



SECRET GEMATRIA
OF YAMIM NORAIM

GEMATRIA

"Mikdash" - Kabbalistic Jewish Meditation "Ways of Peace"
מיקד"ש - מדיטציה יהודית קבלית "דרכי שלום"
Teachings of Rabbi Yakov Shepherd

הוצאת ישיבת המקובלים "נפש החיים" ע"ר
ישיבת "התפוצות" ע"ר
קבר דוד המלך הר ציון - ירושלים

From the Kabbalistic Yeshiva Nefesh HaChaim
King Davids Tomb Mount Zion Jerusalem

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לכל עניין הקשור לסידור, שאלות שיעורים והקדשות

Written by Rabbi Daniel Vargas
according to the teachings of Rabbi Shepherd

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I highly recommend the Kabbalistic Preparations for Yamim Noraim course with E-books and Meditations, for beginners and advanced students alike. Along with a series of books that are translated from Hebrew to English, Spanish, Chinese, Russian, hopefully soon to Portuguese and French that introduces Kabbalah ideas, such as Kavannot and Jewish Mediation to beginners. The author, my student, the Mekubal Rav HaGaon Rabbi Yaakov Avraham Shepherd, Rosh Yeshiva of Yeshivat Nefesh Ha'Chaim, on Mt. Zion, has already proved himself in publishing siddurs and other various books to benefit Talmidei Chachamim involved in Kabbalah.

There is no doubt that there is a critical need and "et laasot l'Hashem" since there are already many ignorant people empty from Torah and Mitzvot that are printing wrong translations of the Wisdom of the Kabbalah and causing great damage. Therefore, this valuable contribution of publishing a correct translation with yirat shamayim the Rabbi, will fix the damage that was caused by previous books.

I heard that my father the HaGaon Rav Dr. Mordecai Goldstein "told Rabbi Shepherd to work on translating and publishing books on Kabbalah. It is not only the right thing to do but also the right time to do it." After seeing the drafts of his books, I support and encourage this project and give my blessings to all the people that are involved in helping this important work.

May all of those who supported and worked with him to bring to light these publications, see great pleasure and joy for what they have accomplished. May they be written and sealed for a sweet year full of Torah. May they merit seeing the Final Redemption and rebuilding of the Beit HaMikdash.

Finally, I would like to give my Bracha of "Siyata de Shmaya" (the help of Heaven) to all who will pray sincerely to Hashem from these E-books. Please Remember to print before the Holidays.

With Torah Blessings,



ב"ר משה גולדשטיין

בברכת התורה ולומדיה
יצחק בן לאמו"ר הכ"מ הרה"ג מורדכי גולדשטיין
ראש ישיבת "התפוצות", "תורת ישראל", רבה של הר ציון.

Exerpt from the intorductions to the Kabbalistic Machzor for Rosh Hashana. The Hebrew version has been printed and is available. We hope to find a sponcer for the English and Spanish Machzors for Next year.

Every Rosh Hashanah, the whole of creation returns to its original form; as it was in the time of the creation of the world. “וַיְבְרָא אֱלֹהִים אֶת־הָאָדָם בְּצַלְמוֹ בְּצַלְם אֱלֹהִים: וַיִּבְרָא אֱלֹהִים אֶת־הָאָדָם בְּצַלְמוֹ בְּצַלְם אֱלֹהִים: וַיִּבְרָא אֱלֹהִים אֶת־הָאָדָם בְּצַלְמוֹ בְּצַלְם אֱלֹהִים: And God created man in His image, in the image of God He created him; male and female He created them.”

וַיִּפֹּל יְהוָה אֱלֹהִים אֶת־הָאָדָם עַל־הָאָדָם וַיִּישָׁן וַיִּקַּח אֶת־חַצְלַעֲתוֹ וַיִּסְגֹּר בָּשָׂר תַּחַתָּנָה:
 וַיִּבֹרֶךְ יְהוָה אֱלֹהִים אֶת־הַצְּלָע אֲשֶׁר־לָקַח מִן־הָאָדָם לְאִשָּׁה וַיִּבְאֶה אֶל־הָאָדָם:
 וַיֹּאמֶר הָאָדָם זֹאת הִפְעַם עָצָם מִעֲצָמֵי וּבָשָׂר מִבָּשָׂרִי לְזוֹתָ וַיִּקְרָא אִשָּׁה כִּי מְאִישׁ לָקַחָהּ־זֹאת:

“So Hashem cast a deep sleep upon the man; and, while he slept, He took one of his ribs and closed up the flesh at that spot.”

And Hashem fashioned the rib that He had taken from the man into a woman; and He brought her to the man.

Then the man said, “This one, at last, Is bone of my bones And flesh of my flesh. This one shall be called Woman, For from man

was she taken.”

בראשית ב', כ"א- כ"ג

It said above In the beginning of the Torah, after Hashem created Adam and Chava;

כא: וַיִּפֹּל יְהוָה אֱלֹהִים | תַּרְדֵּמָה עַל-הָאָדָם וַיִּישָׁן וַיִּקַּח אֶחָת
מִצֵּלְעָתָיו וַיִּסְגֹּר בְּשָׁר תַּחְתָּנָה:

**21:Vayapel Adonoy Elohim tardemah al-ha'adam
vayishan vayikach achat mitsal'otav vayisgor basar
tachtenah.**

Breshit 2:21 And the Hashem Elokim sent a deep sleep on the man, and took one of the bones from his side while he was sleeping, joining up the flesh again in its place:

Hashem, had put Adam to sleep. “**tardemah**, תַּרְדֵּמָה,“
have the same guematria of the word **Targum**, תַּרְגוּם,
‘translation.’

Sleep- tardemah

תַּרְדֵּמָה

| | | | |

5 40 4 200 400=649

5+4+4+2+4=19

Targum, in Hebrew used for ‘ translations of Tanach’ or Aramaic, “interpretation, translation, version”

תרגום

| | | | |
40 6 3 200 400=649

4+6+3+2+4=19

We know that at the time of the creation the world was in the state of 'back to back' which means that there is no possibility for unity. For this reason, there is a need to go through the process of separation. A separating-procedure of the whole, which included both masculine and feminine. HaShem's act of separation of the masculine and feminine aspects enabled masculine and feminine to be front to front, facing one another, which is only possible in a state of unity. This procedure is called Nesirah which is like surgery.

The Holy Ariza”l Explanations; That all the Holly Names can be applied, also in a way that is call **back side**

or, **Rivua**, which means that we are going back every time. We are saying;

Yud, י, and then we say again **Yud, י, Hei, ה**, and then we go back **Yud, י, Hei, ה**, Vav, ו and then we go back

Yud, י, Hei, ה, Vav, ו, Hei, ה;

י

יה

יהו

יהוה

So the way of writing **Yud, י, Hei, ה, Vav, ו, Hei, ה**, in this way; **Yud, י, Yud, י, Hei, ה, Yud, י, Hei, ה, Vav, ו, Yud, י, Hei, ה, Vav, ו, Hei, ה;**

That will be call, Back Side of **Yud, י, Hei, ה, Vav, ו, Hei, ה**. Or the **Ribua**, of **Yud, י, Hei, ה, Vav, ו, Hei, ה**. So when we are talking about the process of the **Nesira, נסירה**, that is that **anesthesia** that is related to Tardemah.

Similar to anesthesia before surgery, these spiritual structures must also be put into a sleep-like state. Such as the body needs in a medical emergency procedure, so too are these structures that are in a state of spiritual need to be fix.

In **Rosh Hashana, ראש השנה** Is when they are connected, the **Zeir Anpin, זעיר אנפין, Nukva, נוקבא**. Connected in

the back. Therefore, they are going through a process of **tardemah**, תַּרְדֵּמָה. Which is going to sleep.

And then after the process of **Nesira**, נְסִירָה, we cut, we making the surgery, of cutting, separating, the backs, then they can come to be front to each other. **The Arizal explains**; that every sefira have **10 sefirot** within it. And the first **9 sefirot** of **Zeir Anpin**, זְעִיר אַנְפִּין, each one of them have Name of

Yud, י, **Hei**, ה, **Vav**, ו, **Hei**, ה. And the backside of that **Yud**, י, **Hei**, ה, **Vav**, ו, **Hei**, ה; as we explained;

Yud, י, **Yud**, י, **Hei**, ה, **Yud**, י, **Hei**, ה, **Vav**, ו, **Yud**, י, **Hei**, ה, **Vav**, ו, **Hei**, ה

The gematria of that will be **72, up**.

$$י=10$$

$$יה=105$$

$$יהו=1056$$

$$יהוה=10565$$

$$\text{Together} = 72$$

And if you multiply **72**, in those **9 sefirot** of **Zeir Anpin**, זְעִיר אַנְפִּין, that will be the same gematria of the word **tardemah**, תַּרְדֵּמָה and the word **Targum**, תַּרְגוּם,

Tardemah Targum

תַּרְדֵּמָה תַּרְגוּם

40	6	3	200	400	5	40	4	200	400

=649

=649

 $4+6+3+2+4=19$ $5+4+4+2+4=19$
10⁷

10 5ה

10 5 6הו

10 5 6 5הוה

=72

72*9, Sefirot= 648

648+ 18 intrinsic number [kolel]=649

6+4+9=19

The Ariza”l further explains; That all of that will be giving to the **Malchut**, מלכות, feminine aspect, **Nukva**, נְקִבָּא. And in the time of **Nesira**, נְסִירָה, in that time of cut, of that surgery. And that basically the process that happens, through **Aseret Yemei TeTeshuva**, עֲשֶׂרֶת יְמֵי תְשׁוּבָה.

Ariza"l explains that those **9 Lights** of the **Malchut**, מלכות, are hold to **Zeir Anpin**, זעיר אנפין. And those **9 Lights**, that is units to be one, is the completion of **Zeir Anpin**, זעיר אנפין to be **10 sefirot**.

All this happens in the time of the **Nesira**, נסירה. That it becomes to be **9 sefirot**. And those **9 powers**, joins the **Dot**. That one power of that **Dot**, of the **Malchut**, מלכות. And then that one **Dot**, of the **Malchut**, מלכות, one **Nekuda**, נקודה, that receives now **9 upper powers** of **Zeir Anpin**, זעיר אנפין. She becomes to be **10 sefirot**, and He will be left as **9 sefirot** only.

And the reason is explained, by Ariza"l, is that the **Dot** of the **Malchut**, מלכות, doesn't leave Her. That stays forever, always.

And those **9 powers**, those **9 parts**, that were connected to **Zeir Anpin**, זעיר אנפין, it was supposed to be by Her. Just the beginning point is that He receives it and then He gives it to Her. Within that process of the **Nesira**, נסירה, **Aseret Yemei TeTeshuva**, עשרת ימי תשובה.

Now also the **Malchut**, מלכות, of the feminine aspects have also, front and back, and at the time of the backside, so, all of those **9 aspects**, of her back is by **Zeir Anpin**, זעיר אנפין. And only the **10th aspects** of Her back is what She have for herself, for helping in that original first point of the creation. And that will stay in His chest, and his back. And afterwards in the time of the **Nesira**, נסירה, then there will

be all connected, all of those **10 aspects**, of the backside, all together. And that will increase and grow that feminine aspect of **Nukva** נִקְבָּא, or **Malchut**, מַלְכוּת, that She will be like Him. Then afterwards, in the front side, She has one **Dot**. which is Her front side, that we need to build.

And this is the **hint**, this is the **secret**, of the **Tefillin**, תְּפִלִּין, of the arm. That is the way the feminine aspect, is always with **Zeir Anpin**, זְעִיר אַנְפִּין, and She not moving out, shes not moving anywhere. And all of those **9 aspects** of, the front of the feminine aspect is given to Her, one by one. Until she, will grow, in the front side to be the same height as **Zeir Anpin**, זְעִיר אַנְפִּין. In a way when we say, that after Her growth in the back, She goes to be a little **Dot** in the front. Then She has to go to the process of growth again. And that will be another stage within the process of the **10 days of Teshuva**, שׁוּבוּה, that will be the meaning of **Yom Kippur**, יוֹם כִּיפּוּר .

So we all ready learned that every sefirot have front and back. And **every sefirot have the Holy Name**, that are related with that sefirot. And every **Holy Name**, have different meanings. One is the **letters of the name** and one is the **gematria value of that name**. Corresponding to that we have **front and back, of the numbers** meaning the same way that we have the letters, for example, we have **Yud**, י, **Hei**, ה, **Vav**, ו, **Hei**, ה, in the front and **Yud**, י, **Yud**, י, **Hei**, ה, **Yud**, י, **Hei**, ה, **Vav**, ו, **Yud**, י, **Hei**, ה, **Vav**, ו, **Hei**, ה, in the back, we have, the same values as in the **gematria**. And we have to understand what is the difference, between using the **Names as letters** and using **Names as gematria**.

So we got to that point that the **numbers**, are related with the **feminine aspect**. The **gematria** is related with the **feminine aspect**. So we already said that the **masculine, feminine** aspect are connected to in their backs. So it means that the backside of the letters,

Yud, י, Yud, י, Hei, ה, Yud, י, Hei, ה, Vav, ו, Yud, י, Hei, ה, Vav, ו, Hei, ה, is connected with the back side of the **numbers** that is connected with. That is related with the feminine aspect.

And what we are talking about in the **Nesira, נסירה**, of the cut in the feminine, masculine aspect, within the **10 days of TeTeshuva, 10 ימי תשובה**. Starting from **Rosh Hashanah, ראש השנה** until

Yom Kippur, יום כיפור, so this process is bringing the numbers of the back side of

Yud, י, Hei, ה, Vav, ו, Hei, ה, from the masculine aspect to the feminine aspect. After we are done with that process, comes the **mochim**, comes the mind, the front side of

Zeir Anpin, זעיר אנפין, masculine aspect. And the front side of **Nukva, נוכבה** feminine aspect. And the front side of **Nukva, נוכבה** She receives it through

Zeir Anpin, זעיר אנפין and the front side of **Zeir Anpin, זעיר אנפ** ין will be left by Him. And in other words all the abundance of **Zeir Anpin, זעיר אנפין** and **Nukva, נוכבה**, is coming from the **upper pafufim, Arich Anpin, אנפין אריך, Aba, אבא, Ima, אָמָא**, here in **Rosh Hashanah, ראש השנה** we are talking about that the abundance that comes from

Ima, אָמָא. So **Ima, אָמָא** gives over to the **Zeir Anpin, זעיר אנפין** all of the abundance. That abundance is destined to be by Him, and also all the abundance that is supposed to get to the **Malchut, מלכות**. He, receives all of the abundance and then He, gives to the **Malchut, מלכות** the feminine aspect, Her share.

We explained that in the **Rosh Hashana**, ראש השנה, the **creation**, the whole creation goes back to the original state. And in that point of time, the **patzufim**, פרצופים, which is the spiritual structures of the creation were in a state that is called **back to back**, באחור אחר .

And we have to go through the process of the **Nesira**, נסירה, they need to cut between them they will be able to confront each other. And the way to reach this cut to make the separation to move to another state of existence that is called front to front. It is within a process that is called **Dormita**, דורמיטא, which is **sleep**. Which is like anesthesia for the purpose of the surgery. And here comes in the understanding of the **Shofar**, שופר.

Again when a human goes to sleep his consciousness leaves his physical body, this is also true for some of our meditations on Rosh Hashanah. When spiritual aspects go to sleep the flow of abundance that feeds those spiritual vessels disappears. The stage in which abundance ascends and flows above the vessels this stage is called Dormita.

What is the mizvat of shofar?

We know that the Rambam writes this and in other places that there is a hint within the **Shofar**, שופר. The pasuk it says; “Wake up from your sleep”, and;

Who are those that we are trying to wake up?

When we blow the **Shofar**, שופר. It's those spiritual structures of the creation, that they are in that state of sleep that balances and sustains their being is removed and elevated and with that blowing of the **Shofar**, שופר, we are trying to spread the abundance back and let it settle in the vessels.

Now, you have to understand how does that take place. How is there a possibility for the light to spread. So it is bought down in the writings of the Rashash, Rabbi **Sar Shalom Sharabi** . That the light will be spread by the **Shofar**, שופר, it depends on the conditions of us doing **Teshuva**, תשובה; meaning when we repent, we coming back to Hashem, its opening the path for the light to be spread. And as much as we are elevating our heart to Hashem, and letting go of all the lust and desires of this world. This is how much we are preparing the way the vessels that the light will be settled within them.

'When He woke him up'. What does it mean to wake up? To receive once again, the conscious mind, the abundance that comes into the vessel?

And all of the continuation of the coming year depends in that preparation that we are doing in the time of the blowing of the **Shofar**, שופר. We know that **Rosh Hashana**, ראש השנה, with the mitzvot of the **Shofar**, שופר is only the beginning of the process that goes through **10 days**. Called, **Aseret Yemei TeTeshuva**, עשרת ימי תשובה. **Ten days** of **Teshuva**, שובה. Why is it so, because that process that we just described, is really not finishing with **Rosh Hashana**, ראש השנה, but rather starting with **Rosh Hashana**, ראש השנה and it finishes with **Yom kippur**, יום כיפור. So we have to look in those **10 days** that include **Rosh Hashana**, ראש השנה, and **Yom kippur**, יום כיפור, within them as one unit, and we know there is structure of the **10 Sefirot**, and within the **10 days** of **Teshuva**, שובה we're really going through one **Sefirat** everyday from **Keter** down to **Malchut**, מלכו. And every sefirot we have to go through this process of letting the light spread, and making this cut of separation.

Then when we get to **Yom kippur**, יום כיפור, it is possible to front

SECRET GEMATRIA OF YAMIM NORAIM

each other, and this is the unique quality of **Yom kippur**, יום כיפור.

Now, according to the Arizal the course of the matter is that we are counting **11 sefirot** those **10 days** we are counting **11 sefirot** because we have the sefirot of;

Keter Crown קֶתֶר

Chochmah Wisdom חֲכָמָה

Binah Understanding בִּינָה

Daat Knowledge דַּעַת

Chesed Kindness חֶסֶד

Gevurah Justice גְּבוּרָה

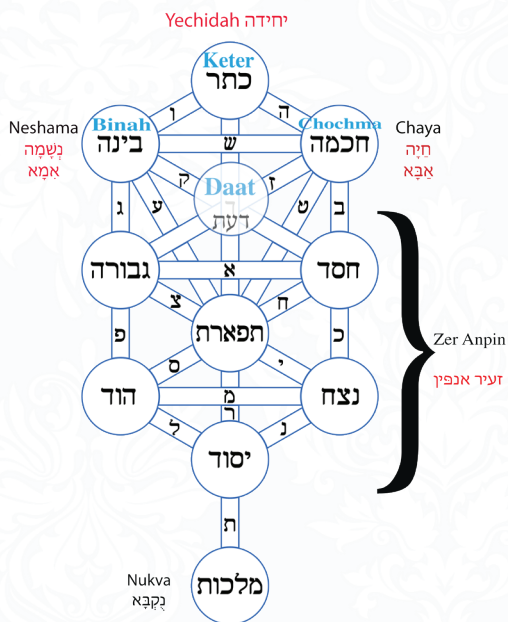
Tiferet Beauty תִּפְאָרֶת

Nezah Eternity/Victory נִצְחָה

Hod Glory הוֹד

Yesod Foundation יְסוֹד

Malchut Royalty מַלְכוּת



So, all together when we are counting also the **keter**, כתר and **Daat**, דעת also the **Malchut**, מלכות we see that there is **11 sefirot**. And even more than that we are finishing in the **Malchut**, מלכות, in **Erev**

Yom kippur, יום כיפור, the day before **Yom kippur**, יום כיפור, we have **9 days** to go through all the **11 sefirot**.

According to the meditations of the Arizal and Rashash, רש"ש. Because we have to finish the **11 sefirot** within that **ninth day**, so within that **ninth day**, we are finishing all of this process of that cut

in **Nesira**, נסירה in erev **Yom kippur**, יום כיפור. The last day before **Yom kippur**, יום כיפור its very very special, and we are doing in that **ninth day** we are doing actually **Nesira**, נסירה, for **3 sefirat**;

1. Hod ,
2. Yesod
3. Malchut.

Obviously, there is a lot to explain about the process of the **Dormita**, דורמיטא, which the state of sleep anesthesia, the **Nesira**, נסירה front those are the foundations of all the meditation to the Arizal to the holy year. But in those **ten days**, is that we are going and doing them specific one after another, one by one and we need to finish that process that within

Yom kippur, יום כיפור we'll be able to go to a new stage. It is already what we said, to front each other. פנים בפנים. And all of the prayers, there are **five prayers** within **Yom kippur**, יום כיפור, that we are working on;

1. Arvit night then
2. shacharit and
3. musaf in the morning then we have
4. mincha

and in the afternoon

5. Neilah

So all together we have **five prayers**, and this is **five levels** of

elevations. Every prayer of

Yom kippur, יום כיפור we are going to a new stage a new height and we have to know how to prepare ourselves, to such an elevation. That is the greatest elevation of the holiest year, that is why we are not eating we are making ourselves like angels in **Yom kippur**, יום כיפור . Dressing white. And this is the way that obviously the most important thing are not the external things, is the internal things , meaning the internal preparation of the **Teshuva**, תשובה, we spoke about because **Yom kippur**, יום כיפור , is the **last day** to make **Teshuva**, תשובה. So we have to apply all of those principles , that we were discussing before all of the preparations of that **40 days** that started in

Rosh Hashana, ראש השנה, Elul all comes down to **Yom kippur**, יום כיפור and that day will determine what will be in that coming year. So we really have to be focused. There is many people that they prefer not to speak at all, within **Yom kippur**, יום כיפור , and also on **Rosh Hashana**, ראש השנה, and to be focused and to spend time with meditation praying to Hashem, and reviewing all of those different pieces of information, to allow yourself, that elevation, to go to the heights that Hashem allows them, and this is the best way to spend **Yom kippur**, יום כיפור , with the help of Hashem.

We need to understand the different stages of the elevation and the way that the Arizal presents it, there is an elevation, of the feminine aspect first **Yom kippur**, יום כיפור , and then the masculine aspects joins to that elevation. So, we are starting with covering ourselves with the **Tallit** on **Yom kippur** that is the first stage the first step into the elevation. And this is called the world of **Bina**. The world of **Bina**. Sefirot **Bina** is the place we are dealing with, in **Yom kippur**, יום כיפור , and we are going through the different parts of the **Bina**.

SECRET GEMATRIA OF YAMIM NORAIM

All of **Bina** is related with **Teshuva**, תְּשׁוּבָה. And we have to take it step by step.

In the standard version of gematria, each letter is given a numerical value between 1 and 400, as shown below:

#	Letter
1	Aleph א
2	Bet ב
3	Gimel ג
4	Daled ד
5	Heh ה
6	Vav ו
7	Zayin ז
8	Chet ח
9	Tet ט
10	Yud י
20	Kaf כ
30	Lamed ל
40	Mem מ
50	Nun נ
60	Samech ס
70	Ayin ע
80	Peh פ
90	Tzadik צ
100	Kuf ק
200	Reish ר
300	Shin ש
400	Taf ת
500	Kaf(final) ך
600	Mem(final) ם
700	Nun(final) ן
800	Peh(final) ף
900	Tzadik(final) ץ



לעילוי נשמת

Margalit (Frecha) Bas Asher Masud





Dedicated from

בֵּית הַכְּנֶסֶת הַבְּרִי אֲלֵקִים וְזִיִּים
קְהֵלָה יְהוּדִית סְפָרָדִי

and

Rabbi Amiram Gabay and his wife
Rachel Gaby

Rabbi Daniel Vargas and his wife
Aida Y. Vargas



Who we are and what we do

“Yeshivas Hamekubalim Nefesh Hachaim” merits being located in Yerushalayim on Har Tzion adjacent to Kever David Hamelech. The yeshiva is a pioneer in publishing siddurim and machzorim with the Kavanot of the Arizal specially geared to the beginner. Our siddurim are printed in an unabridged, clear format. They include instructions, introductions, and various customs written in a clear and easy style specified for our day and age. They also feature various prayers, intentions, charts and expanded Roshei Teivos to assist those wishing to enter these gates of wisdom. All this is done with nice fonts and typesettings which facilitate easy reading. Many of those who got used to our siddurim claim they cannot substitute it for any other kind.

Throughout the years we’ve expanded the repertoire of seforim we publish to incorporate a few types of siddurim, machzorim, tikun chatzot and pamphlets on various subjects. We also plan on publishing B’ezrat Hashem, a Tehilim, seforim on halachot and customs, commentaries on the Arizal’s writing and other Kabbalah seforim, Siddurim for women,

Seder for Hoshana Raba night, shavuot night, Shvi'i Shel Pesach, books on segulos and personal prayers, a book of songs for Shabbos and festivals, Seder for Chanukas Habayit, Seder for a Brit Yitzchak, and prayers for the illui nashama of the niftarim. "Yeshivas Hamekubalim Nefesh Hachaim" merits encouragement from gedolei Torah of our generation and is especially endorsed by Rabbi Yitzchak Goldstein Shlit" a Rosh Yeshiva of Diaspora Yeshiva.

We are presently occupied with publishing our siddur - "Siddur Chen" with English. Many years of painstaking work was put into it so far. It is a result of much effort of our group that gathers to study the introductions and Kavanot of the Arizal. The siddur incorporates introductions, charts and explanations to ease the understanding of these Kavanot. We are simultaneously working on Ashkenaz, Sefard, and Safardi siddurim, in three languages, Hebrew, English and Spanish. We have recently printed the second edition of Siddur Zichron David, which is less advanced than the chen and with the instructions and explanations in English. We are also on the verge of publishing Siddur Hayarre which is the most authentic and the most reliable source of the kavanot of the rashash with many additional explanations, according to the heritage of Yeshivat Bet El (which is the yeshiva where the Rashash learned and taught). Today it is only available in handwriting, Manny

people who would love to use it do not since it is hard to read and follow. We have done a lot of work to put it in typed format and set up so it is pleasant to the eye.

Is it permitted to translate and why?

Many ask if it is permitted to translate Kabbalah literature into other languages. There are multiple answers to this question. The main response is that the unfortunate situation today is that there are some charlatans out there, many of whom aren't even Jewish, that present themselves as Mekubalim. Unfortunately, many Jews fall prey to them. Therefore anyone with the power to protest has the obligation to do so. He should also publicize as much as possible the correct way to approach these gates of wisdom. He should educate the masses that there is no way to fulfill their desire of attaining this wisdom other than the authentic Jewish way that was passed down for generations. If anyone tries to attain this wisdom elsewhere he will destroy rather than rectify. Therefore, we feel it to be not only permitted but important to translate these seforim of Kabbalah to make our people aware of the aforementioned.

Another reason to translate these seforim is that many observant people throughout the world feel distant from spirituality. All their Torah and prayer are

done by rote and just to fulfill their basic obligation to feel free to be able to move onto matters they find more interesting. We are confident that if they would taste the sweetness of the wisdom of Kabbalah, or even just some insights into what they are already doing, they would quickly be transformed to serious Ovdei Hashem. As they begin to see and understand how the whole Torah is connected to, and effects the higher worlds, they will get a new realization of what Torah is, and a renewed spirit.

Sharing the merit with you

It goes without saying that these projects are costly. Production is not progressing as quickly as it should fitting such a worthy project. We therefore extend our offer to all of Am Yisroel to participate in this tremendously holy project. Please take a generous part in funding the continuation of these important works. These are works of rishonim who are compared to angels. Through helping produce these works one can arouse the zchusim of the Rabbis who brought this profound wisdom down to us. This will also be the cause of elevation to their souls, and in this merit they will pray for us all to receive limitless bounty and blessing, Amen.

What else is in it for you

The Chofetz Chaim wrote in his sefer Ahavas Chesed that there are people who want to do something

special in memory of a loved one. Sometimes they make a nice expensive tombstone with golden letters and nice flowers. Some add nice plants and the like and spend a fortune on these items. They think this will cause some pleasure to their departed relative. They are gravely mistaken. If heaven forbid a relative passes on and didn't leave any progeny behind, instead of investing in the above items, they should make an everlasting memory for them with a mitzvah that will endure for generations. If he doesn't have the means for this he should at least donate a Sefer in his memory, for the public to learn from, and write the name of the departed inside. This way whenever someone learns from it that it will cause pleasure to the nifter. The Chofetz Chaim concludes that he's seen many do this.

This merit is multiplied many times over if one would dedicate the publishing of a new Siddur like the one we are working on. This would help many Yidden throughout the world pray to Hashem with the proper kavana and to draw down to the world a spiritual and physical flow of blessings in all areas. This would also bring the geula closer. How meritorious would these sponsors be in this world and the next! They will be among the mezakei harabim that regarding them is written "They are like the stars forever", for this is a merit that lasts forever.