

Shavuot Jewels - 1

It is traditional for people to stay up ALL night on Shavuot. This is based on two sources. One is a midrash that says the Children of Israel slept late on the morning of the Gift of the Torah – the morning of Shavuot. To make up for making HaShem wait for these people who slept late rather than be excited to hear the Words from HaShem.

The second source is the writings of the ARI – Rabbi Isaac Luria Ashkenazi who comments on the Zohar on the subject of Shavuot. Here is the source in the Zohar:

Pasook 125. from the Zohar Sulam Commentary on The Prologue

רבי שמעון הוה יתיב ולעי באורייתא, בליליא דכלה אתחברת
בבעלה, דתנינן כל אינון חבריא דבני היכלא דכלה, אצטריכו
בההיא ליליא, דכלה אזדמנת למיהוי ליומא אחרא גו חופה
בבעלה, למיהוי עמה כל ההוא ליליא, ולמחדי עמה בתקונה
דאיהי אתתקנת, למלעי באורייתא, מתורה לנביאים, ומנביאים
לכתובים, ובמדרשות דקראי, וברזי דחכמתא. בגין דאלין אינון
תיקונין דילה ותכשיטה. ואיהי ועולמתהא עאלת וקיימת על
רישיהון, ואתתקנת בהו וחדת בהו כל ההוא ליליא. וליומא אחרא
לא עאלת לחופה אלא בהדייהו, ואלין אקרון בני חופתא. וכיון

דְּעֵאלַת לְחֻפָּתָא, קְדוּשׁ בְּרוּךְ הוּא שְׂאִיל עֲלֵיהּ וּמְבָרַךְ לוֹן,
וּמְעִטָר לוֹן בְּעִטְרָהָא דְכֻלָּהּ, זְנָאָה חוּלְקָהוֹן.

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Transliteration

Please use a Transliteration tool to read the Aramaic Verses. This enhances the energy transfer since it uses both sight of the Hebrew Letters and Sound as well. You may find a transliteration tool on the dailyzohar website or through an internet search for "Hebrew Transliteration".

Translation

Rabbi Shimon was sitting and studying the Torah on the night when the Bride, WHO IS MALCHUT, 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, WHICH IS THE HOLIDAY OF SHAVUOT, 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 jewels. THIS REFERS TO 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 jewels and Her adornments. And She, THE BRIDE, approaches Her bridesmaids and sets Herself over

their heads. She is prepared by them and rejoices - 3 with them all night. The day after, IN THE MORNING OF SHAVUOT, she does not enter under the Chupah (marriage canopy) without them. So THOSE FRIENDS, WHO STUDIED THE TORAH ALL NIGHT LONG, 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 portion.

chanoch's Commentary

The ARI has revealed to all the description on how to study Torah on the night of Shavuot. The Jewels as mentioned above and revealed by the ARI are two letter sequences of the Hebrew Letters. Their are 24 of these sequences since in the Hebrew scrolls their are 24 books. Not 26 in the old testament of the other Bibles.

Pasook 126. from the Zohar Sulam Commentary on The Prologue

וְהוּא רַבִּי שְׁמַעוֹן וְכָלְהוּ חֲבֵרֵיִיא מְרַנְנִין בְּרִנָּה דְאֹרֵיִיתָא, וּמְחַדְשֵׁן
מְלִין דְאֹרֵיִיתָא כָּל חַד וְחַד מִנֵּיהוּן, וְהוּא חֲדֵי רַבִּי שְׁמַעוֹן וְכָל
שְׂאָר חֲבֵרֵיִיא. אָמַר לוֹן רַבִּי שְׁמַעוֹן: בְּנִי, זַכָּאָה חוּלְקִיכוֹן, בְּגִין
דְלִמְחַר לָא תַעוּל כְּלָה לְחוּפָה אֶלָּא בְהַדֵּיִיכוֹן, בְּגִין דְכָלְהוּ
דְמִתְקַנְיִן תְּקוּנָהָא בְּהַאי לִילֵיא וְחַדָּאן בְּהַ, כְּלָהוּ יְהוֹן רְשִׁימִין

וּכְתִיבִין בְּסִפְרָא דְדִכְרֵנִיא, וְקִדּוּשׁ בְּרוּךְ הוּא מְבָרַךְ לֹון בְּשִׁבְעִין
בְּרָכָאוּ וְעֶשְׂרִין דְּעֶלְמָא עֲלָאָה.

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Translation

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 the 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 seventy blessings and crowns from the upper world.

chanoch's Commentary

This pasuk in the Zohar is revealing to the ARI the

teaching that when one is staying up all night on - 5 Shavuot and this promises to that person a chaos free life for the 4 months until Rosh HaShana. This pasuk from the Zohar is telling us that the Book of Remembrance which in modern terms is the Book of Life will have your name in it providing you stay up all night and connect to the Jewels of the Bride. In my opinion this is why the language of the ARI is telling us that it might be for 4 months or it might be one year. i think it is one year.

Pasook 127. from the Zohar Sulam Commentary on The Prologue

פְּתַח רַבִּי שְׁמַעוֹן וְאָמַר הַשָּׁמַיִם מְסַפְּרִים כְּבוֹד אֵל וּגּוֹי, קָרָא דָא
הָא אוֹקִימָנָא לִיה. אֲבָל בְּזַמְנָא דָא, דְּכִלְה אֲתַעֲרָא לְמִיעַל לַחוּפָּה
בְּיוֹמָא דְמַחַר, אֲתַתְּקַנַּת וְאֲתַנְהִירַת בְּקִישׁוּטָהָא, בְּהַדִּי חֲבַרְיָיא
דְּחֻדָּאן עֲמָה כָּל הָהִיא לִילֵיא, וְאִיהִי חֻדָּאת עֲמָהוֹן.

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Translation

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Rabbi Shimon opened the discussion by saying, "The heavens declare the glory of El" (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.

chanoch's Commentary

This verse in Psalms is telling us that on Shavuot Malchut and Zeir Anpin are unified and this unity extends to the the world of Briah as well.

The above comes from the yeshshem.com website based on the Sulam Commentary to the Zohar from the Preface Section 14.

Below is additional Zohar from Parasha Emor Section 30.

Pasook 167. from the Zohar Sulam Commentary on Parasha Emor

ואוליפנא, דאורייתא דבְּעֵי לִיה לְמַלְעֵי בְּהַאי לִילְיָא, אורייתא
דבע"פ, בגין דיתדכון כחדא, ממבועא דנחלא עמיקא. לבתר,
בהאי יומא, ליתי תורה שבכתב, ויתחבר בה, וישתכחון כחדא

בְּזוּגָא חַד לְעִילָא. כְּדִין מְכַרְיִי עָלֶיהָ וְאִמְרִי, וְאֲנִי זֹאת בְּרִיתִי
'אוֹתָם אָמַר יי' רוּחִי אֲשֶׁר עָלֶיךָ וְדַבְרִי אֲשֶׁר שָׁמַתִּי בְּפִיךָ וְגו'

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Translation

We learned that one should study this night OF SHAVUOT the Oral Torah, WHICH IS MALCHUT so that MALCHUT AND YISRAEL HER CHILDREN will be purified together by the flowing of the deep river, NAMELY FROM BINAH. After that, during the day ON SHAVUOT the Written Torah, WHICH IS ZEIR ANPIN, will come and join it, MALCHUT, so they will be together, united as one above. A proclamation then resounds concerning him, saying, "As for Me, this is My covenant with them, says Hashem; My spirit that is upon you, and My words which I have put in your mouth" (Yeshayah 59:21).

Avraham Sutton's Comment from his "Shavuot Power Pak"

chanoch's Commentary - 8

The Sefardim and the Kabbalists Study both the Oral and Written Torah during the Night. The Oral Torah is the "Taking of the Crown" which can be found in the recordings from earlier Shavuot Nights on the Yeshshem website. Within this "Taking of the Crown" you will also find aspects of the written Torah. Please join us on the night of Shavuot for our all night study as this will remove chaos from your life for at least 4 months - until Rosh HaShanah.

Pasook 168. from the Zohar Sulam Commentary on Parasha Emor

וְעַל דָּא, חֲסִידֵי קַדְמָאֵי לָא הוּוּ נְיִימֵי בְּהַאי לִילְיָא, וְהוּוּ לְעֵאן
בְּאוֹרֵייתָא, וְאַמְרֵי, נִיתִי לְאַחְסָנָא יְרוּתָא קַדִּישָׁא, לָן, וְלִבְנָן, בְּתַרְיִן
עֲלָמִין. וְהָהוּא לִילְיָא כְּנֶסֶת יִשְׂרָאֵל אֲתַעֲטָרָא עֲלֵיהּ, וְאַתְיִיא
לְאַזְדוּגָא בֵּיהּ בְּמַלְכָּא, וְתַרוּוֹיְהוּ מִתַּעֲטָרֵי עַל רִישֵׁיהּ, דְּאִינוּן
דִּזְכָּאן לְהַכִּי.

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Translation

Therefore the pious in ancient times did not sleep that night but were studying the Torah, saying, Let us come and receive this holy inheritance for us and our children in both worlds. That night, the Congregation of Yisrael is an adornment over them, and she comes to unite with the King. Both decorate the heads of those who merit this.

Avraham Sutton's Comment from his "Shavuot Power Pak"

We have learned. The portion of the Torah which we must learn on this night is the oral Torah [specifically the sodot (mysteries) of the Torah, in order to crown Tiferet, Zeir/Zehir Anpin, the Vav of Havayah], so that Shekhinah [Malkhut, Nukva, the final Heh of Havayah] and Israel can both be purified [from above] from the waters of the Deep Wellspring [Binah, Imma, the first Heh of Havayah; from the Waters of Love that she receives from Ein Sof via Keter, Arikh Anpin, apex of Yod of Havayah, and Chokhmah, Abba, the Yod of Havayah].

chanoch's Commentary

Those who merit this are those who stay up all night in the appropriate study. Many people in the last few years have started to stay up and study yet there is

no change within them from their study. - 10

Pasook 169. from the Zohar Sulam Commentary on Parasha Emor

ר"ש הכי אמר, בשעתא דמתכנשי חברייה בהאי ליליא לגביה,
ניתי לתקנא תכשיטי כלה, בגין דתשתכח למחר בתכשיטה,
ותקונהא, לגבי מלכא כדקא יאות. זכאה חולקיהון דחברייהא, כד
יתבע מלכא למטרוניתא, מאן תקין תכשיטה, ואנהיר עטרהא,
ושוי תקונהא. ולית לך בעלמא, מאן דידע לתקנא תכשיטי כלה,
אלא חברייהא, זכאה חולקיהון בעלמא דין ובעלמא דאתי

Transliteration

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Translation

Rabbi Shimon said the following when the friends gathered with him that night: Let us come and prepare the jewels of the bride, NAMELY DRAW MOCHIN UPON MALCHUT, so that tomorrow she will be bejeweled, THAT IS, WITH MOCHIN, and properly

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ready for the King. Happy is the portion of the friends, when the King will ask the Queen who prepared her jewels, illuminated her crowns and put on her adornments. No one in the world knows how to fix the adornments of the bride save the friends. Happy is their portion in this world and in the World to Come. Avraham Sutton's Comment from his "Shavuot Power Pak"

Afterwards, in Mussaf, the Written Torah (Tiferet, Zeir/Zehir Anpin) will come to bond with Oral Torah (Malkhut, Shekhinah). They will then be found as one together above. It is then proclaimed regarding all who took part in the tikunim of the Shekhinah on leil Shavuot, "Va'ani zot beriti—as for Me, zot-this is my brit with them," says YKVK [the unity of Shekhinah, which is here called zot-this, with YKVK is the basis of Hashem's brit-covenant with Israel], "and My spirit which I have placed upon you" [the direct spirit of prophecy and ruach ha'kodesh that flows down from Ein Sof via Tiferet, Zeir/Zehir Anpin, Vav], "and My words which I have placed in your mouth" [words of Torah that we speak and with which we adorn the Oral Torah (Shekhinah) to unite with the Written Torah (Zeir/Zehir Anpin)] "will never leave your mouth, nor your children's mouths, from now and throughout all eternity" (Isaiah 59:21).

chanoch's Commentary

The Jewels is a code word that is taught in the - 12 Kabblah. There are 24 Jewels which are two letter sequences that come from the second word in the last verse in each Book of the Torah. The first letter and the last letter of that word is used to build the Jewel. In this pasuk the friends are people who prepare the Jewels to be used to adorn the Shechina.

Pasook 170. from the Zohar Sulam Commentary on Parasha Emor

ת"ח, חבְרִיָא מְתַקְנֵי בְהַאי לִילְיָא תְכַשִּׁיטָהּ אֲלֵכְלָהּ, וּמַעֲטָרֵי לָהּ
בְּעֵטְרָהּ, לְגַבֵּי מַלְכָּא. וּמֵאֵן מְתַקִּין לִיהּ לְמַלְכָּא, בְּהַאי לִילְיָא,
לְאַשְׁתַּכְחָא בָּהּ בְּכֻלָּהּ, לְאַזְדוּגָא בָּהּ בְּמִטְרוּנִיתָא. נְהָרָא קַדִּישָׁא
עֲמִיקָא דְכָל נְהָרִין, אִימָא עֲלָאָה. הַה"ד, צְאִינָה וְרָאִינָה בְּנוֹת צִיּוֹן
בְּמֶלֶךְ שְׁלֵמָה וְגו'. לְבַתֵּר דְּאַתְקִינַת לִיהּ לְמַלְכָּא, וְאַעֲטַרְת לִיהּ,
אַתְיִית לְדַכְּאָה לָהּ לְמִטְרוּנִיתָא, וְלֵאִינוּן דְּמִשְׁתַּכְּחֵי גַבְהּ

Transliteration

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Translation

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Come and see, the friends prepare that night jewels for the bride, WHO IS MALCHUT, and decorate her with crowns to the King. And who attends the King, ZEIR ANPIN that night so that He will be with the bride, and unite with the Matron, MALCHUT? THAT IS the deep stream, the deepest among the rivers, which is supernal Ima, BINAH, THAT READIES ZEIR ANPIN. This is the secret of, "Go forth, O daughters of Zion, and behold King Solomon with the crown with which his mother crowned him" (Shir Hashirim 3:11). After BINAH readied the King and crowned him, she comes to purify the Matron and those who stand by her, NAMELY THE FRIENDS THAT BUSY THEMSELVES WITH PREPARING HER.

Avraham Sutton's Comment from his "Shavuot Power Pak"

For this reason the ancient pious ones would not sleep on this night. Rather, they immersed themselves in Torah, saying, "let us come inherit the holy inheritance for ourselves and our children, in this world and in eternity." On this night Shekhinah is crowned by them. She then comes to bond with the King [during Mussaf]. Both then become crowned [from above], to illuminate the minds of those who took part in bringing about their union.

chanoch's Commentary

The "taking of the crown" is what is being described here. It is the unity of Binah Zeir Anpin and Malchut.
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Instructions for the Night of Shavuot:

1. The Ari teaches that we should read verses from the 24 Books of the Torah – see below for the list of the Books.
2. Build each book upon reaching the end of each Book by following these directions:
3. The Jewel comes from the last verse in each book. From the second word of that verse take the first and last letters of that word. These two letters form the Jewel when combined with the appropriate vowel.
4. The vowels under these letters are the kubbutz – 3 dots in a descending diagonal and the kammatz – composed of a horizontal line + a dot. Many people see this vowel as a small "Tee".
5. The kubbutz is the vowel for the first letter and the Kammatz is the vowel for the final letter. This is how to build each Jewel from Each Book.
6. To explain these vowels further: The Kibbutz has 3 dots represents a connection to the Sefirah of Hod. Hod represents Malchut in the spiritual frame without the limitation of physicality. In the writings of the Ari it is explained as follows:
7. This is the secret that the Nok/Female is connected in Hod/Glory,
8. humility, empowerment, corresponding to the kubbutz. We bring to Nok these 24 adornments--

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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.

9. 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.

10. Here are the Jewels and the Books that forms them:

A. Genesis - יפ YOO FAH

B. Shemot - ענ OO NAH

C. Leviticus - תה HOO TAH

D. Numbers - תה HOO TAH

E. Deuteronomy - הד -HOO DAH

F. Joshua - בנ - BOO NAH

G. Judges - המ - HOO MAH

H. Samuel - שמ - SHOO MAH is one Book

I. Kings - תא - OO TAH is one Book in Hebrew

J. Isaiah - וו - WOO WAH

K. Jeremiah - תא - OO TAH

L. Ezekiel - שוה - SHOO HAH

- M. Minor Prophets – לב - LOO BAH - 16
we only use the Book of Malachi
- N. Ruth – הד - HOO DAH
- O. Psalms – הה - HOO HAH
- P. Job – אב - OO BAH
- Q. Proverbs – לה - LOO HAH
- R. Ecclesiastes - את - OO TAH
- S. Song of Songs – די - DOO YAH
- T. Lamentations – אמ - OO MAH
- U. Daniel – לך - LOO CHA
- V. Esther – מי - MOO YAH
- W. Ezra – מה - MOO HAH
- X. Chronicles – אר - OO RAH - is one book
11. Above is the Book – The Letters – The
Transliteration – additional Information.

This is additional study for anytime

THE FOLLOWING IS AN EXTREMELY STRONG PRAYER
AND BLESSING.

This Prayer / Blessing may be said anytime and
anyplace. It may be said once or multiple times. It is
truly auspicious during the Torah study of the Night of
Shavuot.

It is written by a modern Kabbalists and He did not

explain all of its aspects. He left us to use it as a - 17 meditation tool when we are ready to do so.

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.

chanoch adds: While it may be said in the language of your choice and needs to be understood internally if said in Hebrew, it is best to say it in the original Hebrew.

"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.

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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

19

Name. As it is written, "May HaShem - YHWH bless you and protect you. May HaShem - YHWH raise His Face upon you and be gracious to you. May HaShem - YHWH place His Face upon you be give you Shalom / Shalem."

chanoch adds: These are Numbers Chapter 6 Verses 24 to 26 from the Torah.

יברכך יהוה וישמרך

יאר יהוה פניו אליך ויחנך

ישא יהוה פניו אליך וישם לך שלום

Transliteration

Barechecha HaShem WeYismerecha.

YaEr HaShem Panav Ehunecha Wachanechah

YiSah HaShem Panav Alecha Weyashem Lecha
Sha.a.a.a.lom

יהו ביה ראפ כשנ כיי

יכו הנא וחל היי ווכ

יכו שיי מלש ראמ כול - 20

ייכ אנש רפל יהו הומ

Transliteration

Yo Hay Wa - Bey Yo Hay - Ray Ah Pay - Ka Shi Nu - Ka
Yo Yo

Yo Ka Wa - Hay Nu Ah - Wa Chay La - Hay Yo Yo - Wa
Wa Ka

yo ka wa - Shi Yo Yo - May La Shi - Ray Ah May - Ka
Wa La

Yo Yo Ka - Ah Nu Shi - Ray Pay La - Yo Hay Wa - Hay
Wa May

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

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."