

# The Mystery of 310 Worlds

The last mishna (Uktzin 3:12) in all of Mishnayos tells us that Hashem will endow each righteous person (*kol tzadik v'tzadik*) with 310 worlds, as it says, *L'hanchil ohavei yesh v'otzrosaihem amalei*" (Mishlei 8:21). This teaching is placed at the end of mishnayos. When we rearrange the word *Mishnayos* (spelled *mem, shin, nun, yud, vuv, tuv*), it reads *shin, yud manos*, 310 (the gematria of *shin* and *yud*) portions. A person who has merited to study and fulfill the Mishna will be granted 310 worlds (Pri Eitz Hadar, p. 26).

These worlds are hinted at in the first word of the Torah, *Breishis*, where everything is hinted at (Pri Tzadik, Breishis, 1). When the word *Breishis* is rearranged it spells *barasa shin, yud*, You created 310 (gematria of the letters *shin* and *yud*) [worlds]. This is also alluded to in the name *Yissaschar*, which is a contraction of *yesh schar*, there is reward, as *yesh* (spelled *yud, shin*) has a gematria of 310 (Bnei Yissaschar, Kislev Teves 5:9).

This idea being in the last mishna in *shas* is also hinted at in the word *Breishis* as when we arrange it, we come to the word *basra*, and the letters *shin* and *yud*. The last mishna (*Basra* means last, as in the Masachta Baba Basra) speaks of the 310 worlds (gematria of *shin* and *yud*).

Where does this number 310 come from? Many explanations are given. The sefer Hamaor Hagadol (Volume 2, pp. 834-839) cites seven distinct approaches from the Vilna Gaon. R' Yitzchak Isaac Chaver has a 40-page discussion of the topic (Siach Yitzchak, pp. 58-98). The Kuntres Melachim Shai (printed at the end of Otzar Hadranim, volume 2) contains an aggregate of 155 interpretations, many of them kabbalistic. Let us cite some of the explanations.

1) There are 613 mitzvos in the Torah and *sheva mitzvos bnei Noach*, giving a total of 620. (The Baal Haturim to Shemos 20:14 tells us that these correspond to the 620 letters in the Ten Commandments.) 620 worlds divided into two is 310 – for the division of rewards between the Yissachar and the Zevulun, where Yissachar learns Torah and Zevulun supports him (see Yoreh Deah 246:1). In this way we can understand why it says *kol tzadik v'tzadik* (each righteous person receives 310 worlds) and not just *kol tzadik*, as it hints to Yissachar and Zevulun.

2) A different explanation is given by the Toras Chaim (to Sanhedrin 100a). He explicates that although each mitzvah corresponds to an entire world, one person cannot take all 620 worlds. This is because man was

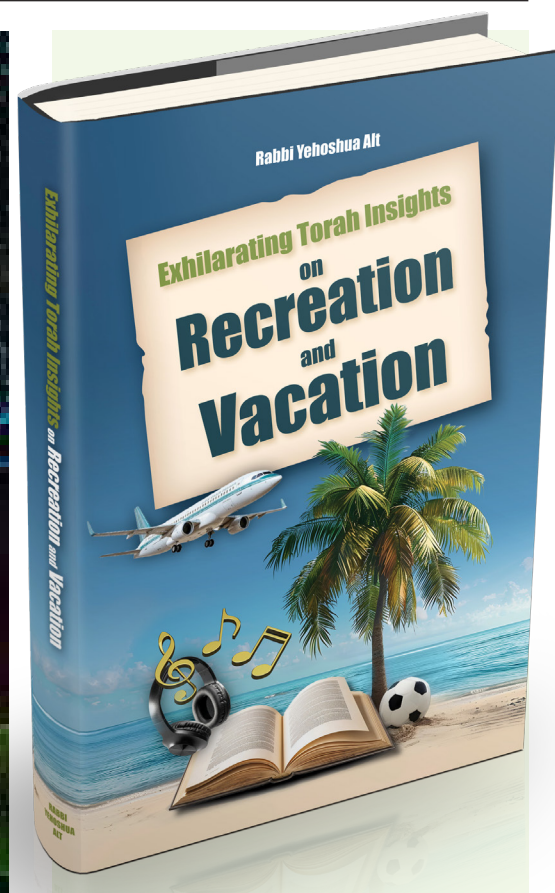
created as a pair, as it says that Hashem created man (*adam*) male and female (Breishis 1:27). When a man and woman join together and observe all of the mitzvos, they then merit all 620 worlds and divide the worlds between them – each one receiving 310 worlds. This is why it says *kol tzadik v'tzadik*, alluding to two different tzadikim, the man and woman, who each receive 310 worlds.

3) The Vilna Gaon (Hamaor Hagadol, p. 834) relates an incredible calculation: There are 613 mitzvos along with seven Rabbinical mitzvos, giving a total of 620. We create a *malach* from each mitzvah we perform, as the mishna tells us (Avos 4:13). A person who performs all 620 mitzvos creates 620 *malachim*. Each *malach* is 2,000 *parsaos* (Chullin 91b. A *parsah* is 8,000 *amos*). Consequently, a person who does all the mitzvos creates 1,240,000 *parsaos* of *malachim* (620 multiplied by 2,000). Since the world is 4,000 *parsaos*, we need 310 worlds to contain all these *malachim* (1,240,000 divided by 4,000 is 310)!

4) The Birchas Yitzchak al HaTorah explains it this way: 310 is two times 155. The two times 155 correspond to the two words *knay* (spelled *kuf* [gematria 100], *nun* [gematria 50], *hey* [gematria 5]) in *knay chochmah knay binah*, acquire wisdom, acquire understanding (Mishlei 4:5). The 310 worlds correspond to two acquisitions that a person acquires through Torah and mitzvos, *chochma* and *binah*.

5) Tosafos Yom Tov (s.v. *shelosh mai'os*) writes that in this world, the Jewish people were given a land of seven nations, but in the world to come, the entire world – all seventy nations – will be subservient, ten times the number of nations which the Jewish people inherited in this world. If, in this world, the Jewish people received the land of seven nations and conquered 31 kings (when we were given Eretz Yisrael), then in the world to come, when all seventy nations become subservient to the Jewish people, they will conquer 310 kings – ten times as many. This is why it says *l'hanchil*, to inherit (in the pasuk which the mishna cites) – a reference to inheriting the land.

6) Another explanation offered by the Vilna Gaon (Hamaor Hagadol, p. 836) is the following: There are 317 *Mitzvos Drabbanan* mentioned in the gemara. Combining 317 with 613, we come to 930. We know that from every mitzvah a *malach* is created. Since a *malach* is one-third of the world, 930 *malachim* comes out to 310 worlds.



## RABBI YEHOSHUA ALT

The newly released book "Exhilarating Torah Insights on Recreation and Vacation" is now available (as a paperback, hardcover and digitized version) for purchase and delivery on Amazon at <https://www.amazon.com/dp/B0DF4ZHPKJ> or by sending a WhatsApp to +972 54 849 5217. Alternatively, you can call 054 849 5217 (Israel) or 917 732 2371 (United States) or send an email to [yalt3285@gmail.com](mailto:yalt3285@gmail.com).

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