition holds that one partake of only the seven fruits of the land. The Shulkhan Arukh outlines what these are and the specific order in which their blessings are recited. This minhag, however, is only according to the pshat. There are two other minhagim, which are based on the Kabbalah and found in many sources, most in the name of Rabbi Haim Vital. Both involve a Seder of either 15 or 30 fruits and vegetables, which are eaten alongside of specific readings from the TaNaKh, Mishna and Zohar. The order of these readings can be found in Sefer Pri Etz Hadar (the seder limud for Tu'B'Shevat). This text is published under its own title or available in a larger work entitled, Sefer Sedei Ya'ar. Both of these texts should be available from the Mekor HaSefarim bookstore in Brooklyn. Their toll free number is 1-800-430-2067. They can ship anywhere in the world. Yet, those of you in Europe and Aretz might want to check out your local bookstores. I will outline here the order of the 15 fruits and vegetables, the readings however, are obviously too detailed to outline in such a brief forum as here. Sefer Nitei Gavriel on Tu'B'Shevat (page 185, note Gimel) documents in full the order of the fifteen in the name of Moharam Hagiz in his work, Birkhat Eliyahu. The fruits and vegetables are divided in three different classes:

1. those emanating from Beriah;
2. those emanating from Yetzirah and
3. those emanating from Asiyah.

Beriatric fruits and vegetables are eaten together with their peels (klipot), which are normally considered unclean by the Kabbalists, but not at this high level. Yetziratic fruits and vegetables have their klipah

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inside them (the pit), which is disposed of. Asiyatic fruits and vegetables have their klipot on the outside and are removed and disposed of. The following order of the fruits and vegetables is my interpretation of the order outlined by Rabbi Hagiz.

The five **Beriatric** fruits and vegetables are:

1. figs
2. grapes
3. red apples
4. pears
5. quinces

The five **Yetziratic** fruits and vegetables are:

1. dates
2. olives
3. berries (blueberries or any other kind)
4. cherries
5. azaroles (or crabapples)

I am not sure how crabapples fit into the Yetziratic formula. Maybe the seed core is considered its klipah. In such a case, it is possible that a green apple ("granny smith") might be used for this selection.

The five **Asiyatic** fruits and vegetables are:

1. pomegranates
2. almonds
3. hazelnuts
4. peanuts [**requires a *Borei Peri HaAdamah* blessing; intend to exempt all later similar foods**]
5. walnuts

Both peanuts and walnuts are my own choices. It appears that any similar type of fruit, vegetable or nut with a hard outer shell, which is to be broken and disposed of, meets the criteria. The eating of these tree born fruits and vegetables, with their appropriate blessings before and after, is considered a tikkun (rectification) for Adam's eating of the forbidden fruit from the Tree of Knowledge, Good and Evil. There are five selections representing each world most likely corresponding to the five levels of soul (NaRaNHAY) that emanate from each one of them. There are no correlations of fruits and vegetables to the world of Atzilut for two reasons. The first is that there is no klipot to speak of from there and second, the world of Atzilut is the source of the shefa (Divine influx). Atzilut is referred to as the "Creator" (i.e., the "Giver"). The lower three worlds are referred to as "Creation (i.e., the "Receivers").

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LeShem Yihud Before Learning

Before we start our Seder, we say the following intention (**Sefer Eitz HaSadeh**):

For the sake of the unification of the Holy One Blessed be He and His Divine Presence

(יאהדונה"י), in awe and love (יאההויה"ה), and love and awe (איההייה"ה), to unite the letters Yod and Heh, and Vav and Heh, in a complete unity (ייה"ה), in the name of all Yisrael, I hereby come on this holy day which is Tu BeShevat, the New Year of the Trees, to speak of and to learn of the fruits which are considered to be from the Land of Yisrael which are hinted in the verse "a land of wheat and barley, vine and fig, and pomegranate. A land of olive oil and honey." (Devarim 8:8), and the rest of the fruits of the Trees, to bless the fruits and to eat them to repair the source of this mitzvah in its supernal place, and to give pleasure to the One Who forms us and to do the will of our Creator. And through the power of the remedy of this repair, to sift/refine the Holy sparks that dwell in this food, to elevate them to repair their supernal sources, and to repair the sin of Adam Rishon who sinned with the fruits of The Tree, through this may we draw flow and blessing in all the Worlds. May it be favored and considered upon us as if we intended all the proper intentions in this order. *May the pleasantness of Adon-ny our Gd be upon us; establish the words of our hands upon us, the works of our hands establish.* (Tehillim 90)

We first read selections from the Torah, the Prophets, the Writings, and the Zohar, to arouse spiritual roots of our repair. Here are 13 readings from Scripture [**with emphasis added**]:

Torah

Beresheet 1:9-13

In the beginning Gd created the heaven and the earth. **2** Now the earth was unformed and void, and darkness was upon the face of the deep; and the spirit of Gd hovered over the face of the waters. **3** And Gd said: 'Let there be light.' And there was light. **4** And Gd saw the light, that it was good; and Gd divided the light from the darkness. **5** And Gd called the light Day, and the darkness He called Night. And there was evening and there was morning, one day. **6** And Gd said: 'Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.' **7** And Gd made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament; and it was so. **8** And Gd called the firmament Heaven. And there was evening and there was morning, a second day. **9** And Gd said: 'Let the waters under the heaven be gathered together unto one place, and let the dry land appear.' And it was so. **10** And Gd called the dry land Earth, and the gathering together of the waters called He Seas; and Gd saw that it was good. **11** And Gd said: 'Let the earth put forth grass, herb yielding seed, and **fruit-tree bearing fruit after its kind**, wherein is the seed thereof, upon the earth.' And it was so. **12** And the earth brought forth grass, herb yielding seed after its kind, **and tree bearing fruit, wherein is the seed thereof, after its kind; and Gd saw that it was good.** **13** And there was evening and there was morning, a third day.

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Devarim 8:1-10

1 All the commandment which I command you this day shall you observe to do, that you may live, and multiply, and go in and possess the land which Hashem swore unto your fathers. **2** And you shall remember all the way which Hashem your Gd has led you these forty years in the wilderness, that He might afflict you, to prove you, to know what was in your heart, whether you would keep His commandments, or no. **3** And He afflicted you, and suffered you to hunger, and fed you with manna, which you knew not, neither did your fathers know; that He might make you know that man does not live by bread only, but by every thing that proceeds out of the mouth of Hashem does man live. **4** Your clothing did not wear out upon you, neither did your foot swell, these forty years. **5** And you shalt consider in your heart, that, as a man rebukes his son, so Hashem your Gd rebukes you. **6** And you shalt keep the commandments of Hashem your Gd, to walk in His ways, and to fear Him. **7** For Hashem your Gd brings you into a good land, a land of brooks of water, of fountains and depths, springing forth in valleys and hills; **8 a land of wheat and barley, and vines and fig-trees and pomegranates; a land of olive-trees and honey; 9 a land wherein you shalt eat bread without scarceness, you shalt not lack any thing in it; a land whose stones are iron, and out of whose hills you may dig brass. 10 And you shall eat and be satisfied, and bless Hashem your Gd for the good land which He has given you.**

Vayikra 26:3-13

3 If you walk in My statutes, and keep My commandments, and do them; **4** then I will give your rains in their season, and the land shall yield her produce, **and the trees of the field shall yield their fruit. 5** And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time; and you shall eat your bread until you have enough, and dwell in your land safely. **6** And I will give peace in the land, and you shall lie down, and none shall make you afraid; and I will cause evil beasts to cease out of the land, neither shall the sword go through your land. **7** And you shall chase your enemies, and they shall fall before you by the sword. **8** And five of you shall chase a hundred, and a hundred of you shall chase ten thousand; and your enemies shall fall before you by the sword. **9** And I will have respect unto you, **and make you fruitful,** and multiply you; and will establish My covenant with you. **10** And you shall eat old store long kept, and you shall bring forth the old from before the new. **11** And I will set My tabernacle among you, and My soul shall not abhor you. **12** And I will walk among you, and will be your Gd, and ye shall be My people. **13** I am Hashem your Gd, Who brought you forth out of the land of Egypt, that you should not be their bondmen; and I have broken the bars of your yoke, and made you go upright.

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Prophets

Yehezkel 17:22-24

22 Thus says the Hashem Gd: Moreover I will take, even I, of the lofty top of the cedar, and will set it; I will crop off from the topmost of its young twigs a tender one, and I will plant it upon a high mountain and eminent; **23** in the mountain of the height of Israel will I plant it; and it shall bring forth boughs, **and bear fruit**, and be a stately cedar; and under it shall dwell all fowl of every wing, in the shadow of the branches thereof shall they dwell. **24** And all the trees of the field shall know that I Hashem have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flourish; I Hashem have spoken and have done it.'

34:22-31

22 therefore will I save My flock, and they shall no more be a prey; and I will judge between cattle and cattle. **23** And I will set up one shepherd over them, and he shall feed them, even My servant David; he shall feed them, and he shall be their shepherd. **24** And I Hashem will be their God, and My servant David prince among them; I Hashem have spoken. **25** And I will make with them a covenant of peace, and will cause evil beasts to cease out of the land; and they shall dwell safely in the wilderness, and sleep in the woods. **26** And I will make them and the places round about My hill a blessing; and I will cause the shower to come down in its season; there shall be showers of blessing. **27 And the tree of the field shall yield its fruit**, and the earth shall yield her produce, and they shall be safe in their land; and they shall know that I am Hashem, when I have broken the bars of their yoke, and have delivered them out of the hand of those that made bondmen of them. **28** And they shall no more be a prey to the nations, neither shall the beast of the earth devour them; but they shall dwell safely, and none shall make them afraid. **29** And I will raise up unto them a plantation for renown, and they shall be no more consumed with hunger in the land, neither bear the shame of the nations any more. **30** And they shall know that I Hashem their Gd am with them, and that they, the house of Israel, are My people, says Hashem Gd. **31** And you My sheep, the sheep of My pasture, are men, and I am your Gd, says Hashem Gd.

36:27-36

27 And I will put My spirit within you, and cause you to walk in My statutes, and you shall keep Mine ordinances, and do them. **28** And you shall dwell in the land that I gave to your fathers; and you shall be My people, and I will be your Gd. **29** And I will save you from all your uncleannesses; and I will call for the corn, and will increase it, and lay no famine upon you. **30 And I will multiply the fruit of the tree**, and the increase of the field, that you may receive no more the reproach of famine among the nations. **31** Then shall you remember your evil ways, and your doings that were not good; and you shall loathe yourselves in your own sight for your

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iniquities and for your abominations. **32** Not for your sake do I this, says Hashem Gd, be it known unto you; be ashamed and confounded for your ways, O house of Israel. **33** Thus says Hashem Gd: In the day that I cleanse you from all your iniquities, I will cause the cities to be inhabited, and the waste places shall be builded. **34** And the land that was desolate shall be tilled, whereas it was a desolation in the sight of all that passed by. **35** And they shall say: This land that was desolate is become like the garden of Eden; and the waste and desolate and ruined cities are fortified and inhabited. **36** Then the nations that are left round about you shall know that I Hashem have built the ruined places, and planted that which was desolate; I Hashem have spoken it, and I will do it.

47:1-12

1 And he brought me back unto the door of the house; and, behold, waters issued out from under the threshold of the house eastward, for the forefront of the house looked toward the east; and the waters came down from under, from the right side of the house, on the south of the altar. **2** Then brought he me out by the way of the gate northward, and led me round by the way without unto the outer gate, by the way of the gate that looks toward the east; and, behold, there trickled forth waters on the right side. **3** When the man went forth eastward with the line in his hand, he measured a thousand cubits, and he caused me to pass through the waters, waters that were to the ankles. **4** Again he measured a thousand, and caused me to pass through the waters, waters that were to the knees. Again he measured a thousand, and caused me to pass through waters that were to the loins. **5** Afterward he measured a thousand; and it was a river that I could not pass through; for the waters were risen, waters to swim in, a river that could not be passed through. **6** And he said unto me: 'Have you seen this, O son of man?' Then he led me, and caused me to return to the bank of the river. **7** Now when I had been brought back, behold, upon the bank of the river were very many trees on the one side and on the other. **8** Then said he unto me: 'These waters issue forth toward the eastern region, and shall go down into the Arabah; and when they shall enter into the sea, into the sea of the putrid waters, the waters shall be healed. **9** And it shall come to pass, that every living creature with it swarms, where the rivers shall come, shall live; and there shall be a very great multitude of fish; for these waters are come therer, that all things be healed and may live where the river comes. **10** And it shall come to pass, that fishers shall stand by it from En-ge-di even unto En-eglaim; there shall be a place for the spreading of nets; their fish shall be after their kinds, as the fish of the Great Sea, exceeding many. **11** But the miry places thereof, and the marshes thereof, shall not be healed; they shall be given for salt. **12** And by the river upon the bank thereof, on this side and on that side, **shall grow every tree for food, whose leaf shall not wither, neither shall the fruit thereof fail; it shall bring forth new fruit every month, because the waters thereof issue out of the sanctuary; and the fruit thereof shall be for food, and the leaf thereof for healing.**

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Yoel 2:18-27

18 Then was Hashem jealous for His land, and had pity on His people. **19** And Hashem answered and said unto His people: 'Behold, I will send you corn, **and wine, and oil**, and you shall be satisfied; and I will no more make you a reproach among the nations; **20** But I will remove far off from you the northern one, and will drive him into a land barren and desolate, with his face toward the eastern sea, and his hinder part toward the western sea; that his foulness may come up, and his ill savour may come up, because he hath done great things.' **21** Fear not, O land, be glad and rejoice; for Hashem has done great things. **22** Be not afraid, you beasts of the field; for the pastures of the wilderness do spring, **for the tree bears its fruit, the fig-tree and the vine do yield their strength.** **23** Be glad then, you children of Zion, and rejoice in Hashem your Gd; for He gives you the former rain in just measure, and He causes to come down for you the rain, the former rain and the latter rain, at the first. **24** And the floors shall be full of corn, and the vats shall overflow with wine and oil. **25** And I will restore to you the years that the locust has eaten, the canker-worm, and the caterpillar, and the palmer-worm, My great army which I sent among you. **26** And ye shall eat in plenty and be satisfied, and shall praise the name of Hashem your Gd, that has dealt wondrously with you; and My people shall never be ashamed. **27** And you shall know that I am in the midst of Israel, and that I am Hashem your Gd, and there is none else; and My people shall never be ashamed.

Writings:

Tehilim 72

- 1** [A Psalm] of Solomon. Give the king Your judgments, O Gd, and Your righteousness unto the king's son;
- 2** That he may judge Your people with righteousness, and Your poor with justice.
- 3** Let the mountains bear peace to the people, and the hills, through righteousness.
- 4** May he judge the poor of the people, and save the children of the needy, and crush the oppressor.
- 5** They shall fear You while the sun endures, and so long as the moon, throughout all generations.
- 6** May he come down like rain upon the mown grass, as showers that water the earth.
- 7** In his days **let the righteous flourish**, and abundance of peace, till the moon be no more.
- 8** May he have dominion also from sea to sea, and from the river unto the ends of the earth.
- 9** Let them that dwell in the wilderness bow before him; and his enemies lick the dust.
- 10** The kings of Tarshish and of the isles shall render tribute; the kings of Sheba and Seba shall offer gifts.
- 11** Yes, all kings shall prostrate themselves before him; all nations shall serve him.
- 12** For he will deliver the needy when he cries; the poor also, and him that has no helper.
- 13** He will have pity on the poor and needy, and the souls of the needy he will save.
- 14** He will redeem their soul from oppression and violence, and precious will their blood be in his sight;
- 15** That they may live, and that he may give them of the gold of Sheba, that they may pray for him continually, yes, bless him all the day.
- 16** May he be as a rich cornfield in the land upon the top of the mountains;

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may his fruit rustle like Lebanon; and may they blossom out of the city like grass of the earth.
17 May his name endure for ever; may his name be continued as long as the sun;
may men also bless themselves by him; may all nations call him happy.
18 Blessed be Hashem Gd, the Gd of Israel, who only does wondrous things;
19 And blessed be His glorious name for ever; and let the whole earth be filled with His glory.
Amen, and Amen.**20** The prayers of David the son of Jesse are ended

Tehillim 147

1 Hallelujah; for it is good to sing praises unto our Gd; for it is pleasant, and praise is comely.
2 Hashem does build up Jerusalem, He gathers together the dispersed of Israel;
3 Who heals the broken in heart, and binds up their wounds.
4 He counts the number of the stars; He gives them all their names.
5 Great is our Lrd, and mighty in power; His understanding is infinite.
6 Hashem upholds the humble; He brings the wicked down to the ground.
7 Sing to Hashem with thanksgiving, sing praises upon the harp unto our Gd;
8 Who covers the heaven with clouds, Who prepares rain for the earth, Who makes the mountains to spring with grass.
9 He gives to the beast his food, and to the young ravens which cry.
10 He delights not in the strength of the horse; He takes no pleasure in the legs of a man.
11 Hashem takes pleasure in them that fear Him, in those that wait for His mercy.
12 Glorify Hashem, O Jerusalem; praise thy Gd, O Zion.
13 For He has made strong the bars of your gates; He has blessed your children within you.
14 He makes your borders peace; **He gives you in plenty the fat of wheat.**
15 He sends out His commandment upon earth; His word runneth very swiftly.
16 He gives snow like wool; He scattereth the hoar-frost like ashes.
17 He casts forth His ice like crumbs; who can stand before His cold?
18 He sends forth His word, and melts them; He causes His wind to blow, and the waters flow.
19 He declares His word unto Jacob, His statutes and His ordinances unto Israel.
20 He has not dealt so with any nation; and as for His ordinances, they have not known them.
Hallelujah.

Tehillim 148

1 Hallelujah. Praise Hashem from the heavens; praise Him in the heights.
2 Praise Him, all His angels; praise Him, all His hosts.
3 Praise Him, sun and moon; praise Him, all stars of light.
4 Praise Him, heavens of heavens, and waters that are above the heavens.
5 Let them praise the name of Hashem; for He commanded, and they were created.
6 He has also established them for ever and ever; He has made a decree which shall not be transgressed.
7 Praise Hashem from the earth, sea-monsters, and all deeps;
8 Fire and hail, snow and vapor, stormy wind, fulfilling His word;
9 Mountains and all hills, **fruitful trees** and all cedars;

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10 Beasts and all cattle, creeping things and winged fowl;
11 Kings of the earth and all peoples, princes and all judges of the earth;
12 Both young men and maidens, old men and children;
13 Let them praise the name of Hashem, for His name alone is exalted;
His glory is above the earth and heaven. 14 And He has lifted up a horn for His people, a praise for all His saints even for the children of Israel, a people near unto Him. Hallelujah.

Tehillim 65

1. For the Leader. A Psalm. A Song of David.
2 Praise waits for You, O Gd, in Zion; and unto You the vow is performed.
3 O You that hear prayer, unto You does all flesh come.
4 The tale of iniquities is too heavy for me; as for our transgressions, You will pardon them.
5 Happy is the man whom You choose and bring near, that he may dwell in Your courts; may we be satisfied with the goodness of Your house, the holy place of Your temple!
6 With wondrous works do You answer us in righteousness, O Gd of our salvation;
You the confidence of all the ends of the earth, and of the far distant seas;
7 Who by Your strength set fast the mountains, Who are girded about with might;
8 Who stills the roaring of the seas, the roaring of their waves, and the tumult of the peoples;
9 So that they that dwell in the uttermost parts stand in awe of Your signs; You make the outgoings of the morning and evening to rejoice.
10 You have remembered the earth, and watered her, greatly enriching her, with the river of Gd that is full of water; You prepare them corn, for so prepare You her.
11 Watering her ridges abundantly, settling down the furrows thereof, You make her soft with showers; **You bless the growth thereof.**
12 You crown the year with Your goodness; and Your paths drop fatness.
13 The pastures of the wilderness do drop; and the hills are girded with joy.
14 The meadows are clothed with flocks; the valleys also are covered over with corn; they shout for joy, even they sing!

Tehillim 126

1 A Song of Ascents. When Hashem brought back those that returned to Zion, we were like unto them that dream.
2 Then was our mouth filled with laughter, and our tongue with singing; then said they among the nations: 'Hashem has done great things with these.'
3 Hashem has done great things with us; we are rejoiced.
4 Turn our captivity, Hashem, as the streams in the dry land.
5 They that sow in tears **shall reap in joy.**
6 Though he goes on his way weeping that bears the measure of **seed**, he shall come home with joy, bearing his sheaves

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Zohar:

The first selection of the Zohar comes from Volume I, page 33a, and concerns the Righteous, the Tzaddik, the Yesod/fundament of the World. We read this to connect with the energy of the Tzaddik, the letter ז Tzaddi corresponding to this month of Shevat:

Rabbi Hiya said of the Righteous, as it is written: "*And the gathering together of the waters he called seas*,". The streams, the springs and the rivers are all taken by Yesod who is the source of all of them and it receives them all and it is called the seas. Based on this, "*And Elokim saw that it was good*."

Because it is so marked it represents the division between the first and third day. It is not said "*good*" in between. On the third day, the earth produced fruit from the power of this Righteous as it is written: "*And Elokim said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit*" (*Beresheet 1:11*). What is the "*fruit tree*"?: This is the Tree of knowledge of good and evil. "*Yielding fruit*" means the Righteous, the fountain (Yesod) of the world.

"*Yielding fruit after its kind*" leaves an imprint on every human being who has a spirit of holiness and who is a fruit of that tree *after its kind*." Just as it is a holy covenant and a covenant of peace, so are the people of faith "*after its kind*". They enter into its kind, and they never separate themselves from it. The Righteous yields fruit. That tree becomes pregnant and produces that fruit after its kind, after the kind of it, which yields the fruit, becomes like it.

Happy is the lot of he who resembles his father and mother. Therefore, the sacred imprint on the eighth day-- is for the purpose of making him resemble his mother. Thus, the splitting of the membrane and exposure of the sacred imprint is done to make him resemble his father, This is why the "*fruit tree*" is one's mother, and "*yielding fruit*" in the holy Covenant is one's father. It is "*after its kind*" so that he may resemble his father, and be imprinted by him.

"*Whose seed is in itself, upon the earth*" (*Beresheet 1:11*). "*Whose seed (zar'o) is in itself*," when it should have been written '*a seed*'? Because the seed of Vav is in it. "*Upon the earth*." This is certainly so, because this seed has been cast upon the earth. Happy is the lot of Yisrael, who are holy and resemble holy beings. Because of this, it is written: "*And your people shall also be all righteous*" (*Yeshayah 60:21*). They are certainly all righteous because their souls come forth through the Righteous. This is why they resemble them. They are blessed in this world and in the world to come.

Rabbi Hiya said: It is written, "*He has made the earth by his power*" (*Yirmeyah 10:12*). : What is "*He has made the earth*"? This is the Holy One, blessed be He, above, and "*by his power*" is the Righteous. "*He has established the world by his wisdom*" (*Ibid.*), "*the world*" is to the earth below and "*his wisdom*" is righteousness, as it is written: "*And he will judge the world in righteousness*" (*Tehilim 9:9*). "*He has made*

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the earth" refers to the Holy One, blessed be He, who fully establishes the earth and mends its ways. By what? *"By his power,"* as we have stated.

Rabbi Yehuda said: In 'the engraved letters' of Rabbi Elazar, there are knots by which all 22 are bound together as one. Two letters: one ascends and the other descends. That which ascends descends, and that which descends ascends, as is noted in the verse: *"Surely ('but') Kel is in you" (Yeshayah 45:14).*

Rabbi Yosi said: The tip of the scales stands in the middle. Its portent may be found in the verse, *"In weight, or in measure" (Vayikra 19:35)*, in which *"in weight (mishkal)"* the tongue of the scales is in the middle. This is the secret of: *"After the shekel of the sanctuary..." (Shemot 30:13)*; and the scales that weigh are set upon. What are the scales? This is according to what is written: *"Just balances" (Vayikra 19:36)*. And all are established by this weight *"after the shekel of the sanctuary."* Rabbi Yehuda said that the phrase: *"After the shekel of the sanctuary ('holy shekel')"* is an allusion to the Holy Spirit.

Rabbi Yitzhak said: It is written, *"By the word of Hashem were the heavens made; and all the host of them by the breath of his mouth" (Tehilim 33:6)*. *"By the word of Hashem were the heavens made"* refers to the lower heavens, which were made by the word of the upper heavens. They were made *"By the breath"* that produces a voice until it reaches the river that ebbs and flows, and whose waters never cease. *"And all the host of them by the breath of his mouth"* is all lower beings, who exist by the breath, which is the male.

In discussing the verse, *"He waters the hills from his upper chambers; the earth is satisfied with the fruit of your works" (Tehillim 104:13)*, What are *"his upper chambers?"* This is consistent with *"who lays the beams of his upper chambers"* *"The earth is satisfied with the fruit of your works"* is the secret of the river that ebbs and flows downward. Thus, it is written: *"And the fruit tree yielding fruit after its kind, whose seed is in itself"*, as has already been explained.

The second Zohar selection in the Tikkun Tu BeShevat is from Volume 3, page 86a:

Rabbi Elazar said: *"'You are My witnesses,' says Hashem, 'and My servant whom I have chosen: that you may know and believe Me...'" (Yeshayah 43:10)*. *"You are My witnesses,"* refers to Yisrael; we learned, too, that this refers to heaven and earth, as it is written: *"I call heaven and earth to witness this day against you" (Devarim 30:19)*. Yisrael are witnesses one on the other, while heaven and earth, and all are witnesses upon them. *"My servant whom I have chosen,"* this refers to Yaakov as is written, *"and said to me, 'You are My servant, Yisrael, in whom I will be glorified" (Yeshayah 49:3)*, and: *"Therefore fear you not, O My servant Yaakov" (Yirmeyah 30:10)*. Some say it refers to David and David is called *"My servant"* as it is written, *"for My own sake, and for My servant David's sake" (Yeshayah 37:35)*; *"whom I have chosen,"* refers to the

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heavenly David.

That you may know and believe Me, and understand that I am He" (Yeshayah 43:10). What is meant by, "I am He"? Who chose David and Yaakov. "I am He," literally. "Before Me there was no Kel formed" (43:10.); as we learned, the Holy One, blessed be He, called Yaakov 'Kel', as it is written, "and called it ('him') Kel, the Elokim of Yisrael" (Bereshheet 33:20). The Holy One, blessed be He, called Yaakov 'Kel'. This is the meaning of, "before Me there was no Kel formed, neither shall there be after Me." Hence, "I am He," everything is as we said. "Neither shall there be after Me," because David is called so and there is no other after Him.

Come and see [**with your inner vision the diagram of the sefirot of the Tree of Life**]: when the Holy One, blessed be He, created the world, He appointed everything and each one in its position; He appointed upon them supernal forces. And there is not even a blade of grass in the ground that does not **have** a supernal force upon it. Everything that each does or is done to each is under the strength of the supernal force appointed upon it from above. All practices are based on judgment, they move through judgment, and are supported by judgment. Nothing can move out of its support outside.

And all the chieftains, since the day of Creation, were designated rulers over each and every thing. They all behave according to another, supernal law, that is received by each one, as it is written: "*She rises also while it is yet night, and gives food to her household, and a portion to her maidens*" (Mishlei 31:15). Since they receive this law, all are then called 'laws'. This law given to them comes from heaven, and so they are called '*the statutes of heaven*'. How do we know that they stem from heaven? As it is written: "*For this is a statute for Yisrael*" (Tehilim 81:5).

Therefore it is written: "*You shall keep My statutes*" (Vayikra 19:19). This is because each is appointed to a certain aspect of that law. For this reason, it is forbidden to mix species or to bring about one species to another, as this uproots each force from its position and denies the fame of the King.

What is mixed kinds (*kil'ayim*)? It is like one who puts his friend in jail as the verse says, "*in prison (kele)*" (Yirmeyah 37:18). Mixed kinds is prohibition, prohibiting the forces from their performances. Mixed kinds is confusing, causing confusion in the supernal forces, and it denies the fame of the King, as it says, "*neither shall a garment mingled of linen and wool come upon you*" (Vayikra 19:19).

Come and see [**with your inner vision the diagram of the sefirot of the Tree of Life**]: it is written, "*but of the Tree of Knowledge of Good and Evil, you shall not eat of it: for on the day that you eat of it, you shall surely die*" (Bereshheet 2:17). We learned to changing the commands of the King, replacing the Tree of Life, wherein everything is complete, on which faith depends, and joining another place. We learned that in everything, a person needs to show an action similar to what is above, and perform the action as need be. If it

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is changed for something else, he brings down upon him something else that should not rest upon him.

Come and see [**with your inner vision the diagram of the sefirot of the Tree of Life**]: when a person shows an act below in an appropriate fashion as need be, a holy supernal Spirit is attracted to and rests upon him. However, when he exhibits an act down here in a crooked fashion that is not appropriate, then another spirit that he does not need, which turns the person to the side of evil, is attracted to him and rests on him. What attracts that spirit upon him? The answer is that act that reflected **another** side.

It is written, "*She seeks wool and flax*" (Mishlei 31:13). What is meant by, "*She seeks*"? She seeks and asks about the wool and linen as to who mingles them. One may then question why it is permissible in the Tzitzit? We established that clothing is correct perfectly made.

More "*She seeks wool, and flax,*" means to do vengeance against one who mingles them together. But when does it hover upon them at the time when it is done with its perfection, as it is written, "*and works willingly with her hands*". And with Tzitzit, we have established there it is done with perfection and so does nothing. But when it is not found to be perfect, then he who comes to join **them** together draws upon himself a spirit he should not have.

Who proves this matter? Kayin and Abel prove as one came from one direction and the second came from another direction. For this reason, you should not mingle them, since the sacrifices of Kayin were made distant from before the sacrifice of Abel.

Therefore, "*neither shall a garment mingled of linen and wool come upon you.*" The words, "*upon you,*" are unspecified. Too to not to allow another spirit to rule over you. A person needs to show deeds that are proper and appropriate. When doing this act, there will hover over him a Holy Spirit, a supernal Spirit that will sanctify him. He who seeks purity will be sanctified, as it is written: "*Sanctify yourselves therefore, and be holy: for I am Hashem*" (Vayikra 20:7).

It is written, "*but of the Tree of Knowledge of Good and Evil...*" If Adam introduced death in this world for this matter, then how much more so is it for the one who exhibits an inappropriate act. An ox and donkey will prove this. On the side it is referred to as an ox; from that Other Side, it is called donkey. Hence, the verse says, "*You shall not plow with an ox and an ass together*" (Devarim 22:10). Do not mix them, because it causes the Other Side to assemble to cause evil in the world. He who parts them increases peace in the world. This is true here also for he who parts them in the said manner - as has been said, so that the crosswise (*shti va'Erev*), the spun (*taviy*) and the woven (*nuz*) do not come together as *Shatnetz* that person multiplies peace for himself and all the world.

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Kayin's sacrifice was flax; the sacrifice of Abel was wool. One sacrifice is not like the other. The secret of this matter is that Kayin was a mixture, an inappropriate mix from the Other Side, not the species of Adam and Eve. And his sacrifice came from that side. Abel was of the same species as Adam and Eve. In the bowels of Eve were joined these two opposite aspects, and because they were joined together, no benefit came to the world, and they were lost.

. Until this day, that aspect still exists. One who exhibits himself performing an act of joining this union awakens these sides together. He may get hurt and cause to hover over him an inappropriate spirit. Yisrael need to awaken upon them a saintly spirit in order to be holy, so that they will be in peace in this world and the World to Come.

It is written, "*And the priest shall put on his linen garment*" (Vayikra 6:3), "*and he shall have the linen breeches put on his flesh, and shall be girded with a linen ('cloth') girdle*" (Vayikra 16:4). Why is it called cloth (*bad*)? This is because this linen must not be mixed with another. Therefore, the verse is not written, "*his linen garment,*" but it says, "*cloth,*" which means single.

Why must the priest be exhibited with this? These flax garments need to be exhibited when working by the altar of the burnt offering, when he is cleaning the fat pieces of the burnt offering. For the burnt offering is connected with idol worship and evil thoughts. For this reason, he must appear wearing flax alone, not mingled as we said, in order to attain atonement for man for all those sins coming from that side.

Rabbi Hiya commenced to say after him, "*And when you shall come to the land, and shall have planted all manner of trees for food... But in the fourth year all its fruit shall be holy for praising to Hashem*" (Vayikra 19:23-24). "*And when you come to the land*"-- the friends have established this. But come and see [**with your inner vision the diagram of the sefirot of the Tree of Life**] : a tree produces fruits only in the soil. The earth brings them forth, and shows those fruits to the world. The earth produces fruits only from another force above it, just as every female produces fruits only as a result of the force of the male.

And that fruit does not become completed in its fullness until three years. The force upon it is appointed above until its completion. After completion, its force is then appointed upon it, and then the earth is established by it. Prior to three years, the earth is not yet established by it, and not completed with him. After it is perfected and set together, then there is perfection.

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Come and see [**with your inner vision the diagram of the sefirot of the Tree of Life**]: the Female, before she becomes pregnant three times, the fruit of her stomach is not complete. After three pregnancies, the Female is established by that fruit and they are reconciled. Then that fruit is the perfection of it all and the beauty of it all. And after it emerges before three years, it has no force from above. Then its growth is completed. And Levi, was the chosen as he is third for his mother. By him she was set and with him she was made fragrant.

After three years, a supernal force from above is appointed upon it, "*But in the fourth year all its fruit shall be holy for praisegiving.*" What is meant by, "*holy for praisegiving*"? This means praises with which to praise the Holy One, blessed be He. From this point on, here is the secret of the matter. In the fourth year, the Congregation of Yisrael is paired with the Holy One, blessed be He, and one joy is prevalent, as it is written: "*holy for praise giving,*" which means giving praise and joy at the same time.

What is the fourth year? It is the Holy One, blessed be He. We learned that the fourth year refers to the Congregation of Yisrael as she is the fourth leg of the Throne. As all is one, since the Holy One, blessed be He, pairs Himself with the Congregation of Yisrael. Then there is Holiness, and holy praisegiving. Then the hosts are appointed over the world upon each thing, as is proper for it. From this point are all blessed and it is permissible to eat as now everything is in perfection; there is perfection above and below .

And until everything is completed from above and below, it is forbidden to eat of it. He who does eat of it is considered like one who has no share in the Holy One, blessed be He, and the Congregation of Yisrael since that fruit exists without holy supernal authority because this will not hover over it until it is perfected. And it is without authority from below since the earth force did not ripen with it. He who eats of it shows that he has no share of the above and below. If he made a blessing over it, it is considered a blessing in vain, as up to this point the Holy One, blessed be He, does not hover over him and he has no share in Him. May the Merciful One save us from those who are not mindful of the honor of their Master.

Fortunate are the righteous in this world and the next. About them is written: "*But the path of just men is like the gleam of sunlight.*" (*Mishlei 4:18*).

When he enters the Temple, the place where there is perfection, where all the services of perfection are, though there is found jointly wool and flax we should not fear, this just as we said regarding the Tzitzit. There are found and joined all these species of above, all the vessels of the Temple including many kinds differing from one another. All are included there, similar to those above. Fortunate are the children of Yisrael that the Holy One, blessed be He, gave to them a true Torah, a Torah of Faith, and loved them above the other nations as it is written: "*I have loved you,' says Hashem*" (*Malachi 1:2*).

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Before we start to eat the sacred fruits, we need to understand the import of a blessing, The following Zohar from Volume 3, Page 270b discusses this matter.

"Wherefore it shall come to pass, if you hearken to these judgments..." (Devarim 7:12). "When you have eaten, and are replete, then you shall bless Hashem your Gd" (Devarim 8:10). We are commanded to bless the Holy One, blessed be He, for everything we eat and drink and enjoy in this world. He who does not bless is considered as stealing from the Holy One, blessed be He, as it is written: *"he who robs his father or his mother" (Mishlei 28:24)*, and the friends explained. The blessings that a person gives the Holy One, blessed be He, are meant to draw life from the source of life to the Holy Name of the Holy One, blessed be He. And these blessings are to pour on top of Him from that supernal oil. From there, it is then drawn upon the whole world.

It is also written: "when you have eaten, and are replete, then you shall bless Hashem your Gd" . By these blessings, a person pours out through his words from the highest source. All the levels and sources are blessed and filled with abundance to pour upon all the worlds, and everything is blessed together.

Therefore, a person needs to meditate on the secret of the blessings, so that the Patriarchs, and the children shall all be blessed together. Whoever blesses the Holy One, blessed be He, is blessed and receives his part from these blessings before the rest of the lower world. As soon as the Name of the Holy One, blessed be He, is blessed from there, the initial portion of those blessings comes down and rests on the head . We have already provided an explanation for this, as it is written: *"in all places where I cause My Name to be pronounced, I will come to you, and I will bless you" (Shemot 20:21)*. After that particular blessing comes and rests on the head , it spreads from there to the rest of the world.

When these blessings descend, they are adorned within the field of holy apple trees. Many levels of the those nominated over the world meet them there and come down together with them, announcing and proclaiming that it is the gift that this person sent to the Holy One, blessed be He. From which place do the blessings descend? They descend afterward from the place of the head of the Righteous. They first go up and cause other from above to go down, and it is filled from above and from below. This is the meaning of: *"blessings are upon the head of the just" (Mishlei 10:6)*. Once that level is filled up, it pours upon the bride whence they flow and spread downward.

When these blessings rise from below, there is no single opening above and there is no appointee from up high that does not open these openings, and declare throughout the firmaments: 'This is the gift to the King that so-and-so sent. That is a wholly proper gift.' What is full blessing? One to which Amen was said. For every blessing to which Amen was said is a properly full.

When this blessing ascends, all the grades above summon the non-shining to shine on it. Even more so, if it is a blessing said by many, it is adorned with holy crowns by means of Amen. Amen is the secret of the

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connections within each unification and sanctification in accordance with the secret of his Master. It properly adorns that blessing with sublime crowns.

The Holy One, blessed be He, favors those that bless Him, and His passion is for the blessing that is below. That blessing rises and lights up the non-shining candle and strengthens it with a strong force to rise above. About this secret, it is written: "*those who give Me honor, I will honor*" (I Shemuel 1:30). This verse refers to those who give blessings to the Holy One, blessed be He. "*..and they that despise Me shall be lightly esteemed*" refers to those who do not bless the Holy One, blessed be He, and withhold any blessings from their mouths.

The secret of secrets is for those who have knowledge in the Wisdom of their Master, to know the secret meanings of the blessings recited over the commandments of the Torah and over all the enjoyments and pleasures in this world, to pour out blessings from above downward.

The exception is the blessings in the prayer service, which are the correction of their Master. They go from below upwards and from above downwards, while the blessings that are not over the prayer rise from below upwards until they reach the non-shining light, and awaken it with force by that blessing. This awakening rises high up until it reaches the highest Throne the source of all life. Other blessings then flow out from that higher source and they meet and kiss one another. They approach and rest on the head of the Righteous to pour down. When they descend, the Patriarchs and the children, are blessed and all their candles.

The secret of these blessings that awaken from above to below pertains to this secret. ברוך **'Blessed'/Baruk** is the secret of the highest source, to pour, draw and kindle from there all the candles. It is always blessed because its water never ceases flowing. From there, the beginning that is called the World to Come. It is the end of heaven, because that end is the upper end. For there is a similar end below, which is the lower world, which is also called ברוך **'blessed'**, in correspondence to the lower beings, to pour downward and awaken from below upward by the blessing of the prayer. But here, it is called ברוך **'blessed'**, after the secret of Hokmah/wisdom that which fills that place by means of a narrow path through which it enters it.

אתה **Atah/ 'you'** then begins to be revealed, because ברוך **'blessed'** is hidden. Therefore, it is called ברוך **'blessed'** vaguely, a higher unexposed source. אתה **'You'** is the start of the revelation outside. This is why it is called אתה **'you'**. And who is it? It is the secret of the right, called a priest to that place. That is the meaning of: "*you shall be a priest forever*" (Tehilim 110:4), who is "a *priest*" to that world, Binah, it is אתה **'you'**. This is the supernal right that is there to be revealed.

יהו"ה **Hashem** is the secret of the Central Column the secret meaning of the Faith in all directions. The אלהינו **'our Gd'/Elokaynu** is the left side. It is included in his right; the right is included in it, and one is included in the other into one. Up to this point, the blessings are connected. Once these are blessed, everyone below is blessed.

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After they are blessed and receive blessings for themselves, all return included into one to that source, because they cannot return to that place before they are blessed. Once they are blessed first, they again enter that place to receive other additional blessings to bestow down. Before they are blessed, they do not enter or return. That is the secret meaning of the verse: *"and none shall appear before Me empty"* (Shemot 23:15).

When they return to that place and enter there, that place is called מלך **Melek/ 'king'**, and is considered a **king** only when these draw near it to be blessed. A מלך **king** is considered a king when his chief ministers come to him when they are rich and have everything they need, without lacking anything. Then he is מלך **king**. A מלך **king** below, when these, adorn her (Malcut) adequately with holy crowns. Here where a מלך **king** is mentioned, who is it? It is ***Haolam, asher kidshanu bemitzvotav vitzivanu*** "The world, who has sanctified us and commanded us,". Since it is a world that is not revealed externally and is hidden, it is recited in a hidden manner. Therefore, it is recited in an undisclosed manner.

As we learned, the right, is always called אתה **'you'**. Therefore, the priest bows towards that place, at the beginning and at the end. The lower world when it is connected to the right, and attached to it, is called from below upward ברוך **'blessed'**, and is not considered blessed except by means of the source to which it was attached, which entered it and filled it. אתה **'You'** is the secret of the priest to be attached to him. Therefore, in the prayer, one bends his knees at ברוך **'blessed'** because it is a world bent at the top. That is the difference between ברוך **'blessed'** in the prayer and ברוך **'blessed'** in the other blessings. Everything follows a higher meaning to pour blessings to all the worlds.

Blessed' ברוך in the prayer, one bends his knees, and bows his head at אתה **'you'**, because אתה **'you'** is called 'head (first)'. Therefore, the priest receives his portion first and is always first in line. That is why the knee bending is at ברוך **'blessed'**, and lowering of the head is at אתה **'you'**. Wherever the priest reads אתה **'you'**, he bows down when praying. After a king lowers down his head he does not raise it again. What is the reason? The Holy One, blessed be He, said to the moon: 'Go and diminish yourself', and has not yet straightened herself. Hence, a blessing with which a person blesses the Holy One, blessed be He, is aroused to pour down blessings from above to all the worlds, as we have learned. Blessed are the children of Yisrael in this world and the World to Come.

It is written: *"You are our Father, though Abraham is ignorant of us..."* (Yeshayah 63:16). We have learned that in the World to Come Yitzhak shall be told. That is because the left is included in the right. But how do we know that the right too is considered a father? It is written, *"and be to me a father and a priest"* (Shoftim 17:10). Although above, even the non- shining light is considered a father, when it is here attached to the right, it is called אתה **'you'**, as it is written: *"You, Hashem, are our Father, our Redeemer"* (Yeshayah 63:16).

So, from the above Zohar, we have the following formula to intend in our blessings:

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(Gevurah/left) אלהינן (Tiferet/center) יהו"ה (Hesed/right) אתה (Yesod of Abba/Imma) ברין
(Malkut) העול ם (Binah) ך מל

Introductory Prayer from Pri Etz Hadar (25)

(with assistance from R. Miles Krassen in *Trees, Earth and Torah* (148), and R. Yitzhak Buxbaum, *A Person is Like a Tree* (146))

Please Gd who makes [Asiya], forms [Yetzirah], creates [Beriah], and emanates [Atzilut] supernal worlds according to their form and design created on the earth below. *You made them all with wisdom (Tehillim 104)*. The supernal above and the lower below join in the tent as one. You have made trees and grasses grow from the earth according to the supernal patterns and designs, so that human beings can gain Hokmah/wisdom and Binah/understanding through them, and thus to grasp the hidden. You have set over the trees and grasses holy angels that cause them to grow and prosper. And you caused flow and the power of your supernal qualities to pour upon them. *The fruit yielded a harvest. (Tehillim 107:37), every fruit tree producing fruit according to its kind.(Beresheet 1:11) The earth is satisfied from the fruit of Your work (Tehillim 104:13) so that one may eat of its fruit and be satisfied by its bounty (Yirmayhu 2:7)*. From every living soul is enlivened from the spiritual power that resides in the fruit, from the fruit of the mouth of Your holy angels who guard its fruit. *“From me your fruit is found” (Hoshea 14:9) the reward of the fruit of the womb. “Its fruit is food and its leaves a source of healing.” (Yehezkel 47:12)*

On this day , the beginning of Your deeds concerning blossoming and renewal, *“ a man shall bring his fruit” (Shir HaShirim 8:11) “producing fruit after its kind.”(Beresheet 1:11)* So will be fulfilled the days of blossoming for the fruit of the supernal Tree, *“the Tree of Life which is in the middle of the Garden of Eden” (Beresheet 2:3)* which produces fruit above.

May it be Your Will, Hashem our Gd and Gd of our forefathers, in the merit of eating the fruit we are now eating and blessing, while meditating on the secret of their supernal roots upon which they depend, that You will abundantly bestow on the fruit trees Your grace, blessing, and favor. May the angels appointed over them also be filled with the powerful flow of their glory, causing them to sprout and to grow once again, from the beginning to the end of the year, for good and blessing, for good life and peace.

Fulfil Your promise given to Malakhi Your seer, *“And I will banish the devourer from among you and he will not destroy the fruit of your earth and the vine of your field and will not miscarry, says Hashem of Hosts.” (3:11)* Look down from Your sacred dwelling place in heaven and bless this year for good and blessing. *“You will make him a source of blessings forever, you will cause him to rejoice in the joy of Your face.” (Tehillim 21:7) “And the earth will bestow its harvest and the tree of the field will yield its fruit.” (Vayikra 26:4)* The blessing of goodness will come upon them, that its fruits will be blessed within us. Whether

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much or little one eats, the health of the body will also be blessed. *“There Hashem commanded blessing, eternal life.” (Tehillim 133:3)* May the glorious majesty of blessings made when eating these fruits illuminate the source of blessings—the Righteous one—the life of the worlds, and let the rainbow appear joyful and proud in its colors. May flow, favor, and compassion be bestowed upon us to pardon and forgive the iniquities and sins we have committed and sinned. We violated the Covenant and damaged the fruit of the Righteous, the life of the worlds, and impeded the flow. We caused the rains of his beneficence to be withheld, so that their sources were harmed. May things return to their former strength, as it says *“let His bow remain taut.” (Bereshheet 49:24)“For you Hashem, bless the righteous, favor surrounds him like a shield.” (Tehillim 5:13)*

May all the holy sparks that were scattered by us or by our forefathers, or by Adam who sinned with the fruit of The Tree, now be collected into the glorious power of the Tree of Life. May all evil be removed from them from the power of Your Great Name (חב"ו) which emerges from the verse, *“He has swallowed riches and shall vomit them up again.” (Iyov 20:15)* May everything return to its original strength and not be rejected, for only *You Hashem gather the outcasts of Yisrael. (Tehillim 147:2).* Therefore, quickly cause to grow the shoot of David, Your servant, and raise up its might through Your salvation. The hand of Hashem is over the whole world.

“Instead of a briar, a cypress will arise; instead of the nettle, a myrtle will arise. And it will be a testimony for Hashem and an everlasting sign which will never be effaced.” (Yeshayah 55:13) *“Let abundant grain be in the land to the mountain top, let its fruit tremble like the Lebanon [cedars], and may the inhabitants of the city flourish like the grass of the earth.” (Tehillim 72:6)* *“Then the trees of the field will rejoice,” (Tehillim 96:12)* and the tree of the field lift its branch and produce daily fruit. *“And you shall take from the first of the fruit of the earth.” (Devarim 26:2)* To bring first fruits before the altar of Hashem in praise and thankfulness to Hashem, our Gd. And there shall be much good for the house of Yisrael. *“The wilderness and the arid land will be glad, and the desert will rejoice and blossom like a rose. It will blossom greatly and rejoice even with joy and singing. The glory of Lebanon will be given to it, the splendor of Carmel and Sharon. They will see the glory of Hashem, the splendor of our Gd.” (Yeshayah 35:1-2).*

May this happen soon in our days! Amen!

[following in bold not in original text]

Do this for the sake of Your Name (יוד הה וו הה)

Do this for the sake of Your right hand. (יוד הא ואו הא)

Do this for the sake of Your Torah (יוד הי ואו הי)

[Do this for the sake of Your Holiness (יוד הי ווי הי)]

May the words of my mouth and the meditations of my heart be acceptable before You Hashem, my rock and my redeemer (Tehillim 19:15). May the pleasantness of the Lrd our Gd be upon us, establish the work of our hands, the work of our hands establish. (Tehillim 90:17)

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After this prayer, we begin the *Tikkun* of the individual fruits as follows:

Wheat חטה

The first fruit we eat is Wheat, and this is the learning that precedes the eating:

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The child opened the discussion with the verse: "*Then it shall be, that, when you eat of the bread of the land, you shall offer up a gift to Hashem*" (*Bemidbar 15:19*). This verse, dough, was said of the Omer of the wave offering. What is the Omer of the wave offering? Because the priest waved it up high, it is called 'wave offering'. What does it concern us if that offering of the Omer was waved or lowered?

Truly one has to raise it up high. Hence, it is a gift, although we explained *trumah* = *tri mime'ah* (Aramaic for two of one hundred) and that is correct indeed. Wherefore 'wave' then, if it means here raising up above? Here lies the secret of wisdom. Woe, pious holy ones, masters of the lances, that you have not served Rabbi Shemaya the pious. Had it not been for that, you would have known what a wave offering is,

From www.kabbalahonline.org. On the Ari and a Zohar selection:

Wheat is from the right axis, that of *chochma*. As our sages have said, "the unripe version of the supernal *chochma* is the Torah [we know in this world]," (*Bereishit Rabbah 17:7*) and the Torah is made up of the 22 letters of the Hebrew alphabet, this being the numerical value of the word for "wheat" [in Hebrew, "*chita*"].

"*Chita*" is spelled: *chet-tet-hei* = 8 + 9 + 5 = 22.

Every entity that exists in the realm of holiness has a corresponding entity in evil....

Of the realm of evil, it is said, "*Instead of wheat, may nettles grow there.*" (*Job 31:40*) The numerical value of the word for "nettles" [in Hebrew, "*choch*"] is also 22; "*G-d created the one thing opposite the other.*" (*Ecclesiastes 7:14*)

"*Choch*" is spelled: *chet-vav-chet* = 8 + 6 + 8 = 22.

In general, every entity that exists in the realm of holiness has a corresponding entity in evil. This provides the opportunity for man to have free choice

Zohar III: 244a

The daily sacrifices offered to G-d in the Temple included] "a tenth part of an *ephah* of flour for a meal offering, mixed with the fourth part of a hin of beaten oil". Why this measurement? One tenth of an *ephah* corresponds to the Jewish People [the *sefira* of *malchut*] which is the tenth level [of the ten *sefirot*]. This offering needs to be given using both hands [representing the arms of *chesed* and *gevura* of *Zeir Anpin* which raise up the *sefira* of *malchut* for the purpose of uniting with it]. The meal offered in

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this manner represents meal from which bread is made and is called "bread". There is no angelic minister ruling over the five species of grain...

["Bread" is always a feminine noun in Hebrew, and represents the *sefira* of *malchut*]. [*Malchut*] is called bread, and this is the reason why there is no angelic minister ruling over the five species of grain, namely wheat, barley, rye, spelt, and oats. There will never be a minister ruling over them - only the Holy One, blessed be He. Because of this, whoever treats bread disrespectfully, throwing it to the ground, will be pursued by poverty.

Rebbenu Bahye (Nitzavim) Nothing sustains and strengthens the body like bread, as it says “*and bread that sustains the heart of man.*” (*Tehillim* 104:15). So too nothing sustains and strengthens the soul like Torah which is compared to bread.

Berakhot 40a: Beraisa - R. Meir says that the Etz ha'Da'as (Tree of Knowledge) was a vine, which brings more misery to the world than anything else; R. Yehudah says, it was wheat -- a child does not know to call to his parents until he tastes grain;

Baba Metz'ia 59a

rav Yehudah: A man must be very careful not to lack grain in his house, for this causes constant quarrels - "*Gevulech Shalom Helev Hitim Yasbi'ech*".

Pirke deRebbi Eliezer 33: All the dead will arise at the resurrection of the dead dressed in their shrouds. Come and see from the analogy of one who plants seed in the earth. He plants naked seeds of wheat in the ground and they arise covered with many coverings, and righteous people who descend into the earth dressed with their garments, will they not rise up dressed with their garments?

Perek Shirah: The stalks of wheat proclaim,"*A song of ascents: Out of the depths I called to you O Gd* (*Tehillim* 130:1) [R. Eliezer Gadol says whomever learns *Perek Shirah* daily merits the World to Come]

Zimrat HaAretz: Out of the depths—Wheat is associated with “*the depths*”, because [according to opinion in Sanhedrin 70b], the Tree [of Knowledge] from which Adam ate was a stalk of wheat. At that time the kernels of wheat were as large as kidneys (Ta'anit 23a), and the stalks rose high like cedars. Similarly our Sages said in Ketubot 111b that in the era of redemption after the world is healed, wheat stalks will rise like palm trees. Thus the wheat stalks cry “*out of the depths*” seeking to be changed and restored to their initial height. (Another reason for the associate of wheat with this verse is that the חט"ה wheat is numerically 22 referring to the 22 letters of the Torah, so one should not take pride in his Torah learning. Too wheat is the food of the wealthy, and thus opposed to barley, so this shows humility that one should never let his pride soar in Gd's presence. (Berakhot 10b)

R. Slifkin: How often does it happen that a person hits rock bottom that there is no hope, that his objective analysis shows his prospects are nil. After being inundated with tales of woe, a great hassidic master had no

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words of comfort but cried out “Jews do not despair! There is always hope, because we have a Gd of mercy!” This is the message of the wheat sheaf. Its future is brightest when it is smashed and dismembered—because that is when its kernels are gathered from the chaff and are milled to make the flour that will nourish man.

Ben Ish Hai (Keter Malkut)

חטה is gematria 22 which are the 22 letters of the Torah which flow from Hokmah:
ת ש ת ז ק ר פ ע ס נ מ כ ל כ ל מ נ ס ע פ צ ק ר ש ת = gematria טובה /goodness

Also intend to heal the sin of Adam HaRishon and Havah who sinned with Wheat,

Also intend that חטים (wheat plural) = בינה understanding

GENERAL EATING MEDITATION:

Rebbe Elimelech of Lizhensk wrote a small pamphlet where he listed many important customs to live by. He recommended that after taking a bite of food, you should say “*For the sake of unifying the Holy One blessed be He and His Divine Presence (יאהדונה"י), I am not eating to satisfy my body only, Gd forbid, rather that my body should be strong and healthy to serve Hashem may He be blessed. Let no sin or evil thought or any attachment to any sensual desire on my part prevent the unification of the Holy One blessed be He, through the holy sparks contained in this food and drink.*”

You should have this in mind while eating or drinking anything that the flavor and taste you have when chewing the food and eating it is the innermost deep holiness of the holy sparks that are contained in that food or drink. Through eating and the grinding of teeth and swallowing of the food, the deep innermost essence of the food is clarified so that it will not be left over to give strength to the Externalities. The soul then is improved and gets pleasure from the essence, while the waste is pushed out and given to the Externalities. So when you feel the need to relieve yourself, you should not hold back for even one second which will contaminate your mind and sully your soul.

Too when you eat, see in your inner vision the Hebrew letters for food *Ma'akhal* in Ashurite script

מאכל

as it appears in the Torah scroll and meditate that its gematria is 91 which is that of יאהדונה"י, which unifies Havayah יהו"ה (26) and Shem Adnut אדנ"י (65)

[Too during the day one can intend אכילה (eating) is gematria 65 = אדנ"י = הא + יוד הא ואו הא = אה"י related to the world of Asiyah;

During the night intend אוכל (food) (57) = א"ל יהו"ה related to the world of Yetzirah]

The prayer over the wheat is “*Borei Minei Mezonot*” בורא מיני מזונות Intend to include barley.

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Barley: שעורה

The second fruit is Barley. I found that one can either drink some beer, or make a tasty dish of barley, to which I add honey as a sweetener to keep the kids happy.

Balak 288B

What is wheat and what is barley?

Tenufah ('wave offering') that we mentioned is, *tnu peh* ('give mouth'), The secret meaning of it is: "*Give glory to Hashem, your Elohim*" (*Yirmeyah 13:16*), since mouth is glory that should be given to the Holy One, blessed be He. That is why we are required to raise it up above to indicate that we are giving to him, this mouth since the King up high has no praise except when Yisrael restore this glory and give it to the King of glory. That is 'give mouth', "give glory," and that is definitely raising.

The verse we began with: "*Then it shall be, that, when you eat of the bread of the land.*" Was the bread of the land just barley? It is not so and we offer barley because it is the first of the other kinds of bread in the world. *Seorah* ('barley') is the letters of *Shiur Hei* ('measure of ה Hei), occupies a known measure in the Hei.

{Some add the rest of this Zohar):

Hitah ('wheat') is the central point, where the Other Side of the scale of guilt has no place on it. *Hitah* is a daughter that asks petulantly (*mithat'ah*) before her father and he does her will. What is *Hitah*? That is the numerical value of the 22 letters.

Rabbi Elazar said, Although we should listen we have something to say here and draw our bow (*keshet*). The child said, Behold a shield against that arrow. Rabbi Elazar said, Certainly we call it *Hitah*. However, we notice that of all the tribes, there are no Heit and Tet. Yet, there are Heit and Tet, because we call her *Hitah*. That child replied, It is definitely so. The Heit and Tet prevail close by. Within them, among the tribes, those letters did not exist, because they emanated through the side of holiness that is above. However, near her, they do exist.

You might wish to draw the sword and wonder why that daughter holds on to these letters. However, if you know the sin of Adam, which they said was wheat, you will understand this. When this tree is victorious, everything is on the good side, as it takes everything from the Other Side and suppresses it.

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The friends of old have explained this matter. They began from a distance saying simply wheat. Then, the latter ones came and said actual wheat. Yeshayah came and explained it: "*And from terror (mehitah, spelled with Hei and Tav); then it shall not come near you*" (Yeshayah 54:14). Therefore, it is the central point in order that there should be no sin, since without the existence of this point, there would have been sin. And the substituting of Tet and Tav is a guarding against the Other Side and the cleansing thereof.

You friends, who have not served Rabbi Shmaya the pious, you mentioned that the five kinds of grains contain no part for the Other Side. However, it is not so, since the Other Side has a part in anything that rots on earth. What is its part? "The chaff which the wind drives away," as is written: "*Not so the wicked: but they are like the chaff which the wind (ruah) drives away*" (Tehilim 1:4). That is the Holy Spirit (Ruah), as is written: "*For the wind passes over it, and it is gone*" (Tehilim 103:16). The Holy Spirit scatters it to all directions in the world, so it should no longer exist. Chaff is the female, the male what is that? It is straw.

Chaff and straw go together. Therefore, they are exempt from tithe, because they do not contain any part in holiness. Hei of *Hitah* is the cleaned grain without the straw and chaff. Heit and Tet are male and female, chaff and straw. If Hei too indicates refined grain, then the perfection of the tree is the wheat grain. The tree by which Adam sinned was wheat, since all is in the secret and in the word Hitah. Rabbi Elazar wondered and the friends marveled. Rabbi Elazar said, It definitely is so.

That child said, This is definitely the meaning of the verse with which we began, because barley appeared first in the world. It is only good for animal food, and is the secret of thousand mountains that is grown every day, and she eats them. It is called '*loaves offering*', which is the food of that offering that is offered at night. It is written: "*And when the sun is down, he shall be clean, and shall afterwards eat of the holy things; because it is his food*" (Vayikra 22:7). "*Of the holy things*" indicates offering. "*Of the holy things*" and not just 'the holy things', since just any holy thing is not considered an offering. We have studied the ritual restrictions of holiness over terumah.

The holy land is under the authority of the Holy One, blessed be He, and no other authority enters there. How is the land tested if it keeps her faith? She was not joined to another authority, by this offering of barley, similar to the secret meaning of the test of the *sotah* ('wife suspected of idolatry'). Rabbi Aba spoke, Definitely the edge of the sword is before you. That child replied, I certainly was strengthened with a shield and protective breastplate to be protected from it

From Baba Metzia 59a: Rav Papa said: People say that when barley is finished from the barrel, quarrels come.

(Rav Chinena said: A man must be very careful not to lack grain in his house, for Yisrael are called poor only due to lack of grain - "*va'Yidal Yisrael Me'od*".

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from www.kabbalahonline.org:

Barley is from the left axis. You will find that the numerical value of the word for "barley" [in Hebrew, "se'ora"] is twice that of the combined numerical values of the five final letters plus the unit value [1] for each of the ten letters [of the two sets of final letters] plus five unit-values for each of the five states of *gevura*.

"Se'ora" is spelled: *sin-ayin-reish-hei*: $300 + 70 + 200 + 5 = 575$.

Hei, the second letter of the name *Havayah*, signifies the *sefira* of *bina*, the top of the left axis of the *sefirot*. Directly under *bina* is *gevura*, signifying restraint or withholding. Similarly, the final forms of the letters indicate a stopping of the flow of speech. The five letters with final forms are *kaf*, *mem*, *nun*, *tzadik*, and *pei*.

Kaf-mem-nun-tzadik-pei: $20 + 40 + 50 + 90 + 80 = 280$;
 $280 \times 2 = 560$; $560 + 10 + 5 = 575$.

For this reason, the suspected adulteress brings a barley-offering, for barley embodies the power of *gevura*.

The suspected adulteress (*sotah*) is brought to the Temple to submit to a rite of judgment.

The ink of judgment originates in this inkwell, which [G-d] uses to mark all [the righteous of] humanity....

The archangel Gabriel also derives from this aspect of spirituality; therefore he has "the inkwell of the scribe at his waist" (Ezekiel 9:2, 3). The numerical value of the word for "inkwell" [in Hebrew, "keset"] is also twice that of the combined numerical values of the final letters. The ink of judgment originates in this inkwell, which [G-d] uses to mark all [the righteous of] humanity, as it is written, "And you shall draw a line [on the foreheads of the men...]" (*ibid.* 9:4)

These verses are taken from a vision in which the prophet Ezekiel is shown how G-d plans to destroy Jerusalem. Delivering the consequence of sin is certainly an act of *gevura*, and is therefore executed by the archangel Gabriel. However, G-d also tells Gabriel to use the ink to "mark a sign on the foreheads of the men who sigh and moan for all the abominations done within [the city]" and not to "approach any man upon whom is the sign." Thus, the ink-sign is also evinces *gevura*, here in the sense of "restraint" of the execution of G-d's wrath.

"Keset" is spelled: *kuf-samech-tav* = $100 + 60 + 400 = 560$.

Also, of the time when evil is ascendant it is written, "Instead of barley, may stinkweed grow." This is the principle of the name *Elo-him* spelled out with the letter *yud* plus unit-value for the eight letters of the spelling-out.

The name *Elo-him* signifies G-d's attribute of judgment. When the name *Elo-him* is spelled out using a *yud* to spell out the *hei*, we have:

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alef	<i>alef</i>	1
	<i>lamed</i>	30
	<i>pei</i>	80
lamed	<i>lamed</i>	30
	<i>mem</i>	40
	<i>dalet</i>	4
hei	<i>hei</i>	5
	<i>yud</i>	10
yud	<i>yud</i>	10
	<i>vav</i>	6
	<i>dalet</i>	4
mem	<i>mem</i>	40
	<i>mem</i>	40
	total	300

There are eight letters used to spell out the name itself; these are indicated in bold in the above chart.

The numerical value of the word for "stinkweed" [*bashah*] is *beit-alef-shin-hei*: $2 + 1 + 300 + 5 = 308$. "Stinkweed" is thus the opposite for barley in the realm of evil, signifying *gevura* of evil.

Perek Shirah: The stalks of barley proclaim, "A prayer of the poor man, when he faints and pours out his complaint before Gd." (*Tehillim* 102:1)

Zimrat HaAretz: of the poor man. Barley is eaten by animals and the poor as indicated by our Sages in *Pesachim* 3b who speak of the news of a fine barley harvest as being proper to be announced to horses. And it was only R. Yishmael who lived near Edom where the people were poor who ruled that barley should be apportioned for women. (*Ketubot* 64b). This is the connection to **of the poor man**. Also the Sages said in *Berakhot* 57a, "When a person sees barley in his dream, he knows that his sins have been removed." So his prayers are close to being accepted.

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R. Slifkin: Barley is planted with its shell, where in the ground it disintegrates, and then only a new stalk will grow. So too a poor and starving man wraps himself in his tallet and pours out his prayer to Gd. Outwardly he is shriveled and forlorn like barley that is animal feed but inwardly he has the seed of new growth, the faith that as long as he can pour out his heart to Gd he has more than hope; he has the strongest Power in the universe.

Arizal (Parshat Ekev): see above plus

שעורה: Barley

אלף למד הי יוד מס = ש

א אל אלה אלהי אלהים = ר

עו"ה = א = כס"א (throne) and also אנכי (I) which are both nicknames for לבינה (understanding)

Olive זית [try to get Israeli olives with pits—the effort to remove is holy work!]

יהו"ה : For the next 12 fruits we meditate on the 12 permutations of *Havaya* while learning and eating.

The permutation comes from the verse - "Let the heavens rejoice, and let the earth be glad." (Tehillim 96:11)

The permutation is in proper placement, allowing for the maximum flow of Divine energy and revelation. Yod in Atzilut is the concentrated point of connection with Ayn Sof. It expands in the letter Hey in Beriah, and is channeled through the Waw of Yetzirah and then expands in the Hey in Asiyah. (M. Ribner)

Pinhas 247A

"Mingled with...beaten oil" (Bemidbar 28:5). Oil refers to that oil that is poured out and issues from on high. Rabbi Shimon said: What you have said is good, but how do you explain "beaten"? It is a divine secret. Since we are talking about oil, what is "beaten"? It is an allusion to the mating with the Female to draw down to her beaten oil as is fitting for her which is none other than beaten in order to extract from the olives, which are the limbs of the body and to draw that emanation down from above with each and every limb.

And the Righteous one is the one who crushes with pestles and extracts from all those upper limbs that are holy olives, anointing oil, with a perfect longing for the Female. But if he does not crush them, that oil will issue forth only without the longing of the limbs, and the Female will have no enjoyment from that emanation will not be fitting until it is a blend of all the limbs. Therefore it is written: "mingled with...beaten oil," to enjoy it and be nourished from it.

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Ra'aya Meheimna (the Faithful Shepherd)

The Faithful Shepherd said: holy luminary, how sweet are your words! It is certainly said here "*mingled with...beaten oil*," and it says there, in the Oral Law, that it is blended in Bible, Mishnah, and Talmud. And there is yet a second secret here in "*mingled with...beaten oil*." It is certainly not the Torah that is mingled but only for the person who suffers a number of chastisements because of it, as the sages of the Mishnah taught: The Torah is only upheld by one who kills himself for it. And they said further: When you trudge from county to county you will be privileged to see the face of the Shekhinah.

Again: "*mingled with... beaten oil*": This refers to one who keeps the injunction: You shall eat bread with salt, "*You shall drink also water by measure*" (*Yehezkel 4:11*). Again, "*mingled with...beaten oil*" corresponds to "*But he was wounded because of our transgressions, bruised because of our iniquities*" (*Yeshayah 53:5*). And again, "*mingled with...beaten oil*" refers to the Righteous One, Life of the Worlds that draws down holy drops that are olive-sized crumbs from the upper brain which are one tenth measure corresponding to Yod, two tenth measures to Yod, Yod, and three tenth measures to Yod, Yod, Yod. And these are: a tenth measure for a lamb and two tenth measures for the ram and three tenth measures for a bullock.

And the secret of the matter is as they said in Tractate Taanit: Not one drop (of rain) descends from above without two drops coming up to meet it. And they are in this secret: And their allusion corresponds to three brains: of memory, of thought, and of imagination. Imagination and memory ascend from the heart, the thoughts descend to them to the heart welcome them as a king. Because this man, which is thought, mounts and controls the third living creature, descending on it to the two living creatures that open their wings to receive it, just as a Holam placed over a Tzere becomes a Segolta. And this is upper Keter over Hokhmah and Binah.

One tenth measure and two tenth measures allude to the three living creatures of the upper Chariot, that are called 'Greatness', Gevurah, and Tiferet. Three tenth measures allude to Netzah, Hod, and Yesod, in which is the second Chariot. The fourth part of a hin is holy Malkhut, which is Hei, the fourth letter of the Yod and Hei and Vav and Hei, in which are the four faces of a man

From kabbalahonline.org's translation of the Arizal:

Oil-olives originate in *yesod*. [Since *yesod* is a relatively "male" *sefira*,] we may ponder why the verse does not read simply "a land of honey?"

As we know, "land" is feminine, an appellation for *malchut*. And honey, as we shall see presently, is also associated with *malchut*. It thus seems inappropriate that the word for "land" should be repeated just before a masculine-associated modifier.

יאהדונה"י = אילן

Know then, that *yesod* never separates from her [i.e. *malchut*], and is embodied in the upper tip of the *dalet*. Of it, it is written, "Better a close neighbor than a far brother." (Proverbs 26:10) "A close neighbor" refers to *yesod*, which receives the 370 lights corresponding to the numerical value of "neighbor" [in Hebrew, "*shachen*"]. It remains close to her and does not part from her.

"*Shachen*" is spelled: *shin-kaf-nun* = 300 + 20 + 50 = 370.

The "far brother" refers to *tiferet*, which is occasionally distant [from *malchut*], as opposed to the neighbor, [*yesod*,] who is always close.

He [i.e. *Zeir Anpin*] therefore possesses the facial beauty accompanying the beard, for all facial beauty depends on [the purity] of this limb [i.e. that of *yesod*, the reproductive organ], because it is the receptor of the 370 lights that shine on the face.

This is alluded to in the verse, "*And Joseph had beautiful features and a beautiful face.*" (Gen. 39:6)

Joseph is associated with the *sefira* of *yesod*, and successfully resisted sexual temptation.

The reason why the Torah says "...of oil-olives and honey" instead of simply "...of oil and honey" is because, according to the *Zohar* (II:92a), the divine names that issue from the letters *yud-hei-vav* are *Elo-him*, *E-I*, and *mem-tzadik-pei-tzadik*. The combined numerical value of these names is the same as that of the word for "olive" [in Hebrew, "*zayit*"].

Mem-tzadik-pei-tzadik is the name *Havayah* permuted through the system known as *Atbash*, in which the first letter of the alef-bet (*alef*) is replaced with the last letter (*tav*), the second letter (*beit*) with the second-to-last letter (*shin*), and so on.

"*Elo-him*" is spelled: *alef-lamed-hei-yud-mem* = 1 + 30 + 5 + 10 + 40 = 86.

"*E-I*" is spelled: *alef-lamed* = 1 + 30 = 31.

Mem-tzadik-pei-tzadik = 40 + 90 + 80 + 90 = 300.

86 + 31 + 300 = 417.

"*Zayit*" is spelled: *zayin-yud-tav* = 7 + 10 + 400 = 417.

The word for "oil" [in Hebrew, "*shemen*"], when permuted in *Atbash*, becomes *beit-yud-tet*, the same numerical value as the letters *yud-hei-vav*. The name *yud-hei-vav* is associated with the *sefira* of *yesod*. [...]

Beit-yud-tet = 2 + 10 + 9 = 21.

Yud-hei-vav = 10 + 5 + 6 = 21.

אילן = יאהדונה"י

Zohar III: 126a: [As a result of the modest behavior of a Jewish mother she merits that] "*Your children will be like olive saplings around your table.*" (Psalms 128:3) What does this mean; the children will be like olive saplings? Just like the olive tree doesn't lose its leaves, whether in winter or summer, and it always is more important than the other trees [giving fruit to eat and light to see by in the form of olive oil], so will her children rise to be more important than the rest of people of the world.

Eruvin 18b

Said Rabbi Yirmeyah ben Elazar: What is the meaning of that which is written concerning the Great Flood (*Beresheet* 8:10-11), "*And again he sent out the dove from the ark. The dove came back to him in the evening and there was an olive leaf torn in its mouth (taraf befhah).*" **Said the dove before the Holy One: Master of the Universe! May my sustenance be bitter like the olive tree, yet given over into Your hand; And not sweet like honey but dependent on a mortal of flesh and blood** as had been the case until now, since Noach sustained the dove while it was in the ark. This is what the phrase "torn in its mouth," "*taraf befhah,*" alludes to. The dove requested with its 'mouth' that the bitter olive should be its food (*teref* in Hebrew).

Devarim Rabbah 7:3 Why is the Torah compared to oil? Just as oil is at first bitter but in the end sweet so too are words of Torah: at first man must labor in them but at the end he benefits by them. Just as oil gives life to the world, so too words of Torah give life to the world. Just as oil gives light to the world, so too do words of Torah give light to the world.

Zohar III: 247: Oil: all liquids will mix with each other, but oil will not and it will stand alone. So too Yisrael cannot mix with the nations. All that man drinks will mix together, and one cannot know which is below and which is above. However oil even if you mix it in all liquids it will always be on top of the others, so too Yisrael at the time it does the Will of the *Makom/Omnipresent*, it will be above the other nations.

Zohar III: 187 "*May your head never lack oil*" (*Kohelet*), these are one's good deeds.

Zohar III: 147: Just like oil does not come out of the olives unless it is crushed, so too the Torah is not absorbed in one's body unless one suffers a number of chastisements for it. The Torah is only upheld for one who kills himself for it.

Just as oil gives life to the world, so too do words of Torah give life to the world.

Ben Ish Hai (Keter Malkut)

Olive: Zayit יֵט intend on the 3 names **Kel Elokim MTzP'Tz**

אל אלהים מצפ"ץ

אילן = יאהדונה"י

Now our Sages of Blessed Memory have told us that eating olives cause forgetfulness, but the Arizal said that if we intend these names, there will be no damage, and on the contrary, it will be useful. And know that **Zayit** is in **Yesod**, and thus to rectify the **Yesod** is good to eat olives and bless upon them with great kavvanah, and intend these names as mentioned each time.

Also know that *Shemen*/oil שמן is in *AT/BaSh* transformation the Name בי"ט which is gematria י"ה

When you eat the olive, say the blessing **Borei Peri Haetz** בורא פרי העץ

MEDITATION ON FRUITS WITH PITS

R. Yitzhak Buxbaum gives over the follow meditation when eating a fruit with a pit, like an olive or a peach.

Take the fruit in your hand. Look at it. Eat it. Now look at the messy pit in your hand. Close your eyes and ask yourself: What inner resentments or regrets am I carrying around with me that keep me from Gd? Resolve to free yourself from them. Throw the pit into the garbage. Think: I will rid myself of those hindrances that keep me from Gd. (A Person is Like a Tree, 183).

Commentary: The fruits of Yetzirah have a pit. According to R. Hayyim Vital, when the holy spark falls into the lower worlds is large, and the klippah/shell cannot bear all the light within it, the klippah enters within the holiness and the holiness surrounds it. (Peri Etz Hadar 6)

R. Yitzhak furthers says that when eating fruits with a pit, related to Yetzirah, the world of feelings. Tune into your feelings as you eat. Be aware of your hunger and fear of deprivation that accompanies it. Be aware of the strength that enters you as you eat, of the relief and pleasure your feel from the taste of the food and the eating act. How can this be elevated? Remind yourself that Gd cares for you and you can trust in Him, and that He is the source of your relief and pleasure while eating. Understand that pleasure is to be from nearness to Shekhinah, for Gd is feeding you (p. 180).

Dates: תמר

יהו

The permutation comes from the initial letters of the verse “*Let him who self-praises self-praise understanding, and knowing.*” (Yirimahyu 9:23)

אילן = יאהדונה"י

The Waw and Heh are reversed. There is a change in flow of energy to Yetzirah and Asiyah. Yetzirah is in the heart, Asiya the body. The Hey in Yetzirah shows expansiveness in the heart. The Hey in Beriah shows too expansiveness in the mind. Waw in Asiyah reveals emphasis in bringing light to physical world, a light not fully manifest. (M. Ribner)

Wayikra 16B

Rabbi Aba was sitting before Rabbi Shimon. Rabbi Elazar, his son, entered. Rabbi Shimon said, *It is written, "The righteous man flourishes like the palm tree..." (Tehilim 92:13)*. Why *"like the palm tree"*? Of all the trees of the world, none is as slow to flourish as the palm tree, for it grows seventy years. Wherefore like the palm tree? Though the verse bears witness to it, none of the friends wishes to reveal this.

"The righteous man flourishes like the palm tree" talks of the exile in Babylon, from which the Shekhinah returned to Her place only after seventy years. Hence, it says, *"That after seventy years are accomplished at Babylon I will take heed of you" (Yirmeyah 29:10)*. This is *"the righteous man flourishes like the palm tree,"* for it grows as male and female for seventy years. The righteous is the Holy One, blessed be He. Hence, it is written, *"For Hashem is righteous, He loves righteousness" (Tehilim 11:7)*, *"Hashem is righteous" (Shemot 9:27)* and *"Say of the righteous that it shall be well with him" (Yeshayah 3:10)*.

"He grows like a cedar in Lebanon" (Tehilim 92:13). What is a cedar? It is the Holy One, blessed be He, as written, *"Excellent as the cedars" (Shir Hashirim 5:15)*. *"He grows...in Lebanon"* surely in the Lebanon which is the supernal Eden, of which it is written, *"Neither has the eye seen an Elokim besides You" (Yeshayah 64:3)*. The cedar will grow in that high place.

In the last exile, He is like a cedar that is slow to grow. From the time it starts growing until it is mature a day passes. And the beginning of the second day, until it throws a shadow in the daylight. And the cedar grows only when supplied with water, as it says, *"Like cedar trees beside the waters" (Bemidbar 24:6)* so *"he grows like a cedar in Lebanon,"* where a source of water and a river issues to water. The cedar is the Holy One, blessed be He, as written, *"Excellent as the cedars."*

"Those that are planted in the house of Hashem" (Tehilim 92:14): At the time of Messiah, they *"shall flourish in the courts of our Gd"* at the revival of the dead. And *"they still bring forth fruit in old age"* when the world will be destroyed; *"they are fat and flourishing"* afterwards as written, *"The new heavens and the new earth" (Yeshayah 66:22)*. Then it is written, *"Let Hashem rejoice in His works" (Tehilim 104:31)*. What is the purpose of all this? *"To declare that Hashem is upright: He is my rock and there is no unrighteousness in Him" (Tehilim 92:16)*.

from kabbalononline.org, on the Arizal:

Date-honey [in Hebrew, "devash"] derives from malchut, and is the shin-vav of "shofar", its malchut.

אילן = יאהדונה"י

"Devash" is spelled: *dalet-beit-shin* = 4 + 2 + 300 = 306.

"Shofar" is spelled *shin-vav-pei-reish*. *Shin-vav*: 300 + 6 = 306.

Thus, *malchut*, which must descend into the world of *Beriya*, is blessed from these seven [fruits].

Zohar Beresheet 240a *Out of the eater came food, and out of the strong came sweetness.*" (Judges 14:14)
There is a support for this verse from another source. What is written "*from the eater*" refers to the *tzadik* [*sefira* of *yesod*, which "eats" all of the powers of the *sefirot* above it] as is written; "The righteous one eats to satisfy his soul". The [*sefira* of *yesod*, or the] righteous one certainly eats and takes from all [gathering all the higher lights]. Why [does the *sefira* of *yesod* have to receive all this]? It is in order to satisfy his soul, meaning in order to give satisfaction to that place which is called "the soul of David" [*malchut*]. And the words "*came food*" indicate that if it were not for the *tzadik* no sustenance would come down to the world and it could not continue to exist. "*From the strong came sweet*"; this refers to Isaac [*gevura*] who blessed Jacob [*tiferet*] that he receive from the dew of the heavens and the fat of the earth. Also, even though they seem different the explanations are all one [in referring to *gevura* passing on sustenance] because if wasn't for the side of strict judgment honey could not emerge. What is the secret of honey? It is the oral law as it is written: "The judgments of G-d are a mixture of truth and righteousness together. *More to be desired than gold, even very fine gold; sweeter also than honey and the honeycomb.*" (Ps. 19:10) The strong is the written law, as in the verse "*G-d will give strength to his people*". From this strength came out sweet that is the oral law.

Ketuvot 10b:

Rav Chana Bagdata'ah said: Dates warm (people), satiate, promote bowel movement, invigorate, but do not make one finicky.

Rav said: One who ate dates may not give Hora'ah (a Halachic ruling, for dates befuddle).

Beraisa: Dates are good in the morning and evening. They are bad in the afternoon. They are unmatched at noon. They overcome three things: bad thoughts (worry), and sicknesses of the intestines and abdomen.

Rav did not say that dates are not good. They are good, just they temporarily befuddle, just like wine; One who drinks a Revi'is of wine may not give Hora'ah. Dates are bad before eating bread, but good after bread.

Abaye: My (surrogate) mother told me that dates before bread are like an axe to a date tree. After bread they are like a bolt to a door

Bemidbar Rabba 41:1 What about the date palm? No part of it is unfit: rather the dates are for eating, the lulav is used for Hallel, the branches are for Sukkot, the strands are for ropes, the leaves are for sieves, and the boards are for houses. Just like Yisrael has no unfit people: from them there are experts in Mikra, from them there are experts in Mishnah, from them there are experts in Talmud, and from them there are experts in Aggadah.

אילן = יאהדונה"י

Vayikra Rabbah 30:10 Branches (*Kappot*) of palm trees represent Yitzhak who had been tied (*Kafut*) and bound upon the altar. Too they symbolize scholars who compel (*kofin*) themselves to learn Torah from each other.

Vayikra Rabba 30:11 Just as the date palm has taste but not fragrance, so too in Yisrael there are those who possess learning but not good deeds. Just as the palm tree is the tallest of all trees, so to is Yisrael first among nations

Beresheet Rabbah 41:1 Just as whoever climbs to the top of the palm and does not take care of himself and falls and is killed, so too whoever comes to attack Yisrael receives his just desert on their account.

Just as the palm has neither crooked curves or knots, so too the righteous have neither crookedness or knots. Just as the shadow of the palm is cast far away, so too is the reward of the righteous far away in the future world. Just as the heart of the palm is directed upward, so too is the heart of the righteous directed at Gd. Just as the palm as desire, so too have the righteous desire.

Pirke deRebbi Eliezer 18: Just as the palm tree is beautiful in all its appearance and its fruits are sweet and good, so too is the Mashiah son of David beautiful in his appearance and in his glory, and all his deeds are good and sweet before Gd.

Zohar III: 156A If one sees *tamarim*/dates in a dream, his sins will be finished /*tamu*, as it says "**Tam avonayik/ your iniquity is finished, o daughter of Tzion**" (*Ekha* 4:22), for dates are the level of our father Yaakov as it says, "**Yaakov ish tam**" /Yaakov was a 'finished' man" (*Beresheet* 35:27), thus *TaMaR*/date is the abbreviation for *Tam Mar* or "bitterness is finished", as to say *Tamu*/finished, gone, and sweetened are our bitter iniquities.

Perek Shirah: The date palm proclaims, "*A righteous man will flourish like a palm tree, he will grow like a cedar in Lebanon.*" (*Tehilim* 92:13)

R. Slifkin: The date palm is straight and tall. It produces tasty and nourishing fruit, and is free of knots. So too are *tzaddikim*, who are spiritually upright and unblemished. They share their knowledge with others and inspire them to better themselves. And just as the palm tree includes the cedar in its praise, so too the *tzaddikim* are generous in lauding others.

Ben Ish Hai (Keter Malkut): Dates: *Tamarim* תמרִים intend that it has gematria two times **Kel Shakkay** שדי א ל and **Moshe Moshe** משה משה without a *passek*, and bless in the name of **Kel Shakkay** in the *Hitzoniout* and *Penimiout*, also intend that **Date/Tamar** תמר is gematria 2 times **ShaK** ש"ך (320) [דין] (64) x 5] sparks and rectify them and enlighten us a **Sun/SheMeSh** שמש of charity = gematria **Tamar** תמר and give us *Shefa* from the **Yesod** hinted to **Tamar:** תמר "*As righteous will blossom as a date-palm tree*", and enlighten us the **32** paths of *Hokmah* which each *Netiv*/path includes from the *Hassadim* and the *Gevurot*, which thus make 64, and each is included from the 10 (*Sefirot*) and thus we have **Tamar** תמר 64 x 10 = 640.

אילן = יאהדונה"י

Grapes: ענבים גפן

יוהה

The permutation comes from the verse: "*Pegs: And for the second side of the tabernacle.*"(Shemot 26:19-20)

Heh is in 3rd and 4th places, the worlds of Yetzirah and Asiyah. Hey in Yetzirah shows expansion of light in the heart; its position in Asiyah reveals similar in our physical world.. (M. Ribner)

Wayeshev 192A

It is written: "*And on the vine were three tendrils*" (Beresheet 40:10). Yosef said: 'This is assuredly an altogether good tiding', for the vine indicated the Congregation of Yisrael. Yosef was informed "*and on the vine were three tendrils*" that allude to the three supernal grades that came out of the vine: the priests, Levites, and Yisrael.

"...and it was as though it budded, and its blossoms shot forth" (Beresheet 40:10). For their sake, the congregation of Yisrael mounts and is blessed by the Supernal King; "*and its clusters brought forth ripe grapes,*" refers to the righteous men in the world, who are likened to ripened grapes. Another explanation of the verse, "*and its clusters brought forth ripe grapes,*" is that it refers to the wine preserved in its grapes since the six days of Creation.

Thus far was Yosef was informed by this dream. The rest of the dream is his. Some dreams are for the dreamer as well as for others. "...and I took the grapes..." refers to himself.

We have learned that whoever sees white grapes in his dream sees a good sign for himself. Black grapes are not. What is the reason for this? There are two grades, black and white. One is good and the other is not. All grapes depend on the secret of the faith. According to wisdom, their meanings are explained as either good or evil. The black indicate the need for mercy, and white indicates the providential care of mercy.

Come and see [with your inner vision the diagram of the Tree of Life Sefirot]: Adam's wife pressed him grapes and brought death upon him, Yisrael, and the whole world. When Noah came upon these grapes, he was not well guarded, as it is written: "*He drank of the wine, and was drunk; and he was uncovered within his tent*" (Beresheet 9:21). The sons of Aharon drank wine and offered a sacrifice while still under its influence. Consequently they died, as has been already explained. It is therefore written: "*Their grapes are grapes of gall, their clusters are bitter*" (Devarim 32:32). It is written thus because of what the grapes caused.

יאהדונה"י = אילן

He saw good grapes in the vineyard, where they sent forth pleasantness and fragrance in perfectly whole grades.

Naso 127

Thus, *"he shall abstain from wine and strong drink, and shall drink no vinegar of wine..."* Here we should deliberate. Just because he is forbidden to drink wine, why should grapes seeing that of the priest it says, *"Do not drink wine or strong drink"* (Vayikra 10:9), but he may eat grapes. So why is a Nazir different? Why are grapes forbidden to him?

This procedure and prohibition is of the highest secret to isolate himself entirely from judgment. It is known that the tree by which Adam sinned was a grapevine. That is the secret of it, that wine and strong drink and grapes are attached to the same aspect; wine above, as explained. Strong drink is to the left since strong drink is produced from wine. Grapes gather everything to them, and that is the tree by which Adam sinned. Consequently, all of them are connected to the same side. If you say that this Nazir has abandoned the supreme Faith it is not so. It is just not appropriate for him to do anything of the left side.

Come and see [**with your inner vision the diagram of the Tree of Life Sefirot**]: what I have learned from the book of Rabbi Hamnuna Saba (the elder). It is written: *"And shall let the locks of the hair of his head grow"* (Bemidbar 6:5). He must allow the hair on his head and beard to grow, and abstain from wine, strong drink and grapes, since they all pertain to the left side, but the hairs do not originate. Wine is supreme Ima, while strong drink is of the left, to which the Levites are connected and stem from the uppermost wine, and the hairs have no involvement. Therefore, when the Levites ascend to this place they must shave all their hair, as is said; *"And let them shave all their flesh"* (Bemidbar 8:7).

Grapes pertain to the lower mother who gathers wine and strong drink to her. Therefore, he isolates himself from the entire left so that none of its consequences are manifest in him. There are no hair and beard coming out of the grapes since the female needs to cut her hair when she comes to have intercourse with the male. And she has no beard. Therefore, the hair of the head and beard hang down, and . The secret of this is that he is called *"a Nazirite to Elohim"* (Shoftim 13:7) and it is not 'Nazirite to Hashem', is isolated entirely from Judgment.

אֵילָן = יֵאֵהוּנָה"י

Come and see [**with your inner vision the diagram of the Tree of Life Sefirot**];, about this is written: *"And make atonement for him, for that he sinned by the dead ('Nefesh')..."* It is not written: 'his Nefesh', but simply *"the Nefesh."* What is that? These are grapes, that are referred to as Nefesh. Hence a sin is mentioned which aspect is that of wine and strong drink, he took the place of Judgment from it. Why a sin? It is because of depriving the Judgment from the Nefesh.

If so, *"And make atonement for him"*? Because he comes forth now to make atonement for him. These places do not accept him until he takes counsel with the priest who will atone for him, since originally he expelled them, and now that he returns to them he needs to adhere to correcting by atonement, so they will accept him. That is the mystical explanation of this.

If you wonder about Shimshon, who was a Nazirite to Elohim, why was he punished? It was proper for him because he joined in marriage with a gentile woman. He should have joined with his own kind, with what was appropriate for him, but he, who was holy, mingled that holiness with a daughter of a foreign El and abandoned his appropriate state of holiness. Therefore, he was punished.

Some say that he has no part in that world. Why is that? It is because he said, *"Let my Nefesh die with the Philistines"* (*Shoftim 16:30*) and he passed his lot with the lot of the Philistines, so that his Nefesh will die with them in that world. This is the way they used to proclaim to the Nazirite: 'Go round, round, to the vineyard you shall not come'. The friends have already upheld this explanation.

Here is what is written about Levites: *"And thus shall you do to them, to cleanse them: Sprinkle water of purifying on them, and let them shave all their flesh"* (*Bemidbar 8:7*). As soon as they shave their hair and fulfill all this, the Levites are considered pure but not holy. But as soon as the Nazirite isolates from the side he is considered holy and not pure. Thus, it is written: *"All the days of his vow of his separation...during which he separates himself to Hashem, he shall be holy"* (*Bemidbar 6:5*).

"And shall let the locks of the hair of his head grow". It is because it is written: *"And the hair of whose head was like pure wool"* (*Daniel 7:9*). By this, he is similar to the higher. Rabbi Yehuda bar Rav said: With his hair alone, it is apparent that he is holy, as it is written *"His locks are wavy"* (*Shir Hashirim 5:11*).

Rabbi Shimon taught that if people would know what is spoken about this hair and its secret, as it is in the utmost secrecy, they would have distinguished themselves to their Master with the highest wisdom. Up to here have been the secrets of the Torah; from now on Sitrei Torah: *"And her merchandise and her hire shall be holiness to Hashem"* (*Yeshayah 23:18*).

אילן = יאהדונה"י

from www.kabbalahonline.org . the translation of the Arizal and the Zohar:

The grape vine originates in the middle axis... **The grape vine [originates] in the middle axis, between the right and the left. The word for "vine" [in Hebrew, "gefen"] alludes to the numerical values of the spellings-out of the four ways of spelling out the name *Havayah* [46, 37, 19, 26], 128, plus the 4 letters of the name itself and the *kolel*.**

"Gefen" is spelled: *gimel-pei-nun* = 3 + 80 + 50 = 133.

As we have seen previously, there are four standard ways of spelling out the name *Havayah*, giving numerical values of 72, 63, 45, and 52. The total of these four values is 232. To consider only the numerical value of the letters used in the spelling-out process, we simply subtract 4 times the value of the name itself, 26. $4 \times 26 = 104$; $232 - 104 = 128$. When we add 4 unit values (4×1) for the four letters of the name plus the *kolel*, we have $128 + 4 + 1 = 133$, the numerical value of "gefen". This demonstrates the association between the grape and the name *Havayah*, which is the channel for *tiferet*, the central *sefira* on the middle axis.

[These three fruits wheat, barley, and grapevine] are the mental states that enter *Zeir Anpin* from *chochma-bina-daat*, and *Zeir Anpin* imparts some of their energy to *malchut*.

Wheat and barley were associated above explicitly with *chochma* and *bina*. While the grape was not explicitly associated with *daat*, it was demonstrated that it relates to the central axis, on which *daat* is situated, directly above *tiferet*.

However, there are differing levels of how he imparts them to her. When she is situated [entirely] below him, he gives them to her in one way; when she is level with his *netzach-hod-yesod*, he gives them to her in a superior way; when she is level with his *chesed-gevura-tiferet*, he gives them to her in a yet more subtle way; and when she becomes the crown of his head, she receives them on a par with him.

We have described the union of *Zeir Anpin* and *Nukva* to be necessary in order to preserve the balance of consciousness between abstract inspiration and active inspiration, between the desire to leave the world and become absorbed in divine consciousness and the desire to make the world into a fitting setting for divine consciousness to flourish. These are the male and female aspects of consciousness (of both men and women), respectively. The male must couple with the female in order to be properly oriented toward the purpose of life, while the female must couple with the male in order to preserve her perspective and not fall prey to the forces of non-divine-consciousness ("evil"). These couplings can occur on various levels, depending on the mental state of *Nukva*.

The Sages said that in the [messianic] future, "The righteous will sit with their crowns on their heads" (*Berachot* 17a). Know that on the Shabbat, when *Zeir Anpin* ascends to the level of *Abba* and *Imma*, only its inner dimension ascends, whereas its outer garment remains below [at its normal level of consciousness]. [*Nukva*] then ascends to be level with his inner dimension, becoming a crown over the head of his garment, which remained below in its [usual] place. It is then that she receives all these spellings-out [of the name *Havayah*] on par with him.

אילן = יאהדונה"י

The ideal state, of course, is for *Nukva* to be fully matured, postured as the crown of *Zeir Anpin*, receiving insight and inspiration on par with him. This state will be fully realized only in the messianic future, when the task of elevating and refining the world into a home for G-d will have been accomplished and it will no longer be necessary for *Nukva* to descend into contracted states of consciousness in order to elevate the lower realms of reality on/from their level.

The Shabbat is a taste of the World to Come, and therefore this state is semi-realized on the Shabbat.

Zohar Hadash Beresheet 22b:

Rabbi Abon said that there is nothing in the whole world other than wine that lifts up a person's heart until he is proud and haughty. This was the cause of the punishment of Nadab and Abihu [the sons of Aaron] who ate and drank [wine, and then entered into the Tabernacle to serve G-d] and had haughtiness in their hearts. This is the "foreign fire" that they offered that was not commanded of them. Rav said that two things don't sit well with each other, wine and the service of heaven as we have learned there, "Don't pray while drunk" (*Eruvin* 64a). Thus a person who is inebriated should not pray, and if he prays, his prayer is loathsome. Best of them all is the wine of the Upper Galilee because a person couldn't drink... it without getting drunk... The worst character trait is pride. The divine light is repelled by ego, not attracted too it. A small amount of wine uplifts the heart but overindulgence causes haughtiness and insensitivity and leads to anger. Thus the emotions rule over consciousness and the *Neshama* is repelled, leaving no vehicle to receive the divine light.

Rabbi Yitzchak said there is no wine called "good wine" better than the wine of the Land of Israel, and best of them all is the wine of the Upper Galilee because a person couldn't drink half a log from it without getting drunk.

Pirke Avot 4:20

Rabbi Yossei the son of Judah of Kfar HaBavli would say: One who learns Torah from youngsters, whom is he comparable to? To one who eats unripe **grapes** and drinks [unfermented] **wine** from the press. One who learns Torah from the old, whom is he comparable to? To one who eats ripened **grapes** and drinks aged **wine**.

Beresheet Rabba 43:6 Wine means the Torah, as it says, "Come eat of my bread and drink of the wine I have mingled." (*Mishlei* 9:5)

Beresheet Rabba 1:2 The longer that wine matures in the jar, the better it becomes, so the more the words of Torah become ingrained in man, the greater the reputation they win for him.

Just as wine leaves its mark when drunk, so too words of Torah leave their mark and people point with their finger and say, "That is a scholar."

Just as wine rejoices the heart of man, "And wine that makes glad the heart of man," (*Tehillim* 104:15), so too do words of Torah rejoice the heart."

אילן = יאהדונה"י

Bemidbar Rabba 13:15 As the numerical value of י"ן wine is 70 (as is סוד Sod/secret), so too are there 70 modes of expounding the Torah.

Pirke deRebbi Eliezer 51: Just as the leaves fade off the vine and it remains standing as a dry tree, again they blossom anew and bear buds and produce new leaves and fresh leaves. So too in the future all the hosts of heaven will fade away like a vine and they will again be renewed before Him to make known that there is a passing away which does not really pass away.

Shemot Rabbah 44:1 Why is Yisrael compared to the vine? Because a vine when its owners seek to improve it is uprooted from its place and planted elsewhere and then indeed it flourishes, so when Gd intended to make Yisrael's fame known in the world, he plucked them out of Egypt and brought them into the wilderness where they began to improve and where they received the Torah.

Vayikra Rabba 36:2: Just as the vine is lower than all trees so too are Yisrael; they appear as though they are inferior in this world, but in the time to come they are destined to take possession of the entire world from one end to the other.

Mishna Middot 5:8: A gold vine stood at the entrance of the Sanctuary and was suspended. Whosoever desired to donate gold to the Sanctuary fashioned it into the form of a leaf of a berry or a cluster of grapes and bought it and hung it there. R. Eliezer ben R. Tzaddok said that once 300 priests were appointed there.

Zohar 1:240a : The Written Torah is wine, the Oral Torah is Milk

Zohar III: 247b "Wine = Sod/secret in numerology" Just as the wine of the Torah are its secrets and the mysteries of the Torah, it is prohibited to reveal them except to those who fear Hashem, similar to wine which must be sealed [to be considered kosher]

Zohar III: 39B: Just as wine at the time the grapes are stomped and squeezed makes a sound, so too when one learns Torah it is necessary to raise one's voice at the time of learning.

Zohar Hadash 85b Sages are like good wine which stands and whose fragrance is smelled from afar, so too when the Sages are in their place, people will travel from afar after their teachings, and also when they Sages are in the grave their lips will stir in their Torah

Zohar: Just as the grape vine, one tendril comes out from it, and it conquers many trees, so too Yisrael gives forth one righteous man and he rules from one end of the world to the other: Yosef, Yehoshua, David, Shelomo, and Mordekhai.

The grape vine brings forth big and small clusters. The biggest [because they are heavier] appear as if they are lower than others. So too with Yisrael, each who toil in the Torah and exceed their colleagues in Torah, so too they appear lower.

אילן = יאהדונה"י

Just as eating a grape requires 3 after-blessings, so too Yisrael is blessed with 3 (Kohen) blessings daily.

Why is the Congregation of Yisrael called a grape vine? Because just as a grape vine cannot accept grafting other than from one other planting, so too the Congregation of Yisrael can't receive from any planting save the Holy One Blessed be He Himself.

And through the honor of the Congregation of Yisrael, they subdue all the soldiers and camps, and none is able to ruin its scent..

Perek Shirah: The vine proclaims, “*Thus says the Hashem: As, when wine is found in the cluster, one says: 'Destroy it not, for a blessing is in it'; so will I do for My servants' sakes, that I may not destroy all.*” (Yeshaya 65:8)

R. Slifkin: The vine itself has no value, its importance is the fruit of the cluster, the wine that gladdens Gd and man. Because of the vine the cluster is spared. So too though few realize it Gd preserves the world because of tzaddikim, who serve Him and whose performance of mitzvot and study of Torah are a source of merit for the multitudes who do not know that He exists.

Ben Ish Hai:

Grapes: *Anavim* ענבים intend to rectify the sin of Adam and Hava in the Tree of Daat which were grapes that were squeezed out and given to him...and be careful with this kavanot in detail at the time one is blessing. Also intend when eating to sweeten the 2 names **EloKiM** םאלהי"ם (172) are gematria *Anavim* in the secret of “*Ekev* עקב (gematria 172) because Avraham has listen to my voice”

Say the blessing ***Borei Peri HaGefen*** פרי הגפן בורא on a glass of all white wine with the intention of Shem Ab for the World of Atzilut. יוד הי ווי הי Please see the procedure in the reading “**The Four Cups of Wine**” (page 74 below).

MEDITATION ON DRINKING WINE

R. Yitzhak Buxbaum quotes from R. Eliezer Shlomo Schick of Breslov-New York:

When one drinks wine at Tu BeShevat Seder, intend to draw down supernal lights and expanded states of consciousness. Through this one may merit forgiveness of sins. These states of blissful expanded consciousness are called “the wine stored in the grapes since the 6 days of Creation” (Berakhot 34) Then a person cleaves to the Life of all life and moves up and down, down and up, throughout the spiritual worlds Our holy sages have said, “Whoever becomes agreeable after drinking wine is like his Creator.” He is encompassed within the Infinite One, blessed be He, and wants nothing other than to cleave to the Life of all Life, and to be within Him, blessed be He.” (Rosh Hashana Lallanot 47)

אילן = יאהדונה"י

Commentary: As the numerical value of יין wine is 70 (as is סוד Sod/secret)(*Zohar Pinhas*), we should intend that Hashem please reveal to us inner secrets that will bring us closer to Him, to others, and to ourselves. The colors too are important: Wine has 2 colors: white and red, which represent mercy and judgment. White is from the right, red from the left (*Zohar Pinhas*). As we drink the various colorations of wine, we are to meditate on the percentage of Hesed/white and Gevurah/red in our lives, and how balanced we are in their “mixing.”

Figs תאנה [Try to find fresh figs–no eating more sensual than this! *Women in Love* (1969)]

הוהי

The permutation comes from the verse: ‘*This is worthless to me.*’ (*Ester 5:13*)

The letters are in reverse; this is a month of judgment. Yod is in Asiyah, the physical world, showing that not much is going on, for all is hidden, Hey in Yetzirah shows that emotions are active, where one should focus. Waw in Beriah demonstrates a flow from Atzilut to Yetzirah, so the mind must be a vehicle to transmit heavenly flow from above. Hey in Atzilut indicates great flow, but only received by the heart, not through the head. (M. Ribner)

The learning for Fig is from Maaserot Chapter 2, Mishna 1 and 2 (all Mishna translations adopted from Soncino)

MISHNAH 1.

IF A MAN WAS PASSING THROUGH THE STREET, AND SAID ‘TAKE OF MY FIGS’, ONE MAY EAT AND BE EXEMPT FROM TITHE; THEREFORE IF THEY BROUGHT THEM INTO THEIR HOUSES, THEY MUST GIVE THE PRIESTLY DUES AS IF THEY WERE CERTAINLY UNTITHED. [IF HE SAID] TAKE AND BRING INTO YOUR HOUSES’, THEY MAY NOT MAKE A CHANCE MEAL OF THEM. THEREFORE, IF THEY BROUGHT THEM INTO THEIR HOUSES, THEY NEED TITHE THEM ONLY AS DEMAI

MISHNAH 2.

IF MEN WERE SITTING IN A DOORWAY OR A SHOP, AND HE SAID, ‘TAKE OF MY FIGS’, THEY MAY EAT AND BE EXEMPT FROM TITHES, BUT THE OWNER OF THE DOORWAY, OR THE OWNER OF THE SHOP, IS LIABLE [TO GIVE TITHE]. R. JUDAH, HOWEVER, EXEMPTS HIM UNLESS HE TURNS HIS FACE OR CHANGES THE PLACE WHERE HE WAS SITTING [AND SELLING].

MISHNA 3.

IF A MAN BRINGS FRUIT FROM GALILEE TO JUDEA ,OR IF HE GOES UP TO JERUSALEM, HE MAY EAT OF THEM, UNTIL HE ARRIVES AT THE PLACE TO WHICH HE INTENDS TO GO; AND SO, ALSO, IF HE RETURNS. R. MEIR, HOWEVER, SAYS: [HE MAY EAT] ONLY UNTIL HE REACHES THE PLACE WHERE HE INTENDS TO REST [ON THE SABBATH].BUT PEDDLERS WHO GO ABOUT THE CITIES, MAY EAT, UNTIL THEY REACH THE PLACE WHERE THEY INTEND STAYING OVER NIGHT. R. JUDAH SAYS: ‘THE FIRST HOUSE [HE REACHES] IS HIS HOUSE’.

איִלָן = יֵאֵהוּנָה

MISHNAH 4.

IF ONE SET ASIDE THE TERUMAH FROM FRUITS BEFORE THEIR WORK WAS FINISHED, R. ELIEZER SAYS: IT IS FORBIDDEN TO MAKE A CHANCE MEAL OF THEM, BUT THE SAGES PERMIT IT EXCEPT WHEN IT IS A BASKET OF **FIGS**. IF ONE SET ASIDE THE TERUMAH FROM A BASKET OF **FIGS**, R. SIMEON PERMITS IT, BUT THE SAGES FORBID IT.

MISHNAH 5.

IF A MAN SAYS TO HIS FELLOW: 'HERE IS THIS ISSAR, GIVE ME FIVE **FIGS** FOR IT', HE MAY NOT EAT OF [THEM] UNTIL HE HAS TITHED THEM; SO R. MEIR. R. JUDAH SAYS: IF HE ATE THEM ONE BY ONE, HE IS EXEMPT, BUT IF SEVERAL TOGETHER, HE IS LIABLE [TO TITHE.] R. JUDAH SAID: IT HAPPENED IN A ROSE-GARDEN IN JERUSALEM THAT THERE WERE **FIGS** BEING SOLD THREE OR FOUR FOR AN ISSAR, AND NEITHER TERUMAH NOR TITHE WAS EVER GIVEN FROM IT.

MISHNAH 6.

IF A MAN SAID TO HIS FELLOW: 'HERE IS AN ISSAR FOR TEN **FIGS** WHICH I MAY SELECT FOR ME', HE MAY SELECT AND EAT; [IF HE SAID] 'FOR A CLUSTER OF GRAPES WHICH I MAY SELECT FOR ME', HE MAY PICK GRAPES FROM THE CLUSTER AND EAT; [IF HE SAID], 'FOR A POMEGRANATE WHICH I MAY SELECT FOR ME', HE MAY SPLIT [THE POMEGRANATE] AND EAT [A SLICE]; [IF HE SAID] 'FOR A WATER-MELON, WHICH I MAY SELECT FOR ME', HE MAY SLICE AND EAT; IF HE, HOWEVER, SAID 'FOR THESE TWENTY **FIGS**', OR 'FOR THESE TWO CLUSTERS', OR 'FOR THESE TWO WATER-MELONS', HE MAY EAT THEM IN HIS USUAL WAY AND BE EXEMPT [FROM TITHE], BECAUSE HE BOUGHT THEM WHILE THEY WERE STILL ATTACHED TO THE GROUND.

MISHNAH 7.

IF A MAN HIRED A LABORER TO HELP HIM HARVEST **FIGS**, AND HE [THE LABORER] SAID UNTO HIM 'ON CONDITION THAT I MAY EAT THE **FIGS**', HE MAY EAT THEM AND BE EXEMPT [FROM TITHE]. IF HE, HOWEVER, SAID, 'ON CONDITION THAT I AND MY SON MAY EAT', OR 'THAT MY SON MAY EAT OF THEM IN LIEU OF MY RECEIVING A WAGE', HE MAY EAT AND BE EXEMPT [FROM TITHE], BUT IF HIS SON EATS HE IS LIABLE. IF HE SAID: 'ON CONDITION THAT I MAY EAT OF THEM DURING THE TIME OF THE **FIG** HARVEST, AND AFTER THE **FIG** HARVEST', DURING THE TIME OF THE **FIG** HARVEST HE MAY EAT AND BE EXEMPT [FROM TITHE], BUT IF HE EATS AFTER THE **FIG** HARVEST HE IS LIABLE, SINCE HE DOES NOT EAT OF THEM AFTER THE MANNER PRESCRIBED BY THE TORAH. THIS IS THE GENERAL RULE: ONE WHO EATS AFTER THE MANNER PRESCRIBED BY THE TORAH IS EXEMPT [FROM TITHE], AND ONE WHO DOES NOT EAT AFTER THE MANNER PRESCRIBED BY THE TORAH IS LIABLE.

MISHNAH 8.

IF A MAN IS DOING [HIRED LABOR] AMONG POOR **FIGS**, HE MAY NOT EAT OF GOOD **FIGS**, AND IF HE IS DOING [HIRED LABOR] AMONG GOOD **FIGS**, HE MAY NOT EAT OF THE POOR **FIGS**, BUT HE MAY RESTRAIN HIMSELF UNTIL HE REACHES THE PLACE WHERE THERE ARE THE BETTER **FIGS**, AND THEN HE MAY EAT. IF A MAN EXCHANGES WITH HIS FELLOW EITHER HIS FRESH **FIGS** FOR HIS FRESH **FIGS**, HIS DRIED **FIGS** FOR HIS DRIED **FIGS**, HIS FRESH **FIGS** FOR HIS DRIED **FIGS**, THEN HE IS LIABLE TO GIVE TITHE. R. JUDAH, HOWEVER, SAYS: IF A MAN EXCHANGES [HIS **FIGS**] FOR [HIS FELLOW'S] FRESH **FIGS** HE IS LIABLE, BUT [IF FOR THE OTHER'S] DRIED **FIGS** HE IS EXEMPT

www.kabbalahonline.org translates the Arizal and the Zohar:

The fig takes [its consciousness] from *netzach*. This is the principle of the three spellings out of the name *Eh-yeh*, giving numerical values of 161, 151, and 143.

אילן = יאהדונה"י

Eh-yeh spelled with the letter yud		Eh-yeh spelled with the letter hei		Eh-yeh spelled with the letter alef	
alef	alef1	alef	alef1	alef	alef1
	lamed30		lamed30		lamed30
	pe80		pe80		pe80
hei	hei5	hei	hei5	hei	hei5
	yud10		hei5		alef1
yud	yud10	yud	yud10	yud	yud10
	vav6		vav6		vav6
	dalet4		dalet4		dalet4
hei	hei5	hei	hei5	hei	hei5
	yud10		hei5		alef1
	161		151		143

The sum of these three values plus the *kolel* gives 456, the numerical value of the word for "fig" [in Hebrew, "*te'eina*"].

$$161 + 151 + 143 + 1 = 456.$$

"*Te'eina*" is spelled: *taf-alef-nun-hei* = 400 + 1 + 50 + 5 = 456.

These [iterations of the name *Eh-yeh*] are the mental states of *Imma* that enter *Zeir Anpin*, included in which are the mental states of *Abba*, which are [three] names *Havayah*. It is thus written, "He who guards the fig will eat its fruit." (Proverbs 27:18) "He who guards the fig" refers to the mentality of *Imma*; "...will eat its fruit" refers to the mentality of *Abba*.

The Arizal now shows how the phrase "will eat its fruit" refers to the mentality of *Abba*.

יאהדונה"י = אילן

[The mental states of *Abba*] are, numerically, three times 72, which equals 216.

As we have noted previously, of the four ways of spelling out the name *Havayah*, that whose numerical value is 72 is associated with *chochma*, the *partzuf* of *Abba*, and the *yud* of the name *Havayah* itself. Three such names *Havayah* give $3 \times 72 = 216$.

The combined numerical values of the original names *Havayah* themselves are 78. When to these is added the *kolel*, the sum is 295, the numerical value of the word for "its fruit" [in Hebrew, "*pirya*"].

$$3 \times 26 = 78.$$

$$216 + 72 + 1 = 295.$$

"*Pirya*" is spelled: *pei-reish-yud-hei* = $80 + 200 + 10 + 5 = 295$.

The reason why all this is associated with *netzach* is because anatomically, *netzach* and *hod* are associated with the two male testicles in which the male seed develops, the male-male seed in the right [testicle] and the female-male seed in the left [testicle].

We see that the sperm that develop in the right and left testicles are, relative to each other, "male" and "female".

Zohar III: 188a

Rebbe Shimon said [as a parable explaining why the Moabites were not destroyed for attacking Israel], "You can't compare someone who is going to collect figs in the future [referring to Ruth and Na'amah] to someone who has already picked them". Rabbi Elazar said, "Even if they were already picked, the tree is to be praised [and worthy of protection - so the future of Ruth and Na'amah could have been protected by G-d in another way]. He [Rebbe Shimon] replied to him, "Somebody who hasn't collected the figs, guards the tree constantly so that there should be no blemish; this is for the sake of the fruit that is to come from it in the future. Once the figs are harvested, he leaves the tree and stops guarding it. So it was with Moab that was in the future to bring these figs. The Holy One, blessed be He, guarded them as is written, "*Don't harass the Moabites and don't go to war with them*" (Deut. 2:9). But about Midian, which had already given its figs, which had been collected from them [Jethro and his children], it is written, "*Harass the Midianites and strike them, for they harassed you with their wiles*" (Num. 25:17, 18). From this point on, this fig tree was not destined to give fruit.

Eruvin 54b:

Said Rabbi Hiya the son of Abba in the name of Rabbi Yochanan: What is the meaning of that which is written: "He who guards the fig tree shall eat its fruit?" Why are words of Torah compared to a fig tree? Words of Torah are just like a fig tree. As long as a man busies himself with it, it continues to give figs i.e. the figs do not all ripen at once, but rather little by little over a period of time, so too is it with words of Torah—as long as a man continues to study them, they produce new understanding. One's understanding of Torah only develops over a period of time, not all at once.

אילן = יאהדונה"י

Ketuvot 111B

Rami bar Yehezkel saw goats eating under fig trees in Bnei Berak. Honey was dripping from the figs, and milk from the goats, and they mixed. This is "*flowing with milk and honey*"

Bemidbar Rabbah 12:9 Why was the Torah compared to a fig? Because most trees like the olive, the vine, and the date are all picked at once, while the fig tree is picked little by little. So too with Torah: one learns a little of it one day, and more the next, for it cannot all be learned in one year or two.

Shir HaShirim Rabbah 7:5 In the future, Yerushalayim will expand until the gates of Damascus, and the exiles will come and rest under it, as it says, "*As far as Damascus will be His resting place.*" What does this mean. "*And the city shall be built on her own hill.*" It will be like a fig tree which is narrow below and broad above, so too Yerushalayim will expand on all sides and the exiles will come and rest beneath it.

Perek Shirah: The fig tree proclaims, "*The one who guards a fig will eat its fruit.*" (Mishlei 27:18) R. Slifkin: A fig tree must be guarded carefully, and observed closely because its delicate fruits ripen over a long period of time and are vulnerable to infestation unless picked without delay. So too is Torah study, for he who neglects it loses it, and he who cherishes enjoys it. The Sages apply this verse to Yehoshua who was Mosheh's successor because he honored his teacher and soaked up every word and prepared the study hall benches so others could come and learn.

Ben Ish Hai (Keter Malkut):

Figs: Taynah תאנה if eat the first time of the year do a *Shehekiyanu* and be careful to rectify the sin of Adam and Hava with figs for **Taynah** תאנה is the 3 fillings of **EHY'H** ה' אלהי (see above from Arizal)

and intend that **Te'aynim** תאנים (plural) is gematria **Notzer wNakay** נוצר ונקא the 8th and 13th Mazalot, as well as

יוד הי ויו הי = נוצר
אלף הי יוד הי = ונקא

and receive Shefa /flow upon us from the figs and the intentions.

MEDITATION ON COMPLETELY EDIBLE FRUIT

The fig is a fruit from the world of Beriah/Creation for it is totally edible. R. Yitzhak Buxbaum says: *Take the fruit. Look at it. Eat it with your eyes closed and think: How delicious they are! Then ask yourself: Where in my life do I feel at one with Gd? How can I become closer to Him in more aspects of my life? Surely closeness to Gd will bring me joy beyond any worldly pleasures (A Person is Like a Tree 183)*

Commentary: This is the time for *hitbonnenut*/contemplation related to Binah/understanding and the world of Beriah.

אילן = יאהדונה"י

He additionally notes that Beriah is the world of Thought, so attend to your thoughts as you eat, your awareness of the fruit, of what you are doing, or where you are and why. How can this be elevated? Remember that Gd created you, everyone else present, and the room you are in with other physical aspects. He created your hunger and the food that fulfills it. He creates and recreates the whole universe every moment.

Pomegranate רמון [Hard to find sweet fresh ones in Winter—go for 100% juice; have one on table]

הויה

The permutation comes from the verse: "*Be silent and listen, O Israel! This day.*" (Devarim 27:9)

Hey and Waw are reversed and now are #1 and #2 instead of #3 and #4. Yod and Heh are in correct order. Yod is in Yetzirah and Heh is in Asiyah. The emphasis is not on the heart but on the physical world, where the Godly light enters more easily.. The heart must be quieted like the small Yod, so light can flow into this world. (M. Ribner)

Tikkuney HaZohar, Tikkun 24 [commentary of *Metok MiDevash*]

"*Beresheet/In the beginning*" [has the same letters as] *Yera Shabbat*/the respect for Shabbat. [for it says} "*And My Sabbaths you will respect.*" [For this is the same as] the respect for the Torah [and the]respect for the [Holy] Covenant. And just as one has to guard his Covenant so that it does not enter a foreign realm [meaning have sex with a non-Jew], so too a Jew needs to observe the Shabbat so that he does not bring something from a private domain into a public realm. [That is because] the private domain is the *Shekhinah*/Divine Presence, which is 4 [cubits] wide these [4 being the letters of] *Hawaya* [and it too must be] 10 [cubits] high [which stand for the 10 [letters of the filling of] *Shem Mah* which is] *YWD HA WAW 'HA*. The public realm is [the area of the Primordial] Serpent and the promiscuous woman, [both are] the poison of the "other god" who is *Sam-kel*, for within him is [the realm of] the 70 nations. And she is the desecrating prostitute, and her husband is the one who desecrates Shabbat. In light of this, he who brings something from the private domain into the public realm incurs [the death penalty] of stoning.

An *Eruv* is [considered] to be an intermediary pillar [between private domain and public realm], and [in this area]one can carry [items] from home to home, which stand for the Upper and Lower *Shekhinah*. On this the Torah says, "*You shall observe My Sabbaths, and My Sanctuary you shall revere*" (*Wayikra* 19:3)(sic in original actually 19:30). [It is written *Mikdashi* which can be parsed as] *Mikdash Yod* [the Sanctuary of the letter *Yod*, which stands for] the letter/sign of Shabbat ([which is the letter/sign] of the Covenant). Too one must guard [one's actions with] one's wife, for she is the source of one's holiness and one's blessing. Concerning this, the Torah states "*And Hashem blessed the 7th day and sanctified it.*" (*Beresheet* 2:3) "*Blessed it*" is the blessing, and "*sanctified it*" is the holiness. And based on these two [matters] one should[strive to] be one of the first to greet the [Shabbat] Bride [on Friday afternoon] and say twice "Come Bride, Come Bride], for this is the time of "*the voice of the groom, and the voice of the bride.*"

אילן = יאהדונה"י

Also [the word] *Mikdashi* [has the extra] letter *Yod*, to show that holiness does not dwell on less than ten [men present in a *Minyan*]. Therefore, one [during the saying of *Kiddush* on Shabbat Night] must bless and make sacred when saying the *Kiddush* on wine, for there are 70 words in the *Kiddush* prayer. [Too there is a hint in that] "*Waykulu/were finished*" totals in *gemataria Beyayin/on wine* (72). Moreover, one must [begin the *Kiddush*] by saying "*Savri Maranan/Harken my masters*", and all listening must respond "*LeHayyim/to life*." This is to [ensure] that one is made sacred by the Tree of Life [and not Gd forbid influenced by] the Tree of Death [the Tree of Knowledge of Good and Evil]. For it was the grapevine that *Adam Rishon* with which sinned. Too some say it was on wheat, while others say grapevine, but all are valid opinions.

There are seven types [of fruits related to the Land of Yisrael] and they are wheat, barley, grapevine, fig, pomegranate, olive oil, and [date] honey. Of wheat and barley it is said, it is necessary to winnow them. Of wheat this is said. Barley/*Seorah* one finds the [letter] ה *Heh* from its *Shiur/measurement* [*Seorah* is parsed as *Shiur Heh/the measurement of Heh*]. Concerning grapevines, if grapes are squeezed in another domain, "poured wine" [for libations] is made, and this is what was made in the Tree of [the Knowledge of] Good and Evil. Concerning figs, if one collects figs before their time [of ripeness], before they are cooked, then one [allegorically] collects from the world before its time. This is the secret of who causes [Gd forbid] the death of one's children before their time. Thus it is written, "*Why should Gd be angered by your speech and destroy the work of your hands?*" (*Kohelet 5:5*) This is the secret of the verse "*In vain did I strike your children* [for they did not accept rebuke] (*Yirimayhu 2:30*) . And related to this it is written "*Do not take the Name of Hashem your Gd in vain.*" (*Shemot 20:7*)

Pomegranates [are related to the story of] *Ben Zoma* who sinned [and became spiritually intoxicated and went insane]. However, *Rabi Meir* ate its core and threw away the shell [*Hagigah 15b*: explaining how he could learn from the heretic *Elisha Aher*]. For this shell [stands for the] nations of the world, while Yisrael is the *Moah/mentalities* or substance between them. Thus also the *Shekhinah* is the *Pardes/Orchard* which is in exile. And She is the *Moah/mentality/substance* which is inside them. *Egoz/walnut* we say of it, as King Solomon said [*in Shir HaShirim 6:11*], *to the Garden of Walnuts I descended*". This is the *Shekhinah* who is the fruit found within the Garden. And of this it is written, "*[as well as] every honorable princess dwelling within, whose raiment is of golden settings.*" {*Tehillim 45:14*} The shells are the foreign ruling bodies, and Shabbat is extended away from all of them, and She is dressed in beautiful raiment.

www.kabbalahonline.org translates the Arizal and a Zohar selection:

The pomegranate originates in *hod*....

This is the meaning of the statement in the Zohar: "He is in *netzach* and she is in *hod*" (*Shaar Erkei HaKinuyim, Chanukah 1; Mevo She'arim 3:1:2, 5:1:1*) [...]

The pomegranate originates in *hod*, and thus numerical value of the word for pomegranate ["*rimon*", plus the *kolel*] is the same as that of the angel Nuriel.

"*Rimon*" is spelled: *reish-mem-vav-nun* = 200 + 40 + 6 + 50 = 296; 296 + 1 = 297.

יאהדונה"י = אילן

"Nuriel" is spelled: *nun-vav-reish-yud-alef-lamed* = 50 + 6 + 200 + 10 + 1 + 30 = 297.

This word ["rimon"] is also the same as the name of the angel Metatron when we remove the two letters *tet* in its middle - these being the numerical value of "alive" [in Hebrew, "*chai*"], referring to the inner life-force of the pomegranate - leaving a *mem* to the right and *reish-vav-nun* to the left.

"Metatron" is spelled *mem-tet-tet-reish-vav-nun*. Thus, it can be seen that removing the two *tet*'s in the middle leaves the letters that are used to spell "rimon". The *mem* is to the right, etc., since Hebrew is read right to left.

tet-tet = 9 + 9 = 18; *chai: chet-yud* = 8 + 10 = 18.

These [remaining letters that spell "rimon"] are the outer shell that we call the pomegranate, while the inner [life-force] is the *sefira* of *tiferet*. This is alluded to in the verse "lest he eat it and live forever" (Gen. 3:23, referring to the fruit of the Tree of Life). And so it is said of Rabbi Meir: "He ate its core and discarded its shell." (*Chagigah* 15b1)

The forces of evil cannot suckle from the inner life force, but they can suckle from the garment, i.e. the pomegranate.

In this way we may also understand the mystical meaning of the verse "*And the [angelic] beasts were running and returning*" (Ezekiel 1:14). The numerical value of the word for "running" [in Hebrew, "*ratzo*", plus the *kolel*] is the same as that of the word "rimon".

"Ratzo" is spelled: *reish-tzadik-vav-alef* = 200 + 90 + 6 + 1 = 297.

The word for "running" ["ratzo"] may also be permuted to spell the word for "neck" ["tzavar"].

"Tzavar" is spelled: *tzadik-vav-alef-reish*.

This refers to the neck of *Imma*, i.e. her throat; *Imma* extends as far as *hod*.

The inner life force, [in contrast,] refers to the words "and returning", inasmuch as the numerical value of the name "*Sha-dai*" [314] is the same as that of this phrase "and returning". [...]

In Hebrew, the phrase "and returning" is one word: "*veshov*", spelled *vav-shin-vav-beit* = 6 + 300 + 6 + 2 = 314.

"Sha-dai" is spelled: *shin-dalet-yud* = 300 + 4 + 10 = 314.

In any case, "running" is associated with the pomegranate, the shell, while "returning" is associated with the inner life force.

אילן = יאהדונה"י

Zohar Shemot 231a

[Regarding the High Priests coat it is written] *"A golden bell and a pomegranate, a golden bell and a pomegranate, upon the hem of the robe all around it."* (Ex. 28:34). We have explained this [that the pomegranate with its many seeds represents the souls of Israel and their many good deeds, and the bells sound their praise] and everything was designed in accordance with the higher spiritual worlds as we said, for what is written [in the following verse]? *"And his sound shall be heard when he goes into the holy place before G-d [the Holy of Holies], and when he comes out, that he should not die."* This is because there is a need for a voice to be heard [below in the sound of the bells to arouse the higher "voice"] and then blessing will flow down and imbue the world. [The High Priest is worthy to cause this] because he [represents the *sefira* of *chesed* that causes] all to be blessed and serves on behalf of all. We have explained the golden bells, and the [reason for the] pomegranate is that [the High Priest] is full like a pomegranate that has more seeds than all other [fruits].

Yalkut Shimoni Shir HaShirim : Just as a pomegranate is pleasant, so too is Yisrael pleasant in their good deeds.

Hagigah 15b: Rabbi Meir learned Torah from Rabbi Elisha ben Abuya who went and did many evil things. Rabbi Meir found a pomegranate; he ate the inside and threw away the rind.

Eruvin 19a Sinners of Yisrael are full of Mitzvot like a pomegranate [is full of seeds] - "*K'Felach ha'Rimon Rakatekh*" - all the more so the fire of Gehinom does not rule over them! Resh Lakish said: We read "*Rakatekh*" like '*Reikatayikh*' - even *Reikim* (empty Yisraelim) are full of Mitzvos like a pomegranate.

Eruvin 21b: "*Henatzu ha'Rimonim*" - these are people who know Gemara (analysis of Mishnayot - they can derive the Halakhah, therefore the verse alludes to them like fully grown fruit from which one may benefit);

Shir HaShirim Rabbah 8:2 What is "*of the juice of my pomegranate?*" It refers to ethical tales that are as tasty as a pomegranate. Or it is like the garments of the high priest.

7:13 "*And the pomegranates are in blossom.*" These are the children busy learning the Torah. Too the pomegranate has 613 seeds which total the 613 commandments of the Torah.

Perek Shirah: The pomegranate tree proclaims: "*As a piece of pomegranate is your temple within your veil*" (*Shir HaShirim* 6:7)

R. Slifkin: The pomegranate sings that one dare not underestimate even the apparently lowliest people. The fruit's hundred of seeds symbolize 613 commandments. Like the veil hiding the person beneath it, one never knows the abundant merits of people who are seemingly ordinary or worse. As the Sages put it, even the comparatively few merits of the lowest among us are a numerous as the seeds of *Rimon*. History is replete with unexpected courage and self-sacrifice from the least likely people.

אילן = יאהדונה"י

Ben Ish Hai (Keter Malkut)

Pomegranate: *Rimon* רמון is gematria *Ratzon* רצון and *Notzer* נוצר and *Tzinor* צנור and *Mekor* מקור and it is good to eat pomegranates at the 3rd Meal of Shabbat afternoon and intend this.

MEDITATION ON FRUITS WITH SHELLS OR RINDS

This is the first fruit with a *klippah*/shell we will eat, and it relates to the world of Asiya. This *klippah* stands for a kabbalistic concept for the concealment of Gdliness. R. Yitzhak Buxbaum gives over this meditation:

Hold the fruit in your hand. Look at it. You would like to eat the delicious fruit or nut inside but the shell prevents you. Close your eyes and ask yourself: What ego-shell, what created self-barriers, separate me from Gd? After considering what they are, resolve to break through those barriers. Open your eyes. Take a nutcracker and crack open the nut, or a hammer, or a knife to cut the shell. Eat the fruit with eyes closed and think: if I try, I'll succeed and get close to Gd. One can easier do this with pistachios or other nuts easily opened by hand. (A Person is Like a Tree, p.183)

Commentary: These fruits relate to Asiyah and require the most physical work to get to the fruit. So too in this world we must work hard to get to the place of Kedusha/holiness.

He adds that when eating fruits or nuts with a shell, the world of Asiyah relates to action and physicality, so attend carefully to the physical acts involved in eating, like the breaking of the shell (see meditations after Walnuts and Almonds below), the eating and chewing and swallowing. How can these acts be elevated. First, be sure to follow spiritual etiquette: do not bend down to the food, do not descend to the food, symbolically raise it to the spiritual realms. Chew and swallow meditatively with mouth closed and with conscious movements. As you do this, be aware that Gd is giving you the ability to move and to perform all of these complicated tasks.

Citron אתרוג ג [save Etrog/do jam: www.greenprophet.com/2008/10/16/3525/how-to-make-etrog-jam]

ההיו

The permutation comes from the verse: “*His foal, and his ass, O my son, to the vine.*” (Beresheet 49:11)

Hey in the first 2 positions indicate expansiveness and great flow from above in Atzilut and Beriah. Waw in the fourth position indicates that the physical world is the instrument to channel what is expressed above, a conduit for the light of Hashem.

Mishpatim 102B

The following precept is to offer the first fruit, and then to confess by the first fruit, later to publicly announce the crop by tithing. The masters of the Mishnah question concerning tithing, if tithing should take place prior to its gleaning or after gleaning. Like the Etrog, where the Rabbis said: In regard to fruits of the tree, you tithe according to the forming of the fruit; some say you follow the ripening of the fruits, as the Etrog is similar somewhat to the tree and somewhat to grain, namely seeds, where you tithe according to its forming, and not like trees that follow the rule of ripening.

אֵילָן = יִאֱהוּנָה"י

And because they postulated the blessing over bread, on that which is well cooked, excluding burnt bread, but rather which tastes good. So with grain, you follow its forming, which is equivalent to ripe fruit.

Yisrael are compared to the tree and to grain as it is written: *"The first of the firstfruits of your land you shall bring to the house of Hashem your Elohim" (Shemot 23:19)*, and so also, *"and the first of the fleece of your sheep shall give him" (Devarim 18:4)*, to the children of Yisrael, about whom it is written, *"But you My flock" (Yechezkel 34:31)*. And so Yisrael: *"Yisrael is holy to Hashem, the firstfruits of His increase"* and so after being picked up from exile, is the term for His tithing; they are called "holy to Hashem."

And Yisrael are called a large powerful tree with sustenance for all within it. Within is the Torah being sustenance on high. Within is prayer, sustenance for those below. Even the sustenance for angels comes only through Yisrael, for were it not for Yisrael studying the Torah, sustenance would not have come from the Torah that is compared to a tree, as is written, *"She is a Tree of Life to those who lay hold on her" (Mishlei 3:18)*, and also from the fruit namely the commandments.

And so the Torah is compared to water, and so to fire. The waters would not descend, and the sun, being fire, would not come to ripen the fruit of the trees, only because of Yisrael. For this reason, it is written concerning Yisrael, *"the fig puts forth her green figs" (Shir Hashirim 2:13)*, referring to the doer of commandments, *"and the vines in blossom give their scent"*, when people commence to repent. Immediately it writes about Yisrael, *"Arise, my love, my fair one, and come away"*, from out of exile.

By the tree, the Tree of Life is Torah, those who study it, follow the blossoming, and they are tithed, because the Yod, being Hokhmah, dwells upon them one out of Yod (=ten). With it is gathered from exile the last 'Hei', the fruit of the tree. And what is the tree? This is Vav. The rest of the nation are tithed following their being plucked from exile. Righteous men, of whom it is written, *"And you shall take for yourselves on the first day the fruit of the tree hadar" (Vayikra 23:40)*, namely, glory (*hadar*) in the deeds attached to students of Torah who perform precepts. With this group, we follow the blossoming, as in a tree.

And so it was established in Tractate Kidushin, Etrog's law is that of a vegetable. Just as a vegetable can thrive from all sources of water, and its tithing depends on time of picking it, so the Etrog thrives on all sources of water... as from the aspect of Hokhmah, water can mean only Torah. In another place before we learned that Etrog is similar to a tree in three ways, as Etrog is held on two sides. Etrog has a shape of a heart held above and below; held above means to imply that the Heart sees; it is held below, meaning with *Da'at* as expressed: *'the heart knows'*. *Da'at* is a tree, the Torah is the fruit. The eyes are the commandments with which the heart sees.

Vayikra Rabbah 30:12: Of the etrog, it has a taste and a good smell, so too in Yisrael are there those who have Torah learning and those who have good deeds.

אילן = יאהדונה"י

Vayikra Rabbah 30:13: The etrog's form is like the heart.

Beresheet Rabbah 15:7—The Tree of Knowledge of Good and Evil was an etrog, for it says “*The woman saw that the tree was good for eating (Beresheet 3:6) Come and see what tree it is whose wood can be eaten like its fruit, and you will find none but the etrog.* [R. Bahye says that the nature of the etrog was that it excited and dominated one's intellect. That means that the punishment for eating such a beautiful tree was that the earth will sprout forth thorns and thistles as punishment to fit the crime. Thus the repair of Adam's sin is for the Torah to command us to fulfill the commandment of waiving the lulav with the etrog on Sukkot.]

The Sages say that the word ETRoG is an acronym for *Al Tivuani Regel Gavah* “*Let not the foot of the arrogant come to me.*” (*Tehillim* 36:12)

Ben Ish Hai (Keter Malkut)

Etrog אתרוג: intend to rectify the sin of Adam and Hava thus we are directed to eat them on the night of Rosh Hashanah and to bless upon them the Shehekiyanu, for the matter of Adam and Hava is in Rosh Hashanah, and eat them on the second night for (the Holiday) is “one long day” Also intend that ***Etrogim*** אתרוגים is gematria ***Seter*** סת"ר (conceal), which is 10 times Hawaya יהו"ה with the vowel *Holom* (ו) which is the ***Tiferet***, as well as 10 times Hawayah יהו"ה with *Hirik* (.) for ***Nezah***, and 10 times Hawaya יהו"ה with *Shuruk* (ו) for ***Yesod***.

Apple תפוח הויה

The permutation comes from the verse: “*And Pharaoh's servants saw her.*” (*Beresheet* 12:15)

Hey is in correct position, Yod and Waw are flipped. The Hey shows expansiveness in Beriah for the mind and Asiyah for the body. The Yod in Yetzirah shows that we should concentrate our heart into a small point. The Waw in Atzilut directs a great flow from Ayn Sof. (M. Ribner)

Aharie Mot 74A

Rabbi Hiyah opened the discussion saying, “*Like the apple tree among the trees of the wood, so is my beloved among the sons...*” (*Shir Hashirim* 2:3). This verse has been expounded by the friends. Yet, how beloved is the Congregation of Yisrael before the Holy One, blessed be He, that she lauds Him in this. We should look into this. Why does she laud Him through the apple and not with something else or with something with color, or fragrance or taste.

אילן = יאהדונה"י

Since it is written "*apple tree*," she is lauding him in every manner, with color, fragrance and with taste. Just as the apple is a cure-all also the Holy One, blessed be He, is a cure for all. Just as apple appears in colors - as we established, so does the Holy One, blessed be He, appear in supernal colors. As the apple tree has a fine fragrance more than other trees, so about the Holy One, blessed be He, it is written, "*And His fragrance like the Lebanon*" (*Hoshea 14:7*). Just as the apple's taste is sweet, so also is the Holy One's, blessed be He, as it is written, "*His mouth is most sweet*" (*Shir Hashirim 5:16*).

And the Holy One, blessed be He, praises the Congregation of Yisrael like a rose, and we have already explained why He called her as a rose.

Hazinu 286 B

Rabbi Yitzhak opened with, "*Like the apple tree...*" (*Shir Hashirim 2:3*). Happy is the portion of Yisrael more than all the idolatrous nations, because all the other nations were handed to appointed ministers to control them. As for holy Yisrael, happy is their portion in this world and in the World to Come that the Holy One, blessed be He, gave them neither to an angel nor to another ruler, but took them for His own portion. This is the meaning of, "*For Hashem's portion is His people*" (*Devarim 32:9*), and, "*For Hashem has chosen Yaakov to Himself*" (*Tehilim 135:4*). "*Like the apple tree among the trees of the wood*": just as the apple tree is different in color from all the other trees in the field, so is the Holy One, blessed be He, separated and marked above all higher and lower legions. Hence His name is Hashem Tzevakot, for He is a sign (*ot*) throughout the celestial army (*tzava*).

Come and see [**with your inner vision the diagram of the Tree of Life Sefirot**], the Holy One, blessed be He is like an apple that has in it three colors. The Congregation of Yisrael is like a lily. What is a lily? Rabbi Aba said, It is a generic lily, a lily of six petals. The colors of such a lily are white and red, and it is all of two colors, red and white. Such is the Congregation of Yisrael.

The Holy One, blessed be He, is like an apple tree; the Congregation of Yisrael is like a lily. For thus spoke the Congregation of Yisrael, "*I roused you under the apple tree*" (*Shir Hashirim 8:5*). Where is this, under the apple tree? These are the patriarchs we mentioned. Rabbi Yosi said, It is Jubilee. Rabbi Aba said, Everything is correct, because the patriarchs we mentioned are the three colors joined in the apple.

Rabbi Yitzhak said, How did the Congregation of Yisrael become a part of the lily? By loving kisses with which she cleaved to the supernal King. Then she took two roses, as written, "*his lips like lilies*" (*Shir Hashirim 5:13*). This is why the Congregation of Yisrael said, "*Let him kiss me with the kisses of his mouth*" (*Shir Hashirim 1:2*), since then she is included in the lilies in his two lips.

אילן = יאהדונה"י

Taanit 29B When Yitzhak referred to the smell of Ya'akov as being like that of a field which Hashem has blessed, he was referring to an apple-field.

Shir HaShirim 8:2 *Under the apple tree I aroused you.* Why is Sinai compared to an apple tree? Because just as an apple tree produces its fruit in Sivan, the Torah was given in Sivan. Why not a nut or another tree? Because it is the way of any other tree to produce its leaves before its fruit, but the apple tree produces its fruit first and then afterwards its leaves. So too Yisrael put doing before listening as it says, *"We will do and we will hear."* (Shemot 24:7)

2:10 From the time the apple tree produces blossoms until its fruit ripens there are 50 days, just like from the time Yisrael left Egypt until it received the Torah was 50 days.

Shemot Rabbah 8:2 *As an apple among the trees of the wood, so is my beloved among the sons* (Shir HaShirim 2:3). Why is Gd compared to an apple tree? To teach you that just as the apple though unattractive to see yet has taste and flavor, so too the Holy One blessed be He. He appeared to non-Jews yet they would not accept the Torah which was to their eyes a thing of no value. Gd has taste and fragrance. Yisrael said, *"We know the power of the Torah and therefore will not move from Gd and His Torah."*, as it says *'Under its shadow I delighted to sit and its fruit was sweet to my taste* (Shir HaShirim 2:3)

Zohar I: 85 *"His fruit (apple) was sweet to my palate* (Shir HaShirim 2:3) these are the word of Torah of which it says, *"sweeter than honey and drippings from the comb"* (Tehillim 19:11). These are the names of the righteous, whose fruit is sweet before the Holy One Blessed Be He.

Perek Shirah: The apple tree proclaims: *"As an apple-tree among the trees of the wood, so is my beloved among the sons. Under its shadow I delighted to sit, and its fruit was sweet to my taste."* (Shir HaShirim 2:3)

R. Slifkin: When Yaakov Avinu came to receive the blessing of Yitzhak, the scent of a blessed field came into the room with him. It was the scent of an apple orchard, *Hakal Tapuhin Kadishin.*—that of Gan Eden before the sin of Adam and Havah. A scent is only a reflection of the person from whom it emanates. It deposits its fragrance on neighbors as well. That is why we eat an apple on Rosh Hashanah, to inspire others not only to personal growth but to have a positive influence on others.

Ben Ish Hai (Keter Malkut)

Apples: Tapuchim: תפוחים is gematria תקמ"ד (554) which is the *revua* of Shem **EHY'H of Yodin**

אלף, אלף הי, אלף הי יוד, אלף הי יוד הי

and is the secret of the **Upper Binah** and intend that the word **Tapuhim** תפוחים is the letters **Petahim** and thus draw the Shefa from Hokmah which has the vowel **Patah** . Also intend thru the blessing to bless upon the apple, to establish in us the secret of **"Potayah et Yadecha"** which is hinted in the words and is a *segulah* for *parnassah*/livelihood as is known:

אילן = יאהדונה"י

פוח את ידיך

The initial letters are פא"י = יאהדונה"י = סא"ל

The final letters are ומשביע = חת"ך

לכל חי רצון is the initial letters of רח"ל

Drink a cup of wine which is 3/4 white and 1/4 red, and intend to repair the World of *Beriah*/Creation with the intend of Shem Sag : יוד הי ואו הי (See "The 4 Cups of Wine" p. 74 below)

Walnut אגוז

וההי

The permutation comes from the verse: "And honey: This day God." (*Devarim* 26:15-16)

Hey in *Beriah* and *Yetzirah* emphasizes mind and heart. Waw in the first position of *Atzilut* indicates a great influx of energy from the *Ayn Sof*. We need to work through both feelings and emotions in this month.

Shemot 15B

Rabbi Akiva said to him: What is the meaning of the passage, "I went down into the garden of nuts" (*Shir Hashirim* 6:11)? He said to him: Come and see [**with your inner vision the diagram of the Tree of Life Sefirot**]. This garden comes out of Eden, and this is the *Shekhinah*. Nut is the holy supernal Chariot, which is the four headwaters of the rivers that separates from the garden. This nut has four holy heads inside. And when he said: "I went down," it is as we learned that so and so descended to the Chariot.

Rabbi Akiva said to him: If so, he should have said: 'I went down into the nut'. Why does it say, "I went down into the garden of nuts"? He said to him: Because it has all that is goodly in the nuts. Just as the nut is hidden and concealed from all sides so the Chariot that emerges from the garden, is concealed from all sides. All these four heads in the nut are attached to each other on this side, and separate on this side. Thus, the Chariot attain each other in unity, in joy, in completeness, and they separate, each one to its individual aspect for which it was appointed. This is what is written: "That it is which compasses the whole land of *Havilah*" (*Beresheet* 2:11). Likewise, "that is it which goes toward the east of *Ashur*" (2: 14). It is the same with the rest of them.

Rabbi Akiva said: This dirt in the peel of the nut, to what does they allude? He said to him: Even though the Torah did not reveal it, it did reveal in this.

אילן = יאהדונה"י

Come and see [**with your inner vision the diagram of the Tree of Life Sefirot**]. Some almonds are bitter and some are sweet, implying that some are of Severe Judgment, and some serve. But we see that every open allusion in the Torah is about Judgment. And so it is in Jeremiah, who was shown the Judgment as is written: "*I see a rod of an almond tree (shaked)*" (*Yirmeyah 1:11*). What is the meaning of *shaked*? Actual almonds. And from the word itself, it is understood that it refers to Severe Judgment, as is written: "*And Hashem watched (yishkod) over the evil*" (*Daniel 9:14*). And, "*I will hasten my word,*" and so all of them. Rabbi Akiva said to him: It seems that one could gain much wisdom from everything the Holy One, blessed be He, does, as is written: "*Whatever Hashem has done is for His own purpose*" (*Mishlei 16:4*). Rabbi Elazar says: We learn it from these words, "*And Gd saw everything that He had made and, behold, it was very good*" (*Beresheet 1:31*). That is the meaning of "very" -to learn supernal Wisdom from it.

Rabbi Yehuda said: What is the meaning of that which is written, "*Gd has made the one as well as the other*" (*Kohelet 7:14*)? Similar to those things that are in heaven, the Holy One, blessed be He, made on earth, it alludes to what is above. For when Rabbi Aba saw a tree whose fruits were ripe and from which the birds flew, he wept and said: If people knew what they were suggesting, they would rend their clothes down to their navel, for the fact that this wisdom was forgotten by them. Even more so for the other things that the Holy One, blessed be He, has made on earth.

As Rabbi Yosi said: The trees from which wisdom is visible - meaning the Carob tree, Palm tree, and Ground Nut tree, and those similar to them - were all grafted into one, because all these trees that produce fruit, except for apples have the same secret. That is, except for the paths in which they are separate.

All these trees that do not produce fruits, all the large ones - except for the willow, which has its own secret similar to above, gain nourishment from one source. . And every one of the small trees except for the Hyssop, were born of one mother.

All the herbs of the earth have powerful ministers appointed over them in heaven. Each and every one of them has a separate secret, similar to above. Therefore it is written: "*You shall not sow your field with mingled seed*" (*Vayikra 19:19*), because each one enters alone and emerges alone. This is the meaning: "*Do you know the ordinances of the heavens, can you establish His dominion in the earth*" (*Iyov 38:33*), and: "*He calls them all by names*" (*Yeshayah 40:26*).

Shir HaShirim Rabbah 6:12 "Just as nuts cannot escape the custom tax, betrayed by their rattling so too with Yisrael for wherever one goes, he cannot deny that He is a Jew for he is recognized.

Just as you take one nut from a heap, all the rest come toppling over, so too if one Jew is hit, all feel it.

As the shell protects its fruit, so too with Yisrael: some study Torah, and some do good deeds, and each protects the other.

אילן = יאהדונה"י

Zohar Hadash 83a :The walnut: the outside shell is the hardest, and the inner shell of all which is closest to the fruit is the thinnest of all. The inside is the fruit which is all good and represents the Torah. The outside shell represents the actions/deeds, while the inner shell is the *peshat*/simple and *midrash*/allegorical explanations of the Torah. And inside this is the best for it is all good, and that is the *Sod*/secrets of the Torah.

Tikkuney HaZohar 11a The walnut has 3 shells. Just like the foreskin covers the male organ with three portions, related to the verse "Now the earth was unformed and void, and darkness was upon the face of the deep" (Bereshheet 1:2): "unformed" this is the outside shell of the walnut; "void" is the shell inside; "darkness" is the inner shell, and after one removes the 3 shells of the walnut, it is like removing the complete foreskin, and one reveals the fruit inside, which is the sign of the Covenant.

It is brought down in the Holy Books that one who eats walnuts, the angelic minister of forgetfulness rules over him. Our teacher Hayyim Palagi(z'l) writes that Egoz/walnut has the same gematria as Heit/sin, and Heit has the connotation of deficiency, as Bat Sheva said to King David, "I am my son Shelomo will be deemed sinners," which is explained to mean deficient. We find that if one eats walnuts he will lack Hokmah/wisdom. Now that is if one eats without the proper intention, however if one eats with the proper intention *LeShem Shamayim*/for the sake of heaven, then he has nothing to worry, as explained in the Gate of Commandments, Parshat Ekev, concerning the eating of olives if one eats them with intention (see above section for Olives, **Ben Ish Hai**), one does not have to be concerned about forgetfulness.

Ben Ish Hai (Keter Malkut)

Walnut: Egoz אגוז

In the beginning when you break the walnut and its two outer shells and separate it, intend to break and separate the shell from the fruit, for one is breaking and separating the shell from the Good Holiness. Also intend that אגוז /walnut is gematria טוב **Tov**/good

Also the good of the walnut is found when one separates the hard shell, and intend that as you separate the this shell which is thin from the מוח **Moah**/inside of the almond, you are separating thin shell from the good מוח **Moah**/inside of Holiness.

Also that **Eguzim** (plural for walnuts) is gematria בינה **Binah**/understanding.

Chestnuts, Almonds, or Hazelnuts שקדים לוזים

ויהיה

The permutation comes from the verse: "And they saw, the dweller of the land, the Canaanite." (Bereshheet 50:11)

אֵילָן = יְאֵהֲדוֹנָה

Hey in Yetzirah and Asiyah shows expansion in heart and body. Yod in Beriah indicates contraction of the mind, so the light can shine from the Waw in Atzilut, drawing down from higher worlds.

Wayetze 161B

And Ya'akov took him rods of fresh poplar..." The intention of this act was for the bonds of Faith. The sound of sounds was brought from above downward, and our eyes opened. The wheel turned a few times and the melodious sound was heard. Those who slumber and sleep, who have sleep in their eye sockets, awake! They do not know, or look, or see, for they shut their ears, heavy hearted, asleep without knowledge. The Torah is before them, yet they pay not attention, nor know what they look at. They see, yet do not see. The Torah raises sounds. Behold, fools, open your eyes, and know. But there is no one to notice, no one to lend an ear. How long will you be in darkness because of your evil desires? Look to know, and the shining light shall be revealed to you.

As a result of his problems in a foreign country and rule with strange grades, honest Ya'akov rejected them all and chose as his inheritance a light out of darkness, and wisdom out of stupidity, . He honored his Master while still under foreign rule. *Then it was said of him: "Ya'akov shall not now be ashamed, neither shall his face now grow pale" (Yeshayah 29:22).*

The pure knot rose in the innermost place. Before it found an inhabited place, that place did not exist; it was lost to all, and ruin was everywhere. Ruin alludes to the male, Sam-kel, who was created from the impurities of the might of Yitzhak. Death is its female, the primordial serpent called a 'wife of harlotry', about whom it is written: *"Her feet go down to death" (Mishlei 5:5).* These two, Ruin and Death, heard the strong commandment of the King.

There is a deeply held mystery, undisclosed and not revealed, that is, hidden more than any thought. From it came the letter Yod, the supernal point from which everything else develops. It drew and issued the letter Hei, the supernal mother, who waters all. From this Hei comes the letter Vav, the secret of the six, which unites all the sides. It is *" the rods of fresh poplar and almond and plane tree."*

It contains two arms, that come out and are included within the last Hei, to bind the tabernacle into one. Then the thirteen attributes of Mercy become one. White was engraved on the colors and predominates, as it is written: *"white appear."* Then it reads, *"Hashem shall be one and His name One" (Zekharyah 14:9)* and *"Hashem is my shepherd; I shall not want. He makes me to lie down in green pastures: He leads me in the paths of Righteousness" (Tehilim 23:1).*

"And Ya'akov took him," means that he chose his lot and portion. *"The rod of fresh ('moist') poplar,"* is the Right, the white color. It is moist of water. The almond is the Left, red as a rose, and the tree combines them together. Right embraces and overpowers them through its color, as it is written: *"white appears."* It is connected to the two Columns; its lot is with the Right Column. It engraved on both. He was then called a *'perfect man'*, complete in every respect.

אילן = יאהדונה"י

Kohelet Rabbah 12:7 “*And the almond tree will blossom*” An almond tree takes 21 days from the time it blossoms to the time its fruit is ripe, similarly the whole decree concerning the destruction of the Temple only lasted 21 days from 17 Tammuz to 9 Ab.

[21 is gemataria אה"י a Holy Name related to Binah, the source of judgment for the 21 days]

So too the books of Hassidut bring down that these will be the 21 days from the coming of Mashiah to the building of the Third Temple, and these days [of the Three Weeks] will be reversed into Festivals, with the hint “ ” אַךְ *Ak Tov LeYisrael*”/truly good to Yisrael” (**Tehillim 73:1**), with אַךְ *Ak* gematria 21.

Zohar II: 15B Almonds hint to the attribute of judgment, for every place they are mentioned in the Scripture so too is mentioned the attribute of judgment.

Ben Ish Hai (Keter Malkut):

When you break the almond shell intend: As one breaks and separates the shell from this fruit, it is similar to breaking and separating the *klippah*/shell from the Holy Fruit.

When you separate the almond shell from the almond intend: As you separate the thin shell from the מוח *Moah*/inside of the almond, your are separating the thin shell from the Good *Moah*/ מוח of Holiness.

Also intend that שקד (almond) has the root letters קדוש (holy) and may we merit to draw upon ourselves the Supernal Holiness.

Carobs חרובין [Carob chips are an OK substitute, but there's nothing like the real thing]

ההוי

The permutation comes from the verse: ‘*And it will be our righteousness because.*’ (*Devarim 6:25*)

Hey is in the first and second place, showing expansiveness in Atzilut and Beriah, both spiritual places. Yod is in Asiyah, demonstrating that we must reach deep into ourselves in teshuvah to access the spiritual light in this world. Waw in Yetzirah is the only one in regular placement, corresponding to the heart as the direct channel to drawn down the light. (M. Ribner)

Pinhas 216B

The holy luminary arose and said: Therefore it is written “*I have acquired (Kaniti) a manchild from Hashem*” (*Beresheet 4:1*), for she saw through the Holy Spirit and that his sons would in the future sit in the Chamber of Hewn Stones.

And so it was with Rabbi Pedat, who was in distress and who had no more than a measure of carobs from one Shabbat Eve to the next, like Rabbi Hanina. Why is this, since a heavenly voice had proclaimed: The whole world is fed only because of Hanina, my son?

אילן = יאהדונה"י

He caused this, when he destroyed (*harav*) the measure (*kav, Kof Bet*) from Yod, which makes Yod Kof Bet, hence he was left with only a measure of carobs (*haruv*). The letter Yod stands for unification, from which the emanation comes to the letter Bet, standing for blessing which is holy, from which Kof is sanctified, which is his sanctification. And Rabbi Pedat caused his measure (*Kof Bet*) to be destroyed, which are holiness and blessing. Thus he had only a measure of carobs. So, too, was it with Iyyov, who was the son of a levirate widow, and he was punished because of what had already happened to him.

And those who do not know this secret say: 'Children, life and sustenance is not a matter of one's merit, rather depends on destiny (*mazal*)'. Take the case of Avram, who saw that he was not destined to have a son, and the Holy One, Blessed be He, took him outside, as it is said: "*And He brought him outside, and said, Look...*" (*Beresheet 15:5*). And it has been taught: that He said to him: '*Leave your constellations*'. And He took him up above the stars and said to him: "*Look now towards heaven, and count the stars*" (*Beresheet 15:5*). So much for the words of the rabbis, but they have to be interpreted mystically.

Come and see [**with your inner vision the diagram of the Tree of Life Sefirot**]: All creatures in the world, before the Torah was given to Yisrael, were dependent on destiny, even children, life and sustenance. But after the Torah was given to Yisrael, He removed Yisrael from the influences of the stars and constellations. This we have learned from Avraham, since his children were destined to receive Hei from Avraham, that is, the five books of the Torah. As it is said: "*These are the generations of heaven and earth when they were created (behibar'am)*" (*Beresheet 2:4*). *Behibar'am: beHei bera'am* ('He created them with a Hei'). He said to Avraham 'Because of that Hei that was added to your name, the heavens below you and all the stars and constellations that shine in Hei will be subservient to your will'. Moreover, it is said: "*lo (He), here is grain for you, and you shall sow the land*" (*Beresheet 47:23*) with Hei. "*for in Yitzhak shall your seed be called*" (*Beresheet 21:12*).

For this reason, everyone who engages in the Torah is released from the influence of stars and constellations. By learning Torah with the intention of keeping its commandments. If it is not, then he is as one who does not engage in Torah, and the stars and constellations hold sway over him. This is even more true with respect to the common people, who are likened to animals, about which it has been taught: "*Cursed be he who lies with any manner of beast*" (*Devarim 27:21*). The hold of the stars and constellations over them is certainly not annulled.

"*As for man, his days are as grass: as a flower of the field so he flourishes*" (*Tehilim 103:15*). And it is said: "*I was young and am now old*" (*Tehilim 37:25*). And later "*He returns to the days of his youth*" (*Iyyov 33:25*). A tree from which the old branches were cut off, but they grew again from its roots, as at the beginning. For they die when old and return to this world as children. And this is the secret of the Holy One, blessed be He, '*renewing the creation every day continually*'. For a thousand die each day and a thousand are renewed each day.

אילן = יאהדונה"י

"Wine makes glad the heart of man" (*Tehilim 104:15*). This is the yayyin wine of the Torah, for the numerical value of the letters of the word) is the same as the letters of *sod* ('secret'). Just as wine has to be kept sealed so that it should not be used in a libation for idol worship, so also must the secret of the Torah be closed up and sealed, and none of its secrets be disclosed other than to those who fear Him. And it is not for nothing that a number of commandments are performed with wine; and blessings to the Holy One, blessed be He, are said. Wine comes in two (*Bet*) colors: white and red, which are Judgment and Mercy. And this is why we have the added *Bet* in *be'yayin* ('with wine'). It is like the rose which has in it both white and red - white from the right side and red from the left side.

Why does it say "*the heart (levav) of man*"? It should have said "*lev ('heart')*." There is one heart (*lev*) hidden in another heart (*lev*). They are *Lamed Bet* (=32) Elokim mentions in the works of Creation, [related to]the *Bet* of *Beresheet* ("*In the beginning*"), and the *Lamed* of "*in the eyes of (le'einei) all Yisrael*" (*Devarim 34:12*).

Twice *lev* (32) is 64, which is eight less than 72; and 72 is *vaykhulu* ("*And... were finished*") (*Beresheet 2:1*). These are the seven days of Creation. What of the eighth? It is the seven days of Creation together with "*This is the book of the generations of Adam*" (*Beresheet 5:1*). And this 72 is also the numerical value of the letters of *beyayin* ('with wine').

What is the meaning of "*oil to brighten his face*" (*Tehilim 104:15*)? These are the twelve faces: four of the lion, four of the ox, and four of the eagle: There is Mikael the lion. His four faces are Yod and Hei and Vav and Hei, The four faces of the ox, which is Gavriel, are Yod and Hei and Vav and Hei. The four faces of the eagle, which is Nuriel, are Yod and Hei and Vav and Hei. They are appointed under Hesed, Fear, and Truth. These are the steps of the three patriarchs. The sages have taught: 'the patriarchs are the Chariot'. The lights all add up to *Yod Bet Kof*, which are *Melekh* ('reigns'), *Malakh* ('reigned'), *Yimlokh* ('will reign'). For the total numerical value is *Yod Bet Kof* (112)

Ben Ish Hai (Keter Malkut):

Carob/Haruv חרוב intend that it is gematria 216 or **Gevurah** and sweeten the **Gevurah** in the 216 letters of the **Name of 72** which are Hassadim/kindnesses. (Turn to page 76 below for the chart of the 72 Names)

216 = 3 x 72, which is Shem AB: יוד הי ויו הי

יוד הי ויו הי

יוד הי ויו הי

רי"ו = גבורה

אילן = יאהדונה"י

Also intend that it is the gematria **Yirah**/fear יראה and the gematria **Rayiah**/sight ראייה for the 2 are in **Hokmah** in the secret of the Name of 72, meaning that we should merit to the higher level of fear which is called “fear of His exaltedness” and to rectify the blemish of sight. Also intend that **Haruvin** (plural) חרובין is gematria **Kinor** (harp) כנור which is **Ku** כ"ו (26) **NeR** נ"ר (250). And it is good to eat Carob one time each year and intend this, and its is even better on Tu BeShvat, which is the Rosh Hashanah of the Tree,

Pears אגסים

היהו

This permutation comes from the verse: ‘*God with me, and let us extol His Name.*’ (Tehillim 34:4)

The reversal of the first 2 letters shows judgment and testing, as does the reversal of the second two letters. Hey in Atzilut and Yetzirah indicates expansion in spirit and heart. The mind in Beriah has the Yod showing contraction to a point. The Waw in Asiyah relates that our efforts should be channeled in the physical world. (M. Ribner)

Berakot 6:1

WHAT BLESSINGS ARE SAID OVER FRUIT? OVER FRUIT OF THE TREE ONE SAYS, WHO CREATES THE FRUIT OF THE TREE, EXCEPT FOR WINE, OVER WHICH ONE SAYS, WHO CREATES THE FRUIT OF THE VINE. OVER THAT WHICH GROWS FROM THE GROUND ONE SAYS: WHO CREATES THE FRUIT OF THE GROUND, EXCEPT OVER BREAD, FOR WHICH ONE SAYS, WHO BRING FORTH BREAD FROM THE EARTH. OVER VEGETABLES ONE SAYS, WHO CREATES THE FRUIT OF THE GROUND; R. JUDAH, HOWEVER, SAYS: WHO CREATE DIVERS KINDS OF HERBS.

Kilayim 1:4: לימונים

AS FOR TREES, THE **PEAR** AND THE CRUSTUMENIAN **PEAR**, OR THE QUINCE AND SORB-APPLE, DO NOT CONSTITUTE KIL'AYIM ONE WITH THE OTHER. THE APPLE AND THE CRAB-APPLE, OR THE PEACH AND ALMOND, OR THE JUJUBE AND LOTE, EVEN THOUGH THEY ARE SIMILAR ONE TO THE OTHER, YET CONSTITUTE KIL'AYIM ONE WITH THE OTHER.

Drink a glass of wine that is ½ white and ½ red and meditate on repairing the World of *Yetzirah*/formation through the name MaH הא הא הא הא (See “The 4 Cups of Wine” below)

אילן = יאהדונה"י

Medlar [feel free to make substitutions if unavailable]

היוה

This permutation comes from the verse: 'Change he change it, then it will be.' (Wayikra 27:33)

The first two letters are reversed, but the later two are in correct order: the first part of the month is judgment, and the second part after Tu BeShevat is in grace. Hey in Atzilut shows flow of light. Yod in Beriah reveals that the mind must be contracted and concentrated to receive. (M. Ribner) Waw and Heh unite on Tu BeShevat and carry this flow in the proper manner in the 2nd part of the month

אהיה זערור Berakhot 6:2

IF ONE SAYS OVER FRUIT OF THE TREE THE BLESSING בורא פרי האדמה = אהי"ה 'WHO CREATES THE FRUIT OF THE GROUND', HE HAS PERFORMED HIS OBLIGATION. BUT IF HE SAID OVER PRODUCE OF THE GROUND, 'WHO CREATES THE FRUIT OF THE TREE', HE HAS NOT PERFORMED HIS OBLIGATION. IF HE SAYS 'BY WHOSE WORD ALL THINGS EXIST OVER ANY OF THEM, HE HAS PERFORMED HIS OBLIGATION.

בנדק Demai: 1:1

THE [FOLLOWING] ARE TREATED LENIENTLY IN RESPECT OF [THE RULES OF] DEMAI: WILD FIGS, JUJUBE FRUIT, CRAB APPLES, WILD WHITE FIGS, YOUNG SYCAMORE FIGS, UNRIPE DATES, LATE GRAPES AND THORNY CAPERS; IN JUDEA ALSO SUMACH, JUDEAN VINEGAR, AND CORIANDER. R. JUDAH SAYS: ALL WILD FIGS ARE EXEMPT, EXCEPT THOSE WHICH HAVE A CROP TWICE [A YEAR]; ALL JUJUBE FRUITS ARE EXEMPT, EXCEPT THE JUJUBE FRUITS OF SHIKMONAH; ALL YOUNG SYCAMORE FIGS ARE EXEMPT, EXCEPT THOSE THAT BURST OPEN ON THE TREE.

Quince פרישין [feel free to make substitutions if unavailable]

אהוה

אילן = יאהדונה"י

Berakot 6:3

OVER ANYTHING WHICH DOES NOT GROW FROM THE EARTH ONE SAYS: 'BY WHOSE WORD ALL THINGS EXIST'. OVER VINEGAR, NOBELOTH AND LOCUSTS ONE SAYS

הנובלות ועל הגובאי אומר = אהו"ה

'BY WHOSE WORD ALL THINGS EXIST" OVER MILK , CHEESE AND EGGS

הגבינה ועל הביצים אומר = אהו"ה

TOO. R. JUDAH SAYS: OVER ANYTHING TO WHICH A KIND OF CURSE ATTACHES NO BENEDICTION.

[See page 82 below for the intentions of the RaShaSh for this blessing]

Maaserot 1:3

CAROBS [ARE SUBJECT TO] TITHES AFTER THEY FORM DARK SPOTS. SIMILARLY ALL BLACK-FINISHED FRUITS AFTER THEY FORM DARK SPOTS; PEARS AND CRUSTUMENIAN PEARS, **QUINCES**, AND MEDLARS [ARE LIABLE TO TITHES] AFTER THEIR SURFACE BEGINS TO GROW SMOOTH. SIMILARLY ALL WHITE FRUITS, AFTER THEIR SURFACE BEGINS TO GROW SMOOTH; FENUGREEK [IS LIABLE TO TITHE, WHEN IT IS SO FAR ADVANCED] THAT THE SEEDS [CAN BE PLANTED AND] WILL GROW, GRAIN AND OLIVES AFTER THEY ARE ONE-THIRD RIPE.

Hackberry גדגניית [feel free to make substitutions if unavailable; any berry OK]

יו"ד ה"י וי"ו ה"י

Berakhot 6:4-5

IF ONE HAS SEVERAL VARIETIES BEFORE HIM, R. JUDAH SAYS THAT IF THERE IS AMONG THEM SOMETHING OF THE SEVEN KINDS, HE MAKES THE BLESSING OVER THAT, BUT THE SAGES SAY THAT HE MAY MAKE THE BLESSING OVER ANY KIND THAT HE PLEASES.

ברך על יין A BLESSING SAID OVER THE WINE TAKEN BEFORE THE MEAL SERVES ALSO FOR THE WINE TAKEN AFTER THE MEAL. A BLESSING OVER THE HORS D'OEUVRES TAKEN BEFORE THE MEAL SERVES FOR THE SWEETS TAKEN AFTER THE MEAL. A BLESSING OVER BREAD SERVES FOR THE SWEETS BUT A BLESSING OVER THE HORS D'OEUVRES DOES NOT SERVE FOR THE BREAD. BEIT SHAMMAI SAY: NEITHER [DOES IT SERVE] FOR A COOKED DISH.

(THE INITIAL LETTERS בּרַךְ עַל יַיִן = יו"ד ה"י וי"ו ה"י)

אילן = יאהדונה"י

Jujube שולפאיפאש I get a box of kosher Jujube candies (made by Juju Fruits folks)!

יאהדונה"י

Berakot 6:6

IF [THOSE AT THE TABLE] ARE SITTING UPRIGHT, EACH ONE SAYS GRACE FOR HIMSELF; IF THEY HAVE RECLINED, ONE SAYS GRACE FOR ALL. **יין** **א** **להם** IF WINE IS BROUGHT TO THEM IN THE COURSE OF THE MEAL, EACH ONE SAYS A BLESSING FOR HIMSELF; IF AFTER THE MEAL, ONE SAYS IT FOR ALL. THE SAME ONE SAYS [THE BLESSING] OVER THE PERFUME, ALTHOUGH THE PERFUME IS NOT BROUGHT IN TILL AFTER THE MEAL.

(THE FINAL LETTERS **יין** **א** **להם** = **יאהדונה"י**)

Pistachio: בטנים

אהוה

Berakot 6:7

IF SALTED FOOD IS SET BEFORE HIM AND BREAD WITH IT, HE SAYS A BLESSING OVER THE SALTED FOOD AND THIS SERVES FOR THE BREAD, SINCE THE BREAD IS ONLY SUBSIDIARY TO IT. THIS IS THE GENERAL PRINCIPLE: WHENEVER WITH ONE KIND OF FOOD ANOTHER IS TAKEN AS SUBSIDIARY, A BENEDICTION IS SAID OVER THE PRINCIPAL KIND AND THIS SERVES FOR THE SUBSIDIARY. **אהו"ה** = **העקר** **ופוטר** **את** **הטפלה**.

Cherry: ג ינראש

יו"ד ה"ה ו"ו ה"ה

Berakot 6:8

IF ONE HAS EATEN GRAPES, FIGS OR POMEGRANATES HE SAYS A GRACE OF THREE BLESSINGS AFTER THEM. SO R. GAMALIEL. THE SAGES, HOWEVER, SAY: ONE BLESSING WHICH INCLUDES THREE. R. AKIBA SAYS: IF ONE ATE ONLY BOILED VEGETABLES, AND THAT IS HIS MEAL, HE SAYS AFTER IT THE GRACE OF THREE BLESSINGS. IF ONE DRINKS WATER TO QUENCH HIS THIRST, HE SAYS THE BENEDICTION 'BY WHOSE WORD ALL THINGS EXIST. R. TARFON SAYS: 'WHO CREATEST MANY LIVING THINGS **ברא נפשות** WITH THEIR DEFICIENCIES. (THE INITIAL LETTERS **ברא נפשות** = **יו"ד ה"ה ו"ו ה"ה**)

[See page 81-82 below for full English text of this after-blessings]

אילן = יאהדונה"י

Nishpolas תרמוס [feel free to make substitutions if unavailable]

אל

Berakhot 7:1

IF THREE PERSONS HAVE EATEN TOGETHER, IT IS THEIR DUTY TO INVITE [ONE ANOTHER TO SAY GRACE]. ONE WHO HAS EATEN DEMAI, OR FIRST TITHE⁵ FROM WHICH TERUMAH HAS BEEN REMOVED, OR SECOND TITHE OR FOOD BELONGING TO THE SANCTUARY THAT HAS BEEN REDEEMED, OR AN ATTENDANT WHO HAS EATEN AS MUCH AS AN OLIVE OR A CUTHEAN MAY BE INCLUDED [IN THE THREE]. ONE WHO HAS EATEN TEBELOR FIRST TITHE FROM WHICH THE TERUMAH HAS NOT BEEN REMOVED, OR SECOND TITHE OR SANCTIFIED FOOD WHICH HAS NOT BEEN REDEEMED, OR AN ATTENDANT WHO HAS EATEN LESS THAN THE QUANTITY OF AN OLIVE OR A GENTILE MAY NOT BE COUNTED. WOMEN, CHILDREN AND SLAVES MAY NOT BE COUNTED IN THE THREE. HOW MUCH [MUST ONE HAVE EATEN] TO COUNT? AS MUCH AS AN OLIVE; R. JUDAH SAYS, AS MUCH AS AN EGG.

Lupine [feel free to make substitutions if unavailable]

Finish Chapter 7 of Berakhot

WHAT IS THE FORMULA FOR ZIMMUN? IF THERE ARE THREE, HE [THE ONE SAYING GRACE] SAYS, 'LET US BLESS [HIM OF WHOSE BOUNTY WE HAVE EATEN]'. IF THERE ARE THREE BESIDE HIMSELF HE SAYS, 'BLESS'. IF THERE ARE TEN, HE SAYS, 'LET US BLESS OUR GD'; IF THERE ARE TEN BESIDE HIMSELF HE SAYS, 'BLESS'. IT IS THE SAME WHETHER THERE ARE TEN OR TEN THOUSAND. IF THERE ARE A HUNDRED HE SAYS, 'LET US BLESS HASHEM OUR GD'; IF THERE ARE A HUNDRED BESIDE HIMSELF HE SAYS, 'BLESS'. IF THERE ARE A THOUSAND HE SAYS 'LET US BLESS HASHEM OUR GD, THE GD OF ISRAEL'; IF THERE ARE A THOUSAND BESIDE HIMSELF HE SAYS 'BLESS'. IF THERE ARE TEN THOUSAND HE SAYS, 'LET US BLESS HASHEM OUR GD, THE GD OF ISRAEL, THE GD OF HOSTS, WHO DWELLS AMONG THE CHERUBIM, FOR THE FOOD WHICH WE HAVE EATEN'. IF THERE ARE TEN THOUSAND BESIDE HIMSELF HE SAYS, 'BLESS'. CORRESPONDING TO HIS INVOCATION THE OTHERS RESPOND, 'BLESSED BE HASHEM OUR GD THE GD OF ISRAEL, THE GD OF HOSTS, WHO DWELLS AMONG THE CHERUBIM, FOR THE FOOD WHICH WE HAVE EATEN'. R. JOSE THE GALILEAN SAYS: THE FORMULA OF INVOCATION CORRESPONDS TO THE NUMBER ASSEMBLED, AS IT SAYS: BLESS GD IN FULL ASSEMBLIES, EVEN HASHEM, YE THAT ARE FROM THE FOUNTAIN OF ISRAEL. SAID R. AKIBA: WHAT DO WE FIND IN THE SYNAGOGUE? WHETHER THERE ARE MANY OR FEW THE READER SAYS, 'BLESS HASHEM. R. ISHMAEL SAYS: BLESS HASHEM WHO IS BLESSED.

אילן = יאהדונה"י

IF THREE PERSONS HAVE EATEN TOGETHER THEY MAY NOT SEPARATE [FOR GRACE]. SIMILARLY WITH FOUR AND SIMILARLY WITH FIVE. SIX MAY DIVIDE, [AND HIGHER NUMBERS] UP TO TEN; BETWEEN TEN AND TWENTY THEY MAY NOT DIVIDE. IF TWO GROUPS EAT IN THE SAME ROOM, AS LONG AS SOME OF THE ONE CAN SEE SOME OF THE OTHER THEY COMBINE [FOR ZIMMUN], BUT OTHERWISE EACH GROUP MAKES ZIMMUN FOR ITSELF. A BLESSING IS NOT SAID OVER THE WINE UNTIL WATER IS PUT IN IT. SO R. ELIEZER. THE SAGES, HOWEVER, SAY THAT THE BLESSING MAY BE SAID.

Finish with a glass of all red wine (some say red with a little bit of white) and intend to repair the world of Asiya/Making with Shem Ben יוד הה וו הה (See "The 4 Cups of Wine" below). Here I follow the custom of R. Yitzhak Buxbaum to get a fine bottle of red wine so I can say the הטוב והמיטיב "Hatov veHaMaitiv" "Who is good and does good" prayer. There are many customs and regulations concerning this prayer (<http://www.chaburas.org/hatov.html>), but here we take the lenient opinion and drink a superior bottle of wine with a group. The blessing *HaTov* adds *Hassadim*/kindnesses to the *Yesod*/fundament of Zeir Anpin, sweetening the *Gevurot*/severities of the wine, and pouring beneficence on the world.

The Fragrance of הדס/Hadas/myrtle

Some have the custom to smell myrtle at the end of the Tu BeShevat Seder. Perhaps this is based on the custom mentioned in the Gemara Berakhot 42b that it was customary for incense to be brought after Birkhat HaMazon, and the blessing *Borei Aitzei Bisamim* בורא עצי בשמים "who creates fragrant trees/woods" would be recited on the fragrance. (Rashi) So too in the Sefardi Shabbat Seder we bless *bisamin*/fragrant substances before and after the meal, (*Ben Ish Hai, Beresheet* (2nd Yr) 29,30) which helps us to reach the 100 blessings required each day, but more difficult since the Amidah as only 7 and not the usual 19 blessings.

Here are some teachings on this matter:

"And the man standing among the myrtles..." (Zekaryah 1:10) The Radak says that the myrtles represent Yisrael, who are compared to myrtles because they have a good fragrance, so too does Yisrael have a good fragrance through their mitzvot.

Vayikra Rabba 30:10: Just as the myrtle has fragrance but no taste, so too Yisrael have among them such as possess good deeds but not learnig.

Beresheet Rabba 3:14 "And the boys grew" They were like a myrtle and a wild rose bush growing side by side. When they became adults, one yielded fragrance and the other thorns. So for 13 years both went to school and came home later. After this age, one went to the house of study while the other to idolatrous shrines.

Beresheet Rabba 59:4 When Shemuel ben Yitzhak died, the man who used to dance on three branches before groom and bride, there came forth wind and hurricanes and uprooted all the noble trees of the land of Yisrael. Why? Because he used to take branches from them and go before the bride. The rabbis would complain, saying "Why does he do this and bring contempt upon the Torah." But R. Zeira answered them: "Leave him alone, for he knows what he is doing." Thus when he died, they came forth to pay their respects. A tongue of flame descended in the shape of a myrtle branch and stood between his coffin and the people. They said, "See how those branches stand that old man in good stead."

אילן = יאהדונה"י

Yalkut Shemoni Yeshayah 403: Whoever learns Torah and does not teach is compared to the myrtle which grows in a desert, for there is none to enjoy the good fragrance. Whoever teaches Torah to people in a place where there is no one else to teach is compared to a myrtle that grows in a desert, which is more dear.

MEDITATION ON INHALING FRAGRANCES

One can apply R. Yitzhak Buxbaum's meditation for inhaling the scent of a fragrant fruit to the myrtle (*A Person is Like a Tree* 181). This smell represents Atzilut, the world of Nearness to Gd. When you inhale, briefly attend to your body, your feelings, your thoughts, and then transcend all of them. Stop thinking; just experience Gd's nearness. You are in the Garden of Eden at the supernal table before Hashem

We first say the blessing *Borei Aitzei Bisamim* בורא עצי בשמים on myrtle. The *Ben Ish Hai* (Rabbi Yosef Hayyim of Baghdad, 1833-1909), in *Parashat Vaethahan* (3), discusses a number of halakhot relevant to *Birkat Ha're'ah* – the berakha recited before smelling fragrant smells. He writes that one should hold the spices in his right hand while reciting this berakha, just as one reciting a berakha over food or drink should hold the food or drink in his right hand while reciting the berakha. It is customary to recite after smelling the spices, “*Re'ah Niho'ah Ishe L'Hashem*” (“*a pleasing fragrance, an offering to God*”).

Think: *What hints of higher spiritual levels can I detect in my life? What can I aspire too?*

Commentary: The only sense that did not participate in Adam's sin was the sense of smell, for the verse reads: “*And the woman perceived that the tree was good for eating, and that it was a delight for the eyes (1-sight)...and she took (2-touch) of the fruit and ate (3-taste). She also gave to her husband with her (4-hearing for she told him), and he ate.*” (*Beresheet* 3:6) Smell is the most “spiritual” of the senses, as noted that the word for spirit/*Ruah* רוח is related to the word for smell/*Rayah* ריח. Which is why our intuition warns us when “something smells fishy/funny.” In the world of Atzilut through our inhaling a pleasant fragrance such as myrtle we will transcend all the material dimensions we employed during the Seder, and try to envision a Messianic world, for the Mashiah will judge on the basis of his smell, as it says יהוה רוח אפינו משיח יהוה” “*The breath of our nose, Hashem's Mashiah!*” (*Eikha* 4:20)

אילן = יאהדונה"י

The Four Cups of Wine

There is a tradition to drink 4 cups of wine at the Tu BeShevat Seder.. The first cup is all white, the second is 3/4 white and 1/4 of red, the third is 1/2 white and red, and the 4th cup is drunk full red. R. Ariel Bar Tzadok writes that white wine channels the purity of heaven above, while red wine channels the life force that gives itself to the earth, and is the "lifeblood" in the earth. With each cup we translate pure heavenly energy channeled in the white wine into becoming tangible and earth-focused energy in the red wine. This is not a symbolic act, for in our mixing the wines and drinking them our own bodies and consciousnesses act as the conduit wherein this act of spiritual to physical transformation occurs. With each glass that we partake of we are channeling Hashem's spiritual energy through our bodies and enabling it to seep into the earth, as does the rain itself fall from Heaven. The 4 cups bring down the energy through the 4 worlds as such:

- (1) First cup is all white and relates to the world of Atzilut/Nearness: יוד הי ויו הי
- (2) Second cup is 3/4 white and 1/4 red and relates to the world of Beriah/Creation: יוד הי ואו הי :
- (3) Third cup is 1/2 white and 1/2 red and relates to the world of Yetzirah/Formation: יוד הא ואו הא
- (4) Fourth cup is all red and relates to the world of Asiya/Making: יוד הה וו הה

The ideal procedure for each cup would mirror how we bless on Shabbat and Yom Tov. Another person should pick up the cup and hand it to you with 2 hands. He or she should put 3 drops of *Mayim*/water in the cup, "to sweeten" the severities of the wine with the waters of Hesed/kindness, for wine generally represents *Gevurah*/might. According to the Ben Ish Hai we meditate on this Name with each drop יוד הה וו, for it is gematria 30 and $30 \times 3 = 90$, gematria *Mayim* מים. We then stare into the cup, first with the right eye, and then with the left. With each eye we picture

יהו"ה יהו"ה
יהו"ה
יהו"ה יהו"ה

for 5 times יהו"ה (26) is 130, the gematria of Ayin/Eye.

The personal *minhag*/custom I have is to drink the cups as we do on Pesah, leaning on my left, with my eyes closed, and downing 3 ounces in one or two sips, meditating of the Names relevant to the worlds mentioned above.

This year Tu BeShevat falls on Shabbat. Wonderful! But there is now a question we have concerning mixing red wine with white wine on Shabbat. What follows comes from www.dailyhalacha.com. One of the thirty-nine "*Melakhot*" – activities forbidden on Shabbat – is "*Sobe'a*," or "dyeing." During the construction of the *Mishkan*, the artisans would dye the animal skins used in building this structure. As the *Mishkan*'s construction serves as the basis for the Shabbat prohibitions, it is forbidden to dye things on Shabbat.

אילן = יאהדונה"י

The exception to this rule is food and beverages, regarding which *Halakha* states, “*En Seb’ia Be’ochelin*” (“There is no ‘dyeing’ with regard to foods”) and “*En Sebi’a Be’mashkin*” (“There is no ‘dyeing’ with regard to beverages”). Thus, for example, it is entirely permissible to add a yellow spice to a food on Shabbat, despite the fact that one thereby transforms the food’s color. By the same token, one may make tea with a teabag or tea essence (in a manner that does not violate the prohibition of cooking), even though this results in changing the color of the water. Similarly, one may mix white wine with red wine, even though he thereby changes the color of the white wine. In all these cases, the prohibition of *Sobe’a* does not apply, since it is food or liquid that is being “dyed.”

The question arises, however, as to whether this *Halakha* applies in a case where one specifically intends to change the food’s color. In the cases described above, the individual mixes the foods or liquids together in order to achieve the desired taste, such as the spice in his food or the tea essence in the hot water. Would the *Halakha* be different if one specifically intends to change the color of a food or beverage? Such a situation may arise on Friday night, when there is a Halachic preference to recite *Kiddush* specifically over red wine. If a person has only a very small amount of red wine, but a sufficient quantity of white wine, he may wish to pour the red wine into the white wine to make it red, so that he can recite *Kiddush* over red wine, in accordance with the *Halakha*. Is this permissible, or do we say that even regarding food and beverages, one may not change the color if his intention is specifically to change the color?

Rabbi Moshe Halevi (Israel, 1961-2001), in his work *Menuhat Ahava* (vol. 3, 13:8), rules that it would indeed be forbidden to pour the red wine into the white wine with the specific intention to change the wine’s color to red. He therefore advises that in the case described, one should pour the white wine into the small amount of red wine. This way, he will not be considered as changing the color of the white wine to red. *Hakham Ovadia Yosef*, however, in his *Hazon Ovadia*, disagrees, and maintains that the prohibition of “*Sobe’a*” does not apply at all to foods and beverages, even in cases where one specifically intends to alter the color. In his view, it would be permissible to pour red wine into white wine to change its color.

As for the final *Halakha*, it would be preferable in such a case to pour the white wine into the red wine and thereby satisfy all opinions. Strictly speaking, however, one may certainly rely on *Hakham Ovadia’s* ruling and pour the red wine into the white wine.

Now on a personal note: 4 years ago Tu BeShevat fell on Shabbat too. I had this question posed to many Sages to get an answer. Many said “no.” I finally asked the major *passek* of Chicago, Rabbi Furst, and he said to me, “Why don’t you just mix the wine before Shabbat?!” Ah! The simple answer is the best. See there are no meditations specifically to mixing the wines at the Seder, so mixing this can be done Erev Shabbat without any question at all. *Mamash!*

אילן = יאהדונה"י

Name of 72 (See Carob above)

והו	ילי	סיט	עלם	מהש	ללה	אכא	כהת
הזי	אלד	לאו	ההע	יזל	מבה	הרי	הקם
לאו	כלי	לזו	פהל	זלך	י"י	מלה	וזהו
נתה	האא	ירת	שאה	ריי	אום	לכב	וער
יזו	להז	כוק	מנד	אני	וזעם	רהע	י"ז
ההה	מיכ	וול	ילה	סאל	ערי	עשל	מיה
והו	דני	הזיש	עמם	זנא	זית	מבה	פוי
זמם	י"ל	הרוז	מזר	ומב	יהה	עזו	בוזי
דמב	מזק	איע	וזבו	ראה	יבמו	היי	מום

אילן = יאהדונה"י

Prayer for a Beautiful Etrog

Lashon Hokhamim Siman 38 (Volume I, 297)

Tu BeShevat is the New Year of the Trees, and it is good to say these verses and request in the morning. For it is known that one must request on Tu BeShevat for an etrog for next Sukkot (Beni Yissakar Shevat, Saying 2, Letter Bet), for Yisrael is compared to a good etrog and is beautiful on Sukkot.

And Gd said, "Let the earth bring forth grass, herb yielding seed, and fruit tree bearing fruit after its kind. And it was so. And the earth brought forth grass, herb-yielding seed after its own kind, and tree-bearing fruit, wherein is its seed, after its kind, and Gd saw it was good." Beresheet 1:11-12

Please O Gd, now; save please and save now on this New Year of the Tree!

Please O Gd, now; bring success now on this New Year of the Tree!

Please O Gd, now; bring prosperity now on this New Year of the Tree!

Please O Gd, now; bring goodness now on this New Year of the Tree!

Please O Gd, now; bless now on this New Year of the Tree!

O Gd, please extricate this year from briars and thorns and bless the oil producing trees and the olives.

O Gd, please quench with rain the dry wilderness; bless the grapes, the figs, and the pomegranate.

O Gd, please raise up the imprisoned children (Yisrael) and bless the walnuts, dates, and apricots.

O Gd, please may Your righteousness never cease from Your people, and bless the carobs, the Crustumian pears, and the peaches.

O Gd, please deliver the congregation that longs to be near You; and bless the berries, the pears, teh walnuts and the citrons.

The next part of the prayer is from the Hidda', and is modified from the translation from R. Yitzhak Buxbaum in *A Person is Like a Tree* (195-96)

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May it be Your will, Hashem, our Gd and Gd of our forefathers , to bless the etrog trees to produce fruits in season; good, beautiful, and splendid etrogs, pure of any blemish. May they have no mildew, and may they be perfect without any deficiency in their stem or pitom. May they be available to us and to all Yisrael in all of their places, to fulfill with them the commandment of waving the Lulav on Sukkot, may it come upon us for a good life and for peace, as You commanded us in Your Torah through Mosheh Your servant, *“And you shall take for yourselves on the first day the fruit of the beautiful tree, branches of palm trees, boughs of leafy trees, and willows of the brook. (Vayikra 22:40)*

And may it be Your will, Hashem, our Gd and Gd of our fathers, that You help and assist us to fulfill this commandment of taking the Lulav, myrtle, willow and etrog correctly at its time on Sukkot that is coming upon us for good life and for peace, in joy and with a good heart. Prepare for us a pretty, beautiful, pure and perfect etrog, one kosher according to its regulations.

May it be Your will, Hashem, our Gd and Gd of our fathers, that You bless all the types of trees to bring forth plentiful fruit, rich and good. And bless all the grape vines to bring forth plentiful grapes, rich and good, so that the wine that comes from them is available to Your people Yisrael, to fulfill with it the commandments of Kiddush and Havdalah on Shabbat and Festivals. And may it be established for us and for all Yisrael our brothers the scripture which is written, *“Go and eat in joy your bread and drink your wine with a good heart, for Gd has already favored your actions.” (Kohelet 9:7) [and] I come to my garden my sister/bride. I gather my myrrh with my spice. I eat my honeycomb with my honey. I drink my wine with my milk. Eat dear ones, and drink lovers until intoxicated!” (Shir HaShirim 5:1)*

May the words of my mouth and the meditations of my heart be acceptable to Hashem, my rock and my redeemer. (Tehillim 19:15)

אילן = יאהדונה"י

A Family Custom

R. Hayyim Palachi records a custom that each member of the family should say the blessing over a specifically-designated fruit:

Father: should say "*mezonot*" over a **grain** product, related to his wish for success in earning a livelihood, which is represented by wheat, as in the verse, "*He shall satisfy you with the fat of wheat.*" (Tehillim 147:14)

Mother/wife: should say the blessing of "*ha'etz*" over **grapes**, as the verse in Tehillim 128:3 compares the wife of a Gd-fearing man to a "*fruitful vine.*"

Sons: should eat **olives** in accordance to the above verse which too likens the sons of a Gd-fearing man to young olive trees.

Daughters: should eat **pomegranates** and **walnuts** which are covered by an outer shell or covering, symbolic of *Tzeniut/modesty* that is required of all Jewish girls.

Young children: should eat **apples**, in honor of the courageous women of Bene Yisrael during the Egyptian bondage who secretly delivered their babies in the apple orchards. Too they should eat **dates** on this night.

אילן = יאהדונה"י

Important Unification for Tu BeShevat

It is proper to intend the following unification on Tu BeShevat, both during the day and night.

The *Sha'ar Ruah HaKodesh* (Yihud 24), bases this on the verse, "A land of wheat, barley, grape, fig, and pomegranate. A Land of oil olives and date honey (Devarim 8:8)

Land ארץ is gematria *Shem Elokim of Alfin*: אלף למד הא יוד מס

Wheat חטה is gematria 22 for the 22 letters: אבדהוזחטיכלמנסעפצקרשת

and Barley ושערה

אלף למד הי יוד מס = ש

א אל אלה אלהי אלהים = ר

the rest of the letters (וע"ה) total כס"א /throne or seat

and Grape וּגפן is gematria חק"ל/field and draws from אהיה יהוה
יהוה אדני

and Fig ותאנה is 455 (with the kollel) = אלף הי יוד הי =
אלף הא יוד הא
אלף הה יוד הה

and Pomegranate וּרמון is gematria אלף הה יוד הה אלף הה יוד הה

ארץ חטה ושערה וגפן ותאנה ורמון

The final letters of this abbreviated verse are the Holy Name **צההוניהון** combined with the vowels of the initial letters of the verse: **Segol on צ**, **Hirik on ה**, **Shuruk on ו** **Shewa on נ** **Shuruk on ו** **Shewa on ן**.

אילן = יאהדונה"י

AFTER BLESSINGS (Sefardi Nusah)

The following blessing is said after eating the Tu BeShevat foods prepared from the five species of grain (wheat, barley, rye, oats or spelt); after drinking wine or grape juice; or after eating grapes, figs, pomegranates, olives, or dates. If one partook of any combination of the above, their blessings should be combined, by adding the words in parentheses.

Blessed are You, Hashem our Gd, King of the universe, for

After food prepared from the
five grains:

After wine or grape juice:

After grapes, figs,
pomegranates, olives or dates:

the sustenance and for the
nourishment,

(and for) the vine and for the
fruit of the vine,

(and for) the tree and the fruit
of the tree,

for the produce of the field, and for the precious, good, and spacious land which You have graciously given as a heritage to our ancestors, to eat of its fruit and to be satiated with its goodness. Have mercy, Hashem our G-d, on Israel Your people, on Jerusalem Your city, on Zion the abode of Your glory, on Your altar, and on Your Temple. Rebuild Jerusalem, the holy city, speedily in our days, and bring us up to it and make us rejoice in its rebuilding, and may will bless You for it in holiness and in purity.

On Shabbat (5770): Be pleased and strengthen us on this Shabbat day.

For You are good and do good to all, and we offer thanks to You Hashem our Gd for the land and for

After food prepared from the
five grains:

After wine
or grape juice:

After grapes, figs,
pomegranates, olives or dates:

the sustenance and for the
nourishment.

the fruit of the vine.

the fruits.

Blessed are You Hashem, for the land and for

After food prepared from the
five grains:

After wine
or grape juice:

After grapes, figs,
pomegranates, olives or dates:

the sustenance and for the
nourishment.

the fruit of the vine.

the fruits.

אילן = יאהדונה"י

— BLESSING AFTER OTHER FOODS AND DRINKS —

Blessed are You, Hashem our G-d, King of the universe, Creator of numerous living beings and their needs, for all the things You have created with which to sustain the soul of every living being. Blessed is He who is the Life of the worlds.

Intentions on the Blessing She'akol (RaShaSh)

ברוך (Yesod of Abba/Imma) אתה (Hesed/right) יהו"ה (Tiferet/center) אלהינו (Gevurah/left) מלך (Binah) העולם (Malkut) שהכל (Yesod) נהיה בדברו (Malkut)

“Through Whose word everything came to be”

שהכל (Everything) is the Yesod whose flow is revealed through the Malkut called דברו (Whose word) Intend that in this blessing there are 9 words =the 9 Yods of Ab, Sag, Mah, Ben, $9 \times 10 = 90 = Mayim/water$

יוד ה' ו' ה'
 יוד ה' ו' א' ה'
 יוד ה' ו' א' ה'
 יוד ה' ו' ה' ה'

These 4 expansions total 232. Also intend the 3 expansions of Ekyeh which total 455

אלף ה' יוד ה'
 אלף ה' א' יוד ה'
 אלף ה' ה' יוד ה'

Now add the 28 letters of the 4 Havayot and 3 Ekyeh spelled simply

יהוה יהוה יהוה יהוה
 אהיה אהיה אהיה

All of these total שתיה *Shetiya* = a drink. Too *Mayim* (90) plus the kollel = יאהדונה"י

The *Ben Ish Hai* says to drink water at the Third Shabbat Meal and intend יהו"ה with the vowel *Kamatz* (ֿ), for the *Kamatz* is like a ו Vav (6) with a י Yod (10) under it, 16 times $4 = 64 + 26$ (Havaya) = 90 = *Mayim* Too intend that $90 = 5 \times 18$ (Chai חַי), water giving life to the 5 soul levels (NaRaNHY). Also *Mayim* is the gematria of the word *Kis* כִּס meaning wallet, so one can too pray for *parnassah*/livelihood here.

R. Ariel Bar Tzaddok taught the following as a prayer to intend the above intentions:

May it be Your will Hashem that by the drink I am about to partake in that You send down to earth, to all Yisrael, the Mohin of the 4 Havayas and the three Ekyehs coupled with their basic names. May these Mohin imbue me through this drink of which I am about to partake. May the nine Yods of the four Havayas also descend into me and unite the holy Names of Havaya and Adonoy. For the sake of the unity of Your holy Name, in the name of all Yisrael. Amen (gematria יאהדונה"י)

איילן = יאהדונה"י

Sweet Dreams (of Fruit) from Gemara Berakhot 57a

With all of the above learning meditations on fruit, may you have sweet dreams that may require some of the following Talmudic interpretation!

Wheat:

Said Rabbi Hiyya bar Abba: One who sees wheat in a dream, has encountered the peace that will descend upon him in the future. As it is written (Tehillim 147:14), “He has placed peace in your borders; He will satiate you with the fat of wheat.”

Barley:

One who sees barley in a dream, his transgressions have been removed, as it is written (Yeshayahu 6:7), “And your transgression has been removed, and your sin has been atoned.” The word for barley, ‘*se-orin*’ can be seen as the abbreviation of the expression, ‘removal of transgression, *sar avon*’. **Said Rabbi Zeira: I did not go up from Bavel to the Land of Israel, until I had seen barley in a dream.** For then I knew all my sins had been forgiven.

Grapevine:

One who beholds a laden vine in a dream, has seen a sign that his wife will never miscarry. As it is written (Tehillim 128:3), “Your wife is as a fruitful vine...your children are as planted olives surrounding your table” **One who beholds the branch of a grapevine in a dream, should look forward to the Messiah, as it is written (Bereishit 49:11), “He shall tie his donkey to the small grapevine, and to the grapevine, his donkey’s foal.”** Targum Onkelos interprets this verse as describing the Days of the Messiah’s coming, “His donkey’s foal” being translated as, “when he shall build His palace,” (based on verse 40:15 in *Yehezkel*), which is an allusion to the Third Temple.

Fig:

One who sees a fig in a dream, it is a sign that his Torah will be preserved within him (i.e. he will not forget the Torah he has learned). **As it is written (Mishlei 27:18), “One who protects the fig shall eat its fruit.”** The Torah is likened to a fig in the Gemara Eruvin 54a.

Pomegranate:

One who sees pomegranates in a dream: If he saw **small ones**, it is a sign that **his business will flourish like a pomegranate’s seeds.** (I.e. he will have many customers.) If he saw **big ones**, it is a sign that **his business will increase like a pomegranate’s large size.** (I.e. his customers will make large orders.) And if he saw **halved pomegranates, if he is a Torah scholar he should anticipate Torah, as it is written, (Shir HaShirim 8:2), “I shall give you to drink from the spiced wine, from the juice of my pomegranate.”** Both wine and pomegranate are allusions to Torah. **And if he is unlearned, he should anticipate the opportunity to perform mitzvot, as it is written, (Shir HaShirim 4:3), “Your forehead is as half of a pomegranate.”** Our Sages tell us: **What is ‘your forehead’ referring to? That even the simplest amongst you are full of mitzvot like a pomegranate is full of seeds.**

אילן = יאהדונה״י

Olive:

One who sees olives in a dream: If they are **small ones**, it is a sign that **his business will be fruitful, multiply, and be stable – like olives. And this interpretation** (i.e. that the dream refers to business) is true only if he saw the **fruit**, that is, the olives themselves, **but** if he saw olive **trees**, then it is a sign that **he shall have many children, as it is written** (*Tehillim*, 128:3), “*your children are as planted olives surrounding your table.*” Some say: **One who sees an olive in a dream will garner a good reputation, as it is written** (*Yirmiyahu 11:16*), “*A succulent olive, beautiful exquisite fruit, has Hashem called your name.*” **One who sees olive oil in a dream should anticipate the light of Torah, as it is written** (*Shemot 27:20*), “*And you shall take for yourself pure olive oil pressed, for light.*” “*For light*” is a reference to Torah, as it is written (*Mishlei 6:23*), “*For a mitzvah is a candle, and the Torah, light.*”

Dates:

One who sees dates in a dream has seen a sign that **his transgressions have ceased, as it is written** (*Eichah 4:22*), “*Your transgressions have ceased, daughter of Zion.*” The Hebrew word for date, “*tamar*,” is a contraction of the words, “*tamu hamorim*,” which means “*the sinners have ceased.*” **One who sees a myrtle in a dream** has seen a sign that **his assets will appreciate in value.** The myrtle’s leaves sprout from the branch in sets of three, and give it a braided look. This alludes to his ability to bequeath his possessions to his children after him and suggests that his assets will increase in value over his lifetime. **But if he has no assets**, then the myrtle is a sign that **an inheritance will fall to him from somewhere else.** (I.e. he will inherit someone else’s fortune.) **Said Ulla, and some say it was taught in a Baraita: And this sign of the myrtle is only true if he saw them in their position,** i.e. attached to the myrtle bush.

Etrog:

One who sees an etrog in a dream has seen a sign that **he is magnificent before his Maker, as it is written** regarding the etrog (*Vayikra 23:40*), “*The fruit of a magnificent tree, branches of dates.*” **One who sees a lulav in a dream** has beheld a sign that **his heart is singularly dedicated to his Father in Heaven,** i.e. he is completely devoted to Hashem. The word ‘lulav’ can be understood to be a combination of the two Hebrew words, ‘*lo lev*’, meaning ‘to Him, the heart’, and suggests this man has only a Yetzer Tov, a Good Inclination, and no longer possesses an Evil Inclination as do most people.

Nuts:

One who sees eggs in a dream indicates that **his request is hanging** in the balance before the Holy One. The edible part of the egg is hidden, and so is the answer to his request. **Cracked** eggs is a sign that **his request will be granted**, as the egg is now visible. **And this similarly holds true for one who saw *nuts*, or squash, or glass vessels, or any similar breakable item.**