

More about your elegant Heart Jewelry:

Some of the teachings about the fundamental properties of the 22 Hebrew letters are that they:

- ⌘ Have fundamental intrinsic, spiritual and symbiotic meaning and that everything in creation is formed from them. We can think of them as the 22 letters of creation. This is similar to chemistry. For example, water is composed of the two elements: hydrogen and oxygen are formed into a molecule of water with two hydrogen atoms and one oxygen atom and where water's properties are derived from the arrangement of these three atoms of two different elements within the molecule of water. Likewise, the 22 Hebrew letters can be thought of similarly¹ as "letter elements" that then join together to form "molecule words" that have specific properties derived from the molecules words' elemental letters composition.
- ⌘ Have a number value and so too then do words. Further, these numeric values are an expression of the spiritual and symbolic meaning of the letters and words themselves.
- ⌘ Are made up of other letters. Again similar to how element atoms are made up of subatomic parts, i.e. protons, neutrons, electrons, etc. The exception to this is the letter Yud י.²



Lamed Beit

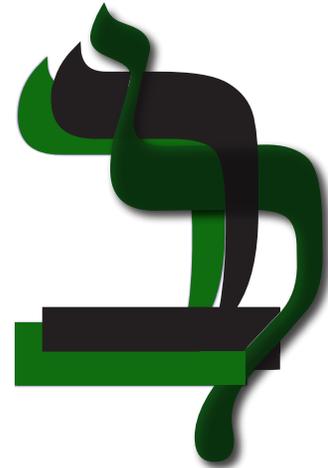
So let us study these fundamental properties as they relate to your jewelry. The word for heart [equal to a numeric value of 32] in Hebrew is transliterated as Leb or Lev לב and spelled with the letters Lamed ל [numeric value of 30] and Beit ב [numeric value of 2]. While we perhaps first consider the heart in physiologic terms—the organ which pumps blood—and then with an emotional association, the word heart has other properties associated with it as well.³ These include intellectual, analytic and conceptual functioning as well as attributes pertaining to the moral and ethical nature and make-up; character of the person. That is to say, to contemplate the nature of the heart is to contemplate the nature, actions and wellbeing of the whole person.

1 Perhaps, coincidentally, water, mayim in Hebrew is spelled with three letters: Mem (מ) Yud (י) (Mem (מ). Two Mem (one is special way to write the letter when it occurs at the end of a word called a "final form" letter) and one Yud. So the familiar H₂O; hydrogen oxygen hydrogen is the same arrangement as Mem Yud Mem.

2 "... a letter that is barely larger than a dot and cannot be divided into component parts. . . ."The Wisdom in the Hebrew Alphabet", p. 125; Rabbi Michael L. Munk , 1983 3rd ed. 2102 Mesorah Publications

3 see JewishEncyclopedia.com. : <http://www.jewishencyclopedia.com/articles/7436-heart>

So we could say that allegorically we have two hearts and one admirable goal would be to bind and bond these “two hearts” together. “Adding” another Beit to the word heart we get לבב; apparently meaning the: “... double heart, the seat of two opposite inclinations... to join closely, to tie”⁴ and “inner man, mind, will”.⁵ The second Beit could also allude to the joining of the two: intellect and emotion in a unified, refined “mind” of a not too cold (intellectual) and not too hot (emotional) but rather a mind of a “warm heart”. That is, the flame להב of “the heart” הלב is the blessing of a warm heart.⁶ The (third) common connecting letter between “flame” and “the heart” is the Hey ה with a numerical value of five. The Hey is the letter that can be thought of as to have an aspect that indicates the five attributes of intellect, emotion, thought, speech and deed⁷ and thus acts through these to bond mind and heart into balance, elegance and beauty (Teferit⁸)



Lamed Beit Beit

Interestingly, when the letters in the לבב spelling are reversed we get the biblical city of Babylon spelled: Beit Beit Lamed בבל. Via the story of the Tower of Babylon, it is a place of confusion of the heart and mind—spelled: בלבבל. A “doubling” of the Babylonian deity Bal בל and which means “don't” as in ‘not to do’; ‘do not do’.⁹

A synonym for “wonderful” is wondrous. The letter Alef =א [numeric value of one] spelled

4 “A Dictionary of the Targumim, the Talmud Babli and Yerushalmi, and the Midrashic Literature”, p.687, Vol. II Marcus Jastrow; 1926

5 Strong’s Hebrew < <http://biblesuite.com/hebrew/3824.htm>> accessed 5/2013. However, a reference to one’s “innermost” nature seems to be associated with the single Lamed Beit heart word (“A Dictionary of the Targumim, the Talmud Babli and Yerushalmi, and the Midrashic Literature”, p.686, Vol. II Marcus Jastrow; 1926)

6 From “Secrets of the Magen David” p. 86 Rabbi Avraham Arie Trugman, Ohr Chadash 2013; “... The Ba'al Shem Tov accustomed himself to place his hand on Jewish children's hearts and bless them to be “warm Jews.”... When the letters of the Hebrew word for “heart” (הלב) are permuted they spell the Hebrew word for “flame” (להב)...” [The Ba'al Shem Tov referring to Rabbi Yisroel ben Eliezer; the ה in front of the לב translate to “the heart”: הלב]

7 This concept is from, as I recall; a teaching from Rabbi Yehoshua B. Gordon during an online Tanya video class: < http://www.chabad.org/multimedia/rabbigordon_cdo/aid/935156/jewish/Tanya-with-Rabbi-Gordon.htm> For some information about the “Tanya” by Rabbi Schneur Zalman of Liadi, 1796 see “What is Tanya” by Rabbi Nissan Mindel < http://www.chabad.org/library/tanya/tanya_cdo/aid/2031161/jewish/What-is-the-Tanya.htm> I believe the original concept of The Hey (ה) representing the 5 attributes of intellect, emotion, thought, speech and deed is from Rabbi Isaac Luria. [see: “The Arizal” < http://www.chabad.org/library/article_cdo/aid/361878/jewish/The-Arizal.htm> by Rabbi Nissan Dovid Dubov] et. al.:

8 Teferit , one of the Seferot associated with balance etc. see: <https://en.wikipedia.org/wiki/Tiferet>

9 Compendious Hebrew-English Dictionary compiled by Reuben Avinoam (Grossmann) in collaboration with H. Sacks; Revised & Edited by M.H. Segal; ? 1952 p. 31, 41 respectively

10 ... “My children, if you are guided by these two terms— לב, heart, representing sincerity, and בל don't, representing an awareness of what to avoid - consider it as if you have fulfilled the entire Torah from its beginning to its end”(Osios R' Akiva)... The Wisdom in the Hebrew Alphabet, p. 141; Rabbi Michael L. Munk , 1983 3rd ed. 2102 Mesorah Publications

out in Hebrew is: Alef–Lamed–Pe (אָלֶפֶת)¹¹. If we reverse the letters: Pe–Lamed–Alef we get the word for wondrous.¹² There are at least five “constructs”¹³ for the Alef where it is made up of other letters and one of these equals the number value of heart: two Vavs¹⁴ (Vav = ו [6]) and two Yuds (Yud = י [10]). Like the word heart, the total of this is 6+6+10+10 = 32.

Another construct of Alef is equal to the number value of the Hebrew word for live: אָיִשׁ: formed by a Beit+Vav+Yud=18 The Beit is (I believe) in the Vav¹⁶. So from this we see an interinclusion of “heart” and Alef and, of hopefully, your heart. If this seems circular, this is because it is circular. Or perhaps a clearer way to picture this is as a cycle.

The heart is of course integral to the functioning of the circulatory and respiratory systems. The heart beat and breathing are both cycle systems.

Next let’s take a look at the layers and chambers of **your heart** by examining some more number relationships.

The hebrew word **Your Heart**: לִבְךָ Lamed(30)–Beit(2)–Beit(2)–Kaf כ (20) has a number value of 54: And so:

32 (heart)+54 (your heart)=86 Elokim¹⁷

Dissecting the “tissue layers” (“planes”) of your heart we get:

86-54=32 [Elokim–Your Heart=Heart]

86-32=54 [Elokim–Heart=Your Heart]

11 This is the final form of the Pe that goes at the end of a word otherwise this form: פּ is used.

12 Sefer HaArachin; Rabbi Yoel Kahn; or wonder, marvel, miracle; Compendious Hebrew-English Dictionary, p. 294

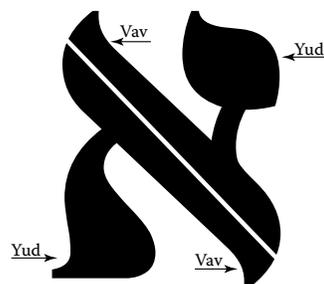
13 The other three being: (1)Vav and two Yuds [total equal to 26]; (2) Vav Yud Dalet [total equal to 20] (3) Vav Yud Resh [total equal to 216] , listed in Sefer Ha’erchim Chabad; Rabbi Yoel Kahn also see Sefer HaBahir , Levush Malchut, Techeles

14 The Vav is the diagonal line in the Alef form.

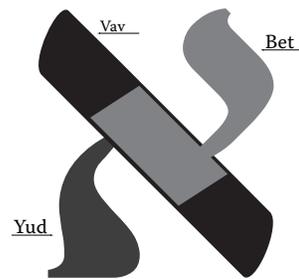
15 The eighth letter is a chet ח and a numeric value of eight

16 I will leave the interpretation up to you. See Sefer HaBahir, attributed to; Rabbi Nehunia ben haKana, translated and commentary by Rabbi Aryeh Kaplan; The Bahair Illumination, p. 1-7, 91-99, 207 Figure 3 p. 7, Weiser, 2001

17 A name of G-d that has the gematria of 86 indicating: nature; "The Laws of Nature". See: <http://www.kabbalaonline.org/kabbalah/article_cdo/aid/1164059/jewish/One-Name-to-Rule-Them-All.htm> From Shenei Luchot HaBrit by Rabbi Isaiah Horowitz translated and commentary by Eliyahu Munk. see page 33 in the Hebrew: <http://www.hebrewbooks.org/14407>



Alef א [1] as made up of four letters: Vav ו Vav י Vav י Yod י



Alef א [1] as made up of three letters: Vav ו Yod י Bet ב

54-32=22 [Your Heart–Heart= 22 letters of creation]

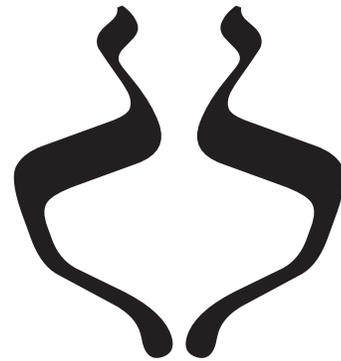
54-22=32 [Your Heart–22 letters of creation=Heart]

32-22=10 [Heart–22 letters of creation= 10 Sefirot¹⁸]

Where:

32 heart = 10 Sefirot + 22 letters of the building blocks of creation¹⁹

Your heart, a 5'4': (as a 5 and a 4 and or a 50 and 4) has a pericardium²⁰ covering that can be equated with the 4 (the 4th letter, numeric value of 4, a Dalet ד meaning door) doors to the 50 (a Nun נ) gates of understanding.²¹ By combining the 4 doorways or layers of Torah interpretations, you get a 5, the 5th (doorway) of composite understanding.²² Thus we get a transformation of the 4 in the 54 to a '5'. This 5 transformed plus the



Rabbi Abulafia's teaching of the Heart as ל (2) Lamed ל

18 "Sefirot meaning emanations, are the 10 attributes/emanations in Kabbalah, through which Ein Sof (The Infinite) reveals himself and continuously creates both the physical realm and the chain of higher metaphysical realms (Seder hishtalshelus). The term is alternatively transliterated into English as Sefirot/Sefiroth, singular Sefirah/Sefirah etc. . . ." < <https://en.wikipedia.org/wiki/Sephirot> >

19 And together: "The Thirty-two Paths consist of the Ten Numbers and Twenty-two Letters. The Ten Numbers correspond to the Ten–Sefirot. The Twenty-two Letters are divided into Three Mothers, Seven Pairs and Twelve Elements. The Three Mothers are the Horizontal base lines of the Tree, while the Seven Pairs are the seven vertical lines. The Twelve Elements are the diagonals. . . ." (of the Sefirot Tree). Sefer HaBahir, attributed to; Rabbi Nehunia ben haKana, translated and commentary by Rabbi Aryeh Kaplan; The Bahair Illumination, p.154, 207; Weiser, 2001

20 and a pericardial fat pad. We see that חלב chelev (fat) is related to לב lev (heart). The Chet ח = 8 and chelev gematria is thus 40 (32+8). This layer alludes to the many cycles of 40 and the letter closely associated with flow and cycles the Mem מ (closed final form–upper waters) and נ (open form) that has the gematria of 40. Fat (adipose tissue) stores oils that can then be used ("burned") as fuel for the body's work. Likewise, one can burn oil as a light source. This fat pad has a yellow color.

21 An explanation of these paths is way beyond the scope of this booklet and the author's knowledge base, however, see "Counting of the Omer": < http://en.wikipedia.org/wiki/Counting_of_the_Omer > in the "Kabbalistic Interpretation" section for a start.

22 Know as "Pardes... (types of) approaches to biblical exegesis. . . (Hebrew פַּרְדֵּס), meaning orchard. . . ." < [http://en.wikipedia.org/wiki/Pardes_\(Jewish_exegesis\)](http://en.wikipedia.org/wiki/Pardes_(Jewish_exegesis)) > Divided into: (1) simple plain text meaning , (2) allegoric, (3) midrashic and (4) esoteric layers of meaning.

"...It was in the times of the Baal Shem Tov, and particularly Rabbi Schneur Zalman, that an even deeper level of Torah was revealed. We previously explained that the four levels of Torah interpretation correspond to the four worlds of Creation. The leaders of ChaBaD revealed an even deeper level in Torah, that of Yechidah, which is the quintessential level of the soul which corresponds to a revelation of the will of the Ein Sof itself. This level is not an additional fifth layer of interpretation of the Torah; rather it is the essence of all the other four, just as the level of Yechidah of the soul is the essence of the soul which stands above and yet permeates the other levels. It may be compared to oil. Oil floats above all other liquids and yet when mixed in a solid it diffuses throughout. So too Hassidism is a revelation of the Ein Sof, and yet it diffuses and illuminates all other levels. In fact, Hassidism is quite distinct from Kabbalah. . . ." ; Rabbi Nissan D. Dubov < http://www.chabad.org/library/article_cdo/aid/361894/jewish/Torah-Study.htm >

original 5 in the 54 then combines to become a 5+5 configuration a Yud ך the 10th letter²³.

Before we discuss the chambers and muscle fibers of your heart we need to take a look at a beautiful teaching by the Kabbalist Rabbi Abraham Abulafia. His basic concept is that the Lamed Beit of the word heart means in part, two Lamed letters and these Lamed letters positioned so that they are facing each other form the general shape of a heart and main blood vessels that go to the brain²⁴ and outline the trachea²⁵. Others then go on to expounding on this Lamed heart model²⁶.

We can derive the functional parts of your heart by dividing 54 by those numbers that divide it [54] evenly:

54/2=27 these are the cardiac muscle fibers of your heart formed from the 22+5 final forms of the letters²⁷ (27 building blocks)

The four chambers of your heart are derived by:

54/18=3

54/9= 6

54/6=9

54/3=18

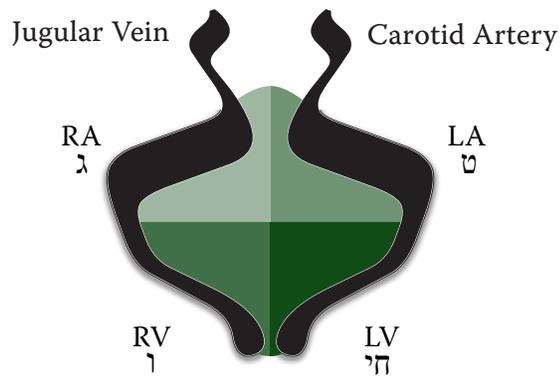
23 Equal to a numeric number of 10 and the smallest letter. It is equated with G-d and creation and perhaps, on the surface (on "first thought") paradoxically, oneness. To start to see the association between the letter Yud and G-d one needs to simply recall some of the sets of ten events directly related to acts of G-d. The ten utterances in Genesis, Commandments, plagues and so forth; see *The Wisdom in the Hebrew Alphabet*, p. 128; Rabbi Michael L. Munk, 1983 3rd ed. 2102 Mesorah Publications. for more instances.

24 "The Hebrew Letters: Channels of Creative Consciousness" p. 184 Rabbi Yitzchak Ginsburgh, ed. Rabbi Avarham Arie Trugman and Rabbi Moshe Yaakov Wisnefesk, Gal Einai Publications 1991

25 "Imrei Shefer" p. 110 Abraham Abulafia. 1291

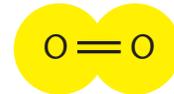
26 "The Hebrew Letters: Channels of Creative Consciousness" p. 184 Rabbi Yitzchak Ginsburgh, ed. Rabbi Avarham Arie Trugman and Rabbi Moshe Yaakov Wisnefesk, Gal Einai Publications 1991; http://www.chabad.org/theJewishWoman/article_cdo/aid/424441/jewish/The-Jewish-Heart.htm by Sara Esther Crispe; <http://www.inner.org/goldjewelry/aboutjewelry/aboutmysticalheart.php> Gal Einai

27 "... is a special character used to represent a letter only when it occurs at the end of a word..." <https://en.wikipedia.org/wiki/Final_form> In the Hebrew alphabet there are five letters that have these special end of word only form.



Adapted from Rabbi Abulafia the Heart as ל (2) Lamed ך

Oxygen (O₂)

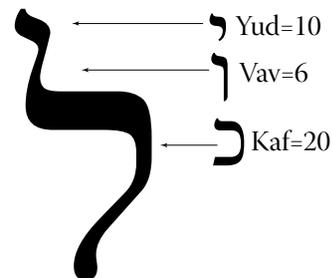


Chemical bond —

Electron Cloud ●

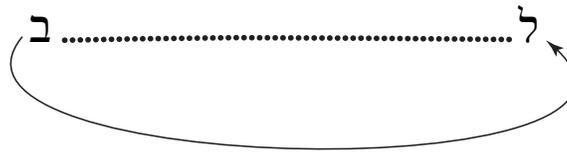
O= Oxygen = 16

The vast majority of the oxygen you inhale is in the form of two oxygen atoms bonded together as a molecule that has the molecular weight of 32.



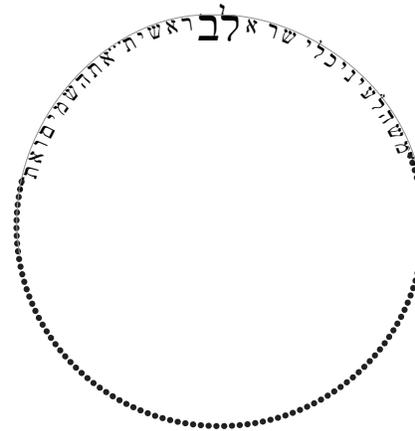
Lamed ך as made up of three letters: Yud, Vav and a Kaf

[54/18=3] **3** Gimel ג is the (Right Atria (RA) and seat of the cardiac cycle (gigul גלגל²⁸) the SA node–sinoatrial node–pacemaker lub dum song of the right, left, middle, line metronome swing of your heart. Thus we could say that the cardiac cycle starts in the RA and holds unoxygenated blood that will then travel in a cycle to be "reincarnated" as oxygenated blood.

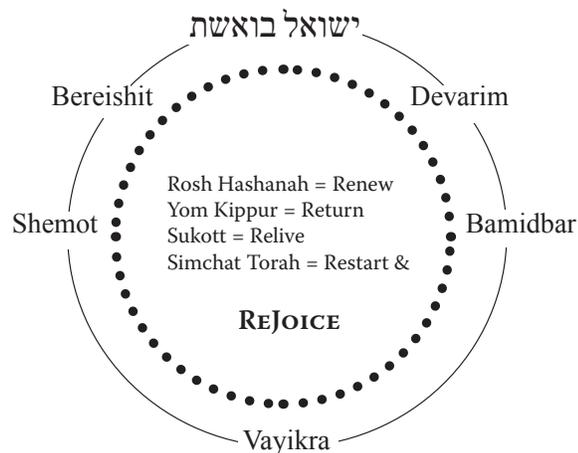


The dots: ... Represent Hebrew letters from words in the Torah

[54/9= 6] **6** Vav ו is the Right Ventricle (RV), A letter associated with connecting and or making a connection, and seen as a connection to Elokim—as it contains blood that will be oxygenated, and, in doing so, is the connection with the life nature of the G-dly soul and breath²⁹ of your heart.



[54/6=9] **9** Tet ט is the Left Atria (LA) It is the chamber of a "good" (Tet the first letter of the word Tov טוב meaning good) and a "development", a good development where oxygenated blood of your heart is contained until it flows into the left ventricle.



Bereshit (Genesis) | Shemot (Exodus) | Vayikra (Leviticus) | Bemidbar (Numbers) | Devarim (Deuteronomy)

[54/3=18] **18** Chet Yud (live) חי is the Left Ventricle (LV) of life-action where oxygenated blood is pumped out into the—"animal"—systemic circulation from your heart.

We also see that Rabbi Abulafia's two Lamed heart (30+30) alludes to a Sameck ט [numeric value of 60], a letter that is circular and represents in part the deep concepts of circle (cycle) and the infinite.

²⁸ גלגל cycle has an interesting numbering, a 3 30 3 30 or 33 and 33 all threes excluding the 0 that itself expresses the concept of cycle. One cycle that directly relates to heart is that in Genesis we see that creation is finished by line 32. Line 33 about is reflection and rest.

²⁹ The majority of the oxygen you inhale is in the form of two oxygen atoms bonded together as a molecule that has the molecular weight of 32

The letter Lamed name "...is related to לָמַד [lamad], which refers to both teaching and learning... The name לָמַד *learning* is an acronym of לֵב מִבֵּי דַעַת, a heart that understands wisdom (Osios R' Akiva)... The goal of Torah learning is to absorb its teaching into one's לֵב heart...."³⁰ Rabbi Abulafia with his double of the Lamed imagery perhaps is indicating a double effort Teaching and learning is itself a type of cycle.

Image of clasp:



לב 10+22=32 = heart

One construct of the Lamed has it made up of three letters³¹ a Yud [10], Vav [6] and a Kaf [20]. Adding the number values of these three letters together we get 10+6+20=36 perhaps a hint of a reference to the 36 Lamed Vav Tzadikim (36 righteous ones)³². Since we have two Lamed letters in the Rabbi Abraham Abulafia Lamed heart teaching we could double the 36 value to get a total of 72 again a maybe hint of a reference about the Kabbalah teaching of the 72 names of G-d³³. Another construct of the Lamed has it made up of a Kaf and a Vav 20+6=26 the gematria of the tetragrammaton³⁴.

The first letter of the Torah is a Beit (beginning the first word of the Torah Bereishit בְּרֵאשִׁית) and the last letter is a Lamed (the last letter of the last word of the Torah Israel יִשְׂרָאֵל). Juxtaposing these two letters spells the Hebrew word for heart. So as the teaching is that the Torah³⁵ are instructions for and about the heart. Since Hebrew is read right to left, if you were to arrange all of the words (letters) in the Torah in a line like beads threaded onto a string, and then joined the ends together the Lamed and Beit would end up next to each other. The Lamed to the right of the Beit.

Thus, this arrangement alludes to a circle, cycle and perhaps more so to a bonding clasp of the Torah to the heart. We see this in the words of the Shema prayer³⁶. Where it states that the written commandments shall be: "on" / "in" your heart. A peculiar way to phrase the spacial positioning of the "words" of the commandments until you realize what seems to be stated is about non-duality of matter and energy and soul. It seems to be about the triad of: 10+ 22 =32 and or 32+22=54³⁷.

30 The Wisdom in the Hebrew Alphabet, p. 138-139; Rabbi Michael L. Munk , 1983 3rd ed. 2102 Mesorah Publications

31 "The Hebrew Letters: Channels of Creative Consciousness" p. 183 Rabbi Yitzchak Ginsburgh, ed. Rabbi Avarham Arie Trugman and Rabbi Moshe Yaakov Wisnefsky, Gal Einai Publications 1991

32 see: <https://en.wikipedia.org/wiki/Tzadikim_Nistarim> ; "The Hebrew Letters: Channels of Creative Consciousness" p. 190 Rabbi Yitzchak Ginsburgh, ed. Rabbi Avarham Arie Trugman and Rabbi Moshe Yaakov Wisnefsky, Gal Einai Publications 1991

33 see: "72-Names-of-G-d" by Moshe Yaakov Wisnefsky < http://www.chabad.org/kabbalah/article_cdo/aid/1388270/jewish/72-Names-of-G-d.htm>

34 "The Wisdom in the Hebrew Alphabet", p. 138; Rabbi Michael L. Munk , 1983 3rd ed. 2102 Mesorah Publications citing the Baal HaTurin; and Rabbi Aaron L. Raskin from " Letters of Light " ; Sichos In English 2003 < http://www.chabad.org/library/article_cdo/aid/137084/jewish/Lamed-Teachers-and-Students.htm> citing : Sefer HaLikkutim, Osios, letter lamed, by Tzemach Tzedek and Reshimos #53, p. 6.

35 "... Thus the entire Torah is contained between the letters of לב heart. ..." "The Wisdom in the Hebrew Alphabet", p. 141; Rabbi Michael L. Munk , 1983 3rd ed. 2102 Mesorah Publications where he references Osios Rabbi Akiva.

36 http://www.chabad.org/library/article_cdo/aid/706162/jewish/Translation.htm

37 Toward the end of Rabbi Yitzchak Eizik Zorovitz's Osios DeRabi Yitzchak commentary on the Hebrew letters he writes about the "your heart" of numeric value 54 formed from the 22 letters of creation and the 32 paths of wisdom.



The first chapter of Bereishit (Genesis) has 31 lines. Line 31 tells us of G-d seeing and praising his creation: "And G-d saw all that He had made, and behold it was very good, and it was evening and it was morning, the sixth day." In line 32 it states: "Now the heavens and the earth were completed and all their host."³⁸

We will end this very brief, and I suspect, to some, abstracted treatment here. At least 100–400 books about/on the heart can be found at your local Yeshiva's library³⁹. Of course a good place to start is at the beginning where we see that the overall length of the Tabernacle described in parsha⁴⁰ Terumah⁴¹ is 32. Likewise the dimensions of the Holy of Holies is 10 by 12 by 10 high with a sum of 32.

38 <<http://www.chabad.org/parshah/torahreading.asp?aid=7781&p=1&showrashi=true>> Line 33 states: "And G-d completed on the seventh day His work that He did, and He abstained on the seventh day from all His work that He did." Rashi comments in part on "And G-d completed on the seventh day:" "... What was the world lacking? Rest. The Sabbath came, and so came rest. The work was completed and finished." [from Gen. Rabbah 10:9] Gal גַּל absolute numeric value of 33 means open. So by verse 32 your heart is completely created and by verse 33 it is now ready to rest and to "open"...

39 Well I cannot resist. For some more beautiful commentary on cycle–Galgal and Heart see Sefer Yetzirah The Book of Formation, Revised Edition; p. 339 and 340, Rabbi Aryeh Kaplan 1997; Red Wheel/Weisner, LLC

40 The weekly Torah (Bible) reading; the weekly "portion". <https://en.wikipedia.org/wiki/Weekly_Torah_portion>

41 [https://en.wikipedia.org/wiki/Terumah_\(parsha\)](https://en.wikipedia.org/wiki/Terumah_(parsha))

(v. אַיִמֵר) says instead of רָאִי דְאוֹכְלֵיךְ הַלְבָא (come, I will give thee cream to eat): רָאִי דְאוֹכְלֵיךְ לָבַא Ms. M. a flame consume thee (ed. לָבִיא a lion &c.), v. Rabb. D. S. a. l.—[Pes. 42^b לָבַא, v. אַבְעֵי בְהוּ לָבַא.]

לָבַא = לְחַבֵּא, v. בָּא.

לָבַא, Targ. Y. Gen. XVIII, 8, v. לְוִיָּאִי.

* לָבַא or לָבִי (v. לָבֵה) [to grow white; cmp. Joel I, 7,] to be dried up, v. infra.

Pa. לָבַא or לָבִי to lay dry. M. Kat. 11^a פּוֹם בְּדִירְחָאִי לָבִיאִי Ar. ed. Koh. the Pumbeditheans laid the fish dry (by changing the course of the water); [ed. as corrected in marginal note (v. also Rabb. D. S. a. l. note 300): בפּוֹם בְּפּוֹם in marginal note (v. also Rabb. D. S. a. l. note 300): בפּוֹם בְּפּוֹם at P. the fish were laid dry (the water failing through some obstruction in the channel); Var. in Ar. בְּדִירְחָאִי לָבִיאִי (read 'בד') the B'ditha dried up].

לָבִיאִי m. pl. (preced.) dried up, laid dry. Kidd. 72^a אֲתָפְפוּ פִירֵא דִכּוּרֵי לִ' בְּשַׁבְּתָא Ar. they surrounded (with nets, mats &c.) a pond of fish that were laid dry on the Sabbath (to prevent the fish from being swept along with the coming flood); [for differ. version and interpret., v. קָפְסָא].

לָבִיאִים, v. לָבִיאִי.

לָבַב m. (b. h.) = לֵב, heart; (in rabbinical homiletics) double heart, seat of two opposite inclinations (v. רִצְרִץ). Ber. IX, 5 (ref. to Deut. VI, 5) וְכָל לִבְךָ בְּשֵׁי יִצְרִיךְ וְכָל 'with all thy heart' means with both thy inclinations &c. (i. e. break thy evil inclination for the love of God). Gen. R. s. 48 (ref. to Gen. XVIII, 5) וְכָל לִבְךָ בְּשֵׁי אֵין וְכָל it does not say here, 'comfort ye your *lvab*, but your *leb*', which intimates that the evil inclination has no power over angels; a. e.—[Pesik. S'lih., p. 166^a, v. next w.]—Pl. f. לָבְבוֹר. Tanh. Ki Thabo 1 (ref. to Deut. XXVI, 16) וְכָל לִבְךָ בְּשֵׁי שָׂאתָם מִתְפַּלְלִים... שְׂרִי לִ' וְכָל when you pray before the Lord, you shall not have two hearts, one for the Lord, and one for another thing (idol); ib. 2. Sot. I, 8 לִ' גָּבַב גָּבַב (Bab. ed. p. 9^b גָּבַב גָּבַב) he deceived three hearts (v. גָּבַב). B. Bath. 12^b before eating and drinking man has two hearts (his thoughts are not clearly defined) &c. (ref. to Job XI, 12 'a hollow man is divided at heart').

לָבַב (b. h.) 1) to join closely; to tie.—Part. pass. לָבֻב, pl. לָבֻבִין Sabb. V, 2 (52^b) לָבֻבִין זְכָרִים וְיִצְאִין לִ' wethers may be taken out (on the Sabbath) coupled; expl. ib. 53^b וְרוּרְהִי Ib. where is the proof that this root לָבַב has the meaning of bringing close together? Answ. ref. to לָבַבְתִּי (Cant. IV, 9) 'thou hast chained me'; Ulla says (lvubin refers to) the skin which is tied against their chests to protect them from the attacks of wolves; Y. ib. V, 7^b bot. וְכָל שְׂרִי עֵר וְכָל (בּוֹרְסִיּוֹן).—2) (denom. of לָבַב) part. pass. לָבֻב (עֵר) a hide showing a hole in the place corresponding to the heart.—Pl. לָבֻבִין, לָבֻבִים. Ab. Zar. II, 3 (29^b) לִ' עֵרוּתָא hides with holes &c. (are forbidden, because the heart has been cut out for idolatrous

purposes); expl. Tosef. ib. IV (V), 7; Y. ib. II, 41^b; Bab. ib. 32^a.

Nif. לָבַב to be tied around. Y. Sabb. X, end, 12^d וְעִשְׂתָּה לִ' לָבַב . . . he who makes a strap to be tied around (an animal's chest &c., v. supra); Tosef. Kel. B. Bath. IV, 13 לָבַב Pi.

Pi. לָבַב 1) to join, tie, v. supra.—2) (denom. of לָבַב) to encourage; to strengthen. Tanh. Sh'moth 14; Ex. R. s. 2 (play on לָבַב, Ex. III, 2) (כִּרִי) לָבַבְוּ וְכָל in order to make him courageous when he comes to Mount Sinai &c. Gen. R. s. 77 וְכָל לָבַבְוּ בְּאִירֵי דְרִיָּה . . . the king took his son and made him courageous by making him attack the (tamed) lion; Cant. R. to III, 6 מְלַבְבוּ וְהִירָה מְלַבְבוּ זִיווּג אֶת הָאִירִי וְהִירָה מְלַבְבוּ he attacked the lion and incited him against his son. Pesik. S'lih., p. 166^a [read:] גְּבוּרָה כַּחַךְ לָבַב כַּחַךְ גְּבוּרָה improve thy strength, strengthen thy powers, valiant man! (Ar. ed. Koh. לִבְבַּ כַּח בְּגִבּוּרָה, oth. ed. לִבְבַּ כַּח בְּגִבּוּרָה join physical strength to valor).

לָבַבָא, לָבַבָא, v. לָבַא.

לָבַד, v. בַּד III.

לָבַד [to join,] to full, stamp.—Part. pass. לָבֻד q. v.

לָבַד m. (preced., Arab. libd, v. Fl. to Levy Targ. Dict. I, p. 429¹) felt; thick, fulled or felted stuff made of wool, hair &c. Tosef. Kel. B. Bath. V, 3 sq. (interch. with לָבִיד). —Pl. לָבֻדִים, לָבֻדִין. Ib. 3.—Esp. felt-cloaks. Ib. 11. Tos. Neg. V, 1; 14. Kil. IX, 9 אֲסוּרִים לִ' אֲסוּרִים (of mixed material) are forbidden.

לָבֻדָא, לָבֻדָא ch. same.—Pl. לָבֻדִין, לָבֻדִין. Y. Ber. II, 5^a top וְכָל אֲרַעְבַּד זִבְרִין לִ' וְכָל he took to selling felt-clothes for children; Lam. R. to I, 16 לָבֻדִין. Y. Sabb. VII, 10^c bot. לִ' כַּאֲלוּן לִ' like those felt-garments (which cannot be torn apart, but must be cut).

לָבֻדָא m. (preced.) the hairy side of cloth. Targ. Y. Lev. XIII, 55.

לָבֻדָא, v. לָבֻדָא.

לָבֻדָא m. pl. (v. לָבֻדָא) Libyan asses. Targ. Y. Gen. XXXII, 16 Ar. (ed. לוֹדִין וְקִין, לוֹדִין וְקִין, read: לוֹדִין וְקִין).

לָבֻדָא, v. לָבֻדָא.

לָבֵה, v. לָבֵה.

לָבִיד m. (לָבִיד) 1) = לָבַב.—2) compact, solid. Sabb. 97^a; Succ. 16^b כָּל פְּתוּחַ מְשֻׁלְשָׁה כָּל רֵמִי לָבִיד wherever there is a gap of less than three handbreadths, the parts so separated are considered as a solid (partition). e. g. a mat suspended vertically so as to leave a gap of less than three handbreadths from the ceiling and one of the same size from the floor is to be considered a solid wall completing the requirements of the Succah (v. סָבִיבָא).—Hence labud, the legal fiction of considering separated parts as united, if the gap is less than three handbreadths. Ib. מִדְּרֵי דְרִיָּמָא וְכָל אֲמַרְיָן תְּרִי לִ' וְכָל you might have thought we adopt one labud but not two labud (a fictitious connection with