

TALMUD

The talk about third persons kills three persons: him who tells the slander, him who accepts it, and him about whom it is told.

(B. Arachin 15b)

Rabbi Johanan said in the name of Rabbi Joseph ben Zimra, ‘What is the meaning of, “What shall be given to you, and what shall be done more to you, you deceitful tongue! (Psalm 120:3)”’ The Holy One, blessed be He, said to the tongue, ‘All members of the human body are standing, you are lying; all members of the human body are outside, you are guarded inside; not only that, but I surrounded you with two walls, one of bone and one of flesh; “What shall be given to you, what shall be done more to you, you deceitful tongue!”’

(B. Arachin 15b)

R. Meir used to say. ‘Whence do we know that even an idolater who studies the Torah is equal to a High Priest? From the following verse: Ye shall therefore keep My statutes and My ordinances which, if a man do, he shall live by them. It does not say "If a Priest, Levite, or Israelite do, he shall live by them," but "a man"; here, then, you can learn that even a heathen who studies the Torah is equal to a High Priest!’

(B. Avodah Zarah 3a)

Resh Lakish says, To him who is engaged in the study of the Torah by night, the Holy One extends a thread of grace by day, as it is said, By day the Lord will command his lovingkindness, and in the night his song shall be with me. For what reason will the Lord command his lovingkindness by day? Because His song shall be with me in the night.

(B. Avodah Zarah 3b)

He who occupies himself only with Torah study acts as if he had no God.

(B. Avodah Zarah 17b)

This, too, did Raba say: Let one by all means learn, even though he is liable to forget, yea, even if he does not fully understand all the words which he studies, as it is said, My soul breaketh for the longing that it hath unto Thy ordinances at all times.

(B. Avodah Zarah 19a)

Rabbi said: A man can learn well only that part of the Torah which is his heart's desire, for it is said, But whose desire is in the law of the Lord (Psalm 1:2).

(B. Avodah Zarah 19a)

his, too, did Raba say, ‘Let one by all means learn, even though he is liable to forget, yea, even if he does not fully understand all the words which he studies, as it is said, “My soul breaks for the longing that it has for Your ordinances at all times.”’

(B. Avodah Zarah 19a)

That brings forth its fruit in its season and whose leaf doth not wither (Psalm 1:3) was explained by Raba as follows, If he brings forth his fruit in its season (studies at fixed times), then his leaf will not wither (he will remember what he has learned).

(B. Avodah Zarah 19b)

Why should a red heifer be so costly? — Because even two hairs of another color render her unfit.

(B. Avodah Zarah 24a)

We do not impose on the community a hardship which the majority cannot endure.

(B. Baba Bathra 60b)

We do not lay a hardship on the community unless the majority can endure it.

(B. Baba Bathra 60b)

R. Assi further said: Charity is equivalent to all the other religious precepts combined.

(B. Baba Bathra 9a)

R. Eleazar said: A man who gives charity in secret is greater than Moses.

(B. Babba Bathra 9b)

Charity saves from death, as it is written, Righteousness [zedakah] delivereth from death.

(B. Baba Bathra 10a)

Raba further said: The number of pupils to be assigned to each teacher is twenty-five. If there are fifty, we appoint two teachers. If there are forty, we appoint an assistant, at the expense of the town.

(B. Baba Bathra 21a)

When you wish to punish a student, hit him with nothing harder than a shoelace.

(B. Baba Bathra 21a)

A YOUNG PIGEON WHICH IS FOUND ON THE GROUND WITHIN FIFTY CUBITS FROM A COTE BELONGS TO THE OWNER OF THE COTE; IF FOUND BEYOND FIFTY CUBITS FROM THE COTE, IT BELONGS TO THE FINDER. IF IT IS FOUND BETWEEN TWO COTES IT BELONGS TO THE ONE TO WHOSE COTE IT IS NEARER. IF IT IS EXACTLY MIDWAY, THEY MUST SHARE IT. R. Jeremiah raised the question: If one foot is within fifty cubits and the other beyond. how do we decide? It was for this that they turned R. Jeremiah out of the House of Study.

(B. Baba Bathra 23b)

Rabbi Meir used to say, 'From where can we learn that even if a gentile occupies himself with the study of the Torah he is equal in status to the High Priest? We find it stated, 'You shall keep my statutes and my judgments, which if a man does, he shall live by

them. (Leviticus 18:5) It does not say "priests, Levites and Israelites", but "a man", which shows that even if a gentile occupies himself with the study of the Torah he is as the High Priest.'

(B. Baba Kama 38a)

If you are in pain, go to a physician.

(B. Baba Kama 46b)

Water means nothing but Torah, as it is written (Isaiah 55:1), 'Ho, everyone that is thirsty, come you for water.'

(B. Baba Kama 82a)

For R. Johanan said: Jerusalem was destroyed only because they gave judgments therein in accordance with Biblical law. Were they then to have judged in accordance with untrained arbitrators? - But say thus: because they based their judgments strictly upon Biblical law, and did not go beyond the requirements of the law.

(B. Baba Metzia 30b)

R. Johanan said on the authority of R. Simeon b. Yohai, Verbal wrong is more heinous than monetary wrong, because of the first it is written, And thou shalt fear thy God, but not of the second. R. Eleazar said, The one affects his person, the other only his money. R. Samuel b. Nahmani said, For the former restoration is possible, but not for the latter. A tanna recited before R. Nahman b. Isaac, He who publicly shames his neighbor is as though he shed blood. Whereupon he remarked to him, You say well, because I have seen such shaming, the ruddiness departing and paleness supervening.

(B. Baba Metzia 58b)

If your wife is short, bend down and hear her whisper!

(B. Baba Metzia 59a)

We learnt elsewhere: If he cut it into separate tiles, placing sand between each tile: R. Eliezer declared it clean, and the Sages declared it unclean; and this was the oven of 'Aknai.¹ Why [the oven of] 'Aknai? — Said Rab Judah in Samuel's name: [It means] that they encompassed it with arguments² as a snake, and proved it unclean. It has been taught: On that day R. Eliezer brought forward every imaginable argument,³ but they did not accept them. Said he to them: 'If the halachah agrees with me, let this carob-tree prove it!' Thereupon the carob-tree was torn a hundred cubits out of its place — others affirm, four hundred cubits. 'No proof can be brought from a carob-tree,' they retorted. Again he said to them: 'If the halachah agrees with me, let the stream of water prove it!' Whereupon the stream of water flowed backwards — 'No proof can be brought from a stream of water,' they rejoined. Again he urged: 'If the halachah agrees with me, let the walls of the schoolhouse prove it,' whereupon the walls inclined to fall. But R. Joshua rebuked them, saying: 'When scholars are engaged in a halachic dispute, what have ye to interfere?' Hence they did not fall, in honour of R. Joshua, nor did they resume the upright, in honour of R. Eliezer; and they are still standing thus inclined. Again he said to them: 'If the halachah agrees with me, let it be proved from Heaven!' Whereupon a

Heavenly Voice cried out: 'Why do ye dispute with R. Eliezer, seeing that in all matters the halachah agrees with him!' But R. Joshua arose and exclaimed: 'It is not in heaven.'⁴ What did he mean by this? — Said R. Jeremiah: That the Torah had already been given at Mount Sinai; we pay no attention to a Heavenly Voice, because Thou hast long since written in the Torah at Mount Sinai, After the majority must one incline.⁵

R. Nathan met Elijah⁶ and asked him: What did the Holy One, Blessed be He, do in that hour? — He laughed [with joy], he replied, saying, 'My sons have defeated Me, My sons have defeated Me.' It was said: On that day all objects which R. Eliezer had declared clean were brought and burnt in fire.⁷ Then they took a vote and excommunicated him.⁸ Said they, 'Who shall go and inform him?' 'I will go,' answered R. Akiba, 'lest an unsuitable person go and inform him, and thus destroy the whole world.'⁹ What did R. Akiba do? He donned black garments and wrapped himself in black,¹⁰ and sat at a distance of four cubits from him. 'Akiba,' said R. Eliezer to him, 'what has particularly happened to-day?'¹¹ 'Master,' he replied, 'it appears to me that thy companions hold aloof from thee.' Thereupon he too rent his garments, put off his shoes, removed [his seat] and sat on the earth, whilst tears streamed from his eyes.¹² The world was then smitten: a third of the olive crop, a third of the wheat, and a third of the barley crop. Some say, the dough in women's hands swelled up.

A Tanna taught: Great was the calamity that befell that day, for everything at which R. Eliezer cast his eyes was burned up. R. Gamaliel¹³ too was travelling in a ship, when a huge wave arose to drown him. 'It appears to me,' he reflected, 'that this is on account of none other but R. Eliezer b. Hyrcanus.' Thereupon he arose and exclaimed, 'Sovereign of the Universe! Thou knowest full well that I have not acted for my honour, nor for the honour of my paternal house, but for Thine, so that strife may not multiply in Israel! 'At that the raging sea subsided.

Ima Shalom was R. Eliezer's wife, and sister to R. Gamaliel. From the time of this incident onwards she did not permit him to fall upon his face.¹⁴ Now a certain day happened to be New Moon, but she mistook a full month for a defective one.¹⁵ Others say, a poor man came and stood at the door, and she took out some bread to him.¹⁶ [On her return] she found him fallen on his face. 'Arise,' she cried out to him, 'thou hast slain my brother.' In the meanwhile an announcement was made from the house of Rabban Gamaliel that he had died. 'Whence dost thou know it?' he questioned her. 'I have this tradition from my father's house: All gates are locked, excepting the gates of wounded feelings.'

(B. Baba Metzia 59a-59b)

Whereupon a Heavenly Voice cried out: 'Why do you dispute with Rabbi Eliezer, seeing that in all matters the halachah agrees with him!' But Rabbi Joshua arose and exclaimed: **'It is not in heaven! (Deuteronomy 30:12)'** What did he mean by this? — Said Rabbi Jeremiah: That the Torah had already been given at Mount Sinai; we pay no attention to a Heavenly Voice, because Thou hast long since written in the Torah at Mount Sinai, **After the majority must one incline (Exodus 23:2).**

(B. Baba Metzia 59b)

All the offerings that are to be eaten within one day may lawfully be consumed until the coming up of the dawn. Why then did the sages say, "Until midnight?" In order to keep a man far from transgression.

(B. Berachot 2a)

Raba (some say, R. Hisda) says: If a man sees that painful sufferings visit him, let him examine his conduct. For it is said: Let us search and try our ways, and return unto the Lord (Lamentations 3:40). If he examines and finds nothing [objectionable], let him attribute it to the neglect of the study of the Torah. For it is said: Happy is the man whom Thou chastenest, O Lord, and teachest out of Thy law (Psalm 94:12). If he did attribute it [thus], and still did not find [this to be the cause], let him be sure that these are chastenings of love. For it is said: For whom the Lord loveth He correcteth (Proverbs 3:12).

(B. Berachot 5a)

R. Hiyya b. Abba fell ill and R. Johanan went in to visit him. He said to him: Are your sufferings welcome to you? He replied: Neither they nor their reward. He said to him: Give me your hand. He gave him his hand and he¹⁰ raised him. R. Johanan once fell ill and R. Hanina went in to visit him. He said to him: Are your sufferings welcome to you? He replied: Neither they nor their reward. He said to him: Give me your hand. He gave him his hand and he raised him. Why could not R. Johanan raise himself? They replied: The prisoner cannot free himself from jail.

(B. Berachot 5b)

And how do you know that even if one man sits and studies the Torah the Divine Presence is with him? For it is said: In every place where I cause My name to be mentioned I will come unto thee and bless thee (Exodus 20:21).

(B. Berachot 6a)

R. Johanan further said in the name of R. Simeon b. Yohai: The service of the Torah is greater than the study thereof. For it is said: Here is Elisha the son of Shaphat, who poured water on the hands of Elijah (II Kings 3:11). It is not said, who learned, but who poured water. This teaches that the service of the Torah is greater than the study thereof.

(B. Berachot 7b)

Nine hundred and three species of death were created in this world. For it is said: The issues of death, and the numerical value of Toza'oth is so. The worst of them is the croup, and the easiest of them is the kiss. Croup is like a thorn in a ball of wool pulled out backwards. Some people say: It is like pulling a rope through the loop-holes of a ship. Death by a kiss is like drawing a hair out of milk.

(B. Berachot 8a)

There were once some highwaymen in the neighbourhood of R. Meir who caused him a great deal of trouble. R. Meir accordingly prayed that they should die. His wife Beruria said to him: How do you make out that such a prayer should be permitted? Because it is

written Let sins cease? Is it written sinners? It is written sins! Further, look at the end of the verse: and let the wicked men be no more. Since the sins will cease, there will be no more wicked men! Rather pray for them that they should repent, and there will be no more wicked. He did pray for them, and they repented.

(B. Berachoth 10a)

Whoever can pray for his fellowman and does not do so must be called a sinner.

(B. Berachot 17a)

A favorite saying of the Rabbis of Jabneh was: I am God's creature and my fellow is God's creature. My work is in the town and his work is in the country. I rise early for my work and he rises early for his work. Just as he does not presume to do my work, so I do not presume to do his work. Will you say, I do much and he does little? We have learnt: One may do much or one may do little; it is all one, provided he directs his heart to heaven.

(B. Berachot 17a)

When R. Shesheth kept a fast, on concluding his prayer he added the following: Sovereign of the Universe, Thou knowest full well that in the time when the Temple was standing, if a man sinned he used to bring a sacrifice, and though all that was offered of it was its fat and blood, atonement was made for him therewith. Now I have kept a fast and my fat and blood have diminished. May it be Thy will to account my fat and blood which have been diminished as if I had offered them before Thee on the altar, and do Thou favor me.

(B. Berachoth 17a)

Great is human dignity, since it overrides a negative precept of the Torah.

(B. Berachoth 19b)

Rabban Gamaliel said: No disciple whose inside is not like his outside may enter the House of Study.

(B. Berachot 28a)

R. Eliezer says: If a man makes his prayers a fixed task, it is not a genuine supplication.

(B. Berachoth 28b)

MISHNAH. ONE SHOULD NOT STAND UP TO SAY TEFILLAH SAVE IN A REVERENT FRAME OF MIND. THE PIOUS MEN OF OLD¹⁴ USED TO WAIT AN HOUR BEFORE PRAYING IN ORDER THAT THEY MIGHT CONCENTRATE THEIR THOUGHTS UPON THEIR FATHER IN HEAVEN. EVEN IF A KING GREETES HIM [WHILE PRAYING] HE SHOULD NOT ANSWER HIM: EVEN IF A SNAKE IS WOUND ROUND HIS HEEL HE SHOULD NOT BREAK OFF.

(B. Berachoth 30b)

R. Eleazar also said: prayer is more efficacious than offerings, as it says, To what purpose is the multitude of your sacrifices unto Me (Isaiah 1:11), and this is followed by, And when ye spread forth your hands (Isaiah 1:15).

(B. Berachot 32b)

R. Eleazar also said: Whenever there is in a man knowledge, it is as if the Sanctuary had been built in his days; for knowledge is set between two names, For a God of knowledge is the Lord (I Samuel 2:3), and the Sanctuary is set between two names, Thou hast made, O Lord, the sanctuary, O Lord (Exodus 15:17).

(B. Berachoth 33a)

Rab Judah said in the name of Samuel: To enjoy anything of this world without a benediction is like making personal use of things consecrated to heaven, since it says. The earth is the Lord's and the fulness there of. R. Hanina b. Papa said: To enjoy this world without a benediction is like robbing the Holy One.

(B. Berachoth 35a-35b)

R. Hanina b. Papa said: To enjoy this world without a benediction is like robbing the Holy One.

(B. Berachoth 35b)

One must not eat before feeding his animals.

(B. Berachot 40a)

R. Hisda also said: A dream which is not interpreted is like a letter which is not read.

(B. Berachoth 55a)

Said R. Johanan in the name of R. Simeon b. Yohai, that just as wheat cannot be without straw, so there cannot be a dream without some nonsense.

(B. Berachot 55a)

Rab Judah said in the name of Rav, 'Bezalel knew how to combine the letters by which the heavens and earth were created.'

(B. Berachot 55a)

Three things restore a man's good spirits: beautiful sounds, sights, and fragrances.

(B. Berachot 57b)

Five things are a sixtieth part of something else: namely, fire, honey, Sabbath, sleep and a dream. Fire is one-sixtieth part of Gehinnom. Honey is one-sixtieth part of manna. Sabbath is one-sixtieth part of the world to come. Sleep is one-sixtieth part of death. A dream is one-sixtieth part of prophecy.

(B. Berachot 57b)

A man must always accustom himself to think that whatever the Almighty does is for the best.

(B. Berachot 60b)

When scholars disseminate the Torah, you should modestly stay in the background so as not to compete with them.

(B. Berachot 63a)

He that repeats his studies a hundred times is not to be compared with him who repeats his studies a hundred and one times.

(B. Chagigah 9b)

The work of the chariot may not be discussed even in the presence of one unless he is a sage and already understands through his own knowledge.

(B. Chagigah 11b)

THE SUBJECT OF FORBIDDEN RELATIONS MAY NOT BE EXPOUNDED IN THE PRESENCE OF THREE, NOR THE WORK OF CREATION IN THE PRESENCE OF TWO, NOR THE WORK OF THE CHARIOT IN THE PRESENCE OF ONE, UNLESS HE IS A SAGE AND UNDERSTANDS OF HIS OWN KNOWLEDGE.

(B. Chagigah 11b)

Rab Judah said that Rab said: The first man extended from one end of the world to the other, for it is said: 'Since the day that God created man upon the earth, and from one end of heaven to the other'; as soon as he sinned, the Holy One, blessed be He, placed His hand upon him and diminished him, for it is said: 'And he laid his hand upon me.'

(B. Chagigah 12a)

R. Eleazar b. Shammua says: [The world rests] on one pillar, and its name is 'Righteous', for it is said: But Righteous is the foundation of the world (Proverbs 10:25).

(B. Chagigah 12b)

R. Judah said, 'There are two firmaments, for it is said, "Behold, unto the Lord your God belongs heaven, and the heaven of heavens."' Resh Lakish said, 'There are seven, namely, Wilon (curtain), Rakia (firmament), Shehakim (clouds), Zebul (lofty habitation), Ma'on (dwelling), Makon (fixed place), 'Araboth (darkness).'

(B. Chagigah 12b)

It is taught that hashmal means at times they are silent and at times they speak.

(B. Chagigah 13b)

In a Baraita it is taught: [Hashmal means], At times they are silent, at times they speak.

(B. Chagigah 13b)

Our Rabbis taught: Four men entered the 'Garden', namely, Ben Azzai and Ben Zoma, Acher, and Rabbi Akiba. Rabbi Akiba said to them, 'When you arrive at the stones of pure marble, do not say, water, water! For it is said: "He that speaks falsehood shall not be established before my eyes."' Ben 'Azzai looked and died. Of him Scripture says:

‘Precious in the sight of the Lord is the death of His saints.’ Ben Zoma looked and became demented. Of him Scripture says: ‘Have you found honey? Eat so much as is sufficient for thee, lest thou be filled therewith, and vomit it. Aher mutilated the shoots (i.e. became a heretic). Only Rabbi Akiba entered in peace (wholeness) and departed in peace (wholeness).
(B. Chagigah 14b)

Our Rabbis taught: Four men entered the ‘Grove (pardes)’, namely, Ben ‘Azzai and Ben Zoma, Acher (the Other, Elisha b. Abuya), and R. Akiba. R. Akiba said to them: When you arrive at the stones of pure marble say not, water, water! For it is said: He that speaks falsehood shall not be established before mine eyes. Ben ‘Azzai cast a look and died. Of him Scripture says: Precious in the sight of the Lord is the death of His saints. Ben Zoma looked and became demented. Of him Scripture says: Hast thou found honey? Eat so much as is sufficient for thee, lest thou be filled therewith, and vomit it. Acher lopped the branches. R. Akiba departed unhurt.
(B. Chagigah 14b)

But what of Acher? — Greek song did not cease from his mouth. It is told of Acher that when he used to go from the schoolhouse, many heretical books would fall from his lap.
(B. Chagigah 15b)

R. Johanan and Resh Lakish both explain: At the time when the Temple stood, the altar used to make atonement for a person, now a persons table makes atonement for him.
(B. Chagigah 27a)

If a student does not see a sign of blessing [progress] in his studies after five years, he never will.
(B. Chullin 24a)

Our Rabbis taught: When the Lord thy God shall enlarge thy border, as He hath promised thee, and thou shalt say: I will eat flesh. The Torah here teaches a rule of conduct, that a person should not eat meat unless he has a special appetite for it.
(B. Chullin 84a)

A man should always eat and drink less than his means allow, clothe himself in accordance with his means, and honor his wife and children more than his means allow.
(B. Chullin 84b)

R. Ila'a said: The world exists only on account of the merit of him who restrains himself in strife, for it is written: He hangs the earth upon belimah (restraint).
(B. Chullin 89a)

R. Joshua b. Levi stated: If a man is on a journey and has no company let him, occupy himself with the study of the Torah, since it is said in Scripture: For they shall be a chaplet of grace (Proverbs 1:9). If he feels pains in his head, let him engage in the study of the Torah, since it is said: For they shall be a chaplet of grace unto thy head (Proverbs

1:9). If he feels pains in his throat let him engage in the study of the Torah, since it is said: And chains about thy neck (Proverbs 1:9). If he feels pains in his bowels, let him engage in the study of the Torah, since it is said: It shall be a healing to thy navel (Proverbs 3:8). If he feels pain in his bones, let him engage in the study of the Torah, since it is said: And marrow to thy bones (Proverbs 3:8). If he feels pain in all his body, let him engage in the study of the Torah, since it is said: And healing to all his flesh (Proverbs 4:22). R. Judah son of R. Hiyya remarked: Come and see how the dispensation of mortals is not like that of the Holy One, blessed be He. In the dispensation of mortals, when a man administers a drug to a fellow it may be beneficial to one limb but injurious to another, but with the Holy One, blessed be He, it is not so. He gave a Torah to Israel and it is a drug of life for all his body, as it is said: And healing to all his flesh (Proverbs 4:22).

(B. Eiruvim 54a)

Beruriah once discovered a student who was learning in an undertone. Rebuking him she exclaimed: 'Is it not written: Ordered in all things, and sure: If it is 'ordered' in your two hundred and forty-eight limbs it will be 'sure', otherwise it will not be sure?'

(B. Eiruvim 54a)

One taught: R. Eliezer had a disciple who learned in a low voice. After three years he forgot his learning.

(B. Eiruvim 54a)

Raba expounded in the name of Rabbi Sehora who had it from Rav Huna, What is the meaning of the text, Wealth gotten by vanity shall be diminished, but he that gathers little by little shall increase (Proverbs 13:11)? If a man studies much at a time his learning decreases, but if he does not do so but instead gathers little by little his learning shall increase.

(B. Eiruvim 54b)

As with the fig tree the more one searches it the more figs one finds in it so it is with the words of the Torah; the more one studies them the more relish he finds in them.

(B. Eiruvim 54b)

R. Johanan observed: If the Torah had not been given we could have learnt modesty from the cat, honesty from the ant, chastity from the dove, and good manners from the rooster who first coaxes and then mates.

(B. Eiruvim 100b)

Mar Zutra said: Even a poor man who himself subsists on charity should give charity.

(B. Gittin 7b)

R. Johanan said: What is illustrative of the verse, Happy is the man that feareth alway, but he that hardeneth his heart shall fall into mischief?²⁶ The destruction of Jerusalem came through a Kamza and a Bar Kamza;²⁷ the destruction of Tur Malka²⁸ came through a cock and a hen; the destruction of Bethar came through the shaft of a leather. The destruction of Jerusalem came through a Kamza and a Bar Kamza in this way. A

certain man had a friend Kamza and an enemy Bar Kamza. He once made a party and said to his servant, Go and bring Kamza. The man went and brought Bar Kamza. When the man [who gave the party] found him there he said, See, you tell tales about me; what are you doing here? Get out. Said the other: Since I am here, let me stay, and I will pay you for whatever I eat and drink. He said, I won't. Then let me give you half the cost of the party. No, said the other. Then let me pay for the whole party. He still said, No, and he took him by the hand and put him out. Said the other, Since the Rabbis were sitting there and did not stop him, this shows that they agreed with him. I will go and inform against then, to the Government. He went and said to the Emperor, The Jews are rebelling against you. He said, How can I tell? He said to him: Send them an offering and see whether they will offer it [on the altar]. So he sent with him a fine calf.¹ While on the way he made a blemish on its upper lip, or as some say on the white of its eye, in a place where we [Jews] count it a blemish but they do not. The Rabbis were inclined to offer it in order not to offend the Government. Said R. Zechariah b. Abkulas to them: People will say that blemished animals are offered on the altar. They then proposed to kill Bar Kamza so that he should not go and inform against them, but R. Zechariah b. Abkulas said to them, Is one who makes a blemish on consecrated animals to be put to death? R. Johanan thereupon remarked: Through the scrupulousness² of R. Zechariah b. Abkulas our House has been destroyed, our Temple burnt and we ourselves exiled from our land. (B. Gittin 55b-56a)

Three things weaken a man's strength: anxiety, travelling and sin. Anxiety, as it is written, My heart fluttereth, my strength faileth me (Psalm 38:11). Travelling, as it is written, He weakened my strength in the way (Psalm 102:24). Sin, as it is written, My strength faileth because of mine iniquity (Psalm 31:11). (B. Gittin 70a)

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No law may be imposed upon the public unless a majority of the people can endure it. (B. Horayoth 3b)

Our Rabbis taught: How does one dance before the bride? Beth Shammai say: The bride as she is. And Beth Hillel say: 'Beautiful and graceful bride'! Beth Shammai said to Beth Hillel: If she was lame or blind, does one say of her: 'Beautiful and graceful bride'? Whereas the Torah said, 'Keep thee far from a false matter (Exodus 23:7).' Said Beth Hillel to Beth Shammai: According to your words, if one has made a bad purchase in the market, should one praise it in his eyes or depreciate it? Surely, one should praise it in his eyes. Therefore, the Sages said: Always should the disposition of man be pleasant with people. When R. Dimi came, he said: Thus they sing before the bride in the West: no powder and no paint and no waving of the hair, and still a graceful gazelle. (B. Kethuboth 17a)

Good intention is combined with deed, for it is said: Then they that feared the Lord spoke one with another: and the Lord hearkened, and heard, and a book of remembrance was written before him, for them that feared the Lord, and that thought upon his name. Now, what is the meaning of, That thought upon his name? Said R. Assi: Even if one [merely] thinks of performing a precept but is forcibly prevented the Writ ascribes it to him as though he has performed it. Evil intention is not combined with deed, for it is said: If I regarded iniquity in my heart, The Lord would not hear. Then how do I interpret, behold, I will bring evil upon this people, even the fruit of their thoughts? Intention which bears fruit the Holy One, blessed be He, combines with deed; Intention which does not bear fruit the Holy One, blessed be He, does not combine with deed.

(B. Kiddushin 40a)

R. Tarfon and the Elders were once reclining in the upper storey of Nithza's house, in Lydda, when this question was raised before them: Is study greater, or practice? R. Tarfon answered, saying: Practice is greater. R. Akiba answered, saying: Study is greater, for it leads to practice. Then they all answered and said: Study is greater, for it leads to action.

(B. Kiddushin 40b)

R. Judah said: If one translates a verse literally, he is a liar; if he adds thereto, he is a blasphemer and a libeller.

(B. Kiddushin 49a)

How do we know that her issue bears her status? Rabbi Johanan said on the authority of Rabbi Simeon bar Yohai who explained, 'Because Scripture says, "For he will turn away thy son from following me (Deuteronomy 7:4)." Thy son by an Israelite woman is called thy son, but thy son by a heathen (woman) is not called thy son.'

(B. Kiddushin 68b)

The best of doctors are destined for Gehenna (Hell).

(B. Kiddushin 82a)

A sanhedrin that effects an execution once in seven years is branded a destructive tribunal. Rabbi Eliezer B. Azariah says: Once in seventy years. Rabbi Tarfon and Rabbi Akiba say: Were we members of a sanhedrin, no person would ever be put to death.

(B. Makkoth 7a)

R. Huna reporting R. Eleazar said: From the Pentateuch, the Prophets and the Hagiographa it may be shown that one is allowed to follow the road he wishes to pursue. From the Pentateuch, as it is written, And God said to Balaam, Thou shalt not go with them and then it is written, If the men came to call thee, rise up and go with them. From the Prophets, as it is written, 'I am the Lord thy God who teaches thee for thy profit, who leads thee by the way that thou will go (Isaiah 48:17).' From the Hagiographa, as it is written, If he is of the scorers, he will be allowed to speak scorn and if of the meek, he will show forth grace.

(B. Makkoth 10b)

R. Simlai when preaching said: Six hundred and thirteen precepts were communicated to Moses, three hundred and sixty-five negative precepts, corresponding to the number of solar days [in the year], and two hundred and forty-eight positive precepts, corresponding to the number of the members of man's body. Said R. Hamnuna: What is the [authentic] text for this? It is, Moses commanded us torah, an inheritance of the congregation of Jacob, 'torah' being in letter-value, equal to six hundred and eleven, 'I am' and 'Thou shalt have no [other Gods]' [not being reckoned, because] we heard from the mouth of the Might [Divine]. David came and reduced them to eleven [principles], as it is written, A Psalm of David. Lord, who shall sojourn in Thy tabernacle? Who shall dwell in Thy holy mountain? - [i] He that walketh uprightly, and [ii] worketh righteousness, and [iii] speaketh truth in his heart; that [iv] hath no slander upon his tongue, [v] nor doeth evil to his fellow, [vi] nor taketh up a reproach against his neighbour, [vii] in whose eyes a vile person is despised, but [viii] he honoureth them that fear the Lord, [ix] He sweareth to his own hurt and changeth not, [x] He putteth not out his money on interest, [xi] nor taketh a bribe against the innocent. He that doeth these things shall never be moved. Isaiah came and reduced them to six [principles], as it is written, [i] He that walketh righteously, and [ii] speaketh uprightly, [iii] He that despiseth the gain of oppressions, [iv] that shaketh his hand from holding of bribes, [v] that stoppeth his ear from hearing of blood, [vi] and shutteth his eyes from looking upon evil; he shall dwell on high. Micah came and reduced them to three [principles], as it is written, It hath been told thee, O man, what is good, and what the Lord doth require of thee: [i] only to do justly, and [ii] to love mercy and [iii] to walk humbly before thy God. Again came Isaiah and reduced them to two [principles], as it is said, Thus saith the Lord, [i] Keep ye justice and [ii] do righteousness [etc.]. Amos came and reduced them to one [principle], as it is said, For thus saith the Lord unto the house of Israel, Seek ye Me and live. To this R. Nahman b. Isaac demurred, saying: [Might it not be taken as,] Seek Me by observing the whole Torah and live? - But it is Habakuk who came and based them all on one [principle], as it is said, But the righteous shall live by his faith.

(B. Makkoth 23b-24a)

The ministering angels wanted to chant their hymns as the Egyptians drowned in the Red Sea during the exodus, but the Holy One, blessed be He, said, The work of my hands is being drowned in the sea, and shall you chant hymns?

(B. Megilah 10b)

Why then was he called a Jew? Because he repudiated idolatry. For anyone who repudiates idolatry is called a Jew, as it is written, There are certain Jews etc. (Daniel 3:12).

(B. Megilah 13a)

R. Judah says in the name of R. Eleazar b. Azariah: One who recites the Shema must do so audibly, as it says, Hear, O Israel, the Lord our God is One (Deuteronomy 6:4), which implies, Let thine ear hear what thy mouth utters. R. Meir says: [It says], which I

command thee this day upon thy heart (Deuteronomy 6:6): according to the concentration of the mind, so is the value of the words.

(B. Megilah 20a)

R. Johanan said: The ten utterances with which the world was created. What are these? These are the expressions 'And God said' (vaiyomer Elohim) in the first chapter of Genesis. But aren't there only nine? — The words 'In the beginning' are also a creative utterance, since it is written, By the word of the Lord the heavens were made, and all the host of them by the breath of his mouth (Psalm 33:6).

(B. Megilah 21b)

Six hundred and thirteen precepts were communicated to Moses, three hundred and sixty-five negative precepts, corresponding to the number of days in the year, and two hundred and forty-eight positive precepts, corresponding to the number of bones in man's body.

Said R. Hamnuna: What is the text for this? It is, Moses commanded us Torah, an inheritance of the congregation of Jacob, 'Torah' being a letter-value, equal to six hundred and eleven, 'I am' and 'You shall have no other gods' not being counted, because we heard them directly from the mouth of God.

(B. Makkoth 23b)

David came and reduced them to eleven principles, as it is written, 'A Psalm of David. Lord, who may sojourn in your tent? Who shall dwell in your holy mountain? — [i] He that walks in innocence, and [ii] does what is right, and [iii] speaks truth in his heart, and [iv] has no slander on his tongue, [v] nor does evil to his fellow, [vi] nor discredits his neighbor, and [vii] in whose eyes a wicked person is repulsive, but [viii] who honors those that experience awe before God, [ix] a person that stands by his word at any cost, and, [x] who doesn't lend his money to others at interest, [xi] nor takes a bribe to harm the innocent. He that does these things shall never be moved (Psalm 15).' Isaiah came and reduced them to six principles, as it is written, '[i] He that walks righteously, and [ii] speaks honestly, and [iii] despises gain through extortion, [iv] that refuses to hold a bribe in his hand, [v] that does not listen to plans of bloodshed, [vi] and shuts his eyes rather than allow them to gaze upon evil; he shall dwell on high (Isaiah 33:15).' Michah came and reduced them to three principles, as it is written, 'It has been told to you, O man, what is good, and what the Lord does require of you: [i] only to do justice, and [ii] to love mercy and [iii] to walk humbly with your God (Michah 6:8).' Again came Isaiah and reduced them to two principles, as it is said, 'Thus says the Lord, [i] Observe justice and [ii] do righteousness (Isaiah 56:1).' Amos came and reduced them to one principle, as it is said, 'For thus says the Lord unto the house of Israel, "Seek ye Me and live (Amos 5:4)."' To this Rabbi Nahman ben Isaac demurred, saying, 'Perhaps what is meant is, "Seek Me by observing the whole Torah and live."' But it is Habakuk who came and based them all on one principle, as it is said, 'The righteous shall live by his faith (Habakuk 2:4).'

(B. Makkoth 23b-24a)

R. Johanan said: The ten utterances with which the world was created. What are these? These are the expressions 'And God said' in the first chapter of Genesis. But aren't there

only nine? — The words ‘In the beginning’ are also a creative utterance, since it is written, By the word of the Lord the heavens were made, and all the host of them by the breath of his mouth (Psalm 33:6).

(B. Megilah 21b)

R. Nehunia b. haKaneh was asked by his disciples: In virtue of what have you reached such a good old age? He replied: Never in my life have I sought respect through the degradation of my fellow, nor has the curse of my fellow gone up with me upon my bed, and I have been generous with my money.

(B. Megilah 28a)

When Moses ascended on high he found the Holy One, blessed be He, engaged in attaching crowns to the letters of the alphabet. Said Moses, ‘Lord of the Universe, Is there anything lacking in the Torah such that these additions are necessary?’ He answered, ‘There will arise a man, at the end of many generations, Akiba b. Joseph by name, who will derive law after law from each little mark’. ‘Lord of the Universe’, said Moses, ‘Permit me to see this man.’ He replied, ‘Turn around’. Moses went and sat down in the eighth row of a class and listened to Rabbi Akiba’s discourses upon the law. Not being able to follow the arguments, he was ill at ease, but when they came to a certain subject and the disciples said to the master ‘Whence do you know it?’ and the latter replied ‘It is a law given unto Moses at Sinai,’ he was comforted. Thereupon he returned to the Holy One, blessed be He, and said, ‘Lord of the Universe, You have such a man and yet You give the Torah through me?’ He replied, ‘Be silent, for that is My decree.’

(B. Menachot 29b)

Which thou didst break, and thou shalt put them in the ark. R. Joseph learnt: This teaches us that both the tablets and the fragments of the tablets were deposited in the ark. Hence we learn that a scholar who has forgotten his learning through no fault of his must not be treated with disrespect.

(B. Menachoth 99a)

Ben Damah the son of R. Ishmael’s sister once asked R. Ishmael, May one such as I who have studied the whole of the Torah learn Greek wisdom? He thereupon read to him the following verse, This book of the law shall not depart out of thy mouth, but thou shalt meditate therein day and night. Go then and find a time that is neither day nor night and learn then Greek wisdom.

(B. Menachoth 99b)

It matters not whether a man offers much or little so long as his heart is directed to heaven.

(B. Menachoth 110a)

There is no Gehinnom in the world to come, but the Holy One, blessed be He, will draw forth the sun from its sheath: the righteous shall be healed, and the wicked shall be judged and punished thereby.

(B. Nedarim 8b)

He who visits an invalid takes away a sixtieth of his pain.
(B. Nedarim 39b)

It was taught: There is no measure for visiting the sick. What is meant by, 'there is no measure for visiting the sick?' R. Joseph thought to explain it: its reward is unlimited.
(B. Nedarim 39b)

He who does not visit the sick is like a shedder of blood.
(B. Nedarim 40a)

He who visits the sick causes him to live, whilst he who does not causes him to die.
(B. Nedarim 40a)

R. Shisha son of R. Idi said: One should not visit the sick during the first three or the last three hours of the day.
(B. Nedarim 40a)

One should not say: I will read Scripture that I may be called a Sage, or I will study that I may be called Rabbi, or I will study to be an Elder and sit in the assembly [of elders]. Instead, learn out of love, and honor will come to you in the end, as it is written: Bind them upon thy fingers, write them upon the tablet of your heart.
(B. Nedarim 62a)

A light burns above its head and it (a baby in the womb) looks and sees from one end of the world to the other, as it is said, then his lamp shined above my head, and by His light I walked through darkness. . . . It is also taught all the Torah from beginning to end, for it is said, And he taught me, and said unto me: Let thy heart hold fast my words, keep my commandments and live (Proverbs 4:4) As soon as it sees the light an angel approaches, slaps it on its mouth and causes it to forget all the Torah completely, as it is said, Sin coucheth at the door (Genesis 4:7).
(B. Nidah 30b)

Our Rabbis taught: Seven days shall there be no leaven found in your house: why is this stated, seeing that it is already said, and there shall no leavened bread be seen unto thee, neither shall there be leaven seen unto thee, in all thy borders? ... Said R. Menasia b. Tahlifa in Rab's name: This proves that there is no chronological order in the Torah.
(B. Pesachim 5b-6b)

Three the Holy One, blessed be He, loves: he who does not display temper, he who does not become intoxicated, and he who does not insist on his [full] rights.
(B. Pesachim 113b)

The men of the great assembly used to say three things: Be patient in the administration of justice, teach many disciples, and make a fence around the Torah.
(Pirkei Avot 1:1)

Simeon the Righteous was one of the last men of the great assembly. He used to say: Upon three things the world stands: Upon the Torah and upon service and upon acts of loving kindness.

(Pirkei Avot 1:2)

Let your house be a meeting place for the sages and suffer yourself to be covered by the dust of their feet, and drink in their words with thirst.

(Pirkei Avot 1:4)

Judge all men in the scale of merit.

(Pirkei Avot 1:6)

Keep far away from a bad neighbor, and do not consort with an evil person.

(Pirkei Avot 1:7)

Love work, hate acting the superior, and do not bring thyself to the knowledge of the ruling authority.

(Pirkei Avot 1:10)

Shammai used to say: make the study of the Torah a matter of established regularity, speak little but do much, and receive all men with a pleasant countenance.

(Pirkei Avot 1:15)

Hillel used to say: Be thou as the disciples of Aaron, loving peace and pursuing peace.

(Pirkei Avot 1:12)

One who does not add to his knowledge causes it to cease.

(Pirkei Avot 1:13)

If I am not for myself, who is? But if I am only for myself, what am I? And if not now, when?

(Pirkei Avot, 1:14)

Greet all men with a pleasant countenance.

(Pirkei Avot 1:15)

Study is not the most important thing, but deed.

(Pirkei Avot 1:17)

Nothing is better for a person than silence.

(Pirkei Avot 1:17)

SIMEON, HIS SON, USED TO SAY: ALL MY DAYS I GREW UP AMONG THE SAGES, AND I HAVE FOUND NOTHING BETTER FOR A PERSON THAN

SILENCE. STUDY IS NOT THE MOST IMPORTANT THING, BUT DEED;
WHOEVER INDULGES IN TOO MANY WORDS BRINGS ABOUT SIN.
(Pirkei Avot 1:17)

Rabban Simeon, son of Gamaliel used to say: On three things does the world stand - on justice, on truth, and on peace.
(Pirkei Avot 1:18)

Rabbi Judah the Prince says: Which is the right path that a person should choose? That which is an honor to the one who does it and which also brings honor from humankind.
(Pirkei Avot 2:1)

Be as careful with a light precept as with a heavy one for you do not know the reward given for each.
(Pirkei Avot 2:1)

Know what is above you: a seeing eye, a hearing ear, and all your deeds recorded in the book.
(Pirkei Avot 2:1)

Rabban Gamaliel used to say: Do His will as if it were your own will, so that He may do your will as if it were His will. Set aside your will before His will, so that He may set aside the will of others before your will.
(Pirkei Avot 2:2)

Rabban Gamaliel the son of R. Judah the Patriarch said: Excellent is the study of Torah together with a wordly occupation, for the energy [taken up] by both keeps sin out of one's mind; and [as for] all [study of the] Torah where there is no wordly occupation, the end thereof [is that] it come to nought and brings sin in its train.
(Pirkei Avot 2:2)

Be careful in your dealings with the ruling authorities for they suffer not a man to be near to them except that it be to their own advantage. They show themselves as friends only when it is in their own interest, and they do not stand by a man in his hour of distress.
(Pirkei Avot 2:3)

HILLEL SAID: SEPARATE NOT THYSELF FROM THE COMMUNITY.
(Pirkei Avot 2:4)

Hillel said: Do not say a thing that cannot be understood, trusting that in the end it will be understood.
(Pirkei Avot 2:4)

Judge not your fellow man until you have stood in his place.
(Pirkei Avot 2:4)

Say not: When I shall have leisure I shall study. Perhaps you will not have leisure.
(Pirkei Avot 2:4)

Let the honor of your friend be as precious to you as your own.
(Pirkei Avot 2:10)

Let the property of your fellow man be as precious to you as your own.
(Pirkei Avot 2:12)

It is not incumbent upon you to finish the work, but neither are you entitled to refrain from it.
(Pirkei Avot 2:16)

Pray for the welfare of the government, for were it not for the fear of it, people would swallow each other alive.
(Pirkei Avot 3:2)

Anyone whose deeds exceed his wisdom, his wisdom is enduring, but anyone whose wisdom exceeds his deeds, his wisdom is not enduring.
(Pirkei Avot 3:9)

Ben Zoma said, 'Who is wise? He that learns from every man. ... Who is mighty? He who subdues his evil inclination. ... Who is rich? He that rejoices in his lot. ... Who is honored? He that honors every one of his fellows.'
(Pirkei Avot 4:1)

Ben Azzai Said, 'Hasten to fulfill even an easy commandment, and flee from all transgression, for one commandment leads to another commandment, and one transgression to another transgression. And the payment for a good deed is a good deed, and the payment for a sin is a sin.'
(Pirkei Avot 4:2)

R. Eliezer B. Jacob said: He who performs one precept acquires for himself one advocate, and he who commits one transgression acquires for himself one accuser. Repentance and good deeds are as a shield against calamity.
(Pirkei Avot 4:13)

R. JANNAI SAID: IT IS NOT IN OUR POWER TO EXPLAIN EITHER OF THE SECURITY OF THE WICKED OR THE AFFLICTIONS OF THE RIGHTEOUS.
(Pirkei Avot 4:15)

Elisha ben Abuyah said, 'He who learns as a child is like ink written on new paper, but he who learns as an old man is like ink written on used paper.'
(Pirkei Avot 4:20)

With ten utterances was the world created.
(Pirkei Avot 5:1)

Ben Bag Bag said, Turn it over and over again.
(Pirkei Avot 5:22)

A scholar should not live in a city that has no physician.
(B. Sanhedrin 17b)

In R. Ishmael's School it was taught: And like in hammer that breaketh the rock in pieces (Jeremiah 23:29), i.e., just as the rock is split into many splinters, so also may one Biblical verse convey many teachings.
(B. Sanhedrin 34a)

Like in hammer that breaketh the rock in pieces:26 i.e., just as [the rock] is split into many splinters, so also may one Biblical verse convey many teachings.
(B. Sanhedrin 34a)

For thus we find in the case of Cain, who killed his brother, that it is written: The bloods of thy brother cry unto me: Not the blood of thy brother, but the bloods of thy brother, is said - i.e., his blood and the blood of his [potential] descendants. (Alternatively, the bloods of thy brother, teaches that his blood was splashed over trees and stones.) For this reason was man created alone, to teach you that whosoever destroys a single soul of Israel, scripture imputes [guilt] to him as though he had destroyed a complete world, and whosoever preserves a single soul of Israel, scripture ascribes [merit] to him as though he had preserved a complete world.
(B. Sanhedrin 37a)

If a man strikes many coins from one mold, they all resemble one another, but the Supreme King of Kings, the Holy One, blessed be He, fashioned every man in the stamp of the first man, and yet not one of them resembles his fellow. Therefore, every single person is obliged to say: The world was created for my sake.
(B. Sanhedrin 37a)

Every single person is obliged to say: The world was created for my sake.
(B. Sanhedrin 38a)

R. Meir used to say. Whence do we know that even a heathen who studies the Torah is as a High Priest? From the verse, [Ye shall therefore keep my statutes, and my judgments:] which, if man do, he shall live in them. Priests, Levites, and Israelites are not mentioned, but men: hence thou mayest learn that even a heathen who studies⁶ the Torah is as a High Priest!
(B. Sanhedrin 59a)

'If a man has a stubborn and rebellious son, who will not obey the voice of his father, or the voice of his mother, and who, when they have chastened him, will not listen to them,

then shall his father and his mother lay hold of him, and bring him out to the elders of his city, and to the gate of his place, and they shall say to the elders of his city, This our son is stubborn and rebellious, he will not obey our voice, he is a glutton, and a drunkard, and all the men of his city shall stone him with stones, that he die. So shall you put evil away from among you, and all Israel shall hear, and fear (Deuteronomy 21:18-21).' There never has been a stubborn and rebellious son, and never will be. Why then was this law written? That you may study it and receive reward.

(B. Sanhedrin 71a)

MISHNAH. ALL ISRAEL HAVE A PORTION IN THE WORLD TO COME, FOR IT IS WRITTEN, THY PEOPLE ARE ALL RIGHTEOUS; THEY SHALL INHERIT THE LAND FOR EVER, THE BRANCH OF MY PLANTING, THE WORK OF MY HANDS, THAT I MAY BE GLORIFIED.' BUT THE FOLLOWING HAVE NO PORTION THEREIN: HE WHO MAINTAINS THAT RESURRECTION IS NOT A BIBLICAL DOCTRINE, THE TORAH WAS NOT DIVINELY REVEALED, AND AN EPIKOROS. R. AKIBA ADDED: ONE WHO READS UNCANONICAL BOOKS. ALSO ONE WHO WHISPERS [A CHARM] OVER A WOUND AND SAYS, I WILL BRING NONE OF THESE DISEASES UPON THEE WHICH I BROUGHT UPON THE EGYPTIANS: FOR I AM THE LORD THAT HEALETH THEE.' ABBA SAUL SAYS: ALSO ONE WHO PRONOUNCES THE DIVINE NAME AS IT IS SPELT.

THREE KINGS AND FOUR COMMONERS HAVE NO PORTION IN THE WORLD TO COME: THE THREE KINGS ARE JEROBOAM, AHAB, AND MANASSEH. R. JUDAH SAID: MANASSEH HATH A PORTION THEREIN, FOR IT IS WRITTEN, 'AND HE PRAYED UNTO HIM, AND WAS INTREATED OF HIM, AND HE HEARKENED TO HIS SUPPLICATION AND THEY RESTORED HIM TO JERUSALEM, TO HIS KINGDOM. THEY [THE SAGES] ANSWERED HIM: THEY RESTORED HIM TO HIS KINGDOM, BUT NOT TO [HIS PORTION IN] THE WORLD TO COME. FOUR COMMONERS, VIZ., BALAAM, DOEG, AHITOPHEL, AND GEHAZI.

(B. Sanhedrin 90a)

The Holy One, blessed be He, requires the heart, as it is written, But the Lord looketh on the heart (I Samuel 16:7).

(B. Sanhedrin 106b)

And why did the Rabbis impose uncleanness upon a Book? Said R. Mesharsheya: Because originally food of terumah was stored near the Scroll of the Law, with the argument, This is holy and that is holy. But when it was seen that they [the Sacred Books] came to harm, the Rabbis imposed uncleanness upon them. 'And the hands'?-Because hands are fidgety.

(B. Shabbath 14a)

On one occasion it happened that a certain heathen came before Shammai and said to him, 'Make me a proselyte, on condition that you teach me the whole Torah while I stand on one foot.' Thereupon, Shammai repulsed him with the builder's cubit. When he went

before Hillel, Hillel said to him, 'What is hateful to you, do not do to your neighbor. That is the whole of the Torah. The rest is just commentary. Now go and learn the commentary.'

(B. Shabbath 31a)

Raba said, 'When man is led in for Judgment he is asked, "Did you deal faithfully with others (i.e. with integrity and honesty), did you fix times for learning, did you engage in procreation, did you hope for salvation, did you engage in the dialectics of wisdom, did you understand one thing from another?"'

(B. Shabbat 31a)

More people die from overeating than from hunger.

(B. Shabbat 33a)

If one eats without walking afterwards, his food rots and that is the beginning of a foul smell.

(B. Shabbath 41a)

R. Ammi said: There is no death without sin, and there is no suffering without iniquity.

(Shabbat 55a)

R. Jeremiah said in R. Eleazer's name: When two scholars sharpen each other in halachah (the law), the Holy One, blessed be He, gives them success.

(B. Shabbat 63a)

R. Abba said in the name of R. Simeon b. Lakish: When two disciples form an assembly in halachah (the law), the Holy One, blessed be He, loves them, as it is said, and his banner over me was love. Said Raba: Providing they know the features of a subject; providing also that there is no greater [scholar] in the town from whom to learn.

(B. Shabbat 63a)

R. Kahana said: By the time I was eighteen years old I had studied the whole Talmud, yet I did not know until today that a verse cannot depart from its plain meaning. What does he tell us? That a man should study and subsequently understand.

(B. Shabbath 63a)

A man should study even if he doesn't fully understand, and understanding will come later.

(B. Shabbath 63a)

Rabbah said: If the righteous desired it, they could [by living a life of absolute purity] be creators, for it is written, But your iniquities have distinguished between etc. Rabbah created a man, and sent him to R. Zera. R. Zera spoke to him, but received no answer. Thereupon he said unto him, 'Thou art a creature of the magicians. Return to thy dust.' R. Hanina and R. Oshaia spent every Sabbath eve in studying the 'Book of Formation, by means of which they created a third-grown calf and ate it.

(B. Sanhedrin 65b)

Rab Judah said in Rab's name: Of all that the Holy One, blessed be He, created in His world, He did not create a single thing without purpose. Thus, He created the snail as a remedy for a scab; the fly as an antidote to the hornet's sting; the mosquito crushed for a serpent's bite; a serpent as a remedy for an eruption. and a crushed spider as a remedy for a scorpion's bite. 'A serpent as a remedy for an eruption': what is the treatment? One black and one white serpent are brought, boiled to a pulp and rubbed in.

(B. Shabbath 77b)

Rav Judah said in Rav's name, One should never abstain from attendance at the House of Study even for a single hour, for lo, how many years was a particular passage taught in the House of Study without its reason being revealed, until Rabbi Hanina ben Akiba came and elucidated it?

(B. Shabbath 83b)

R. Hananel b. Papa said, What is meant by, Hear, for I will speak princely things. Why are the words of the Torah compared to a prince? To tell you, just as a prince has power of life and death, so have the words of the Torah potentialities of life and death. Thus Raba said, To those who go to the right hand thereof it is a medicine of life, to those who go to the left hand thereof it is a deadly poison.

(B. Shabbat 88b)

Our Rabbis taught: Those who are insulted but do not insult, hear themselves reviled without answering, act through love and rejoice in suffering, of them the Writ saith, But they who love Him are as the sun when he goeth forth in his might.

(B. Shabbath 88b)

The School of R. Ishmael taught: And like a hammer that breaketh the rock in pieces (Jeremiah 23:29), just as a hammer is divided into many sparks, so every single word that went forth from the Holy One, blessed be He, split up into seventy languages.

(B. Shabbath 88b)

R. Johanan said: What is meant by the verse, The Lord giveth the word: They that publish the tidings are a great host? — Every single word that went forth from the Omnipotent was split up into seventy languages. The School of R. Ishmael taught: And like a hammer that breaketh the rock in pieces., just as a hammer is divided into many sparks, so every single word that went forth from the Holy One, blessed be He, split up into seventy languages.

(B. Shabbat 88b)

Rabbi Hiyya ben Abba said in Rabbi Johanan's name: It is a disgrace for a scholar to go out with patched shoes into the market place.

(B. Shabbath 114a)

The world exists only by virtue of the breath coming from the mouths of school children engaged in their studies.

(B. Shabbath 119b)

R. Judah b. Shila said in R. Assi's name in R. Johanan's name: There are six things, the fruit of which man eats in this world, while the principal remains for him for the world to come: Hospitality to wayfarers, visiting the sick, meditation in prayer, early attendance at the Beth Hamidrash, rearing one's sons to the study of the Torah, and judging one's neighbour in the scale of merit.

(B. Shabbath 127a)

R. Johanan maintained: Israel is immune from planetary influence. Now, R. Johanan is consistent with his view, for R. Johanan said: How do we know that Israel is immune from planetary influence? Because it is said, Thus saith the Lord, Learn not the way of the nations, and be not dismayed at the signs of heaven, for the nations are dismayed at them (Jeremiah 10:2): they are dismayed but not Israel.

(B. Shabbath 156a)

The prayer of a man is not heard unless he makes his heart soft like flesh.

(B. Sotah 5a)

The Holy One, blessed be He, visited the sick, for it is written: And the Lord appeared unto him by the oaks of Mamre (Genesis 18:1). So do you also visit the sick.

(B. Sotah 14a)

What is a pious fool like? As an example, a woman is drowning in the river, and he says: It is improper for me to look upon her and rescue her.

(B. Sotah 21b)

The world never has less than thirty-six righteous men who are vouchsafed a sight of the Shechinah every day, for it is said (Isaiah 30:18), Happy are they that wait 'lo' (for Him) and the numerical value of 'lo' (lamed-vav) is thirty-six.

(B. Sukkah 45b)

R. Eleazar stated: Acts of loving kindness are even greater than charity, for it is said: Sow to yourselves according to your charity, but reap according to your kindness (Hosea 10:12).

(B. Sukkah 49b)

In three respects are acts of loving kindness superior to charity: Charity can be done only with one's money, but acts of loving kindness can be done with one's person and one's money. Charity can only be given to the poor, but acts of loving kindness can be done for both for the rich and the poor. Charity can be given to the living only, but acts of loving kindness can be done for both the living and the dead.

(B. Sukkah 49b)

Eleazar further stated, He who executes charity and justice is regarded as though he had filled all the world with kindness, for it is said, He loveth charity and justice, the earth is full of the lovingkindness of the Lord (Psalm 33:5).

(B. Sukkah 49b)

The reward of charity depends entirely upon the extent of the kindness in it, for it is said, 'Sow to yourselves according to charity, but reap according to the kindness' (Hosea 10:12).

(B. Sukkah 49b)

If you will listen to the old, you will be able to listen to the new, but "if your heart turns away (Deuteronomy 30:17)," you will no more listen.

(B. Sukkah 49b)

R. Judah expounded: In the time to come the Holy One, blessed be He, will bring the Evil Inclination and slay it in the presence of the righteous and the wicked. To the righteous it will have the appearance of a towering hill, and to the wicked it will have the appearance of a hair thread. Both the former and the latter will weep. The righteous will weep saying, 'How were we able to overcome such a towering hill!' The wicked also will weep saying, 'How is it that we were unable to conquer this hair thread!'

(B. Sukkah 52a)

It has been taught: To love the Lord your God and to serve Him with all your heart. What is Service of Heart? You must needs say, Prayer. And the verse following reads, That I will give the rain of your land in its season, the former rain and the latter rain.

(B. Taanith 2a)

R. Hanina said: I have learnt much from my teachers, and from my colleagues more than from my teachers, but from my disciples more than from them all.

(B. Taanith 7a)

Whosoever occupies himself with the Torah for its own sake his learning becomes an elixir of life to him, for it is said, It is a tree of life to them that grasp it (Proverbs 3:18); and it is further said, It shall be as health to thy navel (Proverbs 3:8); and it is also said, For whoso findeth me findeth life (Proverbs 8:35). But, whosoever occupies himself with the Torah not for its own sake, it becomes to him a deadly poison.

(B. Taanith 7a)

R. Hama b. Hanina said: What is the meaning of the verse, Iron sharpeneth iron?-This is to teach you that just as in the case of one iron sharpening another so also do two scholars sharpen each others mind by halachah (discussion of the law).

(B. Taanith 7a)

Rabbah b. Hanah said: Why are the words of the Torah likened to fire, as it is said, Is not my word like as fire? saith the Lord? This is to teach you that just as fire does not ignite of itself so too the words of the Torah do not endure with him who studies alone.

(B. Taanith 7a)

R. Jose b. Hanina said: What is the meaning of the verse, A sword is upon the lonely, and they shall become fools? This means, destruction comes upon the enemies of such scholars (i.e. the scholars themselves) who confine themselves to private study; and what is even more they become stultified, as it is said, And they shall become fools.

(B. Taanith 7a)

Resh Lakish said: If you see a student to whom his studies are as hard as iron, it is because he has failed to systematize his studies, as it is said, And one do not whet the edge. What is his remedy? Let him attend the school even more regularly, as it is said, Then must he put to more strength; but wisdom is profitable to direct. [The latter words indicate] how much more profitable would his efforts be if he had originally systematized his studies. Thus for example, Resh Lakish made it his practice to repeat in systematic order his studies forty times corresponding to the forty days during which the Torah was given, and only then would he come before R. Johanan. R. Adda b. Abbahu made it his practice to repeat in systematic order his studies twenty-four times corresponding to the [twenty-four books which embody] the Torah, the Prophets and the Hagiographa, and only then would he come before Raba.

(B. Taanith 8a)

A person should always be as bending as a reed and not as rigid as the cedar.

(B. Taanit 20a-b)

For the Lord will smite Israel as a reed is shaken in the water:17 Rab Judah said in the name of Rab: [The verse implies] blessing. For R. Samuel b. Nahmani said in the name of R. Johanan: What is the meaning of the verse, Faithful are the wounds of a friend; but the kisses of an enemy are importunate?18 Better is the curse which Ahijah the Shilonite pronounced on Israel than the blessings with which Balaam the wicked blessed them. Ahijah the Shilonite cursed them by comparing them with the 'reed'; he said to Israel, For the Lord will smite Israel as a reed is shaken in water. [Israel are as the reed], as the reed grows by the water and its stock grows new shoots19 and its roots are many, and even though all the winds of the universe come and blow at it they cannot move it from its place for it sways with the winds and as soon as they have dropped the reed resumes its upright position. But Balaam the wicked blessed them by comparing them with the 'cedar', as it is said, As cedars beside the waters;20 the cedar does not grow by the waterside and its stock does not grow new shoots and its roots are not many, and even though all the winds of the universe blow at it they cannot move it from its place;21 if however the south wind blows at it, it uproots it and turns it upside down. Moreover, [because of its yielding nature] the reed merited that of it should be made a pen for the writing of the Law, the Prophets and Hagiographa.

Our Rabbis have taught: A man should always be gentle as the reed and never unyielding as the cedar.

(Taanit 20a)

Why was he called Nahum of Gamzu? — Because whatever befell him he would declare, This also is for the best. Once the Jews desired to send to the Emperor a gift and after discussing who should go they decided that Nahum of Gamzu should go because he had experienced many miracles. They sent with him a bag full of precious stones and pearls. He went and spent the night in a certain inn and during the night the people in the inn arose and emptied the bag and filled it up with earth. When he discovered this next morning he exclaimed, This also is for the best. When he arrived at his destination and they undid his bag they found that it was full of earth. The king thereupon desired to put them all to death saying, The Jews are mocking me. Nahum then exclaimed, This also is for the best. Whereupon Elijah appeared in the guise of one of them and remarked, Perhaps this is some of the earth of their father Abraham, for when he threw earth [against the enemy] it turned into swords and when [he threw] stubble it changed into arrows, for it is written, His sword maketh them as dust, his bow as the driven stubble. Now there was one province which [the emperor had hitherto] not been able to conquer but when they tried some of this earth [against it] they were able to conquer it. Then they took him [Nahum] to the royal treasury and filled his bag with precious stones and pearls and sent him back with great honour. When on his return journey he again spent the night in the same inn he was asked, What did you take [to the king] that they showed you such great honour? He replied, I brought thither what I had taken from here. [The innkeepers] thereupon razed the inn to the ground and took of the earth to the king and they said to him, The earth that was brought to you belonged to us. They tested it and it was not found to be [effective] and the innkeepers were thereupon put to death.

(B. Taanith 21a)

It is not the place that honors the man, it is the man who honors the place.

(B. Taanit 21b)

Whilst they were thus conversing, two men passed by and Elijah remarked, These two have a share in the world to come. R. Beroka then approached and asked them, What is your occupation? They replied, We are jesters, when we see men depressed we cheer them up. Furthermore, when we see two people quarrelling we strive hard to make peace between them.

(B. Taanith 22a)

One day Honi the Circle Drawer was journeying on the road and he saw a man planting a carob tree. He asked him, How long does it take for this tree to bear fruit? The man replied: Seventy years. He then further asked him: Are you certain that you will live another seventy years? The man replied: I found ready grown carob trees in the world. As my forefathers planted these for me so I too plant these for my children.

(B. Taanith 23a)

FIVE MISFORTUNES BEFELL OUR FATHERS ON THE SEVENTEENTH OF TAMMUZ AND FIVE ON THE NINTH OF AB. ON THE SEVENTEENTH OF TAMMUZ THE TABLES [OF THE LAW] WERE SHATTERED, THE DAILY OFFERING WAS DISCONTINUED, A BREACH WAS MADE IN THE CITY AND

APOSTOMOS¹ BURNED THE SCROLL OF THE LAW AND PLACED AN IDOL IN THE TEMPLE. ON THE NINTH OF AB IT WAS DECREED THAT OUR FATHERS SHOULD NOT ENTER THE [PROMISED] LAND, THE TEMPLE WAS DESTROYED THE FIRST AND SECOND TIME, BETHAR WAS CAPTURED AND THE CITY [JERUSALEM] WAS PLOUGHED UP.

WITH THE BEGINNING OF AB REJOICINGS ARE CURTAILED. DURING THE WEEK IN WHICH THE NINTH OF AB FALLS IT IS FORBIDDEN TO CUT THE HAIR AND TO WASH CLOTHES BUT ON THE THURSDAY IT IS PERMISSIBLE IN HONOUR OF THE SABBATH. ON THE EVE OF THE NINTH OF AB ONE MAY NOT PARTAKE OF A MEAL OF TWO COURSES NOR EAT MEAT NOR DRINK WINE. RABBAN SIMEON B. GAMALIEL SAID: ONE SHOULD MAKE A DIFFERENCE IN HIS DIET. R. JUDAH MAKES IT OBLIGATORY TO TURN THE BED OVER;² THE SAGES, HOWEVER, DID NOT AGREE WITH HIM IN THIS.

R. SIMEON B. GAMALIEL SAID: THERE NEVER WERE IN ISRAEL GREATER DAYS OF JOY THAN THE FIFTEENTH OF AB AND THE DAY OF ATONEMENT. ON THESE DAYS THE DAUGHTERS OF JERUSALEM³ USED TO WALK OUT IN WHITE GARMENTS WHICH THEY BORROWED IN ORDER NOT TO PUT TO SHAME ANY ONE WHO HAD NONE. ALL THESE GARMENTS REQUIRED RITUAL DIPPING.⁴ THE DAUGHTERS OF JERUSALEM CAME OUT AND DANCED IN THE VINEYARDS EXCLAIMING AT THE SAME TIME, YOUNG MAN, LIFT UP THINE EYES AND SEE WHAT THOU CHOOSEST FOR THYSELF. DO NOT SET THINE EYES ON BEAUTY BUT SET THINE EYES ON [GOOD] FAMILY. GRACE IS DECEITFUL, AND BEAUTY IS VAIN; BUT A WOMAN THAT FEARETH THE LORD, SHE SHALL BE PRAISED.⁵ AND IT FURTHER SAYS,⁶ GIVE HER OF THE FRUIT OF HER HANDS; AND LET HER WORKS PRAISE HER IN THE GATES.

(B. Taanith 26a-26b)

And the law is that if an idolater or a slave had cohabited with the daughter of an Israelite, the child born from such a union is legitimate, both in the case of a married, and in that of an unmarried woman.

(B. Yevamoth 45b)

He [the prophet] said to them: Realize that if you kill him [the Tempter to evil], the world goes down. They imprisoned him for three days, then looked in the whole land of Israel for a fresh egg and could not find it.

(B. Yoma 69b)

Raba said: Any scholar whose inside is not like his outside, is no scholar.

(B. Yoma 72b)

R. Jannai said: If the patient says, I need [food], while the physician says: He does not need it, we hearken to the patient. What is the reason? The heart knows its own bitterness (Proverbs 14:10).

(B. Yoma 83a)

R. Simeon b. Menassia said: And the children of Israel shall keep the Sabbath. The Torah said: Profane for his sake one Sabbath, so that he may keep many Sabbaths. Rab Judah said in the name of Samuel: If I had been there, I should have told them something better than what they said: He shall live by them (Leviticus 18:5), but he shall not die because of them.

(B. Yoma 85b)

Once he was sitting and learning in the Ginnosar Valley 224 and he saw a man climb a palm tree and take the mother bird and her young, and he went down from there in peace. The next day he saw another man climb a palm tree, shoo away the mother and take the young, and when he went down from there, a snake bit him and he died. Scripture states, "Send away the mother and the young you may take for yourself, in order that it may go well with you and your life be lengthened" (Deut. 22-7). [He said to himself-] Where is the good of this man? Where is the long life of this man? He did not know that Rabbi Jacob had previously explained that "in order that it may go well with you" refers to the world to come that is all good, and "may your life be lengthened" refers to the future (end of days) that is all long.

(Yerushalmi, Chagigah 2:1 77a)

Resh Lakish ruled that a Nassi who sins is flogged. The Nassi got angry and Resh Lakish fled. When the Nassi went to the beit midrash and asked R. Johanan to deliver words of torah, R. Johanan made the motion of clapping with one hand. R. Yehudah Nesiah asked, Can a person clap with one hand? R. Johanan answered, And can I lecture alone without Resh Lakish? The Nassi himself went to welcome Resh Lakish's return.

(Yerushalmi, Sanhedrin 2:1)

R. Hezekiah R. Kohen said in the name of Rav: A person is destined to give an accounting before the Heavenly Tribunal for everything he saw but did not enjoy.

(Yerushalmi 4:12, 66d)

MISHNAH 6. IF A WOMAN IS IN HARD TRAVAIL, ONE CUTS UP THE CHILD IN HER WOMB AND BRINGS IT FORTH MEMBER BY MEMBER, BECAUSE HER LIFE COMES BEFORE THAT OF [THE CHILD]. BUT IF THE GREATER PART HAS PROCEEDED FORTH, ONE MAY NOT TOUCH IT, FOR ONE MAY NOT SET ASIDE ONE PERSON'S LIFE FOR THAT OF ANOTHER.

(Mishna, Oholoth 7:6)

Rabbi Oshaya Rabbah commenced his exposition thus: Then I was by Him, as a nursling (amon); and I was daily all delight (Proverbs 8:30). 'Amon' means tutor; 'amon' means covered; 'amon' means hidden; and some say, 'amon' means great. 'Amon' is a tutor, as you read, As an omain (nursing father) carries the sucking child (Numbers 11:12). 'Amon' means covered, as in the verse, Ha'emunim (they that were clad-i.e. covered) in scarlet (Lamentations 4:5). 'Amon' means hidden, as in the verse, And he

concealed (omen) Hadassah (Esther 2:7). 'Amon' means great, as in the verse, Are you better than No-amon (Nahum 3:8)? which is rendered, Are you better than Alexandria the Great, that was situate among the rivers? Another interpretation: 'amon' is a workman (uman). The Torah declares: 'I was the working tool of the Holy One, blessed be He.' In human practice, when a mortal king builds a palace, he builds it not with his own skill but with the skill of an architect. The architect moreover does not build it out of his head, but employs plans and diagrams to know how to arrange the chambers and the wicket doors. Thus God consulted the Torah and created the world, while the Torah declares, IN THE BEGINNING GOD CREATED (Genesis 1:1), BEGINNING referring to the Torah, as in the verse, The Lord made me as the beginning of His way (Proverbs 8:22). (Genesis Rabbah I:1)

Six things preceded the creation of the world; some of them were actually created, while the creation of the others was already contemplated. The Torah and the Throne of Glory were created. The Torah, for it is written, The Lord made me as the beginning of His way, prior to His works of old (Proverbs 8:22). The Throne of Glory, as it is written, Thy throne is established of old, etc. (Psalm 93:2). The creation of the Patriarchs was contemplated, for it is written, I saw your fathers as the first-ripe in the fig-tree at her first season (Hosea 9:10). The creation of Israel was contemplated, as it is written, Remember Thy congregation, which Thou hast gotten aforetime (Psalm 74:2). The creation of the Temple was contemplated, for it is written, Thou throne of glory, on high from the beginning, the place of our sanctuary (Jeremiah 17:12). The name of Messiah was contemplated, for it is written, His name existeth ere the sun (Psalm 72:17). R. Ahabah b. R. Ze'ira said: Repentance too, as it is written, Before the mountains were brought forth, etc. (Psalm 90:2), and from that very moment, Thou turnest man to contrition, and sayest: Repent, ye children of men (Psalm 90:3). I still do not know which was first, whether the Torah preceded the Throne of Glory or the Throne of Glory preceded the Torah. Said R. Abba b. Kahana: The Torah preceded the Throne of Glory, for it says, 'The Lord made me as the beginning of His way, ere His works of old,' which means, ere that whereof it is written, 'Thy throne is established of old.' (Genesis Rabbah I:4)

In human practice, when an earthly monarch builds a palace on a site of sewers, dunghills, and garbage, if one says, 'This palace is built on a site of sewers, dunghills, and garbage,' does he not discredit it? Thus, whoever comes to say that this world was created out of tohu and bohu and darkness, does he not indeed impair God's glory! R. Huna said in Bar Kappara's name: If the matter were not written, it would be impossible to say it, viz., GOD CREATED HEAVEN AND EARTH; out of what? Out of NOW THE EARTH WAS TOHU AND BOHU (Genesis I:2). (Genesis Rabbah I:5)

Another interpretation: why with a beth? Because it connotes blessing (berakah). (Genesis Rabbah I:6)

A certain philosopher asked R. Gamaliel, saying to him: 'Your God was indeed a great artist, but surely He found good materials which assisted Him?' 'What are they,' said he

to him? 'Tohu, bohu, darkness, water, wind (ruah), and the deep,' replied he. 'Woe to that man,' he exclaimed. 'The term "creation" is used by Scripture in connection with all of them.' Tohu and bohu: I make peace and create evil (Isa. XLV, 7); darkness: I form the light, and create darkness (ib.); water: Praise Him, ye heavens of heavens, and ye waters that are above the heavens (Ps. CXLVIII, 4)-wherefore? For He commanded, and they were created (ib. 5); wind: For, lo, He that formeth the mountains, and createth the wind (Amos IV, 13); the depths: When there were no depths, I was brought forth (Prov. VIII, 24).
(Genesis Rabbah I:9)

IN THE BEGINNING (BE-RESHITH) GOD CREATED (Genesis 1:1). R. Jonah said in R. Levi's name: Why was the world created with a bet? Just as the bet is closed at the sides but open in front, so you are not permitted to investigate what is above and what is below, what is before and what is behind.
(Genesis Rabbah I:10)

Why was it created with a beth? To teach you that there are two worlds.
(Genesis Rabbah I:10)

R. Simeon observed: I am amazed that the fathers of the world engage in controversy over this matter, for surely both were created simultaneously like a pot and its lid, as it is written, When I call unto them, heaven and earth, they stand up together (Isaiah 48:13). R. Eleazar b. R. Simeon observed: If my father's view is right, why is the earth sometimes given precedence over the heaven, and sometimes heaven over earth? In fact it teaches that they are equal to each other. Everywhere Abraham is mentioned before Isaac, and Isaac before Jacob, yet in one place it says, Then will I remember My covenant with Jacob, and also My covenant with Isaac, and also My covenant with Abraham (Leviticus 26:42): this teaches that the three are on a par. Everywhere Moses is mentioned before Aaron, yet in one place it says, These are that Aaron and Moses (Exodus 6:26): this teaches that they are on a par. Everywhere Joshua is mentioned before Caleb, yet in one place it says, save Caleb the son of Jephunneh the Kenizzite, and Joshua the son of Nun (Numbers 32:12): this teaches that they are on a par. Everywhere a father's honor is mentioned before the mother's honor, but in one place it says, Ye shall fear every man his mother, and his father (Leviticus 19:3): this teaches that both are on a par.
(Genesis Rabbah I:15)

It once happened that Simeon b. Zoma was standing wrapped in speculation, when R. Joshua passed and greeted him once and a second time, without his answering him. At the third time he answered him in confusion. 'What means this, Ben Zomai!' exclaimed he: 'whence are the feet (the question has uncertain meaning)?' 'From nowhere, Rabbi,' replied he. 'I call heaven and earth to witness that I will not stir hence until you inform me whence are the feet,' he urged. 'I was contemplating the Creation [and have come to the conclusion] that between the upper and the nether waters there is but two or three fingerbreadths,' he answered. 'For it is not written here, AND THE SPIRIT OF GOD blew, but HOVERED, like a bird flying and flapping with its wings, its wings barely touching [the nest over which it hovers].' Thereupon R. Joshua turned to his disciples and

remarked to them, 'The son of Zoma has gone (he's lost in his own world).' But a few days elapsed and the son of Zoma was in his [eternal] home.
(Genesis Rabbah II:4)

AND THERE WAS EVENING. R. Judah b. R. Simon said: 'Let there be evening' is not written here, but AND THERE WAS EVENING: hence we know that a time-order existed before this; R. Abbahu said: This proves that the Holy One, blessed be He, went on creating worlds and destroying them until He created this one and declared, 'This one pleases Me while those did not please Me.' R. Phinehas said: This is R. Abbahu's reason: And God saw everything that He had made, and, behold, it was very good (Genesis 1:31): this pleases Me, but those did not please Me.
(Genesis Rabbah III:7)

R. Samuel b. Ammi said, 'From the beginning of the world's creation the Holy One, blessed be He, longed to enter into partnership with humans.'
(Genesis Rabbah III:9)

R. Samuel b. Ammi said: From the beginning of the world's creation the Holy One, blessed be He, longed to enter into partnership with the mortals. For what will you: if it is a matter of time reckoning, it should say either one, two, three, or first, second, third,² but surely not, one, second, third!³ When did the Holy One, blessed be He, repay them? At the erection of the Tabernacle, as it says, And he that presented his offering the first day (Num. VII, 12), meaning, the first of the world's creation, for God said, 'It is as though on that day I created My world.'
(Genesis Rabbah III:9)

Why is 'it was good' not written in connection with the second day? ... R. Hanina said, 'Because in it a schism was created, as it is written, AND LET IT DIVIDE THE WATERS.' R. Tabyomi said, 'If because of a division made for the greater stability and orderliness of the world, "it was good" is not written in connection with that day, then how much the more should this apply to a division which leads to its confusion!'
(Genesis Rabbah IV:6)

R. Nathan commented in R. Aba's name, and R. Berekiah in R. Isaac's name: I am El Shaddai, 'God Almighty' (Genesis 17:1). It was I who said to the earth, 'dai' (enough), and to the world 'dai'. For had I not said 'dai' to the heaven and 'dai' to the earth, they would have continued to extend even until now.
(Genesis Rabbah V:8)

AND GOD CALLED THE DRY LAND ERETZ-EARTH (Genesis 1:10). Why ERETZ? Because she conformed (razethah) to His will (razon).
(Genesis Rabbah V:8)

It is an exceedingly difficult matter, and no person can fathom it.
(Genesis Rabbah VI:8)

How do the orbs of the sun and the moon set? R. Judah b. R. La'i and the Rabbis disagree. R. Judah said: Behind the vault⁶ and above it. The Rabbis maintained: Behind the vault and below it. R. Jonathan said: The view of R. Judah b. R. La'i that it is behind the vault and above it is preferable in respect of summer, when the whole world is hot while the wells are cold; and the opinion of the Rabbis that it is behind the vault and below appears correct in respect of winter, when the whole world is cold and the wells are tepid. R. Simeon b. Yohai said: We do not know whether they fly through the air, glide in the heaven, or travel in their usual manner. It is an exceedingly difficult matter, and no person can fathom it.
(Genesis Rabbah VI:8)

What is taught by AND TO RULE OVER THE DAY AND THE NIGHT? It refers to the righteous, who have power over what was created to give light by day and what was created to give light by night, as it is written, And the sun stood still, and the moon stayed... (Joshua 10:13).
(Genesis Rabbah VI:9)

R. Joshua b. R. Nehemiah said in the name of R. Hanina b. R. Isaac, and the Rabbis in the name of R. Leazar said: He created him with four attributes of the higher beings [i.e. angels] and four attributes of the lower beings [i.e. beasts]. The four attributes of the higher beings are: he stands upright, like the ministering angels; he speaks, like the ministering angels; he understands, like the ministering angels; and he sees, like the ministering angels. Yet does not a dumb animal see? But this one, man can see from the side. He has four attributes of the lower beings: he eats and drinks, like an animal; procreates like an animal, excretes like an animal, and dies like an animal. R. Tifdai said in R. Aha's name: The celestial beings were created in the image and likeness of God and do not procreate, while the terrestrial creatures procreate but were not created in His image and likeness. Said the Holy One, blessed be He: 'Behold, I will create man in My image and likeness, so that he will partake of the character of the celestial beings, while he will procreate after the nature of the terrestrial beings.' R. Tifdai said in R. Aha's name: The Holy One, blessed be He, said: 'If I create him of the celestial elements he will live for ever and not die, and if I create him of the terrestrial elements, he will die and not live in a future life. Therefore I will create him of the upper and of the lower elements: if he sins he will die, while if he does not sin, he will live.'
(Genesis Rabbah VIII:11)

R. Tanhuma commenced: He hath made every thing beautiful in its time (Ecclesiastes 3:11). Said R. Tanhuma: The world was created when it was due, and the world was not fit to be created earlier. R. Abbahu said: Hence we learn that the Holy One, blessed be He, went on creating worlds and destroying them until He created these [sc. heaven and earth], and then He said: 'These please Me; those did not please Me.'
(Genesis Rabbah IX:2)

R. Tanhuma commenced: He hath made every thing beautiful in its time (Eccl. III, 11). Said R. Tanhuma: The world was created when it was due, and the world was not fit to be created earlier. R. Abbahu said: Hence we learn that the Holy One, blessed be He, went

on creating worlds and destroying them until He created these [sc. heaven and earth], and then He said: 'These please Me; those did not please Me.2; R. Phinehas said: 'The proof of R. Abbahu's statement is: AND GOD SAW EVERY THING WHICH HE HAD MADE, etc.

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(Genesis Rabbah IX:3)

AND GOD SAW EVERY THING THAT HE HAD MADE, AND, BEHOLD, IT WAS VERY GOOD. R. Johanan and R. Simeon b. Lakish each commented thereon. R. Johanan said, 'When a mortal king builds a palace, he can only take in the upper stories with one look and the lower stories with another, but the Holy One, blessed be He, casts but a single look at the upper and the lower portions simultaneously.' R. Simeon b. Lakish said, 'BEHOLD, IT WAS VERY GOOD implies this world, AND BEHOLD implies the next world. The Holy One, blessed be He, cast but one look at this world and at the future world together.'

(Genesis Rabbah IX:3)

Nahman said in R. Samuel's name: BEHOLD, IT WAS VERY GOOD refers to the Good Desire; AND BEHOLD, IT WAS VERY GOOD, to the Evil Desire. Can then the Evil Desire be very good? That would be extraordinary! But for the Evil Desire, however, no man would build a house, take a wife and beget children; and thus said Solomon: Again, I considered all labor and all excelling in work, that it is a man's rivalry with his neighbor (Ecclesiastes 4:4).

(Genesis Rabbah IX:7)

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(Genesis Rabbah IX:7)

AND THE HEAVEN AND THE EARTH WERE FINISHED. How did the Holy One, blessed be He, create His world? Said R. Johanan: The Lord took two balls, one of fire and the other of snow, and he worked them into each other, and from these the world was created.

(Genesis Rabbah X:3)

The son of Sira said: God caused drugs to spring forth from the earth; with them the physician heals the wound and the apothecary compounds his preparations.
(Genesis Rabbah. X:6)

There is not a single herb but has a constellation in heaven which strikes it and says:
Grow.
(Genesis Rabbah X:6)

Whatever was created in the first six days requires further preparation, e.g., mustard needs sweetening, vetches need sweetening, wheat needs grinding, and man too needs to be finished off.
(Genesis Rabbah XI:6)

THESE ARE THE GENERATIONS OF THE HEAVEN AND OF THE EARTH WHEN THEY WERE CREATED (Genesis 2:4). Lo, these are but parts of His ways; and what blemish of aught is heard of Him! But the thunder of His mighty deeds who can understand (Job 26:14)? R. Huna said: Whatever things you see are but parts of the ways of the Holy One, blessed be He, as it says: Lo, these are but parts of His ways.
(Genesis Rabbah XII:1)

But the thunder of His mighty deeds, who can understand (Job 26:14)? R. Huna said: When thunder goes forth in its full force, no creature can understand it. It is not written, none understands, but who can understand? The intelligent know His hints and His thoughts. Said R. Huna: If you cannot comprehend the essential nature of thunder, can you comprehend the essence of the world!
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(Genesis Rabbah XII:1)

WHEN THEY WERE CREATED--BEHIBBARAM. R. Joshua b. Karhah said: BEHIBBARAM is identical in lettering with beabraham³: i.e. for the sake of Abraham, whom He was one day to raise up.

(Genesis Rabbah XII:9)

WHEN THEY WERE CREATED—BEHIBBARAM (Genesis 2:4). R. Abbahu said in R. Johanan's name: He created them with the letter hey. All letters demand an effort to pronounce them, whereas the hey demands no effort; similarly, not with labor or wearying toil did the Holy One, blessed be He, create His world, but by the word of the Lord, and the heavens were already made (Psalm 33:6).

(Genesis Rabbah XII:10)

THESE ARE THE GENERATIONS OF THE HEAVEN AND OF THE EARTH WHEN THEY WERE CREATED--BEHIBBARAM. (Genesis 2:4) R. Abbahu said in R. Johanan's name: He created them with the letter heh.¹ All letters demand an effort to pronounce them, whereas the heh demands no effort²; similarly, not with labour or wearying toil did the Holy One, blessed be He, create His world, but By the word of the Lord (Psalm 33:6), and The heavens were already made (Psalm 33:6).

(Genesis Rabbah XII:10)

Said the Holy One, blessed be He: ' If I create the world on the basis of mercy alone, its sins will be great; on the basis of judgment alone, the world cannot exist. Hence I will create it on the basis of judgment and of mercy, and may it then stand!' Hence the expression, ' THE LORD GOD (Adonai Elohim) (Genesis 2:4).

(Genesis Rabbah XII:15)

VAYYITZER: two formations, the good and the evil.

(Genesis Rabbah XIV:4)

THE BREATH OF LIFE. It has five names: nefesh, neshamah, hayyah, ruah, yehidah. Nefesh is the blood: For the blood is the nefesh (life, Deuteronomy 12:23). Ruah: this is so called because it ascends and descends: thus it is written, Who knoweth the ruah (spirit) of man whether it goes upwards, and the ruah of the beast whether it goes downward to the earth (Ecclesiastes 3:21)? Neshamah is the breath; as people say, His breathing is good. Hayyah (living) because all the limbs are mortal, whereas this is immortal in the body. Yechidah (unique): because all the limbs are duplicated, whereas this is unique in the body.

(Genesis Rabbah XIV:9)

WILL MAKE HIM A HELP ('EZER) AGAINST HIM (KENEGDO): if he is fortunate, she is a help; if not, she is against him.”

(Genesis Rabbah XVII:3)

Rabbi Hanina b. Isaac said: There are three incomplete phenomena: the incomplete experience of death is sleep; an incomplete form of prophecy is the dream; the incomplete form of the next world is the Sabbath.

(Genesis Rabbah XVII:5)

At first sin is weak, like a woman, but then it grows strong, like a man. R. Akiba said: At first it is like a spider's web, but eventually it becomes like a ship's rope, as it is written, Woe to them that draw iniquity with trifling cords, and sin as it were with a cart rope (Isaiah 5:18).

(Genesis Rabbah XXII:6)

THE VOICE OF THY BROTHERS BLOOD CRIETH UNTO ME FROM THE GROUND.¹ R. Judan, R. Huna, and the Rabbis each commented. R. Judan said: It is not written, 'Thy brother's blood' (dam-singular), but 'Thy brother's bloods' (deme-plural): i.e. his blood and the blood of his descendants.² R. Huna observed: It is not written, 'Surely I have seen yesterday the blood (dam) of Naboth, and the blood (dam) of his sons,' but, 'Surely I have seen yesterday the bloods (deme) of Naboth, and the bloods (deme) of his sons' (II Kings IX, 26), which means, his blood and the blood of his descendants. The Rabbis said: It is not written, 'His own servants conspired against him for the blood (dam) of the sons of Jehoiada,' but,... 'For the bloods of (deme) the sons of Jehoiada' (II Chron. XXIV, 25), namely, his blood and the blood of his descendants.

(Genesis Rabbah XXII:9)

R. Joshua b. R. Nehemiah and R. Judah b. R. Simon in R. Eleazar's name said: When the Holy One, blessed be He, created Adam, He created him extending over the whole world.

(Genesis Rabbah XXIV:2)

Wherever the Tetragrammaton (Lord/Adonai) is employed it connotes the Attribute of Mercy, as in the verse, The Lord, the Lord God, merciful and gracious (Exodus 34:6), ... Wherever Elohim (God) is employed it connotes the Attribute of Judgment: Thus: You shall not revile Elohim- God (Exodus 22:27); the cause of both parties shall come before Elohim-God (Exodus 22:8).

(Genesis Rabbah XXXIII:3)

If thou desirest the world to endure, there can be no absolute justice, while if Thou desirest absolute justice the world cannot endure,

(Genesis Rabbah XXXIX:6)

And God said: Let there be light and there was light (Genesis 1:3)? That still does not connote joy, he replied, since the world was not privileged to make use of that light. R. Judah said: By the light which was created on the first day man could have seen from one end of the world to the other; but when the Holy One, blessed be He, foresaw the wicked, He hid it away for the righteous, as it is written, 'But the path of the righteous as the light of dawn, that shines more and more unto the perfect day (Proverbs 4:18).'

(Genesis Rabbah XLII:3)

R. Judah b. Simon commenced his exposition with: God maketh individuals to dwell in a house (Psalm 68:7). A Roman matron asked R. Jose: In how many days did the Holy One, blessed be He, create His world? In six days, he answered. Then what has He been doing since then? He sits and makes matches, he answered. Assigning this man to that woman, and this woman to that man. If that is difficult, she gibed, I too can do the same. She went and matched [her slaves], giving this man to that woman, this woman to that man and so on. Some time after, those who were thus united went and beat one another. This woman saying: I do not want this man. While this man protested: I do not want that woman. Straightway, she summoned R. Jose b. Halafta and admitted to him: There is no god like your God. It is true, your Torah is indeed beautiful and praiseworthy, and you spoke the truth! Said he to her: If it is easy in your eyes, it is as difficult before the Holy One, blessed be He, as the dividing of the Red Sea.

(Genesis Rabbah XLVIII:4)

A sick person's prayers on his own behalf are more efficacious than those of anyone else.
(Genesis Rabbah LIII:14)

From the text: Lord, Thou hast been our dwelling place (Psalm 90:1), it follows that the Lord is the dwelling place of the world but the world is not His dwelling place.

(Genesis Rabbah LXVIII:9)

When I am judging created beings, I am called Elohim, ... When I am merciful towards My world, I am called "Adonai", for "Adonai" refers to the Attribute of Mercy, as it is said: The Lord, the Lord (Adonai, Adonai), God, merciful and gracious (Exodus 34:6).
(Exodus Rabbah III:6)

For this reason did the Attribute of Justice seek to attack Moses, as it says: And Elohim spoke unto Moses (Exodus 6:2). But when God reflected that Moses only spoke thus because of Israel's suffering, He retracted and dealt with him according to the Attribute of Mercy, as it says: And he said unto him: I am Adonai (Exodus 6:2).
(Exodus Rabbah VI:1)

It is said: Shall one man sin, and wilt Thou be wroth with all the congregation? (Numbers 16:22). R. Simeon b. Yohai taught: This may be compared to the case of men on a ship, one of whom took a borer and began boring beneath his own place. His fellow travellers said to him: 'What are you doing?' Said he to them: What does that matter to you, am I not boring under my own place?' Said they: Because the water will come up and flood the ship for us all. Even so did Job say: And be it indeed that I have erred, mine error remaineth with myself (Job 19:4), and his friends said: He adds transgression unto his sin, he extends it among us. [They said to him:] You extend your sins among us.
(Leviticus Rabbah IV:6)

Rav Huna said, if a person visits the sick, a reduction of one-sixtieth part of his illness is thereby effected. They pointed out an objection to Rav Huna: If that is so, let sixty people

come in and enable him to go down into the street? He answered them: Sixty could accomplish this, but only if they loved him like themselves.
(Leviticus Rabbah XXXIV:1)

When Hillel the Elder took leave of his disciples, they asked him: Rabbi, where are you going? He replied: I am going to fulfill a commandment. What commandment? they inquired. I am going to bathe in the bathhouse: he replied. Is that considered a commandment? they asked. Indeed it is: he answered. Look, the fellow who is in charge of the statues of the emperor in the theaters and circuses cleans and shines them every day. I am created in the image of God, as it says 'For God made man with His own image' (Genesis 9:6). Surely I should be meticulous about my cleanliness.
(Leviticus Rabbah XXXIV:3)

AND THE LORD SPOKE UNTO MOSES IN THE WILDERNESS OF SINAI. Why in the wilderness of Sinai? Our Sages have inferred from this that the Torah was given to the accompaniment of three things, fire, water, and wilderness. 'Fire'; whence is this derived? From the text, Now Mount Sinai was altogether on smoke, because the Lord descended upon it in fire (Ex. XIX, 18). And 'water'; whence is this derived? For it is said, The heavens also dropped, yea, the clouds dropped water (Judg. V, 4). And 'wilderness'; whence is this derived? From the text, AND THE LORD SPOKE UNTO MOSES IN THE WILDERNESS OF SINAI. Why was the giving of the Torah marked by these three features? To indicate that as these are free to all mankind so also are the words of the Torah free; as it is said, Ho, every one that thirsteth, come ye for water (Isa. LV, 1).
(Numbers Rabbah I:7)

When the wine goes in, intelligence takes its leave.
(Numbers Rabbah X:8)

When the wine enters, the secret (sod) comes out. The numerical total of wine (yayin) is seventy and the total of sod (secret) is seventy.
(Numbers Rabbah X:8)

the building of the world commenced from the spot on which the Temple was to stand. R. Jose b. Ilai said, 'Why was it called Foundation Stone? Because thereon began the foundation of the world. Hence it is written,' Out of Zion the perfection of beauty, God hath shines forth (Psalm 50:2).'
(Numbers Rabbah XII:4)

ONE SILVER BASIN (MIZRAK) was brought as a symbol of the Torah which has been likened to wine; as it says, 'And drink of the wine which I have mingled (Proverbs 9:5).' Now it is customary to drink wine in a mizrak (basin), as you may gather from the text, 'That drink wine in bowls--mizreke (Amos 6:6).' On that account, he brought a 'MIZRAK OF (WEIGHT) SEVENTY SHEKELS, AFTER THE SHEKEL OF THE SANCTUARY (Numbers 7:19).' Why? As the numerical value of yayin (wine) is seventy, so there are seventy modes of expounding the Torah.

(Numbers Rabbah XIII:15-16)

R. Simon said: The soul is called by the following five names: ruah, nefesh, neshamah, hayyah, yehidah.”

(Deuteronomy Rabbah II:37)

Resh Lakish said, ‘When Moses wrote the law he acquired a lustrous appearance. How did this come about?’ Resh Lakish said, ‘The scroll that was given to Moses was made of a parchment of white fire, and was written upon with black fire and sealed with fire and was swathed with bands of fire, and while he was writing it he dried his pen on his hair, and as a result he acquired a lustrous appearance.’

(Deuteronomy Rabbah III:12)

Why was Kohelet's name so called? Because his words were uttered in an assembly (hikahel), as it is stated, Then Solomon assembled (yakhel) the elders of Israel (I Kings 8:1).

(Ecclesiastes Rabbah I:2)

R. Samuel b. Nahman taught in the name of R. Joshua b. Korah, “It may be likened to a man who sets on the fire seven pots, one on top of the other, and the steam from the topmost one has no substance in it.”

(Ecclesiastes Rabbah I:3)

Solomon said, “For who knows what is good for man in his life, all the days of his vain life which he spends as a shadow (Ecclesiastes 6:12)?” As a shadow of what? If life is like the shadow cast by a wall, there is substance in it. If like the shadow cast by a date-palm, there is substance in it!’ David came and explained, ‘His days are as a shadow that passes away (Psalm 144:4).’ Rav Huna said in the name of R. Aha, ‘Life is like a bird which flies past and its shadow passes with it.’

(Ecclesiastes Rabbah I:3)

Rav Huna said in the name of R. Aha, “Life is like a bird which flies past and its shadow passes with it.” Samuel said, “It is like the shadow of bees in which there is no substance at all.”

(Ecclesiastes Rabbah 1:3)

R. Jannai said: Usually when a person buys a pound of meat, how much trouble and labour he goes through before he has cooked it! I [God], however, cause the winds to blow for you, clouds to ascend, rain and dew to fall, make plants to grow and ripen, and prepare a table before every individual and supply the needs of every individual and every person sufficient for his wants; and yet you refuse to bring me the omer!

(Ecclesiastes Rabbah 1:4)

Whoever is appointed leader of the community, though he be the lowliest of the lowly, is the equal of the most celebrated of the former celebrities, as it is said, And thou shalt

come unto the priests, the Levites, and unto the judge that shall be in those days
(Deuteronomy 17:9).
(Ecclesiastes Rabbah I:8)

THE EARTH ABIDES FOR EVER. R. Judah b. Korhah said: The verse should have read rather, 'The earth passes away and the earth comes, and the generation abides for ever'; because what was created for the sake of what? Was earth created for the sake of a generation or vice versa? Is it not a fact that earth was created for the sake of a generation? But a generation, for the reason that it does not abide by the commands (covenant) of the Holy One, blessed be He, decays, whereas the earth which abides by the command (covenant) of the Holy One, blessed be He, does not decay."
(Ecclesiastes Rabbah I:9)

R. Isaac said: It is for man's good that he learns Torah and forgets it; because if a man studied Torah and never forgot it, he would occupy himself with learning it for two or three years, resume his ordinary work and never pay further attention to it. But since a man studies Torah and forgets it, he will not entirely abandon its study.
(Ecclesiastes Rabbah I:32)

HE HATH MADE EVERY THING BEAUTIFUL IN ITS TIME (Ecclesiastes 3:11). R. Tanhuma said: In its due time was the universe created. It was not meet to be created before then, but it was created in its proper time, as it is said, HE HATH MADE EVERY THING BEAUTIFUL IN ITS TIME. R. Abbahu said: From this [we learn] that the Holy One, blessed be He, kept on constructing worlds and destroying them until he constructed the present one and said, ' This pleases Me, the others did not.'
(Ecclesiastes Rabbah III:13)

When the Holy One, blessed be He, created the first man, He took him and led him round all the trees of the Garden of Eden, and said to him: Behold My works, how beautiful and commendable they are! All that I have created, for your sake I created it. Pay heed that you do not corrupt and destroy My universe for if you corrupt it there is no one to repair it after you.
(Ecclesiastes Rabbah VII:20)

Honor thy physician even before thou hast need of him.
(Ecclesiastes Rabbah XXI:7)

Jerusalem, said R. Johanan, will one day become the Metropolis of the whole earth.
(Ecclesiastes Rabbah XXXIII:10)

And because Kohelet was wise, he also taught the people knowledge. He pondered and sought out and set in order many proverbs (Ecclesiastes 9:12).” He pondered the words of the Torah and he investigated the meanings of the words of the Torah. He made handles for the Torah, so that it would be easy for the people to grasp.
(Song of Songs Rabbah I:8)

Another explanation: FOR THY LOVED ONES ARE BETTER THAN WINE. The words of the Torah are compared to water, to wine, to oil, to honey, and to milk. To water: Ho everyone that thirsteth come ye for water (Isa. LV, 1). Just as water stretches from one end of the world to the other, as it says, To him that spread forth the earth above the waters (Ps. CXXXVI, 6), so the Torah goes from one end of the world to the other, as it says, The measure thereof is longer than the earth (Job XI, 9). Just as water is a source of life for the world, as it says, A fountain of gardens, a well of living waters (S.S. IV, 15), so the Torah is a source of life for the world, as it says, For they are life unto those that find them and health to all their flesh (Prov IV, 22); and it is also written, Come ye buy and eat (Isa. ib.) Just as water is from heaven, as it says, At the sound of His giving, a multitude of waters in the heavens (Jer. X, 13), so the Torah is from heaven, as it says, I have talked with you from heaven (Ex. XX, 19). Just as [the downpour of] water is accompanied by loud thunderings, as it says, the voice of the Lord is upon the waters (Ps. XXIX, 3), so the Torah was given with loud thunderings, as it says, And it came to pass on the third day when it was morning that there were thunders and lightnings (Ex. XIX, 16). Just as water restores the soul, as it says, But God cleaved the hollow place which was in Lehi and there came water thereout; and when he had drunk... he revived (Judg. XV, 19), so does the Torah, as it says, The law of the Lord is perfect, restoring the soul (Ps. XIX, 8). Just as water purifies man from ritual uncleanness, as it says, And I will sprinkle clean water upon you, and ye shall be clean (Ezek. XXXVI, 25), So the Torah cleanses an unclean man of his uncleanness, as it says, The words of the Lord are pure words (Ps. XII, 7). Just as water cleanses the body, as it says, He shall bathe himself in water (Lev. XVII, 15), so the Torah cleanses the body, as it says, Thy word is purifying to the uttermost (Ps. CXIX, 140). Just as water covers the nakedness of the sea, as it says, As the waters cover the sea (Isa. XI, 9), so the Torah covers the nakedness of Israel, as it says, Love covereth all transgressions (Prov. X, 12). Just as rain water comes down in drops and forms rivers, so with the Torah; a man learns two halachahs to-day and two to-morrow, until he becomes like a flowing stream. Just as water has no taste unless one is thirsty, so the Torah has no taste unless one labours at it. Just as water leaves a high place and flows to a low one, so the Torah leaves one whose spirit is proud and cleaves to one whose spirit is lowly. Just as water does not keep well in a vessel of silver or gold but in the commonest of vessels, so the Torah resides only in one who makes himself like a vessel of earthenware. Just as with water a great man is not ashamed to say to a lowly man, 'Give me a drink of water,' so with the words of the Torah, a great scholar must not be ashamed to say to a lesser one, 'Teach me one chapter, or one statement, or one verse, or even one letter.' Just as with water, if one does not know how to swim in it, he will be drowned, so with the words of the Torah, if one does not know how to thread his way in them and to instruct in accordance with them, he will ultimately come to grief. Said R. Hanina of Gesarea: Seeing that water is conducted not only to gardens and orchards, but also to baths and privies, am I to say that it is the same with the words of the Torah? Not so, since it says, For the ways of the Lord are right (Hos. XIV, 10). R. Hama b. 'Ukba said: Just as water makes plants grow, so the words of the Torah nurture everyone who labours over them as they require. Shall I say that just as water becomes stale and noisome in the jar, so the words of the Torah? Not so, since it says, that it is like wine: just as, the longer wine matures in the jar the better it becomes, so the more the words of the Torah become ingrained in a man, the greater the reputation they win for him.

R. Abba b. Kahana said (another version is: he said it in the name of R. Adda b. Hunia): The generation which comes should be esteemed by you as the generation which has passed, that you should not say, 'If R. Akiba were now living I would study Scripture under him; if R. Zera and R. Johanan were now living I would study Mishnah under them.' But the generation which comes in your days and the Sage who is in your days should be like the generation which has passed and the former Sages who preceded you. R. Johanan said: It is written, The Lord that made Moses and Aaron, etc. (I Samuel 12:6), and it is written, And the Lord sent Jerubbaal, and Bedan, and Jephthah and Samuel (I Samuel 12:11). (Jerubbaal is Gideon, Bedan is Samson, while Jephthah is the man of that name.) It is also written, Moses and Aaron among His priests, and Samuel among them that call upon His name (Psalm 99:6). The text puts three insignificant men on a level with three of the great men³ of the world to teach you that the Beth Din of Jerubbaal is as great and important before the Holy One, blessed be He, as the Beth Din of Moses, the Beth Din of Samson as that of Aaron, and the Beth Din of Jephthah as that of Samuel. This is to teach you that whoever is appointed leader of the community, though he be the lowliest of the lowly, is the equal of the most celebrated of the former celebrities; as it is said, And thou shalt come unto the priests, the Levites, and unto the judge that shall be in those days (Deuteronomy 17:9). There is only mention of your own generation; whence do we know that it applies to a judge who is not of your generation? i.e. why is it stated, 'Unto the judge that shall be in those days'? This indicates that the judge of your generation in his time is the equal of the judge of former times. It is similarly declared, Say not thou: How was it that the former days were better than these? (Ecclesiastes 8:10). R. Simeon b. Lakish said: You must only listen to the judge in your own generation. (Ecclesiastes Rabbah I:8)

When the Holy One, blessed be He, created the first man, He took him and led him round all the trees of the Garden of Eden, and said to him, "Behold My works, how beautiful and commendable they are! All that I have created, for your sake I created it. Pay heed that you do not corrupt and destroy My universe for if you corrupt it, there is no one after you to repair it. (Ecclesiastes Rabbah VII:20)

Of the words of the Scribes it is written, 'According to the law which they shall teach you (Deuteronomy 17:11).' It does not say, 'which the Torah shall teach you,' but 'which they shall teach you.' Nor does it say 'according to the judgment which it shall tell you,' but 'which they shall tell you.' You shall not turn aside from the sentence which they shall declare to you to the right hand nor to the left. If they tell you that the right hand is right and the left hand left, listen to them, and even if they shall tell you that the right hand is left and the left hand right, listen to them. (Song of Songs Rabbah I:18)

The injunctions of the Scribes are more beloved than those of the Torah, as it says, 'For thy love (dodeka) is better than wine (Song of Songs 1:2).' ['Wine' is a metaphor for the written Torah, and the Scribes are the lovers (dodim) of God.] If a man says: There is no

command to put on phylacteries, thus transgressing a precept of the Torah, he is subject to no penalty. But if he says there are five compartments [in the phylacteries], thus transgressing the injunction of the Scribes, he is subject to a penalty.
(Song of Songs Rabbah I:18)

Four entered the Garden, Ben Azzai, Ben Zoma, Elisha ben Abuya, and Rabbi Akiba. Ben Azzai peered into the mysteries and became demented; and of him it is said, 'Have you found honey? Eat so much as is sufficient for you (Proverbs 25:16).' Ben Zoma peered and died, and of him it says, 'Precious in the sight of the Lord is the death of His saints (Psalm 116:15).' Elisha b. Abuya began to 'lop the branches.' How did he 'lop the branches?' When he entered a synagogue or house of study and saw children making progress in the Torah, he uttered incantations over them which brought them to a stop; and of him it is said, 'Suffer not your mouth to bring your flesh into guilt (Ecclesiastes 5:5).' Rabbi Akiba entered in peace and came out in peace.
(Song of Songs Rabbah I:27)

The words of the Torah are compared to water, to wine, to oil, to honey, and to milk. To water: Ho everyone that thirsts, come you for water (Isaiah 55:1). Just as water stretches from one end of the world to the other, as it says, To him that spread forth the earth above the waters (Psalm 136:6), so the Torah goes from one end of the world to the other, as it says, The measure thereof is longer than the earth (Job 11:9). Just as water is a source of life for the world, as it says, A fountain of gardens, a well of living waters (Song of Songs 4:15), so the Torah is a source of life for the world, as it says, For they are life unto those that find them and health to all their flesh (Proverbs 4:22); and it is also written, Come ye buy and eat (Isaiah 55:1) Just as water is from heaven, as it says, At the sound of His giving, a multitude of waters in the heavens (Jeremiah 10:13), so the Torah is from heaven, as it says, I have talked with you from heaven (Exodus 20:19). Just as the downpour of water is accompanied by loud thundering, as it says, the voice of the Lord is upon the waters (Psalm 29:3), so the Torah was given with loud thundering, as it says, And it came to pass on the third day when it was morning that there were thunder and lightning (Exodus 19:16). Just as water restores the soul, as it says, But God cleaved the hollow place which was in Lehi and there came water; and when he had drunk... he revived (Judges 15:19), so does the Torah, as it says, The law of the Lord is perfect, restoring the soul (Psalm 19:8). Just as water purifies man from ritual uncleanness, as it says, And I will sprinkle clean water upon you, and ye shall be clean (Ezekiel 36:25), So the Torah cleanses an unclean man of his uncleanness, as it says, The words of the Lord are pure words (Psalm 12:7). Just as water cleanses the body, as it says, He shall bathe himself in water (Leviticus 17:15), so the Torah cleanses the body, as it says, Thy word is purifying to the uttermost (Psalm 119:140). Just as water covers the nakedness of the sea, as it says, As the waters cover the sea (Isaiah 11: 9), so the Torah covers the nakedness of Israel, as it says, Love covers all sins (Proverbs 10:12). Just as rain water comes down in drops and forms rivers, so with the Torah. A man learns two halachahs today and two tomorrow, until he becomes like a flowing stream. Just as water has no taste unless one is thirsty, so the Torah has no taste unless one labors at it. Just as water leaves a high place and flows to a low one, so the Torah leaves one whose spirit is proud and cleaves to one whose spirit is lowly. Just as water does not keep well in a

vessel of silver or gold but in the commonest of vessels, so the Torah resides only in one who makes himself like a vessel of earthenware. Just as with water a great man is not ashamed to say to a lowly man, ' Give me a drink of water,' so with the words of the Torah, a great scholar must not be ashamed to say to a lesser one, 'Teach me one chapter, or one statement, or one verse, or even one letter.' Just as with water, if one does not know how to swim in it, he will be drowned, so with the words of the Torah, if one does not know how to thread his way in them and to instruct in accordance with them, he will ultimately come to grief. Said R. Hanina of Gesarea: Seeing that water is conducted not only to gardens and orchards, but also to baths and privies, am I to say that it is the same with the words of the Torah? Not so, since it says, For the ways of the Lord are right R. Hama b. 'Ukba said: Just as water makes plants grow, so the words of the Torah nurture everyone who labors over them as they require.
(Song of Songs Rabbah I:19)

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(Song of Songs Rabbah I:19)

R. Simeon b. Lakish said, 'The scroll which God gave to Moses was of white fire and its writing of black fire. It was itself fire and it was hewn out of fire and completely formed of fire and given in fire, as it says, "At His right hand was a fiery law unto them (Deuteronomy 33:2)."'
(Song of Songs Rabbah V:15)

IN THE BEGINNING. R. Eleazar opened his discourse with the text: Lift up your eyes on high and see: who hath created these? (Isaiah 40:26). ' "Lift up your eyes on high": to which place? To that place to which all eyes are turned, to wit, Petah 'Enaim ("eye-opener"). By doing so, you will know that it is the mysterious Ancient One, whose essence can be sought, but not found, that created these: to wit, Mi (Who?, mem-yud), the same who is called "from (Hebrew mi) the extremity of heaven on high", because everything is in His power, and because He is ever to be sought, though mysterious and unrevealable, since further we cannot enquire. That extremity of heaven is called Mi, but there is another lower extremity which is called Mah (What?). The difference between the two is this. The first is the real subject of enquiry, but after a man by means of enquiry and reflection has reached the utmost limit of knowledge, he stops at Mah (What?), as if to say, what knowest thou? what have thy searchings achieved? Everything is as baffling as at the beginning."
(Zohar I:1b)

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(Zohar I:1b)

Said R. Simeon, ‘Eleazar, son of mine, cease thy discourse, that there may be revealed the higher mysteries which remain sealed for the people of this world.’ R. Eleazar then fell into silence. R. Simeon wept a while and then said: ‘Eleazar, what is meant by the term “these”? Surely not the stars and the other heavenly bodies, since they are always visible, and were created through Mah, as we read, “By the word of the Lord were the

heavens made” (Ps. XXXIII, 6). Nor can it imply the things inaccessible to our gaze, since the vocable “these” obviously points to things that are revealed. This mystery remained sealed until one day, whilst I was on the sea-shore, Elijah came and said to me, “Master, what means ‘Mi (Who?) created these?’ “ I said to him, “That refers to the heavens and their hosts, the works of the Holy One, blessed be He, works through the contemplation of which man comes to bless Him, as it is written, ‘When I behold thy heavens, the work of thy fingers, etc. O Lord our God, how glorious is thy name in all the earth!’ “ (Ps. VIII, 4-10).
(Zohar I:1b-2a)

When Concealed of all Concealed verged on being revealed, it produced at first a single point, which ascended to become thought. Within, it drew all drawings, graved all engravings, carving within the concealed holy lamp a graving of one hidden design, holy of holies, a deep structure emerging from thought, called Who, origin of structure. Existent and non-existent, deep and hidden called by no name but Who.
(Zohar I:2a)

When the most Mysterious wished to reveal Himself, He first produced a single point which was transmuted into a thought, and in this He executed innumerable designs, and engraved innumerable gravings. He further graved within the sacred and mystic lamp a mystic and most holy design, which was a wondrous edifice issuing from the midst of thought. This is called MI (who, mem-yud), and was the beginning of the edifice, existent and non-existent, deep-buried, unknowable by name. It was only called MI (Who?). It desired to become manifest and to be called by name. It therefore clothed itself in a refulgent and precious garment and created ELeH (these, aleph-lamed-hey), and ELeH acquired a name. The letters of the two words intermingled, forming the complete name ELoHIM (God).”
(Zohar I:2a)

Then he said to me, “Master, the Holy One, blessed be He, had a deep secret which He at length revealed at the celestial Academy. It is this. When the most Mysterious wished to reveal Himself, He first produced a single point which was transmuted into a thought, and in this He executed innumerable designs, and engraved innumerable gravings. He further graved within the sacred and mystic lamp a mystic and most holy design, which was a wondrous edifice issuing from the midst of thought. This is called MI, and was the beginning of the edifice, existent and non-existent, deep-buried, unknowable by name. It was only called MI (Who?). It desired to become manifest and to be called by name. It therefore clothed itself in a refulgent and precious garment and created ELeH (these), and ELeH acquired a name. The letters of the two words intermingled, forming the complete name ELoHIM (God). (When the Israelites sinned in making the golden calf, they alluded to this mystery in saying ‘Eleh (these are) thy Gods, O Israel’ (Exod. XXXII, 4).) And once MI became combined with ELeH, the name remained for all time. And upon this secret the world is built.”
(Zohar I:2a)

The Bet then entered and said: O Lord of the world, may it please Thee to put me first in the creation of the world, since I represent the benedictions (Berachoth) offered to Thee on high and below. The Holy One, blessed be He, said to her: Assuredly, with thee I will create the world, and thou shalt form the beginning in the creation of the world.

(Zohar I:3a)

BERESHITH (In the beginning). Said R. Yudai: 'What is the meaning of Bereshith? It means "with Wisdom", the Wisdom on which the world is based, and through this it introduces us to deep and recondite mysteries. In it, too, is the inscription of six chief supernal directions, out of which there issues the totality of existence. From the same there go forth six sources of rivers which flow into the Great Sea. This is implied in the word Bereshith, which can be analysed into BaRa-SHiTH (He created six). And who created them? The Mysterious Unknown.'

(Zohar I:3b)

The Lord said to her: Aleph, Aleph, although I will begin the creation of the world with the bet, thou wilt remain the first of the letters. My unity shall not be expressed except through thee, on thee shall be based all calculations and operations of the world, and unity shall not be expressed save by the letter Aleph.

(Zohar I:3b)

Said R. Yudai: 'What is the meaning of bereishit? It means "with Wisdom", the Wisdom on which the world is based, and through this it introduces us to deep and recondite mysteries. In it, too, is the inscription of six chief supernal directions, out of which there issues the totality of existence. From the same there go forth six sources of rivers which flow into the Great Sea. This is implied in the word berieshit, which can be analyzed into bara-shit (He created six). And who created them? The Mysterious Unknown.' R. Hiya and R. Jose were walking along the road. When they reached the open country, R. Hiya said to R. Jose, 'What you said about bereishit signifying bara-shit (created six) is certainly correct, since the Torah speaks of six primordial days and not more.

(Zohar I:3b)

How greatly is it incumbent on a man to study the Torah day and night! For the Holy One, blessed be He, is attentive to the voice of those who occupy themselves with the Torah, and through each fresh discovery made by them in the Torah a new heaven is created. Our teachers have told us that at the moment when a man expounds something new in the Torah, his utterance ascends before the Holy One, blessed be He, and He takes it up and kisses it and crowns it with seventy crowns of graven and inscribed letters. When a new idea is formulated in the field of the esoteric wisdom, it ascends and rests on the head of the 'Zaddik, the life of the universe', and then it flies off and traverses seventy thousand worlds until it ascends to the 'Ancient of Days'. And inasmuch as all the words of the 'Ancient of Days' are words of wisdom comprising sublime and hidden mysteries, that hidden word of wisdom that was discovered here when it ascends is joined to the words of the 'Ancient of Days', and becomes an integral part of them, and enters into the eighteen mystical worlds, concerning which we read 'No eye hath seen beside thee, O God' (Isaiah 64:3). From thence they issue and fly to and fro, until finally arriving,

perfected and completed, before the 'Ancient of Days'. At that moment the 'Ancient of Days' savours that word of wisdom, and finds satisfaction therein above all else. He takes that word and crowns it with three hundred and seventy thousand crowns, and it flies up and down until it is made into a sky. And so each word of wisdom is made into a sky which presents itself fully formed before the 'Ancient of Days', who calls them 'new heavens', that is, heavens created out of the mystic ideas of the sublime wisdom. As for the other new expositions of the Torah, they present themselves before the Holy One, blessed be He, and ascend and become 'earths of the living', then they descend and become absorbed into one earth, whereby a new earth emerges through that new discovery in the Torah. This is implied in the verse, 'For as the new heavens and the new earth, which I am making, rise up before me, etc.' (Isaiah 64:22). It is not written 'I have made', but 'I am making', signifying continual creation out of the new ideas discovered in the Torah.

(Zohar I:4b-5a)

The word 'Ami (my people) may be read 'Imi (with me), meaning "to be a collaborator with Me"; for just as I made heaven and earth by a word, as it says: "By the word of the Lord the heavens were made" (Ps. XXXIII, 6), So dost thou. Happy are those who devote themselves to the study of the Torah!

(Zohar I:5a)

Fire, water, and air, as three primordial elements, were still in suspense, their activity not having become visible until the earth disclosed them and so made knowable the workmanship of each one of them.

(Zohar I:5b)

That point is called Ani (I) (Leviticus 19:30), and upon it rests the unknown, the Most High, the unrevealed One which is TETRAGRAMMATON (the Lord), both being one.

(Zohar I:6a)

The letter Beth (=2) indicates two things joined together, namely two points, one shrouded in mystery and one capable of being revealed; and as they are inseparable they therefore are both joined in the single term reshith (beginning), i.e. they are one and not two, and he who takes away the one takes away the other as well. For He and His name are one, as it is written "That they may know that thou and thy name of Lord art alone" (Ps. LXXXIII, 19).

(Zohar I:7b)

The third precept is to acknowledge that there is a God, all-powerful and ruler of the universe, and to make due proclamation of his unity every day, as extending in the six supernal directions, and to unify them all through the six words contained in the Shema Israel, and in reciting these to devote oneself wholly to God. The word Ehad therefore must be dwelt on to the length of six words. This is implied in the passage, Let the waters under the heaven be gathered together unto one place: that is, let the grades beneath the heaven be unified in it so as to form one whole, perfect in all the six directions. With God's unity one must further associate fear, for which reason one must dwell on the

daleth, the last letter of Ehad, the daleth being for that reason written larger than the other letters. And this is implied in the words “and let the dry land be seen”, that is, let the daleth, which is a “dry land”, be associated with that unity. After forming this union on high it is necessary to repeat the process for the lower world through all its multiplicity in the six lower directions. This is expressed in the verse we recite after the Shema, viz. “Blessed-be the-name-of-the-glory-of His-Kingdom for-ever and-ever”, which contains another six words expressive of the unity.
(Zohar I:12a)

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(Zohar I:12a)

The fourth precept is to acknowledge that the Lord is God, as we read: “Know this day, and lay it to thy heart that the Lord, he is God” (Deut. IV, 39); namely, to combine the name Elohim (God) with the name Tetragrammaton (yud-hey-vav-hey) in the consciousness that they form an indivisible unity.
(Zohar I:12a)

Herein consisted the sin of the primeval serpent who united below but divided above, and so caused the mischief we still lament. The right way, on the contrary, is to recognize diversity below but unity above, so that the black light becomes wholly merged above and afterwards unified in respect of its diverse elements, and so is kept away from the evil power. It is therefore necessary for man to acknowledge that “God” and “the Lord” are one and the same without any cleavage whatever: “The Lord he is God” (I Kings

XVIII, 39); and when mankind will universally acknowledge this absolute unity, the evil power (sitra ahra) itself will be removed from the world, and exercise no more influence on earth.

(Zohar I:12b)

It is written: And the intelligent shall shine like the brightness of the firmament, and they that turn many to righteousness like the stars for ever and ever (Daniel 12:3). There was indeed a 'brightness' (Zohar). The Most Mysterious struck its void, and caused this point to shine. This 'beginning' then extended, and made for itself a palace for its honor and glory. There it sowed a sacred seed which was to generate for the benefit of the universe, and to which may be applied the Scriptural words 'the holy seed is the stock thereof' (Isaiah 6:13). Again there was Zohar, in that it sowed a seed for its glory, just as the silkworm encloses itself, as it were, in a palace of its own production which is both useful and beautiful. Thus by means of this 'beginning' the Mysterious Unknown made this palace. This palace is called Elohim, and this doctrine is contained in the words, 'By means of a beginning (it) created Elohim.'

(Zohar I:15a)

Bereshith represents the primordial mystery. Bara represents the mysterious source from which the whole expanded. Elohim represents the force which sustains all below. The words eth hashammaim indicate that the two latter are on no account to be separated, and are male and female together. The word eth consists of the letters aleph and tau, which include between them all the letters, as being the first and last of the alphabet. Afterwards he was added, so that all the letters should be attached to he, and this gave the name attah (Thou); hence we read "and Thou (ve-attah) keepest all of them alive" (Neh. IX, 6). Eth again alludes to Adonai (Lord), who is so called. Hashammaim is Tetragrammaton in its higher signification. The next word, ve-eth, indicates the firm union of male and female; it also alludes to the appellation ve-Tetragrammaton (and the Lord), both explanations coming to the same thing. Ha-aretz (the earth) designates an Elohim corresponding to the higher form, to bring forth fruit and produce. This name is here found in three applications, and thence the same name branches out to various sides.

(Zohar I:15b)

From this point onwards bara shith, "he created six", from the end of heaven to the end thereof, six sides which extend from the supernal mystic essence, through the expansion of creative force from a primal point.

(Zohar I:15b)

Up to this point only extend the allusions to the Most Mysterious who carves out and builds and vivifies in mysterious ways, through the esoteric explanation of one verse. From this point onwards bara shith, "he created six", from the end of heaven to the end thereof, six sides which extend from the supernal mystic essence, through the expansion of creative force from a primal point. Here has been inscribed the mystery of the name of forty-two letters.

(Zohar I:15b)

Tohu is a place which has no color and no form, and the esoteric principle of “form” does not apply to it. It seems for a moment to have a form, but when looked at again it has no form. Everything has a “vestment” except this. Bohu, on the other hand, has shape and form.”

(Zohar I:16a)

It is written: The Lord (Tetragrammaton) is one and his name is One (Zechariah 14:9). Two unifications are here indicated, one of the upper World in its grades, and one of the lower World in its grades. The unification of the upper World is consummated at this point. The Life of Worlds was there firmly based, and through its unity the upper World was bound together, and therefore it is called “one place”. All grades and all members were gathered there and became in it one without any separation; nor is there any grade in which they are embraced in one unification save this. In it, too, they all mysteriously conceal themselves in one desire. In this grade the disclosed World is linked with the undisclosed. The disclosed World is similarly unified below, and the disclosed World is, in fact, a lower world.

(Zohar I:18a)

If that which is within the Thought cannot be comprehended, how much less the Thought itself! What is within the Thought no one can conceive, much less can one know the Ain Sof, of which no trace can be found and to which thought cannot reach by any means.”

(Zohar I:21a)

Elohim is the architect above, being as such the supernal Mother, and Elohim is also the architect below, being as such the Divine Presence (Shechinah) of the lower world.”

(Zohar I:22a)

By this Reshit (beginning) He created the heavens and the earth, and He supports them by it, because the word Bereishith contains the word brit (covenant); this covenant is referred to in the verse: “Were it not for my covenant with the day and night, I had not appointed the ordinances of heaven and earth (Jeremiah 33: 25).

(Zohar I:24b)

It says: Lift up your eyes on high and see, Who hath created these (Isaiah 40:26). This is the limit of inquiry. For Wisdom was completed from ayin (nothing), which is no subject of inquiry, since it is too deeply hidden and recondite to be comprehended. From the point at which its light begins to extend it is the subject of inquiry, although it is still more recondite than anything beneath, and it is called the interrogative pronoun, “Who?” Hence, “Who (Mi) created these.”

(Zohar I:30a)

It says: Lift up your eyes on high and see, Who hath created these (Is. XL, 26). This is the limit of inquiry. For Wisdom was completed from ayin (nothing), which is no subject of inquiry, since it is too deeply hidden and recondite to be comprehended. From the point at which its light begins to extend it is the subject of inquiry, although it is still more recondite than anything beneath, and it is called the interrogative pronoun, “Who?”

Hence, “Who (Mi) created these”, and also, “From the womb of Whom (Mi) came forth the ice”; as much as to say, that about which we can inquire but find no answer. We have analysed the word Bereshith into the letter beth and the word reshith. Is reshith a creative utterance, or are we to say that Bereshith is the creative utterance? The truth is that so long as its energy had not emerged and spread and everything was still latent in it, it was Bereshith, and that was a creative utterance. But when being emerged and spread from it, it was called reshith, and that became a creative utterance. Similarly, the interrogative Mi created eleh (these); but subsequently when it extended and completed itself, it became Yam (sea), and created a lower world after the pattern of the upper, the two being represented by the letter beth (= 2). It is written: While the king sat at his table, my spikenard sent forth its fragrance (S. S. I, 12). This describes how the King delights himself in the company of the lower king, in their affectionate companionship in the celestial Eden, in that hidden and concealed path which is filled from him and issues in certain specified streams. “My spikenard gave its fragrance”: this is the lower king, who created a lower world after the pattern of the upper. So there goes up a goodly fragrance to direct and to perform, and it acquires power and shines with supernal light. (Zohar I: 30a)

R. Simeon explained the difference, and said: ‘It is written, “Close by the border shall the rings be, for places for the staves” (Exodus 25:27). The “border” is a secret place accessible only by one narrow path known to a few. It is, therefore, filled with gates and lit with lamps. This is the future world, which, being hidden and stored away, is called misgereth (border, lit. closed). The “rings” are the supernal chain of water, air, and fire, which are linked with one another and emerge from one another like so many rings of a chain. They all turn to the “border”, with which is connected that supernal stream which waters them, and with which they are thus connected. Further, these supernal rings are “places for the staves”, to wit, the lower chariots, of which some are from the side of fire, some of water, and some of air, so that they should be a chariot to the ark. Hence anyone who approaches should proceed only as far as the staves, but should not penetrate further, save those who are qualified to minister within, and to whom permission has been given to enter for that purpose. (Zohar I:31a)

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(Zohar I:31a)

R. Jose propounded the question: ‘What are the “six days of Bereshith” of which the Rabbis speak so often?’ R. Simeon answered: ‘These are, in truth, “the cedars of Lebanon which he has planted”. As the cedars spring from Lebanon, so these six days spring from Bereshith. These are the six supernal days which are specified in the verse: “Thine, O Lord, are the Greatness (Gedulah), the Might (Geburah), the Beauty (Tifereth), the Victory (Nezah), and the Majesty (Hod)” (I Chron. XXIX, 11). The words “For all” refer to the Zaddik (righteous one), who is Yesod (foundation of the world).... (Zohar I:31a)

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(Zohar I:31a-31b)

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(Zohar I:31b)

AND GOD SAID, LET THERE BE A FIRMAMENT IN THE MIDST OF THE WATERS, AND LET IT DIVIDE WATERS FROM WATERS. Rabbi Judah said: ‘There are seven firmaments above, all in the realm of supernal holiness, and the Holy Name is completed through them. The firmament mentioned here is in the midst of the waters; it rests upon other chayot (living beings), separating the upper from the lower waters. The lower waters call to the upper and drink them in through the medium of this firmament, because all the upper waters are collected in it, and it then transmits them to these chayot (living beings), and so they draw from there.
(Zohar I:32b)

A MIST WENT UP FROM THE GROUND, to repair the deficiency below, by 'watering the whole face of the ground'. The rising of the mist signifies the yearning of the female for the male. According to another explanation, we supply the word 'not' from the previous clause after 'mist', the meaning being that God did not send rain because a mist had not gone up, etc., it being necessary for the impulse from below to set in motion the power above. So vapour first ascends from the earth to form the cloud. Similarly, the smoke of the sacrifice rises and creates harmony above, so that all unite, and in this way there is completion in the supernal realm. The impulse commences from below, and from this all is perfected. If the Community of Israel did not give the first impulse, the One above would not move to meet her, for by the yearning from below completion is effected above.

(Zohar I:35a)

When it came to the lower creation, it gave a name to the creator, who was now discoverable, and said: "Elohim created the heavens and the earth." Thus the first, which is the higher, remains shrouded in mystery, while the lower is disclosed, so that the work of the Holy One, blessed be He, should be ever both hidden and disclosed. Similarly, the holy name is also, in the esoteric doctrine, both hidden and disclosed.'

(Zohar I:39b)

R. Abba said: 'The uppermost world is shrouded in mystery and all its attributes likewise, because it forms a day separate from all other days. When it created and produced, it produced those other six. On account of its incomprehensibility, the Scripture opens with the word Bereshith, "it created six", without saying what created. But when it came to the lower creation, it gave a name to the creator, who was now discoverable, and said: "Elohim created the heavens and the earth." Thus the first, which is the higher, remains shrouded in mystery, while the lower is disclosed, so that the work of the Holy One, blessed be He, should be ever both hidden and disclosed. Similarly, the holy name is also, in the esoteric doctrine, both hidden and disclosed.'

(Zohar I:39b)

R. Simeon proceeded: 'In the same way the Torah is situated between two houses, one recondite and on high, and the other more accessible. The one on high is the "Great Voice" referred to in the verse, "a great voice which did not cease" (Deuteronomy 5:19)' This Voice is in the recesses and is not heard or revealed, and when it issues from the throat it utters the aspirate without sound and it flows on without ceasing, though it is so tenuous as to be inaudible. From this issues the Torah, which is the voice of Jacob. The audible voice issues from the inaudible. In due course speech is attached to it, and through the force of that speech it emerges into the open. The voice of Jacob, which is the Torah, is thus attached to two females, to this inner voice which is inaudible, and to this outer voice which is heard.

(Zohar I:50b)

God created the world by means of the Torah, that is to say, in so far as it is called Reshith. By this Reshith He created the heavens and the earth, and He supports them by it, because the word Bereshith contains the word brith (covenant); this covenant is referred

to in the verse: “Were it not for my covenant with the day and night, I had not appointed the ordinances of heaven and earth” (Jer. XXXIII, 25).
(Zohar I:56a)

God also decreed that he should die. Taking pity on him, however, God allowed him when he died to be buried near the Garden of Eden. For Adam had made a cave near the Garden, and had hidden himself there with his wife. He knew it was near the Garden, because he saw a faint ray of light enter it from there, and therefore he desired to be buried in it; and there he was buried, close to the gate of the Garden of Eden. So it is that when a man is about to depart from life, Adam, the first man, appears to him and asks him why and in what state he leaves the world. He says: “Woe to thee that through thee I have to die.” To which Adam replies: “My son, I transgressed one commandment and was punished for so doing; see how many commandments of your Master, negative and positive, you have transgressed”.
(Zohar I:57b)

When Thought illumines, though from what source is not known, it is clothed and enveloped in Binah (understanding), and then further lights appear and one is embraced with the other until all are intertwined.
(Zohar I:65a)

This foundation stone was created before the world, to be the point from which the world evolved.
(Zohar I:72a)

When the Holy One, blessed be He, wills that His glory should be glorified, there issues from His thought a determination that it should spread forth; whereupon it spreads from the undiscoverable region of thought until it rests in garon (throat), a spot through which perennially flows the mystic force of the “spirit of life”. When the thought, after its expansion, comes to rest in that place, it is called Elohim hayyim (living God). It then seeks to spread and disclose itself still further, and there issue from that spot fire, air, and water, all compounded together. There also emerges “Jacob, the perfect man”, symbolic of a certain voice that issues and becomes audible. Thus the thought that was hitherto undisclosed and withdrawn in itself is now revealed through sound. In the further extension and disclosure of the thought, the voice strikes against the lips, and thus comes forth speech which is the culmination of the whole and in which the thought is completely disclosed. It is thus clear that all is composed of that undisclosed thought which was withdrawn into itself, and that the whole is one essence.
(Zohar I:74a)

It is written lech lecha (go to thyself), to give light to thyself and to all that shall follow thee from now onwards.
(Zohar I:78b)

All the souls in the world, which are the fruit of the handiwork of the Almighty, are all mystically one, but when they descend to this world they are separated into male and

female, though these are still conjoined. When they first issue forth, they issue as male and female together. Subsequently, when they descend (to this world) they separate, one to one side and the other to the other, and God afterwards mates them-God and no other, He alone knowing the mate proper to each. Happy the man who is upright in his works and walks in the way of truth, so that his soul may find its original mate, for then he becomes indeed perfect, and through his perfection the whole world is blessed.
(Zohar I, 85b)

Now there is above these seven a hidden firmament which guides and illumines them. Of this one we cannot discover the true nature, however much we inquire and therefore it is designated by the interrogative particle Mi (Who), as has been pointed out: hence the Scripture says: "From the womb of Whom (Mi) came forth the ice" (Job XXXVIII, 29), which has been explained to refer to the highest firmament over the other seven. At the bottom again there is a firmament, the lowest of all, which has no light; and on that account the highest firmament joins with it in such a way as to insert in it the two letters of its own name, so that it is called Yam (sea), being, as it were, the sea of that highest firmament, because all the other firmaments serve as streams (to convey its light), and flow into this lowest one as into a sea; and it thereupon produces fruits and fishes after their kind, and in reference to this David said; "Lo, the sea great and wide, wherein are things creeping innumerable both small and great beasts" (Ps. CIV, 25).
(Zohar I: 85b-86a)

When God created the world, it was created only through a covenant, as it is written, "Bereshith (b'rith esh, covenant of fire), God created"; and it is further written, "If my covenant of day and night stand not, if I have not appointed the ordinances of heaven and earth" (Jer. XXXIII, 25), since there is a covenant of union that day and night shall not be separated.
(Zohar I:89a)

When a man has penetrated into the mystery of Wisdom and perfected himself therein, then Solomon tells him to "build his house" (Proverbs 24:27), i.e. to cultivate his soul in his body, so as to attain perfection. Hence, when Isaac dug and prepared the well in peace, he called it Rehoboth (wide places), and all was done in the right manner. Happy are the righteous by whose works the Holy One sustains the world.
(Zohar I:141b)

Observe that the "well of living waters" is a symbol within a symbol for guiding faith. There is the well which is the very source of the waters, and there is the well which is fed by that source of water. There are thus two grades, which are, however, really one with two aspects, male and female, in fitting union. The well and the issue of waters are one, designated by the name of "well", it being at once the supernal never-ceasing fountain and the well that is filled by it. And whoever gazes at that well gazes at the true object of faith. This is the symbol which the patriarchs transmitted in digging the well, in such a way as to indicate that the source and the well are indissoluble.
(Zohar I:141b)

‘There are thirteen things enumerated apart from the stones, which, taken altogether, make twenty-five in the supernal mystery of the union. Corresponding to these twenty-five, Moses chiselled twenty-five letters in writing the mystery of the Shema (the twenty-five Hebrew letters contained in the verse, “hear, O Israel, the Lord our God, the Lord is one”). Jacob wished to express the unity below and did so in the twenty-four letters of the response to the Shema: “Blessed be the Name of His glorious Kingdom for ever and ever.” He did not bring it up to twenty-five because the Tabernacle was not yet. But as soon as the Tabernacle was completed and the first Divine utterance was pronounced there, it contained twenty-five letters, to show that the Tabernacle was after the supernal pattern, as it is written, “And the Lord spake to him out of the tabernacle of the congregation” (Lev. 1, 1-twenty-five letters in Hebrew). Thus the twenty-five things for the Tabernacle show forth the Sanctuary as a perfect and harmonious whole in accordance with the mystery of the twenty-five letters, as thou, our Master, hast taught us. This is the mystery of the whole Tabernacle and of everything appertaining to its construction. The number twenty-five corresponds with the twenty-two letters of the Alphabet, along with the Law, the Prophets and the Writings, which all form one whole sum and one mystery. When the Israelites proclaim the Unity, expressed in the mystery of the twenty-five letters of the Shema and in the twenty-four letters of the response, and each person in the congregations is doing this with devoutness, then all those letters unite as one and ascend as one unity. Then the forty-nine gates are opened which signify the mystery of the Jubilee. And when the gates are opened, the Holy One, blessed be He, regards each of such persons as though he had fulfilled the whole Torah-the Torah which can be viewed from forty-nine aspects. So it is necessary to concentrate heart and mind on both the twenty-five and the twenty-four letters and to raise them with the whole force of intention to the forty-nine gates, as we have said. Through concentration on this, one will concentrate on the Unity, for our Master has taught us that the “Hear, O Israel” and the “Blessed be the Name” are the summary of the whole Torah. Happy the lot of him who thus concentrates, for verily these contain the Torah in its entirety, above and below. It is the mystery of the complete Man, Male and Female, and is the secret of the whole Faith. In the debates in the schools of Shammai and of Hillel concerning the recitation of the Shema, the former held that the evening “Shema” should be recited in a reclining or resting position, and the morning “Shema” should be recited standing, their reason being that in the evening the Feminine aspect is included in the active energy and reign, while in the morning the Masculine aspect reigns exclusively in the supernal world, and it is therefore necessary to recite the Shema standing, as is done during the Prayer (Amidah) and at all times when the Masculine predominates. The school of Hillel, on the other hand, made no such distinction. If the said aspects (Male and Female) were each entirely by itself, it might be necessary to do so, but as we, by our concentration and intention, unite them in our consciousness during the recitation and response, in the forty-nine aspects, and raise them towards the forty-nine gates, we need not emphasize their separateness, but should rather concentrate on the fact that they are both one without any separation whatever: the Masculine in six words-”Hear, O Israel, etc.”, and the Feminine in six-”Blessed be the Name”, etc. And the rule is always according to the school of Hillel.’

(Zohar II:139a-139b)

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(Zohar I:141b)

Only through the disclosed can a man reach the undisclosed.
(Zohar I:154a)

The only aim and object of the Holy One in sending man into this world is that he may know and understand that TETRAGRAMMATON is Elohim. This is the sum of the whole mystery of the Faith, of the whole Torah, of all that is above and below, of the Written and Oral Torah, all together forming one unity. The essence of the mystery of Faith is to know that this is a complete Name. This knowledge that TETRAGRAMMATON is One with Elohim is indeed the synthesis of the whole Torah, both of the Written and of the Oral, for “Torah” stands for both, the former being symbolic of TETRAGRAMMATON and the latter of Elohim. The Torah being the mystery of the Holy Name, it is therefore called by two names, one of which is general, and the other particular. The general is complemented by the particular, also the particular by the general, both combining to form one synthesis. In the Torah we find, therefore, the synthesis of the Above and the Below, for the one Name, TETRAGRAMMATON, is above, while the other, Elohim, is below, one indicating the higher world and the other the lower. And therefore is it written: “Thou hast been shown to know that TETRAGRAMMATON is Elohim.” This is the essence of all things, and it is necessary that man should perceive it in this world.”
(Zohar II:161b-162a)

Her ways are ways of pleasantness, and all her paths are peace (Proverbs 3:17). 'These ways', he said, 'are the ways and paths of the Torah, as whoever walks in them is invested by the Holy One, blessed be He, with the grace of the Divine Presence as his constant accompaniment.'
(Zohar I:197b)

Ani (I) is sovereign over this world and of the world to come, all being dependent on it, whereas the other one (aher), the side of impurity, the other side, has rule only in this world and none at all in the other world; and hence, whoever cleaves to that Ani (I) has a portion in this world and in the world to come; but he who cleaves to that aher (the other one) perishes from this world and has no portion in the world to come.
(Zohar I:204b)

R. Jose discoursed on the verse: Whereupon were the foundations thereof fastened? (Job 38:6). He said: 'When God created the world, He established it on seven pillars, but upon what those pillars rest no one may know, since it is a recondite and inscrutable mystery. The world did not come into being until God took a certain stone, which is called the "foundation stone", and cast it into the abyss so that it held fast there, and from it the world was planted. This is the central point of the universe, and on this point stands the holy of holies. This is the stone referred to in the verses, "Who laid the corner-stone thereof" (Job 38:6), "the stone of testing, the precious corner-stone" (Isaiah 28:16), and "the stone that the builders despise became the head of the corner" (Psalm 128:22). This stone is compounded of fire, water, and air, and rests on the abyss. Sometimes water flows from it and fills the deep. This stone is set as a sign in the centre of the world. It is referred to in the words, "And Jacob took a stone and set it as a pillar" (Genesis 31:45). Not that he took this stone, which was created from the beginning, but he established it above and below, by making there a "house of God". This stone has on it seven eyes, as it is written, "On one stone seven eyes" (Zecharia 3:9), and it is called "foundation stone", for one thing because the world was planted from it, and for another because God set it as a source of blessing to the world.
(Zohar I:231a)

The word "who" (Mi) here indicates the supernal world, which has dominion over all; it is similarly used in the verse "From the womb of whom (Mi) came the ice" (Job XXXVIII, 29), as we have explained. THE SCEPTRE SHALL NOT DEPART FROM JUDAH, ETC. The word Shiloh, here, is spelt with both a yod and a he, to allude to the holy supernal name, Kah, by which the Shekinah shall rise; and this is also the allusion of Mi, as we have said.
(Zohar I: 237b)

R. Eleazar and R. Abba once spent a night in an inn in Lydda. R. Eleazar expounded there the verse: "Know therefore this day and consider it in thine heart (levaveka) that TETRAGRAMMATON is God in heaven above and upon the earth beneath; there is none else" (Deuteronomy 4:39), as follows. 'The use of the form levaveka instead of lvbka suggests a plural, "hearts," and what Moses meant was this: "If thou desirest to know that TETRAGRAMMATON and ELOHIM are one within the other and both are one, consider thine own 'hearts', i.e. thy two inclinations, the good and the evil, which are fused one with the other and form a unity".'
(Zohar II:26b)

Thus this is the meaning of the words, "Know therefore this day, etc.", to unite the Right with the Left and so to "know that TETRAGRAMMATON is ELOHIM". Said R. Abba: 'Most assuredly so! "This Aaron and Moses"-this Moses and Aaron'; wind fused with water, water with wind.' R. Abba expounded in a similar way the verse: "Thou shalt love TETRAGRAMMATON thy God with all thy heart and with all thy soul and with all thy strength" (Deut. VI, 5). 'The holy unification', he said, 'is intimated here, and an earnest appeal is made to man to declare the unity of the Holy Name with a supreme love; viz. "with all thy heart" (lebabka, as above), i.e. with the right and the left, with the good and the evil inclinations; "and with all thy soul", with the soul of David, which is placed

between them; “and with all thy strength”, i.e. to unite in mind the two Names (TETRAGRAMMATON and ELOHIM) in the transcendental sphere which passes all understanding. This is a perfect unification through the true love of God.
(Zohar II:27a)

How many human beings live in confusion of mind, beholding not the way of truth whose dwelling is in the Torah, the Torah which calls them day by day to herself in love, but alas, they do not even turn their heads! It is indeed as I have said, that the Torah lets out a word, and emerges for a little from her sheath, and then hides herself again. But she does this only for those who understand and obey her. She is like unto a beautiful and stately damsel, who is hidden in a secluded chamber of a palace and who has a lover of whom no one knows but she. Out of his love for her he constantly passes by her gate, turning his eyes towards all sides to find her. She, knowing that he is always haunting the palace, what does she do? She opens a little door in her hidden palace, discloses for a moment her face to her lover, then swiftly hides it again. None but he notices it; but his heart and soul, and all that is in him are drawn to her, knowing as he does that she has revealed herself to him for a moment because she loves him. It is the same with the Torah, which reveals her hidden secrets only to those who love her.
(Zohar II:99a)

When the Holy One created the world,.before any other thing was built this Name was built, as it is written: “Lift up your eyes on high and see:..who hath created these? (Mi barah eleh)” (Isa. XL, 26). He created His Name in its perfection, and when.He created “Eleh” He created it with all the hosts appertaining to it, as it is written: “Who bringeth out.their host by number (be-mispar)” (Ibid.). What is the significance of “be-mispar”? The Holy One,.blessed be He, has a son, whose glory shines from one end of the world to another. He is a great and mighty.tree, whose head reaches heaven, and whose roots are set in the holy ground, and his name is “Mispar” and.his place, is in the uppermost heaven, and below that heaven are five firmaments, and all these firmaments.take this name for his sake, as it is written, “The heavens proclaim (mesaprim) the glory of God” (Ps..XIX, I). Were it not for this “Mispar” there would be neither hosts nor offspring in any of the worlds..Concerning this it is written: “Who can count the dust of Jacob and the number (Mispar) of the progeny.of Israel?” (Num. XXXIII, 10).
(Zohar II:105a)

When the Holy One, blessed be He, created the world, He engraved in the midst of the mysterious, ineffable and most glorious lights, the letters Yod, He, Vau, He, which are in themselves the synthesis of all worlds both above and below. The upper was brought to completion by the influence symbolized by the letter Yod, representing the primordial supernal point which issued from the absolutely hidden and unknowable, the mysterious Limitless (Ain Sof). Out of this unknowable issued a slender thread of light which was itself concealed and invisible, but which yet contained all other lights, and which received vibrations from That which does not vibrate and reflected light from That which diffused it not. This slender light in turn gave birth to another light wherein to disport and to conceal itself; and in this light were woven and fashioned six impressions which are

not known save to that slender light when it goes in to hide itself and shine through the other light.”
(Zohar II:126b)

The supreme grade, esoterically known as “the supernal world”, is designated “Mi” (Who) and the lower grade known as “the lower world” is designated “Mah” (What).
(Zohar II:127a)

The supreme grade, esoterically known as “the supernal world”, is designated “Mi” (“Who”) and the lower grade known as “the lower world” is designated “Mah” (“What?”, “How?”), and we have been taught that “Mah” contains an allusion to “meah”- “hundred”-because all the higher grades, when fully realized, are subsumed in it. Why is the world below called “Mah”? Because, although the emergence of the Supernal becomes manifest in that last of all the grades to a greater degree than at any previous stage, it is still mysterious: “What seest thou? What knowest thou?” As to the words “great is Thy goodness”, these connote the Foundation of the world, as in the verse, “great goodness toward the house of Israel” (Isa. LXIII, 7). This is here said to be “hidden”, because it has been stored away like the primordial light (which is called “good”). The verse continues: “Which Thou has wrought for those who trust in Thee”. Yea, for in this Foundation is the fabrication of the whole, of all the world, of souls and spirits; this is the hidden force behind the creation of the (lower) heaven and earth, and this is also the hidden force behind the building of the Tabernacle, which was erected in the likeness both of the world above and of the world below. This is the significance of the words: “that they take me a heave offering”: two grades [Tr. Note: Yesod and Malkuth.] become united as one in the Tabernacle which is the emblem of that union.’
(Zohar II:127a)

“The Lord will be One, and his Name One” (Zech. XIV, 9): Six words above-Shema Israel TETRAGRAMMATON Eloheinu TETRAGRAMMATON ehad, corresponding to the six aspects, and six words below-baruk shem kebod malkuto le'olam waed (Blessed be the Name, etc.)-corresponding to the six other aspects. The Lord is one above; and His Name is One below.
(Zohar II:134a)

To grasp the Sun (consciousness/awareness) is equivalent to grasping all grades, because the sun is a “tent” including all and absorbing all; and he in turn lights up all the shining colors below.
(Zohar II:137a)

“In them hath he set a tent for the Sun” (Psalm 19:5), because the Holy Sun (Tifereth, beauty, the “I,” the heart/mind, the center of awareness) is as a tabernacle of all those supreme grades, and is as a light which has taken into itself all the hidden lights and the whole current of their extension, whereby Faith is manifested in the whole world. **To grasp the Sun is equivalent to grasping all grades, because the Sun is a “tent” including all and absorbing all; and he in turn lights up all the shining colors**

below.”

(Zohar II:137b)

It is written: “And God said, Let there be light, and there was light” (Genesis 1: 3). Said R. Jose: ‘That light was hidden and kept in store for the righteous in the world to come, as already stated; for it is written, “A light is sown for the righteous” (Psalm 97:11). Thus that light functioned in the world only on the first day of Creation; after that it was hidden away and no longer seen.’ Said R. Judah: ‘Had it been hidden away altogether, the world would not have been able to exist for one moment. But it was only hidden like a seed which generates others, seeds and fruits, and the world is sustained by it. There is not a day that something does not emanate from that light to sustain all things, for it is with this that the Holy One nourishes the world. Moreover, whenever the Torah is studied by night, a little thread of this hidden light steals down and plays upon them that are absorbed in their study, wherefore it is written: “The Lord commands His loving kindness in the daytime, and in the night his song is with me” (Psalm 42:9)”

(Zohar II:149a)

Whenever the Torah is studied by night, a little thread of this hidden light steals down and plays upon them that are absorbed in their study, wherefore it is written: The Lord commandeth His lovingkindness in the daytime, and in the night his song is with me (Psalms 42:9).

(Zohar II:149a)

The only aim and object of the Holy One in sending man into this world is that he may know and understand that TETRAGRAMMATON is Elohim. This is the sum of the whole mystery of the Faith, of the whole Torah, of all that is above and below, of the Written and Oral Torah, all together forming one unity. The essence of the mystery of Faith is to know that this is a complete Name. This knowledge that TETRAGRAMMATON is One with Elohim is indeed the synthesis of the whole Torah, both of the Written and of the Oral, for “Torah” stands for both, the former being symbolic of TETRAGRAMMATON and the latter of Elohim. The Torah being the mystery of the Holy Name, it is therefore called by two names, one of which is general, and the other particular. The general is complemented by the particular, also the particular by the general, both combining to form one synthesis. In the Torah we find, therefore, the synthesis of the Above and the Below, for the one Name, TETRAGRAMMATON, is above, while the other, Elohim, is below, one indicating the higher world and the other the lower. And therefore is it written: “Thou hast been shown to know that TETRAGRAMMATON is Elohim.”

(Zohar II:161b)

When mankind will universally acknowledge this absolute unity (of Elohim and yudhey-vav-hey), the evil power (sitra ahra, other side) itself will be removed from the world, and exercise no more influence on earth.” (Zohar 12b) “The only aim and object of the Holy One in sending man into this world is that he may know and understand that TETRAGRAMMATON is Elohim. This is the sum of the whole mystery of the Faith, of the whole Torah, of all that is above and below, of the Written and Oral Torah, all

together forming one unity. The essence of the mystery of Faith is to know that this is a complete Name.

(Zohar II:161b-162a)

The only aim and object of the Holy One in sending man into this world is that he may know and understand that TETRAGRAMMATON is Elohim. This is the sum of the whole mystery of the Faith, of the whole Torah, of all that is above and below, of the Written and Oral Torah, all together forming one unity. The essence of the mystery of Faith is to know that this is a complete Name. This knowledge that TETRAGRAMMATON is One with Elohim is indeed the synthesis of the whole Torah, both of the Written and of the Oral, for "Torah" stands for both, the former being symbolic of TETRAGRAMMATON and the latter of Elohim. The Torah being the mystery of the Holy Name, it is therefore called by two names, one of which is general, and the other particular. The general is complemented by the particular, also the particular by the general, both combining to form one synthesis. In the Torah we find, therefore, the synthesis of the Above and the Below, for the one Name, TETRAGRAMMATON, is above, while the other, Elohim, is below, one indicating the higher world and the other the lower. And therefore is it written: "Thou hast been shown to know that TETRAGRAMMATON is Elohim." This is the essence of all things, and it is necessary that man should perceive it in this world.'

(Zohar II:161b-162a)

Certain illnesses of men, as jaundice, can be cured through the patient's gazing upon shining steel, which is held before his eyes and rapidly moved from side to side, so that, like a comet's tail, it sends flashes of light into the face, thus healing the disease.

(Zohar II:171b)

We have been taught that all this differentiation of the Divine Personality is from our side and relative to our knowledge, and that, above, all is one, all is set in one balance, unvarying and eternal, as it is written: I the Lord change not (Malachi 3:6).

(Zohar II:176a)

Once there was a man who dwelt among the mountains and was a complete stranger to the ways of townsfolk. He sowed wheat, but knew no better than to consume it in its natural condition. One day he went down into a city, and there a loaf of good bread was placed before him. He asked what it was, and was informed that it was bread and was meant to eat. He ate it and liked it. "What is it made of?" he said. They told him "Wheat". Later, he was given fine cake kneaded in oil. He tasted it, and again asked: "And this, of what is it made?" The same reply was made as before: "Of wheat". Finally, he was treated to some royal confectionery, flavored with oil and honey. Once more he asked his question, and obtained the same reply. Then he said: "In sooth, I have all these at my command, because I eat the essential constituent of all, namely wheat." Thus, through his untutored taste he remained a stranger to all these delicious flavors, and their enjoyment was lost to him. Even so it is with those who stop short at the general principles of knowledge because they are ignorant of the delights which may be derived from the

further investigation and application of those principles.”
(Zohar I:176a-176b)

All things are dependent on allotment (mazzal), according to the dictum: “Children, life, and livelihood do not depend on a man's merits, but on mazzal.” Hence all those who are sorely afflicted in this world in spite of being truly righteous suffer through the mischance of their soul; but in compensation the Holy One, blessed be He, has compassion on them in the world to come.’
(Zohar I:181a)

When God said to Moses, “Get you wise men and men of discernment” (Deut. I, 13), the latter searched the whole of Israel but did not find men of discernment; it is thus written, “So I took the heads of your tribes, wise men, and full of knowledge” (Ibid. I, 15), without mentioning men of discernment. Assuredly the man of discernment (naban, left brain) is of a higher degree than the wise man (hakham, right brain). Even a pupil who gives new ideas to his teacher is called “wise”. A wise man, then, it is true, knows for himself as much as is required, but the man of discernment apprehends the whole, knowing both his own point of view and that of others. The term “wisehearted” is used here because the seat of wisdom is the heart. As for the man of discernment, he apprehends the lower world and the upper world, his own being and the being of others.
(Zohar II:201a)

He further discoursed as follows. ‘It is written: “Thou shalt fear the Lord thy God” (Deut. x, 20), and also, “and thou shalt fear thy God (m'elohekho, lit. from thy God)” (Lev. XIX, 14). Why in the latter passage is it written, “from thy God” and not simply “thy God”, as in the former passage? The preposition “from”, however, points to the place which is attached to the “brain” and surrounds it. That spot is the central fire that surrounds the innermost fire. For there are three varieties of fire in that connection. The first is the fire that receives fire with joy, the two meeting each other in love and joy; the second is that of which it is written, “and there was brightness (nogah) to the fire” (Ezek. I, 13); it is the inmost fire which is joyful at the presence of the other fire. Then comes the third fire which surrounds that brightness, and wherein resides the terror of Severity for the punishment of the wicked. Indeed, there is also a teaching that speaks of four varieties of fire-four that are in essence one. However, it is in the aforementioned fire that the terror of Severity resides. Hence “thou shalt fear (that which comes) from thy God”, meaning: “Thy fear shall start from, or be inspired by, His punishment.” Furthermore, we should combine fear with love, fear on one side and love on the other. We have to fear on account of the punishment that proceeds from the one side for the transgression of the precepts of the Torah-for once this is begun, the side that inflicts it never relaxes until the transgressor is exterminated from this world and from the world to come. Man has thus to fear that fire which is the seat of fear. That fire spreads out into another fire outside, belonging to another object of fear, in regard to which it is written, “ye shall not fear the gods of the Amorites” (Judges VI, 10). But the aforementioned fire belongs to the holy side, and is the one that surrounds that brightness (nogah) mentioned before. The other and extraneous fire at times joins this fire, and at other times moves away from it. When

it does join, it turns into darkness so as to darken and shut out the light of the other fires. After fear comes love. This is esoterically expressed by saying: "After fear has hovered over a man's head there awakens love, which belongs to the right side." For he who worships out of love attaches himself to a very sublime region and to the holiness of the "World-to-be", by reason of love ascending to the "right side" for its attachment and adornment. Think not, however, that worship coming from the side of fear is no worship at all. In truth it is worship highly to be prized. It does not ascend, however, so as to join the highest part of the supernal sphere. This is reserved for worship inspired by love, and he who worships in a spirit of love is the man destined for the future world. Happy is the portion of such a one in that he exercises dominion over the region of fear, love being the sole power dominating fear in virtue of its belonging to the recondite influence of the right. It is further essential in the performance of our worship to avow the unity of the name of the Holy One, blessed be He, and to avow the oneness of the upper and lower members and grades, and to combine them all in the spot to which they fittingly converge. This is the recondite significance of the declaration: "Hear, O Israel: The Lord our God, the Lord is one" (Deut. VI, 4). The term SH e M a' (hear) is esoterically analysed into SH e M (name) and the letter 'Ain (= 70), that is, one Name comprising seventy names whilst remaining a unity. "Israel" here signifies "Ancient Israel", in contrast to "Little Israel", of whom it is written: "When Israel was a child, then I loved him" (Hos. XI, 1). "Ancient Israel" symbolizes the union of the Shekinah with her Spouse, and in pronouncing that name we have to concentrate our mind on the principle of unity, on the union of the two habitations; we have to put all our being, all the members of our body, our complete devotion, into that thought so as to rise and attach ourselves to the En-sof (Infinite), and thus achieve the oneness of the upper and the lower worlds. The words, "the Lord our God" are to reunite all the Members to the place from which they issued, which is the innermost Sanctuary. The same thought is continued in the words, "the Lord is one", in the recital of which we have to make our thoughts range throughout all the grades up to the Infinite (En-sof) in love and fear. This is the method of avowing the unity of God practised by Rab Hamnuna the Venerable, who learnt it from his father, who had it from his master, and so on, till it came from the mouth of Elijah. And it is the correct and proper method. The same Rab Hamnuna further said, that to concentrate the whole idea of unification in the term "one" (ehad) is a still better way; and it is for this reason that we dwell long over the enunciation of the word "one" (ehad), during which we effect the fusion into one of the upper and the lower worlds. As we have learnt, "one" alludes to above, below, and the four quarters of the universe, these being the supernal Chariot, so that all are embraced in a single unity reaching out to the En-sof (Infinite). After the recital of "Hear, O Israel...", we have to recite the section containing mention of the Exodus from Egypt (Num. xv, 37-41), for the reason that the Shekinah was in the Egyptian exile, and as long as She is in exile there is no union between the upper and the lower worlds. But the redemption from Egypt, attended by all those signs and wonders, set Her free; and that redemption has to be mentioned by us to show that though She was in chains She is now free, so as to join her heavenly Spouse. It is hence incumbent on us to let the recital of the Redemption be followed closely by our petitionary prayers, as a sign of perfect unity (between the divine aspects) without a rift and without any separation whatever. The mnemonic for this is: "neither shall they take a woman put

away from her husband” (Lev. XXI, 7). But, you may say, is She not at present in exile, and so put away? This is not so. She is indeed in exile, but only for the sake of Israel, so as to dwell with them and to shield them, but She is not put away. Now the Shekinah appeared neither during the first Temple nor during the second Temple. In the second Temple, before Israel were driven into exile, She ascended on high, and only after the exile did She make Her abode with them. But She was never put away. Hence the importance of the first redemption, the one from Egypt which comprehended all the four redemptions. The esoteric exposition of the matter is as follows. When the Shekinah left the exile of Egypt, She besought the Holy One, blessed be He, that She might there and then be redeemed with a fourfold redemption, corresponding to the four exiles, so that She might remain free and not be put away any more. This request was granted and the exodus thus embraced for the Shekinah all the four redemptions. At the moment, therefore, of Her union with Her heavenly Spouse there is need for the display, so to speak, of the redemption from Egypt, comprehending as it does the four redemptions. Hence, we have, in the recital of that redemption, to repeat four times the term “true” before we reach the portion beginning with “Thou hast been the help of our fathers...”, a prayer which is a firm support for all Israel. Then, in the course of the recital, “Thou hast been...”, the term “true” recurs again four times, whereby we fortify, confirm and corroborate, as it were, the same four redemptions with the seal and signet of the King. Were not the four redemptions comprehended within the Exodus during the whole of the exile She would not obtain Her adornments so as to manifest the unity of the Divine Name. We have thus to make mention of the redemption from Egypt in every recital of Sanctification offered to the Holy One, blessed be He, for ever and to all eternity. The inward significance of the Sanctification recitals is, as already stated, that thereby both the upper and the lower worlds, all grades, all the upper and lower legions, become sanctified. Herein are involved sublime mysteries through which the initiated discern the holiness of their Master. Happy is their portion! Happy is your portion,” concluded R. Simeon, “and happy my eyes that they have witnessed the awakening of these holy words in this world, inasmuch as they are all inscribed in the world on high before the Holy King.’

(Zohar II:216a-217a)

When the Holy One, blessed be He, was about to create the world, He detached one precious stone from underneath His Throne of Glory and plunged it into the Abyss, one end of it remaining fastened therein whilst the other end stood out above; and this other and superior head constituted the nucleus of the world, the point out of which the world started, spreading itself to right and left and into all directions, and by which it is sustained. That nucleus, that stone, is called sh'thyiah (foundation), as it was the starting-point of the world. The name sh'thyiah, furthermore, is a compound of shath (founded) and Yah (God), signifying that the Holy One, blessed be He, made it the foundation and starting-point of the world and all that is therein.

(Zohar II:222a)

Thus we read, "In the beginning God created the (eth) heaven and the (eth) earth" (Gen. I, 1), where the particle eth (consisting of Aleph and Tav) is a summary of the twenty-two letters by which the earth is nourished.
(Zohar II:234b)

'In the beginning God created the (et) heaven and the (e) earth' (Genesis 1:1), where the particle eth (consisting of Aleph and Tav) is a summary of the twenty-two letters by which the earth is nourished. Now, the same letters were the instruments used in the building of the Tabernacle. This work was carried out by Bezalel for the reason that, as his very name (Bezel-EI = in the shadow of God) implies, he had a knowledge of the various permutations of the letters, by the power of which heaven and earth were created. Without such knowledge Bezalel could not have accomplished the work of the Tabernacle; for, inasmuch as the celestial Tabernacle was made in all its parts by the mystical power of those letters, the lower Tabernacle could only be prepared by the power of the same letters."
(Zohar II:234b)

Once, when R. Hizkiah was studying with R. Eleazar, they rose at midnight, and R. Eleazar discoursed on the verse: "On the day of good be of good cheer, and on the day of evil observe, for God hath made one to match the other" (Ecclesiastes 7:14). 'When God', he said, 'lavishes kindness on the world, a man should go abroad and show himself, for God's kindness then extends to all. Therefore a man should do kindness that kindness may be shown to him. But at the time when judgement impends over the world a man should not show himself abroad nor walk alone, for when judgement impends over the world it impends over all, and will strike anyone it lights upon. Therefore on that day look carefully on all sides and go not abroad, for God hath made one to match the other; just as when kindness is abroad it extends to all, so when judgement is over the world it is over all.
(Zohar III:54a-54b)

Rabbi Hiya discoursed on the verse: "With my soul have I desired thee in the night, yea, with my spirit within me will I seek thee early" (Isaiah. 26:9). 'It does not say here,' he remarked, "my soul desires thee", but "my soul I desire thee'. The explanation is, as we have learnt, that God is the soul and spirit of all.
(Zohar III:67a)

R. Simeon said to R. Eleazar: 'See now. These twenty-two letters which are inscribed in the Torah are all illustrated in the Ten Creative Utterances. Each of those ten, which are the crowns of the King, is traced in certain letters. Hence the Holy Name is disguised under other letters and each Utterance lends to the one above it certain letters, so that they are comprised in one another.
(Zohar III:78b)

As R. Jose was once on the road he met R. Hiya and said to him: 'In reference to the verse, "Therefore I have sworn to the house of Eli that the iniquity of Eli's house shall not be purged with sacrifice nor offering for ever" (I Sam. III, 4), the Companions, you

know, have stated that it will not be purged with sacrifices nor offering, but it can be purged with words of Torah. [Tr. note: v. T.B. Rosh Hashanah, 18a.] Why is this? Because the words of the Torah rise above all offerings.' He replied: 'This is truly so, and if a man studies the Torah it benefits him more than all sacrifices and burnt-offerings, and even though punishment has been decreed against him from above it is annulled. Therefore it is that words of the Torah are not susceptible to uncleanness, [Tr. note: v. T.B. Berachoth, 22a.] because it can itself purify those who are unclean. We know this from the verse: "The fear of the Lord is clean, enduring for ever" (Ps. XIX, 9).'

(Zohar III:80b)

'AND YE SHALL DO (MAKE) THEM. After walk and "keep" have been mentioned, why does it also say "do"? Because he who "keeps" the precepts of the Law and "walks" in God's ways, if one may say so, "makes" Him who is above. Also it says, "You shall make them", because the two aspects (of statute and judgement) are both aroused through you and join together so that the Holy Name is consummated.'

(Zohar III:113a)

He constructed kings, inscribed kings, and conjectured kings, but they could not survive, so that after a time He concealed them. This is the meaning of the verse, 'And these are the kings that reigned in the land of Edom.' (Genesis 36:31)"

(Zohar III:135a)

The Tree of Life extends from above downward, and it is the Sun (consciousness/awareness) which illumines all. Its radiance commences at the top and extends through the whole trunk in a straight line.

(Zohar III:148b)

Said R. Simeon: Alas for the man who regards the Torah as a book of mere tales and everyday matters! If that were so, we, even we could compose a torah dealing with everyday affairs, and of even greater excellence. Nay, even the princes of the world possess books of greater worth which we could use as a model for composing some such torah. The Torah, however, contains in all its words supernal truths and sublime mysteries. Observe the perfect balancing of the upper and the lower worlds. Israel here below is balanced by the angels on high, of whom it says: Who makest thy angels into winds (Psalm 104:4). For the angels in descending on earth put on themselves earthly garments, as otherwise they could not stay in this world, nor could the world endure them. Now, if thus it is with the angels, how much more so must it be with the Torah-the Torah that created them, that created all the worlds and is the means by which these are sustained. Thus had the Torah not clothed herself in garments of this world the world could not endure it. The stories of the Torah are thus only her outer garments, and whoever looks upon that garment as being the Torah itself, woe to that man-such a one will have no portion in the next world. David thus said: Open thou mine eyes, that I may behold wondrous things out of thy law (Psalm 119:18), to wit, the things that are beneath the garment. Observe this. The garments worn by a man are the most visible part of him, and senseless people looking at the man do not seem to see more in him than the garments. But in truth the pride of the garments is the body of the man, and the pride of

the body is the soul. Similarly the Torah has a body made up of the precepts of the Torah, called gufe torah (bodies, main principles of the Torah), and that body is enveloped in garments made up of worldly narrations. The senseless people only see the garment, the mere narrations; those who are somewhat wiser penetrate as far as the body. But the really wise, the servants of the most high King, those who stood on Mount Sinai, penetrate right through to the soul, the root principle of all, namely, to the real Torah. In the future the same are destined to penetrate even to the super-soul (soul of the soul) of the Torah. Observe that in a similar way in the supernal world there is garment, body, soul and super-soul. The heavens and their hosts are the outer garment, the Community of Israel is the body which receives the soul, to wit, the 'Glory of Israel'; and the super-soul is the Ancient Holy One. All these are interlocked within each other. Woe to the sinners who consider the Torah as mere worldly tales, who only see its outer garment; happy are the righteous who fix their gaze on the Torah proper. Wine cannot be kept save in a jar; so the Torah needs an outer garment. These are the stories and narratives, but it behooves us to penetrate beneath them.

(Zohar III:152a)

We have been taught that all this differentiation of the Divine Personality is from our side and relative to our knowledge, and that, above, all is one, all is set in one balance, unvarying and eternal, as it is written: "I the Lord do not change." (Malachi 3:6).

(Zohar III:176a)

Once there was a man who dwelt among the mountains and was a complete stranger to the ways of townsfolk. He sowed wheat, but knew no better than to consume it in its natural condition. One day he went down into a city, and there a loaf of good bread was placed before him. He asked what it was, and was informed that it was bread and was meant to eat. He ate it and liked it. "What is it made of?" he said. They told him "Wheat". Later, he was given fine cake kneaded in oil. He tasted it, and again asked: "And this, of what is it made?" The same reply was made as before: "Of wheat". Finally, he was treated to some royal confectionery, flavored with oil and honey. Once more he asked his question, and obtained the same reply. Then he said: "In sooth, I have all these at my command, because I eat the essential constituent of all, namely wheat." Thus, through his untutored taste he remained a stranger to all these delicious flavours, and their enjoyment was lost to him. Even so it is with those who stop short at the general principles of knowledge because they are ignorant of the delights which may be derived from the further investigation and application of those principles.'

(Zohar III:176a-176b)

'AND YE SHALL DO (MAKE) THEM. After walk and "keep" have been mentioned, why does it also say "do"? Because he who "keeps" the precepts of the Law and "walks" in God's ways, if one may say so, "makes" Him who is above.

(Zohar III:113a)

Above all the other names is one which spreads and separates itself towards many diverse ways and paths, to wit, Elohim. This name has been transmitted to the beings of this lower world, and has been shared among the Chieftains and ministering angels who guide

other nations. Hence we read: “And Elohim came to Balaam by night” (Num. XXII, 20); “And Elohim came to Abimelech in the dream of the night” (Gen. xx, 3): and the same is true of all the principalities and powers appointed over the nations--all are included in this Name, yea, even their objects of worship find a place therein; and so it is this name and aspect of the Divinity which reigns over the nations, but not the peculiar Name, for in that they have no part, since it reigns over Israel only: the one nation, the holy nation. This, however, does not mean that the words, “Who would not fear thee, O King of the nations”, are to be interpreted in this sense, namely, that He is the King of the nations (Jeremiah 10:7) in His attribute of Elohim, representing severity and justice; for, as I have pointed out, this Name signifies even the objects of pagan worship.
(Zohar II:96a)

Only through the disclosed can a man reach the undisclosed.
(Zohar I:154a)

“When it came to the lower creation, it gave a name to the creator, who was now discoverable, and said: “Elohim created the heavens and the earth.” Thus the first, which is the higher, remains shrouded in mystery, while the lower is disclosed, so that the work of the Holy One, blessed be He, should be ever both hidden and disclosed. Similarly, the holy name is also, in the esoteric doctrine, both hidden and disclosed.”
(Zohar I:39b)

“That point is called Ani (I) (Leviticus 19:30), and upon it rests the unknown, the Most High, the unrevealed One which is TETRAGRAMMATON (yud-hey-vav-hey), both being one.”
(Zohar I:6a)

“Ani (I) is sovereign over this world and of the world to come, all being dependent on it, whereas the other one (aher), the side of impurity, the other side, has rule only in this world and none at all in the other world; and hence, whoever cleaves to that Ani (I) has a portion in this world and in the world to come; but he who cleaves to that aher (the other one) perishes from this world and has no portion in the world to come.”
(Zohar I:204b)

“When mankind will universally acknowledge this absolute unity (of Elohim and yud-hey-vav-hey), the evil power (sitra ahra, other side) itself will be removed from the world, and exercise no more influence on earth.”
(Zohar I:12b)

“The only aim and object of the Holy One in sending man into this world is that he may know and understand that TETRAGRAMMATON is Elohim. This is the sum of the whole mystery of the Faith, of the whole Torah, of all that is above and below, of the Written and Oral Torah, all together forming one unity. The essence of the mystery of Faith is to know that this is a complete Name.”
(Zohar II:161b-162a)

“R. Simeon discoursed on the text: “Who is this (zoth) that looketh forth as the morning, fair as the moon, clear as the sun and terrible as furnished with banners?” (Song of Songs 6:10). He said: ‘The words “Who” and “This” denote the two worlds: the “Who” symbolizing the most supernal sphere, the unknowable beginning of all things, and “This” a lower sphere, the so-called “lower world”; and these two are indissolubly linked together. ... “Jacob”, the “complete one”, who united the two worlds as one. He united them above, and he united them below ... For the whole longing and the most ardent desire of the lower world (symbolized by Rachel) is to be in all outer seeming like unto the upper world (symbolized by Leah). ... “Who” and “This” are termed “sisters.”’”
(Zohar II:126b)

“Moreover, all that concerned Leah is kept under a veil, as she typified the upper world, which is veiled and undisclosed; and this is another reason why Leah's death is not divulged like that of Rachel. It is in accordance, too, with this difference between the upper and the lower worlds that Leah was buried away from sight in the cave of Machpelah; whereas Rachel was buried by the open road.”
(Zohar I:158a)

“R. Simeon, we are told, explained thus the words, “And the middle bar in the midst of the boards shall pass from one end to the other.” ‘The middle bar’, he said, ‘signifies Jacob, the perfect saint, as we have pointed out on another occasion in connection with the characterization of Jacob as “a complete man, dwelling in tents” (Genesis 25:27). It does not say, ‘dwelling in a tent,’ but ‘dwelling in tents,’ which denotes that he unified the two ‘tents’ (of Severity and Mercy). The same implication may be found here: ‘The middle bar in the midst of the boards shall pass from one end to the other’, uniting them. 102 Jacob was perfect in regard to both sides, the Holy Ancient and the Microprosopus, and also to the supernal Grace and the supernal Power, harmonizing the two.’”
(Zohar II:175b)

“When a man has penetrated into the mystery of Wisdom and perfected himself therein, then Solomon tells him to “build his house” (Proverbs 24:27), i.e. to cultivate his soul in his body, so as to attain perfection. Hence, when Isaac digged and prepared the well in peace, he called it Rehoboth (wide places), and all was done in the right manner. Happy are the righteous by whose works the Holy One sustains the world.”
(Zohar I:141b)

R. Jose said: ‘It is written, “For this is as the waters of Noah unto me” (Isa. LIV, 9). Why have we here the expression “waters of Noah” and not “waters of the flood”? The reason is that when mankind are sinful and there is a righteous man in the world, God speaks with him in order that he may pray for mankind and obtain forgiveness for them. God first promises to save him alone and destroy the rest. Now the proper thing for a righteous man to do at such a time is to forget himself and espouse the cause of the whole world in order to appease God's wrath against them, as Moses did when Israel sinned. When God, however, said to Noah, “The end of all flesh is come before me”, Noah replied, “And what wilt thou do to me?”, to which God replied, “I will establish my covenant with thee,

make thee an ark of gopher wood”. So Noah did not pray for the world, and the waters came down and destroyed mankind, and therefore they are called “the waters of Noah”.’ (Zohar III:14b-15a)

Herein consisted the sin of the primeval serpent who united below but divided above, and so caused the mischief we still lament. The right way, on the contrary, is to recognise diversity below but unity above, so that the black light becomes wholly merged above and afterwards unified in respect of its diverse elements, and so is kept away from the evil power. It is therefore necessary for man to acknowledge that “God” and “the Lord” are one and the same without any cleavage whatever: “The Lord he is God” (I Kings XVIII, 39); and when mankind will universally acknowledge this absolute unity, the evil power (sitra ahra) itself will be removed from the world, and exercise no more influence on earth.

(Zohar I:12b)

Rabbi Hiya discoursed on the verse: “With my soul have I desired thee in the night, yea, with my spirit within me will I seek thee early” (Isaiah. 26:9). ‘It does not say here,’ he remarked, “my soul desires thee”, but “my soul I desire thee’. The explanation is, as we have learnt, that God is the soul and spirit of all.

(Zohar III:67a)

There is a further esoteric meaning in this verse. We are told: “With ten Sayings the world was created” (Pirkei Avot 5:1). Yet, on examination they prove to be only three, viz. Wisdom, Understanding, and Knowledge.

(Zohar II:14b)

AND GOD SAID, LET THERE BE A FIRMAMENT IN THE MIDST OF THE WATERS, AND LET IT DIVIDE WATERS FROM WATERS. Rabbi Judah said: ‘There are seven firmaments above, all in the realm of supernal holiness, and the Holy Name is completed through them. The firmament mentioned here is in the midst of the waters; it rests upon other *chayot* (living beings), separating the upper from the lower waters. The lower waters call to the upper and drink them in through the medium of this firmament, because all the upper waters are collected in it, and it then transmits them to these *chayot* (living beings), and so they draw from there.

(Zohar I:32b)

R. Simeon said: ‘The prayer of a congregation ascends to the Almighty, and He is crowned therewith, because it comprises many hues and directions, wherefore it is made into a crown to be placed on the head of the Righteous One, the Living One of the worlds; whereas the prayer of an individual is not many-sided and presents only one hue, and hence is not so complete and acceptable as the prayer of a congregation.

(Zohar I:167b)

“Hear, O Israel, *Yud-Hey-Vav-Hey* Elohenu *Yud-Hey-Vav-Hey* is one”. These three are one. ... The mystery of the audible voice is similar to this, for though it is one yet it consists of three elements-fire, air, and water, which have, however, become one in the

mystery of the voice. Even so it is with the mystery of the threefold Divine manifestations designated by *Yud-Hey-Vav-Hey* Eloheinu *Yud-Hey-Vav-Hey* - three modes which yet form one unity.
(Zohar Raya Mehemna 43b)

What is the meaning of the verse (Proverbs 8:23), ‘I was set up from eternity (Me-Olam), from a head, before the earth?’ What is the meaning of ‘from eternity (Me-Olam)?’ This means that it must be concealed (He-elam) from the world. It is thus written (Ecclesiastes 3:11), ‘He has also placed the world (Ha-Olam) in their hearts that they should not find out the work that God has done from the beginning to the end.’
(Bahir 10)

The heart (Lev) in numerical value is 32. These are concealed, and with them the world was created. What are these 32? He said: These are the 32 paths.
(Bahir 63)

The Blessed Holy One has a single Tree, and it has twelve diagonal boundaries. The northeast boundary, the southeast boundary, the upper east boundary, the lower east boundary, the southwest boundary, the northwest boundary, the upper west boundary, the lower west boundary, the upper south boundary, the lower south boundary, the upper north boundary, the lower north boundary. On the inside of them is the tree.
(Bahir 95)

Why are they called Sephirot? Because it is written (Psalm 19:2), “The heavens declare (me-SaPrim) the glory of God.”
(Bahir 125)

What are the Ten Sayings? The first is the Highest Crown. ... The second one is Wisdom. ... The third one is the quarry of the Torah, the treasury of Wisdom, the quarry of the “spirit of God. ... The fourth is (Deuteronomy 33:21), “the charity of God,” His merit and his Kindness (Chesed) to all the world. ... The fifth is the great fire of the Blessed Holy One. ... The sixth one is the Throne of Glory. ... What is the seventh? It is the heaven called Aravot. ... What is the eighth one? The Blessed Holy One has a single Righteous One (Tzadik) in His world, and it is dear to Him because it supports all the world. It is the Foundation (Yesod). ... What is the ninth? He said to them: the ninth and tenth are together, one opposite the other.
(Bahir 141-169)

Rabbi Rahumai said: What is the meaning of the verse (Proverbs 6:23), And the way of life is the rebuke of admonition? This teaches us that when a person accustoms himself to study the Mystery of Creation and the Mystery of the Chariot, it is impossible that he not stumble. It is therefore written (Isaiah 3:6), Let this stumbling be under your hand. This refers to things that a person cannot understand unless they cause him to stumble. The Torah calls it the rebuke of admonition, but actually it makes one worthy of the way of life. One who wishes to be worthy of the way of life must therefore endure the rebuke of admonition.

(Bahir 150)

We learned that before the world was created, it arose in thought to create an intense light to illuminate it. He created an intense light over which no created thing could have authority. The Blessed Holy One saw, however, that the world could not endure it. He therefore took a seventh of it and left it in its place for them. The rest He put away for the righteous in the Ultimate Future.

(Bahir 160)

Why is there a righteous person who has good, and [another] righteous person who has evil? This is because the [second] righteous person was wicked previously, and is now being punished. Is one then punished for his childhood deeds? Did not Rabbi Simon say that in the Tribunal on high, no punishment is meted out until one is twenty years or older. He said: I am not speaking of his present lifetime. I am speaking about what he has already been, previously.

(Bahir 195)

Rabbah said: If the righteous wanted, they could create a world. What interferes? Your sins, as it is written (Isaiah 59:2), “Only your sins separate between you and your God.” ... We thus see that Rabbah created a man and sent it to Rav Zeira. He spoke to it, but it would not reply. But if not for your sins, it would also have been able to reply.

(Bahir 196)

Exercise removes the harm caused by most habits.

(Maimonides)

There is no single right way to read and proceed through the Zohar.

(Daniel C. Matt)

One whose mother is Jewish, even for many generations, even if the father is Gentile, the child is Jewish, even to the end of the world, *ad sof haOlam*.

(Rabbi Solomon ben Simon Duran, 1400-1467)

The requirements of conversion do not apply to them at all. When they wish to return to Judaism, we do not have to tell them about the various commandments for they already stand sworn as part of Israel from Mount Sinai and they do not need the ritual bath for conversion.

(Rabbi Solomon ben Simon Duran, 1400-1467)

And whenever a man wished to descend to the Merkabha he would call to Surya the Prince of the Presence and conjure him one hundred and twelve times by Totrosi'ai the Lord who is called Totrosi'ai Zurtak Totrakhriel Tophgar 'Ashrawwili'ai Zebhodiell Zoharariell Tandiel, and Shekhadhozi'ai Dehibhiron, and 'Andiriron the Lord God of Israel. And let him beware that he do not exceed a hundred and twelve times and do not diminish from them. And if he exceed or diminish his blood is upon his own head.

(Hekalot Rabbatai, Chapter XIV)

When thou comest and standest at the entrance of the sixth palace, display three seals of the door-keepers of the sixth palace. Display two seals to Kazpiel the Prince, whose sword is drawn in his hand, and there issue forth from it lightnings, and he shaketh it against everyone who is not fit to behold the King and his throne, and there is no creature who may stay his hand. And his sword crieth and saith: 'Pain!' (Hekalot Rabbatai, Chapter XVIII)

And Dumiel would say to him: I bear witness and warn you concerning two things: That none of those who descend to the Merkaba (the chariot) succeed to descend except only he who has these two qualifications: He who has read the Bible and studied mishnah (the oral law), midrash (interpretive discussions), halakhot (the law) and aggadot (ethical stories), and the explanation of halakhot as to what is forbidden and permitted; and he who has fulfilled all that is written in the law and keeps all warnings of statutes and of judgments and of laws that were declared to Moses on Sinai. (Hekalot Rabbatai, Chapter XX)

Said Rabbi Ishmael: Rabban Simon ben Gamliel was angry with me. He said to me, "Almost had Zahaphtariai rebuked us and shucked us as husks of corn. Why didst thou, by criminal carelessness, sin against us? Dost thou, perhaps, think that Jonathan be Uzziel is a man of small account in Israel? If he simply descended and came and stood at the entrance of the seventh palace without a seal, what would happen to him? He could not blink an eye before the door-keepers of the seventh palace had utterly exterminated him. And yet you have said nothing about the necessary seals nor the names of the angels to whom they must be shown. (Hekalot Rabbatai, Chapter XXI)

And I beheld something like unto the appearance of lightning which was fixed and stationary and was divided, among those who descend to the Merkabha, between those who were fit to descend to the Merkabha and those who were not fit to descend to the Merkabha. If a man were fit to descend to the Merkabha, when they say to him "Enter" and he doth not enter, they repeat themselves and say to him "Enter," and he at once entereth. They would then praise him, saying, "Surely this is one of those who descend to the Merkabha." But if a man be not fit to descend to the Merkabha, when they say to him "Enter" and he entereth, they at once place upon him a thousand pieces of iron, because the door-keepers of the sixth palace place upon him a thousand thousands of waves of water, and there is not in that place even a single drop. And if he said, "What is the nature of this water?" they at once run after him, stoning him, and saying to him, "Wretch, art thou not of the seed of them that kissed the golden calf, and art unfit to see the King and His throne in his beauty." And if he be such, a voice goeth forth from the seventh heaven saying, "Well have ye said that he is from the seed of them that kissed the golden calf and is not fit to see the King and His throne." He does not move from the spot before they place on him a thousand thousands of pieces of iron. (Hekalot Rabbatai, Chapter XXV)

With thirty-two wondrous paths (netivot) of ITS own wisdom decreed IT, Yah, the Creator of Multiplicity, the God of Israel, the living God, King of the Universe, El Shaddai, merciful and gracious, high and exalted, dwelling in eternity, whose name is Holy, lofty and holy, created ITS universe with three books (seferim), with story (sefer), with number (safar), and with communication (sippur).
(Sefer Yetzirah 1:1)

Ten sefirot of nothingness and 22 foundation letters – three mothers, seven doubles, and twelve elementals. (Rabbi Aryeh Kaplan translation)”
(Sefer Yetzirah 1:2)

Ten declarations of constraint and twenty-two letters of foundation, three mothers and seven doubles and twelve plain. (my translation)
(Sefer Yetzirah 1:2)

Ten declarations of constraint, ten and not nine, ten and not eleven. Understand with wisdom, and be wise with understanding. Examine with them and explore with them, and stand each word and thing on its wellspring, and return the Assembler to its base.
(Sefer Yetzirah 1:4)

Ten declarations of constraint. Their measure is ten, and to them there is no end. A profound depth of beginning and a profound depth of end. A profound depth of good and a profound depth of evil. A profound depth of height and a profound depth of below. A profound depth of east and a profound depth of west. A profound depth of north and a profound depth of south. And a unifying Master, God King of Faith, ruler of them all, from a holy dwelling, until forever of forever.
(Sefer Yetzirah 1:5)

Ten declarations of constraint. Observed like a flash in a mirror, their purpose has no end. And the words and things of IT are in them, running and returning, and to ITS utterances they rush like a whirlwind, and before ITS throne they bow.
(Sefer Yetzirah 1:6)

Ten declarations of constraint. Their end is contained in their beginning, and their beginning in their end. As a flame connected with a burning coal, the Master is unified, and there is not a second. And before the One, what is there to count?
(Sefer Yetzirah 1:7)

Ten declarations of constraint. Restrain your mouth from speaking and your heart from thinking, and if your mouth runs to words or your heart to reflections, return them to their place. Thus, it is said, “And the living beings (chayot) ran and returned (Ezekiel 1:14),” and upon this word a covenant was cut.
(Sefer Yetzirah 1:8)

IT selected three letters from the plain ones, in mysterious counsel with the three mothers aleph-mem-shin, and IT placed them in ITS Great Name, and sealed/completed with

them six extremes. Five: IT sealed/completed height and turned ITS attention to ascent and sealed/completed it with yud-hey-vav. Six: IT sealed/completed below and turned ITS attention to beneath and sealed/completed it with yud-vav-hey. Seven: IT sealed/completed east and turned ITS attention to front and sealed/completed it with hey-yud-vav. Eight: IT sealed/completed west and turned ITS attention to behind and sealed/completed it with hey-vav-yud. Nine: IT sealed/completed south and turned ITS attention to the right side and sealed/completed it with vav-yud-hey. Ten: IT sealed/completed north and turned ITS attention to the left side and sealed/completed it with vav-hey-yud.

(Sefer Yetzirah 1:13)

These are the ten sefirot/declarations of constraint. Spirit/breath of the Living Elohim (God), spirit/breath from spirit/breath, water from spirit/breath, fire from water, ascent and beneath, east and west, north and south.

(Sefer Yetzirah 1:14)

Twenty-two letters of foundation. IT decreed them, shaped them, combined them, weighed them, and exchanged them, and IT formed with them all that was formed and all the multiplications to be formed.”

(Sefer Yetzirah 2:2)

Twenty-two letters of foundation. IT established them in a circle like a type of wall with 231 gates, and IT repeats the cycle front and back, and a sign for this thing is that there isn't in good anything more elevated than joy (oneg), and there isn't in evil anything beneath affliction (negah).

(Sefer Yetzirah 2:4)

IT formed reality from formless amazement, and made ITS nonexistence existence, and IT shaped great pillars from air that cannot be caught, and this is a sign, aleph with all of them and all of them with aleph. IT observes and transforms, and makes all that is formed and all spoken things One Name, and a sign for this thing, twenty-two desires in a single body.”

(Sefer Yetzirah 2:6)

Three mothers, aleph-mem-shin. Their foundation is a scale of credit and a scale of debit, and the tongue of decree decides between them.”

(Sefer Yetzirah 3:1)

Three mothers aleph-mem-shin, a great and wondrous secret, covered and sealed with six rings, and out of them air, water, fire, and from them originated fathers (yud-he-vav), and from fathers, consequences.

(Sefer Yetzirah 3:2)

Three mothers aleph-mem-shin. IT decreed, shaped, combined, weighed, and exchanged and assembled with them. Three mothers, aleph-mem-shin in the world, and three

mothers, aleph-mem-shin in the year, and three mothers, aleph-mem-shin in the person, male and female.
(Sefer Yetzirah 3:3)

Three mothers aleph-mem-shin in the world, air, water, fire. Heaven was created from fire, and earth was created from water, and air from spirit/breath decides between them.
(Sefer Yetzirah 3:4)

Seven doubles bet-gimmel-dalet-kaf-peh-resh-tav. They conduct themselves with two tongues, bet-vet, gimmelghimmel, dalet-daleth, kaf-khaf, peh-pheh, resh-rhesh, tav-thav. A paradigm of soft and hard, strong and weak.
(Sefer Yetzirah 4:1)

Seven doubles bet-gimmel-dalet-kaf-peh-resh-tav. Their foundation is wisdom, wealth, seed, life, dominance, peace, and grace.
(Sefer Yetzirah 4:2)

Seven doubles bet-gimmel-dalet-kaf-peh-resh-tav in speech and in substitution. The substitute of wisdom, foolishness. The substitute of wealth, poverty. The substitute of seed, ruin. The substitute of life, death. The substitute of dominion, slavery. The substitute of peace, conflict. The substitute of grace, ugliness.
(Sefer Yetzirah 4:3)

Seven doubles bet-gimmel-dalet-kaf-peh-resh-tav. Ascent and beneath, east and west, north and south, and the Holy Temple dwelling in the middle, and it carries them all.
(Sefer Yetzirah 4:4)

Two stones build 2 houses, three stones build 6 houses, four stones build 24 houses, five stones build 120 houses, six stones build 720 houses, seven stones build 5040 houses. From here, henceforth, go and consider what the mouth is not able to speak and the ear is not able to hear.
(Sefer Yetzirah 4:16)

Twelve plain, hey-vav-zayin-chet-tet-yud-lamednun-samach-ayin-tzaddi-kuf. Their foundation is twelve diagonal boundaries. Boundary east north, boundary east ascent, boundary east below. Boundary south east, boundary south ascent, boundary south below. Boundary west south, boundary west ascent, boundary west below. Boundary north west, boundary north ascent, boundary north below. And they are permitted to go until forever, and behold, they are the boundaries of the world.
(Sefer Yetzirah 5:2)

Three Mothers: Aleph, Mem, Shin. Air, water, and fire. Fire is above, water is below, and air of breath is the rule that decided between them.”
(Sefer Yetzirah 6:2)

Three mothers aleph-mem-shin, air, water, fire. Fire to above and water to below, and air spirit/breath commands decisions between them, and a sign of this thing, the fire carries water. Mem is still, shin is a strident hiss, aleph is the air spirit/breath that commands decisions between them.

(Sefer Yetzirah 6:2)

Also, this against this made the Elohim (Ecclesiastes 7:14),” good against evil, evil against good, good from good, evil from evil, the good is the test of evil, and the evil is the test of good. Good is kept for the good ones, and evil is kept for the evil ones.

(Sefer Yetzirah 6:4)

Three: Each one stands alone. One acts as advocate. One acts as accuser. And one decides between them.”

(Sefer Yetzirah 6:5)

Three, each one stands alone. One exonerates and one convicts and one decides between them. Seven, three opposite three and one legislates a decision between them. Twelve stand in war¹. Three love, three hate, three of life, and three of death. Three love, the heart and the ears. Three hate, the liver, the bile, and the tongue. Three of life, the two tunnels of the nose and the spleen. Three of death, two orifices and the mouth. And God King of Faith, ruler of them all from a holy dwelling until forever of forever. One on the back of three, three on the back of seven on the back of twelve, and all of them adhering to one another, this with this.

(Sefer Yetzirah 6:5)

“What you are looking for is what is looking.”

(Francis of Assisi)

In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And a wind from God moved upon the face of the waters. And God said, Let there be light; and there was light. And God saw the light, that it was good; and God divided the light from the darkness. And God called the light Day, and the darkness he called Night. And there was evening and there was morning, one day.

(Genesis 1:1-3)

And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament; and it was so. And God called the firmament Heaven. And there was evening and there was morning, the second day. And God said, Let the waters under the heaven be gathered together to one place, and let the dry land appear; and it was so. And God called the dry land Earth; and the gathering together of the waters He called Seas; and God saw that it was good.

(Genesis 1:6-10)

¹ Because perceptions involve opposites, we are constantly at war.

And God 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; And let them be for lights in the firmament of the heaven to give light upon the earth; and it was so. And God made two great lights; the large light to rule the day, and the small light to rule the night; and he made the stars. And God set them in the firmament of the heaven to give light upon the earth, 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. And there was evening and there was morning, the fourth day.
(Genesis 1:14-20)

And God 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 birds of the air, and over the cattle, and over all the earth, and over every creeping thing that creeps upon the earth. So God created man in His own image, in the image of God created He him; male and female He created them.
(Genesis 1:26-27)

No shrub of the field was yet in the earth, and herb of the field had yet sprung up, for the Lord God (Adonoy Elohim) had not caused it to rain upon the earth.
(Genesis 2:5)

And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.
(Genesis 2:7)

Therefore shall a man leave his father and his mother, and shall cleave to his wife; and they shall be one flesh.
(Genesis 2:24)

And the Lord God called to Adam, and said to him, Where are you?
(Genesis 3:9)

If you do not well, sin lies at the door. And to you shall be his desire, and yet you may rule over him.
(Genesis 4:7)

And the Lord said to Cain, Where is Abel your brother? And he said, I know not; Am I my brother's keeper?
(Genesis 4:9)

And the Lord had said to Abram, Get out from your country, and from your family, and from your father's house, to a land that I will show you."
(Genesis 12:1)

But Lot's wife looked back from behind him, and she became a pillar of salt.

(Genesis 19:26)

And God said to Abraham, Let it not be grievous in your sight because of the lad, and because of your slave; in all that Sarah has said to you, listen to her voice; for in Isaac shall your seed be called.

(Genesis 21:12)

And Isaac went out to meditate in the field at the evening time.

(Genesis 24:63)

And Jacob went out from Beersheba, and went toward Haran. And he lighted upon a certain place, and remained there all night, because the sun was set, and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep. And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven, and behold the angels of God ascending and descending on it. ... And Jacob awoke from his sleep, and he said, Surely the Lord is in this place, and I knew it not.

(Genesis 28:10-16)

And these are the kings that reigned in the land of Edom, before there reigned any king over the people of Israel.”

(Genesis 36:31)

And Joseph dreamed a dream, and he told it to his brothers, and they hated him even more. And he said to them, ‘Hear, I beg you, this dream which I have dreamed. For, behold, we were binding sheaves in the field, and, lo, my sheaf arose, and also stood upright. And, behold, your sheaves stood around, and made obeisance to my sheaf.’ And his brothers said to him, ‘Shall you indeed reign over us? Or shall you indeed have dominion over us?’ And they hated him even more for his dreams, and for his words. And he dreamed yet another dream, and told it his brothers, and said, ‘Behold, I have again dreamed a dream, and, behold, the sun and the moon and the eleven stars made obeisance to me.’ And he told it to his father, and to his brothers, and his father rebuked him, and said to him, ‘What is this dream that you have dreamed? Shall I and your mother and your brothers, indeed, come to bow down ourselves to you to the earth?’

(Genesis 37:5-10)

And God said to Moses, I AM THAT I AM; and he said, Thus shall you say to the people of Israel, **I AM** has sent me to you.”

(Exodus 3:14)

I am the Lord your God, who have brought you out of the land of Egypt, out of the house of slavery.

(Exodus 20:2)

You shall have no other gods before me.

(Exodus 20:3)

You shall not make for you any engraved image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth.
(Exodus 20:4)

You shall not bow down yourself to them, nor serve them; for I the Lord your God am a jealous God, visiting the iniquity of the fathers upon the children to the third and fourth generation of them that hate me, and showing mercy to thousands of those who love me, and keep my commandments.
(Exodus 20:5-6)

You shall not take the name of the Lord your God in vain; for the Lord will not hold him guiltless who takes his name in vain.
(Exodus 20:7)

Remember the sabbath day, to keep it holy.
(Exodus 20:8)

In it you shall not do any work, you, nor your son, nor your daughter, your manservant, nor your maidservant, nor your cattle, nor your stranger that is within your gates, for in six days the Lord made heaven and earth, the sea, and all that is in them, and rested the seventh day. Therefore the Lord blessed the sabbath day, and made it holy.
(Exodus 20:9-11)

Honor your father and your mother; that your days may be long upon the land which the Lord your God gives you.
(Exodus 20:12)

You shall not murder. You shall not commit adultery. You shall not steal. You shall not bear false witness against your neighbor.
(Exodus 20:13)

You shall not covet your neighbor's house, you shall not covet your neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is your neighbor's.
(Exodus 20:14)

And all the people saw the thundering, and the lightning, and the sound of the shofar, and the mountain smoking; and when the people saw it, they were shaken, and stood far away. And they said to Moses, Speak with us, and we will hear; but let not God speak with us, lest we die.
(Exodus 20:15-16)

You shall not follow a multitude to do evil.
(Exodus 23:2)

You shall not follow a multitude to do evil; nor shall you speak in a cause to incline a multitude to pervert justice.
(Exodus 23:2)

And let them make a sanctuary that I may dwell among them.
(Exodus 25:8)

You can not see my face; for no man shall see me and live. And the Lord said, Behold, there is a place by me, and you shall stand upon a rock; And it shall come to pass, while my glory passes by, that I will put you in a cleft of the rock, and will cover you with my hand while I pass by; And I will take away my hand, and you shall see my back; but my face shall not be seen.
(Exodus 33:20-23)

And he said, You can not see my face; for no man shall see me and live.”
(Exodus 33:20)

And when Moses had finished speaking with them, he put a veil on his face.
(Exodus 34:33)

2. Or if a soul touches any unclean thing, whether it is a carcass of an unclean beast, or a carcass of unclean cattle, or the carcass of unclean creeping things, and if it is hidden from him; he also shall be unclean, and guilty.
3. Or if he touches the uncleanness of man, whatever uncleanness it is that a man is defiled with, and it is hidden from him; when he knows of it, then he shall be guilty.
(Leviticus 5:2-3)

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3. Or if he touches the uncleanness of man, whatever uncleanness it is that a man is defiled with, and it is hidden from him; when he knows of it, then he shall be guilty.
(Leviticus 7:2-3)

For I am the Lord your God; you shall therefore sanctify yourselves, and you shall be holy; for I am holy.
(Leviticus 11:44)

2. Speak to the people of Israel, saying, If a woman conceives, and bears a male child; then she shall be unclean seven days; as in the days of her menstruation, shall she be unclean.
(Leviticus 12:2)

5. But if she bears a female child, then she shall be unclean two weeks, as in her menstruation; and she shall continue in the blood of her purifying sixty six days.
(Leviticus 12:5)

3. And the priest shall look on the disease in the skin of the flesh; and if the hair in the plague has turned white, and the disease looks deeper than the skin of his flesh, it is a disease of leprosy; and the priest shall look on him, and pronounce him unclean.
(Leviticus 13:3)

35. And he who owns the house shall come and tell the priest, saying, It seems to me there is a disease in the house;

36. Then the priest shall command that they empty the house, before the priest goes into it to see the disease, that all that is in the house be not made unclean; and afterwards the priest shall go in to see the house;

37. And he shall look on the disease, and, behold, if the disease is in the walls of the house with depressions, greenish or reddish, which in look lower than the wall;

38. Then the priest shall go out of the house to the door of the house, and shut up the house seven days;

39. And the priest shall come again the seventh day, and shall look; and, behold, if the disease has spread over the walls of the house;

40. Then the priest shall command that they take away the stones in which the disease is, and they shall throw them into an unclean place outside the city;
(Leviticus 14:35-40)

2. Speak to the people of Israel, and say to them, When any man has a discharge out of his flesh, because of his discharge he is unclean.

3. And this shall be his uncleanness in his discharge; whether his flesh runs with his discharge, or his flesh is stopped from his discharge, it is his uncleanness.

4. Every bed, on which he, who has the discharge, lies, is unclean; and everything, on which he sits, shall be unclean.

5. And whoever touches his bed shall wash his clothes, and bathe himself in water, and be unclean until the evening.

6. And he who sits on any thing on which he, who has the discharge, sat, shall wash his clothes, and bathe himself in water, and be unclean until the evening.

(Leviticus 15:2-6)

2. Speak to the people of Israel, and say to them, When any man has a discharge out of his flesh, because of his discharge he is unclean.

3. And this shall be his uncleanness in his discharge; whether his flesh runs with his discharge, or his flesh is stopped from his discharge, it is his uncleanness.

4. Every bed, on which he, who has the discharge, lies, is unclean; and everything, on which he sits, shall be unclean.

5. And whoever touches his bed shall wash his clothes, and bathe himself in water, and be unclean until the evening.

6. And he who sits on any thing on which he, who has the discharge, sat, shall wash his clothes, and bathe himself in water, and be unclean until the evening.

7. And he who touches the flesh of him who has the discharge shall wash his clothes, and bathe himself in water, and be unclean until the evening.

8. And if he who has the discharge spits upon him who is clean; then he shall wash his clothes, and bathe himself in water, and be unclean until the evening.
9. And whatever saddle he, who has the discharge, rides upon, shall be unclean.
10. And whoever touches any thing that was under him shall be unclean until the evening; and he who carries any of those things shall wash his clothes, and bathe himself in water, and be unclean until the evening.
11. And whoever he, who has the discharge, touches, and has not rinsed his hands in water, he shall wash his clothes, and bathe himself in water, and be unclean until the evening.
12. And the utensil of earth, that he, who has the discharge, touches, shall be broken; and every utensil of wood shall be rinsed in water.
13. And when he, who has a discharge, is cleansed of his discharge; then he shall count to himself seven days for his cleansing, and wash his clothes, and bathe his flesh in running water, and shall be clean.
(Leviticus 15:2-13)

11. And whoever he, who has the discharge, touches, and has not rinsed his hands in water, he shall wash his clothes, and bathe himself in water, and be unclean until the evening.
12. And the utensil of earth, that he, who has the discharge, touches, shall be broken; and every utensil of wood shall be rinsed in water.
13. And when he, who has a discharge, is cleansed of his discharge; then he shall count to himself seven days for his cleansing, and wash his clothes, and bathe his flesh in running water (living water), and shall be clean.
(Leviticus 15:11-13)

16. And if any man's semen goes out from him, then he shall wash all his flesh in water, and be unclean until the evening.
17. And every garment, and every skin, on which the semen is, shall be washed with water, and be unclean until the evening.
18. The woman also with whom the man, with discharge of semen, shall lie, they shall both bathe themselves in water, and be unclean until the evening.
(Leviticus 15:16-18)

16. And if any man's semen goes out from him, then he shall wash all his flesh in water, and be unclean until the evening.
17. And every garment, and every skin, on which the semen is, shall be washed with water, and be unclean until the evening.
18. The woman also with whom the man, with discharge of semen, shall lie, they shall both bathe themselves in water, and be unclean until the evening.
19. And if a woman has a discharge, and the discharge of her flesh is blood, she shall be put apart seven days; and whoever touches her shall be unclean until the evening.
(Leviticus 15:16-19)

Speak to all the congregation of the people of Israel, and say to them, You shall be holy for I the Lord your God am holy.

(Leviticus 19:2)

7. Then the priest shall wash his clothes, and he shall bathe his flesh in water, and afterward he shall come into the camp, and the priest shall be unclean until the evening.

8. And he who burns it shall wash his clothes in water, and bathe his flesh in water, and shall be unclean until the evening.

9. And a man that is clean shall gather up the ashes of the heifer, and lay them up outside the camp in a clean place, and it shall be kept for the congregation of the people of Israel for a water of sprinkling; it is a purification offering.

(Leviticus 19:7-9)

You shall rise up before the hoary head, and honor the face of the old man.

(Leviticus 19:32)

The Lord bless you, and keep you;

The Lord make his face shine upon you, and be gracious to you;

The Lord lift up his countenance upon you, and give you peace.

(Numbers 6:24-26)

I am the Lord your God, who brought you out of the land of Egypt, from the house of slavery.

(Deuteronomy 5:6)

You shall have no other gods before me.

(Deuteronomy 5:7)

You shall not make any engraved image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the waters beneath the earth. You shall not bow down to them, nor serve them; for I the

Lord your God am a jealous God, visiting the iniquity of the fathers upon the children to the third and fourth generation of those who hate me, and showing mercy to the thousandth generation of those who love me and keep my commandments.

(Deuteronomy 5:8-10)

You shall not take the name of the Lord your God in vain; for the Lord will not hold guiltless him who takes his name in vain.

(Deuteronomy 5:11)

Keep the sabbath day to sanctify it, as the Lord your God has commanded you.

(Deuteronomy 5:12)

Six days shall you labor, and do all your work, but the seventh day is the Sabbath of the Lord your God.

(Deuteronomy 5:13-14)

In it you shall not do any work, you, nor your son, nor your daughter, nor your manservant, nor your maidservant, nor your ox, nor your ass, nor any of your cattle, nor your stranger who is inside your gates, that your manservant and your maidservant may rest as well as you. And remember that you were a servant in the land of Egypt, and that the Lord your God brought you out from there with a mighty hand and with a stretched out arm; therefore the Lord your God commanded you to keep the sabbath day.
(Deuteronomy 5:14-15)

Honor your father and your mother, as the Lord your God has commanded you; that your days may be prolonged, and that it may go well with you, in the land which the Lord your God gives you.
(Deuteronomy 5:16)

You shall not murder. Nor shall you commit adultery. Nor shall you steal. Nor shall you bear false witness against your neighbor.
(Deuteronomy 5:17)

Nor shall you desire your neighbor's wife, nor shall you covet your neighbor's house, his field, or his manservant, or his maidservant, his ox, or his ass, or any thing that is your neighbor's.
(Deuteronomy 5:18)

You shall walk in all the ways which the Lord your God has commanded you, that you may live, and that it may be well with you, and that you may prolong your days in the land which you shall possess.
(Deuteronomy 5:30)

And it shall come to pass, if you give heed to these judgments, and keep, and do them, that the Lord your God shall keep with you the covenant and the mercy which he swore to your fathers; And he will love you, and bless you, and multiply you; he will also bless the fruit of your womb, and the fruit of your land, your grain, and your wine, and your oil, the produce of your cows, and the flocks of your sheep, in the land which he swore to your fathers to give you. You shall be blessed above all people; there shall not be male or female barren among you, or among your cattle. And the Lord will take away from you all sickness, and will put none of the evil diseases of Egypt, which you know, upon you; but will lay them upon all those who hate you.
(Deuteronomy 7:12-15)

And you shall remember all the way which the Lord your God led you these forty years in the wilderness, to humble you, and to prove you, to know what was in your heart, whether you would keep his commandments, or not.
(Deuteronomy 8:2)

Man does not live by bread only, but by every utterance that proceeds out of the mouth of God.
(Deuteronomy 8:3)

You shall also consider in your heart, that, as a man chastens his son, so the Lord your God chastened you.
(Deuteronomy 8:5)

When you have eaten and are full, then you shall bless the Lord your God for the good land which he has given you.
(Deuteronomy 8:10)

And it shall come to pass, if you shall give heed diligently to my commandments which I command you this day, to love the Lord your God, and to serve him with all your heart and with all your soul, That I will give you the rain of your land in its due season, the first rain and the latter rain, that you may gather in your grain, and your wine, and your oil. And I will send grass in your fields for your cattle, that you may eat and be full.
(Deuteronomy 11:13-15)

You shall place My words upon your heart and upon your soul.
(Deuteronomy 11:18)

You shall open your hand wide to your brother, to your poor, and to your needy, in your land.
(Deuteronomy 15:11)

Righteousness, righteousness shall you pursue.
(Deuteronomy 16:20)

If a man has a stubborn and rebellious son, who will not obey the voice of his father, or the voice of his mother, and who, when they have chastened him, will not listen to them; Then shall his father and his mother lay hold of him, and bring him out to the elders of his city, and to the gate of his place; And they shall say to the elders of his city, This our son is stubborn and rebellious, he will not obey our voice; he is a glutton, and a drunkard. And all the men of his city shall stone him with stones, that he die; so shall you put evil away from among you; and all Israel shall hear, and fear.
(Deuteronomy 21:18-21)

If a bird's nest chances to be before you in the way in any tree, or on the ground, whether they are young ones, or eggs, and the mother sitting upon the young, or upon the eggs, you shall not take the mother with the young; But you shall let the mother go, and take the young to you; that it may be well with you, and that you may prolong your days.
(Deuteronomy 22:6-7)

When you cut down your harvest in your field, and have forgotten a sheaf in the field, you shall not go again to fetch it; it shall be for the stranger, for the orphan, and for the widow; that the Lord your God may bless you in all the work of your hands.
(Deuteronomy 24:19)

If you shall listen to the voice of the Lord your God, to keep his commandments and his statutes which are written in this book of the Torah, and if you turn to the Lord your God with all your heart, and with all your soul. For this commandment which I command you this day, is not hidden from you, nor is it far off. It is not in heaven, that you should say, Who shall go up for us to heaven, and bring it to us, that we may hear it, and do it? Nor is it beyond the sea, that you should say, Who shall go over the sea for us, and bring it to us, that we may hear it, and do it? But the word is very near to you, in your mouth, and in your heart, that you may do it.
(Deuteronomy 30:10-14)

I have set before you life and death, blessing and cursing; therefore choose life, that both you and your seed may live.
(Deuteronomy 30:19)

My doctrine shall drop as the rain.
(Deuteronomy 32:2)

My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass.
(Deuteronomy 32:2)

For thus says the Lord to the house of Israel, Seek me, and you shall live.
(Amos 5:4)

The righteous shall live by his faith.
(Chabakuk 2:4)

Yours, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in heaven and in earth is yours; your is the kingdom, O Lord, and you are exalted as head above all.
(Chronicles 29:11)

In the first year of Belshazzar, king of Babylon, Daniel had a dream and visions of his head as he lay upon his bed. Then he wrote the dream, and told the sum of the matter. Daniel spoke and said, 'I saw in my vision by night, and, behold, the four winds of heaven stirred up the great sea. And four great beasts came up from the sea, one different from the other. The first was like a lion, and had eagle's wings. I looked till its wings were plucked off, and it was lifted up from the earth, and made to stand upon its feet as a man, and a man's heart was given to it. And behold another beast, a second, like a bear, and it raised up itself on one side, and it had three ribs in its mouth between its teeth, and it was told, "Arise, devour much flesh." After this I looked, and lo another, like a leopard, which had upon its back four wings of a bird. The beast had also four heads, and dominion was given to it. After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and exceedingly strong, and it had great iron teeth. It devoured and broke in pieces, and stamped the residue with its feet, and it was different from all the beasts that were before it, and it had ten horns. ... And the kingdom and the dominion,

and the greatness of the kingdoms under the whole heaven, shall be given to the people of the holy ones of the most High, whose kingdom shall be an everlasting kingdom, and all dominions shall serve and obey him. Here is the end of the matter.' As for me Daniel, my thoughts greatly troubled me, and my color changed, but I kept the matter in my heart.
(Daniel 7:1-27)

The words of Kohelet, the son of David, king in Jerusalem. Futility of futilities, said Kohelet, futility of futilities; all is futile.
(Ecclesiastes 1:1-2)

The words of Kohelet, the son of David, king in Jerusalem. Vanity of vanities, said Kohelet, vanity of vanities; all is vanity. What gains a man from all his labor at which he labors under the sun? One generation passes away, and another generation comes; but the earth abides for ever. The sun also rises, and the sun goes down, and hastens to its place where it rises again. The wind goes toward the south, and turns around to the north; it whirls around continually, and the wind returns again according to its circuits. All the rivers run into the sea; yet the sea is not full; to the place from where the rivers come, there they return again.
(Ecclesiastes 1:1-7)

All the rivers run into the sea; yet the sea is not full; to the place from where the rivers come, there they return again.
(Ecclesiastes 1:7)

The eye is not satisfied with seeing, nor the ear filled with hearing.
(Ecclesiastes 1:8)

That which has been is what shall be; and that which has been done is what shall be done; and there is nothing new under the sun.
(Ecclesiastes 1:9)

He that increases knowledge increases sorrow.
(Ecclesiastes 1:18)

There is nothing better for a man, than that he should eat and drink, and that he should make his soul enjoy good in his labor.
(Ecclesiastes 2:24)

To every thing there is a season, and a time to every purpose under the heaven.
(Ecclesiastes 3:1)

He has also put a world/eternity/enigma into their heart so that man cannot comprehend what God has done from beginning to end.
(Ecclesiastes 3:11)

He has made every thing beautiful in his time; also he has set the mystery of the world in their heart, so that no man can find out the work which God has made from the beginning to the end. I know that there is nothing better for them, than to rejoice, and to do good in his life.

(Ecclesiastes 3:11-12)

And also that it is the gift of God that every man should eat and drink, and enjoy the good of all his labor.

(Ecclesiastes 3:13)

The sleep of a laboring man is sweet, whether he eats little or much; but the abundance of the rich will not let him sleep.

(Ecclesiastes 5:11)

Behold that which I have seen; it is good and comely for one to eat and to drink, and to enjoy the good of all his labor in which he toils under the sun during the number of the days, which God gave him, because that is his portion.

(Ecclesiastes 5:17)

For who knows what is good for man in his life, all the days of his vain life which he spends as a shadow?

(Ecclesiastes 6:12)

Wisdom gives life to those who have it.

(Ecclesiastes 7:12)

Also, this against this made the Elohim.

(Ecclesiastes 7:14)

In the day of prosperity be joyful, but in the day of adversity consider; God has made the one as well as the other (this against this made the Elohim), to the end that man should find nothing after him.

(Ecclesiastes 7:14)

All this have I seen in my days of vanity: there is a righteous man who perishes in his righteousness, and there is a wicked man who lives long in his evil doing.

(Ecclesiastes 7:15)

For there is not a just man upon earth, that does good, and does not sin.

(Ecclesiastes 7:20)

There is a vanity which is done upon the earth; that there are just men, to whom it happens according to the deeds of the wicked; again, there are wicked men, to whom it happens according to the deeds of the righteous; I said that this also is vanity.

(Ecclesiastes 8:14)

And I commended mirth, because a man has no better thing under the sun, than to eat, and to drink, and to be merry; for this will go with him in his labor during the days of his life, which God gives him under the sun.
(Ecclesiastes 8:15)

Go your way, eat your bread with joy, and drink your wine with a merry heart; for God has already accepted your works.
(Ecclesiastes 9:7)

Live joyfully with the wife whom you love all the days of the life of your vanity, which he has given you under the sun, all the days of your vanity; for that is your portion in life, and in your labor in which you labor under the sun. Whatever your hand finds to do, do it with your strength; for there is no work, nor scheme, nor knowledge, nor wisdom, in Sheol, to which you are going.
(Ecclesiastes 9:9-10)

One sinner destroys much good.
(Ecclesiastes 9:18)

Dead flies cause the ointment of the perfumer to send forth a foul smell; so does a little folly outweigh wisdom and honor.
(Ecclesiastes 10:1)

Remember now your Creator in the days of your youth, before the evil days come, and the years draw near, when you shall say, I have no pleasure in them; Before the sun, and the light, and the moon, and the stars are darkened, and the clouds return after the rain; In the day when the keepers of the house tremble, and the strong men bow themselves, and the grinders cease because they are few, and those who look out of the windows are dimmed; And the doors are shut on the streets, when the sound of the grinding is low, and one rises up at the voice of the bird, and all the daughters of song are brought low.
(Ecclesiastes 12:1-4)

(When one is old) one rises up at the voice of the bird.
(Ecclesiastes 12:4)

The words of the wise are like goads, and like nails firmly fixed are the collected sayings, which are given by one shepherd. And furthermore, by these, my son, be admonished; of making many books there is no end; and much study is a weariness of the flesh. The end of the matter is this. Be in awe of that which created all things, and keep the commandments; for this is the whole duty of man.”
(Ecclesiastes 12:11-13)

And it came to pass in the thirtieth year, in the fourth month, in the fifth day of the month, as I was among the exiles by the Kevar river, that the heavens were opened, and I saw visions of God. ... And I looked, and, behold, a stormy wind came from the north, a great cloud, and a fire flaring up, and a brightness was around it, out of its midst, as the color

of amber/electrum/brilliance, out of the midst of the fire. Also out of its midst came the likeness of four living creatures. ... I heard the noise of their wings, like the noise of great waters, like the voice of the Almighty. ... And above the firmament that was over their heads was the likeness of a throne, in appearance like lapis lazuli; and upon the likeness of the throne was a likeness like the appearance of a man upon it.
(Ezekiel 1:1-26)

Then I looked, and, behold, in the firmament that was above the head of the kerubim appeared over them something like a sapphire stone, in appearance like the shape of a throne.
(Ezekiel 10:1)

Woe to those who call evil good, and good evil; who put darkness for light, and light for darkness; who put bitter for sweet, and sweet for bitter!
(Isaiah 5:20)

In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphim. Each one had six wings, with two he covered his face, and with two he covered his feet, and with two he did fly. And one cried to another, and said, 'Holy, holy, holy, is the Lord of hosts. The whole earth is full of his glory.'
(Isaiah 6:1-3)

Holy, holy, holy, is the Lord of hosts; the whole earth is full of his glory."
(Isaiah 6:3)

Therefore thus said the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation.
(Isaiah 28:16)

Who created these?
(Isaiah 40:26)

For thus says the Lord who created the heavens; God himself who formed the earth and made it; he has established it, he created it not in vain, he formed it to be inhabited.
(Isaiah 45:18)

I am the Lord thy God who teaches thee for thy profit, who leads thee by the way that thou wilt go.
(Isaiah 48:17)

Ho, every one who thirsts, come to the waters.
(Isaiah 55:1)

For my thoughts are not your thoughts, nor are your ways my ways, says the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my

thoughts than your thoughts. For as the rain comes down, and the snow from heaven, and returns not there, but waters the earth, and makes it bring forth and bud, that it may give seed to the sower, and bread to the eater; So shall my word be that goes out of my mouth; it shall not return to me void, but it shall accomplish that which I please, and it shall prosper in the thing for which I sent it.
(Isaiah 55:8-11)

My house shall be called a house of prayer for all peoples.”
(Isaiah 56:7)

Who would not fear you, O King of nations?
(Jeremiah 10:7)

Is not my word like a fire? says the Lord; and like a hammer that breaks the rock into pieces?
(Jeremiah 23:29)

He stretches out the north over the void, and hangs the earth upon nothing/restraint. He binds up the waters in his thick clouds; and the cloud is not torn under them. He closes in the face of his throne, and spreads his cloud upon it. He has surrounded the waters with bounds, at the boundary between light and darkness. The pillars of heaven tremble and are astonished at his reproof. He stirs up the sea with his power, and by his understanding he struck Rahab. By his wind he has made the heavens fair; his hand slew the fleeing serpent. Behold, these are but parts of his ways; but how terrifying is the thing that is heard of him! And who can understand the thunder of his power?
(Job 26:7-14)

Then the Lord answered Job from the stormy wind, and said, Who is this that darkens counsel by words without knowledge? Gird up now your loins like a man; for I will demand of you, and you will answer me. Where were you when I laid the foundations of the earth? Declare, if you have understanding. Who determined its measures, do you know? Or who has stretched the line upon it? Upon what are its foundations fastened? Or who laid its corner stone, When the morning stars sang together, and all the sons of God shouted for joy? Or who shut up the sea with doors, when it broke forth, as if it had issued from the womb, When I made the cloud its garment, and thick darkness its swaddling band, and prescribed bounds for it, and set bars and doors, and said, Thus far shall you come, but no further; and here shall your proud waves be stayed? Have you commanded the morning since your days began; and caused the dawn to know his place that it might take hold of the ends of the earth, that the wicked might be shaken out of it. It is changed like clay under the seal; and they stand like a garment. And from the wicked their light is withheld, and the uplifted arm shall be broken. Have you entered into the springs of the sea? Or have you walked in the recesses of the depth? Have the gates of death been opened to you? Or have you seen the doors of deepest darkness? Have you comprehended the expanse of the earth? Declare if you know it all.
(Job 38:1-18)

He made the sea of a casting ten cubits from one lip to the other lip, circular all around, five cubits its height, and a measuring line thirty cubits could encircle it all around.
(I Kings 7:23, circa 550 BCE)



And he said, Go out, and stand upon the mount before the Lord. And, behold, the Lord passed by, and a great and strong wind tore the mountains, and broke in pieces the rocks before the Lord, but the Lord was not in the wind, and after the wind an earthquake, but the Lord was not in the earthquake, and after the earthquake a fire, but the Lord was not in the fire, and after the fire a still small voice.
(I Kings 19:11-12)

He has told you, O man, what is good; and what does the Lord require of you, but to do justice, and to love loving mercy, and to walk humbly with your God.
(Micha 6:8)

Wisdom cries aloud in the street; she utters her voice in the broad places.
(Proverbs 1:20)

My son, forget not my Torah, but let your heart keep my commandments.
(Proverbs 3:1)

My son, despise not the chastening of the Lord; nor be weary of his correction; For whom the Lord loves he corrects; like a father does with a son in whom he delights.
(Proverbs 3:11-12)

Happy is the man who finds wisdom, and the man who gets understanding. ... She is a tree of life to those who lay hold on her; and happy is every one who holds her fast.
(Proverbs 3:13,18)

Her ways are ways of pleasantness, and all her paths are peace.
(Proverbs 3:17)

Let your heart retain my words; keep my commandments, and live.
(Proverbs 4:4)

Drink the water from your own storage well, and fresh water from your own spring.”

(Proverbs 5:15)

Go to the ant, you sluggard; consider her ways, and be wise; Which having no guide, overseer, or ruler, Provides her bread in the summer, and gathers her food in the harvest.
(Proverbs 6:6-8)

Can one go on hot coals, and his feet not be scorched?
(Proverbs 6:28)

You have made him a little lower than the angels, and have crowned him with glory and honor.
(Psalm 8:6)

Does not wisdom call? And understanding put forth her voice?
She stands at the top of high places by the way (derech), where the paths (netivot) meet.
(Proverbs 8:1-2)

The Lord created me (wisdom) at the beginning of his way.
(Proverbs 8:22)

The Lord created me (wisdom) at the beginning of his way, the first of his acts of old.
(Proverbs 8:22)

1. Does not wisdom call? And understanding put forth her voice?
2. She stands at the top of high places by the way, where the paths meet.
3. She cries at the gates, at the entry of the city, at the entrance of the doors.
4. To you, O men, I call; and my voice is to the sons of man.
5. O you simple, understand wisdom; and, you fools, be you of an understanding heart.
6. Hear; for I will speak of excellent things; and the opening of my lips shall be right things.
7. For my mouth shall speak truth; and wickedness is an abomination to my lips.
8. All the words of my mouth are in righteousness; there is nothing crooked or perverse in them.
9. They are all plain to him who understands, and right to those who find knowledge.
10. Receive my instruction, and not silver; and knowledge rather than choice gold.
11. For wisdom is better than rubies; and all the things that may be desired are not to be compared to it.
12. I, wisdom, dwell with prudence, and find knowledge and discretion.
13. The fear of the Lord is to hate evil; pride, and arrogance, and the evil way, and the perverse mouth, do I hate.
14. Counsel is mine, and sound wisdom; I am understanding; I have strength.
15. By me kings reign, and princes decree justice.
16. By me princes rule, and nobles, even all the judges of the earth.
17. (K) I love those who love me; and those who seek me early shall find me.
18. Riches and honor are with me; enduring wealth and righteousness.

19. My fruit is better than gold, better than fine gold; and my produce than choice silver.
20. I walk in the way of righteousness, in the midst of the paths of judgment;
21. That I may cause those who love me to inherit wealth; and I will fill their treasures.
22. The Lord created me at the beginning of his way, the first of his acts of old.
23. I was set up from everlasting, from the beginning, even before the earth.
24. When there were no depths, I was brought forth; when there were no fountains
abounding with water.
25. Before the mountains were settled, before the hills was I brought forth;
26. While as yet he had not made the earth, nor the fields, nor the highest part of the dust
of the world.
27. When he established the heavens, I was there; when he drew a circle on the face of
the deep;
28. When he established the clouds above; when he strengthened the fountains of the
deep;
29. When he gave to the sea his decree, that the waters should not pass his commandment;
when he appointed the foundations of the earth;
30. Then I was by him, like a little child; and I was daily his delight, rejoicing always
before him;
31. Rejoicing in his inhabited world; and my delights were with the sons of men.
32. Now therefore listen to me, O you children; for happy are they who keep my ways.
33. Hear instruction, and be wise, and refuse it not.
34. Happy is the man who hears me, watching daily at my gates, waiting at the posts of
my doors.
35. (K) For whoever finds me finds life, and shall obtain favor from the Lord.
36. But he who sins against me wrongs his own soul; all those who hate me love death.
(Proverbs 8)

1. Wisdom has build her house, she has hewn out her seven pillars;
2. She has killed her beasts; she has mixed her wine; she has also set her table.
3. She has sent forth her maidens; she calls on the highest places of the city,
4. Whoever is simple, let him turn in here; as for him who lacks understanding, she says
to him:
5. Come, eat of my bread, and drink of the wine which I have mixed.
6. Forsake the foolish, and live; and go in the way of understanding.
7. He who corrects a scorner brings shame on himself; and he who rebukes a wicked man
brings on himself a blemish.
8. Reprove not a scorner, lest he hate you; rebuke a wise man, and he will love you.
9. Give instruction to a wise man, and he will be yet wiser; teach a just man, and he will
increase in learning.
10. The fear of the Lord is the beginning of wisdom; and the knowledge of holy matters
is understanding.
11. For by me your days shall be multiplied, and the years of your life shall be increased.
12. If you are wise, you shall be wise for yourself; but if you scorn, you alone shall bear it.
13. A foolish woman is noisy; she is simple, and knows nothing.
14. For she sits at the door of her house, on a seat in the high places of the city,
15. To call passers by who go right on their ways;

16. Whoever is simple, let him turn in here; and as for him who lacks understanding, she says to him,

17. Stolen waters are sweet, and bread eaten in secret is pleasant.

18. But he knows not that the dead are there; and that her guests are in the depths of Sheol.

(Proverbs 9)

The fear of the Lord is the beginning of wisdom, and the knowledge of holy matters is understanding.

(Proverbs 9:10)

The righteous is an everlasting foundation.

(Proverbs 10:25)

The heart knows his own bitterness; and no stranger shares its joy.

(Proverbs 14:10)

A soft answer turns away wrath; but grievous words stir up anger.

(Proverbs 15:1)

The tongue of the wise dispenses knowledge; but the mouth of fools pours out foolishness.

(Proverbs 15:2)

A wholesome tongue is a tree of life.

(Proverbs 15:4)

The lips of the wise spread knowledge; but the heart of the foolish does not do so.

(Proverbs 15:7)

The sacrifice of the wicked is an abomination to the Lord; but the prayer of the upright is his delight.

(Proverbs 15:8)

The heart of the judicious seeks knowledge; but the mouth of fools feeds on foolishness.

(Proverbs 15:14)

Better is little with the fear of the Lord than great treasure and trouble with it.

(Proverbs 15:16)

Better is a dinner of herbs where love is, than a fatted ox and hatred with it.

(Proverbs 15:17)

The way of the lazy man is like a hedge of thorns; but the way of the righteous is level.

(Proverbs 15:19)

Foolishness is joy to one who lacks an understanding heart, but a man of understanding will rejoice when he walks uprightly.
(Proverbs 15:21)

To the wise the way of life leads upward, that he may depart from Sheol beneath.
(Proverbs 15:24)

All the ways of a man are clean in his own eyes; but the Lord weighs the spirits.
(Proverbs 16:2)

Commit your deeds to the Lord, and your thoughts shall be established.
(Proverbs 16:3)

By loving kindness and truth iniquity is purged.
(Proverbs 16:6)

When a man's ways please the Lord, he makes even his enemies be at peace with him.
(Proverbs 16:7)

Better is a little with righteousness than great income without right.
(Proverbs 16:8)

A man's heart devises his way; but the Lord directs his steps.
(Proverbs 16:9)

How much better it is to get wisdom than gold, and to get understanding is preferable to silver.
(Proverbs 16:16)

The highway of the upright is to depart from evil, he who guards his way preserves his soul.
(Proverbs 16:17)

Pride goes before destruction, and a haughty spirit before a fall.
(Proverbs 16:18)

He who considers his words shall find good, and happy is he who trusts in the Lord.
(Proverbs 16:20)

Intelligence is a fountain of life to him who has it.
(Proverbs 16:22)

There is a way which seems right to a man, but its end are the ways of death.
(Proverbs 16:25)

A perverse man sows quarrels, and a whisperer separates close friends.

(Proverbs 16:28)

The hoary head is a crown of glory, it is found in the way of righteousness.

(Proverbs 16:31)

He who is slow to anger is better than the mighty, and he who rules his spirit than he who takes a city.

(Proverbs 16:32)

A happy heart is good medicine.

(Proverbs 17:22)

The spirit of man is the lamp of the Lord.

(Proverbs 20:27)

As a man thinketh in his heart, so he is.

(Proverbs 23:7)

By wisdom a house is built; and by understanding it is established.

(Proverbs 24:3)

Rejoice not when your enemy falls, and let not your heart be glad when he stumbles.

(Proverbs 24:17)

1. Do not be envious of evil men, nor desire to be with them.
2. For their heart studies destruction, and their lips talk of mischief.
3. By wisdom a house is built; and by understanding it is established;
4. And by knowledge shall the chambers be filled with all precious and pleasant riches.
5. A wise man is strong; and a man of knowledge increases strength.
6. For by wise counsel you shall make your war; and in a multitude of counsellors there is victory.
7. Wisdom is too high for a fool; he opens not his mouth in the gate.
8. He who plans to do evil shall be called a mischief maker.
9. The planning of folly is sin; and the scorner is an abomination to men.
10. If you faint in the day of adversity, your strength is small.
11. If you forbear to rescue those who are drawn to death, and those who are ready to be slain,
12. If you say, Behold, we knew it not; does not he who ponders the heart consider it? And he who keeps your soul, does not he know it? And shall he not render to every man according to his deeds?
13. My son, eat honey, because it is good; and the honeycomb, which is sweet to your taste;
14. Know that wisdom is such to your soul; when you have found it, then there shall be a reward, and your expectation shall not be cut off.
15. Lie not in wait, O wicked man, against the dwelling of the righteous; do not plunder his resting place;

16. For a just man falls seven times, and yet rises up again; but the wicked stumble into calamity.
17. (K) Rejoice not when your enemy falls, and let not your heart be glad when he stumbles;
18. Lest the Lord see it, and be displeased, and he turn away his wrath from him.
19. Do not fret because of evil men, nor should you be envious of the wicked;
20. For there shall be no reward to the evil man; the candle of the wicked shall be put out.
21. My son, fear the Lord and the king; and meddle not with those who are given to change;
22. For their calamity shall rise suddenly; and who knows the ruin of them both?
23. These things also belong to the wise. It is not good to have respect of persons in judgment.
24. He who says to the wicked, You are righteous; him shall the people curse, nations shall loathe him;
25. But those who rebuke him shall have delight, and a good blessing shall come on them.
26. He who gives a right answer kisses the lips.
27. Prepare your work outside, and make it fit for yourself in the field; and afterwards build your house.
28. Be not a witness against your neighbor without cause; and deceive not with your lips.
29. Say not, I will do so to him as he has done to me; I will render to the man according to what he has done.
30. I went by the field of a lazy man, and by the vineyard of a man void of understanding;
31. And, behold, it was all grown over with thorns, and nettles had covered it over, and its stone wall was broken down.
32. Then I saw, and considered it well; I looked upon it, and received instruction.
33. A little sleep, a little slumber, a little folding of the hands to sleep;
34. And poverty will come upon you like a marauder; and want like an armed man.
(Proverbs 24)

It is the glory of God to conceal a thing; but the honor of kings is to search out a matter.
(Proverbs 25:2)

It is the glory of God to conceal a thing, but the glory of kings is to search out a matter.”
(Proverbs 25:2)

Do not proceed hastily to litigation.
(Proverbs 25:8)

He who robs his father or his mother, and says, This is no transgression; he is the companion of a destroyer.
(Proverbs 28:24)

Better is the poor who walks in his uprightness, than a rich man who is perverse in his ways.
(Proverbs 28:6)

He who tills his land shall have plenty of bread.
(Proverbs 28:19)

He who gives to the poor shall not lack.
(Proverbs 28:27)

Who shall abide in your tent? Who shall dwell in your holy mountain? He who walks uprightly, and does what is right, and speaks the truth in his heart. He who does not slander with his tongue, nor does evil to his neighbor, nor takes up a reproach against his neighbor. In whose eyes a vile person is despised; but he honors those who fear the Lord. He who swears to his own hurt, and does not change. He who does not put out his money at interest, nor takes a bribe against the innocent. He who does these things shall never be moved.
(Psalm 15:1-5)

As for me, I will behold your face in righteousness.
(Psalm 17:15)

He made darkness his secret place; his pavilion around him was dark with waters and thick clouds of the skies.
(Psalm 18:12)

He made darkness his secret place.
(Psalm 18:12)

The heavens declare the glory of God; and the firmament proclaims his handiwork. Day to day utters speech, and night to night expresses knowledge. There is no speech nor are there any words; their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world. In them he has set a tent for the sun, Which comes forth like a bridegroom leaving his chamber, and rejoices like a strong man when he runs a race. His going forth is from the end of the heaven, and his circuit to the ends of it; and there is nothing hidden from his heat.
(Psalm 19:2-7)

The Torah of the Lord is perfect, reviving the soul; the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring for ever; the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, even very fine gold; sweeter also than honey and the honeycomb. Moreover by them is your servant warned; and in keeping of them there is great reward.
(Psalm 19:8-12)

Who can discern his errors? Clean me from hidden faults. Keep back your servant also from presumptuous sins; let them not have dominion over me; then shall I be blameless,

and innocent of great transgression. Let the words of my mouth, and the meditation of my heart, be acceptable in your sight, O Lord, my rock, and my redeemer.
(Psalm 19:13-15)

The Lord is my shepherd; I shall not want. He makes me lie down in green pastures; he leads me beside still waters. He restores my soul; he leads me in the paths of righteousness for his name's sake. Even though I walk through the valley of the shadow of death, I will fear no evil; for you are with me; your rod and your staff comfort me. You prepare a table before me in the presence of my enemies; you anoint my head with oil; my cup runs over. Surely goodness and loving kindness shall follow me all the days of my life; and I will dwell in the house of the Lord forever.
(Psalm 23:1-6)

Lord my God, I cried unto Thee, and Thou didst heal me.
(Psalm 30:2)

O my God; your Torah is in my heart.
(Psalm 40:9)

Happy is he who considers the poor; the Lord will save in the day of evil. The Lord will preserve him, and keep him alive; he is called happy on earth; and you will not deliver him to the will of his enemies. The Lord will strengthen him on his sick bed; whenever he is prostrate you will heal all his illnesses.
(Psalm 41:2-4)

Be still, and know that I am God.
(Psalm 46:11)

To You, silence is praise. (Praise silently waits for thee, O God.)
(Psalm 65:2)

1. To the chief Musician for stringed instruments, A Psalm Song.
 2. God be gracious to us, and bless us; and let his face shine upon us. Selah.
 3. That your way may be known on earth, your salvation among all nations.
 4. Let the peoples praise you, O God; let all the peoples praise you.
 5. O let the nations be glad and sing for joy; for you shall judge the peoples righteously, and govern the nations on earth. Selah.
 6. Let the peoples praise you, O God; let all the peoples praise you.
 7. The earth has yielded her produce; and God, our own God, shall bless us.
 8. God shall bless us; let all the ends of the earth fear him.
- (Psalm 67)

Light is sown for the righteous.
(Psalm 96:11)

Bless the Lord, O my soul. O Lord my God, you are very great; you are clothed with glory and majesty, Who covers himself with light as with a garment; who stretches out the heavens like a curtain.

(Psalm 104:1-2)

Who covers himself with light as with a garment.”

(Psalm 104:2)

1. Bless the Lord, O my soul. O Lord my God, you are very great; you are clothed with glory and majesty,
2. Who covers himself with light as with a garment; who stretches out the heavens like a curtain;
3. Who lays the beams of his chambers in the waters; who makes the clouds his chariot; who walks upon the wings of the wind;
4. Who makes the winds his messengers; the flames of fire his ministers;
5. Who laid the foundations of the earth, that it should not move forever.
6. You covered it with the deep as with a garment; the waters stood above the mountains.
7. At your rebuke they fled; at the voice of your thunder they hurried away.
8. They went up the mountains; they flowed down the valleys to the place which you appointed for them.
9. You have set a bound that they may not pass over, so that they might not again cover the earth.
10. He sends the springs into the valleys, they flow between the mountains.
11. They give drink to every beast of the field; the wild asses quench their thirst.
12. Beside them dwell the birds of the sky, among the branches they sing.
13. He waters the mountains from his high abode; the earth is satisfied with the fruit of your works.
14. He makes the grass grow for the cattle, and plants for the service of man, that he may bring forth food from the earth;
15. And wine that gladdens the heart of man, and oil to make his face shine, and bread which strengthens man's heart.
16. The trees of the Lord have their fill; the cedars of Lebanon, which he has planted,
17. Where the birds make their nests; as for the stork, the cypress trees are her house.
18. The high mountains are a refuge for the wild goats; and the rocks for the badgers.
19. He appointed the moon for seasons; the sun knows its setting time.
20. You make darkness, and it is night; when all the beasts of the forest creep forth.
21. The young lions roar for their prey, and seek their food from God.
22. The sun rises, they gather themselves together, and lie down in their dens.
23. Man goes forth to his work and to his labor until the evening.
24. O Lord, how manifold are your works! In wisdom you have made them all; the earth is full of your creatures.
25. So is this great and wide sea, where there are innumerable creeping things, living things, both small and great.
26. There go the ships; and Leviathan which you have made to play in it.
27. These wait all upon you; that you may give them their food in due season.

28. When you give to them they gather it up; when you open your hand, they are filled with good.
29. When you hide your face, they are troubled; when you take away their breath, they die, and return to their dust.
30. When you send forth your breath, they are created; and you renew the face of the earth.
31. May the glory of the Lord endure for ever; may the Lord rejoice in his works.
32. He looks on the earth, and it trembles; he touches the mountains, and they smoke.
33. I will sing to the Lord as long as I live; I will sing praise to my God while I have my being.
34. My meditation of him shall be sweet; I will rejoice in the Lord.
35. Let the sinners be consumed from the earth, and let the wicked be no more. Bless the Lord, O my soul. Hallelujah!
(Psalm 104)

To you lift I up my eyes, O you who are enthroned in the heavens.
(Psalm 123:1)

Where shall I go from your spirit? Where shall I flee from your presence? If I ascend up to heaven, you are there! If I make my bed in Sheol, behold, you are there! If I take the wings of the morning, and dwell in the uttermost parts of the sea, Even there shall your hand lead me, and your right hand shall hold me.
(Psalm 139:7-10)

Man is like a breath (la-hevel); his days are like a passing shadow.
(Psalm 144:4)

And it shall come to pass afterward, that I will pour out my spirit upon all flesh, and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions.
(Yoel 3:1)

1. Treat other people the way you would like to be treated.

“On one occasion it happened that a certain heathen came before Shammai and said to him, ‘Make me a proselyte, on condition that you teach me the whole Torah while I stand on one foot.’ Thereupon, Shammai repulsed him with the builder's cubit. When he went before Hillel, Hillel said to him, ‘What is hateful to you, do not do to your neighbor. That is the whole of the Torah. The rest is just commentary. Now go and

learn the commentary.’”

(B. Shabbath 31a)

Notice that *Hillel* reduces all of *Torah* to an ethical commandment: Treat other people the way you would like to be treated! Notice also that while he says that the rest of the *Torah* is just an elaboration on this principle, he also tells you to go and study the elaboration!

2. Give! Give! Give!

“Charity is equivalent to all the other religious precepts combined.”

(B. Baba Bartha 9a)

“Mar Zutra said, ‘Even a poor man who himself subsists on charity should give charity.’”

(B. Gittin 7b)

“Rabbi Eleazar said, ‘A man who gives charity in secret is greater than Moses.’”

(B. Babba Bathra 9b)

“Rabbi Eleazar further stated, ‘He who executes charity and justice is regarded as though he had filled all the world with kindness, for it is said, “He loves charity and justice, the earth is full of the loving kindness of the Lord (Psalm 33:5).”’”

(B. Sukkah 49b)

If blood and nutrients don't flow in your body, you die. If goods and services don't flow in the economic world, then the economy dies. Everything is maintained by the proper flow of energy, and in Judaism, charity is seen as a duty that must be performed even by the poorest among us. So, in all aspects of your life and in all ways, be a giving person.

3. Do random acts of kindness.

“Rabbi Eleazar stated, ‘Acts of loving kindness are even greater than charity, for it is said, “Sow to yourselves according to your charity, but reap according to your kindness (Hosea 10:12).”’”

(B. Sukkah 49b)

“The reward of charity depends entirely upon the extent of the kindness in it, for it is said, ‘Sow to yourselves according to charity, but reap according to the kindness.’

(Hosea 10:12).”

(B. Sukkah 49b)

“In three respects are acts of loving kindness superior to charity. Charity can be done only with one's money, but acts of loving kindness can be done with one's person and one's money. Charity can only be given to the poor, but acts of loving kindness

can be done for both for the rich and the poor. Charity can be given to the living only, but acts of loving kindness can be done for both the living and the dead.”

(B. Sukkah 49b)

“Simeon the Righteous was one of the last men of the great assembly. He used to say, ‘Upon three things the world stands: Upon the Torah and upon service and upon acts of loving kindness.’”

(Pirkei Avot 1:2)

“By loving kindness and truth, iniquity is purged.”

(Proverbs 16:6)

4. Greet people with a smile. Be a clown! Be a clown! Be a clown!

“Greet all men with a pleasant countenance.”

(Pirkei Avot 1:15)

“While they were conversing, two men passed by and Elijah remarked, ‘These two have a share in the world to come.’ Rabbi Beroka then approached and asked them, ‘What is your occupation?’ They replied, ‘We are jesters, when we see men depressed we cheer them up. Furthermore, when we see two people quarrelling we strive hard to make peace between them.’”

(B. Taanith 22a)

At a place where I used to work, one secretary would greet everyone with a smile and look so happy to see you. The other secretary would give you that “Don’t you dare bother me” look. Guess which one made me feel better. Smiling and being courteous to people is so easy and it can make such a positive difference in the world.

5. Use your brain!

“Rabbi Eleazar also said, ‘Whenever there is knowledge in a man, it is as if the Sanctuary had been built in his days. For knowledge is set between two names of God, “For a God of knowledge is the Lord (I Samuel 2:3),” and the Sanctuary is set between two names of God, “Thou hast made, O Lord, the sanctuary, O Lord (Exodus 15:17).””

(B. Berachoth 33a)

“This, too, did Raba say, ‘Let one by all means learn, even though he is liable to forget, yea, even if he does not fully understand all the words which he studies, as it is said, “My soul breaks for the longing that it has for Your ordinances at all times.””

(B. Avodah Zarah 19a)

Our brains are what set us apart from the rest of the life forms on this planet. Don’t let yours go to waste. You were given that brain for a purpose. Also, in *kabbalah*, the word “knowledge” has a very specific meaning. It doesn’t mean just book

knowledge or facts and figures. Instead, it is the synthesis of both left and right brain ways of comprehension. In other words, when we combine our rational analysis with the intuitive wisdom that lies within us, then we have true knowledge, and part of what we should be doing is seeking out this greater knowledge of what the universe is and who we are within it. Along these lines, the following passage seems most appropriate.

“It is the glory of God to conceal a thing; but the honor of kings is to search out a matter.”

(Proverbs 25:2)

6. Pray and give thanks for what you have.

“Rabbi Hanina ben Papa said, ‘To enjoy this world without a benediction is like robbing the Holy One.’”

(B. Berachoth 35b)

“Rabbi Eleazar also said, ‘Prayer is more efficacious than offerings, as it says, “To what purpose is the multitude of your sacrifices unto Me (Isaiah 1:11),” and this is followed by, “And when ye spread forth your hands (Isaiah 1:15).”’”

(B. Berachot 32b)

“Rabbi Eliezer says, “‘If a man makes his prayers a fixed task, it is not a genuine

supplication.’”

(B. Berachoth 28b)

“It has been taught, ‘To love the Lord your God and to serve Him with all your heart. (Deuteronomy 11:13)’ What is Service of Heart? You must say, ‘Prayer.’ And the verse following reads, ‘That I will give the rain of your land in its season, the former rain and the latter rain. (Deuteronomy 11:14)’”

(B. Taanith 2a)

“The sacrifice of the wicked is an abomination to the Lord, but the prayer of the upright is his delight.”

(Proverbs 15:8)

“To You, silence is praise.”

(Psalm 65:2)

There are so many wonderful things in my life right now that I give thanks every day, and this is one form of prayer. Other prayers involve supplications for what we need, and others are just silent communion. In Judaism there are also formal prayers that are scripted the same for everyone. On the one hand, many of these prayers are so beautiful that they are like great symphonies to recite. On the other hand, as is noted in the *Talmud*, if one is not careful, then these scripted prayers can become lifeless and mechanical. The other type of prayer is that spontaneous prayer that arises from

the heart, and the *Psalms* are a good model for such prayers that can cover virtually all situations.

7. **Choose life.**

“I have set before you life and death, blessing and cursing. Therefore choose life that both you and your seed may live.”

(Deuteronomy 30:19)

I apply this to myself in so many ways. Every day we are faced with choices. Some of those choices are destructive, and others are not. Always make the choice that leads to life. For me this means, among other things, eat a good diet, get exercise, don't fight with other people, and do those things that tend to strengthen the life force within. Choose life!

8. **Be cheerful.**

“A merry heart is good medicine.”

(Proverbs 17:22)

Maintaining a happy heart will not only make you feel better, it will also help heal those around you!

9. Don't be lazy!

“Go to the ant, you sluggard. Consider her ways, and be wise. The ant, having no guide, overseer, or ruler, provides herself bread in the summer and gathers for herself food in the harvest.”

(Proverbs 6:6-8)

Life always oscillates between the poles of activity and inactivity. When you get up in the morning, you're supposed to be active. Do what you can to accomplish something with the time you are given. Later on comes the time to be inactive and rest.

10. Stay far away from a transgression.

“All the offerings that are to be eaten within one day may lawfully be consumed until the coming up of the dawn. Why then did the sages say, ‘Until midnight?’ In order to keep a man far from transgression.”

(B. Berachot 2a)

Don't even get close to doing the wrong thing. Stay as far away from it as possible. That way there will always be a little room for error without crossing that boundary.

11. Don't engage in risky behavior.

"Can one go on hot coals, and his feet not be scorched?"

(Proverbs 6:28)

Whether we are talking about using your cell phone while you drive or just taking too many chances in other areas of our lives, the injunction is clear. Don't do it. Stay far away from such behavior. If you play with fire, you can expect to get burned.

12. Make sure your heart is good.

"The Holy One, blessed be He, requires the heart, as it is written, 'But the Lord looks on the heart.'"

(B. Sanhedrin 106b)

"It matters not whether a man offers much or little so long as his heart is directed to heaven."

(B. Menachoth 110a)

"Righteousness, righteousness shall you pursue."

(Deuteronomy 16:20)

It's very important that your heart be in the right place. If it is, then everything else

will follow.

13. **Don't gossip.**

“The talk about third persons kills three persons - him who tells the slander, him who accepts it, and him about whom it is told.”

(B. Arachin 15b)

“Rabbi Johanan said in the name of Rabbi Joseph ben Zimra, ‘What is the meaning of, “What shall be given to you, and what shall be done more to you, you deceitful tongue! (Psalm 120:3)”’ The Holy One, blessed be He, said to the tongue, ‘All members of the human body are standing, you are lying; all members of the human body are outside, you are guarded inside; not only that, but I surrounded you with two walls, one of bone and one of flesh; “What shall be given to you, what shall be done more to you, you deceitful tongue!”’”

(B. Arachin 15b)

In Judaism, gossip is known as the evil tongue, and in the *Talmud* it is considered the equivalent of murder. Also, the evil tongue doesn't mean simply telling lies about people. It also refers to saying things which are true that aren't anyone else's businesses. So watch your tongue!

14. Don't always insist on your full rights.

“Three the Holy One, blessed be He, loves: he who does not display temper, he who does not become intoxicated, and he who does not insist on his full rights.”

(B. Pesachim 113b)

“Do not proceed hastily to litigation.”

(Proverbs 25:8)

Look, other people aren't perfect and neither are you. Sure, there are some things in life you must insist on, but don't expect to get a hundred percent of what is yours all the time. Sometimes you just have to compromise, give people a little slack, and then move on. Expect of other people that they try to do the right thing, but then be satisfied not with always getting what you want, but with getting what you need. You'll be a lot happier for it.

15. Listen to your spouse.

“If your wife is short, bend down and hear her whisper!”

(B. Baba Metzia 59a)

“In all that Sarah has said to you, listen to her voice.”

(Genesis 21:12)

I am blessed with a wife that I love dearly. I don't want to miss a word that she has to say!

16. End the day on an inspirational note.

“Resh Lakish says, ‘To him who is engaged in the study of the Torah by night, the Holy One extends a thread of grace by day, as it is said, “By day the Lord will command his loving kindness, and in the night his song shall be with me. (Psalm 42:9)” For what reason will the Lord command his loving kindness by day? Because His song shall be with me in the night.’”

(B. Avodah Zarah 3b)

“Whenever the Torah is studied by night, a little thread of this hidden light steals down and plays upon them that are absorbed in their study, wherefore it is written, ‘The Lord commands His loving kindness in the daytime, and in the night his song is with me (Psalms 42:9).’”

(Zohar Vol II:149)

A very good practice is to end your day with the study of some inspirational text.

Also, the very beginning of *Genesis* is related to these passages. According to *Genesis*, on the first day God says, “*Let there be light.*” However, there is a problem in the text because God doesn't create the Sun and the Moon until the fourth day.

Consequently, where's the light created on the first day? According to *Genesis Rabbah*, this light was a special light created for and hidden away for the righteous.

This conclusion is based on the following passage:

"Light is sown for the righteous."

(Psalm 96:11)

As a result, the light that enters one due to divine study is part of this light set aside for the righteous. When I study *Torah*, *Talmud*, or related texts at night, I feel something at the crown of my head opening up, and I feel an invisible light of love and oneness entering me and filling my being. This is a particularly good way to end the day!

17. **Don't embarrass people.**

"Rabbi Johanan said on the authority of Rabbi Simeon bar Yohai, 'Verbal wrong is more heinous than monetary wrong, because of the first it is written, "And thou shalt fear thy God," but not of the second.' Rabbi Eleazar said, 'The one affects his person, the other only his money.' Rabbi Samuel ben Nahmani said, 'For the former restoration is possible, but not for the latter.' A tanna (a member of the early generation of rabbinic sages that spanned the period from approximately 70-200 CE) recited before Rabbi Nahman ben Isaac, 'He who publicly shames his neighbor is as though he shed blood.' Whereupon he remarked to him, 'You say well, because I

have seen such shaming, the ruddiness departing and paleness supervening.'

(B. Baba Metzia 58b)

Embarrassing someone publicly is very serious business. It is so serious that the rabbis considered it equivalent to shedding blood. Consequently, I do what I can to avoid embarrassing people in public. You've got to leave people with their dignity.

18. Plan for the generations to come.

"One day Honi the Circle Drawer was journeying on the road and he saw a man planting a carob tree. He asked him, 'How long does it take for this tree to bear fruit?' The man replied, 'Seventy years.' He then further asked him, 'Are you certain that you will live another seventy years?' The man replied, 'I found ready grown carob trees in the world. As my forefathers planted these for me so I too plant these for my children.'"

(B. Taanith 23a)

"When the Holy One, blessed be He, created the first man, He took him and led him round all the trees of the Garden of Eden, and said to him, 'Behold My works, how beautiful and commendable they are! All that I have created, for your sake I created it. Pay heed that you do not corrupt and destroy My universe for if you corrupt it, there is no one after you to repair it.'"

(Ecclesiastes Rabbah 7:20)

Think not only about what kind of world you are creating for yourself, but also what kind of world you will leave behind.

19. Be honest.

“Raba said, ‘When man is led in for Judgment he is asked, “Did you deal faithfully with others [i.e., with integrity and honesty], did you fix times for learning, did you engage in procreation, did you hope for salvation, did you engage in the dialectics of wisdom, did you understand one thing from another?”’”

(B. Shabbat 31a)

As one rabbi I know likes to point out, when you die the very first question you’ll be asked is, “Were you honest in business?” This should show you the importance of having integrity in your dealings with others.

20. Think twice before rejoicing in the failure of those you don’t like.

“The ministering angels wanted to chant their hymns as the Egyptians drowned in the Red Sea during the exodus, but the Holy One, blessed be He, said, ‘The work of my hands is being drowned in the sea, and shall you chant hymns?’”

(B. Megilah 10b)

“Rejoice not when your enemy falls, and let not your heart be glad when he stumbles.”

(Proverbs 24:17)

Always keep in my mind that the other person is a holy creation, too.

21. Don't be too quick to judge others.

“Judge not your fellow man until you have stood in his place.”

(Pirkei Avot 2:4)

We are often so judgmental, both of ourselves and others. See if you can go an entire day accepting everyone instead.

22. Respect your elders even when they've lost their abilities.

“The hoary head is a crown of glory. It is found in the way of righteousness.”

(Proverbs 16:31)

“You shall rise up before the hoary head, and honor the face of the old man.”

(Leviticus 19:32)

“Which you did break, and you shall put them in the ark (Deuteronomy 10:2).’

Rabbi Joseph taught 'This teaches us that both the tablets and the fragments of the tablets were deposited in the ark. Hence we learn that a scholar who has forgotten his learning through no fault of his must not be treated with disrespect.'"

(B. Menachoth 99a)

As I get older, this respect for elders stuff becomes a whole lot more important to me! When we are young, many elders help us along the way with their love and their wisdom. Eventually, they pass away from our lives, and then there comes a time when we realize that we are now the elders to guide the next generation.

23. Don't be filled with guile; be sincere in your dealings with others,

"Raba said, 'Any scholar whose inside is not like his outside, is no scholar.'"

(B. Yoma 72b)

Always try and show your true face, both to yourself and to others.

24. Think about how your actions will affect others.

"It is said, 'Shall one man sin, and you will be angry with the whole congregation?

(Numbers 16:22). ' Rabbi Simeon bar Yohai taught, 'This may be compared to the case of men on a ship, one of whom took a drill and began drilling a hole beneath his own room. His fellow travelers said to him, "What are you doing?" Said he to them,

“What does that matter to you, am I not drilling in my own room?” Said they, “It matters because the water will come up and flood the ship for us all!” Even so did Job say, “And be it indeed that I have erred, my error remains with myself (Job 19:4),” and his friends said, “He adds transgression to his sin, and he extends it among us.” They said to him, “You extend your sins among us.””
(Leviticus Rabbah IV:6)

While we should be given maximum freedom to live our lives the way we want, we also need to be cognizant of how our choices affect others. I guess that’s why God created homeowner’s associations!

25. Live joyfully with your spouse.

“Live joyfully with the wife whom you love.”
(Ecclesiastes 9:9)

“A man should always eat and drink less than his means allow, clothe himself in accordance with his means, and honor his wife and children more than his means allow.”
(B. Chullin 84b)

Good relationships don’t just happen. They require attention and loving care just like

everything else. But the rewards are beyond measure.

26. Listen to your own heart.

“Rabbi. Jannai said, ‘If the patient says, I need food, while the physician says he does not need it, we listen to the patient. What is the reason? ‘The heart knows its own bitterness (Proverbs 14:10).’”

(B. Yoma 83a)

I am not an expert in everything, but every person will know their own being better than anyone else. Don’t discount your intuition. Listen to it before making any final decision.

27. Be flexible.

“A person should always be as bending as a reed and not as rigid as the cedar.”

(B. Taanit 20a-b)

I consider myself persevering. Other people call that stubbornness. However, I always strive to be flexible and open to change. In fact, I work on physical flexibility as much as mental flexibility. I need to stretch my body as well as my brain.

28. Don't eat too much.

"More people die from overeating than from hunger."

(B. Shabbat 33a)

This is probably the hardest injunction for me to fulfill. I still eat way too much. But I'm working on it!

29. Give people the benefit of the doubt.

"Judge all men in the scale of merit."

(Pirkei Avot 1:6)

As a mathematics teacher, I am often in the role of judge and jury. Over the years, though, I've become convinced of the wisdom of giving people the benefit of the doubt. For example, if a student's grade is right on the border between an A and a B , I will assume they are an A student. And if they say they missed class due to a sudden emergency, I will believe them. There may be some who are engaging in chicanery, but I think the majority of people want to be honest, and so whenever I can, in all situations, I assume the best of people.

30. Don't just study; do good deeds.

“Anyone whose deeds exceed his wisdom, his wisdom is enduring, but anyone whose wisdom exceeds his deeds, his wisdom is not enduring.”

(Pirkei Avot 3:9)

“Study is not the most important thing, but deed.”

(Pirkei Avot 1:17)

There are so many wonderful texts in Judaism with so much wisdom that it's easy to get lost in that scholarship. However, never forget that the most important thing is not what you read, but what you do. *Rabbi Akiba* believed that study was better, but only if it leads to practice.

31. Respect other people's property.

“Let the property of your fellow man be as precious to you as your own.”

(Pirkei Avot 2:12)

This is a big one for me because I see a lot of people who don't respect the property of others.

32. Respect another person's honor.

“Let the honor of your friend be as precious to you as your own.”

(Pirkei Avot 2:10)

“Rabbi Nehunia ben haKaneh was asked by his disciples, ‘In virtue of what have you reached such a good old age?’ He replied, ‘Never in my life have I sought respect through the degradation of my fellow, nor has the curse of my fellow gone up with me upon my bed, and I have been generous with my money.’”

(B. Megillah 28a)

We don’t raise ourselves up by putting other people down. We raise ourselves by raising others.

33. Take a walk after eating.

“If one eats without walking afterwards, his food rots and that is the beginning of a foul smell.”

(B. Shabbath 41a)

As I’ve said, in all things you’ve got to keep the energy flowing.

34. Pursue peace.

“Hillel used to say, ‘Be thou as the disciples of Aaron, loving peace and pursuing peace.’”

(Pirkei Avot 1:12)

As stated at the beginning of this chapter, the word *shalom*, peace, is related to the word *shalem*, wholeness. Thus, peace isn't just an absence of conflict. It is a state of completeness and wholeness.

35. Don't follow the multitude to do evil.

"You shall not follow a multitude to do evil."

(Exodus 23:2)

Frankly, these days it seems like all multitudes tend to do something wrong eventually. Hence, as I get older, I just become more independent. Also, my personal corollary to this passage is, *"Never let religion get in the way of doing what's right."*

36. Control your outbursts.

"He who is slow to anger is better than the mighty; and he who rules his spirit than he who takes a city."

(Proverbs 16:32)

"Commit your deeds to the Lord, and your thoughts shall be established."

(Proverbs 16:3)

“A soft answer turns away wrath, but grievous words stir up anger.”

(Proverbs 15:1)

This, of course, is sometimes hard to do. I mean, have you seen how many idiots in my city are trying to drive while talking on their cell phones? Nonetheless, when you feel that flash of anger coming on, just take a nice deep breath and examine why you chose this particular emotion, and then your inner smile will return.

1. Draw a cube.



2. Rotate it until it looks like a hexagon.



3. Draw a star.

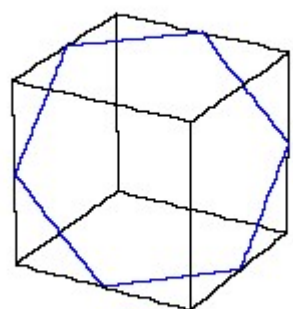
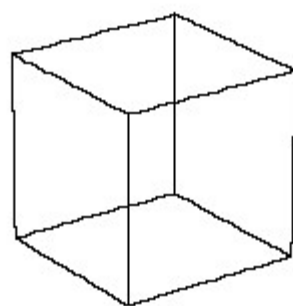


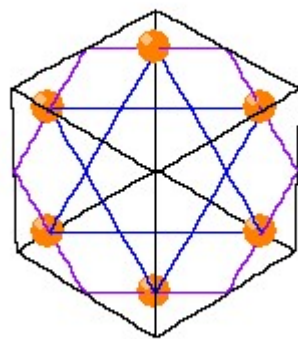
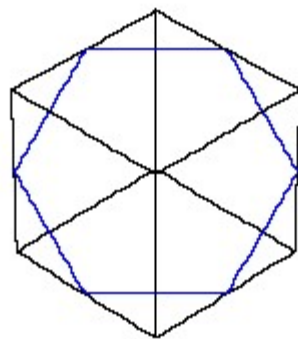
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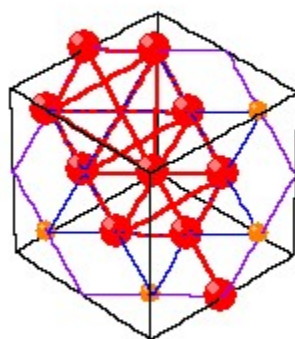
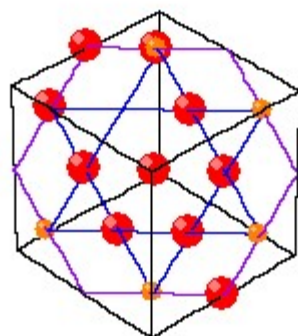


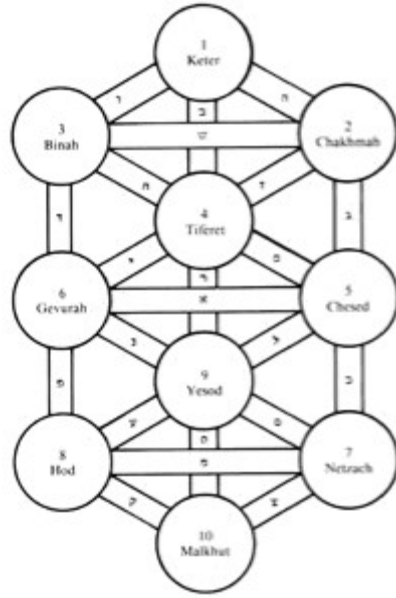
5. Make a tree!





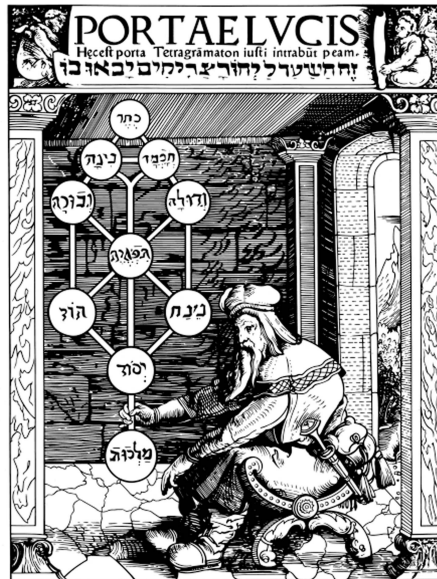






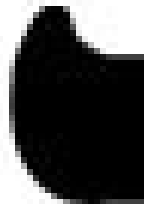
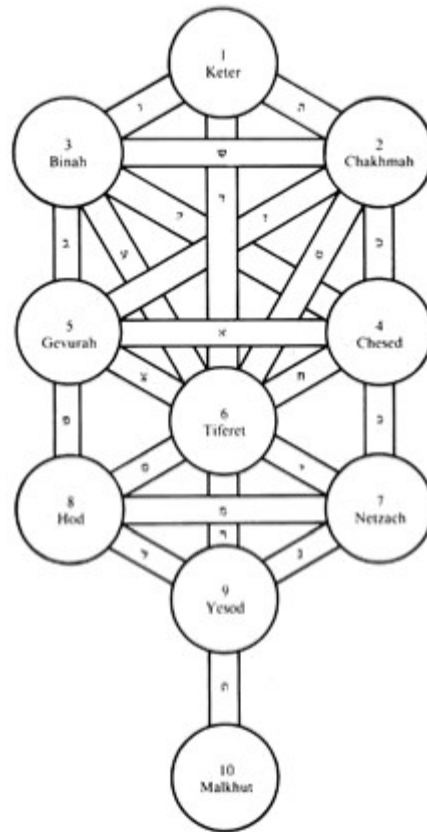
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The Sefirothic Tree





He made the sea of a casting ten cubits from one lip to the other lip, circular all around, five cubits its height, and a measuring line thirty cubits could encircle it all around.

(I Kings 7:23, circa 550 BCE)

$$\pi = 3.141592654...$$

Measuring line thirty cubits

קוה שלשים באמה

unusual spelling → קוה = 111

usual spelling → קו = 106

$$\pi = \frac{30}{10} \cdot \frac{111}{106} = 3.141509434...$$

