

# Temple Ner Ami

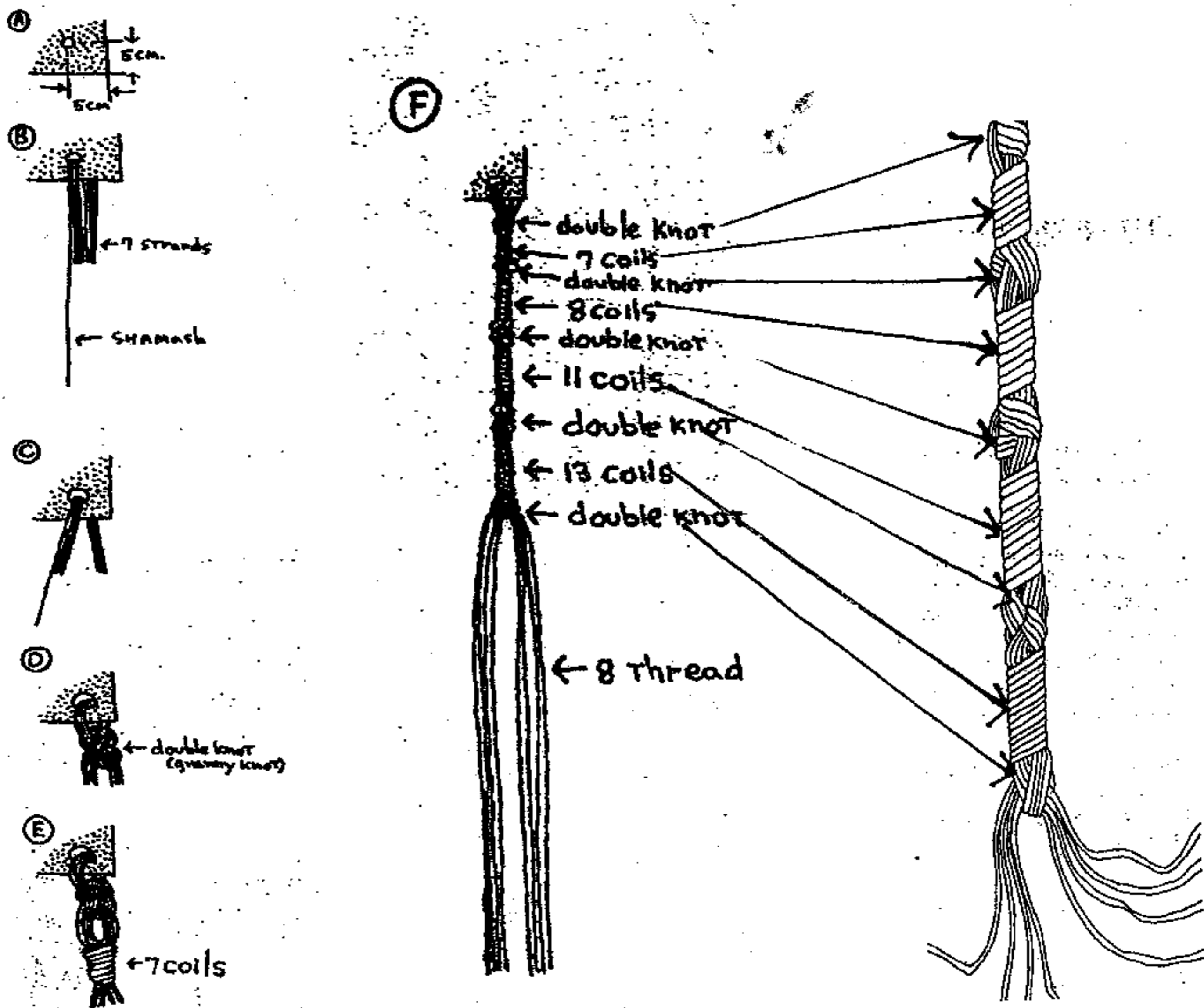
## Introduction to Kabbalah: Session 2

### Rabbi Michael Lotker

#### The Zohar and the 10 Sefirot

#### Gematria of Tzit Tzit

How we tie Tzit Tzit:



## NUMERICAL VALUES OF LETTERS

Aleph	א	1	Lamed	ל	30
Bet	ב	2	Mem	מ	40
Gimmel	ג	3	Nun	נ	50
Dalet	ד	4	Samech	ס	60
Heh	ה	5	Eyin	ע	70
Vav	ו	6	Pey	פ	80
Zayin	ז	7	Tzadi	צ	90
Chet	ח	8	Kof	כ	100
Tet	ט	9	Resh	ר	200
Yod	י	10	Shin	ש	300
Kaf	כ	20	Tav	ת	400

# Gematria for Tzitzit

$$\text{ז} \text{ Tzadi} = 90$$

$$\text{י} \text{ Yud} = 10$$

$$\text{ז} \text{ Tzadi} = 90$$

$$\text{י} \text{ Yud} = 10$$

$$\text{ת} \text{ Tav} = \frac{400}{600}$$

$$5 \text{ knots/tzitzit} = 5$$

$$8 \text{ strings/tzitzit} = \frac{8}{13}$$

**613 Mitzvot**

## MORE GEMATRIA ON THE TALLIT

### God's Name = יהוה

י	Yod	=	10		
ה	Hey	=	<u>5</u>		
			15		<b>15</b>

ו	Vov	=	6		
ה	Hey	=	<u>5</u>		
			11		<b><u>11</u></b>
					<b>26</b>

### Echad = אחד

א	Aleph	=	1		
ח	Chet	=	8		
ד	Dalet	=	<u>4</u>		
			13		<b><u>13</u></b>
					<b>39</b>

### Number of Windings

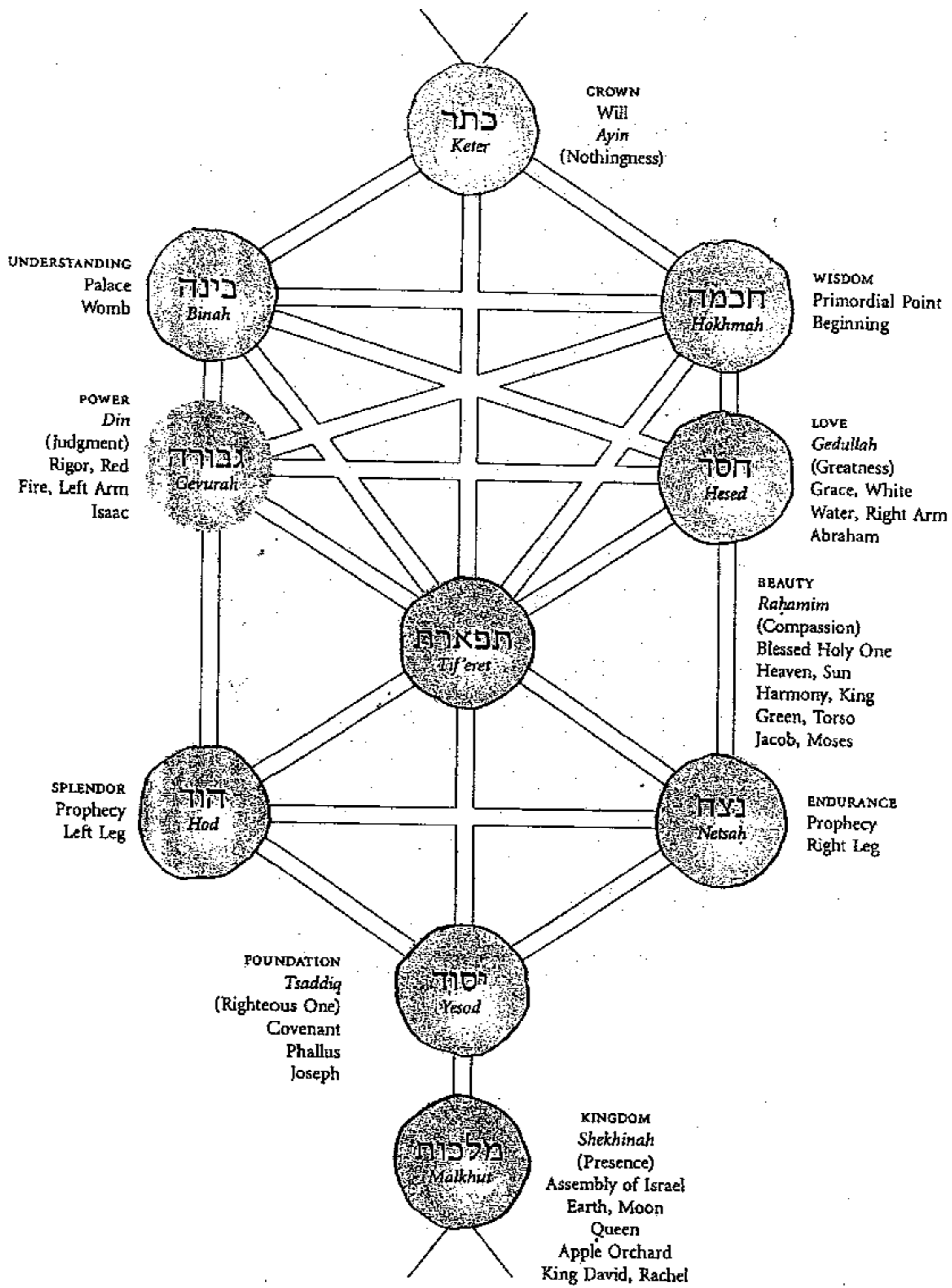
First Group = 7 = Number of Days of Creation & Shabbat  
 Second Group = 8 = Number of Days of Brit Milah  
 (note: Sum of 1st two groups = 15 = 1st two letters of God's name)

Third Group = 11 = Number = Last Two Letter of God's Name  
 (note: Sum of 1st three groups = 26 = All letters of God's name)

Fourth Group = 13 = Number = Value of *Echad*  
 39 = Value of "*Adonai Echad*"

### More On the Value of Echad אחד

א = 1 = The one Tallit containing the Tzitzit  
 ח = 8 = The eight strings per Tzitzit  
 ד = 4 = The four corners of the Tallit



The Ten Sefirot

THE ESSENCE OF TORAH  
(Zohar 3:176a-b)

THERE WAS a man who lived in the mountains. He knew nothing about those who lived in the city. He sowed wheat and ate the kernels raw.

One day he entered the city. They brought him good bread. He said, "What is this for?" They said, "Bread, to eat!" He ate, and it tasted very good. He said, "What is it made of?" They said, "Wheat."

Later they brought him cakes kneaded in oil. He tasted them and said, "What are these made of?" They said, "Wheat." Finally they brought him royal pastry made with honey and oil. He said, "And what are these made of?" They said, "Wheat." He said, "I am the master of all of these, for I eat the essence of all of these: wheat!"

Because of that view, he knew nothing of the delights of the world; they were lost to him. So it is with one who grasps the principle and does not know all those delectable delights deriving, diverging, from that principle.

An earlier, midrashic parable (*Seder Eliyahu Zuta*, 2) also compares Torah to wheat and insists on its creative transformation:

"There was a king who had two servants. He loved them with a complete love. He gave each of them a measure of wheat and a bundle of flax. The wise servant—what did he do? He took the flax and wove it into cloth. He took the wheat and made it into flour. He sifted it, ground it, kneaded it, and baked it. Then he arranged it on the table and spread the cloth over it. He left it until the king arrived. The foolish servant did nothing at all.

"After some time, the king came to his palace and said, 'My children, bring me what I gave to you.' One brought out the bread on the table covered with cloth. The other brought out the wheat in a box with the bundle of flax on top.

"When the Blessed Holy One gave the Torah to Israel, he gave it to them as wheat from which to produce bread, and as flax from which to produce cloth."

HOW TO LOOK AT TORAH  
(Zohar 3:152a)

RABBI SHIM'ON said,

"Woe to the human being who says that Torah presents mere stories and ordinary words! If so, we could compose a Torah right now with ordinary words,

and better than all of them.

To present matters of the world?

Even rulers of the world possess words more sublime.

If so, let us follow them and make a Torah out of them.

Ah, but all the words of Torah are sublime words, sublime secrets!

"Come and see:

The world above and the world below are perfectly balanced:

Israel below, the angels above.

Of the angels it is written: 'He makes his angels spirits.'

But when they descend, they put on the garment of this world.

If they did not put on a garment befitting this world,

they could not endure in this world

and the world could not endure them.

If this is so with the angels, how much more so with Torah, who created them and all the worlds, and for whose sake they all exist.

In descending to this world,

if she did not put on the garments of this world,

the world could not endure. —

"So this story of Torah is the garment of Torah.

Whoever thinks that the garment is the real Torah

and not something else—may his spirit deflate!

He will have no portion in the world that is coming.

That is why David said:

'Open my eyes, so I can see wonders out of your Torah,  
what is under the garment of Torah.'

"Come and see: There is a garment visible to all.

When those fools see someone in a good-looking garment  
they look no further.

But the essence of the garment is the body;  
the essence of the body is the soul.

"So it is with Torah.

She has a body: the commandments of Torah,  
called 'the embodiment of Torah.'

This body is clothed in garments: the stories of this world.  
Fools of the world look only at that garment, the story of

Torah;

they know nothing more.

They do not look at what is under that garment.

Those who know more do not look at the garment,  
but rather at the body under that garment.

The wise ones, servants of the King on high,  
those who stood at Mount Sinai,  
look only at the soul, root of all, real Torah.

In the time to come, they are destined to look at the soul of  
the soul of Torah.

"Come and see: So it is above.

There is garment, body, soul, and soul of soul.

The heavens and their host are the garment.

The Communion of Israel is the body,  
who receives the soul, Beauty of Israel.

So she is the body of the soul.

The soul we have mentioned is Beauty of Israel, real Torah.  
The soul of the soul is the Holy Ancient One.  
All is connected, this one to that one.

"Woe to the wicked who say that Torah is merely a story!  
They look at this garment and no further.

Happy are the righteous who look at Torah properly!

As wine must sit in a jar, so Torah must sit in this garment.  
So look only at what is under the garment.

All those words and all those stories are garments."



## 70. THE SACRED BEDCHAMBER

On the very day King Solomon completed the building of the Temple in Jerusalem, God and His Bride were united, and Her face shone with perfect joy. Then there was joy for all, above and below.

As long as the Temple stood, it served as the sacred bedchamber of God the King and His Bride, the *Shekhinah*. Every midnight She would enter through the place of the Holy of Holies, and She and God would celebrate their joyous union. The loving embrace of the King and His Queen assured the well-being not only of Israel, but also of the whole world.

The King would come to the Queen and lie in Her arms, and all that She asked of Him he would fulfill. He placed his left arm under Her head, His right arm embraced Her, and He let Her enjoy His strength. Their pleasure in each other was indescribable. He made His home with Her and took His delight between Her breasts. They lay in a tight embrace, Her image impressed on His body like a seal imprinted upon a page, as it is written, *Set me as a seal upon Your heart* (S. of S. 8:6).

As long as the Temple stood, the King would come down from his heavenly abode every midnight, seek out his Bride, and enjoy her in their sacred bedchamber. But when the Temple was destroyed, the *Shekhinah* went into exile, and Bride and Groom were torn apart.

This explicit myth portrays the interaction of God and His Bride as a highly eroticized coupling, a sacred copulation (*zivvug ha-kodesh*). This is a primal image of the sacred marriage (*hieros gamos*). In *Zohar* 1:120b, this is referred to as "the one total coupling, the full coupling, as is proper." *Zohar* 3:296a expands on this: "The *Matronita* (the *Shekhinah*) united herself with the king. From this, one body resulted." This illustrates the strong sexual dimension of kabbalistic thought, especially in the *Zohar*. It also demonstrates the direct correlation between the unity and union of God and His Bride and the existence of the Temple in Jerusalem. The destruction of the Temple brings about the separation of God and the *Shekhinah* and sends the *Shekhinah* into exile. All of this comes about because of the sins of Israel. When Israel sins, these sins give power to the forces of evil, preventing the *Shekhinah* from uniting with Her husband, and forcing the divine couple to turn away from each other. When Israel repents, God and the *Shekhinah* turn back to each other.

So important is the coupling of God and the *Shekhinah* that in *Zohar* 3:296a, Rabbi Shimon bar Yohai, the principal speaker in the *Zohar* describes it as the deepest of all mysteries.

According to *B. Ta'anit* 16a and *Song of Songs Rabbah* 1:66, one of the names for the place where the Temple was built was "the bedchamber."

Sources:

*Zohar* 1:120b, 3:74b, 3:296a; *Zohar Hadash*, *Midrash Eikhah*, 92c-92d.

## 73. THE LAMENT OF THE SHEKHINAH

Since the destruction of the Temple, the *Shekhinah* descends night after night to the place of the Temple, enters the Holy of Holies, and sees that Her dwelling-house and Her couch are ruined and soiled. And She wanders up and down, wails and laments, and weeps bitterly. She looks at the place of the cherubs and lifts up Her voice and says, "My couch, My couch, My dwelling-place, where My husband would come to Me and lie in My arms, and all that I asked of Him, He would give Me. My couch, My couch, do you not remember how I came to you in joy and contentment, and how those youths, the cherubim, came forth to meet Me, beating their wings in welcome? How has the Ark of the Covenant which stood here come to be forgotten? From here went forth nourishment for all the world and light and blessing to all. Now I seek My husband in every place, but he is not here. My husband, My husband, where have You gone? Do You not remember how You held Your left arm beneath my head and Your right arm embraced me, and You vowed that You would never cease loving Me? And now You have forgotten Me."

This myth offers a moving account of the *Shekhinah* as a spurned lover. It follows the explicit husband-wife imagery of "The Sacred Bedchamber," which derives from the same source, *Zohar Hadash*.

Sources:

*Zohar Hadash*, *Midrash Eikhah*, 74b.