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Counting the Omer

By Rabbi Dr. Hillel ben David (Greg Killian)

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Let’s begin this [study](study.html) with a little background information. The fifty day period between the Feast of [Pesach](passover.html) ([Passover](passover.html)) and the Feast of [Shavuot](shavuot.html) ([Feast of Weeks](shavuot.html)) is [known](daat.html) as Sephirat HaOmer, the counting of the Omer. On the second day of [Pesach](passover.html), the Omer [offering](korbanot) from the [new](new.html) barley crop was brought into the [Temple](temple.html) in [Jerusalem](city.html). It began a period of counting and preparation for [Shavuot](shavuot.html), the anniversary of the giving of the Torah and the yearly celebration of re-accepting the Torah upon ourselves. There is actually a [mitzva](cmds613.html) (a [command](cmds613.html)) to count each specific day which is done at the completion of Arbit, the evening service.

A quick glance at the description of the [mitzva](cmds613.html) of sefirat ha-omer in parashat Emor highlights the relationship between this [mitzva](cmds613.html) and the special korbanot, sacrifices, which bracket it. On the [first](one.html) day of the *omer* the [korban](korbanot.html) ([sacrifice](korbanot.html)) omer (from which counting the omer derives its [name](name.html)) is offered, which consists of the flour derived from newly harvested barley. The Torah [commands](cmds613.html) us to then count fifty days until we offer a [new](new.html) mincha (meal [offering](korbanot)) consisting of [two](two.html) breads baked with flour derived from newly harvested wheat. Quite different from our normal association between counting the omer and receiving the Torah, parashat Emor actually establishes the omer as an integral part of this [korban](korbanot.html) sequence. In the Torah portion, Emor, we are enjoined concerning “Counting the Omer”:

***Vayikra (Leviticus) 23:10-16*** *“*[*Speak*](mashal.html) *to the Israelites and say to them: ‘When you enter the land I am going to give you and you reap its harvest, bring to the* [*priest*](priests.html) *a sheaf of the* [*first*](one.html) *grain you harvest. He is to wave the sheaf before* [*HaShem*](hashem.html) *so it will be accepted on your behalf; the* [*priest*](priests.html) *is to wave it on the day after the* [*Sabbath*](sabbath.html)*. On the day you wave the sheaf, you must* [*sacrifice*](korbanot.html) *as a* [*burnt offering*](korbanot) *to* [*HaShem*](hashem.html) *a lamb a year old without defect, Together with its grain* [*offering*](korbanot) *of* [*two*](two.html)*-tenths of an ephah of fine flour mixed with oil--an* [*offering*](korbanot) *made to* [*HaShem*](hashem.html) *by* [*fire*](fire.html)*, a pleasing aroma--and its drink* [*offering*](korbanot) *of a quarter of a hin of* [*wine*](wine.html)*. You must not* [*eat*](eating.html) *any bread, or roasted or* [*new*](new.html) *grain, until the very day you bring this* [*offering*](korbanot) *to your* [*HaShem*](hashem.html)*. This is to be a lasting ordinance for the* [*generations*](toldot.html) *to come, wherever you live. “‘From the day after the* [*Sabbath*](sabbath.html)*, the day you brought the sheaf of the wave* [*offering*](korbanot)*, count for yourself* [*seven*](seven.html) *full weeks. Count for yourself fifty days up to the day after the* [*seventh*](seven.html)[*Sabbath*](sabbath.html)*, and then present an* [*offering*](korbanot) *of* [*new*](new.html) *grain to* [*HaShem*](hashem.html)*.*

We also see this [command](cmds613.html) in:

***Devarim (Deuteronomy) 16:9-12*** *Count off* [*seven*](seven.html) *weeks from the* [*time*](time.html) *you begin to put the sickle to the* [*standing*](mashal.html) *grain. Then celebrate the* [*Feast of Weeks*](shavuot.html) *to* [*HaShem*](hashem.html) *your* [*HaShem*](hashem.html) *by giving a* [*freewill*](freewill.html)[*offering*](korbanot) *in proportion to the blessings* [*HaShem*](hashem.html) *your* [*HaShem*](hashem.html) *has given you. And rejoice before* [*HaShem*](hashem.html) *your God at the place he will choose as a* [*dwelling*](dwelling.html) *for his* [*Name*](name.html)*--you, your sons and daughters, your menservants and maidservants, the Levites in your towns, and the* [*aliens*](aliens.html)*, the fatherless and the widows living among you. Remember that you were slaves in Egypt, and follow carefully these decrees.*

As we can see, this injunction to count [forty](forty.html)-[nine](nine.html) days, out loud, is Biblical and dependent on bringing the Omer of barley, as an [offering](korbanot), to the [Temple](temple.html). Today, without the [Temple](temple.html), the counting of the Omer, *Sefirat HaOmer,* is based on a rabbinic ruling:

***Menachoth 66a*** *for Scripture says, Thou shalt* [*number*](nchart.html) *unto thee,[[1]](#footnote-1) that is, the numbering depends upon [the decision of] the Beth-din; accordingly the* [*Sabbath*](sabbath.html) *of the* [*Creation*](bara.html) *cannot be intended as the numbering would then be in the* [*hands*](fourteen.html) *of all men.[[2]](#footnote-2) R. Jose says. On the morrow after the* [*Sabbath*](sabbath.html) *means on the morrow after the* [*Festival*](festival.html)*. You say that it means on the morrow after the* [*Festival*](festival.html)*, but perhaps it is not so, but rather on the morrow after the* [*Sabbath*](sabbath.html) *of* [*Creation*](bara.html)*! I will prove it to you. Does Scripture say, ‘On the morrow after the* [*Sabbath*](sabbath.html) *that is in the* [*Passover*](passover.html) *week’? It merely says, ‘On the morrow after the* [*Sabbath*](sabbath.html)*’; and as the year is full of Sabbaths, then go and find out which* [*Sabbath*](sabbath.html) *is meant.[[3]](#footnote-3) Moreover, ‘*[*Sabbath*](sabbath.html)*’ is written below,[[4]](#footnote-4) and ‘*[*Sabbath*](sabbath.html)*’ is written above; just as in the former case it refers to the* [*Festival*](festival.html)*, and indeed to the beginning of the* [*Festival*](festival.html)*, so in the latter case, too, it refers to the* [*Festival*](festival.html)*, and indeed to the beginning of the* [*Festival*](festival.html)*.[[5]](#footnote-5) R. Simeon b. Eleazar says,* [*One*](one.html) *verse says.* [*Six*](six.html) *days thou shalt* [*eat*](eating.html)[*unleavened*](chametz.html) *bread,[[6]](#footnote-6) whereas another verse says,* [*Seven*](seven.html) *days shall ye* [*eat*](eating.html)[*unleavened*](chametz.html) *bread.[[7]](#footnote-7) How are they to be reconciled?’ [In this way:] you may not* [*eat*](eating.html)[*unleavened*](chametz.html) *bread of the* [*new*](new.html) *produce the* [*seven*](seven.html) *days. but you may* [*eat*](eating.html)[*unleavened*](chametz.html) *bread of the* [*new*](new.html) *produce* [*six*](six.html) *days.[[8]](#footnote-8) From the day that ye brought [the ‘Omer of the waving]...shall ye* [*number*](nchart.html)*:[[9]](#footnote-9) now I might think that the ‘Omer must be reaped and offered [on the day stated], but the counting may begin whenever* [*one*](one.html) *wishes,[[10]](#footnote-10) the text therefore also states, From the* [*time*](time.html) *the sickle is* [*first*](one.html) *put to the* [*standing*](mashal.html) *corn thou shalt begin to* [*number*](nchart.html)*.[[11]](#footnote-11) But from [this verse], ‘From the* [*time*](time.html) *the sickle is* [*first*](one.html) *put to the* [*standing*](mashal.html) *corn thou shalt begin to* [*number*](nchart.html)*’, I might think that the ‘Omer must be reaped and then* [*one*](one.html) *begins to count, but it is to be offered whenever* [*one*](one.html) *wishes, the text therefore states, From the day that ye brought [the ‘Omer...shall ye* [*number*](nchart.html)*].[[12]](#footnote-12) But from [this verse], ‘From the day that ye brought’, I might think that it must be reaped and offered and the counting begun all by day, the text therefore states ‘*[*Seven*](seven.html) *weeks shall there be complete;[[13]](#footnote-13) and when do you find* [*seven*](seven.html) *weeks complete? Only when you begin to count from the [previous] evening.[[14]](#footnote-14) I might think, then, that it must be reaped and offered and the counting begun all by night, the text therefore, states, ‘From the day that ye brought’. How is it to be then? The reaping and the counting must be on the [previous] night, but the bringing on the [following] day.[[15]](#footnote-15)*

*Said Raba: All the above interpretations can be refuted, excepting those of the last* [*two*](two.html) *Tannaim of the* [*first*](one.html) *Baraitha and of the last* [*two*](two.html) *Tannaim of the second Baraitha,[[16]](#footnote-16) which cannot be refuted, If [it were to be derived from] R. Johanan b. Zakkai’s interpretation it can be refuted thus: Perhaps [the explanation of the conflicting verses is] as given by Abaye; for Abaye said, It is the precept to count the days and also the weeks.[[17]](#footnote-17) If from R. Eliezer’s and R. Joshua’s interpretations it can be refuted thus: How do they* [*know*](daat.html) *that it[[18]](#footnote-18) refers to the* [*first*](one.html) *day of the* [*Festival*](festival.html)*? It may refer to the last day of the* [*Festival*](festival.html)*! R. Ishmael’s and R. Judah b. Bathyra’s interpretations cannot be refuted. If from R. Jose son of R. Judah’s interpretation it can be refuted thus: Perhaps the fifty days excludes those* [*six*](six.html) *days![[19]](#footnote-19) If from R. Judah b. Bathyra’s interpretation[[20]](#footnote-20) it can be refuted thus: How does he* [*know*](daat.html) *that it[[21]](#footnote-21) means’ the* [*first*](one.html) *day of the* [*Festival*](festival.html)*? Perhaps it means the last day of the* [*Festival*](festival.html)*! R. Jose also realized this same difficulty, and he therefore added the second interpretation ‘Moreover.*

*The [above] text [stated]: Abaye said, It is the precept to count the days and also to count the weeks. The Rabbis of the school of R. Ashi used to count the days as well as the weeks. Amemar used to count the days but not the weeks, saying, It is only in commemoration of* [*Temple*](temple.html) *times.[[22]](#footnote-22)*

What then does “a [Sabbath](sabbath.html)” really mean? A [Sabbath](sabbath.html) is the [first](one.html) or last portion of a specific period of [time](time.html) which is dedicated in some way to [HaShem](hashem.html). The Torah [commands](cmds613.html) that the omer of barley be offered from the [first](one.html) reaping. Until that point, nothing [new](new.html) can be reaped and [eaten](eating.html). There must, therefore, have been a pause in the agriculture. This break is called a “[Sabbath](sabbath.html)”[[23]](#footnote-23). On the [first](one.html) day of the [holiday](festival.html) of [Passover](passover.html) the land is still at rest. Thus, the day after, when the omer is to be offered, becomes, literally, the day after the “[Sabbath](sabbath.html)“[[24]](#footnote-24).

After the [Exodus](exodus.html) [from Egypt](thebirth.html) the [Jews](gen-jew.html) were so eager to receive the Torah that they counted the days remaining to that great [event](feasts.html). This great anticipation was a prelude to the precept of “Counting the Omer” which they received later at Mount [Sinai](stages.html).

In the [Midrash](orallaw.html) it says that the Omer shows us how kind [HaShem](hashem.html) is to His people. When the [Jews](gen-jew.html) were in the wilderness, [HaShem](hashem.html) gave every single [one](one.html) of them an Omer of manna every day. Now that the [Jewish](gen-jew.html) people had come into the Holy Land, all [HaShem](hashem.html) asked in return was a single Omer from the whole [Jewish](gen-jew.html) people. Nor did they need to bring it every day. Once a year was enough. And barley, an animal’s [food](food.html) and a poor man’s grain, was all [HaShem](hashem.html) required.

The counting of the Omer has always remained a preparation to receiving the Torah; when the [forty](forty.html)-[nine](nine.html) days of the Omer come to an end, the [festival](festival.html) of [Shavuot](shavuot.html), celebrating the giving of the Torah, follows immediately.

The [connection](connection.html) of Counting the Omer with the Giving of the Torah finds expression in the idea that both stress the individual. Each person, individually, must count the days of the Omer period as opposed to the communal counting of the [Sabbatical](shmita.html) and [Jubilee](yovel.html) [cycles](cycles.html). (Each 7th year was the [Sabbatical](shmita.html) Year, each 50th year was the [Jubilee](yovel.html) Year.) In the [Jubilee](yovel.html) and [Sabbatical](shmita.html) year a [number](nchart.html) of special [laws](law.html) apply, and the [mitzva](cmds613.html) of counting the [seven](seven.html) and fifty year [cycles](cycles.html) was performed by the Sanhedrin on behalf of all Israel. In contrast, the Omer is counted by each person individually.

In similar fashion, the giving of the Torah was not only a communal, collective [experience](experience.html); the Al-mighty addressed each and every individual separately: “I am [HaShem](hashem.html) your God.” In [Hebrew](hebrew.html) there are [two](two.html) ways of saying “Your God,” the singular and the plural. Yet, when [HaShem](hashem.html) addressed the entire [nation](nations.html) of Israel, several million in [number](nchart.html), the singular form was used. To each [one](one.html) of Israel individually the Almighty gave the Torah; to each He commanded that they [study](study.html) and fulfill the [mitzvot](cmds613.html). And to each He infused Divinely granted strength and ability to fulfill the Torah.

The lesson of the Counting of the Omer is clear: Each day counts; each Israelite counts; each [mitzva](cmds613.html) counts.

# [Iyar](feasts.html), the [mitzva](cmds613.html) month

The month of [Iyar](feasts.html) is symbolized by the Shor, the bull, which [desires](needs.html) to [dwell](dwelling.html) in isolation. [Iyar](feasts.html) is therefore a [time](time.html) of introspection and self-development, a [time](time.html) of preparation for receiving the Torah in [Sivan](feasts.html). However, there were times when [HaShem](hashem.html)’s People also exhibited the rebellious qualities of the bull and “bucked” the leadership of Moses of Aharon when they rebelled in the desert during this month.

[Iyar](feasts.html) is unique amongst all the months of the year. For each and every single day in [Iyar](feasts.html), brings with it the opportunity to perform a [mitzva](cmds613.html), the [commandment](cmds613.html) to count the omer.

We begin counting the omer on the second day of [Pesach](passover.html) and continue until the eve of [Shavuot](shavuot.html). The counting is a preparation for receiving the Torah on the [holiday](festival.html) of [Shavuot](shavuot.html). And, indeed, it imparts to us a remarkable lesson, [one](one.html) which is connected not only with Israel’s receiving the Torah as a united [nation](nations.html), but with each and every single day in the life of every Israelite, as well.

Counting the omer [teaches](teacher.html) us that every day counts. It reminds us that each hour, each minute should be filled with words, thoughts, and deeds of which we can be proud. And too, that we are held “accountable” for every precious second of life with which our Creator has blessed us.

The Hakhamim of the [Talmud](orallaw.html) understood that the practice of counting [seven](seven.html) weeks is binding even in [generations](toldot.html) which cannot actually wave the sheaf. Thus, traditional [Jews](gen-jew.html) still continue to count each night the [number](nchart.html) of days that have elapsed since the day when their ancestors would have offered up the *omer* in the [Temple](temple.html) precincts.

[Forty](forty.html)-[nine](nine.html) days are counted each year and on the fiftieth day is Hag [Shavuot](shavuot.html),[[25]](#footnote-25) the Yom Tov[[26]](#footnote-26) celebrating the giving of the Torah. There is actually a [mitzva](cmds613.html) to count each specific day which is done at the completion of Arbit, the evening service. We use this [time](time.html) to prepare ourselves to receive the Torah, just as our ancestors did at Mt. [Sinai](stages.html).

# The Ceremony

***Menachoth 66a*** [*MISHNA*](orallaw.html)*. THEY REAPED IT, PUT IT INTO THE BASKETS, AND BROUGHT IT TO THE* [*TEMPLE*](temple.html) *COURT; THEN THEY PARCHED IT[[27]](#footnote-27) WITH* [*FIRE*](fire.html) *IN ORDER TO FULFIL THE PRECEPT THAT IT SHOULD BE PARCHED [WITH* [*FIRE*](fire.html)*].[[28]](#footnote-28) SO R. MEIR. BUT THE SAGES SAY, THEY* [*FIRST*](one.html) *BEAT IT WITH REEDS OR STEMS OF PLANTS THAT THE GRAINS SHOULD NOT BE CRUSHED,[[29]](#footnote-29) AND THEN THEY PUT IT INTO A PIPE THAT WAS PERFORATED SO THAT THE* [*FIRE*](fire.html) *MIGHT TAKE HOLD OF ALL OF IT. THEY SPREAD IT OUT IN THE* [*TEMPLE*](temple.html) *COURT SO THAT THE WIND MIGHT BLOW OVER IT.[[30]](#footnote-30) THEN THEY PUT IT INTO A GRISTMILL[[31]](#footnote-31) AND TOOK OUT OF IT A TENTH [OF AN EPHAH OF FLOUR] WHICH WAS SIFTED THROUGH* [*THIRTEEN*](thirteen.html) *SIEVES. WHAT WAS LEFT OVER WAS* [*REDEEMED*](redemption.html) *AND MIGHT BE* [*EATEN*](eating.html) *BY ANY* [*ONE*](one.html)*; IT WAS LIABLE TO THE DOUGH-*[*OFFERING*](korbanot)*[[32]](#footnote-32) BUT EXEMPT FROM TITHES.[[33]](#footnote-33) R. AKIBA DECLARES IT LIABLE BOTH TO THE DOUGH-*[*OFFERING*](korbanot) *AND TO TITHES.*

In the Holy Land, barley ripens in the spring, in the month of [Nisan](feasts.html). In the [time](time.html) of the [Beit HaMikdash](mikdash.html), the [new](new.html) crop could not be used until an amount of barley, called an “Omer”, was offered on the Great Altar in the [Sanctuary](mikdash.html). This is how it took place:

***Menachoth 65a*** [*MISHNA*](orallaw.html)*. WHAT WAS THE PROCEDURE? THE MESSENGERS OF THE BETH DIN USED TO GO OUT ON THE DAY BEFORE THE* [*FESTIVAL*](festival.html) *AND TIE THE UNREAPED CORN IN BUNCHES TO MAKE IT THE EASIER TO REAP. ALL THE INHABITANTS OF THE TOWNS NEAR BY ASSEMBLED THERE,[[34]](#footnote-34) SO THAT IT MIGHT BE REAPED WITH MUCH DISPLAY. AS SOON AS IT BECAME DARK HE[[35]](#footnote-35) CALLED OUT, ‘HAS THE* [*SUN*](hachama.html) *SET’? AND THEY ANSWERED. ‘YES.’ HAS THE* [*SUN*](hachama.html) *SET’? AND THEY ANSWERED, ‘YES.’ WITH THIS SICKLE’?[[36]](#footnote-36) AND THEY ANSWERED, ‘YES’. ‘WITH THIS SICKLE’? AND THEY ANSWERED, YES’. ‘INTO THIS BASKET’? AND THEY ANSWERED, ‘YES’. INTO THIS BASKET’? AND THEY ANSWERED. ‘YES’. ON THE* [*SABBATH*](sabbath.html) *HE CALLED OUT FURTHER, ON THIS* [*SABBATH*](sabbath.html)*’? AND THEY ANSWERED. ‘YES’. ‘ON THIS* [*SABBATH*](sabbath.html)*’? AND THEY ANSWERED. ‘YES’. ‘SHALL I REAP’?[[37]](#footnote-37) AND THEY ANSWERED, REAP’. ‘SHALL I REAP’? AND THEY ANSWERED, ‘REAP’. HE REPEATED EVERY MATTER* [*THREE*](three.html) *TIMES, AND THEY ANSWERED, ‘YES.’ ‘YES.’ ‘YES’. AND WHY WAS ALL THIS? BECAUSE OF THE BOETHUSIANS[[38]](#footnote-38) WHO MAINTAINED THAT THE REAPING OF THE ‘OMER WAS NOT TO TAKE PLACE AT THE CONCLUSION OF THE [*[*FIRST*](one.html) *DAY OF THE]* [*FESTIVAL*](festival.html)*.*

Right after the [first](one.html) day of [Pesach](passover.html), on the eve of the 16th of [Nisan](feasts.html), prominent Torah scholars and members of the Sanhedrin, Beit Din Gadole, the great house of judgment, would go out into a [field](field.html) of barley near [Jerusalem](city.html) which had been prepared before [Pesach](passover.html).

***Sanhedrin 11b*** *Our Rabbis* [*taught*](teacher.html)*: [The grain and fruit of the following]* [*three*](three.html) *regions [are taken as the standard] for deciding upon the declaration of a leap-year: Judea,[[39]](#footnote-39) Trans-Jordania,[[40]](#footnote-40) and Galilee.[[41]](#footnote-41) The requirements of* [*two*](two.html) *of these regions might determine the intercalation, but not those of a single* [*one*](one.html)*. All, however, were glad when* [*one*](one.html) *of the* [*two*](two.html) *was Judea, because the barley for the Omer[[42]](#footnote-42) was obtained [by preference] in Judea.[[43]](#footnote-43)*

All the neighboring villagers would [gather](gather.html) to watch the ceremony.

[Three](three.html) men using [three](three.html) sickles would cut [three](three.html) measures of barley which they would put in [three](three.html) boxes.

***Menachoth 64a*** *THE SAGES SAY, WHETHER ON THE* [*SABBATH*](sabbath.html) *OR ON A WEEKDAY IT WAS REAPED BY* [*THREE*](three.html) *MEN INTO* [*THREE*](three.html) *BASKETS AND WITH* [*THREE*](three.html) *SICKLES. Now did not R. Hanina the Vice-*[*High Priest*](priests.html) *say there that where it is possible [to manage with* [*one*](one.html)*] we must not trouble [more to work on the* [*Sabbath*](sabbath.html)*]? Here, too, since it is possible [to manage with less] we must not trouble [to do more on the* [*Sabbath*](sabbath.html)*]. Whence [do you* [*know*](daat.html) *this]? Perhaps R. Ishmael only said so here, since there is no opportunity for making the matter public,[[44]](#footnote-44) but there, since there is an opportunity for making the matter public,[[45]](#footnote-45) I would say that he is in agreement with the Rabbis.[[46]](#footnote-46)*

*Once it was dark, the* [*head*](body.html) *of the reapers would say, “Has the* [*sun*](hachama.html) *set?”*

*“Yes,” everyone would reply.*

***Megillah 21a*** *THE WHOLE NIGHT IS A PROPER* [*TIME*](time.html) *FOR REAPING THE ‘OMER. Since a Master has said that reaping and counting are to be performed by night and the bringing by day.[[47]](#footnote-47)*

*“Has the* [*sun*](hachama.html) *set?” he would ask again.*

*“Yes.”*

*“Has the* [*sun*](hachama.html) *set?”*

*A* [*third*](three.html)[*time*](time.html) *they would answer, “Yes.”*

*Then he would point to the sickle and ask* [*three*](three.html) *times, “Is this the sickle?”*

*“Yes.”*

*“Is this the sickle?”*

*“Yes.”*

*“Is this the sickle?”*

*“Yes.”*

*In the same way, he would ask* [*three*](three.html) *times, “Is this the box?”*

*Yes.”*

*“Is this the box?”*

*“Yes.”*

*“Is this the box?”*

*“Yes.”*

*If it was* [*Shabbat*](sabbath.html)*, he would also ask* [*three*](three.html) *times, “Is it* [*Shabbat*](sabbath.html) *today?” This showed everybody that the* [*mitzva*](cmds613.html) *of cutting the Omer pushes off the* [*Shabbat*](sabbath.html)*.*

*Finally he would ask, “Shall I reap?”*

*“Yes,” they would answer.*

*“Shall I reap?”*

*“Yes.”*

*“Shall I reap?”*

*“Yes.”*

This whole ceremony was very [awesome](awesome.html). What was it all for? Unfortunately, there were people at that [time](time.html) who rebelled against the Sages. They were called Beitusim. They tried to get people not to listen to the teachings of the Sages.

[One](one.html) of their arguments was that the Omer should only be cut on a Saturday night, after [Shabbat](sabbath.html).[[48]](#footnote-48)

In fact, in the Torah it says that the [time](time.html) for cutting the Omer is “the day after [Shabbat](sabbath.html).” The Beitusim said this meant the day after [Shabbat](sabbath.html) itself. But the Sages had the tradition from Mt. [Sinai](stages.html), that [Pesach](passover.html), a Yom Tov, is also called [Shabbat](sabbath.html), and the Omer should be cut the day after [Pesach](passover.html)!

They made a big ceremony out of it, so that it would be clear to everyone that the Beitusim were not correct. The Omer had to be cut the day after [Pesach](passover.html), even on [Shabbat](sabbath.html)!

After the barley had been cut, it was placed in the [three](three.html) boxes and brought to the [Beit HaMikdash](mikdash.html). Since it was still green and soft, it was dried and roasted in such a way that the [fire](fire.html) touched every grain. Then it was spread out in the courtyard for the wind to blow through it. Finally it was ground up with millstones into flour.

Of the [three](three.html) se’ahs, or measures, of barley that had been reaped in the [field](field.html), only [one](one.html) tenth was taken for the [offering](korbanot). This quantity is called an Omer.

This Omer was then sieved [thirteen](thirteen.html) times, over and over again, until it was fine and pure.

“The omer of flour was mixed with a *log*, or very nearly [three](three.html)-fourths of a pint of oil [typifying the Holy Spirit], and a handful of frankincense [sweet spices, typifying praises and [prayers](prayer.html) to [HaShem](hashem.html)] put upon it. Before burning it, the [Kohen](priests.html) would wave it in every direction in honor of the [One](one.html) to Whom the whole [world](worlds.html) belongs. It was as if he were saying, “Thank you [HaShem](hashem.html) for the harvest. Thank you for the very bread we [eat](eating.html).” It was then burned on the Mitzbayach, the Great Altar. The remainder belonged to the [priest](priests.html)“.

# Why do we count?

The Torah [commands](cmds613.html) us to count the omer, but this seems like the activity of a child. Why do we count? My daughter, Giberet Chava, says that the answer is very simple: We count because [HaShem](hashem.html) commanded us to count! This is the absolute best answer!

Still, [HaShem](hashem.html) expects us to come to a deeper understanding than this simple [Pshat](remez.html) level. What is the point of counting an incremental [number](nchart.html) each day?

The answer to this question lies at the root of the meaning of counting. The dictionary gives the following definition:

**count**

1. To [name](name.html) or list (the units of a group or collection) [one](one.html) by [one](one.html) in order to determine a total; [number](nchart.html).

2. To recite numerals in ascending order up to and including: count [three](three.html) before firing.

3. To include in a reckoning; take account of: [ten](ten.html) dogs, counting the puppies.

4. To believe or consider to be; deem: Count yourself lucky.

These definitions suggest that there is more to counting than simply adding [one](one.html) [number](nchart.html) to another. In fact, there are some anomalies in the English use of counting. Consider this definition of the word *recount*:

**recount**   
To narrate the facts or particulars of an [event](feasts.html), to enumerate.

So a story teller recounts a story.

Now, consider this definition of the word *teller*:

**teller**   
1. [One](one.html) who tells: a teller of tall tales.

2. A bank employee who receives and pays out money.

3. An automated teller machine.

4. A person [appointed](settimes.html) to count votes in a legislative assembly.

So, a teller *counts* and a re-counter *tells*, this is very interesting! This idiosyncrasy of the [Hebrew](hebrew.html), English, and Spanish, languages suggests that counting and telling a story are closely connected. This provides a valuable clue as to why we count. In some way we tell a story when we count. As we shall see when we examine the count for each day, there is a story that is told. It is the story of the Children of Israel rising up from the degradation of Mitzrayim to attain the level of the greatest Prophet, on [Shavuot](shavuot.html). This is the story of an entire [nation](nations.html) that works to improve itself and to stand before [HaShem](hashem.html) without spot or blemish. This is truly a hero’s story!

# When do we count?

When does this count begin? The verse which we quoted designates the “morrow after the [Sabbath](sabbath.html)“ as the [time](time.html) for waving the sheaf. Understood literally, this would imply that the count must invariably begin on the same day of the week: a Sunday (*which* Sunday is far from clear. Perhaps during [Passover](passover.html), perhaps the [one](one.html) immediately following; or maybe the [first](one.html) [one](one.html) after the ripening of the barley crop). Similarly, the count would *end* on a Sunday, and [Shavuot](shavuot.html) would invariably fall on the same day of the week, though not on a designated [calendar](calendar.html) date (thus in verse 16: “Even until the morrow after the [seventh](seven.html) [Sabbath](sabbath.html) shall you count fifty days”). Yet, this is NOT when the count begins. The [Talmud](orallaw.html) explains this for us:

***Menachoth 65b*** *If Moses was a great lover of Israel, why then did he detain them in the wilderness for* [*forty*](forty.html) *years’? ‘Master’, said the other, ‘is it thus that you would dismiss me’? ‘Fool’, he answered, ‘should not our perfect Torah be as convincing as your idle talk! Now* [*one*](one.html) *verse says. Ye shall* [*number*](nchart.html) *fifty days.[[49]](#footnote-49) while the other verse says,* [*Seven*](seven.html) *weeks shall there be complete.[[50]](#footnote-50) How are they to be reconciled?[[51]](#footnote-51) The latter verse refers to the* [*time*](time.html) *when the [*[*first*](one.html) *day of the]* [*Festival*](festival.html) *[of* [*Passover*](passover.html)*] falls on the* [*Sabbath*](sabbath.html)*,[[52]](#footnote-52) while the former to the* [*time*](time.html) *when the [*[*first*](one.html) *day of the]* [*Festival*](festival.html) *falls on a weekday.[[53]](#footnote-53) (Mnemonic: R. Eliezer ‘*[*numbers*](nchart.html)*’; R. Joshua ‘counts’; R. Ishmael ‘from the ‘Omer’; R. Judah ‘below’.)[[54]](#footnote-54) R. Eliezer says, This is not necessary, for Scripture says, Thou shalt* [*number*](nchart.html) *unto thee,[[55]](#footnote-55) that is, the numbering depends upon the [decision of the] Beth din;[[56]](#footnote-56) accordingly the* [*Sabbath*](sabbath.html) *of the* [*creation*](bara.html) *cannot be intended,[[57]](#footnote-57) as the numbering would then be in the* [*hands*](fourteen.html) *of all men.[[58]](#footnote-58) R. Joshua says. The Torah says. Count days[[59]](#footnote-59) and sanctify the* [*new*](new.html)[*moon*](chodesh.html)*,[[60]](#footnote-60) count days and sanctify the* [*Feast of Weeks*](shavuot.html)*.[[61]](#footnote-61) Just as in regard to the* [*new*](new.html)[*moon*](chodesh.html) *there is something distinctive at the commencement [of the counting],[[62]](#footnote-62) so with the* [*Feast of Weeks*](shavuot.html) *there is something distinctive at the commencement [of the counting].[[63]](#footnote-63)*

*R. Ishmael says. The Torah says. Bring the ‘Omer-*[*offering*](korbanot) *on the* [*Passover*](passover.html)*, and the* [*Two*](two.html) *Loaves on the* [*Feast of Weeks*](shavuot.html)*. Just as the latter are offered on the* [*Festival*](festival.html)*, and indeed at the beginning of the* [*Festival*](festival.html)*, so the former, too. Is offered on the* [*Festival*](festival.html)*, and indeed at the beginning of the* [*Festival*](festival.html)*.[[64]](#footnote-64) R. Judah b. Bathyra says. There is written ‘*[*Sabbath*](sabbath.html)*’ below[[65]](#footnote-65) and also ‘*[*Sabbath*](sabbath.html)*’ above;[[66]](#footnote-66) just as in the former case the* [*Festival*](festival.html)*, and indeed the beginning of the* [*Festival*](festival.html)*, is near [to the* [*Sabbath*](sabbath.html)*].[[67]](#footnote-67) so in the latter case, too, the* [*Festival*](festival.html)*, and indeed the beginning of the* [*Festival*](festival.html)*, is near [to the ‘Omer].[[68]](#footnote-68)*

*Our Rabbis* [*taught*](teacher.html)*: And ye shall count unto you.[[69]](#footnote-69) that is, the counting is a duty upon every* [*one*](one.html)*. On the morrow after the* [*Sabbath*](sabbath.html)*,[[70]](#footnote-70) that is, on the morrow after the* [*Festival*](festival.html)*.*

The counting of the *omer* begins on the second night of [Passover](passover.html), [Nisan](feasts.html) 16, on which ever day of the week that might happen to fall, and concludes with [Shavuot](shavuot.html), always on the [sixth](six.html) day of the month of [Sivan](feasts.html). “After the [Sabbath](sabbath.html)” was interpreted by the Hakhamim of the [Talmud](orallaw.html) to be the evening following the [first](one.html) day of [Pesach](passover.html). The [first](one.html) [time](time.html) to count is on the evening of the 16th of [Nisan](feasts.html).

[Shabbat](sabbath.html) is a source of intense spirituality. It is the apex of the week. But it still belongs to the week, and thus to [time](time.html) and the finite. “The morrow after the [Shabbat](sabbath.html)” refers to the step beyond [Shabbat](sabbath.html), beyond [time](time.html) itself: A revelation higher than the [world](worlds.html).

To count the [forty](forty.html)-[nine](nine.html) days of Omer, that is, to transform into holiness, every emotion that we feed, we must rest our efforts on the “morrow after the [Shabbat](sabbath.html)”, the light of [HaShem](hashem.html) from beyond the [world](worlds.html).[[71]](#footnote-71)

# The Halachah, the [laws](law.html) of Sefirat HaOmer

**A.** We begin counting the Omer on the second night of [Pesach](passover.html), [Nisan](feasts.html) 16. Normally this is done at the end of the second night [seder](haggada.html).

**B.** It is most proper to count the Omer at the beginning of the night, immediately following the evening [prayer](prayer.html). However, it is permissible to count the Omer throughout the night.

**C.** If you forget to count at nightfall, but have reminded yourself before dawn, you may count then, with the blessing.

**D.** If you forget to count at night; you can count throughout the next day (without saying the blessing). The following evening you can count again WITH the blessing.

**E.** If you forget to count for a whole day, you should still keep on counting the days until [Shavuot](shavuot.html), but you do not say the blessing any more.

**F.** If you are in doubt whether you counted the previous night, even though you definitely did not count during the day, you may recite the blessing when counting on the subsequent nights.

RAMBAM’S RULING

Rambam, in Hilkhot Temidin uMusafin, Chapter 7, states:

**22:** It is a Mitzvat Aseh to count [seven](seven.html) complete weeks from the day of the bringing of the ‘Omer, as it says: You shall count for yourselves, from the day after the [Shabbat](sabbath.html), [seven](seven.html) weeks. It is a [mitzva](cmds613.html) to count the days along with the weeks, as it says: You shall count fifty days; and we count from the beginning of the day, therefore, he should count at night, from the night of the 16th of [Nisan](feasts.html).

**23:** If he forgot to count at night, he should count during the day. We count [standing](mashal.html) up; however, if he counted while seated, this is valid.

**24:** This [mitzva](cmds613.html) is incumbent upon every [Jew](gen-jew.html), in every place and at every [time](time.html); women and slaves are exempt from it.

**25:** [One](one.html) must recite a blessing every evening: *Blessed...Who sanctified us with His* [*mitzvot*](cmds613.html) *and commanded us regarding Sefirat HaOmer* before he counts; if he counted without saying the blessing, he has fulfilled it and he does not go back and say the blessing.

In regard to the [new](new.html) grain, we have some additional halachic [commands](cmds613.html). the Torah [commands](cmds613.html):

***Vayikra (Leviticus) 23:14*** *You shall not* [*eat*](eating.html) *bread or parched grain or green grain until this day, until you bring the* [*offering*](korbanot) *to your God.*

[HaShem](hashem.html) commanded us not to [eat](eating.html) [new](new.html) grains until [Nisan](feasts.html) 16, the day the omer of barley is offered. We are, therefore, forbidden to [eat](eating.html) from any [new](new.html) harvest of the [five](five.html) species of grains: wheat, barley, spelt, rye, or oats, *before* bringing the *omer* [offering](korbanot). When the [Beit HaMikdash](mikdash.html), The House of the Holy [One](one.html), stood, this prohibition was based on the [time](time.html) that the actual [offering](korbanot) was brought.

1. Today, we may not [eat](eating.html) these the [five](five.html) species of grains: wheat, barley, spelt, rye, or oats, until [Nisan](feasts.html) 17.

2. We may not [eat](eating.html) any by-products of these the [five](five.html) species of grains: wheat, barley, spelt, rye, or oats, until [Nisan](feasts.html) 17. This includes groats and beverages made from these grains.

3. Any grains which become rooted after [Nisan](feasts.html) 16, may not be [eaten](eating.html) until after [Nisan](feasts.html) 16 the following year. After [Nisan](feasts.html) 16, they are permissible even if they are as yet un-harvested.

4. Any grains which become rooted before [Nisan](feasts.html) 16, become permissible after [Nisan](feasts.html) 16 of that year, for the omer [offering](korbanot) renders them permissible, even if they are not yet fully grown.

In the Diaspora, it is our custom not to [eat](eating.html) of the [new](new.html) grain until after [Nisan](feasts.html) 17.

# Customs

The Omer period, is a period of national semi-[mourning](mourning.html) (no weddings or even haircuts). It was during this period that Rabbi Akiva’s 24,000 students died for not showing proper respect towards each other. It is a [time](time.html) for reflection upon how we look upon and treat our fellow [Jews](gen-jew.html) and upon the tragedies that have befallen us because of unfounded (self-justified) hatred.

These fifty days also correspond to the [seven](seven.html) weeks after the [Exodus](exodus.html) [from Egypt](thebirth.html) when the [Jewish](gen-jew.html) people prepared themselves to receive the Torah at Mt. [Sinai](stages.html). When we left Egypt we were on the 49th level of Tumah, [spiritual](physical.html) degradation. Each day we climbed [one](one.html) step higher in spirituality and holiness.

Many people [study](study.html) [one](one.html) of the “48 Ways to Wisdom” (Ethics of the [Fathers](fathers.html), 6:6) each day as a means to personal and [spiritual](physical.html) growth:

*[ BARAITHA 5 (Ethics of the* [*Fathers*](fathers.html) *6:6). GREATER IS THE TORAH THAN THE PRIESTHOOD AND THAN THE KINGSHIP, SEEING THAT THE KINGSHIP IS ACQUIRED IN [THE FORM OF]* [*THIRTY*](thirty.html) *DISTINCTIONS, AND THE PRIESTHOOD IN [THE FORM OF]* [*TWENTY-FOUR*](twenty.html)*, BUT THE TORAH IN [THE FORM OF]* [*FORTY*](forty.html)*-*[*EIGHT*](eight.html) *THINGS, AND THESE THEY ARE IN: [THE FORM OF]* [*STUDY*](study.html)*, ATTENTIVE LISTENING, ORDERED PRESENTATION [OF* [*ONE*](one.html)*’S* [*STUDY*](study.html)*-MATTER] WITH [*[*ONE*](one.html)*’S] LIPS, REASONING OF THE* [*HEART*](body.html)*, INTELLIGENCE OF THE* [*HEART*](body.html)*,* [*AWE*](fear.html)*,* [*FEAR*](fear.html)*, HUMILITY, JOYOUSNESS, MINISTERING UNTO THE SAGES, PAINSTAKING EXAMINATION [OF A SUBJECT,] TOGETHER WITH [*[*ONE*](one.html)*’S] COLLEAGUES, FINE ARGUMENTATION OF DISCIPLES, SEDATENESS, [*[*KNOWLEDGE*](knowledge.html) *OF] SCRIPTURE, [*[*KNOWLEDGE*](knowledge.html) *OF] THE ORAL LEARNING, MODERATION IN* [*SLEEP*](mashal.html)*, MODERATION IN GOSSIP, MODERATION IN [WORLDLY] PLEASURE, MODERATION IN HILARITY, MODERATION IN WORLDLY* [*INTERCOURSE*](marriageact.html)*, LONG-SUFFERING, A GOOD* [*HEART*](body.html)*, THE CONSCIENTIOUSNESS OF THE SAGES, [UNCOMPLAINING] ACCEPTANCE OF [DIVINE] CHASTISEMENTS. ]*

No haircuts? A most curious reason is brought in Kabbalistic sources for not permitting haircuts: ‘Rabbi Akiva used to explain and elucidate every upper ‘tag’ and [hair](hair.html)-like crown adorning the [letters](letters.html) of the Torah, deriving numerous [laws](law.html) from them.’

Since these crowns are like decorative [hairs](hair.html) to the [letters](letters.html), and because his pupils also used to learn how to derive these [laws](law.html), we do not cut our own [hair](hair.html) in memory of their deaths during this period.}

[Lag B’Omer](lgbomer.html) (the 33rd day of counting the Omer): Note that the 33rd word in the Torah is *tov*, good, indicating that [Lag B’Omer](lgbomer.html) is a good day for us.

If you’re flying over Israel on the night of [Lag B’Omer](lgbomer.html), and you look down out of your plane, you will see thousands of bonfires dotting the landscape as far as the eye can see.

People light bonfires, have torch processions, light lamps etc. [One](one.html) reason is that on the day of his death the [world](worlds.html) was filled with a great light of endless joy through the [secret](sod.html) wisdom which he revealed to his pupils and which they wrote down in the [Zohar](orallaw.html).

When all 24,000 of Rabbi Akiva’s students had died, the [world](worlds.html) was desolate. The Torah had been forgotten. There were no pupils to go out and [teach](teacher.html) and disseminate the light of Torah. Rabbi Akiva traveled to the Hakhamim of the South and [taught](teacher.html) them his Torah. On [Lag B’Omer](lgbomer.html) he laid his [hands](fourteen.html) of the heads of these, his last pupils, giving them smicha (rabbinical ordination) [Note: [His Majesty](yeshua.html) King [Yeshua](yeshua.html) is bestowing smicha on His disciples on [Shavuot](shavuot.html)]. And from that day, the [world](worlds.html) began to brighten from the Torah’s light by virtue of these students. As the day of their ordination was the 33rd day of the Omer, we light bonfires in [Eretz Israel](city.html) to symbolize the great light that the Torah represents.

Hence it became a day of great rejoicing.

Many children play games with bows and arrows. This is an allusion to the rainbow.

Since the rainbow was a symbol of [HaShem](hashem.html)’s promise never to destroy the [world](worlds.html) again, it never appeared during the lifetime of R. Shimon since his presence was an assurance of this promise. It is worth noting that every [time](time.html) the rainbow does appear, it is a [sign](signs.html) that [HaShem](hashem.html) will not destroy us with water – though at that momemnt we clearly deserve to have the [world](worlds.html) flooded!

Some Chassidim cut the [hair](hair.html) of their [three](three.html) year old children on [Lag B’Omer](lgbomer.html).

# Questions

**Q.** How big is an Omer?

**A.** Leviticus 23:10 - [One](one.html) tenth of an Ephah. Since an ‘omer is a tenth part of an Ephah which (cf. Men. 77a) equals [three](three.html) se’ah, an ‘omer = 3/10 se’ah = 3 X 6/10 kab = 3 X 6 X 4/10 log = 36/5 = 7 1/5 log = (since a log = 6 eggs) 7 log and 1 1/5 of an egg. **An omer is about 3.3 dry quarts**.

**Q.** Why do we begin “counting the Omer” at night?

**A.** Leviticus 23:15 - The Torah requires counting [seven](seven.html) complete weeks. If we begin counting in the daytime, the [seven](seven.html) weeks would not be complete.

**Q.** How does the Omer differ from other mincha (grain) offerings?

**A.** ***Vayikra*** (***Leviticus) 23:16*** - It was made from *barley*. Only [two](two.html) meal offerings did not consist of *wheat*: The Omer, and the [offering](korbanot) of a wife suspected of infidelity. Both of these were of *barley*. In the latter case the [Talmud](orallaw.html) gives a reason: Her [offering](korbanot) was to be of animal [food](food.html) as a humiliation for her immorality.

[***Sotah***](hair.html) ***14a*** *C H A P T E R I I* [*MISHNA*](orallaw.html)*. [THE HUSBAND] BRINGS HER MEAL-*[*OFFERING*](korbanot)*[[72]](#footnote-72) IN A BASKET OF PALM-TWIGS AND PLACES IT UPON HER* [*HANDS*](fourteen.html) *IN ORDER TO WEARY HER. WITH ALL OTHER MEAL-OFFERINGS, THE BEGINNING AND END OF THEIR [*[*SACRIFICE*](korbanot.html)*] ARE IN MINISTERING VESSELS; BUT WITH THIS, ITS BEGINNING IS IN A BASKET OF PALM-TWIGS AND ITS END IN A MINISTERING VESSEL. ALL OTHER MEAL-OFFERINGS REQUIRE OIL AND FRANKINCENSE, BUT THIS REQUIRES NEITHER OIL NOR FRANKINCENSE. ALL OTHER MEAL-OFFERINGS CONSIST OF WHEAT, BUT THIS CONSISTS OF BARLEY. THE MEAL-*[*OFFERING*](korbanot) *OF THE ‘OMER,[[73]](#footnote-73) ALTHOUGH CONSISTING OF BARLEY, WAS IN THE FORM OF GROATS; BUT THIS WAS IN THE FORM OF COARSE FLOUR. RABBAN GAMALIEL SAYS: AS HER ACTIONS WERE THE ACTIONS OF AN ANIMAL, SO HER* [*OFFERING*](korbanot) *[CONSISTED OF] ANIMAL’S FODDER.*

Barley offerings are brought by a disloyal wife to establish her innocence of ultimate betrayal to her husband. The [Jews](gen-jew.html), so steeped in Egyptian corruption and [idolatry](idolatry.html), were also in such a lowly animal state at [Exodus](exodus.html). R. Elazer b. Aruch makes a lev tov, a good [heart](body.html), a prerequisite for Torah. The gematria of lev tov = 32+17 = 49, the levels of progress from the Omer [offering](korbanot). The [first](one.html) [thirty](thirty.html)-[two](two.html) days we [mourn](mourning.html) ever-present evil, for our [Temple](temple.html) is still not rebuilt. Tov, with a gematria of seventeen, reflects the last seventeen days, from [Lag B’Omer](lgbomer.html), when glimmerings of goodness and [good news](mishna1.html) break through. Finally, on [Shavuot](shavuot.html), we’re able to bring [LEAVENED](chametz.html) loaves, to use man’s aggressive free impulse itself, symbolized by fermented grain, for [HaShem](hashem.html)’s goals, [body](body.html) and soul united.

But why was the Omer of animal [food](food.html)? When the animal ([chamor](chamor.html)) in man is no longer at war with his spirit, but is sublimated to it, all its passionate intensity is transferred to the life of holiness.

This is why the Omer was of barley, animal [food](food.html). Because this was the labor of the omer period, to transform the “animal soul” of the Israelites, which had remained unaffected by the initial revelation in Egypt.

Counting the omer is an exercise in human self-development, orderly progression toward a great goal. A necessary pre-condition is to govern and sanctify, not destroy, the vital animal side of man; this is symbolized by the barley [offering](korbanot), animal fodder. The [seven](seven.html) weeks terminate in higher human development, also dedicated to [HaShem](hashem.html), the [offering](korbanot) of the [first](one.html) wheat loaves. Wheat is that [food](food.html) uniquely designed by [HaShem](hashem.html) for man to process, the beginning of his intelligence and civilization (a child does not utter his [first](one.html) words, Abba[[74]](#footnote-74), Ima[[75]](#footnote-75); until he’s tasted wheat, Beracoth 40a).

[Passover](passover.html) is the feast where we celebrate our [physical](physical.html) [freedom](freedom.html), [Shavuot](shavuot.html) the feast where we celebrate the ultimate holy development of a free man, ready to receive the Torah. Notice that the Torah say, “your weeks”:

***Bamidbar (***[***Numbers***](nchart.html)***) 28:26*** *also in the day of the firstfruits, when you bring a* [*new*](new.html) *grain* [*offering*](korbanot) *unto* [*HaShem*](hashem.html)*, after your weeks be out, you shall have an holy convocation; you shall do no servile work.*

Man who develops his Divine Image is a creature of free will, not just animal instinct, and requires a guide.

Barley and wheat offerings portray a similar paradox. As a barley [eating](eating.html) animal, subject to natural [law](law.html), Man must be subservient, passive, in the [hands](fourteen.html) of [HaShem](hashem.html); yet he must simultaneously retain the vitality and free will of a human wheat eater. He must challenge the Godless with strength, while submerging his ego into that of [HaShem](hashem.html). The passive [Exodus](exodus.html) [Jewish](gen-jew.html) slave is to become the active [Sinai](stages.html) Israelite of free will, he accepts the Torah after [forty](forty.html)-[nine](nine.html) “complete” days of self-cleaning of his impulsive oven; [forty](forty.html)-[nine](nine.html) years is called “forever”, when a [Jewish](gen-jew.html) servant elects to remain such until the [Jubilee](yovel.html) year. Only [HaShem](hashem.html), the Rule Maker, is truly free; man can only approximate His [freedom](freedom.html), insofar as he establishes links to Divinity, through Torah.[[76]](#footnote-76) Sefer Chinuch, [mitzva](cmds613.html) 306, views the counting as reflecting Israel’s eager anticipation of the giving of the Torah.

# How do we count?

Since the original injunction in the Torah states that “You shall count off [seven](seven.html) weeks. They must be complete” and “You must count fifty days”, the counting has to mention both the [number](nchart.html) of days and the [number](nchart.html) of weeks. Every night, after nightfall, after having recited the evening [prayer](prayer.html), say the following blessing, and then count the proper day:

**Baruch ata adonai eiloheinu melech ha’olam, asher kid’shanu bemitzvotav vetzivanu al sefirat ha’omer.**

**Blessed are you,** [**HaShem**](hashem.html) **our God, King of the universe, who has sanctified us with His** [**commandments**](cmds613.html)**, and commanded us concerning the counting of the Omer.**

Then we count the day according to the following formula:

On the [first](one.html) [six](six.html) days of the count:

Today is \_\_\_ day[s] of the Omer.

For example:

**“Today is** [**one**](one.html) **day of the Omer.”**

after [seven](seven.html) days, we use the following formula:

Today is \_\_\_ days, which are \_\_\_ week[s] [and \_\_\_ day[s]], of the Omer.

For example:

**Today is** [**eight**](eight.html) **days of the Omer, which are** [**one**](one.html) **week and** [**one**](one.html) **day of the Omer.”**

It is customary to add:

***Harachaman hu yachazir lanu avodat*** [***bet hamikdash***](mikdash.html) ***limkomah, bimheirah beyameinu, Amen selah***

 The translation is:

**The Compassionate** [**One**](one.html)**! May He restore to us the service of the** [**Temple**](temple.html) **to its place, speedily in our days. Amen, selah!**

**Note:** [One](one.html) must count in a language which he or she understands.

# The Fifty Gates of Understanding

What are the Fifty Gates of Understanding?

On a simplistic level, the Fifty Gates of Understanding represent a progression of [knowledge](knowledge.html) from the mundane to the most sublime, with the fiftieth level being the highest ...

[***Rosh Hashana***](teruah.html)***h 21b*** *The* [*world*](worlds.html) *was created with Fifty Gates of Understanding ...*

[The [Talmud](orallaw.html) finishes by saying that [forty](forty.html)-[nine](nine.html) gates were given to Moshe Rabbeinu; the fiftieth gate he “passed through” at his death, dying on Mt. Nevo, which, in [Hebrew](hebrew.html), is nun, bait, vav, which can read “nun-bo” meaning “fifty in it.” For a more precise and kabballistic explanation of the Fifty Gates of Understanding, see the Vilna Gaon’s description in *Safra D’Tzniusa*, Chapter [One](one.html).]

In the desert, after the [Jewish](gen-jew.html) people left Egypt, they traveled for [forty](forty.html)-[nine](nine.html) days until they received the Torah from [HaShem](hashem.html)—on the *fiftieth* day.

[The [number](nchart.html) [seven](seven.html) represents [physical](physical.html) completion, it is the [number](nchart.html) of the natural [world](worlds.html); the [number](nchart.html) [forty](forty.html)-[nine](nine.html) is [seven](seven.html) groups of [seven](seven.html) – the full manifestation of the [physical](physical.html) [world](worlds.html). The [number](nchart.html) fifty, therefore, represents a departure from the [physical](physical.html) realm into the [spiritual](physical.html) [one](one.html), just as does the [number](nchart.html) [eight](eight.html).]

The counting of the *omer*, is an allusion to the Fifty Gates of Understanding, performed by subsequent [generations](toldot.html) of [Jews](gen-jew.html) during the same period of [time](time.html) each year. The goal of life is to “pass through” as many of the fifty gates as possible, which is synonomous with achieving closeness to [HaShem](hashem.html); the learning of Torah and the performing of [mitzvot](cmds613.html) are meant to facilitate such [spiritual](physical.html) growth.

All [knowledge](knowledge.html) changes the way [one](one.html) views reality, and oneself within that reality. However, the Fifty Gates of Understanding provide an awareness that transforms the person’s whole perspective of life; they reveal the [hand](fourteen.html) of [HaShem](hashem.html) in every aspect of existence. They vanquish the illusion of a Godless [world](worlds.html), and provide access to the most important, yet hidden aspects of man’s potential.

The Fifty Gates of Understanding are the “keys” to rising above mundane reality in order to transcend it, to live as a *Tzelem-Elokim*—in the image of God. They are the basis of *kedushah*—holiness—which means that they are central to fulfilling the mandate of being [Jewish](gen-jew.html), for the Torah advocates that we, as a [nation](nations.html), must be holy. (Vayikra 19:2)

Thus the Fifty Gates of Understanding represent the [Jewish](gen-jew.html) people’s most formidable weapon against evil.

The Fifty Gates of Understanding (Nun Sha’arei Binah) are really [forty](forty.html)-[nine](nine.html) days or [seven](seven.html) weeks of self-elevation and self-evaluation (followed by [one](one.html) day of prophetic revelation) that the Israelites strived for from the [time](time.html) of the [Exodus](exodus.html) [from Egypt](thebirth.html) until the [time](time.html) they received the [Ten](ten.html) [Commandments](cmds613.html) at Mt. [Sinai](stages.html). It is said that all of Israel experienced prophecy at this [time](time.html) and heard the [voice](voice.html) of [HaShem](hashem.html) declare the [first](one.html) [two](two.html) [commandments](cmds613.html).

How is it possible for an entire [nation](nations.html) to be able to [experience](experience.html) prophecy? This is the [secret](sod.html) of the 50 Gates of Understanding. Being worthy of receiving prophecy requires character improvement. There are [forty](forty.html)-[nine](nine.html) aspects of character that the Israelites worked on developing while they wandered in the dessert of [Sinai](stages.html). These aspects correspond to the combinations of the [seven](seven.html) lower sefirot which are called midot or character qualities from the [Hebrew](hebrew.html).

The counting is done backwards from the highest level to the lowest since prophecy is *energy transferred from* [*HaShem*](hashem.html) *to man*.

The [seven](seven.html) sefirot are:

|  |  |
| --- | --- |
| **Hesed** – kindness | [Abraham](avraham.html)  (epitomized quality) |
| **Gevurah** - power | [Isaac](isaac.html) |
| **Tiferet** - beauty | [Jacob](israelja.html) |
| **Netzach** - eternity | Moses |
| **Hod** - thankfulness | Aaron |
| **Yesod** - foundation | [Joseph](joseph.html) |
| **Malchut** - kingdom | David |

[Shavuot](shavuot.html) (Penticost), the day of the giving of the [Ten](ten.html) [Commandments](cmds613.html), the revelation and prophecy. The counting of the Omer is a re-working of these [seven](seven.html) sefirot and the midot that accompany them. As we count the Omer we should meditate on the sefiot and their midot as follows:

|  |  |  |
| --- | --- | --- |
| Hesed in Hesed | 1. | [study](study.html) |
| Gevurah in Hesed | 2. | attentive listening |
| Tiferet in Hesed | 3. | orderly speech |
| Netzah in Hesed | 4. | understanding |
| Hod in Hesed | 5. | intuitive [insight](insights.html) |
| Yesod in Hesed | 6. | [awe](fear.html) |
| Malchut in Hesed | 7. | reverence |
| Hesed in Gevurah | 8. | humility |
| Gevurah in Gevurah | 9. | joy |
| Tiferet in Gevurah | 10. | [purity](purity.html) |
| Netzach in Gevurah | 11. | attendance on scholars |
| Hod in Gevurah | 12. | debate with colleagues |
| Yesod in Gevurah | 13. | discussion with students |
| Malchut in Gevurah | 14. | deliberation |
| Hesed in Tiferet | 15. | knowlege of the scriptures |
| Gevurah in Tiferet | 16. | moderation in business affairs |
| Tiferet in Tiferet | 17. | moderation in worldly affairs |
| Netzah in Tiferet | 18. | moderation in pleasure |
| Hod in Tiferet | 19. | moderation in [sleep](mashal.html) |
| Yesod in Tiferet | 20. | moderation in conversation |
| Malchut in Tiferet | 21. | moderation in frivolity |
| Hesed in Netzach | 22. | patience |
| Gevurah in Netzach | 23. | good naturedness |
| Tiferet in Netzach | 24. | trust in the sages |
| Netzach in Netzach | 25. | uncomplaining acceptance of suffering |
| Hod in Netzach | 26. | knows his place |
| Yesod in Netzach | 27. | is content with his lot in life |
| Malchut in Netzach | 28. | limits his words |
| Hesed in Hod | 29. | does not claim credit for his achievements |
| Gevurah in Hod | 30. | is beloved |
| Tiferet in Hod | 31. | loves G\_d |
| Netzach in Hod | 32. | loves mankind |
| Hod in Hod | 33. | loves acts of charity and kindness |
| Yesod in Hod | 34. | loves straightforwardness |
| Malchut in Hod | 35. | loves admonition |
| Hesed in Yesod | 36. | shuns honor |
| Gevurah in Yesod | 37. | is not conceited with his learning |
| Tiferet in Yesod | 38. | does not delight in dictating decisions |
| Netzach in Yesod | 39. | shares the burden of his fellow man |
| Hod in Yesod | 40. | and judges him favorably |
| Yesod in Yesod | 41. | directs him to the truth |
| Malchut in Yesod | 42. | and to peace |
| Hesed in Malchut | 43. | is composed in his learning |
| Gevurah in Malchut | 44. | asks pertinent questions and answers to the point |
| Tiferet in Malchut | 45. | listens and adds to his learning |
| Netzah in Malchut | 46. | studies in order to [teach](teacher.html) |
| Hod in Malchut | 47. | studies in order to practice |
| Yesod in Malchut | 48. | increases the wisdom of his [teacher](teacher.html) |
| Malchut in Malchut | 49. | Notes accurately what he has learned |
| [Shavuot](shavuot.html) | 50. | Quotes a thing in the [name](name.html) of the person who said it |

These teachings on character development are taken from the Pirke Avot 6:6.

# The Count

(The following section was largely extracted from a series of classes [taught](teacher.html) by His Eminence Hakham Dr. [Yosef](joseph.html) ben Haggai.)

Here’s the complete list of the 48 ways of wisdom and their corresponding days of the Omer. This section was delivered as a Shiur by Hakham Dr. [Yosef](joseph.html) ben Haggai. We should use these days to improve our character and our ways:

**Today is 1 day of the Omer.**

Hesed of Hesed

**Lovingkindness in Lovingkindness**

16 [Nisan](feasts.html) - Being Aware Every Moment

What specific problem/[sin](sin.html) is here addressed?

Wasting [Time](time.html).

What specific text or portion from the Nazarean Codicil best addresses this problem and offers a solution to it or a way by which a person may rectify this [sin](sin.html)?

[**Ephesians**](ephesians.html) **5:16** (The [redemption](redemption.html) of [time](time.html) happens only during the periods of repentance i.e. Sefirat HaOmer and [Elul](elul.html) 1 till [Tishri](feasts.html) 10. When we [speak](mashal.html) of “righteousness=justice” and “truth=Torah” [[Ephesians](ephesians.html) 5:9], we are clearly alluding to Sefirat HaOmer which culminates in Matan Torah)

**Romans. 13:11,** [**Galatians**](galatian.html) **6:10, and Colossians 4:5,** Titus 3:8, 1 Timothy 2:15(women), 1 Timothy 4:14-16(men - smicha), Matityahu 6:24, 2 Timothy 3:16-17 [Philippians 2:12 – on [Nisan](feasts.html) 16 we begin to work out our [redemption](redemption.html) by counting. [**Counting of the Omer according to Hakham Yosele!**]

A [tikkun](tikkun.html) from Sefer [Ruth](ruth.html): [Ruth](ruth.html) 2:7 indicates that [Ruth](ruth.html) spent only a minimal [time](time.html) resting. Boaz “[knew](daat.html)“ that Ploni Almoni would be at the [appointed](settimes.html) place, at the [appointed](settimes.html) [time](time.html), therefore, he convened the Bet Din.

**Today is 2 days of the Omer.**

Gevurah of Hesed

**Discipline in Lovingkindness**

**17** [**Nisan**](feasts.html) - Listen Effectively

What specific problem/[sin](sin.html) is here addressed?

Not making the most of a listening opportunity. Failing to pay attention.

What specific text or portion from the Nazarean Codicil best addresses this problem and offers a solution to it or a way by which a person may rectify this [sin](sin.html)?

[***Bereans***](bereans.html) ***(***[***Hebrews***](bereans.html)***) 4:2*** *For unto us was the* [*Oral Torah*](orallaw.html) *gospelled (arranged in the lips), as well as unto them: but the word gospelled (arranged in the lips) did not profit them, not being mixed with faith (Emunah - Faithful Obedience) in them that heard it.*

***Romans 10:8-11*** *But what saith it? The Torah is nigh thee, even in thy* [*mouth*](body.html)*, and in thy* [*heart*](body.html) *(mind) : that is, the Torah of the faith, which we* [*gospel*](mishna1.html) *out (proclaim); 9. That if thou shalt arrange it in your lips (articulate/confess] with thy* [*mouth*](body.html) *the Master* [*Yeshua*](yeshua.html)*, and shalt (firmly) believe in thine* [*heart*](body.html) *(mind) that* [*HaShem*](hashem.html) *hath raised him from the dead, thou shalt be saved. 10. For with the* [*heart*](body.html) *(mind) man believeth unto JUSTICE/*[*JUSTIFICATION*](justification.html)*; and with the* [*mouth*](body.html) *arrangement in the lips (articulation/confession) is made unto* [*salvation*](salvation.html)*. 11. For the scripture saith, Whosoever believeth on him shall not be ashamed.*

O.K., if we arrange the Torah and the 613 [Mitzvot](cmds613.html) in relation to [Mashiach](mashiach.html) in our lips - that is confessing [Mashiach](mashiach.html) no?

A [tikkun](tikkun.html) from Sefer [Ruth](ruth.html): When Naomi gently corrected [Ruth](ruth.html)’s account of her [first](one.html) day of gleaning, she rectified this shortcoming. (Boaz said stay with my maidens in [Ruth](ruth.html) 2.8. In [Ruth](ruth.html) 2:21, [Ruth](ruth.html) said to stay with the young men. In [Ruth](ruth.html) 2:22, Naomi said that it was good for [Ruth](ruth.html) to stay with the maidens)

**Today is 3 days of the Omer.**

**Tiferet of Hesed**

**Compassion, Harmony in Lovingkindness**

**18** [**Nisan**](feasts.html) - Arrange It On Your Lips

What specific problem/[sin](sin.html) is here addressed?

Failure to actualize our thoughts, to bring them into reality.

What specific text or portion from the Nazarean Codicil best addresses this problem and offers a solution to it or a way by which a person may rectify this [sin](sin.html)?

**Romans 10:8-11**

***Romans 10:6*** *But the JUSTICE which is of the faith speaketh (OUT LOUD) on this wise, Say not in thine* [*heart*](body.html) *(mind), Who shall ascend into* [*heaven*](heaven.html)*? (that is, to bring* [*Mashiach*](mashiach.html) *down from above:)*

[***Ephesians***](ephesians.html) ***4:14-15*** *That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; 15. But* [*speaking*](mashal.html) *(OUT LOUD) the truth in love, may grow up into him in all things, which is the* [*head*](body.html)*, even* [*Mashiach*](mashiach.html)*.*

***Matityahu (Matthew) 10:32*** *Whosoever therefore shall arrange me in his lips (articulate me / confess me) before men, him will I arrange in my lips (articulate / confess) also before my Father which is in* [*heaven*](heaven.html)*.*

Whosoever arranges [Oral Torah](orallaw.html) in his lips and explains how it relates to the Nazarean Codicil[[77]](#footnote-77) accurately. Him/her will [Mashiach](mashiach.html) articulate before the Father - i.e. present a defense for us - Midda kneged midda!

***1 Yochanan (John) 4:15*** *Whosoever shall arrange in his lips (articulate /confess) that* [*Yeshua*](yeshua.html) *is the Chief Judge of the Bet Din on high,* [*HaShem*](hashem.html) *dwelleth in him, and he in* [*HaShem*](hashem.html)*.*

A [tikkun](tikkun.html) from Sefer [Ruth](ruth.html): When [Ruth](ruth.html) actually accompanied Naomi to [eretz Israel](city.html) ([Ruth](ruth.html) 1:22), in contrast to Orpah who turned back, she actualized her thoughts .

**Today is 4 days of the Omer.**

**Netzach of Hesed**

**Endurance in Lovingkindness**

**19** [**Nisan**](feasts.html) - Understanding Of The [Heart](body.html)

What specific problem/[sin](sin.html) is here addressed?

Failure to learn the truth, and thereby fail to make the most of the opportunities.

What specific text or portion from the Nazarean Codicil best addresses this problem and offers a solution to it or a way by which a person may rectify this [sin](sin.html)?

***1 Corinthians 11:27-29*** *Wherefore whosoever shall* [*eat*](eating.html) *this bread, and drink this cup of the Lord, unworthily, shall be guilty of the* [*body*](body.html) *and* [*blood*](body.html) *of the Lord. 28. But let a man examine himself, and so let him* [*eat*](eating.html) *of that bread, and drink of that cup. 29. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord’s* [*body*](body.html)*.*

**Yeshayahu 45:9**

***Hosea 4:6*** *“My people are destroyed for lack of* [*knowledge*](knowledge.html)*, because you have rejected* [*knowledge*](knowledge.html) *I will also reject you ...”*

A [tikkun](tikkun.html) from Sefer [Ruth](ruth.html): Ploni Almoni, in [Ruth](ruth.html) 4:6, failed to learn the truth regarding a “Moabitess”, whereas Boaz proclaimed this truth as Rosh bet din.

**Today is 5 days of the Omer.**

**Hod of Hesed**

**Humility in Lovingkindness**

**20** [**Nisan**](feasts.html) – [Awe](fear.html)

What specific problem/[sin](sin.html) is here addressed?

Failure to see the [Hand](fourteen.html) of [HaShem](hashem.html) in [creation](bara.html).

What specific text or portion from the Nazarean Codicil best addresses this problem and offers a solution to it or a way by which a person may rectify this [sin](sin.html)?

***2 Corinthians 6:16-18*** *And what agreement hath the* [*temple*](temple.html) *of God with idols? for ye are the* [*temple*](temple.html) *of the living God; as God hath said, I will* [*dwell*](dwelling.html) *in them, and* [*walk*](walking.html) *in them; and I will be their God, and they shall be my people. 17. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you. 18. And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord*

cf.

***Yeshayahu (Isaiah) 45:9*** *Woe unto him that striveth with his Maker! Let the potsherd strive with the potsherds of the earth. Shall the clay say to him that fashioneth it, What makest thou? or thy work, He hath no* [*hands*](fourteen.html)*?*

[***Bereans***](bereans.html) ***(***[***Hebrews***](bereans.html)***) 13:7-17*** *Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation. 8.* [*Yeshua*](yeshua.html)[*Mashiach*](mashiach.html) *the same yesterday, and to day, and for ever. 9. Be not carried about with divers and strange doctrines. For it is a good thing that the* [*heart*](body.html) *be established with* [*grace*](grace.html)*; not with meats, which have not profited them that have been occupied therein. 10. We have an altar, whereof they have no right to* [*eat*](eating.html) *which serve the* [*tabernacle*](mikdash.html)*. 11. For the* [*bodies*](body.html) *of those beasts, whose* [*blood*](body.html) *is brought into the* [*sanctuary*](mikdash.html) *by the* [*high priest*](priests.html) *for* [*sin*](sin.html)*, are burned without the* [*camp*](stages.html)*. 12. Wherefore* [*Yeshua*](yeshua.html) *also, that he might sanctify the people with his own* [*blood*](body.html)*, suffered without the gate. 13. Let us go forth therefore unto him without the* [*camp*](stages.html)*, bearing his reproach. 14. For here have we no continuing* [*city*](city.html)*, but we seek* [*one*](one.html) *to come. 15. By him therefore let us offer the* [*sacrifice*](korbanot.html) *of praise to God continually, that is, the fruit of our lips giving thanks to his* [*name*](name.html)*. 16. But to do good and to communicate forget not: for with such sacrifices God is well pleased. 17. Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you.*

cf.

***1 Shmuel (Samuel) 16:4*** *And Samuel did that which the Lord spake, and came to* [*Bethlehem*](bethlehem.html)*. And the elders of the town trembled at his* [*coming*](coming.html)*, and said, Comest thou peaceably?*

***1 Tsefet (Peter) 2:17*** *Honour all men. Love the brotherhood.* [*Fear*](fear.html) *God. Honour the king.*

cf.

***1 Shmuel (Samuel) 24:6*** *And he said unto his men, The Lord forbid that I should do this thing unto my master, the Lord’s anointed, to stretch forth mine* [*hand*](fourteen.html) *against him, seeing he is the anointed of the Lord.*

***2 Tsefet 2:10*** *But chiefly them that* [*walk*](walking.html) *after the flesh in the lust of uncleanness, and despise government. Presumptuous are they, self-willed, they are not afraid to* [*speak*](mashal.html) *evil of dignities.*

Cf.

***Shemot (***[***Exodus***](exodus.html)***) 22:28*** *Thou shalt not revile the gods, nor curse the ruler of thy people.*

[***Ephesians***](ephesians.html) ***6:1-3*** *Children, obey your parents in the Lord: for this is right. 2. Honour thy father and mother; (which is the* [*first*](one.html)[*commandment*](cmds613.html) *with promise;) 3. That it may be well with thee, and thou mayest live long on the earth.*

Cf.

***Vayikra (Leviticus) 19:3*** *Ye shall* [*fear*](fear.html) *every man his mother, and his father, and keep my Sabbaths: I am the Lord your God.*

A [tikkun](tikkun.html) from Sefer [Ruth](ruth.html): Naomi heard that [HaShem](hashem.html) had visited His people, in [Ruth](ruth.html) 1:6, she immediately rose to return.

**Today is 6 days of the Omer.**

**Yesod of Hesed**

**Bonding in Lovingkindness**

**21** [**Nisan**](feasts.html) - Mastering [Fear](fear.html)

What specific problem/[sin](sin.html) is here addressed?

Lack of motivation.

What specific text or portion from the Nazarean Codicil best addresses this problem and offers a solution to it or a way by which a person may rectify this [sin](sin.html)?

Romans 11:17-24,

***Philippians 2:12****: “Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own* [*salvation*](salvation.html) *with* [*fear*](fear.html) *and trembling.”*

***1 Tsefet (Peter) 1:17*** *“And if ye call on the Father, who without respect of persons judgeth according to every man’s work, pass the* [*time*](time.html) *of your sojourning here in* [*fear*](fear.html)*:”*

(The word “sojourning”, here is in Greek Parroiqeia. From where we derive the English word “Parish”. A parish is a [community](community.html) limited by an eruv. We are commanded to be in [community](community.html) in a Parish as a way of fearing [HaShem](hashem.html) in and out of love)

***1 Yochanan (John) 4:16-18*** *And we have* [*known*](daat.html) *and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him. 17. Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this* [*world*](worlds.html)*. 18. There is no* [*fear*](fear.html) *in love; but perfect love casteth out* [*fear*](fear.html)*: because* [*fear*](fear.html) *hath torment. He that feareth is not made perfect in love.*

***Tehilim (***[***Psalms***](psalms1.html)***) 119:120*** *“My flesh trembleth for* [*fear*](fear.html) *of thee; and I am afraid of thy judgments. “The Stone Tanakh translates “Shuddered from dread”*

***1 Luqas (***[***Luke***](luke.html)***) 12:4-7*** *And I say unto you my friends, Be not afraid of them that kill the* [*body*](body.html)*, and after that have no more that they can do. 5. But I will forewarn you whom ye shall* [*fear*](fear.html)*:* [*Fear*](fear.html) *him, which after he hath killed hath power to cast into hell; yea, I say unto you,* [*Fear*](fear.html) *him. 6. Are not* [*five*](five.html) *sparrows sold for* [*two*](two.html) *farthings, and not* [*one*](one.html) *of them is forgotten before God? 7. But even the very* [*hairs*](hair.html) *of your* [*head*](body.html) *are all numbered.* [*Fear*](fear.html) *not therefore: ye are of more value than many sparrows.*

I have noticed that there are no rewards mentioned in the Torah for those who follow Torah (eternal rewards). The written Torah is about punishments. The [oral Torah](orallaw.html) is about rewards.

A [tikkun](tikkun.html) from Sefer [Ruth](ruth.html): When Boaz trembled at midnight, he had a powerful motivation to accomplish [redemption](redemption.html) as quickly as possible.

**Today is 7 days of the Omer.**

**Malchut of Hesed**

Nobility in Lovingkindness

**22** [**Nisan**](feasts.html) - The True Charisma

What specific problem/[sin](sin.html) is here addressed?

Arrogant pride.

What specific text or portion from the Nazarean Codicil best addresses this problem and offers a solution to it or a way by which a person may rectify this [sin](sin.html)?

***Ya’aqov (James) 1:17*** *“Every good gift (Charisma) and every perfect gift (Charisma) is from above, and cometh down from the Father of* [*lights*](lights.html)*, with whom is no variableness, neither shadow of turning.*

***1 Corinthians 13:2*** *“ And though I have the gift (charisma) of prophecy, and understand all mysteries, and all* [*knowledge*](knowledge.html)*; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.”*

***1 Corinthians 7:7*** *“For I would that all men were even as I myself. But every man hath his proper gift (Charisma) of God,* [*one*](one.html) *after this manner, and another after that.”*

A [tikkun](tikkun.html) from Sefer [Ruth](ruth.html): When [Ruth](ruth.html) the Princess went to glean in the [field](field.html) in order to spare Naomi the humiliation, she demonstrated a total lack of arrogant pride and a complete humility. This is mirrored in her response to Boaz that day.

**Today is 8 days of the Omer.**

**Hesed of Gevurah**

**Lovingkindess in Discipline**

**23** [**Nisan**](feasts.html) – Joy

What specific problem/[sin](sin.html) is here addressed?

Sadness.

What specific text or portion from the Nazarean Codicil best addresses this problem and offers a solution to it or a way by which a person may rectify this [sin](sin.html)?

***Romans 14:17*** *“For the kingdom (government) of* [*HaShem*](hashem.html) *is not* [*food*](food.html) *and drink; but Justice, and Shalom, and joy in the Shechinah.”*

***Romans 15:13*** *“Now the God of hope fill you with all joy and shalom in believing, that ye may abound in hope, through the power of the Shechinah.*

[***Galatians***](galatian.html) ***5:22-24*** *“But the fruit of the Shechinah is Ahavah (love), joy, Shalom (peace), longsuffering, gentleness, good deeds, faithful obedience (Emunah), humility, temperance: against such there is no penalty in the Torah.*

***Philippians 4:4*** *“Rejoice in* [*HaShem*](hashem.html) *ALWAYS: and again I say, Rejoice.”*

***1 Thessalonians 5:16*** *“Rejoice evermore.”*

***Jude 24,25*** *“Now unto him who is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, To the only wise* [*HaShem*](hashem.html) *our Savior, be glory and majesty, dominion and power, both now and ever. Amen.*

***2 Luqas (Acts) 2:28*** *“Thou hast made* [*known*](daat.html) *to me the ways (Halakhot) of life; thou shalt make me full of joy with thy countenance (Presence).”*

A [tikkun](tikkun.html) from Sefer [Ruth](ruth.html): When Naomi nursed Oved, she was motivated by joy because the sadness of being bereft of her family had been dissipated.

**Today is 9 days of the Omer.**

**Gevurah of Gevurah**

**Discipline in Discipline**

**24** [**Nisan**](feasts.html) - Concentration and Will Power

What specific problem/[sin](sin.html) is here addressed?

Being distracted from our goals.

What specific text or portion from the Nazarean Codicil best addresses this problem and offers a solution to it or a way by which a person may rectify this [sin](sin.html)?

***Ya’aqov (James) 4:8*** *“Draw near to* [*HaShem*](hashem.html)*, and He (*[*HaShem*](hashem.html)*) will draw near to you. Wash your* [*hands*](fourteen.html)*, ye sinners; and* [*purify*](purity.html) *(concentrate, focus) your hearts (minds), you double minded.”*

***1 Timothy 1:5*** *“Now the end (goal) of the* [*commandments*](cmds613.html) *is charity out of a pure (concentrated/focused)* [*heart*](body.html) *(mind), and of a good conscience, and of faith unfeigned.”*

***Titus 1:15*** *“Unto the pure (i.e. the concentrated/focused) all things are pure (concentrated/focused): but unto them that are defiled and unbelieving nothing is pure (concentrated/focused); but even their mind and conscience is defiled (with mediocrity and superficiality).”*

A [tikkun](tikkun.html) from Sefer [Ruth](ruth.html): When Boaz arose that fateful morning and single-mindedly sought to [redeem](redemption.html) [Ruth](ruth.html), he was totally focused on his goal. [Ruth](ruth.html), when she left Moav was also totally focused on the God of [Avraham](avraham.html), [Isaac](isaac.html), and Ya’aqov. When Naomi left Moav, she was totally focused on returning to [HaShem](hashem.html) and to the land, despite the embarrassment and shame.

**Today is 10 days of the Omer.**

**Teferet of Gevurah**

**Compassion in Discipline**

**25** [**Nisan**](feasts.html) - Honor the Wise Person

What specific problem/[sin](sin.html) is here addressed?

The lack of a [teacher](teacher.html).

What specific text or portion from the Nazarean Codicil best addresses this problem and offers a solution to it or a way by which a person may rectify this [sin](sin.html)?

***1 Timothy 5:17-19*** *“Let the elders (Hakhamim) that rule well be counted worthy of double honour, especially they who labour in the word (Written Torah) and doctrine (*[*Oral Torah*](orallaw.html)*). For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, The laborer is worthy of his reward. Against an elder (Hakham) receive not an accusation, but before* [*two*](two.html) *or* [*three*](three.html) *witnesses.”*

[***Bereans***](bereans.html) ***(***[***Hebrews***](bereans.html)***) 13:17*** *“Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you.”*

[***Bereans***](bereans.html) ***(***[***Hebrews***](bereans.html)***) 13:7*** *“Remember them which have the rule over you, who have spoken unto you the word of* [*HaShem*](hashem.html) *(Torah): whose faith follow, considering the end of their conversation.”*

A [tikkun](tikkun.html) from Sefer [Ruth](ruth.html): When [Ruth](ruth.html) said, “Where you go, I will go. Where you lodge, I will lodge, and where you die, I will die”, she exemplified the making of a [teacher](teacher.html). When she went out to glean and thereby serve her [teacher](teacher.html), she exemplified the service we ought to give to our [teacher](teacher.html).

**Today is 11 days of the Omer.**

**Netzach of Gevurah**

**Endurance in Discipline**

**26** [**Nisan**](feasts.html) - Work It Through With Friends

What specific problem/[sin](sin.html) is here addressed?

Working Torah alone without a [study](study.html)

partner.

What specific text or portion from the Nazarean Codicil best addresses this problem and offers a solution to it or a way by which a person may rectify this [sin](sin.html)?

***Avot 1:5*** *“Provide yourself with a* [*teacher*](teacher.html) *(Rav), get yourself a companion (Chaver).”*

***Kohelet (Ecclesiastes 4:9-12)***[*Two*](two.html) *are better than* [*one*](one.html)*; because they have a good reward for their labour.10. For if they fall, the* [*one*](one.html) *will lift up his fellow: but woe to him that is alone when he falleth; for he hath not another to help him up. 11. Again, if* [*two*](two.html) *lie together, then they have heat: but how can* [*one*](one.html) *be warm alone?12. And if* [*one*](one.html) *prevail against him,* [*two*](two.html) *shall withstand him; and a threefold cord is not quickly broken.”*

So, too are [two](two.html) students paired as colleagues and the [third](three.html) person that strengthens that bond is the [teacher](teacher.html). And it is this [three](three.html)-fold cord that can’t be easily broken!

***2 Corinthians 6:14-18*** *Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? 15. And what concord hath* [*Mashiach*](mashiach.html) *with Belial? or what part hath he that believeth with an infidel? 16. And what agreement hath the* [*temple*](temple.html) *of God with idols? for ye are the* [*temple*](temple.html) *of the living God; as God hath said, I will* [*dwell*](dwelling.html) *in them, and* [*walk*](walking.html) *in them; and I will be their God, and they shall be my people. 17. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you. 18. And will be a Father unto you, and ye shall be my sons and daughters, saith* [*HaShem*](hashem.html) *the Almighty.”*

So [first](one.html) is commitment to Torah (written and oral), second commitment and loyalty to each other, and [third](three.html) equal strength (Don’t put a [donkey](chamor.html) and an ox together).

***Philippians 2:19-22*** *But I trust in the Lord* [*Yeshua*](yeshua.html) *to send Timotheus shortly unto you, that I also may be of good comfort, when I* [*know*](daat.html) *your state. 20. For I have no man likeminded, who will naturally care for your state. 21. For all seek their own, not the things which are* [*Yeshua*](yeshua.html) *the* [*Mashiach*](mashiach.html)*’s. 22. But ye* [*know*](daat.html) *the proof of him, that, as a son with the father, he hath served with me in the* [*gospel*](mishna1.html)*.”*

***1 Thessalonians 5:11*** *“Wherefore comfort yourselves together, and edify* [*one*](one.html) *another, even as also ye do.”*

[***Bereans***](bereans.html) ***(***[***Hebrews***](bereans.html)***) 3:13*** *“But exhort* [*one*](one.html) *another daily, while it is called To day; lest any of you be hardened through the deceitfulness of* [*sin*](sin.html)*.”*

In other words if my motivation for obtaining a Chaver relationship is to get as much as I can then I am falling into “deceitfulness of [sin](sin.html).”

A [tikkun](tikkun.html) from Sefer [Ruth](ruth.html): I see this most vividly when [Ruth](ruth.html) “clung” to Naomi with an oath, for life. It is also visible when [Ruth](ruth.html), following Naomi’s and Boaz’s advise, stayed with the young women throughout the harvest.

**Today is 12 days of the Omer.**

**Hod of Gevurah**

**Humility in Discipline**

**27** [**Nisan**](feasts.html) - Growth Through [Teaching](teacher.html)

What specific problem/[sin](sin.html) is here addressed?

Keeping wisdom to oneself.

What specific text or portion from the Nazarean Codicil best addresses this problem and offers a solution to it or a way by which a person may rectify this [sin](sin.html)?

***Matityahu (Matthew) 28:19-20 “19****. [As you] go therefore,* [*teach*](teacher.html) *[Talmudise] all the* [*Gentiles*](gen-jew.html)*, immersing them into the* [*name*](name.html) *(*[*authority*](authority.html)*) of the Father, and of the Son, and of the Shechinah: 20.* [*Teaching*](teacher.html) *them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the age. Amen.*

**The** [**Authority**](authority.html) **of the Father**

1a) Accept the Yoke of the [seven](seven.html) [Laws](law.html) of [Noach](noach.html)

1b) Accept the Yoke of the 613 mitsvot

**The** [**Authority**](authority.html) **of the Son**

2) Take upon oneself the Yoke of the Kingdom of Israel and its King [Mashiach](mashiach.html).

**The** [**Authority**](authority.html) **of the Shechinah**

3) Observe the mitsvot so that the Shechinah [tabernacles](succoth.html) in the individual

A [tikkun](tikkun.html) from Sefer [Ruth](ruth.html): The [Talmud](orallaw.html) records the conversation between Naomi and [Ruth](ruth.html). In this conversation we see Naomi [teaching](teacher.html) the essential Torah wisdom that [Ruth](ruth.html) will need to assimilate before they reach [Bethlehem](bethlehem.html). [Ruth](ruth.html) then verbalized her response in such a way that Naomi [knew](daat.html) she understood. This was [teaching](teacher.html) at its finest.

**Today is 13 days of the Omer.**

**Yesod of Gevurah**

**Bonding in Discipline**

**28** [**Nisan**](feasts.html) - Be Deliberate

What specific problem/[sin](sin.html) is here addressed?

Acting hastily.

What specific text or portion from the Nazarean Codicil best addresses this problem and offers a solution to it or a way by which a person may rectify this [sin](sin.html)?

***1 Luqas (***[***Luke***](luke.html)***) 14:28-33*** *“For which of you, intending to build a tower, sitteth not down* [*first*](one.html)*, and counteth the cost, whether he have sufficient to finish it? 29. Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, 30. Saying, This man began to build, and was not able to finish. 31. Or what king, going to make war against another king, sitteth not down* [*first*](one.html)*, and consulteth whether he be able with* [*ten*](ten.html) *thousand to meet him that cometh against him with* [*twenty*](twenty.html) *thousand? 32. Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace. 33. So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.”*

To do this we must do [four](four.html) steps of deliberation:

1. Plowing

2. Planting

3. Harvesting

4. Digesting (Benefiting)

[Seven](seven.html) Tools to become more deliberate in our learning:

1. Frequently Recap

2. Concretize [Insights](insights.html)

3. Organize it with intent before [speaking](mashal.html)

4. Analyze all material

5. Be prepared for all eventualities

6. Distance yourself and give it [time](time.html) to boil

7. Do not procrastinate

A [tikkun](tikkun.html) from Sefer [Ruth](ruth.html): When Naomi discouraged Orpah and [Ruth](ruth.html) from conversion, she was forcing them to deliberate and think carefully.

When Boaz “shuddered” he was taking the [time](time.html) to take control of himself to avoid giving in to his [desire](needs.html). When Naomi waited for [three](three.html) months before seeking a husband for [Ruth](ruth.html).

**Today is 14 days of the Omer.**

**Malchut of Gevurah**

**Nobility of Discipline**

**29** [**Nisan**](feasts.html) - Something That Is Read

What specific problem/[sin](sin.html) is here addressed?

Living without Torah.

What specific text or portion from the Nazarean Codicil best addresses this problem and offers a solution to it or a way by which a person may rectify this [sin](sin.html)?

***2 Timothy 3:16-17*** *“All scripture is given by inspiration of* [*HaShem*](hashem.html)*, and is profitable for doctrine (*[*teaching*](teacher.html)*), for reproof, for correction, for instruction in righteousness: 17. That the man of* [*HaShem*](hashem.html) *may be perfect, thoroughly furnished unto all good works.*

[Nine](nine.html) tools for success with Written Torah:

1. Read it and re-read it

2. Learn it (incorporate it into your life)

3. Thoroughly understand it

4. Correlate any differences and resolve them

5. Organize it - Arrange it in your lips

6. Memorize it and review it over and over

7. Integrate it - make [new](new.html) learning part of your reality

8. Update it and be flexible - [one](one.html) size do not fit all human beings nor all circumstances

9. Constantly upgrade - keep it churning over and over

A [tikkun](tikkun.html) from Sefer [Ruth](ruth.html): When Boaz awoke in the night, he was able to act properly because he had made Torah a part of his life. When [Ruth](ruth.html) acted modestly in the [field](field.html) and with kindness towards Naomi, she was living with Torah.

**Today is 15 days of the Omer.**

**Hesed of Tiferet**

**Lovingkindness in Compassion**

**30** [**Nisan**](feasts.html) - The Oral Instructions for Living

What specific problem/[sin](sin.html) is here addressed?

Living without [oral Torah](orallaw.html).

What specific text or portion from the Nazarean Codicil best addresses this problem and offers a solution to it or a way by which a person may rectify this [sin](sin.html)?

***2 Thessalonians 2:14-15*** *“Whereunto he called you by our* [*gospel*](mishna1.html) *(Mesorah =* [*Oral Torah*](orallaw.html)*), to the obtaining of the glory of our Master* [*Yeshua*](yeshua.html) *the* [*Messiah*](mashiach.html)*. 15. Therefore, brethren, stand fast, and hold the traditions which ye have been* [*taught*](teacher.html)*, whether by word, or our epistle.”*

A [tikkun](tikkun.html) from Sefer [Ruth](ruth.html): When [Ruth](ruth.html) acted modestly in the [field](field.html) and with kindness towards Naomi, she was living with the [oral Torah](orallaw.html) given to her by Naomi. At this point she had not had [time](time.html) to review the Written Torah. When Boaz decreed a Moabitess and not a Moabite.

**Today is 16 days of the Omer.**

**Gevurah of Tiferet**

**Discipline in Compassion**

**1** [**Iyar**](feasts.html) - Apply Business Acumen to Living

Chief objective of business is to maximize and make a profit. Chief objective of life here and beyond is to maximize and gain wisdom. The objectives are different, the tactics are similar.

What specific problem/[sin](sin.html) is here addressed?

Not treating the acquisition of wisdom like the acquisition of money.

What specific text or portion from the Nazarean Codicil best addresses this problem and offers a solution to it or a way by which a person may rectify this [sin](sin.html)?

***1 Thessalonians 4:11*** *“And that ye* [*study*](study.html) *to be quiet, and to do your own business, and to work with your own* [*hands*](fourteen.html)*, as we commanded you;”*

Literal version

*“|5389| to try earnestly |2270| to be quiet, |2532| and |4238| to practice |3588| the |2398| own, |2532| and |2036| to work with |3588| the |2398| own |5495|* [*hands*](fourteen.html) *|5216| of you, |2531| as |5213| you |3853| we enjoined,”*

***Romans 12:11*** *Not slothful in business; fervent in spirit; serving* [*HaShem*](hashem.html)*;*

Literal version:

*|4710| in diligence, |3361| not |3636| slothful. |3588| In |4151| spirit |2204| burning, |3588| the |2962| L-rd |1398| serving.*

A [tikkun](tikkun.html) from Sefer [Ruth](ruth.html): When [Ruth](ruth.html) left her family, friends, wealth, comfort, and everything else to pursue wisdom in [eretz Israel](city.html), even to the point of being a gleaner in the fields.

**Today is 17 days of the Omer.**

**Tiferet of Tiferet**

**Compassion in Compassion**

**2** [**Iyar**](feasts.html) - Harnessing the Power of [Sex](marriageact.html)

What specific problem/[sin](sin.html) is here addressed?

[Sex](marriageact.html) for the wrong reason.

What specific text or portion from the Nazarean Codicil best addresses this problem and offers a solution to it or a way by which a person may rectify this [sin](sin.html)?

***1 Corinthians 7:1-5*** *Now concerning the things whereof ye wrote unto me: It is good for a man not to touch a woman. 2. Not so, you fornicators, but let every man have his own wife, and let every woman have her own husband. 3. Let the husband render (heap) unto the wife due benevolence: and likewise also the wife (let her heap) unto the husband (sexual satisfaction). 4. The wife hath not power of her own* [*body*](body.html)*, but the husband: and likewise also the husband hath not power of his own* [*body*](body.html)*, but the wife. 5. Defraud ye not* [*one*](one.html) *the other, except it be with consent for a* [*time*](time.html)*, that ye may give yourselves to fasting and* [*prayer*](prayer.html)*; and come together again, that Satan tempt you not for your incontinency.*

A [tikkun](tikkun.html) from Sefer [Ruth](ruth.html): When Boaz controlled himself on the threshing floor, he was waiting to consummate his love until all was in order.

**Today is 18 days of the Omer.**

**Netzach of Tiferet**

**Endurance in Compassion**

**3** [**Iyar**](feasts.html) - The Use of [Physical](physical.html) Pleasure

What specific problem/[sin](sin.html) is here addressed?

Failure to use pleasure properly.

What specific text or portion from the Nazarean Codicil best addresses this problem and offers a solution to it or a way by which a person may rectify this [sin](sin.html)?

*2 Thessalonians 2:12 That they all might be damned who believed not the truth, but had pleasure in unrighteousness.*

A [tikkun](tikkun.html) from Sefer [Ruth](ruth.html): When Boaz had the opportunity to perform the [mitzva](cmds613.html) of yibum, he directed his thoughts of pleasure towards [HaShem](hashem.html) that he be motivated to act properly and to speedily act to perform the [mitzva](cmds613.html).

**Today is 19 days of the Omer.**

**Hod of Tiferet**

**Humility in Compassion**

**4** [**Iyar**](feasts.html) - Minimize [Sleep](mashal.html)

What specific problem/[sin](sin.html) is here addressed?

[Sleeping](mashal.html) too much.

What specific text or portion from the Nazarean Codicil best addresses this problem and offers a solution to it or a way by which a person may rectify this [sin](sin.html)?

[***Ephesians***](ephesians.html) ***5:14-16*** *Wherefore he saith, Awake thou that sleepest, and arise from the dead, and* [*Mashiach*](mashiach.html) *shall give thee light. 15. See then that ye* [*walk*](walking.html) *circumspectly, not as fools, but as wise, 16. Redeeming the* [*time*](time.html)*, because the days are evil.*

A [tikkun](tikkun.html) from Sefer [Ruth](ruth.html): After Boaz was startled in the night, he remained awake to [pray](prayer.html), that he maintain his control, and to plan the performance of the [mitzva](cmds613.html) of yibum.

**Today is 20 days of the Omer.**

**Yesod of Tiferet**

**Bonding in Compassion**

**5** [**Iyar**](feasts.html) - The Art of Conversation

What specific problem/[sin](sin.html) is here addressed?

Failing to have conversations.

What specific text or portion from the Nazarean Codicil best addresses this problem and offers a solution to it or a way by which a person may rectify this [sin](sin.html)?

[***Ephesians***](ephesians.html) ***4:25-32*** *Wherefore putting away lying,* [*speak*](mashal.html) *every man truth (the Torah) with his neighbor: for we are members* [*one*](one.html) *of another. 26. Be ye angry, and* [*sin*](sin.html) *not: let not the* [*sun*](hachama.html) *go down upon your wrath: 27. Neither give place to the* [*devil*](demons.html)*. 28. Let him that stole steal no more: but rather let him labour, working with his* [*hands*](fourteen.html) *the thing which is good, that he may have to give to him that needeth. 29. Let no corrupt communication proceed out of your* [*mouth*](body.html)*, but that which is good to the use of edifying, that it may minister* [*grace*](grace.html) *unto the hearers. 30. And grieve not the holy Spirit of* [*HaShem*](hashem.html) *(Shechinah), whereby ye are sealed unto the day of* [*redemption*](redemption.html)*. 31. Let all bitterness, and wrath, and anger, and clamor, and evil* [*speaking*](mashal.html)*, be put away from you, with all malice: 32. And be ye kind* [*one*](one.html) *to another, tenderhearted, forgiving* [*one*](one.html) *another, even as* [*HaShem*](hashem.html) *for* [*Mashiach*](mashiach.html)*’s sake hath forgiven you.*

A [tikkun](tikkun.html) from Sefer [Ruth](ruth.html): There were [three](three.html) excellent conversations:

1. Naomi with [Ruth](ruth.html) on the way.
2. Boaz with the servant in change of reaping.
3. Boaz with Ploni Almoni.

In each of these conversations, the issues are real, deeply [spiritual](physical.html), and profitable to all involved.

**Today is 21 days of the Omer.**

**Malchut of Tiferet**

**Nobility in Compassion**

**6** [**Iyar**](feasts.html) - [Laugh](mashal.html) at Your Troubles

What specific problem/[sin](sin.html) is here addressed?

Failing to deal with tension and anxiety in a humorous way.

What specific text or portion from the Nazarean Codicil best addresses this problem and offers a solution to it or a way by which a person may rectify this [sin](sin.html)?

YISTSCHAQ = [LAUGHTER](mashal.html)

***Bereshit (Genesis) 21:5-7*** *And* [*Abraham*](avraham.html) *was an hundred years old, when his son* [*Isaac*](isaac.html) *was born unto him. 6. And Sarah said, God hath made me to* [*laugh*](mashal.html)*, so that all that hear will* [*laugh*](mashal.html) *with me. 7. And she said, Who would have said unto* [*Abraham*](avraham.html)*, that Sarah should have given children suck? for I have born him a son in his old age.*

***1 Luqas (***[***Luke***](luke.html)***) 6:21*** *Blessed are ye that hunger now: for ye shall be filled. Blessed are ye that* [*weep*](mashal.html) *now: for ye shall* [*laugh*](mashal.html)*.*

Many times when we read about “[laughter](mashal.html)” in Scripture, we read it in [connection](connection.html) with derision, as Job explains:

***Iyov (Job) 12:4*** *“I am as* [*one*](one.html) *mocked of his neighbor, who calleth upon God, and he answereth him: the just upright man is laughed to scorn.”*

[Mashiach](mashiach.html) is therefore not [speaking](mashal.html) about [clean](purity.html) [laughter](mashal.html) but of deriding [laughter](mashal.html) - “Happy are you that [weep](mashal.html) now for [sins](sin.html), and for being derided and oppressed of the [Goyim](gen-jew.html), for in the [Olam HaBa](futures.html) you shall have the last [laugh](mashal.html).”

Actually what we have here is a paraphrase of:

***Yeshayahu (Isaiah) 61:3*** *“To appoint unto them that* [*mourn*](mourning.html) *in Zion, to give unto them beauty for ashes, the oil of joy for* [*mourning*](mourning.html)*, the* [*garment*](garment.html) *of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified.”*

Why were these people in Zion [mourning](mourning.html)? and when would they turn their [mourning](mourning.html) and sorrow for joy? They mourned because of their [sin](sin.html), they will rejoice when their [sin](sin.html) is removed. And this started with [Yitzchak](isaac.html), midway in the Gilgulet and will finish at the second [coming](coming.html) of [Mashiach](mashiach.html). Therefore with [Yitzchak](isaac.html) the last [laugh](mashal.html) of the righteous started unfolding. So from [Yitzchak](isaac.html) to [Mashiach](mashiach.html) is from [sacrifice](korbanot.html) to [sacrifice](korbanot.html) - [one](one.html) for the [Jews](gen-jew.html) and the other for the [Gentiles](gen-jew.html).

A [tikkun](tikkun.html) from Sefer [Ruth](ruth.html): In [Ruth](ruth.html) 4:17, the women proclaimed that a son was born to Naomi, this is [HaShem](hashem.html)’s response to Naomi’s question of 1:11, where she asks if there are more sons in her [womb](thebirth.html). This, I believe, is God’s sense of [humor](mashal.html) in bringing about the impossible. So as absurd as it was, [HaShem](hashem.html)’s response to Naomi is, “Yes, there are more sons in your [womb](thebirth.html)!”.

**Today is 22 days of the Omer.**

**Hesed of Netzach**

**Lovingkindness in Endurance**

**7** [**Iyar**](feasts.html) - Conquering Frustration

What specific problem/[sin](sin.html) is here addressed?

Failing to conquer frustration.

What specific text or portion from the Nazarean Codicil best addresses this problem and offers a solution to it or a way by which a person may rectify this [sin](sin.html)?

***Romans 12:12*** *“Rejoicing in hope; patient in tribulation; continuing instant (persistent) in* [*prayer*](prayer.html)*;”*

[***Ephesians***](ephesians.html) ***6:18*** *“*[*Praying*](prayer.html) *always with all* [*prayer*](prayer.html) *and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints;”*

1) Revelation 2:7 - “To him that overcomes will I ([HaShem](hashem.html)) give to [eat](eating.html) of the [tree of life](eternal.html), which is in the midst of the paradise of [HaShem](hashem.html).” - [EAT](eating.html) TORAH

2) Revelation 2:11 - “He that overcomes shall not be hurt of the second death.”

3) Revelation 2:17 - “To him that overcomes will I give to [eat](eating.html) of the hidden manna, and will give him a white stone, and in the stone a [new](new.html) [name](name.html) written, which no man knoweth saving he that receiveth it.” - i.e. he that overcomes will be granted to [know](daat.html) all the secrets of the Torah and will be fully acquitted when [Mashiach](mashiach.html) comes and will be a whole [new](new.html) creature.

4) Revelation 2:26 - “And he that overcomes, and keepeth my works unto the end, to him will I give power over the [Gentiles](gen-jew.html):” - i.e. overcomes will have dominion over the [Gentiles](gen-jew.html) with [Mashiach](mashiach.html).

5) Rev. 3:5 - “He that overcomes, the same shall be clothed in white raiment; and I will not blot out his [name](name.html) out of the book of life, but I will confess his [name](name.html) before my Father, and before his [angels](angels.html).” - i.e. he that overcomes will be like a Levite who is also clothed all in white, and his [name](name.html) will be forever found in the heavenly book of life.

6) Rev. 3:12 - “Him that overcomes will I make a pillar in the [temple](temple.html) of my God, and he shall go no more out: and I will write upon him the [name](name.html) of my God, and the [name](name.html) of the [city](city.html) of my God, which is [new](new.html) [Jerusalem](city.html), which cometh down out of [heaven](heaven.html) from my God: and I will write upon him my [new](new.html) [name](name.html).”

7) Rev. 3:21 - “To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.”

8) Revelation 11:7 - “And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them.”

9) Revelation 12:11 - “And they overcame him (the accuser of our brethren) by the [blood](body.html) of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.”

10) Revelation 13:7 - “And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and [tongues](spirit.html), and [nations](nations.html).”

11) Revelation 17:4 - “These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful.”

12) Revelation 21:7 - “He that overcometh shall [inherit](inherit.html) all things; and I will be his God, and he shall be my son.”

a) Revelation 12:17 “And the dragon was wroth with the woman, and went to make war with the remnant of her [seed](flower.html), which keep the [commandments](cmds613.html) of [HaShem](hashem.html), and have the testimony of [Yeshua](yeshua.html) the [Messiah](mashiach.html).

b) Revelation 14:12 “Here is the patience (perseverance, endurance) of the saints: here are they that keep the [commandments](cmds613.html) of [HaShem](hashem.html), and the faith (Emunah = faithful obedience) of [Yeshua](yeshua.html).

c) Revelation 22:14 “Blessed are they that do his [commandments](cmds613.html), that they may have right to the [tree of life](eternal.html), and may enter in through the gates into the [city](city.html).”

A [tikkun](tikkun.html) from Sefer [Ruth](ruth.html): When [Ruth](ruth.html) told Naomi, in 1:16, to stop telling her to leave, she made her choice emphatic: Where you go, I will go. Where you stay, I will stay, where you die, I will die. So emphatic was her answer that Naomi ceased [speaking](mashal.html). Thus, [Ruth](ruth.html) conquered her and discouragement brought on by Naomi’s words.

**Today is 23 days of the Omer.**

**Gevurah of Netzach**

**Discipline in Endurance**

**8** [**Iyar**](feasts.html) - A Good [Heart](body.html)

What specific problem/[sin](sin.html) is here addressed?

Failing to have a good [heart](body.html). Indulging the [body](body.html) rather than the soul.

What specific text or portion from the Nazarean Codicil best addresses this problem and offers a solution to it or a way by which a person may rectify this [sin](sin.html)?

***Tehilim (***[***Psalms***](psalms1.html)***) 133:1-3*** *Behold, how good and how pleasant it is for brethren to* [*dwell*](dwelling.html) *together and in unity! 2. It is like the precious ointment upon the* [*head*](body.html)*, that ran down upon the* [*beard*](hair.html)*, even Aaron’s* [*beard*](hair.html)*: that went down to the skirts of his garments; 3. As the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for evermore.*

Good is TOV = BENEFICIAL

A [tikkun](tikkun.html) from Sefer [Ruth](ruth.html): We see the good [heart](body.html) repeatedly in sefer [Ruth](ruth.html). We see it when [Ruth](ruth.html) followed Naomi and her God, giving up the life of a princess. We see it when Naomi returned to [Bethlehem](bethlehem.html) in bitterness and disgrace in order to rebuild her family through [Ruth](ruth.html). We see it when Boaz waited to marry [Ruth](ruth.html) till after Ploni Almoni gave up his rights, thereby losing the pleasure of that moment on the threshing floor.

**Today is 24 days of the Omer.**

**Tiferet of Netzach**

**Compassion in Endurance**

**9** [**Iyar**](feasts.html) - Choosing the Right Advisor

What specific problem/[sin](sin.html) is here addressed?

Failing to search for wisdom.

What specific text or portion from the Nazarean Codicil best addresses this problem and offers a solution to it or a way by which a person may rectify this [sin](sin.html)?

***1 Divrei Hayamim (Chronicles) 22:12*** *“Only* [*HaShem*](hashem.html) *give you wisdom and understanding, and give you charge concerning Israel, that you may keep the* [*law*](law.html) *of* [*HaShem*](hashem.html) *your God.”*

***1 Corinthians 6:5*** *“I* [*speak*](mashal.html) *to your shame. Is it so, that there is not a wise man among you? no, not* [*one*](one.html) *that shall be able to judge between his brethren?”*

[***Ephesians***](ephesians.html) ***5:14-16*** *“Wherefore he saith, Awake thou that sleepest, and arise from the dead, and* [*Mashiach*](mashiach.html) *shall give thee light. 15. See then that ye* [*walk*](walking.html) *circumspectly (accurately, pointedly), not as fools, but as wise, 16. Redeeming the* [*time*](time.html)*, because the days are evil.”*

Those who follow [Messiah](mashiach.html) should be Hakhamim (Rabbis).

***Pirqe Avot 1:6*** *Yehoshua ben Prachiah and Nitai HaArbeili received from them (Yossi ben Yoezer and Yossi ben Yochanan). Yehoshua said: Make for yourself a Rav (a* [*teacher*](teacher.html)*); acquire for yourself a friend; and judge every person on the positive side.*

***1 Corinthians 9:24-27****:* [*Know*](daat.html) *ye not that they which run in a race run all, but* [*one*](one.html) *receiveth the prize? So run, that ye may obtain. 25. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. 26. I therefore so run, not as uncertainly; so fight I, not as* [*one*](one.html) *that beateth the air: 27. But I keep under my* [*body*](body.html)*, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.*

And in he writes:

[***Bereans***](bereans.html) ***(***[***Hebrews***](bereans.html)***) 12:1-3*** *Wherefore seeing we also are compassed about with so great a* [*cloud*](important.html) *of witnesses, let us lay aside every weight, and the* [*sin*](sin.html) *which doth so easily beset us, and let us run with patience the race that is set before us, 2. Looking unto* [*Yeshua*](yeshua.html) *the author and finisher of our faith (Emunah = faithful obedience); who for the joy that was set before him endured the cross, despising the shame, and is set down at the right* [*hand*](mashal.html) *of the throne of* [*HaShem*](hashem.html)*. 3. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.*

A [tikkun](tikkun.html) from Sefer [Ruth](ruth.html): We see [Ruth](ruth.html) taking advantage of Naomi’s wisdom when she went to the threshing floor. We see it again when [Ruth](ruth.html), following Naomi’s advice, waited for Boaz to tell her what to do.

**Today is 25 days of the Omer.**

**Netzach of Netzach**

**Endurance in Endurance**

**10** [**Iyar**](feasts.html) - Accepting Pain

What specific problem/[sin](sin.html) is here addressed?

Failing to accept pain in order to gain pleasure.

What specific text or portion from the Nazarean Codicil best addresses this problem and offers a solution to it or a way by which a person may rectify this [sin](sin.html)?

[***Bereans***](bereans.html) ***(***[***Hebrews***](bereans.html)***) 12:1-3*** *Wherefore seeing we also are compassed about with so great a* [*cloud*](important.html) *of witnesses, let us lay aside every weight, and the* [*sin*](sin.html) *which doth so easily beset us, and let us run with patience the race that is set before us, 2. Looking unto* [*Yeshua*](yeshua.html) *the author and finisher of our faith (Emunah = faithful obedience); who for the joy that was set before him endured the cross, despising the shame, and is set down at the right* [*hand*](mashal.html) *of the throne of* [*HaShem*](hashem.html)*. 3. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.*

A [tikkun](tikkun.html) from Sefer [Ruth](ruth.html): We see this dramatically when Boaz controlled himself on the threshing floor in order to maximize his pleasure in [marriage](mashal.html). We see this when Naomi accepted the pain of returning to her former friends in order to enjoy their company and support.

**Today is 26 days of the Omer.**

**Hod of Netzach**

**Humility in Endurance**

**11** [**Iyar**](feasts.html) - When to Lead - When to Follow

What specific problem/[sin](sin.html) is here addressed?

Not recognizing your position in every given situation.

What specific text or portion from the Nazarean Codicil best addresses this problem and offers a solution to it or a way by which a person may rectify this [sin](sin.html)?

***Romans 12:3*** *“For I say, through the* [*grace*](grace.html) *given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.”*

*3. |3004| I say |1063| For, |1223| through |3588| the |5485| gracious love |1325| given |3427| to me |3956| to everyone |5607| being |1722| among |5213| you, |3361| not |5252| to have high thoughts |3844| beyond |3739| what |1163| is |5426| right to think, |0235| but |5426| to think |1519| to |4993| be sober-minded, |1538| to each |5613| as |3588| - |2316| God |3307| divided |3358| a measure |4102| of faith.*

This text in Romans strikes a balance between [two](two.html) opposite evils:

- FALSE MODESTY

- MODESTY

- EXCESIVE PRIDE

Laodicea was a very democratic congregation. It was ruled by the people themselves the LAOS, which we transliterate into English as Laity. And here came the Nicolaitans who were after the error of Balaam = profit$$$. Now who were these mob of pious fraud$? The [secret](sod.html) is in the [name](name.html). NIKOS = Oppressors, LAITIANS = OF THE LAITY. They were the people who started the paid clergy business, they said that only the clergy had the GNOSIS ([Knowledge](knowledge.html)) of the mysteries. So these were the Nicolaitans = the oppressors of the laity.

All of us has a place given to us, and we are called to fill it whether by recognizing a superior and following his lead, or in the absence of that to take the lead. The [secret](sod.html) of modesty is to fill well, with enthusiasm and taste the space we have been given in any particular circumstance.

Some of the principles in crafting bills of sale according to [Jewish](gen-jew.html) [Law](law.html) are derived from [two](two.html) most interesting verses:

***Bereshit (Genesis) 23:17-18*** *And the* [*field*](field.html) *of Ephron which was in Machpelah, which was before Mamre, the* [*field*](field.html)*, and the cave which was therein, and all the trees that were in the* [*field*](field.html)*, that were in all the borders round about, were made sure 18. Unto* [*Abraham*](avraham.html) *for a possession in the presence of the children of Heth, before all that went in at the gate of his* [*city*](city.html)*.*

***Baba Batra 69a/b*** *Principle: - R. Judah HaNasi: “The seller of a* [*field*](field.html) *must write a description of the* [*field*](field.html) *its monuments and markers” – i.e. the property that is being sold must be described in detail according to its various identifying characteristics.*

In other words, extrapolating from this principle of bills of sale, it is always important that we define and [know](daat.html) well our boundaries and that space or [field](field.html) that we are to occupy, and doing it well and with taste.

Now let me ask you a question. Suppose I gave His Honour Paqid Hillel [ten](ten.html) acres of land and he said, ‘Oh well I will occupy [two](two.html) acres only which are enough for me, and the rest well [HaShem](hashem.html) will take care of it’. What is wrong with this attitude?

It wastes resources and the fences are also wasted. It squanders the limits of his territory. It does not recognizes the gift.

So it is with us with each [one](one.html) of us, we need to [know](daat.html) our place, we need to [know](daat.html) our gifts, we need to [know](daat.html) what are we here for, we need to [know](daat.html) where exactly are the boundaries of the space [HaShem](hashem.html), Most Blessed be He has given us, and then make sure we occupy every inch of space.

Knowing our place is knowing our space what we have to cover and to cover it all as best we can and in good taste. Otherwise we leave spaces for Palestinians to occupy and you [know](daat.html) the headache they can cause, I [know](daat.html) that by sad [experience](experience.html)!

But there is a [secret](sod.html) here also. To [know](daat.html) [one](one.html)’s place, in Ivrit, place = Maqom, which is another designation for [HaShem](hashem.html). Therefore to [know](daat.html) [one](one.html)’s place is to [know](daat.html) [one](one.html)’s role in [HaShem](hashem.html)’s Kingdom. Yes, if we do not take control of our place, then Laban will creep in and start moving the boundaries no? So, if we do not exploit to the maximum and with great taste that space, we have failed in our destiny.

For example, [Adam](adam.html) was given a space, [Gan Eden](eden.html) and it was a walled orchard. why did [Gan Eden](eden.html) have walls? To have a boundary, to delineate the space. So what happened when [Adam](adam.html) ceased to cover and have control over his allocated space? Yep, creepy crawlies got in, no respect for walls, eh?

So knowing [one](one.html)’s place is not just knowing [one](one.html)’s pecking order, but rather knowing what space we have been allocated and to make sure we cover it with taste, and allow no creepy crawlies to invade that space.

[One](one.html) note about fences, and those of you have read my article on Marqos 1:1-2 would have found out, when [one](one.html) makes a protective fence, [one](one.html) does so in order to keep unwanted things out, and wanted things in. In fact the etymology of the word “Paradise“ ([Hebrew](hebrew.html): Gan) literally means a walled orchard, and [Adam](adam.html) was given the responsibility to be vigilant and occupy the space allocated to him.

[One](one.html) of the most treasured possessions we have is our own sense of confidence. In order to make sure we do not loose this important Jewel of paradise we need to implement a fence around it, by being totally committed to carry out whatever is it that we have undertaken. To do this, it is wise to break down big goals into small units so that we feed our senses of self-esteem, and self worth often and periodically. For a good and balanced sense of self esteem is the fuel that drives us to greatness, and performing great deeds.

A [tikkun](tikkun.html) from Sefer [Ruth](ruth.html): When [first](one.html) questioned by Boaz, [Ruth](ruth.html) was astounded at the elevation she had received from Boaz. She recognized that she was a stranger ([Ruth](ruth.html) 2:10), yet Boaz called her “daughter” and treated her with honour. In this case both [Ruth](ruth.html) and Boaz had correctly understood the situation albeit from totally different perspectives. By her humility, modesty, and chesed, [Ruth](ruth.html) was able to achieve elevation of her stature.

**Today is 27 days of the Omer.**

**Yesod of Netzach**

**Bonding in Endurance**

**12** [**Iyar**](feasts.html) – Happiness

What specific problem/[sin](sin.html) is here addressed?

Failing to be content with the blessings of [HaShem](hashem.html).

What specific text or portion from the Nazarean Codicil best addresses this problem and offers a solution to it or a way by which a person may rectify this [sin](sin.html)?

***Philippians 4:11*** *“Not that I* [*speak*](mashal.html) *in respect of want: for I have learned, in whatsoever state I am, therewith to be content.”.*

But how does [one](one.html) achieve this contentment? This principle of being content with what we have stems or is rooted in a mode of thinking outlined in:

***Philippians 4:8*** *“Finally brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.”*

So contentment emanates from the thinking the right thoughts. If our thoughts are governed for example by covetousness then we lack happiness and envy and strife flourish. But contentment is that all I need I have, I may be blind and not seeing all the resources that I have at [hand](fourteen.html), but with [HaShem](hashem.html)’s help, Most Blessed be He I am content and I will make it.

[***Bereans***](bereans.html) ***(***[***Hebrews***](bereans.html)***) 13:5*** *“Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee.”*

A [tikkun](tikkun.html) from Sefer [Ruth](ruth.html): In [Ruth](ruth.html) 2:14, Boaz gave [Ruth](ruth.html) a small quantity of parched grain. The text records that [Ruth](ruth.html) found it sufficient with some left over to share with Naomi. She did not complain that there was no bread, as originally promised (v. 2:14), but was satisfied that she was given SOMETHING to [eat](eating.html). In the text, we read that with this meager amount [Ruth](ruth.html) was content. Further, when [Ruth](ruth.html) went to visit the threshing floor, she wore her [Sabbath](sabbath.html) finery. For an important visit, nothing less than the best, will do.

**Today is 28 days of the Omer.**

**Malchut of Netzach**

**Nobility in Endurance**

**13** [**Iyar**](feasts.html) - Protect What Is Precious

What specific problem/[sin](sin.html) is here addressed?

Failing to erect a fence to protect ourselves.

What specific text or portion from the Nazarean Codicil best addresses this problem and offers a solution to it or a way by which a person may rectify this [sin](sin.html)?

***1 Tsefet (Peter) 5:8*** *“Be sober, be vigilant; because your adversary the* [*devil*](demons.html)*, as a roaring lion, walketh about, seeking whom he may devour:”*

Now who is the chief of devils, the [one](one.html) we must watch like a hawk? The Yetzer Hara (our evil inclination) which cause us to:

a) misconstrue words and [events](feasts.html)

b) sets us up on great unachievable pinnacles so that we fall and become demoralized

c) the [one](one.html) who makes sure we waste as much [time](time.html) as possible

d) the [one](one.html) who programs us to failure

A [tikkun](tikkun.html) from Sefer [Ruth](ruth.html): [Ruth](ruth.html) exhibited this “way” when she acted modestly in [sitting](mashal.html) at the table with Boaz and his workers ([Ruth](ruth.html) 2:14). She carefully chose her seat to be in a position where the workers would not be tempted to stare. She thereby erected a fence against lust.

**Today is 29 days of the Omer.**

**Hesed of Hod**

**Lovingkindness in Humility**

**14** [**Iyar**](feasts.html) - The Subtle Traps of Arrogance

What specific problem/[sin](sin.html) is here addressed?

Being arrogant.

What specific text or portion from the Nazarean Codicil best addresses this problem and offers a solution to it or a way by which a person may rectify this [sin](sin.html)?

Please note, in general, that is the great majority of well educated people are very simple and humble, which is not the case again in general with those with a little bit of [knowledge](knowledge.html). However, here we need to make a point, a point in Halakhah: Our Halakhah states that a man who does what is being commanded, earns more [merit](merit.html) than a man who was not commanded but did it out of his [heart](body.html). Why would Halakhah say such strange things from a Western point of view? It is well [known](daat.html) that a man does NOT want to do what is commanded. It is therefore harder to obey when commanded than when performed without a [command](cmds613.html).

Yes, but at the [heart](body.html) is that the man that did what was commanded, exalted the [one](one.html) who commanded him by his obedience, and this crowning Him in his life whilst the man that did it out of his own [heart](body.html), crowned himself. That man that was commanded crowned [HaShem](hashem.html) in His [heart](body.html)! Yet the man that was commanded had to set aside what was good in his own [eyes](body.html) and do what [HaShem](hashem.html) had commanded and therefore crowned [HaShem](hashem.html) in His deed.

***Romans 1:21-32*** *Because that, when they* [*knew*](daat.html) *God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish* [*heart*](body.html) *was darkened. 22. Professing themselves to be wise, they became fools, 23. And changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and* [*four*](four.html) *footed beasts, and creeping things. 24. Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonor their own* [*bodies*](body.html) *between themselves: 25. Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen. 26. For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature: 27. And likewise also the men, leaving the natural use of the woman, burned in their lust* [*one*](one.html) *toward another; men with men working that which is unseemly, and receiving in themselves that recompense of their error which was meet. 28. And even as they did not like to retain God in their* [*knowledge*](knowledge.html)*, God gave them over to a reprobate mind, to do those things which are not convenient; 29. Being filled with all unrighteousness, fornication,* [*wickedness*](wicked.html)*, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, 30. Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, 31. Without understanding,* [*covenant*](covenant.html) *breaker’s, without natural affection, implacable, unmerciful: 32. Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.*

A [tikkun](tikkun.html) from Sefer [Ruth](ruth.html): [Ruth](ruth.html) was the daughter of [one](one.html) of the richest most powerful men of Moav, namely King Eglon. When she encountered Boaz in the [field](field.html), she called herself a “stranger”, not a princess, thus acknowledging her true status in Israel. Later, at home with Naomi, she tells Naomi that she helped Boaz by gleaning in his [field](field.html). [Ruth](ruth.html) thereby acknowledged that the reward she had given Boaz was greater than the reward she had received that day. This turnabout allowed [Ruth](ruth.html) to acknowledge her own achievement within her desperate plight of extreme poverty.

“More than what the charity [giver](giver.html) does for the poor, the poor does for the charity [giver](giver.html).” This lesson, the [Midrash](orallaw.html) Rabbah tells us, we learn from [Ruth](ruth.html).

Boaz readily greeted every [one](one.html) with courtesy even though he was the Rosh Bet Din (The [head](body.html) of the Sanhedrin).

**Today is 30 days of the Omer.**

**Gevurah of Hod**

**Discipline in Humility**

**15** [**Iyar**](feasts.html) - How to be Loved

What specific problem/[sin](sin.html) is here addressed?

Failing to love others.

What specific text or portion from the Nazarean Codicil best addresses this problem and offers a solution to it or a way by which a person may rectify this [sin](sin.html)?

***1 Yochanan (John) 3:1-24*** *Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the* [*world*](worlds.html) *knoweth us not, because it* [*knew*](daat.html) *him not. 2. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we* [*know*](daat.html) *that, when he shall appear, we shall be like him; for we shall see him as he is. 3. And every man that hath this hope in him purifieth himself, even as he is pure. 4. Whosoever committeth* [*sin*](sin.html) *transgresseth also the* [*law*](law.html)*: for* [*sin*](sin.html) *is the transgression of the* [*law*](law.html)*. 5. And ye* [*know*](daat.html) *that he was manifested to take away our* [*sins*](sin.html)*; and in him is no* [*sin*](sin.html)*. 6. Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither* [*known*](daat.html) *him. 7. Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous. 8. He that committeth* [*sin*](sin.html) *is of the* [*devil*](demons.html)*; for the* [*devil*](demons.html) *sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the* [*devil*](demons.html)*. 9. Whosoever is born of God doth not commit* [*sin*](sin.html)*; for his* [*seed*](flower.html) *remaineth in him: and he cannot* [*sin*](sin.html)*, because he is born of God. 10. In this the children of God are manifest, and the children of the* [*devil*](demons.html)*: whosoever doeth not righteousness is not of God, neither he that loveth not his brother. 11. For this is the message that ye heard from the beginning, that we should love* [*one*](one.html) *another. 12. Not as Cain, who was of that* [*wicked*](wicked.html)[*one*](one.html)*, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother’s righteous. 13. Marvel not, my brethren, if the* [*world*](worlds.html) *hate you. 14. We* [*know*](daat.html) *that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. 15. Whosoever hateth his brother is a murderer: and ye* [*know*](daat.html) *that no murderer hath* [*eternal life*](eternal.html) *abiding in him. 16. Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren. 17. But whoso hath this* [*world*](worlds.html)*’s good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? 18. My little children, let us not love in word, neither in* [*tongue*](spirit.html)*; but in deed and in truth. 19. And hereby we* [*know*](daat.html) *that we are of the truth, and shall assure our hearts before him. 20. For if our* [*heart*](body.html) *condemn us, God is greater than our* [*heart*](body.html)*, and knoweth all things. 21. Beloved, if our* [*heart*](body.html) *condemn us not, then have we confidence toward God. 22. And whatsoever we ask, we receive of him, because we keep his* [*commandments*](cmds613.html)*, and do those things that are pleasing in his sight. 23. And this is his* [*commandment*](cmds613.html)*, That we should believe on the* [*name*](name.html) *of his Son* [*Yeshua*](yeshua.html)[*Mashiach*](mashiach.html)*, and love* [*one*](one.html) *another, as he gave us* [*commandment*](cmds613.html)*. 24. And he that keepeth his* [*commandments*](cmds613.html) *dwelleth in him, and he in him. And hereby we* [*know*](daat.html) *that he abideth in us, by the Spirit which he hath given us.*

So as you can see love is emulation of others’ virtues. And the more virtues we can possibly find amongst ourselves the closer we shall be and the more love and respect for each other will be exhibited amongst us.

***Tehilim (***[***Psalm***](psalms1.html)***) 133:1*** *Behold, how good and how pleasant it is for brethren to* [*dwell*](dwelling.html) *together in unity!*

The more we emulate each other and find virtue in each other the more we will be GAM YACHAD that is ECHAD like [HaShem](hashem.html) is ECHAD. And so love is the demonstration of the image of [HaShem](hashem.html) in each of us. And since each [one](one.html) of us is endowed with the image of [HaShem](hashem.html), and gifts from [HaShem](hashem.html), behold how much virtue we can admire and emulate from each other. The compassion is not borne in us, but is an emulation of the compassion [HaShem](hashem.html) has had for us.

A [tikkun](tikkun.html) from Sefer [Ruth](ruth.html): When [Ruth](ruth.html) went to glean in the [field](field.html), that [first](one.html) fateful day, she showed her love for her mother-in-[law](law.html). While most daughters-in-[law](law.html) do NOT get along with their mother-in-[law](law.html), [Ruth](ruth.html) showed her love to her mother-in-[law](law.html) by going to glean in an unfamiliar place in order to spare her mother-in-[law](law.html) the shame of gleaning in the fields with those who [knew](daat.html) her former status. [Ruth](ruth.html) not only did all the work, she also gave of her grain to her mother-in-[law](law.html). She did this because she found much virtue in her mother in [law](law.html). Indeed, as Naomi gave, so [Ruth](ruth.html) returned it.

**Today is 31 days of the Omer.**

**Tiferet of Hod**

**Compassion in Humility**

**16** [**Iyar**](feasts.html) - The Greatest Pleasure

What specific problem/[sin](sin.html) is here addressed?

Failing to love [HaShem](hashem.html).

What specific text or portion from the Nazarean Codicil best addresses this problem and offers a solution to it or a way by which a person may rectify this [sin](sin.html)?

[***Bereans***](bereans.html) ***(***[***Hebrews***](bereans.html)***) 11:6*** *“But without faith it is impossible to please him: for he that comes to* [*HaShem*](hashem.html) *must believe that He is, and that He is a rewarder of them that diligently seek him.”*

How does [one](one.html) “diligently seek Him”? [First](one.html) and foremost: Continual in-depth [study](study.html) of, and preoccupation with matters of Torah, for this is the ultimate purpose of our existence. And worshipping [HaShem](hashem.html) with the brethren. Note: for [prayer](prayer.html) to be effective, it either [needs](needs.html) to be uttered as an act of desperation or before the brethren in a Minyan. And it must be a [Cry](mashal.html), not a whisper! And finally [one](one.html) seeks [HaShem](hashem.html) through many good deeds of loving-kindness expressing our love for Him. So it is on these [three](three.html) things that we demonstrate that we are diligently seeking [HaShem](hashem.html).

***Romans 12:9-10*** *“Let love (to* [*HaShem*](hashem.html)*) be without dissimulation. Abhor that which is Ra’a (empty); cleave to that which is Tov (beneficial). Be kindly affectionate* [*one*](one.html) *to another with brotherly love; in honour preferring* [*one*](one.html) *another.”*

Note that love of [HaShem](hashem.html) is shown by loving that which is of [HaShem](hashem.html) (Sages, Father. Mother, Authorities, the Brethren and [Creation](bara.html)). Thus Hakham Shaul immediately after commanding to love [HaShem](hashem.html) he seconds this by saying that we must be “kindly affectionate [one](one.html) to another with brotherly love.”

So, it is impossible to say that [one](one.html) loves [HaShem](hashem.html) and yet not obey Father and mother, the Sages, and love the brotherhood.

A [tikkun](tikkun.html) from Sefer [Ruth](ruth.html): [Ruth](ruth.html) exhibited love of [HaShem](hashem.html) when she left the palace, and all its pleasures, to be closer to [HaShem](hashem.html). Naomi exhibited love of [HaShem](hashem.html) when she swallowed her pride in order to return to her place. Boaz exhibited love of [HaShem](hashem.html) when he waited to consummate his [marriage](mashal.html), until he had meticulously followed all that the Torah required. When Boaz gave of his own wealth to help [Ruth](ruth.html) and Naomi, above and beyond what was required, he demonstrated the love of [HaShem](hashem.html) by loving [HaShem](hashem.html)’s people.

Loving [HaShem](hashem.html) is the ultimate pleasure!

**Today is 32 days of the Omer.**

**Netzach of Hod**

**Endurance in Humility**

**17** [**Iyar**](feasts.html) - The Dynamics of Loving

What specific problem/[sin](sin.html) is here addressed?

Failure to love your brother.

What specific text or portion from the Nazarean Codicil best addresses this problem and offers a solution to it or a way by which a person may rectify this [sin](sin.html)?

I want to explain how [two](two.html) lovers seem to discover a multitude of virtues within each other, share in these virtues and mimic each other’s virtues.

Love of humanity is no different, albeit there is no sexual attraction in it. But nevertheless, there is this innate trait in man which predisposes him to love his fellow-man by enjoying his fellowman’s virtues. This in turn gives us great pleasure as we become truly human and follow in the footsteps of [HaShem](hashem.html), of Whom it is said:

***Yochanan (John) 3:16*** *“For* [*HaShem*](hashem.html) *so loved the* [*Gentiles*](gen-jew.html)*, that he gave his only* [*one*](one.html) *son (*[*Yeshua*](yeshua.html) *& Israel), that whosoever believes in Him (*[*HaShem*](hashem.html)*) should not perish, but have everlasting life.”*

And we may add, how can a man say that he loves [HaShem](hashem.html), Whom he cannot see, whilst despising his fellowman whom he can see, and hear his plea to be loved? This is precisely the point made by Hakham Yochanan when he states in:

***1 Yochanan (John) 3:14-19*** *We* [*know*](daat.html) *that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. 15. Whosoever hateth his brother is a murderer: and ye* [*know*](daat.html) *that no murderer hath* [*eternal life*](eternal.html) *abiding in him. 16. Hereby perceive we the love of* [*HaShem*](hashem.html)*, because he laid down his life for us: and we ought to lay down our lives for the brethren. 17. But whoso hath this* [*world*](worlds.html)*’s good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of* [*HaShem*](hashem.html) *in him? 18. My little children, let us not love in word, neither in* [*tongue*](spirit.html)*; but in deed and in truth. 19. And hereby we* [*know*](daat.html) *that we are of the truth, and shall assure our hearts before him.*

And please remember:

***2 Corinthians 9:7*** *“Every man according as he purposes in his* [*heart*](body.html)*, so let him give; not grudgingly, or of necessity: for* [*HaShem*](hashem.html) *loves a cheerful* [*giver*](giver.html)*.”*

A [tikkun](tikkun.html) from Sefer [Ruth](ruth.html): When Boaz arranged for his workers to drop extra stalks for [Ruth](ruth.html) to glean, he was loving his neighbor by not only providing [food](food.html), but also in doing it in such a way as to avoid shaming [Ruth](ruth.html). When Boaz held himself back on the threshing floor, he was demonstrating his love for Ploni Almoni by giving him the opportunity to marry [Ruth](ruth.html) [first](one.html).

When Naomi arranged for a husband for [Ruth](ruth.html), she demonstrated love for [Ruth](ruth.html) as only a mother could have.

When [Ruth](ruth.html) obeyed the words of Naomi she demonstrated her love of Naomi. When she shared her gleanings with Naomi, she again demonstrated her love. The book of [Ruth](ruth.html) demonstrates this quality more so than any other quality.

# [Lag B’Omer](lgbomer.html)





**Today is 33 days of the Omer.**

**Hod of Hod**

**Humility in Humility**

**18** [**Iyar**](feasts.html) - Take Pleasure In Fulfilling Your Obligations

What specific problem/[sin](sin.html) is here addressed?

Failing to fulfill our obligations.

18 = חי = Life

Let me introduce this way by positing the following thoughts from my [teacher](teacher.html) Hakham Dr. [Yosef](joseph.html) ben Haggai:

**1)** Israel was [forty](forty.html) years in the [Sinai](stages.html) Wilderness. [HaShem](hashem.html) had shown Moshe the Heavenly [Tabernacle](mikdash.html), or [Temple](temple.html), and had instructed Moshe to make a [Tabernacle](mikdash.html) in the wilderness alike the order of the [one](one.html) shown to him at the mountain. It took [one](one.html) year to build the [Tabernacle](mikdash.html) of Israel, which Israel used as the [meeting place](settimes.html) of [HaShem](hashem.html) with them for the remaining [thirty](thirty.html)-[nine](nine.html) years. During those [thirty](thirty.html)-[nine](nine.html) years, Israel spent [six](six.html) years moving about with the [Tabernacle](mikdash.html) dismantled and unused. This brings us to the point that the [Tabernacle](mikdash.html) of Israel was in use as the [meeting place](settimes.html) for [HaShem](hashem.html) and His people for exactly [thirty](thirty.html)-[three](three.html) years of the [forty](forty.html) years of the wilderness [experience](experience.html).

**2)** In the [Jewish](gen-jew.html) year of 3828 on the [ninth](nine.html) day of the month of [Av](feasts.html), the Romans destroyed the [Temple](temple.html) for the second [time](time.html). However, Titus, alike Nebuchadnezzar, put [Jerusalem](city.html) under siege on the day of [Lag B’Omer](lgbomer.html).

**3)** When [His Majesty](yeshua.html) King [Yeshua](yeshua.html) was [Lag B’Omer](lgbomer.html) in age ([thirty](thirty.html)-[three](three.html) years of age) his [body](body.html) ([temple](temple.html)) was put to death by the Roman execution of the cross.

**4)** When [His Majesty](yeshua.html) King [Yeshua](yeshua.html) was risen from the dead for [Lag B’Omer](lgbomer.html) days, He ascended to [Heaven](heaven.html).

Rabbi Yochanan ben Torta is the author of the well-accepted view that the cause of the destruction of the Second [Temple](temple.html) was groundless hatred.[[78]](#footnote-78) We have heard that the students of Rabbi Akiva died because they did not treat [one](one.html) another with respect. Therefore Rav Yochanan is adamant that the cause for the destruction of the Second [Temple](temple.html) must be healed before [one](one.html) can [speak](mashal.html) of a [new](new.html) messianic movement.

It is [known](daat.html) that we [mourn](mourning.html) during this period for the 24,000 students of Rebbi Akiva who died because they did not treat [one](one.html) another respectfully. When we [study](study.html) Parashat Balak, we see that Bilaam failed [time](time.html) and again to curse Israel, but rather blessed them. At the very end, before he departed, however, he gave Balak advice on how to really undermine the [Jewish](gen-jew.html) people by enticing them to [sin](sin.html) with the Midianite women, and incur [Hashem](hashem.html)’s wrath. Balak took Bilaam’s advice and the result was a [plague](plagues.html) in which 24,000 people died. It was these same 24,000 souls who reincarnated as Rebbi Akiva’s students and died from [Pesach](passover.html) until the 32nd day of the Omer.

\* \* \*

How does WAY #33 – FULFIL YOUR OBLIGATIONS, have to do with [Lag B’Omer](lgbomer.html)? After all, we are on the 33rd day of the counting of the Omer in this [study](study.html) and the theme for this day must be related to the day itself! So, what say ye? I believe that when [Yeshua](yeshua.html) ascended, He was fulfilling His obligation to send us a Comforter to instruct us in all wisdom, and therefore triumph over Nebuchadnezzar and Titus, and show that His [Temple](temple.html) is still alive and well. It is important that we see [Mashiach](mashiach.html) as a Hakham fulfilling his obligations to his Talmidim no matter what and also fulfilling his obligations towards His people.

An example for us to follow. He who does not take care [first](one.html) of the family of [HaShem](hashem.html) has no right to be a disciple of [His Majesty](yeshua.html) King [Yeshua](yeshua.html) the [Messiah](mashiach.html). Yes, [first](one.html) the brotherhood and then Israel, and then the [world](worlds.html).

Here is an illustrative incident from the Nazarean Codicil which in a veiled way illumines the [connection](connection.html) between [Lag B’Omer](lgbomer.html) and WAY # 33 - FULFILL YOUR OBLIGATIONS:

***Matityahu (Matthew) 8:5-10*** *And when* [*Yeshua*](yeshua.html) *was entered into Capernaum, there came unto him a centurion, beseeching him, 6. And saying, Master, my servant lies at home* [*sick*](illness.html) *of the palsy, grievously tormented. 7. And* [*Yeshua*](yeshua.html) *says unto him, I will come and heal him. 8. The centurion answered and said, Lord, I am not worthy that you should come under my roof: but* [*speak*](mashal.html) *the word only, and my servant shall be healed. 9. For I am a man under* [*authority*](authority.html)*, having soldiers under me: and I say to this man, Go, and he goes; and to another, Come, and he comes; and to my servant, Do this, and he does it. 10. When* [*Yeshua*](yeshua.html) *heard it, he marveled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel.*

[One](one.html) of the chief lessons that we can draw from all of this is that we have no rights, but we do have obligations.

Duties vs. Rights

***Yochanan (John) 4:34*** *“*[*Yeshua*](yeshua.html) *said unto them, My* [*food*](food.html) *is to do the will of him that sent me, and to finish his work.”*

[Messiah](mashiach.html) is saying that he did not even have the right to [eat](eating.html) whilst his Father’s [commandments](cmds613.html) and will was left undone. Note duties not rights!

***Yochanan (John) 6:38*** *“For I came down from* [*heaven*](heaven.html)*, not to do mine own will, but the will of him that sent me.”*

***Yochanan (John) 14:15,21*** *“If ye love me, keep my* [*commandments*](cmds613.html)*. … He that has my* [*commandments*](cmds613.html)*, and keeps them, he it is that loves me: and he that loves me shall be loved of my Father, and I will love him, and will manifest myself to him.”*

***Yochanan (John) 15:14*** *“Ye are my friends, if ye do whatsoever I* [*command*](cmds613.html) *you.”*

What is the [connection](connection.html) between [Lag B’Omer](lgbomer.html) and fulfilling our obligations? We have an obligation to love [one](one.html) another. Baseless hatred came to an end on [Lag B’Omer](lgbomer.html). And it is not an option but a most solemn duty to do so. On the day of [Mashiach](mashiach.html)’s ascension all baseless hatred came to an end to those who love Torah! For on that day [Mashiach](mashiach.html) became [appointed](settimes.html) King in the [Heavens](heaven.html). And thereby dispatching the Shechinah! But this means that on [Lag B’Omer](lgbomer.html) of all days we recognize that each other was made in the Image of [HaShem](hashem.html), and they could see the Shechinah Tabernacling in each other.

The notion of [time](time.html) being like a spiral, with [events](feasts.html) of a like nature occurring every year at the [appointed](settimes.html) [time](time.html) is what [connects](connection.html) the ascension and the end of the death of R. Akiva’s students. Remember please in Torah nothing happens for no reason and all is interconnected with each other!

Please remember that we are working towards [Shavuot](shavuot.html), the [festival](festival.html) of Smikha!

**\* \* \***

***II Luqas (Acts) 1:1-4*** *The former treatise have I made, O Theophilus, of all that* [*Yeshua*](yeshua.html) *began both to do and* [*teach*](teacher.html)*, Until the day in which he was taken up, after that he through the Holy Ghost had given* [*commandments*](cmds613.html) *unto the apostles whom he had chosen: To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them* [*forty*](forty.html) *days, and* [*speaking*](mashal.html) *of the things pertaining to the kingdom of God: And, being assembled together with [them], commanded them that they should not depart from* [*Jerusalem*](city.html)*, but wait for the promise of the Father, which, [saith he], ye have heard of me.*

Many struggle with the thought that [Mashiach](mashiach.html) could not have ascended on [Lag B’Omer](lgbomer.html) because the above passage clearly says that the ascension happened [forty](forty.html) days after the [resurrection](techiyat.html), not 33 days!

The best way to understand this anomaly is to understand that II Luqas is written at the [Remez](remez.html) level of understanding. At this level we do not interpret things literally, we interpret them according to hints. In this level we ask the question: What does [forty](forty.html) represent? We find that [forty](forty.html) is associated with a “[new](new.html) [birth](birth.html)“ [type](types.html) [experience](experience.html). It is the [time](time.html) period which is used when there is a dramatic change in life. For example: A fetus becomes a baby in [forty](forty.html) weeks. Moses changed from a prince to a shepherd after [forty](forty.html) years. And after another [forty](forty.html) years he changed from a shepherd into a king!

[Mashiach](mashiach.html)’s life was transformed on [Lag B’Omer](lgbomer.html). [His Majesty](yeshua.html) made the change from [Mashiach](mashiach.html) ben [Yosef](joseph.html) to [Mashiach](mashiach.html) ben David. This change was also understood to be the change of the people of Israel because when [Mashiach](mashiach.html) changes, we change. [Mashiach](mashiach.html)=Israel.

Thus we understand that we are not taking this [forty](forty.html) days as a literal, but as a hint the change that [Mashiach](mashiach.html), and therefore the [Jewish](gen-jew.html) people, are undergoing.

\* \* \*

Some thoughts:

[Mashiach](mashiach.html) rose from the dead on the [third](three.html) day [two](two.html) days after the [first](one.html) night of [Passover](passover.html), [Nisan](feasts.html) 17.

[Mashiach](mashiach.html) ascended [three](three.html) days after [Pesach](passover.html) [Sheni](sheni.html), the second [Passover](passover.html), [Iyar](feasts.html) 18.

A [tikkun](tikkun.html) from Sefer [Ruth](ruth.html): Boaz had an obligation to give Ploni Almoni the opportunity to marry [Ruth](ruth.html). He met this obligation in the [face](body.html) of great difficulty.

Boaz had a responsibility to marry [Ruth](ruth.html). He carried out this responsibility with alacrity.

Boaz had a responsibility to provide for Naomi and [Ruth](ruth.html) in a way that would not shame them. He did this in an excellent manner.

Naomi had an obligation to find [Ruth](ruth.html) a husband. She fulfilled this responsibility with great wisdom.

[Ruth](ruth.html) had a responsibility to help the poor, even though she herself was poor. She fulfilled this responsibility when she provided for the [needs](needs.html) of Naomi from her own work.

[HaShem](hashem.html) had the responsibility of bringing Boaz to the [field](field.html) where [Ruth](ruth.html) labored in order for them to become acquainted. He did this and then wrote: “It came to pass”.

[HaShem](hashem.html) had a responsibility to bring Ploni Almoni to the gate in order to enable [Ruth](ruth.html) and Boaz to beget kings. He did this and then wrote: “It came to pass”.

**Today is 34 days of the Omer.**

**Yesod of Hod**

**Bonding in Humility**

**19** [**Iyar**](feasts.html) - Using Your Inner Guide

What specific problem/[sin](sin.html) is here addressed?

Failing to use our inner guide.

What specific text or portion from the Nazarean Codicil best addresses this problem and offers a solution to it or a way by which a person may rectify this [sin](sin.html)?

Judaism’s view of education is that no [one](one.html) can ever [teach](teacher.html) anyone anything “[new](new.html).” They can only help you remember what you already intuitively [know](daat.html). The [Talmud](orallaw.html) explains this for us:

***Nidah 30b*** *R. Simlai delivered the following discourse: What does an embryo resemble when it is in the bowels of its mother? Folded writing tablets. Its* [*hands*](fourteen.html) *rest on its* [*two*](two.html) *temples respectively, its* [*two*](two.html) *elbows on its* [*two*](two.html)[*legs*](body.html) *and its* [*two*](two.html) *heels against its buttocks. Its* [*head*](body.html) *lies between its knees, its* [*mouth*](body.html) *is closed and its navel is open, and it* [*eats*](eating.html) *what its mother* [*eats*](eating.html) *and drinks what its mother drinks, but produces no excrements because otherwise it might kill its mother. As soon, however, as it sees the light the closed organ opens and the open* [*one*](one.html) *closes, for if that had not happened the embryo could not live even* [*one*](one.html) *single hour. A light burns above its* [*head*](body.html) *and it looks and sees from* [*one*](one.html) *end of the* [*world*](worlds.html) *to the other, as it is said, then his lamp shined above my* [*head*](body.html)*, and by His light I walked through darkness. And do not be astonished at this, for a person* [*sleeping*](mashal.html) *here might see a* [*dream*](dreams.html) *in Spain. And there is no* [*time*](time.html) *in which a man enjoys greater happiness than in those days, for it is said, O that I were as the months of old, as in the days when God watched over me; now which are the days’ that make up ‘months’ and do not make up years? The months of pregnancy of course. It is also* [*taught*](teacher.html) *all the Torah from beginning to end, for it is said, And he* [*taught*](teacher.html) *me, and said unto me: ‘Let thy* [*heart*](body.html) *hold fast my words, keep my* [*commandments*](cmds613.html) *and live’, and it is also said, When the converse of God was upon my tent. Why the addition of ‘and it is also said’? — In case you might say that it was only the prophet who said that, come and hear ‘when the converse of God was upon my tent. As soon as it, sees the light an* [*angel*](angels.html) *approaches, slaps it on its* [*mouth*](body.html) *(making the dent in the upper lip) and causes it to forget all the Torah completely, as it is said,* [*Sin*](sin.html) *coucheth at the door.*

As Hakham Shaul also alludes to this in:

***Romans 1:18-20*** *“For the wrath of* [*HaShem*](hashem.html) *is revealed from* [*heaven*](heaven.html) *against all ungodliness and injustices of men, who suppress the truth (the Torah) in injustice; 19. Because that which may be* [*known*](daat.html) *of* [*HaShem*](hashem.html) *is manifest in them; for* [*HaShem*](hashem.html) *has shown it to them. 20. For the invisible things of Him (*[*HaShem*](hashem.html)*) from the* [*creation*](bara.html) *of the* [*world*](worlds.html) *are clearly seen (perceived), being understood (from logical deduction) by the things that are made, even His eternal power and Godhead; so that they are without excuse.”*

***Romans 12:2*** *“And be not conformed to this (*[*Gentile*](gen-jew.html)*)* [*world*](worlds.html)*: but you be transformed by the (constant) renewing of your mind, that you may prove what is that beneficial, and acceptable, and perfect, will of* [*HaShem*](hashem.html)*.”*

A [tikkun](tikkun.html) from Sefer [Ruth](ruth.html): When [Ruth](ruth.html) left her home; she was not following conventional wisdom. When she returned, in poverty, to the Promised Land, she was not following conventional wisdom. Except [HaShem](hashem.html) called and she obeyed, she would never have become the mother of royalty.

**Today is 35 days of the Omer.**

**Malchut of Hod**

**Nobility in Humility**

**20** [**Iyar**](feasts.html) - Love Criticism

What specific problem/[sin](sin.html) is here addressed?

Failing to appreciate and to act on criticism.

What specific text or portion from the Nazarean Codicil best addresses this problem and offers a solution to it or a way by which a person may rectify this [sin](sin.html)?

Criticism is usually seen as a personal [attack](attacks.html). But imagine what an Olympic athlete willingly endures from coaches just for the sake of a simple medal, some personal recognition, and fame. To reach [one](one.html)’s full potential; [one](one.html) [needs](needs.html) to seek constructive criticism. Hakham Shaul put it this way in:

***1 Corinthians 9:24-27***[*Know*](daat.html) *ye not that they which run in a race run all, but* [*one*](one.html) *received the prize? So run, that ye may obtain. 25. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. 26. I therefore so run, not as uncertainly; so fight I, not as* [*one*](one.html) *that beateth the air: 27. But I keep under my* [*body*](body.html)*, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.*

A [tikkun](tikkun.html) from Sefer [Ruth](ruth.html): [Ruth](ruth.html) told Naomi: *“He even said to me, ‘Stay close to my* **young men** *until they have finished the harvest.’”* Naomi corrected [Ruth](ruth.html): *“It is good, my daughter, that you go out with his* **young women***, and that you be not molested in another* [*field*](field.html)*.”* In the end, [Ruth](ruth.html) caught the hint and followed after the maidens of Boaz.

**Today is 36 (**[**Thirty-six**](thirtysix.html)**) days of the Omer.**

**Hesed of Yesod**

**Lovingkindness in Bonding**

**21** [**Iyar**](feasts.html) - Handling Social Pleasure

What specific problem/[sin](sin.html) is here addressed?

Failing to handle social pressure properly.

What specific text or portion from the Nazarean Codicil best addresses this problem and offers a solution to it or a way by which a person may rectify this [sin](sin.html)?

***Romans 12 2-3*** *Do not be conformed to this* [*world*](worlds.html) *but be transformed by the renewal of your mind, that you may prove what is the will of* [*HaShem*](hashem.html)*, what is good and acceptable and perfect. 3. For by the* [*grace*](grace.html) *given to me I bid every* [*one*](one.html) *among you not to think of himself more highly than he ought to think, but to think with sober judgment, each according to the measure of faith which* [*HaShem*](hashem.html) *has assigned him.*

Literal Bible with Strong’s has:

*2. |2532| And |3361| not |4964| be conformed |0165| to age |5129| this, |0235| but |3339| be transformed |3588| by the |0342| renewing |3588| of the |3563| mind |5216| of you, |1519| to |1381| prove |5209| you |5101| what |3588| the |2307| will |3588| of |2316|* [*HaShem*](hashem.html)*, |3588| the |0018| good |2532| and |2101| well-pleasing |2532| and |5046| perfect.*

*3. |3004| I say |1063| For, |1223| through |3588| the |5485| gracious love |1325| given |3427| to me |3956| to everyone |5607| being |1722| among |5213| you, |3361| not |5252| to have high thoughts |3844| beyond |3739| what |1163| is |5426| right to think, |0235| but |5426| to think |1519| to |4993| be sober-minded, |1538| to each |5613| as |3588| - |2316|* [*HaShem*](hashem.html) *|3307| divided |3358| a measure |4102| of faith.*

The Catholic [New](new.html) [Jerusalem](city.html) Bible thus translates:

*2. Do not model your behaviour on the contemporary* [*world*](worlds.html)*, but let the constant renewing of your minds transform you, so that you may discern for yourselves what is the will of* [*HaShem*](hashem.html)*, what is good and acceptable and mature.*

*3. And through the* [*grace*](grace.html) *that I have been given, I say this to every* [*one*](one.html) *of you: never pride yourself on being better than you really are, but think of yourself dispassionately, recognizing that* [*HaShem*](hashem.html) *has given to each* [*one*](one.html) *his measure of faith.*

“but be transformed by the renewal of your mind” - Please note in both Greek and [Hebrew](hebrew.html) the present tense indicates an action that is thought of as continuing ad infinitum, thus all [Hebrew](hebrew.html) and Greek present tenses should really be translated where possible by the English present continuous tense, and the same goes for the imperative tense. “Be transformed” is thus better rendered “Be CONTINUALLY transformed.”

How does [one](one.html) renew [one](one.html)’s mind constantly? [One](one.html) [needs](needs.html) to [know](daat.html) exactly what the good and the acceptable and the perfect will of [HaShem](hashem.html) is for whatever circumstance. [One](one.html) [needs](needs.html) to also [study](study.html) with precision what the Torah demands. Remember that it is written: My people dies/starve because of lack of precise [knowledge](knowledge.html) of the Torah.

Now verse [three](three.html) hints that honour is INTERDEPENDENT and so vv. 4-5 in the same translations render:

4. Just as each of us has various parts in [one](one.html) [body](body.html), and the parts do not all have the same function: 5. in the same way, all of us, though there are so many of us, make up [one](one.html) [body](body.html) in [Messiah](mashiach.html), and as different parts we are all joined to [one](one.html) another.

Since and because of the interdependence of our gifts, there is therefore no reason to be “high-minded” of “arrogant” or possessed of “false/unhealthy pride”.

I have often spoken to my talmidim about how we can understand the [spiritual](physical.html), from the [physical](physical.html). For example: The circuits in a [brain](brain.html) are very complex all [needs](needs.html) to be in exactly the right order. Can we expect anything less from the way the unseen [spiritual](physical.html) [world](worlds.html) behaves? Further, if we expect to die when we jump from 20 stories up, why would we expect to be unhurt when we [sin](sin.html)? I suggest that we can understand more of the [spiritual](physical.html) [world](worlds.html) by examining the [physical](physical.html).

Our Torah learning must be done with precision, and preparing ourselves to have the equivalent training in Torah, of a [brain](brain.html) surgeon.

A [tikkun](tikkun.html) from Sefer [Ruth](ruth.html): When [Ruth](ruth.html) went to glean in the fields, she paid no attention to the fact that a princess “does not glean”.

When she uncovered the [feet](heel.html) of Boaz, she paid no attention to the scandalous situation that Naomi asked her to put herself in.

When Boaz agreed to marry [Ruth](ruth.html) in front of the Sanhedrin, he paid no attention to the potential “[tongue](spirit.html) waggers” who would ridicule him for marrying a non-[Jew](gen-jew.html), and a Moabite at that.

Naomi ignored what the people would say when she returned to [Beit Lechem](bethlehem.html). She [knew](daat.html) that her friends would say, “Is this Naomi?”

Please note that this woman was being groomed to be the wife of a leading Halakhic [authority](authority.html) in Israel, A PRINCE of Israel, and she needed to [know](daat.html) more Halakhah than any other woman. There was extensive and precise Torah [study](study.html) with Naomi, to groom her to be a Princess in Israel. Conversion to Judaism, to real Judaism, is not for illiterates.

**Today is 37 days of the Omer.**

**Gevurah of Yesod**

**Discipline in Bonding**

**22** [**Iyar**](feasts.html) - How Never to be Bored

What specific problem/[sin](sin.html) is here addressed?

Being bored.

What specific text or portion from the Nazarean Codicil best addresses this problem and offers a solution to it or a way by which a person may rectify this [sin](sin.html)?

CONSTANCY in Torah:

Catholic [New](new.html) [Jerusalem](city.html) Bible:

***Romans 12:2*** *“Do not model your behaviour on the contemporary* [*world*](worlds.html)*, but let the constant renewing of your minds transform you, so that you may discern for yourselves what is the will of* [*HaShem*](hashem.html)*, what is good and acceptable and mature.”*

CONSTANCY in Benevolence:

[***Galatians***](galatian.html) ***6:6-10*** *Let him that is* [*taught*](teacher.html) *in the word communicate unto him that teacheth in all good things. 7. Be not* [*deceived*](garment.html)*;* [*HaShem*](hashem.html) *is not mocked: for whatsoever a man soweth, that shall he also reap. 8. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. 9. And let us not be weary in well doing: for in due season we shall reap, if we faint not. 10. As we have therefore opportunity, let us do good unto all men, especially unto them who are of the* [*household*](househld.html) *of faith.*

And the Catholic [New](new.html) [Jerusalem](city.html) Bible translates:

[***Galatians***](galatian.html) ***6:6-10*** *When someone is under instruction in doctrine, he should give his* [*teacher*](teacher.html) *a share in all his possessions. 7. Don’t delude yourself:* [*HaShem*](hashem.html) *is not to be fooled; whatever someone sows, that is what he will reap. 8. If his sowing is in the* [*field*](field.html) *of self-indulgence, then his harvest from it will be corruption; if his sowing is in the Spirit, then his harvest from the Spirit will be* [*eternal life*](eternal.html)*. 9. And let us never slacken in constantly doing good; for if we do not give up, we shall have our harvest in due* [*time*](time.html)*. 10. So then, as long as we have the opportunity let all our actions be for the good of everybody, and especially of those who belong to the* [*household*](househld.html) *of the faith.*

CONSTANCY in profession:

[***Bereans***](bereans.html) ***(***[***Hebrews***](bereans.html)***) 10:23-25*** *Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;) 24. And let us consider* [*one*](one.html) *another to provoke unto love and to good works: 25. Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting* [*one*](one.html) *another: and so much the more, as ye see the day approaching.*

And the Catholic [New](new.html) [Jerusalem](city.html) Bible translates:

[***Bereans***](bereans.html) ***(***[***Hebrews***](bereans.html)***) 10:23-25*** *Let us keep constantly firm in the hope we profess, because the* [*one*](one.html) *who made the promise is trustworthy. 24. Let us be constantly concerned for each other, to stir a response in love and good works. 25. Do not absent yourself from your own assemblies, as some do, but encourage each other; the more so as you see the Day drawing near.*

Therefore, a constancy in profession is demonstrated by:

1. Constantly remain faithful to those we believe in.

2. Constantly being concerned for each other.

3. Meeting regular with each other at the [Synagogue](synagog.html), Constantly strengthening and encouraging [one](one.html) another.

Thus we are commanded to be CONSTANT in

1. Torah [study](study.html)
2. Benevolence
3. Profession of the faith

And finally:

***1 Luqas (***[***Luke***](luke.html)***) 14:34-35*** *Salt is good: but if the salt have lost his savor, wherewith shall it be seasoned? 35. It is neither fit for the land, nor yet for the dunghill; but men cast it out. He that hath* [*ears*](body.html) *to hear, let him hear.*

Or as the Catholic [New](new.html) [Jerusalem](city.html) Bible translates:

***1 Luqas (***[***Luke***](luke.html)***) 14:34-35*** *`Salt is a good thing. But if salt itself loses its taste, what can make it salty again? 35. It is good for neither soil nor manure heap. People throw it away. Anyone who has* [*ears*](body.html) *for listening should listen!”*

So there is no [time](time.html) in our lives left for commiseration or to be bored as I see it. Otherwise we have lost our flavor and become worthless salt.

A [tikkun](tikkun.html) from Sefer [Ruth](ruth.html): When Naomi stayed home, she could have been bored, but instead she used her [time](time.html) to seek the wisdom of [HaShem](hashem.html) as to how to help Machlon’s spirit and [Ruth](ruth.html) to find a husband. This [time](time.html) in Torah, was the key to her wisdom and to the excellence of her advice. It is also obvious that Naomi spent a great deal of [time](time.html) and effort in her Torah studies, with the goal towards [teaching](teacher.html) [Ruth](ruth.html) how to act with modesty and excellence in the ways of Torah.

We see this also in [Ruth](ruth.html)’s gleaning all day and then [coming](coming.html) home to [study](study.html) Torah with Naomi. How else would she have had such wisdom and modesty?

**Today is 38 days of the Omer.**

**Tiferet of Yesod**

**Compassion in Bonding**

**23** [**Iyar**](feasts.html) - The Art of making Decisions

What specific problem/[sin](sin.html) is here addressed?

Failing to make responsible decisions.

What specific text or portion from the Nazarean Codicil best addresses this problem and offers a solution to it or a way by which a person may rectify this [sin](sin.html)?

***1 Luqas (***[***Luke***](luke.html)***) 14:25-35*** *And there went great multitudes with him: and he turned, and said unto them, 26. If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. 27. And whosoever doth not bear his cross, and come after me, cannot be my disciple. 28. For which of you, intending to build a tower, sitteth not down* [*first*](one.html)*, and counteth the cost, whether he have sufficient to finish it? 29. Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, 30. Saying, This man began to build, and was not able to finish. 31. Or what king, going to make war against another king, sitteth not down* [*first*](one.html)*, and consulteth whether he be able with* [*ten*](ten.html) *thousand to meet him that cometh against him with* [*twenty*](twenty.html) *thousand? 32. Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace. 33. So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple. 34. Salt is good: but if the salt have lost his savour, wherewith shall it be seasoned? 35. It is neither fit for the land, nor yet for the dunghill; but men cast it out. He that hath* [*ears*](body.html) *to hear, let him hear.*

When we make decision we need to take very much into consideration the following [three](three.html) key texts: (vv. 26, 27. and 33)

Lit. Bible:

*26. |1536| if anyone |2064| comes |4314| to |3165| me, |2532| and |3756| not |3404| love less |3588| the |3962| father |1438| of him |2532| and |3588| the |3384| mother, |2532| and |3588| the |1135| wife, |2532| and |3588| the |5043| children, |2532| and |3588| the |0080| brothers, |2532| and |3588| the |0079| sisters, |2089| besides |1161| and |2532| even |3588| the |1438| of himself |5590| soul, |3756| not |1410| he is able |3450| of me |3101| a disciple |1511| to be!*

*“If anyone who comes to me without willing to put the love of me and my work* [*first*](one.html) *that that of his father, mother, wife, children, brothers, sisters, yes and his own life too, will not be able to be a Talmid of me.”*

Second factor:

Lit. Bible:

*27. |2532| And |3783| who |3756| not |0941| does carry |3588| the |4716| cross |0846| of him |2532| and |2064| comes |3694| after |3450| me, |3756| not |1410| he is able |3450| of me |1511| to be |3101| a disciple!*

*“No* [*one*](one.html) *who does not carry his cross (is not willing to suffer insult, reproach, persecution and even death for my* [*authority*](authority.html)*’s sake) and come after me can be my Talmid.”*

If [Mashiach](mashiach.html) would be here would He do this or take this decision? If it is not good for Him it is not good for me either.

Last factor:

Lit. Bible:

*33. |3779| So, |3767| therefore, |3956| everyone |1537| of |5216| you |3739| who |3756| not |0657| does abandon |3956| to all |3588| the |1439| of himself |5224| possessions |3756| not |1410| is able |3450| of me |1511| to be |3101| a disciple.*

*“So in the same way, none of you can be my disciple without forsaking all that he owns (as his).”*

In other words, does this particular decision transfers ownership of possession from [HaShem](hashem.html) to me? If it does then it is not the right decision.

Are my business decisions promoting the Government of [HaShem](hashem.html) and its justice? Are my business decisions absolutely ethical according to Torah? Even if I bear shame or loss for being absolutely ethical? For who am I running this business? For me or for [HaShem](hashem.html)? Am I running this business for a [new](new.html) sports car, or for the furtherance of [HaShem](hashem.html)’s Government and His Justice?

A [tikkun](tikkun.html) from Sefer [Ruth](ruth.html): When Naomi decided to return to [Beit Lechem](bethlehem.html), she was correcting the bad decision of her husband.

When [Ruth](ruth.html) considered whether to follow after The Eternal or remain with the temporal in [Moab](stages.html), she was making a responsible decision with ramifications that would echo till the end of [time](time.html).

When Boaz decided to marry [Ruth](ruth.html), he considered well the ramifications. In so doing, he founded a dynasty of kings that led to the enthronement of [Mashiach](mashiach.html)!

**Today is 39 days of the Omer.**

**Netzach of Yesod**

**Endurance in Bonding**

**24** [**Iyar**](feasts.html) - Sensitivity to Others

What specific problem/[sin](sin.html) is here addressed?

Failing to be sensitive to others.

What specific text or portion from the Nazarean Codicil best addresses this problem and offers a solution to it or a way by which a person may rectify this [sin](sin.html)?

***1 Yochanan (John) 3:16-17*** *Hereby perceive we the love of* [*HaShem*](hashem.html)*, because he laid down his life for us: and we ought to lay down our lives for the brethren. 17. But whoso hath this* [*world*](worlds.html)*’s good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of* [*HaShem*](hashem.html) *in him?*

Lit. Bible:

*16. |1722| By |5129| this |1097| we have* [*known*](daat.html) *|3588| the |0026| love |2316| of God, |3754| because |1565| that |9999| {*[*one*](one.html)*} |5228| for |2257| us |3588| the |5590| soul |0846| of him |5087| laid down. |2532| And |2249| we |3784| ought |5228| on behalf |3588| of the |0080| brothers |3588| the |5590| should |5087| to lay down. 17. |1161| - |3739| Who- |0302| ever |2192| has |3588| the |0979| means of life |3588| of the |2889|* [*world*](worlds.html)*, |2532| and |2334| observes |3588| the |0080| brother |0846| of him |5532| need |2192| having, |2532| and |2808| shuts up |3588| the |4698| feelings |0846| of him |0575| from |0846| him, |4459| how |3588| the |0026| love |2316| of God |3306| remains |1722| in |0846| him?*

Strong’s Ref. # 4698 - Pronounced splangkh’-non

probably strengthened from splen (the “[spleen](body.html)“); an intestine (plural); figuratively, pity or sympathy:

KJV--bowels, inward affection, + tender mercy.

The [New](new.html) Revised Standard Version renders:

*16. We* [*know*](daat.html) *love by this, that he laid down his life for us--and we ought to lay down our lives for* [*one*](one.html) *another. 17. How does* [*HaShem*](hashem.html)*’s love abide in anyone who has the* [*world*](worlds.html)*’s goods and sees a brother or sister {Gk [brother]} in need and yet refuses help?*

In other words, we are not called to express just sympathy for the brethren, but empathy which is much stronger. We need to feel their pain and sorrow, we need to attune ourselves to their burden, and lastly we need to prescribe what is needed.

This text of Yochanan is quite clear that the empathy must be inwardly and must mimic in intensity the other fellows pain or suffering.

A [tikkun](tikkun.html) from Sefer [Ruth](ruth.html): When Boaz asked [Ruth](ruth.html) to stay and glean exclusively in his [field](field.html), he was empathizing with her plight and doing everything he could to protect her and to provide for her and her mother-in-[law](law.html), without trampling on their pride.

When Boaz asked [Ruth](ruth.html) to remain the night on the threshing floor, he was being sensitive to [Ruth](ruth.html)’s feelings of rejection. In asking her to stay, he was communicating acceptance, not rejection. When he hastened to accomplish his [marriage](mashal.html), he was being sensitive to the fact that [Ruth](ruth.html) would be in great turmoil until it was resolved.

**Today is 40 days of the Omer.**

**Hod of Yesod**

**Humility in Bonding**

**25** [**Iyar**](feasts.html) - Make Your Help Count

What specific problem/[sin](sin.html) is here addressed?

Failing to make others meritorious.

What specific text or portion from the Nazarean Codicil best addresses this problem and offers a solution to it or a way by which a person may rectify this [sin](sin.html)?

[***Bereans***](bereans.html) ***(***[***Hebrews***](bereans.html)***) 10:25*** *“Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting* [*one*](one.html) *another: and so much the more, as ye see the day approaching.”*

*25. |3361| not |1459| abandoning |3588| the |1997| assembling |1438| of ourselves, |2531| as |9999| {the} |1485| custom |5100| of some |9999| {is}, |0235| but |3870| exhorting, |2532| and |5118| by so much |3123| more |3745| as |0991| you see |1448|* [*coming*](coming.html) *close |3588| the |2250| Day.*

Strong’s Ref. # 1997 - Romanized episunagoge

Pronounced ep-ee-soon-ag-o-gay’

from GSN1996; a complete collection; especially a [Jewish](gen-jew.html) meeting (for worship):

KJV--assembling (gathering) together.

Strong’s Ref. # 3870 - Romanized parakaleo Pronounced par-ak-al-eh’-o

from GSN3844 and GSN2564; to call near, i.e. invite, invoke (by imploration, strengthening or consolation):

KJV--beseech, call for, (be of good) comfort, [desire](needs.html), (give) exhort(-ation), intreat, [pray](prayer.html).

LATIN:

COMFORT -> COM FORTIA -> strengthening, or giving strength to another EXHORTATION -> EX FORTIA -> fortifying another, placing force on another

***Romans 12:10*** *“Be kindly affectioned* [*one*](one.html) *to another with brotherly love; in honour preferring* [*one*](one.html) *another;”*

Lit. Bible:

*10. |5360| In brotherly love |1519| to |0240|* [*one*](one.html) *another |5387| loving fervently. |5092| In honour |0240| each other |4285| showing deference*

[New](new.html) American Standard Bible:

*10. Be devoted to* [*one*](one.html) *another in brotherly love; give preference to* [*one*](one.html) *another in honour;*

The Catholic [New](new.html) [Jerusalem](city.html) Bible:

*10. In brotherly love let your feelings of deep affection for* [*one*](one.html) *another come to expression and regard others as more important than yourself.*

A [tikkun](tikkun.html) from Sefer [Ruth](ruth.html): When [Ruth](ruth.html) fell on her [face](body.html) before Boaz because of his unexpected kindness, she asked why Boaz had noticed her. Boaz proceeded to enumerate what he had been told of [Ruth](ruth.html)’s exceedingly great [merit](merit.html). He said, “It has been fully related to me all that you have done for your mother-in-[law](law.html) after the death of your husband, and how you left your father and your mother and the land of your [birth](birth.html) and went to a people that you did not [know](daat.html) yesterday or the day before.”

When the people blessed Boaz and [Ruth](ruth.html), at their [wedding](wedding.html), they purposely chose words and [events](feasts.html) that would emphasize the great deeds of Boaz and of [Ruth](ruth.html) in imitating their great and illustrious ancestors.

**Today is 41 days of the Omer.**

**Yesod of Yesod**

**Bonding in Bonding**

**26** [**Iyar**](feasts.html) - Getting Into Reality

What specific problem/[sin](sin.html) is here addressed?

Failure to embrace reality.

What specific text or portion from the Nazarean Codicil best addresses this problem and offers a solution to it or a way by which a person may rectify this [sin](sin.html)?

[One](one.html) of the most interesting words used in Greek in the Nazarean Codicil is the word “ANUPOKRITOS” which is a combination of the negative particle “AN” meaning “NOT” like for example “Anabaptists” meaning “Not Baptists” (of infants) and the word “UPOKRITOS” from where we get the Greek transliterated word into English as “Hypocrite.” The term “UPOKRITOS is translated in the Authorized Version as “unfeigned” as in:

***2 Corinthians 6:4-6*** *But in all things approving ourselves as the servants of* [*HaShem*](hashem.html)*, in much patience, in afflictions, in necessities, in distresses, 5. In stripes, in imprisonments, in tumults, in labours, in watchings, in fastings; 6. By pureness, by* [*knowledge*](knowledge.html)*, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned (for* [*HaShem*](hashem.html)*),*

***1 Timothy 1:5*** *Now the end of the* [*commandment*](cmds613.html) *is charity out of a pure* [*heart*](body.html)*, and of a good conscience, and of faith unfeigned.*

***2 Timothy 1:5*** *When I call to remembrance the unfeigned faith that is in thee, which dwelt* [*first*](one.html) *in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also.*

***1 Tsefet (Peter) 1:22*** *Seeing ye have* [*purified*](purity.html) *your souls in obeying the truth through the spirit unto unfeigned love of the brethren, see that ye love* [*one*](one.html) *another with a pure* [*heart*](body.html) *fervently:*

What do we mean in 2 Corinthians 6:6 “unfeigned love for [HaShem](hashem.html)”? What happens between a man and a woman if the spark of love has cooled down, and become stale? The Hakhamim have a saying: When [one](one.html) puts an ISH (man of substance) with an ISHAH (woman of worth) together what results is ESH - [FIRE](fire.html)! So, if the ESH is missing then what we have is love of convenience or what is more British “feigned” love. And the same goes with [HaShem](hashem.html), he/she who [wants](needs.html) to be a servant of [HaShem](hashem.html), must [experience](experience.html) this ESH [fire](fire.html) from [Heaven](heaven.html) in her life regularly as fresh and as powerful as the day before at least or more!

***1 Timothy 1:5*** *Now the end of the* [*commandment*](cmds613.html) *is charity out of a pure* [*heart*](body.html)*, and of a good conscience, and of faith unfeigned.*

Now please note [one](one.html) this is faith unfeigned and another is unfeigned faith. What is faith unfeigned? It says that faith unfeigned is the end of the Torah - End = Goal.

In [Hebrew](hebrew.html), Faith = EMUNAH, which is better translated as FAITHFUL OBEDIENCE. For without FAITHFUL OBEDIENCE it is impossible to please [HaShem](hashem.html). FAITH IS DYNAMIC! ACTION please! So, in 1 Timothy 1:5 it says that the Goal of the Torah is UNFEIGNED FAITHFUL OBEDIENCE. Now how can we distinguish between feigned Faithful Obedience and the unfeigned [one](one.html)? The real [one](one.html) is full of mistakes, but it has tons of fun and zeal and action and contagious enthusiasm! It is explosive!

***2 Timothy 1:5*** *When I call to remembrance the unfeigned faith that is in thee, which dwelt* [*first*](one.html) *in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also.*

Now what is unfeigned faith? Contagion that is constant and endures over [generations](toldot.html). Something that is so real your children continue the faith. This is what we call unfeigned loyalty over [time](time.html). Timothy was loyal because of the loyalty to Torah that his grand mother and mother stilled in him.

***1 Tsefet (Peter) 1:22*** *Seeing ye have* [*purified*](purity.html) *your souls in obeying the truth through the spirit unto unfeigned love of the brethren, see that ye love* [*one*](one.html) *another with a pure* [*heart*](body.html) *fervently:*

We Nazarean [Jews](gen-jew.html) may have many errors, but [one](one.html) which no [one](one.html) should be able to accuse us of should be our absolute devotion and love for the brethren and the brotherhood. Love of the brethren is the essential trait of a follower of [His Majesty](yeshua.html) King [Yeshua](yeshua.html) the [Messiah](mashiach.html).

Thus we have:

1. Unfeigned love for [HaShem](hashem.html)
2. Faith Unfeigned
3. Unfeigned faith, and
4. Unfeigned love of the brethren

A [tikkun](tikkun.html) from Sefer [Ruth](ruth.html): When [Ruth](ruth.html) leaves the palace in Moav, she is leaving the illusion. While it may provide for her immediate [physical](physical.html) [needs](needs.html), it would have no effect on the [world](worlds.html) and would leave her life meaningless. In seeking to follow the ways of [HaShem](hashem.html), she set herself on the path of the ultimate reality.

When Elimelech left [eretz Israel](city.html) in order to preserve his wealth, he failed to understand that his wealth had reality only because he spent it on the [needs](needs.html) of those [HaShem](hashem.html) loves.

**Today is 42 days of the Omer.**

**Malchut of Yesod**

**Nobility in Bonding**

**27** [**Iyar**](feasts.html) - Achieving Peace Of Mind

What specific problem/[sin](sin.html) is here addressed?

Failing to have peace of mind.

What specific text or portion from the Nazarean Codicil best addresses this problem and offers a solution to it or a way by which a person may rectify this [sin](sin.html)?

In [Hebrew](hebrew.html), [one](one.html) of the shortest and most meaningful [prayer](prayer.html) consists but of [one](one.html) word - SHALOM! And we use this word upon greeting another human being. Shalom is often translated as “peace” but in fact means much more.

Here are some texts that can give us a hint of the full meaning of this [Hebrew](hebrew.html) word:

***Colossians 3:15*** *And let the peace (Shalom) of* [*HaShem*](hashem.html) *rule in your hearts (minds), to the which also ye are called in* [*one*](one.html)[*body*](body.html)*; and be ye thankful.*

Question: What is the “Shalom of [HaShem](hashem.html)”? The Shalom of [HaShem](hashem.html) is intended to rule over our minds, so , it must be an instrument that rules our minds and hearts. What instrument has [HaShem](hashem.html) given us to rule our minds and hearts? Torah and [Mitzvot](cmds613.html)! So then the Shalom of [HaShem](hashem.html) is having His Torah rule our minds. Why should we be thankful to have this Shalom of [HaShem](hashem.html) reigning in our hearts/minds? So that the Yetzer hara (our evil inclination) does not rule over us. So, a person who has the Shalom of [HaShem](hashem.html) (His Torah) in his mind and [heart](body.html), is a person free from the Yetzer Hara, and thus a very happy person.

***1 Thessalonians 5:12-13*** *And we beseech you, brethren, to* [*know*](daat.html) *them which labour among you, and are over you in* [*HaShem*](hashem.html)*, and admonish you; 13. And to esteem them very highly in love for their work’s sake. And be at peace (Shalom) among yourselves.*

What does it mean to have Shalom in this context? It means no infighting and struggle to be the boss. Because we have come to the realization that we each have different gifts that complement each other and without even [one](one.html) of us the whole [body](body.html) is in pain and crook and does not function well. Shalom in the [body](body.html), means the ability to work together and complement each other, like in an orchestra under the direction of a skilled master.

***Ya’aqov 3:13-18*** *Who is a wise man and endued with* [*knowledge*](knowledge.html) *among you? let him show out of a good conversation his works with meekness of wisdom. 14. But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. 15. This wisdom descendeth not from above, but is earthly, sensual, devilish. 16. For where envying and strife is, there is confusion and every evil work. 17. But the wisdom that is from above is* [*first*](one.html) *pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. 18. And the fruit of righteousness (JUSTICE) is sown in peace (Shalom) of them that make peace (Shalom).*

What does SHALOM means in this context? The ability to get along with each other in a way that recognizes the value in each member.

A [tikkun](tikkun.html) from Sefer [Ruth](ruth.html): When Naomi stated that Boaz would not rest until he had accomplished [Ruth](ruth.html)’s [redemption](redemption.html), she demonstrated the peace of mind which comes from a clear understanding of the ways of [HaShem](hashem.html) and His people. As she [taught](teacher.html) this principle to [Ruth](ruth.html), she demonstrated that this peace could be [taught](teacher.html) and that it was real. When Boaz earnestly completed the [redemption](redemption.html) of [Ruth](ruth.html), that same day, he demonstrated that Naomi’s peace of mind was well founded in reality.

When [Ruth](ruth.html) persisted, in spite of Naomi’s [three](three.html) discouragements, she demonstrated peace of mind in her [desire](needs.html) for the Torah [walk](walking.html). So firm was her peace that even Naomi desisted from her discouragements.

**Today is 43 days of the Omer.**

**Hesed of Malchut**

**Lovingkindness in Nobility**

**28** [**Iyar**](feasts.html) - Being Fascinated with Living

What specific problem/[sin](sin.html) is here addressed?

Failing to be fascinated by life.

What specific text or portion from the Nazarean Codicil best addresses this problem and offers a solution to it or a way by which a person may rectify this [sin](sin.html)?

Another interesting Greek word used often in the Nazarean Codicil to translate the [Hebrew](hebrew.html): “Simcha” - English: Joy, Contentment, is the Greek word “XARA” pronounced “Chara,” which is allied to the word “XARIS.” The Greek word “Chara” translated as “Joy” comes from the root “Charis” meaning “a gift” or “a [grace](grace.html).” That is, Joy and contentment are not natural because human nature is bent into coveting. But [HaShem](hashem.html)’s gift is “Joy” and “Contentment”!

[***Bereans***](bereans.html) ***(***[***Hebrews***](bereans.html)***) 13:5*** *Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee.*

[***Bereans***](bereans.html) ***(***[***Hebrews***](bereans.html)***) 13:17*** *Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you.*

***Ya’aqov (James) 1:2*** *My brethren, count it all joy when ye fall into divers temptations.*

So we have:

1. contentment the Divine antidote to covetousness;
2. Joy the fruit of obedience;
3. Joy the fruit of being able to withstand temptation to [sin](sin.html) and prove [one](one.html)’s faithfulness.

No wonder the [world](worlds.html) has so little “Joy” and “contentment”. Another interesting word in English is the term “ENTHUSIASM” which comes from a transliteration of [two](two.html) Greek words combined into [one](one.html) - “EN” - meaning “in” or “within” and “THEOS” meaning [HaShem](hashem.html). Thus ENTHUSIASM means exactly [HaShem](hashem.html) within, or even better [HaShem](hashem.html)’s [fire](fire.html) creatively burning within!

In this gate we are called to approach life with full ENTHUSIASM. For if we obey we will reap Joy, if we are successful in withstanding temptation we will reap Joy, and if we do not covet we will reap contentment. Frankly anyone who is bored is missing something. And anyone with no Joy and Contentment in his/her life has a big PROBLEM. Indeed, the most joyful and content person is the [one](one.html) whose delight is in the Torah of [HaShem](hashem.html), and in His Torah meditates and reflects day and night! - [Psalms](psalms1.html) 1:2

A [tikkun](tikkun.html) from Sefer [Ruth](ruth.html): When Boaz came to the [field](field.html), after the death of his wife, he immediately became fascinated by [Ruth](ruth.html) as she manifested the Torah trait of modesty. Paying attention to the beautiful Moabite princess would earn him the ire of his employees. His fascination by the people in his [field](field.html) was the beginning of a beautiful relationship that would bear the fruit of Kings.

**Today is 44 days of the Omer.**

**Gevurah of Malchut**

**Discipline in Nobility**

**29** [**Iyar**](feasts.html) - How to Analyze an Issue

What specific problem/[sin](sin.html) is here addressed?

Failing to analyze the issues.

What specific text or portion from the Nazarean Codicil best addresses this problem and offers a solution to it or a way by which a person may rectify this [sin](sin.html)?

Another interesting word appearing in the Nazarean Codicil is the term “DIAKRINO” and which is connected to such English words as criticism or critical thinking. “DIAKRINO” is translated as “discern” but really means taking something and pulling it apart into minute pieces and thoroughly examine each component. Let us see how this word is used:

***1 Corinthians 2:14*** *But the natural man received not the things of the spirit of* [*HaShem*](hashem.html)*: for they are foolishness unto him: neither can he* [*know*](daat.html) *them, because they are* [*spiritually*](physical.html) *discerned (critically examined).*

Literal Translation with Strong’s [Numbers](nchart.html): 14. |5591| a natural |1161| But |0444| man |3756| not |1209| receives |3588| the things |4151| of {the} Spirit |3588| of |2316| God. |3472| foolishness |1063| For |0846| to him |2076| they are |2532| and |3756| not |1410| he is able |1097| to [know](daat.html), |3754| because |4153| [spiritually](physical.html) |0350| they are critically examined

Catholic [New](new.html) [Jerusalem](city.html) Bible:

*14. The natural person has no room for the gifts of* [*HaShem*](hashem.html)*’s spirit; to him they are folly; he cannot recognize them, because their value can be critically assessed only in the Spirit.*

Notice that [spiritual](physical.html) discernment uses much gray matter, and [spiritual](physical.html) discernment that does not use abundant gray matter is not discernment but babbling. A “natural man” is an unrefined man, a boor, an ignoramus, a hee haw man.

***1 Corinthians 11:29*** *For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning [the Lord’s\*]* [*body*](body.html)*. \* not in original text - Christian interpolation*

Literal Translation with Strong’s [Numbers](nchart.html):

*29. |3588| he |1063| For |2068|* [*eating*](eating.html) *|2532| and |4095| drinking |0371| in an unworthy manner |2917| condemnation |1438| to himself |2068|* [*eats*](eating.html) *|2532| and |4095| drinks, |3361| not |1252| critically examining |3588| the |4983|* [*body*](body.html)*.*

The Catholic [New](new.html) [Jerusalem](city.html) Bible:

*28. Everyone is to examine himself and only then* [*eat*](eating.html) *of the bread or drink from the cup; 29. because a person who* [*eats*](eating.html) *and drinks without recognizing the* [*body*](body.html) *is* [*eating*](eating.html) *and drinking his own condemnation. 30. That is why many of you are weak and ill and a good* [*number*](nchart.html) *have died. 31. If we were critical of ourselves we would not be condemned, 32. but when we are judged by the L-rd, we are corrected by the L-rd to* [*save*](salvation.html) *us from being condemned along with the* [*world*](worlds.html)*.*

A [tikkun](tikkun.html) from Sefer [Ruth](ruth.html): Naomi tested [Ruth](ruth.html)’s sincerity by posing a series of logical questions. The answers, from an equally perceptive [Ruth](ruth.html), revealed a, [ratzon](needs.html), a deep seated [desire](needs.html) to serve [HaShem](hashem.html). Naomi’s persistence in determining the depth of [Ruth](ruth.html)’s [desire](needs.html) indicated that Naomi had properly analyzed the issues.

When Naomi asked [Ruth](ruth.html), a woman renowned for her modesty, to go into a man’s bedroom and uncover his [feet](heel.html) and then lie next to the man, she demonstrated an extremely provocative analyses of history and of Torah conduct (Lot’s eldest daughter did the same with her father). This extremely immodest behaviour was designed to cause Boaz to analyze the circumstances to determine that there was a “dove” (the gilgul of Lot’s eldest daughter – destined to build a dynasty of kings) at his [feet](heel.html). When he recognized this “dove”, he immediately began analyzing what it would take to become a part of this “dove”.

**Today is 45 days of the Omer.**

**Tiferet of Malchut**

**Compassion in Nobility**

**1** [**Sivan**](feasts.html) - Expanding Your Ideas

What specific problem/[sin](sin.html) is here addressed?

Failing to expand ideas.

What specific text or portion from the Nazarean Codicil best addresses this problem and offers a solution to it or a way by which a person may rectify this [sin](sin.html)?

Again, another most interesting word appearing in the Nazarean Codicil is the Greek word “LOGIKOS” (pronounced Lo-hee-kos) and which be translated either as “Reasonable” or “of the Word.” Let us see this most interesting word in action.

***Romans 12:1*** *I beseech you therefore, brethren, by the mercies of* [*HaShem*](hashem.html)*, that ye present your* [*bodies*](body.html) *a living* [*sacrifice*](korbanot.html)*, holy, acceptable unto* [*HaShem*](hashem.html)*, which is your reasonable service.*

Literal Translation with Strong’s [Numbers](nchart.html):

*1. |3870| I beg, |3767| Therefore, |5209| you, |0080| brothers, |1223| through |3588| the |3628| compassion |3588| of |2316|* [*HaShem*](hashem.html)*, |3936| to present |3588| the |4983|* [*body*](body.html) *|5216| of you |2378|* [*sacrifice*](korbanot.html) *|2198| a living, |0040| holy, |2101| well-pleasing |3588| to |2316|* [*HaShem*](hashem.html)*, |3588| the |3050| logical |2999| service |5216| of you.*

Service to [HaShem](hashem.html), must be thoroughly reasoned out and in a logical manner - i.e. reasonable and/or logical in order to prevent chaos and disharmony.

***1 Tsefet 2:2*** *As newborn babes,* [*desire*](needs.html) *the sincere milk of the word, that ye may grow thereby:*

Literal Translation with Strong’s [Numbers](nchart.html):

*2. |5613| like |0738| newborn |1025| babies, |3588| the |3050| logical, mental |0097| pure |1051| milk |1971| intensely crave |3754| that |1722| by |0846| it |0837| you may grow.*

Please note that most [new](new.html) translation except the King James have “[spiritual](physical.html)” instead of the correct Greek word “logical” or “mental”, however the KJV is correct.

Now to understand what we mean by the “mental word/[law](law.html)“ as opposed to the “written word”. In Greek and Latin languages as well as Latin-derived languages a “mental word/[law](law.html)” is [one](one.html) which is committed to memory or tradition but not to paper, and thus equivalent to what the English calls the “Oral [Law](law.html)“! Now this Oral [Law](law.html) is the product of Logical thinking and reasoning, and thus most suitable to promote growth. Thus this verse is more aptly translated as:

“Like newborn babies, the pure and logical [Oral Torah](orallaw.html), like milk, intensely crave after, that by it you may grow.”

We need to be extremely careful that we are drinking pure and uncontaminated and logical milk, and not some poison. And this the obligation of every person. This is why Israel is called the Land flowing with milk and honey.

A [tikkun](tikkun.html) from Sefer [Ruth](ruth.html): When [Ruth](ruth.html) followed Naomi’s instructions on that fateful night. She carefully analyzed the intent, and then she expanded on the ideas to make them work correctly. So while Naomi said to get dressed and then go, [Ruth](ruth.html) went and then dressed. Her analyses prevented undo problems as she traveled.

When [Ruth](ruth.html) responded to Naomi’s questions on the road, she expanded the ideas to demonstrate to Naomi that she had internalized the questions and modified her life to coincide with her answers.

**Today is 46 days of the Omer.**

**Netzach of Malchut**

**Endurance in Nobility**

**2** [**Sivan**](feasts.html) - Learn In Order To [Teach](teacher.html)

What specific problem/[sin](sin.html) is here addressed?

Failing to [teach](teacher.html) what you have learned.

What specific text or portion from the Nazarean Codicil best addresses this problem and offers a solution to it or a way by which a person may rectify this [sin](sin.html)?

***2 Timothy 2:2*** *“and what you have heard from me through many witnesses entrust to faithful people who will be able to* [*teach*](teacher.html) *others as well.” -* King James Version

Literal Version with Strong’s [Numbers](nchart.html):

*|2532| And |3739| what |0191| things |3844| you heard |1700| from me |1223| through |4183| many |3144| witnesses, |5023| these things |3908| commit (entrust) |4103| to faithful (trustworthy) |0444| men, |3748| who |2425| competent |2071| will be |2532| also |2087| others |1321| to* [*teach*](teacher.html)*.*

“… you heard from me through many witnesses” - not that there were many witnesses when Hakham Shaul [taught](teacher.html) Timothy, but rather that what he [taught](teacher.html) were things for which at that [time](time.html) were many witnesses. Also note that what is commanded is not to [teach](teacher.html) that what is written, but rather that which “you heard” - i.e. the [Oral Torah](orallaw.html).

“… these things entrust” - The Greek word PARATHU - Strong’s Ref. # 3908 from the Greek verb par-at-ith’-ay-mee - from GSN3844 and GSN5087; means: to place alongside, i.e. present ([food](food.html), truth); by implication, to deposit (as a trust or for protection): and translated as commit, entrust. Note that the original meaning is to place along-side which perfectly describes the [Oral Torah](orallaw.html) which along-side the Written Torah.

He was to [teach](teacher.html) these to “trustworthy,” and/or “reliable” men. In other words the [Oral Torah](orallaw.html) is not for people who are not “trustworthy” or “reliable.” In fact [experience](experience.html) tells me that as soon as [one](one.html) starts [teaching](teacher.html) [Oral Torah](orallaw.html) and making demands based on those teachings to conform to them sooner or later [one](one.html) can see that rebellion starting to surface and sooner or latter we are faced with that person rejecting in part or in total, [Jewish](gen-jew.html) Oral [Law](law.html). This showing, that deep within them they were neither “trustworthy” or “reliable” to start up with. This is why I like to throw people into the relatively deep end and watch how they react, for their reaction within a few weeks will tell me what kind of metal I have before me to work with.

But not only, “trustworthy and reliable men” but also “COMPETENT.” The term in Greek - (Strong’s Ref. # 2425) “hikanos” comes from “hiko” [hikano or hikneomai, akin to GSN2240] (to arrive); competent (as if [coming](coming.html) in season). In other words a “competent” person is who has arrived at a certain level of [knowledge](knowledge.html) and understanding, and also has matured in his [knowledge](knowledge.html) and [spiritual](physical.html) [walk](walking.html). There are various levels of competency in Judaism with regards to Torah [knowledge](knowledge.html), there is that of Chazzan (Chantor), that of Moreh (school [teacher](teacher.html)), that of Sofer (scribe) and that of Hakham (Rabbi) and within the Hakham category there is also various levels of Smikhah, with that of Dayan (Judge) and Rosh Yeshivah (Dean of a Rabbinical Academy) as the highest. Since, Timothy was a young man still it appears that Hakham Shaul was having in mind either the certification as Chazzan (Chantor) or Moreh ([Hebrew](hebrew.html)/Torah School [Teacher](teacher.html) which can also [teach](teacher.html) converts under the direction of a Hakham).

A trustworthy person is a person that can keep secrets and also [one](one.html) who is reliable over [time](time.html).

So, it is obvious that these men even then had to undergo a period of instruction and meet a certain criteria before being certified as such.

In modern education we have various forms of assessment, [one](one.html) which has become at present much in vogue, particularly in technical colleges, is what we call competency based assessment. It is the same form of assessment that we use with regards to driving licenses. There are no marks - i.e. [one](one.html) can’t have High Honours in driving cars. The criteria is either “pass” or “fail” - the person is either “competent” or “incompetent” in whatever skill of [body](body.html) of [knowledge](knowledge.html). This is important and vital for us and the Bet Din that the men were not at the “Pass” or “Honours” level of Halakhic [knowledge](knowledge.html) but the text says that they were just COMPETENT. Tests for licensing or conversion should also be graded on that basis - COMPETENT or not.

And of course the object of this “competency” is the ability to [teach](teacher.html) others without omitting anything and in an unbroken chain as [Jewish](gen-jew.html) Orthodoxy has done for many thousands of years. How good and how strict we are at maintaining competency levels and in what subject matters will determine our own survival as Nazarean Orthodox [Jews](gen-jew.html). It is obvious that many Nazarean [Jews](gen-jew.html) joined their [Jewish](gen-jew.html) Orthodox brethren because of lack of COMPETENT Torah Teachers which lacked the minimum of competencies, and with it came the demise of the Nazarean movement.

The basic cause for this lack of competency, is because of a shift of focus in the leadership. From a focus on building up the living stones to [one](one.html) of building up deadly stones and bigger congregations and sausage factories. It seems to me that a quick perusal of 1 Tsefet (Peter) 2:5 makes it clear where our priorities should lie - “… and, like living stones, let yourselves be built into a [spiritual](physical.html) house to be a holy priesthood to offer [spiritual](physical.html) sacrifices acceptable to [HaShem](hashem.html) through [Yeshua](yeshua.html) the [Messiah](mashiach.html).”

A “trustworthy” and “reliable” man of [HaShem](hashem.html) should at least try his best to become a certified Torah [Teacher](teacher.html) at whatever level, and personally disciple at least “[ten](ten.html)“ other “trustworthy” or “reliable” men - as it is said “leaders/rulers of tens” (Shemot 18:21), that is, he should try as best as he can to have a minyan of Torah trustworthy and reliable men around him. Then and only then is he an “ISH” - a full “man.” Since most of you will be converting and therefore will try as best as you can with the help of [HaShem](hashem.html) to emulate our father [Avraham](avraham.html), please remember that [Avraham](avraham.html) had a group of “well trained servants” [Bereshit (Genesis) 14:14].

And what about women, do they have a similar responsibility some may ask? Answer: absolutely and most categorically Yes! Particular so, the more mature women both in age and in Torah [knowledge](knowledge.html), as Hakham Shaul states in:

***Titus 2:3-5*** *Similarly, older women should be reverent in their behaviour, not slanderers, not addicted to drink,* [*teaching*](teacher.html) *what is good, 4. so that they may train younger women to love their husbands and children, 5. to be self-controlled, chaste, good homemakers, under the control of their husbands, so that the word of God may not be discredited.*

Notice what mature women should [teach](teacher.html):

1. Younger women to love their husbands (all spheres of love!!!!!!!)
2. Younger women to love their children (including didactic methodology of [teaching](teacher.html) children) [In fact, in today’s [world](worlds.html) a [teaching](teacher.html) or nursing degree for a young woman seems to be a must.]
3. Younger women to be self-disciplined and adhering to Torah.
4. Younger women on the [laws](law.html) of modesty and family [purity](purity.html) (i.e. Niddah [Laws](law.html))
5. Younger women on home-making ([Laws](law.html) regarding home administration, cooking, sewing, Kashrut, etc., etc.)
6. Younger women on obedience to husbands within the bounds of Torah.
7. The Word of [HaShem](hashem.html), Written and [Oral Torah](orallaw.html) particularly in those concerns affecting women.

Any candidates?

A [tikkun](tikkun.html) from Sefer [Ruth](ruth.html): It is quite apparent that Naomi [taught](teacher.html) [Ruth](ruth.html) the essentials of Torah. She had lived with Machlon for [ten](ten.html) years. This means that she [knew](daat.html) all of the [laws](law.html) of family [purity](purity.html), [Sabbath](sabbath.html), and kashrut. So, even though Naomi had left the land, the Torah was still [taught](teacher.html) to [Ruth](ruth.html). [Ruth](ruth.html) learned the lessons so well that her modesty and meticulousness relative to the [laws](law.html) of Torah that were pertinent to gleaners, were noticed by Boaz, the Rosh Bet Din of the Sanhedrin. [Ruth](ruth.html), therefore was [teaching](teacher.html), with her actions, these same [laws](law.html) to everyone around her. If they were obvious to Boaz, a casual observer, then they were surely obvious to the other gleaners, to the overseers, and to the other observers.

**Today is 47 days of the Omer.**

**Hod of Malchut**

**Humility in Nobility**

**3** [**Sivan**](feasts.html) - Learn In Order To Do

What specific problem/[sin](sin.html) is here addressed?

Failing to “do” what we have learned.

What specific text or portion from the Nazarean Codicil best addresses this problem and offers a solution to it or a way by which a person may rectify this [sin](sin.html)?

Learning must always be in order to do as we read in Pirqe Avot 3:12 - “He whose deeds exceeds his wisdom, his wisdom shall endure, but he whose wisdom exceeds his deeds, his wisdom will not endure.”

Now here we have a somewhat circular argument since [one](one.html) can’t obviously do without [first](one.html) learning exactly how to do, and again [one](one.html) cannot fully learn until [one](one.html) starts doing no matter how little [knowledge](knowledge.html) [one](one.html) has. For, we learn to do, and learn more by doing. That is, the doing cements our learning and causes us to ask more questions and in turn learn more.

A very appropriate text for this gate is:

***Revelation 22:14-15*** *Blessed are they that do his* [*commandments*](cmds613.html)*, that they may have right to the* [*tree of life*](eternal.html)*, and may enter in through the gates into the* [*city*](city.html)*. 15. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.*

Now in the Greek in v. 14 it literally says “Blessed they that doing (Present continuous tense) His [Commandments](cmds613.html), that shall be their [authority](authority.html) to the [tree of life](eternal.html), and by the gates they should enter into the [city](city.html).”

Note:

1. No doing = no [authority](authority.html) to partake of the [tree of life](eternal.html)
2. No doing = no entering through the gates into [Yerushalayim](city.html) as citizens
3. No doing exposes [one](one.html) to homosexuality, brutality, abuse, immorality, [idolatry](idolatry.html), murder, and making and loving lies, but when [one](one.html) does the [commandments](cmds613.html) [one](one.html) may not be liked but [one](one.html) is respected.

So, in the end the proof of [knowledge](knowledge.html) is in the doing. Thus to prove ourselves as Nazareans we need a small [community](community.html) of continual learners/doers/teachers of the [commandments](cmds613.html). The more we learn the more evident this comes to be.

A [tikkun](tikkun.html) from Sefer [Ruth](ruth.html): When Naomi saw the death of her unborn child, her husband, and both of her sons, she realized that [HaShem](hashem.html) was embittering her life because she had left the [land of Israel](city.html). Therefore, her immediate reaction when she understood this, was “to arise and return”. Naomi learned the lesson and acted to put that [knowledge](knowledge.html) into action.

When [Ruth](ruth.html) went to glean in the fields of Boaz, she implemented the [mitzvot](cmds613.html) that she had been [taught](teacher.html) by Naomi. Her modesty and gleaning habits were exemplary and noticeable.

[Ruth](ruth.html)’s generosity was the result of what Naomi had [taught](teacher.html) her. Generosity was the very antithesis of what the people of Moav stood for. So exemplary was her generosity that the people had communicated it freely to Boaz.

When Boaz realized that [Ruth](ruth.html) was “the good dove”, he immediately began planning on how he could participate in the fantastic [mitzvah](cmds613.html) that [HaShem](hashem.html) had placed before him. Therefore, at [first](one.html) light he hastened to accomplish all he could. Therefore it says that [HaShem](hashem.html) hastened, too, to bring Ploni Almoni to Boaz, in order that Boaz might acquire “the good dove”. [HaShem](hashem.html) looked favorably upon the actions of both Boaz and [Ruth](ruth.html), and therefore He brought conception that [first](one.html) night.

**Today is 48 days of the Omer.**

**Yesod of Malchut**

**Bonding in Nobility**

**4** [**Sivan**](feasts.html) - Educating the Educators

What specific problem/[sin](sin.html) is here addressed?

Failing to educate ones teachers.

What specific text or portion from the Nazarean Codicil best addresses this problem and offers a solution to it or a way by which a person may rectify this [sin](sin.html)?

***II Luqas (***[***Luke***](luke.html)***) 17:10-12*** *When it was dark the brothers immediately sent Paul and Silas away to Berea, where they went to the* [*Jewish*](gen-jew.html)[*synagogue*](synagog.html) *as soon as they arrived. 11. Here the* [*Jews*](gen-jew.html) *were more noble-minded than those in Thessalonica, and they welcomed the word very readily; every day they* [*studied*](study.html) *the scriptures to check whether it was true. 12. Many of them became believers, and so did many Greek women of high* [*standing*](mashal.html) *and a great* [*number*](nchart.html) *of the men.*

The term “noble” in v. 11 is Strong’s Ref. # 2104 - “eugenes” (Pronounced yoog-en’-ace) from GSN2095 and GSN1096; well born, i.e. (literally) high in rank, or (figuratively) generous: So these people were not only of “aristocratic” cradles with a “silver-spoon” in their [mouth](body.html), but also and what is even more important their soul and spirit was also aristocratic, and as behooves nobility they “they [studied](study.html) the scriptures (Tanakh) to check whether it was true” what Hakham Shaul was [teaching](teacher.html).

A mind that asks and frames good and profound questions is a “noble” mind, not a pedestrian or peasant [one](one.html) which does not think through what is being [taught](teacher.html). A person’s questions always exhibits their depth of [knowledge](knowledge.html) in trying to understand the subject matter. Therefore in matters of learning there ain’t any “silly” questions. The “silly” question was the [one](one.html) that was not asked, that is why it was “silly” question not worth asking!

It is noble, it is aristocratic, to ask questions, particularly the difficult questions few dare to ask since they have not pulled the explanation apart and tried to fully understand it. Remember this, children do not grow up if they did not ask questions. Questions make us wiser since it forces us to check and double check our facts, and sometimes, or often times we learn something [new](new.html) in the process. But of course before [one](one.html) makes [one](one.html)’s Rabbi wiser [one](one.html) [needs](needs.html) to [study](study.html) in depth what ever he may be [teaching](teacher.html).

A [tikkun](tikkun.html) from Sefer [Ruth](ruth.html): When [Ruth](ruth.html), carrying out Naomi’s instructions, went to the threshing floor in a most provocative way, Naomi was [teaching](teacher.html) Boaz, with a very subtle hint, that [Ruth](ruth.html) was the “good dove” that Israel had been waiting for. The actions, proscribed by Naomi, and carried out by [Ruth](ruth.html), were meant to remind Boaz of the actions of Lot’s eldest daughter on that fateful night when she slept with her father. Lot’s eldest daughter uncovered her father’s [feet](heel.html) and [lay with](marriageact.html) him, in much the same way that [Ruth](ruth.html) was commanded to [lay with](marriageact.html) Boaz. Boaz, the greatest [teacher](teacher.html) of his [generation](toldot.html), learned a lesson from Naomi that night: “like mother, like daughter”. Thus it was that, through this lesson, Boaz learned that [Ruth](ruth.html) was the “good dove”.

**Today is 49 days of the Omer.**

**Malchut of Malchut**

**Nobility of Nobility**

**5** [**Sivan**](feasts.html) - Organize Your Mind

What specific problem/[sin](sin.html) is here addressed?

Failing to organize your mind.

What specific text or portion from the Nazarean Codicil best addresses this problem and offers a solution to it or a way by which a person may rectify this [sin](sin.html)?

Organizing your mind is about establishing Torah in your whole life and environments as much as it is possible. Thus:

Romans 3:31 Literal Bible

*31. |3551|* [*law*](law.html) *|3767| Then |2673| do we destroy |1223| through |3588| the |4102| faith? |3361| Not |1096| let it be! |0235| But |3551|* [*law*](law.html) *|2476| we establish.*

Romans 12:2 Literal Bible

*2. |2532| And |3361| not |4964| be conformed |0165| to age |5129| this, |0235| but |3339| be transformed |3588| by the |0342| renewing |3588| of the |3563| mind |5216| of you, |1519| to |1381| prove |5209| you |5101| what |3588| the |2307| will |3588| of |2316| God, |3588| the |0018| good |2532| and |2101| well-pleasing |2532| and |5046| perfect.*

So that as we establish Torah in our lives and renew our minds most diligently by its daily [study](study.html), we will surely have an organized mind. That is the organization of the Torah will bring organization to our lives and minds. That is why this is a gift as a reward for diligently [study](study.html) of Torah and establishment of it in our lives. We do not open this gate this gate is opened for us. We do not put on or earn this crown this crown is freely bestowed upon us measure for measure!

Roughly [speaking](mashal.html) the Written Torah is more or less chronologically organized, we see this in the [Triennial](shmita.html) [Cycle](cycles.html) of readings. And the [Oral Torah](orallaw.html) is Thematically organized. Although [Midrash](orallaw.html) and [Zohar](orallaw.html) are also sequentially organized.

A [tikkun](tikkun.html) from Sefer [Ruth](ruth.html): The risky steps that Naomi gave to [Ruth](ruth.html), for her encounter with Boaz on the threshing floor, were the result of a careful plan which was organized around many different facts. So great were the details that even Boaz was not sure of the lesson. When Naomi had [Ruth](ruth.html) present the details in an organized fashion, via [Ruth](ruth.html)’s actions, then Boaz too understood. Naomi’s organized mind is an example of what makes an excellent Torah [teacher](teacher.html).

**Today is** [**SHAVUOT**](shavuot.html)**.**

6 [Sivan](feasts.html) - The Rewards of Gratitude

What specific problem/[sin](sin.html) is here addressed?

Failing to be grateful for ideas.

What specific text or portion from the Nazarean Codicil best addresses this problem and offers a solution to it or a way by which a person may rectify this [sin](sin.html)?

Part and parcel of being a good Torah learned and observer is that the notion of “theft” soon becomes conduct unbecoming of our noble and aristocratic rank. We also soon start becoming increasingly grateful and take great pride in our [knowledge](knowledge.html) by acknowledging the source be it a Sage of old, a living Hakham or the [Mashiach](mashiach.html), or the Living God Himself, Most Blessed be He.

The more we learn the more we discover that there is nothing “[new](new.html)” under the [sun](hachama.html) and that all [new](new.html) monkeys are but old “reconditioned” monkeys, just dusted, cleaned up, and with a [new](new.html) coat of varnish!

Look at Hakham Yochanan the beloved Talmid Hakham of [Mashiach](mashiach.html), and what he writes in:

***1 Yochanan (John) 2:3-7*** *In this way we* [*know*](daat.html) *that we have come to* [*know*](daat.html) *Him, if we keep His* [*commandments*](cmds613.html)*. 4. Whoever says, “I* [*know*](daat.html) *Him (*[*HaShem*](hashem.html)*)” without keeping his* [*commandments*](cmds613.html)*, is a liar, and truth has no place in him. 5. But anyone who does keep his word (Torah), in such a* [*one*](one.html)[*HaShem*](hashem.html)*’s love truly reaches its perfection. This is the proof that we are in* [*HaShem*](hashem.html)*. 6. Whoever claims to remain in him (*[*Mashiach*](mashiach.html)*) must act exactly as he acted. 7. My dear friends, this is not a* [*new*](new.html)[*commandment*](cmds613.html) *I am writing for you, but an old* [*commandment*](cmds613.html) *that you have had from the beginning (Bereshit/Genesis); the old* [*commandment*](cmds613.html) *is the message you have heard.*

v.7 in the Literal Bible with Strong’s reads:

*7. |0080| Beloved, |3756| not |1785| a* [*command*](cmds613.html) *|2537|* [*new*](new.html) *|1125| I write |5213| to you, |0235| but |1785| a* [*command*](cmds613.html) *|3820| old, |3739| which |2192| you had |0575| from |9999| {the} |0746| beginning |3588| the |1785|* [*command*](cmds613.html) *|3820| old |2076| is |3588| the |3056| word |3739| which |0191| you have heard.*

There are no “[new](new.html)” [commandments](cmds613.html) in the Nazarean Codicil, there are no “[new](new.html)” testaments or covenants, there is nothing here that is “[new](new.html)” - all is in the Torah!

The word translated for “beginning” is the Greek “arche” (Pronounced ar-khay’) from GSN0756; (properly abstract) a commencement, or (concretely) chief (in various applications of order, [time](time.html), place, or rank): and from where we get such English words as “archaic, archaeology, archetype, etc.” and meaning “from ancient times“ or as the Septuagint starts Bereshit 1:1 - “En Arche” - “In the beginning.”

This last gate or crown of the counting of the Omer again we do not open, put on or search after but it comes natural to us as we establish Torah thoroughly in our lives, and renew our minds daily and diligently with it. We start developing more and more as each day passes a spirit of GRATITUDE - of giving honour and thanks to whom honour and thanks are due, of being sincere and acknowledge our sources.

***Romans 13: 7-8*** *Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom;* [*fear*](fear.html) *to whom* [*fear*](fear.html)*; honour to whom honour. 8. Owe no man any thing, but to love* [*one*](one.html) *another: for he that loveth another hath fulfilled the* [*law*](law.html)*.*

It could not be clearer than that! Those that betray [Mashiach](mashiach.html) in order to obtain whatever, simply and plainly are ingrates, opportunistic, and above all have committed treason by rejecting/denying in public, [HaShem](hashem.html)’s [appointed](settimes.html) King.

A [tikkun](tikkun.html) from Sefer [Ruth](ruth.html): When Boaz gave [Ruth](ruth.html) [six](six.html) barley corns for Naomi, in order that she *“Come not empty-handed to your mother-in-*[*law*](law.html)*.”*, this was his demonstration of gratefulness for the lesson that Naomi had [taught](teacher.html) him. In the [six](six.html) barley corns, he alluded to the [six](six.html) righteous men (David, Hezekiah, Josiah, Hananiah, Mishael and Azariah, Daniel, and the [Messiah](mashiach.html).) who would result from that fateful encounter on the threshing floor. Elsewhere we see that we shall not appear before [HaShem](hashem.html) empty handed on the shalosh regalim, the pilgrimage [festivals](festivals.html). This gift we bring [HaShem](hashem.html) is a demonstration of our gratefulness for what He has done for us.

If you look in your siddur, you will see that the counting stops at 49. Yet, the Torah clearly [commands](cmds613.html) us to count 50 days. What is going on here? Why don’t we count 50 days like the Torah [commands](cmds613.html)? Why do we only count 49 days? To answer these questions, we need to keep in mind that our goal is [Shavuot](shavuot.html), our goal is the receiving of the Torah.

We count in anticipation of [Shavuot](shavuot.html) when we will receive the ultimate Wisdom, The Torah. Each day that we count, we draw down a Gate of Wisdom.

(This enables us to understand the wording used when counting the Omer: [one](one.html) day..., [two](two.html) days..., [three](three.html) days..., i.e., a [number](nchart.html) that includes the previous days, rather than “the [first](one.html) day, the second day, the [third](three.html) day. For every day includes the previous days and the Divine energy that they drew down. On the [first](one.html) day, we have access to the [first](one.html) Gate of Wisdom, on the second day, we have access to [two](two.html) gates, each day, adding another gate to those accessible previously.)

By counting the 49 days, and in thereby drawing down 49 Gates of Wisdom, we prepare a setting for the fiftieth gate to be drawn down, bringing about the revelation of the Giving of the Torah.

The fiftieth gate, however, cannot be drawn down by our own initiative. It represents a potential which cannot be attained by the Divine service of created beings. Nevertheless, our endeavor to draw down the 49 Gates of Wisdom creates a setting in which the fiftieth gate is drawn down on its own initiative.

For this reason, it is considered as if we have counted “fifty days,” for the fiftieth gate is made accessible to us through our preparatory service of counting “[seven](seven.html) perfect weeks.”

So, we can now see that we are credited, so to [speak](mashal.html), with counting 50, if we count the 49. Thus we fulfill the Torah [command](cmds613.html) and do exactly what is written in the siddur.

# Omer [events](feasts.html)

The Nazarean Codicil gives us some [insight](insights.html) into several Messianic [events](feasts.html) that took place during the counting of the omer:

***Luqas (***[***Luke***](luke.html)***) 23:56 - 24:53*** *Then they went home and prepared spices and perfumes. But they rested on the* [*Sabbath*](sabbath.html) *in obedience to the* [*commandment*](cmds613.html)*. On the* [*first*](one.html) *day of the week, very early in the morning, the women took the spices they had prepared and went to the tomb. They found the stone rolled away from the tomb, But when they entered, they did not find the* [*body*](body.html) *of the L-RD* [*Yeshua*](yeshua.html)*. While they were wondering about this, suddenly* [*two*](two.html) *men in clothes that gleamed like lightning stood beside them. In their fright the women bowed down with their faces to the ground, but the men said to them, “Why do you look for the living among the dead? He is not here; he has risen! Remember how he told you, while he was still with you in Galilee: ‘The Son of Man must be delivered into the* [*hands*](fourteen.html) *of sinful men, be crucified and on the* [*third*](three.html) *day be raised again.’” Then they remembered his words. When they came back from the tomb, they told all these things to the* [*Eleven*](eleven.html) *and to all the others. It was Mary Magdalene, Joanna, Mary the mother of James, and the others with them who told this to the apostles. But they did not believe the women, because their words seemed to them like nonsense. Peter, however, got up and ran to the tomb. Bending over, he saw the strips of linen lying by themselves, and he went away, wondering to himself what had happened. Now that same day* [*two*](two.html) *of them were going to a village called Emmaus, about* [*seven*](seven.html) *miles from* [*Jerusalem*](city.html)*. They were talking with each other about everything that had happened. As they talked and discussed these things with each other,* [*Yeshua*](yeshua.html) *himself came up and walked along with them; But they were kept from recognizing him. He asked them, “What are you discussing together as you* [*walk*](walking.html) *along?” They stood still, their faces downcast.* [*One*](one.html) *of them, named Cleopas, asked him, “Are you only a visitor to* [*Jerusalem*](city.html) *and do not* [*know*](daat.html) *the things that have happened there in these days?” “What things?” he asked. “About* [*Yeshua*](yeshua.html) *of Nazareth,” they replied. “He was a prophet, powerful in word and deed before* [*HaShem*](hashem.html) *and all the people. The chief* [*priests*](priests.html) *and our rulers handed him over to be sentenced to death, and they crucified him; But we had hoped that he was the* [*one*](one.html) *who was going to* [*redeem*](redemption.html) *Israel. And what is more, it is the* [*third*](three.html) *day since all this took place. In addition, some of our women amazed us. They went to the tomb early this morning But didn’t find his* [*body*](body.html)*. They came and told us that they had seen a vision of* [*angels*](angels.html)*, who said he was alive. Then some of our companions went to the tomb and found it just as the women had said, but him they did not see.” He said to them, “How foolish you are, and how slow of* [*heart*](body.html) *to believe all that the prophets have spoken! Did not the* [*Messiah*](mashiach.html) *have to suffer these things and then enter his glory?” And beginning with Moses and all the Prophets, he explained to them what was said in all the Scriptures concerning himself. As they approached the village to which they were going,* [*Yeshua*](yeshua.html) *acted as if he were going farther. But they urged him strongly, “Stay with us, for it is nearly evening; the day is almost over.” So he went in to stay with them. When he was at the table with them, he took bread, gave thanks, broke it and began to give it to them. Then their* [*eyes*](body.html) *were opened and they recognized him, and he disappeared from their sight. They asked each other, “Were not our hearts burning within us while he talked with us on the road and opened the Scriptures to us?” They got up and returned at once to* [*Jerusalem*](city.html)*. There they found the* [*Eleven*](eleven.html) *and those with them, assembled together And saying, “It is true! The L-RD has risen and has appeared to Simon.” Then the* [*two*](two.html) *told what had happened on the way, and how* [*Yeshua*](yeshua.html) *was recognized by them when he broke the bread. While they were still talking about this,* [*Yeshua*](yeshua.html) *himself stood among them and said to them, “Peace be with you.” They were startled and frightened, thinking they saw a ghost. He said to them, “Why are you troubled, and why do doubts rise in your minds? Look at my* [*hands*](fourteen.html) *and my* [*feet*](heel.html)*. It is I myself! Touch me and see; a ghost does not have flesh and bones, as you see I have.” When he had said this, he showed them his* [*hands*](fourteen.html) *and* [*feet*](heel.html)*. And while they still did not believe it because of joy and amazement, he asked them, “Do you have anything here to* [*eat*](eating.html)*?” They gave him a piece of broiled fish, And he took it and* [*ate*](eating.html) *it in their presence. He said to them, “This is what I told you while I was still with you: Everything must be fulfilled that is written about me in the* [*Law*](law.html) *of Moses, the Prophets and the* [*Psalms*](psalms1.html)*.” Then he opened their minds so they could understand the Scriptures. He told them, “This is what is written: The* [*Messiah*](mashiach.html) *will suffer and rise from the dead on the* [*third*](three.html) *day, And repentance and* [*forgiveness*](forgive.html) *of* [*sins*](sin.html) *will be preached in his* [*name*](name.html) *to all* [*nations*](nations.html)*, beginning at* [*Jerusalem*](city.html)*. You are witnesses of these things. I am going to send you what my Father has promised; but stay in the* [*city*](city.html) *until you have been clothed with power from on high.” When he had led them out to the vicinity of Bethany, he lifted up his* [*hands*](fourteen.html) *and blessed them. While he was blessing them, he left them and was taken up into* [*heaven*](heaven.html)*. Then they worshiped him and returned to* [*Jerusalem*](city.html) *with great joy. And they stayed continually at the* [*temple*](temple.html)*, praising* [*HaShem*](hashem.html)*.*

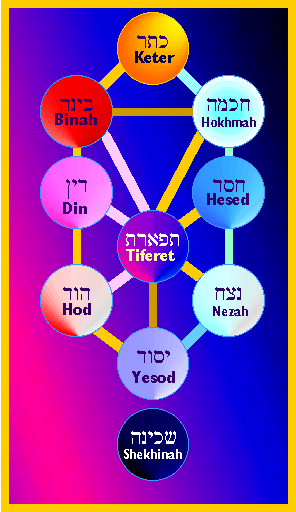
Another great omer day passage is in:

***Luqas (***[***Luke***](luke.html)***) 6:1-5*** *On a certain* [*Sabbath*](sabbath.html)[*Yeshua*](yeshua.html) *was going through the grainfields, and his disciples began to pick some heads of grain, rub them in their* [*hands*](fourteen.html) *and* [*eat*](eating.html) *the kernels. Some of the Pharisees asked, “Why are you doing what is unlawful on the* [*Sabbath*](sabbath.html)*?”* [*Yeshua*](yeshua.html) *answered them, “Have you never read what David did when he and his companions were hungry? He entered the house of* [*HaShem*](hashem.html)*, and taking the consecrated bread, he* [*ate*](eating.html) *what is lawful only for* [*priests*](priests.html) *to* [*eat*](eating.html)*. And he also gave some to his companions.” Then* [*Yeshua*](yeshua.html) *said to them, “The Son of Man is L-RD of the* [*Sabbath*](sabbath.html)*.”*

The *certain* [*Sabbath*](sabbath.html), in the Greek, is deuteroprotos; literally the second [first](one.html). This was a technical term for [Nisan](feasts.html) 16, the morrow after the [Sabbath](sabbath.html). This was the [first](one.html) day that the [new](new.html) grain was permitted, because this was the day that the omer was waved, it was a real [Sabbath](sabbath.html) treat!

These fifty days of counting the omer are associated with [mourning](mourning.html) because of historical [events](feasts.html) that took place during this period:

# Sefirot



Each day of the Omer period is associated with a different aspect of the Sefirot. And on that day everything which everyone in the whole [world](worlds.html) is talking about is purely an expression of the particular aspect with which that day is associated. A person with understanding can hear and recognize this if he pays attention to what people are saying.

“The [ten](ten.html) sephirot were arranged in a rigid hierarchy, and each lower sephirah grew out of the [one](one.html) immediately above; that is, the second ranking sephirah grew out of the [first](one.html), the [third](three.html) out of the second, etc. Thus the [first](one.html) sephirah had all the powers of the sephirot under him; the second had its own power plus all the powers of the succeeding [eight](eight.html), and so on. They were:

1. ***Keter*** (Crown), also called the Simple Point, because this initial and paramount sephirah was unknown and all-embracing. Keter was [known](daat.html) familiar as the Old [One](one.html), the Ancient of Days (from Daniel 7:9), the White [head](body.html), or the Long [Face](body.html).

2. ***Hokhmah*** (Wisdom) was also [known](daat.html) as Aba (Father) and was the masculine outgrowth of the Ancient [One](one.html).

3. ***Binah*** (Understanding or Intelligence), the highest feminine emanation in the order of sephirot, also [known](daat.html) as Ima (Mother).

4. ***Hesed*** (Kindness) is also called Gedulah (Greatness) and is masculine.

5. ***Gevurah*** (Power) is also called Din (Justice) and is feminine.

6. ***Tiferet*** (Glory or Beauty) is both masculine and feminine because it is a combination of Hesed and Gevurah.

7. ***Netzach*** (Firmness, Might, Victory) is masculine.

8. ***Hod*** (Splendor) is feminine.

9. ***Yesod*** (Foundation) combines Netzach and Hod.

10. ***Malchut*** (Kingdom) has no special attributes but is a kind of funnel through which the qualities of the upper [nine](nine.html) sephirot are transmitted to the [physical](physical.html) [world](worlds.html). It is therefore also called Shechinah, the Spirit of [HaShem](hashem.html).”

“The [first](one.html) [nine](nine.html) sephirot were grouped in threes, each triad including a masculine element, a feminine element, and a combining element. The [first](one.html) [three](three.html) sephirot represented the [world](worlds.html) of thought; the second, the [world](worlds.html) of emotions and morals; the [third](three.html), the [world](worlds.html) of nature. The tenth sephirah, Malchut, existed alone as the harmony of the other [nine](nine.html).

“This triune was paralleled by the Kabbalists’ version of the [three](three.html)-part soul - an idea expressed earlier by Plato, Aristotle, the Bible, and the [Talmud](orallaw.html). The soul called Neshamah represented the intellect and corresponded to the [first](one.html) [three](three.html) sephirot. The soul called Ruah represented the emotion and corresponded to the Hesed-Geburah-Tipheret triad. The soul called Nefesh represented man’s animal nature and corresponded to the lowest triad of sephirot.”[[79]](#footnote-79)

The Chatam Sofer, the early 19th century leader of Hungarian Jewry, divides the sephirot period into [three](three.html) parts. During each section, we are supposed to improve our character traits in [one](one.html) specific area. The [first](one.html) period corresponds to our doing acts of kindness, the second to our service of [HaShem](hashem.html) (our [prayers](prayer.html), etc.), and the last relates to the Torah itself. As we complete this [third](three.html) and crucial stage, it is our goal to prepare both our [bodies](body.html) and souls to accept the Torah. Hopefully, with our preparation and the help of [HaShem](hashem.html), our souls will be illuminated for all to see.

**\* \* \***

OR HA-HAYYIM, VAYIKRA 23:15 -- “You shall count” -- the reason why [HaShem](hashem.html) commanded us to count [seven](seven.html) weeks: chazal tell us that they [the Bnei Israel] were suffused with the [impurity](purity.html) of Egypt. Since [HaShem](hashem.html) wanted “zivug” [sexual union, metaphorically] with the [nation](nations.html), He treated her as a menstruant woman, who must count [seven](seven.html) [clean](purity.html) days [and then she may become pure]. He commanded that they count [seven](seven.html) weeks, for then they would be prepared for their entrance as a bride to the bridal canopy. And though in the other case [i.e., the menstruant woman] it is only [seven](seven.html) days, here it is [seven](seven.html) weeks because of the extreme nature of the [impurity](purity.html). [This explains why the Torah says] the counting is “for you” -- in order to [purify](purity.html) you, for if not for this [their [impurity](purity.html)], [HaShem](hashem.html) would have given them the Torah right away.

**\* \* \***

HIZKUNI, VAYIKRA 23:15 -- “You shall count from the day after the Yom Tov“ -- these [seven](seven.html) weeks are between [two](two.html) critical points: the beginning of the barley harvest and the beginning of the wheat harvest, [two](two.html) crops which are governed by the [laws](law.html) of [Shmita](shmita.html), therefore, the counting is a very important matter -- it is a paradigm and reminder, that just as we count days and weeks, and then, after the [seventh](seven.html) week, we sanctify the 50th day, we must behave similarly with regard to [Shmita](shmita.html) and [Yovel](yovel.html). The essence of all of the curses in this book [i.e., the curse-warnings at the end of Vayikra] is [curses for those who are not careful in] observing [Shmita](shmita.html), for they carry 49 types of punishment, [one](one.html) for each of the 49 years in the [Yovel](yovel.html).

The Hizkuni believes that Sephirah and [Shavuot](shavuot.html) are somehow reminders for the “really” important [mitzvot](cmds613.html): [Shmita](shmita.html) and [Yovel](yovel.html). Every [seventh](seven.html) year is considered a [Shmita](shmita.html) year, meaning that land in [Eretz Israel](city.html) may not be worked and that all debts owed by [Jews](gen-jew.html) to other [Jews](gen-jew.html) are canceled. Every fiftieth (or 49th; this is a controversy) year is considered [Yovel](yovel.html) (“[Jubilee](yovel.html)“), meaning that all [Jewish](gen-jew.html) slaves are freed and that all land which has changed [hands](fourteen.html) in the years since the last [Yovel](yovel.html) now returns to the [hands](fourteen.html) of its original owner.

What clues the Hizkuni in to the [connection](connection.html) between Sephirah/[Shavuot](shavuot.html) and [Shmita](shmita.html)/[Yovel](yovel.html)? There are several likely possibilities:

1) The pesukim which [command](cmds613.html) [Shmita](shmita.html) and [Yovel](yovel.html) are remarkably similar in language to those which [command](cmds613.html) Sephirah and [Shavuot](shavuot.html). The language seems to beg comparison between these [two](two.html) sets of [mitzvot](cmds613.html).

2) Structurally, these [two](two.html) sets of [mitzvot](cmds613.html) are uniquely parallel: each has [seven](seven.html) sets of sevens, with a climax at the fiftieth day/year.

More fundamentally, however, where does the Hizkuni get the idea that [Shmita](shmita.html) and [Yovel](yovel.html) are so important that it is necessary to institute a parallel set of [mitzvot](cmds613.html) to serve as [annual](annual.html) reminders of the entirety of the [cycle](cycles.html)? In part, the Hizkuni answers this question, pointing out correctly that the sections of the Torah which curse those who neglect the [mitzvot](cmds613.html) (the “tokhaha”) do reserve special wrath for the neglect of [Shmita](shmita.html) (see Vayikra 26:34, for example). Still, as a [pshat](remez.html) reading, it seems strained to suggest that Sephirah and [Shavuot](shavuot.html) are not significant in their own right and serve only to remind us of other [mitzvot](cmds613.html). As tempting as the linguistic and structural parallels may be, there is no indication that [one](one.html) set of [mitzvot](cmds613.html) is merely a reminder for the other.

The Omer and The [Yovel](yovel.html)

There is an intimate relationship between the Sefirat HaOmer, counting the Omer, and the [Yovel](yovel.html), the [Jubilee](yovel.html). Lets start by looking at what the Torah says about the [Yovel](yovel.html):

***Vayikra (Leviticus) 25:8-13*** *And thou shalt* [*number*](nchart.html)[*seven*](seven.html) *Sabbaths of years unto thee,* [*seven*](seven.html) *times* [*seven*](seven.html) *years; and the space of the* [*seven*](seven.html) *Sabbaths of years shall be unto thee* [*forty*](forty.html) *and* [*nine*](nine.html) *years. Then shalt thou cause the trumpet of the* [*jubilee*](yovel.html) *to sound on the tenth [day] of the* [*seventh*](seven.html) *month, in the day of* [*atonement*](kippur.html) *shall ye make the trumpet sound throughout all your land. And ye shall hallow the fiftieth year, and proclaim liberty throughout [all] the land unto all the inhabitants thereof: it shall be a* [*jubilee*](yovel.html) *unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family. A* [*jubilee*](yovel.html) *shall that fiftieth year be unto you: ye shall not sow, neither reap that which groweth of itself in it, nor* [*gather*](gather.html) *[the grapes] in it of thy vine undressed. For it [is] the* [*jubilee*](yovel.html)*; it shall be holy unto you: ye shall* [*eat*](eating.html) *the increase thereof out of the* [*field*](field.html)*. In the year of this* [*jubilee*](yovel.html) *ye shall return every man unto his possession.*

In comparing this passage to the counting of the omer, we are immediately struck by the similarities:

* We count [seven](seven.html) Sabbaths.
* We count 50.
* They both involve the sound of the [Shofar](shofar.html)

Abarbanel posits that both Sefirat HaOmer and Sefirat HaYovel serve the same purpose: to remind us of the importance of the Torah. The [forty](forty.html) [nine](nine.html) days of the Omer, leading to [Shavuot](shavuot.html) and the anniversary of our receiving the Torah from God, are duplicated on a grander scale by the [forty](forty.html)-[nine](nine.html) years, leading to the sanctified [jubilee](yovel.html) year of [Yovel](yovel.html). The [shofar](shofar.html) blast of the fiftieth year recalls the sound of the [shofar](shofar.html) at [Sinai](stages.html). On [two](two.html) different scales, both reinforce the centrality of Torah in [Jewish](gen-jew.html) [time](time.html).

# Conclusion

Our Sages also [taught](teacher.html) that [Pesach](passover.html) is the [time](time.html) when the crops are ripening. At this [time](time.html), [HaShem](hashem.html) judges the [world](worlds.html) in regard to [food](food.html), particularly grain.

At such a moment [HaShem](hashem.html) says to us, “Bring me an Omer of barley on [Pesach](passover.html), and I will bless the grain in your fields for the whole year.”

By counting these days, we remember that the [world](worlds.html) is being judged. Will there be hunger or plenty? At this [time](time.html) we should return to [HaShem](hashem.html) with a complete [heart](body.html), and beg Him to have mercy on us and on all His creatures, and on the land, so that the harvest may grow as required.

Rabbi Simon Jacobson says, “What is the significance of the fiftieth day of matan Torah? On this day we celebrate the [Festival](festival.html) of [Shavuot](shavuot.html). After we have accomplished all we can through our own initiative, then we are worthy to receive a gift (matan) from Above which we could not have achieved with our own limited faculties. We receive the ability to reach and touch the Divine; not only to be cultivated human beings who have refined all of our personal characteristics, but divine human beings who are capable of expressing ourselves above and beyond the definitions and limitations of our beings.”

Nowadays, we do not have the [Beit HaMikdash](mikdash.html), and we cannot bring the Omer [offering](korbanot), but we [pray](prayer.html) that by doing [HaShem](hashem.html)’s [mitzvah](cmds613.html) of Counting the Omer with joy in our hearts, we may [merit](merit.html) His ultimate blessing, that He should speedily restore the [Beit HaMikdash](mikdash.html), and establish His Kingship throughout the [world](worlds.html), with the revelation of [Mashiach](mashiach.html). As [His Majesty](yeshua.html) King [Yeshua](yeshua.html) said:

***Luqas (***[***Luke***](luke.html)***) 24:44-49*** *And he (*[*Yeshua*](yeshua.html)*) said unto them, These [are] the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the* [*law*](law.html) *of Moses, and [in] the prophets, and [in] the* [*psalms*](psalms1.html)*, concerning me. Then opened he their understanding, that they might understand the scriptures, And said unto them, Thus it is written, and thus it behoved* [*Mashiach*](mashiach.html) *to suffer, and to rise from the dead the* [*third*](three.html) *day: And that repentance and remission of* [*sins*](sin.html) *should be preached in his* [*name*](name.html) *among all* [*nations*](nations.html)*, beginning at* [*Jerusalem*](city.html)*. And ye are witnesses of these things. And, behold, I send the promise of my Father upon you:* ***but tarry ye in the*** [***city***](city.html) ***of*** [***Jerusalem***](city.html)***, until ye be endued with power from on high.***

[His Majesty](yeshua.html) commanded that His talmidim wait in [Jerusalem](city.html) until the completion of the counting of the Omer, on the day of [Shavuot](shavuot.html).

\* \* \*

TORAT HAMO’ADIM

**A Series of Halakhot According to the Order of the Shulhan Aruch**

**Based on the Rulings of Rav Ovadia** [**Yosef**](joseph.html) **shlit”a**

*Taken from the work, “Osserot* [*Yosef*](joseph.html)*” by Rav David* [*Yosef*](joseph.html) *shlit”a,*

*based on the rulings of Rav Ovadia* [*Yosef*](joseph.html) *shlit”a*

**The Customs Involving** [**Mourning**](mourning.html) **During the Sephirah Period**

Chazal say (Yevamot 65b) that Rabbi Akiva had [twelve](twelve.html) thousand pairs of (or [twenty-four](twenty.html) thousand) students, all of whom died during [one](one.html) period - between [Pesach](passover.html) and [Shavuot](shavuot.html) - because they did not afford honor to [one](one.html) another. In commemoration of this tragedy, we observe several practices of [mourning](mourning.html) during the days of sefirat ha’omer. The custom of the Sephardim and [Eastern](east.html) [communities](community.html) is to observe these practices of [mourning](mourning.html) from [Pesach](passover.html) until the morning of the [thirty](thirty.html)-[fourth](four.html) day of the omer.

Several [communities](community.html) amongst the Ashkenazim, however, observe the period of [mourning](mourning.html) for Rabbi Akiva’s students only until [Lag B’Omer](lgbomer.html). Other [communities](community.html) of Ashkenazim observe the [mourning](mourning.html) period from the second day of [Iyar](feasts.html) until Erev [Shavuot](shavuot.html). According to this custom, haircuts may be taken and weddings may be conducted on [Lag B’Omer](lgbomer.html) itself, and the [mourning](mourning.html) then resumes thereafter until Erev [Shavuot](shavuot.html). There are other Ashkenazim who begin the [mourning](mourning.html) period on the [first](one.html) day of [Rosh Chodesh](chodesh.html) [Iyar](feasts.html) (30 [Nisan](feasts.html)) and continue until the [first](one.html) of the [three](three.html) “days of preparation” before [Shavuot](shavuot.html), i.e. the morning of 3 [Sivan](feasts.html). Followers of this custom, too, may take haircuts and conduct weddings on [Lag B’Omer](lgbomer.html), after which they continue the [mourning](mourning.html) period until the [third](three.html) of [Sivan](feasts.html).

Several other [communities](community.html) of Ashkenazim, however, observe the [mourning](mourning.html) period from [Pesach](passover.html) all the way until Erev [Shavuot](shavuot.html), relaxing the prohibitions only on [Lag B’Omer](lgbomer.html). Some Ashkenazim are lenient also on the [two](two.html) days of [Rosh Chodesh](chodesh.html) [Iyar](feasts.html) as well as on [Rosh Chodesh](chodesh.html) [Sivan](feasts.html). Other customs exist, as well, and everyone should follow his custom. The common denominator between all the customs of the Ashkenazim is that no [mourning](mourning.html) is observed on [Lag B’Omer](lgbomer.html). The Sephardim do not observe the [mourning](mourning.html) practices from the [thirty](thirty.html)-[fourth](four.html) day of the omer onward.

The basic prohibitions during this period are weddings, haircuts and shaving, listening to musical instruments, and dancing.

[**Marriage**](mashal.html) **During the Sephirah Period**

The custom among the Sephardim and [Eastern](east.html) [communities](community.html) in [Eretz Israel](city.html) is not to marry from [Pesach](passover.html) until the morning of the [thirty](thirty.html)-[fourth](four.html) day of the omer, after sunrise, as a reflection of [mourning](mourning.html) for the death of Rabbi Akiva’s students. Weddings are then permitted from the [thirty](thirty.html)-[fourth](four.html) day of the omer onward. The Ashkenazim have the practice to be lenient and conduct weddings on [Lag B’Omer](lgbomer.html), and some Ashkenazim are lenient even on the eve of [Lag B’Omer](lgbomer.html). Although some [communities](community.html) of Sephardim also have the practice to be lenient in this regard and conduct weddings on [Lag B’Omer](lgbomer.html), the custom is [Eretz Israel](city.html) follows the ruling of the Shulhan Aruch, who forbids weddings until after sunrise on the [thirty](thirty.html)-[fourth](four.html) day of the omer.

Rabbis of every locale have the obligation of ensuring not to officiate at weddings until the [thirty](thirty.html)-[fourth](four.html) day of the omer onward if the bride and groom are from Sefaradi [communities](community.html), who accepted upon themselves the rulings of the Shulhan Aruch. They may marry only from the [thirty](thirty.html)-[fourth](four.html) day of the omer on, as it says, “Do not abandon the [teaching](teacher.html) of your mother” (i.e. [one](one.html) must follow their familial customs).

In extenuating circumstances, such as if the couple cannot find a suitable hall unless they conduct the [wedding](wedding.html) on [Lag B’Omer](lgbomer.html) and they would have to delay the [wedding](wedding.html) for a considerable period of [time](time.html), or if they mistakenly signed on a hall for [Lag B’Omer](lgbomer.html) and began the preparations, and the groom has yet to fulfill the [mitzvah](cmds613.html) of procreation, the couple may be lenient and get married on the night of the [thirty](thirty.html)-[fourth](four.html) day of the omer (that is, the night after [Lag B’Omer](lgbomer.html)). There is no room for them to be lenient and get married on the night of [Lag B’Omer](lgbomer.html). In a situation of great need, they should consult a competent [authority](authority.html) proficient in Halachah.

If the groom is a Sefaradi and the bride is Ashkenazi, or vice-versa, the groom’s custom determines the practice they must follow. Thus, if the groom is a Sefaradi, then they may get married only on the morning of the [thirty](thirty.html)-[fourth](four.html) day of the omer; if the groom is an Ashkenazi, then they may conduct the [wedding](wedding.html) already on the morning of [Lag B’Omer](lgbomer.html).

Sephardim and those from [Eastern](east.html) [communities](community.html) may attend weddings of Ashkenazim - even with musical accompaniment - held on [Lag B’Omer](lgbomer.html), and they may even participate in the song and dance in honor of the groom. Similarly, Ashkenazim may attend weddings of Sephardim and those from [Eastern](east.html) [communities](community.html) held on the [thirty](thirty.html)-[fourth](four.html) day of the omer, even if their custom is not to conduct weddings after [Lag B’Omer](lgbomer.html).

\* \* \*

This [study](study.html) was written by

Rabbi Dr. Hillel ben David

(Greg Killian).

Comments may be submitted to:

Rabbi Dr. Greg Killian

12210 Luckey Summit

San Antonio, TX 78252

Internet address: [gkilli@aol.com](mailto:gkilli@aol.com)

Web page: <http://www.betemunah.org/>

(360) 918-2905

Return to [The WATCHMAN](http://www.betemunah.org) home page

Send comments to Greg Killian at his email address: [gkilli@aol.com](mailto:gkilli@aol.com)

1. Deut. XVI,9. [↑](#footnote-ref-1)
2. V. supra p. 386. n. 8. [↑](#footnote-ref-2)
3. Obviously then ‘the Sabbath’ means the Festival. [↑](#footnote-ref-3)
4. V. supra p. 387 nn. 2,3 and 4. [↑](#footnote-ref-4)
5. V. supra p. 387 nn. 2,3 and 4. [↑](#footnote-ref-5)
6. Ibid. 8. [↑](#footnote-ref-6)
7. Ex. XII, 15. [↑](#footnote-ref-7)
8. For after the offering of the ‘Omer, on the second day of the Festival, there are left six days of the Festival on which one may eat unleavened bread of the new produce; thus the verses are reconciled. If, however, the ‘Omer was always to be offered on a Sunday, then it would frequently happen that there would be less than six days from the offering of the ‘Omer to the end of the Festival. [↑](#footnote-ref-8)
9. Lev. XXIII, 15, 16. [↑](#footnote-ref-9)
10. On any day after the bringing of the ‘Omer. [↑](#footnote-ref-10)
11. Deut. XVI, 9. From this verse it appears that the counting must begin immediately after the reaping and apparently even before the offering of the ‘Omer. [↑](#footnote-ref-11)
12. We thus learn that the reaping and the offering of the ‘Omer and the commencement of the counting must all take place on the same day. [↑](#footnote-ref-12)
13. Lev. XXIII, 15. [↑](#footnote-ref-13)
14. Since the complete day consists of the day and the preceding night. [↑](#footnote-ref-14)
15. And it is arrived at in this way: the reaping must clearly be before the counting, since it is written, ‘From the time that the sickle is put to the standing corn thou shalt begin to number’; and the counting must be at night because of the verse which says, ‘Seven weeks shall there be complete’. The counting. however, precedes the bringing of the ‘Omer, the verse ‘From the day that ye brought the ‘Omer shall ye number’ notwithstanding, as this verse does necessarily indicate precedence but rather that both shall take place on the same day. [↑](#footnote-ref-15)
16. I.e., R. Jose in his second interpretation and R. Simeon b. Eleazar. [↑](#footnote-ref-16)
17. Cf. P.B. p. 270ff. This is established by Abaye from the fact that one verse speaks of counting the days and the other of counting the weeks. [↑](#footnote-ref-17)
18. The expression ‘Sabbath’. Granted that it cannot mean the ordinary Sabbath of the week, it may mean nevertheless the last day, and not necessarily the first day, of the Festival. [↑](#footnote-ref-18)
19. For it might be said that the counting of the fifty days is to commence from the first Sunday in the Passover festival, exclusive of the six (or less) intervening days between the second day of the Festival and the Sunday. [↑](#footnote-ref-19)
20. In the second Baraitha. [↑](#footnote-ref-20)
21. The expression ‘Sabbath’. Granted that it cannot mean the ordinary Sabbath of the week, it may mean nevertheless the last day, and not necessarily the first day, of the Festival. [↑](#footnote-ref-21)
22. He maintains that after the destruction of the Temple, when the ‘Omer is no longer offered, the counting is no absolute obligation; hence it is sufficient if only the days are counted. [↑](#footnote-ref-22)
23. cf. Leviticus 25:2 [↑](#footnote-ref-23)
24. Rabbi Samson Raphael Hirsch [↑](#footnote-ref-24)
25. The Feast of Weeks [↑](#footnote-ref-25)
26. lit. Good Day [↑](#footnote-ref-26)
27. The whole ears of corn. [↑](#footnote-ref-27)
28. Lev. II, 14. [↑](#footnote-ref-28)
29. It was not threshed in the usual manner with flails as these would bruise the fresh and tender corn. [↑](#footnote-ref-29)
30. In order to dry it. [↑](#footnote-ref-30)
31. Which grinds very coarsely so that only the husk is separated from the grain. [↑](#footnote-ref-31)
32. Cf. Num. XV, 18ff. Since at the time when dough becomes liable to the dough-offering, i.e. at the rolling out of the dough, it is no longer consecrated, it is therefore liable to the dough-offering. [↑](#footnote-ref-32)
33. Since the obligation of tithes falls due at the last work in connection with the corn (i.e. the smoothing of the pile), and at that time the corn was still consecrated, it is therefore exempt from tithes. [↑](#footnote-ref-33)
34. On the night after the first day of the [Passover](file:///D:\Word\Omer\passover.html). [↑](#footnote-ref-34)
35. The reaper to the people assembled. [↑](#footnote-ref-35)
36. I.e., shall I reap the corn with this sickle and into this basket? [↑](#footnote-ref-36)
37. On the Sabbath. [↑](#footnote-ref-37)
38. A sect in opposition to the Pharisees and often regarded as synonymous with the Sadducees. They held that the expression (Lev. XXIII, 11), ,cav ,rjnn, ‘the morrow after the [Sabbath’](file:///D:\Word\Omer\sabbath.html), must be taken in its literal sense, the day following the first Saturday in Passover. The Pharisees, however, argued that the Sabbath meant here ‘the day of cessation from work’, i.e., the Festival of Passover. Accordingly the ‘Omer was to be offered on the second day of the Festival, and the reaping of the corn on the night preceding, at the conclusion of the first day of the Festival. [↑](#footnote-ref-38)
39. South of Palestine. [↑](#footnote-ref-39)
40. East of Palestine. [↑](#footnote-ref-40)
41. Northern Palestine. [↑](#footnote-ref-41)
42. A measure of barley (1/10th of an ephah) taken from tender ears, was brought on the 16th day of Nisan to the Temple as a heave-offering. v. Lev. XXIII, 10-11. [↑](#footnote-ref-42)
43. For two reasons, firstly, because the grain taken for the Omer offering had to be tender, and this could only be so if it was cut from a field in the proximity of [Jerusalem](file:///D:\Word\Omer\city.html), for if it were brought from a far-off distance, the stalks would become hardened in transit, by the wind. Secondly, according to the Talmudic rule, that one must not forego the occasion of performing a commandment (cf. Yoma 33a), the ripe corn in the vicinity of Jerusalem offered the earliest opportunity of fulfilling the precept (v. Men. 64b). If the grain in Judea, however, gave no cause for intercalation, it would be overripe at the time of the Omer, and so unfit for the purpose. [↑](#footnote-ref-43)
44. For whether the ‘Omer is obtained out of five or three se’ahs the people will learn nothing of importance thereby. [↑](#footnote-ref-44)
45. The employment of more persons in the service of the ‘Omer obviously gives the matter greater publicity and impresses immediately the mind of the people with the Rabbinic standpoint that the ‘Omer must be offered on the second day of the Passover irrespective of the day of the week, thus creating stronger opposition to the Sadducees who held that the ‘Omer must always be offered on a Sunday; v. infra 65a. [↑](#footnote-ref-45)
46. That although one person would be sufficient three are to be employed to create greater publicity. [↑](#footnote-ref-46)
47. This is deduced from scriptural texts in Men. 66a. [↑](#footnote-ref-47)
48. There was also a dispute between the Pharisees and Sadducees with regard to the fixing of the date of Pentecost. The dispute turned on the interpretation of the words ,cav ,rjnn (Lev. XXIII, 15). The Pharisees took the view that the ‘Omer had to be brought on the second day of Passover, while the Sadducees maintained that these words meant the morrow of the first Sabbath of the Passover week and from that day forty-nine days had to be counted to [Pentecost](file:///D:\Word\Omer\shavuot.html). V. Megillat Ta’anit, ch. 1; Men. 65a. [↑](#footnote-ref-48)
49. Lev. XXIII, 16. [↑](#footnote-ref-49)
50. Ibid. 15. [↑](#footnote-ref-50)
51. For the former verse speaks of counting fifty days irrespective of the completeness of the weeks, whereas the latter verse speaks of [seven](file:///D:\Word\Omer\seven.html) weeks complete, by which it is understood full weeks each commencing on a Sunday. [↑](#footnote-ref-51)
52. In this case there are seven complete weeks. [↑](#footnote-ref-52)
53. It is evident therefore that the Feast of Weeks may fall on any day of the week and not only on Sunday. On the motives underlying this controversy v. Lichtenstein HUCA VIII-IX. pp. 276ff and Finkelstein, The Pharisees, I. p. 115ff. [↑](#footnote-ref-53)
54. An aid for remembering the various proofs adduced by the Rabbis mentioned. [↑](#footnote-ref-54)
55. Deut. XVI, 9. [↑](#footnote-ref-55)
56. For inasmuch as the Beth din fixed the date of the Festivals, it is left to them to inform the community the time from which to commence counting the days of the ‘Omer. Cur. edd. insert here the following gloss: For they know to interpret ‘the morrow after the Sabbath’ as the morrow after the Festival. [↑](#footnote-ref-56)
57. In the expression ‘the morrow after the Sabbath’. [↑](#footnote-ref-57)
58. Obviously no guidance would be necessary were the counting always to commence on the Sunday, after the Sabbath of Creation, i.e., the ordinary Sabbath of the week. [↑](#footnote-ref-58)
59. Cf. the expression ‘a month of days’, Num. XI, 20. [↑](#footnote-ref-59)
60. I.e., after counting twenty-nine days the thirtieth day should be sanctified as the new moon. [↑](#footnote-ref-60)
61. Lev. XXIII, 15,16. [↑](#footnote-ref-61)
62. Namely the new moon, for the twenty-nine days are counted from the first day of the new month. [↑](#footnote-ref-62)
63. Namely the Festival of Passover. Now if the counting always commenced on Sunday, this distinctiveness would not always be evident, for sometimes the counting might commence on the [seventeenth day of Nisan](file:///D:\Word\Omer\feasts.html), and sometimes on the eighteenth, or on the nineteenth of that month. V. Tosaf. s.v.asj vn. Cur. edd. insert here the gloss: And should you say that the Feast of Weeks always falls on the day after Sabbath, how would there be anything distinctive at its commencement? [↑](#footnote-ref-63)
64. Save that in order to fulfil the expression ‘on the morrow after the Sabbath’ it must be offered on the second day of the Festival. If, however, it was to be offered always on a Sunday it might happen sometimes that it is offered at the end of the Festival; v. prev. note. [↑](#footnote-ref-64)
65. Below, in respect of the Feast of Weeks, unto the morrow of the seventh Sabbath, Lev. XXIII, 16; and above, in respect of the ‘Omer, On the morrow after the Sabbath, ibid. 11. [↑](#footnote-ref-65)
66. Below, in respect of the Feast of Weeks, unto the morrow of the seventh Sabbath, Lev. XXIII, 16; and above, in respect of the ‘Omer, On the morrow after the Sabbath, ibid. 11. [↑](#footnote-ref-66)
67. Since the Festival follows immediately the ‘Sabbath’. Here, of course, the word Sabbath signifies ‘week’, as the Festival must be at the end of seven complete Sabbaths or weeks. [↑](#footnote-ref-67)
68. Thus the Festival of Passover is to immediately precede the ‘Omer; accordingly ‘Sabbath’ clearly means the Festival. [↑](#footnote-ref-68)
69. Lev. XXIII, 15. [↑](#footnote-ref-69)
70. Lev. XXIII, 15. [↑](#footnote-ref-70)
71. Likkutei Sichot, Vol. I, pp. 265-270 [↑](#footnote-ref-71)
72. Numbers 5:15. [↑](#footnote-ref-72)
73. Leviticus 2:14. The Talmud (Men. 68b) argues that it consisted of barley. [↑](#footnote-ref-73)
74. lit. Dad [↑](#footnote-ref-74)
75. lit. Mom [↑](#footnote-ref-75)
76. Aryeh Kaplan [↑](#footnote-ref-76)
77. The New Testament [↑](#footnote-ref-77)
78. This teaching is also found in Yoma 9a, but the [Talmudic](file:///D:\Word\Omer\orallaw.html) discussion clouds the authorship of Rav Yochanan ben Torta. A careful reading of that source will yield the same conclusion. [↑](#footnote-ref-78)
79. Harry Gersh, The Sacred Books of the Jews [↑](#footnote-ref-79)