

Neurology & Pain Management

**JULIAN UNGAR-SARGON, M.D., Ph.D.
123 McKinley Avenue
Rensselaer, IN 47978**

Middot.....7.27.07

Tashlich

I cut the fish,
lift fleshy pink
sliver to my lips.
How many sins

have you swallowed
dead salmon.
Jews toss
transgressions
into the water.

Breadcrumbs of infidelity
Pebbles of lies
Pocket dust of indifference
I chew and swallow
hope my body
stays free
from what
I have
eaten.

How do we live
with our sins
that return;
a small pebble
caught in the back
of our throat.

Maureen A. Sherbondy

The practice of *Tashlich* is recalled in detail and with fondness by Bella Chagall in her memoir, *Burning Lights*. It also forms the imaginative background for Isaac Bashevis Singer's short story and the point of departure for other, less obvious themes in the poems by Gerald Stern and Marge Piercy. For Singer, the occasion of *Tashlich* provides his young protagonist with the promise of new relationship. For both Stern and Piercy, *Tashlich* is an opportunity for self-reflection and for reviewing past (often difficult) memories. "This was a painful year," Stern recalls, "a painful / two years." But Rosh Hashanah, Stern understands, is not a time to obsess over past events, but to give thanks for the present. "It is a joy to be here," his poem concludes, "not just living / in terror, sleeping again, and breathing." Similarly, Piercy's poem relates personal events and emotions, private envies and betrayals. Although old resentments linger, the narrator must—as her grandmother instructed her—"carry crumbs to the water / and cast them out" in order to begin the New Year refreshed and cleansed.



The entry on the Jewish ceremony of *Tashlich* performed by a living stream on the second day of the New Year Rosh Hashana in the Encyclopedia is as follows:

תַּשְׁלִיךְ; lit. "Thou shalt cast"), ceremony held near a sea or a running stream on the first day of Rosh Ha-Shana, usually late in the afternoon. When the first day occurs on the Sabbath, the ceremony is deferred to the second day, to ensure that no prayer book be carried to the riverside on the Sabbath.¹ The term itself is derived from Micah 7:19: "Thou wilt cast all their sins into the depths of the sea." The core of the ceremony is the recitation of Micah 7:18–20. Psalms 118:5–9; 33; 130; and Isaiah 11:9 are added in some rites. Kabbalists added quotations from the Zohar and there were other variants in different communities (e.g., in Kurdistan Jews actually entered the water; in certain parts of Bulgaria the ceremony was performed on the afternoon of the Day of Atonement).²

¹ *Peri Megadim* to Sh. Ar., OH 583:2

² J.Z. Lauterbach, *Rabbinic Essays* (1951) 299–433; Schulman, in: *Ha-Meliz*, 8 (1868), 106–7; Abrahams, in: *JC* (Sept. 27, 1889), 15–16; E. Munk, *The World of Prayer*, 2 (1963), 212–5; S.Z. Ariel, *Enziklopedyah Me'ir Nativ* (1960), 454–5.

The origin of the custom – not mentioned by Talmudic, geonic, or early authorities – is uncertain. J.Z. Lauterbach (*Rabbinic Essays* (1951), 299–433) suggests a pagan origin(!) and Schulman³ even claims that Josephus hints at the custom (Ant., 14:10–23). There is no direct reference to the custom, however, until Jacob *Moellin (d. 1425), in his *Sefer Maharil* (Warsaw ed. (1874), 38a), explains it as a reminder of the midrash of Abraham's refusal to be deterred from his mission to sacrifice Isaac even after Satan had transformed himself into a river obstructing his path.⁴ Other authorities⁵ suggest that, as fish never close their eyes, so the ceremony is symbolic of God's eyes, ever-open or, as the fate of fish is uncertain, so is the ceremony illustrative of man's plight⁶. Rabbi Moses Isserles⁷ saw the ceremony as a tribute to the Creator, to whose work of creation (this actually starting on Rosh Ha-Shana) the fish were the first witnesses. Thus it was recommended that the ceremony be performed on the banks of a river where living fish are found.⁸ However, when this is impossible, the ceremony is performed even by a well of water as is customary in Jerusalem. The custom of shaking the pockets of one's garments during the ceremony is popularly taken as a rite of transferring the sins to the fish, but other authorities connect it with the Talmudic saying that cleanliness of garments is a sign of moral purity (see Shab. 153a). To feed the fish during the ceremony is forbidden (Maharil, loc. cit.).⁹

In this essay I wish to reappraise the whole notion of middot and deepen my understanding as to what extent these ideas could be useful for my recovery and that of my patients. Tools are always useful if they serve a functional purpose and tools of recovery have a special function, in allowing us to get over the pain illness and resentments for the past and move on from being stuck to a position of hope and strength for the future without fear.

I will first discuss the 13 middot of interpretation followed by a return to the Tashlich liturgy and the conjoining of the 13 words of the Micah verses and the 13 attributes of mercy from Exodus.

Middot are the yardsticks by which other things can be uniformly measured. Middot also means attributes, characteristics and archetypes. As such middot are the tools tradition has handed down by which we are able to read ourselves as much as our texts. Rules of interpretation are the gifts of the elders which we can utilize from the sacred tradition without needing to reinvent the wheel. Middot are the rules by which we interpret sacred texts and the conventions by which western and eastern disciplines respectively interpret the body (mainly in illness) are also known

³ *Ha-Meliz*, 8 (1868), 106–7

⁴ Tanhuma. Va-Yera, 22

⁵ Rabbi Isaiah Horowitz, *Shenei Luhot ha-Berit* (Josefow ed. (1878), 139).

⁶ C.f. Eccles. 9:12; Moses of Przemysl, *Matteh Moshe*, Warsaw ed., 1876, 166.

⁷ *Torat ha-Olah*, 3:56, Lemberg, 1858 ed., part 3, 48b

⁸ *Magen Avraham* to Sh. Ar., OH 583:2.

⁹ Tashliikh." *Encyclopaedia Judaica*. Eds. Michael Berenbaum and Fred Skolnik. Vol. 19. 2nd ed. Detroit: Macmillan Reference USA, 2007. 524-525. 22 vols.

as Middot.¹⁰ Middot reflects the hermeneutical task or the science of biblical interpretation. The rabbis saw the Bible as a unified text, consistent in all its parts. It was consequently possible to uncover deeper meanings and to provide for a fuller application of its laws by adopting certain principles of interpretation (*middot*, "measures," "norms").

In rabbinic literature the term Middot is used to express the principles of hermeneutic exegesis the way the written law or the bible is connected to the oral law and expounded.

There are three formulations of such principles: the seven rules of Hillel¹¹ the 13 rules of Rabbi Ishmael¹²; and the 32 rules of Rabbi Yosi Hagelili (chiefly haggadic and generally considered to be post-Talmudic). I see a distinct and obvious progression and expansion of the rules from 6 to 13 to 32. There seems to be a need to allow for more and more freedom to connect the tradition as was being practiced with the authority of the written law. Some have suggested a polemical reason for this (being to counteract those sects that only believed in the authority of the written Torah like the Sadducees and later Karaites) however I am more interested in the texts that have emerged from such hermeneutic maneuvers and will leave such academic questions to others. Just like the number 13 does not escape notice when coming to other significant theological nodes (such as the 13 strands of the mystical beard or the 13 attributes of Mercy) so to the number 32 does not escape scrutiny (see below).

The Thirteen Rules of R. Ishmael¹³

Kal va-homer (more accurately *kol va-homer*): an argument from the minor premise (*kal*) to the major (*homer*). The Midrash (Gen. R. 92:7) traces its use to the Bible (cf. Gen. 44:8; Ex. 6:12; Num. 12:14 – not explicit but see BK 25a; Deut. 31:27; I Sam. 23:3; Jer. 12:5; Ezek. 15:5; Prov. 11:31; Esth. 9:12). The following two examples may be given: (a) It is stated in Deuteronomy

¹⁰ MIDDOT (Heb. מִדּוֹת; "measures"), is also the tenth tractate of the order *Kodashim* (in some codices and early editions it is ninth; in current Talmud editions the 11th and last). It is found in the Mishnah only. This tractate gives, in five chapters, exact details and measurements of the building of the Temple and of its component parts, intended perhaps to serve as a guide for the rebuilding of the Temple. The description is of the Temple of Herod. It is not based on a plan drawn up in Temple times, but depends on the memory of sages who saw the Temple and who after its destruction gave an oral description of it to their disciples.

¹¹ Sifra, introd. 1:7; ARN 37, 55; Tosef., Sanh. 7

¹² Sifra, intro. 5

¹³ H.G. Enelow (ed.), *Mishnat R. Eliezer* (1933), introd.; H. Strack, *Introduction to Talmud and Midrash* (1945), 289 n. 2–3; Daube, in: HUCA, 22 (1949), 239–64; S. Lieberman, *Hellenism in Jewish Palestine* (1950), 47–82; A. Schwarz, *Hermeneutischer Syllogismus in der talmudischen Litteratur* (1901); Samson b. Isaac of Chinon, *Sefer Keritut*, ed. by Sofer (1965); I. Horowitz, *Shenei Luhot ha-Berit* (1649), ch. 2 beginning; M. Ostrowski, *Ha-Middot she-ha-Torah Nidreshet ba-Hen* (1924); Z.H. Chajes, *Student's Guide through the Talmud*, ed. by J. Schachter (1960²); L. Jacobs, *Studies in Talmudic Logic and Methodology* (1961); A.J. Heschel, *Torah min ha-Shamayim be-Aspaklaryah shel ha-Dorot*, 2 vols. (1962–65) and vol. 3 recently 2003 and an interesting translation and edition of all 3 volumes by Gordon Tucker Continuum Press 2007. 800pp.

21:23 that the corpse of a criminal executed by the court must not be left on the gallows overnight, which R. Meir takes to mean that God is distressed by the criminal's death. Hence, R. Meir argues: "If God is troubled at the shedding of the blood of the ungodly, how much more [*kal va-homer*] at the blood of the righteous!" (Sanh. 6:5). (b) "If priests, who are not disqualified for service in the Temple by age, are disqualified by bodily blemishes (Lev. 21:16–21) then Levites, who are disqualified by age (Num. 8:24–25), should certainly be disqualified by bodily blemishes" (Hul. 24a). Example (a), where the "minor" and "major" are readily apparent, might be termed a simple *kal va-homer*. Example (b) might be termed a complex *kal va-homer*.

(2) *Gezerah shavah*: comparison of similar expressions. It is probable that etymologically the word *gezerah* means "law" – as in Daniel 4:4, 14 – so that *gezerah shavah* would mean a comparison of two similar laws (Bezah 1:6; see however S. Lieberman, *Hellenism in Jewish Palestine*, 193ff.); if the same word occurs in two Pentateuchal passages, then the law applying in the one should be applied to the other. Bergman argues (Sinai 71, 1972) that a *gezerah shavah* is the application of the laws in one instance to a second instance to achieve a unified legal principle, irrespective of the differences between the cases, more often than not by finding a word that appears in both instances. For example, the word *be-mo'ado* ("in its appointed time") is used both in regard to the Paschal lamb (Num. 9:2) and to the *tamid*, the daily offering (Num. 28:2), which is offered on the Sabbath as well. Thus it can be inferred that the term *be-mo'ado* includes the Sabbath and hence the Paschal lamb may be offered even on the Sabbath, although work normally forbidden on the Sabbath is entailed (Pes. 66a). The *gezerah shavah*, as may be seen from the above example, was originally a purely logical principle. It is reasonable to suppose that a law clearly stated in one passage can shed light on a similar law in a different passage. Similar to the *gezerah shavah* but not identical with it are the rules of *hekkesh* ("comparison") and *semukhim* ("juxtaposition"). *Hekkes* refers to the presence of two laws in the same verse, from which it may be inferred that whatever is true of one is true of the other. *Semukhim* refers to the juxtaposition of two laws in two adjacent verses.

(3) *Binyan av mi-katuv ehad* and *binyan av mi-shenei khetuvim*: an inference from a single verse, and an inference from two verses. (A construction – *binyan* – in which the premise acts as a "father" – *av* – to the conclusions drawn from it.) Example: "He shall pour out the blood thereof and cover it with dust" (Lev. 17:13) – just as the pouring out of the blood (the act of slaughter) is performed with the hand, so must the covering be done with the hand, not with the foot (*hekkesh*). R. Joseph derives from this that no precept may be treated disrespectfully. He observes: "The father of all of them is blood," i.e., from the law that the precept of covering the blood must be carried out in a respectful manner it is learnt that all precepts must be so carried out (Shab. 22a).

(4) *Kelal u-ferat*, general and particular. If a law is stated in general terms and followed by particular instances, only those instances are covered by the law. Example: "Ye shall bring an offering of the cattle, even of the herd and the flock" (Lev. 1:2). Even though the term "cattle" normally embraces the "beast" (i.e., non-domesticated cattle), the latter is excluded by the particular limitation, "the herd and the flock" (Sifra, introd. 7).

(5) *Perat u-khelal*: particular and general. If the particular instances are stated first and are followed by the general category, instances other than the particular ones mentioned are included. Example: "If a man deliver unto his neighbor an ass, or an ox, or a sheep, or any beast" (Ex. 22:9) – beasts other than those specifically mentioned are included (Sifra, introd. 8).

(6) *Kelal u-ferat u-khelal i attah dan ella ke-ein ha-perat*: general, particular, general – you may derive only things similar to those specified. Example: "Thou shalt bestow the money for whatsoever thy soul desireth [*kelal*] for oxen, or for sheep, or for wine, or for strong drink [*perat*] or for whatsoever thy soul asketh of thee [*kelal*]" (Deut. 14:26). Other things than those specified may be purchased, but only if they are food or drink like those specified (Sifra, introd. 8).

(7) *Kelal she-hu zariikh li-ferat u-ferat she-hu zariikh li-khelal*: the general requires the particular and the particular the general. Specification is provided by taking the general and the particular together, each "requiring" the other. An example is, "Sanctify unto Me all the first-born" (i.e., males – Deut. 15:19), "whatsoever openeth the womb" (Ex. 13:2). A first-born male would have been understood as included in the term "all the first-born" even if a female had previously been born to that mother. Hence, the particular limiting expression "whatsoever openeth the womb" is stated. But this term would not have excluded one born after a previous Caesarian birth, hence the general term "all the first-born" (Bek. 19a).

(8) *Davar she-hayah bi-khelal ve-yaza min ha-kelal lelammed lo le-lammed al azmo yaza ella le-lammed al ha-kelal kullo yaza*: if a particular instance of a general rule is singled out for special treatment, whatever is postulated of this instance is to be applied to all the instances embraced by the general rule. For example, "A man, also, or a woman that divineth that by a ghost or a familiar spirit, shall surely be put to death; they shall stone them with stones" (Lev. 20:27). Divination by a ghost or familiar spirit is included in the general rule against witchcraft (Deut. 18:10f.). Since the penalty of stoning is applied to these instances, it may be inferred that the same penalty applies to all the other instances embraced by the general rule (Sanh. 67b).

(9) *Davar she-hayah bi-khelal ve-yaza liton to'an ehad she-hu khe-inyano yaza lehakel ve-lo lehazmir*: when particular instances of a general rule are treated specifically, in details similar to those included in the general rule, then only the relaxations of the general rule and not its restrictions are to be applied in those instances. For example, the laws of the boil (Lev. 13:18–21) and the burn (Lev. 13:24–28) are treated specifically even though these are particular instances of the general rule regarding plague-spots (Lev. 13:1–17). The general restrictions regarding the law of the second week (Lev. 13:5) and the quick raw flesh (Lev. 13:10) are, therefore, not be applied to them (Sifra 1:2).

(10) *Davar she-hayah bi-khelal ve-yaza liton to'an aher she-lo khe-inyano yaza lehakel-lehazmir*: when particular instances of a general rule are treated specifically in details dissimilar from those included in the general rule, then both relaxations and restrictions are to be applied in those instances. For example, the details of the laws of plague in the hair or beard (Lev. 13:29–37) are dissimilar from those in the general rule of plague spots. Hence, both the relaxation regarding the white hair mentioned in the general rule (*ibid.*, 13:4) and the restriction of the yellow hair mentioned in the particular instance (*ibid.* 13:30) are to be applied (Sifra 1:3).

(11) *Davar she-hayah bi-khelal ve-yaza lidon ba-davar hehadash i attah yakhol lehahaziro li-khelalo ad she-yahazirennu ha-katuv li-khelalo be-ferush*: when a particular instance of a general rule is singled out for completely fresh treatment, the details of the general rule must not be applied to this instance unless Scripture does so specifically. For example, the guilt offering of the leper requires the placing of the blood on the ear, thumb, and toe (Lev. 14:14). Consequently, the laws of the general guilt offering, such as the sprinkling of the blood on the altar (Lev. 7:2) would not have applied, were it not for Scripture's stating: "For as the sin offering is the priest's, so is the guilt offering" (Lev. 14:13), i.e., that this is like other guilt offerings (Yev. 7a–b).

(12) *Davar ha-lamed me-inyano ve-davar ha-lamed misofo*: the meaning of a passage may be deduced: (a) from its context (*mi-inyano*), (b) from a later reference in the same passage (*mi-sofo*). As an example of (a), "Thou shalt not steal" in the Decalogue (Ex. 20:13) must refer to the capital offense of kidnapping, since the two other offenses mentioned in the same verse, "Thou shalt not murder" and "Thou shalt not commit adultery," are both capital offenses (Mekh., Ba-Hodesh, 8, 5). In example of (b), "I put the plague of leprosy in a house of the land of your possession" (Lev. 14:34), refers only to a house built with stones, timber, and mortar, since these materials are mentioned later in verse 45 (Sifra, introd. 1:6).

(13) *Shenei khetuvim ha-makhhishim zeh et zeh ad sheyavo ha-katuv ha-shelishi ve-yakhri'a beineihem*: two verses contradict one another until a third verse reconciles them. For example, one verse states that God came down to the top of the mountain (Ex. 19:20), another that His voice was heard from heaven (Deut. 4:36). A third verse (Ex. 20:19) provides the reconciliation. He brought the heavens down to the mount and spoke (Sifra 1:7).¹⁴

R. Ishmael and R. Akiva

It is stated (Shev. 26a) that R. Ishmael followed his teacher, R. Nehunya b. ha-Kanah, in expounding Scripture according to the rules of *kelal u-ferat* and that R. Akiva followed his teacher, Nahum of Gimzo, in expounding by the rules of *ribbui* and *mi'ut*. The latter method is more

¹⁴ Among other rules found in the literature are *ribbui* ("inclusion") and *mi'ut* ("exclusion"). When found together these terms denote a variation of the *kelal u-ferat* rules (BK 86b; Shev. 26a). The term *ribbui* is also used to denote that the Hebrew particles *af*, *gam*, *et* indicate an inclusion or amplification, and the term *mi'ut* to denote that the particles *akh*, *rak*, *min* indicate an exclusion or limitation. This method of interpretation, used particularly use of the infinitive absolute (which repeats the verb) implies an amplification. An example is "That soul shall utterly be cut off" (Num. 15:31) – "*hikkaret tikkaret*." R. Akiva remarks, "*Hikkaret* in this world, *tikkaret* in the world to come," but R. Ishmael demurs, "The Torah speaks in human language," i.e., the duplication of the verb is according to regular Hebrew usage and therefore carries no additional implication (Sif. Num. 112). The word *kol* ("all") is treated as a *ribbui*. For example, the duty of recalling the Exodus "all [*kol*] the days of thy life" (Deut. 16:3) devolves upon one at night as well as by day (Ber. 1:5). See my essay "The Interpretation of medical narratives" 7/07 for further discussion on the 13 hermenutic principles and the *simanim* the signs that Rachel gave Leah.

Dots (*nekuddot*) found over certain letters are interpreted as calling attention to some special feature, e.g., over *va-yishakehu*, ("and he kissed him"; Gen. 33:4), to teach, according to one opinion, that Esau was completely sincere (Gen. R. 78:9). Gematria refers to the numerical equivalent of a word, e.g., the name Eliezer, Abraham's servant, has the same numerical value as the number of soldiers (318) Abraham takes out to battle (Gen. 14:14). The Midrash therefore states that Abraham sent only Eliezer into the battle (Gen. R. 43:2). In notarikon ("shorthand") the letters of a word represent the initial letters of other words. Some examples are: *nimrezet* ("grievous"; Kings 2:8) alludes to *no'ef* ("adulterer"), *mo'avi* ("Moabite"), *rozeah* ("murderer"), *zorer* ("enemy"), *to'evah* ("abomination"; Shab. 105a). *Al tikrei* ("do not read... but") is a change of reading to convey a different meaning, e.g., *banayikh* ("thy sons"; Isa. 54:13) is read as *bonayikh* ("thy builders"; Ber. 64a). Where the vocalization differs from the consonantal form of the text, there is a debate as to which is to be followed in order to determine the law (Sanh. 4a). Two general rules found frequently are *ein mukdam u-me'uhar ba-Torah* ("the Torah does not proceed in chronological sequence"; Pes. 6b) and *ein mikra yoze mi-yedei feshuto*, "a Scriptural verse never loses its plain meaning," i.e., regardless of any additional interpretation (Shab. 63a; Yev. 24a). In the school of R. Akiva, proceeds from the premise that every word of Scripture has significance.

inclusive and less confined by the plain meaning of the text. From this and some of the other examples given above it will be seen that the school of R. Ishmael was more restrictive in its use of hermeneutical principles than that of R. Akiva. Two further points of departure must be noted. According to R. Ishmael a matter itself derived from Scripture by means of one of the hermeneutical principles cannot serve as a premise for the derivation of an additional conclusion through the operation of these principles, whereas according to R. Akiva one may "learn from a matter itself derived from Scripture" (*lamed min ha-lamed*; Zev. 57a). According to R. Ishmael the principles of *kal va-homer* and *binyan av* cannot be implemented toward the imposition of a penalty (*ein oneshim min ha-din*), a view to which R. Akiva takes exception (TJ, Yev. 11:1, 11d; J.N. Epstein, *Prolegomena* (1957) 525–6). Despite the appearance of two distinct approaches to the use of the hermeneutical rules, a closer reading of the talmudic sources reveals that R. Ishmael did employ R. Akiva's rules of *ribbui* and *mi'ut*. At the same time, R. Ishmael is not quoted in talmudic sources as having used each and every one of the thirteen principles. Thus, the *Sifra* might be attributing the thirteen principles to R. Ishmael and his school rather than actually quoting him.¹⁵

BARAITA OF 32 RULES, *baraita* giving 32 hermeneutic rules to be used in the aggadic interpretation of Scripture. Rashi makes frequent use of the *Baraita of 32 Rules* in his commentaries on the Bible and Talmud, referring to it by this name or as the *baraita* of Yose b. Eleazar, the Galilean. Until the 19th century it was known only from being quoted in the 14th century *Sefer Keritot*, the methodological work of Rabbi Shimshon of Chinon.¹⁶

The *baraita* now appears at the beginning of the *Midrash Mishnat R. Eli'ezer* (discovered and published by H.G. Enelow (1933), 10ff.); and at the beginning of *Midrash ha-Gadol* to Genesis (ed. by M. Margaliot (1947), 22ff.). Although ascribed to Yose b. Eleazar, who lived about 150 C.E., many examples of the application of its rules are attributed to later *tannaim* and even to the *amoraim* Johanan, and Yose b. Hanina. It is therefore probable that the original *baraita* merely listed the rules, the examples being added later as a kind of *Gemara*. The *Midrash ha-Gadol* version contains the introductory statement, "These are the rules whereby the *aggadah* is to be understood," clearly indicating that these rules were to be applied only to the *aggadah* and not to the *halakhah*. The *baraita* deals mainly with the syntax, style, and subject matter of Scripture, and after each rule gives one or more examples of its application. Although the 13 halakhic rules of R. Ishmael are included in the *baraita*, all the examples given are taken from aggadic passages, even Ishmael's rules being applied with less rigor. Under *ribbui* ("addition") for instance, the example given is that the word "and" in Genesis (Gen. 21:1) teaches that all the barren women in the world were blessed with children at the same time as Sarah. The word "also" in "I also saw in my dreams" (Gen. 40:16) teaches that in addition to his own dream the chief baker saw in his dream the interpretation of the chief butler's dream. Some of the rules are almost word games. Number 29 is *gematria* computing the numerical value of words. The numerical value of Eliezer, servant of Abraham, for instance, is 318. Hence, it is inferred that when Abraham went to war with 318 men to save Lot (Gen. 14:14) the reference is to Eliezer only. Number 30 is *atbash*, the substitution of the last letter of the alphabet for the first, of the penultimate letter for the second,

¹⁵ The use of these hermeneutic principles spread because of the increase in Torah study coupled with the increase in disagreements both among the rabbis and between them and the other Second Temple Jewish sects. The use of the principles also gave greater authority to the link between the Pentateuchal text and the law, especially when the law is not stated outright in the text. Over time, as the Mishnah became an authoritative halakhic text, the application of these rules slowly petered out. Jacobs, Louis and David Derovan. "Hermeneutics." *Encyclopaedia Judaica*. Eds. Michael Berenbaum and Fred Skolnik. Vol. 9. 2nd ed. Detroit: Macmillan Reference USA, 2007. 25-29. 22 vols.

¹⁶ Barnet. "Baraita of 32 Rules." *Encyclopaedia Judaica*. Eds. Michael Berenbaum and Fred Skolnik. Vol. 3. 2nd ed. Detroit: Macmillan Reference USA, 2007. 129. 22 vols.

etc. Thus לֵב קָמַי (Lev-Kamai; Jer. 51:1) becomes קַסְדִּים (Kasdim; Chaldees). Number 31 is *notarikon*, the interpretation of each letter of a word or its breaking up as an anagram or acrostic. Thus אֲבִרָךְ (*avrekh*; "Abrech") applied to Joseph (Gen. 41:43) becomes the two words *av* ("father," in wisdom), and *rakh* ("tender" in years), describing the qualities of Joseph. Lieberman points out that some of these eccentric methods of interpreting texts were common literary devices among the Greeks, and were also used by them and by the rabbis in the interpretation of dreams. Being current literary devices, they were well-known and used by the rabbis both in aggadic interpretation and in finding some support in the biblical text for a decision. They were never used however, to derive halakhic decisions from the text. Lieberman finds support for this view in an anonymous Midrash, appended to the *Baraita of 32 Rules* in the *Midrash ha-Gadol*. Commenting on "For a dream cometh through a multitude of business" (Eccles., 5:2), the author says, "If the contents of dreams, which have no effect, may yield a multitude of interpretations, how much more then should the important contents of the Torah imply many interpretations in every case."¹⁷ These rules seem to apply only to Hagadah the non-legal portions of Talmud suggesting a relaxation of the tight system applied to halachah or law. However I see it as an expansion of the possibilities of interpretation for the six to the thirteen to the thirty two. In addition the number 32 is seen in mystical literature especially as early as the Sefer Yestira as quite significant, being the 32 paths of knowledge (*lamed beis nesivos*) and the 32 struts or paths that connect all possible computations of the 10 sefiros in Kabbalah.¹⁸

Tashlich Liturgy

In the service for Tashlich the verses from Micah have superimposed on them the words from Exodus 34: 6-7 i.e. the 13 attributes of Mercy.¹⁹

Who is like You, God, who removes iniquity and overlooks transgression of the remainder of His inheritance? He doesn't remain angry forever because He desires kindness. He will return and He will be merciful to us, and He will conquer our iniquities, and He will cast them into the depths of the seas.

¹⁷ Zunz, *Vortraege*, 90; Bacher, *Tann*, 2 (1890), 293–8; H.L. Strack, *Introduction to the Talmud and Midrash* (1945), 95–98, 289–96; S. Lieberman, *Hellenism in Jewish Palestine* (1950), 68–78.

¹⁸ My friend Peter Malnikoff is currently working on the relationship between the 32 baraitot and the 32 pathways of kaballah.

¹⁹ Hershy says the first to conjoin the two sets was the Chidah, an acronym for Chaim Yosef David Azulai. died Livorno, Italy 1806

Micah 7: 18-20

The Lord, The Lord God, merciful and gracious, long suffering, and abundant in goodness and truth, Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, to the third and to the fourth generation.

Exodus 34:6-7

It is unclear who first was to associate the two sets of 13, the rules of interpretation or *Middot sheHatorah nidreshet* and the 13 attributes of mercy (*yud gimmel midos shel rachamim*). I have seen it in the Maggid and in the Keduashat levi of Rabbi Levi Yitschak of Berditchev. The biblical source for the 13 Middot of mercy arises in after the sin of the Golden calf. When Israel worshipped the golden calf, Moses thought that no prayer would save them. God then taught Moses His 13 Attributes of Mercy and promised that the prayerful, repentant recitation of these attributes would never be turned back unanswered. It is these attributes that we connect to the words of Micah in the service at Tashlich.

The Zohar (astoundingly!) privileges the Micah verses by claiming that these two sets actually refer to two series of Divine attributes; those given to Moses, and a higher level of mercy as pronounced by Micah. The prophet foretells a glorious future for an Israel returned from exile where God's compassion will exceed even that described in the 13 attributes of Moses! This parallel relationship of the two series of attributes is discussed in the Kabbalah commenting on the verse Lev. 23:27;

“HOWEVER ON THE TENTH DAY OF THIS SEVENTH MONTH IS THE DAY OF ATONEMENT; IT SHALL BE AN HOLY CONVOCATION UNTO YOU”

R. Hiya quoted here the verse: “A Psalm of David, Maskil. Blessed is he whose transgression is forgiven, whose sin is covered” (Ps. XXXII, 1). ‘What’, he said, ‘is meant by Maskil? The waters that give wisdom to those who seek to find that place which is called Maskil (lit. he that gives heed). And because it is called so, forgiveness and complete freedom depend on it.

Zohar Vol. III, 101a

It is not clear how this passage from the Zohar had the Tashlich service in mind, though later Rabbis have made that connection.²⁰ This section in the Zohar is related specifically to

²⁰ J. D. Eisenstein (“Tashlik” in *The Jewish Encyclopedia*) is correct in saying that the Zohar “...perhaps, refers to this custom”

Yom Kippur and not Rosh Hashanah (though, of course, the two are vitally connected by the Sages via the intervening 10 days of repentance). Moreover, the reference to the “waters that give wisdom” is not referencing the Tashlich ritual specifically. The “waters that give wisdom” in the kabalistic scheme of things relates to the primeval waters over which the Ruach Elohim hovered.²¹

The kabbalists understood the primeval waters as related to the first of the four letters of the Tetragrammaton, and ultimately to the second through the fourth sefirot. Connected with Ps 65:10, the “stream of God” is a pneumatic force “through which man arrives at the study of Torah, as the Lord instructed...—through the merit of good deeds a man arrives at the study of Torah”²² Thus, the imagery of water in *Zohar*, 3.101a is not necessarily speaking of the Tashlich service, but of the mystical world of the sefirot in which the primeval waters are considered the source of hidden wisdom. Later this passage was connected to the Tashlich service. Nevertheless the two passages are compared especially by the Chidah²³ so graphically in the text of our Siddur with one set superimposed word for word on the other. The suggestion of the Zohar extends theologically as well claiming that the prophetic forgiveness given to Micah represents a higher order of forgiveness than that given to Moses himself. What is the significance of this service that evoked such a dramatic trajectory of divine forgiveness and such poetic license?

Of great interest to me is the Chidah’s conjoining of the words from verses 18-20 of chapter 7 of Micah with the 13 attributes of Mercy in Exodus 34:6 as found in the prayer book. Each word from the verses has superimposed upon it (in smaller case lettering) the words from Exodus 34:6.

Who is like You, God, who removes iniquity and overlooks transgression of the remainder of His inheritance? He doesn't remain angry forever because He desires kindness. He will return and He will be merciful to us, and He will conquer our iniquities, and He will cast them into the depths of the seas.

Micah 7: 18-20

The Lord, The Lord God, merciful and gracious, long suffering, and abundant in goodness and truth, Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children’s children, to the third and to the fourth generation.

Exodus 34:6-7

²¹“**R**. Eleazar came forward first and expounded the verse: The voice of the Lord is upon the waters: the God of glory thundered, even the Lord upon many waters (Ps. XXIX, 3). He said, “The voice of the Lord” is the supernal voice presiding over the waters, which flow from grade to grade until they are all collected in one place and form one gathering. It is this voice which sends them forth each in its course, like a gardener who conducts water through various channels to the requisite spots. “The God of glory thundered”: this is the side that issues from Gevurah (Force), as it is written, “Who can understand the thunder of his mighty deeds (*geburotov*)?” (Job. XXVI, 14). “The Lord upon many waters”: this is the supernal Wisdom, which is called Yod, and which is “upon the many waters”, the secret source that issues there from.”

Zohar, Bereishit, section 1, 31b

²² Gershom Scholem, *Origins of the Kabbalah* [Princeton, 1987], p. 137, quoting *The Bahir*

²³ Rabbi Chaim Yosef David Azulai d. Livorno 1806

מיכה פרק ז

(יח) מי אל כְּמוֹךְ נִשְׂא עֹן וְעַבְרָה עַל פְּשַׁע לְשֹׂאֲרֵית נַחֲלָתוֹ לֹא הִחְזִיק לְעַד אִפּוֹ כִּי חִפֵּץ חֶסֶד הוּא:

(יט) יָשׁוּב יִרְחַמֵּנוּ יִכְבֹּשׁ עֹנֵי תִינוּ וְתִשְׁלִיךְ בַּמַּצְלוֹת יָם כָּל חַטֵּי אוֹתָם:

(כ) תִּתֵּן אֲמֶת לִיעֶקֶב חֶסֶד לְאַבְרָהָם אֲשֶׁר נִשְׁבַּעְתָּ לְאַבְרָהָם תִּינוּ מִימֵי קֶדֶם:

שמות פרק לד

(ה) וַיִּרְדֵּי יְקֹוֹק בְּעָנָן וַיִּתְיַצֵּב עִמּוֹ שֵׁם וַיִּקְרָא בְּשֵׁם יְקֹוֹק:

(ו) וַיַּעֲבֹר יְקֹוֹק עַל פְּנֵי וַיִּקְרָא יְקֹוֹק יְקֹוֹק יְקֹוֹק אֶל רַחוּם וְחַנּוּן אֲרַךְ אַפַּיִם וְרַב חֶסֶד וְאֲמֶת:

(ז) נִצַּר חֶסֶד לְאֱלֹפִים נִשְׂא עֹן וְפָשַׁע וְחַטָּאָה וְנִקְהָה לֹא יִנְקָה פֶּקֶד עֹן אֲבוֹת עַל בְּנֵים וְעַל בְּנֵי בָנִים עַל שְׁלֹשִׁים וְעַל רַבְעִים:

The very positioning of the 13 attributed word for word above the words of the Micah passage signifies the referential quality of the semantic as well as mystical connections of the 13 words. But it also connects the Bible passage with the prophetic passage. The obvious connection-that of casting away sin mentioned in verse 20-is the trigger for the overt custom of going to a body of water and literally performing the symbolic act of casting away sin into the water with reading of this passage as well as psalms. (Sin is also represented by small crumbs in some congregations and is thrown into the water.) But the claim of the Zohar raises the stakes by openly claiming that the liturgical text has a greater potency in arousing divine Grace than the original words by God to Moses after the Sin of the Golden Calf, the greatest tragedy of the Jewish people in the wilderness. In addition Micah represents the last of the book of prophets and the last of the human beings who had direct revelation from God. Jack Miles suggests in his Biography of God, that Micah represented the last God-talk after which God remains silent in history.²⁴

The 13 Middot in Kabbalah

In kabbalah the Thirteen (*yud*=10 and *gimel*=3) Attributes of Divine Mercy are found in the *Zohar* (vol. 3, *Idra* p. 13) which explains that the Thirteen Attributes uttered by Moses are for the sake of life in this world and derive from *Zeir Anpin*, whereas the Thirteen Attributes mentioned by Micah

²⁴ Jack Miles, *God: A Biography*, 1995 Alfred Knopf, 446 pp.

are for the sake of the life of the soul and derive from *keter*. The latter are therefore of a higher order" (Rabbi Moshe Cordovero in *Eilimah Rabbati, ma'ayan 3, tamar 4*, chap. 14).

The middot have a different connotation in Kabbalah that directly bears on our inquiry since I believe kabbalah speaks of integration of divine within, and the tools whereby Torah and mediation empower this process. Middot are merely one of the four aspects whereby divine light manifests itself as follows. Relative to the mind and consciousness itself, the emotions are referred to as 'clothing'...

Using the four letters of the Tetragrammaton Rabbi Ginsburgh explains:²⁵

The inner life force is called "*mochin*". Throughout Kabbala, the concept "*mochin*" literally means "brain power". "Brain power" means "life-force". Inner life-force, which derives from the two *sefirot* of *chochma* and *bina*, which are called *Abba* and *Imma*, specifically derives from *Imma*. It is called "*mochin d'Imma*". One's sustenance corresponds to the first *hei* of G-d's name, which is *bina, Imma*.

Clothing encompasses man and protects him from the elements. "Clothing" represents *middot*, character traits. One of the Hebrew words for "clothing" is "*madim*". The very word for the emotive character traits in man, *chesed, gevura, tiferet, netzach hod, yesod*, which are the six basic emotions corresponding to the Six Days of Creation, are called the *madim*, "clothing". Relative to the mind and consciousness itself, the emotions are referred to as "clothing". Very often the soul is referred to as having three layers of clothing: thought, speech and action, which clothe both intelligence and the emotive powers of the heart. According to this, the emotive powers are part of the inner being, or essence, of the soul, whereas the clothing is the way the soul expresses itself, either to itself, as thought, or to the outside world as speech and action. However, since everything is relative in the Torah, the *middot* are called "clothing" relative to the intelligence. This is because the word *middot* also means "clothing" or "uniform." The emotions of the heart are the "uniform" of the intelligence.

Clothing corresponds to the *vav* of G-d's name, which are the *middot*, i.e. *tiferet*. *Tiferet*, "beauty", is the primary of the *middot*. This relates to the beauty of the clothing. The word "*tiferet*" is used for the clothing of the High Priest, i.e., "for honor and beauty" - "*l'chavod ul'tiferet*". The purpose of his clothing is to give him *tiferet*. This is another explicit reference in the Torah that clothing relates to *tiferet*, the primary of the *middot*

The food and minimal protection afforded by clothing enable man to live. However, he is not yet called a "man", as he does not yet possess a home. In Kabbala, the home is always referred to as "*malchut*". For this reason, his home is also called his wife, (*Yoma 2a*). The woman represents *malchut* throughout the Torah. The home corresponds to the final *hei* of G-d's name.

²⁵ Rabbi Yitzchak Ginsburgh through his writing in the Gal Einai website: www.inner.org

In The writings of the Ari we get a glimpse into the mythological and symbolic meaning of the relationship between the 12 attributes of mercy and physiognomy of the beard and its 13 strands.

From Likutei Torah to Genesis 25: 19-28 of the Ariz'l:

The light of the Infinite One [first] becomes manifest in the head of *Arich Anpin*, in which are situated the brains. When it then seeks to be manifest [further down] through the throat, which is narrow, the light bursts forth [through the skin] as hair. This is the origin of the beard.

²⁶This is the mystical meaning of the verse: "[the sound of] the mighty [*adirim*] [waters] that break the sea." (Ps. 93:4) These [waters] are from the hairs, as in the expression "he was entirely [covered] with a cloak [*aderef*] of hair." (Gen. 25:25) When the vessel is pierced and the light issues forth as a hair, this is the cloak.²⁷

Hair is like the letter *vav*, and the light within it is like the letter *yud*, which depicts the point of light within it.²⁸

The beard of *Arich Anpin* extends down to its navel, which is opposite the head of *Zeir Anpin*.²⁹

Of course this is to be taken in a non-literal way and the text suggests that from the one there issues a number of lights that are mirrored in both the physiognomy of the head as well as the letters of the Holy Name. The Ari makes the connection between the actual anatomy of the divine image with the representation of the divine by His Holy Name. In the following text he follows the tradition going back to the Shiur quoma as well as the Idras in the Zoharic tradition of Rabbi Shimeon Bar Yochai. In the Sifra DiZenuta and Idras Rabba (Zohar III: 130-131) Rabbi Shimon had explained the exact nature of the beard of the Ancient One as it breaks out into 13 formations the last extending down all the way to the

²⁶ The transformation of divine consciousness from the mental to the emotional state is a drastic change, and involves a *zimtzum*, or contraction, of the light. This is the spiritual mechanics behind the anatomical phenomenon of the neck being such a narrow connection between the head and the torso. Despite this contraction, the light descending from the mental faculties is still too intense to be completely funneled through the passageway of the neck/throat, and therefore, the residual aspects of it exude through the pores of the skin as the beard. (I am indebted to Rabbi Moshe Yakov Wisnefsky for the following notes 19-28)

²⁷ The word "*adir*" carries both the meaning of "mighty" and that of a magnificent "cloak" or "mantle", as a symbol of royalty and power.

²⁸ The form of the letter *vav* represents an elongated channel, similar to a hair. The form of the letter *yud* symbolizes the particle of light that issues via the hair.

²⁹ The navel demarcates the division of the torso into its upper two thirds and its lower third. The top-most part of the head of *Zeir Anpin* enclothes *Arich Anpin* from this point, the lower third of *tiferet* of *Arich Anpin*.

navel. All of this is hidden from view to the naked eye but is represented by the flow of oil and incense and balsam that creates the impression of a beard.

[The lights of the beard issue] in thirteen parts. This is because the light that manifests and pierces via the beard originates in the three brains. These [states of mentality] are three names *Havayah*, which together possess 12 letters. These together with the 13th level that encompasses them all are 13 states of rectification. Therefore, all these 13 states [are channeled] through the beard of this male.³⁰

But below, there are only nine parts of the beard of *Zeir Anpin*. For above, in *Arich Anpin*, there is no feminine principle. The three final letters *hei* in the three names *Havayah* are for the female, and what is left [for the male] is the three letters *yud-hei-vav* in each name. This is why there are nine parts of the beard of *Zeir Anpin* and 13 parts of the beard of *Arich Anpin*.³¹

Of these thirteen [parts of the beard of *Arich Anpin*], two are referred to as a *mazal*, in that divine beneficence flows downward through them. These are the attributes of "storing kindness" and "and acquits."³²

I have brought these texts at length in order to show just how closely the 13 attributes and middot are reflected in the physiognomy of the mystical lights incarnated in the hair and beard of the *Arich Anpin* which in turn allow for the merciful lights to descend into the world. We have an exposition of the plain text of Exodus and its midrashic parallel in Micah followed by the drush or exposition of the 13 rules of hermeneutic interpretation of the law, and finally the mystical interpretation of the actual physiology and physics of how the upper worlds influence the lower worlds.

³⁰ Each of the three "brains" or mentalities (*chochma*, *bina*, and *daat*) is a different manifestation of G-d's creative energy, which is expressed in the name *Havayah*. *Arich Anpin* is considered a male *partzuf*, and there is no corresponding female *partzuf* that shares its mental states. These can therefore be entirely channeled through its own beard.

³¹ When the three names *Havayah* in the three brains of *Arich Anpin* descend into its torso, there is no feminine principle to absorb the residual light from the final *hei*'s of these names that pierces through the skin of the jaw and neck. Therefore, all this light can be manifest as a beard. When the similar process occurs in *Zeir Anpin*, however, there is the *partzuf* of *Nukva* to absorb the feminine energy from these letters. Thus, there are only 9 letters left to manifest in the beard. There is no *kotel* here (as there is in *Arich Anpin*) since the full array is not present.

³² The thirteen tufts of the beard of *Arich Anpin* are synonymous with the thirteen attributes, or It will be noted that these two (#8 and #13) are the upper and lower layers of the beard proper. As opposed to all the other parts of the beard in this table, these two extend downward.

In the box below Rabbi Moshe Yaakov Wisnefsky (whose comments in the footnotes I have borrowed with thanks) maps out the 13 attributes of mercy and aligns them with the different anatomical parts of the facial hair and beard.

	Exodus 34	beard
1	mighty	sideburns
2	merciful	mustache
3	and gracious	the lack of hair in the middle of the mustache
4	long-	the hair under the lower lip
5	suffering	the lack of hair in the middle of the hair under the lower lip
6	abundant in kindness	the hair of the jaw bone
7	and truth	the lack of hair on the cheeks
8	storing kindness	the upper layer of the beard
9	to thousands	the short hairs between the upper and lower layers of the beard
10	bearing iniquity	the small hairs near the throat
11	and transgression	the fact that these small hairs are all of equal size
12	and sin	the lack of hair in the mouth
13	and acquits	the lower layer of the beard

These two *mazalot* couple and bestow beneficence on *Zeir Anpin* and *Nukva*. This is why it is said that these hairs reach the level of the navel [of *Arich Anpin*], for they impart beneficence to *Zeir Anpin* and *Nukva*, which exist from the level of the navel and downward.

The word for "storing [kindness]" ["*notzer*", spelled *nun-tzadik-reish*] may be permuted to spell the word for "will" ["*ratzon*", spelled *reish-tzadik-vav-nun*].³³

This is because *bina* is termed "will," and it is the attribute of *chesed*. For this reason the high priest was robed in eight vestments. In general, the beard of the high priest is associated with *bina*, the eighth *sefira*.³⁴

The beard moreover is a garment, as it is written, "His robe was like white snow, [and the hair of his head was like pure wool]" (Dan. 7:9) and the beard is the attribute of "and acquits."³⁵

The Ramak in his Tomer Devorah deepens the connection between the 13 Middot of Mercy and the Middot as personal qualities and virtues that need refining through the process of t'shuvah. His step by step process is strangely modern and he was able to internalize the very kabbalistic archetypes by referencing them to the 13 attributes mentioned in the Micah verses:

"It is proper for man to emulate his Creator for then he will attain the secret of the supernal form... it is proper for man's actions to emulate the 13 attributes of mercy-the function of the sefirah of *keter*- hinted in these verses"³⁶

His theology follows the classical *imitatio dei* but then he integrates this with kabbalistic notions of the sefirot and then in turn integrates these with the 13 attributes of Mercy in a composite

³³ There is an implied *vav* in between the *nun* and the *tzadik* of *notzer*. This affords an association between this attribute of mercy and *Arich Anpin*, the *partzuf* of will.

³⁴ The eighth attribute is "storing *chesed*," and we have just noted that "storing" is a permutation of "will." There must, therefore, be a connection between "will" and *chesed*. The connecting link is *bina*.

In the verse, "like the beard of Aaron, cascading down over his garments..." (Ps.133:2), we see that the beard is associated with Aaron, the first high priest. The word for "his garments" in this verse ("*middotav*") also can mean "his *middot*" or "his emotions". Thus, we have the image of Aaron the high priest with his beard flowing into the *middot*. In light of what we have seen above, this makes us identify Aaron with *Arich Anpin*, whose beard flows into *Zeir Anpin*, the *partzuf* of the *middot*.

As we said, *middot* can mean both emotions and garments. However, the high priest wore eight garments, while we usually speak of only seven *middot*. The eighth *midda*, then, is the next *sefira* in the series, which, if we begin with *malchut* and count upwards, is *bina*. In Aaron, or *Arich Anpin*, we may thus consider *bina* together with the *middot*.

The priest in his service elicits divine goodwill, as is seen in many verses throughout the Torah.

As we have also explained previously, the priest (*Kohen*) expressed the divine attribute of *chesed*, while the Levite (*Levi*) expressed the attribute of *gevura*.

³⁵ The verse quoted is a description of "the Ancient of Days", which, although usually as a term refers to the *partzuf* of *Atik Yomin*, is evidently taken here to refer to *Arich Anpin* (which, after all, enclothes *Atik Yomin* just as the other *partzufim* of *Atzilut* enclothe it). The "robe" in this verse is understood to be a white, flowing beard. The second half of the verse speaks of the hair of the head being like "pure wool". The word for used for "pure" or "clean" here is *naka*, Aramaic for *nakeh* (the whole verse, like most of the book of Daniel, is in Aramaic), the word for "acquits" in the list of the 13 attributes of mercy.

³⁶ Tomer Devorah chapter 1. transl. Moshe Miller Targum Press Jerusalem 1993

psychological-ethical treatise. Of great interest is the fact he used the Micah verses rather than the Exodus verses for his exposition. This maybe the first time that these verses were analyzed in this way.³⁷

The 13 Attributes in Hassidut

The Maggid of Mezritch was the first I believe, to make the connection between the 13 principles of interpretation and the 13 attributes of mercy on a one to one basis. However we find the connection in Reb Nachman's Likutei Mehoran who in Torah 27 discusses the notion of the majestic countenance and Torah exposition.

In a radical rereading of the connection between the 13 hermeneutical principles by which the rabbis interpreted the written law and connected the written word to the oral traditions, with the 13 attributed of mercy, Reb Nachman of Breslov works the relationship in understanding the role of the Tzaddik and his obligation to sacrifice himself in *mesiras nefesh* in order to elevate the holiness within.

The notion of *hadras panim* or majestic countenance (as is written Leviticus 19 "thou shalt honor [show reverence *hadarta*] the elder") are the aspect of *derushei hatorah* the interpretations of Torah exposition. For the Torah is expounded using the 13 rules of interpretation which are drawn from the 13 *Tikkunei dikna* "rectifications"³⁸ of the beard (Zohar III:62).³⁹

The Ari points out that the 13 tikkunim of the beard correspond to the 13 attribute of mercy. The Maggid had connected the 13 Middot with the 13 attributes of Mercy. Reb Nachman closes the hermeneutical circle by suggesting all three are interconnected. Studying the Torah and deriving the oral law by which it is derived draws the light down of the Or Hispanic through the 13 tikkunim of the beard. Because these 13 rectifications correspond to the 13 attributes of Mercy Torah study brings compassion and kindness to the world.

The Tzaddik is able to draw down the light and radiance from above because GOD decided to contract His infinite light to become the inner spirit of the Tzaddikim.

They can receive the inner spirit from the Torah, and are able to draw down the inner spirit into the deficiencies (*chesronos*) and thereby cause forgiveness for sin. And this is the aspect of the 13 Middot (attributes) of Mercy (Ex. 34:8) Lord, Lord, God who is merciful and gracious...⁴⁰

³⁷ Miller quotes the Shela (Rabbi Isaac Horowitz) who gave great approbations for the Tomer Devorah recommending its use for the 10 days of Penitence, each day rectifying another sefira. Miller op cit p. v.

³⁸ Tikkun as rectification or repair alternatively as strands of the beard. See Zohar III,228a .The Ari reads the hairs of the beard as channels of heavenly lights (ibid. 131a). These channels adorn the Supernal Countenance and radiate with the Inner Lights (Or HaPanim) Eitz Chayim 13:8.

³⁹ Likutei Mehoran 27:6

⁴⁰ Likutei Mehoran 8: 4 in this Torah the Rebbe connects Torah with Tefillah or prayer. The 13 attributes are synonymous with prayer and the 13 Middot are the exegetical tools of interpreting Torah. I have elsewhere noted the interdependence

Only once this divine grace is drawn down can the Tzaddik find the right pitch and tune (*niggun*). His voice then reflects the perfected pitch and clarity and purity. Thus torah study is closely related to music and pitch⁴¹ and the latter refines the study itself. Arousing the divine compassion is now related to torah study through the 13 strands or *tikkunim* of the beard representing the supernal lights of compassion (Ari). Rather than mere intellectual exercise the study of Torah and its derivation from the written law must be infused with divine compassion. This is accomplished by perfecting the appropriate *niggun* or pitch and tune. The 13 Middot by which the Torah is interpreted and by which all of the oral tradition is connected to the revealed Torah are reflected in the 13 attributes of mercy suggesting that the act of interpretation is ultimately a divine gift as is the revealed Torah. The connection is exposed by the tune and pitch by which one reads and studies. The *niggun* is of course also related to the 10 types of song that Reb Nachman revealed in the 10 psalms called the *Tikkun Klali* or general remedy.⁴² These psalms reflect the ten genres of music⁴³ originally sung by the Levites in the Temple. Implied in his claim to have found a general remedy for sin is the connection between each psalm and another genre of music. This presumably arouses the divine compassion and forgiveness. Conversely the degree to which a person is able to refine his study of Torah using the 13 Middot is the degree to which he is able to refine his voice. The refined voice is able to then arouse divine compassion and Mercy. The connection between intellectual study and prayer and music is obvious.

These teachings fit well with the *simanim* Rachel secretly handed over to Leah⁴⁴, which were interpreted to mean those same 13 Middot. If Reb Noson's interpretation is recalled the oral Torah represented by Rachel needs the tears and prayers of Leah for Jacob to become fully realized and transformed into Sabba Yisrael. Those same signs are the secrets of inner transformation by which the intellectual is integrated with the emotional and spiritual and the archetype of Jacob transforms into the Elder sage Israel. By involving the suffering and tears of Leah represented by prayer and supplication the merely intellectual exercise of learning is transformed into a spiritual exercise integrating mind heart and spirit.

of Rachel and Leah representing Torah and prayer respectively (Kabbalah of Pain 6.07) in the writings of Reb nachman's disciple Reb Noson.

⁴¹ See Also Talmud Megilla 32a "a person should study with a tune as it helps in memorizing (Tosafos ibid). Here Reb Nachman reverses the lesson by claiming the tune refines the Torah study!

⁴² The ten genres of song enumerated in the Psalter is referenced in the Talmud Pesachim 117a, Zohar III: 101a, 223, Tikkunei Zohar 13, and in Lekutei Mehoran II: 92

⁴³ I hope to be working on these ten psalms and their relationship to music and the Messianic future.

⁴⁴ See my essay "The Kabbalah of Pain 6.8.07. Other interpretations have, of course been given for these *simanim* see M. Kasher's commentary to Genesis 29:25, including Aggadot Esther II:20, Yalkut Hamakiri Psalms 18:57, Masechet Kalla Rabbati III. Intriguing explanations include handing her over the laws of Challah, Hadlakat haNer and Niddah i.e to state "I am pure" (Midrash Peirush Ha Riva), others say Jacob gave her an amulet to wear around her neck as a sign of '*zechut avot*. Finally the Yalkut Ruveini suggests, in the name of kabbalists, that the signs were that he would touch her right ear, thumb and big toe the hint being from the verse in Leviticus 14:25, "next he shall slaughter the lamb of the guilt offering; and the priest is to take some of the blood of the guilt offering and put it on 'the lobe of the right ear of the one to be cleansed and on the thumb of his right hand and on the big toe of his right foot."

We have come full circle. The 13 attributes of mercy, the 13 tikkunim of the beard, prayer, tears of Leah, *simanim* and the intellectual interpretation of Torah through the 13 rules of exegesis, are integrated vertically in the pshat, drush and sod aspects of reading practice, as well as horizontally in a triangle of meaning. The small words of the Exodus attributes are printed over and above the larger words of the Micah verses in the Tashlich liturgy. The meaning of the smaller case attributes imply the original forgiveness for the sin of the Golden Calf but we are promised that the words of Micah imply a lasting forgiveness and reconciliation between man and God.

I was standing around the river bank in Uman on Rosh Hashana along with 25,000 souls for the Tashlich service. This was to be the only time when all were able to physically assemble, the various prayer group being able to accommodate a maximum of 8-10,000 people in one place. But here along the banks of the river, where the 1700 Jews were drowned forcibly in the winter of 1941 by a couple of Nazi offices and most of the locals standing by to prevent them surfacing under the icy waters, I felt a deep kinship to the past and the present. Here the thousands raised their voice in prayer and in unity, in brotherhood, as brothers in this Bratzlav sect the only factor binding such disparate pilgrims as drug addicts jailbirds on furlough, and Hassidim from the Meah Shearim quarter of Jerusalem...here I felt the power of this liturgy. It did not matter whether you were a Talmud scholar or a hippie (both were present!) the purpose was to be present at the shrine of the Rebbe that was all. Leaving one's family and country to be in this strange horrible Ukrainian place, full of memories of massacres and hatred the Einsatzgruppen and Ukrainian guard, notorious for their cruelty even beyond the Germans...is not easy. Here along this river so many thousands of prayers and tears gather for this service where we invoke the Micah verse as well as the 13 attributes of mercy to the Almighty God to allow some favor, some Mercy and divine grace in this cruel world where each of us suffer the pain and misery of poverty, illness abuse and violence in some way shape or form. Here we ask and beg with the tears of Leah for some relief and refuge from the insanity that is our lives. For these few moments the roar of the worshippers around this river on both banks gave me a weird sense of relief as if there was hope, that our prayers would evoke some kind of mercy from above, that there was some future in the Mind of God, that there was meaning to the seemingly absurd world we live in. In these moments past present and future melded. The agony of history and the vale of tears flowed down this once red river of blood, and the present poverty of our lives fused with the hope for the future. We are so powerless individually, the collectives remain violent the so-called democracies hide the fact of their monarchies-without-kings and queens- and bit by bit we move towards the insanity of the state and the industrial-medical-pharmaceutical-military complexes, a world dominated by corporate greed. The poor wallowing away in greater poverty by the year the rich getting richer the hatred between sects and religious fundamentalists; the loss of civility and discourse, the degeneration of the civilization, need I go on! Yet here I felt some relief. The tears of Leah were getting through!

In my work in recovery and with my patients this essay seems remote. However as we surrender our lives our illnesses to God as the Prime Healer, we need the tools of prayer and meditation by which we can access more fully His will for us and His Mercy. Along with my essay on forgiveness it is my hope to articulate more fully such attributes of the divine so that we can avail ourselves of the richness of His Grace in our lives and in our healing process.