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The Significance of The [Number](nchart.html) [Thirty](thirty.html)-[Six](six.html)

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# I. [Chanukah](chanukah.html) Light

While studying [Chanukah](chanukah.html), I noticed that we light exactly [thirty](thirty.html)-[six](six.html) candles during this [festival](festival.html). I decided to examine this [number](nchart.html) and its meaning.

[Thirty](thirty.html)**-**[six](six.html) **is THE** [number](nchart.html) **of** [redemption](redemption.html) and [exile](galuyot.html), since it is the [number](nchart.html) that represents the ‘Hidden Light’ that was [created](bara.html) on Day [One](one.html) of [creation](bara.html).

Consider that [Pesach](passover.html) is the [festival](festival.html) of [redemption](redemption.html) and there are [thirty](thirty.html)-[six](six.html) [commandments](cmds613.html) in the Torah connected with the day before [Pesach](passover.html) and the [seven](seven.html) days of the [Festival](festival.html).

Let’s start by taking a look at a [Chanukah](chanukah.html) [insight](insights.html) from Rabbi Daniel Lapin:

... The [Talmud](orallaw.html) says the following: [HaShem](hashem.html) made this light - a certain [type](types.html) of light. It was too penetrating. So He only let it last for [thirty](thirty.html)-[six](six.html) hours. And after [thirty](thirty.html)-[six](six.html) hours He took it away and hid it for sometime in the [future](future.html) that has not yet come. And He replaced it with a weaker merely [physical](physical.html) aspect of that light. But that as long as that light was there, for those[*thirty*](thirty.html)***-***[*six*](six.html) hours, [Adam](adam.html) by means of that light was able to see from [one](one.html) end of the [world](worlds.html) to the other, and from the beginning of [time](time.html) to the end of [time](time.html). So that light was the light of total understanding. Isn’t that what light signifies? The [Talmud](orallaw.html) says anytime that the word “light” is used in any way in the Torah or Rabbinic text, “light” always means [knowledge](knowledge.html) and wisdom and understanding.

During the [eight](eight.html) days of [Chanukah](chanukah.html) we light [thirty](thirty.html)-[six](six.html) candles. On the [first](one.html) day we light [one](one.html), on the second we light [two](two.html), on the [third](three.html) we light [three](three.html), and so on till we light [eight](eight.html) candles on the [eighth](eight.html) day. We could represent this graphically with a pyramid:

1

12

123

1234

12345

123456

1234567

12345678

**Thus we light a total of** [thirty](thirty.html)**-**[six](six.html) **candles!**

Remember that we do not “use” the [Chanukah](chanukah.html) light. This is a reminder that this is not [physical](physical.html) light. The miracle of the [Chanukah](chanukah.html) oil burning for [eight](eight.html) days with the oil of [one](one.html) day, occurred in 3597 A.M., this was the 36th centuries after the [creation](bara.html) of the light of the [first](one.html) day of [creation](bara.html). Here is our [number](nchart.html) [thirty](thirty.html)-[six](six.html) again!

A frequent question from Torah students is: Where do we find [Chanukah](chanukah.html) in the Torah?

I respond that the word *light* is the [twenty](twenty.html)-[fifth](five.html) word of the Torah, alluding to [Chanukah](chanukah.html) which occurred on [Kislev](feasts.html) 25, and the word *light* occurs [thirty](thirty.html)-[six](six.html) times in Torah[[1]](#footnote-1). In the Torah we read that on the [first](one.html) day, God [created](bara.html) light:

***Bereshit (Genesis) 1:1-5*** *In the beginning God* [*created*](bara.html) *the* [*heavens*](heaven.html) *and the earth. Now the earth was formless and empty, darkness was over the surface of the deep, and the Spirit of God was hovering over the waters. And God said, “Let there be* ***light****,” and there was light. God saw that the light was good, and he separated the light from the darkness. God called the light “day,” and the darkness he called “night.” And there was evening, and there was morning --* [*one*](one.html) *day.*

However, it was not until the [fourth](four.html) day that He [created](bara.html) the luminaries, which give light:

***Bereshit (Genesis) 1:14-19*** *And God said, “Let there be* [*lights*](lights.html) *in the expanse of the sky to separate the day from the night, and let them serve as* [*signs*](signs.html) *to mark seasons and days and years, And let them be* [*lights*](lights.html) *in the expanse of the sky to give light on the earth.” And it was so. God made* [*two*](two.html) *great* [*lights*](lights.html)*--the greater light to govern the day and the lesser light to govern the night. He also made the* [*stars*](mazaroth.html)*. God set them in the expanse of the sky to give light on the earth, To govern the day and the night, and to separate light from darkness. And God saw that it was good. And there was evening, and there was morning--the* [*fourth*](four.html) *day.*

From this sequence of [events](feasts.html), we can ascertain that the light of the [first](one.html) day is different from the light that we receive from the [sun](hachama.html), [moon](chodesh.html), and [stars](mazaroth.html).

In the following passages we see the [thirty](thirty.html)-[six](six.html) hours of special light during [creation](bara.html):

***Chagigah 12a*** *But was the light* [*created*](bara.html) *on the* [*first*](one.html) *day? For, behold, it is written: And God set them in the firmament of the* [*heaven*](heaven.html)*,[[2]](#footnote-2) and it is [further] written: And there was evening and there was morning a* [*fourth*](four.html) *day[[3]](#footnote-3) — This is [to be explained] according to R. Eleazar. For R. Eleazar said: The light which the Holy* [*One*](one.html)*, blessed be He,* [*created*](bara.html) *on the* [*first*](one.html) *day,* [*one*](one.html) *could see thereby from* [*one*](one.html) *end of the* [*world*](worlds.html) *to the other; but as soon as the Holy* [*One*](one.html)*, blessed be He, beheld the* [*generation*](toldot.html) *of the* [*Flood*](noach.html) *and the* [*generation*](toldot.html) *of the Dispersion,[[4]](#footnote-4) and saw that their actions were corrupt, He arose and hid it from them, for it is said: But from the* [*wicked*](wicked.html) *their light is with holden.[[5]](#footnote-5) And for whom did he reserve it? For the righteous in the* [*time*](time.html) *to come,[[6]](#footnote-6) for it is said: And God saw the light, that it was good;[[7]](#footnote-7) and ‘good’ means only the righteous, for it is said: Say ye of the righteous that he is good.[[8]](#footnote-8) As soon as He saw the light that He had reserved for the righteous, He rejoiced, for it is said: He rejoiceth at the light of the righteous.[[9]](#footnote-9) Now Tannaim [differ on the point]: The light which the Holy* [*One*](one.html)*, blessed be He,* [*created*](bara.html) *on the* [*first*](one.html) *day* [*one*](one.html) *could see and look thereby from* [*one*](one.html) *end of the* [*world*](worlds.html) *to the other; this is the view of R.* [*Jacob*](israelja.html)*. But the Sages say: It[[10]](#footnote-10) is identical with the luminaries;[[11]](#footnote-11) for they were* [*created*](bara.html) *on the* [*first*](one.html) *day, but they were not hung up [in the firmament] till the* [*fourth*](four.html) *day.[[12]](#footnote-12)*

We can see that the light of the [first](one.html) day is different from the light that we normally [experience](experience.html) because it says that with this *light* [*one*](one.html) *could see thereby from* [*one*](one.html) *end of the* [*world*](worlds.html) *to the other.* This light was separated out for the righteous in the [world](futures.html) to come. The Bnei Issachar says that the original light of [creation](bara.html) was hidden in the [thirty](thirty.html)-[six](six.html) [Chanukah](chanukah.html) [lights](lights.html). Here again we have light and the [number](nchart.html) [thirty](thirty.html)-[six](six.html) connected, just as we see them connected at [Chanukah](chanukah.html).

[*Midrash*](orallaw.html) ***Rabbah - Bereshit (Genesis) XI:2*** *AND GOD BLESSED THE* [*SEVENTH*](seven.html) *DAY, AND HALLOWED IT. R. Ishmael said: He blessed it with manna and hallowed it with manna. He blessed it with manna, for every day of the week there descended* [*one*](one.html) *‘*[*omer*](omer.html) *[per person], but on the eve of the* [*Sabbath*](sabbath.html)[*two*](two.html) *‘omers. And He hallowed it through manna, which did not descend on the* [*Sabbath*](sabbath.html) *at all. R. Nathan said: He blessed it with manna and hallowed it with a blessing. R.* [*Isaac*](isaac.html) *said: He blessed it with manna and hallowed it through the man who* [*gathered*](gather.html) *[sticks].[[13]](#footnote-13) He blessed it with [the distinction of] robing.[[14]](#footnote-14) R. Huna said: A man must change [his garments on the* [*Sabbath*](sabbath.html)*]. R. Hiyya said in R. Johanan’s* [*name*](name.html)*: A man must mingle [his garments].[[15]](#footnote-15) Abin b. Hasde said: He must let [his cloak] hang down.[[16]](#footnote-16) R. Jeremiah and R. Ze’ira were* [*walking*](walking.html) *together [on the* [*Sabbath*](sabbath.html)*], R. Jeremiah’s cloak being tucked up, whereupon R. Ze’ira pulled it down. This shows that* [*one*](one.html) *must let his cloak hang down. R. Liezer said: He blessed it in the platter of a lamp, and this happened in my case. I once lit a lamp for the* [*Sabbath*](sabbath.html) *night, and when I came at the termination of the* [*Sabbath*](sabbath.html) *I found it still burning and not at all diminished. He blessed it with the light of a man’s* [*face*](body.html)*: the light of a man’s* [*face*](body.html) *during the week is not the same as it is on the* [*Sabbath*](sabbath.html)*. He blessed it in respect of the luminaries. R. Simeon b. Judah said: Though the luminaries were spoilt[[17]](#footnote-17) on the eve of the* [*Sabbath*](sabbath.html)*, yet they were not smitten until the termination of the* [*Sabbath*](sabbath.html)*. This agrees with the Rabbis but not with R. Assi,[[18]](#footnote-18) who maintained:* [*Adam*](adam.html)*’s glory did not abide the night with him.[[19]](#footnote-19) What is the proof? But* [*Adam*](adam.html) *passeth not the night in glory (Ps. XLIX, 13).[[20]](#footnote-20) The Rabbis maintain: His glory abode with him, but at the termination of the* [*Sabbath*](sabbath.html) *He deprived him of his splendor[[21]](#footnote-21) and expelled him from the* [*Garden of Eden*](eden.html)*, as it is written, Thou changest his countenance, and sendest him away (Job XIV, 20). As soon as the* [*sun*](hachama.html) *set on the night of the* [*Sabbath*](sabbath.html)*, the Holy* [*One*](one.html)*, blessed be He, wished to hide the light, but He showed honor to the* [*Sabbath*](sabbath.html)*; hence it is written, AND GOD BLESSED THE* [*SEVENTH*](seven.html) *DAY: wherewith did He bless it? With light. When the* [*sun*](hachama.html) *set on the night of the* [*Sabbath*](sabbath.html)*, the light continued to function,[[22]](#footnote-22) whereupon all began praising, as it is written, Under the whole* [*heaven*](heaven.html) *they sing praises to Him (ib. XXXVII, 3)[[23]](#footnote-23); wherefore? Because His light [reaches] unto the ends of the earth (ib.).[[24]](#footnote-24) R. Levi said in the* [*name*](name.html) *of the son of Nezirah: That light functioned* [*thirty*](thirty.html)*-*[*six*](six.html) *hours,[[25]](#footnote-25)* [*twelve*](twelve.html) *on the eve of the* [*Sabbath*](sabbath.html) *[i.e. Friday],* [*twelve*](twelve.html) *during the night of the* [*Sabbath*](sabbath.html)*, and* [*twelve*](twelve.html) *on the* [*Sabbath*](sabbath.html) *[day]. When the* [*sun*](hachama.html) *sank at the termination of the* [*Sabbath*](sabbath.html)*, darkness began to set in.* [*Adam*](adam.html) *was terrified, [thinking,] Surely indeed the darkness shall bruise [E.V. ‘envelop’] me (Ps. CXXXIX, 11): shall he of whom it was written, He shall bruise thy* [*head*](body.html) *(Gen. III, 15), now come to* [*attack*](attacks.html) *me![[26]](#footnote-26)*

From the above reference, we can see that the light of the [first](one.html) day of [creation](bara.html) functioned for [thirty](thirty.html)-[six](six.html) hours, until the end of the [first](one.html) [Sabbath](sabbath.html). Then God hid it away for the righteous.

The [Talmud](orallaw.html)[[27]](#footnote-27) says shone for [thirty](thirty.html)-[six](six.html) hours before [HaShem](hashem.html) hid it for the righteous people of history. This light is [redemption](redemption.html); when it shines, evil is banished. This light is called *Ohr HaTikun* – the "Light of Rectification." It shone for [Adam](adam.html) on day [six](six.html) of [creation](bara.html); it shone again at Mount [Sinai](stages.html) when the Torah was given; and, with the help of God, it is going to shine again, soon – permanently – for the [generation](toldot.html) of [Messiah](mashiach.html).

There is a further allusion to this [thirty](thirty.html)-[six](six.html) hour light which we find in the [birth](thebirth.html) of Moses. In Shemot we read:

***Shemot (***[*Exodus*](exodus.html)***) 2:1*** *A man from the house of Levi married a daughter of Levi. The woman conceived and gave* [*birth*](birth.html) *to a son. She saw that he was good and hid him for* [*three*](three.html) *months.*

***Sota 12a*** *When Moshe was born, the house was filled with light. It is written here, “... And she saw that he was good ...” and there it is written, “God saw the light, that it was good...”*

The fact that the same word describing the hidden light of [creation](bara.html) (“good or beneficial”) is also used to describe Moshe himself, may, on the surface, seem insignificant. However, the Hakhamim saw in this a [connection](connection.html) between the supernal light and Moses, the [future](future.html) leader of the [Jewish](gen-jew.html) people.

What makes this [connection](connection.html) even more significant is the date of Moses’ [birth](birth.html): 2368A.M. from [creation](bara.html), [thirty](thirty.html)-[six](six.html) years after the Egyptian bondage actually began. (According to the Torah, Paro did not feel free to enslave the [Jewish](gen-jew.html) people until after all of [Yosef](joseph.html)’s brothers died. The last brother to die was Levi, in the year 2332 from [creation](bara.html).) 2368-2332 = 36. Furthermore, just as the light of [creation](bara.html) was hidden after shining for [thirty](thirty.html)-[six](six.html) hours, the light that was revealed through the [birth](thebirth.html) of Moshe after [thirty](thirty.html)-[six](six.html) years of enslavement was also hidden. [Chanukah](chanukah.html) comes to [teach](teacher.html) us every year of the [thirty](thirty.html)-[six](six.html) hours of supernal light. This historical perspective allows us to look down through the spiral of [time](time.html) to see this light in the past, present, and [future](future.html).

It is through a historical perspective that incorporates all relevant issues - past, present, and [future](future.html) - that the hidden light of [creation](bara.html) comes alive, through the [thirty](thirty.html)-[six](six.html) [lights](lights.html) of [Chanukah](chanukah.html). And this was the message that Moshe was [hand](fourteen.html)-picked by God Himself to reveal. In fact, according to tradition, Moshe [taught](teacher.html) the entire Torah to the [Jewish](gen-jew.html) people within [thirty](thirty.html)-[six](six.html) days![[28]](#footnote-28)

The Chunukiah[[29]](#footnote-29) reminds us of the miracle of oil that burned in the menorah for [eight](eight.html) days. **The menorah, the symbol of** [Chanukah](chanukah.html)**, represents the understanding that lies below the surface.** When God would [teach](teacher.html) Moses a [new](new.html) [law](law.html), He would [speak](mashal.html) to him from on top of the atonenment cover over the Holy [Ark](ark.html), within which the Written [Law](law.html) had been placed. However, for the explanation of the [law](law.html), Moses turned southward towards the menorah.[[30]](#footnote-30)

The menorah was not the only implement of the priestly service that contained the message of [thirty](thirty.html)-[six](six.html). For example, the robe worn by the [High Priest](priests.html) while serving in the [Tabernacle](mikdash.html)[[31]](#footnote-31) contained [thirty](thirty.html)-[six](six.html) bells sewn onto its hem:

***Zevachim 88b*** *Our Rabbis* [*taught*](teacher.html)*: The robe [me’il] was entirely of blue, as it is said, And he made the robe of the ephod of woven work, all of blue. How were its skirts [made]? Blue [wool], purple wool and crimson thread, twisted together, were brought, and manufactured into the shape of pomegranates whose* [*mouths*](body.html) *were not yet opened and in the shape of the cones of the helmets on children’s heads.* [*Seventy*](seventy.html)*-*[*two*](two.html) *bells containing* [*seventy*](seventy.html)*-*[*two*](two.html) *clappers were brought and hung thereon,* [*thirty*](thirty.html)*-*[*six*](six.html) *on each side. R. Dosa said on the* [*authority*](authority.html) *of Rabbi Judah: There were* [*thirty*](thirty.html)*-*[*six*](six.html)*,* [*eighteen*](eighteen.html) *on each side….*

*R. ‘Inyani b. Sason also said: Why are the sections on sacrifices and the priestly vestments close together? To* [*teach*](teacher.html) *you: as sacrifices make* [*atonement*](atonemen.html)*, so do the priestly vestments make* [*atonement*](atonemen.html)*. The coat atones for bloodshed, for it is said, And they killed a he-goat, and dipped the coat in the* [*blood*](body.html)*. The breeches atoned for lewdness, as it is said, And thou shalt make them linen breeches to cover the flesh of their nakedness. The mitre made* [*atonement*](atonemen.html) *for arrogance. How do we* [*know*](daat.html) *it? — Said R. Hanina: Let an article placed high up come and atone for an offence of hauteur. The girdle atoned for [impure] meditations of the* [*heart*](body.html)*, i.e., where it was placed. The breastplate atoned for [neglect of] civil* [*laws*](law.html)*, as it is said, And thou shalt make a breastplate of judgment. The ephod atoned for* [*idolatry*](idolatry.html)*, as it is said, Without ephod there are teraphim. The robe atoned for slander. How do we* [*know*](daat.html) *it? — Said R. Hanina: Let an article of sound come and atone for an offence of sound. The headplate atoned for brazenness: of the headplate it is written, And it shall be upon Aaron’s* [*forehead*](body.html)*, whilst of brazenness it is written, Yet thou hadst a harlot’s* [*forehead*](body.html)*.*

These bells, says the [Talmud](orallaw.html), atoned for lashon hara (slander is lashon hara), derogatory speech about others, a [sin](sin.html) of very serious proportions and [one](one.html) for which a person can lose his portion in the [Olam HaBa](futures.html), [World](worlds.html)-to-Come.

It is the [Chanukah](chanukah.html) vision, the message that shines from the [lights](lights.html) of the menorah, that symbolizes that which the [Talmud](orallaw.html) [teaches](teacher.html). In a very real sense, each section of the [Talmud](orallaw.html) corresponds to [one](one.html) light from the menorah kindled throughout the [eight](eight.html) days. Perhaps this why it contains [thirty](thirty.html)-[six](six.html) tractates, consisting of the Torah that was [taught](teacher.html) over in [thirty](thirty.html)-[six](six.html) days, by the man born [thirty](thirty.html)-[six](six.html) years after the darkness of [exile](galuyot.html) began.

# II. The lamedvovniks

The **Tzadikim Nistarim** ([Hebrew](hebrew.html): צַדִיקִים נִסתָּרים, hidden righteous ones) or **Lamed Vav Tzadikim** ([Hebrew](hebrew.html): ל"ו צַדִיקִים, 36 righteous ones), often abbreviated to *Lamed Vav(niks)*,[[32]](#footnote-32) refers to [thirty](thirty.html)-[six](six.html) righteous people, a notion rooted within the more mystical dimensions of Judaism. The singular form is **Tzadik Nistar** ([Hebrew](hebrew.html): צַדִיק נִסתָר). Lamed Vav Zadikim,[[33]](#footnote-33) the minimal [number](nchart.html) of anonymous righteous men living in the [world](worlds.html) in every [generation](toldot.html). They are privileged to see the Divine Presence, and the [world](worlds.html) exists on their [merit](merit.html). The origin of this tradition, found in the [Babylonian](bavel.html) [Talmud](orallaw.html), is handed down in the [name](name.html) of the *amora* Abbaye: “there are not less than [thirty](thirty.html)-[six](six.html) righteous men in the [world](worlds.html) who receive the Divine Presence”.[[34]](#footnote-34)

The [number](nchart.html) of righteous men is never less than [thirty](thirty.html)-[six](six.html):

***Sukkah 45b*** *Hezekiah further stated in the* [*name*](name.html) *of R. Jeremiah who said it in the* [*name*](name.html) *of R. Simeon b. Yohai, I have seen the sons of* [*heaven*](heaven.html)*[[35]](#footnote-35) and they are but few. If there be a thousand, I and my son are among them; if a hundred, I and my son are among them; and if only* [*two*](two.html)*, they are I and my son.*

*Are they then so few? Did not Raba in fact state,[[36]](#footnote-36) The row [of righteous men immediately] before the Holy* [*One*](one.html)*, blessed be He, consists of* [*eighteen*](eighteen.html) *thousand, for it is said, It shall be* [*eighteen*](eighteen.html) *thousand round about?[[37]](#footnote-37) — This is no difficulty: The former* [*number*](nchart.html) *refers to those who see Him ‘through a bright speculum, the latter to those who see Him through a dim* [*one*](one.html)*.[[38]](#footnote-38) But are those who see Him through a bright speculum so few? Did not Abaye in fact state, The* [*world*](worlds.html) *never has less than* [*thirty*](thirty.html)*-*[*six*](six.html) *righteous men who are vouchsafed a sight of the Shechinah every day, for it is said, Happy are they that wait lo[[39]](#footnote-39) [for Him] and the numerical value of lo is* [*thirty*](thirty.html)*-*[*six*](six.html)*? — There is no difficulty: The latter* [*number*](nchart.html)*[[40]](#footnote-40) refers to those who may enter [the Presence] with permission, the former[[41]](#footnote-41) to those who may enter without permission.*

It is clear that light, [Chanukah](chanukah.html), and [creation](bara.html) are related. What is not yet clear is just where in the [Chanukah](chanukah.html) [lights](lights.html) the hidden light of [creation](bara.html) can be found, we have information on how to get there. If [one](one.html) studies the [Babylonian](bavel.html) [Talmud](orallaw.html), of which there are [thirty](thirty.html)-[six](six.html) tractates or sections (B’nei Yisaschar), [one](one.html) will eventually [merit](merit.html) the “Great Light”.[[42]](#footnote-42)

No [Jewish](gen-jew.html) [holiday](festival.html) so lends itself to the challenge of the Age of Illumination as does the [holiday](festival.html) of [Chanukah](chanukah.html), the [Festival](lights.html) of [Lights](lights.html). If in doubt as to which [lights](lights.html) are being celebrated, [one](one.html) need only to consult our sacred literature and find that that these [eight](eight.html) days are dedicated specifically to Inner Light, the internal illumination that brightens the soul.

The Rokeach, Rabbi Eliezer of Worms, a noted medieval scholar and [authority](authority.html), pointed out that a total of [thirty](thirty.html)-[six](six.html) candles are lit on the [eight](eight.html) days of [Chanukah](chanukah.html). This, he observes, corresponds to the [first](one.html) [thirty](thirty.html)-[six](six.html) hours of [Creation](bara.html), when, according to [Jewish](gen-jew.html) tradition, a special unearthly radiance lit the universe. This [spiritual](physical.html) light was quite different from any light we now [know](daat.html). It threatened to be too intense to serve man’s everyday, earthly [needs](needs.html), and so the Creator hid it from him. Yet that light still exists -- **in the Torah**. For this reason, the Aramaic term for Torah is Oraisa -- the source of light.

Those few who have succeeded in perceiving this light are the legendary *lamed-vav’niks,* the [thirty](thirty.html)-[six](six.html) righteous men concealed from recognition in every [generation](toldot.html). [In [Hebrew](hebrew.html), [letters](letters.html) are also used as [numbers](nchart.html). The [letters](letters.html) *lamed* and *vav* are the numerical equivalent of [thirty](thirty.html)-[six](six.html)]

Perhaps related to this idea is the fact that the Torah [teaches](teacher.html) “and you shall love your neighbor as yourself” yet repeats [thirty](thirty.html)-[six](six.html) times the [commandment](cmds613.html) to love the [convert](aliens.html).

# III. Where are you?

[Midrash](orallaw.html) **Zuta, Eichah 1:1** “Rabbi Shimon the son of Pazi said, ‘The numerical value of *ayekah* [“where are you”] is [thirty](thirty.html)-[six](six.html).’”

We find the [number](nchart.html) [thirty](thirty.html)-[six](six.html) in the gematria for the word ayekah:

**א** = 1, **י** = 10, **כ** = 20, **ה** = 5

The numerical value of **איכה,**, therefore, is [thirty](thirty.html)-[six](six.html). *Ayekah* is [first](one.html) found in:

***Bereshit (Genesis) 3:9*** *But* [*HaShem*](hashem.html) *God called to the man, “Where are you?”*

The [Talmud](orallaw.html) gives us the gematria for this word:

***Sanhedrin 104a*** *And Hezekiah was glad of them, and showed them the house of his precious things, the silver, and the gold, and the spices, and the precious ointment etc.[[43]](#footnote-43) Rab said: What is meant by ‘the house of his precious things’? — His wife, who mixed the drinks for them.[[44]](#footnote-44) Samuel said: He showed them his treasury. R. Johanan said: He showed them weapons which could destroy other weapons. How [eicah] doth the* [*city*](city.html) *sit solitary![[45]](#footnote-45) Rabbah said in R. Johanan’s* [*name*](name.html)*: Why was* [*Israel*](gen-jew.html) *smitten with ‘eicah’?[[46]](#footnote-46) Because they transgressed the* [*thirty*](thirty.html)*-*[*six*](six.html) *injunctions[[47]](#footnote-47) of the Torah which are punished by extinction.[[48]](#footnote-48) R. Johanan said: Why were they smitten with an alphabetical dirge?[[49]](#footnote-49) Because they violated the Torah, which was given by means of the alphabet.[[50]](#footnote-50)*

The [Hebrew](hebrew.html) word *ayekah* can be split into [two](two.html) words. Aye, which means “where” and kah, which is a difficult word to translate and seems to have different meanings in different contexts. However, the numerical value of the word koh is [twenty](twenty.html)-[five](five.html), the [number](nchart.html) that represents “light.” When looked at this way, the word ayekah literally means, “where is the light?”

# IV. Midrashic References

[*Midrash*](orallaw.html) ***Rabbah - Vayikra (Leviticus) XXI:7*** *What is written just before the present text? And the Lord said unto Moses:* [*Speak*](mashal.html) *unto Aaron thy brother (ib. 2). R. Abin explained that He said to him: ‘ Go, comfort him with kind words”; as you may infer from the analogous expression in the text, Bid* [*Jerusalem*](city.html) *take* [*heart*](body.html) *(Isaiah XL, 2).[[51]](#footnote-51) That he come not at every* [*time*](time.html)*-’eth (Leviticus Ioc. cit.). R. Judah b. R. Simon observed: It pained Moses greatly to say this. He thought: Alas! Has my brother Aaron perchance been ousted from his privileged position? [What is meant by] ‘At every* [*time*](time.html) *(‘eth)’? “Eth’ may be after a while, as might be supposed from the expression: ‘ That he come not at every* [*time*](time.html) *(‘eth).’ “Eth ‘ may be after* [*one*](one.html) *day, as in the text, Thou shalt drink also water by measure... from* [*time*](time.html) *(‘eth) to* [*time*](time.html)*-’eth (Ezekiel IV, 11).[[52]](#footnote-52) ‘‘Eth’ may be after a year, as it says, And it came to pass, at the return of the year, at the* [*time*](time.html)*-le’eth (II Sam. XI, 1). “Eth’ may be after* [*twelve*](twelve.html) *years, as in the text, Until the* [*time*](time.html) *(‘eth) that his word came to pass (Ps. CV, 19).[[53]](#footnote-53) ‘‘Eth’ may be after* [*seventy*](seventy.html) *years, as it says, That He would accomplish for the desolation of* [*Jerusalem*](city.html)[*seventy*](seventy.html) *years (Dan. IX, 2), and it says, Until the* [*time*](time.html) *(‘eth) of his own land come (Jer. XXVII, 7).[[54]](#footnote-54) “Eth’ may mean forever, as can be inferred from the text, Thou hast put gladness in my* [*heart*](body.html) *more than when (‘eth) their corn and their* [*wine*](wine.html) *increase (Ps. IV, 8).[[55]](#footnote-55) Said the Holy* [*One*](one.html)*, blessed be He, to Moses: ‘It is not as you suppose! It is neither the ‘eth after a while, nor the ‘eth after* [*one*](one.html) *day, nor the ‘eth after a year, nor the ‘eth after* [*twelve*](twelve.html) *years, nor the ‘eth after* [*seventy*](seventy.html) *years, nor the ‘eth that means forever, but at all times when he wishes to enter he may enter, provided only that he enters in the prescribed manner.’ R. Judah b. R. Eleazar said he must, when entering, wears* [*thirty*](thirty.html)*-*[*six*](six.html) *bells and* [*thirty*](thirty.html)*-*[*six*](six.html) *pomegranates.[[56]](#footnote-56) Our Rabbis say:* [*Seventy*](seventy.html)*-*[*two*](two.html) *bells and* [*seventy*](seventy.html)*-*[*two*](two.html) *pomegranates.*

[*Midrash*](orallaw.html) ***Rabbah - Bamidbar (***[*Numbers*](nchart.html)***) V:4*** *Another exposition of the text, CUT YE NOT OFF, etc. What is written in the verse above? And the Lord* [*spoke*](mashal.html) *unto Moses and unto Aaron (Num. IV, 17). Why, asked R. Levi, should Aaron be mentioned here?[[57]](#footnote-57) Because He gives a hint to the sons of Kohath, saying to them in effect: ‘Take good heed not to be irreverent when you enter the place where the* [*ark*](ark.html) *is; for if you would behave with irreverence towards it, take a lesson from the sons of Aaron. The sons of Aaron,’ said He, ‘entered without permission, and what does Scripture state concerning them? And there came forth* [*fire*](fire.html) *from before the Lord, and devoured them (Leviticus X, 2). Do you, therefore, in your turn, take note, lest what befell them befall you! ‘ For this reason He wrote, ‘And the Lord* [*spoke*](mashal.html) *unto Moses and unto Aaron.’ Our Rabbis say: Why was Aaron mentioned here? Because when the sons of Kohath were given orders about carrying the* [*ark*](ark.html) *they were afraid and began to protest to Moses, saying: ‘Behold we shall all die as the sons of Aaron died!’ So the Holy* [*One*](one.html)*, blessed be He, said to Moses: ‘In the same way as I safeguarded Aaron-as it says: Herewith shall Aaron come into the holy place, etc. (Leviticus XVI, 3)-so will I safeguard the families of Kohath that they may not die.’ Hence it is written: CUT YE NOT OFF... BUT THIS DO UNTO THEM. And wonder not that the Holy* [*One*](one.html)*, blessed be He, should have provided a safeguard for them that they might not die, for we find that even for the* [*wicked*](wicked.html) *He provided safeguards that they should not die. When the Holy* [*One*](one.html)*, blessed be He, defined for Moses the* [*thirty*](thirty.html)*-*[*six*](six.html) *transgressions, mentioned in the Torah, which are punishable with kareth, Moses said to the Holy* [*One*](one.html)*, blessed be He: ‘Sovereign of the Universe! If men commit any of these* [*sins*](sin.html) *shall they be so punished? ‘ So the Holy* [*One*](one.html)*, blessed be He, said to him: ‘Let them receive the* [*forty*](forty.html) *stripes and escape the penalty of excision.’ This precisely accords with what we have learned[[58]](#footnote-58): All who have incurred the penalty of excision, and have been flogged, obtain remission from the punishment of excision; for it says:* [*Forty*](forty.html) *stripes he may give him, he shall not exceed; lest... thy brother should be dishonored (weniklah) before thine* [*eyes*](body.html) *(Deut. XXV, 3), which* [*teaches*](teacher.html) *that having received his flagellation (nilkah)[[59]](#footnote-59) he is again ‘thy brother’. These are the words of R. Hananiah b. Gamaliel. Now if, when a person commits a transgression, his soul is taken from him on account of it, does it not follow with even greater force that, if* [*one*](one.html) *performs a* [*mitzvah*](cmds613.html)*, his soul will be granted to him? And why did the Torah make him liable to receive the* [*forty*](forty.html) *stripes? Because he transgressed a* [*law*](law.html) *of the Torah which was given after* [*forty*](forty.html) *days[[60]](#footnote-60) and so brought the penalty of death on himself, who was* [*created*](bara.html) *in* [*forty*](forty.html) *days[[61]](#footnote-61); let him therefore be flogged with* [*forty*](forty.html) *stripes and have his punishment [of excision] remitted; just as happened to* [*Adam*](adam.html)*, who sinned and incurred the penalty of death and received* [*forty*](forty.html) *penalties-for the* [*world*](worlds.html) *was cursed on account of his* [*sin*](sin.html) *with* [*forty*](forty.html) *curses;* [*ten*](ten.html) *for* [*Adam*](adam.html)*,* [*ten*](ten.html) *for Eve,* [*ten*](ten.html) *for the serpent, and* [*ten*](ten.html) *upon the earth, and the Holy* [*One*](one.html)*, blessed be He, prolonged his day, for though it says: For in the day that thou eatest thereof thou shalt surely die (Gen. II, 17), he lived* [*nine*](nine.html) *hundred and* [*thirty*](thirty.html) *years, not completing the ‘day’ of the Holy* [*One*](one.html)*, blessed be He.[[62]](#footnote-62) Now, if He instituted a protective measure for the* [*wicked*](wicked.html)*, how much more so for the righteous! This explains: CUT YE NOT OFF, etc.*

[*Midrash*](orallaw.html) ***Rabbah - Devarim (Deuteronomy) IX:8*** *Another explanation: R. Levi said: It is like the case of a pregnant woman who was thrown into prison and gave* [*birth*](birth.html) *to a son there. When the child grew up the king once passed by the prison, whereupon the lad began to* [*cry*](mashal.html) *out: ‘My lord king, why am I kept in prison?’ and the king replied: ‘You are kept here for the* [*sin*](sin.html) *of your mother.’ So Moses pleaded: ‘Master of the Universe, there are* [*thirty*](thirty.html)*-*[*six*](six.html) *transgressions[[63]](#footnote-63) punishable by extinction enumerated in the Torah, for the commission of any* [*one*](one.html) *of which a man is liable to be put to death. Have I then transgressed any* [*one*](one.html) *of them? Why dost Thou decree death upon me?’ God replied: ‘You are to die because of the* [*sin*](sin.html) *of the* [*first*](one.html) *man who brought death into the* [*world*](worlds.html)*. [Thus Scripture says], BEHOLD (HEN)! What is the force of HEN? For the* [*sin*](sin.html) *of him of whom the expression ‘ hen ‘ is used [in Scripture], Behold (hen), the man is become as* [*one*](one.html) *of us (Gen. III, 22).*

# V. [Jacob](israelja.html)

[Jacob](israelja.html) is intimately associated with the [number](nchart.html) 36. We find [thirty](thirty.html)-[six](six.html) in the Gematria for his [first](one.html) wife, **לאה**, Leah:

**ל** = 30, **א** = 1, **ה** = 5

Through Leah, [Jacob](israelja.html) became the father of Judah, through whom came all of the kings of [Israel](gen-jew.html) - including King [Messiah](mashiach.html), and the father of Levi, through whom came all of the [Priests](priests.html) of [Israel](gen-jew.html).

After [Jacob](israelja.html) married Leah, he was permitted to marry his [first](one.html) love, [Rachel](rachel.html). [Rachel](rachel.html) died at the age of [thirty](thirty.html)-[six](six.html).

[Jacob](israelja.html) was away from his home and his parents for a total of [thirty](thirty.html)-[six](six.html) years:

***Megilah 17a*** *Why are the years of Ishmael mentioned? So as to reckon by them the years of* [*Jacob*](israelja.html)*, as it is written, And these are the years of the life of Ishmael, a hundred and* [*thirty*](thirty.html) *and* [*seven*](seven.html) *years.[[64]](#footnote-64) How much older was Ishmael than* [*Isaac*](isaac.html)*?* [*Fourteen*](fourteen.html) *years, as it is written, And* [*Abram*](avraham.html) *was fourscore and* [*six*](six.html) *years old when Hagar bore Ishmael to* [*Abram*](avraham.html)*,[[65]](#footnote-65) and it is also written, And* [*Abraham*](avraham.html) *was a hundred years old when his son* [*Isaac*](isaac.html) *was born to him,[[66]](#footnote-66) and it is written, And* [*Isaac*](isaac.html) *was threescore years old when she bore them.[[67]](#footnote-67) How old then was Ishmael when* [*Jacob*](israelja.html) *was born?* [*Seventy*](seventy.html)*-*[*four*](four.html)*. How many years were left of his life? Sixty-*[*three*](three.html)*; and it has been* [*taught*](teacher.html)*:* [*Jacob*](israelja.html) *our father at the* [*time*](time.html) *when he was blessed by his father was sixty-*[*three*](three.html) *years old. It was just at that* [*time*](time.html) *that Ishmael died, as it is written, Now* [*Esau*](edom.html) *saw that* [*Isaac*](isaac.html) *had blessed* [*Jacob*](israelja.html)*... so* [*Esau*](edom.html) *went unto Ishmael and took Mahlath the daughter of Ishmael* [*Abraham*](avraham.html)*’s son the sister of Nebaioth.[[68]](#footnote-68) Now once it has been said, ‘Ishmael’s daughter’ do I not* [*know*](daat.html) *that she was the sister of Nebaioth? This tells us then that Ishmael affianced her and then died, and Nebaioth her brother gave her in* [*marriage*](mashal.html)*.[[69]](#footnote-69) Sixty-*[*three*](three.html) *and* [*fourteen*](fourteen.html) *till* [*Joseph*](joseph.html) *was born[[70]](#footnote-70) make* [*seventy*](seventy.html)*-*[*seven*](seven.html)*, and it is written, And* [*Joseph*](joseph.html) *was* [*thirty*](thirty.html) *years old when he stood before Pharaoh.[[71]](#footnote-71) This makes a hundred and* [*seven*](seven.html)*. Add* [*seven*](seven.html) *years of plenty and* [*two*](two.html) *of* [*famine*](famine.html)*,[[72]](#footnote-72) and we have a hundred and sixteen, and it is written, And Pharaoh said unto* [*Jacob*](israelja.html)*, How many are the days of the years of thy life? And* [*Jacob*](israelja.html) *said unto Pharaoh, The days of the years of my sojournings are a hundred and* [*thirty*](thirty.html) *years.[[73]](#footnote-73) But [we have just seen that] they were only a hundred and sixteen? We must conclude therefore that he spent* [*fourteen*](fourteen.html) *years in the house of Eber,[[74]](#footnote-74) as it has been* [*taught*](teacher.html)*: ‘After* [*Jacob*](israelja.html) *our father had left for Aram Naharaim* [*two*](two.html) *years.[[75]](#footnote-75) Eber died’. He then went forth from where he was[[76]](#footnote-76) and came to Aram Naharaim. From this[[77]](#footnote-77) it follows that when he stood by the well he was* [*seventy*](seventy.html)*-*[*seven*](seven.html) *years old. And how do we* [*know*](daat.html) *that he was not punished [for these* [*fourteen*](fourteen.html) *years]? As it has been* [*taught*](teacher.html)*: ‘We find that* [*Joseph*](joseph.html) *was away from his father* [*twenty*](twenty.html)*-*[*two*](two.html) *years.[[78]](#footnote-78) just as* [*Jacob*](israelja.html) *our father was absent from his father’. But* [*Jacob*](israelja.html)*’s absence was* [*thirty*](thirty.html)*-*[*six*](six.html) *years?[[79]](#footnote-79) It must be then that the* [*fourteen*](fourteen.html) *years which he was in the house of Eber are not reckoned. But when all is said and done, the* [*time*](time.html) *he spent in the house of Laban was only* [*twenty*](twenty.html) *years?[[80]](#footnote-80) — The fact is that [he was also punished] because he spent* [*two*](two.html) *years on the way, as it has been* [*taught*](teacher.html)*: He left Aram Naharaim and came to* [*Succoth*](succoth.html) *and spent there* [*eighteen*](eighteen.html) *months, as it says, And* [*Jacob*](israelja.html) *journeyed to* [*Succoth*](succoth.html)*, and built him a house, and made* [*booths*](important.html) *for his cattle;[[81]](#footnote-81) and in Bethel he spent* [*six*](six.html) *months and brought there sacrifices.*

As [Jacob](israelja.html) approached the borders of Canaan, it was then that [Jacob](israelja.html)’s life became truly intertwined with [thirty](thirty.html)-[six](six.html), and the Hidden Light of [creation](bara.html). It was then that [Jacob](israelja.html) also achieved a spectacular self-transformation. For, in going back across the Yabok River[[82]](#footnote-82) for some small containers, [Jacob](israelja.html) made possible the [thirty](thirty.html)-[six](six.html) candles of [Chanukah](chanukah.html):

**Bereshit (Genesis) 32:24** Ya’akov took them and crossed them over the river and all that was with him. Ya’akov remained alone ...

***Chullin 91a*** *And* [*Jacob*](israelja.html) *was left alone.[[83]](#footnote-83) Said R. Eleazar: He remained behind for the sake of some small jars.[[84]](#footnote-84) Hence [it is learnt] that to the righteous their money is dearer than their* [*body*](body.html)*; and why is this? Because they do not stretch out their* [*hands*](fourteen.html) *to robbery.[[85]](#footnote-85)*

*God said to* [*Jacob*](israelja.html)*, ‘For endangering yourself for a small container, I Myself will repay your children with a small container to the Chashmonaim [at the* [*time*](time.html) *of* [*Chanukah*](chanukah.html)*]’.[[86]](#footnote-86)*

However, the container [Jacob](israelja.html) returned for was no ordinary container, nor was it empty:

***Yalkut Reuveni, VaYishlach*** *From where did* [*Jacob*](israelja.html) *get this jar? When he picked up the stones from under his* [*head*](body.html) *and returned them in the morning, he found a stone that had a jar of oil in it, and he used it to pour on the top stone. When it refilled itself,* [*Jacob*](israelja.html)[*knew*](daat.html) *it was set aside for God. He said, “It’s not right to leave this here ...”*

Fleeing for his life [Jacob](israelja.html) left Be’er Sheva for Haran where his uncle Lavan lived. Just prior to leaving Canaan, [Jacob](israelja.html) [camped](stages.html) for the night at Har HaMoriah, the place [Avraham](avraham.html) referred to as koh, the place from which God [created](bara.html) the entire universe. After [praying](prayer.html) there, an angelic [voice](voice.html) called out:

***Bereishit Rabbah 68:12***[*Jacob*](israelja.html) *has arrived! The great* [*Jacob*](israelja.html) *who, like the* [*sun*](hachama.html)*, sheds light on the universe!*

There [Jacob](israelja.html) slept the night with a stone as a pillow, and there he dreamt prophetically of a ladder that reached into [heaven](heaven.html). The next morning, [Jacob](israelja.html) took the stone he had slept on and built a monument to commemorate his prophetic vision.

After building the monument, [Jacob](israelja.html) then anointed it with oil, miraculous oil he had miraculously found at a holy place for a holy purpose. [Fifteen](fifteen.html) hundred years in the [future](future.html), in the same holy spot, [Jacob](israelja.html)’s descendants would also miraculously find miraculous oil ... oil they would [merit](merit.html) to discover, because an ancestor called “light” traveled back across the river for it!

And in returning for the small little jar of oil that never diminished, [Jacob](israelja.html) battled with a “stranger” the entire night.

**Bereshit (Genesis) 32:25** [Jacob](israelja.html) remained alone, and a man battled with him until the morning light. When he saw that he could not overcome him he touched his hind thigh and uprooted the thigh of [*Jacob*](israelja.html) ...

The battle was not a typical fight between [two](two.html) men. The night was [Jewish](gen-jew.html) history and its long bitter [exiles](galuyot.html); the [angel](angels.html) was all the enemies of the [Jewish](gen-jew.html) people that would try to extinguish the light of Torah and the people meant to be a light unto [nations](nations.html). [Jacob](israelja.html)’s victory was the eventual [redemption](redemption.html) of the [Jewish](gen-jew.html) people ... and the Hidden Light of [creation](bara.html):

**Bereshit (Genesis) 32:28** He said to him, ‘What is your [name](name.html)?’ He answered, ‘[*Jacob*](israelja.html).’ He said, ‘No longer is it [Jacob](israelja.html), but [Israel](gen-jew.html), for you fought with God and with men and overcame.

No longer is it [Jacob](israelja.html) ... “He strove with an [angel](angels.html) and overcame it; he cried and pleaded to him (Bocho vayischanen lo... )”

*Hoshea 12:5 - Rashi*.

B’ch”o vayischanen l”o... (“he cried and pleaded to him”) can be read as, on the [twenty](twenty.html)-[fifth](five.html) (bc”h [Kislev](feasts.html)) there will be a chayn (i.e., [Chanukah](chanukah.html)) of [thirty](thirty.html)-[six](six.html) (l”o numerically is equal to [thirty](thirty.html)-[six](six.html)).

Even the gid hanashe where the [angel](angels.html) injured [Jacob](israelja.html) before taking his leave, is tied to the holy oil of [Chanukah](chanukah.html), conceptually and numerically ...

gid hanashe = 3+10+4 + 5+50+300+5   
= 377 ... 3 + 7 + 7  
= 17 ... 1 + 7   
= 8

This is the same gid hanashe that [Joseph](joseph.html) had removed before his brothers [eyes](body.html):

**Bereshit (Genesis) 43:16** Slaughter and prepare ...

***Chullin 91a***Prepare ... Remove the gid hanashe in front [of the brothers].

**\* \* \***

[Thirty](thirty.html)-[six](six.html) is considered middle age. The [Talmud](orallaw.html) spells this out based on the wording of ***Tehillim 90:10***:

***Yevamoth 97a*** *And where no symptoms of a saris developed, how long [is* [*one*](one.html) *regarded as a minor]?[[87]](#footnote-87) — It was* [*taught*](teacher.html) *at the school of R. Hiyya: Until he has passed middle age.[[88]](#footnote-88)*

***Tehillim (***[*Psalms*](psalms1.html)***) 90:10*** *The length of our days is* [*seventy*](seventy.html) *years--or eighty, if we have the strength; yet their span is but trouble and sorrow, for they quickly pass, and we fly away.*

**\* \* \***

According to Rabbi Eliezer in the [Talmud](orallaw.html) (Baba Metsia 59b) the Torah “warns against the wronging of a [ger](aliens.html) in [thirty](thirty.html)-[six](six.html) places; other say, in [forty](forty.html)-[six](six.html) places.”

\* \* \*

QUESTION: What is the Torah emphasizing by beginning the Book of Devarim with the word "Eileh" — "these are"?

ANSWER: Moshe started delivering his legacy speech to Klal Yisrael on [Rosh Chodesh](chodesh.html) [Shevat](feasts.html), and he passed away thirtysix days later on the [seventh](seven.html) day of [Adar](feasts.html). The word "eileh" (אלה) has the numerical value of [thirty](thirty.html)-[six](six.html), and the Torah is alluding to the fact that for [thirty](thirty.html)-[six](six.html) days he [spoke](mashal.html) words of admonishment to Klal Yisrael.

(אור החיים)

Moshe [knew](daat.html) through Divine inspiration that the [Jews](gen-jew.html) would ultimately be [exiled](galuyot.html) for violating [thirty](thirty.html)-[six](six.html) negative [commandments](cmds613.html) (*Sanhedrin* 104a), which would affect [thirty](thirty.html)-[six](six.html) days of the year. Therefore he admonished them for [thirty](thirty.html)-[six](six.html) days as a corrective.

\* \* \*

[Laws](law.html) **of Forbidden Sexual** [**Relations**](marriageact.html) include [thirty](thirty.html)-[seven](seven.html) [commandments](cmds613.html), [one](one.html) positive [commandment](cmds613.html) and [thirty](thirty.html)-[six](six.html) negative [commandments](cmds613.html), which are: (1) not to have sexual [relations](marriageact.html) with [one](one.html)'s mother; (2) not to have sexual [relations](marriageact.html) with [one](one.html)'s father's wife; (3) not to have sexual [relations](marriageact.html) with [one](one.html)'s sister; (4) not to have sexual [relations](marriageact.html) with [one](one.html)'s father's wife's daughter; (5) not to have sexual [relations](marriageact.html) with [one](one.html)'s son's daughter; (6) not to have sexual [relations](marriageact.html) with [one](one.html)'s daughter; (7) not to have sexual [relations](marriageact.html) with [one](one.html)'s daughter's daughter; (8) not to marry a woman and her daughter; (9) not to marry a woman and her son's daughter; (10) not to marry a woman and her daughter's daughter; (11) not to have sexual [relations](marriageact.html) with [one](one.html)'s father's sister; (12) not to have sexual [relations](marriageact.html) with [one](one.html)'s mother's sister; (13) not to have sexual [relations](marriageact.html) with [one](one.html)'s father's brother's wife; (14) not to have sexual [relations](marriageact.html) with [one](one.html)'s son's wife; (15) not to have sexual [relations](marriageact.html) with [one](one.html)'s brother's wife; (16) not to have sexual [relations](marriageact.html) with [one](one.html)'s wife's sister; (17) not have sexual [relations](marriageact.html) with an animal; (18) that a woman shall not bring an animal to have sexual [relations](marriageact.html) with her; (19) not to have sexual [relations](marriageact.html) with another [male](male+female.html); (20) not to have sexual [relations](marriageact.html) with [one](one.html)'s father; (21) not to have sexual [relations](marriageact.html) with [one](one.html)'s father's brother; (22) not to have sexual [relations](marriageact.html) with another man's wife; (23) not to have sexual [relations](marriageact.html) with a menstruous woman; (24) not to intermarry with [Gentiles](gen-jew.html); (25) that an Ammonite or Moabite shall not enter the [community](community.html) by [marriage](mashal.html) with born [Jews](gen-jew.html); (26) not to keep an Egyptian of the [third](three.html) [generation](toldot.html) from so entering the [community](community.html); (27) not to keep an Edomite of the [third](three.html) [generation](toldot.html) from so entering the [community](community.html); (28) that a mamzer shall not so enter the [community](community.html); (29) that a eunuch shall not so enter the [community](community.html); (30) not to castrate a [male](male+female.html), even a domestic animal or wild beast or fowl; (31) that the [High Priest](priests.html) shall not marry a widow; (32) that the [High Priest](priests.html) shall not have sexual [relations](marriageact.html) with a widow, even without [marriage](mashal.html); (33) that the [High Priest](priests.html) shall marry a [virgin](virgin.html) in her adolescence; (34) that a [Priest](priests.html) shall not marry a divorced woman; (35) that he shall not marry a harlot; (36) that he shall not marry a profaned woman; (37) that [one](one.html) shall not be intimate with [one](one.html) with which sexual [relations](marriageact.html) are severely forbidden, even without sexual [relations](marriageact.html).

\* \* \*

It is pointed out in the Kabbalah – where so many [secrets](sod.html) about Messianic times are revealed – that the [first](one.html) [letters](letters.html) of each of the words *Baruch Shem kevod malchuto l'olam va'ed*, spell the words, *b'*[*Shechem*](city.html) *lamed-vav,* meaning "in [Shechem](city.html), [thirty](thirty.html)-[six](six.html)."

*Baruch Shem* is the second verse of the [*Shema*](shema.html) said twice a day. According to tradition, it represents our belief that God orchestrates the [events](feasts.html) of history, even when this fact is veiled by nature and "natural" cause-and-effect. This verse alludes to the day when God will stop working undercover and reveal himself to humanity in an obvious manner. In other words, it is a verse that alludes to the final [redemption](redemption.html).

But, why "*in* [*Shechem*](city.html)[*thirty*](thirty.html)*-*[*six*](six.html)*?*" And "[*thirty*](thirty.html)*-*[*six*](six.html)" what? That's a question that opens up a difficult Kabbalistic issue for [thirty](thirty.html)-[six](six.html) is all about [exile](galuyot.html) AND [redemption](redemption.html).

\* \* \*

If you count the total [number](nchart.html) of candles that we light on [Chanukah](chanukah.html), you’ll find it comes to [thirty](thirty.html)-[six](six.html). If you count the [number](nchart.html) of days from the 25th of [Kislev](feasts.html), the day when [Chanukah](chanukah.html) begins, till the end of Tevet, that [number](nchart.html) is also 36.

\* \* \*

***Yehoshua (Joshua) 7:1*** *But the children of* [*Israel*](gen-jew.html) *committed a trespass in the accursed thing: for Achan, the son of Carmi, the son of Zabdi, the son of Zerah, of the* [*tribe*](tribes.html) *of Judah, took of the accursed thing: and the anger of* [*HaShem*](hashem.html) *was kindled against the children of* [*Israel*](gen-jew.html)*. 2 And Joshua sent men from* [*Jericho*](stages.html) *to Ai, which is beside Bethaven, on the* [*east*](east.html) *side of Bethel, and spake unto them, saying, Go up and view the country. And the men went up and viewed Ai. 3 And they returned to Joshua, and said unto him, Let not all the people go up; but let about* [*two*](two.html) *or* [*three*](three.html) *thousand men go up and smite Ai; and make not all the people to labour thither; for they are but few. 4 So there went up thither of the people about* [*three*](three.html) *thousand men: and they fled before the men of Ai. 5 And the men of Ai smote of them about* [*thirty*](thirty.html) *and* [*six*](six.html) *men: for they chased them from before the gate even unto Shebarim, and smote them in the going down: wherefore the hearts of the people melted, and became as water.*

Sanhedrin 44a And they laid them down[[89]](#footnote-89) before the Lord.[[90]](#footnote-90) R. Nahman said: He [Joshua] came and cast them down before God, exclaiming, ‘Sovereign of the Universe! for these shall a [[number](nchart.html) equal to a] majority of the Sanhedrin he killed?’[[91]](#footnote-91) For it is written, And the men of Ai smote of them about [thirty](thirty.html)-[six](six.html) men; regarding which it was [taught](teacher.html), i.e., literally [thirty](thirty.html)-[six](six.html): this is R. Judah's view. R. Nehemia said to him; Were there actually [thirty](thirty.html)-[six](six.html)? Surely, only about [thirty](thirty.html)-[six](six.html) men is written. But this refers to Jair the son of Manasseh[[92]](#footnote-92) who was equal [in importance] to the majority of the Sanhedrin.[[93]](#footnote-93)

\* \* \*

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1. Bereshit (Genesis) 1:3 (2), 1:4 (2), 1:5, 1:14, 1:15 (2), 1:16 (3), 1:17, 1:18, 44:3, Shemot (Exodus) 10:23, 13:21, 14:20, 25:6, 25:37 (2), 27:20, 28:30, 35:8, 35:14 (2), 35:28, 39:37, Vayikra (Leviticus) 8:8, 24:2, Bamidbar (Numbers) 4:9, 4:16, 6:25, 8:2, 27:21, Devarim (Deuteronomy) 33:8 [↑](#footnote-ref-1)
2. Gen. I, 17. [↑](#footnote-ref-2)
3. Ibid., v. 19. [↑](#footnote-ref-3)
4. I.e., the generation which built the Tower of [Babel](bavel.html), and in consequence God confounded their language and scattered them over the earth. V. Gen. XI, 9. [↑](#footnote-ref-4)
5. Job. 38:15. [↑](#footnote-ref-5)
6. I.e., the Messianic era; cf. Aboth II, 16. [↑](#footnote-ref-6)
7. Gen. I, 4. [↑](#footnote-ref-7)
8. Isa. III, 10. E.V. ‘that it shall be well with him. [↑](#footnote-ref-8)
9. Prov. XIII, 9. E.V. ‘the light of the righteous rejoiceth.’ [↑](#footnote-ref-9)
10. I.e., the light created on the first day. [↑](#footnote-ref-10)
11. V. Gen. I, 14f (E.V. ‘lights’). [↑](#footnote-ref-11)
12. Cf. Gen. Rab. I, 14, and Rashi to Gen. I, 14. [↑](#footnote-ref-12)
13. V. Num. XV, 32. The sanctity of the Sabbath was thereby emphasized. [↑](#footnote-ref-13)
14. A special cloak should be worn on the Sabbath. [↑](#footnote-ref-14)
15. If he cannot afford a complete change, he must have something different to mingle with his weekday attire. [↑](#footnote-ref-15)
16. Instead of tucking it up as on the weekdays, when he works in the fields. [↑](#footnote-ref-16)
17. Through Adam’s [sin](sin.html) it was decreed that the primeval light should be hidden. Var. lec.: cursed. [↑](#footnote-ref-17)
18. More correctly: R. Jose. [↑](#footnote-ref-18)
19. I.e. the primeval light, which was smitten immediately he sinned, before the Sabbath. [↑](#footnote-ref-19)
20. E.V. ‘But man abideth not in honour’. [↑](#footnote-ref-20)
21. By hiding the primeval light. Others: He deprived Adam’s countenance of its lustre. [↑](#footnote-ref-21)
22. At night--this primeval light is meant. [↑](#footnote-ref-22)
23. This derives yishrehu from shir to sing. E.V. ‘He sendeth it forth under, etc.’ [↑](#footnote-ref-23)
24. On this night. [↑](#footnote-ref-24)
25. I.e. for Adam, who was created on [the sixth day](bara.html). [↑](#footnote-ref-25)
26. Under cover of darkness. [↑](#footnote-ref-26)
27. Brachot 8:5 [↑](#footnote-ref-27)
28. Seder Olam Rabbah 10 [↑](#footnote-ref-28)
29. The chanukiyah is a candlestick with nine branches used to celebrate Chanukah. [↑](#footnote-ref-29)
30. HaEmek Davar [↑](#footnote-ref-30)
31. Shemot (Exodus) 28:31 [↑](#footnote-ref-31)
32. *Lamedvavnik* is the Yiddish term for one of the 36 humble righteous ones or *Tzadikim* mentioned in kabbalah or Jewish mysticism. [↑](#footnote-ref-32)
33. [Hebrew](file:///F:\Word\Numbers\hebrew.html): ל״ו צַדִּיקִים 36 righteous men” [↑](#footnote-ref-33)
34. Sanhedrin 97b; Succoth. 45b [↑](#footnote-ref-34)
35. Those who will see the Presence of God in the Hereafter. [↑](#footnote-ref-35)
36. So in Sanh. 97b (where the entire passage is reproduced with some variants); the text here is in slight disorder. [↑](#footnote-ref-36)
37. Ezekiel 48:35. [↑](#footnote-ref-37)
38. They receive only a clouded vision of the Divine Presence. [↑](#footnote-ref-38)
39. Yeshayahu (Isaiah) 30:18. [↑](#footnote-ref-39)
40. Thirty-six. [↑](#footnote-ref-40)
41. Two, R. Simeon b. Yohai and his son. [↑](#footnote-ref-41)
42. Tanchuma, Noach 9 [↑](#footnote-ref-42)
43. Isa. XXXIX, 2; cf. II Kings XX, 13. [↑](#footnote-ref-43)
44. He permitted his wife (‘his treasure’) openly to wait upon them, disregarding the modesty which should have kept her within her own quarters (Maharsha). [↑](#footnote-ref-44)
45. Lam. I, 1. Having mentioned [exile](galuyot.html), the Talmud proceeds to discuss Lamentations. [↑](#footnote-ref-45)
46. I.e., brought to such a dirge. [↑](#footnote-ref-46)
47. V. Ker. I, 1. [↑](#footnote-ref-47)
48. The numerical value of *eicah* is thirty-six. [↑](#footnote-ref-48)
49. Lamentations is written in the form of an alphabetical acrostic. [↑](#footnote-ref-49)
50. I.e., its words are formed from the alphabet. Possibly this alludes to the belief that the letters themselves are endowed with certain powers; v. p. 446, n. 9. [↑](#footnote-ref-50)
51. Lit. ‘ Speak to the heart of Jerusalem’. [↑](#footnote-ref-51)
52. The expression from time to time is explained in a preceding verse to mean a day. [↑](#footnote-ref-52)
53. The reference is to [Joseph’s](joseph.html) release from prison which took place when he was thirty years of age, he having spent there twelve years from the age of [eighteen](eighteen.html), a year after his sale to the Egyptians; M.K. [↑](#footnote-ref-53)
54. The fall of [Babylon](bavel.html). The text speaks of Nebuchadnezzar’s sway over Palestine and the surrounding nations, which coincided with the duration of Jerusalem’s desolation referred to in the preceding citation. [↑](#footnote-ref-54)
55. Which occurs always. [↑](#footnote-ref-55)
56. Cf. Ex. XXVIII, 33. For the Bamidbar (Numbers), cf. Rad. [↑](#footnote-ref-56)
57. Actually it is natural for Aaron to be mentioned, since the passage treats of priestly duties (v. supra, IV, 12). Possibly the difficulty is, why should this be introduced as a fresh passage, with a renewed mention of Aaron, instead of being recorded as a continuation of the previous one. [↑](#footnote-ref-57)
58. Mak. 23a (Sonc. ed., p. 164). [↑](#footnote-ref-58)
59. Play on niklah and nilkah. [↑](#footnote-ref-59)
60. Cf. Ex. XXIV, 12, 18. [↑](#footnote-ref-60)
61. The Rabbis held that the fetus develops into human shape in forty days. [↑](#footnote-ref-61)
62. I.e. the full thousand years. For a thousand years in Thy sight are but as yesterday (Ps. XC, 4). Thus ‘day ‘ was made to mean a day of God, and he did actually die on that ‘day’. [↑](#footnote-ref-62)
63. Ker. I, 1. [↑](#footnote-ref-63)
64. Gen. XXV, 17. [↑](#footnote-ref-64)
65. Ibid. XVI, 16. [↑](#footnote-ref-65)
66. Ibid. XXI, 5. [↑](#footnote-ref-66)
67. Ibid. XXV, 26. [↑](#footnote-ref-67)
68. Ibid. XXVIII, 6-9. [↑](#footnote-ref-68)
69. Which shows that Ishmael died just about the time that Isaac blessed Jacob. [↑](#footnote-ref-69)
70. It is reckoned by the [Talmud](orallaw.html) that Jacob had been with Laban fourteen years when Joseph was born. V. Gen. XXXI, 41. [↑](#footnote-ref-70)
71. Ibid. XLI, 46. [↑](#footnote-ref-71)
72. V. Ibid. XLV, 6. [↑](#footnote-ref-72)
73. Ibid. XLVII, 8,9. [↑](#footnote-ref-73)
74. [So Rashi: cur. edd., ‘the fourteen years he spent . . . are not reckoned’.] [↑](#footnote-ref-74)
75. [So Rashi: cur. edd. introduce passage with: ‘Jacob lay hidden in the house of Eber for fourteen years’.] [↑](#footnote-ref-75)
76. This is the reading here of the Bah. The reading of the text is unintelligible. [↑](#footnote-ref-76)
77. [By calculating the years Eber lived, v. Gen. XI, 17.] [↑](#footnote-ref-77)
78. He left when he was seventeen, he was thirty when he stood before Pharaoh, and seven years of plenty and two of famine passed before he saw his father. [↑](#footnote-ref-78)
79. He left when he was sixty-three and returned when he was ninety-nine. [↑](#footnote-ref-79)
80. V. Gen. XXXI, 41. [↑](#footnote-ref-80)
81. Gen. XXXIII, 17: a ‘house’ for one summer, and two ‘booths’ for two winters. [↑](#footnote-ref-81)
82. Bereshit (Genesis) 32:22. [↑](#footnote-ref-82)
83. Ibid. XXXII, 25. [↑](#footnote-ref-83)
84. He had already taken across that which he had (ibid. 24), but he must have returned for some small vessels. [↑](#footnote-ref-84)
85. And whatever they acquire by their toil and honest dealing is therefore very dear to them. [↑](#footnote-ref-85)
86. Midrash Tzeidah LaDerech [↑](#footnote-ref-86)
87. If two pubic hairs did not appear. [↑](#footnote-ref-87)
88. Lit., ‘most of his years’, i.e., until he is thirty-six years of age. Man’s span of life is taken to be seventy years (cf. Ps. XC, 10). [↑](#footnote-ref-88)
89. Lit., ‘poured out’. [↑](#footnote-ref-89)
90. The livestock. [↑](#footnote-ref-90)
91. I.e., of the great Sanhedrin of seventy one. [↑](#footnote-ref-91)
92. A contemporary of Moses and a descendant of Manasseh by his grandmother and of Judah by his grandfather. His grandmother was probably an heiress and therefore he is reckoned by the tribe of Manasseh (I Ch. II, 5, 22, 23) [↑](#footnote-ref-92)
93. The Heb. is כשלשים and the כ is translated as a kaf similitatis, ‘like,’ i.e., one man who was like thirty-six [↑](#footnote-ref-93)