

The Significance Of The [Number](nchart.html) [Thirty](thirty.html)-[two](two.html)

By Hillel ben [David](fathers.html) (Greg Killian)



In this paper I would like to examine the significance and meaning of the [number](nchart.html) [thirty](thirty.html)-[two](two.html) (32).

The [first](one.html) use of the [number](nchart.html) [thirty](thirty.html)-[two](two.html) is found in Bereshit:

***Bereshit (Genesis) 11:19-21*** *And Peleg lived after he begat Reu* [*two*](two.html) *hundred and* [*nine*](nine.html) *years, and begat sons and daughters. 20 And Reu lived* [*two*](two.html) *and* [*thirty*](thirty.html) *years, and begat Serug: 21 And Reu lived after he begat Serug* [*two*](two.html) *hundred and* [*seven*](seven.html) *years, and begat sons and daughters.*

Our Sages have [taught](teacher.html) us that the [first](one.html) place that we find a word, in the Torah, is the place where that word is *defined*, or rather where that word is[*created*](bara.html). As the blueprint of reality, the Torah defines the [world](worlds.html). When the Torah speaks a word, that is what the reality becomes.

Now Reu was the son of Peleg and the Torah records something very interesting about Peleg:

***Bereshit (Genesis) 10:25*** *And unto Eber were born* [*two*](two.html) *sons: the* [*name*](name.html) *of* [*one*](one.html) *was Peleg; for in his days was the earth divided; and his brother’s* [*name*](name.html) *was Joktan.*

What was this division that began in the days of Peleg?

The verse could mean [one](one.html) of [two](two.html) things: 1. That when Peleg died, the Tower of [Babel](bavel.html) was built, and the languages of the [world](worlds.html) were divided. 2. Shem and the following [three](three.html) [generations](toldot.html) lived to the ages of 600, 438, 433, and 464; Peleg and the following [four](four.html) [generations](toldot.html) lived to the ages of 239, 239, 230, 148, and 205. Thus starting from Peleg’s [generation](toldot.html), human lifespans were cut in half.

However, from the age of Reu when he begat his son, we can discern that something more is going on.

Chazal have [taught](teacher.html) that [**thirty**](thirty.html)**-**[**two**](two.html) **is the joining or junction between the inside (inner** [**world**](worlds.html)**) and the outside (outer** [**world**](worlds.html)**).**

[**Heart**](body.html) **speaks to an inner reality, as we shall see**.

We have [thirty](thirty.html)-[two](two.html) [teeth](body.html) which form the partition between inside the [body](body.html) (the inner [world](worlds.html)) and outside the [body](body.html) (the outer [world](worlds.html)).

# [Lag B’Omer](omer.html)

[Lag B’Omer](omer.html) is translitterated [Hebrew](hebrew.html) which means the “33rd day of the [omer](omer.html)”. It occurs on the [fifth](five.html) day of the [fifth](five.html) week of the [omer](omer.html) count. Inner wisdom is revealed 5th day of the 5th week. 32 is inner significance.

[Thirty](thirty.html)-[two](two.html) is the numeric value of the [Hebrew](hebrew.html) word for “[heart](body.html)”. Lamed bet - לב = [heart](body.html) **(inner** [**world**](worlds.html)**)**.

[HaShem](hashem.html)’s [name](name.html) is mentioned 32 times in [creation](bara.html).

The numerical value of kavod - כְּבוֹד is 32 **(inner** [**world**](worlds.html)**)**. There is no glory but the Torah.

The B’nei Yissascher[[1]](#footnote-1) explains that the [forty](forty.html)-[nine](nine.html) (49) days of counting the [Omer](omer.html) can be broken down into [two](two.html) periods: The [first](one.html) 32 days leading up to [Lag B’Omer](omer.html),[[2]](#footnote-2) and the last 17 days from [Lag B’Omer](omer.html) til [Shavuot](shavuot.html). These [two](two.html) periods can be compared to the numerical value of the [Hebrew](hebrew.html) words: “A good [heart](body.html)” consisting of (lev [[heart](body.html)] לב = 32) and (tov טוב [good] = 17). (32+17=49).

This hints at the [first](one.html) [thirty](thirty.html)-[two](two.html) days of the [omer](omer.html), when Rabbi Akiva’s[[3]](#footnote-3) students interacted with each other with just their lev, [heart](body.html). The numerical value of tov is 17. This hints to the remaining seventeen days after [Lag B’omer](omer.html) when they interacted with to each other with the added component of “tov”. Proper respect is reached when [one](one.html) can interact with a “lev tov”, a good [heart](body.html).[[4]](#footnote-4)

If you count from the [first](one.html) word of the Torah until the word “good” (“tov”) in “[HaShem](hashem.html) saw that it was good” (Bereishit 1:3), you will find exactly [thirty](thirty.html) [two](two.html) words. Together the [first](one.html) [thirty](thirty.html) [two](two.html) words (לב) and the word “good” טוב spell out the expression “טוב לב - A good [heart](body.html)”. [HaShem](hashem.html) commanded us to count the [omer](omer.html), literally the numerical value of “A good [heart](body.html)” in preparation for receiving the Torah, which embodies the quintessence of “A good [heart](body.html)”. The Torah is the [heart](body.html) of the [world](worlds.html). Therefore, it has [thirty](thirty.html)-[two](two.html) paths of wisdom.

On the [first](one.html) day of [Creation](bara.html), after [creating](bara.html) light, the Torah states that [HaShem](hashem.html) saw that the light was good. According to the [Midrash](orallaw.html),[[5]](#footnote-5) He concealed this light in the Torah. Therefore, the Torah is the the essence of good corresponding to the hidden “light that is good”. This explains why [HaShem](hashem.html) commanded us to count 49 days (32+17) in order to be worthy of receiving the Torah.

The Netivot Shalom[[6]](#footnote-6) says we count [forty](forty.html)-[nine](nine.html) days in the [Omer](omer.html), 32 days until [Lag B’Omer](omer.html), which spells ‘lev’, the [heart](body.html). From [Lag B’Omer](omer.html) till [Shavuot](shavuot.html) we have 17 days which is the numerical value of ‘tov’ good. Lev Tov, a good [heart](body.html). That’s what’s hidden in these days. And that’s our [secret](sod.html). How do you work on your character? With a good [heart](body.html).

These [thirty](thirty.html)-[two](two.html) paths of wisdom are the [twenty](twenty.html)-[two](two.html) [letters](letters.html) of the alphabet, plus the [ten](ten.html) vowels that give them expression. Or, alternatively, the [ten](ten.html) utterances by which [HaShem](hashem.html) [created](bara.html) the [world](worlds.html). It is these [ten](ten.html) utterances that are revealed to [Israel](gen-jew.html) as the [Ten](ten.html) [Commandments](cmds613.html), but only after they uncover the ‘lev’ at the [heart](body.html) of [creation](bara.html), as they count the [first](one.html) [thirty](thirty.html)-[two](two.html) days of the [Omer](omer.html).

The [thirty](thirty.html)-[third](three.html) word in the Torah is ‘Tov’. This is the light that was hidden away for the Tzaddikim. It is this light that is revealed to Rebbe Shimon bar Yochai[[7]](#footnote-7) on the [thirty](thirty.html)-[third](three.html) day of the [Omer](omer.html), the [Zohar](orallaw.html) that [lights](lights.html) up the [world](worlds.html).[[8]](#footnote-8)

As an aside, it is interesting to note that this concept is the basis of the custom to light bonfires on the eve of [Lag B’Omer](omer.html).

Counting [thirty](thirty.html)-[two](two.html) days [connects](connection.html) us to that [world](worlds.html) of Chachma (wisdom), [one](one.html) that is above and beyond our own. It brings us to [Lag B’Omer](omer.html), a day that reveals a hidden light to the [world](worlds.html). It is this day that separates us from the [world](worlds.html) we left behind.

# [Tzitzith](tzitzith.html)

Each of the [four](four.html) [tzitzith](tzitzith.html) have [eight](eight.html) strings, making a total of [thirty](thirty.html)-[two](two.html) strings. [Thirty](thirty.html)-[two](two.html) is the numeric value of the [Hebrew](hebrew.html) word for “[heart](body.html)”. The [tzitzith](tzitzith.html)’s loose strings represent [HaShem](hashem.html)’s ‘[heart](body.html) strings’. The purpose of the tzitzit is to remind us not to follow after the [desires](needs.html) of [one](one.html)'s [heart](body.html). Since the Torah begins with the [letter](letters.html) "Bet" and ends with the [letter](letters.html) "Lamed", thus, spelling the word "Lev" - "[heart](body.html)."  The numerical value of the [fringes](tzitzith.html) in the tzitzit and the numerical value of the [first](one.html) and last [letter](letters.html) of the Torah are the same.  This alludes to the importance of the [mitzva](cmds613.html) of tzitzit.  Wearing tzitzit is compared to fulfilling the entire Torah.

# Menashe

***Vayikra (Leviticus) 1:35*** *Their count, for the* [*tribe*](tribes.html) *of Menashe;* [*thirty*](thirty.html)[*two*](two.html) *thousand,* [*two*](two.html) *hundred.*

The count for [tribe](tribes.html) of Menashe was [thirty](thirty.html)-[two](two.html) thousand men. There is no doubt that every census was determined by [HaShem](hashem.html). Consequently, there must have been a reason that the [number](nchart.html) [thirty](thirty.html)-[two](two.html) played such a prominent role in Menashe’s census.

Horav Chaim [Pardes](remez.html), Shlita, expounds on the significance of the [number](nchart.html) [thirty](thirty.html)-[two](two.html) through the perspective of Chazal.[[9]](#footnote-9) The [Talmud](orallaw.html), in Yevamot 62b, states that Rabbi Akiva’s [twenty](twenty.html) [four](four.html) thousand students died during the period between [Pesach](passover.html) and [Shavuot](shavuot.html) because they were not accustomed to showing proper honor (kavod), honor/esteem, [one](one.html) for another. The Maharal of Prague[[10]](#footnote-10) makes a profound statement in regard to the [time](time.html) frame of their death. On the [thirty](thirty.html)-[third](three.html) day of the Omar, [Lag B’omer](omer.html), the Heavenly decree that they should die ceased. What is the implication of this brief cessation in their tragic demise? He explains that they died because of laxity in observing proper honor - *kavod*, which in the [Hebrew](hebrew.html) language has the gematria, numerical equivalent, of [thirty](thirty.html)-[two](two.html). Hence, they perished during a [thirty](thirty.html)-[two](two.html) day period! The [Talmud](orallaw.html) states that they died during the entire period between [Pesach](passover.html) and [Shavuot](shavuot.html). However, the decree ended on the [thirty](thirty.html)-second day of the period. After that no [one](one.html) else became ill; only those who were already ill died after the [thirty](thirty.html)-second day.

The unique census of the members of Menashe’s [tribe](tribes.html), HaRav [Pardes](remez.html) suggests, may be attributed to Menashe’s nature. Menashe was the firstborn, the bechor, the elder of Yosefs’ [two](two.html) sons. He was [Yosef](joseph.html)’s kavod, his honor, hope, and source of confidence in the dark [exile](galuyot.html) of Egypt. He represented [Yosef](joseph.html)’s *kavod* in Egypt. The [number](nchart.html) of men in his [tribe](tribes.html) reflected this unique status.

\* \* \*

It is not at all unlikely that the [number](nchart.html) [thirty](thirty.html)-[two](two.html) that appears at the beginning of *Sefer Yetzirah* was chosen in order to reconcile [two](two.html) well-[known](daat.html) statements from the [Talmudic](orallaw.html) era:

Bezalel [knew](daat.html) how to combine the [22] [letters](letters.html) by which the [heavens](heaven.html) and earth were [created](bara.html).[[11]](#footnote-11)

“With [ten](ten.html) utterances was the [world](worlds.html) [created](bara.html).” [[12]](#footnote-12)

Clearly, the [number](nchart.html) [thirty](thirty.html)-[two](two.html) is the sum of the 22 [letters](letters.html) of the *aleph-bet* and the 10 utterances referred to in *Pirke Avot.*

# [Wedding](wedding.html)

The Ring Ceremony. The groom’s giving and the bride’s accep­tance of a ring is the central act of kiddushin. With the ring the groom ac­complishes kinyan and “acquires” the bride. Strictly [speaking](mashal.html), the groom is supposed to memorize the [marriage](mashal.html) formula, but in order to spare him any embarrassment the rabbi says the words, which the groom then repeats. Because it is essential that both bride and groom un­derstand the meaning of these words, the statement is recited both in [He­brew](hebrew.html) and English (or whatever language the couple knows best):

“By this ring you are consecrated to me (as my wife) in accor­dance with the traditions of Moses and [Israel](gen-jew.html).”

This formula, called the *haray aht*, contains [thirty](thirty.html)-[two](two.html) [letters](letters.html). In [Hebrew](hebrew.html), the [number](nchart.html) [thirty](thirty.html)-[two](two.html) is written with the [letters](letters.html) lamed and bet, which spell the word that means “[heart](body.html)”—lev. The groom thus gives his [heart](body.html) as he recites the words.

# In the Torah

In the Torah, the [name](name.html) *Elokim* appears [thirty](thirty.html)-[two](two.html) times in the [six](six.html) days of [creation](bara.html). Furthermore, the [first](one.html) and last [letters](letters.html) of the Torah are *bet* and *lamed* which spell *lev*, [heart](body.html) or mind, and the *gematria* (numerical value) of this word is 32. When we finish reading the Torah, we immediately begin again. Thus, we find [connections](connection.html) between the [number](nchart.html) [thirty](thirty.html)-[two](two.html) and Torah, the [creation](bara.html), and our own minds. This [connection](connection.html) is paralleled by passages that may be found in the *Tanach* and the [Midrash](orallaw.html) of *Genesis Rabbah*.

***Shemot (***[***Exodus***](exodus.html)***) 31:6*** *In the hearts of all who are wise hearted I have put wisdom.*

***Devarim (Deuteronomy) 6:6*** *These words, which I* [*command*](cmds613.html) *you this day, shall be in your* [*heart*](body.html)*.*

***Yirmiyahu (Jeremiah) 31:32*** *I will put my Torah in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.*

God consulted the Torah and [created](bara.html) the [world](worlds.html), while the Torah declares, IN THE BEGINNING GOD [CREATED](bara.html), BEGINNING referring to the Torah, as in the verse:

***Mishle (Proverbs) 8:22*** *The Lord made me as the beginning of His way.[[13]](#footnote-13)*

In summary, the [creation](bara.html) represents a split of the [One](one.html) into [thirty](thirty.html)-[two](two.html). This split is symbolized by the [ten](ten.html) creative utterances and the [twenty](twenty.html)-[two](two.html) [letters](letters.html) of the *aleph-bet*, the [thirty](thirty.html)-[two](two.html) times that *Elohim* is mentioned in the [creation](bara.html) story in *Genesis*, the [thirty](thirty.html)-[two](two.html) vertebrae in the human [body](body.html), and the Torah that is in our own hearts (*lev*=32). However, the text also tells us that this split is ultimately an illusion. The [world](worlds.html) is composed of “[ten](ten.html) *sefirot* of nothingness”.

The [thirty](thirty.html)-[two](two.html) paths also relate, in particular, to human anatomy. The human spine is generally composed of [thirty](thirty.html)-[two](two.html) vertebrae ([seven](seven.html) cervical, [twelve](twelve.html) thoracic, [five](five.html) lumbar, and [eight](eight.html) that comprise the sacrum and coccyx), and the natural [number](nchart.html) of permanent [teeth](body.html) is [thirty](thirty.html)-[two](two.html). At the end of life “the grinders cease”,[[14]](#footnote-14) indicating that the [thirty](thirty.html)-[two](two.html) paths of [creation](bara.html) return to their source.

Our Sages and all of the commentaries have pointed out that the children of Leah mentioned by [name](name.html) [number](nchart.html) [thirty](thirty.html)-[two](two.html) (Reuven and his [four](four.html) sons, Shimon and his [six](six.html) sons, Levi and his [three](three.html) sons, [Yehuda](fathers.html), his [three](three.html) sons and [two](two.html) grandsons, Yissachar and his [four](four.html) sons, Zebulun and his [three](three.html) sons, and Dina).

Bereshit (Genesis) 46:15, however, records ‘[thirty](thirty.html)-[three](three.html) souls’. Similarly, the Torah records that sixty-[seven](seven.html) souls in total descended to Egypt (Leah – 33, Zilpa – 16, Binyamin son of [Rachel](rachel.html) – 11, Bilha – 7), and yet verse 46:26 speaks of sixty-[six](six.html). The next verse then alters this [number](nchart.html) to a total of [seventy](seventy.html) by including [Yosef](joseph.html) and his [two](two.html) sons!

[One](one.html) approach, that of our Sages and Rashi, adds Yochaved to the list of those who descended, suggesting that she was born upon entry to Egypt. This would therefore bring the total of Leah’s descendents to [thirty](thirty.html)-[three](three.html) (as verse [fifteen](fifteen.html) states) and the entire [number](nchart.html) to [seventy](seventy.html) (in accordance with verse [twenty](twenty.html)-[seven](seven.html)). Yochaved, however, is conspicuously absent from the list of names. A different approach, that of the Rashbam, suggests that the seventieth soul is none other than [Yaaqov](jacob.html) himself, who is counted among Leah’s family. The sixty-[six](six.html) souls spoken of in verse [twenty](twenty.html)-[six](six.html) do not include [Yaaqov](jacob.html), since it speaks of ‘[Yaaqov](jacob.html)’s descendents.’ I believe that another approach is in order.

\* \* \*

An article titled, “The [Heart](body.html) of the Matter,” written by Rabbi Noson Weisz.

http://www.aish.com/torahportion/mayanot/The\_[Heart](body.html)\_of\_the\_Matter.asp

In his article, Rabbi Weisz points out an interesting fact, namely that there are [THIRTY](thirty.html)-[TWO](two.html) words in advance of the [first](one.html) appearance of the word tov - good, in the Torah. In [Hebrew](hebrew.html), the [number](nchart.html) 32 is written Lamed-Bait, which spells the word [heart](body.html). Thus, Rabbi Weisz concluded:

“The 33rd word in the Torah is the [Hebrew](hebrew.html) word tov, meaning ‘good.’ It refers to the light that was G-d’s [first](one.html) [creation](bara.html): G-d saw that the light was good (Genesis 1:4). The 32 previous words of [creation](bara.html), equaling the numerical value of lev - [heart](body.html), serve to generate this good light. G-d’s light to the [world](worlds.html) is his Torah, which points the way to man’s purpose and renders him a creature worthy of respect. Between the 33rd day of the [Omer](omer.html) and the 50th day, [Shavuot](shavuot.html) - the day the Torah enters the [world](worlds.html), there are 17 days, equal to the numerical value of the word tov. If we divide the days we count between the [first](one.html) 32 and the last17, we get lev tov, the ‘good [heart](body.html)’ - the [heart](body.html) that knows what to value and that distributes its kavod, (worth 32) with its entire essence (also 32) to the proper recipient, the Torah scholar.”

Thus, Rabbi Akiva’s students, who acted towards [one](one.html) another with bad hearts, ceased dying on [Lag B’Omer](omer.html). And thus, Rabbi Shimon Bar Yochai revealed the [Zohar](orallaw.html) to the [Jewish](gen-jew.html) people, an act of a good [heart](body.html) and made possible because of a good [heart](body.html). For, it is only through a good [heart](body.html) that the light of Torah, especially that which G-d made [Creation](bara.html) and gave Torah, can flow to the [world](worlds.html).

Thus, the [Name](name.html) of G-d - Elokim. appears 32 times in the [Creation](bara.html) story, an allusion to the “32 Paths of Wisdom” with which the [world](worlds.html) was made, the [spiritual](physical.html) conduits through which the light of G-d traveled on its way down from the sefirah of Chachmah which corresponds to man, and to the sefirah of Binah which corresponds to woman. And it is certainly no coincidence that the base of the [Temple](temple.html) altar was 32 amot square, or that the [Tefillin](tefillin.html) Shel Yad, which is shaped like the altar, sits on the left arm opposite the [heart](body.html). Or, that we have 32 [teeth](body.html). (We break some of the Evil Son’s [teeth](body.html) at the [Seder](haggada.html).)

**The** [**Thirty**](thirty.html)**-**[**two**](two.html) **Rules of**

**Eliezer B. Jose Ha-Ge-lili****[2]**

R. Eliezer ben Jose the Galilean, a great man of [Midrash](orallaw.html), counted [thirty](thirty.html)-[two](two.html) norms for the interpretation of Scripture, a [number](nchart.html) remarkably apt, for [thirty](thirty.html)-[two](two.html) is the sum of the [letters](letters.html) in lev, the [Hebrew](hebrew.html) word for “[heart](body.html)”. And [one](one.html) key to Scripture’s [heart](body.html) is what a [Midrash](orallaw.html) such as the Pesikta de-Rab Kahana provides.

Rules laid down by R. Eliezer b. Jose Ha-Gelili for haggadic exgesis, many of them being applied also to halakic interpretation.

**1. Ribbuy** (extension): The particles “et”, “gam”, and “af”, which are superfluous indicate that something which is not explicitly stated must be regarded as included in the passage uinder consideration, or that some [teaching](teacher.html) is implied thereby.

**2. Mi’ut** (limitation): The particles “ak”, “rak”, and “min”, indicate that something implied by the concept under consideration must be excluded in a specific case.

**3. Ribbuy ahar ribbuy** (extension after extension): When [one](one.html) extension follows another it indicates that more must be regarded as implied.

**4. Mi’ut ahar mi’ut** (limitation after limitation): A double limitation indicates that more is to be omitted.

**5. Kal va-chomer meforash**: “Argumentum a minori ad majus”, or vice versa, and expressly so characterized in the text.

**6. Kal va-chomer satum**: “Argumentum a minori ad majus” or vice versa, but only implied, not explicitly declared to be [one](one.html) in the text. This and the preceeding rule are contained in the Rules of Hillel [number](nchart.html) 1.

**7.** **Gezerah shawah**: Argument from analagy. Biblical passages containing synonyms or homonyms are subject, however much they differ in other respects, to identical definitions and applications.

**8. Binyan ab mi-katub ehad**: Application of a provision found in [one](one.html) passage only to passages which are related to the [first](one.html) in content but do not contain the provision in question.

**9. Derek Kezarah**: Abbreviation is sometimes used in the text when the subject of discussion is self-explanatory.

**10. Dabar shehu shanuy** (repeated expression): Repitition implies a special meaning.

**11. Siddur she-nehlak**: Where in the text a clause or sentence not logically divisible is divided by the punctuation, the proper order and the division of the verses must be restored according to the logical [connection](connection.html).

**12.** Anything introduced as a comparison to illustrate and explain something else itself receives in this way a better explanation and elucidation.

**13.** When the general is followed by the particular, the latter is specific to the former and merely defines it more exactly. (compare with Hillel #5)

**14.** Something important is compared with something unimportant to elucidate it and render it more readily intelligible.

**15.** When [two](two.html) Biblical passages contradict each other the contradiction in question must be solved by reference to a [third](three.html) passage.

**16.** Dabar meyuhad bi-mekomo: An expression which occurs in only [one](one.html) passage can be explained only by the context. This must have been the original meaning of the rule, although another explanation is given in the examples cited in the baraita.

**17.** A point which is not clearly explained in the main passage may be better elucidated in another passage.

**18.** A statement with regard to a part may imply the whole.

**19.** A statement concerning [one](one.html) thing may hold good with regard to another as well.

**20.** A stetment concerning [one](one.html) thing may apply only to something else.

**21.** If [one](one.html) object is compared to [two](two.html) other objects the best part of both the latter forms the tertium quid of comparison.

**22.** A passage may be supplemented and explained by a parallel passage.

**23.** A passage serves to elucidate and supplement its parallel passage.

**24.** When the specific implied in the general is especially excepted from the general, it serves to emphasize some property characterizing the specific.

**25.** The specific implied in the general is frequently excepted from the general to elucidate some other specific property, and to develop some special [teaching](teacher.html) concerning it.

**26.** [**Mashal**](mashal.html) (parable).

**27. Mi-ma’al**: Interpretation through the preceding.

**28. Mi-neged**: Interpretation through the opposite.

**29. Gematria**: Interpretation according to the numerical value of the [letters](letters.html).

**30. Notarikon**: Interpretation by dividing a word into [two](two.html) or more parts.

**31.** Postposition of the precedent. Many phraes which follow must be regarded as properly preceding, and must be interpreted accordingly in exegesis.

**32.** May portions of the Bible refer to an earlier period than to the sections which precede them, and vice versa.

These [thirty](thirty.html)-[two](two.html) rules are united in the so-called Baraita of R. Eliezer b. Jose HaGelili. In the introduction to the [Midrash](orallaw.html) ha-Gadole, where this baraita is given, it contains [thirty](thirty.html)-[three](three.html) rules. Rule 29 being divided into [three](three.html), and rule 27 being omitted.

**\* \* \***

This [study](study.html) was written by

Rabbi Dr. Hillel ben [David](fathers.html) (Greg Killian).

Comments may be submitted to:

Rabbi Dr. Greg Killian

12210 Luckey Summit

San Antonio, TX 78252

Internet address: 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

1. Rabbi Zvi Elimelech Shapiro of Dynov (1783?-1841), author of the Chassidic work *B'nei Yissachar*. [↑](#footnote-ref-1)
2. Lag B’Omer is the fifth day of the fifth week of counting the omer. The number thirty-two it not only the fifth power of two, and the sum of ten words and twenty-two letters, but it also the sum of the first and last letter of the Hebrew Pentateuch, namely: ב and ל, equal thirty-two. (See Kusari p. 343, translated into German by Dr. David Cassel.) [↑](#footnote-ref-2)
3. Akiba ben Yosef (c. 50–135 CE) also known as Rabbi Akiva, was a tanna of the latter part of the first century and the beginning of the second century (the third tannaitic generation). Rabbi Akiva was a leading contributor to the Mishna and to Midrash halacha. He is referred to in the Talmud as Rosh la-Hakhamim "Chief of the Sages". He was executed by the Romans in the aftermath of the Bar Kokhba revolt. [↑](#footnote-ref-3)
4. Lag B’Omer is the day that a terrible plague ended and Rabbi Akiva's students stopped dying. The Gemara in Yevamot 62b writes that “…Rabbi Akiva had 12,000 pairs of students…; and all of them died at the same time because they did not treat each other with respect…” That’s why the Shulchan Aruch writes that “the practice is not to get married between Pesach and Shavout - until Lag B’Omer…” (Shulchan Aruch 493:1). [↑](#footnote-ref-4)
5. In Judaism, the midrash is the genre of rabbinic literature which contains early interpretations and commentaries on the Written Torah and Oral Torah, as well as non-legalistic rabbinic literature (aggadah) and occasionally the Jewish religious laws (halakha), which usually form a running commentary on specific passages in the Hebrew Scripture (Tanach). [↑](#footnote-ref-5)
6. Rabbi Sholom Noach Berezovsky (August 8, 1911 – August 8, 2000) served as Slonimer Rebbe from 1981 until his death. He is widely known for his teachings which he published as a series of books entitled Nesivot Sholom. He was a prolific writer. Through his writings he was among the most influential of contemporary chasidic rebbes, among chasidim and non-chasidim alike. A leading non-chasidic rosh yeshiva has referred to the Nesivot Sholom as the "Mesillat Yesharim of our times". [↑](#footnote-ref-6)
7. Simeon bar Yochai (Rabban Shimon bar Yokhai), also known by his acronym Rashbi, was a 2nd-century tannaitic sage in ancient Judea, said to be active after the destruction of the Second Temple in 70 CE. He was one of the most eminent disciples of Rabbi Akiva, attributed by many Orthodox Jews with the authorship of the Zohar, the chief work of Kabbalah. [↑](#footnote-ref-7)
8. Daniel 12:3 [↑](#footnote-ref-8)
9. Chazal or Ḥazal (Hebrew: חז"ל‬), an acronym for the Hebrew "Ḥakhameinu Zikhram Liv'rakha" (חכמינו זכרונם לברכה‬, "Our Sages, may their memory be blessed"), refers to all Jewish sages of the Mishna, Tosefta and Talmud eras, spanning from the times of the final 300 years of the Second Temple of Jerusalem until the 6th century CE, or c. 250 BCE – c. 625 CE. [↑](#footnote-ref-9)
10. Judah Loew ben Bezalel, alt. Löw, Loewe, Löwe, or Levai, (between 1512 and 1526? – 17 September 1609) widely known to scholars of Judaism as the Maharal of Prague, or simply The Maharal, the Hebrew acronym of "Moreinu Ha-Rav Loew" ("Our Teacher, Rabbi Loew"), was an important Talmudic scholar, Jewish mystic, and philosopher who, for most of his life, served as a leading rabbi in the cities of Mikulov in Moravia and Prague in Bohemia. Due to his unprecedented impact on Jewish study, he is considered one of the most important rabbis of all times. [↑](#footnote-ref-10)
11. Berachot 55a [↑](#footnote-ref-11)
12. Pirke Avot 5:1 [↑](#footnote-ref-12)
13. Genesis Rabbah I:1 [↑](#footnote-ref-13)
14. Kohelet (Ecclesiastes) 12:3 [↑](#footnote-ref-14)