

[1] Yechezkel Chapter 1 - The Vision of the Chariot of G-d

It happened in the thirtieth year, in the fourth [month], on the fifth of the month, as I was among the exile by the River Chebar; the heavens opened and I saw visions of G-d. On the fifth of the month, which was in the fifth year of the exile of King Yehoyachin. The word of G-d came to Yechezkel the son of Buzi, the Kohen, in the land of the Chaldeans, by the River Chebar; and the hand of G-d came upon him there.

I saw, and behold there was a stormy wind coming from the north, a great cloud with flashing fire and a brilliance surrounding it; and from its midst, like the color of the Chashmal in the midst of the fire. And in its midst there was a likeness of four Chayos, this was their appearance, they had the likeness of a man. Each one had four faces and each one of them had four wings. Their legs were like a straight leg and the sole of their feet was like the sole of a rounded foot and they glittered with the color of burnished copper. There were human hands under their wings on their four sides, their faces and their wings [were alike] on the four of them. Their wings were joined to one another, they did not turn as they went, each in the direction of its faces they would go. **As for the likeness of their faces, there was a human face and a lion's face to the right for the four of them and an ox's face to the left for the four of them, and an eagle's face for the four of them.** As for their faces, their wings extended upward [over them], for each [face] two wings were joined to each other, and two wings [wings] were covering their bodies. Each in the direction of its faces they would go, toward wherever their was the spirit to go, they would go, they did not turn as they went. As for the likeness of the Chayos, their appearance was like fiery coals, burning like the appearance of torches, it spread about among the Chayos, there was a brilliance to the fire and from the fire went forth lightning. The Chayos ran to and fro like the appearance of a flash. I saw the Chayos and behold one Ofan was on the surface near [each of] the Chayos by its four faces. The appearance of the Ofanim and their nature were like the color of Tarshish, with the same likeness for the four of them, and their appearance and their works were as if there would be a wheel within a wheel. When they went they would go toward their four sides they did not turn as they went. They had backs and they were tall and they were fearsome, their backs were full of eyes surrounding the four of them. When the Chayos would go, the Ofanim would go next to them and when the Chayos were lifted from upon the surface, the Ofanim were lifted toward wherever there was the spirit to go they would go, [for] there was the spirit to go, the Ofanim were lifted facing them, for the spirit in the Chayah was [also] in the Ofanim. When [the Chayos] would go, [the Ofanim] would go and when they halted they halted, and when they were lifted from upon the surface the Ofanim were lifted facing them, for the spirit in the Chayah was [also] in the Ofanim. There was a likeness of an expanse above the heads of the Chayah like the color of the awesome ice spread out over their heads from above. And beneath the expanse, their wings were even one with the other for each [of them] two [wings] covered them and for each [of them] two covered them, their bodies. I heard the sound of their wings, like the sound of great waters, like the sound of the Almighty, as they moved the sound of a commotion like the sound of a camp, when they would halt they would release their wings. There was a voice from above the expanse that was above their heads, when they would halt they would release their wings. Above the expanse that was above their heads, was the appearance of sapphire stone in the likeness of a throne and upon the likeness of the throne, there was a likeness like the appearance of a man upon it from above. And I saw the color of Chashmal like the appearance of fire all around, from the appearance of his loins and upward, and from the appearance of his loins and downward I saw something like the appearance of fire, and a brilliance surrounding it. Like the appearance of a bow that would be in the clouds on a rainy day, so was the appearance of the brilliance all around. That was the appearance of the likeness of the glory of Hashem. When I saw, I fell upon my face and I heard a voice speaking.

[2] Yechezkel Chapter 10 - The Vision of the Chariot of G-d II

The glory of Hashem then went forth from upon the threshold of the Temple and **stood upon the Cherubim**. The Cherubim then lifted their wings and rose from the surface before my eyes as they went forth, with the Ofanim opposite them, and it (the Merkavah chariot) stood at the entrance of the eastern gate of the Temple of Hashem, and the glory of the G-d of Israel was upon them from above. This was the Chayah that I had seen beneath the G-d of Israel at the River Chebar; I realized that they were Cherubim. Each one had four faces, and each one had four wings, and there was the form of human hands beneath their wings. As for the likeness of their faces: They were the faces which I saw by the River Chebar, their appearances were the same as theirs; each one went in the direction he faced.

[3] ספר פאצות פקצר - פקצא

על כן ליקטנו פה בעזרת השם יתברך, בקונטרס מיוחד, את כל המצוות עשה שאפשר לנו בזמן הזה לקיימן וכל הלאוין שימנע האדם מלעשותם בזמן הזה, כפי שמנאם הרמב"ם והרבה מהראשונים זכרונם לברכה.

[4] ספר פאצות פקצר מצא מ'

יח. מצות עשה לירא מן המקדש שנאמר (ויקרא יט:ל), "ומקדשי תיראו". ובתי כנסיות ובתי מדרשות שלנו, נקראים "בתי מקדש מעט", שנאמר (יחזקאל יא:טז), "ואהי להם למקדש מעט". ויש לזהר בהם משחוק והיתול ושיחה בטיילה, ואין מחשבין בהם חשבונות, ואין ישנים בהם. וקדושתם חמורה מאד. ונוהג בכל מקום ובכל זמן, בזכרים ובנקבות.

[5] תלמוד בבלי מסכת אגלה זל כט זאנו א

"ואהי להם למקדש מעט (יחזקאל י"א)", אמר רבי יצחק, "אלו בתי כנסיות ובתי מדרשות שבבבל."

[6] ויקרא פרק ט' פסוק ז'

אֶת־שִׁבְתֵי תְּשִׁמְרוּ וּמִקְדְּשֵׁי תִירְאוּ אֲנִי ה' :

[7] תלמוד בבלי מסכת אבות זל ו

יכול יתיירא אדם ממקדש? תלמוד לומר, "את שבתותי תשמורו ואת מקדשי תיראו (ויקרא י"ט)", נאמרה שמירה בשבת ונאמרה מורא במקדש, מה שמירה האמורה בשבת, לא משבת אתה מתיירא אלא ממי שהזהיר על השבת, אף מורא האמורה במקדש, לא ממקדש אתה מתיירא אלא ממי שהזהיר על המקדש. ואי זו היא מורא מקדש? לא יכנס אדם בהר הבית במקלו, במנעלו, בפונדתו, ובאבק שעל גבי רגליו, ולא יעשנו קפנדריא, ורקיקה מק"ו. ואין לי אלא בזמן שבהמ"ק קיים, בזמן שאין בהמ"ק קיים מניין? ת"ל, "את שבתותי תשמורו ומקדשי תיראו", מה שמירה האמורה בשבת לעולם, אף מורא האמורה במקדש לעולם.

[8] אבות זרבי' שאצל בשלח - מסכתא זרבי' פ' ט

"מכון לשבתך": זה אחד מן הדברים שבסא של מטה הוא מכון כנגד כסא של מעלה.

[9] עלותן צורח אורח ח"ס סיאן 3

סעיף ט

ישתדל אדם להתפלל בב"ה עם הציבור, ואם הוא אנוס שאינו יכול לבוא לב"ה, יכוין להתפלל בשעה שהציבור מתפללים, (והוא הדין בני אדם הדורים בישובים ואין להם מנין, מ"מ יתפללו שחרית וערבית בזמן שהציבור מתפללים, סמ"ג). וכן אם נאנס ולא התפלל בשעה שהתפללו הציבור והוא מתפלל ביחיד, אעפ"כ יתפלל בב"ה.