



Published on www.bilvavi.net

[Home](#) > Rosh Chodesh Tribe - 002 Iyar | Yissocher

Rosh Chodesh Tribe - 002 Iyar | Yissocher

The Month of Iyar Corresponds to the Tribe of Yissocher and the Power of Thought

The month of Iyar corresponds to the tribe of Yissocher. There are differing views regarding which tribe the month of Iyar corresponds to, but the main view is that the month of Iyar corresponds to the tribe of Yissocher.^[1] ^[1]

By the blessing given by Yaakov to his son Yissocher, the Torah says, *“Yissocher is a strong-boned donkey; he rests between the boundaries. He saw that serenity was good...yet he bent his shoulder to bear.”*^[2] ^[2]

The month of Iyar also corresponds to the soul’s ability of *hirhur*, thinking.

What is the connection between Yissocher, and the ability of thinking?

The Gemara says that just as a donkey stays awake both at night and at day, so does a Torah scholar think of Torah at day and at night.^[3] ^[3] The Vilna Gaon says that a Torah scholar thinks of Torah even as he sleeps. Thus, the “donkey”, which Yissocher is compared to, is the metaphor for a Torah scholar, who is constantly thinking about Torah.

Yissocher Can Enjoy Reward For His Efforts In Torah Learning Even In This World

The blessing of being “a strong-boned donkey” is a general blessing that Yaakov gave to the Jewish people on a general level, and it was given to the tribe of Yissocher on a more specific level.

In the blessings that Moshe gave to the Jewish people, Moshe said, *“Rejoice, Zevulun, in your departure; and Yissocher, in your tents.”*^[4] ^[4] As is well-known, Chazal teach that there is a special relationship between Yissocher and Zevulun. Zevulun pursues commerce, and provides Yissocher with food and other forms of support, so that Yissocher can learn Torah.^[5] ^[5]

The work which Zevulun pursues is not like the work which Adam was cursed with, which has become the curse of mankind ever since. Adam was cursed with having to exert himself with work. Man’s sustenance can only come to him when he puts exertion into making a living, as the Torah says by the curse given to Adam: *“By the sweat of your brow.”*^[6] ^[6] But Zevulun working to support Yissocher isn’t like that. Yissocher and Zevulun aren’t just in a partnership together, with Zevulun working to support Yissocher. Rather, the blessing of Yissocher is that although he benefits from the efforts of Zevulun, yet he still maintains his reward for Torah learning.

Yissocher is compared to a donkey, and the Gemara explains that it is the 'donkey' of Zevulun, which refers to the commerce of Zevulun, which enables Yissocher to learn Torah. Of the partnership between Yissocher and Zevulun, Chazal state, "Today is for action, and tomorrow is for receiving reward."^[7] ^[7]

[But on a deeper level], the word "Yissocher" contains the word *s'char*, reward, which is a hint that Yissocher enjoys reward even on This World. The root of the word "Yissocher", which is the word *s'char*/reward, is similar to the word that Leah used when she said to Rachel, "*Your wages have been earned, with the dudaim of my son,*"^[8] ^[8] when Leah allowed Rachel to have the *dudaim* which Reuven would bring to her, in exchange for moving into Yaakov's tent in Rachel's place. The Torah uses the term *s'char* in this verse. This is a hint that "Yissocher" reveals how the reward in the future for today's efforts is not only in the future, but that it can also be enjoyed today.

There are two kinds of effort that one needs to go through on this world: Effort in our Torah learning (represented by Yissocher), and the effort that one needs to put in to making a living (represented by Zevulun).

Working hard to make a living is a kind of work that is represented by the element of "earth", the "earth" that man has been plunged into ever since the first sin, when Adam was cursed with having to work hard by plowing the fields (making a living) and with returning to the earth (death). The concept of "Today is for action, tomorrow is for reward" implies that one will enjoy his reward for today's work (all of the hard work that he endured on This World) only in the future. This is all the kind of work that is associated with the element of earth, and it is the work of Zevulun. This is also the implication of the verse, "*Plant with tears, and reap with joy,*"^[9] ^[9] where one enjoys the reward for his efforts only in the future.

But Yissocher reveals that even in This World, there can be reward, for Yissocher's name is from the words *yeish s'char*, "There is reward"^[10] ^[10], implying that there is reward that can be enjoyed even now as we are on This World. Even in This World, there can be a point where we are unaffected by the curse placed on Adam and the rest of mankind. Chazal teach based upon the verse "*Rejoice, righteous ones, in Hashem*", that this rejoicing is referring to Yissocher, because Yissocher enjoys the *rinah shel Torah*, he "sings" over the Torah, through his exertion in Torah learning, thus Yissocher has the blessing of enjoying the reward for Torah study even on this world.

So not only does Yissocher enjoy from Zevulun's commerce, but he enjoys his reward even on this world. Zevulun only enjoys reward in the future, and this is in line with the rule that "Tomorrow is for reward." Normally, reward is only in the future. But for Yissocher, there is reward even now, in this world.

Leah's Reward: Yissocher Enjoys The Results of Zevulun's Work

As mentioned, Yissocher is from the words *yeish sochor* (there is reward). Chazal teach that Yissocher was the *s'char*, the reward (given to Leah) for the *dudaim* (which Leah gave to Rachel). Chazal expound that the Hebrew letter *shin*(*ש*) appears twice in Yissocher's name, with the second letter *shin* being silent and unpronounced. This was a hint that Yissocher was rewarded to Leah for two different reasons, with the first reason being the primary reason, hence the first *shin* is pronounced, and the second reason being the secondary reason, hence the second *shin* in Yissocher's name is silent.

The first reason that Leah was rewarded with Yissocher was because, as Chazal teach, that when Leah saw how Rachel wanted to bear tribes through her maidservant Bilhah and introduced Bilhah as a wife to Yaakov, in order to beget tribes her name, Leah followed suit and brought in her maidservant,

Zilpah, into marriage with Yaakov Avinu, in order to beget more tribes in her name. Thus, Yissocher was the *s'char* (the reward) that Leah received through bringing in Zilpah. Another reason why Leah was rewarded with the birth of Yissocher, Chazal teach, is because Leah gave away *dudaim* to Rachel.

What is the meaning of this? Chazal are teaching that the primary reason for Yissocher's birth was a reward to Leah for bringing in her maidservant Zilpah into marriage with Yaakov Avinu to beget more tribes. A maidservant is enslaved to do work for her owner, while the owner enjoys the results of the work of the slave or maidservant. When Leah brought her maidservant Zilpah into marriage with Yaakov Avinu, she would enjoy the results of Zilpah's work. In reward for bringing in Zilpah, Leah would enjoy the results of her maidservant's work by bearing Yissocher and also Zevulun, and Zevulun's work would support Yissocher, so that Yissocher can enjoy the results of Zevulun's work.

There are two kinds of work on this world. There is the kind of work which was given as a curse to man, to work and plow the fields of the earth, in order to earn a livelihood. This was the kind of work that was given to Zevulun, and the results of his work are enjoyed by Yissocher, whom Zevulun supports. But another kind of work is when a person can find serenity after his work, as the Torah says about Yissocher, that his blessing is to find *menuchah* (serenity) after all of his hard work, after bearing the yoke of Torah on his shoulders. Yissocher's exertion in Torah, in bearing the yoke of Torah, is the source of why the tribe of Yissocher is called *yodei binah l'itim*, "men who understand the times", and as the Gemara says, since the tribe of Yissocher were experts in the knowledge of astronomy and the constellations, they became the heads of the Sanhedrin to calculate and modify the months of the Jewish calendar.

When Yissocher was born, the Torah says that he was the fifth child born to Yaakov (and that Zevulun was the sixth child born to Yaakov). In actuality, Yissocher was really the ninth child born to Yaakov (because the births of Dan, Naftali, Gad and Asher preceded his birth), but he was the fifth child of Leah. Chazal ask: Why is it that only by Yissocher and Zevulun that the Torah specified what number child they were, which the Torah did not do when it came to the other children of Yaakov? Chazal learn from this that the Torah called Yissocher the fifth child because unlike the other tribes, who would later fight the nations of the world with their armies (to conquer Eretz Yisrael), Yissocher had *chamushim*, "armies", of men who fought the "war of Torah". The word *chamushim* is from the word *chamesh*, which means the number 5.

Work on this world is primarily Zevulun's role, but the effort in Torah learning is primarily the role of Yissocher, who fights the "war of Torah".

The Depth of Why Yissocher Is Compared To The "Donkey"

As mentioned, Yissocher's name is from the words *yeish sochor*, "there is reward", and this is also connected with the fact that Yissocher is compared to the *chamor*, the donkey. The word *chamor* is from the word *mochor*, "tomorrow", implying that Yissocher's reward in the "tomorrow", the future, is because he bears the yoke of Torah, through exertion in Torah learning. Yissocher's reward in the future will be due to all of his Torah learning.

But there is also more to this matter. The Gemara^[11] says that those who rule the *halachah* for the Jewish people either descent from the tribe of Levi or from the tribe of Yissocher. Of Levi the Torah says "They shall rule Your laws to Yaakov", and of Yissocher the Torah says that they are *yodei binah l'itim*, "men who understand the times." The Gemara explains that Yissocher knows the knowledge of astronomy and the constellations, which primarily is based on the knowledge about the sun and moon. From this Gemara, we can see that the inner root of Yissocher's power of Torah learning and his expertise in ruling the *halachah* is because Yissocher possesses knowledge about the sun and moon, which represent time.

Our world will last for a total of 6,000 years^[12] ^[12], which is the dimension of time. The world in the future will be a “day that is entirely Shabbos”, it will be above time. In our world, there is a dimension of time, and time is governed by the *mazalos* (the constellations), which is primarily centered around the sun and moon.

Yissocher is *yodei binah l'itim*, he understands the knowledge of time, the knowledge about the sun and moon, and this is also connected with the fact that Yissocher is called *chamor*, “donkey”. On a deeper level, *chamor* refers to the 248 limbs of the body, because the word *chamor* can be rearranged to form the word *ramach*, the number 248.

The Gemara says that at first, Avraham ruled over 243 limbs of the body, and later he was rewarded by Hashem to rule over the remaining 5 limbs of the body which are ordinarily not in a person's control, so that he was ultimately able to rule over all 248 limbs of the body.^[13] ^[13] So too, the “reward” for Yissocher is, on a deeper level, the fact he can rise from the “*chamor*”, which refer to the materialism of the body, to the level of *ramach*, to be in control over all 248 limbs of the body. The “reward” given to Yissocher is that he can resemble the reward given to Avraham, who was able to rule over all 248 parts of the body.

That is the depth behind why Yissocher is compared to the *chamor*/donkey, and this is his “reward”. The exertion of Yissocher in Torah study enables him to learn Torah, through bearing the yoke of Torah like a donkey carrying a load, and Yissocher's reward is that he is compared to the *chamor*, the “donkey”, which is equal to the number 248, a hint to the power to rule over all 248 limbs parts of the body, which includes the 5 limbs of the body which are normally not under a person's control.

Thus, the *chamor* aspect of Yissocher is the fact that he can rise from the level of *chamor* (*chomer*/materialism) to ruling over all 248 limbs of the body, even the 5 limbs that are not in a person's control. These 5 limbs of the body are not within one's power of *bechirah* (free will), and only through a special reward did Avraham merit from Hashem to have control over them. The ability to rule over all 248 limbs, given to Yissocher, is the ability to access the time period when there will be no more *bechirah*. This will be in the future, of which it is said, “*Days in which I have no desire.*” ^[14] ^[14]

That is the depth of Yissocher's name which implies *yeish sochor*, that “there is reward”, referring to the future reward for Yissocher, the power to go above *bechirah*. The power of *bechirah* given to man is that he can utilize his free will to rule over 243 of his 248 limbs, and in the future, man will be able to rule all over 248 limbs. Yissocher's reward is that he is given the power to rule all over 248 limbs, even in our current times.

Analyzing The Difference Between The Powers of Yehudah

Chazal state that Yissocher was the second tribe to bring the *korbonos* when the *Mishkan* (the Tabernacle) was being inaugurated, in the merit of giving advice on how to donate to the *Mishkan*. What was the “advice” that the tribe of Yissocher gave? Yissocher's advice was that everyone should donate wagons to the *Mishkan*.^[15] ^[15] This advice, Yissocher's wisdom, did not come from ordinary wisdom. It came from the level of the wisdom of the future.

Since Yissocher is *yodei binah l'itim*, Yissocher's tribe can “understand the times”, drawing wisdom from the future, from the future “day that is entirely Shabbos”, which is also known as the wisdom of Mashiach, and it is the “*new Torah shall come forth from Me.*”^[16] ^[16] This is the wisdom of the future, but it is able to become revealed onto our current dimension, through Yissocher.

There is a verse about Mashiach's arrival by the Redemption, that Mashiach will come like a “*pauper riding on a donkey.*”^[17] ^[17] Mashiach descends from Yehudah, and Mashiach ben Yehudah is being

compared to a donkey. Yissocher is also compared to the donkey. What is the difference between Mashiach ben Yehudah with Yissocher, who are both compared to a donkey?

As it is being explained here, the reward of the future, which can be revealed even in today's time - the power of a person go above his *bechirah* - is a power which comes from the spiritual illumination of the Torah of the future, which penetrates into our own dimension. That is essentially the "*yeish s'char*", the reward, which Yissocher can access even now. This is also the meaning of the "In the future, Hashem will give 310 worlds to each *tzaddik*" [18] [18], the reward which Yissocher can merit even within this current world.

From a subtler perspective, there are two kinds of reward in the future. There will be reward for all of today's efforts, as Chazal state, "Today is for doing, tomorrow is for reward", and "Whoever toils on Erev Shabbos, will eat on Shabbos." [19] [19] But there will also be another kind of reward, of receiving Hashem's endless mercy even when we are undeserving, which comes from the *otzar shel matnas chinam*, Hashem's "treasury of free gifts", which is essentially the power of *menuchah* (serenity) that will be in the future, the "day that is entirely Shabbos". This power is more elevated than Yissocher's, and it was given to Yehudah, and it will be revealed through Mashiach ben Yehudah. This will be Yehudah's gain over Yissocher. Yissocher's reward comes from effort and toil, whereas Yehudah's reward comes from Hashem's compassion even when we are undeserving.

Yissocher and Yehudah are both compared to a donkey, but what is the difference between them? There is the level of the future, and there is the level where the future can become illuminated into our own dimension. The level of the future is the power of Yehudah, whereas the future being shined within our own dimension is the power of Yissocher.

Yissocher's advice was to donate wagons to the *Mishkan* (the Tabernacle in the desert). Of the *Mishkan* it was said, "By the word of Hashem, they journeyed." [20] [20] The *Mishkan* had an outer and an inner aspect to it. The inner aspect of the *Mishkan* was that it was a resting place, a point of non-movement. The outer aspect of the *Mishkan* was that it had to keep being moved from place to place every so often. The 6,000 year era we are currently in is a dimension of movement. In it, we had 42 encampments in the desert. This required wagons, to transport all of the material for the *Mishkan*. But in the future, which will be the day that is entirely Shabbos, there will be an eternal resting place, the third *Beis HaMikdash*, which will not have to be moved anywhere, and there will be need for wagons. It will be the absolute level of *menuchah* (serenity).

The depth behind Yissocher's advice to make wagons for the *Mishkan* was because in our current dimension, there is a need for movement, and therefore the *Mishkan* had to get moved from place to place. But the *Beis HaMikdash* was placed in Yehudah's portion (for the most part) and there was no need for wagons, because the *Beis HaMikdash* was not moved anywhere. This is really because the *Beis HaMikdash* is meant to become a place for eternal rest, with no need for movement, and hence there is no need there for wagons to transport any material. That is the power of Yehudah, which will become revealed in the future.

The Dudaim Revealed Yissocher's Connection to Yehudah

The lower aspect of Yissocher is that he enjoys the results of Zevulun's work, and the higher aspect of Yissocher is his exertion in Torah, which brings serenity to him even now, so that he can enjoy the future reward even now. But there is yet a deeper aspect of "reward" given to Yissocher.

The Gemara says that because Leah gave away the *dudaim* [the special plants with mystical properties] to Rachel, she was rewarded with the birth of Yissocher. The commentary of the *Gilyon HaShas* (authored by Reb Akiva Eiger) and the commentary of *Daas Zekainim al haTorah* both

explain, based upon the Gemara [21] [21], that when Yaakov was coming home to the field, a donkey roared and died, and Leah heard the sound and went outside to see what happened, and then she saw Yaakov and greeted him. Later that night, Leah conceived Yissocher. Hence, it was a donkey that caused Yissocher to be born, because it was a donkey caused Leah to leave her house and meet with Yaakov, which led to her conception of Yissocher. (A different view in Chazal is that the *dudaim* in the fields made a noise which caused the donkey to die, and there are many other views in Chazal regarding this matter.) In any event, Chazal explain that it was a donkey that was the catalyst for Yissocher's birth.

The meaning behind this matter is that since Yissocher's birth came about through a donkey, Yissocher is not able to enjoy the complete revelation of "the pauper riding on the donkey" that will be in the future, which refers to the coming of Mashiach.

The Gemara says that "If the Jewish people are meritorious, they will merit the Redemption through clouds of Heaven, and if they are not meritorious, it will be through a pauper riding on a donkey." [22] [22] Yissocher's advice by the *Mishkan* was to make wagons to transport all of the material for the *Mishkan*. The wagons are a hint to the donkey, which transports material. This is Yissocher's higher aspect, the "pauper riding on a donkey", and it is the lower level of Redemption, and the lower aspect to Yehudah's power of redemption.

From the perspective of Yehudah, either we merit redemption through clouds of Heaven (the higher mode of Redemption, which is more dazzling) or through a pauper riding on the donkey (the lower mode of Redemption, which is less dazzling). But for Yissocher, the highest level is "the pauper riding on a donkey". Yissocher's higher aspect, the donkey, a hint to "the pauper riding on the donkey", is only the lower aspect for Yehudah.

The *dudaim* gave off a scent which brought about the birth of Yissocher. The *dudaim* gave off a scent that came from the future Redemption, where there will be the scent of Mashiach. Yissocher's birth, which came about through the scent of the *dudaim* [which Leah gave away to Rachel] was therefore a 'spark' of the scent of Mashiach (who comes from Yehudah). Hence, there is a connecting point between Yissocher and Yehudah, though the *dudaim*.

Yissocher's highest point is only at the 'heel', at the lowest point, of Yehudah. Yissocher's comparison to the donkey, which symbolizes his exertion to bear the yoke of Torah, is the highest spiritual point that Yissocher can reach. But for Yehudah, this is his lower point. The "donkey" that Yissocher is compared to is really like death for Yehudah, because it represents only the lower level of Redemption [in which there is only exertion in Torah, without serenity], the level that is "the pauper riding on a donkey".

Yissocher enjoys the results of the work of Zevulun. Just as Zevulun has to go from place to place as he earns livelihood, never finding true rest in his efforts to earn livelihood, so does Yissocher never find true rest, since Yissocher is being supported by Zevulun's work. Yissocher is compared to a donkey, who has no *menuchah* (serenity), because just like the donkey moves from place to place and it has no place of rest, so does Yissocher wander from place to place [through his exertion in Torah learning] without any absolute *menuchah*. Yissocher does not possess the absolute level of *menuchah*, which is Yehudah's power, the spiritual light of the future.

Healing In The Month of Iyar

The month of Iyar is an acronym for "*Ani Hashem Rofecha*", "I am Hashem, your Healer." [23] [23] It is a month that contains the power of healing. The power of healing comes from Yissocher, because through exertion in Torah and bearing the yoke of Torah, a person merits healing. When there is a

wound or a malady, there is a need for healing, but if there is no wound or malady present, there is no need to be healed. And similarly, when there is sin, there is a need to repair the sin, but if there is no sin present, there is no need for repair. The entire need for exertion came about through sin. Through bearing the yoke of Torah, which is the power of Yissocher, one can receive healing to any of his maladies.

But there is also a deeper understanding. Through the *dudaim*, there was a pleasant scent, a scent that came from the spiritual level of the future, the scent of Mashiach. The *dudaim* symbolized the connecting point of Yissocher to Yehudah, the ability of Yissocher to rise above our current dimension of time, and to go to the level of Yehudah – to be above our world of time, and to shine the light of the future within our current dimension of time. That is the complete *tikkun*.

Pesach Sheini – The Power to Rise Above Time

The month of Iyar has *Pesach Sheini* in it, and *Pesach Sheini* represents the spiritual light that is above time. The holy *Zohar* explains that “*Pesach Sheini* is above the level of *Pesach Rishon*”. This is because the spiritual light of *Pesach Sheini* (the 15th day of Iyar) is above time.

During our current dimension, where we are bound to time, a person is able to reach the high spiritual levels of Pesach only during the actual time when it is Pesach, which is the 15th of Nissan. But when a person accesses the dimension that is above time, he is able to reach those high spiritual levels on the 15th of Iyar, which is *Pesach Sheini*.

Where does *Pesach Sheini*, the 15th of Iyar, get its spiritual illumination from? *Pesach Sheini* contains spiritual power only because of the festival of Pesach itself, which is on the 15th of Nissan. The spiritual illuminations of Yehudah and Yissocher [during the months of Nissan and Iyar] provide the power to go above time.

The concept of *Pesach Sheini* [in the times of the *Beis HaMikdash*] was that a person who couldn't bring the *korbon pesach* on Pesach, because he was far away from Jerusalem or because he was impure and couldn't come, he was able to bring the *korbon pesach* on *Pesach Sheini*. Yissocher represents the light of the future touching upon our current dimension of time. But because Yissocher also connects with Yehudah, who has the power of meriting Redemption through clouds of Heaven, through the power of Yissocher (in the month of Iyar) we are able to “skip” over our current dimension, and rise to the dimension that is above time, to have a kind of “*kefitzas haderech*” (shortcut).

This is not only a way to merit healing in the month of Iyar, it is a way to merit the complete spiritual recovery. The *Megaleh Amukos* says that the word “Iyar” is an acronym for Avraham, Yitzchok, Yaakov, and Rachel. These four *tzaddikim* are also the “four feet that uphold the Heavenly Chariot”, which represents the complete spiritual circuit.[\[24\]](#) ^[24] The month of Iyar therefore represents the concept of transcending our dimension of time and accessing the level of complete spiritual repair.

Practically Accessing The Power of Yissocher

In terms of the soul, one can use this power of Yissocher by separating himself from the world and exerting himself in Torah, which leads to enjoyment in Torah study. This is the deeper implication of the “*yeish sochor*”, the reward, which Yissocher has.

Another way to use this power is by becoming connected with Hashem, where a person can receive wisdom because he has gained greater *d'veykus* with Hashem, as in the verse, “*And wisdom, from where is it found*”[\[25\]](#) ^[25] (meaning that *chochmah*/wisdom is found in *ayin*/the spiritual, which is

connection to G-d). This is essentially the spiritual light that comes from the future, and this is the *menuchah* (serenity) of which “Yissocher saw that it was good.”^[26] ^[26] It is a level where Torah learning does not require exertion, where one knows Torah becomes he becomes a *maayan hamisgaber*, a “mighty wellspring”.^[27] ^[27] It is when one is above the level of regarding Torah learning as a “burden” that one must bear upon himself. This level of Torah learning is accessed when one can tap into the light that comes from the future, which is the concept of *menuchah* (serenity), the “day that will be entirely Shabbos”.

The fact that the months of Nissan and Iyar are adjacent to each other shows that a person needs to synthesize the powers of these two months together. When one only tries to ascend higher to G-d through the path of Yehudah (Nissan/time/exertion in Torah), without using the path of Yissocher, he cannot succeed.

First, a person needs to separate from the world, to stop being interested in what the rest of the world is pursuing. Then, one will merit that his livelihood will come on its own to him, just as Zevulun supports Yissocher, without Yissocher having to worry where his livelihood will come from.

But this alone is not enough, because a person will still be within the realm of time and he will thereby be limited to the bounds of time. He would only be activating the lower use of Yissocher’s spiritual power. He would still be found within the level of This World, for he is still within the “burden” of living on this world (and there, and he will not be able to go beyond the level of the “donkey” who must bear the yoke of Torah upon his shoulders (which is his greatest burden in life). One needs to also make use of the higher power of Yissocher, the power to become connected with Hashem to the point that he is “one” (*chad*) with Hashem.

Then the Torah can become truly revealed to him, now that he is found with Hashem. This is the meaning of the verse, “Be wholesome with Hashem your G-d”,^[28] ^[28] to merit a kind of Torah learning that comes from being attached with Hashem.

^[1] ^[29] *Peirush haGra to Sefer Yetzirah 5:1*

^[2] ^[30] *Beraishis 49:14*

^[3] ^[31] *see Rashi ibid*

^[4] ^[32] *Beraishis 49:13*

^[5] ^[33] *Rashi ibid*

^[6] ^[34] *Beraishis 3:19*

^[7] ^[35] *Talmud Bavli Eruvin 22a*

[8] ^[36] *Beraishis 30:16*

[9] ^[37] *Tehillim 126:5*

[10] ^[38] *Zohar I 158a*

[11] ^[39] *Talmud Bavli Yoma 26a*

[12] ^[40] *Talmud Bavli Sanhedrin 97a*

[13] ^[41] *Talmud Bavli Nedarim 32b*

[14] ^[42] *see Talmud Bavli Shabbos 151b*

[15] ^[43] *Bamidbar Rabbah 12:16*

[16] ^[44] *Yeshayah 51:4*

[17] ^[45] *Zecharyah 9:9*

[18] ^[46] *Mishnayos Tractate Uktzin 3:12*

[19] ^[47] *Talmud Bavli Avodah Zarah 3a*

[20] ^[48] *Bamidbar 9:18*

[21] ^[49] *Talmud Bavli Niddah 31*

[22] ^[50] *Talmud Bavli Sanhedrin 98a*

[23] ^[51] *Chasam Sofer Shabbos 147b*

[24] ^[52] *cited also by Beis Shmuel to Shulchan Aruch Even HaEzer 126:6 and in sefer Bnei Yissocher: Maamarei Chodesh Iyar 1:1*

[25] ^[53] *Iyov 28:12*

[26] ^[54] *Beraishis 49:15*

Source: <https://bilvavi.net/english/rosh-chodesh-tribe-002-iyar-yissocher>

Links

- [1] file:///D:/DATA-ACTIVE/BILVAVI/UPLOAD%20TO%20WEBSITE/placed%20on%20new%20site/ENGLISH%20placed%20on%20site/%D7%9E%D7%A2%D7%95%D7%93%D7%99%D7%9D/%D7%A8%D7%90%D7%A9%20%D7%97%D7%95%D7%93%D7%A9/TRIBE%20of%20Chodesh/Tribe%20of%20Rosh%20Chodesh%20002.%20Iyar%20-%20Yissocher.docx#_ftn1
- [2] file:///D:/DATA-ACTIVE/BILVAVI/UPLOAD%20TO%20WEBSITE/placed%20on%20new%20site/ENGLISH%20placed%20on%20site/%D7%9E%D7%A2%D7%95%D7%93%D7%99%D7%9D/%D7%A8%D7%90%D7%A9%20%D7%97%D7%95%D7%93%D7%A9/TRIBE%20of%20Chodesh/Tribe%20of%20Rosh%20Chodesh%20002.%20Iyar%20-%20Yissocher.docx#_ftn2
- [3] file:///D:/DATA-ACTIVE/BILVAVI/UPLOAD%20TO%20WEBSITE/placed%20on%20new%20site/ENGLISH%20placed%20on%20site/%D7%9E%D7%A2%D7%95%D7%93%D7%99%D7%9D/%D7%A8%D7%90%D7%A9%20%D7%97%D7%95%D7%93%D7%A9/TRIBE%20of%20Chodesh/Tribe%20of%20Rosh%20Chodesh%20002.%20Iyar%20-%20Yissocher.docx#_ftn3
- [4] file:///D:/DATA-ACTIVE/BILVAVI/UPLOAD%20TO%20WEBSITE/placed%20on%20new%20site/ENGLISH%20placed%20on%20site/%D7%9E%D7%A2%D7%95%D7%93%D7%99%D7%9D/%D7%A8%D7%90%D7%A9%20%D7%97%D7%95%D7%93%D7%A9/TRIBE%20of%20Chodesh/Tribe%20of%20Rosh%20Chodesh%20002.%20Iyar%20-%20Yissocher.docx#_ftn4
- [5] file:///D:/DATA-ACTIVE/BILVAVI/UPLOAD%20TO%20WEBSITE/placed%20on%20new%20site/ENGLISH%20placed%20on%20site/%D7%9E%D7%A2%D7%95%D7%93%D7%99%D7%9D/%D7%A8%D7%90%D7%A9%20%D7%97%D7%95%D7%93%D7%A9/TRIBE%20of%20Chodesh/Tribe%20of%20Rosh%20Chodesh%20002.%20Iyar%20-%20Yissocher.docx#_ftn5
- [6] file:///D:/DATA-ACTIVE/BILVAVI/UPLOAD%20TO%20WEBSITE/placed%20on%20new%20site/ENGLISH%20placed%20on%20site/%D7%9E%D7%A2%D7%95%D7%93%D7%99%D7%9D/%D7%A8%D7%90%D7%A9%20%D7%97%D7%95%D7%93%D7%A9/TRIBE%20of%20Chodesh/Tribe%20of%20Rosh%20Chodesh%20002.%20Iyar%20-%20Yissocher.docx#_ftn6
- [7] file:///D:/DATA-ACTIVE/BILVAVI/UPLOAD%20TO%20WEBSITE/placed%20on%20new%20site/ENGLISH%20placed%20on%20site/%D7%9E%D7%A2%D7%95%D7%93%D7%99%D7%9D/%D7%A8%D7%90%D7%A9%20%D7%97%D7%95%D7%93%D7%A9/TRIBE%20of%20Chodesh/Tribe%20of%20Rosh%20Chodesh%20002.%20Iyar%20-%20Yissocher.docx#_ftn7
- [8] file:///D:/DATA-ACTIVE/BILVAVI/UPLOAD%20TO%20WEBSITE/placed%20on%20new%20site/ENGLISH%20placed%20on%20site/%D7%9E%D7%A2%D7%95%D7%93%D7%99%D7%9D/%D7%A8%D7%90%D7%A9%20%D7%97%D7%95%D7%93%D7%A9/TRIBE%20of%20Chodesh/Tribe%20of%20Rosh%20Chodesh%20002.%20Iyar%20-%20Yissocher.docx#_ftn8
- [9] file:///D:/DATA-ACTIVE/BILVAVI/UPLOAD%20TO%20WEBSITE/placed%20on%20new%20site/ENGLISH%20placed%20on%20site/%D7%9E%D7%A2%D7%95%D7%93%D7%99%D7%9D/%D7%A8%D7%90%D7%A9%20%D7%97%D7%95%D7%93%D7%A9/TRIBE%20of%20Chodesh/Tribe%20of%20Rosh%20Chodesh%20002.%20Iyar%20-%20Yissocher.docx#_ftn9
- [10] file:///D:/DATA-ACTIVE/BILVAVI/UPLOAD%20TO%20WEBSITE/placed%20on%20new%20site/ENGLISH%20placed%20on%20site/%D7%9E%D7%A2%D7%95%D7%93%D7%99%D7%9D/%D7%A8%D7%90%D7%A9%20%D7%97%D7%95%D7%93%D7%A9/TRIBE%20of%20Chodesh/Tribe%20of%20Rosh%20Chodesh%20002.%20Iyar%20-%20Yissocher.docx#_ftn10
- [11] file:///D:/DATA-ACTIVE/BILVAVI/UPLOAD%20TO%20WEBSITE/placed%20on%20new%20site/ENGLISH%20placed%20on%20site/%D7%9E%D7%A2%D7%95%D7%93%D7%99%D7%9D/%D7%A8%D7%90%D7%A9%20%D7%97%D7%95%D7%93%D7%A9/TRIBE%20of%20Chodesh/Tribe%20of%20Rosh%20Chodesh%20002.%20Iyar%20-%20Yissocher.docx#_ftn11
- [12] file:///D:/DATA-ACTIVE/BILVAVI/UPLOAD%20TO%20WEBSITE/placed%20on%20new%20site/ENGLISH%20placed%20on%20site/%D7%9E%D7%A2%D7%95%D7%93%D7%99%D7%9D/%D7%A8%D7%90%D7%A9%20%D7%97%D7%95%D7%93%D7%A9/TRIBE%20of%20Chodesh/Tribe%20of%20Rosh%20Chodesh%20002.%20Iyar%20-%20Yissocher.docx#_ftn12
- [13] file:///D:/DATA-ACTIVE/BILVAVI/UPLOAD%20TO%20WEBSITE/placed%20on%20new%20site/ENGLISH%20placed%20on%20site/%D7%

