

Tikkun Lay'I Shavuot

וְתָלַב תַּתַּת לְשׁוֹנֶךָ

"And milk upon your tongue"

What follows is a veritable buffet of Shavuot treats, for the first time compiled in English to this author's knowledge. The Torah is likened to חֵלֶב milk, and our prayer is that the materials here are nourishing to your mind and your soul.

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Hakdamah/Introduction

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 here follow the Sefardic custom as appears in the *Nahar Shalom* version. 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*

One should not belittle the importance of this reading., and this *Sefer Vehalav Tahat LeShonaik* is dedicated to this venture. Even though it consists of simple verses and passages, this is a time-honored custom that should be respected and followed. The *Tikkun* generally takes approximately 2-3 hours (depending, of course, on the speed at which it is read), and after one completes the reading and the list of the 613 Torah Commandments, he is certainly allowed and encouraged to study the Midrashim and Zohars translated below.

The 24 books of the Torah correspond to the 24 adornments we prepare for the Bride (we 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 come 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* and for *Devorah Ester bat Yaakov*, and the *Yom Huledet Samayah (Shavuot)* of *Malkah Ester bat Rivka*.

Rahmiel Hayyim Drizin
Revised version Sivan 5771

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. Intend one contemplation for each immersion.

1. Go to *Mikveh* to purify oneself, and intend that *Mikveh* = 151 = *Ekyeh bemiliu'Hehin*,

אלף הה יוד הה

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*, **יוד הי ויו הי**

4. " " *Shem SaG*, **יוד הי ואו הי**

5. " " *Shem MaH*, **יוד הא ואו הא**

6. " " *Shem BeN*, **יוד הה וו הה**

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* **יוד הי ויו הי** .

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

א. למנצח לדוד, מזמור שיר

ב. יקום אלהים, יפוצו אויביו; וינוסו משנאיו, מפניו.

ג. כהנדה עשן, תנדה: פה מס דונג, מפני-אש-- יאבדו רשעים, מפני אלהים.

ד. וצדיקים--ישמחו ועלצו, לפני אלהים; וישו בשמחה.

ה. שירו, לאלהים-- זמרו שמו: סלו, לרכב בערבות--בנה שמו; ועלזו לפניו.

ו. אבי יתומים, ודין אלמנות-- אלהים, במעון קדשו.

ז. אלהים, מושיב יחידים ביתה-- מוציא אסירים, בפושרות; אף סוחרים, שכנו צחיתה.

ח. אלהים--בצאתה, לפני עמך; בצעדך בישומון סלה.

ט. ארץ רעשה, אף-שמים נטפו-- מפני אלהים: זה סיני-- מפני אלהים, אלהי ישראל.

י. גשם נדבות, תניף אלהים; נחלתך ונלאה, אמה כוננתה.

יא. חיתה ישבו-בה; תכין בטובתה לעני אלהים.

יב. אדני יתן-אמר; המבשרות, צבא רב.

יג. מלכי צבאות, ידדון ידדון; ונות-בית, תחלק שלל.

יד. אם-תשכבון, בין שפתים: בנפי יונה, נחפה בכסף; ואברותיה, בינקת מרוץ.

טו. בפרש שדי מלכים בה-- תשלג בצלמון.

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

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

3 As smoke is driven away, so drive them away; as wax melteth before the fire, so let the wicked perish at the presence of Gd.

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

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

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

7 Gd makes the solitary to dwell in a house; He brings out the prisoners into prosperity; the rebellious dwell but in a parched land.

8 O Gd, when You went forth before Your people, when You did march through the wilderness; Selah

9 The earth trembled, the heavens also dropped at the presence of Gd; even on Sinai trembled at the presence of Gd, the Gd of Israel.

10 A bounteous rain did You pour down, O Gd; when Your inheritance was weary, You did confirm it.

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

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

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

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

15 When the Almighty scatters kings therein, it snows in Zalmon.

טז הר-אלהים הר-בִּשָׁן: הר גִּבְנִיִּים, הר-בִּשָׁן

יז לְמָה, תִּרְצְדוּן-- הָרִים גִּבְנִיִּים:
הִהָר--חֲמַד אֱלֹהִים לְשִׁבְתּוֹ; אֶף-יְהוָה, יִשְׁכֵּן לְנֹצַח

יח רֶכֶב אֱלֹהִים, רַבְתִּים אֶלְפֵי שָׁנָאן; אֲדָנִי בָּם, סִינֵי
בִקְדָשׁ.

יט עֲלִיתָ לְמָרוֹם, שְׁבִיתָ שְׁבִי-- לְקַחַת מִתְּנוּת,
בְּאָדָם;
וְאֶף סוֹרְרִים, לְשִׁכֵּן יְהוָה אֱלֹהִים

כ בְּרוּךְ אֲדָנִי, יוֹם יוֹם: יַעֲמֶם-לָנוּ--הָאֵל יְשׁוּעָתָנוּ
סֵלָה.

כא הָאֵל לָנוּ, אֵל לְמוֹשׁעוֹת: וְלִיהוָה אֲדָנִי--לְמוֹת,
תִּצְאוֹת.

כב אֶף-אֱלֹהִים--יִמְחֵץ, רֹאשׁ אֹיְבָיו: קָדַד שְׁעָר--
מִתְהַלֵּף, בְּאִשְׁמִיו

כג אָמַר אֲדָנִי, מִבִּשְׁן אָשִׁיב; אָשִׁיב, מִמַּצְלוֹת יָם

כד לְמַעַן, תִּמְחֵץ רִגְלֶךָ--בְּדָם: לְשׁוֹן כְּלָבֶיךָ--
מֵאֹיְבָיִם מִנְהוּ

כה רְאוּ הַלִּיכוֹתֶיךָ אֱלֹהִים; הַלִּיכוֹת אֵלַי מִלְּפִי
בִקְדָשׁ.

כו קִדְמוּ שָׁרִים, אַחַר נְגִינִים; בְּתוֹךְ עֲלָמוֹת,
תּוֹפְפוֹת

כז בְּמִקְהֵלוֹת, בָּרְכוּ אֱלֹהִים; אֲדָנִי, מִמַּקּוֹר יִשְׂרָאֵל

כח שֵׁם בְּנִימֵן, צַעִיר רָדָם--שָׂרֵי יְהוּדָה, רִגְמָתָם;
שָׂרֵי זְבֻלוֹן, שָׂרֵי נַפְתָּלִי

כט צִוָּה אֱלֹהֶיךָ, עֲזָרָה: עֲזָרָה אֱלֹהִים--זו, פַּעֲלֶמְךָ לָנוּ

ל מֵהִיכָלֶךָ, עַל-יְרוּשָׁלַם-- לָךְ יוֹבִילוּ מִלְּכִים שָׂי

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

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

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

19 You have ascended on high, You have led captivity captive; You have received gifts among men, 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 go 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 your foot may wade through blood, that the tongue of your dogs may have its portion from your enemies.'

25 They see Your 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 y God in full assemblies, even Hashem, 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 Your Gd has commanded thy strength; be strong, O Gd, You that has wrought for us

30 Out of Thy temple at Jerusalem, where kings shall bring presents to You.

לא גָעַר חַיַּת קָנָה, עֲדַת אֲבִירִים בְּעִגְלֵי עַמִּים--
מִתְרַפֵּס בְּרֵצֵי-כֶסֶף;
בְּזַר עַמִּים, קִרְבוֹת יִחְפְּצוּ.

לֵב יִצְאֵתוּ חֲשֵׁמֹנִים, מִנִּי מִצְרַיִם; כּוֹשׁ תְּרִיץ יִדְיוֹ,
לְאֱלֹהִים.

לֵג מִמְּלְכוֹת הָאָרֶץ, שִׁירוּ לְאֱלֹהִים; וְזָמְרוּ אֲדָנָי
סֵלָה.

לֵד לְרֶכֶב, בְּשָׁמַי שְׁמַי-קֶדֶם-- הֵן יִתֵּן בְּקוֹלוֹ, קוֹל
עֵז.

לֵה תִּנּוּ עֵז, לְאֱלֹהִים: עַל-יִשְׂרָאֵל גִּאֲוֹתוֹ; וְעֵזוֹ,
בְּשִׁחְקֵיהֶם.

לוֹ נוֹרָא אֱלֹהִים, מִמְּקֹדְשֵׁיךָ:
אֵל יִשְׂרָאֵל-- הוּא נִתֵּן עֵז וְתַעֲצֻמוֹת לְעַם;
בְּרוּךְ אֱלֹהִים.

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; He has 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, kingdoms of the earth; O sing praises unto the Lord; Selah

34 To Him that rides upon the heavens of heavens, which are of old; lo, He utters 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 your holy places; the Gd of Israel, He gives strength and power unto the people; blessed be Gd.

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 a bove 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-יִשְׂרָאֵל וְיִשְׂרָיִם הַשְּׂבָטִים וְיִשְׂרָיִם הַמַּחֲלָקוֹת הַמְּשֻׁרְתִּים אֶת-הַמֶּלֶךְ וְיִשְׂרָיִם הָאֲלָפִים וְיִשְׂרָיִם הַמֵּאוֹת וְיִשְׂרָיִם כָּל-רְכוּשׁ-וּמִקְנֵה לְמֶלֶךְ וְלִבְנָיו עִם-הַסָּרִיסִים וְהַגְּבוּרִים, וְלִכָּל-גְּבוּר חֵיל--אֶל-יְרוּשָׁלַם.

ב וַיִּקָּם דָּוִד הַמֶּלֶךְ, עַל-רַגְלָיו, וַיֹּאמֶר, שְׁמַעוּנִי אַחֵי וְעַמִּי: אֲנִי עִם-לִבְבִי לִבְנוֹת בַּיִת מְנוּחָה לְאָרוֹן בְּרִית-יְהוָה, וְלִהְדֹם רַגְלֵי אֱלֹהֵינוּ, וְהַכִּינוֹתִי, לִבְנוֹת

ג וְהֵאֲלֵהֶם אָמַר לִי, לֹא-תִבְנֶה בַיִת לְשְׁמִי: כִּי אִישׁ מִלְחָמוֹת אַתָּה, וְדָמִים שָׁפַכְתָּ

ד וַיִּבְחַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל בִּי מִכָּל בֵּית-אָבִי, לִהְיוֹת לְמֶלֶךְ עַל-יִשְׂרָאֵל לְעוֹלָם--כִּי בִיהוּדָה בָּחַר לְנֹגִיד, וּבְבֵית יְהוּדָה בַּיִת אָבִי; וּבְבָנֵי אָבִי--בִּי רָצָה, לְהַמְלִיךְ עַל-כָּל-יִשְׂרָאֵל.

ה וּמִכָּל-בָּנָי--כִּי רַבִּים בָּנִים, נָתַן לִי יְהוָה; וַיִּבְחַר בְּשִׁלְמֹה בְנִי--לְשִׁבְתָּ עַל-כִּסֵּא מְלָכוּת יְהוָה, עַל-יִשְׂרָאֵל.

ו וַיֹּאמֶר לִי--שְׁלֹמֹה בְנִךְ, הוּא-יִבְנֶה בַיִתִּי וְחֲצֵרוֹתַי: כִּי-בָחַרְתִּי בּוֹ לִי לְבֵן, וְאֲנִי אֶהְיֶה-לוֹ לְאָב

ז וְהַכִּינוֹתִי אֶת-מְלָכוּתוֹ, עַד-לְעוֹלָם: אִם-יִחַזְקֶה, לַעֲשׂוֹת מִצְוֹתַי וּמִשְׁפָּטַי--כִּיּוֹם הַיּוֹם

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 Hashem, and for the footstool of our Gd; and I had made ready for the building.

3 But Gd said unto me: You shalt not build a house for My name, because you are a man of war, and have shed blood.

4 Howbeit Hashe, the Gd of Israel, chose me out of all the house of my father to be king over Israel for ever; for He has 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 Hashem has given me many sons--He has chosen Solomon my son to sit upon the throne of the kingdom of Hashem over Israel.

6 And He said unto me: Solomon your 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 My ordinances, as at this day.

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 אביה ועבדהו, בלב שלם ובנפש חפצה--כי כל-לבבות דורש יהוה, וכל-יצר מחשבות מבין: אם-תדרשנו ימצא לך, ואם-תעזבנו יזניחה לעד.

י ראה עתה, פי-יהוה בחר בך לבנות-בית למקדש--תזק ועשה.

יא ויתן דויד לשלמה בנו את-תבנית האולם ואת-בתיו ונגזקיו ועלייתו, ותדריו הפנימים--ובית הכפרת.

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

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

יד לזהב במשקל לזהב, לכל-פלי עבודה ועבודה; לכל פלי הפסח במשקל, לכל-פלי עבודה ועבודה;

טו ומשקל למנרות הזהב, ונרותיהם זהב, במשקל-מנורה ומנורה, ונרותיה; ולמנרות הפסח במשקל למנורה ונרותיה, פעבודת מנורה ומנורה.

טז ואת-הזהב משקל לשלחנות המצרכת, לשלחן ושלתו; וכסף, לשלחנות הפסח.

יז והמזלגות והמזרקות והקשוות, זהב טהור; ולכפורי הזהב במשקל לכפור וכפור, ולכפורי הפסח במשקל לכפור וכפור.

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

9 And you, Solomon my son, know the Gd of your father, and serve Him with a whole heart and with a willing mind; for Hashem searches all hearts, and understands all the imaginations of the thoughts; if you seek Him, He will be found of you; but if you forsake Him, He will cast you off for ever.

10 Take heed now; for Hashem has chosen you 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 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 Hashem, and for all the chambers round about, for the treasuries of the house of Gd, 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 Hashem and for all the vessels of service in the house of Hashem:

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

יח וּלְמִזְבַּח הַקְטָרֹת זָהָב מְזֻקָּה, בְּמִשְׁקָל; וּלְתַבְנִית הַמְרַכְבֵּה, הַכְּרוּבִים זָהָב לְפָרְשֵׁים, וְסִכְכִּים, עַל-אֲרוֹן בְּרִית-יְהוָה.

יט הַכֹּל בְּכֹתֵב מִיַּד יְהוָה, עָלַי הִשְׁפִּיל--כֹּל, מְלָאכֹת הַתַּבְנִית.

כ וַיֹּאמֶר דָּוִד לְשַׁלְמֹה בְנוֹ, חֲזֵק וְאַמֵּץ וַעֲשֵׂה--אֵל-תִּירָא, וְאֵל-תַּחַת: כִּי יְהוָה אֱלֹהִים אֵלֶיךָ, עִמָּךְ--לֹא יִרְפֶּךָ וְלֹא יַעֲזֹבֶךָ, עַד-לְקִלוֹת כָּל-מְלָאכֶת עֲבוֹדַת בַּיִת-יְהוָה.

כא וְהִנֵּה, מִחֲלָקוֹת הַכֹּהֲנִים וְהַלְוִיִּם, לְכָל-עֲבוֹדַת, בַּיִת הָאֱלֹהִים; וְעַמָּךְ בְּכָל-מְלָאכֶה לְכָל-גֹּדֵיב בַּחֲכָמָה, לְכָל-עֲבוֹדָה, וְהַשָּׂרִים וְכָל-הָעָם, לְכָל-דְּבָרֶיךָ.

א וַיֹּאמֶר דָּוִד הַמֶּלֶךְ לְכָל-הַקְהָל, שְׁלֹמֹה בְנִי אַחַד בְּחַר-בּוֹ אֱלֹהִים נַעַר וְרוּף; וְהַמְלָאכָה גְדוֹלָה--כִּי לֹא לְאָדָם הַבַּיִת, כִּי לַיהוָה אֱלֹהִים.

ב וְכָל-כַּחַי הַכִּינּוּתֵי לְבַיִת-אֱלֹהֵי, הַזָּהָב לְזָהָב וְהַכֶּסֶף לְכֶסֶף וְהַנְּחֹשֶׁת לְנְחֹשֶׁת הַבְּרִזָּל לְבְרִזָּל, וְהָעֲצִים, לְעֲצִים; אֲבָנֵי-שֹׁהַם וּמַלּוּאִים אֲבָנֵי-פִוּוּ וְרִקְמָה, וְכָל אֲבָנֵי יִקְרָה וְאֲבָנֵי-שִׁישׁ--לְרֹב.

ג וְעוֹד, בְּרִצּוֹתַי בְּבַיִת אֱלֹהֵי, יֵשׁ-לִי סֵגֻלָּה, זָהָב וְכֶסֶף: נָתַתִּי לְבַיִת-אֱלֹהֵי לְמַעַלְהָ, מִכָּל-הַכִּינּוּתֵי לְבַיִת הַקֹּדֶשׁ.

ד שְׁלֹשֶׁת אֲלָפִים כֶּפֶרִי זָהָב, מִזָּהָב אוֹפִיר; וְשִׁבְעַת אֲלָפִים כֶּפֶר-כֶּסֶף מְזֻקָּה, לְטוֹת קִירוֹת הַבָּתִּים.

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 Hashem.

19 'All this [do I give you] in writing, as Hashem has made me wise by His hand upon me, even all the works of this pattern.'

20 And David said to Solomon his son: 'Be strong and of good courage, and do it; fear not, nor be dismayed; for Hashem Gd, even my Gd, is with thee; He will not fail thee, nor forsake you, until all the work for the service of the house of Hashem be finished.

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

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

2 Now I have prepared with all my might for the house of my Gd 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.

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

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;

ה לְזָהָב לְזָהָב וְלַכֶּסֶף לַכֶּסֶף, וְלְכָל-מְלָאכָה בְיַד
תְּרֻשִׁים; וּמִי מֵתְנַדָּב, לְמַלְאוֹת יְדוֹ הַיּוֹם לַיהוָה.

ו וַיִּתְנַדְּבוּ שָׂרֵי הָאָבוֹת וְשָׂרֵי שְׁבֻטֵי יִשְׂרָאֵל, וְשָׂרֵי
הָאֲלָפִים וְהַמְּאוֹת, וְלְשָׂרֵי, מְלָאכֶת הַמֶּלֶךְ.

ז וַיִּתְּנוּ לְעִבּוֹדַת בֵּית-הָאֱלֹהִים, זָהָב כִּפְרָיִם חֲמֵשֶׁת-
אֲלָפִים וְאַדְרָכָנִים רַבּוֹ, וְכֶסֶף כִּפְרָיִם עֶשְׂרֵת אֲלָפִים,
וְנְחֹשֶׁת רַבּוֹ וְשִׁמוֹנֵת אֲלָפִים כִּפְרָיִם; וּבְרָזַל, מֵאָה-אֶלֶף
כִּפְרָיִם.

ח וַהֲנַמְצָא אֹתוֹ אַבְנֵי־חַיִּים, נָתַנוּ לְאוֹצֵר בֵּית-יְהוָה--עַל
יַד-יְחִיאל, הַגֵּרְשׁוֹנִי.

ט וַיִּשְׂמְחוּ הָעָם, עַל-הַתְּנַדָּבָם, כִּי בָלַב שְׁלֵם, הַתְּנַדָּבוּ
לַיהוָה; וְגַם דָּוִד הַמֶּלֶךְ, שִׂמַּח שִׂמְחָה גְדוֹלָה.

י וַיְבָרַךְ דָּוִד אֶת-יְהוָה, לְעֵינֵי כָל-הַקְּהָל; וַיֹּאמֶר
דָּוִד, בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵי יִשְׂרָאֵל אָבִינוּ, מְעוֹלָם,
וְעַד-עוֹלָם.

יא לָךְ יְהוָה הַגְּדֹלָה וְהַגְּבוּרָה וְהַתְּפָאֶרֶת, וְהַנִּצְחָה
וְהַהוֹד, כִּי-כָל, בַּשָּׁמַיִם וּבָאָרֶץ: לָךְ יְהוָה הַמַּמְלָכָה,
וְהַמְתַּנְשָׂא לְכָל לְרֹאשׁ.

יב וְהַעֲשֵׂר וְהַכְּבוֹד, מִלְּפָנֶיךָ, וְאַתָּה מוֹשֵׁל בְּכָל, וּבְיַדְךָ
כֹּחַ וְגִבּוּרָה; וּבְיַדְךָ, לְגַדֵּל וּלְחַזֵּק לְכָל.

יג וְעַתָּה אֱלֹהֵינוּ, מוֹדִים אֲנִיחֵנוּ לָךְ; וּמְהִלָּלִים, לְשֵׁם
תְּפָאֶרְתֶּךָ.

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

טו כִּי-גֵרִים אֲנִיחֵנוּ לְפָנֶיךָ וְתוֹשְׁבִים, כְּכָל-אַבְתֵּינוּ:
כִּצְלַל יְמִינוּ עַל-הָאָרֶץ, וְאִין מִקְוָה.

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 offers willingly to consecrate himself this day unto Hashem?'

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 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 Hashem, 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 Hashem; and David the king also rejoiced with great joy.

10 Wherefore David blessed Hashem before all the congregation; and David said: 'Blessed be You, Hashem the Gd of Israel our father, for ever and ever.

11 Yours Hashem, 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 Yours; Yours is the kingdom Hashem and You are exalted as head above all.

12 Both riches and honour come of You, and You rule over all; and in Your hand is power and might; and in Your hand it is to make great, and to give strength unto all.

13 Now therefore, our Gd, we thank You, and praise Your 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 You, and of Your own have we given You.

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

טז יהוה אלהינו--כל ההמון הזה אשר הכינונו, לבנות-לך בית לשם קדשך: מיידך היא (הוא), ולך הכל.

יז וידעתי אלהי--כי אתה בחן לבב, ומישרים תרצה; אני, ביישר לבבי התנדבתי כל-אלה, ועתה עמך הנמצאו-פה, ראיתי בשמחה להתנדב-לך.

יח יהוה, אלהי אברהם יצחק וישראל אבותינו, שמרה-זאת לעולם, ליצר מחשבות לבב עמך; והכן לבבכם, אליך.

יט ולשלמה בני, תן לבב שלם, לשמור מצוותיך, עדותיך וחקיך; ולעשות הכל, ולבנות הבירה אשר-הכינותי.

כ ויאמר דויד לכל-הקהל, ברכו-נא את-יהוה אלהיכם; ויברכו כל-הקהל, ליהוה אלהי אבותיהם, ויקדו וישתחוו ליהוה, ולמלך.

כא ויזבחו ליהוה זבחים ויעלו עלות ליהוה, למחרת היום ההוא--פרים אלה אלה כבשים אלה, ונספיהם; וזבחים לרב, לכל-ישראל.

כב ויאכלו וישתו לפני יהוה, ביום ההוא--בשמחה גדולה; וימליכו שנית לשלמה בן-דויד, וימשחו ליהוה לנגיד ולצדוק לכהן.

כג וישב שלמה על-כסא יהוה למלך, תחת-דויד אביו--ויצליח; וישמעו אליו, כל-ישראל.

כד וכל-השורים, והגבירים, וגם, כל-בני המלך דויד--בנתנו יד, תחת שלמה המלך.

כה ויגדל יהוה את-שלמה למעלה, לעיני כל-ישראל; ויתן עליו, הוד מלכות, אשר לא-היה על-כל-מלך על-ישראל.

16 Hashem our Gd, all this store that we have prepared to build You a house for Your holy name comes of Your hand, and is all Your own.

17 I know also, my Gd, that You 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 Your people, that are present here, offer willingly unto You.

18 Hashem the Gd of Abraham, of Isaac, and of Israel, our fathers, keep this for ever, even the imagination of the thoughts of the heart of Your people, and direct their heart unto You;

19 and give unto Solomon my son a whole heart, to keep Your commandments, Your testimonies, and Your 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 Hashem your Gd.' And all the congregation blessed Hashem, the Gd of their fathers, and bowed down their heads, and prostrated themselves before Hashem, and before the king.

21 And they sacrificed sacrifices unto Hashem, and offered burnt-offerings unto Hashem, 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 Hashem on that day with great gladness. And they made Solomon the son of David king the second time, and anointed him unto Hashem to be prince, and Zadok to be priest.

23 Then Solomon sat on the throne of Hashem 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.

25 And Hashem 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.

כו וְדָוִד, בֶּן-יִשָּׁי, מֶלֶךְ, עַל-כָּל-יִשְׂרָאֵל

כז וְהַיָּמִים, אֲשֶׁר מֶלֶךְ עַל-יִשְׂרָאֵל--אַרְבָּעִים, שָׁנָה:
בְּחֶבְרוֹן מֶלֶךְ שְׁבַע שָׁנִים, וּבִירוּשָׁלַם מֶלֶךְ שְׁלֹשִׁים
וְשָׁלוֹשׁ.

כח וַיָּמָת בְּשֵׂיבָה טוֹבָה, שְׁבַע יָמִים עֶשֶׂר וְכָבוֹד;
וַיִּמְלֹךְ שְׁלֹמֹה בְּנוֹ, תַּחְתָּיו

כט וְדָבָרֵי דָוִד הַמֶּלֶךְ, הֵרָאשׁוּנִים וְהַאֲחֻרָּנִים--הֵנָּה
בְּתוֹבִים, עַל-דְּבָרֵי שְׁמוּאֵל הַרְּאָה, וְעַל-דְּבָרֵי נָתָן
הַנָּבִיא, וְעַל-דְּבָרֵי גַד הַחֹזֵה

ל עַם כָּל-מַלְכוּתוֹ, וּגְבוּרָתוֹ; וְהַעֲתִים, אֲשֶׁר עָבָר
עָלָיו וְעַל-יִשְׂרָאֵל, וְעַל כָּל-מַמְלָכוֹת הָאָרְצוֹת

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 honor; 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

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 last 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 בַּחֲדָשׁ, הַשְּׁלִישִׁי 19:1 until the end of the portion.
- (3) In Mishpatim we read from 24:1 וְאֵל-מֹשֶׁה אָמַר until the end of the portion.
- (4) When we reach Ki Tissa we read from 34:7 וַיֹּאמֶר יְ-הוָה-אֵל-מֹשֶׁה, כְּתֹב-לְךָ אֶת- until the end of the portion.
- (5) When we reach Emor we read the portion concerning Shavuot 23:15 וּסְפַרְתֶּם לָכֶם, מִמִּחֻרַת הַשָּׁבֹת.
- (6) When we reach Vethanan, we read the 2nd set of 10 Commandments from 5:1 וַיִּקְרָא מֹשֶׁה, אֵל-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 שָׁבַעָה שָׁבַעַת 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 chapters of 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 (Chapter 1, verse 3:12)for the first day of Shavuot, and when we reach Habbakuk, we read the entire Haftarah (2:20-3:19)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 וָעָשָׂר 26 So **Yosef** died, being a hundred and ten years old.
 וַיִּחַנְטוּ אֹתוֹ, וַיִּשֶׂם בְּאֵרוֹן And they embalmed him, and he was put in a coffin in
 בְּמִצְרַיִם. Egypt.

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

ף . This is the method used for all the 24 books [some read each "minor" prophet, others just Malachi].

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

יֶפֶ . 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 | יֶפֶ |
| (2) Shemot | עֵנֶ |
| (3) Vayikra | הֶתֶ |
| (4) Bemidbar | הֶתֶ |
| (5) Devarim | הֶדֶ |
| (6) Yehoshua | בֶּנֶ |
| (7) Shoftim | הֶםֶ |
| (8) Shmuel | שֶׁםֶ |
| (9) Melakhim | אֶתֶ |

(10) Yeshayah	וַי
(11) Yirmeyah	אֶת
(12) Yehezkel	שֶׁה
(13) Tre Asar (Malakhi)	לֵב
(14) Rut	הַד
(15) Tehillim	הֵה
(16) Iyov	אֵב
(17) Mishley	לֵה
(18) Kohelet	אֶת
(19) Shir HaShirim	דִּי
(20) Eikha	אֵמ
(21) Daniel	לֵד
(22) Ester	מִי
(23) Ezra	הֵמ
(24) Divre Hayamim	אֶר

What follows is all the readings from the Book of Beresheet with the Holy Name **יְהוָה** derived at the end:

Parshat Beresheet

א. בְּרֵאשִׁית, בָּרָא אֱלֹהִים, אֶת הַשָּׁמַיִם, וְאֶת הָאָרֶץ.

ב. וְהָאָרֶץ, הִיְתָה תְהוֹ וְבִהוּ, וְחֹשֶׁךְ, עַל-פְּנֵי תְהוֹם; וְרוּחַ אֱלֹהִים, מְרַחֶפֶת עַל-פְּנֵי הַמַּיִם.

ג. וַיֹּאמֶר אֱלֹהִים, יְהִי אוֹר; וַיְהִי-אוֹר.

ד. וַיִּרְא אֱלֹהִים אֶת-הָאוֹר, כִּי-טוֹב; וַיַּבְדֵּל אֱלֹהִים, בֵּין הָאוֹר וּבֵין הַחֹשֶׁךְ.

ה. וַיִּקְרָא אֱלֹהִים לְאוֹר יוֹם, וְלַחֹשֶׁךְ קָרָא לַיְלָה; וַיְהִי-עֶרֶב וַיְהִי-בֹקֶר, יוֹם אֶחָד.

ו. וַיֹּאמֶר אֱלֹהִים, יְהִי רָקִיעַ בְּתוֹךְ הַמַּיִם, וַיְהִי מִבְדִּיל, בֵּין מַיִם לַמַּיִם.

1 In the beginning Gd created the heaven and the earth.

2 Now the earth was unformed and void, and darkness was upon the face of the deep; and the spirit of Gd hovered over the face of the waters.

3 And Gd said: 'Let there be light.' And there was light.

4 And Gd saw the light, that it was good; and Gd divided the light from the darkness.

5 And Gd called the light Day, and the darkness He called Night. And there was evening and there was morning, one day.

6 And God said: 'Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.'

ז וַיַּעַשׂ אֱלֹהִים, אֶת-הַרְקִיעַ, וַיַּבְדֵּל בֵּין הַמַּיִם אֲשֶׁר
מִתַּחַת לַרְקִיעַ, וּבֵין הַמַּיִם אֲשֶׁר מֵעַל לַרְקִיעַ; וַיְהִי-כֵן

ח וַיִּקְרָא אֱלֹהִים לַרְקִיעַ, שָׁמַיִם; וַיְהִי-עָרֵב וַיְהִי-בֹקֶר,
יוֹם שֵׁנִי.

ט וַיֹּאמֶר אֱלֹהִים, יִקְוּוּ הַמַּיִם מִתַּחַת הַשָּׁמַיִם אֶל-מְקוֹם
אֶחָד, וַתֵּרָאֵה, הַיַּבֵּשֶׁת; וַיְהִי-כֵן

י וַיִּקְרָא אֱלֹהִים לַיַּבֵּשֶׁת אֶרֶץ, וְלַמְּקוֹה הַמַּיִם קָרָא
יַמִּים; וַיֵּרָא אֱלֹהִים, כִּי-טוֹב

יא וַיֹּאמֶר אֱלֹהִים, תִּדְשֵׂא הָאָרֶץ דָּשָׁא עֵשֶׂב מִזְרִיעַ
זָרַע, עֵץ פְּרִי עֹשֶׂה פְּרִי לְמִינּוֹ, אֲשֶׁר זָרַעוּ-בּוֹ עַל-
הָאָרֶץ; וַיְהִי-כֵן

יב וַתּוֹצֵא הָאָרֶץ דָּשָׁא עֵשֶׂב מִזְרִיעַ זָרַע, לְמִינֵהוּ, וְעֵץ
עֹשֶׂה-פְּרִי אֲשֶׁר זָרַעוּ-בּוֹ, לְמִינֵהוּ; וַיֵּרָא אֱלֹהִים, כִּי-
טוֹב

יג וַיְהִי-עָרֵב וַיְהִי-בֹקֶר, יוֹם שְׁלִישִׁי

יד וַיֹּאמֶר אֱלֹהִים, יְהִי מְאֹרֶת בְּרְקִיעַ הַשָּׁמַיִם,
לְהַבְדִּיל, בֵּין הַיּוֹם וּבֵין הַלַּיְלָה; וְהָיוּ לְאֹתוֹת וּלְמוֹעֲדִים,
וּלְיָמִים וּשְׁנָיִם

טו וְהָיוּ לְמְאֹרֶת בְּרְקִיעַ הַשָּׁמַיִם, לְהָאִיר עַל-הָאָרֶץ;
וַיְהִי-כֵן

טז וַיַּעַשׂ אֱלֹהִים, אֶת-שְׁנֵי הַמְּאֹרֶת הַגְּדֹלִים: אֶת-
הַמְּאֹרֶת הַגְּדֹל, לְמַמְשֶׁלֶת הַיּוֹם, וְאֶת-הַמְּאֹרֶת הַקָּטָן
לְמַמְשֶׁלֶת הַלַּיְלָה, וְאֵת הַכּוֹכָבִים

יז וַיִּתֵּן אֹתָם אֱלֹהִים, בְּרְקִיעַ הַשָּׁמַיִם, לְהָאִיר, עַל-
הָאָרֶץ

יח וְלִמְשֹׁל, בַּיּוֹם וּבַלַּיְלָה, וּלְהַבְדִּיל, בֵּין הָאֹר וּבֵין
הַחֹשֶׁךְ; וַיֵּרָא אֱלֹהִים, כִּי-טוֹב

יט וַיְהִי-עָרֵב וַיְהִי-בֹקֶר, יוֹם רְבִיעִי

כ וַיֹּאמֶר אֱלֹהִים--יִשְׂרְצוּ הַמַּיִם, שָׂרָץ נֶפֶשׁ חַיָּה;
וְעוֹף יְעוֹפֵף עַל-הָאָרֶץ, עַל-פְּנֵי רְקִיעַ הַשָּׁמַיִם

כא וַיִּבְרָא אֱלֹהִים, אֶת-הַתַּיִמָּנוֹת הַגְּדֹלִים; וְאֵת כָּל-נֶפֶשׁ
הַחַיָּה הַרְמִשָּׁת אֲשֶׁר שָׂרְצוּ הַמַּיִם לְמִינֵהֶם, וְאֵת כָּל-
עוֹף כָּנָף לְמִינֵהוּ, וַיֵּרָא אֱלֹהִים, כִּי-טוֹב

7 And Gd made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament; and it was so.

8 And Gd called the firmament Heaven. And there was evening and there was morning, a second day.

9 And Gd said: 'Let the waters under the heaven be gathered together unto one place, and let the dry land appear.' And it was so.

10 And Gd called the dry land Earth, and the gathering together of the waters called He Seas; and Gd saw that it was good.

11 And Gd said: 'Let the earth put forth grass, herb yielding seed, and fruit-tree bearing fruit after its kind, wherein is the seed thereof, upon the earth.' And it was so.

12 And the earth brought forth grass, herb yielding seed after its kind, and tree bearing fruit, wherein is the seed thereof, after its kind; and Gd saw that it was good.

13 And there was evening and there was morning, a third day.

14 And Gd said: 'Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days and years;

15 and let them be for lights in the firmament of the heaven to give light upon the earth.' And it was so.

16 And Gd made the two great lights: the greater light to rule the day, and the lesser light to rule the night; and the stars.

17 And Gd set them in the firmament of the heaven to give light upon the earth,

18 and to rule over the day and over the night, and to divide the light from the darkness; and God saw that it was good.

19 And there was evening and there was morning, a fourth day.

20 And Gd said: 'Let the waters swarm with swarms of living creatures, and let fowl fly above the earth in the open firmament of heaven.'

21 And Gd created the great sea-monsters, and every living creature that creepeth, wherewith the waters swarmed, after its

כב וַיְבָרֶךְ אֹתָם אֱלֹהִים, לֵאמֹר: פְּרוּ וּרְבוּ, וּמְלֵאוּ אֶת-
הַמַּיִם בַּיַּמִּים, וְהַעוֹף, יִרְבֶּה בָאָרֶץ.

כג. וַיְהִי-עֶרֶב וַיְהִי-בֹקֶר, יוֹם חַמִּישִׁי.

כד וַיֹּאמֶר אֱלֹהִים, תּוֹצֵא הָאָרֶץ נֶפֶשׁ חַיָּה לְמִינָהּ,
בְּהֵמָה וְרֶמֶשׂ וְחַיְתוֹ-אָרֶץ, לְמִינָהּ; וַיְהִי-כֵן.

כה וַיַּעַשׂ אֱלֹהִים אֶת-חַיַּת הָאָרֶץ לְמִינָהּ, וְאֶת-הַבְּהֵמָה
לְמִינָהּ, וְאֶת כָּל-רֶמֶשׂ הָאֲדָמָה, לְמִינָהּ; וַיִּרְא אֱלֹהִים,
כִּי-טוֹב.

כו וַיֹּאמֶר אֱלֹהִים, נַעֲשֵׂה אָדָם בְּצַלְמֵנוּ כְּדְמוּתֵנוּ;
וַיִּרְדּוּ בְדִגְתַּת הַיָּם וּבַעוֹף הַשָּׁמַיִם, וּבַבְּהֵמָה וּבְכָל-
הָאָרֶץ, וּבְכָל-הָרֶמֶשׂ, הָרֹמֵשׂ עַל-הָאָרֶץ.

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

כח וַיְבָרֶךְ אֹתָם, אֱלֹהִים, וַיֹּאמֶר לָהֶם אֱלֹהִים פְּרוּ וּרְבוּ
וּמְלֵאוּ אֶת-הָאָרֶץ, וּכְבֹשׁוּהָ; וַיִּרְדּוּ בְדִגְתַּת הַיָּם, וּבַעוֹף
הַשָּׁמַיִם, וּבְכָל-חַיָּה, הָרֹמֵשׂת עַל-הָאָרֶץ.

כט וַיֹּאמֶר אֱלֹהִים, הִנֵּה נָתַתִּי לָכֶם אֶת-כָּל-עֵשֶׂב זֶרַע
זֶרַע אֲשֶׁר עַל-פְּנֵי כָל-הָאָרֶץ, וְאֶת-כָּל-הָעֵץ אֲשֶׁר-בוֹ
פְּרִי-עֵץ, זֶרַע זֶרַע: לָכֶם יִהְיֶה, לְאֹכְלָהּ.

ל וְלִכְל-חַיַּת הָאָרֶץ וְלִכְל-עוֹף הַשָּׁמַיִם וְלִכְל רוֹמֵשׂ
עַל-הָאָרֶץ, אֲשֶׁר-בוֹ נֶפֶשׁ חַיָּה, אֶת-כָּל-יֵרֶק עֵשֶׂב,
לְאֹכְלָהּ; וַיְהִי-כֵן.

לא וַיִּרְא אֱלֹהִים אֶת-כָּל-אֲשֶׁר עָשָׂה, וְהִנֵּה-טוֹב מְאֹד;
וַיְהִי-עֶרֶב וַיְהִי-בֹקֶר, יוֹם הַשִּׁשִּׁי.

א. וַיִּכְלוּ הַשָּׁמַיִם וְהָאָרֶץ, וְכָל-צְבָאָם.

kind, and every winged fowl after its kind;
and Gd saw that it was good.

22 And Gd blessed them, saying: 'Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth.'

23 And there was evening and there was morning, a fifth day.

24 And Gd said: 'Let the earth bring forth the living creature after its kind, cattle, and creeping thing, and beast of the earth after its kind.' And it was so.

25 And Gd made the beast of the earth after its kind, and the cattle after their kind, and every thing that creepeth upon the ground after its kind; and Gd saw that it was good.

26 And Gd said: 'Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.'

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

28 And Gd blessed them; and Gd said unto them: 'Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that creepeth upon the earth.'

29 And Gd said: 'Behold, I have given you every herb yielding seed, which is upon the face of all the earth, and every tree, in which is the fruit of a tree yielding seed--to you it shall be for food;

30 and to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is a living soul, [I have given] every green herb for food.' And it was so.

31 And Gd saw every thing that He had made, and, behold, it was very good. And there was evening and there was morning, the sixth day

1 And the heaven and the earth were finished, and all the host of them.

ב ויכל אלהים ביום השביעי, מלאכתו אשר עשה; וישבת ביום השביעי, מכל-מלאכתו אשר עשה.

2 And on the seventh day God finished His work which He had made; and He rested on the seventh day from all His work which He had made.

ג ויברך אלהים את-יום השביעי, ויקדש אתו: כי בו שבת מכל-מלאכתו, אשר-ברא אלהים לעשות.

3 And Gd blessed the seventh day, and hallowed it; because that in it He rested from all His work which Gd in creating had made.

ו ירא יהוה, כי רבה רעת האדם בארץ, וכל-יצר מחשבת לבו, רק רע כל-היום.

5 And Hashem saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.

ו וינחם יהוה, כי-עשה את-האדם בארץ; ויתעצב, אל-לבו.

6 And it repented Hashem that He had made man on the earth, and it grieved Him at His heart.

ז ויאמר יהוה, אמחה את-האדם אשר-בראתי מעל פני האדמה, מאדם עד-בהמה, עד-רמש ועד-עוף השמים: כי נחמתי, כי עשיתם.

7 And the Hashem said: 'I will blot out man whom I have created from the face of the earth; both man, and beast, and creeping thing, and fowl of the air; for it repenteth Me that I have made them.'

ח ונח, מצא חן בעיני יהוה.

8 But Noah found grace in the eyes of Hashem.

Parshat Noah

אלה, תולדת נח--נח איש צדיק תמים הנה, בדרתיו: את-האלהים, התהלך-נח.

9 These are the generations of Noah. Noah was in his generations a man righteous and whole-hearted; Noah walked with God.

י ויולד נח, שלשה בנים--את-שם, את-חם ואת-יפת.

10 And Noah begot three sons, Shem, Ham, and Japheth.

יא ותשחת הארץ, לפני האלהים; ותמלא הארץ, חמס.

11 And the earth was corrupt before Gd, and the earth was filled with violence.

יב וירא אלהים את-הארץ, והנה נשחתה: כי-השחית כל-בשר את-דרכו, על-הארץ.

12 And Gd saw the earth, and, behold, it was corrupt; for all flesh had corrupted their way upon the earth

ותהי שרי, עקרה: אין לה, ולד.

30 And Sarai was barren; she had no child.

לא ויקח תרח את-אברם בנו, ואת-לוט בן-הרן בן-בנו, ואת שרי בלתו, אשת אברם בנו; ויצאו אתם מאור כשדים, ללכת ארצה כנען, ויבאו עד-חרן, וישבו שם.

31 And Terah took Abram his son, and Lot the son of Haran, his son's son, and Sarai his daughter-in-law, his son Abram's wife; and they went forth with them from Ur of the Chaldees, to go into the land of Canaan; and they came unto Haran, and dwelt there.

לב ויהיו ימי-תרח, חמש שנים ומאתים שנה; וימת תרח, בחרן.

32 And the days of Terah were two hundred and five years; and Terah died in Haran.

Parshat Lekh Lekha

א ויאמר יהוה אל-אברם, לה-לך מארצך וממולדתך ומבית אביך, אל-הארץ, אשר אראך.

1 Now the Hashem said unto Abram: 'Get thee out of thy country, and from thy

ב וְאֶעֱשֶׂה, לְגוֹי גָדוֹל, וְאֶבְרַכְךָ, וְאֶגְדַּלְהָ שְׁמִי; וְהָיָה, בְּרַכְּךָ.

ג וְאֶבְרַכְךָ, מִבְּרַכְיָה, וּמִקְלָלָה, אָאֹר; וְנִבְרַכְכוּ בָּהּ, כָּל מִשְׁפַּחַת הָאֲדָמָה.

כה וַיִּשְׁמַעְמֵאל בְּנוֹ, בֶּן-שָׁלֹשׁ עָשָׂרָה שָׁנָה: בְּהַמְלוֹ--אֶת, בְּשֹׁר עֶרְלָתוֹ.

כו בַּעֲצָם הַיּוֹם הַזֶּה, נִמְלָא אֶבְרָהִם, וַיִּשְׁמַעְמֵאל, בְּנוֹ.

כז וְכָל-אֲנָשֵׁי בֵיתוֹ יְלִיד בֵּית, וּמִקְנֵת-כֶּסֶף מֵאֵת בֶּן-נֹכַר--נִמְלוּ, אִתּוֹ.

25 And Ishmael his son was thirteen years old, when he was circumcised in the flesh of his foreskin.

26 In the selfsame day was Abraham circumcised, and Ishmael his son.

27 And all the men of his house, those born in the house, and those bought with money of a foreigner, were circumcised with him.

Parshat Vayera

א וַיֵּרָא אֵלָיו יְהוָה, בְּאֵלֵי מַמְרֵ; וְהוּא יֹשֵׁב פֶּתַח-הָהָהָל, בְּחַם הַיּוֹם.

ב וַיִּשָּׂא עֵינָיו, וַיֵּרָא, וְהִנֵּה שְׁלֹשָׁה אַנְשִׁים, נֹצְבִים עָלָיו; וַיֵּרָא, וַיָּרֵץ לִקְרֹאתָם מִפֶּתַח הָהָהָל, וַיִּשְׁתַּחוּ, אֲרָצָה.

ג וַיֹּאמֶר: אֲדֹנָי, אִם-נָא מְצָאתִי חֵן בְּעֵינֶיךָ--אֵל-נָא תַעֲבֹר, מֵעַל עַבְדְּךָ.

ד וַיְהִי, אַחֲרֵי הַדְּבָרִים הָאֵלֶּה, וַיִּגַּד לְאַבְרָהָם, לֵאמֹר: הִנֵּה יִלְדָה מִלְכָּה גַם-הוּא, בְּנִים--לְנַחֹר אַחִיךָ.

ה אֶת-עוּץ בְּכֹרֹ, וְאֶת-בוּז אָחִיו, וְאֶת-קִמּוֹאֵל, אָבִי אָרָם.

ו אֶת-כֶּשֶׁד וְאֶת-חֲזוֹ, וְאֶת-פִּלְדָּשׁ וְאֶת-יִדְלָפְחַ, וְאֶת-בְּתוּאֵל.

ז וּבְתוּאֵל, יָלַד אֶת-רֵבֶקָה; שְׁמֹנֶה אֵלֶּה יִלְדָה מִלְכָּה, לְנַחֹר אַחִי אֶבְרָהָם.

ח וּפִילֵגְשׁוֹ, וְשִׁמָּה רְאוּמָה; וְתִלְד גַּם-הוּא אֶת-טֵבַח וְאֶת-גַּחַם, וְאֶת-תַּחַשׁ וְאֶת-מַעַכָּה.

20 And it came to pass after these things, that it was told Abraham, saying: 'Behold, Milcah, she also hath borne children unto thy brother Nahor:

21 Uz his first-born, and Buz his brother, and Kemuel the father of Aram;

22 and Chesed, and Hazo, and Pildash, and Jidlaph, and Bethuel.'

23 And Bethuel begot Rebekah; these eight did Milcah bear to Nahor, Abraham's brother.

24 And his concubine, whose name was Reumah, she also bore Tebah, and Gaham, and Tahash, and Maacah.

Parshat Hayye Sarah

א וַיְהִיו חַיֵּי שָׂרָה, מֵאָה שָׁנָה וְעֶשְׂרִים שָׁנָה וְשִׁבְעֵי שָׁנִים--שָׁנֵי, חַיֵּי שָׂרָה.

kindred, and from thy father's house, unto the land that I will show thee.

2 And I will make of thee a great nation, and I will bless thee, and make thy name great; and be thou a blessing.

3 And I will bless them that bless thee, and him that curseth thee will I curse; and in thee shall all the families of the earth be blessed

1 And Hashem appeared unto him by the terebinths of Mamre, as he sat in the tent door in the heat of the day;

2 and he lifted up his eyes and looked, and, lo, three men stood over against him; and when he saw them, he ran to meet them from the tent door, and bowed down to the earth,

3 and said: 'My lord, if now I have found favour in thy sight, pass not away, I pray thee, from thy servant.

1 And the life of Sarah was a hundred and seven and twenty years; these were the years of the life of Sarah.

ב ותמת שרה, בקרית ארבע הוא חברון--בארץ
כנען; ויבא, אברהם, לספד לשרה, ולבכה

2 And Sarah died in Kiriatharba--the
same is Hebron--in the land of Canaan;
and Abraham came to mourn for Sarah,
and to weep for her.

ג ויקם, אברהם, מעל, פני מתו; וידבר אל-בני-ח,ת,
לאמר.

3 And Abraham rose up from before his
dead, and spoke unto the children of Heth,
saying

אלה הם בני ישמעאל, ואלה שמותם,
בחדריהם, ובטירתם--שנים-עשר
נשיאם, לאמתם.

16 these are the sons of Ishmael, and these are their
names, by their villages, and by their encampments;
twelve princes according to their nations.

יז ואלה, שני חיי ישמעאל--מאת
שנה ושלשים שנה, ושבע שנים;
ויגוע ויקמת, ויאסף אל-עמיו

17 And these are the years of the life of Ishmael, a
hundred and thirty and seven years; and he expired and
died; and was gathered unto his people.

יח וישקנו מחוילה עד-שור, אשר
על-פני מצרים, באכה, אשורה; על-
פני כל-אחיו, נפל.

18 And they dwelt from Havilah unto Shur that is
before Egypt, as thou goest toward Asshur: over against
all his brethren he did settle.

Parshat Toledot

ואלה תולדות יצחק, בן-אברהם:
אברהם, הוליד את-יצחק

19 And these are the generations of Isaac, Abraham's
son: Abraham begot Isaac.

כ ויהי יצחק, בן-ארבעים שנה,
בקהתו את-רבקה בת-בתואל הארמי,
מפדן ארם--אחות לבן הארמי, לו
לאשה.

20 And Isaac was forty years old when he took
Rebekah, the daughter of Bethuel the Aramean, of
Paddan-aram, the sister of Laban the Aramean, to be
his wife.

כא ויעתר יצחק ליהוה לנכח אשתו,
כי עקרה הוא; ויעתר לו יהוה, ותהר
רבקה אשתו.

21 And Isaac entreated Hashem for his wife, because
she was barren; and Hashem let Himself be entreated
of him, and Rebekah his wife conceived

א וישכם לבן בכור, וינשק לבניו ולבנותיו--ויברך
אתהם; וילך וישב לבן, למקומו

1 And early in the morning Laban rose up,
and kissed his sons and his daughters, and
blessed them. And Laban departed, and
returned unto his place.

ב ויעקב, הלך לדרכו; ויפגועו-בו, מלאכי אלהים

2 And Jacob went on his way, and the
angels of Gd met him.

ג ויאמר יעקב כאשר ראם, מחנה אלהים זה; ויקרא
שם-המקום ההוא, מחננים

3 And Jacob said when he saw them: 'This
is Gd's camp.' And he called the name of
that place Mahanaim

Parshat Vayishlah

ד וישלח יעקב מלאכים לפניו, אל-
עשו אחיו, ארצה שעיר, שדה
אדום.

4 And Jacob sent messengers before him to Esau his
brother unto the land of Seir, the field of Edom.

ה ויצו אתם, לאמר, כה תאמרון,
לאדני לעשו: כה אמר, עבדך
יעקב, עם-לבן גרתי, ואחר עד-
עתה.

5 And he commanded them, saying: 'Thus shall you say
unto my lord Esau: Thus saith your servant Jacob: I
have sojourned with Laban, and stayed until now.

ו וַיְהִי-לִי שׁוֹר וְחֻמּוֹר, צֹאן וְעֶבֶד
וְשִׁפְחָה; וְאֶשְׁלַחָהּ לְהַגִּיד לְאָדֹנָי,
לְמַצָּא-תָּן בְּעֵינָיִךְ

6 And I have oxen, and asses and flocks, and men-
servants and maid-servants; and I have sent to tell my
lord, that I may find favour in thy sight.'

מֵא אֱלוֹף אֹהֶלִיבָמָה אֱלוֹף אֵלָה,
אֱלוֹף פִּינֹן.

41 the chief of Oholibamah, the chief of Elah, the chief of
Pinon;

מִב אֱלוֹף קִנְזוֹ אֱלוֹף תֵּימָן, אֱלוֹף
מִבְצָר.

42 the chief of Kenaz, the chief of Teman, the chief of
Mibzar;

מִג אֱלוֹף מַגְדִּיאֵל, אֱלוֹף עִירָם;
אֵלָה אֱלוֹפֵי אֲדוֹם, לְמִשְׁבְּתָתָם
בְּאֶרֶץ אֲחֻזָּתָם--הוּא עֵשָׂו, אָבִי
אֲדוֹם.

43 the chief of Magdiel, the chief of Iram. These are the
chiefs of Edom, according to their habitations in the land
of their possession. This is Esau the father of the
Edomites.

Parshat Vayeshev

א וַיֵּשֶׁב יַעֲקֹב, בְּאֶרֶץ מְגוּרֵי אָבִיו--בְּאֶרֶץ, כְּנָעַן.

1 And Jacob dwelt in the land of his
father's sojournings, in the land of
Canaan.

ב אֵלָה תִלְדוֹת יַעֲקֹב, יוֹסֵף בֶּן-שֶׁבַע-עֶשְׂרֵה שָׁנָה הָיָה
רֹעֵה אֶת-אֲחָיו בְּצֹאן, וְהוּא נָעַר אֶת-בְּנֵי בִלְהָה וְאֶת-
בְּנֵי זִלְפָּה, נְשֵׁי אָבִיו; וַיְבֵא יוֹסֵף אֶת-דִּבְרֵיהֶם רָעָה, אֶל-
אָבִיהֶם.

2 These are the generations of Jacob.
Joseph, being seventeen years old, was
feeding the flock with his brethren, being
still a lad even with the sons of Bilhah, and
with the sons of Zilpah, his father's wives;
and Joseph brought evil report of them
unto their father.

ג וַיִּשְׂרָאֵל, אֶהֱבֵ אֶת-יוֹסֵף מִכָּל-בְּנָיו--כִּי-בֶן-זָקְנִים
הוּא, לוֹ; וַעֲשָׂה לוֹ, כִּתְנֵת פְּסִים.

3 Now Israel loved Joseph more than all
his children, because he was the son of his
old age; and he made him a coat of many
colours.

וַיֵּשֶׁב אֶת-שׂר הַמְשָׁקִים, עַל-
מִשְׁקָהוּ; וַיִּתֵּן הַכּוֹס, עַל-כַּף פְּרָעָה.

21 And he restored the chief butler back unto his
butlership; and he gave the cup into Pharaoh's hand.

כב וְאֶת שׂר הָאֲפִים, תִּלְהֶ: כַּאֲשֶׁר
פָּתַר לָהֶם, יוֹסֵף.

22 But he hanged the chief baker, as Joseph had
interpreted to them.

כג וְלֹא-זָכַר שׂר-הַמְשָׁקִים אֶת-
יוֹסֵף, וַיִּשְׁכַּחְהוּ.

23 Yet did not the chief butler remember Joseph, but
forgot him.

Parshat Miketz

וַיְהִי, מִקֵּץ שְׁנַתַּיִם יָמִים; וּפְרָעָה חֹלֵם, וַהֲנִה עֹמֵד עַל-
הַיָּאָר.

1 And it came to pass at the end of two full
years, that Pharaoh dreamed: and, behold,
he stood by the river.

ב וַהֲנִה מִן-הַיָּאָר, עֹלֹת שֶׁבַע פָּרוֹת, יְפוֹת מְרָאָה,
וּבְרִיאַת בָּשָׂר; וַתִּרְעֶינָה, בְּאֲחוּ

2 And, behold, there came up out of the
river seven kine, well-favoured and fat-
fleshed; and they fed in the reed-grass.

ג וַהֲנִה שֶׁבַע פָּרוֹת אַחֲרוֹת, עֹלֹת אַחֲרֵיהֶן מִן-הַיָּאָר,
רַעוֹת מְרָאָה, וְזָקוֹת בָּשָׂר; וַתַּעֲמִדְנָה אֶצְלֵ הַפָּרוֹת, עַל-
שִׁפְתֵי הַיָּאָר.

3 And, behold, seven other kine came up
after them out of the river, ill favoured
and lean-fleshed; and stood by the other
kine upon the brink of the river.

וַיֹּאמֶר לָהֶם יוֹסֵף, מַה-הַמַּעֲשֵׂה
הַזֶּה אֲשֶׁר עָשִׂיתֶם; הֲלוֹא יָדַעְתֶּם,
כִּי-בִנְחֹשׁ יִבְחַשׁ אִישׁ אֲשֶׁר כָּמֹנִי

15 And Joseph said unto them: 'What deed is this that ye have done? know ye not that such a man as I will indeed divine?'

טז וַיֹּאמֶר יְהוּדָה, מַה-נֹּאמֶר
לְאֲדֹנָי, מַה-נִּדְבַר, וּמַה-נִּצְטַדֵּק;
הֲאֵלֹהִים, מָצָא אֶת-עֹוֹן עַבְדֶּיךָ--
הֲנֵנוּ עַבְדִּים לְאֲדֹנָי, גַּם-אֲנַחְנוּ גַּם
אֲשֶׁר-נִמְצָא הַגְּבִיעַ בְּיָדוֹ.

16 And Judah said: 'What shall we say unto my lord? what shall we speak? or how shall we clear ourselves? God hath found out the iniquity of thy servants; behold, we are my lord's bondmen, both we, and he also in whose hand the cup is found.'

יז וַיֹּאמֶר--חֲלִילָה לִי, מַעֲשׂוֹת
זֹאת; הָאִישׁ אֲשֶׁר נִמְצָא הַגְּבִיעַ
בְּיָדוֹ, הוּא יִהְיֶה-לִּי עַבְדֹּ, וְאַתָּם,
עָלוּ לְשָׁלוֹם אֶל-אֲבִיכֶם.

17 And he said: 'Far be it from me that I should do so; the man in whose hand the goblet is found, he shall be my bondman; but as for you, get you up in peace unto your father.'

Parshat Vayigash

יח וַיִּגַּשׁ אֵלָיו יְהוּדָה, וַיֹּאמֶר בִּי
אֲדֹנָי, יְדַבֵּר-נָא עִבְדְּךָ דְבַר בְּאָזְנֵי
אֲדֹנָי, וְאַל-יַחַר אַפֶּךָ בְּעַבְדְּךָ: כִּי
כְמוֹךָ, כָּפַרְעָה.

18 Then Judah came near unto him, and said: 'Oh my lord, let thy servant, I pray thee, speak a word in my lord's ears, and let not thine anger burn against thy servant; for thou art even as Pharaoh.'

יט אֲדֹנָי שְׂאֵל, אֶת-עַבְדֶּיךָ
לֵאמֹר: הֲיֵשׁ-לָכֶם אָב, אוֹ-אָח

19 My lord asked his servants, saying: Have ye a father, or a brother?

כ וַנֹּאמֶר, אֶל-אֲדֹנָי, יֵשׁ-לָנוּ אָב
זָקֵן, וְיָלֵד זְקֵנִים קָטָן; וְאָחִיו מֵת,
וַיִּוְתָר הוּא לְבָדוֹ לְאִמּוֹ וְאָבִיו
אֲהָבּוֹ.

20 And we said unto my lord: We have a father, an old man, and a child of his old age, a little one; and his brother is dead, and he alone is left of his mother, and his father loveth him.

כא וַיֹּאמְרוּ, הִחַיְתָנוּ; נִמְצָא-חַן
בְּעֵינֵי אֲדֹנָי, וְהֵינּוּ עַבְדִּים
לְפָרְעָה.

25 And they said: 'Thou hast saved our lives. Let us find favour in the sight of my lord, and we will be Pharaoh's bondmen

כב וַיִּשֶׂם אֹתָהּ יוֹסֵף לְחֹק עַד-הַיּוֹם הַזֶּה
עַל-אֲדַמַּת מִצְרַיִם, לְפָרְעָה--לְחֹמֶשׁ:
רַק אֲדַמַּת הַכֹּהֲנִים, לְבָדָם--לֹא הָיְתָה,
לְפָרְעָה.

26 And Joseph made it a statute concerning the land of Egypt unto this day, that Pharaoh should have the fifth; only the land of the priests alone became not Pharaoh's.

כג וַיֵּשֶׁב יִשְׂרָאֵל בְּאֶרֶץ מִצְרַיִם,
בְּאֶרֶץ גֹּשֶׁן; וַיִּצְחָזְזוּ בָהּ, וַיִּכְרוּ וַיִּרְבּוּ
מְאֹד.

27 And Israel dwelt in the land of Egypt, in the land of Goshen; and they got them possessions therein, and were fruitful, and multiplied exceedingly.

Parashat Vayechi

כד וַיְחִי יַעֲקֹב בְּאֶרֶץ מִצְרַיִם, שִׁבְעַת
עָשָׂרָה שָׁנָה; וַיְהִי יָמֵי-יַעֲקֹב, שְׁנַיִם
חֲמִישֵׁי-שָׁבַע שָׁנִים, וְאַרְבָּעִים וּמֵאָה
שָׁנָה.

28 And Jacob lived in the land of Egypt seventeen years; so the days of Jacob, the years of his life, were a hundred forty and seven years.

כה וַיִּקְרָבוּ יָמֵי-יִשְׂרָאֵל, לְמוֹת,
וַיִּקְרָא לְבָנּוֹ לְיוֹסֵף וַיֹּאמֶר לוֹ אִם-נָא
מִצָּאתִי חַן בְּעֵינֶיךָ, שִׂים-נָא יָדְךָ
תַּחַת יָרְכִי; וְעָשִׂיתָ עִמָּדִי חֶסֶד
וְאֲמַת, אֶל-נָא תִקְבְּרֵנִי בְּמִצְרַיִם.

29 And the time drew near that Israel must die; and he called his son Joseph, and said unto him: 'If now I have found favour in thy sight, put, I pray thee, thy hand under my thigh, and deal kindly and truly with me; bury me not, I pray thee, in Egypt.'

ל וְשָׁכַבְתִּי, עִם-אֲבֹתַי, וְנָשָׂאתָנִי
מִמִּצְרַיִם, וְקָבַרְתָּנִי בְקִבְרֹתָם;
וַיֹּאמֶר, אֲנֹכִי אֲעֲשֶׂה כְּדָבָרְךָ

30 But when I sleep with my fathers, thou shalt carry me out of Egypt, and bury me in their burying-place.' And he said: 'I will do as thou hast said.

כִּד וַיֹּאמֶר יוֹסֵף אֶל-אָחָיו, אֲנֹכִי מֵת;
וְאֱלֹהִים פֶּקֶד יִפְקֹד אֶתְכֶם, וְהֵעֲלָה אֶתְכֶם
מִן-הָאָרֶץ הַזֹּאת, אֶל-הָאָרֶץ, אֲשֶׁר נִשְׁבַּע
לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב.

24 And Joseph said unto his brethren: 'I die; but Gd will surely remember you, and bring you up out of this land unto the land which He swore to Abraham, to Isaac, and to Jacob.'

כֵּה וַיִּשְׁבַּע יוֹסֵף, אֶת-בְּנֵי יִשְׂרָאֵל לֵאמֹר:
פֶּקֶד יִפְקֹד אֱלֹהִים אֶתְכֶם, וְהֵעֲלֶתֶם אֹת-
עַצְמוֹתַי מִזֶּה.

25 And Joseph took an oath of the children of Israel, saying: 'Gd will surely remember you, and ye shall carry up my bones from hence.'

כּו וַיָּמָת יוֹסֵף, בֶּן-מֵאָה וְעֶשְׂרִי שָׁנִים;
וַיִּתְחַנְטוּ אֹתוֹ, וַיִּישְׂמוּ בְּאֵרוֹן בְּמִצְרַיִם.

26 So Joseph died, being a hundred and ten years old. And they embalmed him, and he was put in a coffin in Egypt

יפ

We next proceed to the Book of Shemot, Vayikra, Bemidbar, and Devarim all in the same manner, before moving through the Nevi'im/Prophets and Ketuvim/Writings as explained above on page 13. Hacham Ben Zion Abba Shaul (Israel, 1924-1998), in his work *Or Le'siyon* (vol. 3, 18:11), discusses the importance of this custom and presents numerous laws and guidelines relevant to the proper observance of this special occasion (listen to audio clip for precise citation). First, he mentions that even learned men who prefer studying Gemara must set aside their Talmudic studies in order to read the text of the Tikkun LeI Shavuot. If time remains after they complete the Tikkun, they may then study other material that they find more enjoyable. In *Yeshivot*, Hacham Ben Zion writes, students should follow the instructions of their Rosh Yeshiva in this regard. He also emphasizes that one should read the Tikkun even if he does not understand some sections of the service.

Even if one plans to remain awake throughout the night, he should nevertheless recite the *Keri'at Shema Al Ha'mita* before Hatzot (midnight as defined by Halacha). Already after Hatzot, one may recite all the morning Berachot, with the exception of "*Al Netilat Yadayim*" and *Birkot Ha'Torah*. One should make a point to use the bathroom at some point before morning in order to be able to recite "Asher Yasar." At the point in the pre-dawn hours when it is uncertain whether *Alot Ha'shahar* (daybreak, the first appearance of light in the eastern sky) has occurred, one should discontinue his Torah learning. He should instead either immerse in a Mikveh or sing songs of praise until *Alot Ha'shahar*. After *Alot Ha'shahar*, one should wash his hands in preparation for prayer, but without reciting a Beracha. He then must recite *Birkat HaTorah*.

Hacham Ben Zion cites in this context a passage in the work *Sha'ar Ha'kavanot*, which comments that whoever remains awake and diligently involves himself in Torah study throughout this night is guaranteed to survive the entire next year and to avoid all harm. Nevertheless, one should make a point of studying "*Li'shmah*" – with the proper motivation, out of sincere love for and commitment to Torah learning, and not to receive reward. Hacham Ben Zion also warns that sitting idly or engaging in meaningless chatter is no better than sleeping. It is therefore imperative to ensure to spend the entire night engrossed in Torah learning, and not in any other activities. In particular, one must avoid idle conversation inside the synagogue. Hacham Ben Zion also cites a comment from the *Zohar* that emphasizes the importance of studying with joy and fervor, in reward for which one is blessed with seventy blessings. The Ben Ish Hai similarly stressed the importance of studying on this night with great enthusiasm and what he termed "purity of heart."

Furthermore, on the festival of Shavuot God decrees how many "*Hiddushim*" (new insights) each individual will be privileged to develop during the coming year, which is determined

based on the level of one's intensive study on Shavuot. Hacham Ben Sion writes that when we speak of Shavuot as "the day of the giving of the Torah," we refer not merely to the historical event of Matan Torah, but rather of the process that is renewed each year on this day. God grants a person on Shabuot the ability to think of new Torah insights, and one must therefore pray on Shabuot for Torah knowledge and the wisdom to understand to the best of his soul's capability, and also try to think of "Hiddushim" during his study on Shabuot. During the day of Shabuot, too, one should try to minimize his sleeping in order to spend as much time as possible involved in Torah learning. Every moment spent learning on Shabuot earns a person reward, and one must not squander this opportunity. In fact, there were great Rabbis who would not sleep at all on Shabuot; after remaining awake throughout the night, they would simply continue learning through the day of Shabuot. The Hid"ra (Rav Haim Yosef David Azulai, 1724-1806) likewise advises against indulging in sleep on the day of Shavuot. He also emphasizes that one must ensure not to fall asleep during the prayer service. Finally, one should also devote himself to Torah study with extra vigor and diligence during the "*Sheloshet Yemeh Hagbala*" – the three days of preparation prior to Shavuot. Just as in the wilderness Beneh Yisrael were instructed to abstain from relations and prepare themselves for three days prior to Matan Torah, so must we increase our efforts to learn Torah and minimize our physical indulgence during these three days. Hacham Ben Sion writes that the level of inspiration one receives from the experience of Shabuot depends on the amount of effort he exerted during the three previous days to prepare for this great experience.

The Mikveh of 50

A little before (*Alot HaShakhar*--check the "Halachic Times" section at 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 5 dips, with the first four meditating of a different letter of Hashem's Name with the vowel of kammatz related to the Keter (ה"י ה"י ה"י) and the final one meditating on Hashem's attribute of וְרַב-חֶסֶד *VeRav Heseid*/ abundant kindness [gematria 280, thus sweetening the 5 Gevurot מַנְצִיפִיד which too total 280] , and thus including all the Hassadim:

Dip	Meditation
1	י י
2.	י י

3. יְ
4. הָ
5. וְרַב-הֶסֶד

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	יּוֹד הֵי וִיוּ הֵי
2.	יּוֹד הֵי וְאוּ הֵי
3.	יּוֹד הֵי וִיוּ הֵי
4.	יּוֹד הֵי וְאוּ הֵי

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 **חֵטָה** *Hita*/wheat, from the 2 wheat *hametz* loaves offered in the Temple, plus the 5 *Gevurot* which are the final letters **מִנְצַפִּיךְ**

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

Ben Ish Hai's Prayer to be said after learning Tenakh, which portions of אורייתא אורייתא and the "Fortunate are you" sections are read after his Zohar table learning above also before the Morning meal

May it be Your 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 לְרִצּוֹן אֱמִרֵי-פִי, וְהִגִּיוֹן לִבִּי לְפָנֶיךָ
יְ-הֵ-נָה, צוּרֵי וְגֹאֲלֵי

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 אורייתא אורייתא *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

אורייתא אורייתא 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.

אורייתא אורייתא 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.

אורייתא אורייתא upon you it is written,

וְאֶהְיֶה אֶצְלוֹ, אֲמוֹן: וְאֶהְיֶה שְׂשׂוּעֵימ, 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.

אורייתא אורייתא upon you it is written **יקרה היא, מפניי** "*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 יתוה** "*Who can express the mighty acts of Hashem?*"

אורייתא אורייתא 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.

אורייתא אורייתא 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.

אורייתא אורייתא, O Torah, O Torah! You are the supernal **אורייתא**, **the אורייתא** 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!

אורייתא אורייתא 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 **אורייתא**, and you shall return to us Holy **אורייתא**. Our thoughts are on you Holy **אורייתא**, and your thoughts are on us Holy **אורייתא**. 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 *Yofi-kel*], minister in charge, and the 53 chariots that are beneath his hand which are charged with the serving of the **אורייתא**, 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 **אורֵיִתָּא** 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 **אורֵיִתָּא**. 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 **אורֵיִתָּא** on Mount Sinai, and all saw You face to face as it says **פְּנִיִם בְּפְנִיִם, דָּבַר 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 **וַיֵּרָד יְהוָה-וְהָעַל-הָר סִינַי** "*And Hashem came down upon Mount Sinai.*" For all Yisrael saw eye to eye with Him and they were rejoicing. Fortunate is this day, for all following generations were invited to receive the **אורֵיִתָּא** from Mount Sinai as it says

כִּי אֶת-אֲשֶׁר יִשְׁנוּ פֹה, עִמָּנוּ עַמֵּד הַיּוֹם, לִפְנֵי, יְהוָה-וְהָאֱלֹהֵינוּ; וְאֵת אֲשֶׁר אֵינָנוּ פֹה, עִמָּנוּ הַיּוֹם

"but with him that stands here with us this day before Hashem our Gd, and also with him that is not here with us this day." Fortunate is this day when Yisrael receives the **אורֵיִתָּא**, when the Jubilee crowns them with the crown of the Holy One blessed is He, as a king who is crowned by his powers, as it is written, **צֵאנָה וְרֵאִינָה בְנוֹת צִיּוֹן, בְּמִלְךָ שְׁלֹמָה--בְּעֵטְרָה, שְׁעֵטְרָה-לוֹ אָמוּ** "*Go forth, O*

daughters of Zion, and gaze upon king Solomon, even upon the crown with which his mother crowned him". Fortunate is the day of the Jubilee which is crowned in joy, in compassion, and in peace, as it is written, אִם-הַבָּנִים שְׂמֵחָה, "a joyful mother of children". Fortunate is this day in which the Torah was given in black fire upon white fire, which included the right in the left, and the left returned to the right, as it is written מִיְמִינוּ, אֲשֶׁר דָּת לְמוֹ "at His right hand was a fiery law unto them." *Blessed is Hashem forever, Amen and Amen!*

The Order of the 613 Mitzvot (adapted from www.kolmenachem.com)

For the sake of the unification of the Holy One blessed is He and His Divine Presence the Shekhinah (יֵהוָה וְיֵהוָה), in awe and in love (יֵהוָה וְיֵהוָה), in love and in awe (אֵי הֵהוּהֵה) to unite the letters Yod and Heh (Abba and Imma) with the letters Vav and Heh (Zeir Anpin and Nok) , in a perfect unity (יֵהוָה), in the name of all Yisrael, I hereby desire to learn the 613 commandments which the Creator may He be blessed commanded me, so that I know and be careful of them and to observe and do them. May the pleasantness of Ado-nay, our Gd be upon us; [O Gd] establish our handiwork for us [in this world]--our handiwork establish [in the World to Come].

PARSHAT BEREISHIT CONTAINS 1 POSITIVE MITZVAH.

1. To be fruitful and multiply [1:28].

PARSHAT LECH LECHA CONTAINS 1 POSITIVE MITZVAH

1. The mitzvah of circumcision [17:10].

PARSHAT BO CONTAINS 9 POSITIVE MITZVOT AND 11 PROHIBITIONS

1. To establish the new month. [12:2]
2. Ritual slaughter of the Pesach (Passover) offering [12:6].
3. To eat the flesh of the Pesach offering [12:8]
4. Not to eat the Pesach offering underroasted or cooked [12:9].
5. Not to leave any flesh of the Pesach offering overnight [12:10].
6. To remove chametz (leavened food) from one's possession [12:15].
7. To eat matzah (unleavened bread) on the first night of Pesach [12:18].
8. That no chametz is to be found in one's possession during Pesach [12:19].
9. Not to eat anything during Pesach that has chametz in it [12:20].
10. Not to give to an apostate Jew any part of the Pesach offering to eat [12:43].
11. Not to give anything of the Pesach offering to a partial proselyte or a resident heathen who has rejected idol worship to eat [12:45].
12. Not to carry any flesh of the Pesach offering outside the house [12:46].
13. Not to break any bone of the Pesach offering. [12:46].
14. No uncircumcised person should eat of the Pesach offering [12:48].
15. To sanctify the firstborn in the land of Israel. [13:2].

16. Not to eat any chametz on Pesach. [13:3].
17. No chametz should be seen within a Jewish property during Pesach [13:7].
18. To recount the Exodus from Egypt. [13:8].
19. To redeem a firstborn donkey [13:13].
20. To behead a firstborn donkey if it is not redeemed [13:13].

PARSHAT BESHALACH CONTAINS 1 PROHIBITION

1. Not to go out beyond the permitted limits on Shabbos [16:29].

PARSHAT YISRO CONTAINS 3 POSITIVE MITZVOT AND 14 PROHIBITIONS

1. To believe in the existence of God [20:2].
2. Not to believe in any god other than God [20:3].
3. Not to make a graven image [20:4].
4. Not to bow down in idol-worship [20:5].
5. Not to worship an idol in the way it is customarily worshiped [20:5].
6. Not to swear in vain [20:7].
7. To sanctify Shabbos verbally [20:8].
8. Not to do any work on Shabbos [20:10].
9. To honor one's father and mother [20:12].
10. Not to murder an innocent person [20:13].
11. Not to commit adultery [20:13].
12. Not to kidnap any Jewish person [20:13].
13. Not to bear false witness [20:13].
14. Not to covet what belongs to another [20:14].
15. Not to make sculptures of a human form, even as an ornament [20:20].
16. Not to build an altar of hewn stones [20:22].
17. Not to walk up by steps to the altar [20:23].

PARSHAT MISHPATIM CONTAINS 23 POSITIVE MITZVOT AND 30 PROHIBITIONS

1. Laws of the Hebrew slave [21:2].
2. Marital designation of the Hebrew slavewoman [21:8].
3. Redemption of the Hebrew slave-woman [21:8].
4. One who buys a Hebrew slave-woman from her father may not sell her [21:8].
5. Not to diminish or withhold from one's wife: food, clothing or conjugal rights [21:9].
6. The court is to execute by strangulation anyone punishable by this form of death [21:12].
7. Not to strike a father or mother [21:15].
8. Laws of penalties [21:18].
9. The court should decapitate by sword a person punishable by this form of death [21:10].
10. The obligation of the court to judge damages caused by domestic animals [21:28].
11. Not to eat an ox that was sentenced to death by stoning [21:28].
12. The obligation of the court to judge damages caused by a pit [21:33].
13. The obligation of the court to impose payment on a thief [21:37].

14. The obligation of the court to judge damages done by a domestic animal's grazing or trampling [22:4].
15. The obligation of the court to judge damage by fire [22:5].
16. The obligation of the court to judge cases involving an unpaid guardian [22:6].
17. The obligation of the court to judge the case of a plaintiff and a defendant [22:8].
18. The obligation of the court to judge cases involving a paid guardian, or a hirer [22:9].
19. The obligation of the court to judge cases concerning the borrower of an object for use [22:13].
20. The obligation of the court to judge the case of a seducer [22:15].
21. Not to allow a sorcerer to live [22:17].
22. Not to verbally oppress a convert to Judaism [22:20].
23. Not to wrong a convert in matters of property [22:20].
24. Not to afflict an orphan or widow [22:21].
25. To lend to the poor [22:24].
26. Not to demand payment of a debt from a poor man who does not have the means to pay [22:24].
27. Not to help a borrower or a lender transacting a loan for interest [22:24].
28. Not to curse a judge [22:27].
29. Not to curse the name of God [22:27].
30. Not to curse a sovereign leader [22:27].
31. Not to separate the tithes from produce in the wrong order [22:28].
32. Not to eat of an animal that is a treifa [22:30].
33. Not to hear the claim of a litigant in court when his opponent is not present [23:1].
34. That a sinner should not give testimony [23:1].
35. Not to convict in a capital case on the strength of a majority of one judge [23:2].
36. That a judge who argues for innocence in a capital case should not argue for guilt afterwards [23:2].
37. To follow the majority in legal decisions [23:2].
38. Not to take pity on a poor man in judgment [23:3].
39. To unload a burden from another's animal [23:5].
40. Not to pervert justice in a sinner's trial because he is wicked [23:6].
41. Not to decide a capital case by probability [23:7].
42. A judge should not take a bribe [23:8].
43. The mitzvah of shemitah—to leave produce ownerless in the sabbatical year [23:11].
44. To rest on Shabbos [23:12].
45. Not to swear by an idol [23:13].
46. Not to lead Jewish people to idolatry [23:13].
47. To bring offerings to the Holy Temple on festivals [23:14].
48. Not to slaughter the Pesach offering while there is still chametz in one's possession [23:18].
49. Not to let the sacrificial parts of the Pesach offering remain overnight [23:18].
50. Bringing of the first-fruits to the Temple [23:19].

51. Not to cook meat in milk [23:19].
52. Not to make a treaty with the seven nations that were to be eradicated from the Land of Israel, nor with any idol-worshiper [23:32].
53. Not to settle an idol-worshiper in our Land [23:33].

PARSHAT TERUMAH CONTAINS 2 POSITIVE MITZVOT AND 1 PROHIBITION

1. Building of the Holy Temple [25:8].
2. Not to remove the poles from the Ark [25:15].
3. Arranging the showbread and the frankincense [25:30].

PARSHAT TETZAVEH CONTAINS 4 POSITIVE MITZVOT AND 3 PROHIBITIONS

1. To prepare the lamps in the Menorah [27:20].
2. The priests should wear special garments [28:4].
3. The Breastplate should not become detached from the Apron [28:28].
4. Not to tear the Robe [28:32].
5. To eat the flesh of the sin offering and the guilt offering [29:33].
6. Burning of the incense [30:7].
7. Not to burn alien incense or offer up sacrifices on the golden Altar [30:9].

PARSHAT KI SISA CONTAINS 4 POSITIVE MITZVOT AND 5 PROHIBITIONS

1. To give a half-shekel each year [30:13].
2. The washing of hands and feet when ministering in the Temple [30:19-20].
3. To make the anointing oil [30:25].
4. An unauthorized person should not rub anointing oil on himself [30:32].
5. Not to make unauthorized anointing oil according to the formula [30:32].
6. Not to make unauthorized incense according to the formula [30:37].
7. Not to eat or drink from an offering to an idol [34:12,15].
8. Letting the land rest in the year of shemitah [34:21].
9. Not to eat meat and milk which has been cooked together [34:26].

PARSHAT VAYAKHEL CONTAINS 1 PROHIBITION

1. The court should not carry out an execution on Shabbos [35:3].

PARSHAT VAYIKRA CONTAINS 11 POSITIVE MITZVOT AND 5 PROHIBITIONS

1. The olah sacrifice (burnt-offering) [1:3].
2. The minchah (meal) offering [2:1,5,7].
3. Not to offer yeast or honey on the Altar [2:11].
4. Not to offer up any sacrifice without salt [2:13].
5. The mitzvah of salting an offering [2:13].
6. The offering made by the Sanhedrin if it erred in a ruling [4:14].
7. The chatas (sin-offering): for an individual who unintentionally violated a prohibition for which (when done intentionally) one incurs karais (soul excision) [4:27].
8. The mitzvah of giving testimony [5:1].
9. The variable sin-offering [5:1,6].
10. Not to separate the head of a fowl

brought as a chatas (sin-offering) [5:8].

11. Not to put olive oil in the minchah (meal-offering) of an unintentional sinner [5:11].

12. Not to put frankincense in the minchah (meal-offering) of an unintentional sinner [5:11].

13. To add a fifth (of the value in repayment) when one has eaten of sanctified food or benefited from its use [5:15,16].

14. The asham taluy (a guilt-offering in a case of doubt)[5:17,18].

15. The asham vadai (a guilt-offering in a case of certainty) [5:21].

16. To return property seized in robbery [5:23].

PARSHAT TZAV CONTAINS 9 POSITIVE MITZVOT AND 9 PROHIBITIONS

1. To lift off the ashes (from the Altar) [6:3].

2. To kindle the fire on the Altar every day [6:6].

3. Not to extinguish fire on the Altar [6:6].

4. To eat the remainder of meal-offerings [6:9].

5. Not to make the remainder of mealofferings leavened [6:10].

6. The daily meal-offering of the High Priest [6:13].

7. That the meal-offering of a priest is not eaten [6:16].

8. The procedure of the chatas (sin-offering) [6:18].

9. Not to eat of the flesh of any chatas whose blood is sprinkled inside (the Sanctuary) [6:23].

10. The procedure of the asham (guilt-offering) [7:1].

11. The procedure of the shlamim (peaceoffering) [7:11].

12. Not to leave over any flesh of a todah (thanksgiving-offering) past the allotted time for eating it [7:15].

13. The mitzvah of burning the remnants of the sacred offerings [7:17].

14. Not to eat pigul (an offering sacrificed with incorrect intentions) [7:18].

15. Not to eat the flesh of holy offerings that became impure [7:19].

16. The mitzvah of burning holy flesh that became impure [7:19].

17. Not to eat chailev (forbidden sacrificial fat) [7:23].

18. Not to eat the blood of any animal or bird [7:26].

PARSHAT SHEMINI CONTAINS 6 POSITIVE MITZVOT AND 11 PROHIBITIONS

1. The priests should not enter the Temple with hair grown long [10:6].

2. The priests should not enter the Temple with torn clothing [10:6 and 21:10].

3. The priests should not go out from the Temple in the middle of their holy service [10:7].

4. The priests should not enter the Temple having drunk wine, nor should any judge give a ruling while intoxicated [10:9].

5. The mitzvah of examining the signs of domestic and wild animals (to determine if they are kosher) [11:2,3].

6. Not to eat a non-kosher species of domestic or wild animal [11:4-7].

7. The mitzvah of examining the signs of fish (to determine if they are kosher) [11:9].

8. Not to eat a non-kosher species of fish [11:11].

9. Not to eat a non-kosher species of bird [11:13].

10. The mitzvah of examining the signs of locusts (to determine if they are kosher) [11:21].
11. The laws of ritual impurity of the eight crawling creatures [11:29, 30].
12. The laws of ritual impurity of food [11:34].
13. The laws of ritual impurity of animal carcasses [11:39].
14. Not to eat creatures that crawl on the earth [11:41].
15. Not to eat the species of minute insects that come from grains and fruits [11:42].
16. Not to eat creatures that swarm in the water [11:43].
17. Not to eat of swarming creatures that come into being from decayed matter [11:44].

PARSHAT TAZRIA CONTAINS 5 POSITIVE MITZVOT AND 2 PROHIBITIONS

1. The ritual impurity of a woman who gives birth [12:2,5].
2. A ritually impure person should not eat holy sacrifices [12:4].
3. The offering brought by a woman who has given birth [12:6].
4. The ritual impurity of a person with tzara'as [13:2].
5. Not to shave the hair of a nesek lesion [13:33].
6. A man with tzara'as, or anyone who can render others ritually impure, should leave his hair untrimmed and his clothes torn [13:45].
7. The laws regarding tzara'as of clothing [13:47].

PARSHAT METZORA CONTAINS 11 POSITIVE MITZVOT

1. The ritual purification of tzara'as [14:2].
2. The shaving of a man with tzara'as on the seventh day (of his ritual purification) [14:9].
3. Immersion in a mikvah for ritually purifying the impure [14:9].
4. The offering of a man with tzara'as when he is cured of his affliction [14:10].
5. The laws of ritual impurity of a house contaminated with tzara'as [14:35].
6. The laws of ritual impurity of a person with unhealthy venereal discharge (zav), that he is both the subject and cause of ritual impurity [15:2,3].
7. The offering by a zav when he is healed of his discharge [15:13,14].
8. The laws of ritual impurity of semen, that it is ritually impure and causes ritual impurity [15:16].
9. The laws of ritual impurity of a menstruant, that she is herself ritually impure and is a cause of ritual impurity [15:19].
10. The laws of ritual impurity of a woman who menstruates abnormally, that she is ritually impure and causes ritual impurity [15:25].
11. The offering by a woman who menstruated abnormally, when she is ritually purified [15:28,29].

PARSHAT ACHAREI CONTAINS 2 POSITIVE MITZVOT AND 26 PROHIBITIONS

1. The priests should not enter the Temple at all times (only for the Temple service), and all the more so a non-priest [16:2].
2. The Temple service on the Day of Atonement [16:3].
3. Not to ritually slaughter sacrifices outside the Temple courtyard [17:3,4].
4. To cover the blood (after ritual slaughter) [17:13].
5. Not to have pleasure with those who are forbidden [18:6].

6. Not to have relations with one's father [18:7].
7. Not to have relations with one's mother [18:7].
8. Not to have relations with one's father's wife even if she is not his mother [18:8].
9. Not to have relations with his sister, if she is his sister in any way [18:9].
10. Not to have relations with one's son's daughter [18:10].
11. Not to have relations with one's daughter's daughter [18:10].
12. Not to have relations with one's daughter [18:10].
13. Not to have relations with one's son's sister on one's father's side, who is the daughter of his father's wife [18:11].
14. Not to have relations with one's father's sister [18:12].
15. Not to have relations with one's mother's sister [18:13].
16. Not to have relations with one's father's brother [18:14].
17. Not to have relations with the wife of one's father's brother [18:14].
18. Not to have relations with one's son's wife [18:15].
19. Not to have relations with one's brother's wife [18:16].
20. Not to have relations with both a woman and her daughter [18:17].
21. Not to have relations with both a woman and the daughter of her son [18:17].
22. Not to have relations with both a woman and her daughter's daughter [18:17].
23. Not to have relations with two sisters while both are living [18:18].
24. Not to have relations with a menstruous woman [18:19].
25. Not to give any of one's children in idol worship to Molech [18:21].
26. A man should not have relations with a man [18:22].
27. A man should not have relations with animals [18:23].
28. Women should not have relations with beasts [18:23].

PARSHAT KEDOSHIM CONTAINS 13 POSITIVE MITZVOT AND 38 PROHIBITIONS

1. To fear one's father and mother [19:3].
2. Not to turn astray after idol-worship, in thought, speech or even by watching [19:4].
3. Not to make an idol, for oneself or for another person [19:4].
4. Not to eat the leftover meat from sacrifices after the prescribed time [19:6,8].
5. To leave the ends of one's field for the poor [19:10].
6. Not to reap the ends of one's field [19:9].
7. To leave gleanings for the poor [19:10].
8. Not to gather stalks of grain that fell during the harvest [19:9].
9. Leaving an end of a vineyard for the poor [19:10].
10. Not to reap the ends of a vineyard [19:10].
11. Leaving fallen grapes in a vineyard for the poor [19:10].
12. Not to gather the fallen grapes in a vineyard [19:10].
13. Not to steal [19:11].
14. Not to deny possessing something of value that belongs to another person [19:11].
15. Not to swear over a false denial about something of value [19:11].
16. Not to swear falsely [19:12].
17. Not to withhold another's property [19:13].

18. Not to commit robbery [19:13].
19. Not to delay payment of a hired worker [19:13].
20. Not to curse a Jew, neither man or woman [19:14].
21. Not to make a person stumble by giving him misleading advice [19:14].
22. Not to pervert justice in a civil judgment [19:15].
23. Not to honor an eminent person at a trial [19:15].
24. A judge should pass judgment correctly [19:15].
25. Not to gossip [19:16].
26. Not to stand by idly over the blood of another [19:16].
27. Not to hate one's fellow Jew [19:17].
28. To rebuke a Jew who does not conduct himself properly [19:17].
29. Not to embarrass another Jew [19:17].
30. Not to take revenge [19:18].
31. Not to bear a grudge [19:18].
32. To love one's fellow Jew [19:18].
33. Not to mate one animal with another which is not of the same species [19:19].
34. Not to sow different kinds of seed together, anywhere in the Land of Israel, or graft a tree with a different species [19:19].
35. Not to eat the first three years' produce of a tree [19:23].
36. The laws of the fruit of a tree's fourth year [19:23,24].
37. Not to eat or drink like a glutton or a guzzler [19:26].
38. Not to practice divining [19:26].
39. Not to conjure [19:26].
40. Not to remove the hair of the temples of the head [19:27].
41. Not to destroy the extremities of the beard [19:27].
42. Not to make a tattoo in one's flesh [19:28].
43. To have respect for the Temple [19:30].
44. Not to perform the act of a medium (ov) [19:31].
45. Not to perform the act of a yidoni (magician) [19:31].
46. To honor Torah scholars [19:32].
47. Not to cheat with measures [19:35].
48. To make accurate scales, weights and measures [19:36].
49. Not to curse one's father or mother [20:9].
50. To burn a person who has been sentenced to death by burning [20:14].
51. Not to follow the ways of the non-Jewish nations [20:23].

PARSHAT EMOR CONTAINS 24 POSITIVE MITZVOT AND 39 PROHIBITIONS

1. An ordinary priest should not make himself impure for a dead person, other than close relatives [21:1-3].
2. The ritual impurity of priests for their near relatives, including the mitzvah that every Jew should mourn for the six relatives mentioned in Scripture [21:3:6].
3. A priest who is ritually impure for a day, and has already immersed in a mikvah, should not serve in the Temple until sunset [21:7].
4. A priest should not marry a woman who has had forbidden relations [21:7].
5. A priest should not marry a woman born from a union which violated the sanctity of the priesthood [21:7].

6. A priest should not marry a divorced woman [21:7].
7. Laws of sanctification of Aharon's descendants [21:8].
8. The High Priest should not enter the tent of a dead man [21:11].
9. The High Priest should not make himself ritually impure (to bury) a dead man [21:11].
10. The High Priest should marry a virgin [21:13].
11. The High Priest should not marry a widow [21:14].
12. The High Priest should not have relations with a widow [21:15].
13. A priest with a disqualifying blemish should not serve in the Temple [21:17].
14. A priest with a temporary disqualifying blemish should not serve in the Temple [21:21].
15. A priest with a disqualifying blemish should not enter the Temple [21:23].
16. A ritually impure priest should not serve in the Temple [22:2].
17. A ritually impure priest should not eat terumah [22:4].
18. A non-priest should not eat terumah [22:10].
19. The permanent worker or the hired worker of a priest should not eat terumah [22:10].
20. An uncircumcised person should not eat terumah [22:4].
21. A woman born from a union which violated the sanctity of the priesthood should not eat terumah [22:12].
22. Not to eat tevel [22:15].
23. Not to consecrate blemished or defective animals to be offered up on the altar [22:20].
24. An animal offering should be perfect (without blemish) [22:21].
25. Not to make a blemish in animals consecrated for offerings [22:21].
26. Not to sprinkle the blood of blemished animals on the altar [22:22].
27. Not to ritually slaughter blemished animals for offerings [22:22].
28. Not to burn portions on the altar from blemished animals [22:22].
29. Not to castrate any creature [22:24].
30. Not to offer up a blemished offering received from a non-Jew [22:25].
31. An animal offering should be eight days old or more [22:27].
32. Not to ritually slaughter an animal and its child in one day [22:28].
33. Not to do something which will cause God's Name to be profaned among people [22:32].
34. To sanctify the Name of God [22:32].
35. To rest from work on the first day of Pesach [23:7].
36. Not to do any work on the first day of Pesach [23:7].
37. The additional offering, all seven days of Pesach [23:8].
38. To rest from work on the seventh day of Pesach [23:8].
39. Not to do any work on the seventh day of Pesach [23:8].
40. To offer the Omer on the second day of Pesach [23:10,11].
41. Not to eat (bread) from the new crop of grains before the end of the sixteenth of Nissan [23:14].
42. Not to eat parched kernels from the new crop until the end of the sixteenth of Nissan [23:14].
43. Not to eat parched ears from the new crop until the end of the sixteenth of Nissan [23:14].
44. To count forty-nine days from the offering of the Omer [23:15].

45. The meal-offering of new wheat on Shavuot [23:16].
46. To rest from work on Shavuot [23:21].
47. Not to do any work on Shavuot [23:21].
48. To rest from work on Rosh Hashanah [23:24].
49. Not to do any work on Rosh Hashanah [23:24,25].
50. The additional animal offering of Rosh Hashanah [23:24,25].
51. To fast on the tenth of Tishrei [23:28].
52. To make an additional offering on the tenth day of Tishrei, which is the Day of Atonement [23:27].
53. Not to do any work on the tenth day of Tishrei [23:27].
54. Not to eat or drink on the Day of Atonement [23:29].
55. To rest from work on the Day of Atonement [23:32].
56. To rest from work on the first day of Succos [23:35].
57. Not to do any work on the first day of Succos [23:34,35].
58. The additional offering, all the seven days of Succos [23:36].
59. To rest from work on the eighth day of Succos (Shemini Atzeres) [23:36].
60. To make an additional offering on Shemini Atzeres [23:36].
61. Not to do any work on Shemini Atzeres [23:36].
62. To take the lulav [23:40].
63. To live in the succah [23:42].

PARSHAT BEHAR CONTAINS 7 POSITIVE MITZVOT AND 17 PROHIBITIONS

1. Not to work the earth during the Sabbatical year [25:4].
2. Not to do any work with trees during the Sabbatical year [25:4].
3. Not to harvest that which grows wild during the Sabbatical year [25:5].
4. Not to gather the fruit of the tree during the Sabbatical year in the way that it is gathered every year [25:5].
5. To count seven cycles of seven years [25:8].
6. To sound the shofar on the Day of Atonement of the Jubilee year [25:9,10].
7. To sanctify the Jubilee year [25:10].
8. Not to work the Land during the Jubilee year [25:11].
9. Not to harvest produce that grows wild during the Jubilee year [25:5].
10. Not to gather the fruit of trees during the Jubilee year in the manner that it is gathered in other years [25:11].
11. To enact justice between buyer and seller [25:14].
12. Not to wrong another in buying and selling [25:14].
13. Not to oppress a Jew verbally [25:17].
14. Not to sell a field in the Land of Israel permanently [25:23].
15. To return land in the Land of Israel to its original owners at the Jubilee year [25:24].
16. To redeem inherited property in a city up until a year (from its sale) [25:29].
17. Not to alter the open land around the cities of the Levites, or their fields [25:34].
18. Not to charge interest when lending to a Jew [25:37].
19. Not to make a Hebrew slave do demeaning work, like a Canaanite slave [25:39].
20. Not to sell a Hebrew slave on an auction block [25:42].
21. Not to work a Hebrew slave with hard labor [25:43].

22. To keep a Cana'anite slave permanently [25:46].
23. Not to allow a Hebrew slave to be overworked by his non-Jewish master [25:53].
24. Not to bow down to the ground on a figured stone, even in worship to God [26:1].

PARSHAT BECHUKOSAI CONTAINS 7 POSITIVE MITZVOT AND 5 PROHIBITIONS

1. One who vows to give a man's valuation should give the price written in scripture [27:2].
2. Not to substitute animals consecrated for holy offerings [27:10].
3. If an animal consecrated for an offering is substituted for another one, both are consecrated [27:10].
4. One who vows an animal's valuation should give the price that the priest values it at [27:11,12].
5. One who vows the valuation of a house should give the value that the priest values it at, with the addition of one-fifth [27:14].
6. One who vows the valuation of a field should give the value set in scripture [27:16].
7. Not to substitute consecrated animals from one type of offering to another [27:26].
8. If one vows a chairem on part of his property, it goes to the priests [27:28].
9. Land put by its owner under chairem is not to be sold, but given to the priests [27:28].
10. Land under chairem is not to be redeemed [27:28].
11. The tithe of kosher species of animals, to be given every year [27:32].
12. The tithe of animals is not to be sold, but eaten in Jerusalem [27:33].

PARSHAT NASO CONTAINS 7 POSITIVE MITZVOT AND 11 PROHIBITIONS

1. To send a ritually impure person outside the camp of the Divine Presence [5:2].
2. A ritually impure person should not enter the Temple [5:3].
3. To confess over a sin [5:6].
4. To observe the laws of a sotah (woman suspected of infidelity) [5:12].
5. Not to put oil in the offering of a sotah [5:15].
6. Not to put frankincense in the offering of a sotah [5:15].
7. A nazirite should not partake of wine or any strong drink derived from grapes [6:3].
8. A nazirite should not eat fresh grapes [6:3].
9. A nazirite should not eat raisins [6:3].
10. A nazirite should not eat grape seeds [6:4].
11. A nazirite should not eat grape skins [6:4].
12. A nazirite should not shave his hair [6:5].
13. To allow a nazirite's hair to grow long [6:5].
14. A nazirite should not enter the tent of a dead person [6:6].
15. A nazirite should not become ritually impure through a corpse or through any other source of ritual impurity [6:7].

16. To shave a nazirite's hair and to bring his offerings (when he completes his nazirite vow, or if he becomes ritually impure) [6:13].
17. To make the Priestly Blessing [6:23].
18. To carry the Holy Ark on the shoulders [7:9].

PARSHAT BEHA 'ALOTCHA CONTAINS 3 POSITIVE MITZVOT AND 2 PROHIBITIONS

1. To offer the Second Pesach sacrifice on the fourteenth of Iyar [9:11].
2. To eat the Second Pesach sacrifice with matzah and bitter herbs [9:11].
3. Not to leave anything over until the next day of the Second Pesach offering [9:12].
4. Not to break any of the bones of the Second Pesach offering [9:12].
5. To sound trumpets in the Temple, and at battle [10:9-10].

PARSHAT SHELACH CONTAINS 2 POSITIVE MITZVOT AND 1 PROHIBITION

1. To separate chalah from every dough, and to give it to a priest [15:20].
2. To hang tzitzis (tassels) on a four-cornered garment that is worn [15:38].
3. Not to stray after the thoughts of the heart and the sight of the eyes [15:39].

PARSHAT KORACH CONTAINS 6 POSITIVE MITZVOT AND 3 PROHIBITIONS

1. To guard the Temple [18:4].
2. Priests may not carry out the sacred tasks of Levites and vice versa [18:3].
3. A non-priest may not work at the Temple [18:4, 22].
4. Never to stop guarding the Temple [18:5].
5. To redeem a firstborn child [18:15].
6. Not to redeem a firstborn domesticated animal [18:17].
7. The Levites' service in the Temple [18:23].
8. To separate the First Tithe for the Levites [18:24].
9. Levites must give a tithe from their own tithe to the priests [18:26, 28].

PARSHAT CHUKAT CONTAINS 3 POSITIVE MITZVOT

1. The laws of the red heifer [19:2].
2. The laws of ritual impurity caused by a corpse [19:14].
3. The laws of the sprinkling-water, which renders a ritually impure person pure from the ritual impurity caused by a corpse [19:19,21].

PARSHAT PINCHAS CONTAINS 6 POSITIVE MITZVOT

1. The laws of inheritance [27:8ff.].
2. The daily burnt-offerings [28:2].
3. The additional offering of Shabbos [28:9].
4. The additional offering of Rosh Chodesh [28:11-15].
5. The additional offering of Shavuot [28:26].
6. To sound the shofar on Rosh Hashanah [29:1].

PARSHAT MATOT CONTAINS 1 POSITIVE MITZVAH AND 1 PROHIBITION

1. The law of annulling a vow [30:3].
2. Not to break a vow [30:3].

PARSHAT MASEI CONTAINS 2 POSITIVE MITZVOT AND 4 PROHIBITIONS

1. To provide cities for the Levites, which also act as Cities of Refuge [35:2].
2. Not to execute a guilty person before he is tried [35:12].
3. To compel an unintentional murderer to go to a City of Refuge [35:25].
4. A witness in a capital case should not judge it [35:30].
5. Not to take a redemption fee to save a murderer from the death penalty [35:31].
6. Not to take a redemption fee to free a person from being exiled to a City of Refuge [35:32].

PARSHAT DEVARIM CONTAINS 2 PROHIBITIONS

1. Not to appoint a judge who is not learned in the laws of the Torah, even though he is learned in other areas [1:17].
2. A judge should not fear an evil man at a trial [1:17].

PARSHAT VA'ETCHANAN CONTAINS 8 POSITIVE MITZVOT AND 4 PROHIBITIONS

1. Not to desire what belongs to a fellow Jew [5:18].
2. [To believe in] the unity of God [6:4].
3. To love God [6:5].
4. To study Torah [6:7].
5. To recite the Shema every morning and evening [6:7].
6. To tie tefilin on the arm [6:8].
7. To place tefilin on the head [6:8].
8. To affix a mezuzah on the doorpost of our houses [6:9].
9. Not to test a true prophet unreasonably [6:16].
10. To kill the seven nations that occupied the Land of Israel [7:2].
11. Not to show mercy to idol-worshippers [7:2].
12. Not to marry non-Jews [7:3].

PARSHAT EIKEV CONTAINS 6 POSITIVE MITZVOT AND 2 PROHIBITIONS

1. Not to derive benefit from the ornamentation of an idol [7:25].
2. Not to possess an object of idol-worship or to derive benefit from it [7:26].
3. To bless God after eating bread [8:10].
4. To love converts [10:19].
5. To fear God [10:20].
6. To pray to God [10:20].
7. To associate with and attach oneself to Torah scholars [10:20].
8. To swear by God's Name when taking an oath [10:20].

PARSHAT RE 'EH CONTAINS 17 POSITIVE MITZVOT AND 38 PROHIBITIONS

1. To destroy places of idol-worship [12:2].
2. Not to erase holy writings, the written Names of God, or destroy places of worship which bear His Name [12:4].
3. To bring all obligatory offerings and voluntary offerings which a person has vowed, at the first pilgrim festival that occurs after the person's vow [12:5-6].

4. Not to sacrifice offerings outside the Temple [12:13].
5. To sacrifice all offerings in the Temple, and not anywhere outside it [12:14].
6. To redeem animals consecrated for offerings which have become blemished [12:15].
7. Not to eat the Second Tithe of grain outside Jerusalem [12:17].
8. Not to consume the Second Tithe of wine outside Jerusalem [12:17].
9. Not to consume the Second Tithe of oil outside Jerusalem [12:17].
10. Not to eat an unblemished firstborn animal outside Jerusalem [12:17].
11. Not to eat the meat of a sin-offering or a guilt-offering outside the Temple [12:17].
12. Not to eat the meat of a burnt-offering [12:17].
13. Not to eat the meat of offerings of lesser holiness before their blood is sprinkled on the Altar [12:17].
14. The priests should not eat first-fruits before they are placed down in the Temple Courtyard [12:17].
15. Not to neglect the Levites by failing to give them their due gifts, especially at the time of a festival [12:19].
16. To ritually slaughter an animal before eating its meat [12:21].
17. Not to eat a limb taken from a living animal [12:23].
18. To bring an animal offering that one is obligated to offer to the Temple, even from the Diaspora [12:26].
19. Not to add to the mitzvos of the Torah [13:1].
20. Not to detract from any of the mitzvos of the Torah [13:1].
21. Not to listen to anyone prophesying in the name of an idol [13:4].
22. Not to show mercy to an inciter to idolworship [13:9].
23. Not to lessen our hatred for an inciter to idol-worship [13:9].
24. Not to rescue an inciter to idol-worship from death [13:9].
25. A person who is incited should not speak in favor of an inciter to idol-worship [13:9].
26. A person who is incited should not refrain from criticizing an inciter to idol worship [13:9].
27. Not to incite a Jew towards idol-worship [13:12].
28. To examine witnesses thoroughly [13:15].
29. To burn a city which has strayed and worshiped idols, together with all its Contents [13:17].
30. Not to rebuild a city which has strayed and worshiped idols to its former condition [13:17].
31. Not to derive any benefit from the wealth of a city which has strayed and worshiped idols [13:17].
32. Not to gash oneself as idol-worshipers do [14:1].
33. Not to uproot the hair of the head in grief over the dead [14:1].
34. Not to eat holy animal offerings that became disqualified [14:3].
35. To examine the signs of a bird to see if it is kosher [14:11].
36. Not to eat non-kosher locusts, or any winged insects [14:19].
37. Not to eat the meat of any domestic or wild animal that died by itself [14:21].
38. The Second Tithe [14:22].
39. The Tithe for the Poor, given instead of the Second Tithe in the third year [14:28].

40. Not to demand payment of a loan over which the Sabbatical year has passed [15:2].
41. To collect full payment for a loan made to a non-Jew [15:3].
42. To relinquish debts owed in the Sabbatical Year [15:3].
43. Not to refrain from supporting a poor person and giving him what he needs [15:7].
44. To give charity [15:8].
45. Not to refrain from lending money to the poor because the Sabbatical Year will cancel the loan [15:9].
46. Not to send away a Hebrew slave emptyhanded when he goes free [15:13].
47. To give a severance gift to a Hebrew slave when he goes free [15:14].
48. Not to work an animal which has been consecrated as an offering [15:19].
49. Not to shear an animal which has been consecrated as an offering [15:19].
50. Not to eat chametz (leavened bread) after midday on the day before Pesach [16:3].
51. Not to leave over any flesh of the festival offering, slaughtered on the fourteenth day of Nisan, until the third day [16:4].
52. Not to offer up a Pesach offering on a private altar [16:5].
53. To rejoice on the pilgrim festivals [16:14].
54. To appear at the Temple on the pilgrim festivals [16:16].
55. Not to go up to Jerusalem for a pilgrimage festival without an animal offering [16:16].

PARSHAT SHOFTIM CONTAINS 14 MITZVOT AND 27 PROHIBITIONS

1. To appoint judges and officers in every Jewish community [16:18].
2. Not to plant a tree by the Altar [16:21].
3. Not to erect an idolatrous pillar [16:22].
4. Not to offer a blemished animal, even if it is a temporary blemish [17:1].
5. To listen to the Jewish Supreme Court in every generation [17:10].
6. Not to disobey the word of the Jewish Supreme Court [17:11].
7. To appoint a Jewish king [17:15].
8. Not to appoint a Jewish king who is not a native Israelite [17:15].
9. A king should not amass horses beyond his needs [17:16].
10. Not to live in the land of Egypt [17:16].
11. A king should not have too many wives [17:17].
12. A king should not amass excessive gold and silver [17:17].
13. A king should write a Torah scroll, in addition to the one which every Jew is required to write [17:18].
14. The Levites should not inherit land in the Land of Israel [18:1].
15. The Levites should not share of the booty during the conquest of the Land [18:1].
16. To give the shoulder, jaw and end-stomach of an animal-offering to the priest [18:3].
17. To separate terumah (the priest's portion) from produce [18:4].
18. To give the first shearing of the fleece to the priests [18:4].
19. Priests should work at the Temple in watches, and at festival times they should work in unison [18:6].
20. Not to practice divination [18:10].
21. Not to practice sorcery [18:10].

22. Not to use charms [18:10-11].
23. Not to consult a medium [18:10-11].
24. Not to consult a yidoni (wizard) [18:10-11].
25. Not to seek contact with the dead [18:10-11].
26. To listen to every prophet in the generation, provided he does not add or detract from the Torah [18:15].
27. Not to issue false prophecy [18:20].
28. Not to issue prophecy in the name of an idol [18:20].
29. Not to refrain from putting a false prophet to death, and not be afraid of him [18:22].
30. To prepare six Cities of Refuge [19:3,6].
31. Not to have mercy on a person who inflicts mortal injury, in a capital trial [19:13,21].
32. Not to falsely adjust one's boundary [19:14].
33. Not to pass judgment on the word of just one witness [19:15].
34. To do to false, scheming witnesses as they intended to do to their victim through their testimony [19:19].
35. Not to be afraid of an enemy in battle [20:3; 7:21].
36. To anoint a priest for war [20:5-7].
37. To act in an optional war according to the rules of the Torah [20:10ff.].
38. Not to allow any of the seven nations that inhabited the Land of Israel to live [20:16].
39. Not to destroy fruit-bearing trees during a siege, nor cause purposeless destruction [20:19].
40. To break the neck of the calf in a riverbed [21:1].
41. Not to plow or sow in the riverbed where the calf's neck was broken [21:4].

PARSHAT KI TEITZE I CONTAINS 27 POSITIVE MITZVOT AND 47 PROHIBITIONS

1. The law of a beautiful woman taken captive at war [21:11].
2. Not to sell a beautiful woman taken captive at war [21:14].
3. Not to make a beautiful woman taken captive at war work as a slave after one has been conjugally intimate with her [21:14].
4. To hang a person after his execution when it is required [21:22].
5. Not to leave a person who was hung overnight on the gallows, and not to leave a dead man overnight in his house, unless it is for his honor [21:23].
6. To bury a person put to death by court sentence, or any other deceased person, the same day that he dies [21:23].
7. To return lost property to its owner [22:1].
8. Not to turn a blind eye to a lost object [22:3].
9. Not to leave a fellow-man's animal lying under its burden [22:4].
10. To help lift up a heavy load for a Jew [22:4].
11. A woman should not wear men's clothing [22:5].
12. A man should not wear women's clothing [22:5].
13. Not to take the mother-bird while its eggs or young are in the nest [22:6].
14. To send away the mother-bird from its nest, when taking its eggs or young [22:7].
15. To build a parapet around a dangerous roof or pit [22:8].
16. Not to leave a dangerous roof or pit without a parapet [22:8].

17. Not to sow a mixture of seeds in a vineyard in the Land of Israel [22:9].
18. Not to eat the produce of mixed seeds grown in a vineyard in the Land of Israel [22:9].
19. Not to work with two kinds of animals together [22:10].
20. Not to wear cloth of wool and linen [22:11].
21. The mitzvah of kidushin (betrothing a woman) [22:13].
22. A man who spreads an evil report that his wife was immoral is to remain with her permanently [22:19].
23. A man who spreads an evil report that his wife was immoral may not divorce his wife [22:19].
24. The court should stone a person who is sentenced to stoning [22:24].
25. Not to punish a person who was forced to transgress [22:26].
26. A rapist must marry his victim [22:29].
27. A rapist may not divorce his victim [22:29].
28. A sterilized man may not marry a Jewish girl [23:2].
29. A bastard from an adulterous or incestuous union should not marry a Jewish girl [23:3].
30. A person from the nations of Amon or Mo'av may not marry a Jewish girl [23:4].
31. Not to make peace with the nations of Amon or Mo'av before a war [23:7].
32. A descendant of Eisav may not marry a Jewish person even after he has converted to Judaism, nor may his child [23:9].
33. An Egyptian may not marry a Jewish person even after he has converted to Judaism, nor may his child [23:8].
34. A ritually impure person may not enter the camp of the Levites (the Temple Mount) [23:11].
35. To prepare a lavatory outside the camp, when at war [23:13].
36. To prepare a shovel for each person in the army, so he can cover his excrement [23:14].
37. Not to return a slave who flees to the Land of Israel from his master in the Diaspora [23:16].
38. Not to oppress a slave who flees to the Land of Israel from his master in the Diaspora [23:18].
39. Not to be conjugally intimate with a woman out of wedlock [23:18].
40. Not to bring the wage of a harlot or the exchange-price of a dog as an offering in the Temple [23:19].
41. Not to borrow at interest from a Jew [23:20].
42. To charge a non-Jew interest [23:21].
43. Not to delay a vow to make an offering, or to delay the offering of a consecrated animal for three festivals [23:22].
44. To fulfill one's vows and oaths [23:24].
45. To permit a hired worker to eat certain types of produce while he is under hire [23:25].
46. A hired worker should not take more produce from his employer than he is allowed [23:25].
47. A hired worker should not eat from his employer's crops during his actual work [23:26].
48. One who wishes to divorce his wife must do so with a get (bill of divorce) [24:1].

49. A divorced man may not take back his ex-wife after she has married and divorced again, or become widowed [24:4].
50. A bridegroom may not part from his wife during the first year of marriage [24:5].
51. A bridegroom must remain with his wife during the first year of marriage [24:5].
52. Not to pawn any objects with which sustaining food is prepared [24:6].
53. Not to pluck out signs of tzara'as [24:8].
54. Not to take an object in pledge from a debtor by force [24:10].
55. Not to withhold a pledged object from its owner when he needs it [24:12].
56. To return a pledged object to its owner when he needs it [24:13].
57. To pay the earnings of a hired worker on the day that he earned them [24:15].
58. A person may not give testimony of a close relative at trial [24:16].
59. Not to pervert justice in the case of a convert or an orphan [24:17].
60. Not to take anything in pledge from a widow [24:17].
61. To leave forgotten sheaves for the poor [24:19].
62. Not to take a forgotten sheaf of grain or forgotten fruit [24:19].
63. To administer lashes to a person who transgresses certain prohibitions [25:2].
64. Not to give additional lashes, or hit any Jew [25:3].
65. Not to muzzle a domestic animal during its work [25:4].
66. A childless widow should not marry any person other than her late husband's brother [25:5].
67. A childless widow should marry her late husband's brother (Levirate marriage) [25:5].
68. The mitzvah of chalitzah (releasing a woman from the obligation of Levirate marriage) [25:9].
69. To save a person pursued by a killer, by attacking the killer [25:12].
70. Not to have mercy on a pursuing killer [25:12].
71. Not to keep inaccurate scales or weights, even if they are not used [25:13].
72. To remember what Amalek did to the Jewish people when they came out of Egypt [25:17].
73. To eradicate the descendants of Amalek [25:19].
74. Not to forget what Amalek did to the Jewish people when they came out of Egypt [25:19].

PARSHAT KI TAVO CONTAINS 3 POSITIVE MITZVOT AND 3 PROHIBITIONS

1. To recite a declaration when bringing firstfruits to the Temple [26:5].
2. To recite a declaration when bringing tithes to the Temple [26:13].
3. Not to eat the Second Tithe while in a state of mourning [26:14].
4. Not to eat the Second Tithe while in a state of ritual impurity [26:14].
5. Not to spend the money for which the Second Tithe was exchanged on anything other than food or drink [26:14].
6. To emulate the good attributes of God [28:9].

PARSHAT VAYEILECH CONTAINS 2 POSITIVE MITZVOT

1. To assemble the entire people to hear the Torah being read, after the Sabbatical year [31:12].
2. Every Jew should write a Torah scroll for himself [31:19].

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

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. How do we know that **Moshe went up early in the morning? Because it says (Shemot 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 (19:24)": "go down and you shall come up; you and Aharon 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.

The Rabbis taught in a Baraita: On the sixth of the month of Sivan the Ten Commandments were given to Israel.

Rabbi Yosi says: On the Seventh. Thus, he disagrees with the first Tanna over the chronology of the events leading to the Giving of the Torah. **Rava said: Everyone** (i.e. both the Sages and Rabbi Yosi) agree **that the Israelites arrived in the Sinai Desert on Rosh Chodesh Sivan.** This can be proved since **it is written here (Shmot 19:1): On this (hazeh) day they arrived in the Sinai Desert, and there (ibid 12:2) it is written: "This (hazeh) month is for you the beginning of the months (rosh chodashim)".** And we derive through a *gezeirah shavah* based on the word *hazeh* in both verses that **just as over there, it was Rosh Chodesh, so too over here, it was Rosh Chodesh.**

And in everyone's view, the Torah was given to Israel on Shabbat, on the basis of the following interpretation. **It is written here (ibid 20:8) in the Ten Commandments: "Remember the day of Shabbat to make it holy," and it is written there (ibid 13:3), "And Moshe said to the people: Remember this day that you left Egypt." just as over there the commandment was on the very day of the event, also here the commandment was on the very day of the event. When do they** (i.e. the Sages and Rabbi Yosi) **disagree? In the establishment of the new moon** i.e. in the fixing of the exact date of Rosh Chodesh.

They contradicted Rabbi Yosi (who holds that the Torah was given on the 7th 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.

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 did not rest** on the mountain **until the morning of Shabbat**, which was the third day.

And he separated from the wife. What did he explicate as a basis for doing this? **He made a kal vachomer² 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 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).

Come and hear another proof against Rabbi Yosi, who holds that the Torah was given on the 7th: 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.**

Come and hear a proof against the Rabbis, who hold that the Torah was given on the 6th: 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?**

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.

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**.

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 *tehumim* (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.

Come and hear a proof against the Rabbis. It is taught in a Baraita: **Nissan**, the month in which Israel left Egypt:

On the 14th they slaughtered their Pesach offerings.

And on the 15th 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 15th?**

The Gemara answers: **Rather say** that the Baraita means: **From the evening of the 14th the firstborn were stricken.**

The Baraita continues: **And that day** on which they left Egypt was **Thursday.**

The Gemara infers from this: **If the 15th of Nissan was a Thursday, Rosh Chodesh Iyar was on Shabbat.** For Nissan generally has 30 days, so Rosh Chodesh performed fell the 16th day afterwards (2x7+2).

And therefore, **Rosh Chodesh of Sivan was on Sunday**, because Iyar generally has 29 (4x7+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.

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 14th they slaughtered their Pesach offerings. And on the 15th 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 15th?** The Gemara answers: **Rather say** that the Baraita means: **From the evening of the 14th 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 15th of Iyar was Shabbat, if so, Rosh Chodesh of Sivan (which generally has 29 days) fell on the 15th 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.

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**
- 7) It was the first day of the Shechinah resting on the encampment.⁸**
- 8) It was the first day to have the cohanim bless Israel with the cohanim's blessing.⁹**
- 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 made "incomplete" instead of only six. That made the year a day shorter. Thus, Rosh 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.]

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.

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.

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.

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.”

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.”

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.

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.

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.”**

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.

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.”**

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.

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 the Powerful One’s mouth, divided into seventy languages – a great host.

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.

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.

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.

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.**

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).”**

And said Rabbi Yehoshua ben Levi: At every word that went out of the Holy One’s mouth, Israel went back twelve *mils* (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).

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.”

Immediately, each one of the angels became a friend of Moshe Rabbeinu³ 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.”

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.”

And said Rabbi Yehoshua ben Levi: What is the meaning of that which is written (Shmot 32:1), “The people saw that Moshe had delayed (*boshesh*)”? Do not read the word as *boshesh* – delayed, but rather as *ba’u sheish* – the sixth hour has come.

For at the time that Moshe ascended to the Heights, he said to the Jewish people: “At the end of forty days, at the beginning of the sixth hour, I am coming back”. And they thought that the day of his ascent was included in the counting of the days. However, he only intended to include forty complete days (the day of ascent was not included, since part of it had passed before Moshe ascended).

At the end of forty days (according to the incorrect calculation of the Jewish people), Satan came and confused the world. He showed them an image of darkness, cloud, mist and confusion to indicate that Moshe had unquestionably died.

He Satan said to them: “Moshe your teacher – where is he?”

They said to him: “He ascended to the Heights!”

He said to them: “the six hours that he fixed for you have already passed!”

And they did not pay attention to him.

He said to them: **He has died! And they did not pay attention to him.**

He showed them an image of his funeral bier.

And that is what they the Jewish people said to Aharon (Shmot 32:1), “For this man Moshe...we do not know what became of him.” For they saw him carried in his bier.

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 Aggadahs? 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 idolators descended upon it.**

Midrash Shemot Rabba Yitro (adapted from Soncino)

AND MOSES WENT UP UNTO GD. It is written, *You have ascended on high, You have led captivity captive* (Tehillim 68: 19). What is the meaning of 'You have ascended'? -You have been exalted, because you wrestled with angels on high. Another explanation of 'You have 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 'You have ascended on high, you have 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: 'You have ascended on high, You have led captivity captive': Lest you think that because he captured it, he took it for free, the Psalmist adds: *You have 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 Gd 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?' Gd said to Moses: 'It is only for the sake of Abraham that the Torah is given to you,' as it says, 'You have 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* (Yehoshua 14: 15). Hence, **AND MOSES WENT UP UNTO GD**

AND HASHEM CALLED UNTO HIM OUT OF THE MOUNTAIN, SAYING . This was for the sake of the Patriarchs who are referred to as 'the mountain', for it says, *Hear, O mountains, the Hashem's controversy* (Micah 6: 2). 'And Moses went up unto Gd.' He went up in a cloud and descended in a cloud, the merit of the fathers ascended and descended with him. **THUS SHALL YOU SAY TO THE HOUSE OF JACOB** -this refers to the women. Gd said to Moses: 'Tell them main outlines such as they can understand.' **AND TELL THE CHILDREN OF ISRAEL** -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 Gd 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 SHALL YOU SAY TO THE HOUSE OF JACOB**. R. Johanan said: **THUS SHALL YOU SAY TO THE HOUSE OF JACOB** refers to the Sanhedrin, because it says, *O house of Jacob, come and let us walk in the light of the Lord* (Isa. 2: 5). *And Gd spoke all these words, saying* (Ex. 20: 1). Gd conducted Himself with Israel with royal ceremonial, as it says, *Come with me from Lebanon, my bride* (Shir HaShirim. 5: 8). Why was this?-To reward them for having said, 'We will do, and obey.'

AND MOSES REPORTED THE WORDS OF THE PEOPLE TO HASHEM (19: 8). Gd wished at the moment to give them the Torah and to speak with them, but Moses was still standing and Gd 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 Gd 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 Hashem your Gd,*" they will ask, "Who is speaking? Gd or Moses?" Let Moses, therefore, descend and then I will proclaim: "*I am the Hashem your Gd.*"' Hence when Gd 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 You did charge as, saying: *Set bounds about the mount, and sanctify it* (ib. 23).' Gd then said to him: '*Go, get down, and You shall come up, you, and Aaron with you*' (ib. 24); and as Moses descended, Gd revealed Himself; for immediately after it says, *So Moses went down unto the people,* we are told that Gd spoke.

ALL THESE WORDS, SAYING . Gd 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. 44: 7).* Dust is changed to man, and man is changed back to dust, as it says, *And turns the shadow of death to the morning (Amos 5: 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. 7: 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 calls for the waters of the sea, and poured them out upon the face of the earth (Amos loc. cit.).* Similarly, the command: *Remember the Shabbat day to keep it holy* has its opposite, *And on Shabbat day two he-lambs of the first year (Num. 28: 9).* The command: *You shall not uncover the nakedness of your brother's wife (Lev. 18: 16)* has its opposite in: *If brethren dwell together, etc. (Deut. 25: 5)* and all these things were said simultaneously,-hence *AND GD SPOKE ALL THESE WORDS, SAYING.*

Another explanation of *AND GD 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 stands here with us this day before Hashem our Gd, and also with him that is not here with us this day, etc. (Deut. 20: 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 Hashem to Israel by Malachi (Mal. 1: 1).* It does not say 'in the days of Malachi', but *by Malachi*, for his prophecy was already with him since Sinai, but permission was not given him to prophesy. So Isaiah said: *From the time*

that it was, there am I (48: 16). Isaiah said: I was present at the Revelation on Sinai whence I received this prophecy, only *And now the Hashem Gd has sent me, and His Spirit* (ib.); for 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 Hashem spoke unto all your assembly... with a great voice, and it went on no more (Deut. 5: 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 Hashem is with power (Ps. 29: 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. 10, 6)*. Was it then necessary for the Holy One, blessed be He, of whom it says, *Do not I fill heaven and earth? (Jer. 23: 24)* to speak with power? The meaning, however, of '*The voice of Hashem 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, *Hashem gives the word; they that proclaim the tidings are a great host (Ps. 68: 12)*

I AM HASHEM YOUR GD . It is written, *Did ever a people hear the voice of Gd? (Deut. 4: 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 Gd?*"' 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 Gd?*' What does this mean? Had it said '*The voice of Gd in His power*', the world would not have been able to survive, but it says instead: *The voice of Hashem is with power (Ps. 29: 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 that I alone am Hashem your Gd,*' as it says, *I am Hashem your Gd (Deut. 5: 6)*. Another explanation of *I AM HASHEM YOUR GD*. It is written, *Hashem spoke with you face to face* (ib. 4). R. Abdimi of Haifa said: Twenty-two thousand angels] descended with Gd on Sinai, as it says, *The chariots of Gd are myriads, even thousands upon thousands- shinan (Ps. 68:18)*. 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, *Hashem is among them* (ib.), the name of Gd is not spelled 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 '*Gd is among them*' is given by the Sages: The name of Gd was joined with the name of each angel, as Michael, 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 Gd.' Hence,- *I AM THE LORD THY GD*

R. Tobiah b. Isaac expounded: *I AM HASHEM YOUR GD*-It was on this condition that *I BROUGHT YOU OUT OF THE LAND OF EGYPT*, viz. that ye acknowledge Me as your God. Another explanation of *I AM HASHEM YOUR GD*. 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 HASHEM YOUR GD*. R Aha b. R. Hanina began: *Hear, O My people, and I will speak (Ps. 50: 7)*. R. Simon b. Yohai said: The Holy One, blessed be He, said to Israel: 'I am Gd 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 Gd of Israel".' R. Levi said: Israel asked of Gd 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, Hashem our Gd has shown us His glory and His greatness, and we have heard His voice out of the midst of the fire (Deut. 5: 21)*. But they had no strength to endure [this Revelation], for when they came to Sinai and Gd revealed Himself to them, their souls fled because He spoke with them, as it says, *My soul failed me when He spoke (Shir HaShirim 5: 6)*. It was the Torah that pleaded for mercy for them before Gd: 'Is there a king who gives his daughter away in marriage and slays his own family? The whole world is now rejoicing, yet Your own children are dead.' Whereon their souls immediately returned, for it says, *The law of Hashem is perfect, restoring the soul (Ps. 19: 8)*. R. Levi said: Was it not obvious to Gd that if He revealed His glory to Israel and made them hear His voice, they would not be able to endure it? Gd, however, foresaw that they would one day worship idols, and to prevent them from pleading, 'Had Gd 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 HASHEM YOUR GD*. R. Abbahu illustrated thus: A human king may rule, but he has a father and brother; but Gd 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 HASHEM YOUR GD* It is written, *I have declared, and I have saved, and I have announced, etc. (Isa. 53:12)*-'*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. 14: 5)*. '*And I have saved,*' as it says, *Thus Hashem saved Israel that day (ib. 30)*. '*And I have announced*'-to the heathen, for it says, *The peoples have heard, they tremble (15: 14)*. *And there was no stranger among you (Isa. loc. cit.)*, because it says, *And Moses let his father-in-law depart (Ex. 28: 27)*, and immediately after we read, *In the third month (19: 1) Therefore you are My witnesses, says Hashem, and I am Gd (Isa.loc. cit.)*; hence, *I AM HASHEM YOUR GD*.

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 Gd. 'When I entered My world,I spread the curtains, for it says, *That stretched out the heavens as a curtain (Isa. 40: 22)*; I kindled the lights, for it says, *And Gd said: Let there be lights (Gen. 1:14)*; 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, and all the host of them* (*ib.* 2: 1).

I AM HASHEM YOUR GD. 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.* 45: 4). *'I have made'*-for it says, *And Hashem Gd made for Adam and for his wife, etc.* (*Gen.*3: 21). *'I will carry'*- for it says, *And Hashem Gd bore the man* (2:15). Another interpretation: *'I have made,'* as it says, *For it repented Me that I have made them* (*ib.* 6: 7); *'And I will carry'*-namely, Noah, as it says, *And Hashem shut him in* (*ib.* 6: 16). *'Yea, I will bear,'* for it says, *And Hashem came down to see the city and the tower* (*ib.* 9: 5). *'And I will deliver'*-Abraham, of whom it says, *And He said unto him: I am Hashem that brought you out of Ur of the Chaldees* (14: 7). Another explanation: *'I have made'* Israel, for it says, *Has He not made you, and established you?* (*Deut.* 32: 6); *'And I will carry,'* as it says, *And how I bore you on eagles' wings* (*Ex.* 19: 4). *'I will bear'*- [the sin of the] Golden Calf. *'And deliver,'* as it says, *And Hashem said: I have pardoned according to your word* (*Num.* 14:20).

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 Gd the reverse is the case. When He goes forth to battle, He goes alone, for it says, *Hashem is a man of war* (*Ex.* 15: 3), but when He came to give the Torah on Sinai, myriads [of angels] accompanied Him, as it says, *'The chariots of Gd are myriads, even thousands upon thousands'* (*Tehillim* 68: 18)

Another explanation of *I AM HASHEM YOUR GD.* It is written, *The lion has roared, who will not fear?* (*Amos* 3: 8), which explains the verse, *Who would not fear You, O King of the nations? For it befits You* (*Jer.*10: 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 you a prophet unto the nations" (*ib.* 1: 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 Gd, because of Your holy places* (*P.* 48: 36).'' Who would not fear You, O King of the nations?'-Who will not be afraid of You? 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, Gd 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 Gd* (*ib.* 9). The mountains also quaked before Gd and also the pillars of heaven shook, and Israel also trembled, as it says, *And all the people... trembled* (*Ex.* 19:16). 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 has 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* 1: 6). *And who may abide the day of His coming?* (*Mal.*3: 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 You O King of the nations?*' (Jer. 10: 6).

Another explanation: ' *The lion has roared.*' It is written, *They shall walk after Hashem who shall roar like a lion* (Hos. 11: 10). R. Shimon 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*' (Shir HaShirim 5: 6); if Israel were so afraid, then how much more were the nations? Another explanation of ' *The lion has roared* ': The Sages said in the name of R. Hoshaya: Baltsa asked R. Akiba: 'When comes 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 Hashem shall roar from Zion, and utter His voice from Jerusalem, and the heavens and the earth shall shake* (Joel 4:16). What does Israel do?-He, as it were, protects them, as it says, *But Hashem will be a refuge unto His people*' (ib.). Another explanation of ' *The lion has roared* '. Come and see: The Temple is called 'lion', for it says, *Ah, Ariel, Ariel [the lion of Gd]* (Isa. 29:1), and the Royal House of David is called 'lion', as it says, *How was thy mother a lioness; among lions she couched* (Ezek.19: 2). Israel is called 'lion', for it says, *Judah is a lion's whelp* (Gen. 49:9), and Nebuchadnezzar is called 'lion', for it says, *A lion is gone up from his thicket* (Jer. 4:7). Now he destroyed the Temple, took away the kingdom of the house of David, and exiled Israel, and Gd says: ' *Where is the den of lions?* (Nahum 2: 12), where are My children?' *At that moment He does mightily roar because of His fold* (Jer.29: 30).

Another explanation of ' *The lion has roared* '. Gd said to Israel: 'Will you receive the Decalogue?' 'Yes,' they replied, as it says, *With ('aley) an instrument of ten strings, and with psaltery* (Tehillim 92: 4), which means, I must ('alay) accept the Ten Commandments. What is the meaning of, *The Hashem Gd has spoken; who can but prophesy?* (Amos 3: 8). Said R. Abbahu in the name of R. Johanan: When Gd 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 HASHEM YOUR GD*. So it says, *These words Hashem spoke unto all your assembly... with a great voice, and it went on no more*' (Deut. 4:19). 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 Gd. 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 Gd* (I Kings 18: 27). So what did Gd 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 Gd 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 HASHEM YOUR GD* . And of the Time to Come it says, *I, even I, am He that comforts you* (Isa. 51: 12).

Zohar Sections of the Tikkun

--Emor 97 (adapted from Soncino)

AND YOU SHALL COUNT FOR YOURSELVES FROM THE MORROW AFTER THE SHABBAT.

Rabbi Aba and Rabbi Chiya were walking along the way. Rabbi Chiya said, It is written, "*And you shall count for yourselves from the morrow after the Shabbat, from the day that you brought the Omer of the wave offering*" (Vayikra 23:15). What does this mean? He said to him, Come and see: 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 learned 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, says Hashem; my spirit which is upon you and my words which I have put in your mouth*", etc. (Isa. 59: 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. Shimon 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, daughters of Zion, and behold King Solomon in the crown which his mother has crowned him in the day of his wedding*" (Shir Hashirim 3: 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, "*Hashem, who shall sojourn in Your tabernacle?... He that walks uprightly and works righteousness*" (Tehillim 15:1-2); these are they who prepare the Matrona in her jewels, her raiment and her crowns. Each one is considered one who acts righteously. Rabbi Chiya said, Had I had merit in the world only to hear these words, it would suffice me. Happy is the portion of those who study the Torah and know the ways of the Holy King, whose desire is for the Torah. Of them it is written, "*Because he has set his delight upon Me, therefore I will set him on high...I will deliver him, and honor him*" (Tehilim 91:14-15).

Beresheet 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

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

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" (Beresheet 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:

<p>כֹּז וַיִּבְרָא אֱלֹהִים אֶת-הָאָדָם בְּצַלְמוֹ, בְּצֶלֶם אֱלֹהִים בְּרָא אֹתוֹ: זָכָר וּנְקֵבָה, בְּרָא אֹתָם.</p>	<p>27 And Gd created man in His own image, in the image of Gd created He him; male and female created He them</p>
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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:

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

<p>שְׁמַע, יִשְׂרָאֵל: יְהוָה אֱלֹהֵינוּ, יְהוָה אֶחָד. ה' ואהבת, את יהוה אלהיך, בכל לבבך ובכל- נפשך, ובכל מאריך.</p>	<p>4 Hear, O Israel: Hashem [is] our Gd, Hashem is one. 5 And you shall love Hashem your Gd with all your heart, and with all your soul, and with all your might.</p>
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וְהָיוּ הַדְּבָרִים הָאֵלֶּה, אֲשֶׁר אֶנְכִי מְצַוֶּה הַיּוֹם- 6 And these words, which I command you this day, shall be upon your heart; -על-לְבַבְךָ.

Rashi:

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

אשר אנכי מצוה 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

Here is an awesome meditation from our teacher R. Yitzchak Schwartz:

32 APPROACHES TO LEARNING TORAH

*1. 'YOUR TAKE'----based on the teachings of the Arizal, a very powerful way to actualize our soul's potential is to express our 'take' in Torah. We are all unique and we all have therefore a unique way of seeing reality and understanding Torah.. I would suggest to start on a smaller scale. Choose one particular topic in any Parsha in the Torah that truly speaks to you, and simply write [or teach] a commentary that expresses your unique perspective. Once you've got the hang of it--Expand!

2. 'BE A WARRIOR FOR CLARITY'-----here we learn another way of self actualization from the Arizal---The Arizal would enter into a study session with the goal in mind of identifying all areas of the topic at hand that were unclear, difficult or contradictory...etc... The important point to understand, is that those doubts 'on the page', in a different garb, are the roots of the same blocks, doubts, fears and baggage that we have in our lives. Clear up the former ones and the latter ones automatically clear up also. We can easily understand how to carry this out, the hard part is the actual clarifying. Take any piece of Torah that you encounter [from anywhere in the Written or Oral Torah], and go to work. Try to locate that which is unclear or somehow inconsistent with other aspects of the text, or with what you understand to be true, and keep fighting for an explanation that rings true.

3. ' 5 LEVELS OF SOUL TORAH'----- This approach is based on the principle that the layout of Torah parallels the layout of a person. Just as we have 5 levels of soul, so too are there 5 corresponding approaches to learning Torah---whose acronym is P R D S [the word PaRDeS is a garden as in PaRaDiSe--the garden of Eden

4. **TIKUN OLAM**----When we fully understand that the world is an environment where Hashem hides Himself, and therefore the world's Tikun is to reveal Hashem in His hiding, then we'll be naturally motivated to become world-wide ambassadors to reveal Hashem in His hiding!

5. **TORAH OR**---the Slonimer Rebbe teaches in volume 1 of his series called 'Netivot Shalom', that any area of life or reality that is not actively learned in a Torah framework is by definition in a state of chaos. The Torah's dealing with that area or topic brings order and unity into the chaos. The more one learns about it in breadth and depth, the more order and Tikun there will be.

6. **MARTIAN TORAH**--- This would involve developing an approach to learning taught to me by my 3rd grade teacher [and I remain as impacted today as I was back then]. I was taught to try to see the other person as a Martian who is starting from point zero---no preconceptions---and I must take them by the hand and explain everything in a crystal clear manner. All that I learn would be with the altruistic goal in mind of clearly giving it all over to someone else.

*7. **TIKUN OF THE INDIVIDUAL**----The main application that this learning approach focuses on, is healing and solutionizing. List on the upper side of a sheet of paper the problems, challenges and dilemmas in life that you need solutions and/or healings for. While engaged in a Torah learning session, pay attention to the 'flashes' [the solutions] that Hashem is sending you 'in between the lines', usually having nothing to do with the topic you are learning. Quickly write them down, before they become forgotten. .

*8. **TORAH LEARNING 24\7**----

This person is walking, talking, eating and even dreaming his Torah. !!]. Perhaps this person is walking around with 10 topics at once in their mind, and all the inquiries that such a big list entails, and everything that they learn and encounter in life would provide answers..... Their type of Torah not only engages their intellect, but also their emotions and all the rest of the various aspects of the human psyche. They may have set for themselves a goal of covering as much territory as possible in the Written and Oral Torah---this year all of the Mishna, next year all of the Midrash...etc...For this person to succeed , they would need to have 'staying power' through thick and thin with a healthy attitude of commitment and hard work, but probably even more important, a great 'geshmak' [taking great pleasure] in jumping out of bed everyday for another full day of Torah.

9. **ONE TORAH** ----The Vilna Gaon's own personal approach [that kept him occupied 22 hours of the 24 hour day] consisted of trying to compact all of the written and oral Torah inside of the Book, the Parsha and the first verse of bereshit [the first of the 5 books of Moses]. This comparison

approach highlighted Torah's unique property of every part of torah containing every other part. of it.

***10. WALKING WITH ONE TORAH THOUGHT ALL WEEK---**This was a practice that was done by the Arizal as well as some of the top contemporary Torah scholars that exist ---The idea is to go throughout your day while contemplating meditating and talking this one subject up to all that you know....

11. PRAYING FOR AND CO-CREATING TORAH UNDERSTANDING---R. nachman as a child, in addition to learning properly would pray all day and night to understand the Mishna and Talmud...etc...he also teaches [in 'Sichot Haran '#62] the principle behind the "secret" or co-creating see our previous essays for more detail, and states clearly that this can be done for accessing Torah wisdom as well.

***12. TOOLS TORAH----**I have been exploring this realm for a few years now in these weekly essays as well as elsewhere---the general principle is to create an exercise , tool or meditation that will internalize the wisdom that you are learning...for more info. of how to do this...email me....

13. ENLISTING ALL OF YOUR TORAH WISDOM [AS WELL AS YOUR WORDLY WISDOM] TO GET TO KNOW HASHEM AND HIS WAYS---R. Avigdor Miller [ob'm] dedicated his life to this approach and you can learn about it in all of his amazing Books and tapes. Simply reframe all that you learn to be one more uncovered puzzle piece instructing you in the ways of G-d...

***14. M.M.M. MUSICAL MYSTICAL MEDITATIONS---UTILIZING ALL OTHER CREATIVE AND NON-INTELLECTUAL 'INTELLIGENCES' TO ACCESS AND EXPRESS TORAH**

***15. TANI VHADAR MEPHAREISH----**which means first learn or read the original torah piece , and then use your infinite inner wellsprings of knowledge to expand upon the subject...you will be very pleasantly surprised to see how much you know, even though you didn't think that you did...

16. COMPARING SECULAR WISDOM TO TORAH WISDOM---many people are attracted to this approach since they either have one or the other under their belts [secular or Torah wisdom] and therefore they can relate better to the as yet unknown wisdom they are encountering for the first time...

***17. TORAH IN EXILE---**utilizing secular wisdom to enhance the complete understanding of Torah wisdom as well as bringing the secular wisdom 'back home' to Torah

18. TORAH AND TEFILLAH----praying to actualize all that we learn [every detail]

19. HEALING TORAH---3 possible angles;

- a. Torah learned to expand consciousness and thereby open up the healing flow
- b. A mass 'diagnostic' whose essential appropriate Torah principles are prescribed for whatever is lacking or needs healing
- C. Torah learning in and of itself is a cure-all for whatever ails you

*20. THE TORAH STORIES IN ME---- The Torah's 'Bible Stories' and characters and situations are related to as being various parts of my personality all waiting to be healed and expressed properly in life

21. TORAH DVAIKUS----Every one of the 613 Mitzvot are different pieces of advice of how to cling to G-d [Dvaikus] in any and all of life's circumstances

22. TAKING A TOUR OF THE WORLD AND NEVER LIFTING YOUR NOSE OUT OF THE TORAH----The world and the Torah are exactly parallel, allowing us to travel the entire world through Torah....be careful to leave enough time in each port to properly take a look around

23. SEEING THE TORAH TEXT THAT YOU'RE PRESENTLY READING AS HOLDING THE ANSWER TO YOUR DILLEMMAS AND CHALLENGES IN LIFE

24. 'TAP THE TANNA' TORAH---Our mystical texts teach us that when we learn the words of any Sage [who's already passed on] their lips move in their resting place] and in a certain way, they come inside of us when we learn their Torah...the ramifications are amazing

25. LEARNING TORAH AT MANY DIFFERENT DEPTHS--- this can include anything from a simple browsing, a simple reading of the words [just to cover as much ground as possible], all the way to a very deep thorough analysis of 1 line, and everything in between

*26. TORAH CHARTING ----creating charts or series of charts that summarize in a very compact fashion, that summarize huge masses of wisdom , and possibly afterwards combine many charts into one large chart...

27. INTERINCLUSION TORAH-----viewing many different realms of Torah as all being included in eachother and thereby discover whole new realms that only can be born and discovered in this fashion

28. 'AL MENAT TORAH'----learning Torah 'in order to'....ie...alwys learning in order to reach a higher goal such as teaching or practicing what's learned

29. 'O.H.-ING' TORAH-----reducing the essential concepts learned into a very short term [...ie..an OH--omek Hamusag or essential point], and thinking and communicating with these terms...

30. CO-CREATION OR CAUSATIVE TORAH----When we align ourselves intensely enough to Torah, then Hashem promises that what we desire in life will manifest, and even beyond that, the Torah that we learn actually causes reality to come out the way it does....

31. 'BABA SALI' TORAH-----The Baba Sali as well as others when asked to solve any question or challenge in life, would simply open the Book [almost any Torah Work would do] and wherever they opened it up to, there would lie the answer

32. 'TORAH GAUGING'-----The soul level of a person can be measured by the level of understanding that they have with a corresponding piece of Torah appropriate for a certain soul level....they will fall asleep, or lose attention or be overwhelmed with that piece of Torah which is too 'high', whereas that Torah which resonates with their level will ring thoroughly true throughout their being

This is from our teacher HaRav Ariel Bar Tzaddok:

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.

"Ribono 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:

יְהוּ בִּיהַ רְאֵפֵי כַּשְׁנֵי כִּי
 Yo'hey'wah Bey'yo'hey Re'ah'pey Ka'shah'Nu Ka'yo'yo

יְכוּ הַנֵּא וְחַלְ הֵי וּב
 Yo'ka'wah Hey'nu'ah Wa'hhey'lah Hey'yo'yo Wah'wah'kah

יְכוּ שֵׁי מֵלֵשׁ רְאֵמֵ כוּל
 Yo'kah'wah Shih'yo'yo Mey'lah'shah Rey'ah'mey Kah'wah'lah

יִכְ אֲנֵשׁ רְפֵל יְהוּ הוּמ
 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."