

Maavor Yabok Opening Introduction

I have begun Maavor Yabok in order that it will run out to the one who read it and he will find in it what he desires, and he will not have to look all over. Therefore, I have arranged it in a way for all those who desire to approach the word of Adonai in his studies, and perhaps they open for him those things that constrict and bind him, then my soul will live.

A prayer to the living God who gives and returns and will give power to the salvations of Wisdom and Knowledge. We have eternal salvations in the house of the King of the world. Therefore, behold the day of death is very good for then the neshamah is to be born. The order of the ideas from the living eternal Rock are given to me in images from dreams. The dreams were dealt with fairly in their interpretations. As is said, the words of dreams neither ascend nor descend. How the sufferings experienced by a person come first through sensations, and afterward through a slight fever, and afterward and then other illnesses as proven in the verses of Eliyahu. All the time a person is suffering from his illness he is not able to pray and he knows that he neshamah has left, and it foresees his judgment as it is written in the Zohar Vay'hi page 227a, and found in this book Siftei Zedek chapter 21. And to my knowledge this soul image (Zelem) departs from a person 30 days before his death and will be a part of that which is glorified from his neshamah according to his spiritual degree as we interpreted in Sefat Emet chapter 50. A person should be careful with his deeds and not damage his guardian angel (mazel) and is

aware of the cautiousness that is necessary, even during the time of depression when the advocate angel is giving an atonement for his sins. The inherent goodness in sufferings is seen in the words of the rabbis in the Gemara and the midrashim that these sufferings are eternal Hesed (kindness). Happy is the one whose hand are weakened by his words and whose knees are weakened by his sickness. May his be strengthened in the words of his mouth. Proof is seen in the words of Shimon ben Yochai in parasha B'shallach and Haazinu, How important it is that person goes to visit the sick that he requests to pray for the sickness of the body before that of the soul. Happy is the one who is conscious of the poor. And there are some who are appointed in the heavenly palaces to complete a reward by mentioning to the sick one that he examines his actions. Why is this called visiting the sick? Some of the things that are worthy is to remind the sick and to all he teaches to consider that sufferings come upon you killing us all every day that it will be that his hope will be in Adonai his God. How in the weakening of his body there is a weakening of the outside powers for the food Samael eats is his flesh. For there is no joy for the Malach HaMavet until he dies. But the sufferings sweeten the forces of judgement that are holy and then the body of the righteous becomes an offering to Adonai. The meaning of "But they that wait for the Lord shall renew their strength" (Is 40:31). Why is the Torah call Tushaiah a skill"? Take the food of the students of the wise, how they are fed by the holiness that is in a capsule in the mouth and wine to be drunk. Every Righteous one has from the before him and has not need to say, that the staff of the wicked rest upon the destiny of the zaddikim. The words of Teshuvah for those severely ill as

written and transmitted above are well arranged upon a table before he who fears for his soul as bread, meat and drink, and each particularly is there before him as teaching, halachah, sifra and sifrei. And further the deed of men is in the mitzvah that does not cause a separation below but unifies or brings a spirit of peacefulness above. And he who hears from a little one of Israel hears from Moshe, our Teacher, may he rest in peace, and even more so from the mouth of the Holy One Blessed be He. for there is nothing even for a great person than to be dressed in the study from one who is younger. Thus, even the nature of an appreciated teaching is important. Why is it called Maavor Yabok? It teaches of a place that beauty rules upon the rest that is in the world of the neshamot. Why is it broken into four parts and what is the meaning of their names? And the fourth part is broken into 3 parts with different interpretations. Part of the general commentaries that come in the first three sections are arranged by 1) verses to be said every day, morning and evening; 2) unifications to be made for the sick by his senses, and his illness pleading to God to heal him. 3) this is for one who will be leaving this world. There is nothing higher than the arrangement of verses in prayer. Interpreting this is those who engage in scripture with measure and not. They, the righteous of the people, people of the chevrotot of gemilut Hasidim in every city, will serve the will that is taught to them and to you that will be mentioned in these words of the sages. Here is set a collection of the Kavanot and words that are holy that will be said before the sick until his soul returns in peace to the cities of the chariots and riders of the princes to meet him. Be strengthened by their words in the faith of our Torah and the

remainder 13 principles of our religion and in the unification of Shema Ysrael... and the groups of righteous who sit in the Garden of Eden under the Tree of Life in the verses “There are threescore queens” (Song of Songs 6:8). Why did they say that the Torah that a man studies in this world is the breath of the Torah in the world to come? Why are the interpretations called Bereichot “wells”? The impression and the reward issue the words of the Torah to the masses. The reward is hidden to the members of the groups of Gomlei Hasidim to every one of Israel who strives to welcome in one soul from Israel in love, in care, and desire before Adonai. There is appointed to the north side of the 3rd palace in the holy place that is inscribed the image of one who performs this Hesed according to the words of Rashbi in parasha Pekudei. And the commentators say that the words of the zaddikim that give peace to a soul in this world will be worthy that they will be met at the time of their death. The great reward of the rabbis is for Gemilut Hasidim. We are commanded and we are urged according to the words of the Gemara and the Zohar that all who stands by the sick, and sees that he is taken at the time of death is obligated to inform him that of the decrees of the city that will be said, and that he requests from the Yeshiva Above. Therefore there is a time to do for Adonai because he is the creator of the world in one hour and not as is the custom of those who decrease the soul of those who pass by because they oppressed his neighbor. We found with Rav papa who visited Rav Huna son of Rav Yehoshua in Mesechet Rosh HaShanah chapter 17a, “it is related that Rav Huna, son of Rav Yehoshua, became sick, and Rav Pappa went into his home to inquire about his well-being. He saw that the

world was growing weak for Rav Huna, i.e., he was dying. Rav Pappa said to his attendants: Prepare his provisions...” It is good that at the time of the departure of the soul there be 10 men there and there is a reason for this. The departure of the soul precedes the death and the departure that is in pain, for in its place is mercy. The tears will come, and their pleas will be their grief. The order of visiting the sick is from “Orchot Hayiim”. The petition and supplication is composed to our God from the mercy He will help him which will be by the word of the glory of His name with all Israel united as one.