



Rashbi's Promise to the World

There Are 129 Days from Lag BaOmer until Rosh HaShanah הוי"ה הו"א האלהי"ם the Numerical Equivalent of

In honor of the sacred day of Lag BaOmer that approaches auspiciously, the day celebrating the passing of the divine Tanna Rabbi Shimon bar Yochai, we will focus on a bold claim he made. We learn in the Gemara (Succah 45b): **“ואמר חזקיה אמר: רבי ירמיה משום רבי שמעון בן יוחאי, יכול אני לפטור את כל העולם כולו מן הדין—and Chizkiyah said in the name of Rabbi Yirmiyah, who said in the name of Rabbi Shimon ben Yochai: “I have the power to absolve the entire world from the ‘din’ that is due them.”**

Undoubtedly, this bold statement is the basis for the widespread Jewish minhag to travel to Meiron frequently, and especially in times of trouble, to visit the gravesite of the holy Rashbi, and pray to Hashem there. Thus, we remind him to fulfill his promise: **“I have the power to absolve the entire world from the “din” that is due them.”** Indeed, countless stories are told of the wonderful omens and feats experienced by tens of thousands of Jews whose prayers were answered at that holy site.

Many explanations have been proposed in our sacred sefarim regarding Rashbi's incredible claim based on all four methods of פירוש. They seek to explain the source of his unique power to absolve the world from the forces of judgment. Nevertheless, since it is the nature of Torah to be interpreted in seventy various ways, we will also endeavor to explain Rashbi's profound intent and prowess. As always, we will rely on the illuminating teachings of our holy Rabbis to guide us.

The Name Elokim that Controls the Forces of Nature Is Intimately Connected with the Name Havaya that Transcends Nature

We will begin our inquiry by introducing a precious gem from the great Rabbi Tzvi Elimelech of Dinov, zt"l, the author of the Bnei Yissaschar, in his sefer Agra D'Pirka (229). In his usual, sacred way, he reveals a fascinating allusion. The number of days spanning from Lag BaOmer to Rosh HaShanah is precisely 129. This is the numerical value of the phrase **—Havaya is Elokim—הוי"ה הו"א האלהי"ם**. To explain this “remez,” he refers to the following passuk (Devarim 4, 39): **“וידעת היום והשבות אל לבבך כי הוי"ה הו"א האלהי"ם בשמים ממעל ועל הארץ מתחת אין עוד—and you shall know this day and take to your heart that Havaya, He is the Elokim, in the heavens above and on the earth below; there is none other.** This passuk alludes to the amazing connection between the laws of nature stemming from the name **—אלהי"ם—**whose gematria equals **הטבע** (the realm of nature)—and the supernatural realm of miracles stemming from the blessed name **Havaya** that sustains all existence. Here are his sacred remarks:

“ונראה לי לפרש, דהנה שם אלקי"ם הוא הנהגת הטבע, אלהי"ם בגימטריא הטבע... והנה יש כת מהמינים שאינם מאמינים בהשגחה פרטית בכל דבר ההווה בארץ הלזו, כי אומרים עזב ה' את הארץ, רק ברא הטבעיים והם מנהיגים בטבע כפי טבעם, מבלי השגחה עליונה כפרטיות.

ואנחנו זרע בירך ה' אשר עמדנו על הר סיני וקבלנו תורתו יתברך שמו, הנה זאת התורה היא המלמדת אותנו דעת, וידעת היום והשבות אל לבבך כי הוי"ה הוא האלקים בשמים ממעל ועל הארץ מתחת, דהיינו שמחוייבים אנחנו להאמין

כי הוי"ה הוא האלקים, הוי"ה הוא השגחה עליונה המהווה כל היות ומשדרם כרצונו, הוא האלקים, היינו בהנהגת הטבע, שגם בהנהגת הטבע מלוכש הנהגת הוי"ה בהשגחה נפלאה כפי מעשי בני אדם."

He explains that there are groups of heretics who do not believe in "hashgachah pratit"—Divine Providence. They claim that Hashem has abandoned life on earth and no longer involves Himself in the daily occurrences on earth. They believe that He created the forces of nature, and left them in charge to control things without supervision from above.

But we, the children of Hashem, who stood at Har Sinai and received His Torah, are taught otherwise. We know **that Havaya, He is the Elokim, in the heavens above and on the earth below.** It is imperative that we believe that **Havaya is Elokim**—that the Almighty **Havaya** manages everything from above, sustains all of creation, and alters it as He pleases. He is **Elokim**, He controls and manages the world of nature. Even the natural realm is controlled by **Havaya** based on the deeds of mankind.

Based on this understanding, the Agra D’Pirka explains the significance of the fact that the number of days from Lag BaOmer until Rosh HaShanah equals the gematria of הוי"ה הוא (26+12+91=129). It is worthwhile introducing what he writes in his sefer Bnei Yissaschar (Iyar 3, 2) with regards to the joyous celebration of Lag BaOmer, the day on which Rashbi passed away. Before passing away, Rashbi revealed the Toras hanistar for all future generations; this is the reason for the joy and ecstasy associated with Lag BaOmer. We learn in the Zohar hakadosh, Adra Zuta (Ha’azinu 287b), that on the day he passed away, Rashbi instructed his disciple, Rabbi Abba, to record all of the secret, mystical interpretations of the Torah that he had revealed to his entourage. Thus, he left behind the berachah of the "ohr haganuz" for us and our descendants until the coming of the Mashiach.

Based on this, the Bnei Yissaschar presents a "remez" in the passuk (Tehillim 119, 18): "גל עיני ואביטה נפלאות מתורתך"—**unveil my eyes that I may perceive wonders from Your Torah.** The word "גל" alludes to ל"ג BaOmer—the 33rd day of the Omer—the day on which Rashbi bequeathed the Toras hanistar to all future generations. Therefore, this special day is an auspicious occasion for HKB”H to reveal the wonders of the Torah contained in the mystical Toras HaNistar to those who devote themselves to the study of Torah.

We can now better appreciate the "remez" of the Agra D’Pirka: The number of days spanning from Lag BaOmer until Rosh HaShanah equals the gematria of הוי"ה הוא האלהים. For, in the merit of receiving the secrets of the Torah revealed by Rashbi on Lag BaOmer, we are able to acknowledge on Rosh HaShanah—the day on which man was created—that the management of the natural world stemming from the name **Elokim** is inseparable and intimately related to the supernatural management of the world stemming from the name **Havaya**. In other words, Hashem controls and supervises every single detail and occurrence in the world below.

Moshe Took the Neshamah of Rashbi with Him to Matan Torah

As a loyal servant in the presence of his master, the great luminary, the Bnei Yissaschar, zy”a, I would like to embellish this thought in honor of the divine Tanna, Rabbi Shimon bar Yochai. We will begin by introducing what the brilliant Gaon Chida writes in the name of the Arizal. He expounds on the passuk (ibid. 68, 19): "עלית למרום שבית שבי"—**you ascended on high; you have taken captives.** The word שבי is an acronym for ש'מעון ב'ן י'חאי. In the Gemara (Shabbas 88b), they interpret this passuk as a reference to Moshe, when he went up to the heavens to receive the Torah on behalf of Yisrael. He was confronted by the malachim who beseeched HKB”H (ibid. 8, 2): "תנה הודך על השמים". They argued that the majesty of the Torah belonged rightfully in the heavens and should be given to them. However, Moshe prevailed over the malachim and took their hostage—namely, the Torah—to its rightful place down on earth with Yisrael. Here is the pertinent passage from the Gemara:

אמר רבי יהושע בן לוי, כשעה שעלה משה למרום, אמרו מלאכי השרת לפני הקב"ה, רבונו של עולם מה לילוד אשה בינינו, אמר להן לקבל תורה בא. אמרו לפני חמורה גנוזה שגנוזה לך תשע מאות ושבעים וארבעה דורות קודם שנברא העולם אתה מבקש ליתנה לבשר ודם, מה אנוש כי תזכרנו וכן אדם כי תפקדנו, ה' אדוננו מה אדיר שמך בכל הארץ, אשר תנה הודך על השמים. אמר לו הקב"ה למשה החזיר להן תשובה, אמר לפניו רבונו של עולם מתיירא אני שמא ישרפוני בהבל שבפיהם, אמר לו אחוז בכסא כבודי וחזור להן תשובה...

אמר לפניו, רבונו של עולם תורה שאתה נותן לי מה כתיב בה, אנכי ה' אלקיך אשר הוצאתיך מארץ מצרים, אמר להן למצרים ירדתם, לפרעה השתעבדתם, תורה למה תהא לכם... שוב מה כתיב בה, זכור את יום השבת לקדשו, כלום אתם עושים מלאכה שאתם צריכין שבות... שוב מה כתיב בה, לא תרצח, לא תנאף, לא תגנוב, קנאה יש ביניכם, יצר הרע יש ביניכם.

מיד הודו לו להקב"ה, שנאמר ה' אדוננו מה אדיר שמך בכל הארץ, ואילו תנה הודך על השמים לא כתיב. מיד כל אחד ואחד נעשה לו אוהב ומסר לו דבר, שנאמר עלית למרום שבית שבי לקחת מתנות באדם, בשכר שקראוך אדם לקחת מתנות."

Rabbi Yehoshua ben Levi said: When Moshe ascended to the heights, the ministering angels said before HKB"H: "Master of the Universe! What is someone born of a woman doing amongst us?" He replied: "He has come to receive the Torah." They said before Him: "The coveted treasure that was stored by You for nine hundred and seventy-four generations before the world was created, You intend to give it to flesh and blood?!" (Tehillim 8, 5) "What is a mortal that You should remember him or the son of man that You should recall him?" (ibid. 2) "Hashem, our Lord, how grand is Your name in all the earth that You bestow Your glory upon the heavens." HKB"H said to Moshe: "Give them an answer." Moshe said before Him: "Master of the Universe, I fear lest they burn me with the breath in their mouths." HKB"H said to him: "Take hold of the My Kisei HaKavod and answer them" . . .

Moshe said before Him: "Master of the Universe, what is written in the Torah that You are giving me? (Shemos 20, 2) 'I am Hashem, your G-d, who took you out of Eretz Mitzrayim.'" Addressing the malachim, he said, "Did you descend to Mitzrayim? Were you enslaved by Pharaoh? Why should you have the Torah?" . . . "What else is written in it? (ibid. 20, 13) 'You shall not murder; you shall not commit adultery; you shall not steal.'" Addressing the malachim, he said: "Is there envy among you? Is there a yetzer hara among you?"

Immediately, they conceded to HKB"H, as it is said (Tehillim 8, 10): "Hashem, our Master, how grand is Your name throughout the land." Now, it is not written: "Bestow Your glory upon the heavens." Immediately, every one of the malachim became a friend of Moshe's, and gave him something, as it is said: "You ascended to the heavens, you took a captive, you took gifts because of man. As a reward for tolerating the malachim's insult, when they called you "a man," you took gifts."

Now, as mentioned above, the Arizal interprets the term שבי" as an acronym for ש'מעון ב'ן יוחאי. According to this interpretation, when the passuk says "שבית שבי", it means that Moshe Rabeinu

took the neshamah of Rashbi with him when he went up to the heavens to receive the Torah. This, in fact, is what the Semichat Chachamim writes in the name of the kabbalists: **When Moshe ascended, he was privileged to be accompanied by the neshamah of Rabbi Shimon ben Yochai. This is alluded to by the words "שבית שבי"—he took as a captive and enlisted the neshamah of ש'מעון ב'ן יוחאי**, an acronym for ש'מעון ב'ן יוחאי. We will endeavor to explain why Moshe Rabeinu thought it necessary to enlist the neshamah of Rashbi to go up to the heavens with him to receive the Torah for Yisrael.

Heaven Forbid that the Torah Should Be Forgotten from Yisrael

To shed some more light on the subject, let us refer to the Gemara (ibid. 138b). We learn that there was a heated debate between Rashbi and the other sages as to whether or not the Torah was destined to be forgotten by Yisrael. Here is the passage:

"תנו רבנן כשנכנסו רבותינו לכרם ביבנה, אמרו עתידה תורה שתשכח מישראל, שנאמר (עמוס ח-יא) הנה ימים באים נאום ה' אלקים והשלחתי רעב בארץ, לא רעב ללחם ולא צמא למים כי אם לשמוע את דברי ה', וכתוב (שם יב) ונעו מים עד ים ומצפון ועד מזרח ישוטטו לבקש את דבר ה' ולא ימצאו..."

תניא רבי שמעון בן יוחאי אומר, חס ושלום שתשכח תורה מישראל, שנאמר כי לא תשכח מפי זרעו, אלא מה אני מקיים, ישוטטו לבקש את דבר ה' ולא ימצאו, שלא ימצאו הלכה ברורה ומשנה ברורה במקום אחד."

The Rabbis taught in a Baraisa: When our Rabbis entered the vineyard in Yavneh, they said, "The Torah will eventually be forgotten from Yisrael" . . . It was taught in a Baraisa: Rabbi Shimon ben Yochai says, "Chas v'shalom that the Torah should be forgotten from Yisrael; for it is stated (Devarim 31, 21): 'For it shall not be forgotten from the mouth of its offspring.'" So, how can I uphold (the prophecy of Amos 8, 12): "They shall wander to seek the word of Hashem but shall not find it"? This means that they will not find a clear-cut halachah or clear teachings in any one place.

In our sefer K'dai Hu Rabbi Shimon, we have already elaborated on this dispute between these holy Tannaim. Obviously, the chachamim who concluded unanimously that "the Torah will eventually be forgotten from Yisrael," arrived at their conclusion based on a careful analysis of the pesukim in Amos. They also foresaw via their "ruach hakodesh"

that on account of Yisrael's difficult and trying situation in the generations prior to the coming of the Mashiach, this would be inevitable. Yet, Rashbi disagreed with them proclaiming, **"Chas v'shalom that the Torah should be forgotten from Yisrael."** What did he see that they did not?

We will endeavor to explain. Undoubtedly, our sages in Kerem B'Yavneh foresaw quite clearly and correctly that the spiritual descent of the following generations and the hardships of the galus prior to the coming of the Mashiach would cause the Torah to be forgotten. However, the divine Tanna, Rashbi, due to his extreme kedushah and knowledge of Toras hanistar possessed the power to annul this decree, in keeping with the concept of (Iyov 22, 28): **"ויתגזר אומר ויקם לך" – you would utter a decree and it would be done.** In other words, a tzaddik would utter a decree, and HKB"H would fulfill it. Conversely, HKB"H might utter a decree, and a tzaddik had the power to annul it. Thus, in the merit of his illuminating Torah, the tzaddik Rashbi decreed: **"Chas v'shalom that the Torah should be forgotten from Yisrael."**

This concurs magnificently with a teaching in the Likutei Moharan, which also appears in the Tiferes Shlomo (Lag BaOmer), which has become widespread throughout the Jewish world. They point out a fascinating "remez" in Rashbi's declaration: **"חס ושלום שתשתכח תורה מישראל שנאמר כי לא תשכח מפי זרעו."** The last letters of the passuk he cites: **"כי לא תשכח מפי זרעו"** are an anagram for **"יוחאי"**. Thus, the passuk alludes to the fact that in the merit of Yochai's offspring, namely Rabbi Shimon, the Torah will not be forgotten from Yisrael. Thus, we can conclude that Rashbi precluded the eventuality of the Torah being forgotten by Yisrael with the power of his kedushah.

The Light of Toras HaNistar Dispels the Darkness Associated with the Forgetting of the Torah

I would like to propose my own explanation for this unique power achieved by Rashbi—the power to preclude the forgetting of the Torah from Yisrael. In Sha'ar HaKavanos (page 2, column 3), our esteemed teacher, the Arizal explains: **"ונודע שאין השכחה מצויה אלא מחמת הקליפות, כי הזכירה היא מצד הקדושה—it is well-known that forgetfulness is only on account of the klipos, because the ability to remember stems from the realm of kedushah ."**

Now, his foremost disciple, Rabbi Chaim Vital, ztz"l, writes that the purpose of studying the wisdom of kabbalah is to uproot the thorns of the external (evil) forces and the klipos from the vineyard of kedushah. He adds that for this reason, those who study this discipline are called "harvesters of the field." This explains very nicely why Rashbi specifically, the sage who revealed the Torah of kabbalah and its mystical secrets to the world, was able to eradicate the thorns invading the vineyard. As a result, he was able to preclude the forgetting of the Torah caused by the klipos.

Let us add a tantalizing tidbit. Our blessed sages inform us in the Gemara that the dispute between the chachamim and Rashbi concerning the eventual forgetting of the Torah in Yisrael took place in **Kerem B'Yavneh—the vineyard in Yavneh.** They were hinting to us that all of the other sages foresaw with their "ruach hakodesh" the thorns infesting the vineyard—namely, the klipos that were destined to damage the vineyard that is the House of Yisrael and would cause them to forget the Torah.

Nevertheless, as we have learned, Rashbi, the lone dissenting voice, was adamant and declared: **"Chas v'shalom that the Torah should be forgotten from Yisrael."** Since his knowledge and prowess in Toras hanistar surpassed that of anyone else in his generation, he was the only one capable of **clearing the thorns from the vineyard.** In other words, the task of combatting and eliminating the klipos seen by the rest of the chachamim in **Kerem B'Yavneh** that would ultimately cause Yisrael to forget the Torah fell to him. On account of his knowledge and prowess, he was extremely confident that he could protect Yisrael and prevent the forgetting of the Torah.

The Malachim Argued that Yisrael Should Not Be Given the Torah because They Are Prone to Forgetfulness

Proceeding along this sublime path, we will explain Moshe's rationale for taking the neshamah of Rashbi with him when he ascended to the heavens. Let us consider the argument of the malachim who opposed Moshe when he came to receive the Torah on behalf of Yisrael. They pleaded with HKB"H (ibid. 88b): **"חמדה גנוזה שגנוזה לך תתקע"ד דורות קודם שנברא העולם אתה מבקש ליתנה לבשר ודם, מה אנוש כי תזכרנו וכן אדם כי תפקדנו, ה' אדוננו "The coveted**

treasure that was stored by You for nine hundred and seventy-four generations before the world was created, You intend to give it to flesh and blood?!” (Tehillim 8, 5) “What is a mortal that You should remember him or the son of man that You should recall him?” (ibid. 2) “Hashem, our Lord, how grand is Your name in all the earth that You bestow Your glory upon the heavens.”

Let us interpret the malachim’s argument based on the following teaching in the Mishnah (Avos 3, 8): “רבי מאיר אומר: כל השוכח דבר אחד ממשנתו, מעלה עליו הכתוב כאילו מתחייב בנפשו, שנאמר רק השמר לך ושמור נפשך מאד פן תשכח את הדברים אשר ראו.” Rabbi Meir says: **Whoever forgets even a single item of his Torah learning, Scripture considers it as if he is guilty of death. For it says (Devarim 4, 9): “But beware and guard your soul exceedingly, lest you forget the things your eyes have seen.”** The malachim contended that mankind did not deserve the Torah, because they are prone to forgetfulness—“מה אנוש כי תזכרנו”. The Yitav Panim finds an allusion to this in the following phrase from the Shacharis service on Shabbas: “שִׁכַּח חַיִּים כָּל הַיְצוּרִים—**for such is the duty of all creatures.** He notes that the first letters of these four words spell “שכח”—**forgetfulness.** Furthermore, the blessed sages in Kerem B’Yavneh concluded that “**the Torah was destined to be forgotten by Yisrael.**” So, why bestow this coveted treasure on mortal men? Seemingly, it would be preferable to give the Torah to the malachim who are not susceptible to forgetfulness.

It is with great delight that we can now shed some light on the fantastic “remez” presented by the Arizal: “עלית למרום—when Moshe Rabeinu went up to the heavens, he took as his captive “שב”י—the neshamah of “שב”י—**for it shall not be forgotten from the mouth of its offspring.** Recall that we mentioned above that the final letters of this last passuk are an anagram of **Yochai.** Thus, we have fantastic allusion to the fact that Rashbi—who is alluded to by the word **Bereishis**—prevented the forgetting of the Torah by Yisrael.

At this juncture, let us add a fantastic “remez” from the opening words of the Torah: “בראשית ברא אלקים את השמים ואת הארץ.” Rashi comments: G-d created the heavens and the earth for the sake of “**Reishis**”—for the sake of the Torah and for the sake of Yisrael, both of whom are referred to as “**Reishis.**” The Agra D’Kallah writes that HKB”H alluded to the Torah’s hanistar revealed by Rashbi at the beginning of the

Torah. For, the word “בראשית” is an acronym for “אור תורת רבי שמואל בן יוחאי”—**the light of the Torah of Rabbi Shimon ben Yochai.** Additionally, the gematria of the words “בראשית” is the same as “כ”י ל”א תשכ”ח מפ”י זרע”ו”—**for it shall not be forgotten from the mouth of its offspring.** Recall that we mentioned above that the final letters of this last passuk are an anagram of **Yochai.** Thus, we have fantastic allusion to the fact that Rashbi—who is alluded to by the word **Bereishis**—prevented the forgetting of the Torah by Yisrael.

We Are Judged on Rosh HaShanah for the Forgetting of the Torah

Continuing on this sacred journey, we will now clarify Rashbi’s contention: “**I have the power to absolve the entire world from the “din” that is due them.**” We will begin by focusing on the reason that Rosh HaShanah is the Day of Judgment. We have learned in the past that when Yisrael fulfill the mitzvah of blowing the shofar, it prompts HKB”H to vacate the throne of judgment and sit down on the throne of “rachamim,” so to speak. This is taught in the Midrash (V.R. 29, 3):

“יהודה ברבי נחמן פתח (תהלים מז-1), עלה אלקים בתרועה ה' בקול שופר, בשעה שהקב"ה יושב ועולה על כסא דין בדין הוא עולה, מאי טעם, עלה אלקים בתרועה, ובשעה שישראל נוטלין את שופריהן ותוקעין לפני הקב"ה, עומד מכסא הדין ויושב בכסא רחמים, דכתיב ה' בקול שופר, ומתמלא עליהם רחמים ומרחם עליהם והופך עליהם מדת הדין לרחמים.”

Initially HKB”H occupies the throne of “din” with the intent of judging strictly; but when Yisrael take their shofars and sound them in the presence of HKB”H, He vacates the throne of “din” and occupies the throne of “rachamim.” When does this occur? In the seventh month.

As we know, HKB”H used the Torah as a blueprint for creating the world. This is taught in the Midrash (B.R. 1, 1): “היה הקב"ה מביט בתורה ובורא את העולם.” This is also taught in the Zohar hakadosh (Intro. 5a). Accordingly, it stands to reason that annually, on every Rosh Hashanah, HKB”H renews the creation by looking into the Torah that Yisrael studied during the past year.

As we have learned, however, there is a severe punishment for forgetting the Torah one has learned. All the more so if a person forgets to abide by what he has learned. Therefore,

HKB”H gave us the mitzvah of “tekiat shofar” on Rosh HaShanah to remind us of the incredible revelation at Har Sinai. In fact, the third reason Rabeinu Saadia Gaon lists for the mitzvah of “tekiat shofar” is: **“להזכירנו מעמד הר סיני שנאמר בו וקול שופר חזק מאד, ונקבל על עצמנו מה שקיבלו אבותינו על עצמם נעשה ונשמע” —to remind us of the revelation at Har Sinai, of which it says (Shemos 19, 16): “And the sound of the shofar was very powerful” — and to accept upon ourselves that which our ancestors accepted upon themselves—“na’aseh v’nishma.”**

In keeping with this essay, we can add another reason for the mitzvah of “tekiat shofar.” It is meant to remind us of the revelation at Har Sinai, so that we will not forget the Torah, chas v’shalom. Therefore, our blessed sages call Rosh HaShanah in our tefilah **Yom HaZikaron—the Day of Remembrance**. This sacred day instills in us the power to remember and not forget the Torah. In that merit, we are privileged to have HKB”H renew the creation by looking into the Torah.

Clearly, even though the mitzvah of “tekiat shofar” is a remarkable device designed to remind us of the Torah;

nevertheless, we have the freedom of choice to exert ourselves in the study of Torah to prevent the yetzer of forgetfulness from overwhelming us. Additionally, as we have explained, we have the kedushah of the divine Tanna Rashbi, who bequeathed Toras hanistar to us on Lag BaOmer, available to us. He possessed the ability to clear the vineyard of all its thorns. By clinging to his incredible kedushah, we, too, will be fortunate not to forget the Torah.

We now have cause to rejoice! We can now comprehend the intriguing “remez” of the Agra D’Pirka. He pointed out that there are 129 days from Lag BaOmer until Rosh HaShanah. This is the numerical equivalent of the phrase **הוי”ה הו”א האלהים**. This alludes to the fact that in the merit of the Toras hanistar that Rashbi revealed to the world on Lag BaOmer, we are able to mitigate the judgment awaiting us on Rosh HaShanah by prompting HKB”H to rise from the throne of “din” (associated with **Elokim**) and occupy the throne of “rachamim” (associated with **Havaya**).

“His Torah protects us, she enlightens us, he advocates on our behalf, our master, Bar Yochai”

תּוֹרַתּוֹ מְגִן לָנוּ, הִיא מְאִירַת עֵינֵינוּ, הוּא יְמַלִּיץ טוֹב בְּעֵדְנוּ, אֲדוֹנֵנוּ בַּר יוֹחָאי



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