

# ***Tikkun Lay'l Shavuot***

וְתָבֵב תַּחַת לְשׁוֹנֶיךָ

*"And milk upon your tongue"*

**Dear Teachers, students, readers, friends!**

**Enclosed please find a veritable buffet of Shavuot treats, for the first time compiled in English to this author's knowledge. The Torah is likened to milk, and our prayer is that the materials here are nourishing to your mind and your soul. Here we have provided:**

- (1) The translation of the Ben Ish Hai's Zohar collection to be learned at the Shavuot meals;**
- (2) The Order of the Tikkun Leil Shavuot and intentions for Mikvah and the morning meal;**
- (3) The translation of the Ben Ish Hai's Request to be said after learning the Tenakh, which sections may be repeated at the morning meal with #1 above;**
- (4) The translation of the 613 mitzvot read after the Tenakh sections;**
- (5) The Eyn Yaakov Shabbat 86-89 for Shavuot translated;**
- (6) The Midrash Rabbah Parshat Yitro translated; and**
- (7) The translations of the Zohar sections read after this, plus the original text for**
  - Emor 97**
  - Beresheet 8**
  - Mishpatim 122**
- (8) The mystical prayer of my teacher HaRav Ariel Bar Tzaddok to conclude.**

**As a brief introduction, the Ari'zal writes that one who does not sleep the night of Shavuot and toils in Torah is assured to live out the year and no harm will occur to him. *Shulhan Arukh with Mishnah Brurah 494:1* There is a compilation of torah learning known as "*Tikkun Lay'l Shavuot*" which has the Zohar and the writings of The Ari'zal as its source, and many have the *minhag* to say/learn this on Shavuot night. *Kaf Hachaim 106:7, Lev Dovid L'Hachidah*. This compilation can be purchased at most Hebrew Book stores. We follow the Sefardic custom. Traditional Kabbalah holds that women should**

not say the "*Tikkun Lay'l Shavuot*". However, some say that a woman who counted all the days of Sefirat Ha'omer may learn the portions of the Tikkun which are from *Tanakh. S'U Rav Poalim 1SY:9, Kaf HaHaim 106:8*

The 24 books of the Torah correspond to the 24 adornments we prepare for the Bride (us Jewish people) for our marriage with Gd under the Huppah (Mount Sinai) with our Ketuba (the Torah). They are listed in Yeshayah 3:18-24 and are: shoe-bells, head scarves, moon-shaped ornaments, necklaces, bracelets, veils, bonnets, leg bands, hair ties, brooches, earrings, rings, nose rings, robes, shawls, kerchiefs, pouches, mirrors, linens, turbans, claps, belts, coiffure, and ornamental belt. We read a portion from each book to bedeck the Bride, which is her *Tikkun*--repair, hence the name *Tikkun Lay'l Shavuot*.

It is said that all were healed from the venom of the Garden of Eden Serpent when the Torah was received.

Guess what? The Torah is received anew every year. And if you are present and have learned the *Tikkun*, you have done a good start to heal yourself in the 24 areas corresponding to the 24 garments. By clothing the Bride we are healing ourselves. Even though it may not manifest externally, Kol Yisrael--the collective soul of Israel--is a very different creature after this coming Wednesday morn.

**Blessings on a night of renewed Torah:** the Torah of the body, the Torah of the mind, the Torah of the soul.

For the elevation of the soul of my father *Shmuel ben Mosheh Yaakov*, the complete healing of body and soul for *Devorah Ester Bat Hayyah*, and the *Yom Huledet Samayah (Shavuot)* of *Malkah Ester bat Rivka*.

*Rahmiel Hayyim Drizin*  
*Sivan 5770*

### **Mikveh Meditation Before Shavuot**

It is an important custom to purify oneself in body and soul before the holiday.

Kaf HaHayyim gives over a meditation for 8 immersions in a Mikveh before Shavuot. One intends one contemplation for each immersion.

:

1. Go to *Mikveh* to purify oneself, and intend that *Mikveh* = 151 = *Ekyeh bemiliu'Hehin*, related to Imma/Mother, for

the Mikveh is a return to the pure womb of one's mother.

2. Intend to rectify one's *Kaas* anger = 151, for anger has not part in holiness.

3. Intend to rectify sins that affected *Shem AB*,

4. " " *Shem SaG,*  
 5. " " *Shem MaH,*  
 6. " " *Shem BeN,*

Intend that *AB/ 72, SaG/63, MaH/45, BeN/52 = 232 plus 1 = Regel /Holiday.*

7. Intend to remove one's spiritual garments of the *HoL/weekday.*  
 8. Intend to receive one's spiritual garments of the *Regel/Holiday and Shem AB.*

### **Candle Meditation**

When the candles are lit by the woman [or man in her absence], and when one does kiddush and stares into the candles, intend that the word נֵר *Ner/lamp* in the prayer "*Lehadlik נֵר Ner Shel Yom Tov*" has the gematria of 250, and that this Shavuot is the 250th anniversary of the yartzeit of the Holy Ba'al Shem Tov. The Besh't gave over [Siddur Rabbi Shabtai and in Zohar Hai p. 8B and Or Einayim Volume 1 page 61] that for one to merit to be included with the Holy **Malkut**--the Bride--must be very careful not to say any secular words from the beginning of the night's study until after Kedushat Keter in Musaf on Shavuot morning. Intend the following: "I hereby take on without making a vow (*bli neder*) to try to only say words of Torah and Holiness during the nighttime learning, in the merit of the Holy Baal Shem Tov. May the נֵר *Ner/light* he opened up through Hassidut shine a path of Holiness for me on this blessed night. Amen."

### **Here is the Psalm for Shavuot said before Arabit in the Sefardi Nusah: Tehillim 68**

א. למִנְצַחַ לְדָוִד, מִזְמוֹר שִׁיר

1 For the Leader. A Psalm of David, a Song.

ב. יְקוּם אֱלֹהִים, יִפּוּצוּ אוֹיְבָיו; וַיִּנוּסוּ מִשְׁנֵאָיו, מִפְּנֵיו.

2 Let Gd arise, let His enemies be scattered; and let them that hate Him flee before Him.

ג. כִּהְנִדֵּף עָשָׁן, תִּנְדָּף: כִּהִמַּס דּוֹגַג, מִפְּנֵי-אֵשׁ-- יֵאבְדוּ רְשָׁעִים, מִפְּנֵי אֱלֹהִים.

3 As smoke is driven away, so drive them away; {N}

as wax melteth before the fire, so let the wicked perish at the presence of Gd.

ד. וַצְדִיקִים--יִשְׂמְחוּ יַעֲלֻצוּ, לִפְנֵי אֱלֹהִים; וַיִּשְׂשׂוּ בְשִׂמְחָה.

4 But let the righteous be glad, let them exult before Gd; yea, let them rejoice with gladness.

ה. שִׁירוּ, לְאֱלֹהִים-- זַמְרוּ שְׁמוֹ: סֵלוּ, לְרֹכֵב בְּעֲרֵבוֹת--בִּיהַ שְׁמוֹ; וַעֲלֹזוּ לִפְנֵיו.

5 Sing unto Gd, sing praises to His name; {N} extol Him that rideth upon the skies, whose name is Hashem; and exult ye before Him.

ו אָבִי יְתוּמִים, וְדִין אֲלֵמְנוֹת-- אֱלֹהִים, בְּמַעוֹן  
קִדְשׁוֹ.

ז אֱלֹהִים, מוֹשִׁיב יְחִידִים בֵּיתָה-- מוֹצִיא  
אֲסִירִים, בְּנוֹשְׁרוֹת;  
אֲךְ סוֹרְרִים, שְׁכֵנוֹ צְחִיחָה.

ח אֱלֹהִים--בְּצֵאתְךָ, לְפָנַי עִמָּךְ; בְּצַעֲדְךָ  
בִישִׁימוֹן סֵלָה.

ט אֶרֶץ רַעֲשָׁה, אֶף-שָׁמַיִם נָטְפוּ-- מִפְּנֵי  
אֱלֹהִים:  
זֶה סִינַי-- מִפְּנֵי אֱלֹהִים, אֱלֹהֵי יִשְׂרָאֵל.

י גֶשֶׁם נְדָבוֹת, תִּנְיֵף אֱלֹהִים; נַחֲלַתְךָ וְנִלְאָה,  
אֶתָּה כּוֹנֵנֶתָ.

יא חֵיתְךָ יִשְׁבוּ-בָּהּ; תִּכֵּן בְּטוֹבְתְךָ לְעַנֵּי  
אֱלֹהִים.

יב אֲדֹנָי יִתְּן-אִמְרֵי; הַמְבַשְׂרוֹת, צְבֹא רָב.

יג מַלְכֵי צְבָאוֹת, יִדְּוֹן יִדְּוֹן; וְנֹת-בַּיִת,  
תַּחֲלֵק שָׁלָל.

יד אִם-תִּשְׁכָּבוּן, בֵּין שִׁפְתַיִם:  
כִּנְפֵי יוֹנָה, נֹחֶפֶה בְּכֶסֶף; וְאַבְרוֹתֶיהָ, בִּירְקֶרֶק  
חֲרוֹץ.

טו בְּפֶרֶשׁ שְׂדֵי מַלְכִים בָּהּ-- תִּשְׁלַג בְּצַלְמוֹן.

טז הַר-אֱלֹהִים הַר-בְּשָׁן: הַר גְּבֻנִים, הַר-  
בְּשָׁן.

יז לָמָּה, תִּרְצְדוּן-- הָרִים גְּבֻנִים:  
הָהָר--חֲמַד אֱלֹהִים לְשִׁבְתּוֹ; אֶף-יְהוָה, יִשְׁכֵּן  
לְנֶצַח.

6 A father of the fatherless, and a  
judge of the widows, is Gd in His holy  
habitation.

7 Gd maketh the solitary to dwell in a  
house; He bringeth out the prisoners  
into prosperity; {N}  
the rebellious dwell but in a parched  
land.

8 O Gd, when Thou wentest forth  
before Thy people, when Thou didst  
march through the wilderness; Selah

9 The earth trembled, the heavens  
also dropped at the presence of Gd;  
{N}  
even yon Sinai trembled at the  
presence of Gd, the Gd of Israel.

10 A bounteous rain didst Thou pour  
down, O Gd; when Thine inheritance  
was weary, Thou didst confirm it.

11 Thy flock settled therein; Thou  
didst prepare in Thy goodness for the  
poor, O Gd.

12 The Lord giveth the word; the  
women that proclaim the tidings are a  
great host.

13 Kings of armies flee, they flee; and  
she that tarrieth at home divideth the  
spoil.

14 When ye lie among the sheepfolds,  
{N}  
the wings of the dove are covered  
with silver, and her pinions with the  
shimmer of gold.

15 When the Almighty scattereth  
kings therein, it snoweth in Zalmon.

16 A mountain of Gd is the mountain  
of Bashan; a mountain of peaks is the  
mountain of Bashan.

17 Why look ye askance, ye  
mountains of peaks, {N}  
at the mountain which Gd hath  
desired for His abode? Hashem will  
dwell therein for ever.

יח הִכָּב אֱלֹהִים, רַבְתִּים אֶלְפֵי שְׁנָאן; אֲדֹנֵי  
בָּם, סִינֵי בִקְדָשׁ.

יט עֲלִיתָ לְמָרוֹם, שְׁבִיתָ שְׁבִי-- לַקַּחַת מִתְּנוֹת,  
בְּאָדָם;  
וְאִף סוֹרְרִים, לִשְׁכֵן יְהוָה אֱלֹהִים.

כ בְּרוּךְ אֲדֹנֵי, יוֹם יוֹם: יַעֲמֹס-לָנוּ--הָאֵל  
יִשׁוּעֵתָנוּ סִלָּה.

כא הָאֵל לָנוּ, אֵל לְמוֹשָׁעוֹת: וְלִיהוָה אֲדֹנֵי--  
לְמוֹת, תִּצְאוֹת.

כב אַךְ-אֱלֹהִים--יִמְחֹץ, רֹאשׁ אִיבֵיו: קִדְקֵד  
שַׁעַר--מִתְהַלֵּךְ, בְּאִשְׁמֵיו.

כג אָמַר אֲדֹנֵי, מִבְּשֵׁן אֲשִׁיב; אֲשִׁיב, מִמְצֵלוֹת  
יָם.

כד לְמַעַן, תִּמְחֹץ רֵגְלְךָ--בְּדָם: לִשׁוֹן כְּלָבֶיךָ--  
מֵאִיבִים מִנְּהוּ.

כה רְאוּ הַלִּיכוֹתֶיךָ אֱלֹהִים; הַלִּיכוֹת אֵלַי מֶלְכִי  
בִּקְדָשׁ.

כו קִדְמוּ שָׂרִים, אַחַר נְגִינִים; בְּתוֹךְ עֲלָמוֹת,  
תּוֹפְפוֹת.

כז בְּמִקְהֵלוֹת, בָּרְכוּ אֱלֹהִים; אֲדֹנֵי, מִמְקוֹר  
יִשְׂרָאֵל.

כח שֵׁם בְּנִימֵן, צַעִיר רְדָם--שָׂרֵי יְהוּדָה,  
רְגַמְתָּם; שָׂרֵי זְבֻלוֹן, שָׂרֵי נַפְתָּלִי.

כט צוּה אֱלֹהֶיךָ, עֲזָרְךָ: עוֹזָה אֱלֹהִים--זו, פְּעֵלְתָּ  
לָנוּ.

18 The chariots of Gd are myriads,  
even thousands upon thousands;  
Hashem is among them, as in Sinai,  
in holiness.

19 Thou hast ascended on high, Thou  
hast led captivity captive; Thou hast  
received gifts among men, {N}  
yea, among the rebellious also, that  
Hashem Gd might dwell there.

20 Blessed be Hashem, day by day He  
beareth our burden, even the God  
who is our salvation. Selah

21 Gd is unto us a Gd of deliverances;  
and unto Gd Hashem belong the  
issues of death.

22 Surely God will smite through the  
head of His enemies, the hairy scalp  
of him that goeth about in his  
guiltiness.

23 Hashem said: 'I will bring back  
from Bashan, I will bring them back  
from the depths of the sea;

24 That thy foot may wade through  
blood, that the tongue of thy dogs  
may have its portion from thine  
enemies.'

25 They see Thy goings, O Gd, even  
the goings of my Gd, my King, in  
holiness.

26 The singers go before, the  
minstrels follow after, in the midst of  
damsels playing upon timbrels.

27 'Bless ye God in full assemblies,  
even Hashem, ye that are from the  
fountain of Israel.'

28 There is Benjamin, the youngest,  
ruling them, the princes of Judah their  
council, the princes of Zebulun, the  
princes of Naphtali.

29 Thy Gd hath commanded thy  
strength; be strong, O Gd, Thou that  
hast wrought for us

ל מהיכלך, על-ירושלם-- לך יובילו מלכים  
שׁי.

לא גער חית קנה, עדת אבירים בעגלי עמים--  
מתרפס ברצי-כסף;  
בזר עמים, קרבות יחפצו.

לב יאתיו חשמנים, מני מצרים; כוש תריץ  
ידיו, לאלהים.

לג ממלכות הארץ, שירו לאלהים; זמרו אדני  
סלה.

לד לרכב, בשמי שמי-קדם-- הן יתן בקולו,  
קול עז.

לה תנו עז, לאלהים: על-ישראל גאותו; ועזו,  
בשחקים.

לו נורא אלהים, ממקדשיך;  
אל ישראל-- הוא נתן עז ותעצמות לעם;  
ברוך אלהים.

30 Out of Thy temple at Jerusalem,  
whither kings shall bring presents  
unto Thee.

31 Rebuke the wild beast of the reeds,  
the multitude of the bulls, with the  
calves of the peoples, every one  
submitting himself with pieces of  
silver; {N}  
He hath scattered the peoples that  
delight in war!

32 Nobles shall come out of Egypt;  
Ethiopia shall hasten to stretch out  
her hands unto Gd.

33 Sing unto God, ye kingdoms of the  
earth; O sing praises unto the Lord;  
Selah

34 To Him that rideth upon the  
heavens of heavens, which are of old;  
lo, He uttereth His voice, a mighty  
voice.

35 Ascribe strength unto Gd; His  
majesty is over Israel, and His  
strength is in the skies.

36 Awesome is Gd out of thy holy  
places; {N}  
the Gd of Israel, He giveth strength  
and power unto the people; {N}  
blessed be Gd.

### (1) Shavuot Table learning

[The Ben Ish Hai \(Lashon Hakamim\) recommends learning this collection of Zohar selections at one's table during Shavuot meals:](#)

**Peace** to you Holy Holiday! Peace to you Holy *Hag*! Peace to you Holy Guest! You are called Holy! You are an appointed time called Holy. You are crowned and desired. And you are sanctified and praised with joy. You are considered the deepest of the depths. Rivers come and flow from you. And Yisrael who are called Holy receive you with glowing faces in joy and in praise. They appoint you and prepare for you a rich feast. They set their tables with complete preparation and beautiful vessels. This is the joy and praise to the Holy One blessed be He.

Peace to you, Holiday of Shavuot, Peace to you, Holiday of the Torah! You are the the bond of faith that bonds everything. On you is known faith and the whole bond

and the supernal holy union. You are the bonding of everything and the center of everything. You are given between Pesah and Sukkot, and on you is the praise of the Torah. On you is the joy of the Torah. On you is the praise of faith and the bonding of everything above and below. On you is the joy above and below and the joy of the moon. On you the Torah was given. On you the Congregation of Yisrael is adorned with a supernal crown.

Peace to you Holiday of *Atzeret* (Assembly)! Peace to you Holiday of Shavuot! On you Yisrael enter the secret of the 50th day which is the 7 weeks. On you is gathered all the lights to the woman of valor. On you is given the 2 Tablets of the Torah from the side of the Tree of Life. On you Yisrael approached Mount Sinai. On you the supernal dew then fell and completely and purified Yisrael as the filth [of the **Serpent**] was eliminated from them. On you Yisrael joined the Holy King and the Holy Matron and received the Torah. On you the holy nation inherited a holy inheritance for them and their children two Worlds. On you the Congregation of Yisrael was crowned a holy nation. On you Yisrael prepares the adornments of the Bride, because these are Her preparations and Her adornments to bring her before the Holy King as is fitting. Bless Hashem forever, *Amen wAmen!*

**Since King David was *niftar* on Shabuot, it is a tradition to read the entire book of Psalms in his honor. Because it is a Yom Tov, one should skip the verses concerning forgiveness and pardon mention in the prayers to be said before and after reciting Psalms.**

**It is also recommended to learn Divre Hayamim I: 28-29 (below) which concerns the greatness and the departing of King David.**

**It is a good sign to learn *Hokmat HaEmet*--mystical works on the Day of Shavuot according to the Ramak.**

א וַיִּקְהַל דָּוִד אֶת-כָּל-שָׂרֵי יִשְׂרָאֵל שָׂרֵי הַשְּׁבָטִים וְשָׂרֵי הַמַּחֲלָקוֹת הַמִּשְׁרָתִים אֶת-הַמֶּלֶךְ וְשָׂרֵי הָאֵלֶפִים וְשָׂרֵי הַמֵּאוֹת וְשָׂרֵי כָל-רֶכֶשׁ-וּמִקְנֵה לְמַלְךְ וְלִבְנָיו עִם-הַפָּרִיסִים וְהַגְּבוּרִים, וְלְכָל-גִּבּוֹר חַיִּל--אֶל-יְרוּשָׁלַם.

ב וַיָּקָם דָּוִד הַמֶּלֶךְ, עַל-רַגְלָיו, וַיֹּאמֶר, שְׁמַעְנֵי אָחִי וְעַמִּי: אֲנִי עִם-לִבְבִי לְבָנוֹת בַּיִת מְנוּחָה לְאַרְוֹן בְּרִית-יְהוָה, וְלִמְדֹם רַגְלֵי אֱלֹהֵינוּ, וְהַכִּינוֹתִי, לְבָנוֹת.

1 And David assembled all the princes of Israel, the princes of the tribes, and the captains of the companies that served the king by course, and the captains of thousands, and the captains of hundreds, and the rulers over all the substance and cattle of the king and of his sons, with the officers, and the mighty men, even all the mighty men of valour, unto Jerusalem.

2 Then David the king stood up upon his feet, and said: 'Hear me, my brethren, and my people; as for me, it was in my heart to build a house of rest for the ark of the covenant of the LORD, and for the footstool of our God; and I had made ready for the building.

ג והאלהים אמר לי, לא-תבנה בית לשמי: כי איש מלחמות אתה, ודמים שפכת.

ד ויבחר יהוה אלהי ישראל בי מפל בית-אבי, להיות למלך על-ישראל לעולם--כי ביהודה בחר לנגיד, ובבית יהודה בית אבי; ובבני אבי--בי רצה, להמליך על-פל-ישראל.

ה ומפל-בני--פי רבים בנים, נתן לי יהוה; ויבחר בשלמה בני--לשבת על-כסא מלכות יהוה, על-ישראל.

ו ויאמר לי--שלמה בנך, הוא-יבנה ביתי ותיצרותי: כי-בחרתי בו לי לבן, ואני אהיה-לו לאב.

ז והכינותי את-מלכותו, עד-לעולם: אם-יתקו, לעשות מצוותי ומשפטי--כיום הזה.

ח ועתה לעיני כל-ישראל קהל-יהוה, ובאזני אלהינו, שמרו ודרשו, כל-מצוות יהוה אלהיכם--למען תירשו את-הארץ הטובה, והנחלתם לבניכם אחריכם עד-עולם.

ט ואתה שלמה-בני דע את-אלהי אביך ועבדהו, בלב שלם ובגופש תפצה--פי כל-לקבות דורש יהוה, וכל-יצר מחשבות מבין: אם-תדרשנו מצא לה, ואם-תעזבנו יזניחך לעד.

י ראה עתה, כי-יהוה בחר בך לבנות-בית למקדש--תקם ועשה.

יא ויתן דויד לשלמה בנו את-תבנית האולם ואת-בתיו ונגזקיו ועליתיו, ותדריו הפנימים--ובית הפפרת

3 But God said unto me: Thou shalt not build a house for My name, because thou art a man of war, and hast shed blood.

4 Howbeit the LORD, the God of Israel, chose me out of all the house of my father to be king over Israel for ever; for He hath chosen Judah to be prince, and in the house of Judah, the house of my father, and among the sons of my father He took pleasure in me to make me king over all Israel;

5 and of all my sons--for the LORD hath given me many sons--He hath chosen Solomon my son to sit upon the throne of the kingdom of the LORD over Israel.

6 And He said unto me: Solomon thy son, he shall build My house and My courts; for I have chosen him to be to Me for a son, and I will be to him for a father.

7 And I will establish his kingdom for ever, if he be constant to do My commandments and Mine ordinances, as at this day.

8 Now therefore, in the sight of all Israel, the congregation of the LORD, and in the hearing of our God, observe and seek out all the commandments of the LORD your God; that ye may possess this good land, and leave it for an inheritance to your children after you for ever.

9 And thou, Solomon my son, know thou the God of thy father, and serve Him with a whole heart and with a willing mind; for the LORD searcheth all hearts, and understandeth all the imaginations of the thoughts; if thou seek Him, He will be found of thee; but if thou forsake Him, He will cast thee off for ever.

10 Take heed now; for the LORD hath chosen thee to build a house for the sanctuary; be strong, and do it.'

11 Then David gave to Solomon his son the pattern of the porch [of the temple], and of the houses thereof, and of the treasuries thereof, and of the upper rooms thereof, and

**יב** ותבנית, כל אשר היה ברוח עמו, לתצרות בית-יהוה ולכל-הלשכות, סביב--לאצרות בית האלהים, ולאצרות הקדשים.

**יג** ולמחלקות הפהגים והלונים, ולכל-מלאכת עבודת בית-יהוה; ולכל-פלי, עבודת בית-יהוה.

**יד** לזהב במשקל לזהב, לכל-פלי עבודה ועבודה; לכל פלי הכסף במשקל, לכל-פלי עבודה ועבודה.

**טו** ומשקל למנרות הזהב, ונרתיהם זהב, במשקל-מנורה ומנורה, ונרתיה; ולמנרות הכסף במשקל למנורה ונרתיה, פעבודת מנורה ומנורה.

**טז** ואת-הזהב משקל לשלחנות המערכת, לשלחן ושלחן; וכסף, לשלחנות הכסף.

**יז** והמזלגות והמזרקות והקשואות, זהב טהור; ולכפורי הזהב במשקל לכפור וכפור, ולכפורי הכסף במשקל לכפור וכפור.

**יח** ולמזבח הקטרת זהב מזקק, במשקל; ולתבנית המרכבה, הפרוכים זהב לפרשים, וסוכים, על-ארון ברית-יהוה.

**יט** הכל בכתב מיד יהוה, עלי השפיל--כל, מלאכות {התבנית}. פ

**כ** ויאמר דויד לשלמה בנו, חזק ואמץ ועשה--אל-תירא, ואל-תחת: כי יהוה אלהים אלהי, עמך--לא ירפך ולא יעזבך, עד-לקלות כל-מלאכת עבודת בית-יהוה.

of the inner chambers thereof, and of the place of the ark-cover;

**12** and the pattern of all that he had by the spirit, for the courts of the house of the LORD, and for all the chambers round about, for the treasuries of the house of God, and for the treasuries of the hallowed things;

**13** also for the courses of the priests and the Levites, and for all the work of the service of the house of the LORD, and for all the vessels of service in the house of the LORD:

**14** of gold by weight for the vessels of gold, for all vessels of every kind of service; of silver for all the vessels of silver by weight, for all vessels of every kind of service;

**15** by weight also for the candlesticks of gold, and for the lamps thereof, of gold, by weight for every candlestick and for the lamps thereof; and for the candlesticks of silver, silver by weight for every candlestick and for the lamps thereof, according to the use of every candlestick;

**16** and the gold by weight for the tables of showbread, for every table; and silver for the tables of silver;

**17** and the flesh-hooks, and the basins, and the jars, of pure gold; and for the golden bowls by weight for every bowl; and for the silver bowls by weight for every bowl;

**18** and for the altar of incense refined gold by weight; and gold for the pattern of the chariot, even the cherubim, that spread out their wings, and covered the ark of the covenant of the LORD.

**19** 'All this [do I give thee] in writing, as the LORD hath made me wise by His hand upon me, even all the works of this pattern.' {P}

**20** And David said to Solomon his son: 'Be strong and of good courage, and do it; fear not, nor be dismayed; for the LORD God, even my God, is with thee; He will not fail thee, nor forsake thee, until all the work for

the service of the house of the LORD be finished.

21 And, behold, there are the courses of the priests and the Levites, for all the service of the house of God; and there shall be with thee in all manner of work every willing man that hath skill, for any manner of service; also the captains and all the people will be wholly at thy commandment.'

**כא** וְהָיָה, מִחֲלֻקֹת הַכֹּהֲנִים וְהַלְוִיִּם, לְכָל-עֲבוֹדַת, בַּיִת הָאֱלֹהִים; וְעִמָּךְ בְּכָל-מְלָאכָה לְכָל-גֹּדֵיב בַּחֲכָמָה, לְכָל-עֲבוֹדָה, וְהַשָּׂרִים וְכָל-הָעָם, לְכָל-דְּבָרֶיךָ.

1 And David the king said unto all the congregation: 'Solomon my son, whom alone God hath chosen, is yet young and tender, and the work is great; for the palace is not for man, but for the LORD God.

**א** וַיֹּאמֶר דָּוִד הַמֶּלֶךְ לְכָל-הַקְהָל, שְׁלֹמֹה בְנִי אֶחָד בָּחַר-בּוֹ אֱלֹהִים נֶעַר נָרַךְ; וְהַמְלָאכָה גְדוֹלָה--כִּי לֹא לְאָדָם הַבְּיָרָה, כִּי לַיהוָה אֱלֹהִים.

2 Now I have prepared with all my might for the house of my God the gold for the things of gold, and the silver for the things of silver, and the brass for the things of brass, the iron for the things of iron, and wood for the things of wood; onyx stones, and stones to be set, glistening stones, and of divers colours, and all manner of precious stones, and marble stones in abundance.

**ב** וְכָל-כֹּחֵי הַכִּינּוּתֵי לְבַיִת-אֱלֹהֵי, הַזָּהָב לְזָהָב וְהַכֶּסֶף לְכֶסֶף וְהַנְּחֹשֶׁת לְנְחֹשֶׁת הַבְּרֹזֶל לְבְרֹזֶל, וְהָעֵצִים, לְעֵצִים; אַבְנֵי-שֹׁהַם וּמַלּוּאִים אַבְנֵי-פִזָּה וְרִקְמָה, וְכָל אֲבָן יְקָרָה וְאַבְנֵי-שֵׁשׁ--לְרֹב.

3 Moreover also, because I have set my affection on the house of my God, seeing that I have a treasure of mine own of gold and silver, I give it unto the house of my God, over and above all that I have prepared for the holy house,

**ג** וְעוֹד, בְּרָצוֹתַי בְּבַיִת אֱלֹהֵי, יֵשׁ-לִי סֹגְלָה, זָהָב וְכֶסֶף; נָתַתִּי לְבַיִת-אֱלֹהֵי לְמַעַלָּה, מִכָּל-הַכִּינּוּתֵי לְבַיִת הַקֹּדֶשׁ.

4 even three thousand talents of gold, of the gold of Ophir, and seven thousand talents of refined silver, wherewith to overlay the walls of the houses;

**ד** שְׁלֹשָׁת אֲלָפִים כִּכְרֵי זָהָב, מִזָּהָב אוֹפִיר; וְשִׁבְעַת אֲלָפִים כִּכְרֵי-כֶסֶף מְזַקָּק, לְטוּחַ קִירוֹת הַבָּתִּים.

5 of gold for the things of gold, and of silver for the things of silver, and for all manner of work to be made by the hands of artificers. Who then offereth willingly to consecrate himself this day unto the LORD?'

**ה** לְזָהָב לְזָהָב וְלַכֶּסֶף לְכֶסֶף, וְלְכָל-מְלָאכָה בְּיַד חַרְשֵׁים; וּמִי מִתְנַדֵּב, לְמַלְאוֹת יְדוֹ הַיּוֹם לַיהוָה.

6 Then the princes of the fathers' houses, and the princes of the tribes of Israel, and the captains of thousands and of hundreds, with

**ו** וַיִּתְנַדְּבוּ שָׂרֵי הָאָבוֹת וְשָׂרֵי שְׁבֻטֵי יִשְׂרָאֵל, וְשָׂרֵי הָאֲלָפִים וְהַמְּאוֹת, וְלִשְׂרֵי, מְלֻאכְתַּת הַמֶּלֶךְ.

ז וַיִּתְּנוּ לְעִבּוֹדַת בֵּית-הָאֱלֹהִים, זָהָב כְּפָרִים תְּמֻשָׁת-  
אֲלָפִים וְאַדְרָכָנִים רַבּוֹ, וְכֶסֶף כְּפָרִים עֶשְׂרֹת אֲלָפִים,  
וְנְחֹשֶׁת רַבּוֹ וְשִׁמוֹנֵת אֲלָפִים כְּפָרִים; וּבַרְזֵל, מֵאָה-אֶלֶף  
כְּפָרִים.

ח וַהֲנַמְצָא אֹתוֹ אֲבָנִים, נְתָנוּ לְאוֹצָר בֵּית-יְהוָה--עַל יַד-  
יְחִיאל, הַגֵּרְשֹׁנִי.

ט וַיִּשְׂמְחוּ הָעָם, עַל-הַתְּנַדְכֶם, כִּי בָלַב שָׁלֵם, הַתְּנַדְּבוּ  
לַיהוָה; וְגַם דָּוִד הַמֶּלֶךְ, שָׂמַח שִׂמְחָה גְדוֹלָה.

י וַיְבָרֶךְ דָּוִד אֶת-יְהוָה, לְעֵינֵי כָל-הַקְּהָל; וַיֹּאמֶר דָּוִד,  
בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵי יִשְׂרָאֵל אֲבִינוּ, מֵעוֹלָם, וְעַד-עוֹלָם.

יא לָךְ יְהוָה הַגְּדֹלָה וְהַגְּבוּרָה וְהַתְּפָאֶרֶת, וְהַנִּצָּח וְהַהוֹד,  
כִּי-כָל, בְּשָׁמַיִם וּבָאָרֶץ: לָךְ יְהוָה הַמַּמְלָכָה, וְהַמְּתַנַּשֵּׂא  
לְכָל לְרֹאשׁ.

יב וְהַעֲשֵׂר וְהַכְּבוֹד, מִלְּפָנֶיךָ, וְאַתָּה מוֹשֵׁל בְּכָל, וּבִיָּדְךָ  
כֹּחַ וְגְבוּרָה; וּבִיָּדְךָ, לְגַדֵּל וּלְחַזֵּק לְכָל.

יג וְעַתָּה אֱלֹהֵינוּ, מוֹדִים אֲנַחְנוּ לָךְ; וּמְהַלְלִים, לְשֵׁם  
תְּפָאֶרְתְּךָ.

יד וְכִי מִי אֲנִי, וּמִי עַמִּי, כִּי-נִעְצָר כֹּחַ, לְהַתְּנַדֵּב כְּזֹאת:  
כִּי-מִמֶּךָ הַכֹּל, וּמִיָּדְךָ נִתְּנוּ לָךְ.

טו כִּי-גֵרִים אֲנַחְנוּ לְפָנֶיךָ וְתוֹשָׁבִים, כָּכָל-אַבְתִּינוּ: כָּצֵל  
יְמֵינוּ עַל-הָאָרֶץ, וְאִין מִקְוָה.

טז יְהוָה אֱלֹהֵינוּ--כָּל הַקְּמוֹן הַזֶּה אֲשֶׁר הִכִּינוּ, לְבָנוֹת-  
לָךְ בֵּית לְשֵׁם קֹדֶשְׁךָ: מִיָּדְךָ הִיא (הוא), וּלְךָ הַכֹּל.

the rulers over the king's work, offered willingly;

7 and they gave for the service of the house of God of gold five thousand talents and ten thousand darics, and of silver ten thousand talents, and of brass eighteen thousand talents, and of iron a hundred thousand talents.

8 And they with whom precious stones were found gave them to the treasure of the house of the LORD, under the hand of Jehiel the Gershonite.

9 Then the people rejoiced, for that they offered willingly, because with a whole heart they offered willingly to the LORD; and David the king also rejoiced with great joy.

10 Wherefore David blessed the LORD before all the congregation; and David said: 'Blessed be Thou, O LORD, the God of Israel our father, for ever and ever.

11 Thine, O LORD, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and in the earth is Thine; Thine is the kingdom, O LORD, and Thou art exalted as head above all.

12 Both riches and honour come of Thee, and Thou rulest over all; and in Thy hand is power and might; and in Thy hand it is to make great, and to give strength unto all.

13 Now therefore, our God, we thank Thee, and praise Thy glorious name.

14 But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of Thee, and of Thine own have we given Thee.

15 For we are strangers before Thee, and sojourners, as all our fathers were: our days on the earth are as a shadow, and there is no abiding.

16 O LORD our God, all this store that we have prepared to build Thee a house for Thy

**יז** וַיִּדְעֵתִי אֱלֹהִים--כִּי אַתָּה בַּחֲזוֹן לִבִּי, וּמִיִּשְׁרָיִם תִּרְצָה;  
אֲנִי, בְּיִשְׁרָר לִבִּי הִתְנַדְּבֹתִי כָל-אֱלֹהִים, וְעַתָּה עִמָּךְ הִנְמַצָּאוּ-  
פֹה, רָאִיתִי בְּשִׂמְחָה לְהִתְנַדֵּב-לָךְ.

**יח** יְהוָה, אֱלֹהֵי אֲבֹרָהֶם יִצְחָק וַיִּשְׂרָאֵל אֲבֹתֵינוּ, שְׁמֶרֶה-  
זֹאת לְעוֹלָם, לִיַּצֵּר מַחְשְׁבוֹת לִבִּי עִמָּךְ; וְהִכֵּן לִבְכֶם,  
אֵלֶיךָ.

**יט** וְלִשְׁלֹמֹה בְנִי, תֵּן לִבִּי שְׁלֹם, לְשִׁמּוֹר מִצְוֹתֶיךָ,  
עֲדוֹתֶיךָ וְחֻקֶיךָ; וְלַעֲשׂוֹת הַפֶּלֶל, וְלִבְנוֹת הַבַּיִת אֲשֶׁר-  
הִכִּינוֹתִי.

**כ** וַיֹּאמֶר דָּוִד לְכָל-הַקְּהֵל, בָּרוּכוּ-נָא אֶת-יְהוָה אֱלֹהֵיכֶם;  
וַיִּבְרָכוּ כָל-הַקְּהֵל, לַיהוָה אֱלֹהֵי אֲבֹתֵיהֶם, וַיִּקְדּוּ וַיִּשְׁתַּחֲוּוּ  
לַיהוָה, וְלַמֶּלֶךְ.

**כא** וַיִּזְבְּחוּ לַיהוָה זִבְחִים וַיַּעֲלוּ עֹלוֹת לַיהוָה, לְמִתְחַרַּת  
הַיּוֹם הַהוּא--פָּרִים אֶלֶף אֵלִים אֶלֶף כִּבְשִׂים אֶלֶף,  
וְנִסְפִיָּהֶם; וְזִבְחִים לְרֹב, לְכָל-יִשְׂרָאֵל.

**כב** וַיֹּאכְלוּ וַיִּשְׂתּוּ לִפְנֵי יְהוָה, בַּיּוֹם הַהוּא--בְּשִׂמְחָה  
גְּדוֹלָה; וַיִּמְלִיכוּ שֹׁנֵית לְשְׁלֹמֹה בֶן-דָּוִד, וַיִּמְשְׁחוּ לַיהוָה  
לְנָגִיד וּלְצֹדֵק לְכֹהֵן.

**כג** וַיֵּשֶׁב שְׁלֹמֹה עַל-כִּסֵּא יְהוָה לְמֶלֶךְ, תַּחַת-דָּוִד אָבִיו--  
וַיִּצְלַח; וַיִּשְׁמְעוּ אֵלָיו, כָּל-יִשְׂרָאֵל.

**כד** וְכָל-הַשָּׂרִים, וְהַגְּבָרִים, וְגַם, כָּל-בְּנֵי הַמֶּלֶךְ דָּוִד--  
נָתְנוּ יָד, תַּחַת שְׁלֹמֹה הַמֶּלֶךְ.

holy name cometh of Thy hand, and is all  
Thine own.

**17** I know also, my God, that Thou triest the  
heart, and hast pleasure in uprightness. As for  
me, in the uprightness of my heart I have  
willingly offered all these things; and now  
have I seen with joy Thy people, that are  
present here, offer willingly unto Thee.

**18** O LORD, the God of Abraham, of Isaac,  
and of Israel, our fathers, keep this for ever,  
even the imagination of the thoughts of the  
heart of Thy people, and direct their heart  
unto Thee;

**19** and give unto Solomon my son a whole  
heart, to keep Thy commandments, Thy  
testimonies, and Thy statutes, and to do all  
these things, and to build the palace, for  
which I have made, provision.'

**20** And David said to all the congregation:  
'Now bless the LORD your God.' And all the  
congregation blessed the LORD, the God of  
their fathers, and bowed down their heads,  
and prostrated themselves before the LORD,  
and before the king.

**21** And they sacrificed sacrifices unto the  
LORD, and offered burnt-offerings unto the  
LORD, on the morrow after that day, even a  
thousand bullocks, a thousand rams, and a  
thousand lambs, with their drink-offerings,  
and sacrifices in abundance for all Israel;

**22** and did eat and drink before the LORD on  
that day with great gladness. And they made  
Solomon the son of David king the second  
time, and anointed him unto the LORD to be  
prince, and Zadok to be priest.

**23** Then Solomon sat on the throne of the  
LORD as king instead of David his father,  
and prospered; and all Israel hearkened to  
him.

**24** And all the princes, and the mighty men,  
and all the sons likewise of king David,  
submitted themselves unto Solomon the king.

**כה** וַיִּגְדַּל יְהוָה אֶת-שְׁלֹמֹה לְמַעַלָּה, לְעֵינֵי כָּל-יִשְׂרָאֵל; וַיִּתֵּן עָלָיו, הוֹד מַלְכוּת, אֲשֶׁר לֹא-הָיָה עַל-כָּל-מֶלֶךְ לִפְנָיו, עַל-יִשְׂרָאֵל.

**כו** וַדָּוִד, בֶּן-יִשָּׁי, מֶלֶךְ, עַל-כָּל-יִשְׂרָאֵל.

**כז** וְהַיָּמִים, אֲשֶׁר מָלַךְ עַל-יִשְׂרָאֵל--אַרְבָּעִים, שָׁנָה: בְּחֶבְרוֹן מָלַךְ שְׁבַע שָׁנִים, וּבִירוּשָׁלַם מָלַךְ שְׁלֹשִׁים, וַיְשֻׁלוּשׁ.

**כח** וַיָּמָת בְּשִׂיבָה טוֹבָה, שְׁבַע יָמִים עֹשֶׂר וְכָבוֹד; וַיִּמְלֹךְ שְׁלֹמֹה בְּנֹו, תַּחְתָּיו.

**כט** וַדְּבַרֵי דָוִד הַמֶּלֶךְ, הֵרֵאשְׁנִים וְהֶאֱתָרְנִים--הַנֵּם כְּתוּבִים, עַל-דְּבַרֵי שְׁמוּאֵל הַרְּאָה, וְעַל-דְּבַרֵי נְתָן הַנְּבִיא, וְעַל-דְּבַרֵי גַד הַחֹזֶה.

**ל** עַם כָּל-מַלְכוּתוֹ, וּגְבוּרָתוֹ; וְהַעֲתִים, אֲשֶׁר עָבְרוּ עָלָיו וְעַל-יִשְׂרָאֵל, וְעַל, כָּל-מַמְלְכוֹת הָאָרְצוֹת.

**25** And the LORD magnified Solomon exceedingly in the sight of all Israel, and bestowed upon him such royal majesty as had not been on any king before him in Israel.

**26** Now David the son of Jesse reigned over all Israel.

**27** And the time that he reigned over Israel was forty years: seven years reigned he in Hebron, and thirty and three years reigned he in Jerusalem.

**28** And he died in a good old age, full of days, riches, and honour; and Solomon his son reigned in his stead.

**29** Now the acts of David the king, first and last, behold, they are written in the words of Samuel the seer, and in the words of Nathan the prophet, and in the words of Gad the seer;

**30** with all his reign and his might, and the times that went over him, and over Israel, and over all the kingdoms of the countries

## (2) Taking the Crown

Years ago I received from R. Ariel Bar Tzaddok the tradition known as "taking the crown" for the night of Shavuot. It involves the mystic meditations for connection with the Sefirat Keter on this Sacred Evening. While most of this is beyond the scope of our present treatment, the information he provided publicly can be revealed as well as the reason for the meditations found in the published *Tikun Layl Shavuot*/the "Rectification" of the Night of Shavuot.

It is proper to learn all night to draw the Keter/crown to the Partzuf/Face of Zeir Anpin, the diminished Presence of Gd. To do so, we read the first 3 verses and the 3 verses from every portion in the 5 Books of Mosheh (the Torah) as well as the 12 Prophets and 7 Writings. This is the order as given over by the Shelah Hakodesh:

- (1) In Beresheet/Genesis we read from the beginning until 2:4 אֵלֶּה תּוֹלְדוֹת הַשָּׁמַיִם וְהָאָרֶץ .
- (2) We then read through every portion until we reach Yitro where we read from 19:1 הַשְּׁלִישִׁי בְּהַדְּשׁ, until the end of the portion.
- (3) In Mishpatim we read from 24:1 וְאֶל-מֹשֶׁה אָמַר until the end of the portion.
- (4) When we reach Ki Tissa we read from 34:7 וַיֹּאמֶר יְ-הוָה-נְ-הוּ אֶל-מֹשֶׁה, כְּתַב-לְךָ אֶת-הַדְּבָרִים until the end of the portion.
- (5) When we reach Emor we read the portion concerning Shavuot 23:15 וּסְפַרְתֶּם לָכֶם, מִמִּתְחַרַּת הַשַּׁבָּת.

- (6) When we reach Vethanan, we read the 2nd set of 10 Commandments from 5:1 אֶל-כָּל-יִשְׂרָאֵל וַיִּקְרָא מֹשֶׁה, אֶל-כָּל-יִשְׂרָאֵל to the end of the portion of Shema Yisrael, for tonight as we don't sleep we therefore read the portion of the Shema in the Torah.
- (7) When we reach Re'ah, we read from 16:9 שִׁבְעָה שָׁבָעַת until the end of the portion.
- (8) We then read the first 3 and last 3 verses in every book of the Prophets, as well as every book of the Writings until we complete all 24 books.
- (9) We read the complete Shir HaShirim and Rut, as well as the complete Tehillim 1 and 150.
- (10) When we read Eikha, we do it quietly because it is Yom Tov and we don't want sing outloud a sad tune.
- (11) When we reach Yehezkel we read the entire Haftarah for the first day of Shavuot, and when we reach Habbakuk, we read the entire Haftarah for the second day of Shavuot.

The intention is that these 24 books are the 24 adornments of the bride. The names that are found in the traditional Tikkun to contemplate come from the initial and final letters of the second word of the last verse of each book. For example, the last verse of the book of Beresheet is this:

; וַיָּמָת יוֹסֵף, בֶּן-מֵאָה וְעֶשְׂרִי שָׁנִים; וַיִּחַנְטוּ אֹתוֹ, וַיִּשִׂם בְּאֲרוֹן בַּמִּצְרַיִם.	<b>26</b> So Yosef died, being a hundred and ten years old. And they embalmed him, and he was put in a coffin in Egypt.
--	---

The second word is יוֹסֵף Yosef, and the first and last letters are י יוֹסֵף

ף . This is the method used for all the 24 books.

The vowels under these letters are the kubbutz and the kammatz like this

יֹּפֶּ . This is the secret that the Nok/Female is connected in Hod/Glory, humility, empowerment, corresponding to the kubbutz. We bring to Nok these 24 adornments--the letters from the first and last letters of the second word of the last verse of every book in Tenakh. And Nok is then made complete in her Keter/crown when she couples with Zeir Anpin today, with Keter corresponding to the kammatz. Thus brought to her is the vowel with 3 points (kubbutz) and the kammatz: (1) one point stands for Nok who receives, (2) another point relates to her rectification of the Keter and the vowel kammatz, and (3) the point of the Hod is the third point of the three dots in the kubbutz.

Here are the Names for the 24 books to meditate in one's mind only--never spoken:

- (1) Beresheet יֹּפֶּ
- (2) Shemot עֶפֶּ
- (3) Vayikra קֶהֶפֶּ

(4) Bemidbar	הַדָּ
(5) Devarim	הַדָּ
(6) Yehoshua	בְּנֵי
(7) Shoftim	הַמִּשְׁפָּטִים
8) Shmuel	שְׁמוּאֵל
(9) Melakhim	אֲתָר
(10) Yeshayah	וְיֵשַׁע
(11) Yirmeyah	אֲתָר
(12) Yehezkel	שֵׁהַ
(13) Tre Asar (Malakhi)	לְבָר
(14) Rut	הַדָּ
(15) Tehillim	הַהַלְלוּת
(16) Iyov	אִיּוֹב
(17) Mishley	לְמִשְׁלֵי
(18) Kohelet	אֲתָר
(19) Shir HaShirim	דָּבִר
(20) Eikha	אֵיכָה
(21) Daniel	לְדָנִיֵּאל
(22) Ester	מֵגִשְׁתֵּר
(23) Ezra	הַמֶּלֶךְ
(24) Divre Hayamim	אֲתָר

### The Mikveh of 50

A little before (Alot HaShakhar--check the Halakhic Times at [www.chabad.org](http://www.chabad.org) for your area), is the time to immerse in a Mikveh , for the 49 days of Sefirat Haomer purify one from the 49 gates of Tumah/impurity. Intend in this immersion to draw the light to the Shekhinah to purify her from the aspect of the 49 gates of Tumah, so she is then proper to couple with Zeir Anpin. For then Zeir Anpin will be able to elevate to Arik Anpin in the secret of Matan Torah/ the Giving of the Torah, which is revealed as the Face of Gd with a beard that is full of compassion. Also one immerses to receive the extra holiness from the aspect of Keter, so that the Malkut so to speak

immerses in the Supernal Mikveh which is the secret of Keter and the 50th gate of Binah. The 50 Gates are the secret of the 5 Hassadim, and one completes the receiving of the 5 Hassadim, then the Keter descends, for both the Keter of Zeir Anpin and that of Nok are made at the same instant. When one immerses, it is necessary to intend to draw to Her Keter which is made now.

There are 2 methods.

The most simple is the Ben Ish Hai, who recommends that one take 4 dips, with each time meditating of a different letter of Hashem's Name with the vowel of kammatz related to the Keter (ה " ך ם ך ך):

Dip	Meditation
1	י
2.	ה
3.	ך
4.	ם

The RaShaSh's meditation is based on the gematria of the word *Mikveh* (151).

Here we again take 4 Dips, the first two based on the first two letters of Shem Ab and Sag, the second two based on the fillings (inner letters of Shem Ab and Sag):

Dip	Meditation
1	יוד הוי הוי
2.	יוד הוי וואו הוי
3.	יוד הוי ויו הוי
4.	יוד הוי וואו הוי

The total gematria of all 4 Names is 153, which we remove the 2 *Klalot* (inclusions) for Shem Ab and Sag and we are left with 151 for the total of Mikveh.

### The Morning Meal

All is completed at the morning meal after we have received the Torah.

Here we meditate on drawing from the Yesod of Zeir Anpin the drops of the 5 Hassadim where are the 22 letters of the Torah, which are

gematria חֵטֶה *Hita*/wheat, from the 2 wheat *hametz* loaves offered in the Temple, plus the 5 Gevurot which are the final letters מנצפ"ך

א ב ג ד ה ו ז ח ט י כ ל מ נ ס ע פ צ ק ר

ש ת

[מנצפ"ך]

(3) **Ben Ish Hai's Prayer to be said after learning Tenakh, which portions of אורֵיִתָּא אורֵיִתָּא and the "Fortunate are you" sections are read after his Zohar selection from #1 above also before the Morning meal**

**May it be You will, Hashem, our Gd and Gd of our forefathers, that You do for the sake of Your mercies and Your kindnesses, and for the sake of the verses which are in the 5 Books of the Torah, and the verses of the Prophets, and the verses of the Writings, which we have read before You, and for the sake of Your Holy Names that are written in them, and for the sake of all Holy Names that are hinted in them in the initial letters and final letters and transposition of the words, that You pity, forgive, and have compassion upon us and all Your children and upon all Yisrael our brothers. Illuminate us in the shining faces in the light of the face of the King of Life, and grace us with long life, good and sweet. Establish peace, goodness and blessing, grace and kindness and compassion over us and over all Yisrael. And place understanding in our hearts to understand, to discern, to hear, to study and to teach, to keep, to do and to fulfill all the words of the teachings of Your Torah with love. Enlighten our eyes in Your Torah, and bond**

**our hearts with Your commandments, and totally engross our hearts to love and to fear Your Name. Help us for the sake of the honor of Your Name, and fill all the requests of our hearts for goodness for the sake of Your Name, Amen.**

יְהִי לְרָצוֹן אִמְרֵי-פִי, וְהִגִּיזוּ לִבִּי לְפָנֶיךָ  
יְ-ה-וָה, צוּרִי וְגֹאֲלִי

**May they find favor--the utterances of my mouth and the thoughts of my heart--before You, Hashem, my Rock and my Redeemer.**

After this say these words אוריתא אוריתא *Oraita Oraita* O Torah O Torah! taken from the words of the Holy Zohar, and one should say this with a pleasant and mild voice

**אוריתא אוריתא O Torah, O Torah! Light of all worlds, how many seas and rivers and fountains and springs spread from you to all directions? From you comes everything, upon you stand all those above and below. The supernal light emanates from you.**

**אוריתא אוריתא O Torah O Torah! What shall I tell you? You are a loving hind and a pleasant roe. Those above and below are your admirers who would deserve to properly suckle from you. You are the delight of your Master who is capable of revealing and speaking of the concealed and stored in you.**

**אוריתא אוריתא upon you it is written,**

וְאֶהְיֶה אֶצְלוֹ, אִמּוֹן: וְאֶהְיֶה שְׁעֵשׂוּעִים, יוֹם יוֹם; מִשְׁחַקֶּת לְפָנָיו בְּכָל-עֵת

***"Then I was by Him, as a nursling; and I was daily all delight, playing always before Him."*** In you the world is built and arranged. And all who partake in you, which includes all the worlds that are established, and all the deeds and rectification that is proper, and all who is busy in you and is united in you, they are being unified to the Tree of Life.

**אוריתא אוריתא upon you it is written מפניי היא, יקרה היא, "she is more precious than rubies"** how many treasures are concealed in you! How many wonders emanate from you! Each supernal word is revealed and not revealed, all in you. Each word above and below and all words of this world are in you. Who is able to establish the words of you, upon you is its written

מי--ימלל, גבורות יהוה "Who can express the mighty acts of Hashem?"

**אֹרְחָתָא אֹרְחָתָא O Torah, O Torah! How good are your paths and ways, for each word of yours is so much advice and goodness for all mankind, which is like a polished pearl that shines from every direction, and there is no word in you that is not like a glowing luminary from every side.**

**אֹרְחָתָא אֹרְחָתָא O Torah O Torah! how cherished are you and your words. You are like a Tree with roots, and bark, and *Moha*/insides, and branches, and leaves, and blossoms, and fruits, all of these represent your words, which *Peshat*/simple expression is precious, which *Derosh*/allegorical interpretation and *Remez*/allusions are hints of Wisdom of gematria, the hidden secrets and concealed secrets. There are levels upon levels concerning *Kasher*/ appropriate and *Pasul*/disqualified, *Tamay* and *Tahor*, *Asur*/prohibited and *Mutar*/allowed, *Hayav*/guilty and *Zakai*/innocent. From all these spread your branches to all directions. Wider are you than the sea, for in you is no end or ultimate conclusion.**

**אֹרְחָתָא אֹרְחָתָא , O Torah, O Torah! You are the supernal אֹרְחָתָא , the אֹרְחָתָא of Truth, how cherished are you before the Holy One, blessed is He. Cherished are you above, and cherished are you below. And all your paths are complete, complete above and complete below, complete in this world and complete in the World to Come!**

**אֹרְחָתָא אֹרְחָתָא O Torah O Torah! A love and flashing flame of the heart pursues you. May it be the will [of Gd] that you are etched in our hearts. We shall return to you Holy אֹרְחָתָא , and you shall return to us Holy אֹרְחָתָא . Our thoughts are on you Holy אֹרְחָתָא, and your thoughts are on us Holy אֹרְחָתָא. And you will not never forget us--neither in this world nor the World to Come.**

**In the merit of Mosheh the Faithful Shepherd, and all pure righteous and pious ones of Truth, and for the sake of your angel [don't say name *Yofikel*], minister in charge, and the 53 chariots that are beneath his hand which are charged with the serving of the אֹרְחָתָא , and each upon its place, that emanate from each Torah parsha/portion, and are crowned before the Holy One blessed is He, to be united at the supernal source.**

**After this say the familiar prayer:**

**Blessed is our Gd, Who has created us for His honor, set us apart from those who stray, and has given us the Torah of truth, and implanted within us eternal life. May He open our hearts in Torah, and place within our hearts love for Him and awe of Him, so as to do His will and to serve Him wholeheartedly. May we not toil in vain nor produce for naught. May it be Your Will, Hashem our Gd and Gd of our forefathers , that we should keep Your statutes and Your commandments in This World, and may we merit and live and attain goodness and blessing for the life in the World to Come, so that the glory [soul] should sing to You and not be silent; Hashem my Gd I will forever thank You. Hashem wished for the sake of his [Yisrael's] righteousness, [therefore] He made the Torah great and gave strength. And they shall place their trust in You--those who know Your Name, for You have not abandoned those who seek You, Hashem. Hashem, our Master, how mighty is Your Name throughout the entire world. Strengthen your hearts and be courageous--all [you] who place your hope in Hashem.**

**Before the Morning Kiddush one should say the following request:**

**Master of the Universe! May it be Your Will to enlighten our eyes in אור־תָּא and its secrets, and in the reasoning of its words in our mouths, and guide these words in the straight path as proper. Give permission for all the holy names and code-words, and all masters of the Yeshivot both supernal and earthly, and all the holy powers, and all the supernal Holy souls, spirits, and super-souls, to reveal to us the precious words and hidden secrets. And in the strength of the Name Havaya and all the Havayas, and all the Holy code-words, may we merit to toil in the Holy אור־תָּא . and to keep its mitzvot, to give new and novel interpretations of the words of truth as proper, and to illuminate the Shekhinah and to repair Her adornments.**

**Master of the Universe! You shall remember as we were standing before You on Mount Sinai the 600,000 Jews, and we accepted You upon ourselves. You were crowned by them above all the other nations, for they followed after You pursuant to Your Will.**

**Fortunate is this day where Yisrael receives the אור־תָּא on Mount Sinai, and all saw You face to face as it says פָּנִים בְּפָנִים, דְּבַר יְהוָה עִמָּכֶם "*Hashem spoke with you face to face* ." Fortunate is this day when the Holy One blessed be He was revealed before all Yisrael on Mount Sinai, as it says**



provide us with a list of these commandments. Several great Jewish scholars have compiled a complete listing of these commandments. Although they all agree on the vast majority of the commandments, they do disagree concerning a number of them. The arguments are for scholastic purposes only, for they do not disagree over any actual commandment whether it is mandatory or forbidden -- they only disagree whether certain commandments are independent commandments, or perhaps they are part of another commandment and are not counted on their own. The following list follows the opinion of Maimonides, as he lists them in his magnum opus, the Mishneh Torah. It must be noted that many of these commandments (such as all the commandments associated with sacrifices) are not practicable as long as there is no Temple in Jerusalem. Also note that the list prints out to **exactly** 26 pages, 26 being the famous gematria of Hashem's name ה"ויהי, for what is a mitzvah ה"וצמ if not the revelation of Hashem's Will in the universe? We know from mystic tradition that the first two letters of Hashem's Name--Yod and Heh--are concealed, while Vav and Heh are revealed. Look at the word mitzvah ה"וצמ . If we take the At-BaSh transformation of Yod and Heh of ה"ויהי, we see that the letters Mem and Tzaddi of ה"וצמ mitzvah are concealed. The Vav and Heh are revealed in both names! Read these out loud for best results. This is the Rambam's listing from [www.chabad.org](http://www.chabad.org)

1. To know there is a G-d--Exodus 20:2
2. Not to entertain thoughts of other gods besides Him--Exodus 20:3
3. To know that He is one--Deuteronomy 6:4
4. To love Him--Deuteronomy 6:5
5. To fear Him--Deuteronomy 10:20
6. To sanctify His Name--Leviticus 22:32
7. Not to profane His Name--Leviticus 22:32
8. Not to destroy objects associated with His Name--Deuteronomy 12:4
9. To listen to the prophet speaking in His Name--Deuteronomy 18:15
10. Not to test the prophet unduly--Deuteronomy 6:16
11. To emulate His ways--Deuteronomy 28:9
12. To cleave to those who know Him--Deuteronomy 10:20
13. To love other Jews--Leviticus 19:18
14. To love converts--Deuteronomy 10:19
15. Not to hate fellow Jews--Leviticus 19:17
16. To reprove wrongdoers--Leviticus 19:17
17. Not to embarrass others--Leviticus 19:17
18. Not to oppress the weak--Exodus 22:21
19. Not to gossip about others--Leviticus 19:16
20. Not to take revenge--Leviticus 19:18
21. Not to bear a grudge--Leviticus 19:18
22. To learn Torah and teach it--Deuteronomy 6:7
23. To honor those who teach and know Torah--Leviticus 19:32
24. Not to inquire into idolatry--Leviticus 19:4

25. Not to follow the whims of your heart or what your eyes see--  
Numbers 15:39
26. Not to blaspheme--Exodus 22:27
27. Not to worship idols in the manner they are worshiped--Exodus 20:5
28. Not to bow down to idols--Exodus 20:5
29. Not to make an idol for yourself--Exodus 20:4
30. Not to make an idol for others--Leviticus 19:4
31. Not to make human forms even for decorative purposes--Exodus  
20:20
32. Not to turn a city to idolatry--Exodus 23:13
33. To burn a city that has turned to idol worship--Deuteronomy 13:17
34. Not to rebuild it as a city--Deuteronomy 13:17
35. Not to derive benefit from it--Deuteronomy 13:18
36. Not to missionize an individual to idol worship--Deuteronomy 13:12
37. Not to love the missionary--Deuteronomy 13:9
38. Not to cease hating the missionary--Deuteronomy 13:9
39. Not to save the missionary--Deuteronomy 13:9
40. Not to say anything in his defense--Deuteronomy 13:9
41. Not to refrain from incriminating him--Deuteronomy 13:9
42. Not to prophesize in the name of idolatry--Deuteronomy 18:20
43. Not to listen to a false prophet--Deuteronomy 13:4
44. Not to prophesize falsely in the name of God--Deuteronomy 18:20
45. Not to be afraid of killing the false prophet--Deuteronomy 18:22
46. Not to swear in the name of an idol--Exodus 23:13
47. Not to perform Ov (medium)--Leviticus 19:31
48. Not to perform Yidoni (magical seer)--Leviticus 19:31
49. Not to pass your children through the fire to Molech--Leviticus 18:21
50. Not to erect a column in a public place of worship--Deuteronomy  
16:22
51. Not to bow down on smooth stone--Leviticus 26:1
52. Not to plant a tree in the Temple courtyard--Deuteronomy 16:21
53. To destroy idols and their accessories--Deuteronomy 12:2
54. Not to derive benefit from idols and their accessories--Deuteronomy  
7:26
55. Not to derive benefit from ornaments of idols--Deuteronomy 7:25
56. Not to make a covenant with idolaters--Deuteronomy 7:2
57. Not to show favor to them--Deuteronomy 7:2
58. Not to let them dwell in our land--Exodus 23:33
59. Not to imitate them in customs and clothing--Leviticus 20:23
60. Not to be superstitious--Leviticus 19:26
61. Not to go into a trance to foresee events, etc.--Deuteronomy 18:10
62. Not to engage in astrology--Leviticus 19:26
63. Not to mutter incantations--Deuteronomy 18:11
64. Not to attempt to engage the dead in conversation--Deuteronomy  
18:11
65. Not to consult the Ov--Deuteronomy 18:11
66. Not to consult the Yidoni--Deuteronomy 18:11
67. Not to perform acts of magic--Deuteronomy 18:10

68. Men must not shave the hair off the sides of their head--Leviticus 19:27
69. Men must not shave their beards with a razor--Leviticus 19:27
70. Men must not wear women's clothing--Deuteronomy 22:5
71. Women must not wear men's clothing--Deuteronomy 22:5
72. Not to tattoo the skin--Leviticus 19:28
73. Not to tear the skin in mourning--Deuteronomy 14:1
74. Not to make a bald spot in mourning--Deuteronomy 14:1
75. To repent and confess wrongdoings--Numbers 5:7
76. To say the Shema twice daily--Deuteronomy 6:7
77. To serve the Almighty with prayer daily--Exodus 23:25
78. The Kohanim must bless the Jewish nation daily--Numbers 6:23
79. To wear Tefillin on the head--Deuteronomy 6:8
80. To bind tefillin on the arm--Deuteronomy 6:8
81. To put a Mezuzah on each door post--Deuteronomy 6:9
82. To write a Sefer Torah--Deuteronomy 31:19
83. The king must have a separate Sefer Torah for himself--Deuteronomy 17:18
84. To have Tzitzit on four-cornered garments--Numbers 15:38
85. To bless the Almighty after eating--Deuteronomy 8:10
86. To circumcise all males on the eighth day after their birth--Leviticus 12:3
87. To rest on the seventh day--Exodus 23:12
88. Not to do prohibited labor on the seventh day--Exodus 20:10
89. The court must not inflict punishment on Shabbat--Exodus 35:3
90. Not to walk more than 2000 cubits outside the city boundary on Shabbat--Exodus 16:29
91. To sanctify the day with Kiddush and Havdalah--Exodus 20:8
92. To rest from prohibited labor on Yom Kippur--Leviticus 23:32
93. Not to do prohibited labor on Yom Kippur--Leviticus 23:31
94. To afflict yourself on Yom Kippur--Leviticus 16:29
95. Not to eat or drink on Yom Kippur--Leviticus 23:29
96. To rest on the first day of Passover--Leviticus 23:8
97. Not to do prohibited labor on the first day of Passover--Leviticus 23:8
98. To rest on the seventh day of Passover--Leviticus 23:8
99. Not to do prohibited labor on the seventh day of Passover--Leviticus 23:8
100. To rest on Shavuot--Leviticus 23:21
101. Not to do prohibited labor on Shavuot--Leviticus 23:21
102. To rest on Rosh Hashanah--Leviticus 23:24
103. Not to do prohibited labor on Rosh Hashanah--Leviticus 23:25
104. To rest on Sukkot--Leviticus 23:35
105. Not to do prohibited labor on Sukkot--Leviticus 23:35
106. To rest on Shemini Atzeret--Leviticus 23:36
107. Not to do prohibited labor on Shemini Atzeret--Leviticus 23:36
108. Not to eat Chametz on the afternoon of the 14th day of Nissan--Deuteronomy 16:3
109. To destroy all Chametz on 14th day of Nissan--Exodus 12:15

110. Not to eat Chametz all seven days of Passover--Exodus 13:3
111. Not to eat mixtures containing Chametz all seven days of Passover--Exodus 12:20
112. Chametz should not be seen in your domain seven days--Exodus 13:7
113. Chametz should not be found in your domain seven days--Exodus 12:19
114. To eat Matzah on the first night of Passover--Exodus 12:18
115. To relate the Exodus from Egypt on that night--Exodus 13:8
116. To hear the Shofar on the first day of Tishrei (Rosh Hashanah)--Numbers 29:1
117. To dwell in a Sukkah for the seven days of Sukkot--Leviticus 23:42
118. To take up a Lulav and Etrog all seven days of Sukkot--Leviticus 23:40
119. Each man must give a half shekel annually--Exodus 30:13
120. Courts must calculate to determine when a new month begins--Exodus 12:2
121. To afflict and cry out before God in times of catastrophe--Numbers 10:9
122. To marry a wife by the means prescribed in the Torah (kiddushin)--Deuteronomy 24:1
123. Not to have relations with women not thus married--Deuteronomy 23:18
124. Not to withhold food, clothing, and sexual relations from your wife--Exodus 21:10
125. To have children with one's wife--Genesis 1:28
126. To issue a divorce by means of a Get document--Deuteronomy 24:1
127. A man must not remarry his wife after she has married someone else--Deuteronomy 24:4
128. To do Yibum (marry childless brother's widow)--Deuteronomy 25:5
129. To do Chalitzah (freeing a widow from yibum)--Deuteronomy 25:9
130. The widow must not remarry until the ties with her brother-in-law are removed--Deuteronomy 25:5
131. The court must fine one who seduces a maiden--Exodus 22:15-16
132. The rapist must marry the maiden (if she chooses)--Deuteronomy 22:29
133. He is not allowed to divorce her--Deuteronomy 22:29
134. The slanderer must remain married to the wife he slandered--Deuteronomy 22:19
135. He must not divorce her--Deuteronomy 22:19
136. To fulfill the laws of the woman suspected of adultery (Sotah)--Numbers 5:30
137. Not to put oil on her meal offering--Numbers 5:15
138. Not to put frankincense on her Meal Offering--Numbers 5:15
139. Not to have sexual relations with your mother--Leviticus 18:7
140. Not to have sexual relations with your father's wife--Leviticus 18:8
141. Not to have sexual relations with your sister--Leviticus 18:9

142. Not to have sexual relations with your father's wife's daughter (from your father)--Leviticus 18:11
143. Not to have sexual relations with your son's daughter--Leviticus 18:10
144. Not to have sexual relations with your daughter--Leviticus 18:10
145. Not to have sexual relations with your daughter's daughter--Leviticus 18:10
146. Not to marry a woman and her daughter--Leviticus 18:17
147. Not to marry a woman and her son's daughter--Leviticus 18:17
148. Not to marry a with a woman and her daughter's daughter--Leviticus 18:17
149. Not to have sexual relations with your father's sister--Leviticus 18:12
150. Not to have sexual relations with your mother's sister--Leviticus 18:13
151. Not to have sexual relations with your father's brother's wife--Leviticus 18:14
152. Not to have sexual relations with your son's wife--Leviticus 18:15
153. Not to have sexual relations with your brother's wife--Leviticus 18:16
154. Not to have sexual relations with your wife's sister--Leviticus 18:18
155. A man must not have sexual relations with a beast--Leviticus 18:23
156. A woman must not have sexual relations with a beast--Leviticus 18:23
157. Not to have homosexual sexual relations--Leviticus 18:22
158. Not to have homosexual sexual relations with your father--Leviticus 18:7
159. Not to have homosexual sexual relations with your father's brother--Leviticus 18:14
160. Not to have sexual relations with a married woman--Leviticus 18:20
161. Not to have sexual relations with a menstrually impure woman--Leviticus 18:19
162. Not to marry non-Jews--Deuteronomy 7:3
163. Not to let Moabite and Ammonite males marry into the Jewish people--Deuteronomy 23:4
164. Don't keep a third generation Egyptian convert from marrying into the Jewish people--Deuteronomy 23:8-9
165. Not to refrain from marrying a third generation Edomite convert--Deuteronomy 23:8-9
166. Not to let a Mamzer ("bastard") marry into the Jewish people--Deuteronomy 23:3
167. Not to let a eunuch marry into the Jewish people--Deuteronomy 23:2
168. Not to castrate any male (including animals)--Leviticus 22:24
169. The High Priest must not marry a widow--Leviticus 21:14
170. The High Priest must not have sexual relations with a widow even outside of marriage--Leviticus 21:14
171. The High Priest must marry a virgin maiden--Leviticus 21:13

172. A Kohen must not marry a divorcee--Leviticus 21:7
173. A Kohen must not marry a zonah (a woman who had forbidden relations)--Leviticus 21:7
174. A Kohen must not marry a chalalah (party to or product of 169-172)--Leviticus 21:7
175. Not to make pleasurable (sexual) contact with any forbidden woman--Leviticus 18:6
176. To examine the signs of animals to distinguish between Kosher and non-kosher--Leviticus 11:2
177. To examine the signs of fowl to distinguish between kosher and non-kosher--Deuteronomy 14:11
178. To examine the signs of fish to distinguish between kosher and non-kosher--Leviticus 11:9
179. To examine the signs of locusts to distinguish between kosher and non-kosher--Leviticus 11:21
180. Not to eat non-kosher animals--Leviticus 11:4
181. Not to eat non-kosher fowl--Leviticus 11:13
182. Not to eat non-kosher fish--Leviticus 11:11
183. Not to eat non-kosher flying insects--Deuteronomy 14:19
184. Not to eat non-kosher creatures that crawl on land--Leviticus 11:41
185. Not to eat non-kosher maggots--Leviticus 11:44
186. Not to eat worms found in fruit once they have left the fruit--Leviticus 11:42
187. Not to eat creatures that live in water other than fish--Leviticus 11:43
188. Not to eat the meat of an animal that died without ritual slaughter--Deuteronomy 14:21
189. Not to benefit from an beast condemned to be stoned--Exodus 21:28
190. Not to eat meat of an animal that was mortally wounded--Exodus 22:30
191. Not to eat a limb torn off a living creature--Deuteronomy 12:23
192. Not to eat blood--Leviticus 3:17
193. Not to eat certain fats of kosher animals--Leviticus 3:17
194. Not to eat the sinew of the thigh--Genesis. 32:33
195. Not to eat meat and milk cooked together--Exodus 23:19
196. Not to cook meat and milk together--Exodus 34:26
197. Not to eat bread from new grain before the Omer--Leviticus 23:14
198. Not to eat parched grains from new grain before the Omer--Leviticus 23:14
199. Not to eat ripened grains from new grain before the Omer--Leviticus 23:14
200. Not to eat fruit of a tree during its first three years--Leviticus 19:23
201. Not to eat diverse seeds planted in a vineyard--Deuteronomy 22:9
202. Not to eat untithed fruits--Leviticus 22:15
203. Not to drink wine poured in service to idols--Deuteronomy 32:38
204. To ritually slaughter an animal before eating it--Deuteronomy 12:21
205. Not to slaughter an animal and its offspring on the same day--Leviticus 22:28

206. To cover the blood (of a slaughtered beast or fowl) with earth--  
Leviticus 17:13
207. Not to take the mother bird from her children--Deuteronomy 22:6
208. To release the mother bird before taking the children--Deuteronomy  
22:7
209. Not to swear falsely in G-d's Name--Leviticus 19:12
210. Not to take G-d's Name in vain--Exodus 20:7
211. Not to deny possession of something entrusted to you--Leviticus  
19:11
212. Not to swear falsely in denial of a monetary claim--Leviticus 19:11
213. To swear in G-d's Name to confirm the truth when deemed  
necessary by court--Deuteronomy 10:20
214. To fulfill what was uttered and to do what was avowed--  
Deuteronomy 23:24
215. Not to break oaths or vows--Numbers 30:3
216. For oaths and vows annulled, there are the laws of annulling vows  
explicit in the Torah--Numbers 30:3
217. The Nazir must let his hair grow--Numbers 6:5
218. He must not cut his hair--Numbers 6:5
219. He must not drink wine, wine mixtures, or wine vinegar--Numbers  
6:3
220. He must not eat fresh grapes--Numbers 6:3
221. He must not eat raisins--Numbers 6:3
222. He must not eat grape seeds--Numbers 6:4
223. He must not eat grape skins--Numbers 6:4
224. He must not be under the same roof as a corpse--Numbers 6:6
225. He must not come into contact with the dead--Numbers 6:7
226. He must shave after bringing sacrifices upon completion of his  
Nazirite period--Numbers 6:18
227. To estimate the value of people (when someone pledges a person's  
worth) as determined by the Torah--Leviticus 27:2
228. To estimate the value of consecrated animals--Leviticus 27:12-13
229. To estimate the value of consecrated houses--Leviticus 27:14
230. To estimate the value of consecrated fields--Leviticus 27:16
231. Carry out the laws of interdicting possessions (cherem)--Leviticus  
27:28
232. Not to sell the cherem--Leviticus 27:28
233. Not to redeem the cherem--Leviticus 27:28
234. Not to plant diverse seeds together--Leviticus 19:19
235. Not to plant grains or greens in a vineyard--Deuteronomy 22:9
236. Not to crossbreed animals--Leviticus 19:19
237. Not to work different animals together--Deuteronomy 22:10
238. Not to wear Shatnez, a cloth woven of wool and linen--Deuteronomy  
22:11
239. To leave a corner of the field uncut for the poor--Leviticus 19:10
240. Not to reap that corner--Leviticus 19:9
241. To leave gleanings for The poor--Leviticus 19:9
242. Not to gather the gleanings--Leviticus 19:9

243. To leave the gleanings of a vineyard--Leviticus 19:10
244. Not to gather the gleanings of a vineyard--Leviticus 19:10
245. To leave the unformed clusters of grapes for the poor--Leviticus 19:10
246. Not to pick the unformed clusters of grapes--Leviticus 19:10
247. To leave the forgotten sheaves in the field for the poor--Deuteronomy 24:19
248. Not to retrieve them--Deuteronomy 24:19
249. To separate the tithe for the poor--Deuteronomy 14:28
250. To give charity--Deuteronomy 15:11
251. Not to withhold charity from the poor--Deuteronomy 15:7
252. To set aside Terumah Gedolah (tithe for the Kohen)--Deuteronomy 18:4
253. The Levite must set aside a tenth of his tithe for the Kohen--Numbers 18:26
254. Not to improperly preface one tithe to the next, but separate them in their proper order--Exodus 22:28
255. A non-Kohen must not eat Terumah--Leviticus 22:10
256. A hired worker or a Jewish bondsman of a Kohen must not eat Terumah--Leviticus 22:10
257. An uncircumcised Kohen must not eat Terumah--Exodus 12:48
258. An impure Kohen must not eat Terumah--Leviticus 22:4
259. A chalalah [see Mitzvah 174] must not eat Terumah--Leviticus 22:12
260. To set aside Ma'aser (tithe) each planting year and give it to a Levite--Numbers 18:24
261. To set aside the Second Tithe (which is to be eaten in Jerusalem)--Deuteronomy 14:22
262. Not to spend its redemption money on anything but food, drink, or ointment--Deuteronomy 26:14
263. Not to eat the Second Tithe while impure--Deuteronomy 26:14
264. A mourner on the first day after death must not eat the Second Tithe --Deuteronomy 26:14
265. Not to eat Second Tithe grains outside Jerusalem--Deuteronomy 12:17
266. Not to eat Second Tithe wine products outside Jerusalem--Deuteronomy 12:17
267. Not to eat Second Tithe oil outside Jerusalem--Deuteronomy 12:17
268. The fourth year crops must be totally for holy purposes like the Second Tithe--Leviticus 19:24
269. To read the confession of tithes every fourth and seventh year--Deuteronomy 26:13
270. To set aside the first fruits and bring them to the Temple--Exodus 23:19
271. The Kohanim must not eat the first fruits outside Jerusalem--Deuteronomy 12:17
272. To read the Torah Portion pertaining to their presentation--Deuteronomy 26:5
273. To set aside a portion of dough for a Kohen--Numbers 15:20

274. To give the shoulder, two cheeks, and stomach of slaughtered animals to a Kohen--Deuteronomy 18:3
275. To give the first sheering of sheep to a Kohen--Deuteronomy 18:4
276. To redeem the firstborn sons and give the money to a Kohen--Numbers 18:15
277. To redeem the firstborn donkey by giving a lamb to a Kohen--Exodus 13:13
278. To break the neck of the donkey if the owner does not intend to redeem it--Exodus 13:13
279. To rest the land during the seventh year by not doing any work which enhances growth--Exodus 34:21
280. Not to work the land during the seventh year--Leviticus 25:4
281. Not to work with trees to produce fruit during that year--Leviticus 25:4
282. Not to reap crops that grow wild that year in the normal manner--Leviticus 25:5
283. Not to gather grapes which grow wild that year in the normal way--Leviticus 25:5
284. To leave free all produce which grew in that year--Exodus 23:11
285. To release all loans during the seventh year--Deuteronomy 15:3
286. Not to pressure or claim from the borrower--Deuteronomy 15:2
287. Not to refrain from lending immediately before the release of the loans for fear of monetary loss--Deuteronomy 15:9
288. The Sanhedrin must count seven groups of seven years--Leviticus 25:8
289. The Sanhedrin must sanctify the fiftieth (Jubilee) year--Leviticus 25:10
290. To blow the Shofar on the tenth of Tishrei (Yom Kippur of the Jubilee year) to free the slaves--Leviticus 25:9
291. Not to work the soil during the fiftieth year--Leviticus 25:11
292. Not to reap in the normal manner that which grows wild in the fiftieth year--Leviticus 25:11
293. Not to pick grapes which grew wild in the normal manner in the fiftieth year--Leviticus 25:11
294. Carry out the laws of sold family properties--Leviticus 25:24
295. Not to sell the land in Israel indefinitely--Leviticus 25:23
296. Carry out the laws of houses in walled cities--Leviticus 25:29
297. The Tribe of Levi must not be given a portion of the land in Israel, rather they are given cities to dwell in--Deuteronomy 18:2
298. The Levites must not take a share in the spoils of war--Deuteronomy 18:1
299. To give the Levites cities to inhabit and their surrounding fields--Numbers 35:2
300. Not to sell the fields but they shall remain the Levites' before and after the Jubilee year--Leviticus 25:34
301. To build a Sanctuary (Holy Temple)--Exodus 25:8
302. Not to build the altar with stones hewn by metal--Exodus 20:22
303. Not to climb steps to the altar--Exodus 20:23

304. To show reverence for the Temple--Leviticus 19:30
305. To guard the Temple area--Numbers 18:3
306. Not to leave the Temple unguarded--Numbers 18:5
307. To prepare the anointing oil--Exodus 30:31
308. Not to reproduce the anointing oil (for personal use)--Exodus 30:32
309. Not to anoint with anointing oil (a non-Kohen or non-king)--Exodus 30:32
310. Not to reproduce the incense formula (for personal use)--Exodus 30:37
311. Not to burn anything on the Golden Altar besides incense--Exodus 30:9
312. The Levites must transport the ark on their shoulders--Numbers 7:9
313. Not to remove the staves from the ark--Exodus 25:15
314. The Levites must work in the Temple--Numbers 18:23
315. No Levite must do another's work of either a Kohen or a Levite--Numbers 18:3
316. To dedicate the Kohen for service--Leviticus 21:8
317. The Kohen work shifts must be equal during holidays--Deuteronomy 18:6-8
318. The Kohanim must wear their priestly garments during service--Exodus 28:2
319. Not to tear the priestly garments--Exodus 28:32
320. The High Priest's breastplate must not be loosened from the Efof (priestly apron)--Exodus 28:28
321. A Kohen must not enter the Temple intoxicated--Leviticus 10:9
322. A Kohen must not enter the Temple with long hair--Leviticus 10:6
323. A Kohen must not enter the Temple with torn clothes--Leviticus 10:6
324. A Kohen must not enter the sanctuary of the Temple indiscriminately--Leviticus 16:2
325. A Kohen must not leave the Temple during service--Leviticus 10:7
326. To send the impure from the Temple--Numbers 5:2
327. Impure people must not enter the Temple--Numbers 5:3
328. [Certain] impure people must not enter [even] the Temple Mount area--Deuteronomy 23:11
329. Impure Kohanim must not do service in the temple--Leviticus 22:2
330. An impure Kohen, following immersion, must wait until after sundown before returning to service--Leviticus 21:6
331. A Kohen must wash his hands and feet before service--Exodus 30:19
332. A Kohen with a physical blemish must not enter the sanctuary or approach the altar--Leviticus 21:23
333. A Kohen with a physical blemish must not serve--Leviticus 21:17
334. A Kohen with a temporary blemish must not serve--Leviticus 21:18
335. One who is not a Kohen must not serve--Numbers 18:4
336. To offer only unblemished animals--Leviticus 22:21
337. Not to dedicate a blemished animal for the altar--Leviticus 22:20
338. Not to slaughter it--Leviticus 22:22
339. Not to sprinkle its blood--Leviticus 22:24
340. Not to burn its fat--Leviticus 22:22

341. Not to offer a temporarily blemished animal--Deuteronomy 17:1
342. Not to sacrifice blemished animals even if offered by non-Jews--Leviticus 22:25
343. Not to inflict wounds upon dedicated animals--Leviticus 22:21
344. To redeem dedicated animals which have become disqualified--Deuteronomy 12:15
345. To offer only animals which are at least eight days old--Leviticus 22:27
346. Not to offer animals bought with the wages of a harlot or the animal exchanged for a dog--Deuteronomy 23:19
347. Not to burn honey or yeast on the altar--Leviticus 2:11
348. To salt all sacrifices--Leviticus 2:13
349. Not to omit the salt from sacrifices--Leviticus 2:13
350. Carry out the procedure of the burnt offering as prescribed in the Torah--Leviticus 1:3
351. Not to eat its meat--Deuteronomy 12:17
352. Carry out the procedure of the sin offering--Leviticus 6:18
353. Not to eat the meat of the inner sin offering--Leviticus 6:23
354. Not to decapitate a fowl brought as a sin offering--Leviticus 5:8
355. Carry out the procedure of the guilt offering--Leviticus 7:1
356. The Kohanim must eat the sacrificial meat in the Temple--Exodus 29:33
357. The Kohanim must not eat the meat outside the Temple courtyard--Deuteronomy 12:17
358. A non-Kohen must not eat [certain] sacrificial meats--Exodus 29:33
359. To follow the procedure of the peace offering--Leviticus 7:11
360. Not to eat the meat of minor sacrifices before sprinkling the blood--Deuteronomy 12:17
361. To bring meal offerings as prescribed in the Torah--Leviticus 2:1
362. Not to put oil on the meal offerings of wrongdoers--Leviticus 5:11
363. Not to put frankincense on the meal offerings of wrongdoers--Leviticus 5:11
364. The meal offering of a Priest should not be eaten--Leviticus 6:16
365. Not to bake a meal offering as leavened bread--Leviticus 6:10
366. The Kohanim must eat the remains of the meal offerings--Leviticus 6:9
367. To bring all avowed and freewill offerings to the Temple on the first subsequent festival--Deuteronomy 12:5-6
368. Not to withhold payment incurred by any vow--Deuteronomy 23:22
369. To offer all sacrifices in the Temple--Deuteronomy 12:11
370. To bring all sacrifices from outside Israel to the Temple--Deuteronomy 12:26
371. Not to slaughter sacrifices outside the courtyard--Leviticus 17:4
372. Not to offer any sacrifices outside the courtyard--Deuteronomy 12:13
373. To offer two lambs every day--Numbers 28:3
374. To light a fire on the altar every day--Leviticus 6:5
375. Not to extinguish this fire--Leviticus 6:5

376. To remove the ashes from the altar every day--Leviticus 6:3
377. To burn incense every day--Exodus 30:7
378. To light the Menorah every day--Exodus 27:21
379. The High Priest must bring a meal offering every day--Leviticus 6:13
380. To bring two additional lambs as burnt offerings on Shabbat--Numbers 28:9
381. To make the show bread--Exodus 25:30
382. To bring additional offerings on the New Month (Rosh Chodesh)--Numbers 28:11
383. To bring additional offerings on Passover--Numbers 28:19
384. To offer the wave offering from the meal of the new wheat (on the 2nd day of Passover)--Leviticus 23:10
385. Each man must count the Omer -- seven weeks from the day the new wheat offering was brought--Leviticus 23:15
386. To bring additional offerings on Shavuot--Numbers 28:26
387. To bring two loaves to accompany the above sacrifice--Leviticus 23:18
388. To bring additional offerings on Rosh Hashanah--Numbers 29:2
389. To bring additional offerings on Yom Kippur--Numbers 29:8
390. To bring additional offerings on Sukkot--Numbers 29:13
391. To bring additional offerings on Shmini Atzeret--Numbers 29:35
392. Not to eat sacrifices which have become unfit or blemished--Deuteronomy 14:3
393. Not to eat from sacrifices offered with improper intentions--Leviticus 7:18
394. Not to leave sacrifices past the time allowed for eating them--Leviticus 22:30
395. Not to eat from that which was left over--Leviticus 19:8
396. Not to eat from sacrifices which became impure--Leviticus 7:19
397. An impure person must not eat from sacrifices--Leviticus 7:20
398. To burn the leftover sacrifices--Leviticus 7:17
399. To burn all impure sacrifices--Leviticus 7:19
400. To follow the procedure of Yom Kippur in the sequence prescribed in the Torah--Leviticus 16:3
401. One who profaned holy property must repay what he profaned plus a fifth and bring a sacrifice--Leviticus 5:16
402. Not to work consecrated animals--Deuteronomy 15:19
403. Not to shear the fleece of consecrated animals--Deuteronomy 15:19
404. To slaughter the Paschal sacrifice at the specified time--Exodus 12:6
405. Not to slaughter it while in possession of leaven--Exodus 23:18
406. Not to leave the fat overnight--Exodus 23:18
407. To slaughter the second Paschal Lamb--Numbers 9:11
408. To eat the Paschal Lamb with Matzah and Maror on the night of the 15th of Nissan--Exodus 12:8
409. To eat the second Paschal Lamb on the night of the 15th of Iyar--Numbers 9:11
410. Not to eat the Paschal meat raw or boiled--Exodus 12:9

411. Not to take the Paschal meat from the confines of its group--Exodus 12:46
412. An apostate must not eat from it--Exodus 12:43
413. A permanent or temporary [non-Jewish] hired worker must not eat from it--Exodus 12:45
414. An uncircumcised male must not eat from it--Exodus 12:48
415. Not to break any bones from the Paschal offering--Exodus 12:46
416. Not to break any bones from the second Paschal offering--Numbers 9:12
417. Not to leave any meat from the Paschal offering over until morning--Exodus 12:10
418. Not to leave the second Paschal meat over until morning--Numbers 9:12
419. Not to leave the meat of the holiday offering of the 14th until the 16th--Deuteronomy 16:4
420. To be seen at the Temple on Passover, Shavuot, and Sukkot--Deuteronomy 16:16
421. To celebrate on these three Festivals (by bringing a offering)--Exodus 23:14
422. To rejoice on these three Festivals--Deuteronomy 16:14
423. Not to appear at the Temple without offerings--Deuteronomy 16:16
424. Not to refrain from rejoicing with, and giving gifts to, the Levites--Deuteronomy 12:19
425. To assemble all the people on the Sukkot following the seventh year [the king publicly reads portions of the Torah]--Deuteronomy 31:12
426. To set aside the firstborn animals [to be eaten by the Kohanim, and sacrificed unless they are blemished]--Exodus 13:12
427. The Kohanim must not eat unblemished firstborn animals outside Jerusalem--Deuteronomy 12:17
428. Not to redeem the firstborn--Numbers 18:17
429. Separate the tithe from animals [to be eaten by the Kohanim, and sacrificed unless they are blemished]--Leviticus 27:32
430. Not to redeem the tithe--Leviticus 27:33
431. Every person must bring a sin offering for his transgression--Leviticus 4:27
432. Bring an asham talui offering when uncertain of guilt--Leviticus 5:17-18
433. Bring an asham vadai offering [for certain sins] when guilt is ascertained--Leviticus 5:25
434. Bring an oleh v'yored offering (if the person is wealthy, an animal; if poor, a bird or meal offering) [for certain sins]--Leviticus 5:7-11
435. The Sanhedrin must bring an offering when it rules in error--Leviticus 4:13
436. A woman who had a running issue must bring an offering after she goes to the Mikvah--Leviticus 15:28-29
437. A woman who gave birth must bring an offering after she goes to the Mikvah--Leviticus 12:6

438. A man who had a running issue must bring an offering after he goes to the Mikvah--Leviticus 15:13-14
439. A metzora ("leprous" person -- see According to the Torah is Leprosy a hygienic problem or is it something spiritual and miraculous?) must bring an offering after going to the Mikvah--Leviticus 14:10
440. Not to substitute another beast for one set apart for sacrifice--Leviticus 27:10
441. The new animal, in addition to the substituted one, retains consecration--Leviticus 27:10
442. Not to change consecrated animals from one type of offering to another--Leviticus 27:26
443. Carry out the laws of impurity of the dead--Numbers 19:14
444. Carry out the procedure of the Red Heifer--Numbers 19:9
445. Carry out the laws of the sprinkling water [of the Red Heifer]--Numbers 19:21
446. Rule the laws of human tzara'at (Leprosy, see Mitzvah 439) as prescribed in the Torah--Leviticus 13:12
447. The metzora (leper) must not remove his signs of impurity--Deuteronomy 24:8
448. The metzora must not shave signs of impurity in his hair--Leviticus 13:33
449. The metzora must publicize his condition by tearing his garments, allowing his hair to grow and covering his mustache--Leviticus 13:45
450. Carry out the prescribed rules for purifying the metzora--Leviticus 14:2
451. The metzora must shave off all his hair prior to purification--Leviticus 14:9
452. Carry out the laws of "leprous" clothing--Leviticus 13:47
453. Carry out the laws of leprous houses--Leviticus 14:35
454. Observe the laws of menstrual impurity--Leviticus 15:19
455. Observe the laws of impurity caused by childbirth--Leviticus 12:2
456. Observe the laws of impurity caused by a woman's running issue--Leviticus 15:25
457. Observe the laws of impurity caused by a man's running issue (irregular ejaculation of infected semen)--Leviticus 15:3
458. Observe the laws of impurity caused by a dead beast--Leviticus 11:39
459. Observe the laws of impurity caused by the eight shratzim (rodents, amphibious creatures, and lizards) [specified in the Torah]--Leviticus 11:29
460. Observe the laws of impurity of a seminal emission (regular ejaculation, with normal semen)--Leviticus 15:16
461. Observe the laws of impurity concerning liquid and solid foods--Leviticus 11:34
462. Every impure person must immerse himself in a Mikvah to become pure--Leviticus 15:16
463. The court must judge the damages incurred by a goring beast--Exodus 21:28

464. The court must judge the damages incurred by an animal eating--  
Exodus 22:4

465. The court must judge the damages incurred by a pit--Exodus 21:33

466. The court must judge the damages incurred by fire--Exodus 22:5

467. Not to steal money stealthily--Leviticus 19:11

468. The court must implement punitive measures against the thief--  
Exodus 21:37

469. Each individual must ensure that his scales and weights are  
accurate--Leviticus 19:36

470. Not to commit injustice with scales and weights--Leviticus 19:35

471. Not to possess inaccurate scales and weights even if they are not for  
use--Deuteronomy 25:13

472. Not to move a boundary marker to steal someone's property--  
Deuteronomy 19:14

473. Not to kidnap--Exodus 20:13

474. Not to rob openly--Leviticus 19:13

475. Not to withhold wages or fail to repay a debt--Leviticus 19:13

476. Not to covet and scheme to acquire another's possession--Exodus  
20:14

477. Not to desire another's possession--Deuteronomy 5:18

478. Return the robbed object or its value--Leviticus 5:23

479. Not to ignore a lost object--Deuteronomy 22:3

480. Return the lost object--Deuteronomy 22:1

481. The court must implement laws against the one who assaults  
another or damages another's property--Exodus 21:18

482. Not to murder--Exodus 20:13

483. Not to accept monetary restitution to atone for the murderer--  
Numbers 35:31

484. The court must send the accidental murderer to a city of refuge--  
Numbers 35:25

485. Not to accept monetary restitution instead of being sent to a city of  
refuge--Numbers 35:32

486. Not to kill the murderer before he stands trial--Numbers 35:12

487. Save someone being pursued even by taking the life of the pursuer--  
Deuteronomy 25:12

488. Not to pity the pursuer--Numbers 35:12

489. Not to stand idly by if someone's life is in danger--Leviticus 19:16

490. Designate cities of refuge and prepare routes of access--  
Deuteronomy 19:3

491. Break the neck of a calf by a stream following an unsolved murder--  
Deuteronomy 21:4

492. To neither work nor plant that river valley--Deuteronomy 21:4

493. Not to allow pitfalls and obstacles to remain on your property--  
Deuteronomy 22:8

494. Make a guard rail around flat roofs--Deuteronomy 22:8

495. Not to put a stumbling block before a blind man (nor give harmful  
advice)--Leviticus 19:14

496. Help another remove the load from a beast which can no longer carry it--Exodus 23:5
497. Help others load their beast--Deuteronomy 22:4
498. Not to leave others distraught with their burdens (but to help either load or unload)--Deuteronomy 22:4
499. Buy and sell according to Torah law--Leviticus 25:14
500. Not to overcharge or underpay for an article--Leviticus 25:14
501. Not to insult or harm anybody with words--Leviticus 25:17
502. Not to cheat a sincere convert monetarily--Exodus 22:20
503. Not to insult or harm a sincere convert with words--Exodus 22:20
504. Purchase a Hebrew slave in accordance with the prescribed laws--Exodus 21:2
505. Not to sell him as a slave is sold--Leviticus 25:42
506. Not to work him oppressively--Leviticus 25:43
507. Not to allow a non-Jew to work him oppressively--Leviticus 25:53
508. Not to have him do menial slave labor--Leviticus 25:39
509. Give him gifts when he goes free--Deuteronomy 15:14
510. Not to send him away empty-handed--Deuteronomy 15:13
511. Redeem Jewish maidservants--Exodus 21:8
512. Betroth the Jewish maidservant--Exodus 21:8
513. The master must not sell his maidservant--Exodus 21:8
514. Canaanite slaves must work forever unless the owner amputates one of their limbs--Leviticus 25:46
515. Not to extradite a slave who fled to (Biblical) Israel--Deuteronomy 23:16
516. Not to wrong a slave who has come to Israel for refuge--Deuteronomy 23:17
517. The courts must carry out the laws of a hired worker and hired guard--Exodus 22:9
518. Pay wages on the day they were earned--Deuteronomy 24:15
519. Not to delay payment of wages past the agreed time--Leviticus 19:13
520. The hired worker may eat from the unharvested crops where he works--Deuteronomy 23:25
521. The worker must not eat while on hired time--Deuteronomy 23:26
522. The worker must not take more than he can eat--Deuteronomy 23:25
523. Not to muzzle an ox while plowing--Deuteronomy 25:4
524. The courts must carry out the laws of a borrower--Exodus 22:13
525. The courts must carry out the laws of an unpaid guard--Exodus 22:6
526. Lend to the poor and destitute--Exodus 22:24
527. Not to press them for payment if you know they don't have it--Exodus 22:24
528. Press the idolater for payment--Deuteronomy 15:3
529. The creditor must not forcibly take collateral--Deuteronomy 24:10
530. Return the collateral to the debtor when needed--Deuteronomy 24:13
531. Not to delay its return when needed--Deuteronomy 24:12

532. Not to demand collateral from a widow--Deuteronomy 24:17
533. Not to demand as collateral utensils needed for preparing food--Deuteronomy 24:6
534. Not to lend with interest--Leviticus 25:37
535. Not to borrow with interest--Deuteronomy 23:20
536. Not to intermediate in an interest loan, guarantee, witness, or write the promissory note--Exodus 22:24
537. Lend to and borrow from idolaters with interest--Deuteronomy 23:21
538. The courts must carry out the laws of the plaintiff, admit, or deny--Exodus 22:8
539. Carry out the laws of the order of inheritance--Numbers 27:8
540. Appoint judges--Deuteronomy 16:18
541. Not to appoint judges who are not familiar with judicial procedure--Deuteronomy 1:17
542. Decide by majority in case of disagreement--Exodus 23:2
543. [In capital cases] the court must not execute through a majority of one; at least a majority of two is required--Exodus 23:2
544. A judge who presented an acquittal plea must not present an argument for conviction in capital cases--Deuteronomy 23:2
545. The courts must carry out the death penalty of stoning--Deuteronomy 22:24
546. The courts must carry out the death penalty of burning--Leviticus 20:14
547. The courts must carry out the death penalty of the sword--Exodus 21:20
548. The courts must carry out the death penalty of strangulation--Leviticus 20:10
549. The courts must hang those stoned for blasphemy or idolatry--Deuteronomy 21:22
550. Bury the executed [as well as all deceased] on the day they are killed--Deuteronomy 21:23
551. Not to delay burial overnight--Deuteronomy 21:23
552. The court must not let the sorcerer live--Exodus 22:17
553. The court must give lashes to the wrongdoer--Exodus 25:2
554. The court must not exceed the prescribed number of lashes--Deuteronomy 25:3
555. The court must not kill anybody on circumstantial evidence--Exodus 23:7
556. The court must not punish anybody who was forced to do a crime--Deuteronomy 22:26
557. A judge must not pity the murderer or assaulter at the trial--Deuteronomy 19:13
558. A judge must not have mercy on the poor man at the trial--Leviticus 19:15
559. A judge must not respect the great man at the trial--Leviticus 19:15
560. A judge must not decide unjustly the case of the habitual transgressor--Exodus 23:6
561. A judge must not pervert justice--Leviticus 19:15

562. A judge must not pervert a case involving a convert or orphan--Deuteronomy 24:17

563. Judge righteously--Leviticus 19:15

564. The judge must not fear a violent man in judgment--Deuteronomy 1:17

565. Judges must not accept bribes--Exodus 23:8

566. Judges must not accept testimony unless both parties are present--Exodus 23:1

567. Not to curse judges--Exodus 22:27

568. Not to curse the head of state or leader of the Sanhedrin--Exodus 22:27

569. Not to curse any upstanding Jew--Leviticus 19:14

570. Anybody who knows evidence must testify in court--Leviticus 5:1

571. Carefully interrogate the witness--Deuteronomy 13:15

572. A witness must not serve as a judge in capital crimes--Numbers 35:30

573. Not to accept testimony from a lone witness--Deuteronomy 19:15

574. Transgressors must not testify--Exodus 23:1

575. Relatives of the litigants must not testify--Deuteronomy 24:16

576. Not to testify falsely--Exodus 20:13

577. Punish the false witnesses with the same punishment they were seeking for the defendant--Deuteronomy 19:19

578. Act according to the ruling of the Sanhedrin--Deuteronomy 17:11

579. Not to deviate from the word of the Sanhedrin--Deuteronomy 17:11

580. Not to add to the Torah commandments or their oral explanations--Deuteronomy 13:1

581. Not to diminish from the Torah any commandments, in whole or in part--Deuteronomy 13:1

582. Not to curse your father or mother--Exodus 21:17

583. Not to strike your father or mother--Exodus 21:15

584. Respect your father and mother--Exodus 20:12

585. Fear your father and mother--Leviticus 19:3

586. Not to be a rebellious son--Deuteronomy 21:20

587. Mourn for relatives--Leviticus 10:19

588. The High Priest must not defile himself through contact with a relative--Leviticus 21:11

589. The High Priest must not enter under the same roof as a corpse--Leviticus 21:11

590. A Kohen must not defile himself for anyone except relatives--Leviticus 21:1

591. Appoint a king from Israel--Deuteronomy 17:15

592. Not to appoint a convert--Deuteronomy 17:15

593. The king must not have too many wives--Deuteronomy 17:17

594. The king must not have too many horses--Deuteronomy 17:16

595. The king must not have too much silver and gold--Deuteronomy 17:17

596. Destroy the seven Canaanite nations--Deuteronomy 20:17

597. Not to let any of them remain alive--Deuteronomy 20:16

598. Wipe out the descendants of Amalek--Deuteronomy 25:19
599. Remember what Amalek did to the Jewish people--Deuteronomy 25:17
600. Not to forget Amalek's atrocities and ambush on our journey from Egypt in the desert--Deuteronomy 25:19
601. Not to dwell permanently in Egypt--Deuteronomy 17:16
602. Offer peace terms to the inhabitants of a city while holding siege, and treat them according to the Torah if they accept the terms--Deuteronomy 20:10
603. Not to offer peace to Ammon and Moab while besieging them--Deuteronomy 23:7
604. Not to destroy fruit trees even during the siege--Deuteronomy 20:19
605. Prepare latrines outside the army camps--Deuteronomy 23:13
606. Prepare a shovel for each soldier to dig with--Deuteronomy 23:14
607. Appoint a priest to speak with the soldiers during the war--Deuteronomy 20:2
608. He who has taken a wife, built a new home, or planted a vineyard is given a year to rejoice with his possessions--Deuteronomy 24:5
609. Not to demand from the above any involvement, communal or military--Deuteronomy 24:5
610. Not to panic and retreat during battle--Deuteronomy 20:3
611. Keep the laws of the captive woman--Deuteronomy 21:11
612. Not to sell her into slavery--Deuteronomy 21:14
613. Not to retain her for servitude after having relations with her--Deuteronomy 21:14

**(5) Eyn Yaakov for Shavuot (Gemara Shabbat 86-89) (adapted from chavruta.org)**

**Eyn Yaakov Shavuot (Shabbat 8-89)**

**For Rav Adda bar Ahavah said, whenever Moshe went up to Mt. Sinai he did so early in the morning, and whenever he came down from Mt. Sinai he did so early in the morning. Thus, when Moshe commanded the Jews to separate from their wives it was early Wednesday morning and they complied immediately. From early Wednesday morning until the beginning of Shabbat is exactly five *onot*.**

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**How do we know that Moshe went up early in the morning? Because it says (*Shmot* 34:4): "And Moshe arose early in the morning and he went up to Mt. Sinai." How do we know that he came down early in the morning? Because it says (*ibid* 19:24): "Go down and you shall come up; you and Aaron with you." The Torah compares going down to coming up, just as the coming up was early in the morning, so too, the going down was early in the morning.**

**On Tuesday, He commanded them about establishing borders around the mountain. On Wednesday, they separated from their**

wives until Shabbat when the Torah was given on the 7<sup>th</sup> of Sivan. And the Rabbis hold that: On Monday Rosh Chodesh was established and that was the first day of the month. On Monday, He (Hashem) said nothing to them because of their weakness from traveling on the road. On Tuesday He told them, "And you will be for Me a kingdom of priests." On Wednesday He commanded them about establishing borders around the mountain. On Thursday they separated from their wives. Therefore on Shabbat, when the Torah was given, it was the 6<sup>th</sup> of Sivan.

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They contradicted Rabbi Yosi (who holds that the Torah was given on the 7<sup>th</sup> of Sivan) from a Baraita: It is written, "You shall sanctify yourselves today and tomorrow (i.e. two days), do not approach a woman." This is difficult for Rabbi Yosi, because he says that the Jews separated from their wives for three days, from Wednesday to Shabbat. The Gemara answers: Said Rabbi Yosi: Moshe added one extra day of separation of his own volition. The Jews were supposed to receive the Torah on Friday, but Moshe added an extra day and they received it on Shabbat instead.

As it was taught in a Baraita - Moshe did three things of his own volition.

- 1) He added one day of his own volition as was just said.
- 2) He separated from the wife, Tzipporah, after the Torah was given.
- 3) And he broke the Tablets containing the Ten Commandments.

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The Gemara explains the Baraita: He added a day of his own volition - what verse did he explicate as a basis for doing this? This is what he explicated. Hashem commanded: "You shall sanctify yourselves today and tomorrow." This connotes that today should be like tomorrow. Just as tomorrow includes its preceding night with it, so today should include its preceding night with it. But the night of today had already passed when Moshe received the command. Hear from this a proof that the two days Hashem said were meant to be except for today. Therefore Moshe started counting the two days on the next day, and thus there were three days of separation. And from where do we know that the Holy One agreed with him? Because the *Shechinah*<sub>1</sub> did not rest on the mountain until the morning of Shabbat, which was the third day.

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And he separated from the wife. What did he explicate as a basis for doing this? He made a *kal vachomer* concerning himself. He said: If Israel, who the *Shechinah* spoke to only for a short moment, and specified a time when that would be, even so, the Torah said, "Be prepared for the three days, do not approach a

woman." I, who the *Shechinah* speaks to all the time, and does not specify a specific time so that I can know when to separate, how much more should I always keep separate from a woman! And from where do we know that the Holy One agreed with him? Because it is written after the Torah was given: "Go you (the people) back to your tents (where your wives are)." And afterwards after that verse it is written, "And you (Moshe), stand with Me" and do not return to your wife. And some say that it is learnt from here: When Aharon and Miriam complained that Moshe had separated from his wife, Hashem told them: "Mouth to mouth I spoke to him" and told him to separate from her.

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He broke the Tablets. What did he explicate as a basis for doing this? He said: If concerning a Pesach offering which is only one of the 613 mitzvot, the Torah said: "Every son of a stranger (which here means a *mumar* - someone who abandons the observance of even one mitzvah) shall not eat of it." And the whole Torah is here in these Tablets, and Israel are *mumarim* (because they have abandoned the cardinal mitzvah not to worship idols), how much more are they unworthy to receive the Tablets! And from where do we know that the Holy One agreed to him? Because it says (*Shmot*<sub>3</sub> 34:1): "*Asher shibarta*," ("that you broke"). And Reish Lakish said: This connotes that Hashem said, "*Yeishar kochacha sheshabarta*" (may your strength be increased, that you broke them).

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Come and hear another proof against Rabbi Yosi, who holds that the Torah was given on the 7<sup>th</sup>: The Torah writes: "Be ready for the third day." And this is difficult for Rabbi Yosi because he says that the Torah was on the fourth day after they separated from their wives. Rabbi Yosi answers: But we said that Moshe added one day extra of his own volition.

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Come and hear a proof against the Rabbis, who hold that the Torah was given on the 6<sup>th</sup>: A Baraita taught: The third (the Gemara will explain of what) was on the third of the month and on Tuesday. This is difficult for the Rabbis who say that *Rosh Chodesh* was on Monday. For then the "third day of the month" would fall on a Wednesday. The Gemara answers: The Rabbis will say to you: This Baraita is like whom? It is like Rabbi Yosi who disagrees with us and says that *Rosh Chodesh Sivan* was on Sunday. The Gemara now explains the above Baraita: The "third" mentioned at the beginning of the Baraita is the third of what? The Gemara answers that it is the third day after Moshe started explaining the rewards and punishments of the Torah, and he started on the day the Jews arrived at Sinai—as it was taught in a Baraita: After the people said, "Whatever Hashem speaks, we will do, the verse recounts

that "Moshe brought back the words of the people to Hashem." Soon afterwards it repeats, "And Moshe told the words of the people to Hashem."

The Baraita comments: And this is surprising because Hashem said nothing to Moshe between these two verses. What did the Holy One say to Moshe? And what did Moshe say to Israel? And what did Israel say to Moshe? And what did Moshe reply to the Powerful One?

The Baraita answers: Rather, we must say this: What Hashem told Moshe between these two replies was the commandment about establishing borders around the mountain. Even though this is recorded in a later verse, it was actually said now. All this is according to Rabbi Yosi b'Rabbi Yehudah.

Rabbi (i.e. Rabbi Yehudah HaNasi) says (and he is not disagreeing with the above, but explaining the two replies of the people just discussed): In the beginning, Moshe explained the punishment of not keeping the Torah as it is written: "Moshe brought back (*vayashev*) the words of the people to Hashem" – words that turn back (*meshabevim*) a person from wanting to accept the Torah, out of fear of being punished for subsequently transgressing it. And in the end he explained the giving of its reward as it says: "And Moshe told (*vayageid*) the words of the people to Hashem" – words that draw the heart of a person like does a story (*agadah*). And some say the opposite: In the beginning he explained the giving of its reward as it says, ""Moshe brought back (*vayashev*) the words of the people to Hashem" – words that relieve (*meshivin*) the mind of a person. And in the end he explained its punishment as it says, "And Moshe told (*vayageid*) the words of the people to Hashem" – words that are as harsh to a person as are *gidin* (a bitter vegetable). This whole Baraita is brought in order to show that the "third" day—mentioned in the Baraita above—is referring to the third day after Moshe began telling the people the punishment and reward of the Torah.

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Come and hear a proof against the Rabbis: The sixth was the sixth of the month, Friday. This is difficult for the Rabbis because they say that Friday was on the fifth of the Sivan. The Gemara answers: This too is like Rabbi Yosi.

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The Gemara now explains the beginning of the above Baraita: The sixth mentioned there, of what was it the sixth?

The Gemara answers: Rava says: The sixth day since their encampment, because they encamped on Rosh Chodesh. Rav Acha

**bar Yaakov says: It was also the sixth day since their journeying from Refidim to Sinai, because they arrived at Sinai within one day. These two Amoraim disagree whether the Jews left Refidim on the same Sunday that they arrived at Sinai, or whether they left Refidim the day before, on Shabbat. And this disagreement is based on a prior disagreement: They are disagreeing about the commandment of Shabbat of Marah. For it is written: "Guard the Shabbat day to sanctify it, as Hashem your G-d commanded you." This implies that the Shabbat was commanded before Sinai. And when was it commanded? Said Rav Yehudah said Rav: "As He commanded you" in Marah, concerning which it is written, "There He gave him a statute and law [of Shabbat]." One master (Rava) holds that they were commanded concerning Shabbat. But concerning *techumim* (not traveling beyond the Shabbat boundary), they were not commanded in Marah. Therefore the Jews could leave Refidim on Shabbat, as they had been commanded only concerning work on Shabbat, not concerning travel. And the other master (Rav Acha bar Yaakov) holds that concerning *techumim*, they were also commanded in Marah, so they could not leave for Sinai from Refidim until Sunday.**

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**Come and hear a proof against the Rabbis. It is taught in a Baraita: Nissan, the month in which Israel left Egypt: On the 14<sup>th</sup> they slaughtered their Pesach offerings. And on the 15<sup>th</sup> they left Egypt. And in the evening, the firstborn Egyptians were stricken. The Gemara asks parenthetically: Do you think they were stricken in the evening after the 15<sup>th</sup>? The Gemara answers: Rather say that the Baraita means: From the evening of the 14<sup>th</sup> the firstborn were stricken.**

**The Baraita continues: And that day on which they left Egypt was Thursday. The Gemara infers from this: If the 15<sup>th</sup> of Nissan was a Thursday, Rosh Chodesh Iyar was on Shabbat. For Nissan generally has 30 days, so Rosh Chodesh perforce fell the 16<sup>th</sup> day afterwards ( $2 \times 7 + 2$ ). And therefore, Rosh Chodesh of Sivan was on Sunday, because Iyar generally has 29 ( $4 \times 7 + 1$ ) days, so the next Rosh Chodesh was pushed forward by one weekday. This is difficult for the Rabbis who say that Rosh Chodesh Sivan was on a Monday. The Gemara answers: The Rabbis will say to you: The Iyar of that year, they made it a leap month, i.e. a month with an extra day, so that it had 30 days instead of 29. Therefore Sivan was pushed forward two days, to Monday.**

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**But come and hear a Baraita that proves that they did not make it (Iyar of that year) a leap month. Because it was taught in a Baraita: Nissan, the month in which Israel left Egypt: On the 14<sup>th</sup> they slaughtered their Pesach offerings. And on the 15<sup>th</sup> they left. And in the evening the firstborn Egyptians were stricken. The**

**Gemara asks parenthetically: Do you think they were stricken in the evening after the 15<sup>th</sup>? The Gemara answers: Rather say that the Baraita means: From the evening of the 14<sup>th</sup> the firstborn were stricken. The Baraita continues: And that day that they left Egypt was Thursday. They made Nissan full with 30 days and Rosh Chodesh Iyar fell on Shabbat.**

**Iyar was incomplete with 29 days, and Rosh Chodesh Sivan fell on Sunday. And this is difficult for the Rabbis who maintain that Iyar of that year was also "full", and had 30 days. The Rabbis answer: This last Baraita is like whose view? It is like Rabbi Yosi who says that Rosh Chodesh Sivan fell on a Sunday.**

**Said Rav Pappa: Come and hear another proof against the Rabbis: The verse says: "They traveled from Eilim, and all the congregation of the Israelites came to the Desert of Sin... on the fifteenth day of the second month [Iyar] to their leaving Egypt."**

**And that day was Shabbat. How do we know it was Shabbat? Because the Jews complained that they had no food when they came to the Desert of Sin, and Moshe told them, "(Tomorrow) morning you will see the glory of Hashem" when the manna arrives. And then it is written: "Six days you will gather it and on the seventh day, Shabbat, there will not be on it." Thus we see that they arrived in the Desert of Sin on Shabbat. The Gemara infers from this: And if the 15<sup>th</sup> of Iyar was Shabbat, if so, Rosh Chodesh of Sivan (which generally has 29 days) fell on the 15<sup>th</sup> day afterwards, i.e. on a Sunday (2x7+1). And this is difficult for the Rabbis who say that Rosh Chodesh Sivan was on Monday. The Gemara answers: The Rabbis will tell you: They made Iyar of that year a leap month, i.e. a month with an extra day, of 30 days, so Rosh Chodesh Sivan was pushed forward one day and was on a Monday.**

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**Said Rav Chavivi of Chuzna'ah to Rav Ashi: Come and hear a proof against both Rabbi Yosi and the Rabbis: The verse writes: "And it was - in the first month [Nissan] in the second year, on the first of the month, the Tabernacle was erected." It was taught in a Baraita: That day took ten crowns - ten important things happened for the first time on that day.**

**1) It was the first day of the work of Creation, since it was a Sunday (on which the Creation of the world began, as recounted in Genesis).**

**2) It was the first day of the princes of the Tribes, because they started bringing their dedicatory offerings on that day.**

**3) It was the first day of priesthood because until now the offerings had been brought by the firstborn rather than by the cohanim.**

4) It was the first day of public offerings, such as the daily burnt offerings.

5) It was the first day of fire coming down from Heaven onto the Altar.

6) It was the first day of eating the meat of offerings within proscribed limits.

7) It was the first day of the Shechinah resting on the encampment.

8) It was the first day to have the cohanim bless Israel with the cohanim's blessing.

9) It was the first day for the prohibition of private altars.

10) It was the first of months as it says, "And it was in the first month (Nissan)."

The Gemara infers from this: And since Rosh Chodesh of Nissan of that second year after leaving Egypt was Sunday, Rosh Chodesh Nissan of the previous year must have been on Wednesday.

Because it is taught in a Baraita, Others (Rabbi Meir) say: Between Shavuot of one year to Shavuot of the next year, and between one Rosh Hashanah to the next (the same goes for any corresponding days of two adjacent years)—there is only a difference of four days alone. And if it was a leap year, the difference is five days. For the extra month has 29 days, which is four weeks and one day and pushes the year forward one weekday. And now that we have deduced that Rosh Chodesh Nissan of the first year (the year the Torah was given) must have fallen on Wednesday, Rosh Chodesh Iyar of the first year must have fallen on Friday (because Nissan has 30 days). And Rosh Chodesh of Sivan was on Shabbat (because Iyar has 29 days). This is difficult both for Rabbi Yosi and the Rabbis, because they say that Rosh Chodesh Sivan was on Sunday or Monday. The Gemara answers: According to Rabbi Yosi, seven months of the first year were Chodesh Nissan of the first year fell on Thursday, as was stated in an earlier Baraita, and Rosh Chodesh Sivan on Sunday. [According to the Rabbis, eight months were made incomplete in the first year, so that there was only a two-day difference between the Rosh Chodesh Nissan of one year and the next. Thus Rosh Chodesh Nissan of the first year was on Friday and Rosh Chodesh Sivan was on Monday.]

According to the Rabbis, eight months were made incomplete in the first year, so that there was only a two-day difference between the Rosh Chodesh Nissan of one year and the next. Thus Rosh Chodesh Nissan of the first year was on Friday and Rosh Chodesh Sivan was on Monday. Come and hear a proof for the view of the Rabbis, who hold that the Torah was given on the 6<sup>th</sup> of Sivan, and that Rosh Chodesh Sivan fell on a Monday: That it was taught in *Seder Olam*:<sup>1</sup> During the Nissan when Israel left Egypt, on the fourteenth they slaughtered their Pesach offerings,

on the fifteenth they left, and that day was Friday. The Gemara infers from this: And if Rosh Chodesh Nissan was on Friday, Rosh Chodesh of Iyar was on a Sunday, and Rosh Chodesh of Sivan was on a Monday. This is difficult for Rabbi Yosi who says that Rosh Chodesh Sivan of that year fell on Sunday, and that the Torah was given on the 7<sup>th</sup> of Sivan. The Gemara answers: Rabbi Yosi will tell you: Who is that Baraita according to? It is according to the Rabbis. But I am also a Tanna, and I disagree.

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Come and hear a proof against how Rabbi Yosi's view was previously understood: It is taught in a Baraita: Rabbi Yosi says: On the second of Sivan, Moshe went up and heard Hashem say, "You will be for me a kingdom of priests. And he descended and told this to the Jews. On the third of Sivan, he went up and heard the command to make a border round the mountain, and came down and told the people. On the fourth day he came down and told them the command to separate from their wives, and did not go up again until he received the Torah.

The Gemara asks parenthetically: And since he did not go up on the fourth day (because the Baraita does not mention going up), from where did he go down? The Gemara answers: But the Baraita means as follows: On the fourth he went up and came down, and did not go up again. The Baraita continues: On the fifth of Sivan he (Moshe) built an altar and sacrificed a sacrifice on it as it says, "He built an altar beneath the mountain." On the sixth of Sivan, he had no time to go up. The Gemara infers from this: Was it not because all Israel were receiving the Torah early in the morning, and thus Moshe had no time to go up beforehand? And this contradicts Rabbi Yosi's previous statement that the Torah was given on the seventh of the month. The Gemara answers: No! He did not go up, because of the effort of preparing for Shabbat. And the Torah was given the next day.

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A certain Galilean expounded in front of Rav Chisda: Blessed be the Merciful One who gave a triple Torah (Torah, Prophets and Writings) to a triple nation (*Cohanim, Levi'im* and *Yisraelim*) through the third one (Moshe, who was born after Aharon and Miriam), on the third day after the Jews separated from their wives, in the third month of Sivan. The Gemara points out: Like whose view did he expound? Like the Rabbis who say that the Jews separated on Thursday from their wives, and the Torah was given on Shabbat, which was the third day of their separation. But according to Rabbi Yosi, they separated from their wives on Wednesday. And when the Torah was given on Shabbat, it was the fourth day of their separation.

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The Torah writes: "And they (the Jewish people) stood at the bottom (*betachtit*) of the mountain." The Gemara interprets *betachtit* literally, i.e. that they were standing underneath the mountain. Said Rav Avdimi bar Chama bar Chasa: This teaches that the Holy One inverted the mountain over them like a beer barrel, and said to them: If you accept the Torah, good! And if not, there will be your grave. Said Rav Acha bar Yaakov: From here there is a great *moda'a* regarding the subsequent keeping of the Torah. Said Rava: Even so, they later accepted it willingly in the days of Achashverosh in gratitude for the great miracle of Purim. For it is written, "The Jews ratified and accepted." They willingly ratified now what they had already received by force at Sinai.

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Said Chizkiyah: What is the meaning of that which is written: "From Heaven You caused Your law to be heard. The earth was afraid and was tranquil." If it (the earth) was afraid, why was it tranquil? And if it was tranquil why was it afraid? Rather, it means as follows: In the beginning, before the Jews said, "We will do and we will hear," it was afraid. And in the end when they accepted the Torah, it was tranquil. And why was it afraid? Like that statement of Reish Lakish. Because Reish Lakish said: What is the meaning of that which is written: "And behold it was evening, and behold it was morning, *the sixth day (hashishi)*." Why does the Torah stress *the sixth day*? To teach that the Holy One made a condition with all of Creation and said to them: If Israel accept the Torah on *the sixth day* of Sivan, you will continue to exist. And if not, I will return you to your prior state of utter nothingness.

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Rabbi Sima'i expounded: When Israel said "we will do" before saying "we will hear," 600,000 ministering angels came to each member of Israel and tied onto him two crowns of the Shechinah's radiance. One crown corresponding to "we will do," and one crown corresponding to "we will hear." But when Israel sinned with the golden calf, 1,200,000 destructive angels came down and removed them, as it says, "The crowns of the Israelites were removed from Mount Chorev ."

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Said Rav Chama b'Rabbi Chanina: At Chorev they put on the crowns and at Chorev they took them off. At Chorev they put them on: As we said. And at Chorev they took them off as it is written: "The crowns of the Israelites were removed from Mount Chorev."

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Said Rabbi Yochanan: And Moshe merited to take all of them, because it (the Torah) juxtaposes to it (to the verse that their ornaments were removed): "And Moshe took the tent." The Gemara understands that "Moshe took" refers to taking the

**crowns as well. Said Reish Lakish: The Holy One will return them to us in the future because it says: "The redeemed of Hashem will return, and come to Zion in happiness, and *simchat olam* (joy of the past) that will be on their heads." The crowns that were the joy of *mei'olam* (from the past) will be on their heads.**

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**Said Rabbi Elazar: When Israel said "We will do" before "We will hear," a Heavenly voice went out and said to them: Who revealed to My children this secret of preceding doing to hearing, which the ministering angels make use of? As it is written: "Bless Hashem, His angels, great of strength, who *do* His word – to *listen* to the voice of His word." In the beginning it says "do," and then it says, "to listen" i.e. to hear. This means that the angels intend to fulfill whatever Hashem commands without first hearing what it entails.**

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**Said Rav Chama b'Rabbi Chanina: What is the meaning of that which is written: "As the apple tree among the trees of the forest, so is My beloved among the sons." Why is Israel compared to an apple? To tell you: Just as with the apple, its fruit starts to grow before its leaves, so Israel said "We will do" before "We will hear."**

**A certain Sadducee saw that Rava was analyzing a Halachic discussion, and his finger was placed beneath his leg, and it was squeezing it and his finger was dripping blood. He said to him: A reckless nation, that you preceded your mouths to your ears – you agreed to do the mitzvot before you knew what they entailed. And you still maintain your recklessness. You should have first heard what was entailed with accepting the Torah. Then, if you felt you could successfully observe the Torah, you should have accepted it. And if not, you should not have accepted it. He (Rava) said to him: We who go wholeheartedly with Hashem, it is written of us: "The integrity of the upright will guide them." But those people like you, who go with accusations and accuse Hashem of trying to mislead them, it says of them, "The perverseness of the treacherous will destroy them."**

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**Said Rabbi Yishmael bar Nachmani, said Rabbi Yonatan: What is the meaning of that which is written: "You have drawn Me near, My sister My bride, you have drawn Me near with one of your eyes?" Hashem said to Israel: In the beginning when you accepted the Torah, you drew me near with one of your eyes. But when you do the mitzvot, you draw me near with your two eyes, because then you do two things, accepting the Torah and also fulfilling it.**

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**Said Ula, referring to the sin of the golden calf that the Jews made at Mount Sinai: Insolent is the bride who plays harlot in her**

wedding canopy. Said Rav Meri the son of the daughter of Shmuel: What is the verse that hints at this? "While the King was in His wedding canopy, my spices gave [up] their scent" to someone else. Said Rav: But His love is still with us even though we sinned, because it is written, "Gave [up] their scent," and it does not write, "Stank."

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The Sages taught: Those who are shamed by others and do not shame in return. Who hear their disgrace and do not reply. And do mitzvot out of love of Hashem, and rejoice in the suffering caused by the shame they receive. Concerning them the verse says: "Those who love Him are like the coming out of the sun in its strength in Messianic times, when the sun will be seven times more powerful, like the light of the seven days of Creation.

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Said Rabbi Yochanan: What is the meaning of that which is written: "Hashem gives the word; they that give the tidings are a great host?" Every word that went out of the Powerful One's mouth, divided into seventy languages – a great host.

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The house of Rabbi Yishmael taught: It is written: "Are My words not like fire, says Hashem, and like a hammer that smashes a rock?" Just as with a hammer, the rock is divided into many fragments, so every word that goes out of the mouth of the Holy One is divided into seventy languages.

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What is the meaning of that which is written: "Listen, for I speak excellent things (*negidim*)?" Why are words of Torah compared to a noble (another meaning of *nagid*)? To tell you: Just as a noble has the power to kill or let live, so words of Torah have the power to kill or give life. And this is what Rava said: To those who use it like their right hand, investing all their energies in it, it is an elixir of life. To those who use it like their left hand, i.e. use Torah for achieving personal goals of honor or wealth, it is poison. Another interpretation: "*Negidim* (nobles)" – every word that went out of Hashem's mouth, they tied on it two crowns as nobles wear.

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Said Rabbi Yehoshua ben Levi: What is the meaning of that which is written: "My Beloved is for me like a bundle of myrrh (*tzeror hamor*) that lies between my breasts." The congregation of Israel said to Hashem: Master of the World! Even though You afflict me (*meitzar*) and make it bitter for me (*meimar*), my Beloved One nevertheless lies between my breasts, because He immediately commanded me to build the *Mishkan* (Tabernacle), where His Presence dwelt between the two poles of the Holy Ark that pressed into the Curtain (*Parochet*) like two breasts. Thus, "between my breasts"

means "between the two poles of the Holy Ark", i.e. the area of the Holy of Holies in the *Mishkan*. This area was the primary dwelling place of the Shechinah.

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The verse states: My Beloved is to me like a cluster (*eshkol*) of henna-flowers (*kofer*) in the vineyards (*karmei*) of Ein Gedi." This means: He Who owns everything (*kol shelo*) will atone (*mechaper*) for me the sin of the goat (*avon gedi*), that I gathered (*karamti*) many false gods for myself. The Gemara inquires: What is the connotation that this word *karmi* is an expression of gathering? Said Mar Zutra the son of Rav Nachman: As is taught in a Mishnah: The chair of a launderer, that one gathers (*shekormim*) on it garments.

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And said Rabbi Yehoshua ben Levi: What is the meaning of that which is written, "His cheeks are like a bed of spices?" With every word that went out of the mouth of the Holy One, the whole world became filled with the scent of spices. The Gemara asks: And since from the first word the world became full of fragrance, where did the scent of the second word go? The Gemara answers: The Holy One took the wind from His storehouses and was removing the scents to the Garden of Eden one by one, as it says: "His lips are roses (*shoshanim*), dripping myrrh that passes on." Do not read *shoshanim* (roses) but *sheshonim* (that which is learnt). In other words, the words of Torah dripped scent that passed on as new scent arrived.

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And said Rabbi Yehoshua ben Levi: At every word that went out of the Holy One's mouth, the souls of Israel left their bodies as it says, "My soul went out when He spoke."

Asks the Gemara: And once their souls left with the first word, how was the second word received? The Gemara answers: He (Hashem) brought down dew that He will use in the future to bring the dead back to life, and brought them to life. For it says: "G-d, You poured down plentiful rain, when Your inheritance (the Jewish people) were worn out (died from hearing Your word) You strengthened it (with this rain – i.e. the dew mentioned earlier)."

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And said Rabbi Yehoshua ben Levi: At every word that went out of the Holy One's mouth, Israel went back twelve *mils* <sup>14</sup> (the size of their encampment) out of fear. And the ministering angels were helping them dodder back to their original place, as it says, "The hosts of angels dodder (*yedududun*), they dodder. Do not read *yedudun* (they dodder), rather *yedadun* (they made others dodder).

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And said Rabbi Yehoshua ben Levi: When Moshe went on high, the ministering angels said before the Holy One: Master of the World! What has one born of a woman to do among us? He said to them: He has come to receive the Torah. They said before Him: That hidden treasure, which You hid away 974 generations before the world was created, You want to give to flesh and blood? The angels continued in their argument: "What is man that You should remember him, and the son of man that You should recall him? Hashem our L-rd, how exalted is Your Name in all the earth, that You have put Your glory in the heavens." This verse implies: Your Name is so exalted in the earth below that it is only proper for You to leave Your glory in the heavens. The Holy One said to Moshe: Reply them an answer! He (Moshe) said before Him: I am afraid that they might burn me with the breath of their mouths. He (Hashem) said to him (Moshe): Hold on to the Throne of Glory and reply them an answer, as it says, "He made him hold on to the face of the throne, and spread (*parshez*) His cloud over him." And said Rabbi Nachum: This teaches that the Mighty One (*Sha-dai*) spread (*piresh*) the aura (*ziv*) of His Presence (*Shechinato*) and His cloud over him. He (Moshe) said before Him: Master of the World! The Torah that You are giving to me, what is written in it? "I am Hashem your G-d Who took you out of the land of Egypt." He (Moshe) said to the angels: Did you go down to Egypt? Were you in servitude to Pharaoh? If not, why should the Torah belong to you?

What else is written in it? "You shall not have other gods." Do you dwell among the nations that serve idols?

What else is written in it, in the Torah (*Shmot* 20:2)? "There shall not be unto you gods of others." Do you live among nations who worship idols? What else is written in it? (*ibid* 20:8) "Remember the Shabbat day to sanctify it." Do you do any work from which you need to rest? What else is written in it? (*ibid* 20:7), "You shall not take the Name of Hashem your G-d in vain." Are there any business transactions amongst you that might lead you to take oaths?

What else is written in it? (*ibid* 20:12), "Honor your father and mother." Do you have a father and mother? What else is written in it? (*ibid* 20:13), "You shall not murder; you shall not commit adultery; you shall not steal." Does jealousy exist amongst you that could lead to murder? And is there an evil inclination amongst you? Immediately, the angels conceded to the Holy One, that the Torah should be given to humans. As it is said at the end of the Psalm that the angels had originally quoted (*Tehillim* 8:10): "Hashem our L-rd, how great is Your Name in all the

earth." However it is not written here, "bestow Your glory upon the Heavens."

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Immediately, each one of the angels became a friend of Moshe Rabbeinu and gave him something. As it is said (*ibid* 68:19), "You ascended to the heights, you captured captives, you took gifts because of 'man'." – In reward for bearing the insult that they called you "a man" (*adam*) – a term denoting lowliness, insinuating that you were made from dirt (*adamah*) - you took gifts! Even the angel of death gave him something. This can be understood from what was said (*Bamidbar* 17:12), "He (Aharon) placed the incense and atoned for the people And it says (*ibid* 17:13), "He stood between the dead and the living, and the plague was stopped." I.e. Aharon stopped the death of the people by burning the incense. And behold, if he the Angel of Death had not told him Moshe this secret power of the incense, how would he Moshe have known that the incense would stop the plague? For it is not written in the Torah. And said Rabbi Yehoshua ben Levi: when Moshe went down from before the Holy One, after the giving of the Torah, Satan came and said before Him: "Master of the World! Where is the Torah?" He said to him: "I gave it to the earth!" He went to the earth and said to it: "Where is the Torah?" It said to him: (*Iyov* 28:23), "G-d understood its path..." I.e. only He knows where it is. He Satan went to the sea. It said to him: "It the Torah is not with me!" He went to the depth, it said to him: "It is not in me." As it says (*ibid* 28:14) "The depth said, 'It is not in me!' and the sea said, 'It is not with me!'" (*ibid* 28:22).

"Destruction and death said: 'With our ears we heard its report'." (*Rashash* on *Iyov* explains the statement "With our ears we heard its report" as referring to the time that the Torah was given, whereas "G-d understood its path" refers to the place where the Torah is.) He Satan went back and said before the Holy One: "Master of the World! I searched throughout the earth, and I did not find it!" He the Holy One said to him: "Go to the son of Amram, i.e. Moshe." He went to Moshe, and he said to him: "The Torah that the Holy One gave to you – where is it?" He Moshe said to him Satan: "How am I so important, that the Holy One gave me the Torah?" The Holy One said to Moshe: "Moshe! Are you a liar?" He Moshe said before Him: "Master of the World! You have something desirable and hidden, that You delight in every day. And should I take this credit for myself?" I.e. Moshe avoided Satan's question only out of humility. The Holy One said to Moshe: "Since you diminished yourself i.e. your importance, the Torah will be called by your name!" As it is said: (*Malachi* 3:22) "Remember the Torah of Moshe, My servant."

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And said Rabbi Yehoshua ben Levi: When Moshe ascended to the Heights, he found the Holy One tying crowns i.e. adding the *tagim*

7 to the letters of the Torah (to those letters that require *tagim*). He the Holy One said to him: "Moshe! Is there no saying of Shalom in your town?" I.e. is it not the convention to greet people, where you come from? He said before Him: "Is there a slave who greets his master?" I.e. the convention of greeting is between equals. He said to him: "You should have offered to help me." I.e. you could have said: "May You have success in Your endeavors."

Immediately, at Moshe's next ascent to the Heights, he said to Him (*Bamidbar* 14:17):

"And now – may the strength of my L-rd be magnified, as You have spoken."

A certain scholar said to Rav Kahana: Have you heard what is the meaning of the name "Mount Sinai"? (I.e. why it is called by that name?) He said to him: the name Sinai refers to the mountain where miracles (*nissim*) were performed for Israel. The scholar said to him: If so, it should be called "Mount Nisai"! Rav Kahana said to him: Rather, the name Sinai refers to the mountain that became a good omen (*siman tov*) for the Jewish people. The scholar said to him: If so, it should be called "Mount Simanai"! He the scholar said to him to Rav Kahana: What is the reason that you did not frequent Rav Pappa and Rav Huna son of Rav Yehoshua, who look deeply into Aggadah? For Rav Chisda and Rabbah son of Rav Huna both said: What is the meaning of the name Mount Sinai? Because it is the mountain upon which hatred (*sin'ah*) descended on idolaters – they were hated and rejected because they did not accept the Torah. And this is in accordance with what Rabbi Yosi b'Rabbi Chanina said: it i.e. the area of Mount Sinai has five names –

1. Tzin Desert – is thus named because the Jewish people were commanded

(*nitztavu*) upon it. I.e. they were given the Torah, containing the 613 commandments.

2. Kadesh Desert– is thus named because the Jewish people were sanctified (*nitkadshu*) upon it.

3. Kedeimot Desert– is thus named because the Torah that preceded (*kedumah*) the world was given on it.

4. Paran Desert – is thus named because the Jewish people were fruitful (*paru*) and multiplied next to it. For every man's wife became pregnant with a male after the Giving of the Torah. After the Giving of the Torah the people was instructed (*Devarim*

5:27): "Return to your tents", i.e. to your wives.

5. Sinai Desert – is thus named because hatred (*sin'ah*) of idolaters descended upon it. And what is the actual name of Mount Sinai? Its name is Choreiv ! And this disagrees with a statement of Rabbi Avahu, because Rabbi Avahu said: Its actual name is Mount Sinai. And why is it also called Mount Choreiv? Because ruin (*churvah*) of idolaters descended upon it.

## **(6) Midrash Rabba Yitro (adapted from Soncino)**

AND MOSES WENT UP UNTO GOD (XIX, 3). It is written, Thou hast ascended on high, Thou hast led captivity captive (Ps. LXVIII, 19). What is the meaning of 'Thou hast ascended'? -Thou hast been exalted, because thou didst wrestle with angels on high. Another explanation of 'Thou hast ascended on high': No creature on high has prevailed as Moses did. R. Berekiah said: The length of the Tablets was six handbreadths; two were-could we but speak thus!-in the hands of Him who called the world into being; two handbreadths were in the hands of Moses, and two handbreadths separated the two pairs of hands. Another explanation of 'Thou hast ascended on high, thou hast led captivity captive': One who enters a city usually takes away something unnoticed and unprized by the inhabitants, but Moses ascended on high and took away the Torah on which all had their eyes-hence: 'Thou hast ascended on high, thou hast led captivity captive': Lest you think that because he captured it, he took it gratis, the Psalmist adds: Thou hast received gifts among men (ib.), that is, it was given to him for a price. Lest you think that he actually paid in money, the Psalmist assures us that it was 'gifts', namely, that it was given to him as a gift. At that moment, the angels wished to attack Moses, but God made the features of Moses resemble those of Abraham and said to the angels: 'Are you not ashamed to touch this man to whom you descended [from heaven] and in whose house you ate?' God said to Moses: 'It is only for the sake of Abraham that the Torah is given to you,' as it says, 'Thou hast received gifts among men' (be-adam). The word 'adam' in this verse refers to Abraham, for it says, Which Arba was the greatest man among the Anakim (Josh. XIV, 15). Hence, AND MOSES WENT UP UNTO GOD

AND THE LORD CALLED UNTO HIM OUT OF THE MOUNTAIN, SAYING (XIX, 3). This was for the sake of the Patriarchs who are referred to as 'the mountain', for it says, Hear, O ye mountains, the Lord's controversy (Micah VI, 2). 'And Moses went up unto God.' He went up in a cloud and descended in a cloud, the merit of the fathers ascended and descended with him. THUS SHALT THOU SAY TO THE HOUSE OF JACOB (Ex. loc. cit.)-this refers to the women. God said to Moses: 'Tell them main outlines such as they can understand.' AND TELL THE CHILDREN OF ISRAEL (ib.)-this refers to the men. 'Tell them the details of the precepts, for they are able to understand [even these].' Another explanation: Why did He command the women first?-Because they are prompt in the fulfilment of the commandments. Another explanation is: So that they should introduce their children to the study of the Torah. R. Tahlifa of Caesarea said that God said: 'When I created the world, I only commanded Adam first, and then Eve, too, was commanded, with the result that she transgressed and upset the world; if I do not now call unto the women first, they will nullify the Torah;' for this reason does it say,

THUS SHALT THOU SAY TO THE HOUSE OF JACOB. R. Johanan said: THUS SHALT THOU SAY TO THE HOUSE OF JACOB refers to the Sanhedrin, because it says, O house of Jacob, come ye, and let us walk in the light of the Lord (Isa. II, 5). And God spake all these words, saying (Ex. XX, 1). God conducted Himself with Israel with royal ceremonial, as it says, Come with me from Lebanon, my bride (S.S. IV, 8). Why was this? - To reward them for having said, ' We will do, and obey.'

AND MOSES REPORTED THE WORDS OF THE PEOPLE UNTO THE LORD (XIX, 8). God wished at the moment to give them the Torah and to speak with them, but Moses was still standing and God said: 'What can I do because of Moses?' R. Levi said: It can be compared to a king who wished to pass acts without consulting the lieutenant- governor; when he said to him: ' Do this thing,' the reply was: ' It has already been done.' The king tried once again: ' Go and call this counsellor that he may come with thee,' and when he had gone, the king carried out his wish. So when God desired to give the Ten Commandments, Moses was standing at His side. God thought: 'When I reveal the heavens to them and say: "I am the Lord thy God," they will ask, "Who is speaking? God or Moses?" Let Moses, therefore, descend and then I will proclaim: " I am the Lord thy God." ' Hence when God said to Moses: 'Go unto the people, and sanctify them to-day and to-morrow, and let them wash their garments' (ib. 10), he said: ' I have already sanctified them; for it says, For thou didst charge as, saying: Set bounds about the mount, and sanctify it (ib. 23).' God then said to him: 'Go, get thee down, and thou shalt come up, thou, and Aaron with thee' (ib. 24); and as Moses descended, God revealed Himself; for immediately after it says, So Moses went down unto the people, we are told that God spoke.

ALL THESE WORDS, SAYING (XX, 1). God does all things together. He puts to death and brings to life at the same time, He wounds and heals at the same time. If there is a woman giving birth, people going down to the sea, men travelling through deserts, or who are incarcerated in prison, though one is in the east and another in the west, one in the north and another in the south-He hears them all simultaneously, for so it says, I form the light, and create darkness, etc. (Isa. XLV, 7). Dust is changed to man, and man is changed back to dust, as it says, And turneth the shadow of death to the morning (Amos V, 8). What does 'to the morning' imply?-As it was at first. What does it say at the beginning?- And all the waters that were in the river were turned to blood (Ex. VII, 20). Later, the blood became water again. Living flesh dies, but the dead flesh comes to life again. The rod became a serpent, but afterwards it became a rod again. The sea became dry land, but later it became sea once more, and so it says, That calleth for the waters of the sea, and poureth them out upon the face of the earth (Amos loc. cit.). Similarly, the command: Remember the sabbath day to keep it holy has its opposite, And on the sabbath day two he-lambs of the first year (Num. XXVIII, 9). The command: Thou shalt not uncover the nakedness of thy brother's wife

(Lev. XVIII, 16) has its opposite in: If brethren dwell together, etc. (Deut. XXV, 5) and all these things were said simultaneously, -hence AND GOD SPOKE ALL THESE WORDS, SAYING.

Another explanation of AND GOD SPOKE ALL THESE WORDS, SAYING. R. Isaac said: The prophets received from Sinai the messages they were to prophesy to subsequent generations; for Moses told Israel: But with him that standeth here with us this day before the Lord our God, and also with him that is not here with us this day, etc. (Deut. XXIX, 14). It does not say 'that is not here standing with us this day', but just 'with us this day' - these are the souls that will one day be created; and because there is not yet any substance in them the word 'standing' is not used with them. Although they did not yet exist, still each one received his share [of the Torah]; for so it says, The burden of the word of the Lord to Israel by Malachi (Mal. I, 1). It does not say 'in the days of Malachi', but by Malachi', for his prophecy was already with him since Sinai, but hitherto permission was not given him to prophesy... So Isaiah said: From the time that it was, there am I (XLVIII, 16). Isaiah said: I was present at the Revelation on Sinai whence I received this prophecy, only And now the Lord God hath sent me, and His Spirit (ib.); for hitherto no permission was given to him to prophesy. Not only did all the prophets receive their prophecy from Sinai, but also each of the Sages that arose in every generation received his [wisdom] from Sinai, for so it says, These words the Lord spoke unto all your assembly... with a great voice, and it went on no more (Deut. V, 19). R. Johanan said: It was one voice that divided itself into seven voices, and these into seventy languages. R. Simeon b. Lakish said: [It was the voice] from which all the subsequent prophets received their prophecy. The Sages said: It had no echo. R. Samuel b. Nahmani said in the name of R. Jonathan: How is it possible to say, The voice of the Lord is with power (Ps. XXIX, 4)? Do we not know that no creature can withstand the voice of an angel, as it says, His body also was like the beryl... and the voice of his words like the voice of a multitude (Dan. X, 6). Was it then necessary for the Holy One, blessed be He, of whom it says, Do not I fill heaven and earth? (Jer. XXIII, 24) to speak with power? The meaning, however, of 'The voice of the Lord is with power' is that it was with the power of all voices. As to the view of R. Johanan, the following verse supports him, for it says, The Lord giveth the word; they that proclaim the tidings are a great host (Ps. LXVIII, 12)

I AM THE LORD THY GOD (XX, 1). It is written, Did ever a people hear the voice of God? (Deut. IV, 33). Some sectarians once asked R. Simlai: 'Are there not many deities in the world?' He replied, 'What makes you think so?' 'Because,' they said, 'it is written, "Did ever a people hear the voice of God?"' To which he replied, 'It does not say medabberim (speaking) but "medabber".' Whereupon his disciples said to him: 'O teacher, you have thrust these off with a broken reed, but what answer will you give to us?' R. Levi then offered them this explanation: It says,

'Did ever a people hear the voice of God?' What does this mean? Had it said 'The voice of God in His power', the world would not have been able to survive, but it says instead: The voice of the Lord is with power (Ps. XXIX, 4)-that is, according to the power of each individual, according to the individual power of the young, the old, and the very small ones. God said to Israel: 'Do not believe that there are many deities in heaven because you have heard many voices, but know ye that I alone am the Lord thy God,' as it says, I am the Lord thy God (Deut. V, 6). nother explanation of I AM THE LORD THY GOD. It is written, The Lord spoke with you face to face (ib. 4). R. Abdimi of Haifa said: Twenty-two thousand angels] descended with God on Sinai, as it says, The chariots of God are myriads, even thousands upon thousands- shinan (Ps. LXVIII, 18). The very best and choicest of them [went down]. Lest you think that because they were so many, they were crowded together, the verse, therefore, states, ' shinan,' meaning sha'anan (peaceful) and quiet. Note that that in the words, The Lord is among them (ib.), the name of God is not spelt with a yod [Y- H- W-H], but with an aleph and a dalet [Adonai], to show that the Lord of the whole world was among them. (R. Levi offered another explanation of this: The tablet of the Shem Hameforash was inscribed on their hearts.) Another explanation of ' The Lord is among them' is given by the Sages: The name of God was joined with the name of each angel, as Micha el, Gabriel. The Holy One, blessed be He, said to Israel: 'Do not imagine that because you have seen so many faces, therefore there are many deities in heaven; know ye that I am the only God.' Hence,- I AM THE LORD THY GOD

R. Tobiah b. Isaac expounded: I AM THE LORD THY GOD-It was on this condition that I BROUGHT THEE OUT OF THE LAND OF EGYPT, viz. that ye acknowledge Me as your God. Another explanation of I AM THE LORD THY GOD. It can be compared to a princess who having been taken captive by robbers, was delivered by a king who subsequently wished to marry her. Replying to his proposal, she said: 'What dowry do you give me?' He replied: 'Even if I have no other claim on you but that I rescued you from the robbers, that is sufficient.'

Another explanation of I AM THE LORD THY GOD. R Aha b. R. Hanina began: Hear, O My people, and I will speak (Ps. L, 7). (As it is written on the Decalogue down to) R. Simeon b. Yohai said: The Holy One, blessed be He, said to Israel: 'I am God over all earth's creatures, yet I have associated My name only with you; for I am not called "the god of idolaters" but "the God of Israel".' R. Levi said: Israel asked of God two things-that they should see His glory and hear His voice; and they did see His glory and hear His voice, for it says, And ye said: Behold, the Lord our God hath shown us His glory and His greatness, and we have heard His voice out of the midst of the fire (Deut. V, 21). But they had no strength to endure [this Revelation], for when they came to Sinai and God revealed Himself to them, their souls fled because He spoke with them, as

it says, My soul failed me when He spoke (S.S. V, 6). It was the Torah that pleaded for mercy for them before God: 'Is there a king who gives his daughter away in marriage and slays his own family? The whole world is now rejoicing, yet Thine own children are dead.' Whereon their souls immediately returned, for it says, The law of the Lord is perfect, restoring the soul (Ps. XIX, 8). R. Levi said: Was it not obvious to God that if He revealed His glory to Israel and made them hear His voice, they would not be able to endure it? God, however, foresaw that they would one day worship idols, and to prevent them from pleading, 'Had God shown us His glory and greatness, and made us hear His voice, we would not have worshipped idols'- for this reason does it say, 'Hear, O My people, and I will speak. '

Another explanation of I AM THE LORD THY GOD. R. Abbahu illustrated thus: A human king may rule, but he has a father and brother; but God said: 'I am not thus; I am the first, for I have no father, and I am the last for I have no brother, and besides Me there is no God, for I have no son.' Another explanation of I AM THE LORD THY GOD. It is written, I have declared, and I have saved, and I have announced, etc. (Isa. XLIII, 12)-'I have declared' to Egypt that you have fled, so that they may hear and pursue after you and be drowned in the sea, as it says, And it was told the king of Egypt that the people had fled (Ex. XIV, 5). 'And I have saved,' as it says, Thus the Lord saved Israel that day (ib. 30). 'And I have announced'-to the heathen, for it says, The peoples have heard, they tremble (ib.XV, 14). And there was no stranger<sup>l</sup> among you (Isa. loc. cit.), because it says, And Moses let his father-in- law depart (Ex. XVIII, 27), and immediately after we read, In the third month (ib. XIX, I) 2 Therefore ye<sup>3</sup> are My witnesses, saith the Lord, and I am God (Isa.loc. cit.); hence, I AM THE LORD THY GOD

A further illustration: When a human king is about to enter a city, the inhabitants sweep and sprinkle the city and adorn it and hang it with rugs and all kinds of beautiful ornaments, and also illuminate it with lights. 'But in My case, it is not so,' said God. 'When I entered My world,I spread the curtains, for it says, That stretched out the heavens as a curtain (Isa. XL, 22); I kindled the lights, for it says, And God said: Let there be lights (Gen. I, 14); I sprinkled water, for it says, Let the waters... be gathered together (ib. 9); I have adorned all I have created, as it says, And the heaven and the earth were finished,<sup>5</sup> and all the host of them (ib. II, 1).

I AM THE LORD THY GOD. When a human king builds a palace, is it possible for him to move it from its place? But with Me it is not so; for it says, I have made and I will carry ; yea, I will bear, and will deliver (Isa. XLVI, 4). 'I have made'-for it says, And the Lord God made for Adam and for his wife, etc. (Gen. III, 21). 'I will carry'- for it says, And the Lord God bore the man (ib. II, 15). Another interpretation: 'I have made,' as it

says, For it repenteth Me that I have made them (ib. VI, 7); 'And I will carry'-namely, Noah, as it says, And the Lord shut him in (ib. VII, 16). 'Yea, I will bear,' for it says, And the Lord came down to see the city and the tower (ib. XI, 5). 'And I will deliver'-Abraham, of whom it says, And He said unto him: I am the Lord that brought thee out of Ur of the Chaldees (ib. XV, 7). Another explanation: 'I have made' Israel, for it says, Hath He not made thee, and established thee? (Deut. XXXII, 6); 'And I will carry,' as it says, And how I bore you on eagles' wings (Ex. XIX, 4). 'I will bear'- [the sin of the] Golden Calf. 'And deliver,' as it says, And the Lord said: I have pardoned according to thy word (Num. XIV, 20).

Another comment: When a human king goes forth for a reception of homage, he goes forth singly, and when he goes forth to battle, myriads accompany him; but with God the reverse is the case. When He goes forth to battle, He goes alone, for it says, The Lord is a man of war (Ex. XV, 3), but when He came to give the Torah on Sinai, myriads [of angels] accompanied Him, as it says, 'The chariots of God are myriads, even thousands upon thousands' (P5. LXVIII, 18)

Another explanation of I AM THE LORD THY GOD. It is written, The lion hath roared, who will not fear? (Amos III, 8), which explains the verse, Who would not fear Thee, O King of the nations? For it becometh Thee (Jer. X, 7). The prophets said to Jeremiah: 'Why do you say "O King of the nations"? All the other prophets call Him "King of Israel", whereas you call Him, "King of the nations."' To which he replied: 'I heard Him say to me, "I have appointed thee a prophet unto the nations" (ib. I, 5), and therefore do I say "King of the nations", thereby implying that if He does not spare His own children and His family, will He then spare others?-as it says, Awful is God, because of thy holy places (Ps. LXVIII, 36).'' 'Who would not fear Thee, O King of the nations?'-Who will not be afraid of Thee? It is as if a money-lender having filled his pocket with gold coins stood crying out loudly: 'Whosoever wishes can come and borrow,' and when people heard this, they fled, saying: 'When the time comes for him to be repaid, which debtor will be able to bear it?' Similarly, God came down to Sinai to give the Decalogue so that the world shall not totter, as it says, The earth trembled, the heavens also dropped at the presence of God (ib. 9). The mountains also quaked before God and also the pillars of heaven shook, and Israel also trembled, as it says, And all the people... trembled (Ex. XIX, 16). The mountain trembled, for it says, And the whole mount quaked greatly (ib. 18). Why did they all quake? Because He spoke words of life, and the prophet cries out, 'The lion hath roared, who will not fear?' R. Jeremiah said: If the earth trembled when He gave life to the world, how much the more so when He comes to punish the wicked for transgressing the words of the Torah?-as it says, Who can withstand His wrath? (Nahum I, 6). And who may abide the day of His coming? (Mal. III, 2). If no creature has power to stand before Him when He is

pleased, then who can stand before Him when He rises in His fierce wrath? Hence 'Who would not fear Thee, O King of the nations?' (Jer. X, 6).

Another explanation: 'The lion hath roared.' It is written, They shall walk after the Lord, who shall roar like a lion (Hos. XI,10). R. Simon said: It is like a king who entered his palace, and when his lady heard this, she made room for him and trembled. If the lady trembled, what should the maid-servant and men-servants do? So when God revealed Himself to give the Torah to Israel, they heard the voice and died, as it says, 'My soul failed when He spoke' (S.S.V, 6); if Israel were so afraid, then how much more were the nations? Another explanation of 'The lion hath roared': The Sages said in the name of R. Hoshaya: Baltsa asked R. Akiba: 'Whence cometh the thunder?' He replied: 'When the Holy One, blessed be He, beholds the heathen temples and their worshippers enjoying peace and prosperity in this world, and sees His Temple destroyed and in the hands of idolaters, He becomes jealous and begins to roar, and immediately heaven and earth tremble, as it says, And the Lord shall roar from Zion, and utter His voice from Jerusalem, and the heavens and the earth shall shake (Joel IV, 16). What does Israel do?-He, as it were, protects them, as it says, But the Lord will be a refuge unto His people' (ib.). Another explanation of 'The lion hath roared'. Come and see: The Temple is called 'lion', for it says, Ah, Ariel, Ariel [the lion of God] (Isa. XXIX, I), and the Royal House of David is called 'lion', as it says, How was thy mother a lioness; among lions she couched (Ezek. XIX, 2). Israel is called 'lion', for it says, Judah is a lion's whelp (Gen. XLIX, 9), and Nebuchadnezzar is called 'lion', for it says, A lion is gone up from his thicket (Jer. IV, 7). Now he destroyed the Temple, took away the kingdom of the house of David, and exiled Israel, and God says: 'Where is the den of lions? (Nahum II, 12), where are My children?' At that moment He doth mightily roar because of His fold (Jer. XXV, 30).

Another explanation of 'The lion hath roared'. God said to Israel: 'Will you receive the Decalogue?' 'Yes,' they replied, as it says, With ('aley) an instrument of ten strings, and with psaltery (Ps. XCII, 4), which means, I must ('alay) accept the Ten Commandments. What is the meaning of, The Lord God hath spoken; who can but prophesy? (Amos III, 8). Said R. Abbahu in the name of R. Johanan: When God gave the Torah no bird twittered, no fowl flew, no ox lowed, none of the Ophanim stirred a wing, the Seraphim did not say 'Holy, Holy', the sea did not roar, the creatures spoke not, the whole world was hushed into breathless silence and the voice went forth: I AM THE LORD THY GOD. So it says, These words the Lord spoke unto all your assembly... with a great voice, and it went on no more' (Deut. V, I9). R. Simeon b. Lakish said: What is the meaning of 'And it went on no more'?- When man calls his friend, there is an echo to his voice, but there was no echo to the voice that proceeded from God. Should you wonder at this, then remember that when Elijah came on Carmel, he gathered all the heathen priests and said to them: Cry aloud,

for he is a god (I Kings XVIII, 27). So what did God do? He silenced the whole world, both those in heaven and those on earth, and the whole world became waste and void, as if no creature was in the world, as it says, But there was neither voice, nor any to answer, nor any that regarded (ib. 29). Had He spoken, they would have said: ' Baal has answered us.' How much more natural was it then that when God spoke on Mount Sinai, the whole world became silent, so that all creatures might know that there is none beside Him. Then He said: I AM THE LORD THY GOD. And of the Time to Come it says, I, even I, am He that comforteth you (Isa. LI, 12).

**(7) Zohar Sections of the Tikkun (we omit the more elusive sections of the *Iddarot* and the *Concealed Book*):**

**--Emor 97**

Emor

רַבִּי אֲבָא וְרַבִּי חֲזִיָּא הוּוּ אֲזֵלִי בְּאוֹרְחָא, אָמַר רַבִּי חֲזִיָּא, כְּתִיב, (ויקרא כ"ג) וּסְפַרְתֶּם לָכֶם מִמַּחֲרַת הַשַּׁבָּת מִיּוֹם הַבִּיאָכֶם אֶת עֹמֶר הַתְּנוּפָה. מֵאִי קָא מִיִּירִי. אָמַר לֵיהּ, הָא אוֹקְמוּהָ חֲבַרְיָא.

**רעיא מהימנא** (ויקרא כ"ג) וּסְפַרְתֶּם לָכֶם מִמַּחֲרַת הַשַּׁבָּת וְגו'. פְּקוּדָא (ל"א) דָּא, לְסַפּוֹר סְפִירַת הָעֹמֶר, הָא אוֹקְמִנָא, וְרָזָא דָּא, יִשְׂרָאֵל, אִף עַל גַּב דְּאִתְדַּכּוּ לְמַעַבְד פֶּסַח, וְנִפְקוּ מִמִּסְאָבוּ, לָא הוּוּ שְׁלֵמִין וְדַכְיִין כְּדָקָא חֲזִי. וְעַל דָּא, לֹא הִלֵּל גְּמוֹר בְּיוֹמֵי דְּפֶסַח, דְּעַד כְּעַן לֹא אֲשַׁתְּלִימוּ כְּדָקָא יְאוּת.

כְּאִתְתָּא דְּנִפְקָא מִמִּסְאָבוּ, וְכִיּוֹן דְּנִפְקָא, מִתְמַן וְלַהֲלָא, וְסַפְרָה לָּהּ. אוּף הִכָּא יִשְׂרָאֵל, כְּדִן נִפְקוּ מִמִּצְרַיִם, נִפְקוּ מִמִּסְאָבוּ, וְעַבְדוּ פֶּסַח, לְמִיכַל בְּפִתּוּרָא דְּאִבּוּהוֹן, וּמִתְמַן וְלַהֲלָא יַעֲבֹדוּן חוֹשְׁבְּנָא, לְמַקְרַב אֶתְתָּא לְבַעֲלָהּ, לְאִתְחַבְּרָא בְּהִדְיָה, וְאִינוּן חֲמִשִּׁין יוֹמִין דְּדַכְיִין, לְאִעֲלָא לְרָזָא דְּעֵלְמָא דְּאִתִּי, וְלִקְבֵּלָא אוֹרְיִיתָא, וְלְמַקְרַב אֶתְתָּא לְבַעֲלָהּ. וּבְגִין דְּאֵלִין יוֹמִין, יוֹמִין דְּעֵלְמָא דְּדַכּוּרָא, לָא אֶתְמַסֵּר חוֹשְׁבְּנָא דָּא אֶלָּא לְגַבְרֵי בְּלַחֲוִדְיָהוּ. וְעַל דָּא חוֹשְׁבְּנָא דָּא, בְּעַמִּידָה אִיהוּ, וּמְלִין דְּעֵלְמָא תַּתְּאָה, בִּישִׁיבָה, וְלֹא בְּעַמִּידָה. וְרָזָא דָּא, צְלוּתָא דְּעַמִּידָה, וְצְלוּתָא מִיּוֹשֵׁב.

וְאֵלִין חֲמִשִּׁין, מ"ט אִינוּן, כָּלֵל אֲנִפֵּי אוֹרְיִיתָא, דְּהָא בְּיוֹמָא דְּחֲמִשִּׁין, אִיהוּ רָזָא דְּאוֹרְיִיתָא מִמֶּש. וְאֵלִין אִינוּן חֲמִשִּׁין יוֹמִין, דְּבִיָּה שְׁמִטָּה וְיֹבֵלָא. וְאִי תִימָא, חֲמִשִּׁין, מ"ט אִינוּן. חֵד טְמִירָא אִיהוּ, וְעֵלְמָא אֶסְתְּמִיךְ עָלֶיהּ. וּבְהוּא יוֹמָא דְּחֲמִשִּׁין, אֶתְגַּלִּיא טְמִירָא, וְאֶתְכִסִּיא (נ"א ואשתכח) בִּיָּה. כְּמִלְכָּא דְּאִתִּי לְבִי שׁוֹשְׁבֵינִיָּה, וְאֶשְׁתַּכַּח תַּמָּן, אוּף הִכָּא יוֹמָא דְּחֲמִשִּׁין, וְהָא אוֹקְמִנָא רָזָא דָּא. (פְּקוּדָא ל"ב לְקַרְבָּא קֶרֶבן הָעוֹמֶר וְכו' לְעֵיל עַמ' א')

פקודא (ל"ג) בְּתֵר דָּא, לְמַעַבְד חַג שְׁבוּעוֹת, דְּכְתִיב וְעִשִׂיתְּ חַג שְׁבוּעוֹת לַיהוָה אֱלֹהֶיךָ. שְׁבוּעוֹת: עַל דְּעָאֵלוּ יִשְׂרָאֵל לְרַזָּא דְחַמְשִׁין יוֹמִין, דְּאִינוֹן שְׁבַעָה שְׁבוּעוֹת, וּבְקִרְבָּנָא דְעַמָּר, אֲתַבְטַל יִצְרַר הָרַע, דְּעַרְקַת מֵאִשְׁת חֵיל. וְכַד תִּמְן לֹא אֲתַקְרִיב, מִתְדַבְּקִין יִשְׂרָאֵל בְּקוּדְשָׁא בְּרִיךְ הוּא, וְאֲתַבְטַל מֵעִילָא וּמִתַּתָּא.

וּבְגִין כֶּךָ אֲקִרִי בְּגוּוֹנָא דָּא עֲצָרְתָּ, דְּאִית בֵּיהּ בְּטוּל יִצְרַר הָרַע. וְעַל דָּא לֹא כְּתִיב בֵּיהּ חֻטָּאת, כְּשָׂאֵר זְמַנִּין, דְּכְתִיב בְּהוּ חֻטָּאת (ל"י). וְכַדִּין כָּל נְהוּרִין אֲתַכְּנָשׁוּ לֵאשְׁת חֵיל, וּבְגִין כֶּךָ עֲצָרְתָּ.

שְׁבוּעוֹת, וְלֹא כְּתִיב כְּמָה אִינוֹן. אֲלֵא בְּכָל אֲתֵר דְּאֲתַמַּר סֵתָם, שְׂמָא גְרִים דְּאִינוֹן מִן שְׁבַע. וְכְתִיב שְׁבַעָה שְׁבוּעוֹת תִּסְפֹּר לָךְ, אֲמַאי כְּתִיב שְׁבוּעוֹת בְּלַחֲדוּדֵי. אֲלֵא הִכִּי אֲצַטְרִיךְ שְׁבוּעוֹת סֵתָם, לְאֲכַלְלָא עֵילָא וְתַתָּא, דְּהָא בְּכָל אֲתֵר דְּאֵלִין מִתְעַרִי, אֵלִין אוּף הִכִּי מִתְעַרִי עֵמְהוֹן. עַד לֹא הוּא שְׁלֵמָה, לֹא הוּוּ אֲתַגְלִיין, כִּיּוֹן דְּאֲתָא שְׁלֵמָה, עַבְד מְנִיּהוּ פֹרְט. דְּכְתִיב, (מַלְכִים א ח) שְׁבַעַת יָמִים וְשְׁבַעַת יָמִים, דָּא אִיהוּ פֹרְט.

בְּזַמְנָא אַחְרָא בְּכָלֵל, שְׁבוּעוֹת סֵתָם. וְלֹא אֲצַטְרִיךְ לְבַר נֶשׁ אַחְרָא לְמַעַבְד מְנַהוֹן פֹּרְט, בַּר שְׁלֵמָה. בְּגִין דְּאִינוֹן שְׁבַעַת יָמִים דְּלִתַּתָּא, לֹא נְהִירוּ בְּשְׁלִימוּ, עַד דְּאֲתָא שְׁלֵמָה, וְכַדִּין קִיּוּמָא סִיְהֵרָא בְּאֲשְׁלֻמוֹתָא, בְּאִינוֹן שְׁבַעַת יוֹמִין. וְהִכָּא חַג שְׁבוּעוֹת סֵתָם, בְּגִין דְּאֲתַכְּלִלוּ תַתָּאי בְּעֵלָאי, וְלֹא אֲנְהִירוּ כִּיּוּמָא דְּשְׁלֵמָה.

פקודא (ל"ד) בְּתֵר דָּא, לְקִרְבָּא שְׁתֵּי הַלְחָם. הָא אוּקִימָנָא, שְׁתֵּי הַלְחָם: תַּרְתֵּי שְׁכִינְתֵּי, עֵילָא וְתַתָּא, וְאֲתַחְבְּרֵן כְּחֻדָּא. לְגַבִּיהוֹן, תַּרְיִן נְהִמֵי בְּשַׁבַּת, מְזוּנָא דְּחַד תַּרְיִן, דְּעֵילָא וְתַתָּא. וְעַל דָּא כְּתִיב, (שְׁמוֹת טז) שְׁנֵי הָעַמָּר לְאֶחָד. לְאֶחָד וְדָאי, לְאֲתֵיחְדָּא בְּאֲתֵר חַד. לְהוּוּ דְּאֲקִרִי אֶחָד. וּמֵאֵן אִיהוּ. הַקּוּל קוּל יַעֲקֹב, דְּאִיהוּ יְרִית עֵילָא וְתַתָּא, תַּרְיִן נְהִמֵי כְּחֻדָּא. וּבְגִין דְּשַׁבַּת אִיהוּ רַזָּא דְּעֵילָא וְתַתָּא, וְכָלָא אִיהוּ שַׁבַּת, (אֲתַקְרִיבו) תַּרְיִן נְהִמֵי. ע"כ

פקודא בְּתֵר דָּא לְהַסְדִּיר לַחֵם וּלְבוֹנָה, לְהַקְרִיב עַמָּר. דְּכְתִיב וְעִשִׂיתֶם בְּיוֹם הַנִּיפְכֶם אֶת הָעַמָּר כְּבֶשֶׁת תְּמִים לְעוֹלָה. וְכֵן בְּשְׁבוּעוֹת לְהַקְרִיב שְׁתֵּי הַלְחָם, וְהִכִּי בְּכָל יוֹמִין טְבִין, לְהַקְרִיב קִרְבָּן דְּמוֹסְפִין. אֲלֵא וְדָאי בְּכָל יוּמָא דְּמוֹעֲדֵי אֲצִירֵךְ לְקִרְבָּא קִרְבָּנָא דִּילִיה. אֲצִירֵךְ לְקִרְבָּא עֲלִיהּ תּוֹסַפַּת דְּאִית לִיה, כְּגוֹן תּוֹסַפַּת כְּתוּבַתָּא וּמִתְנַתָּא, דְּאוּסִיף חֲתָן לְכָלָה. וְשַׁבַּת מְלַכְתָּא, דְּאִיהִי כָלָה, בְּשַׁבְּתוֹת וּבְכָל יוֹמִין טְבִין, אֲצִירֵךְ תּוֹסַפַּת, דְּאִינוֹן מוֹסְפִין דְּקִרְבָּנִין, וּמִתְנַתָּא, דְּאִינוֹן מִתְנֹת כְּהוֹנָה.

וּבְשְׁבוּעוֹת דְּאִיהוּ מִתֵּן תּוֹרָה, דְּאֲתֵיּהִיבוּ תַּרְיִן לוּחִין דְּאוּרִייתָא, מִסְטְרָא דְּאֵילָנָא דְּחַיִּי, אֲצִירֵךְ לְקִרְבָּא לְגַבִּיּהוּ, שְׁתֵּי הַלְחָם דְּאִינוֹן ה"ה דְּתַרְיִן יוֹמִין דְּשְׁבוּעוֹת אִינוֹן י"ו אֲצִירֵךְ לְקִרְבָּא לְגַבִּיּהוּ, שְׁתֵּי הַלְחָם מְאִינוֹן ה"ה דְּהָא אִיהוּ נְהִמָּא דְּאוּרִייתָא, דְּאֲתַמַּר בֵּיהּ (מְשַׁלִּי ט) לְכוּ לַחֲמוּ בְּלַחְמֵי, ה"ה, מִן הַמוֹצֵיא לַחֵם מִן הָאָרֶץ.

וְהָאִי אִיהוּ מְאָכֵל אֲדָם, דְּאִיהוּ יו"ד ה"א וְא"ו ה"א. (בְּמַדְבָּר יט) זֹאת הַתּוֹרָה אֲדָם. (וִיקְרָא א) אֲדָם כִּי יִקְרִיב מִכֶּם קִרְבָּן לַיהוָה. עוֹמֵר שְׁעוּרִין, מְאָכֵל בְּעִירְכוּן, דְּאִינוֹן חִיּוֹת הַקֹּדֶשׁ, דְּמְנַהוֹן אֲצִירֵךְ לְקִרְבָּא, הִדָּא הוּא דְּכְתִיב, (וִיקְרָא א) מִן הַבְּהֵמָה. אֵלִים: מְנַגְּחִים בְּמִתְנִיתִין, בְּאֵלִין פְּשֻטִין. מִן הַבְּקָר: פְּרִים מְנַגְּחִים בְּמִתְנִיתִין, בְּתוֹקְפָא

יְתִיר. וּמִן הַצֶּאֱן: שְׂאֵר עֵמָּא, קִרְבָּנָא דְלֵהוֹן צְלוּתִין, וְעַלְיֵיהּ אֲתָמֵר, (יחזקאל לד) וְאֵתָן צֹאנֵי צֹאן מִרְעִיתֵי אָדָם אֲתָם.

דְּמָאֵרִי קִבְּלָהּ, וּמְאָרִי מְדוּתָא, אֵינּוֹן מְסֻטֵּר דְּאֵילָנָא דְחַיִּי. שְׂאֵר עֵמָּא מְסֻטֵּרָא דְאֵילָנָא דְטוֹב וְרָע, אָסוּר וְהֵתֵר. זִבְגִין דָּא, מִן הַבְּהֵמָה, מֵאֲכָל דְלֵהוֹן, עֵמֶר לֶחֶם שְׁעוּרִים, (רות ג) וַיִּמַּד שֵׁשׁ שְׁעוּרִים. וַיֵּשֶׁת עָלֶיהָ, אֹרְיִיתָא דְבַעַל פֶּה, דְּשִׁית סְדָרִי מִשְׁנָה. אֲבָל אֵלִין דְּאֵילָנָא דְחַיִּי, דְּאֵינּוֹן אָדָם אֹרְיִיתָא דְלֵהוֹן, נְהֵמָא דְקוּדְשָׁא בְּרִיךְ הוּא. הַדָּא הוּא דְכְּתִיב, (משלי ט) לָכוּ לַחֲמוּ בְּלַחְמִי וְהֵינּוּ שְׁתֵּי הַלֶּחֶם. חֲדוּ כָּלְהוּ תְנַאֵין וְאַמּוֹרָאֵין, וְאַמְרוּ מֵאֵן קָאִים קִמֵּי סִינֵי. (ע"כ רעיא מהימנא) (שייך כאן פקודא לשרוף קדשים הנדפס בדף ל"ג ע"א)

אֲבָל תָּא חֲזִי, יִשְׂרָאֵל כֹּד הוּוּ בְּמִצְרַיִם, הוּוּ בְּרִשׁוּתָא אַחְרָא, וְהוּוּ אַחֲדִין בְּמִסְאָבוּתָא, כְּאֲתָתָא דָּא, כֹּד הִיא יִתְבָּא בְּיוֹמֵי דְמִסְאָבוּתָא. בְּתֵר דְאַתְגָּזְרוּ, עֵאלוּ בְּחוּלְקָא קִדִּישָׁא, דְאַקֵּרִי בְּרִית. כִּיּוֹן (דף צ"ז ע"ב) דְאַתְאַחֲדוּ בֵּיהּ, פִּסְק מְסֻטֵּרָא מִנֵּיהּ, כְּדָא אֲתָתָא כֹּד פִּסְקוּ מִנָּה דְמֵי מְסֻטֵּרָא. בְּתֵר דְאַתְפִּסְקוּ מִנָּה, מֵה כְּתִיב. (ויקרא טו) וְסִפְרָה לָּהּ שִׁבְעַת יָמִים. אוֹף הֵכָא, כִּיּוֹן דְּעֵאלוּ בְּחוּלְקָא קִדִּישָׁא, פִּסְקָא מְסֻטֵּרָא מִנֵּיהּ, וְאַמֵּר קוּדְשָׁא בְּרִיךְ הוּא, מְכָאן וְלֵהֲלָאָה חוּשְׁבָּנָא לְדַכְּיוּתָא.

וְסִפְרָתָם לָכֶם, לָכֶם דְיֵיקָא, כְּמָה דְאַתְ אֲמֵר וְסִפְרָה לָּהּ שִׁבְעַת יָמִים, לָהּ: לְעַצְמָהּ. אוֹף הֵכָא לָכֶם: לְעַצְמְכֶם. וְלָמָּה. בְּגִין לְאַתְדַּכְּאָה בְּמִיּוֹן עֵלְאֵין קִדִּישִׁין, וְלִבְתֵּר לְמִיתֵי לְאַתְחַבְּרָא בֵּיהּ בְּמִלְכָא, וְלִקְבֵּלָא אֹרְיִיתֵיהּ.

הָתָם וְסִפְרָה לָּהּ שִׁבְעַת יָמִים, הֵכָא שִׁבְעַת שַׁבְּתוֹת, אֲמַאי שִׁבְעַת שַׁבְּתוֹת. בְּגִין לְמַזְכֵּי לְאַתְדַּכְּאָה בְּמִיּוֹן, דְּהֵהוּא נְהָר דְנִגִּיד וְנִפְיָק. וְאַקֵּרִי מֵיָם חַיִּים. וְהֵהוּא נְהָר, שִׁבְעַת שַׁבְּתוֹת נִפְקוּ מִנֵּיהּ. וְעַל דָּא שִׁבְעַת שַׁבְּתוֹת וְדָאֵי, בְּגִין לְמַזְכֵּי בֵּיהּ, כְּמָה דְאַתְתָּא, דְכִּיּוֹ דִילָהּ בְּלִילְיָא, לְאַשְׁתַּמְשָׂא בְּבַעֲלָהּ.

כֹּךְ כְּתִיב וּבִרְדֶּת הַטֵּל עַל הַמַּחְנֶה לַיְלָה. עַל הַמַּחְנֶה כְּתִיב, וְלֹא כְּתִיב וּבִרְדֶּת הַטֵּל לַיְלָה. אֲלֹא עַל הַמַּחְנֶה, בְּגִין דִּיּוֹרְד מֵהוּא נִקְוֵדָה, עַל אֵינּוֹן יוֹמִין דְאַתְקֵרִיאוּ מַחְנֶה. וּמִתְחַבְּרַת בְּמִלְכָא קִדִּישָׁא, וְאֵימְתֵי נַחַת הֵיא טֵלָא. כֹּד קִרְיָבוּ יִשְׂרָאֵל לְטוֹרָא דְסִינֵי, כְּדִין נַחַת הֵהוּא טֵלָא בְּשְׁלִימוּ, וְאַדְכֵּי, וְאַתְפִּסְקַת זוּהֲמֵתָן מִנֵּיהּ, וְאַתְחַבְּרוּ בֵּיהּ בְּמִלְכָא וּכְנֻסַת יִשְׂרָאֵל, וְקִבִּילוּ אֹרְיִיתָא, וְהָא

אוקימנא. ובההוא זמנא, ודאי כל הנחלים הולכים אל הים, לאתדכאה ולאסתחאה, וכלא אתקשרו (ס"א אתקדשו) ואתחברו ביה במלכא קדישא.

תא חזי, כל בר נש דלא מני חושבנא דא, אינון שבע שבתות תמימות, למזכי לדכיותא דא. לא אקרי טהור, ולא בכללא דטהור הוא. ולא הוא פדאי למהוי ליה חולקא באורייתא, ומאן דמטי טהור להאי יומא, וחושבנא לא אתאביד מניה, כד מטי להאי ליליא, לבעי ליה למלעי באורייתא, ולא תחברא בה, ולנטרא דכיו עלאה, דמטי עליה בההוא ליליא, ואתדכי.

ואוליפנא, (דף צ"ח ע"א) דאורייתא דבעי ליה למלעי בהאי ליליא, אורייתא דבעל פה, בגין דיתדכון (ס"א דיתדבק) כחדא, ממבועא דנחלא עמיקא. לבתה, בהאי יומא, ליתי תורה שבכתב, ויתחבר (ס"א בהו) בה, וישתכחון כחדא בזווגא חד לעילא. כדין מכריזי עליה ואמרי, (ישעיה נט) ואני זאת בריתי אותם אמר יי' רוחי אשר עליך ודברי אשר שמתי בפיו וגו'.

ועל דא, חסידי קדמאי לא הוו ניימי בהאי ליליא, והוו לעאן באורייתא, ואמרי, ניתי לאחסנא ירותא קדישא, לן, ולבנן, בתרין עלמין. וההוא ליליא כנסת ישראל אתעטר אעליהו, ואתייא לאזדווגא ביה במלכא, ותרווייהו מתעטרי על רישייהו, דאינון דזכאן להכי.

רבי שמעון הכי אמר, בשעתא דמתכנשי חברייא בהאי ליליא לגביה, ניתי לתקנא תכשיטי כלה, בגין דתשתכח למחר בתכשיטה, ותקונה, לגבי מלכא פדקא יאות. זכאה חולקיהון דחברייא, כד יתבע מלכא למטרוניתא, מאן תקין תכשיטה, ואנהיר עטרה, ושוי תקונה. ולית לך בעלמא, מאן דידע לתקנא תכשיטי כלה, אלא חברייא, זכאה חולקיהון בעלמא דין ובעלמא דאתי.

תא חזי, חברייא מתקני בהאי ליליא תכשיטה לכלה, ומעטרי לה בעטרה, לגבי מלכא. ומאן מתקין ליה למלכא, בהאי ליליא, לאשתכחא בה בכלה, לאזדווגא בה במטרוניתא. נהרא קדישא

עֲמִיקָא דְכָל נְהָרִין, אִימָא עֲלָאָה. הֲדָא הוּא דְכְתִיב, (שִׁיר הַשִּׁירִים ג)  
צְאִינָה וּרְאִינָה בְנוֹת צִיּוֹן בְּמַלְךְ שְׁלֹמֹה וְגו'. לְבַתֵּר דְאַתְקִינַת לִיה  
לְמַלְכָא, וְאַעְטַרְת לִיה, אֲתִיִּית לְדַכְּאָה לָהּ לְמַטְרוֹנִיתָא, וְלֵאִינוּן  
דְּמִשְׁתַּכְּחֵי גְבָהּ.

לְמַלְכָא דְהָוָה לִיה בַּר יְחִידָאִי, אַתָּא לְזֻוּגָא לִיה בְּמַטְרוֹנִיתָא  
עֲלָאָה, מֵאִי עֲבַדַּת אֲמִיָּה כָּל הַהוּא לִילִיא, עָאֻלַּת לְבִי גְנִיזְהָא,  
אֲפִיקַת עֵטְרָא עֲלָאָה, בְּשַׁבְּעִין (דָּף צ"ח ע"ב) אֲבִינִי יְקָר סַחְרָנָא,  
וְאַעְטַרְת לִיה. אֲפִיקַת לְבוּשִׁין דְּמִילַת וְאַלְבִּישַׁת לִיה, וְאַתְקִנַּת לִיה  
בְּתַקּוּנִי דְּמַלְכִין.

לְבַתֵּר עָאֻלַּת לְבִי כְּלָהּ, חֲמַאֵת עוֹלִימְתָהָא, דְּקָא מְתַקְנִי עֵטְרָהָא,  
וְלְבוּשָׁהָא, וְתַכְשִׁיטָהָא, לְתַקְנָא לָהּ. אֲמָרָה לֹוּן, הָא אַתְקִינַת בִּי  
טְבִילָה, אַתֵּר דְּמִיין נְבָעִין, וְכָל רִיחִין וּבּוֹסְמִין סוּחְרָנִי אִינוּן מִיין,  
לְדַכְּאָה לְכַלְתִּי, לִיִּיתִי כְּלַתִּי, מַטְרוֹנִיתָא דְּבָרִי, וְעוֹלִימְתָהָא, וְיִתְדָכוּן  
בְּהָוָה אַתֵּר דְּאַתְקִינַת בְּהָוָה בִּי טְבִילָה, דְּמִיין נְבָעִין דְּעַמִּי.  
לְבַתֵּר תַּקִּינוּ לָהּ בְּתַכְשִׁיטָהָא, אֲלַבִּישוּ לָהּ לְבוּשָׁהָא, אֲעֵטְרוּ  
לָהּ בְּעֵטְרָהָא. לְמַחַר כֹּד יִיִתִי בְּרִי לְאַזְדַּוּוּגָא בְּמַטְרוֹנִיתָא, יִתְקִין  
הִיכְלָא לְכַלְהוּ, וְיִשְׁתַּכַּח מְדוּרִיָּה בְּכוּ כַּחְדָּא.

כֹּךְ מַלְכָא קְדִישָׁא וּמַטְרוֹנִיתָא, וְחַבְרֵיָּא, כְּהֵאִי גּוּוּנָא. וְאִימָא עֲלָאָה  
דְּמַתְקִנַּת כְּלָא. אֲשַׁתְּכַח דְּמַלְכָא עֲלָאָה, וּמַטְרוֹנִיתָא, וְחַבְרֵיָּא,  
מְדוּרִיָּהוֹן כַּחְדָּא, וְלֹא מְתַפְרָשִׁין לְעֵלְמִין. הֲדָא הוּא דְכְתִיב, (תְּהִלִּים  
טו) יי' מִי יְגוֹר בְּאַהֲלֶךְ וְגו', הוֹלֵךְ תַּמִּים וּפּוֹעֵל צְדָקָה. מֵאֵן הוּא  
פּוֹעֵל צְדָקָה. אֵלָא, אֵלִין אִינוּן דְּמַתְקִנִי לְמַטְרוֹנִיתָא בְּתַכְשִׁיטָהָא,  
בְּלְבוּשָׁהָא, בְּעֵטְרָהָא. וְכָל חַד, פּוֹעֵל צְדָקָה אֲקָרִי.

אֲמַר רַבִּי חֲזִיָּא, אֲלִמְלָא לָא זְכִינָא בְּעֵלְמָא, אֵלָא לְמִשְׁמַע מְלִין  
אֵלִין דִּי. זְכָאָה חוֹלְקִיָּהוֹן דְּאִינוּן דְּמִשְׁתַּדְּלִי בְּאוּרִיָּיתָא, וְיִדְעִין  
אוּרְחוּי דְּמַלְכָא קְדִישָׁא, דְּרַעוּתָא דְּלֵהוֹן בְּאוּרִיָּיתָא, עֲלִיָּיהוּ כְּתִיב  
(תְּהִלִּים צא) כִּי בִי חֲשַׁק וְאַפְלִטָהוּ. וְכְתִיב אַחֲלִצָהוּ וְאַכְבַּדְהוּ

The counting of the Omer—of the 50 days between Pesah and Shavuot, between physical freedom and revelation and covenant—whose mid-point was reached this week, is derived from this week's *parashah*, where it is described along with all the festivals of the year. The Kabbalistic aspects of this mitzvah are perhaps more widely known than those of any other: almost everyone who counts the Omer is familiar with the meditation referring to the various combinations of the seven basic sefirot for each of the seven times seven days. Hence, the *Zohar's* own discussion of this mitzvah seemed as obvious choice for this week. *Zohar* III:97a-b:

רבי אבא ורבי חייא הוו אזלי באורחא. אמר רבי חייא: כתיב "וספרתם לכם ממחרת השבת מיום הביאכם את עמר התנופה" (ויקרא כג, טו). מאי קא מיירי? אמר ליה: הא אוקמוה חברייא, אבל תא חזי: ישראל כד הוו במצרים הוו ברשותא אחרא, והוו אחידן במסאבותא כאתת דא כד היא יתבא ביומי דמסאבותא. בתר דאתגזרו עאלו בחולקא קדישא דאקרי ברית. כיון דאתאחדו ביה פסק מסאבותא מנייהו, כדא אתתא כד פסקו מנה דמי מסאבותא. בתר דאתפסקו מנה מה כתיב? "וספרה לה שבעת ימים" (ויקרא טו, כח). אוף הכא כיון דעאלו בחולקא קדישא פסקא מסאבו מנייהו, ואמר קב"ה מכאן ולהלאה חושבנא לדכיותא.

Rabbi Abba and Rabbi Hiyya were walking in the road. Rabbi Hiyya said: It is written "And you shall count for yourselves from the day after the Shabbat, from the day of bringing the Omer..." (Lev 23:15). Would does this teach? He said to him: the Companions have established it thus. Come and see: When Israel was in Egypt, they were in the domain of the Other [Side], and they were separated, like a woman who sits during the days of her impurity. After they were circumcised their portion ascended to that holy portion called *brit*, "covenant." Once they were singled out, their impurity ceased from them, like a woman whose blood of impurity ceases from her. After it ceases from her, what is written? "And she shall count for herself seven days" (Lev 15:28). Here too, once they had ascended to the holy portion, their impurity ceased from them, and the blessed Holy One said: from this point on is their counting of purification.

"וספרתם לכם". "לכם" דייקא, כדאמרינן "וספרה לה שבעת ימים" – "לה" – לעצמה. אוף הכא "לכם" – לעצמכם. ולמה? בגין לאתדכאה במיין עלאין קדישין. ולבתר למיתי לאתחברא ביה במלכא ולקבלא אורייתיה.

התם "וספרה לה שבעת ימים", הכא "שבע שבתות". אמאי שבע שבתות? בגין למזכי לאתדכאה במיין דההוא נהר דנגיד ונפיק ואקרי מים חיים, וההוא נהר שבע שבתות נפקו מניה. ועל דא שבע שבתות ודאי, בגין למזכי ביה כמה דאתתא דכיו דילה בליליא לאשתמשא בבעלה.

"And you shall count for yourselves." "For yourselves"—specifically; just as we say "and she shall count for herself seven days": "to her"—for herself. Here too, "for you"—for yourselves. Why? So that one may be purified in the supernal holy waters. And thereafter one is connected with the King and to receive the Torah.

It says there, "she shall count for herself seven days," and here it says "seven weeks." Why "seven weeks"? So as to be purified by the waters of that river that flows and comes out and is called living waters, and the seven weeks come out of that river. And for that reason "seven weeks"—specifically, so that he might merit thereby, like that pure woman who is united with her husband on that night.

We find here a complete parallel between the seven days of purification counted by the *niddah*, the menstruant woman, until she is reunited with her husband, and the seven weeks of Omer, purification of Israel Egypt, culminating “connecting with king and receiving Torah.” As we have already noted, the union of man and woman is used repeatedly as a central symbol in the *Zohar*, both for processes within the Godhead (the *zivvug*, the “mating” of *Hokhmah* and *Binah*, also called *Abba* and *Imma*, or of *Tiferet* and *Malkhut*), and for the relation between God and Israel. The latter, in which Israel is always the female, also appears in the Bible and Midrash, but here the erotic component is more explicit.

It has been suggested that the absence of a personification of the feminine in monotheistic religion is a serious lack, as a result of which God is seen either in harsh, demanding, authoritarian terms or, later, in the philosophical schools, as a cold, distant, abstract figure. The presence of the female figure of Sophia, the female personification of Divine wisdom in the Gnosticism of late Antiquity, or the Shekhinah in Midrash and Kabbalah, seemed needed to create a kind of psychological balance in the religious world—the *anima mundi*, the World Soul, who achieves redemption by a motherly type of love and by arousing desire. Yet—thus say the opponents of such imagery—such imagery opens the door to the riotous, if not orgiastic imagery of paganism, and the multitude of godlings of polytheism, which is precisely what the prophets so bitterly fought in ancient paganism. But others, such as the late Prof. Yosef Ben-Shlomo, speak of Kabbalah as reintroducing these mythic elements into Judaism because the pagan world was by then so distant as to be “safe.”

Note here also the water imagery, the seven weeks that “flow out of that river.” This serves to strengthen the parallel to the purification of the woman in the waters of the *mikveh*, but is a common Zoharic symbol in its own right: both *Binah*, the sefirah close to the Divine source, and *Malkhut*, the “well of blessing” (see the next teaching below) are depicted in terms of water—a natural image for the abundant “flow” of blessing. To cite just two examples from the numerous earlier precedents of this: “And I shall sprinkle upon you pure waters and you shall be purified: (Ezekiel 36:25); and Rabbi Akiva’s double-entendre on Jer 17:13, in which God is the purifying “*mikveh* of Israel” (*Mishnah Yoma* 8.9).

כך כתיב: "וברדת הטל על המחנה לילה". "על המחנה" כתיב ולא כתיב "וברדת הטל לילה". אלא "על המחנה". בגין דיורד מההוא נקודה על אינון יומין דאתקריאו מחנה, ומתחברת במלכא קדישא. ואימתי נחת האי טלא? כד קריבו ישראל לטורא דסיני כדין נחת ההוא טלא בשלימו, ואדכי ואתפסקת זוהמתן מנייהו, ואתחברו ביה במלכא וכנסת ישראל, וקבילו אורייתא והא אוקימנא. ובההוא זמנא ודאי "כל הנחלים הולכים אל הים" לאתדכאה ולאסתחאה, וכלא אתקשרו (ס"א אתקדשו) ואתחברו ביה במלכא קדישא.

תא חזי: כל בני נש דלא מני חושבנא דא אינון "שבע שבתות תמימות" למזכי לדכיותא דא לא אקרי טהור, ולא בכללא דטהור הוא, ולא הוא כדא למהוי ליה חולקא באורייתא. ומאן דמטי טהור להאי יומא וחושבנא לא אתאביד מניה, כד מאטי להאי ליליא לבעי ליה למלעי באורייתא ולאסתחאה בה ולנטרא דכיו עלאה דמטי עליה בההוא ליליא ואתדכי...

It is written thus: “And when the dew descended upon the camp at night” (Num 11:9). It is written “upon the camp”; it is not written “when the dew descended at night,” but rather “upon the camp.” Because it descended from that point upon those days that are called “camp,” and are connected with the Holy King. And when does that dew descend? When Israel approached Mount Sinai, then that dew descended in wholeness, and they were purified and their impurity ceased from them, and they were connected to the King and to the Congregation of Israel, and they received Torah, and it lasted. And

that time is certainly “all the brooks go down to the sea” (Eccles 1:7), to become clean and purified, and they are all connected [or: sanctified] and connected therein to the Holy King.

Come and see: All those people who do not complete this counting of “seven complete weeks,” so as to merit to purity, are not called pure, and are not included among those who are pure, and are not worthy to have a share in Torah. And one who comes in purity to that day and did not lose that reckoning, when he comes to that night, he is required to involve himself with Torah and to be connected therewith and to guard supreme purity on that night and to be pure...

Here, the water imagery is changed from the “stream” to the “dew” which falls upon the camp, providing the final element of purification before receiving Torah. Note the idea that those who do not count the Omer, or fail to complete its counting, do not benefit from the inner purification that results from its counting. Here, Sefirat ha-Omer, which in Rabbinic literature is not a particularly important mitzvah (perhaps three or four lines are devoted to it the entire Talmud, at *Menahot* 66a) becomes one of crucial spiritual importance, a vital prerequisite for the [repeated] receiving the Torah that occurs on Shavuot.

In the next section of that teaching, Shavuot night is compared to the night prior to the wedding, in which the bridesmaids and the companions, and the bridegroom’s mother, prepare each of the partners for their joyous and festive uniting. This is seen as the inner, mystical meaning of the Torah study vigil conducted on Shavuot night. *Zohar* III: 97b-98b:

ומאן דמטי טהור להאי יומא וחושבנא לא אתאביד מניה, כד מאטי להאי ליליא לבעי ליה למלעי באורייתא ולא תחברה בה ולנטרא דכיו עלאה דמטי עליה בהווא ליליא ואתדכי. ואוליפנא דאורייתא, דבעי ליה למלעי בהאי ליליא אורייתא דבעל-פה. בגין דיתדכון (ס"א דיתדבק) כחדא ממבועא דנחלא עמיקא.

And one who reaches that day in purity and did not lose count, when he comes to that night it behooves him to labor in Torah and be connected therewith and to preserve the elevated purity he has attained on that night and to be pure. And we have learned that the Torah one ought to study on that night is the Oral Torah [*seen in Zohar as the feminine principle*], so as to be purified (cleave) from the flowing waters of that deep stream.

לבתר בהאי יומא לייתי תורה שבכתב ויתחבר (ס"א בהו) בה, וישתכחון כחדא בזווגא חד לעילא. כדין מכריזי עליה ואמרי: "ואני זאת בריתי אותם אמר ה' רוחי אשר עליך ודברי אשר שמתי בפוך [לא ימוש מפוך ומפי זרעך ומפי זרעך אמר ה' מעתה ועד עולם" וגו'] (ישעיה נט, כא). ועל דא חסידי קדמאי לא הוו ניימי בהאי ליליא והוו לעאן באורייתא ואמרי נייתי לאחסנא ירותא קדישא לן ולבנן בתרין עלמין. והווא ליליא כנסת ישראל אתעטרא עליהו, ואתיא לאזדווגא ביה במלכא, ותרואיהו מתעטרי על רישיהו דאינון דזכאן להכי.

Thereafter, during that day the Written Torah comes and is connected to it, and they are one in a supernal unity [*of “Abba” and “Imma”—i.e., Hokhmah and Binah*]. Then it is declared above concerning him: “And as for me, this is my covenant with them, says the Lord: My spirit, which is upon you, and my words which I have placed in your mouth [shall not depart from you, nor from your children, nor from your children’s children, from now on and for ever more]” [Isa 59:21].” For that reason, the pious ones of old would not sleep on that night, but would labor in Torah, saying, Let us acquire a holy inheritance for ourselves and for our children in both worlds. And on that night the

Congregation of Israel is crowned above, and comes to be united with the Holy King, and both of them have crowns upon their heads—may we merit to this.

רבי שמעון הכי אמר בשעתא דמתכנשי חברייא בהאי ליליא לגביה: ניתי לתקנא תכשיטי כלה בגין דתשתכח למחר בתכשיטה ותקונהא לגבי מלכא כדקא יאות. זכאה חולקהון דחברייא כד יתבע מלכא למטרוניתא, מאן תקין תכשיטה ואנהיר עטרהא ושוי תקונהא. ולית לך בעלמא מאן דידיע לתקנא תכשיטי כלה אלא חברייא. זכאה חולקהון בעלמא דין ובעלמא דאתי.

Rabbi Shimon used to say, at that hour that the companions gathered together on that night: Let us go and prepare the adornments of the bride, so that she may be ready to appear before the king with her jewels and adornments as is proper. Happy is the share of the Companions when the king asks his Lady (Matrona) who has prepared her beautiful adornments, and made her crown radiant, and done all her preparations. For there is no one in the entire world who knows how to arrange the adornments of the bride like the Companions. Happy is their share in this world and in the world to come!

תא חזי: חברייא מתקני בהאי ליליא תכשיטהא לכלה ומעטרי לה בעטרהא לגבי מלכא. ומאן מתקין ליה למלכא בהאי ליליא לאשתכחא בה בכלה לאזדווגא בה במטרוניתא נהרא קדישא עמיקא דכל נהרין. אימא עלאה היא דכתיב, "צאינה וראינה בנות ציון במלך שלמה [בעטרה שעטרה לו אמו ביום חתונתו וביום שמחת לבן]" וגו' (שיר השירים ג, יא).

לבתר דאתקינת ליה למלכא ואעטרת ליה אתיית לדכאה לה למטרוניתא ולאיון דמשתכחי גבה. למלכא דהוה ליה בר יחידאי אתא לזוגא ליה במטרוניתא עלאה. מאי עבדת אמיה? כל ההוא ליליא עאלת לבי גניזהא אפיקת עטרא עלאה בשבעין אבני יקר סחרנהא ואעטרת ליה. אפיקת לבושין דמילת ואלבישת ליה ואתקנת ליה בתקוני דמלכין. לבתר עאלת לבי כלה חמאת עולימתהא דקא מתקני עטרהא ולבושהא ותכשיטהא לתקנא לה.

Come and see: On that night the companions prepare the adornments for the bride, and crown her with her crown to go to the king. Who prepares the king on that night, that he may be with the bride, to unite with the Lady? The deep holy Stream, deeper than all streams, the Supernal Mother [*I am uncertain whether this is Imma=Binah or Shekianh=Malkhut*]. Of her it is written: "Come out and see, O daughters of Zion, the King Solomon [with the crown that his mother crowned him on his wedding day, and on the day of his heart's joy]" (Song 3:11).

After she has prepared the King and crowned him, she goes to purify the Lady and those who are with her. [This may be compared to] a king who had a single son, whom he united in marriage with a noble lady. What did his mother do? She spent that entire night in her storeroom, and she took out a splendid crown adorned with seventy precious stones with which to crown him, and she took robes of silk and dressed him, and prepared him in royal fashion. Then she went up to the house of the bride, and saw how her maidens were preparing her crown and garments and adornments.

אמרה לון: הא אתקינת בי טבילה אתר דמיין נבעין וכל ריחין ובוסמין סוחרני אינון מיין לדכאה לכלתי. לית כלתי מטרוניתא דברי ועולימתהא ויתדכון בההוא אתר דאתקינת בההוא בי טבילה דמיין נבעין דעמי לבתר תקינו לה בתכשיטהא אלבישו לה לבושהא אעטרו לה בעטרהא. לבתר כד ייתי ברי לאזדווגא במטרוניתא. יתקין היכלא לכלהו וישתכח מדוריה בכו כחדא.

כך מלכא קדישא ומטרוניתא וחברייא כהאי גוונאי ואימא עלאה דמתקנת כלא אשתכח דמלכא עלאה ומטרוניתא וחברייא מדוריהון כחדא ולא מתפרשין לעלמין....  
אמר רב חייא: אלמלא לא זכינא בעלמא אלא למשמע מלין אלין דיי. זכאה חולקהון דאינון דמשתדלי באורייתא וידעין אורחוי דמלכא קדישא דרעותא דלהון באורייתא....

She said to them: I have prepared a house for her to bathe, a place of flowing waters and fragrant smells and perfumes to purify my daughter-in-law. May my son's bride and her maidens come and be purified in that place of flowing waters, and afterwards they may affix her adornments and dress her with her garments and crown her with her diadem. Then let my son come and unite with his Lady. And a palace has been prepared for the bride, and let them live there as one.

When the Holy King and the Lady and the Companions are in this way, and the Supernal Mother has prepared everything, we find that the Supernal King and the Lady and the Companions dwell together, and do not separate for ever...

Rav Hiyya said: If we had not merited to come to this world except to hear these words, it would have been enough. Happy is the portion of those who labor in Torah and know the pathways of the Holy King, those whose desire is in the Torah....

Thus, *Tikkun Leil Shavuot*, the widespread custom of studying Torah on Shavuot night until dawn, has its origins in Kabbalah, in this *Zohar* passage. The words of Torah studied by Israel are all crowns and adornments of the Bride. The earliest historical account of such a vigil concerns one held in the 1520's or early 1530's, involving several personalities from what was later to become the mystical circle of R. Yitzhak Luria in Tzfat, such as R. Yosef Caro and R. Shlomo Alkabetz. This occurred before they came up to the Land of Israel—somewhere in the Greek islands, or perhaps in Bulgaria. This account is best known from its citation in *Shenei Luhot ha-Berit*, the great compendium of Kabbalistic practice and homily by R. Yeshayahu Horowitz written in the early 17<sup>th</sup> century. The group—which did not include a full minyan—studied Mishnah. At a certain point during the night a Heavenly voice, a *Maggid* personifying the Mishnah, such as R. Caro was often wont to hear, spoke to them, praising their activity and stating the great joy it caused in Heaven.

May our involvement in Torah be a source of joy and renewed vitality, both above and below.

Here is from [www.kabbalahonline.org](http://www.kabbalahonline.org)

**Rabbi Chiya opened his discourse with the verse "And you shall count for yourselves seven complete weeks from the day following the Shabbat ['Shabbat' here referring to the Pesach holiday]" (Lev. 23:15). The Torah emphasizes that you shall count for yourselves [in Hebrew, "*lachem*"]. This is similar to the commandment requiring a woman who has her period to count seven days: "Then she shall count for herself [in Hebrew, "*la*"] seven days, and after that she shall be pure." (Lev. 15:28)**

**Just as she counts for herself [implying for her benefit] so too should you count for your own benefit. What is the benefit? It is to be purified in the higher holy waters and**

**afterwards** [on Shavuot] **to merit to unite with the King** [*Zeir Anpin*, and to cause the uniting of *Zeir Anpin* and *Malchut*] **and to receive the Torah** [that emerges as a result of this union]. This is the river from which flow seven weeks...

**In the verse referring to the woman, it requires that she count for herself seven days but in the other instance it requires seven weeks. What is the reason for seven weeks [forty-nine days instead of seven!]? It is in order to merit to be purified in the river [of *bina*-consciousness] that is drawn down and flows and is called "Living Waters". This is the river from which flow seven weeks. This is certainly why seven weeks are required in order to purify him.**

The seven *sefirot* of *chesed*, *gevura*, *tiferet*, *netzach*, *hod*, *yesod* and *malchut* are called seven weeks. Each week is in turn made up of seven days and each day also represents one of these seven *sefirot*. So the first week represents *chesed* and the work of the first day of that week is to be aware of *chesed* that is in *chesed*. The second day corresponds to the awareness of the *gevura* that is in *chesed* and so on for each of the seven weeks until all 49 days have been counted. These are the 49 gates that lead to *bina*. This consciousness of the *sefirot* brings the light of *bina* into all of lower emotional attributes that then become a worthy vehicle to receive the *chochma*, or higher wisdom, of the Torah on Shavuot.

**In the same way as purification of a woman is by emersion in a *mikva* at night [which purifies her for uniting with her husband], so is it written, "**And when the dew fell upon the camp in the night, the manna fell upon it**" (Num. 11:9). The text specifies that the dew fell on the camp at night, not just that the dew fell at night.**

**This is to emphasize that the dew fell from that point [the "inner brain", or "*mocha stimaa*", of *Arich Anpin*] on those days, which together are called "the camp" and united with the Holy King [*Zeir Anpin*].**

The *sefira* of *malchut* is called "the camp" because it is the resting place for all of the higher *sefirot* of *Zeir Anpin* when they are united. This union also took place at night.

**And when did this dew fall? [It fell] when Israel were nearing Mount Sinai [on Shavuot]. That is when the dew came down in its completion and in purity, and then the poison of the primordial snake was removed from them**

**and they connected to the King [Zeir Anpin] and to the Community of Israel [Malchut] and received the Torah as we have explained.**

Dew falling on the camp represents the revelation of the unification of the divine in the physical world. The poison of the primordial snake is the fall of consciousness associated with eating from the Tree of Knowledge of good and evil; this is the source of all sickness and confusion, and it is this poison that is washed off in the falling dew.

**Certainly at that time** [of unification on the night of Shavuot] **"All the rivers** [sefirot of Zeir Anpin] **run into the sea** [the yesod of bina]." (Ecclesiastes 1:7). **Israel is purified and washed** [from the hold of any external, non holy forces, and then] **are connected to and unify with the Holy King** [to receive the wisdom of the Torah]. A person should learn the Oral Torah on that night to be purified together from the flowing of the deep river...

**Come and see, any person who didn't count this number of seven complete weeks and thereby earn this purity, is not called "pure" and is not included amongst the pure nor is he worthy of receiving his portion in the Torah. Whoever arrives pure on that day [Shavuot] and remained conscious of the Counting of the Omer, upon reaching the night [of Shavuot] ought to learn Torah and unite with it and guard himself in the spiritual purity that dwells on him that night [by staying awake] and be purified in it.**

Soncino:

AND YE SHALL COUNT TO YOU FROM THE MORROW AFTER THE SABBATH. Observe that when Israel were in Egypt they were under an alien domination and they were trammelled with uncleanness like a woman in the days of her uncleanness. When they were circumcised, they entered into the holy portion which is called "covenant", and thereupon the uncleanness left them as the blood of uncleanness leaves a woman. Just as a woman then has to count seven days, so now God bade the Israelites count days for purity. They were to count "for themselves", so as to be purified with supernal holy waters, and then to be attached to the King and to receive the Torah. The woman had to count seven days, the people seven weeks. Why seven weeks? That they might be worthy to be cleansed by the waters of that stream which is called "living waters," and from which issue seven Sabbaths. When Israel drew near to Mount Sinai, that dew that descends from the supernal Point came down in its

fullness and purified them so that their filth left them and they became attached to the Holy King and the Community of Israel and received the Torah, as we have explained. Observe that any man who does not count those seven complete weeks so as to qualify himself for purity is not called "pure" and is not in the class of "pure", nor is he worthy to have a portion in the Torah. But if a man has reached this day in purity and has not lost count, then it behoves him on this night to study the Torah and to preserve the special purity to which he has attained on this night. We have learnt that the Torah which he ought to study on this night is the Oral Law, and afterwards in daytime the Written Law can come and he can attach himself to it, so that both may be interlocked above. Then proclamation is made concerning him, saying, "And as for me, this is my covenant with them, saith the Lord; my spirit which is upon thee and my words which I have put in thy mouth", etc. (Isa. LIX, 21). Therefore the pious ones of old used not to sleep on this night, but they used to study the Torah and say, Let us acquire a holy inheritance for ourselves and our sons in two worlds. On that night the Community of Israel is crowned above them, and comes to join the Holy King, and both are crowned above the heads of those who are worthy of this. When the Companions gathered round him on this night, R. Simeon used to say: 'Let us go and prepare the ornaments of the Bride, that to-morrow she may appear before the King fitly adorned and bedecked. Happy the portion of the Companions when the King shall inquire of the Matrona who has arranged her adornments and illumined her crowns. For there is none in the world who knows how to arrange the jewels of the Bride like the Companions, happy is their portion in this world and in the world to come! Now the Companions adorn the Bride, but who prepares the King on this night for his visit to the Matrona? It is the Holy Stream, the deepest of all streams, the Supernal Mother, as it says, "Go forth, ye daughters of Zion, and behold King Solomon in the crown wherewith his mother hath crowned him in the day of his espousals" (S.S. III, 11). After she has prepared the King and crowned him, she goes to purify the Matrona and those that are with her. Imagine a king who had an only son whom he united in marriage to a noble lady. What did his mother do? All that night she spent in her storeroom, and she brought forth therefrom a noble crown set with seventy precious stones to crown him with; she brought forth silken garments and clad him therewith and adorned him royally. Then she went to the bride and saw how her maidens were arranging her crown and her garments and her jewels. She said to them: I have prepared a bath with flowing water perfumed with all manner of sweet scents to purify my daughter-in-law. Let my daughter-in-law, the lady of my son, come with all her maidens that they may purify themselves in the place of flowing water which I have prepared for them, and then they can robe her with all her ornaments. To-morrow when my son comes to wed the lady he will prepare a palace for all and his abode shall be among you. So it is with the Holy King and the Matrona and the Companions, whose dwelling shall thus be together inseparably. as it is written, "Lord, who shall sojourn in thy tabernacle?... He that walketh uprightly and worketh righteousness"

(Ps. xv, I, 2); these are they that the Matrona in her jewels, her raiment and her crowns.

#### Zohar text Beresheet

רבי שמעון הוה יתיב ולעי באורייתא בליליא (אמור צ"ח א) דכלה אתחברת  
בבעלה. דתנינן כל אנון חבריא דבני היכלא דכלה אצטריכו בההיא ליליא דכלה  
אזדמנת למהוי ליומא אחרא גו חופה בבעלה למהוי עמה כל ההוא ליליא, ולמחדי  
עמה בתקונה דאיהי אתתקנת למלעי באורייתא מתורה לנביאים ומנביאים  
לכתובים ובמדרשות דקראי וברזי דחכמתא. בגין דאלין אנון תיקונין דילה  
ותכשיטה. ואיהי ועולמתה עאלת וקיימת על רישיהון ואתתקנת בהו וחדת בהו  
כל ההוא ליליא. וליומא אחרא לא עאלת לחופה אלא בהדיהו. ואלין אקרון בני  
חופתא. וכיון דעאלת לחופתא קודשא בריך הוא שאיל עלייהו ומברך לון ומעטר לון  
בעטרה דכלה. זכאה חולקהון.

והוה רבי שמעון וכלהו חבריא (בהדיה) מרננין ברנה דאורייתא ומחדשן מלין  
דאורייתא כל חד וחד מנייהו. והוה חדי רבי שמעון וכל שאר חבריא. אמר לון רבי  
שמעון, בני זכאה חולקון בגין דלמחר לא תיעול כלה לחופה אלא בהדיכו. בגין  
דכלהו דמתקנין תקונה בהאי ליליא וחדאן בה כלה יהון רשימין וכתביבין בספרא  
דדכרביא וקודשא בריך הוא מברך לון בשבעין ברכאן ועטרין דעלמא עלאה.

פתח רבי שמעון ואמר (תהלים יט) (תרומה קל"ו ב) השמים מספרים כבוד אל  
וגו' קרא דא הא אוקימנא ליה. אבל בזמנא דא דכלה אתערך למיעל לחופה ביומא  
דמחר אתתקנת ואתנהירת בקישוטה בהדי חבריא דחדאן עמה כל ההיא ליליא  
ואיהי חדאת עמהון. וביומא דמחר כמה אוכלוסין (כמה) תיילין ומשריין מתכנשין  
בהדה. ואיהי וכלהו מתכאן לכל חד וחד דתקינן לה בהאי ליליא. כיון דמתחברן  
כחדא ואיהי חמאת לבעלה מה כתיב השמים מספרים כבוד אל. השמים דא חתן  
דעאל לחופה. מספרים, מנהרין כזוהרא דספיר, דנהיר וזהיר מסייפי עלמא ועד  
סייפי עלמא.

כבוד אל, דא כבוד כלה דאקרי אל, דכתיב, (תהלים ז) אל זועם בכל יום. בכל יומי  
שתא אקרי אל, והשתא דהא עאלת לחופה אקרי כבוד, ואקרי אל. יקר על יקר.  
נהירו על נהירו. ושלטנו על שלטנו. כדן בההיא שעתא דשמים עאל לחופה ואתי  
ונהיר לה, כל אנון חבריא דאתקינן לה כלהו אתפרשי (אתפרשו) בשמהן תמן הדא  
הוא דכתיב, (תהלים יט) ומעשה ידיו מגיד הרקיע. מעשה ידיו, אלין אנון מארי  
קיימא דברית בהדי כלה, ואנון מארי קיימא דברית אקרון מעשה ידיו, כמא דאת  
אמר, (תהלים צ) ומעשה ידיו כווננו דא ברית קיימא דחתים בבשרא דבר נש.

#### Translation of Beresheet 8 (our)

##### Daf 8

Rabbi Shimon was sitting and studying the Torah on the night when the bride,, was to be joined with Her husband! For we have learned that all

the friends who are the attendants of the bridal chamber should remain with the Bride all that night. On the morrow the bride to be is prepared for the matrimonial service and to be wed to Her husband. During this night, the attendants rejoice with Her as she prepares her adornments. The study of the Torah, and from the study of the Torah to the Prophets, and from the Prophets to the Holy Writings, and then to the expositions of the scriptures and to the inner secrets of Wisdom. Because these are Her preparations and Her adornments. And She approaches her bridesmaids and sets Herself over their heads. She is prepared by them and rejoices with them all night. The day after, she does not enter under the canopy without them. So they are called the canopy attendants. As she approaches the canopy, the Holy One, blessed be He, inquires after them, blesses them, and crowns them with the bridal crowns. How happy is their role!

And Rabbi Shimon and all the friends were chanting the songs of the Torah. Every one of them brought forth a new discovery about the Torah, and Rabbi Shimon was rejoicing together with all his friends. Rabbi Shimon said to them, My sons, how happy is your lot, because tomorrow, the bride shall not approach the bridal canopy without you. Because all those who prepare the adornments of the bride during this night and rejoice with Her shall all be written and registered in the Book of Remembrance. And the Holy One, blessed be He, blesses them with 70 blessings and crowns from the upper world.

Rabbi Shimon **[opened himself up as a vessel to experience the spiritual. After this he trail-blazed to open up a new pipeline of Torah which he poured forth through his lesson]** by saying, "*The heavens declare the glory of El/Gd*" (*Tehilim 19:2*). I have already explained this verse, but will again. When the Bride awakens on the morning of the following day to enter under the bridal canopy, she appears, shining with all Her ornaments, together with the friends who rejoiced with Her the previous night. She, in turn, rejoices with them now. On the following day, how many crowds, hosts, and camps gather around her. While she and all the others wait for each and every one of those who prepared her during the night. Upon seeing them joined together, and watching her see her husband, the scriptures say, "*The heavens declare the glory of El*" (*Tehilim 19:2*). "*The heavens*" refers to the bridegroom who enters under the bridal canopy, "*declare*" (*mehsahpreem*) means that they shine like the radiance of a sapphire (*sahpeer*), which sparkles and radiates from one end of the universe to the other.

"*The glory of Gd*" (*Tehilim 19:2*) is the bride which is called *El/Gd*. As it is written, "*and El who has indignation every day*" (*Tehilim 7:12*). During all the days of the year, She is called *El*, but now, after entering under the bridal canopy, She is called "glory" and *El* glory upon glory, splendor upon splendor, and dominion upon dominion. And then, the instant the heavens

enter under the bridal canopy and begin to shine upon Her, all those friends who prepared Her, are recognized and known by their names. As it is written, "and the firmament proclaims his handiwork" (Tehilim 19:2). "His handiwork" refers to those who own the sign of the covenant, who are called his handiwork. As it is written, "and established the work of our hands upon us" (Tehilim 90:17), which is the sign of the covenant marked on man's flesh.

## Zohar Mishpatim 122

### כאן מתחיל אידרא דמשכנא תניא ברזא דרזין, רישא

דמלכא, אתתקן בחסד ובגבורה. בהאי רישא, תליין שערי, נימין על נימין, דאינון כל משיכותא דמתאחדן בהו עלאי ותתאי. מארי דמארי, מארי דקשוט, מארי דמתקלא, מארי דיבבא, מארי דיללה, מארי דדינא, מארי דרחמי, וטעמי אורייתא, ורזי אורייתא דכין, מסאבן, כלהו אקרון שערי דמלכא, כלומר משיכותא דאתמשך ממלכא קדישא, וכלא נחית מעתיקא סתימאה. (קדישא)

מצחא דמלכא, פקידותא דחיביא, כד אתפקדן בעובדייהו, וכד אתגליין חובייהו, כדן אקרי מצחא דמלכא. כלומר, גבורה אתתקף בדינוי, ואתפשט בסטרוי, ודא אשתני ממצחא דעתיקא קדישא, דאקרי רצון.

עיינין דמלכא, אשגחותא דכלא, אשגחותא דעלאין ותתאין, וכל אינון מארי אשגחותא הכי אקרון. בעיינין, גווינין אתאחדן, ואינון גווינין אקרון, כל אינון מארי אשגחותא דמלכא, כל חד כפום ארחיה, וכלהו גווינין דעינא אקרון. כמה דאתחזי אשגחותא דמלכא, הכי גווינין מתערין.

גביני דעיינין, אקרון, אתר דיהבין אשגחותא, לכלהו גווינין מארי אשגחותא. הני גבינין לגבי דלתתא, גבינין לאשגחותא מההוא נהרא דנגיד ונפיק, אתר לאתמשכא מההוא נהרא, לאסתחאה בחוורא דעתיקא, מחלבא דנגיד מאמא. דכד גבורה מתפשטא, ועיינין מלהטן בגוון סומקא, נהיר עתיקא קדישא חוורא דיליה, ולהטא באמא, ואתמלייא מחלבא, וינקא להני, (לכלא) ואסתחון

כָּלְהוּ עֵינַיִן, בְּהוּא חֲלָבָא דְאַמָּא, דְּאַתְנַגִּיד וְנִפְיֵק תְּדִיר. הַדָּא  
הוּא דְכְּתִיב, (שיר השירים ה) רוּחָצוֹת בְּחֲלָב. בְּחֲלָב דְאַמָּא, דְּנִגִּיד  
תְּדִירָא וְלֹא פְּסִיק.

חוּטְמָא דְמִלְכָא קְדִישָׁא, תְּקוּנָא דְפְּרָצוּפָא, כַּד מִתְּפַשְׁטֵן גְּבוּרָן,  
וּמִתְאַחַדֵּן כַּחְדָּא, אִינוּן חוּטְמָא דְמִלְכָא קְדִישָׁא. וְאִינוּן גְּבוּרָן מִחַד  
גְּבוּרָה אַחִידָן וְנִפְקִין. וְכַד דִּינִין מִתְּעָרִין, וְנִפְקִין מִסְטְרִיָּהוּ, לֹא  
מִתְּבַסְמֵן, אֲלֵא בְּתַנְנָא דְמִדְּבַחָא. וְכַדִּין כְּתִיב, (בראשית ח) וַיֵּרַח יי'  
אֶת רֵיחַ הַנִּיחוֹחַ. שְׂאֵנִי חוּטְמָא דְעֵתִיקָא, דְּלֹא אֶצְטְרִיךְ, דְּחוּטְמָא  
דְּעֵתִיקָא, אַרְךְ אִפִּים בְּכָלֵא אַקְרִי, וְהוּא נְהִירוּ דְּחֲכַמְתָּא  
סְתִימָא, אַקְרִי חוּטְמָא דִּילִיָּה. וְהֵינּוּ תְּהֵלָה, דְּכְּתִיב, (ישעיה מח)  
וְתֵהֱלֵתִי אַחֲטָם לְךָ. וְעַל דָּא אֲתַעֵר דְּוֹד מִלְכָּא, (תהלים קמה) תְּהֵלָה  
לְדוֹד וְגו'.

אוּדְנִין דְּמִלְכָּא, כַּד רַעוּא אֲשַׁתְּכַח, וְאַמָּא יִנְקָא, וְנְהִירוּ דְּעֵתִיקָא  
קְדִישָׁא אֲתַנְהִיר, מִתְּעָרִין נְהִירוּ דְּתַרִּין מוּחִי, וְנְהִירוּ דְּאַבָּא וְאַמָּא,  
כָּל אִינוּן דְּאַקְרוּן מוּחִי דְּמִלְכָּא, וּמִתְּלַהֲטִין כַּחְדָּא. וְכַד מִתְּלַהֲטֵן  
כַּחְדָּא, אַקְרוּן אֲזֵנֵי יי'. דְּהָא אֲתַקְבִּילַת צְלוּתְהוֹן דִּישְׂרָאֵל. וְכַדִּין  
אֲתַעֲרוּתָא לְטַב וְלְבִישׁ, וּבְאַתְעֲרוּתָא דָּא, מִתְּעָרִין מְאִרֵי דְּגַדְפִּין,  
דְּנִטְלִין קְלִין דְּעֵלְמָא, וְכָלְהוּ אַקְרוּן אֲזֵנֵי יי'.

אַנְפוּי דְּמִלְכָּא, נְהִירוּ דְּאַבָּא וְאַמָּא, וְאַתְּפַשְׁטוּתָא דְּלְהוֹן, דְּנְהָרִין  
וְסַחְרִין, וְלְהֲטִין בְּהַאי רִישָׁא דְּמִלְכָּא. וְכַדִּין סְהַדוּתָא אֲסַתְהַד  
בְּמִלְכָּא (נ"א במלכא דמלכא) מְנַיָּהוּ. דִּיזְקָנָא דְּמִלְכָּא, יְקִירוּתָא מְכָלֵא.  
מִרִישָׁא שְׂאֵרֵי חֶסֶד עֲלָא, וְגְבוּרָה. וְנְהִירוּ דְּאַבָּא וְאַמָּא אֲתַפְלַג,  
נְהִירוּ דְּאַבָּא בְּתַלְתַּת נְהוּרִין, וְאַמָּא בְּתַרִּין, הָא חֲמִשָּׁה. חֶסֶד  
וְגְבוּרָה בְּחַד נְהוּרָא, הָא שִׁיתָא. לְבַתֵּר, אֲתַעֲטֵר חֶסֶד, וְאַתְּלַהֲטֵ  
(ואתנהיר) בְּתַרִּין נְהוּרִין דְּאַתְנְהִיר וְאִינוּן תְּמַנְיָא. (נ"א לבתר אתעטר)  
וְגְבוּרָה, אֲתַנְהִיר בְּחַד, הָא תְּשַׁעָּה. וְכַד מִתְּחַבְּרָן כָּלְהוּ נְהוּרִין  
כַּחְדָּא, אַקְרוּן דִּיזְקָנָא דְּמִלְכָּא, וְכַדִּין כְּתִיב, (ישעיה מב) יי' כְּגְבוּר יֵצֵא  
כְּאִישׁ מִלְחָמוֹת יַעִיר קְנָאָה וְגו'.

שְׁפוּן דְּמִלְכָּא, הַכִּי תְּאַנָּא, כַּד אֲתַנְהִיר נְהִירוּ דְּאַבָּא, נְהִיר בְּתַלְתַּת  
נְהוּרִין. מִחַד נְהוּרָא, נְהִיר חֶסֶד עֲלָא. מִחַד נְהוּרָא, אֲתַנְהִיר

נְהִירו דְאֶקְרִי מוּחָא דְמַלְכָא. וְחַד נְהוּרָא, הָוָה תְּלִי, עַד דְאֶתְנְהִיר  
נְהִירו דְאֶמָא. וְכַד אֶתְנְהִיר אֶתְנְהִיר בְּחַמֵּשׁ נְהוּרִין.

בְּמַאי אֶתְנְהִיר, מְחַד שְׁבִילָא דְטְמִיר וְגַנִּיז, (דִּף קִכ"ג ע"א) דְאֶתְדַבֵּק  
בֵּיה אַבָּא, דְכְתִיב, (איוב כח) נְתִיב לֹא יִדְעוּ עֵיט וְגו'. כְּמָה דְאֶתְדַבֵּק  
דְכוּרָא בְּנוֹקְבָא, וְאֶתְעַבְרַת, וְאוֹלִידַת, וְאַפִּיקַת חֲמִשׁ נְהוּרִין. (ד"א  
מַאינון חֲמֵשׁ) וּמַאינון חֲמִשׁ נְהוּרִין, אֶתְגְּלִיפוּ חֲמִשֵּׁין תְּרַעֵין, דְנְהוּרִין  
סְגִיאִין. חֲמִשֵּׁין אֵינון, לְקַבְלִיהוּן, מ"ט פְּנִים טְהוֹר, מ"ט פְּנִים  
טְמָא, בְּאוֹרֵייתָא, אֲשֶׁתְאַר חַד, וְהָאִי חַד אֶתְנְהִיר בְּכֹלָא, וְהָהוּא  
דְאַבָּא, הָוָה תְּלִי. כַּד מִתְחַבְרַן כְּחַדָּא, וּמִתְיַשְׁבֵּן בְּמַלְכָא, אֶקְרוּן  
שְׁפוּן דְמַלְכָא. וּבְגִינֵי כֶּךָ, גְזַר מְלִין דְקִשׁוּט.

וּפּוּמָא, בְּהוּ תְלִיָא, פְּתִיחוּתָא דְפּוּמָא. מַאי פּוּמָא. אֶלָּא דַעַת  
גְּנִיז בְּפּוּמָא דְמַלְכָא, דְאֶקְרִי תְּפֹאֲרַת. פְּשִׁיטוּתָא דְתְּפֹאֲרַת, דְכָל  
אוֹצְרִין וְכָל גּוּוּנִין אֶתְאַחַדְן בֵּיה. דְכְתִיב, (משלי כד) וּבְדַעַת חֲדָרִים  
יִמְלֹאוּ. וְהָהוּא דַעַת, הוּא גְּנִיז, בְּפּוּמָא דְמַלְכָא. וּמִלְיָא כָּל אֲדָרִין  
וְאַכְסוּדְרָאִין. וְכַד אֶתְעַר נְהִירו דְבֵיה וְנִפְיק, כְּדִין אֶקְרִי פֶּה יי'.  
וְשְׁפוּן דְאֵינון תְּרִין נְהוּרִין מַאֲבָא וּמַאימָא, בְּשַׁעַתָּא דְאֶתְעַרְעַן  
בְּהָיָא נְהִירו דְדַעַת, מִתְחַבְרַן כְּחַדָּא, וּמְלִין אֶתְגְּזְרוּ בְּקִשׁוּט,  
בְּחֻכְמָה בְּתַבּוּנָה וּבְדַעַת. וְכְדִין, כָּל מְלִין דְקוּדְשָׁא בְּרִיךְ הוּא,  
בְּאַלִּין אֶתְגְּזְרוּ.

נְהִרִין תְּלַת אֵלִין, וְעֵיילִין בְּגוּ לְגוּ, וְאֶתְעַטְרוּ בְּחַד. וְכַד מִתְחַבְרַן  
בְּעַטְרוּרָא חַד, כְּדִין (ס"א וכד מתחברן תלת אלין בעטורא חד ועיילין בגו  
לגו ואתעטרן בחד כדון) אֶקְרוּן (שיר השירים ה) חֲכּוֹ מִמִּתְקִים. וְאֵינון  
חִיר דְמַלְכָא, וְאֶקְרוּן, מִתְיָקָא דְמַלְכָא. וְעַל הָאִי כְתִיב, (תהלים לה)  
טַעְמוּ וּרְאוּ כִי טוֹב יי'. וּבְהָאִי חִיר, תְּלִיין כָּל אֵינון שְׁלִיטִין וְהוּרְמִין  
דְמַלְכָא, דְכְתִיב, (תהלים לג) וּבְרוּחַ פִּיו כָּל צַבָּאִים.

בְּהָאִי חִיר שְׁלִימוּתָא דְכֹלָא אֲשֶׁתְכַח. וּבְגִינֵי כֶּךָ, כָּל אֶתְוּן דְאֵינון  
בְּהָאִי אֶתְר שְׁלִימוּתָא אֶתְחַזְיָא בְּהוּ. (ויקרא רכ"ט ע"ב) אַחַה"ע,  
א', (נ"ד) נְהִירו דְעֶתְיָקָא קְדִישָׁא סְתִימָאָה דְכָל סְתִימִין. ח', נְהִירו  
דְחֻכְמָתָא, דְלֹא אֲשֶׁתְכַח וְלֹא אֶתְדַבֵּק דְכְתִיב, (איוב כח) לֹא יִדְעוּ  
אֲנוּשׁ עֶרְכָּה. ה', נְהִירו דְאֵימָא, דְנְהִיר וְנִגִיד וְנִפְיק, וּמִשְׁקִי לְכֹלָא,

וַיִּנְקֵא לְבָנִין, עַד דְּמַטֵּי הֵהוּא רַבּוּת, וּמְלִי לְצַדִּיק, וְאִיהוּ אֲתִקְטֵר  
בְּנוֹקְבָא תַתְּאָה, וְאֲתַבְּרָכָא מִנִּיה, וְלֹא מִתְּפָרְשִׁין דָּא מִן דָּא. חוּר  
מְגוּ סוּמְק, דְּכְתִיב, (שִׁיר הַשִּׁירִים ד) הֵרֵם הַמּוֹר גְּבַעַת הַלְּבוּנָה. ע',  
נְהִירו דְּע' אֲנָפִין, דְּאֲתַזְנו מִהַאי רוּחָא, דְּנִפְיק מִן פּוּמָא, כְּדִין  
ע' שְׁמֵהֶן דְּקוּדְשָׁא בְּרִיךְ הוּא. לְקַבְּלֵהוֹן בְּאַרְעָא, (בְּרֵאשִׁית מו) כָּל  
הַנֶּפֶשׁ לְבַיִת יַעֲקֹב הַבָּאָה מִצְרַיִם שְׁבַעִים. דְּהָא יַעֲקֹב אֵילָנָא  
בְּאַרְעָא, וְאִינוּן ע' נֶפֶשׁ, ע' עֲנָפִין.

מֵאֲלִין אֲתוּון, נְהִירִין אַרְבַּע אַחֲרָנִין. מֵא' נְהִיר גִּימ"ל, דְּאִיהִי אַגְר  
טַב לְצַדִּיקָיָא, דְּאֲקֵרִי גְּמוּל, וְעַל דָּא כְּתִיב (ישעיה נח) אֲזַ תִּתְעַנֵּג  
עַל יִי'. מֵח' נְהִיר יו"ד, דְּהִיא חֲכָמָה, כְּלָא אֲסִתִּים בְּיו"ד, דְּאִיהִי  
סְתִימָא מְכַל סְטֵרוֹי, וּבְגִין כֶּךָ, לֹא אֲשַׁתְּכַח, דְּכְתִיב, (איוב כח) וְלֹא  
תִמְצָא בְּאַרְץ הַחַיִּים. מֵה', נְהִיר כ"ף. דְּאִיהוּ נְהִירוּ וּמִשְׁח רַבּוּת,  
דְּאֲתַרְק מֵאִימָא, לְהֵהוּא אֲתַר דְּאֲתַקְרִי קֶרֶן, וְאֲקֵרִי קֶרֶן הַיּוֹבֵל.  
וְדָא מַלְכוּת דְּדוּד. וּבְגִין כֶּךָ, לִית מְשִׁיחָא, אֲלָא בְּרַזָּא דְּכ"ף. ק' מֵע'  
נְהִיר ק', כְּמָה דְּע' שְׁבַעִין, כֶּךָ ק' מָאָה, דְּאִינוּן שְׁלִימוּ, וְהִכִּי הוּא,  
וּבְגִין כֶּךָ, בְּהַאי חִיר שְׁלִימוּ דְּכָלָא. (ד"א שלמא דכלא) וְכָל מֵאן דִּידַע  
רַזָּא דָּא, וְאַזְדַּהֵר בֵּיה, זַכָּאָה חוּלְקִיָּה.

גּוּפָא דְּמַלְכָּא, אֲתַפְּשִׁטוּתָא דְּתַפְּאֲרַת, דְּגּוּוֹנִין בֵּיה מִתְּחַבְּרָן.  
דְּרוּעִין דְּמַלְכָּא, נְהִירוּ דְּחֶסֶד וּגְבוּרָה. וּבְגִין כֶּךָ יִמִּין וּשְׂמָאל. מֵעוּי  
בְּדַעַת אֲתַתְּקֵנוּ, עֵייל בְּרִישָׁא, אֲתַתְּקֵנוּ וְאֲתַפְּשִׁט לְגוּ, וּבְגוּ גּוּפָא.

שׁוּקִין אֲתַאֲחֵדֵן בְּתַרִּין נְהוּרִין, וְאִינוּן תַּרִּין נְהוּרִין מִמֶּשׁ. שׁוּקִין  
וְתַרִּין כְּלִיִּין. כְּלָהוּ (ס"א תלִין ומתחברו) מִתְּחַבְּרָן בְּאֲתַר חַד, דְּתַמֵּן  
אֲתַכְנֵשׁ כָּל רַבּוּת, וְכָל מְשַׁחָא דְּגּוּפָא. וּמִתַּמֵּן, שְׂרִיִן כָּל הֵהוּא  
רַבּוּת, לְאֲתַר דְּאֲתַקְרִי יְסוּד עוֹלָם. יְסוּד, מֵהֵהוּא אֲתַר דְּאֲקֵרִי  
עוֹלָם. וּמֵאן אִיהוּ. נְצַח וְהוּד, וְעַל כֵּן, יִי' צְבָאוֹת שְׁמוּ בְּרִיךְ הוּא  
בְּרִיךְ שְׁמִיָּה לְעֵלָם וּלְעֵלְמֵי עֲלָמִין.

כָּל הַנִּי תַקּוּוֹנִין, אֲתִיִּין לְאֲתַחְבְּרָא בְּחַד, עַד דְּכָל רַבּוּת קַדְשָׁא,  
נְטִיל כְּלָא הַאי יְסוּד, וְאַשְׁדִּי לְנוֹקְבָא, וּמִתְּבָרְכָא מִנִּיה. אִימְתִי  
מִתְּבָרְכָא (דף קכ"ג ע"ב) מִנִּיה. בְּשַׁעֲתָא דְּאֲתַתְּקֵנוּ דִּינִין דְּלִתְתָּא.  
וְכַד דִּינִין מִתְּתַקְנִין לִתְתָּא, מִתְּתַקְנִין לְעֵילָא, וְכָל תַקּוּוֹנִין דְּמַלְכָּא,

בַּחֲדוּוֹתָא, בְּשִׁלְמוֹ, דְּאִינוּן שְׂמָא קְדִישָׁא, וְהָוָה כֹּלָא חַד. וְכַדִּין הוּא  
שְׂאֲרֵי בְּגוּוּיָהוּ, דְּכְתִיב, (תהלים פב) אֱלֹהִים נֹצֵב בְּעֵדַת אֵל בְּקֶרֶב  
אֱלֹהִים יִשְׁפּוּט.

וְכַד דִּינִין לָא מִתְתַקְנִין לְתַתָּא, כְּבִיכּוּל הָכִי לְעִילָא. דְּכֹל תְּקוּנִין לָא  
מִתְיַשְׁרֵן הָכִי, דְּהָא אִימָא אֶסְתְּלַקַּת מֵעַל בְּנִין, וּבְנִין לָא יִנְקִי, דְּהָא  
יִסוּד לָא אֲשֻׁדִי בְּנוֹקְבָא, וְכֹל דִּינִין מִתְעָרִין, וְחוּיָא תְּקִיפָא שְׁלֵטָא.  
כְּבִיכּוּל, תְּקוּנִי מִלְכָּא עַל דִּינָא אֶסְתְּלַקוּ, דְּכִיּוּן דְּהָאִי נוֹקְבָא לָא  
מִתְבָּרְכָא, וְצַדִּיק לָא נְטִיל. וְחוּיָא תְּקִיפָא שְׁלֵטָא. וְוִי לְעֵלְמָא דִּינְקָא  
מִנְיָהוּ.

אָמַר רַבִּי אֶלְעָזָר, כָּל הַנִּי תְּקוּנִין, אֲבָא גְלִי לֹון, בְּגִין דְּלָא יִיעוּל  
בְּכִסּוּפָא לְעֵלְמָא דְּאֲתִי. הַשְׁתָּא אָמַאי אֶצְטְרִיכוּ לְאֲתַגְלָאָה. אָמַר  
לִיָּה רַבִּי אֲבָא, הֵהוּא דְּאָנָא כְּתַבְנָא מְבוּצִינָא קְדִישָׁא, אָמִינָא  
(כתבוה) לְגַבִּי חֲבַרְיָא, דְּהָא אִינוּן יַדְעִין מַלְיִן, וְהָא אֶצְטְרִיךְ לְמַנְדַּע,  
דְּכְתִיב, (שמות י) וַיִּדְעֹתֶם כִּי אֲנִי יי'. וְכְתִיב (שמות כט) וַיִּדְעוּ כִּי אֲנִי יי'.  
בְּגִין דְּאֲתִיִּישְׁבֵן מַלְיִן. בְּלַבְנָא. וּמַכָּאן וְלַהֲלָאָה, סְתִימִין מַלְיִן בְּגוּוּן.  
זַכָּאָה חוֹלְקִנָא בְּהָאִי עֵלְמָא, וּבְעֵלְמָא דְּאֲתִי, דְּהָא עַד כְּעַן בּוּצִינָא  
קְדִישָׁא אֲתַעֲטֵר, בְּמַלְיִן דְּבְּגוּוּן.

תָּא חֲזִי, אָנָא חֲזִינָא לִיָּה בְּחֵלְמָא, וְשְׂאִילָנָא קִמִּיָּה דְּרַבִּי שְׁמַעוֹן,  
הָא אוּלִיפְנָא קִמִּיָּה דְּמַר, י' דְּאִיָּהִי חֲכֻמָּה, וְהָכִי הוּא וְדָאִי. ה' אָמַאי  
אִיָּהוּ בִּינָה. אָמַר לִי, תָּא חֲזִי, הָא כְּתִיב (בראשית ב) וְנָהָר יוֹצֵא מִעֵדֶן  
לְהַשְׁקוֹת אֶת הַגֵּן. מֵאֵן הוּא נָהָר דִּיּוֹצֵא מִעֵדֶן דָּא בִּינָה. וּבְגִין כֶּךָ  
הֵהוּא נָהָר, י' סְתִימִין בְּגוּיָה. וַיִּוֹד פְּשִׁיט נֶהָרָא דָּא מְכָל סְטְרוּי.  
וְדָא הִיא ה', בְּגִין כֶּךָ הוּא יי". לְבַתֵּר אֶפִּיקַת בֵּן תְּחוּתָה דְּאִיָּהוּ ו',  
כְּגוּוּנָא דָּא ה'. לְבַתֵּר אוּלִידֵת וְאֶפִּיקַת הָאִי בֵּן, וְשׁוּיָה לְקֻמָּה, וּבְגִין  
כֶּךָ יי"ו, דְּהָא ו' לְקֻמָּה יְתִיב, לִינְקָא לִיָּה. וְעַל כֶּךָ תְּנִינִן בְּמִתְנִיתָא  
דִּילָן, ה' ד' הוּת, מִדְּאֲתַחְבֵּר דְּכּוּרָא עֵמָה אֲתַעֲבֵרַת מִחַד בֵּן,  
וְאֶקְרִי ה'. לְבַתֵּר אוּלִידֵת וְאֶפִּיקַת ו' הֵהוּא בֵּן, וְקֵאִים לְקֻמָּה. וְעַל  
הָאִי כְּתִיב, וְנָהָר יוֹצֵא מִעֵדֶן, מִנְיָה נְפִיק וְדָאִי, לְהַשְׁקוֹת אֶת הַגֵּן,  
לִינְקָא לִיָּה.

הַוַּינָא אַחִיד בְּיַדֵּיהּ, (נ"א ביה) וְנִשְׁיֵק בְּיַדָּוּי. אַנָּא בְּהַאי עֲדוּנָא  
אַתְעֲרַנָּא, בְּכִי וְחִיּוּךְ, וְהוּוּ תַלְתָּא יוּמִין דְּלָא אַכִּילְנָא מִיְדֵי. חַד  
מִחֲדוּוּתָא, וְחַד דְּלָא זְכִינָא לְמַחְמֵי לִיה זְמַנָּא אַחְרָא. וְעַם כָּל דָּא,  
בִּיה אַתְקִשְׁרַנָּא תְדִירָא. דְּהָא כַּד נְהִירָא לִי שְׁמַעְתָּתָא, חֲמִינָא  
דִּיזְקִינְיָה, דְּאַתְעֲרַ קְמָא, זְכָאִין אִינוּן צְדִיקָיָא, בְּעֲלָמָא דִּין,  
וּבְעֲלָמָא דְּאַתֵּי, עֲלִיּוּהוּ כְּתִיב, (תהלים קמ) אַךְ צְדִיקִים יוֹדוּ לְשִׁמְךָ  
יִשְׁבוּ יִשְׁרִים אֶת פְּנִיךָ. (ע"כ האידרא

## Translated Zohar Mishpatim with commentary

**As you read the following from Zohar Mishpatim 122, meditate on the body part that is being mentioned, feel the warmth of healing energy pervade that area, and share the blessing with rest of Creation.**

Zohar Mishpatim 122 (Aramaic above)

We learned in the utmost secret, that the head of the King is arranged with **Hesed** and **Gevurah**. From that head hairs come down, hairs upon hairs, which are all flows, through which the supernal and lower are united. Men of power, men of truth, men of weight, who sigh, who weep, who judge, who are compassionate, who possess secrets of the Torah about kinds of purity and impurities. They are all called the King's hairs, that is, those which are drawn from the holy King. And everything descends from the most ancient concealed one.

The forehead of the King brings to mind the remembrance of the wicked. When their deeds are remembered and their sins exposed, this is called 'Forehead of the king' meaning that **Gevurah** becomes reinforced in its judgments and extends itself. This change comes from the forehead of Atika Kadisha called will.

The eyes of the King are the overall supervision, supervision over the upper and lower. All these supervisors are called so. With the eyes the colors are unified. By these colors are named all the supervisors of the King, each in his own way, all called colors of the eye. As appears the supervision of the King, so are the colors stirred.

The eyebrows is the name of the place that the supervisor gives to all colors of the lower supervisors. These eyebrows in relation downwards eyebrows to look from that river that flows. This is the place to draw from that river so as to bathe in the **whiteness** of Atika from the milk flowing from **Ima**. When **Gevurah** extends itself and the eyes become inflamed with the color of **red** then Atika Kadisha shines upon its **white** and kindles **Ima**, and she is filled with milk, and she nurtures these wash themselves with the milk of Ima that flows constantly. This is the essence of the verse, "washed with **milk**" (*Shir Hashirim 5:12*), "with **milk** of **Ima** that flows constantly without stop.

The nose of the Holy King is the arrangement of the face. When **Gevurot** expand and unite, they are the nose of the Holy King. These **Gevurot** with one act of **Gevurah** join together and come out. When judgments are aroused and steps from their side, they are scented only by the smoke of the altar. Then we find written: "And Hashem smelled the sweet savor" (*Beresheet 8:21*). The nose of Atika is different, however, since it does not need and it is considered wholly 'long suffering ('long-nosed'), and the light of concealed **Hokhmah** is called its

nose (*hotem*); this is the meaning of the word 'praise', as it is written, "and for my praise will I refrain (*ehetom*) for you" (*Yeshayah 48:9*). Regarding this David commented in "A praise of David..." (*Tehilim 145:1*).

The ears of the King exist with the presence of goodwill, **Ima** nurtures and the light of Atika Kadisha shines; the illumination of two hemispheres of the brain is roused, and the light of **Aba** and **Ima** and all those known as the hemispheres of the brains of the King, and they enflame together. And when they enflame together, they are called the ears of Hashem. Then the prayers of Yisrael are received, and consciousness then enlists for good or bad, and with this stirring are awakened the winged ones that receive the voices of the earth; all are called ears of Hashem.

The face of the King is the light of **Aba** and **Ima** and their extension that give light go around and glow in the head of the King. Then flows from them the testimony testifying for the King. The image of the King is the most cherished. Within the head, dwells supernal **Hesed** and **Gevurah**. The light of **Aba** and **Ima** divides itself thus: The light of **Aba** in three lights, **Ima** in two lights, total of five. **Hesed** and **Gevurah** included in one light, now total six. Later **Hesed** adorns itself and kindles in two lights, now total eight; **Gevurah** kindles one, now nine. When all lights join, they are called the image of the King. Then the verse writes, "Hashem shall go forth as a mighty man, He shall stir up ardor like a man of war" (*Yeshayah 42:13*),

The lips of the King: We learned that when the light of **Aba**, sheds light, it does so with three lights; from one light kindles supernal **Hesed**. From one light, a light shines called the brain of the King. One light remains suspended until the light of **Ima** ignites. When the light comes it shines with five lights.

From what does give light? From one concealed path that **Aba** clings to, as the verse writes, "There is a path which no bird of prey knows" (*Iyov 28:7*), as the male clings to female. And she conceives and gives forth five lights. From these five lights are engraved **fifty gates** of manifold lights. They are **fifty**, facing them are 49 pure aspects and 49 impure aspects of the Torah. There remains one. The one sheds lights to all. **Aba** remains suspended. When they join and become clothed with the King they are called lips of the King, and as a result, He decrees truthfully.

The mouth. It allows for a mouth opening. What is the mouth? **Da'at** is concealed in the mouth of the King, called **Tiferet**, the extension of Tiferet. *All treasures and colors are united within as it is written, "and by knowledge (Da'at) are the chambers filled" (Mishlei 24:4)*. This **Da'at** is concealed in the mouth of the King and fills all the chambers and porches. When the light of **Da'at** is stirred and emerges, it is then referred to as 'the mouth of Hashem' and the lips, being the two lights of **Aba** and **Ima**, when they meet the light of **Da'at**, they join together, and the matter is pronounced in truth, through **Hokhmah**, **Tevunah**, and **Da'at**. Then all words of the Holy One, blessed be He, are pronounced.

These three shed light and enter in the most inner areas, and adorn with the one. When it joins in one crown, then it is called "His mouth is most sweet" (*Shir Hashirim 5:16*). They are the palate of the King and called the sweetness of the King, and so it writes; "O taste and see that Hashem is good" (*Tehilim 34:9*). And to this palate are linked all the appointees and officials of the King, as it is written, "and all the hosts of them by the breath of His mouth" (*Tehilim 33:6*).

Within the palate, all perfection is present, so the perfection of all letters found in this place, is discernible. Aleph, Het, Hei, Ayin. Aleph is the light of the most concealed Atika Kadisha. Het is light of **Hokhmah**, not found nor grasped, as it is written, "Man cannot know its price" (*Iyov 28:13*). Hei is the light of **Ima**, that sheds light, comes out, waters everything, nurtures the children, until the anointing comes and fills the righteous, then joins the lower

Nukva, that is blessed from it, and they do not separate from each other. It is **white** from within **the red**, as it is written: "*the mountain of myrrh, and to the hill of frankincense*" (Shir Hashirim 4:6).. Ayin refers to the light of seventy 'faces', nourished from the breath departing from the mouth, they are the seventy names of the Holy One, blessed be He,, corresponding on earth to, "*all the souls of the house of Jacob who came into Egypt were seventy*" (Beresheet 46:27). Jacob is the tree on earth and his seventy souls are the seventy branches.

From these letters, other letters shine. From the Aleph--Gimel shines being good reward (*gemul*) to the righteous, called '*Gemul*' ; about this is written "*Then shall you delight yourself in Hashem*" (Yeshayah 58:14). From Het --- Yod shines which is **Hokhmah**, that becomes entirely enclosed within the Yod, as it is closed on all sides, so it is not to be found, as the verse writes, "*nor is it found in the land of the living*" (Iyov 28:13). From Hei--Kaf shines being the light and anointing oil poured from **Ima** to that place called '*horn*' and called "*ram's (Jubilee's) horn*". This is a Kingdom of David. Hence, so anointing of kings needs to be with the secret of Kaf.

The Kof shines from the Ayin. Just as Ayin is seventy, so the Kof is one Hundred, the completion of all. It is so because the palate has the total perfection. Whoever is familiar with this secret and is mindful of it, happy is his portion.

The body of the King is the extension of **Tiferet** where the colors are linked. The arms of the King are the lights of **Hesed** and **Gevurah**; they are therefore **Right** and **Left**. The intestines are arranged with **Da'at** that enters through the head. and extends to the interior within the body.

The legs join with two lights, literally two lights. The legs and two kidneys join in one place. There gather the anointment and all oil of the body, and from there, flows all anointing oil to a place called the foundation of the world, **Yesod**, from that place called 'world'. What is this? It is **Netzah** and **Hod** and so, Hashem Tzevaot is His name. *Blessed be He and His name to all eternity.*

All these arrangements join in the one, until **Yesod** receives all the holy anointing oil and pours it to Nukva, which is blessed from it. When is she blessed from it? When judgments are arranged below; and when judgments are rendered below, they are arranged above. All adornments of the King, which are the Holy Name, are with joy and perfection. Then He dwells in their midst, as it is written, "*Gd stands in the Congregation of Kel; He judges among the judges*" (Tehilim 82:1).

When judgments are not rendered below, so to speak, the same occurs above, that all arrangements are not working properly. **Ima** then deserts the children, the children do not suckle, **Yesod** does not pour into the Nukva, judgments are stirred up, and the mighty serpent controls. The adornments of the King are removed due to the judgment. Since the Nukva is not blessed, the righteous, does not receive, the mighty serpent has power. Woe to the world that is nurtured from them.

Rabbi Elazar said, my father revealed all these arrangements, so he will not enter the World to Come in shame. But why is it necessary now to reveal? Rabbi Aba replied: This is what I wrote from the Holy Luminary, I said it is for the friends as they know these matters. It is important to know them as it is written, "*that you may know that I am Hashem*" (Shemot 10:2), and, "*And they shall know that I am Hashem*" (Shemot 29:46). Thus we understand the things said. From this point on, the matters are treasured among us. Fortunate is our lot in this world and the world to come. Until this point, the Holy Luminary was adorned with this matter among us.

Come and see **[the arrangement of the Tree of Life diagram of the sefirot]**. When I had seen him in a dream, I asked Rabbi Shimon: Master, I learned that Yod represents **Hokhmah**. And this is assuredly so. Hei--why is it

Binah? He told me: Come and see

[[picture the arrangement of the Tree of Life diagram of the sefirot](#)] It is written, "And a river went out of Eden to water the Garden" (Bereshheet 2:10). What is this river flowing from Eden? It is Binah. As a result, the Yod is enclosed within that river. This Yod spreads this light on all sides. It is now a Dalet. Later Binah begets a son beneath her, a Vav. It is becoming now like a Hei. Now it is Yod-Hei. Later, she brings forth that son before her. Now we have Yod-Hei-Vav; the Vav sat before her in order to suckle. About this we learned in our Baraita that the Hei was a Dalet. When the male merged with it, it became pregnant with one son, and is called Hei; later it gave birth to the Vav and placed it before itself. Thus writes the verse, "And a river went out of Eden", it surely came out to water the Garden to nurture it.

I seized his hand, and kissed it. During this period, I was stirred, cried, laughed, for three days I did not eat anything, because of the ecstasy and also since I merited not to see him again. Still I feel bonded to him. I see his image rising before me. Fortunate are the Righteous in this world and next world. Of them it is written: "**Surely the righteous shall give thanks to Your name: the upright shall dwell in Your presence**" (Tehilim 140:14).

BeRahamim LeHayyim: This is what the above means to me:

The Torah is the Body-Guf. In fact the Written Torah linked to Tiferet is called Guf in the famous Petahat Eliyahu prayer.

The Torah is the Body.

And one's body represents the Torah.

Sefer Haredim connects the various body parts to the mitzvot. A blemish in a particular mitzvah observance will reflect itself in bodily illness or suffering in the corresponding body part. So holds Classical Kabbalah.

We read this Zohar because we were created in the King, in Gd's image:

כֹּה וַיִּבְרָא אֱלֹהִים אֶת-הָאָדָם בְּצַלְמוֹ, בְּצֶלֶם אֱלֹהִים  
בָּרָא אֹתוֹ: זָכָר וּנְקֵבָה, בָּרָא אֹתָם.

27 And Gd created man in His own image, in the image of Gd created  
He him; male and female created He them

We read this Zohar because we have just reviewed the 613 mitzvot--the essence of Hashem's Will, representing the Shekhinah's 248 organs and 365 limbs, the positive and negative commandments.

We read this Zohar because on Shavuot morning when we hear the Torah we want to receive it on all levels of meaning, on all levels of soul, on all parts of our body:

Nefesh:	Our physical plain	Peshat/Simple meaning
Ruah:	Our emotional plain	Remez/Allusions
Neshama:	Our intellectual plain	Derosh/Allegories
Hayah:	Our spiritual plain	Sod/Secrets
Yehidah:	Our connection plain	Razin D'Razin: Mysteries

In the words of Reb Zalman:

Lord I want to do for You,  
Lord I want to feel for You,  
Lord I want to know for You,  
Lord, all I want to be is for You.

For You are action,  
You are feeling,  
You are knowledge,  
You are being,  
You just are.

On this day of HOLiness, to achieve wHOLness we have to be HOListic. That means to integrate all parts of ourself, all of our complexes, all of our facilities, and to accept, as RaSHi HaKadosh says every day, both the yoke of Gd's sovereignty and the yoke of His commandments, as we recite twice daily:

- |   |   |
|---|---|
| שמעו, ישראל: יהוה אלהינו, יהוה אחד                    | 4 Hear, O Israel: Hashem [is] our Gd, Hashem is one.  |
| ה ואהבת, את יהוה אלהיך, בכל לבבך ובכל נפשך, ובכל מאדך | 5 And you shall love Hashem your Gd with all your heart, and with all your soul, and with all your might. |
| ו יהיו הדברים האלה, אשר אנכי מצוך היום-על לבבך        | 6 And these words, which I command you this day, shall be upon your heart;                                |

Rashi:

*which I command you this day*: they should not appear to you as an antiquated edict (דיוטגמא) which no one cares about, but as a new one, which everyone hastens to read. The word דיוטגמא means: a royal edict which comes in writing.(Sifrei)

אשר אנכי מצוך היום: לא יהיו בעיניך כדיוטגמא ישנה שאין אדם סופנה, אלא כחדשה שהכל רצין לקראתה. דיוטגמא מצות המלך הבאה במכתב

Choose to care. Now! Go for integration, completion, *Sheleimut*. The gift of Shavuot is a renewed Torah in body and soul[s]. Find a place in the Luhot/ tablets of your heart for a new inscription, whether it be a mitzvot not observed or a good attitude to approach each day. Start small, start slowly, and build, a little at a time, a little at a time, until you've achieved a Body/Guf of Torah

## Prayer for Receiving Divine Guidance (Torah)

by HaRav Ariel Bar Tzadok. Copyright (C) 2010 by Ariel Bar Tzadok. All rights reserved.



*This prayer can be recited at any time, in any number of repetitions. The more repetitions the better. It is good to recite it on the night of Shavuot when we celebrate the Giving of the Torah. It can be recited at other times as well. This prayer is an original formulation in English and I give my blessings and permission for it to be translated for personal use into any language of one's choosing.*

"Ribbono Shel Olam, Master of the Universe, Creator of All, I give thanks before You that I am Your creation, formed in Your Image and guided by Your Hand. May it be Your Will to open both my heart and my eyes and enable me to perceive Your Paths and how it is that You want me to live, to best receive Your blessings and to best shine Your Holy Light.

May it be Your Will that You enlighten me and align me with the Image of Your Holy Sefirot within me. Teach me what I need to learn, show me what I need to see, help me to accomplish all the goals that You have ordained for me to fulfill in this lifetime.

Master of the Universe, behold, You are the Source of all. All is in You and You are in all. Enlighten me so that I may see and experience Your Unity, enable me to live in harmony with Your Unity and to be guided by it and to flow within it at every moment and in every place.

May I be a clear and receptive vehicle for reflecting Your Divine Purpose. May Your Holy Light shine through me in everything that I think, speak, feel and do. Move through me and enable me to experience Your Holy Presence within me.

Ribbono Shel Olam, You created Your universe by the energies contained within vibrating sound. You "spoke" and what You "spoke" came to be. May it be Your Will that I serve as the receptacle for Your Divine Light and that by my reciting your Holy Names, may I reflect Your Divine Light here upon Earth. May Your Light shine and go forth to wherever it is needed and to wherever You desire.

Ribbono Shel Olam I thank you for revealing to us Your Sacred Word and your special treasure of understanding that enables us mere mortals to make use of Your sacred Heavenly knowledge and power.

I call upon Your Sacred Name that is concealed in the words of blessings that you passed on to your servant Aharon, brother of Moshe, through which You commanded him to bless the children of Israel in Your Name. As it is written, "May HaShem bless you and protect you. May HaShem raise His Face upon you and be gracious to you. May HaShem place His Face upon you be give you shalom."

May this Holy Name shine Your Holy Light here on earth and bring to us all peace. Behold I call upon:

יְהוֹ בִּיהַ רְאֵפֵי כֶּשֶׁן כִּיִּי

*Yo'hey'wah Bey'yo'hey Re'ah'pey Ka'shah'Nu Ka'yo'yo*

יְכוֹ הַנֶּאֱוָחַל הֵיִי וּוֹכ

*Yo'ka'wah Hey'nu'ah Wa'hhey'lah Hey'yo'yo Wah'wah'kah*

יְכוֹ שֵׁיִי מֵלֶשׁ רְאֵמֵי כוֹל

*Yo'kah'wah Shih'yo'yo Mey'lah'shah Rey'ah'mey Kah'wah'lah*

יִיכֵ אֲנֶשׁ רְפֵלֵי יְהוֹ הוֹמֵי

*Yo'yo'kah A'nu'shah Rey'pey'lah Yo'hey'wah Hey'wah'mey*

Shine forth the Light of G-d, shower upon us the blessings of Heavens, enlighten our eyes to know Supernal Knowledge, enable us to walk Your Paths and to do Your Will. Amen Amen Amen, may it be so forever and ever more, Amen."