

**A WALK
THROUGH
THE
GARDEN**

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BS"D

א בתשרי

is

בראשית

The text of "Barasheet" (Genesis) is very intimidating or should be to anyone who has any idea of what they are looking at. As much as you will uncover, you will discover much more to explore. The text of "Barasheet" is overwhelmingly profound, beyond words and the human mind to grasp or comprehend. We just get a peek.

When God said "Let us make man in our image" He was speaking with the angels who Hashem had put in charge of this physical world and was about to make him ruler over the angels. The angels did not like this at all and responded to God "What is man that you remember him ?" (Psalms 8:4) , man will sin. God said to the angels if you were humans you would do worse. So angels took on the challenge and failed as God had said they would as its written "The sons of God saw the daughter's of men". God would not let them return to heaven, These are Uzza and Azael who were chained to the mountains of darkness in the far East. From them derive the souls of of the Erev Rav.

The first day God creates light and

separates light from darkness,

and day from night.

Yet he didn't make the light producing objects (the sun and the stars) until the fourth day (1:14-19). 1:3-5

This tells us what we are looking at is not the physical world as we know it.

"The first day God creates light"

THIS LIGHT WE ARE TALKING

ABOUT IS NOT

JUST THE SUN

Light is a primary manifestation of Divine energy, Light is an often-used term as a metaphor for various manifestations and emanations of God

Looking for a transcendent word in a vocabulary generated by our physical lives, we seize upon "light." Light is our metaphor for the incorporeal, the spiritual, the Divine. We speak of an era of "enlightenment" dispelling dark ages of ignorance and ignominy, of a "ray" of hope penetrating the blackness of despair, of the Divine "light" that bathes the virtuous soul.

Light straddles the defining line that runs between the physical and the spiritual. Having no weight, Having no mass, Having just about none of matter's properties, light is the most ethereal of physical "things." Perceptibly real, yet free of the qualities we ascribe to the objects of our perceptible universe, light serves as a bridge of allegory between a mind grounded in a material environment and the metaphysical abstractions it contemplates.

This idea of light will help us to understand what God meant when he says

Twice in the 4th chapter of Deuteronomy (verses 35 and 39 respectively), the Bible makes this amazing statement:

You were shown to know that the L-rd is God, there is none else beside Him.

Know today, and take unto your heart, that the L-rd is God, in the heavens above and the earth below, there is none else.

"There is none else" means that there is none else. Indeed, they explain, to maintain that there are existences other than God is ultimately the same as maintaining that there are other "gods" beside Him. What real difference is there between saying that the universe is governed by thousands of gods, or by a god of good and an equally potent god of evil, or by a very powerful god who (almost) always triumphs over a much weaker Satan, or by a great and mighty god who pervades every iota of existence save for a single cubic centimeter of space? Ultimately, one is saying that there is more than one God ruling in the world. To say that there is a god with the power to create

and destroy universes, punish the wicked and reward the righteous, cause galaxies to spin and crops to grow, but that there also exists a single thing not under his control—is to deny His exclusive divinity and power.

The 14 words in “Barashith” (Genesis) that speak of the worlds that were created and destroyed before our own as its written “The world WAS unformed and void”, speaks of the devastation left by the primordial shattering of the vessels. This verse has 52 letters in it, a hint to the Holy Name of 52) ב"ן) that was blemished in the shattering. ב"ן is the numerical value of the expanded form of the Holy Name יהו"ה (Yod kay Vav Kay) spelled with ה that corresponds to the tenth sefirat Malkhut and referred to as ב"ן .

One must deeply scrutinize within their soul in order to correct it from is lacking and blemish so to receive more Divine abundance ! this will result in from freedom from ones egotistical nature and bring one to Godly consciousness.. We need to do this as the souls were damaged in a process known as “the breaking of the vessels”. One needs to scrutinize their thoughts speech and actions so as to not break any more vessels.

Yes, we perceive our own existence and the existence of the myriads of objects and forces we call “the universe.” But this is our finite and subjective perception of reality. If we could observe reality from the all-transcendent perspective of the Creator, we would see a “world” devoid of selfhood and being.

If the eye were allowed to see the life and spiritual content flowing from the utterance of God’s mouth into every creation, we would not see the materiality, grossness, and tangibility of the creation, for it would be utterly nullified in relation to this divine life-force...

To understand this clearly God has given us in his Bible the metaphor of light

By this we shall understand the relativity of a thing’s very existence or nonexistence

Light exists. We regard light as an entity distinct from its emitter, distinguishing between a luminous body and its luminescent expression. An observer on earth, for example, perceives both the sun and the light that extends from it, and hence our dictionary includes both the terms “sun” and “sunlight.” But what would be the perspective of an observer within the sun? Would he, too, perceive “sunlight” as an existence distinct from the sun? Obviously not. Light, by definition, has a source and a destination, an emitter and an observer; light is information — a communication from one thing to another. Light, then, exists only in relation to that which is outside of its source, but not in relation to the source itself. If sunlight is defined as “the sun’s luminescent expression,” then it cannot be said to “exist” within the sun, where the very notion of “expression” is superfluous and meaningless.

Does this mean that the entity we call light “begins” outside of the sun? Again, the answer is obviously No. The sun itself is not dark; the luminescence that extends from it certainly pervades it. It is just that the concept of “light” has validity and meaning only to an observer outside of the light’s source. Lacking substance of its own, light exists only insofar as it serves its function: to carry information and effect from its emitter to that which lies outside its emitter. Where it has no function (i.e. within its emitter), it does not exist — not because it is any less “there,” but because it lacks the context that defines its existence.

Light, then, both exists and does not exist at the same time, depending on the context in which it is viewed. It goes from non-existence to existence not by undergoing any intrinsic change but simply by being observed from a different vantage point — a point in relation to which its function has significance.

Our world is “light” emitted by God: an expression of His omnipotence, a revelation of His majesty. As “light,” the created reality has no substance of its own, no intrinsic being; its “existence” is defined solely by its function — to express and reveal its Emitter. So the world exists only as observed from without its Creator and Source. As seen from God’s perspective, it does not merit the term “existence” — again, not because it is any less “there” (God, after all, tells us in His Bible that He created a world), but because in relation to the Divine “sun” the defining function of the sunlight of creation is utterly insignificant.

A important difference between the sun/sunlight analogy and the Creator/creation relationship it illustrates. With the sun, we identify two distinct areas in whose context the “existence” of sunlight is considered: outside the sun, and within the sun. Outside the sun, sunlight exists; within the sun, it is non-existent. Regarding the Almighty, however, the existence of this “second perspective” is itself only a matter of perspective. In truth, there is no “area” that is outside of God’s infinite reality; the “vacuum” into which God emanates His light is only a vacuum of perception, real only from our mortal perspective. In other words, God did not create a reality outside of Himself, only the perception of a reality outside of Himself. So the “light” of creation is, in truth, “sunlight within the sun” — that is, non-existent light. To us, the world exists only because we perceive ourselves as being “outside of the sun” — a perceived vantage point from which “sunlight” is perceived as an “existence.”]

The Bible twice reiterates the exclusivity of God’s existence, twice in the same chapter proclaiming that “there is none else” other than He. For there are two paths by which man may come to appreciate the nature of his reality vis-a-vis the Divine: from the top down, and from the bottom up.

The revelation at Sinai was a brief “foretaste” of a future world — a world in which all masks and superimposed “perceptions” will fall away. A world in which “your master shall no longer shroud Himself; your eyes shall behold your Master”; a world in which “the world shall be filled with the knowledge of God as the waters cover the sea” (Isaiah 30:20 and 11:9). In the world of the

Messiah, “God will take the sun out of its sheath” and obliterate the concealment that effects the perception of a reality outside of His.

Here again we are working this light metaphor

I hope by now you are getting the Idea

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This show us concerning

HOW OLD IS OUR UNIVERSE

Ages before Einstein, and millenniums before the question even ever had reason to rise, there existed in our world the knowledge of the age of the universe. The similarities between the structures of the paradigm in which this knowledge was contained and our current model of such ideas in both detail and number, are truly astounding. This knowledge was recorded in the scriptural commentary books of the Talmud and the Kabbalah.

The Bible is literally the blueprint of the entire universe. All events and all of things are to be found in it. Upon accepting these principles, it is most obvious when flipping through the Bible, that there is much more that lies beneath the surface level. In addition to the Oral accompaniment which was given at Mount Sinai, from the very hand of God along with the written Bible, the Oral Law consists of much elaboration and commentary. The commentators were the mystic rabbis, who went about their annotation in a very structured and set manner, which some might even call scientific. This oral commentary they received from their teacher who in turn received the teaching from their teacher in unbroken succession going back to the father of all prophet Moses, who received the oral Torah from the mouth of God. Every letter is explained on an individual basis, and then explained again in terms of the word in which they are to be found. (Commentary on the very first letter of the entire Bible fills many volumes in and of itself!!) Every word is individually explained, and then explained in terms of the sentence, or overall context in which they are to

be found. The numerical values of the letters help point out correlations, along with many other techniques.

Commentary on the Bible is thus not the interpretation that most conceive it to be. It provides insights which exist in and of themselves, but which the layman is unable to catch on to on his own, lacking the knowledge and information which the commentators received in the oral traditions. Having being made aware of these things, the laymen is then able to study the Bible on deeper levels with the aid of the commentary.

Perhaps the most important fact which must be made clear from the start, is that the Biblical year 5770 (in which we find ourselves today), corresponds to everything that occurred from the 6th day on. It was only after Adam was created on the 6th day that we begin the Biblical calendar. Thus as far as the universe itself is concerned, its age would be 5770 years + 6 days. Our calendar does not concern itself with these six days, as the ultimate purpose of Bible goes far beyond mere speculation.

The purpose of creation is a physical, and practical one, thus our perception of time should concern that time which concerns us, as human beings. Nevertheless, the first six days of creation obviously were of much importance in and of themselves. A distinguishment that is made between the Heaven and the Earth, is to be found in any literal translation, which acknowledges that the word Shamayim (most often understood to mean sky) refers to the spiritual worlds. The message that is being conveyed here, is that there is something essentially distinctive that separates the creation of the heavens, from the creation of the Earth.

The Midrash (Vayikra Rabba 29:1) also separates the two, in examining the last three things which were created – The entire universe and the laws of nature, the Nefesh (the soul of the animals, which we as humans possess as well) and then finally, at the very end of Day six, the Neshama (the human soul). In Deuteronomy 32:7, Moses ends his speech towards the Children of Israel by saying that if you want to see the fingerprint of God in the universe, “consider the days of old, the years of the many generations.” The Ramban, Nachmanides explains that this verse refers to two distinctive periods of time. “The days of old”, refers to the first six days of creation, whereas “the years of many generations” refers to everything that occurred succeeding Adam. It is evident then, that there is something different about the seventh day of creation, which separates it from the first six.

Rav Levi said in the name of Rav Chama ben Chanina that God created 3 objects on each of the days of creation.

The first day God created Heaven, Earth and Light.

On the 2nd day the firmament, Gehenom and the Angels.

On the 3rd day God created Trees Herbs and Gan Eden.

On the 4th day the sun moon and constellations.

On the 5th day Birds , fish and the Leviathon.

On the 6th day Adam Eve and moving creatures. Rav Pichas said on the 6th day 6 were created Adam Eve, creeping creatures, cattle, wild animals and demons.

The light of the first day was completed on the 4th day with the objects that manifest light. The firmament clouds and ocean of the 2nd day was completed on the 5th day

A observation of Satinover concerning the Big Bang theory, recognizes time as a dimension. Being a dimension, time, or at least our perception of time, is thus relative to the system one finds oneself in, due to variants in gravity and velocity. A day on one planet may be equivalent to 10 years on another. The absolute time depends on where you gather data from. This is the essential idea behind the information that follows. Time during creation is recorded in terms of days. These days are made distinct, in the words "Vayehi Erev Vayehi Boker Yom.....". This is most commonly translated as "And there was Evening and there was Morning, Day.....". Upon examining the words Erev (evening) and Boker (morning), however, their roots become manifest. The root of "Erev" means mixture or chaos. The root of "Boker", on the other hand, refers to order, and discernment. Thus every day consisted of a process of moving from disorder to order.

The planets, the stars (including the sun) and the moon were not brought into existence until the fourth day, and thus the idea of a day being defined in terms of the Earth's rotation, was non-existent. It was only in the seventh day of creation, that the Earth's rotation coincided precisely with the cyclical appearances of the creation of Light (which unfortunately remain invisible to us), and we were thus able to measure days according to the rotation of the Earth (note that time is still being measured in terms of the light cycles, as they are the true definers of time). Prior to the seventh day, the Earth rotated at a relatively high pace. On the seventh day, however, God ceased to actively create, and thus the rotation of the Earth slowed down, until it coincided with the light cycles. Thus, 24 hour days which occurred prior to the seventh day, would be perceived by us to have been much longer. King David alludes to the distortion in our perception of time in Psalm 90, verse 4: "1000 years in Your (God?s) sight are like a day that passes, a watch in the night."

In a similar manner by which cosmologists have measured the age of the universe, they have estimated that the general relationship between time near the beginning and time today, is a million. This means that if a pulse were to be sent at one point in time every second, it would arrive in one million seconds. Due to the expanding universe, after receiving the first pulse, the succeeding pulses would not arrive every second after that. As time goes by, the universe expands, and thus the time relationship between pulses would change. In viewing the six days of creation as this "pulse" which was being transmitted, we find, that the first day, (of whom's hours numbered 24) would

have been experienced by us to be 8 billion years. The second 24hr day, would be experienced by us as 4 billion years. The 3rd – 2 billion. The 4th – 1 billion. The 5th – ? billion. The 6th – 1/4 billion. $8+4+2+1+1/2+ 1/4 = 15 \frac{3}{4}$ billion years!!!!

This is in addition to the fact that the most precise and authoritative commentator on Genesis, Nechunya ben HaKana wrote that the 42 lettered name of God had within it the answer to the age of the universe. His successor, Rabbi Yitzhak of Acco insisted that the 42 lettered name alluded to the 42,000 “Divine Years” which transpired between the initializing of creation and man. Drawing on the quote that has been quoted above from the Psalms, he concluded that a divine day is 1000 years in our world, and that thus, a “Divine Year”, is $365 \frac{1}{4} \times 1,000 = 365,250$ of our own years. Thus the time between the beginning of creation and the creation of man is: $42,000 \times 365,250 = 15.3$ billion years!!!!!!!!!!!! .

And G-d said, Let there be light; and there was light. And G-d saw the light, that it was good; and G-d divided the light from the darkness.

In Hebrew, the words for “the light” are numerically equivalent to 613, the number of commandments in the Bible as taught by Moses.

Moses our teacher is numerical value =613= the number of commandments in the Bible =The Light

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THIS LIGHT WE ARE TALKING ABOUT IS NOT FROM THE SUN

this is obvious

now what is this light ?

On the first day of creation, while Existence remained in a state of complete chaos, God began the process of bringing order to that chaos by commanding into existence the reality of light.

It is with light we are meant to guide the world to Divine order and the messianic age

We are talking about Primordial light

The light God first created was not the one with which we are most familiar on a daily basis. This is especially so since this light was Hidden by the fourth day of creation. Indeed, it was concealed from creation on the very day it was created:

God saw that the light was good, and God separated between the light and the darkness. (Genesis 1:4)

GOD SEPARATED: He saw that the wicked were unworthy of using it (the light); He therefore set it apart for the righteous.

Unlike the light of the sun and the moon, or artificial lighting with which we are familiar, all of which is available to the righteous and the wicked alike.

To appreciate the difference between the Original Light of creation, often referred to as the “Ohr HaGanuz” — the “Hidden Light” — and the light that remains readily.

With the light that The Holy One, Blessed is He, created on the first day, Adam looked and was able to see from one end of the world until the other. He had amazing higher perception.

THIRTY-SIX hours the Light served Adam

The thirty-six hours were (are)

made up of the 12 hours in advance of Shabbath, and the

24 hours of Shabbath itself. At the end of Shabbath, Adam

HaRishon was forced to leave the Garden of Eden for

having eaten from the Tree of Knowledge of Good and

Evil. Adam was on a higher level than Metatro"n is now. At the time of creation the worlds were on the level that nowadays exists only on the Sabbath.

God revealed to Adam and Eve a book given to them in the Garden of Eden by the angel Raziel (angel of secrets). This book contains sacred knowledge concerning the 72 Divine Namea that revealed the formation of 670 inscriptions of higher mysteries. In the middle of the book was a secret writing explaining 1,500 keys to the universe which were not revealed even to the holy angels. When Adam and Eve got this book, all the angels gathered around to hear it read. When the reading began, the angels exalted Adam and Eve as if they were God, whereupon the angel Hadarnia"l (do not pronounce) was sent to them saying, "Adam and Eve, do not reveal the glory of your Master, for to you alone and not to the angels is the privilege given to know these things." Adam and Eve from then on kept it secret and learned for themselves mysteries not known even to the angels.

When Adam and Eve transgressed the commandment of the Master regarding the Tree of Knowledge, the book flew away from them. Adam was so distressed, he entered the river Gihon (one of the rivers of the Garden) up to his neck and stayed there so that his body became wrinkled and his face haggard. God thereupon made a sign to the archangel Raphael to return the book, which Adam studied for the rest of his life. He left it to his son Seth, and it went through the generations to Abraham. It is still hidden today, for those who know how to read it.

The Light, though hidden, remains accessible to

the righteous.

God made a separation in the illumination of the

Light, that it should not flow or give off light except for

the righteous, whose actions draw it down and make it

shine. However, the actions of the evil block it, leaving

them in darkness, and this itself was the hiding of the

Light.

It is the goal of every Spiritual person who wants to maximize his

life to discover this holy light and how to use it for its divine purpose.

The Bible preceded the world and its physical limitations. The pristine light of the first day also belongs to this initial stage of creation, transcending all limitations of time and place. Unlike the elevated light of the first day, regular light is produced by the heavenly bodies that were created on the fourth day. Our awareness of the passing of time, of days and seasons and years, comes from the world's movement and rotation. The sun and the stars, God announced, "will be for signs and festivals, days and years" [Gen.1:14]. Our concept of time belongs to the limits of the created universe; it is the product of movement and change, a result of the world's temporal nature.

This second type of light corresponds to a lower holiness that penetrates and fills the world. The higher, transcendent light 'surrounds all the worlds' . while the lower, immanent light descends and 'penetrates all of the created worlds'

The holiness of the Sabbath is, set and eternal, independent of our actions. And yet, we are commanded to sanctify it – "Remember the Sabbath day to make it holy" [Ex. 20:8]. How can we sanctify that which is already holy?

The essential holiness of the Sabbath is eternal, transcending time; but it has the power to sanctify time. By – "Remembering the Sabbath day to make it holy" , we give the Sabbath an additional holiness – the lower, time-bound holiness. People are blessed with a additional soul level, on the Sabbath. The first nefesh (soul) is the regular soul of the rest of the week, the soul that rules over the body. This soul is bound by the framework of time, just as the body that it governs is temporal and impermanent. On the Sabbath, however, an additional neshamah (higher Divine soul level) is revealed – a soul that transcends time, the soul that is rooted in the highest spiritual realms.

The Bible's revelation at Sinai came to repair the sin of eating from the Tree of Knowledge. "I created the evil impulse and I created the Bible as a remedy for it" . The Bible reveals the transcendent light of the first day of Creation, the light of timeless holiness. Therefore the first letter of the Ten Commandments, the beginning of the Bible's revelation, is a Hebrew letter Aleph – "Anochi Hashem Elokecha," "I am the Eternal your God." Like the Aleph, representing the number one (it being the first letter of the alph-bet), the Bible contains the infinite light of day one, the boundless light that God saved for the righteous.

"God saw that the light was good, and he separated the light from the darkness."

"the light " in Hebrew, the original language of the Bible has the numerical value of 613, which is the number of the commandments rooted in the Bible. They are 613 ways God has given us to reveal this "hidden Light"

Stay away from the Darkness which has the end of suffering and death and choose life

“work the light”

“And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament; and it was so. And God called the firmament Heaven. And there was evening and there was morning, the second day.”(1:6-8)

God spends one-sixth of his entire creative effort (the second day) working on a solid firmament. This strange structure, which God calls heaven, is intended to separate the higher waters from the lower waters.

On one level we understand that on the second day of creation, G-d created the water condensation system. Called the ” firmament” Water turns into vapor, a gas, and rises into the sky, where it forms clouds, which eventually lead to rain. This is what waters everything on earth and sustains life on the planet. It’s very important, and that’s what GOD created on the second day.

On a deeper level The Ramban suggests that it is a deep mystery that is difficult for the average person to understand. He does also suggest, however, that the best way to understand what happened on the second day of creation is that G-d separated the physical world– what we can see and experience with our five senses– from the spiritual world– what is beyond our direct ability to comprehend. So the firmament, is actually the spiritual world that we can reach by studying the Bible and doing the commandments.

The Bible teaches that the Heavens and

the earth were created on the first day of

Creation. For the time being, we will put

aside what the Heavens are, what the earth

is, and what a day is in this context, but let

us focus on the fact that the Heavens and earth have been created as of day one.

Given that the Heavens and earth have

already been created, we should be

puzzled when we see statements on day

two which imply that G-d separates the

heavens from the earth on day two. As it

says “G-d said, ‘Let there be

a firmament between the waters” and then goes on to say that this firmament separates between “the waters above” (ostensibly sky-bound water e.g. clouds) and “the waters below” (e.g. oceans, lakes, etc.). Why does the Bible seem to repeat the creation of the firmament which divides between Heaven and earth? It is created once on day one, and then mentioned more specifically on day two. Rashi quotes a Midrash which explains the apparent repetition. The firmament had been created on the first day, but was somehow unstable. In the Book of Job (26:11) the day-one firmament is described as if the very pillars of Heaven were weak. The Midrash explains that when G-d says on day two, “let there be a firmament”, this command was experienced as a awesome roar. It was as if the firmament became awestruck “like a person who is shocked and stands still from the roar of One who is threatening him.” It is as if the Bible were describing three phases to the creation of the firmament: its creation, its experience of becoming

awestruck by the roar of the Almighty, and
its ultimate stabilization.

From another perspective :

The basic formula for photosynthesis is as follows:



The three input components of photosynthesis—light, water and carbon dioxide—correspond to the three basic components of Creation as highlighted in Kabbalah: light (אור, mayim), and the firmament (רקיע, rakia). The firmament is that element which separates G-dliness (or light) from the lower world (or water). The relationship between these three elements is figuratively depicted in the letter alef, the first letter of the Hebrew alphabet, which comprises an upper point (light), a lower point (water) and a diagonal line separating them (the firmament)

Hence it can be said that photosynthesis manages the interaction between Divine energy and the world. This is expressed both by the descent of carbon dioxide and oxygen atoms into carbohydrates (the source of sweetness in the world), as well as by the ascent of the oxygen atoms of water (the source of earthly pleasure, as taught by our sages: water propagates all manner of pleasure) as the oxygen gas released by the plant (enabling the Divine pleasure of the soul, the 'breath' of G-d).

This connection between the upper and lower realms finds its most noticeable expression in what the Zohar refers to as 'the union of the upper and lower waters'. According to the commentary Ashmoret Haboker on the Zohar, this union represents the unification of Torah knowledge (higher wisdom) and worldly knowledge (lower wisdom)—or the wisdom of the nations. The hour that best reflects this coming together of the upper and lower realms is that of the third meal on Shabbat afternoon, whose messianic character makes it conducive for contemplating the significance of the plant (tzemach), the symbol of the Messiah.

The Zohar states that "God looked into [the letters of] the Bible and created the universe." The Divine act of Creation is referred to by the metaphor of speech.

The root **אמר**, "to say", is an acronym for the first three primary creations: light (**אור**), water (**מים**), firmament (**רקיע**). These represent the three stages in the materialization of the creative seed, as taught by the Arizal:

light —the spiritual origin of the seed in the mind , before it is emanated, still only in potential in the God Head

water— physical manifestation of seed , the energy after emanation

firmament– the beginning of conception in the womb –. Shaping of the Energy so to create something in this physical world.

The firmament (**רקיע**), derives from the root **רקע**, “to stretch”, represents all states of positive tension- energy fields- in nature.

The third utterance is “Let there be a firmament between the waters and let it separate between water and water”. It maps to the third sfera, which is Bina, Understanding. Bina is the type of understanding where ideas exist separately, can be scrutinized and comprehended. Bina is the level where division first exists. The very first division was the firmament, the rakia.

Our Rabbis teach in the name of Rabbi Hanina and Rabbi Pinchas and R' Yaakov the son of Avin in the name of R' Yishmael the son of Nachman – At the time the Holy One Blessed Be He said “Let there be a firmament between the waters” the middle drop congealed/froze and there was made the lower heavens and the upper heavens. (Breishit Rabba 4:7)

The separation between water and water became the separation of the upper heavens and the lower heavens. Certainly the Bible is telling us something of our physical reality, but even more about our spiritual reality. Heavens in Hebrew is shamayim, which it is taught means “there is water”, “fire and water”, “loaded with water”, etc. (Breishit Rabbah 4:7). Water, that which makes our planet unique in the ability to support life.

According to the Talmud there are 7 “rekiya” (skies), the two lowest skies seem to be physical, while the other five are completely spiritual belonging to a separate group. The lowest sky is called “Vilon” (curtain). It has nothing of its' own. It only comes out during the day and gathers in at night as said in the Holy Zohar. Thus it seems that “Vilon” is the Earth's atmosphere. It is thus proper to say that “it has nothing of its' own”, it corresponds to the Sefirah of Malchut. Kaballah says Malchut having nothing of its' own. The next “Rakia” contains all the planets, stars and galaxies, and thus includes the rest of our physical universe. The last 2 “Rekia” relate to “Aravos” the 7th “Rekia” (Heaven- firmament). It is here that God willing we beseech Hashem when standing in the “Amida” prayer !

At a physical level, water is made of one oxygen atom and two hydrogen atoms bound with strong ionic bonds. The atomic number of oxygen is 8, that of hydrogen is 1. The sum of the atomic numbers in one molecule of water is 10.

lets try understand what is being said

Plants are made on the third day before there was a sun to drive their photosynthetic processes (1:14-19). 1:11

This could not be talking about physical creation of plants, it refers to their root and and source in the upper spiritual worlds

this is confirmed by the latter verse

5. Now no tree of the field was yet on the earth, neither did any herb of the field yet grow, because the Lord God had not brought rain upon the earth, and there was no man to work the soil. (2:5)

Their creation on the third day was only in potential, only created was their spiritual source

This verse should be explained to mean that no tree was yet on the earth . As the creation of the world was not completed till the sixth day, when man was created.

No herb of the field had yet grown. And on the third day, where it is written:“Let the earth bring forth,” they [the plants] had not yet emerged, but they stood at the entrance of the ground, in a potential state until the sixth day.

And why? Because He had not caused it to rain, and the sun was not set in the sky. There was no man to work the soil, and no one recognized the benefit of rain, but when man came and understood that they were essential to the world, he prayed for them, and they fell, and the trees and the herbs sprouted.

This sequence of events points us to recognize the spiritual root of all things.

The Bible also wants to emphasize that the sun is not in the center of or maybe even the origin of our “solar” system.

There is a Higher spiritual source-the God

We can see from this that things such as even plants at their spiritual root they were not ordained in the basis of the obvious matters of this world, but rather they are high, distant, and wonderful indeed.

“Were the Torah (Bible) mere law, were the Torah given only to direct the people which path to follow, its laws and details would not be ordained on the basis of such fine and lofty distinctions, which can be sensed only after extraordinary and exhausting effort” . . . therefore, those who come to understand the Torah purely through human analysis, . . . will certainly err.

For the thoughts of humanity are not the thoughts of God . . .

All subjects found in this world begin in the upper worlds, and their true existence is there, and they themselves descend via myriads of worlds until they reach our world with its feeble existence . . .

Just as there is nothing physical that does not have a root in the spiritual, so too there is nothing in the higher realms that does not descend to our lowest world . . . we can deduce that all the comprehension we have of the

straightforward things of our world, can also enable us to comprehend the highest spiritual matters in their own terms, for in fact they are all one.

The Holy Torah is the spirit and root of Creation, and the world was created in accordance with it – “the Holy One Blessed Be He looked into the Torah and created the universe”.

Therefore all things found in creation are at their proper core and root in accord with the categories of the Holy Torah . . .

By knowing the spiritual nature of the source of our evolving worlds and physical creation one can be a partner with God in the work of creation.

God created many different spiritual concepts, forces and entities with which to create and direct the universe. Spiritual concepts can consist of such opposites as good and evil, or justice and mercy; as well as the basic concepts of giving and receiving, which are the spiritual roots of masculinity and femininity. There are also countless angels and spiritual potentials, all interacting to bring about the processes through which the universe is directed and guided.

The Bible in its beginning is teaching us concerning the Spiritual source of all things

In Genesis its written :

“I have given you every herb ... and every tree ... for meat.” 1:29

This is a mistranslation , in no way is the word here meat in the original Hebrew the word is “achla” which means food.

From this we see if you want to study a book as important as the Bible you should study it in its original language.

The Bible in the sacred language Hebrew does not use obscure language, but describes most things in words clearly indicating their meaning. Therefore it is necessary at all times to delve into the literal meaning of words to achieve complete understanding of what is actually meant. This can only be done fully by learning the “original text”.

Haim Nachman Bialik said ”Reading the Bible in translation is like kissing your new bride through a veil”

One needs the ability to understand the original author’s words, rather than through the translator’s opinion of the author’s words.

Hebrew is called the holy tongue? The Rambam explains that Hebrew lacks words for genital organs, for the reproductive act, for urine, and for excrement. When Hebrew needs to describe these things, it borrows terms with other meanings or employs allusions. This linguistic limitation makes the language

sanctified. Hebrew is the original language of Torah, the language in which God communicates with his prophets and his people, and the language God used to create the world.

It is said that the Hebrew language came directly from God. It contains secrets that were preserved by the initiated. They contain the precise plan of the principles of creation. Each letter (or auth) is a crystallization of one of the aspects of manifestation of the divine word. Each letter is thus connected to the creative forces in the universe. The twenty-two letters of the Hebrew alphabet are the building blocks of creation. According to the Bible, G-d created the world with Ten Utterances (or sentences) such as "Let there be Light." Immediately, there was light. And the Bible describes each of the Ten Utterances and the things that were created as a result. What is interesting is that these utterances were not just said once and erased, but stand for all time, forming the objects they created. The world is formed out of combinations of letters; these combinations are created from the letters of the words G-d spoke when he made the world. If a letter were to be rearranged or damaged, that object would cease to exist. Therefore, spiritually, the continued existence of these letters is essential for the functioning of the world.

Every letter in the Hebrew alphabet has a design, a number and a meaning. You might have heard of the term "gematria." Since every Hebrew letter has a number, words have "totals," and these numbers have special significance. Two words may be linked in their significance and meaning not just because of etymology or the fact that they are related in their sounds, but also because they are related in their numerical value.

Words and letters have a certain kind of power that goes beyond our capacity to imagine.

The Hebrew Bible is arranged similarly to a hologram. The Torah has recorded with in it a vast "world" of information "imbedded" within and waiting to be later reconstructed, some what like being unfolded. It is like a "zip" (compressed) file. The first letter contains the whole. The first word expands from the first letter, the first sentence from the first word, etc. It's very much like what our scientists do, We include information with messages sent to outer space that explains how to decode the entire message-that's also how compression programs work on computers. The Torah to perceive requires information retrieval, and process information processing. As all is concealed with in it most only look upon its surifice. The ancient Hebrew alphabet is far more than a tool for everyday communication or the transmission of sacred texts; the letter forms themselves have intrinsic geometric and mathematical properties that point us to a profound knowledge of life and nature. They hold within them the secrets of human consciousness. The letters of the Hebrew Alphabet, as the manifestations of God's speech. They are the energetic and vibrational building blocks of creation. They are analogous to physical elements. Just as, for example, an atom of oxygen gas unites with two atoms of hydrogen gas to form a molecule of water, so does one letter combine with

another to create new entities. Hebrew words and letters are the constituent spiritual elements of all existence.

The Hebrew Alphabet is like the periodic table of elements.

The written Torah. It has in it only the crowns of letters and letters. It has none of the vowels written in it. Thus the words of the "Torah" (Bible) have many possible meanings. This does not mean that there is not a known simple meaning which Moses was taught by God at Sinai, but it lets us know there are other "secret" meanings to it's words. The letters are the 288 sparks of the vessels that shattered. In creating the world God joined letters and sparks together. By the shattering of the vessels sparks fell below. Through reading of the Torah with the "tamim" (musical notes) and "nikudot" (vowels) which are into the vessels. This purifies the vessels and the sparks. Raise the letters that are fallen by the "tamim" (notes) , "nikudot" (vowels), "tagin" (crowns) All letters have their source in the letter "Alp" the Hebrew "A", which is called sweetened.

By this the vessels are fixed ,from their shattered state. V"H of YHV"H is the source of the letters, it is the letters. By holy speech one makes permutations of these letters and sparks, thereby making peace between them and raising them up to the place from which they have fallen and their fixing reassembles them above to be conduits of light for us here below. Giving the world a higher and better level of Divine supervision, nullifying judgments..

The nature of the letters of the Torah is revealed by the fact that when the letters flew off the Tablets Moshe was no longer able to hold them any longer as they were so heavy, so he had to let them drop and shatter. This was because after the letters had departed from the Tablets they were with out "ruach" (Spirit) so grew heavy and fell.¹ In the Torah scroll itself there are no vowels allowing the Torah to have many meanings, as each generation has a unique "tikun"(fixing) of its own by exchanging the letters.

Another mystery in Parsha Barashit is the long lifespans of the first men. The Oar ha chyim explains that the first generations had very large souls, each including many souls within them that would later incarnate separately as single individual souls. Therefore they required more time to do all the needed corrections. When these souls did not use this time to make "tikun" (correction) their souls were dominised fragmenting each of them in to many individual people, incarnations. These incarnations require less time to do what must be done, so lifespans were shortened.

Its taught in Gemorah everyone is taught the Torah in the womb and it is forgotten at birth. We forget the Torah at birth by an angel striking us on the mouth. This is why if someone learns Torah it will seem 'very near' to them. By speaking the Torah using the same mouth that was made to forget the Torah this brings back the memory !

NOACH

All God does is out of His Great love for us. Because of mankind's wickedness due to the gross materialistic nature of the earth itself. God saw that the pure Divine soul He had imparted to mankind could no longer be connected to the polluted physical body that characterized mankind at this point. As a result, God decided to destroy these physical bodies, out of His love and concern for the needs of souls.

“And God said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the birds of the air; for I repent that I have made them.”

That's why the name of God here by the flood YHV" H which is that of mercy when this appears as anything but merciful.

The only person called "Tzadik" (righteous) in Torah was Noach (Gen 6:9) This has got to mean something !

Towards the end of the Parsha is mentioned the Birth of our father Avraham. Avram's father Terach was a Idol maker only when he was having relations with his wife, Amtelai Bas Karnevo, during her menstrual period, did the Satan agree to let them give birth to the soul of Avraham. He thought that being born under such impure conditions and in such a family, Avraham would fail his task in this world.

The parsha of the flood is read as fall gets into full swing. The mazal of the month of Cheshvan, when the reading of this parsha occurs much of the time, is the scorpion, known for its cold venom. The mazal of the month of Cheshvan, the scorpion, is scary. . In the Torah, the scorpion generally appears with the snake, as in the verse that describes the "great and awesome desert" as the place of "snakes, *saraph* (a type of snake) and scorpion..." The pit into which Joseph was thrown by his brothers is also described as being empty, "containing no water". Our Sages add that while there was no water in the pit, there certainly were snakes and scorpions.

The flood lasted 40 days and 40 nights. The number forty holds special significance in Torah. The sages tell us the planet Venus takes forty days to retrograde from it's place as evening star into a position of being the morning star. Interestingly, the pre-embryo of an infant according to the Talmud is said to form in the first forty days. (Talmud Bavli, Yevamot 69b), In the Torah the number forty

reminds of us of the forty-year journey of the exodus (Numbers 14:33-34). We should also take notice that Moses fasted and communed with G-d for forty days before receiving the Ten Commandments (Exodus 34:28) and again a second time later in the exodus story (Exodus 34:28). The spies scouted out the land for forty days (Numbers 13:25). David and Solomon ruled for forty years each (2 Samuel 5:4, 1 Kings 2:11; 1 Kings 11:42). Goliath taunted Israel for forty days (1 Samuel 17:16), Egypt is prophesied to lay waste for forty years (Ezekiel 29:11-12), God tells Jonah to warn Nineveh they have forty days to repent or face destruction (Jonah 3:4). God gives the land a period of rest for forty years at a times (Judges 3:11; Judges 5:31; Judges 8:28). During the early kingdom the people of Israel did evil and God gave them an adversary in the Philistines to contend with for forty years (Judges 13:1), A mikvah – the ritual immersion pool, needs a minimum of forty seah of water.

According to the Torah , the Ark was 627 feet long and 104.5 feet wide, with 65,000 square feet of usable room on each floor! This size makes it one of the largest boats ever built. One of the largest modern oil tankers, the "ARCO ENDEAVOUR," is 846 feet long and 152 feet wide.

What's the lesson for us today, there won't be another flood?.

In the Torah it says "Make for yourself an ark" In Hebrew the word "Ark" (תבה) also means "a word." . So this also alludes to the construction of words that we pray before God. By this we fix the world and make our ark explained the Ba'al Shem Tov, is that Noah was instructed to "go into the ark," so we must "go into" our words that we pray.

When we translate the dimensions of the ark, as given in the Torah, into their corresponding letters:

- 300 cubits length – ש
- 50 cubits width – א
- 30 cubits height – ל

We get the three letters that spell לשון, the Hebrew word for tongue and language. This is a beautiful illustration **of what we just said above**. The words are only the external aspect of speech. The inner aspect is infused into the words by energizing it with all the powers of the soul. To the point where the Divine Presence speaks from one's throat.

“And the earth was corrupted before Hashem, and the earth was full of violence (chamas – in original Hebrew text).” Rashi says corrupted here refers to sexual transgression. It was because of sexual transgression that Hashem brought the flood, destroying the world. Improper sexual behavior is the opposite of Holiness. Because of this it arouses the stern judgment of Hashem. This is why Bilam saw to send the gentile women of Midian to go and seduce the Jewish men. By their transgression with the women of Midian Hashem brought a plague killing thousands in Yisrael. The judgement of Hashem was only reversed by Pinchas when he killed Zimri with Cozbi the women of Midian. By this Pinchas was given the “Brit (covenant) of peace”, Similar to in our parsha as it says “I will establish my covenant with you and all who enter the ark with you.” The word covenant appears 7 times when God makes his covenant with Noah. these allude to the 7 commandments God gave to Noah and all mankind. Called the Noachite Covenant. they correspond to the 7 colors in the rainbow. which was the sign of the covenant god had made with Noah. It is by the fulfillment of these 7 commandments that are inherent in the nature of man that he comes into harmony with god. these are the 7 laws :

These universal commandments are known as the “the seven laws of Noah”.

These 7 laws include :

- 1.Do not worship Idols**
- 2.Do not use the Name of God in Vain**
- 3.Do not kill**
- 4.Do not act in a sexually immoral manner**
- 5.Do not steal**

6. Do not eat the limb of a living animal-no animal cruelty

7. Establish courts of Justice

These seven laws of the Righteous Gentile are similar to the 613 laws of the Torah for the Jew. They have many different levels of understanding and many details of application. Most aspects of the Torah are included within them. The non Jew can Receive his blessing and dwell in the tents of Shem (which became the heritage of the Hebrew people) or he may find himself with Noah's son Cham (Ham) instead and Cham castrated his father, he is not a nice guy.

Noah used the Name יהו"ה in blessing Shem and the Name Elohem"e in blessing Japheth. Shem (340) = (26 יהו"ה) + 314 שד"י. Noah also says, "Let יהו"ה be the God of Shem," using the Name יהו"ה. The covenant is the Brit, the Brit is the covenant (Brit meilah- circumcision). Its desecration is desecration of all. This is why sexual transgression is so severe before Hashem. Severe enough to bring the destruction of all flesh, the flood. The Torah commands the death penalty for certain transgressions, but they can only be applied on the testimony of 2 witnesses of the transgression. And only after the 2 witnesses warned the transgressor to refrain from sin, but the transgressor does not accept the rebuke but then does the transgression. Then the witnesses must testify concerning the sin before a court of 72 judges. Only then can the death penalty be applied. This is the process of conviction for murderers, idolatry and all other transgression with the death penalty. To this is one exception. When a Jew has sexual relations with a gentile, its a mitvah to kill them both. No witness or court is required to pass judgment. As Pinchas killed Zimri. This is so, as this transgression is so detestable before Hashem. For this reason we must stand strong concerning the standards of conversion, against the "new Judaism's" of conservative and reformed. (These started in Germany before the Holocaust-flood). Like wise the issue of who is a Jew. We must hold by the truth as stated in the Torah and defined in the Gemore. Not being influenced by political concerns as this is foolishness. Not all the Russians brought to Isreal can be called Jewish for the sake of citizenship or marriage. Only those who can prove their Jewish identity. It is from Noach that the earth became divided. The Jews Avraham, Yitzchak and Yaakov came from Shem. From Noach's 2 other sons descends the 70 nations of the world, as listed in the Torah. These 70 Nations correspond to to the 70 names of the Nashamot that descended from Yaakov. The descendents of Cannan are cursed and Shem blessed. Becoming the Nation of Yisrael. Concerning who is jewish we must be truthful and recognize the truth of our tradition which has not changed since receiving the Torah at Sinai which is written in the Torah recorded in the Mishna and clarified in the Gemora. As upon these things the "brit" (covenant) rests, as we see in our parsha. Transgression against these values leads to utter destruction. We see this from our parsha as it is written "The earth was sexually corrupted before Elohy"m and the earth was full of chamas (violence)". In this generation we above all are

aware of Chamas (Terrorist group). Hashem must save us, as we must guard the brit . To guard the brit we are as Noach in the ark. Protected from the waters of the flood. The destructive forces aroused by the evil deeds of the generation. God commanded Noah to build the Ark, but Noah still had to build it. One needs to take time, effort and cost making their spiritual ark. To do this one must act as a man of faith.

And not as Nimrod who was a “gilgul” (reincarnated) as Nebuchadnezzar. This is why he built a statue in the Dura valley like did Nimrod also did. This statue was around 90 feet high and 9 feet wide (where a cubit is about a foot and a half). As its written :

“ Nebuchadnezzar made a gold statue sixty cubits high and six cubits wide, and builded it in the plain of Dura in the country of Babylonia.”
(daniel 3)

We also learn from our parsha from The Tower of Babel about the power in numbers. When people gather on a project if enough people are involved Heaven looks down, Lets give God something real good to see. This is a call to all men of faith.

Remember the Ark is where the Torah is kept. The ark of the covenant, this is where we want to be. In the future there will be a new ”ark”, which will be our succah. It will be our Succah which will protect us during the war of Gog and Magog. This Succah is made from our Mitzvot. From the noga (sparks of light) we raise up. It will be made from the skin of the Leviyaton. From the shade of this Succah the righteous will be protected from the heat of the sun which will destroy the wicked, and be healing to the righteous. These things as The Rambam says in Hilchot Malachim are hidden and concealed and the way the way they come about is left to be seen with the arrival of our righteous Mashiach quickly in our days

Lech Lecha Bs”d

In the 1948th year after creation of Adam, Avraham our forefather was born. According to our Sages in Midrash, Rabbah Barashet Avraham came to recognize God when he was 48 years old. When he was fifty-two years of age the first two thousand years of “Tohu” (Chaos) of the earth’s existence come to their conclusion. In 1948 of the secular calendar, The State of Israel was declared. This is not a coincidence !

Avraham was the first to know the God. Nimrod and others knew there were angels , supernal forces , spirits but Avraham was the first to know that there was one supreme being over all of them.

Bilam, Lavan, Pharaoh, Sanheriv, Nebuchadnezzar and later the Greeks had different beliefs but there was one common idea all of them believed that being that the Creator Himself is a unapproachable authority removed from this world. This is why Pharaoh could not believe when Moshe said that the God Himself spoke to him. Every one only believed it was only possible to communicate or worship lower powers like angels. in charge of various forces of nature, or angels in charge of various nations. Abraham and his family and eventually the Hebrew people were the first to claim that God Himself can be

worshiped. People of the Nations never heard of such a think and could not even understand such a “radical” idea so the nations rejected this claim.

Avraham is the chariot, conduit to the sefirah of Chesed (loving kindness). Chesed is the first revelation of the Light in this world. The first and basis for the emotional sefirot, which are the vessel for Divine intellect. According to our emotions which result in our actions are we able to perceive. The Zohar explains ” בְּ הַ בְּרָאָם, אֵלֶּה תּוֹלְדוֹת הַנְּשִׁמִּים וְהָאָרֶץ ” that the word ” בְּ הַ בְּרָאָם ” means “when they were created” has the same letters as ” בְּאֲבְרָהָם ” (in Avraham). The “tikun” fixing of the world begins Chesed which is in the merit of Avraham. We need to open the upper gates for the Supernal Light to flow into our lives, by acting like Avraham, practicing unconditional love and sharing.

After GOD told Avraham that his decedents shall be as the stars of the sky its said that he had Faith in GOD and it was counted for him as Righteousness. This contains an important lesson. As the mitler Rebbe said peace unto him, Emuna (faith) is the Yesod (foundation-gateway of energy) of every Mitzvah. Or as the Maharall of Prague explains in Givurot GOD that it is a Jew’s faith which sustains him in all his endeavors. Or as we can learn out from our verse ” He had faith in Yhv”h and it was counted to him as Righteousness”. The Zohar tells us that sedek (Righteousness) is Yesod (foundation-gateway of energy). Yesod being as a

gate allowing varying degrees of revelation. The degree is determined by the extent of ones emuna . It is through this that we can be as the Malbim understands the Jewish people "a mighty force". Meaning for the revelation of GOD's light in the world.

In our parsha we see Melchizedek chose Abram to be his successor, ordaining Abram to be a "kohen" (priest) as he was. Abram thus became the heir of what some call the Melchizedekian Priesthood. Abram passed this priesthood down to Isaac by his patriarchal blessing, he passed it on to Jacob, who in turn gave it to all twelve of his sons. Thus the entire nation of Israel became Melchizedekian priests. This was confirmed at Mt. Sinai when God called the nation of Israel a "Kingdom of priests" (Exodus 19:6). The sons of Aharon were later chosen to serve as the priests to Israel, as Israel serves as priests to the nations of the world. Thus on Succot Israel offers 70 oxen, one for each nation of the world on Succot.

Thus has Israel been ordained by God, to bring to the nations the message of God's revelation at Mt. Sinai and the message of the Bible. This is what Isaiah means when God says through him "I will make you a light to the nations, so that My salvation shall be until the end of the earth." (49:6)

Being as Avraham foresaw when seeing the heifer, goat and ram were divided in half when a thick darkness fell, a smoking furnace and a torch of fire passed between them dividing them. The smoke

and fire being emissaries of the Shechinah. The darkness and fire being the same which was revealed at Sinai. This act of dividing the 2 carcasses is a pact demonstrating that 2 parties are a one. Through the cloud, smoke and fire. The Chuchmah of GOD's Torah. At Sinai there was cloud, smoke and fire as its written :

“These words the Lord spoke to all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice which was not heard again. And he wrote them in two tablets of stone, and delivered them to me.” (deut 19:5)

And

“And Mount Sinai was altogether in smoke, because the Lord descended upon it in fire; and its smoke ascended as the smoke of a furnace, and the whole mount trembled greatly.”(ex18:19)

We also see a covenant made in a cloud after the flood as its written :

“I set my bow in the cloud, and it shall be for a sign of a covenant between me and the earth.” (13:9Gen)

We also see the cloud, smoke and fire as GOD's force in the Desert as its written :

“And the Lord went before them by day in a pillar of a cloud, to lead them the way; and by night in a

pillar of fire, to give them light; to go by day and night” (ex 21:13)

The Clouds of Glory in the desert the midrash teaches us showed Yisrael where to travel shaded them from the desert sun; flattened obstacles, protected from wild beasts, and cleaned their clothing too

It was these forces that protected Yisrael and led the Egyptians to destruction as its written:

“And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness to them, but it gave light by night to these; so that the one came not near the other all the night. And it came to pass, that in the morning watch the Lord looked to the army of the Egyptians through the pillar of fire and of the cloud, and brought confusion to the army of the Egyptians,”(20-24:14Ex)

We also see the mystery of the cloud, smoke and fire as GOD’s force in :

“And I looked, and, behold, a stormy wind came from the north, a great cloud, and a fire flaring up, and a brightness was around it, out of its midst, as the color of amber, out of the midst of the fire. Also out of its midst came the likeness of four living creatures. And this was their appearance: they had the likeness of a man. And everyone had four faces, and everyone had four wings.” (Ezek 4-6:1)

This is the Mystery of the Markava (chariot). The deepest of secrets.

Only because of this oneness created through our covenant with GOD are we compared to the stars through which GOD guides mazel the providence of

creation. So too, each of us continue to take part in the creation which is continual. It is up to us whether Mashiach will come to us because of our great suffering in wars, or He will show his glory miraculously to the world without Yisrael needing to suffer at all.

The God in our parsha of the covenant “between the pieces” guarantees the first patriarch, Avraham a homeland. May we see this fully revealed revealing the Shechinah hastening the Mashiach’s arrival by acting as shown to us by Melchizedek king of Shalem who brought forth bread and wine and then blessed Avraham in the name of GOD maker of the Heaven and earth. This is similar to what we do every Shobot when we have bread on our table and we make a blessing on wine in Kidush in the name of GOD remembering the work of creation. The future is set in motion with Avraham’s decedents promised the land of Israel, and their nature as said before will be a mighty force. While the decedents of Yishmoyal (the Arab states) are given their blessing ” And he will be a wild man; his hand will be against every man, and every man’s hand against him” (16:12). This makes it clear that our Arab neighbors are not a people that GOD has blessed with the quality of being a cooperative, brotherly, understanding, compassionate people of peace. But their nature is quite the opposite. Violence being a major role of theirs in the world. It is from this understanding that we should deal with them. If he is blessed by GOD to be a maniac can we hate what GOD has intended him to be ?. Should we hate the mentally ill if their disposition is

violent ?. Or should they be cured of their mental illness. One though should never be fooled by Yishmoyal's facade if he talks as a peaceful people. It is clear that our Arab neighbors are not people that GOD has blessed with the quality of being a cooperative, brotherly, understanding, compassionate people of peace. But their nature is quite the opposite. Violence being a major role of theirs in the world. It is from this understanding that we should deal with them. But violence is best avoided we should seek peace first. Violence is only a last resort. Abraham saw that Ishmael was wicked and had incurred the death penalty for serving idols, he prayed that " only Ishmael would live before You,"hoping he would repent. And so it was, that Ishmael indeed repented, as is known.

In this weeks parsha we find a clear proof of the Divine origin of Torah.It really shows the prophetic nature of Torah clearly.It is written in the Torah :

"You are pregnant, and you will give birth to a son. You will call him Yishmael, because God has heard your affliction. He will be a wild man, and his hand will be against everyone, and the hand of everyone against him. Yet, he will dwell over all of his brothers." (Bereishis 16:11-12)

Does this not describe the the Arabs, the descendants of Yishmael well :

"A wild man, and his hand will be against everyone, and the hand of everyone against him."

Concider this, Even those who wish to deny the Divine origin of Torah, have to agree that the Torah is at least 2,000 years old.

After all, Christianity, which is over 2,000 years old, based itself upon the Torah, which they call the “Old Testament,” and they had no problem believing that the Torah was given by God to the Jewish people.

However, 2,000 years ago, the Arab world had yet to really become a nation, and Islam did not yet exist. It would take another 600 years for the Arab world to create a religion of their own, and even longer to become bold enough to try and export their religion to the rest of the world. Any prophecies the Torah made about Yishmael and his descendants were recorded long before it was clear to anyone what kind of people Yishmael would become, and how he would eventually affect the world.

NOW THIS IS A AMAZING proof of the Divine origin of Torah. It really shows the prophetic nature of Torah, AS WHO WOULD KNOW 2000 YEARS AGO ?

Furthermore to make predictions about the descendants of Yishmael, is a make-or-break issue, as if the prediction proved wrong the Bible would have been thrown in the garbage heap of history. No Human author would have taken such a risk.

The four kings who battled with Avraham correspond to the sins of idol-worship, sexual immorality, murder, and forbidden speech. The four

exiles were caused by these sins. The king that Abraham fought who came from the east named Araphel was none other than Nimrod. The evil ruler who tried to kill Avraham by forcing him into a furnace. Here he came as King Araphel, problems at time don't just go away they may just change the way they appear to be. Avraham risked his life to save Lot. Lot was living wickedest place in the world at the time, Sidom among the wickedest people, Avraham went to save him, why ? Lot's soul had with him the souls of Ruth and King David. However, he did not know this. It seems Avraham's soul knew this so went to save him. We must try to redeem all the souls we can from the evil forces, as we never know ?

As GOD said to Avraham "I will give of you to the nations". The Hamak Hadavar explains this as meaning that you will be a teacher of wisdom to the nations. Concerning the words " Kings shall come from you" the Hamak Hadavar explains Kings will come from the decedents of Avraham who will suppress the idolatry of the nations" May we see this completely realized with the arrival of the King know as Mashiach quickly in our days

Vayara Bs”d

Parshat Vayera opens with the story of the three Angels coming to visit Abraham with the God and his providence so close why did Avraham and Sarah have so many difficulties in their lives and disappointments? Why are our hopes so often raised, so often unfulfilled? Why Ishmael? Why the binding of Yitzhak ? Why did the God put Abraham and Sarah through the agony of thinking that the son for whom they have waited for so long is about to die? If these trials and tribulations happened to our Biblical matriarchs and patriarchs, who were most beloved to God, a clear messages come through and that is that the God does not make life so easy and “no pain no gain” is a structure for spiritual growth.. On the first day of RoshHashnah, we read about the birth of Isaac to Sarah, Samuel to Hannah. This all reminds us that ordeals that our families face in life are by Divine design, our lives are by no means mundane in anyway, but all is directed by The God.

In this parsha we can find a couple of great examples of self nullification for the will of GOD blessed is his name.

We know the people of Sodom were very wicked: “They knew the Master of the world and yet chose to rebel against Him” (Sanhedrin 109a). All they wanted to do was satisfy their desires and their lusts. For such perverse people it is difficult, if not impossible for them to have faith in God. Their depraved behavior puts the existence of the world in danger, a world “built on kindness” (Ps 89:3), as they plunge it towards destruction by their evil behavior and their denial of all the fundamental concepts that sustain its existence. When the angels came to Sodom and Lot saw them he invited them to stay in his house. In Sodom to invite a outsider into your house as a guest overnight was a capitol offense. Yet he told them to stay with him. The angels refused at first and said they would stay in the street all night. Lot persisted until he was able to convince them to stay with him. He fully understood that by doing this he was risking his life. In the Zohar we are told that when Lot said to the angels “turn aside” and stay with me. This meant that he wanted to lead them to his house in a round about way so that they might not be seen by the people of Sodom. From this we can deduce that even if they were angels that came to Lot he was afraid for his life. So to Lot this must have been a test. This fear is more obvious when the men of Sodom come to lot’s house and threaten him and he offers to them his daughters. Lot must not have known that these angels would not allow him to come to any harm. So lot by nullifying his own feelings of fear, and not taking a attitude of “ I’m going to mind my own business”, and protect my own life. He passed his test, and he was saved from the destruction of Sodom. And eventually from his decedents came King David and Solomon and eventually our righteous Messiah.

Irit, the wife of Lot became a pillar of salt when she looked back at “sidom” .Midrash tells us salt was chosen for Mrs. Lot’s punishment, because as a native Sodomite, she did not welcome and objected to her husband’s “dangerous, alien practices”, like acting kindly to others. He learned to act like this from Avraham. As a Sodomite Mrs lot could not understand such behavior and was against it. R. Yitzchak said She sinned with salt so with salt she was punished. On the night the angels had come to Lot. She went to all of her neighbors and said to them, “Give me some salt

because we have guests.” Her intent was tell everyone Lot had guests in the house, which was forbidden in Sidom..

By looking back, she demonstrates that to the very end, she identifies more with those who die in Sodom than with her husband and their two daughters who end up escaping unscathed. With true repentance people change, others do not and must face the consequences of their actions. When one lives in a place like “Sidom”, one can expect trouble sooner or later and its not easy for one to be separate from the evil of the place, Mrs Lot could not free herself from the evil of “Sidom” so was killed with the others. We live in difficult times. Permissiveness and immorality are all around us. Yet we must remain Holy strong and not give up, God forbid

The Ramban teaches us that the danger posed by looking back at “Sidom” and “Amora” while they were being destroyed, had to do with that such a vision was too holy to watch. Much like the God said to Moshe “You are unable to see My Face, because no human can see Me and live”, so too to watching the Destroying Angel or even God’s Presence carrying out this massive destruction, was not for human eyes to see. This may also have to do with why most men cannot understand God’s role in events like the Holocaust.

God didn’t want the people of Sidom and Amora to be rescued as we see He didn’t send them a prophet to reprimand or correct them, as He did for the generation of the flood, who were warned by Noah, and as He did for the city of Nineveh, who were sent the prophet Jonah.

Concerning vision of angels Rabbi Argosi teaches that we are the people of GOD, and He has given us the ability to rise from intellect cleaving in the fineness of the angel of Yetzera (world of soul called Ruach-the emotional soul). There descends the Angel of Yetzera to this world. There is a small moment of sight as with the angels of Avraham, Hagar, Bilam, Minoach, Gidoen, Alisha. The Nashama (Soul of Divine intellect) descends from Bria (world of Nashama -Soul of Divine intellect) to this world to its body according to its existence at the time according to the day and the moment, and accordingly they are redeemed. Also the “golam” (shapeless body) of the Angel dresses to a body according to the fullness of the time. If there is not “tuma” (impurity) of the Yetzer

Hora (evil inclination) they are seen from this hight, this place all night. From Yetzera, the world of angels we can rise to the **ס כ** **א** (thrown), which is the world of Bria. We rise up the Angel of Yetzera to the the man on the **א ס כ** . We rise then from the **ס כ** **א** to the world of the sefirot ,which is Atzilut. Then he is upon the **כ** **א** **ס**, as the **א ס כ** is upon the angel. The sefirot are 10 levels this one above that. All of them dress upon Adam Kadmon. Keter of A"K (Adam Kadmon- this face of God contains all, it is the highest) is **א ס כ** To the Ayn-Soff (Infinite light). We can rise to All sight is according to the **ק ש ר** (connection) to his body. As thus is the arousal. Which changes according to the Nashama upon its body, and bond with it. After the holy names one can be permitted to, from his body, to all, and all is according to the **ק ש ר** .¹ The power of sight that can open the eyes, but for this light to illuminate it requires chassadim. Which is the force of Gods's giving. The power which has us do Mitzvot (commandments). One Of the 4 "chayot" of the brain the Lion, is sight and Chuchmah. Spiritual Vision does not originate from within the brain. The brain is only a stop along the way for a light that starts out on a much higher spiritual level, the level of "Moach Stima", the "Closed Brain", so-called because its light is hidden, is the level of the Binah of Arich Anpin. However, the root of the seeing is in the Moach Stima from the level of the name **ע"ב** itself. Which is from even higher up in the Kruma d'Avira of Arich. Which is the Ohr HaGanuz, from which one can see from one end of the world until the other end of the world.

When saying "a wise man has his eyes in his head" this refers to one who because of the "cord of Chesed" drawn from midnight allows them to see not just from their eye, but the brain in their head sees the spiritual essence of things. Rather than seeing only their physical representation.

In an even greater act we see in this parsha Avraham disregard his beliefs that he preached and prepared to do at the request of GOD that which he had been condemning others for doing. Even if to others it would seem completely hypocritical. As the sacrificing of one's children was a common practice of idolaters in Avraham's time. A practice which he told others was not what GOD wanted and was immoral. Now Avraham was ready at the request of GOD to sacrifice his son Yitzchak. No matter how bad this would make him look before other people. The Zohar tells us that such an act

was the opposite of Avraham's nature of loving kindness. Not only was Avraham's Nature such but He exemplified, perfected and embodied the trait of loving kindness. GOD Asked Avraham to do something that was the opposite of his nature of loving kindness to do a act of stern judgment and severity. To sacrifice his only son Yitzchak. Not only was Avraham willing to go against his own understanding to do GOD's will, but we find he did it with great vigor. Its written that he rose up early and saddled his own donkey, he split the wood for the sacrifice himself. Avraham had many servants.

In Safer Paliyah we learn that the nature of the nation of Yisrael is rachamim (mercy). Because of this they need to draw upon themselves the flow of "din" (severity) so their hearts will remember to war with the nations. In the future the sword of Amalak will arouse great jealousy in Yisrael. This is all necessary as again the nature of Yisrael is "rachamim" not "din", its not their nature to war as their nature is peace. It's for this same reason Rabbi Akiva will come in another incarnation in a later generation and he will recognize his enemy from the past. These things are necessary to arouse the anger needed that will allow vengeance to be taken on the enemies of Yisrael.¹

With the help of GOD we will nullify ourselves to the extent that our will will be GOD's will Hastening the arrival of our righteous Messiah quickly in our days.

CHAYAH SARAH

Avraham bought a transdimensional doorway, vortex , star gate.
BS"D

From this parsha we can learn some of the secrets of the cave of Machpelah. To do this lets go back first to parsha Lech Lecha where we find Hashem (God) tells Avraham to "Arise

and walk through the land in the length of it and the width of it for I will give it to you.” Then Avraham removed his tent and camped in the plain of Mamre which is in Chevron and there he built an altar to Hashem. After seeing all the land Avraham decided to go to this special place. “The plain of Mamre which is in Chevron and there he built an altar to Hashem.”

In this week's parsha we find “Avraham Buried Sarah in the cave of Machpelah which is before Mamre. The same is Chevron in the land of Canaan and Avraham was old well stricken in age and Hashem blessed him in all things” We must ask what does it mean “the Same is Chevron in the land of Canaan” ? And why after telling us of the burial of Sarah in Machpelah does the verse conclude saying “Hashem blessed him in all things” ?

The name Machpelah means folded. In the Zohar we are told that the field and cave rests on a 2 fold area namely the world above and world below. Thus through this spiritual gate all souls pass when they leave this world. At this place the veil of the physical world wears thin giving one potential for greater Divine awareness. Machpelah is in Chevron also called Keryat Arba Meaning the city of 4. If one goes to Machpelah they will find in the cave the graves of Adam and Chava, Avraham and Sarah, Yitzchak and Rivka and Yaakov and Leah. Yehuda gathers from the 4 corners of the earth. This is Chevron (Chevron means to join together). There in Chevron Hashem requests to join them as one. As we say in the Amidah “gather us together from the 4 corners of the earth”. Every man who occupies in Torah is Chevron. Keryat Arba is also called chevron it is the place the 4 corners of the earth are gathered. There dresses tohu, vohu, choshech, thum in the earth and the 4 chiyot haKodesh (angels) are revealed (through them) in the 4 yesodot (elements). In the idea of the green kav. When You say the Sema with your heart mouth and thought this is Chevron. There goes out a ruach (spirit) during saying of the Sema from the 4 letters of יהוה. This is Chevron. It is the joining of the Nashama, Shechina, the 4 letters of יהוה and קרית ארבע. Galut is the opposite. The 4 galut correspond to the 4 orlah (unclean husks). Galut is separation. They are not then “one nation in the earth”, as the name יהוה no longer rests upon them. Death is when the Torah doesn't rest from above, and rises from below away from the 4 yesodot. All who the Torah separates from, their Nashama is destroyed. The Nashama is the precious thrown that Chevron unifies, it is the Shechina.¹

Just after Abraham concluding his mourning for Sarah he turns to the task of finding a wife for his son, Isaac.. The Torah let's us know that this will be the last act of the patriarch, introducing this topic with the words, "Abraham was old, well along in days, and the Lord had blessed Abraham in all." The Ramban tells us that the reference to "all" is an allusion to "one of the secrets of the Torah, a great matter, namely that God has an attribute called "all". It is the "Yesod" (foundation) of everything. Instead of seeing Abraham's blessings only in the abundance in his life, in the good things he owned, he saw "all" as blessing, the fullness of his life. For Avraham all his life he saw as a blessing. As the verse says "Abraham was old, well along in days, and the Lord had blessed Abraham in all." All or in Hebrew is כָּל which the Zohar says the "Sefirah Yesod" it says also . Yesod is "sadek" (righteousness), understand this. "Avraham was blessed in all" in all these things Avraham was blessed, In the last few parsha we have seen Abraham leave his father's house, smuggle his wife and nearly loose her and his own life to two different lustful kings, expel Hagar and his son Ishmael, suffer the feuds between his own servants and the servants of his nephew Lot, wage war with a victorious coalition of kings to save his nephew, arguing with God about the destruction of Sodom and Gomorrah, and being ordered to kill his beloved son, Isaac. What a life. "Avraham was blessed in all" in all these things Avraham was blessed, and he saw it that way. Our Sages tell us that Sarah had attained a greater level of prophecy than Avraham.

Life is full of light in many ways . With eruptions of joy,sorrow, achievement, defeat,connection, isolation, vitality, illness and everything in between.. To see the hand of God only in one's happiness and success is to not see God in the fullness of one's life. To edit God out of the unpleasant aspects of life, is a big mistake. As all is the providence of God. Such a view can take away one's passion and ability to live enthusiastically and deal correctly with any given situation. It is only when we embrace God in the totality of life's experiences that can we truly live. By allowing ourselves to dwell with the God in the suffering that has come upon us, God forbid, and in the ecstasy, in the disappointment, pain along with the delight, we can experience the fullness of being alive, the holiness of being itself.

We are told that the cave is before Mamre. This place is where earlier Avraham built a alter to Hashem. The word Mamre means rebellious. This refers to the ones that were burried there first. The first to be rebellious Adam and Chava. Its also interesting to note that Mamre in Hebrew has the same letters as Amran the father of Moshe a man who never sinned. The opposite of the rebellious Adam and Chava. It will be from Amram's son Moshe who brought down the Torah from mount Sinai that word will be redeemed from its current rebellious state. As we learn from the Oar haChyim that the final redemption will occur in the merit of Moshe. The redemption has been so long delayed becouse Moshe refuses to invoke his merit, his merit being the merit of Torah study that is so lacking in these later generations. So may it be that soon in our days that we will see the realization of the blessing given to Avraham from Hashem to be blessed in all things with the comming of our righteous Mashiach quickly in our days.

1. 1Zohar Chadash Tikunim p.119,139,238

THE THINGS OF THIS WORLD ESPECIALLY THOSE THINGS WHICH THE GOD HAS FORBIDDEN HE HAS MADE TO APPEAR TO MAN AS VERY DESIRABLE,

WHILE SPIRITUALITY , TORAH AND THE TREE OF LIFE DO NOT OUTWARDLY APPEAR ATTRACTIVE NOT DESIRABLE , THEY ARE NOT REALLY SEEN AT ALL. ONLY AFTER ONE INVESTIGATES TORAH DOES ONE SEE IT HAS THE GREATEST PLEASURE AND FINDS IT MORE DESIRABLE THAN ANYTHING ELSE

IT IS LIKE ALL THE FORBIDDEN THINGS LOOK DESIRABLE AND ARE OUT IN THE OPEN BEFORE US , WHILE THE LIGHT OF THE GOD IS HIDDEN IN A CAVE, THAT CALLED TORAH AND ONLY WHEN ONE GOES INTO THE CAVE DOES ONE FIND THIS "TORAH" WAY AND ARE ABLE TO INVESTIGATE IT AND FIND IT MORE DESIRABLE THAN ANYTHING ELSE ! THINGS ARE NOT AS THEY APPEAR !

Not only the family of Abraham see their great forefather in the cave of Machpelah in Chevron but all of humanity that can claim connection to this place, as all of humanity is descended from Adam and Adam and Eve are also buried there.

Abraham choosing Adam's burial place as his own acts as a reminder to us that the role of the Jewish people is to be "A light to the nations". Even if in many ways "Yisrael is a nation that dwells alone" separate from the rest of the nations. Machpelah is there to remind us that our ancestors are very near to the dust of Adam, father of us all.

It says in the Bible Avraham paid 400 shekals of silver to the people of Heth for the burial place of Sarah (gen. 23) in Hebron called Machpelah (the folded cave). This was equivalent in modern money to about 400 dollars, this was a highly excessive amount. For all of samaria King Omri paid 6000 shekals (kings 1 16:25), Jeremiah paid 17 shekals for a bigger plot of land (Jer. 32:9). According to Hamurabbi code average year wage of a working man at this time was 6-8 Shekals. (according at Aryh Kaplan) This was a tremendous amount of money.

Avraham had discovered the secret of that cave when pursuing the ox which he had intended to slaughter for his three guests, the angels. The ox had drawn him straight to the Cave of Machpelah (The folded cave). Avraham at that time saw a light shining in the cave and inhaled the sweet scent of Gan Eden that filled it. He heard the voices of angels exclaim "Adam is buried here! Avraham, Yitzchak and Yaakov will rest here also!" Avraham then understood that this cave was the entrance to the Garden of Eden, and desired it for a burial place. When the soul leaves the body – it enters the Cave of the Machpelah which is where the entrance to the Garden of Eden is to be found. the Cave is full of light coming from the illumination of the Divine Presence.

The Torah does not tell us anything about Avraham's relationship with Yitzchak after his marriage to Rivka or with his grandsons.

Avraham's death is recorded in Genesis 25:8 and the birth of Yaakov and Esev is recorded later on in the same chapter. But the Torah does not record events in chronological order, that is know, as we can observe.

According to Genesis 25:7, Avraham lived to the age of 175 and according to Genesis 21:5 Avraham was 100 years old when Yitzhak was born, which means that Yitzchak was 75 years old when his father died. Since Isaac was forty years old when he got married and sixty when his twin sons were born, Avraham had 35

years to spend with his married son and daughter-in-law, and fifteen years to spend with his grandsons.

The midrash “fills in the blanks”. As there we learn that the day of Avraham’s death, is the same day Yaakov forced Esev to sell him the birthright. Yaakov was cooking lentils—a traditional meal for mourners—As Yaakov was beginning the mourning period for his own grandfather, Avraham.

The blessing Avraham received in his old age (Gen. 24:1) was that Esau did not rebel in his lifetime as we find in Gemore Kiddusun 5:18; b. Baba Batra 16b. On the verse that describes Yaakov cooking lentils, Rashi writes:

And on that day, Avraham died, so that he would not see Esau, his grandson, falling into bad ways.

In Genesis Rabbah (63:12), Rabbi Simon states that on the very day Avraham died, Esau committed two sins: murder and rape of a married woman; Rabbi Berechiah adds robbery to the list. Rabbi Yisrael Chait suggests that this was no coincidence, rather it was Avraham’s death that brought about Esau’s sinful behavior.

Esau saw Avraham as an image of immortality because Avraham was righteous. This image of Avraham prevented him from sinning. Esau projected upon Avraham the image of immortality. This fantasy of immortality prevented Esau from living the life of a wicked person. Upon Avraham’s death when this fantasy of immortality was shattered, so was Asev’s Morality. Avraham’s death had removed all impediments to Asev for sinning.

From this parsha we can learn some of the secrets of the cave of Machpelah (Translates to the “folded cave”). To do this lets go back first to parsha Lech Lecha where we find God tells Avraham to “Arise and walk through the land in the length of it and the width of it for I will give it to you.” Then Avraham removed his tent and camped in the plain of Mamre which is in Chevron and there he built a alter to GOD. After seeing all the land Avraham decided to go to this special place. “The plain of Mamre which is in Chevron and there he built a alter to GOD.”

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in the earth”, as the name יהוה no longer rests upon them. Death is when the Torah doesn't rest from above, and rises from below away from the 4 yesodot. All who the Torah separates from, their Nashamah (Higher soul) is destroyed. The Nashama is the precious throne that Chevron unifies, it is the Shechinah (Divine Presence).¹

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We have lots of pictures

stories and a lot more info

on this at

<https://godssecret.wordpress.com/2008/11/21/the-secret-caves-of-the-patriarchs-in-hebron/>

Also in our parsha Eliezer on this mission to get Yitzchak a wife, by this merited to escape the curse of his forebearer, Canaan and enter the blessing that rules over Abraham and his descendants. This is a amazing thing when you think about it, how great the effects of our actions can be.

King Herod the built an enormous wall around the cave. And today that wall, called the Tomb of the Patriarchs, is the best preserved

Herodian building anywhere in the Holy Land. The walls are massive. At the corners there are stones that are 25 feet long and five feet high and weigh around 200 tons. The stones have a margin around the edges, just like the Temple Mount in Jerusalem. Herod's builders covered the area inside the wall with a stone floor, and that floor is still in place today.

Most unfortunately, the keys to MACHPELAH and with them the responsibility, for this site was given to the Waqf, by the then Minister of Defense, Moshe Dayan. They also prevent any possibility of entering the underground tombs.

Moshe Dayan, an amateur archeologist, when realizing the consequences of his action, tried to seek information concerning the underground caverns. (Perhaps he was searching for artifacts to add to his personal collection?!) In any case, any formal or official investigation was impossible. He therefore decided upon an unusual method to quench his curiosity. Within the large hall, called "the Yitzhak Hall" there is a hole in the floor, from which candles are lowered into the cave below. According to prevalent rumors, this was an entrance into the Caves of the Machpelah themselves. However, the diameter of the hole was extremely narrow – 26 centimeters. No adult could possibly fit through this opening, but Dayan found a solution. A 12 year old girl named Michal, young but courageous, agreed to be lowered into the underground room.

One misty night, Dayan ordered the Muslim guards to leave the building. He told them that they must leave for "reasons of security". They had no idea what was about to take place. Using the dark night as a cover, Michal was brought to the site. The opening was uncovered and Michal was lowered into the underground room. The spectators were filled with suspense and worry when the girl disappeared from sight.

Michal found herself in a round room, whose floor was covered with coins, candles, and written notes. Looking around, she saw a narrow, dark corridor, to the south. The brave girl entered this hallway and after 17 meters discovered a stairwell. In total darkness she climbed the steps. After 15 steps she found a wall blocking her way. A large stone prevented her from continuing.

She tried to move the stone, but to no avail. It wouldn't budge. Having no other choice, she turned around, descended the stairs, and headed back to the small room via the narrow corridor. There, she was lifted out of the room back into the Yitzhak Hall. She was happily received, and was totally unharmed.

The surprised Dayan wrote out the findings and sketched the underground caves as described by the 12-year-old Michal: a circular room, a corridor, and the stairs. The caves themselves remained a mystery and were not drawn.

A group of us, from Hebron-Kiryat Arba, and in particular the staff of "Midreshet Hebron" were filled with awe at the thought of entering the underground Caves of the Machpelah. Moshe Dayan's story piqued our curiosity and determination to find a way into the caves. We could not, of course, enter the same way that Michal entered, via the small circular entrance. However, the other side of the corridor caught our attention. She related that she had climbed stairs that were blocked off by a stone. Where could that stone be?

We measured the distance she had spoken of and revealed that the stone was on the other side of the Yitzhak hall, covered by Arab prayer-rugs. The area was always occupied by Arabs. How could we succeed in moving that stone, thereby allowing us to descend into the caves?

The Arab guards, employed by the Waqf, were not overly alert or awake at that time of night. They left their place of work and went to sleep. When we saw this, we brought with us a big chisel to the midnight prayer service. In the middle of the service, we began to sing and dance. During the dancing, some of us made our way to the Arab pray-rugs, lifted them, and revealed the stone. It was held in place by metal bars, attached to surrounding stones. We began hammering on the rock with the chisel, and after a while it began to move. Finally, the stone opened. It is difficult to describe the emotions we felt when we saw the stone move off the small opening under it. We entered, our hearts pounding with excitement. We found stairs that led down into the darkness. We descended slowly. The stairs led to a narrow, dark corridor. We walked slowly through the corridor, stooping down, using

flashlights to guide our way. We reached the circular room and looked around. It was round and dark. On the wall were three stones, but no cave was visible. Where was the cave? Were all our efforts in vain?

Several minutes later an additional mystery presented itself. It seemed to us that we felt a breeze. How could this be? Blowing wind originating from above ground? Looking down at the ground we saw several stones that appeared to be stuck, one to the other. The wind seemed to be originating from between them. Within moments, emotions flying, the stones were uplifted and... the cave – a cave of rock, leading into the earth.

We crawled in a very narrow opening into a circular cave, carved in the stone, deep in the earth. The cave was filled with dust, to its very edge. It was impossible to stand or sit, only to crawl. We continued inside until it widened, and then, a second cave. This cave was smaller than the first, but here awaited us another surprise. It was also filled with dust, but among the dust were bone and remnants of pottery scattered around, some of which were in good condition.

Wind blew in the caves, but the sounds of our hearts pounding was audible. No living being had been this close to the Patriarchs in thousands of years. Each one of us spent some time considering the significance of being in the Caves of the Patriarchs, and of prayer here, adjacent to Abraham, Isaac and Jacob, Sarah, Rebecca, and Leah, and even to the tombs of Adam and Eve, by the entrance to the Garden of Eden, where souls and prayers ascend. Silent prayer, in the presence of our Forefathers.

Following this tremendous spiritual experience, we began to examine the cave itself. The bones captured our attention. Were these the bones of the Patriarchs? We knew that it is written that Righteous ones, even in death, are called living, and that the Patriarchs, called the “slumberers of Hebron” wake and pray for

mercy. As we investigated, it became clear that the pottery belonged to the First Temple Era, the Era of the Judean Kings. The Jews of Hebron, and the Jews of all of Judea, understanding the importance and significance of the Caves of the Machpelah, were directed to bring both the bones and the pottery into the underground caves themselves.

This discovery closed an information gap concerning the Caves of the Machpelah, continuing from the days of our Patriarch Ya'akov, the last Forefather buried in the Cave, through to the days of Herod, who built the huge structure above the Cave.

After several hours, as dawn approached, we were forced to leave these sacred caverns, so as not to be caught below. We concluded an unforgettable spiritually uplifting experience. We were privileged to reveal the underground Caves of the Machpelah, to pray there, to reveal ancient Jewish pottery from the Era of the Kingdom of Judea within the Caves, and, even if only for a few moments, united, as Sons with their Fathers.

The Macpelah at Hebron

Ze'ev Yevin of the Israel Department of Antiquities and Stanley Goldfoot were our helpful field guides during our brief 1983 radar and seismic exploration of the tomb of Abraham, Isaac, Jacob, Sarah Rebecca and Leah at Hebron.

The building over the traditional site of the cave purchased by the Patriarch (Genesis 23, 25:7-10, 49:28-35) is known to the Jews as the Macpelah, and to the Arabs as the Haram el Khalil. The building is Herodian embellished by minarets and roof decorations dating from the time the Moslems overcame the Crusader control of the Holy Land, or later. The subterranean rooms under the building were last opened to the outside area at the time of the Crusaders when the caves or rooms were used for intrusive burials. In 1967 Moshe Dayan lowered a small girl with camera through a small hole in the floor thus gaining some information on the basement rooms, as well as ending a 700 year old ban on non-Moslems entering the Haram. Since 1967 the site has been both a mosque and a synagogue, and it is of course a hallowed spot for

Christians since Abraham is not only called “the friend of God” but also “the father of all who believe” in the Bible.

Very little is actually known about the caves or even the rooms under the floor of the Macpelah, so my colleagues and I were excited to probe through all four outside walls of the building on a one-day visit. (We asked for, but could not obtain, permission to make cart radar and seismic soundings vertically downwards through the floor inside the building – that viewing geometry would no doubt give very useful results).

Figure 6: Geophysical crew conducting radar and seismic measurements into the caves beneath the Macpelah. All four outside walls of the building were sounded in the one working day available.

Our one day of radar and seismic data collection brought us far more echoes and reflections than we could expect to interpret in many months of labor! All we had time for was to map and tabulate hundreds of echoes and write our friends in Israel a short letter report. Our conclusions: the subterranean rooms and caves under the floor of the Macpelah are many and complex. We can only hope the entire underground complex will be excavated and explored by the archaeologist in the near future. We would love to be on hand to do more geophysical work, especially if it became possible for us to view downwards through the floor of the building.

PARSHA Toldot

Our parsha is called "Toldot" (off spring). We see a pattern imerging Isaac, like Abraham finds himself forced by famine to go to Gerar, in the land of the Philistines. There, like Abraham, he senses that his life may be in danger because he is married to a beautiful woman. He fears that he will be killed so that Rebecca can be taken into the harem of king Avimelekh. The couple pass themselves off as brother and sister. The deception is discovered, Avimelekh is indignant, explanations are made, and the moment passes. Genesis 26 reads almost like a replay of Genesis 20, that happened a generation before. Also Avimelekh says to Yitzchak, “you have become *too powerful* for us.” Centuries later, Pharaoh says, at the beginning of the book of Exodus, “Behold, the people of the children of Israel are greater in number and *power* than we are. Come on, let us deal wisely with them, lest they multiply and it come to pass, when there befall any war, that they join also with our enemies and

fight against us, and so get them up out of the land” (1:9–10). The same word, "atzum" (power) appears in both cases.

This idea of the Jewish people being too "powerful" mentioned in both our passages are interesting as this is also one of the most common excuses for one of the deadliest of human phenomena, anti-Semitism.

There are those who say God is only love, God does not hate. The God said by His prophet "I loved Jacob; but Esau I hated" (Malachi 1) Because Esau deliberately chose a course of wickedness. So the Prophet says of Esau "They shall be called the border of wickedness" (Malachi 1, 4). From the side of Esav comes Amalek, the enemy of The God and Israel as it says "God has war with Amalek from generation to generation" (Ex 17:6).

In the Torah its written "**There were two boys in her womb. The first to come out was completely red, and clothed in hair; so he was called Esav. After this, his brother came out, with his hand grasping Esav's heel; so he was named Yakov**" (Gen. 25:24-26). Esav is described as having a body covered with "Seir" Hair, this is as that of demons who are said to have hair all over their body but are bald on their heads. It's also written in the Torah: "They must no longer offer sacrifices to the "Seirim" (*Demons*)" (Vayikra 17:7). The word for hair has the same root as the word in the verse above describing demons.===This is so as Esav comes from the side of ע"ו (evil).

Asev is called a cunning hunter. Because he tries to pass himself off as a hardworking, honest, and reliable. The Midrash compares Asev to a pig which has split hooves (Midrash Tehillim 80:6), but on the inside, his "midot" personality he is 100% "treif" (unkosher). This is what makes the Asev.s of the world so very dangerous. The sages tell us that In the Time-to-Come, Asev will don his "tallit" (prayer shawl) and sit among the righteous in "Gan Eden". However, God "knows the mysteries of the world and the workings of the heart" will see right through Asev and, "The Holy One, Blessed be He, will drag him from them." (Talmud Yerushalmi, Nedarim 12a)

Things are not as they appear. From a superficial reading of the Bible in our parsha it looks like Yaakov does evil by deceiving his father by dressing up to appear as Asev to get the blessing his father, Yitzchak intends to give to Asev. Such an act would certainly find great disfavor, but we see this is not so as at the end of the parasha, Isaac sends Yakov to Padan Aram to find a wife, and bestows on him Abraham's blessing that he will inherit the land: "And Isaac called Jacob and blessed him...And God Almighty bless you and make you fruitful, and multiply you, that you may be a congregation of nations, and give you the blessing of Abraham, to you and to your seed with you, that you may inherit the land of your dwelling that God gave unto Abraham". (Genesis 28:1-4). Obviously the actions of Yakov did not find disfavor with his father

Yitzchak. From this we can learn a lesson to apply in our own lives. In truth Yakov did nothing wrong as Yakov was coming in the place of Asev to receive the blessings that he had bought. So it was not wrong for him to say "I am Asev" since he had bought the right to stand in for Asev and get Asev's Blessings that he had already paid for.

Ya'aqov's impersonating Esav is one of the stranger stories in the Torah. This reminds us of Purim.

The parsha begins describing how Yaakov when he was born came out holding on to Asev's Heel. Because of this he was called Yaakov, which comes from the word "akev" heel. Asev has been fighting against Yaakov since the time he was born. It is written: "In the womb he took his brother by the heel" (*Hosea 12:4*), We see from here that Asev tried to pull down Yaakov from his spiritual superiority even before they were born, and he has not stopped to this day. Amalek is a direct descendent of Asev. And of Him it is written: "God has war with Amalek from generation to generation" (*Ex 17:6*). In the end Amalek will be destroyed forever!

Yaakov was the first to be father of twelve sons who were all righteous, and thus he became the father of the Jewish people.

It is explained in the Zohar that when Yaakov descended to Egypt, Adam's soul entered him. Until he came to Egypt, Yaakov's life was a long series of troubles. As Rashi lists them:

The trouble of Laban, who deceived him and tried to steal from him, the trouble with Esau who tried to kill him, the trouble with Rachel his favorite wife, died in childbirth, the trouble with Dinah who was raped by Shechem, the trouble with Joseph his favorite son, who was sold and who he thought was dead, the trouble with Simeon who was detained in Egypt, the trouble with Benjamin who Joseph demanded be brought to Egypt. It was from successfully dealing with all these troubles that Yaakov was able to reveal the Nashama of Adam.

In this world Yaakov who is the Jewish people only emulate or appear similar to the people of Asev, the western world which is represented by Asev's heel. This being only a small part of their physical actions. Yaakov like Asev may work in jobs, eat food and reproduce yet only in the outward physical appearance does he do these functions like Asev. The foot represents Malchut. The physical manifestation yet even of this Yaakov only grasps only Asev's heel, not his entire foot. Only in appearance sometimes does Yaakov perform physical functions like Asev. But in the realm of emotions, thought and needless to say spiritual motivation there is no compare. Spiritually is awareness and participation in the return of the Divine energy to its source, and the flow of this energy outward giving life animating our world, whether for healing, renewal or just finding a better taste in your food as all good comes from God. All happiness in life is there. The process of returning is also called

repentance. such is the nature of the universe. Every thing returns to its root . Which is directly attached to its source. It is to be attached to the Infinite. The Eternal essence of the universe. Which is as a unfailing fountain of life that flows forever.

As to Yaakov the only purpose of being in this world and the underlying cause of all his actions is to serve The God. Thus it says " And I will make your seed multiply as the stars of heaven, and will give to your seed all these countries; and in your seed shall all the nations of the earth be blessed; Because Avraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." (26:4-5) Thus we must follow in The God's ways to hasten this blessing.

It says in the Zohar that the world is as a living body. This is evident when we see that when Asev showed complete disregard for his birthright and sold it there was immediately after a famine in the land. If Asev is removed from his bond with Yaakov he becomes Asev "ha Rusha" It says in Pesicta that it is the job of Edom who is Asev to try to push Yisrael off the Torah path. When Edom disregards natural law founded on the love of their fellow men and makes the world a place of vicious competition " a dog eat dog world" none can stand. This is why Yisrael must be a light to the nations. As the complete negation by Asev of his source of spiritual inspiration reveals Edom which represents his blood thirsty nature, The God should help us.

The sages tell us in Midrash Tanchuma and Rashi Bereishis that in many ways our matriarchs had a greater understanding and even deeper prophetic vision than their husbands. Sarah discerned the danger of leaving Yishmael in the household, while Avraham was biased and did not want to send away his son. In Zohar 1:137b we learn that Rivka understood the nature of Asev better than Yitzchak did, she realized Asev is a wicked son. Rivka received this prophesy when she went to the Yeshiva (School) of Shem and Ever. Why did Rivka go to the yeshiva of Shem and Ever for advice, when the greatest spiritual figure of her generation was her husband Yitzchak ? The midrash teaches that as the twins grew up, Rivka could not tell Yizchak about Esav's evil deeds and just how far he had gone in his wickedness, lest Yitzchak blame her for having brought that evil soul from the house of Betuel and Lavan. Rivka's regular practice was therefore to praise Esav before Yitzchak.

Matters continued in this way until the time came for Yitzchak to bless Esav thanks to her own words of praise of Esav over the years, and she understood that she had to correct the warped situation that she, herself had created by hiding the truth from her husband. Here a lie for the sake of peace which at times is permissible was the wrong move . Yitzchak and Rivka booth strove to influence Esav to be true to Torah, but all their words were rejected as the true nature of Esav Detested holiness. The Midrash states (Sifri on Bereishiet 33:4), "There is a well-known rule that Esav hates Ya'akov." Esav's soul was the total opposite of Ya'akov's, just as impurity is the opposite of purity.

In the Bible Yishmael and Aisav, each have demonstrated their inner hatred towards Yakov and The God's chosen people. However, when they function together against the Jewish nation, the dangers multiply exponentially, which arouses HaShem to act in His miraculous manner to save His chosen nation. In our parasha Toldot, Aisav joins forces with Yishmael when Aisav marries Machalat, daughter of Yishmael.

This inner hatred towards Yakov and The God's chosen people is inherent in the Second World War in the collusion of the Arabs (Yishmoyal) led by the Mufti Haj Amin Hussein with Hitler in the Holocaust. It was also tactical Arab strategic policy to "cleanse" the land of its Jewish population.

This inner hatred towards Yakov and The God's chosen people was inherent in England's closure policy of The Holy land to Jewish immigration. Not even allowing those trying to escape the Holocaust to enter Israel when they had no other place to go !

Now we also see this inner hatred towards Yakov and The God's chosen people with the joining of Aisav (the West) and Yishmael (Muslims) through the UN and its anti-Semitic policies which continue to try to weaken and destroy the Jewish State. This inner hatred towards Yakov and The God's chosen people that Asev and Yismoyal share will do them no good and they did not succeed to do the evil they intended to the Jewish people in the Bible and in the end they will not in the future.

Yakov, refers to degree of "*Katnut*" (small consciousness). This exists because a person has not moved forward risen above their ego, so to hold the will of God above their own., or even more have them become one with Divine will. "katnut" is a result of broken *Kelim* (vessels) and lack of development. When Yaakov reaches selfless expanded consciousness he is called Yisrael. In the state of expanded consciousness called "Gadlut" one has more vessels of bestowal. "Yisrael" means *Yashar El* (straight to God). He is called "Israel" *Yashar El* (straight to God), as he has the potential power to dominate the whole of creation, in a way bestowal, giving and sharing !

There is another way that is far from the God as it is written, "They are all as beasts" (Psalms, 49:13). These do not engage in correction of their souls.

In this parsha is described how the Palestinians envied Yitzchak's prosperity so they blocked up Yaakov's wells. This envy finally resulted in the king of the Palestinians asking Yitzchak to leave his country. So it has been in our exile. The prosperity of the Hebrew people is often followed by their persecution. Yitzchak dug out the well's of his father Avraham that the Palestinians had blocked up. He named the first well "Esek" which means contention. This well is said to correspond to the first Temple. The first temple was destroyed primarily because of idolatry which resulted in contention and division among the Jewish people. This contention eventually split Yisrael to 2 kingdoms. Finally all this resulted in the nations having contention with us and destroying the Temple. The 2nd well he dug out he called "Sitnah" which means hatred. Because he had to fight much with the Palestinians as they hated him over it.

This well corresponds to the 2nd temple which was destroyed because of baseless hatred. The influence of Hellenism divided the people and they developed baseless hatred which is still with us today. The next well he called "Rachavot" meaning wideness as in this place there was no strife. The sages say this corresponds to the 3rd Temple. This reminds us that we need to give each other a little breathing room, space for individuality. As in this "wideness" we can all live together without fighting. Concerning this its written "they strove not; and he called the name of it Wideness; and he said, For now the Yhv"h has made room for us, and we shall be fruitful in the land." The Sni Luchot ha Brit says that it says "now" in the verse because that the building of the 3rd Temple is in our hands to accomplish. The Vilna Gaon says concerning the verse we quoted in the beginning of this parsha, "But Asev I hated" – "this refers to a superficial part of Esau, but the essential part of him, his head, was interred with the patriarchs." The Zohar states that "No one in the world honoured his father as Esau honoured his." It is for this reason Jacob, said on his reunion with Esau, "I have seen you, and it is like seeing the face of G-d" (Gen. 33: 10) Asev has the potential. Rav Kook wrote that the brotherly love of Esau and Jacob, Isaac and Ishmael, will assert itself above all the confusion that evil brought on by our bodily nature has engendered. Asev will overcome them and transform them into eternal light and compassion. So may we see this accomplished now with the end to baseless hatred and the building of the Temple with the arrival of our righteous mashiach quickly in our days.

Vyatze

Bs"d

The higher we climb the ladder, the higher the top of the ladder reaches. The ladder is learning Torah and mediation.

First Yaakov sees all the angels of God rising from the earth and descending from the heavens. The sages say these were the angels who supervise the nations of the world. While on top of the ladder is God who alone supervises the providence of Yisrael, the whole world and all in it. If they will only draw close to him and follow his will God would give them everything. Next are born the 12 tribes. These 12 sons of Yaacov who entered Egypt with their families numbered 70 in all as listed in Exodus. These parallel the 70 nations of the world listed in Genesis.

The ladder of Jacob's dream is prayer. Jewish prayer (meditation) is a teaching passed down from their Prophets. It is written in the Zohar that the ladder in Jacob's dream is a metaphor for prayer (Tikunei Zohar #43). In the dream, the ladder represents prayer as the connection between man, situated at the bottom of the ladder, and God who appears at the top of the ladder. The numerical value of "sulam", ladder equals 136, the same as "kol", voice. The ladder is the voice of prayer rising from the heart of man who is firmly entrenched in the physical world below, till it reaches the heavens and God who is ever present above the ladder. Through the act of prayer man's consciousness rises from rung to rung, and although standing on the earth, his or her spiritual awareness is truly elevated to the heights of heaven.

THE ZOHAR TELLS US JACOB INSTITUTED THE EVENING PRAYER CALLED "MARIV", JACOB'S PRAYER IS VERY DIFFERENT. RABBI SHIMON SAYS THAT IT IS OPTIONAL, EVEN IF NOW EVERYONE PRAYS "MARIV" DAILY. HE SAYS THIS BECAUSE JACOB'S PRAYER IS ON THE LEVEL OF DIVINE VISIONS FIGHTING ANGELS AND SEEING LADDERS TO HEAVEN. YAKKOV WAS NOT HIMSELF TOTALLY RESPONSIBLE FOR THESE EXPERIENCES, HIS THOUGHTS WERE FROM ELSEWHERE. THESE VISIONS COME TO HIM FROM GOD. THEIR "YICHUD" (UNIFICATION) MEETING IS BROUGHT ABOUT BY GOD. FROM HIM COMES THE VISION. NOT EVERYONE IS SEEING VISIONS SO RABBI SIMON SAYS "MARIV" IS OPTIONAL,

AND KNOW

During the second temple period the last of our prophets and our sages who were of highest spiritual level of Divine knowledge saw the future spiritual decline of our people so instituted three daily prayers of 18 blessings. On the simple meaning the three daily prayers – morning, noon and evening correspond to daily offerings in the temple. In these prayers every letter, every word has enormousness spiritual depth. Even now, when we are no longer on such high spiritual level we can still invoke their inherent spiritual powers by carefully following our sages instructions concerning how to "work" these "prayers".

The morning prayer can be roughly divided into two parts – ascending though each spiritual world to request Light and then bringing the Light down into each spiritual world as we descend. Here is the basic structure of the prayer:

1. Morning Blessings & Korbanot – Asiyah (going up)
2. Kaddish (eliminate Klipot from Asiyah before getting to Yetzirah)

3. Piskei De-Zimra – Yetzirah (going up)
4. Kaddish (nullify Klipot from Yetzira before getting to Beriyah)
5. Sma – Beriyah (going up)
6. Shmone Esray (silent prayer of 18 blessings) – Atzilut
7. Ashrei – Beriyah (bringing the Light down)

The seventy voices of a woman giving birth correspond to the seventy words in Psalm 20, which begins, “G-d answer you on the day of pain.”

8. Kaddish (nullify klippot)
8. Song of the day (each day connects to a specific aspect of the soul), bringing the Light down)
9. Kaddish (nullify klippot)
10. Aleinu – brings the Light down to our world

The Kadish is said at the conjunction of worlds, as between Yetzera and Bria. Kaddish is said in Aramaic which attracts Klippot. The Holy AR”I explains that when the klipot attach themselves to its words the Kadish brings them to much higher level, and there they are eliminated.

There is no Kadish between Beriyah and Atzilut, as Klippot don’t exist on this high level.

Our Holy prophets through our sages have left us much instruction on how to invoke the inner and surrounding lights and make many corrections in spiritual worlds.

We must do our best to understand the deep meanings in our prayers. By this we may make the needed corrections and attract the needed lights for the final redemption.

The first three blessings and the last three blessings of the Amida are ten sefirot of **ה' יי"ה** (without what) corresponding to the two names **ה' יי"ה** and their eight letters, which are ten, Being the lower Shechinah **ה' יי"ה** from below to above from **אין** to **אני**. Plus ten from **ה' יי"ה** above to below from the middle pillar. (Tikunim)

The Arizal taught that prayer itself is comprised of four sections or rungs on a ladder and that these sections relate implicitly to the four ascending worlds of Kabbalah. The first rung of prayer comprises the preliminary morning

blessings until the prayer Baruch Sheamar, which begins the next section. The morning blessings correspond to the world of Assiyah, action. The series of blessings thank God and acknowledge His goodness in providing for all the basic abilities and requirements enabling us to function in the practical world of action. In this section we create a vessel in this physical world for the coming blessings of our meditation. We fix our own physical bodies.

The second rung consists of the section of prayer referred to as Pesukei D'Zimrah, Verses of Praise. These prayers are comprised of the psalms of David, inspiring praises to God for creating the beautiful world we live in. This section corresponds to the world of Yetzirah, formation. Nature both reveals and hides God. It is for us to search for God and praise His manifest creation, maintaining a sense of awe even when "grown up." This world relates to our emotional attachments and response to the world around us. This section of the meditation fixes the soul level called "Ruach" (Spirit), the Emotional soul.

The next section of prayer is centered around the recitation of the Shema, the ultimate unification of the NAME OF GOD in His creation. This section begins with a description of how the angels daily praise God and leads into the Shema, the revelation of the soul's understanding of the nature of God's unity. The beginning of this section represents the angels ascending and descending on the ladder and culminates with man standing humbly, yet elevated, ready to speak directly to the Creator. This once again teaches us that ultimately the soul is rooted in a higher place than even the angels. This third rung corresponds with the world of Briyah, creation and relates to the intellect. This level is the Soul called "Neshama" (soul of Divine intellect). This level of the soul is a part of the God itself. By the Meditation of the "Sma" we unify the Divine name YHV" H with our self and everything in a more revealed way preparing us for the work of the next level.

The final rung on the ladder of prayer is the recitation of the Amida, the silent prayer. This corresponds to the world of Atzilut, emanation, where man encounters God who appears above the head of the ladder, in a state of intimate union. At this level a man joins God as a partner in creation. This level is actual "emanation" of the powers of creation. This prayer-meditation is another ladder itself having 18 levels corresponding to the 18 vertebrae of the Spine. It is taught in the Yerushalmi Berachot that one hundred twenty elders and eighty prophets ordained the Amida meditation (the standing prayer).

This hints at its awesome depth. Infinite Divine names fill these 18 levels. The simple level of this meditation is known. Its secrets are not taught in public but are only passed down on a one to one basis.

By the traditional prophetic meditations and the implementation of the ancient knowledge which supports the meditations the fountains of well springs will open up and flow for anyone . Anyone who does the work.

While approaching the ladder of Holiness to enter the upper worlds one must elevate this physical world by their actions. Observe, to accomplish the gathering of Holiness of the giving birth to the extended family of the 70 children of Yisrael first Yaakov had to go through great treachery and deceit from Lavan. The greatest revelation of light founding the world came from the patriarch Yaakov and his wives as they gave us the foundation of the Hebrew people, but at what cost. Such hardship one has to undergo to reveal the Shechina in this world. One cannot expect it to be easy. Its written in Safer Giloyah Raza that the evil forces are always trying to get permission from the supernal court to try to test and trouble one who can or is trying to increase Holiness in this world. On top of all the trouble with Lavan , his own brother Asev wants to kill him.

All the sufferings we endure in this world make us stronger. Like a runner who jumps over bigger and bigger hurdles. After each Klipa (obstacle) is overcome it reveals its spark of vitality, its light which then enlivens us. Each time we do good and turn from evil we show to God how much we love him. It is by these "opportunities" which seem as hardships we can give thanks to God for. As it is by these "opportunities" that we earn our entrance fee into the world to come, and from such comes our portion.

It can be observed from the parsha that that just as Yaakov thought that he married Rachel but in the morning found it was Leah. So to in the time of the morning, time of revelation of new light the true nature of people becomes revealed, and this new nature may make one appear as though they went through a total transformational experience. Then one may have difficulties in their relationships dealing with one who appears to them as a different person then they once knew. But by overcoming obstacles causing confusion they can come to great results as with Yaakov and Rachel. As their first child was Yosef who saved all Yisreal in Egypt and from his descendants will arise Mashiach ben Yosef who will overcome our enemies. Yaakov had to work 7 more years to marry Rachel. Needless to say all the trouble that the wicked sorcerer Lavan inflicted upon Yaakov, and his financial treachery.His daughter Dina gets raped. Then, to top it all off, he spends the next 22 years thinking his son Yosef was killed by wild animals.

But in the end all the deceit that Lavan worked against Yaakov only turned to blessings, as will all the curses in the Torah to those who merit such. As Yaakov saw in his dream that God took great concern for him, and the ordeals that he had to go through in the house of Lavan. God rewarded him greatly as he multiplied exceedingly in good when he left Lavan's house. He was blessed in a supernatural way. Fulfilling the teaching of the Torah that that the righteous are put to sufferings in a natural way, but their deliverance comes about with signs and wonders.

The Rabbis note that parsha (Vayetze) does not begin on a new line. Instead it is separated from the previous parsha (Toledot) by only eight spaces. Most parshas do begin on a new line. Out Of the 52 Torah portions, there are very few parsha that do not begin on a new line and these parsha are called "closed".

GOD has His reasons for everything He does. Sometimes we can't figure out why things happen. Yaakov. His life becomes incredibly miserable. Here is a good man, who listens to his mother and does what she tells him to do and all he gets is more than twenty years of headaches, as it appears.

Yaakov couldn't figure anything out in this parsha – from start to finish it was all confusion to him. That it why it is a closed parsha – Parsha S'tuma. But by close observation we can see that Yaakov deceived his brother Asev taking his rights as first born and his paternal blessings. And we see Yaakov deceived by Lavan making him marry Leah instead of Rachel. Yaakov's son's deceive him for 22 years allowing him to think Yosef is dead for 22 years. The Ar"i tells us these same 10 sons of Yaakov who sold their brother Yosef were incarnated as the 10 Martyrs killed by the Romans. Rabbi Akiva was the only one who is said to have entered and left "Pardes" in Peace. A Divine voice announced concerning him that he merited the Eternal life of the world to come, but Rabbi Akiva died as one of the 10 Martyrs killed by the Romans. Rabbi Yuhuda Ben Baba was the only sage of his Generation who was not killed by the Sadukee king Alexander Yanai but he also was one of the 10 Martyrs killed by the Romans. The God's ways are not our ways and are very hard to understand, if even possible ?

One must not wait for miracles for deliverance from evil, and one cannot expect providence above nature to always protect them. They need to seek a natural way to deal with the trials of this world. Here again we learn the lesson "one must deal with the wicked with subtly". In last weeks parsha Yaakov used guile to get his blessings, taking them away from the wicked Asev. In our parsha Yaakov sneaks away from Lavan with his belongings because he feared that Lavan may never let him leave, or take his rightful possessions with him if he were to announce his departure. This is the 2nd parsha in a row this lesson is taught, so we should take heed. "One must deal with the wicked with subtly". The crooked cannot be made straight, so they must be dealt with accordingly.

Everyone in the world has a unique mission. There are a certain number of missions that have to be accomplished in the world. Our sages tell us that if a person doesn't address himself to his own purpose and mission in life, the fellow next to him who does, will get his portion and the other guy's portion in this world and the next as well.

Asev sold his birthright, he gave up his "mission", he lost his blessings. GOD gave Yaakov exceptional strength. He had to be as strong as Esav but using the physical power for God. He would need to apply this strength in various situations – sometimes to bash in heads, sometimes to show superhuman control, and other times to go to war. This is why the Torah has to tell us about Yaakov's awesome strength.

Yaakov comes to the well at the beginning of the parsha, he meets some shepherds who are from Lavan's territory, and they are all waiting to gather together enough people to remove a huge boulder covering the well. The Torah off handedly tells us that when Rachel comes along, Yaakov turns into Superman and is able to lift the massive boulder off the well as easy as pie. As the Talmud says, it was as easy as removing a cork from a bottle.

The blessing Yaakov gave to Yehuda was: "His hands will be against his enemy." Who was the greatest descendent of Yehuda? King David, who was a red-haired fellow with a ruddy complexion (Asev is called Edom which means red). He killed hundreds of thousands of enemies of the Jewish People. He was the archetype of what Esav could have been.

Yaakov in Hebrew is the same letters as Akev (heel), which is also the same letters as in the name Akiva. Rabbi Akiva was a reincarnation of Yissachar the son of Yaakov, whose's soul came from the level of Akev (heel), The soul level of the heel of Asev that Yaakov repaired.

The vast majority of Jews have not assumed the mission they are supposed to. Someone else must pick up these unattended missions. There is much we must and can do. Then we will see the Hands are the hands of Asev and the voice is that of Yakov with the revelation of the Messiah quickly in our days.

Vayishlach Bs”d

THINGS ARE NOT AS THEY APPEAR

Yaakov’s (Jacob’s) bed originally was in the tent of Rachel and upon her death Yaakov brought his bed into the tent of her maidservant Bilhah, seeing her as the link to Rachel. Reuven could not tolerate him choosing Bilhah, a lowly maidservant in his eyes, over Leah the matriarch of the Jewish people, his mother. So he moved Yaakov’s bed into the tent of his mother Leah. Reuven never actually slept with Bilha, God forbid, That would have been an unpardonable offense – “rather he moved around the bed of his father and Torah considers it as if he had slept with her” as said in Gemore Shabbat.

“Yaakov avinu” spent a total of 36 years in exile from the time he left Yitzhak and Rivkah, his father and mothers house. He spent 14 years at the Yishivah (school) of Shem and Ever, before going to the house of Lavan. At Lavan’s house Yaakov work 14 years for Lavan so he could marry Rachel and Leah. He worked a additional 6 years making his fortune and fathering 11 of his children, as Benjamin was born in the land of Israel. It took him 2 years to travel back to “Aretz Yisrael” (The land of Israel). You can come back to Israel

Rachel died as Yaakov entered “Aretz Yisrael”, as the Torah says its forbidden to be married to 2 sisters at the same time. Concerning this the Ramban says the Holy air of “Aretz Yisrael” would not tolerate Yaakov’s 2nd wife.

Our sages tell us from Barashit (Genesis) we can see many things about the way one should live in this world as is shown there by the examples of our forefathers. In this parsha a point is made by the Holy One, Blessed is His Name to show us that the descendants of Avraham Yitzchak and Yaakov are separate and different from the other nations of the world. In the parsha it is clearly drawn that from Asev comes the people of Edom as it is written "These are the generations of Asev who is Edom". "Asev" (Esau), is a reincarnation of Cain. Edom means red, the sages say this describes their blood thirsty nature. Rome descended from Edom. If we spell Rome in Hebrew "רומ" this has the numerical value of 240 which is the same numerical value as Amalak. Amalak is the countervailing, the opposite force in the world to Yisrael. They are now a transmigratory group of souls whose nature is to hate Jews, the nation of Yisrael and GOD. This would all make much sense since the Zohar tells us that Asev is of the side of defilement. Yisrael on the other hand the Zohar tells us means "princehood and strength". The Parsha of Chayei Sarah includes with the chronicles of Ishmael, Toldot concludes with Esau's marriage to Ishmael's daughter, Parsha Vayishlach concludes with the chronicles of Esau. It details Esau's family line and the leaders and nations that would descend from him, concluding with Magdiel, founder of Rome.

The angel Yaakov wrestled gave him this name Yisrael. The Zohar tells us the angel gave Yaakov this name so that he could prevail over anyone. From this we can learn a lesson as Yaakov faced a conflict here, namely having to fight a Angel. From this conflict came good tidings, as Yaakov received a blessing of power from the Angel. Notice that Yakov asked the angel a question "what is your name", the angel would not answer. As we know that the angel Yaakov fought was the angel of Asev, the angel associated with evil. It does not like us to ask spiritual questions and prefers that we stay in the "dark". As when we ask questions we can then grow in the light that the answer reveals. The strategy of the Angel of Asev is to keep us stupid spiritually. It desires us to not even think about God and the eternal life of the soul. So don't give in to the angel of Asev but ask spiritual questions grow and learn. While you still can. In Gemore Chulin 91a it says there that Jacob's thighs were hurt – the right thigh or both thighs is not clear.

When the Holy One puts obstacles in our path we should be joyous since we know that by overcoming these difficulties we will be better off than before. It is by overcoming temptations and turning instead to bring light

into the world Yisrael is strengthened. From the parsha we can see ways to overcome these obstacles as when Yaakov was going to meet Asev he split his party into groups so to be able to survive a attack. In Safer Giloya Raza its written that the sages added to the Amida a prayer that our enemies be uprooted and shattered. He says they did this so advise us that we must destroy our enemies, and that to pray against them is not enough. It will not even help, unless we war with them. He also sent Asev gifts and most important he got up at night. At the time which the Zohar speaks concerning saying “when the north wind blows” the breath of Gan Aden (Garden of Eden), Chuchmah the first flash of creative inspiration that guides universal consciousness. It was to this that Yaakov rose so that there he could there evoke a will of GOD that would be most favorable for Yisrael. Such that would enable him to overcome Asev and stop him from wanting to do harm to Yisrael. The time most appropriate for revelation of Chuchmah of secrets is at midnight. The proper way to get comprehension of the Torah is to be occupied in Torah at midnight. This is the main time for learning Torah. As this is a time of favorable will to know secrets of the Torah. Its a Torah party. Rabbi Ashlag teaches from the Zohar that at night the eyes whose light is chuchmah (Divine creative inspiration) are closed, this is because of judgments so they are not able to illuminate because of diminishment of divine flow, so people sleep. Sleep is drawn from the ruling of the burning of Gehenem (Hell), which makes a closing to the Nashama (soul of Divine intellect). These do not dress in the supernal light as it is not enjoined to them. Learning Torah at night and carefully saying the ”Sma” (meditation on Unity of God) will help you rise to be occupied in Torah after midnight. At midnight is given light of the left from Ima divine understanding, specifically Chuchmah from the left of ima. It’s the vowel “shuruk”. This is the power of sight that can open the eyes, but for this light to illuminate it requires chassadim. Which is the force of GOD’s giving. The power which has us do Mitzvot.¹ In the Torah its written “Yaakov Avenu sent angels before him to his brother Eisav”. The Midrash brought by Rashi tells us that the Group of angels assaulted Eisav and his men shoving them, the “Malachim” (angels) asked of Eisav’s men, “whose men are you?”, they answered, Eisav’s. They proceeded to beat them. “stop”, the men cried, “Eisav is the son of Yitzchok”. The Malachim paid them no heed. “He is the grandson of Avrohom”, this also produced no letup. Finally they conceded, “He is the brother of Yaakov”. The Malachim replied, “If so, then you are one of ours”. Eisav’s true nature is that of being Yaakov’s other half, working together towards the goal of uniting the world under the banner of “Kavod Shamayim” (The Glory of God). He choses to ignore and cover up his true self, under many layers. The beating of the Malachim peeled away these layers and revealed his inner

self. For that moment, after being stripped to the core, he was aware of of his true self. And the Malachim pronounced upon him the title of being “one of ours”. Some times God forces people into coming into grips with reality, by providence. Yaakov Avenu achieved success in his endeavor. Eisav’s mercy was aroused. The impact of this encounter is being felt up to this very day.

Yakov’s meeting with Asev in this week’s parsha teaches us about all confrontations to come with Asev to our present today. The word in the Torah for smite, when Yaakov fears Asev attacking is “והכהו”, Whether we read it forwards or backwards, it is the same word. In Da’at Chachamim its says this is so as Every blow, that the gentiles inflict on Am Yisroel, will eventually rebound and hit them back.

It is not easy even for the most beloved of Hashem Yaakov Avinu look what he had to go through he survived living with Lavan for twenty years, fought an entire night with the angel of Eisav, living through a confrontation with Eisav, Yaakov went to the city called Shechem and then Shechem son of Chamor (literally, “son of a donkey”) raped Ya’akov’s daughter, Dinah, and kidnapped her. From that crisis came another catastrophe after Levi and Shimon: killed all the men of Shechem , Then Yaakov feared retaliation by all the nations of Canaan. It is not easy even for the most beloved of Hashem Yaakov Avinu so don’t be surprised when facing difficulties just “serve Hashem”. The child conceived by Dinah and Schem was named Osnot. Osnot ended up, in the house of Potiphar and later married Yosef. From Yosef and Osnot, Menashe and Ephraim were born. The God has ways of doing things we would never come up with , by this know personal and national salvation may only be a moment away !

Aspects of Jacob and Esau are in all of us and they stand in perpetual battle. Soul against body, the scholar and the warrior – the body’s selfish drives and the soul’s share and transcend. These 2 voices are always pulling us in opposite directions. Should I take or give to another? Am I here to serve myself or to serve God or only myself ?

When Esav heard that Yaakov was wealthy, he desired to take possession of his wealth. The lesson is don’t show off, unless you are looking for problems.

In the parsha we see clearly Asev becomes the nation of Edom and Yaakov becomes Yisrael. Asev goes to ”Seir” which the Zohar says refers to a strange God. While Yaakov goes to a place called Succot and then to Kedesh which refers to ”kodesh” (Holiness).

So always Go in the way of KODESH !

1sulam on zohar Lech Lecha p. 4,Share Ramcha'l p30,Alp Bat Book p.68,164

Bs"d

VaYashev

"Your judgments are far above and out of sight" (Psalms 5:10). This is one of the things we can see in our parsha. Similarly its written "your footsteps are not known" (Psalms 20:77). The ways of The God are most mysterious, Blessed is His name.

The midrash says that Yosef's brothers put him on trial for capital punishment as they thought that his claim of dreaming their father and themselves all bowing down to him was not good. They thought hat Yosef was as Yishmoyal the bad seed of Avraham and Asev the bad seed of Yitzchak. So they planned to do away with him. They passed a verdict to kill Yosef however Reuven interceded and convinced his brothers instead that that they should leave it up to The God what would happen with Yosef so they Throw him in a pit. Mldrash also tells us that the 10 Martyrs, during the Roman period, were killed as an atonement for Yosef's brothers sin against him. The 10 Martyrs were "gilgul" (reincarnations) of Yosef's

10 brothers. Why did Hashem force them to sell their brother and then punished them for their mistake?

Do not forget, no one ever said it would be easy. In Joseph's own life we see, not only was he thrown into the pit with snakes and scorpions by his brothers and then sold as a slave but that eventually landed him in prison for 12 years. At the age of 17-18, Yosef was faced with the daily temptation by his master's wife trying to lure him to have sex with her, but he didn't give in to his hormones. Potiphar's wife tried to seduce Yosef, Yosef initially resisted. We know from midrash that it's written "In this day Yosef went to work", as on this day Yosef had finally decided to give in to temptation and He and Potiphar's wife had planned to have relations. But in the moment Yosef was to do the sin his father Yaakov's image appeared in the window and said your name was going to be in the breast plate but if you continue with this sin you will only be remembered as a Shepherd of harlots. Yosef's father warned him of the spiritual benefits he could lose if he were to give in to this temptation. He dug his fingernails into the ground in order to control himself, and miraculously, the flow of semen issued from his fingers into the ground.

We see Yosef afflicted by things that seem as tragedy. Yet we see it is these events which lead up to Yosef being put in charge of all Egypt. As Rabbi Akiva said my falling is my rising. One may start in a high place feeling they have all there is in the world. Yosef was most loved by Yaakov, he had the coat of many colors and dream visions. Then he found himself cast into the pit, sold into slavery and put in prison. Then he went on to become the savior of the Hebrew people in Egypt and from his descendants will eventually come Mashiach ben Yosef. May he come soon and not be killed. From this parsha we can see that certainly The God is the just judge. We see the justice of The God's judgment to some degree from the life of Yosef in our parsha. The parsha starts out saying "Yosef brought an evil report to Yakov concerning his brothers". Then Yosef finds himself getting into trouble when Yaakov sends him to bring a report concerning how his brothers are doing when tending the flocks. Likewise we see justice acting on Yaakov when his sons tell him about Yosef's tragedy and show him Yosef's garment. It was with a garment that Yaakov deceived His father Yitzchak to get his blessings. We should recognize The God's justice in all that happens and accept all that happens to us properly. Even when something that appears as bad happens to

us we must not allow it to make us depressed. As the wisdom of The God in fulfilling his goal of bringing our righteous Mashiach is "far above and out of sight". The wisdom of the Holy One is certainly beyond our grasp, so are His ways to reach the desired goal. The main knowledge is knowledge of the work of The God (Divine providence). The main thing is revelation of The God within the worlds that He creates, or there is "hester panim" (concealment from his Divine providence). During exile all **אוֹת** (wonders) are hidden so the "other side" does not raise up complaints against Yisrael. The God hides his face so that the wicked will not be destroyed, and the world can exist. The unity of The God is hidden from the wicked because of their garments of "tuma". (spiritual impurities)¹ Rabbi Nachman of Breslov teaches that patience is associated with Keter. The source of the will of The God and delight. With a good eye one can see that all that happens as good, and with patience the ultimate good will come to be fulfilled. Know, The 70 nations, God forbid, nullify the nanhagot (divine providence) of Yisrael measure for measure (through Yisrael's errors and lackings). Flow of **הַכֵּל אֲדוֹ** upon the creations is according to the arrangement of the stars and mazlot (constellations). Yisrael is above this level of Divine supervision by their Unity with The God through the will of The God in the Torah.²

Yosef is called "Yosef HaSadeek" (Yosef the Righteous), a "sadeek" is one who does what the God wants of him and sets the example for others. One thing we can notice about "Yosef HaSadeek" is that he mentions God's name more than any other person in the Bible. The first time we hear "Yosef HaSadeek" mention God's name is with the story of Potiphar's wife when he said :

"...and how can I do this great wickedness and sin against God?" (Breishit 39:9) Even when "Yosef HaSadeek" was facing the worst temptation the first thing that came to his mind was God.

This all reminds us of Gods mysterious ways. But for those who want to He shows "signs" and gives clues for Yosef his sign was given in by his dreams. Yaakov knew about Divine communication in dreams so it says "He *kept the matter in mind*". Know, when a dream is repeated, this is a sign from God, it is 1/60 th of prophesy. The mysterious ways of The God governing His worlds again are shown by the leverite marriage of Tamar to Yehuda. As Yehuda at first did not even know what really occurred. Tamar is the aspect of a rose among thorns, the Shechinah trapped in the

“Klipot”. Yuhuda took Tamar out from the klipot to a holy place. For the same reason “aretz Cannan” was first settled by the “Canani”. If Yisrael merits they can raise the Shechina from the klipot by “Misim tovin”. Then there will go out the “canani” from the land, and we inherit it. In this way it happens. 3 When We hear the stories of our ancestors family problem as in the life of Yosef in the Bible it appears like we come from what one might call today a broken home yet the time is coming when our family will finally become whole. It may appear that since we live in a physical world we must have been created so to engage in things of this world. But this is not the reason we were created in the physical world but so that we could recognize the unity of God in the whole and every part of the creation. From Tamar and Yuhuda’s descendants comes David haMelech and will come Mashiach and may that be in mercy quickly in our days.

Mekaitz Bs”d

From this parsha we can learn many lessons. We are given to see that the ways of GOD in fulfilling his will are hidden from our pitiful level of Consciousness. We also learn some of the mechanisms involving tikun (fixing of the world) and teshuva (repentance). We also see how GOD returns sparks of light to their source in harmony.

We know that everything that happens in the world is only directed ultimately by the will of GOD but much of this most people will never understand. As His way are not our ways and His thoughts are not as our thoughts. We certainly can not comprehend the awesome nature of the intricate workings with in the creation. It is like the Captain of a ship may choose to take the ship in a indirect path to get to a chosen destination. To the passangers it may look wrong to take this out of the way course , but they don’t know about the bad weather that is in the way of the direct course or the jagged rocks seen by the captains sonar.

One would not expect that after Yosef does the right thing refusing to have sex with Potihpar's wife the God would have him sent to prison for 12 years. The sages say that **the night before Yosef's release from prison he was taught the Seventy Languages by the Archangel Gabriel and the Seven Wisdoms by the Archangel Matto**"t. One would have never thought that Yosef who was sold as a slave would end up running all of Egypt. But everything happens for a reason and that is so to eventually bring our Mashiach and redemption. This will bring the world to perfect harmony. To accomplish this everything must be brought and set in its rightful place of order. To do this we have the process called tikun. We are in this world to make tikun as individuals but also to work on the tikun of our nation of Yisrael and the world as a whole. But this job is not left for us to work alone, but that GOD through his providence is also making tikun in this world of His.

Leah's daughter Dina, who was kidnapped and raped by Shekhem son of Hamor. Gave birth to Asenath.. Jacob hid the baby beneath a "Sneh" (bush, hence her name), and gave her a gold amulet engraved with holy names on it to protect her. Asenath vanishes, turns up in Egypt and is adopted by Potifar, priest of On, who raised her as his own. When she grew up, Joseph had by then become a prince in Egypt. When Joseph passed Asenath's house, she felt he was her true intended mate and tossed her gold amulet at him. When he saw the holy name in Hebrew on the amulet, Joseph knew that she was from his father's house and that she is his long lost niece. Joseph and Asenath married and begot two sons—Menashe and Efraim.

From the parsha we can get some instruction on how to understand and go about in this process of elevation called teshuva. If a person will do their part the Holy one Blessed is His name will do a corresponding action. As we know a action below is followed by a action above. From this process of action and reaction GOD gives us many times what we need to do to bring our lives and all else back to proper order. He does this by creating a action in this world that can take many forms, but one most common as we see involved in the story of Yosef's life is chastisement. The troubles and complications that come to make difficulties in our lives. As we see regarding Yosefs brothers when they came to Egypt. We find Yosef acting harshly towards them

accusing them of being spies and thieves. This persecution leads them to realize their faults saying "GOD has found the inequity of His servants" "We are guilty concerning our brother since we saw the anguish of his soul, and he called to us, but we would not hear. Because of this all this has come upon us" We see from these statements that the chastisement brought on Yosef's brothers by him gets his brothers to feel sorrow for their deed and suffer for it, worry about it, feel shame, humility and ultimately realize that it was not just a coincidence or a random thing of nature that all the trouble befell them, but that these troubles were directed by GOD because of their own deeds (with Yosef). And not only were these things brought on by GOD but they were a measure for measure response to their own actions. This helps to explain why Benjamin was given 5 times more food than his other brothers as it was because of jealousy that the brothers brought their father an evil report concerning Yosef. Now GOD through Yosef and Benjamin is giving them the opportunity to be in a similar situation but this time not become jealous. By this they partially heal the damage done to their souls.

All the steps mentioned above from feeling sorry about their improper actions to realizing GOD's hand in all that happens are part of the process of teshuva as described in the book "Gates of Teshuva" and many other Holy works. Working with this process one can then by tesuva remove impurity and disorder and accordingly gain in purity and ultimately reach the state that is called Holiness where he has visions, dreams of prophesy and can understand them as they reach Ruach ha Kodesh.

In the Beginning of our parsha Yosef tells pharoe what GOD has told him pharoe's dream means. In the same way that only GOD knows the true meaning of a dream, we can see that only GOD knows fully how the creation operates. **Every event in Yoseph's life is a prophetic allusion to the task of *Mashiach ben Yoseph*.** It is for us to look around so to see the Holy ones signs and symbols that will direct us to his path of truth so that we will ultimately see the redemption with the building of the Holy Temple with the Mashiach in Mercy quickly in our days.

Rav Yitzchak of Akko and other great sages of Torah so to grasp an idea that is elusive and incomprehensible would stand and drink a strong glass of wine and think over the matter. In a state of being

asleep and non asleep he would comprehend the matter and stand up and write it down.

REDEMPTION DEPENDS ON YUHUDA MAKING TIKUN WITH YOSEPH

Parsha Vayagash

In the beginning of our parsha when Yosef tells his brothers that Benjamin must stay because the chalice was found in his bag. Yuhuda makes the tikun (fixing) for his past behaviour of abandoning his brother and selling him as a slave, by volunteering his own life as he says “ Let me remain as a slave, but let the lad go ”. Thus he does the opposite of the transgression he made against Yosef which caused such grief to his father Yisrael. As with Yosef who he sold into slavery, here he offers himself as a slave. Yuhuda does the opposite of the transgression making a complete tikun. After this Yosef reveals himself. The redemption will come

unexpectedly as the revelation of Yosef to his brothers. It is also interesting that just about everything that happened to Yaakov happened to Yosef. This one was hated by his brother and that one was also hated. Both had a brother who wanted to kill them. It is written that Yosef looked just like Yaakov. Its also interesting to note that Yaakov tricked his father Yitzchak taking the blessing away from Asev by wearing Asev's coat deceiving his father Yitchak. Later Yaakov himself is deceived with his Son Yosef's coat when Yuhudah brings it back bloody and pretends Yosef is Dead. And finally Yuhudah can get back his belongings from the women who he gave them to. Yuhudah said "I was fooled by the women who wanted a goat". Safer ha Yashir says that when Yakov's sons returned from Egypt and wanted to inform Yakov that Yosef was alive and the ruler of Egypt they were afraid their father may die from shock on hearing this news so they had Serach the daughter of Asher play music to Yakov and sing "Yosef lives and rules Egypt". Yakov said to Serach "The mouth that told me Yosef lives shall not taste death. Serach was one of those who left Egypt entered the Holy land and lived till the time of King David. She was the "wise woman" who turned Sheva ben Bichri over to Joab, She also did not die but entered Heaven alive ! After seeing Yuhudah sell his brother Yosef one might think that he would be the last person from whom God would choose the Messiah to come from but Mashiach precisely comes from Yuhuda. But we understand why as in the end Yuhuda does the opposite of his sin against Yosef and offers his own life instead of handing over Benyamin to Yosef. Not only this but Yuhudah dared to challenge Yosef, who was the viceroy of Egypt, the second most powerful man in the world in his day. So to try to save his brother Benyamin. To act in such a way was very dangerous. Yuhudah went from being callous when he sold Yosef to being caring and loving, he was willing to suffer the same fate he forced on Yosef to protect Benyamin. The Yuhudah who sold Yosef was not the same Yuhudah who stood out on a limb to protect Benyamim. He was a changed man, he made complete "tesuva". We also see this between Yuhdah and Tamar when Yehuda say "She is more righteous than I". It is for this reason Mashiach comes from Yuhudah, as it is know that David HaMelech opened the way for people to do "Teshuva". They say the only reason it appears that David sinned was to show others the way of "teshuva". Rabbi Avahu said in Gemore Brachot that in a place a "Bal Teshuva" stands a complete sadeek cannot stand.

On the simple level we see the tikun of the elder brother Yuhuda, as he being the leader of the brothers he should have stopped the evil from being perpetrated, so he needs to make the tikun . But what deeper implications are seen by this sequence of events. We know the 12 sons of Yisrael the fathers of the 12 tribes correspond and are conduits of the 12 mazzot (constellations). Each being a aspect of the Shechinah. We know of Yuhuda that from his tribe came David haMelech, and will come Masiach. The tribe of Yuhuda is a conduit of the sefira Malchut (the Divine presence and rulership of Hashem). Yosef is known as “Yosef ha sadeek”, a sadeek (righteous man) is a conduit of the sefira Yesod (gate way of divine energy that creates Divine providence). In the beginning of the parsha Yosef ha sadeek was not known to his brothers, they did not recognize him. This is similar to what goes on today in “secular” Isreal. The Sadeekem who Yosef represents are not recognised for the value of the work they do, their contribution to society by the “secular” Jews of the world or the Government in control of the State of Israel. It is in the merit of their work that we are able to live. It is necessary for Yuhuda, Malchut (the government) to make its tikun. Secular Jews must make their tikun for throwing Yosef, sedek (righteousness) in the pit and selling it into slavery. This is reminiscent of the words of the Prophet Amos “ So says YHVH for three transgressions of Yisrael or four, I will not return them. For selling a righteous man for money” (2:6). Meaning that the Jewish people need to raise the value of the service of Hashem in their own eyes, and the value of those among them who dedicate their life to this work. They must give the talmid chuchmim (Holy Scholars) the respect due to them. Know we are commanded to stand up when a talmid chuchmim enters a room as before a Torah scroll itself. This says a lot. Its necessary For the Jewish people to recognise the greatness of their true Torah Leaders and their disciples, and help them with their needs when they can. Its written that a Rabbi who prevents a student from doing an act of kindness to him, is withholding from his student the good of heaven. When we realise how great a service those who learn Torah are providing for us, as it is written in the midrash “ if it were not for the sages who sit and learn torah the world long ago would have been destroyed”. Thus it is a travesty that those who learn Torah in collels are some of the lowest paid workers. It is truly in the merit of those who learn and observe the Torah that the Jewish people have it so good, and have not been destroyed. In earlier generations all the Levi and Coheniam dedicated their lives to the Service of Hashem and most of the Jewish people learned

some level of Torah. Now all is resting on the shoulders the few who occupy in Torah, so give them their due. It is said Yosef feared God just as much when he was a slave as when he was ruler of Egypt.

The sages tell us that when Yaakov saw the wagons sent by Yosef to get him he then believed his son Yosef was still alive. , “*Agalot*” (wagons) has the root of “*igul*”(circle). The wagons were a sign that Yosef still remembered the last lesson of Torah he had heard from his father about the “sefirot iggulim” (circular sefirot), the way the God dresses in nature. This also reminded Yaakov that it would be ok to go down to Egypt as the Egyptian exile to come was a part of the God’s plan to ultimately bring the ultimate redemption for the Jewish people. With this message Yosef was telling Yaakov not to be afraid to descend into exile. This reminds us that at times Mercy is of the aspect of judgment and this then is God’s loving kindness. This is so as the nature of this physical world is a duality and multiplicity of good and evil. Only through the 32 paths of the sefirot called “Yoshir” (upright) , one can completely transcend this natural pattern of duality and multiplicity and draw pure miraculous mercy from Heaven.

The numerical value of יוסף “Yosef” (Joseph) is the same as קנאה “kinah” (jealousy) 156 including 1 for collel. When Yoseph’s brothers all saw that Joseph personified the masculine principle and they all personified the feminine principle, they became very jealous of him. Thus we see that the numerical value of “Yosef” (Joseph) is the same as “kinah” (jealousy).

With this we can understand that Yuhuda-Mulchut (the government) does its tikun by recognizing the value of its righteous inhabitants. By doing this they recognize Hashem. Then Yosef will be revealed this being the true value of righteousness, what the sadeekem represent. Thus recognising the Greatness of Hashem and His Torah. Then will Manifest the Power of Mashiach ben Yosef and the Mashiach of the House of David with the Temple built quickly in our days.

And may it be that we see this Greatness very soon in a complete redemption.

Vayichi Bs”d

Why is the parsha “Chayah Sara” (the life of Sarah) where Sarah died ?. Why is our parsha called “vayachi” (and lived) when in the parsha Yisrael passed away. Because it is as is said a sadeek is more alive when he has departed from his body, then when he has a body in this world. As it says in Perke Avot this world is just a corridor leading to the inner chamber. As only in this world does one have the opportunity to gather provisions for the other world. Provisions they will take with them when they meet their creator on the day of great reckoning as spoken of by Rebenu Bachyah.

For Yaakov Avinu’s *funeral*, the *tribes* came across the Jordan to a place called "Goren Haatad", and there was given a great eulogy. Yosef ordained a seven day morning period for his father (Bereishis 50,10). Rashi writes that Goren Haatad means a threshing floor of thorns. The *Talmud* in Sotah explains that Both the kings of Canaan and the princes of Yishmael massed together to prevent the burial. When they saw Yosef’s crown hanging on Yaakov’s coffin they had a change of heart and relented. They then hung their own crowns on the coffin in tribute to Yaakov. With a total of thirty six crowns hanging from it, the coffin resembled a field surrounded by thorns and the area was therefore named for that event.

In the Zohar HaKodesh we see that one is aware of things near the time of their passing more than at other times. We see this reflected in the parsha as it says “ It was told Yaakov that Yosef was coming into his chamber. Who told him ?, maybe this was by Ruach ha Kodesh. We also see this from the verse ”And Jacob called to his sons, and said, Gather yourselves together,

that I may tell you that which shall befall you in the last days.” One does have a higher awareness at the time of their passing. Yet the same verse concludes “Yisrael strengthened himself and sat up on his bed.” It is known that Yisrael is the name referred to Yaakov when he comes to a state of consciousness which is like Shabbat, when he has *minuchah* (rest) from feelings of all anger and pain, but exists in a state of serenity as is taught by the *Aor ha Chyim*. In this one sentence where Yisrael speaks he goes from being Yaakov to Yisrael. As is mentioned before a person has a higher awareness at the time of their passing. How blessed is the passing of those who have prepared themselves to see the *Shechinah*. As this has been the only object of their life. Rabbi Snair Zalman said when the Russians put a gun to his head threatening him “ I have one God and 2 worlds”.

A man who sins and receives "corait" (cut off) causes the cord of his *nashama* (Soul of Divine intellect) to be separated from him, leaving him only with a *ruach* ((Soul of Divine emotions) and a *nefesh* (animal soul).¹ The gematria of *corait*=*rashiam*(evil doers). *Rashiam* turn mercy to judgment, *sadeekem* (Righteous person) do the opposite.² The lowest place in

Gehenom (Hell) is called “*Avadon*”. Where souls never rise from but perish, heaven forbid, as when a soul receives "corait" all aspects of the *nashama* are cut off. “*Rashiam*” can take another person’s portion in *Gehenom* in addition to their own.³ *Sadeekem* when they pass on from this world see the light of the wheel of intellect. His *nefesh* is separated from his body according to the level of his cleaving in the light, he sees the light according to his Merit.⁴ 30 days before one dies there

goes away then the *makiff* (Surrounding light) of their Nashama. In the moment he dies they all return. If the man passing is a Sadeek (Righteous person) there is a great “yichud” (unification) below of sparks and of surrounding lights.⁵ “Chuchamim” die in a way by which they are not slaughtered in a way disfiguring them with disease as others.⁶ If someone is buried on the day his soul departs in the Holy land the spirit of impurity has no dominion over over him at all. All who die do so by the angel of death, except those who die in in Aretz Yisrael (Land of Israel), who die by a angel of mercy. They ascend into “Kodesh Elyon” (Supernal Holiness)⁷ All buried in artz yisreal are as buried under the alter and are thus atoned for.⁸ One who lives outside “Aretz Yisrael” draws upon themselves a strange “Ruach”,one of impurity. When they die if their body is brought to “Aretz Yisrael” this is a abomination. They defile the land.⁹ The day of one’s death is called day of YHV”H.¹⁰ When the soul is ready to leave its body. It then asks leave of each limb, and its separation from the body is only with great violence. As it says in the Song of Songs “ Love as strong as death, jealousy as cruel as the grave”.¹¹

The aspect of Yaakov called Yisrael is when He is at the level of not serving Hashem from emotions alone, but also with Divine intellect called Nashama. This is truly a thing beyond this world. This level of consciousness Allows one to live beyond the ways of this world. One who has attained this level called “Yisrael” lives in the upper worlds while still in this world, and continues after this life thus. His passing in “death” is as going from one room to the next. Or as the Gemora describes it that the passing of the righteous is like lifting a hair up that is

floating on a cup of milk. While the passing of the wicked is like the removal of a hair from a course brush. As all they knew in life was this world, their body and its desires. One who has spiritual desires and actions while in this world continues with these in the life in the next world so its said in the Gemora “Yaakov did not die “.

Joseph said to his brothers: “I am about to die. God attends, He will attend to you, and bring you up from this land to the land that He swore to Abraham, Isaac and Jacob...When God פקד (remembers) , he will remember you, and you will carry my bones up from here.” (Gen 50:24-25) It seems very clear from these words Joseph knew what was going to happen by "Navua" as he was a "Sadeek" (righteous man). Yosef was alluding to them of the coming redemption from Egypt and in deed we find the same word by Moshe when speaking of the redemption from Egypt **“Go and gather the elders of Israel and say to them: the Lord, the God of Abraham, Isaac and Jacob, has appeared to me and said, ‘Remember, I have remembered you and what has been done to you in Egypt. And I have said, I will take you out of the misery of Egypt to the land of the Canaanites...’ They will listen to your voice”** (Exod. 3:16-18) Here again "Remember" again is the strange word פקוד פקדתי. Rashi says that Joseph was giving his brothers a code word they could use to know *when* the redemption from Egypt was truly about to happen. The one who came to them and uttered the secret phrase – *pakod yifkod* – that one would lead them out of Egypt.

Yaakov blesses Yuhuda and Yosef with Expressions of leadership :

Yehuda: "It is you whom your brothers shall praise," "Your father's children shall bow down before you," "The staff shall not depart from Yehuda, nor a lawmaker from between his feet". And to Yosef: "From the hand of the Mighty One of Yaakov, from there the shepherd, the stone of Israel," "The crown of the head of he who was separated from his brothers."

We know that the sages speak of two ideal models of leadership: "Mashiach ben Yosef" and "Mashiach ben David." "Mashiach ben Yosef" deals with the material problems and leads the fight against his enemy Asev. While "Mashiach ben David" is responsible for spiritual leadership and fights against his natural enemy Yismoyal. These roles are set out in Yaakov's blessings to Yuhuda and Yosef. We also should notice that unlike the rejection of Yishmael and of Esav from their fathers ultimate blessing , Yaakov knew the secret of the establishment of the nation of Isreal was dependent on all his children and none were to be rejected. And that Yisrael would be the sum total of all the various elements within the family with no rejection. The is expressed by the division of the blessings to the heads of the tribes as part of the promise to *Am Yisrael*. So to each Jewish soul has a big part to play in the unfolding of the Divine plan ! **When Yisrael blesses Yosef, but before he does he says concerning Yosef's sons מִיֵּאֱלֶה**

(who are these ?). These are the same letters as Elohem"e. It is a permutation of the letters of Elohem"e . Concerning ה"י the Sni Luchot ha Brit says that this name is the source of the Divine name Elohem"e. The Zohar tells us אלה"ה refers to all created things. Thus Yisrael when seeing Yosef's sons says ה"י אלה. Meaning that Yisreal when seeing Yosef's sons designates them as being closely attached to the root of the creation in Elohem"e. As it will be through nature that Mashiach ben Yosef shall and may it be soon prepare the Jewish people by uniting them as a nation to contend with the natural enemy of Mashiach ben Yosef, Asev. By this we will be ready for the coming of Mashiach ben David, and may this be soon. Since the coming of Mashiach ben Yosef precedes that of the coming of Mashiach ben David. Yosef is blessed first. It says in Thilim "Who leads Yosef like a flock". The sages learn from this that all Yisrael is called Yosef. Yisrael blesses Yosef saying "The angel who redeemed me from all evil shall bless the lads". By this blessing all Yisrael is redeemed from all evil, as shown before that all Yisrael is referred to as Yosef. So may it be that soon we see this blessing fulfilled with the revelation of mashiach Ben Yosef destroying our enemies and the arrival of Mashiach ben David and the building of the Holy Temple quickly in our days.

[1](#)safer lecutim-ar'i p.85

[2](#)shar mimori chazal-ar'i p.59

[3](#)Safer Hachalot-gr"a p.6,Patachy Chotom p.224

[4](#)safer ha paliyah

[5](#)Mishnat Chassadim

[6](#)Sulam on Zohar Tzav

[7](#)Sulam on Zohar Trumah p.121a

[8](#)Shoshon Sodot

[9](#)Sulam on Zohar Achray Mot p.72b,Trumah p.141b

[10](#)Zohar Vayikra p.217a

[11](#)Zohar Barashit p.244b

Smot

Now we begin again reading from “Smot” literally the translation is the book of names. A name says alot it defines and even more a name is a vessel for what something is. In “Smot” are revealed many names of God, those revealed and hidden.

Each (higher soul) Nashama reveals torah according to the source of its soul. These seventy faces of the Torah parallel the seventy children of Yaakov who entered Egypt. These souls express themselves as sixty myriad. Moses included all these source souls so he knew all 600,000 explanations to the Torah.¹ The Torah Moses was given in ”pardes” (the orchard-variety of levels of Torah) He taught to all Yisrael. All ”chidushim” (new ideas) in the Torah are through the Nashama of Moses that illuminates in each and every Righteous person

sadeek by Moses's **הוֹדְקָרְנֵי** (horns of light) in each and every generation.¹ Dat (knowledge) is where Moses spreads out to the 600,000 root souls of Yisrael. One sees the Shechiniah Divine Presence according to their dat. The humility of Moses attained all levels of dat, by attaining all levels of humility. By recognizing he was only flesh and unable to do "avodat Hashem" (service God) he came to be dependent on the "chayot" (angels of the ruach). This is how the merit of Moses is earned.² Moses was joined with mida (attribute) called by the name **צוּר** which is Malchut.³ Rabbi Yisrael Rozin teaches that one who serves Hashem (God) and learns Torah by their own power will not have the help of Hashem. In truth these things are ruled by the power of Holiness and when accomplished properly they are not doing the work at all, but Hashem does. Hashem walks before him giving him Dat and intellectual powers, He walks before him. Hashem sanctifies him at all times more and more by him subduing himself and his humility. In truth he is nullified to Hashem, he becoming **טַפְּלִי** (himself being secondary).⁴ Moses did not tremble when he heard the sound of an angel or the Supernal King.⁵ Moses went up to the firmament and learned Torah from the angel Matto't every day near sunset for 40 days. During that time Moses spent 1000 years learning the secret of Matto't. Matto't showed him things of the depth **תְּהוֹמֹת** which he could not understand, such as how many letters are between **א** and **ח**?⁶ The 49 gates of Binna (understanding) are 49 faces of purity from Matto't it is the vowel "cholem". Moses is Teferet (harmony-beauty) as it says "a crown of Teferet on his head". All light of Torah is revealed from Binna (Divine understanding) dressing in Teferet. This is the secret of

Z'a (source of the emotional soul called Ruach) and Moses. The 50 gates illude to the 2 "Yichudim" (unification of God in the worlds) of the "sma". At the 50th gate vessels turn to light, because of a lack of malchut of malchut of vessels and a lack of Ketter of ketter of lights. The 50th gate reveals complete tikun (fixing correction). The first ה of יהו"ה has 50 gates Bina. Matto"t in "Malachim" (angels) is the aspect of Moses among "Nashamot". (higher level of soul-Divine intellect)⁷ Before there was created the world all the "ruchot" (spirits) of Sadeekem were hidden in the "Nashamot" of sadeekem.⁸ The soul of Moses goes out from its ark which is "hachel Lavanot Hasaphir" (first palace in the world of Bria) which is "chasmal" (Small still voice) called flesh. This ark is made to Imma (The source of your Nashama Divine intellect). The ark is the 248 limbs. **בשר** (flesh) is dinim (judgments), that are given measure for measure. The portion to Z'a cleansed is called chashmal, the portion not cleansed is called Noga. Chasmal and Noga are 2 separate parzufim. The aspect **בשר** is **אלהים** it is "mochin" of "yonika" which is only 6 corners of Bina that makes **ג"ו** of Ruach. **בשר** is **ב**– dat, **ש**– chuchmah and **ר**– bina. These being three "Meloy" of **אלהים**, with **י** which is "moch" (brain) 6 corners of Chuchmah (Divine creative wisdom) is gematria **ש**. These are the "chayot of consuming fire". "Meloy" **ה** "moch" Binna it has no chassadim and "meloy" **א** is "moch" Dat, it has chassadim and givurot. Chuchmah must be enclosed in Chuchmah to revealed. Achoryim of **אלהים** is gematria **ר**, it is inside Chasmal. From Z'a of Bria till the end of Malchut are 120 sarufim "Elokim Kadoshim". Outside these is Chasmal. Chasmal is names of **אלהים**

1 Avodat Yisrael p.25

1. 2 Maor Eniyim

1. 3 Shoshan Sodot

1. 4 Avodat Yisrael p.11

1. 5 Sulam on Zohar Hazinu p.286b

1. 6 safer ha paliyah

1. 7 Sulam on Tikunim p.96, machashif halavon yaakov abuchizera p.250

1. 8 Sulam on Zohar Chadash Achri mot p.26

1 Aor Yakar

2. Enyim 93:2, 209, 41:2, Zohar Lech lacha p.35, Avodat Yisrael p.53

1 Aor Enyim 93:2, 209, 41:2, Zohar Lech lacha p.35, Avodat Yisrael p.53

Varah—Vaera

In our parsha it is written “And I appeared to Abraham, to Isaac, and to Jacob, by the name of א"ל שד"י, but by my name יהו"ה I was not known to them.” (Exodus 3:6)

What is it with this name יהו"ה ?, We will try to understand a little bit as this involves the infinite wisdom of the God.

Its written “forever יהו"ה your word stands in Heaven”. Every moment Hashem judges in everything its life force. What power it needs always. What barrier will not

be transcended is determined by **יהו"י**, changes are by **יהו"ה**

1

Malchut is a garment to Teferet, as **יהו"י** is a garment of **יהו"ה**

2

There needs to be the 4 letters of **יהו"ה** in Teferet and the 4 letters of **יהו"י** is in Malchut so to make tikun in proper order. **יהו"ה** is only revealed by **יהו"י** .

3

Rabbi Avraham Abulafia in Safer cheshek teaches that there is no doubt that when one returns to intellect and cleaves in life force according to the force of olam haba, which will be according to his comprehension. By this Hashem (God) shall arouse you upon the form of **זכירה** (memory) and on Chuchmah till that you lack no power, G-d willing. Every time you want to remember **יהו"ה** with all its vowels or Holy Names, the 12 letter name from 3 names of 4 letters or 3 **יהו"ה** or its 12 permutations.⁴

Know the Name from permeating it in all 22 letters as in Safer Yetzera of Avraham Avinu, if you don't error with letters or nikudot. The prophet Jeremiyah worked Safer Yetzera alone. He was told (By Hashem) to find a friend to learn Safer Yetzera with so that they could permeate the alp-bet together, thus fulfilling as its written " speaking in the fear of **יהו"ה** a man to his friend. So they could accomplish anything.⁵ **יהו"ה** gives Nashamot (souls)

to the letters. Forever the Nashama of the letters is the Name. The letters of יהו"ה are the Nashama of man.⁶

All Holiness of "Kadosh Kadoshim" is from "mazel". Everything derives from Mazel. The letters יהו"ה come out of Atik from the beard and connect to this Mazel. It supports other letters in Z'a.⁷

It's taught in Shoshon Sodot that Aretz Yisrael is not under the supernal princes (angels) above but יהו"ה. It is nourished from Keter elyon (source of Divine will and delight) by the middle pillar. Aretz Yisrael receives flow of ברכה (blessing) from עליונה ארץ (the supernal land).⁸

There is one חיה (angel) in the reki'a called Yisrael. Yisrael are born from the "house of Hashem". Here they cleave in "the portion of יהוה is His people". So they may inherit what is fit for them of Torah and mitzvot from treasury of Hashem this is their crown. This treasury is from the 32 paths Chochmah.⁹

The 100 blessings are Light floating on בשר (flesh) with 2 צירי (Vowel of Binna). From this the Yesod of Imma descends to Zu'n. Then He is called יהו"ה אלהים.¹⁰ Those who walk in the ways of "avoda zara" (strange worship) the way of Hashem being strange to them. Then the way of Hashem will not rest in their hearts.¹ In the Parsha it says **"Behold the children of Israel will not listen to me, so why will Pharaoh listen to me, I have blocked lips."** *Rashi* explains that this is one of 10 *kal v'chomers* (all the more so) that are mentioned in the *Torah*. These correspond to the 10 sefirot. In chapter 7 verse 28 Moshe is told to threaten Pharaoh that the Nile will swarm with frogs which will come into your house and in your bedroom and on your bed and into the house of your servants and your people and

your ovens and your kneading troughs. ובמשארותיך (kneading troughs) is the longest word in the whole 5 books of Moses, being the only 10 letter word, in the holy Torah. Nothing in the Torah is just coincidental. On passach we put the “Afikomen” on our shoulders as we did with the kneading troughs.

According to the Ramban, God only hardened Pharoeh’s heart after the fifth plague. Pharoeh was a gluten for punishment of plagues, by his own free will, he just could not get enough? From this we learn that It is our own free will that allows us to constantly look for an excuse to say it was not God who caused this to happen but just chance. Making one unable to learn from a “God given” providential lesson. We just need to open our eyes and to the truth that is before us, instead of looking for excuses to dismiss it. One needs to recognize that every event is orchestrated by God, personally for them then they will be ready for every amazing event !

It is stated in the Zohar concerning the Mashiach ” the nations shall seek him, as within him is the secret of the Divine name.” The Metsudat David explains that there will be given power from Atik Yomim , The Ancient of days, to Messiach to rule over the nations, and they will serve him, and none will transgress. He will be victorious.

1. 1Avodat Yisrael p.20
1. 2Aor Yakar Noach p.13
1. 3Aor Yakar Barashit Volume 2 p.58,82
1. 4Safer HaCheshek-Abulafia
1. 5Zohar Chadash Tikunim p.215,201
1. 6Shoshon Sodot

- 1. 7Sulam on Idra Zuta p.289a
- 1. 8Shoshon Sodot
- 1. 9Marachot Elokim
- 1. 10Mishnat Chassedim
- 1. 11Shoshon Sodot

PARSHA

Bo

Bs”d

In this parsha is what is most likely the greatest story ever told. The Story of the Hebrews being redeemed by God and taken out of Egypt. Upon knowledge of this depends the first, of the Ten Commandments to believe in God. For this reason it is written: “I am God that took you out of Egypt...”. Thus all the Commandments, depend on ones’ belief in the Story of the Hebrews being redeemed by God. As by this knowledge, the God of the Hebrews is their Commander and there is reason to do the commandments in His Torah.

Pharaoh was most stubborn he refused to admit that there is a King of the Universe who was the God of the Hebrews. This is because Pharaoh is the same letters in Hebrew as ‘arof’ meaning ‘back of the neck’ this alludes to the fact that Pharaoh who represents the evil inclination only wants us to see things from a view from the “back”. He wants to keep God and His intentions hidden. He wants us to have nothing to do with the ‘face’ of God which is called “Holiness”. He wants to keep us in the “dark” not knowing what’s going on “really”. Not recognizing or understanding our personal Divine providence as it effects our lives !

In the very beginning of our parsha GOD informs Moses to go into Pharaoh and GOD then tells Moses that he will harden his heart to his requests. This happens time and time again. One can only ask what is going on ? What is the use of even going in to Pharaoh and asking to “let the people go”, if there is not even a chance of Pharaoh conceding to his request. Moses went to Pharaoh time and

time again asking to “let the people go” only each time to face failure. The Aor ha Chyim says Moses must have despaired. From here we can obviously learn a number of lessons. Take to heart that like Moses, even when we go on a mission to accomplish something that is in accordance with the will of GOD. We may find that it may come only after great difficulty. We must serve GOD with joy even if the difficulties we face create situations that could lead to despair. We must serve GOD with joy and not despair. We can see from the occurrences in our parsha that the difficulties we face are also part of GOD’s plan. We can grow from such things that “appear” as problems, by drawing joy from GOD’s wellsprings. Thus negating the despair, as we know that this too is GOD’s will. Through this one learns to illuminate the darkest hour, and how to reach deep into the well of GOD’s delight. When one faces “low tides”, hard times one realizes GOD is blessing through withholding his blessing. By this we grow and our soul reaches to its source in the delight of GOD in its root and source. When we need to reach far above to see the light. It says “and the people took the dough before it was leavened, the kneading troughs bound in there clothes on their shoulders. And the children of Isreal did according to the word of moses and asked the Egyptians for Jewels, silver, gold and raiment. And GOD gave the people favor in the sight of the Egyptians. Sight referring to Chuchmah (Creative Divine inspiration). As when we make GOD’s will our own. Then being joined with it, so to the will of GOD all around us becomes fulfilled in Chuchmah from which the world is created continually which is fulfilled according to our needs. From this we see when we take our dough, representing our physical

concerns and give them less priority than our spiritual concerns when they come into conflict. GOD blesses us in the Physical in more ways than we can imagine. As Yisrael walked out of Egypt in possession of all its physical wealth. The dough which was to become matza they put in their garments, on their shoulders. Just as we are instructed by the sages to put the Afficomen (last matzah of pessach seder) on our shoulders and then hide it. The eating of the afficomen is called in the seder tzphon (hiddenness). Thus we see when we take our physical concerns as said before and put them aside, as the afficomen is put aside till later in the seder. Then after we are satiated we eat the afficomen which is called in the seder tzphon (hiddenness) then we shall inherit the tzphon (hiddenness) of GOD as described in the song of songs “The cleft of the rock, in the secret of the stairs” reaching to the heights of Godly vision yielding the most profound delight. Thus will be fulfilled again as said in our parsha “And it came to pass on that very day it came to pass, that all the hosts of Yhv”h went out from the land of Egypt. It is a night of watchfulness to Yhv”h for bringing them out of the land of Egypt. This is a night of watching kept to Yhv”h by all the people of Israel throughout their generations.” Thus we will see as our sages say the redemption from the final exile will be like that from Egypt.

The *Shechinah* is destined to join Hashem when Shelah the descendant of Jacob attains his mature form called Shiloh which is gematria Moshe. Shelah and Shiloh are spelled exactly the same, except that Shiloh possesses an additional ך'.

Before the Redemption from Egypt The God told the Jews to circumcise themselves and to sacrifice a lamb before leaving Egypt, because both of these acts were done with self-sacrifice and complete trust in God. The lamb sacrifice entailed taking one of the gods of the Egyptians, holding it prisoner for four days, and murdering it before their eyes without fearing the consequences. Circumcision required inflicting a large painful open bleeding wound in one's self, just hours before beginning an arduous foot trek into the desert. We see from these 2 acts that redemption comes through self-sacrifice and complete trust in God.

And may we see the face of our righteous Mashiach quickly in our days.

Parsha Bishalach Bs'd

Parshah Beshalach is made up of 6,423 Hebrew letters, 1,681 Hebrew words, and 116 verses, and can occupy about **216** lines in a Torah Scroll, the same number of letters as in the 72 names.

From **יב** comes forth the seventy two names.

Some people never learn. You would think after all those plagues in Egypt Pharoeh would give it up all ready. But no, he evidently did not have enough so he pursues after the children of Yisrael into the desert and right into the sea where all his chariots and men come to their final

resting place buried under the water. Some people never learn.

Yet for Yisrael it was not easy either. Only six hundred thousand Israelites survived the plague of darkness and made it to stand at the sea. The six hundred thousand who made their way to the sea were 1/5th of the original population of 3 million.

They stood at the lip of the sea fearing their destruction from the advancing chariots. The water would not split for them until Nachshon Ben Aminadav jumped in. One just has to have the determination to go for it, and then the result will be accomplished. As at the sea. Moses invoked 72 names to split the water of the sea but someone still had to jump in. Heaven has many blessings for you, but you need to do something about it.

Moses was the only prophet to receive prophesy from the masculine aspect of GOD. All else received from the feminine aspect. Rabbi Nachunya'h Ben Hakannah teaches Moses was from the "smittah" (time period) of Chesed, which has already passed. As now is the "smittah" of givurah. So he asked "why do you bring me here?, I'm from the place of rachamim (mercy) without yetzer hora (evil inclination) or sin ". Bina (Divine understanding) responded " I bring you for the need of the world, to take Yisrael out from Egypt, to bring 10 plagues, and have Yisrael pass through the sea on dry land, and to bring Yisrael to Sini to receive the Torah. You have the power to deliver them as you are from the smittah of Chesed." No matter where you came from, what ever background you have GOD's will is for you. By its force you can fulfill His will. There may be

obstacles to overcome. As its taught. Uz”a was the angel over the reed sea He descended to complain against Yisrael. Even with all the obstacles one must just jump into it. Its said at the splitting of the reed sea a slave saw more then the Prophet Ezekiel. Yisrael saw at Sini what the nations have never seen.

Our parsha Bishalach is in the second book of the Torah called in the holy tongue “smot” meaning names, while it is usually translated as Exodus. This parsha has 3 verses in a row each having exactly 72 letters. From these 3 verses are assembled 72 three letter names of Divine power. It was by these names Moses was able to split the waters of the sea and cause them to stand like a wall. Even when the physical nature of water is the opposite of this. This allowed Yisrael to walk then across the sea on dry land. Also each of these Holy names has specific qualities one name pushes away evil, another draws mercy from the highest place and another helps one receive secrets. It is by Knowledge of the name of GOD that Yisrael is distinguished from the nations and given a role directing Divine providence instead of being passive recipients.

In the Book Brit Minuchah it states Now there are few Mikubalim , but there has not been diminished or interrupted the flow or power of rulership in the world. The Mikubal is not lacking in His power of rulership. The flow is free to all who have emunah. But to those of little faith, they must pay with merit. The guarding angels are the merit. By them one enters the Markava (Divine Chariot), or is prevented. They are the limits. Rabbi Moses Cordevero teaches Sarafim Chayot and ofanim (levels of angels) were only created to help even

if they are masters of “sarim” (supernal supervisors) and song they help men. Breath dresses in the words of tefila in segulot (supernatural powers) of arrangement of the words in ”kavana” (intention) in breath and voice without speech. The name Yhv”h it is not our custom to pronounce in its own letters, but we do so with Ahy”h. This rides on our voice. By this is built yichus (relationship) on the names. And this is the elevation of elevations. Becoming a master of the names and working in them. The way of the voice of Yhv”h its work is revealed. This is the elevation of elevation. It is closed and concealed, not revealed. Because if one becomes accustomed to contemplate it in its letters there is Revelation of the markava, but this is hidden. So it is not pronounced, but it is the power of ruling is of the highest elevation upon all the world of Atzilut. If it were pronounced it would rule all the sefirot that are comprehended, but this is not so. It rules all in a hidden way. But Ahy”h guards upon the Hosts of the hachel (palace) proper to guide showing revelation of the Emanater. Pronounced shows concerning works that will be accomplished in the future, now and what has already passed. This thing cannot be comprehended at all, but it is a concealed thing.

Concerning the Teferet (balance) of invocation of Divine names the Ramcha’l teaches that in order to work a name a man must remember the name of the illuminary to arouse its light, and its angel from it who goes over to do its work. The work is the ruling of GOD and the name causes its arousal. The light of all your learning shines in your “tikunim” (fixings) filling all the Divine names. Rabbi Rosin teaches Love of Yisrael is a segulah (miraculous power) itself to draw into the letters and

permutations of Holy names to illuminate and flow by way of avoda (divine service). GOD created the world in His Name, and rules it in His Names. So pray and by the purity of your observance of the Mitzvot from selfless dedication we will merit to see soon all our enemies destroyed and the Arrival of our righteous Mashiach in mercy quickly in our days.

After seeing so much Divine at the sea. It seems many did not internalize the experience. Sometimes understanding and seeing is not enough as after the splitting the sea the people still did not trust in GOD enough to believe and that He could provide them with water. Another miracle was required, Moses had to make Bitter waters fit for drinking. He did this by throwing a tree in the water. By “throwing” the Tree of life (Torah) into the waters (anything you do) they become fit to drink. So do everything for the sake of heaven.

Then comes the Manah, the bread of heaven. Thus by this order of events we see that if you sweeten the bitter waters of this world (raising the sparks), revealing GOD in the world. By this is sweetened the forces of judgment. And one comes to live in a world that is like all Shabot in a sense. So the next command in our parsha is Shabot. The test of the manah is similar to the trial of today which many fail. One of the most common complaints of Jews today concerning Shabot is that they just cant keep it, they need to work. This is very similar to the generation in the desert who were forbidden to gather their Manah on the Shabot. They had to trust in Hashem , that He would provide all their needs. Its interesting to note that in Hebrew manah is “mun”. Money in transliteration is my manah. there are no coincidences.

Rav Yuhudah said in the name of Rav ” If the Jewish people would have kept the first Shobot no nation would have ever had dominion over them. But it says in the Torah ” On the 7th day some people went out to gather” (smot 16:27) Right after this it says “Then came Amalak” (Smot 17:8). Rashi says on this that Amalak came because the Jews Doubted Divine providence.

Towards the end of the parsha is the 3rd incident with water. Moses there needs to draw water from a rock. It is here Moses becomes angry with the people and hits the rock. It is said because of this Moses could not enter Aretz Yisrael. This is a pretty strong warning against anger. It is said the water Moses brought out of the rock was Torah for the “Erev Rav” (mix multitude) as taught by the Ar”i HaKodesh in Safer Lecutim. We see this “tikun” (fixing) even for Moses was a difficult matter. But they must be dealt with as the event following water from the rock is the Attack from Amalak (the innate enemy of GOD and his people). But the parsha concludes with GOD promising Vengeance on Amalak and may we see it soon with our righteous messiah.

The sword of the Holy One Blessed be He is the sword of all four letters of the name of GOD יהוה, just like there are 4 death penalties of the court. The letter *Yud* of the name is **the head of the sword**, for all is in accordance with the decree of the head, which are the *Sefirot* of *Keter* and *Chochmah*. **The Vav is the body of the sword** 2 **Hey are two mouths** of the sword, because the action of judgment in action comes about through the *Malchut* which is the mouth that decrees the decree of judgment of the power of the mouth above which is the *Binah*.

It is said of Yesod, “The thousand are to you Solomon.” (Songs 8:12) Solomon, embodies Yesod, 500 = כתר (shoulder). However, each shoulder by itself only equals five hundred, the gematria of the concealed letters of the “melo of ש”י like this שין דלת יוד

The sword of the Tetragrammaton **is clothed in its sheath** which is the name of ארני in secret of unification above with below.

PARSHA YITRO Bs”d

Updated Feb 25th 2018

The “parzuf” (source of soul) of a person is recognized through the face of a person. This “recognition of their face testifies about them” (Isa. 3:9). This is like the shining of their Neshamah. The one who does righteousness for the multitude. Their “mazel” will be shining like the stars forever.

In the Zohar in Parsha Yitro is revealed how to identify the nature of souls by the outward appearance of the facial features, lines on the forehead and hand, their hair and other things. Yet to really read things like this one needs Divine inspiration to discern what they see. We can understand this by this story :

In the days of Moshe Rabbeinu, a gentile king, having heard of his leading the Jewish nation out of Egypt, splitting the sea, receiving the Torah. Desired to see how Moshe looked. He hired a skilled artist to study Moshe and ultimately paint his portrait. The artist presented it to its commissioner. The king took one look at the picture and gave the artist a slap across his face. “How dare you try to fool me! I am well versed in the reading of faces, and the picture you’ve painted is of a man who is of very poor character. Not only does he desire women, he desires to steal whatever does not belong to him. He also has the strongest desire for everything physical that I have ever seen in any one’s face. Am I to believe this is the great Moshe. This man who has the lowest morals I have ever seen. This man who has the morals of a pig. How can people utter His Name with such reverence?”

The King commissioned three artists and sent them into the desert to “see” Moshe and draw his picture. All of them sent back pictures with the same visage. One of a criminal and that is the best word to describe his face.

Finally the king intrigued, journeyed into the desert to behold Moshe's countenance with his own eyes. To his shock Moshe looked exactly as the artists had depicted him. He approached the great leader and expressed his surprise based on his understanding of face-reading. "Why are you surprised?" asked Moshe simply. "Is this not the true test of man – to overcome his poor character and strive for greatness – not to be born into greatness?" From Tiferes Yisrael on Talmud Kiddushin 4:77. Many times things are not as they appear. Also know that Faces change slower than Hands. Other parts of the body change also. Some places change faster than lines on one's face and some slower than faces, some faster than lines on one's hands and some slower than hands. Always consider that the person may have made repentance over their errors, but this is not yet reflected in the lines on their face or hands yet.

Who is Yitro or Hovav ? this man has at least 7 names in Torah and what has become of his people ?

It is written in the book of Judges, when Judah conquered its territory, we are told that the sons of Keni (the Kenites) came along with them, explicitly called the clan of Moses' father-in-law

"And the descendants of Keini, Moses' father-in-law, went up from the city of palm trees with the sons of Judah into the wilderness of Judah, which lies in the south of Arad; and they went and lived among the people."

(Judg. 1:16).

The descendants of the father in law of Moses, went up with the tribe of Yuhuda from the City of Palms to the wilderness of Judah; and they went and settled in the portion of land where there would stand the Bait-HaMikdash (The Holy Temple) four hundred twenty-six years after Yisrael entered the Land of Israel. 426 is also the numerical value of the word "וַיִּשְׁמַע" (and heard) which begins our parsha. Others among them settled in the Negev of Arad. The second Temple stood for 420 years.

In the book of Numbers, Moses' father-in-law Hovav is identified as a Midianite. like the description of Moses' father-in-law Reuel in Exodus 2:16, 18, and the

references to Jethro in Exodus (3:1 and 18:1) But in the book of Judges is Moses' father-in-law a Kenite,

That this Kenite father-in-law is the very same person described in Numbers as a Midianite is confirmed in the story of Deborah , which introduces us to a character named Hever, who is said to be a descendent of Moses' father-in-law, Hovav:

“Now Heber the Kenite had separated from the other Kenites, descendants of Hovav, father-in-law of Moses, and had pitched his tent at Elon-betzaananim, which is near Kedesh.”(Judg 4:11)

The description of Hever's ancestor Hovav, identified explicitly as Moses' father-in-law, as a Kenite.

The Sages in the midrash actually identify more possible names for him, adding Hever (from the Deborah story) and Putiel (Elazar the priest's father-in-law in Exod 6:25) to the above five (Reuel, Jethro, Yeter, Hovav, Keni) to make seven, and attempt to explain them all. These different descriptions as Yitro's descendants being Midianite or Kenite describe where they were from and where they were living as we find in midrash the the descendants of Yitro are called Kenite because the made a “ken” (nest) in the land. It should also be noted that there is also a people called Kenites who Yitro's descendants lived amongst of them its written twice in the Torah concerning the Kenites are the descendants of Kain (Num 24:22), and, according to Genesis (15:19), they were already occupying the land of Canaan even before the time Avraham came to the Holy land.

The clan of Moses' father-in-law Yetro, the Kenites and the Israelites were allies. As a descendant of Moses' father-in-law Hovav, broke off from the rest of his clan and moved near Kedesh of Naftali, becoming an ally of Jabin, king of Hazor. Hever by making peace with Jabin King of Hazor, seems to be betraying his allegiance with Israel. The origins of this allegiance is based on the ancient relationship of Yitro (Hovav) the Kenite and Moses. A verse goes out of its way to mention this. This situations forces his wife Yael to take matters into her own hands and correct her husband's bad behavior by killing Sisera herself.

teaches us that when HaShem spoke, the entire world heard His voice, Yitro too heard HaShem directly.

In our Parsha is the Ten commandments. The Ten Commandments begin with the Hebrew word "Anochi", which is a unusual word for "I" Saying "I am the Yhv"h Elohecha who took you out of Egypt". This is to always remind us that the real "I" within us is the God , at least when we are nullified to Him, when his will is our will. "Anochi" occurs 293 times in the Torah. The normal word for "I" in Hebrew is אני , this world occurs 698 times. All 293 "Anochi" should be learned out. When a person in the Torah is referred to as אנכי with this we find "Bitul" (complete nullification to the Gods will). This "I" is a spiritual entity that was once sitting under HASHEM's throne up in heaven, as that is from where your Nashama came from.

Yisrael camped at the East side of Mount Sinai. Yisrael were in total unity, as one person, as the Torah uses the word "Va-Yichan" ("ויחנו"), meaning "camped", singular. They were one. Moshe went up on Mount Sinai in the early hours of the morning on the second day of Sivan.

In Devarim (Deuteronomy) it is written " Yhv"h is a consuming fire ". In this parsha we see some evidence of this as when Moshe was to go up to mount Sinai, Hashem had him tell the people not to touch the mountain, or go up upon it or gaze on GOD. We even see here the people asking Moshe to receive the revelation of the torah for all Yisrael as they say "lest we die"

On Yom kippor a goat is given to the other side to appease and occupy it so that the accuser on high does not bring accusations against Yisrael thus allowing Yisrael to do well. The Torah also tells us that one should not go to extreme Holiness discarding all physical pleasures, at least for most people. We are told by our sages of blessed memory that one should always leave a little something to keep the evil inclination occupied and then it will leave them alone so they may succeed in their goal of serving Hashem with their heart and all their soul. For as like with any animal, the “yetzer hora” (evil inclination), the animal soul will if backed into a corner will attack. For this reason we are told to leave something to keep it occupied, as we ascend into Holiness. This does not mean that we should, Heaven forbid, intentionally sin. But it means that by engaging in worldly matters we keep the animal soul occupied enough so that we can cleave to Hashem, ever so close. This is much like we read in the Book of Job when the adversary appears before Hashem on Rosh Hashanah. The Zohar tells us that as a dog is thrown a bone, so Hashem threw Job to the adversary. By this preventing judgment from resting on Yisrael.

The point of this all being that one should always in all their ways cleave to Hashem, but one must be aware as the Holy One is truly a consuming fire. One must approach at the proper pace. Now is a time that the lights are “closed”. During exile revelation of the Shechina from “yichud” (unification) guards and dresses the Shechina in fire. “Hashem is a consuming fire”. One needs words of Torah that are like fire. As words of Torah are as fire that consumes all filth. The “Yetzer Hora” is also fire, but the Torah is the fire that consumes

fire.[1] The sitra achra (other side) can't stand up to consuming fire, it becomes silenced and nullified to He Who formed them as a spark on the coal.[2] Yhv"h spoke to you face to face "out of the midst of fire" which was sent forth by wind and water. The fire, wind and water all came from the shofar at Sinai. It contained them all.[3] Now we will behold from the Zohar, as mentioned before how to identify the nature of souls by the outward appearance of the facial features, lines on the forehead and hand, their hair and other things. KNOW, That it does REQUIRE "Ruach HaKodesh" to clearly discern these things spoken of in the following words.

180) And you will behold and observe. "And you," Divinity, "Will behold and observe it." You and none other, to know and to look in 600,000. We should look at the forms of people in six discernments, and to know wisdom thoroughly. Those are the hair, eyes, nose, lips, face, and hands, meaning the lines in the hands. It is written about these six discernments, "You will behold."

181) "And you shall behold out of the whole people brave men who fear God, men of truth, who hate greed." "You shall behold" means in the hair, in the wrinkles in the forehead, in those eyebrows over the eyes.

"Out of the whole people" means in the eyes, in the corneas of the eye and in the folds under the eye.

"Brave men" are those who have the strength to stand in the King's palace. They are recognized by the yellow in the face, in the face and in the wrinkles in the face, and in the inscription in them, in the beard.

"Who hate greed" means in the hands and in the lines in the hands, and in the inscriptions in them.

All six discernments are implied here in the verse, and they were given to Moses to observe and to know the hidden wisdom. The righteous of truth, as they should be, inherit this truth, happy are they.

182) "Clothe me with skin and flesh, and knit me together with bones and tendons." Similarly, the Creator made degrees atop degrees above, hidden ones within hidden ones, and hosts and *Merkavot* [plural of *Merkava* (chariot/structure)] one atop the other. So He did in all those veins and tendons in which He made degrees over degrees.

These are the bones that stand in the sustenance of high degrees. And those of the degrees that are called “flesh” are the degrees and the domination of the end of all flesh. And all those who enjoy the smoke of the meat and the scent of the offerings, and others who dominate the meat. And above them all is the skin, the skin that covers everything.

183) As the Creator made stars and signs in the skin of the firmament to gaze at, meaning the signs of the heaven, to know wisdom in them, so the Creator made inscriptions and wrinkles in people, in the skin of a man’s face. They are as those stars and signs in the firmament, to know and to observe great wisdom in them, and to conduct the body in them.

184) As the appearance of the stars and signs change in the skin of the firmament according to the actions of the world, the vision of the inscriptions and the wrinkles change in a man’s skin according to his actions from time to time. These words were given only to the true righteous, to know and to learn much wisdom.

185) “This is the book of the generations of Adam.” From time to time, according to one’s actions, the inscriptions are born, inscribed, and change in him from time to time. This is so because when the holy spirit is within him, he makes offspring and shows the inscriptions of that spirit on the outside.

186) And when the spirit of holiness has passed and moved away from him, and the spirit of impurity has arrived, that spirit of impurity knocks within him and shows certain visions and inscriptions to the outside. They are apparent in him in wrinkles on the skin on the outside, even though the hair, the forehead, and the nose and all those signs remain existing.

187) *Zayin–Reish–Hey Peh–Samech–Tzadi* are essentially the five letters *Zayin–Reish–Hey Peh–Samech*, which are the letters of *Ze Sefer* [This is the book], and the *Tzadi* joins them because it is always interchangeable with those letters. The letter *Zayin* is something that stands in one’s hair. *Zayin* means *Klei Zayin* [weapons/arms], and Samson’s *Klei Zayin* were in his hairs, for in them was all his might. This is the crown of God over him.

188) Hair that is about to be recognized and hangs from above to below stands in the letter *Zayin*, and the letter *Tzadi* connects to it. It enters and brings out the letter *Samech*.

189) If these are hanging, black hairs, and there are three lines in the forehead on the right and two on the left, and they do not join one another (On the right are three thin inscriptions that pass over them, which are trails to go over those other lines. On the left are five lines, one of which is short), it stands within the letter *Zayin* and the letter *Tzadi*. Then you find strong eyebrows over the holes of his eyes, connected to each other.

190) This is an angry man, but not quickly. He detains his state of rest, pretends to be wise when he is not, and always raises his head to look. Outside, he is quarrelsome, but in his home, he is not. He does not regard the Torah, to observe it. People’s words are a burden to him and he responds to them vigorously.

191) But if the eyebrows are apart, touching and not touching, then you will find two big lines and one small one on the right side of the forehead, and two small inscriptions among them to their width. Also, there are two to the left, one big and one small, and one small inscription entering one and not reaching the other.

192) This one is angry. At times he is full of anger, and at times his anger subsides. He is quarrelsome in his home and is ill spirited. Once in his life, he responds vigorously to people. He looks down, his forehead is wrinkled when he is angry, and he is similar to a dog, then his anger quickly subsides and he responds softly. This is a man whose spirit and will are to engage in trade and to give all kinds of taxes to the king. In his efforts in trade he obtains wealth, for the letter *Tzadi* has been replaced with the letter *Samech*.

193) If the eyebrows are separated from each other and other hairs come between them, this one is always very vengeful. He is good at home and he is happy and sad with people. This one stands between the *Tzadi* and the *Samech*. He hides his money and does not want to be revealed or that his actions will be disclosed. He is stingy and his hairs are equal to each other and are hanging down. He does not regard himself so as to dress properly, what he wears does not fit him, his forehead is big, three lines on the right, four on the left, and two inscriptions come between them.

194) When this one speaks, he stretches the skin of his forehead and those lines are not very visible. He bends his head and walks. His right serves as left, and his left serves as right. He is always sad, gossips, considers himself smart in all his actions, and hateful toward those who engage in Torah.

195) If he has a black inscription on the left arm and two red, big hairs hanging in it, with four small hairs in it, straight and hanging, and they are neither red nor black, his forehead is neither big nor small. This one stands between the letter *Samech* and the letter *Tzadi*, included in the letter *Zayin*.

196) One big line in his forehead stretches across from one side to the other. There are two other lines but they are not so inscribed because they do not continue from one side to the other like that one line. Four small wrinkles stand between the two brows at the top of the nose.

197) This is a happy man. He is wise, clever, and generous with his money. He is savvy in everything he tries to learn, at times he is angry, at times his anger subsides, and he never holds a grudge. At times he is good and at times not so good. Rather, he is balanced—not the best and not the worst. When he repents before his Master, his Master holds him in His hand and he rises to great honors. Everyone needs him.

The letter *Samech* always goes to him more than the letter *Zayin*. All those who advise against him do not succeed, their advice fails, and they cannot harm him. It seems as though he is deceitful but he is not. The letter *Samech* and the letter *Tzadi* struggle over him, hence at times he ascends and at times descends. When he returns to his Master, the letter *Samech* wins and any wish of his is fulfilled. He is merciful and cries when filled with mercy.

198) He has one inscription on the right arm and his face stands without any hair on it. And if the hair is curly and does not hang below his ears, and they stand curly above his ears, this one keeps his word.

199) His forehead is big but not so much, its lines are five—three across from one side of the forehead to the other, and two are not across. He is confrontational, especially in his home, all his actions are quick, he seems good but he is not so. He praises himself with what is not in him. This one stands only in the letter *Zayin* and rises afar only in the letter *Tzadi*. He reaches and does not reach, and he has none of the letter *Samech*. He is lenient in his speech, but nothing more, pushes himself where he does not belong, and one who collaborates with him should be careful of his greed, but will succeed with him.

200) The hairs are hanging and are not smooth, and his hairs are many, with five lines in it that reach and do not reach one another. His eyes are yellow and open. He bows his head, seems good but he is not so, and if he engages in Torah, he is as a great man. He prevails over his inclination when he speaks, he wrinkles his nose and stretches the skin of his forehead, and all his actions are for people to see. He succeeds in wealth, he is deceitful in all his ways, he is a gossip and knows how to be watchful of people in everything. There is madness in him and he covers what he does so it is not apparent. He secretly brings disputes between people.

201) His ears are big and stand under the hair. This one stands in the letter *Tzadi* and the letter *Zayin*. For this reason, his actions are for people to see. If three hairs hang between his shoulders, without any inscription, anyone who collaborates with him does not succeed, and he succeeds with his deceit. He seems righteous toward others, who think that he acts truthfully with them.

202) If the hairs are wrinkled and hang under his ears, if he is without a woman, with one line in his forehead and three wrinkles at the top of the nose between his brows, he is a happy man, clever in all his ways. He is deceitful, lenient, and lenient toward those who come near him. This one stands in the letter *Samech* and in the letter *Zayin*. When he grows old, the letters will be replaced, the letter *Zayin* first, and the letter *Samech* with it. He is lenient only at home, successful with wealth, not deceitful, and strays from that way.

203) There is one small inscription on the left brow, which a man struck him in his youth. His right eye is blind, five wrinkles at the top of his nose to its width between his brows. His hair is a little curly, and he narrows his eyes. This one is only in the letter *Zayin*. He is unintelligent, there is madness in his heart, and his actions are with panic.

204) There is one line on his forehead and four other small ones. There is no faith in him, and he does not partner with people because he will not succeed. He is wicked toward his Master in all his deeds, and there is one upshot on his left thigh—at times erased and at times reappears. If there are four lines on his forehead, he has all that, but he has no upshot on his left thigh. If there are three big lines and three small lines on his forehead, in the middle of the forehead, then he has beautiful hair.

205) The forehead is clarified in the hair, and the hair is clarified in the eyes. The eyes are clarified in the hair to four sides: the pupil of the eye, the colors in the eye, the white in the eye, and the black in the eye. Each observation, to observe all those six signs in the forehead hair are only from thirteen years of age and on, when the spirit of *Kedusha* [holiness] has already been separated in the person from the spirit of *Tuma'a* [impurity], except in lines, since the lines, whether small or great, always interchange. They can be tested as to whether they are from *Tuma'a* or from *Kedusha*.

206) "Moses chose strong men out of all Israel," since he searched for the other signs besides strong men but did not find any. Also, "Choose wise ... and known men from your tribes." "Known" means known by those signs. And find, he did not find any but the intelligent. This means that the merits of strong and wise men are close to one another, for here it writes, "Moses chose strong men," and in Deuteronomy it writes, "And I took the heads of your tribes, wise ... men."

207) The eye is the letter *Reish* and the letter *Peh* where the brows are white and the hair is red. If his eyebrows are white it is a person of whom people should be wary. All his words are deceit, and he is shrewd and vengeful. This is only in the letter *Reish*. The letter *Peh* did not connect with him but goes and roams over him and does not sit in him. His eyes are sunken, he is quick in action, and anyone whose eyes are sunken should be watched in every deed. He is deceitful and with deceit he reasons his words.

208) If his forehead is big and not round, two big inscriptions stretch across the forehead from side to side and four little ones. His hairs are hanging. His mind is cool, hence he is clever. His ears are small, with much hair in his arms, spotted with spots of black inscriptions. If there are red inscriptions, he sometimes comes back to doing good and stays in it for a short while, and sometimes he reverts to his bad ways. He is greedy.

209) David's seed is to the contrary. King David inherited this red, handsome thing to pass judgment and to do worthy deeds. His eyes are eyes of mercy, dwelling on plenty, raising grace and mercy, and one green thread goes between them. When he wages war, that thread becomes as red as a rose. When his anger of war subsides, that thread becomes as before. Great miracles were in his eyes: they were glad, they were craving to see them. There were points in three colors in them; there was joy of heart throughout the heart. The wicked that were looking at them trembled with fear and dread came to their hearts.

210) If his forehead is big and round with beauty, and all the letters are visible and rise in him, some rise and some fall, those that came down come up, giving room to these and to those. Hence, his inscriptions rise to the length above in his forehead. His eyebrows are mercy of mercies. They are neither black nor red, but rather in between those two colors. The pupil within shows all the shapes in the world, a red thread surrounds it and joy around everything.

211) In the beginning, when these wicked draw near to see the eyes, when those wicked see them they laugh, and there is compassion, grace, and mercy in them. Afterwards they see in them courage and fear, terror and anger. His eyes are as doves

toward them. “Doves” means that they deceive the wicked, as it is written, “And you shall not deceive one another.”

It is also written, “Your eyes are as doves,” attracting those who look in them, and push them away. All the shapes in the world are included in his face. The hairs in his head were inscribed in colors of seven kinds of gold.

212) It is written in the book of Adam HaRishon, “The forms of the first Messiah, to the moon, which is *Malchut*, from David’s seed,” since the second Messiah is Messiah Son of Joseph. “His appearance is greenish gold in his face. His appearance is gold of Ophir in his beard. His appearance is gold of Sheba in his eyebrows. His appearance is gold of Parvaim in the eyelids. His appearance is pure gold in the hair on his head. His appearance is refined gold over his chest, in the plate over his heart. His appearance is gold of Tarshish on both arms. All those seven appearances were inscribed on all those places of the hairs.

213) On his right arm one inscription, hidden from people, was engraved and registered. It is a tower in which a lion is engraved, and a small *Aleph* is inscribed within it, as it is written, “On which a thousand shields are hung.” As long as he wages war, that inscription rises and protrudes, and this *Aleph* knocks on that tower. At that time, he grows stronger, to wage war. And when he engages in war, the lion knocks, and then he grows as strong as a lion and wins the wars, and that tower causes to run, as it is written, “The righteous, who is set up on high, shall run in it.” David was higher than his enemies, who could not defeat him. And these marks and those inscriptions were inscribed on the left arm. The inscription of another person is not like that. It is not as the seed of David.

214) If the eyes are yellow and protruding, there is madness in his heart. His forehead is big, his hair is plentiful and hangs down far from the skin of the head. He is intelligent, with a mouth that speaks great things. His lips are worn out and he gossips.

215) There are three lines in his forehead. If there are two red tendons in his eye, he is only in the letter *Reish* and there is an illuminating tendon with them. He had a chance to transgress but he was saved from it.

216) If there is one red tendon inside the eye, positioned to the length, with two small tendons underneath it, one crossing through his eyes, he has an ill intention about a woman who is forbidden to him, and the intention still exists. Then you will find a single line to the length of his forehead. A single hair comes out of the right eyebrow and four small black hairs below it, with one passing in between them across.

217) Should he retire from that sin, there will be two fine tendons in his eyes going across the eye, and another does not pass between them. It is similar in the forehead. And the time that was separated from that sin is regarded as up to nine days, since from then on these inscriptions will be erased and others will be born.

218) When the eyes are thin and become a little reddish, he is intelligent and all his words are in repentance. You will find three inscriptions in his forehead, one big, crossing from side to side, and two others that are not crossing. His eyebrows are big,

he is stubborn, when he speaks he wrinkles his nose in his anger, or when he is cruel. He has a bad name, he is mean in everyone's eyes, and everyone hates him. At times he succeeds and at times he does not.

219) There are three big hairs in his chest, over his heart. His lips are worn out, he is pride to the point of madness, and he is a gossip.

220) His hair is smooth, long, and plentiful. His face is a little long and a little round. At times he regrets all that he has done, then reverts to his bad ways. You will find two tendons in his right eye and one in the left eye. His ears are small and standing.

221) David's arms are to the contrary: In David's arms, all these signs are to the best, and to do good, except for the big lips, for anyone whose lips are big gossips, whether he is righteous or wicked, except if he is a complete righteous, for by his merit he triumphs and keeps himself from gossip.

222) If the eyes are green with a little bit of red color between them, there are two inscriptions in his forehead from this side to that, and one small one above and one small one below, he is in the letter *Peh* and the letter *Reish*. This one, his forehead is big, in a circle, he is good to all, gives of what he has to every person, he is lenient, his hair is smooth and hanging. On the right side, he has white hair from the day he was born.

223) Intelligent people of the world, whose eyes are open, who are wise, who are with faith—which is Divinity—which was concealed in you. Those of you who rose and came down, who received the lights that shine from below upward, which are called “ascent,” and the lights that shine from above to below, which are called “descent,” those that the spirit of holy God is in them, should rise and know that when the white head—*Keter*—wished to create man, he imparted within one light, which is *Bina*, and the light imparted in the expansion of the light, *ZA*, which sentences and illuminates the two lines—right and left of *Bina*. And the expansion of the light brought forth the souls of human beings.

224) Similarly, he mated and imparted the expansion of the light, *ZA*, into one strong rock, the *Malchut*, and that rock elicited one flaming blaze, comprising several colors, which is the *Ibur* of the moon, which is full of *Dinim*. And that flame rises, receiving *Yenika*, meaning that the lights illuminate in it from below upwards. And descends, meaning that the receives *GAR* of *Ruach*, meaning that the lights illuminate from above to below but in *Dinim*, due to the deficiency in *Hassadim*. Finally, the expansion of the light, *ZA*, bestowed in him, imparted in him a middle line and *Hassadim*, and then he returns and sits in his place and becomes the spirit of life to Adam HaRishon.

225) Sections were made in that spirit—the twelve boundaries of the diagonal that it receives from *ZA*. It takes one green color from the sun, *ZA*, descends below, and takes one color from the moon, *Malchut*, a color that receives from all the colors. It receives from the four animals—ox, eagle, lion, and man—in the lower *Merkava* [chariot/assembly].

It moves to the right and takes the color of water, white, included in the lion's mouth, *Hesed*. It moves to the left and takes the color of fire, red, included in the mouth of one ox that is as red as a rose, *Gevura*. It moves forward and takes the color of the wind, green, included in the mouth of a great, big-winged and feathered eagle. All the colors appear in it. This is the color crimson, which includes all the colors, which is *Tifferet*.

It moves to the back and takes the color of dust, which receives from all the colors, included in the four directions of the world, *HG TM*, receiving from the mouth of a man's face, to which all forms look, and it is *Malchut*.

226) That spirit settles in the dust and dresses in it, since the dust, *Malchut*, is the *Nefesh* of Adam HaRishon, and the *Ruach* dressed in *Nefesh*. Then that dust, *Nefesh*, shook, came down, and gathered dust from the four directions of the world, becoming one form and a *Partzuf*—the body of Adam HaRishon. The *Ruach* was concealed deep within it, and that dust that was gathered from the four directions, the body, the *Nefesh* bestowed in it when it was included in *Ruach*.

227) That *Nefesh* is a *Yesod* [foundation] for the actions of the body, as are the actions of that *Nefesh* [soul] in the *Guf* [body], so it appears on the skin from the outside. The *Ruach* [spirit] is hidden within and the *Nefesh* is seen without, rising, falling, and striking his face, showing forms and inscriptions; striking his forehead and showing forms and inscriptions; striking his eyes and showing forms and inscriptions, as it is written, "The expression of their faces bore witness against them."

228) The light from which the measurement extended is the *Masach de Hirik*, which measures the level of one green thread, a middle line, which has a green color. It receives this *Masach* from the *Malchut*, the flame of *Tohu*—the fire of *Malchut de Midat of Din* [quality of judgment], which is called *Tohu*.

The light strikes the hands of a person when he is asleep, registering inscriptions and lines in his hands. And according to one's hands, so it is written. Those letters invert in him from below upward, and those friends—the true righteous—know in the inscription of the letters of the light, *Malchut*, and all the forces in man's face make inscriptions and lines and the letters invert.

One who writes it writes at the end of the tabernacle. Also, *Malchut* is called "tabernacle," as it is written, "I was ... wrought in the depths of the earth," at the bottom of *Malchut*, called "earth." She, too, is wrought by the power of the flame of *Malchut de Midat ha Din*, like man's hands.

229) Eyes that are white and red pieces of flesh in the place where the eyes come out, in the holes of the eyes, and when he turns his eyes they are seen—this one is in the letter *Peh* and the letter *Reish* included together.

230) His forehead is big, three lines climb up his forehead, and six other small ones. He is red and not red, standing between two colors, and so does his hair. His face is big, his hair wrinkled, curly, and not so. They hang slightly below his ears. This one is good, one of faith, and with wrath when he is angry.

231) If that red beneath his eyes, in the holes of his eyes, spreads through his eye, his anger is evil. When he speaks during his anger, he shuts his mouth and smoke comes out of his nostrils. His anger subsides for a short while, but not all his anger for another day or two. This one sometimes succeeds and sometimes not. However, he always stands successfully, whether much or little.

232) If the red in the corner of his eye is as little as a thread and does not spread through the eye during his anger, and he has all those signs, he is of a faint heart, afraid of everything. Sleep does not settle in him, he always thinks thoughts, and is afraid of everything. He succeeds for all who collaborate with him; he is a corrupt man and does not refrain from adultery.

233) Sometimes he repents and fears, and out of the fear, that red in the corner of the eye will be at the very edge of the eye, and one fine red tendon in the left eye. If what is on the right and what is on the left exchange places, he still remains corrupt, meaning he has not repented. He breaks once more the piece of ice that parted between him and the transgression to commit the transgression.

234) There are two wrinkles at the top of his eye and three below. In the middle finger of the left leg are six hairs, and five at other times. Now there are six in him because there is one small hair between them. The eyes are black and his eyebrows are big, and there are many hairs in them, one atop the other. And those black and green eyes go within them, and the green are more sunken. This one has five lines in the forehead—two crossing from side to side, and three that do not.

Before Rabbi Nachman of Bresslov went to Aretz Yisrael he went through a great preparation as is necessary for any ascent into Holiness. As it says in the parsha “Hashem took us out of Egypt on eagles wings”. So too we when doing mitzvot in order to attach to Hashem we must do them with great inner devotion which is brought about by great preparation. The sages say this preparation gives our mitzvot wings. Wings that bring us ever closer to Hashem. Ultimately preparing ourselves for the ascent from our coarse physical existence, to a brighter light. The desires that we create while we are in this world are what we take with us when we leave. So may it be that we will all look closer at our parsha seeing His holy name in purity and become the “am segulah” (wondrous people), the particular nation precious to Hashem above all peoples as it says “a nation of priests”, a “Holy nation” Seeing the crown of His

Kingship resting in His Kingship over all mankind with our righteous Mashiach, the Holy Temple and a New song quickly in our days.

[1] Alf bet p.172

[2] Shoshan Sodot

[3] Zohar Vietchanan p.261a

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[3] Zohar Vietchanan p.261a

gilgulim” (Reincarnation)

Mishpotim Bs”d

Our parsha begins “and these are the judgments that you shall set before them”. Concerning this R. Shimon in the Holy Zohar begins to reveal the secrets of “gilgulim” (reincarnation). Most of this parsha in the Zohar concerns “gilgulim”. Evidently this is a good time to delve into “gilgulim” so let us learn. R. Shimon begins by informing us that the “judgments” referred to in the above verse referred to the punishments involved in

one's incarnation in this world. In general its better not to have to come down here, its better "upstairs". We learn from Safer Bahir the souls of the wicked can't leave from here but must "gilgul".¹ The Ar"i teaches that Torah is the source and root of the essence of light of the Nefesh, Ruach, Nashama, Chayah and Yachida. It spreads out in every parzuf. It is light of the Ayn Sof. A man occupied in the Torah gives delight to his creator when he does it for its own sake, and guards the commandments. This man when he leaves this world his soul will find rest and not require "gilgul" (reincarnation).² In commentary on Zohar on proverbs its taught Man will be forced into "gilgul" (reincarnation) if he does not learn Kaballah. Not every man has a "segulah" (help from above) to learn the Kaballah of the Ar"i. One can loose their reward over this. But there is no danger in learning the Kaballah of Rama"k. Every one is obligated to this.³ The Zohar explains that actions of Holiness produce a breath for the soul that is an intercessor for him above. The Holy breath after the body is disposed of becomes a breath giving life. It becomes his "Yesod", the gateway to the quality and quantity of the light which his soul lives by and delights. Like a seed sown it guides the departed soul to be bound in the supernal glory of the bundle of life.

There are wicked people of whom the verse says, "And may He hurl away the soul of you enemies as one shoots a stone from a slingshot" (Samuel I 25:29); they don't yet merit to enter "Gehennom". after their deaths to cleanse their sins. Rather, their souls are tossed about as a "stone in a sling" until their sins have been cleansed enough to allow them to enter "Gehenom" for NO MORE THAN twelve months to atone. But by "Kuf Ha

Kelah” (stone in a sling) there is no set time for this, sometimes it takes ten, one hundred, or even one thousand years, depending on to the extent they sinned. A secular profane action causes the soul to be cast as a ”stone in a sling” when it leaves this world. (it becomes a ghost) Preventing its ascent to Gan Eden. This soul cast as a ”stone in a sling” has no rest. This is the worst punishment. There is a Nefesh that is cut off with its body. There is also a Nefesh that is cut off, but not its body. A Nefesh that has “corait” (cut off) cannot return to its place above that it would of had if it would have been a worthy person in this “gilgul” (incarnation). Its Ruach also has no rest. Its Nefesh also has no Divine pleasure. Its only as any animal.⁴ A “Nefesh” is given 3 ”gilgulim” to begin ”teshuva” if it is not successful it is then destroyed from our people and descends to one of the 7 dwelling places of Gehenom to be forgotten for all generations.⁵ Rav Nachunyah ben Hakana teaches By facing away, ignoring the commandments while in exile one can be “gilgul” as an unclean animal⁶. When a person sins, he draws the “sitra achra”, called death, towards him. Therefore the “kelipa” cannot leave him until he dies, when the flesh rots in the soil. Then the kelipa that was tied to him leaves along with the “kelipa” from the “zuhama” that was imparted to Adam and Eve. Now you can understand the concept of “chibut hakever” [torments of the grave]. After a person dies and is buried in the dust of the earth, four angels immediately arrive and deepen his grave to the height of the man, as it says in treatise Perek Chibut Hakever. Then they restore his soul to his body just like during his lifetime, since the kelipa remains connected to both. Then these angels take him by the corners and shake and

beat him with fire. Just as a garment is held from the ends and shaken to remove dust, until the “kelipa” leaves him completely. This is called “chibut hakever”, which is like the beating and shaking of a garment. They deepen the grave in order to create an area within which to shake and beat him. If one is jealous regarding spiritual matters, he will not require much of “chibut HaKever”. However, if one is jealous regarding worldly matters his bones will have to rot to be cleansed of their attachment to the “kelipot”. One who leaves this world and does not require any punishment. The first is that from the moment he dies he ascends in the secret of “mym nukvin” through the Yesod of Imma, which is called Olam Habah. This group is called “Benei Olam Habah”. In other words, he is like Zeir Anpin, who is called Ben [a son of] Imma. For this reason a righteous person is called a “Benei Olam Habah”. There are other Righteous people who are not fitting to ascend by themselves and they must combine with a soul more righteous than their own and this is why the Sages say “Every Jew has a portion in the world-to-come”. (Sanhedrin 91a). The “mochin” (consciousness) called “life of the world-to-come”, are the source of one’s existence in the world to come. It is also called “chayei hamelech” [life of the King]. In the secret of what the Sages say, “All those who wear Tefilin live”. As Tefillin draw this consciousness called “Chayay hamelech”. They draw the life source that flows to the world-to-come while even in this world, which is Imma.

Chym Vital writes in “Shar Gigullim” that I heard from my teacher that all who are buried on Friday from the fifth hour onward do not have to undergo “chibut hakever” torments of the grave. This is because the holiness of Shabbat itself separates the “kelipa” from these people without any pain. This is the secret of ‘something extra’ on the sixth day (Ex. 16:22) — for from the fifth hour onward the holiness of Shabbat begins to shine. Every soul has a specific name based upon its level within the limb from which it was hewn. Likewise, each spark from the side of the “kelipot” has its own name. And so the “yetzer hara” of one person is not like the “yetzer hara” of another person. After someone is born and named by his father and mother, their name is not by chance the name is given by

God. This name itself is imprinted above on the holy throne, as is known. Just as there is for a person a pre-determined name from the side of Holiness, likewise there is an established name from the side of the “kelipot”, the “yetzer hara” that enters the person at birth. There are people who have only a Nefesh from Malchut of Asiyah of the “kelipot”, and there are people who have an entire NR”N from the “kelipot”.

The Aor Yakar teaches that the names of men show concerning their eternal qualities. It also shows concerning one’s magidim (angelic teachers). From names it possible to determine the number of ones gilgulim. By arousal there is raised mym nukvin (lower arousal) and there descends mym duchrin (upper arousal) and accordingly is their magid . It was like this Rebbe Shimon saw Rav Hamnuna. He came down to teach R. Shimon secrets of gilgulim in our parsha.⁷

Many books have been written explaining the teachings on the subject of ”reincarnation” or gilgul (גִּלְגּוּל). These books explain when and how reincarnation takes place and give details regarding many soul-roots and how we find them reincarnated in the Bible and afterwards in the time of the sages, and even in latter generations. The purpose of “gilgul” is to rectify blemishes of previous lifetimes and each successive incarnation manifests and rectifys new, different dimensions of the same soul. Know, that if a person merits obtaining his Nefesh (Animal soul), Ruach (Divine emotional soul), and Neshama (Soul of Divine intellect), and then blemishes them through sin, he will have to be reincarnated to

rectify the damage. When he returns in a gilgul with his Nefesh and he rectifies it, his Ruach will not join him. This is because his Ruach remains blemished, and it cannot rest upon a rectified Nefesh. Therefore, his [blemished] Ruach will be reincarnated into another person, joining up with the Nefesh of a convert. The Neshama will likewise do the same. And the Nefesh that was rectified will receive a rectified Ruach of a righteous person who was similar to him in some of the particular good deeds that he performed. It will actually take the place of his own Ruach. Similarly, if he rectifies his [blemished] Ruach completely, then he will receive a Neshama from some righteous person, which will act in place of his own Neshama. This is the esoteric meaning of what the sages say: “Righteous people are greater in death than during their lifetimes (Sanhedrin 47a).” Now, after this person dies, his [own rectified] Nefesh will go together with this Ruach [of a righteous person] and through it [i.e. the Ruach] receive the blessing fitting for itself. It works in the same way for the Neshama with respect to the Ruach. After a person dies, they return in a gilgul and achieve tikun together.

According to the teachings of the Holy Ar”i, Adam becomes David who will finally be reincarnated as the Messiah, as indicated by the fact that the initial letters of Adam David Messiah (alef, dalet, mem) spell Adam (אדמ). All were contained within the soul of Adam.

May we merit to see such revelation soon with the coming of mashiach and building the Holy temple quickly in our days in rachamim.

1. 1Safer Bahir p.78

1. 2safer lecutim-ar'i p.427

1. 3Midrash on Zohar Mishley p.138

1. 4zohar smot 59a, Trumah p.142b

1. 5Midrash on Zohar Mishle p.137

1. 6safer ha paliyah

1. 7Aor Yakar Barashit p.78

With respect to the chasadim of Abba, they do not stand in the yesod of Abba, since it is a very narrow place. Therefore, they go out and surround yesod from without, which means that the chasadim of Abba stand within yesod of Imma and clothe the yesod of Abba. Unlike the gevurot, which lack unification, whether in yesod of Abba or Imma. Therefore, it was not possible to establish one teacher for all of them, for there is no one yesod unique to all of them who could teach them.

From what my teacher once answered, I could see that this is not really the reason. For I once asked him regarding this, suggesting that two teachers could have existed corresponding to the two yesodot, but he wouldn't answer me — seemingly because he did not want to reveal everything regarding this matter, though I don't know why.

Trumah

Bs'd

Its the same story over and over again. GOD raises up Amalak (negative destructive force) when the Jews forget where GOD is , as Rabbi Kahana says in Pesicta. Amalak is the dog that bites them to remind them of Hashem. As when there is no where else to turn almost everyone returns to GOD with tefilla (prayer) with their heart. Tefila from ones heart is the opposite of Amalack as Yosef Yitzchak Shneerson explains that Amalak is the power opposite that of Teferet (balance and harmony). It

creates situations so that one cannot turn to GOD with their heart. Now is the time of year we remember Amalak, and our victory over them during the time of Mordichy and Ester. In our parsha it written

“This is the offering you shall take of them Gold, silver, brass, blue, purple, scarlet and linen”. On purim we read in the Magilla

“There were white, green, and blue, hangings, fastened with cords of fine linen and purple to silver rings and pillars of marble; the beds were of gold and silver, upon a pavement of alabaster, marble, mother of pearl, and precious stones.”

It is no coincidence that verses containing gold, silver, blue, purple and linen are mentioned in both places. This is to remind us that the triumph over Amalack, who is the manifestation of the essence of the negative spiritual force opposite Yisrael, is only by Torah. By absolute dedication to GOD in all things. Then GOD will enable us to do what is right. As the Jews did in the time of Mordichy and Ester, saying “We are with Mordichy and the Torah or death”. At that time all the people decided to fast against the threat Haman had made against the Jews so to push off its judgment. We were willing to Give our lives because of our belief in GOD . Easter instead of hiding her identity as a Jew from the King so to guard her own life stood up for her people. Putting the needs of the nation of Yisrael above her own.

This brings us back to our parsha Truma as the “Mishcon” (Tabernacle) represents the spiritualization of the worlds. The GR”A in Aderes Eliyahu (36:8) writes that the building of the “Mishcon” is described seven times. The Tabernacle alludes to the deepest secrets. The sages say that each component of the “Mishcon” corresponds to something in the spiritual worlds which manifest this world. Its boards are the Angels called Sarafim as stated in the Zohar. The rings that hold up the curtains are as the stars in the heavens. The 12 elements involved in construction of the “mishcon” correspond to the 12 tribes, 12 constellations. The part of the parsha dealing with the ark, has exactly 12 verses Each parsha lists Linen-silver- gold- purple and blue. Silver is white which corresponds to the sefira keter and the level of the soul called Yechida. This is the dedication of our delight and will to the will of GOD . Linen can be dyed any color as the sefira Chochmah is the color containing all colors corresponding to the soul level called Chayah. This is the dedication of our creative powers to Divine activities. Gold the Ar”i tells us corresponds to Binna, Which corresponds to Divine understanding and one’s Nashama. Their intellectual soul being dedicated to the search for GOD and using ones intellect in their Divine service. Purple is Teferet corresponding to our Ruach, emotional soul. We must be filled with love and fear over Divine will. And finally the Ar”i tells us that Blue corresponds to the Nefesh, our physical existence. We must use our bodies to only do that which GOD wants. With all these powers we can fulfill the verse.

“Make me a Mishcon and I will dwell in them” Then we will be fitting vessels for the Divine presence to dwell in us like at Mount Sinai. The Rambam writes that “the secret of the Tabernacle in the desert was that the glory of God which came down on Mount Sinai openly should dwell upon it in a more concealed manner. The name “Ohel Mo’ed,” which is repeated many times, means “the Tent of Meeting” – in this tent God would meet with Moshe and give him commandments for Yisrael. The Torah specifies many times that the purpose of the Mishcon is to serve as a place for continued revelation to Moses in order to complete the giving of the Torah. (25:22, 29:42-43, 30:6, 30:36). One thing we can learn from the construction of the mishcon is that we have to do something to have a revealed presence of God be with us. By fulfilling the commandments of the Torah we make ourselves into a dwelling place for the God.

” The Tabernacle in the desert was or is (its now hidden in a hidden cave by the dead sea they say) a portable, internalized Sinai. That moved with the Hebrews in their wanderings.

As we make ourselves a Mishcon to GOD from the powers of our soul as shown above. Also there are 18 commands in the building of the mishcon corresponding to the 18 vertebrae in the spine of man which correspond to the 18 blessings of the Amida. When we make ourselves a Mishcon to GOD then the story of Purim, of Amalak will have reached its conclusion. As they will have no place to exist. By being nullified to Divine will with in ourselves our lives. Likewise will Amalak be

nullified outside also depending on our merit. Our success at nullifying Amalak's powers of doubt and coldness to GOD in our Divine service. Then we shall see the Temple built, The glory of GOD revealed with the coming of The Messiah Quickly in our days.

Titzaveh

Bs" d

It says in Psalms "your word is a lamp to my feet and a light to my path". David ha Melach (KING DAVID), peace unto him tells us that by the word of the Torah we have a lamp to direct our feet. This refers to the exact spots our feet touch, the minute details in our life. It's light will also illuminate our path. We learn in the Zohar that oil refers to the power of Chuchmah (Divine creative wisdom). With the light of Chuchmah itself which is the level of secrets of the Torah, the inner aspect of the Torah which come to one as "flashes" of Divine inspiration yielding understanding, new understanding in the Torah. This same light of revelation, with the mercy of Hashem (GOD) will shine with Godliness at all times. So we may see the Godliness in all things as David said "a lamp unto my feet". So we can see what thoughts, words and actions at all times will place us in the Holiest place. In our parsha we can get some illumination concerning this lamp as it is written " You shall command the children of Yisrael to bring pure beaten olive oil for the light, to cause the lamp to burn always." From this we can see that that the oil to illuminate our

path and guide our feet must be of high quality, as it says “pure”. Rav Dov Bear of Mezerich explains that “Sin contains repentance as a olive contains oil”. At the time one returns to Hashem’s way the sparks of Holiness that gave vitality to the forces of separation (to evil) are raised up to the heavenly regions away from the “other side”.

Holy sparks are in every thing, a soul is a spark of The Divine similarly, every angel. Some sparks are not souls nor angels, they are all spiritual energy. By Adam and Chava sinning with the Tree of Knowledge, their souls shattered into the sparks that fell below. Here is a analogy that will help explain this concept. A glass vessel falls to the floor and shatters into many pieces, all over the place. This is so with the sparks of Holiness. Currently, these sparks are trapped, surrounded by klipot (husks; shells) of the other side nourishing because of the sin of Adam and Chava with the Tree of Knowledge and our transgressions. Adam and Eve’s souls were huge their souls shattered into millions and millions of sparks. When there is sin, the soul falls, each time we are guilty of the sins the soul falls drops down falling even further as more sparks get dispersed.

Currently many of these sparks surrounded by klipot (husks; shells) are waiting for their tikkun (fixing). They are waiting to be liberated. Each person’s soul is connected to specific sparks in the world, others not so much. Do the will of God and liberate these sparks from these places. As we see when it says, “God establishes the footsteps of man, and He will favor his way” (Psalms, 37:23). This teaches us that God decides where our feet are going to take us. We then only need to do at these places what is expected of us and then will the sparks get liberated and elevated to their source in Holiness. Right now, these trapped sparks are nourishing all the “klipot” which are the bad “middot” (character) traits and evil forces. We need to break these “klipot” and rescue their sparks taking them from the dominion of the “klipot” and putting them back again involved in Holiness. These sparks become one with our souls which strengthens us spiritually and the worlds also according to the system of unfolding called “histashlut”. **By turning away from transgression and doing “teshuva” the Divine spark in exile that gave life to the “tiva” (evil desire) is released and raised up to its source as the “klipa” is shattered by the separation from the Divine spark it had swallowed which did sustain it. Thus is fulfilled the words of Rabbi Akiva “my falling is my rising”. As the spark by rising up to its source provides extra power to our soul instead of the “klipot” (forces of evil). By this a new light shines upon us. To make this clearer the Gerer**

Rebbe said “ We see that a candle and a wick give light by diminishing , likewise a man who diminishes his physical desires may give out spiritual light. This is suggested by the name of the source of physical desires, the soul in the blood called “Nefesh”. Its first letter “N” stands for “ner” (lamp), “f” for petilah (wick) and its last letter “sh” for shemen (oil). We are all lost in our individual exiles, we need to see the bars of our imprisonment and try to take ourselves out of our personal exiles, Then God shall do the rest.

Just as the olive must be crushed to give its oil, so must we crush our animal souls so that it may become as oil to illuminate our paths in the service of Hashem. As the olive oil is fine and pure so must we be of a most developed character to ascend to give light, so to ascend into Holiness beholding the Torah’s secrets.

Avraham Abulafia teaches desire is in partnership with the flow of Divine abundance that comes to his vessels. Desire comes from Atzilut. It is flow of אלה"י . By this he cleaves in the voices. There comes to him desire of love to be covered in the wings of the Shechinah, he receives anything from Chochmah Elyonah So go in and ask for Chochmah in great desire, desire of your nefesh. Ask so that you grow in comprehension unto all abilities. Preparations are necessary for Chochmah of Navua (prophecy). You must work for this day and night. From the tiva (desire) for Divine names. This is the cavana (intention). Choice love and desire. These are the general principles. The name of Keter is to them all. It is the first cause close to thought that arouses the movement to ask, arouse will and thought. These are one thing and are not separated. רצון (will) rises up in all levels till reaching the

level called **חשק** (desire) in all its completeness. **חשק** (desire) has no limit or end. It raises up thought from its beginning to completion. **חשק** is the end of all tiva (burning desire). It is a **מופא** (wonder). Devacut (cleaving) and **חשק** (desire) are one thing. One cleaves in **חשק** (desire). All this goes out from thought to actuality, then there is **כה** (power). The giving of **חשק** (desire) is a **אות** (spiritual sign) it is **אלהים יהוה צבאו**. Through this there will be a **אות** in our **צבא** (hosts). From the stones of the Cohain Gadol's breast plate is **חשק** from the source of Binna. It is breath and **חוחם** (a seal). **חשק** is **אור** **עצום** (essential light).¹

The Hebrew people at Mount Sinai when they received the Torah were raised by this to a very high level of revelation. They were free, refined of the sin of Adam and Eve in Gan Aden and because of this the Divine presence could be drawn in them. They could have lived for ever. If they had not sinned with the Golden calf. Once they sinned this level of Divinity could no longer rest upon the children of Israel so a "Miscon", (Tabernacle) and Temple were needed. Moses stayed on this Holy higher level, he had to wear a veil. He was too much for people to behold. Looking at Moses must have been like looking at a "Miscon" condensed in one person, that would be very bright.

May this Divine desire bring Mashiach soon in Mercy.

PARSHA KI TISA

BS”D

The “kiyor” in our “parsha” here is introduced separated from all the other vessels of the “Mishcon” (Tabernacle). mentioned after all the rest of the vessels,

The Seforno teaches that the “kiyor” is not mentioned above with the rest of the vessels because its intent was not to directly cause the *Shechinah* (Divine Presence) should reside in the Sanctuary, as the other vessels but to prepare the *kohanim* for their service. All the other vessels fulfilled a direct service of God in the *Mishkan* and caused Godliness to rest therein. The “kiyor”, on the other hand, served the purpose of washing the hands and feet of the *kohanim* before they served in the *Mishkan*. The “kiyor” therefore was a *preparation* for the *kohanim* for their service and not part of the service of the “mishcon” itself. *The Torah relates that the copper used for making the “kiyor” was from copper mirrors donated by the women.* The mirrors were made for and used to help the women enhance their power of attraction and temptation so to arouse their husbands’ desire, copulate with them and conceive children making greater the nation of Israel. By using the Mirrors to make the “kiyor” *the* darkness is turned to light this shows the excellence of light emerging from darkness. A object of seduction becomes one of Holiness.

The “kiyor” was situated between the Tent of Meeting and the altar. In *Mishna, Keilim* R. Yossi stated: “In five respects in the area between the Ulam and the altar on par with the Heichal: for those afflicted with blemishes, or with a wild growth of hair, or who have drunk wine, or whose hands or feet are unwashed may not enter there.”

Moshe acted as a “Cohen” for the seven days of consecration of the “Mishcon”. Moshe’s descendants were deprived of priesthood as it is says, “But as for Moshe the man of God, his sons are named among the tribe of Levi;”.

When the Hebrews left Egypt they Sacrificed Lambs, in this Parsha they made the golden calf. Why these animals ?

During the period of the Exodus from Egypt, the astrological sign dominating the era was Aries the ram. This is why a lamb, related to the ram was the Paschal sacrifice. The lamb was the main God of the Era to the

Egyptians and so the Hebrews killed it in the month of its greatest dominance, Aries the ram dominates the Hebrew month of Nisnon. The month of Passover. This “mazel” dominated events for 2,000 years, from about the time of Avraham until the time of the destruction of the Second Temple. This was a time of severe judgment, for Aries is ruled by the planet Mars, who rules over blood. The epoch of Taurus the bull is what preceded the epoch of Aries. According to the astrologers, it was during the epoch of Taurus that Adam first walked the earth. The Erev Rav therefore considered this to be an auspicious sign. Thus, when they chose an image that they wished to represent GOD, they took the image that they thought was the highest and most powerful image. They could not conceive that GOD was above images and astrology. Also the gold calf was made of 120 talents of gold, corresponding to the 120 permutations of the 5 letters of the name Elokim. They thought they could replace God, not so smart.

The wicked Egyptians worshipped Aries and Taurus (ram and bull) because they ascribed to these animals special powers, and therefore did not eat them. The Egyptians worshipped Aries which is symbolized by a ram therefore they abstained from killing sheep, and held shepherds in contempt as its written “behold we shall sacrifice the abomination of the Egyptians before their eyes, and will they not stone us?” (Ex. 8:22) and “for every shepherd is an abomination to the Egyptians” (Gen. 46:34) Idolaters objected also to killing cattle which they held as a object of worship. The people of India up to this day do not slaughter cattle.

There for the Torah commands us to offer sacrifices of these kinds:

“You shall bring your offering of the cattle, the herd and of the flock” (Lev. 1:2)

By this the sacrifices would keep us away from idol worship and blot it out of our memory.

Our sages of Blessed memory have said ”The Shabot is equal in importance to all the other commandments”, ”observing the Shabot properly is equivalent to observing the whole Torah”. Looking closely at this weeks parsha we may see a bit of illumination concerning this concept.

It says ”The children of Israel shall keep the Shabot through out their generations” and other words giving us the Shabot and then immediately ”And he gave to Moses, when he finished talking with him upon Mount Sinai, two tablets of Testimony, tablets of stone, written by the finger of God” (exodus 31). May we all be able to commune with God on the Holy Shabot and be granted our portion in the Torah. The Torah was given on Shabot which was the Holiday of Shavout.

Like all parts of the Torah here also we can see ways to strengthen our attachment to our Creator, may His Name be blessed. Let us look to before Moses came down from Mount Sinai with his face shining to great to behold. When they put a vail on him to shield his brilliance from sight. Just before Moses came down God told him ”You shall not offer leaven with your sacrifice” (exodus 34). Our sages tell up leaven represents arrogance, pride and self love. How can one truly serve God will all their heart

when they believe their thoughts and desires are most important. There is no room for this self love in sacrifices or fulfilling Mitvot (Biblical commandments), for heaven forbid this self love may get in the way from fulfilling a precept with the greatest expression of the love of God. By nullifying ourselves to become a vessel for Supernal will, the way of God we can as alluded to by the commandment of giving the first born to God. Which is also given in this section. Realize that God comes first, no matter what. We should serve God above all with our time, our selves our money all that we have as King David said, peace unto him "The Torah of your mouth is better to me than thousands of gold and silver." (Psalm 119). We are told here not to leave any of the Passover offering till the morning. We know that sacrificial meat held past the allotted time for eating is "piggul" (forbidden), and cannot be eaten by us. God tells us in his Torah "My offering, my food to be consumed by my fire". As part of the sacrifices we are able to have as food, if one ate it in the allotted time. So from "My offering, my food" we can see the the service of God in some way is food to God. This is also as the verse in Psalms "Give strength to God" (psalm 68). We should not delay in bringing this to him, before it is "piggul", too late. What could possibly be more important than doing the will of the God. We should run to do His commandments. There is nothing else. May it be that by not offering sacrifice or Divine service with leaven, being barriers of self love of one's own ego, we can bring God the first born. Bring everything to Him. As God comes first and we will not delay in his service, allowing the offering to become "piggul", but we will run to fulfill His commandments and do them in a very

beautiful way that leads to true piety like is talked about in path of the Just by the Ramcha”¹. One must have zeal as this will bring Holiness which will bring prophesy and this brings Eliyahu.¹ Those who while in this world strengthen themselves with the having bold zeal in things of Holiness. When they fall in this world they quickly work to rise to a higher level. Then we will see the verse fulfilled ”I will do marvels, such as have not been done in all the earth, nor in any nation; and all the people among you shall see the work of the Lord; for it is an awesome thing that I will do with you.” (Exodus 34) With our Righteous Messiah quickly in our days.

Vayachal Bs”d Updated July 4 2016

In last weeks parsha GOD states “ The Children of Isreal shall keep the Shabot throughout there generations”. After the giving of the Shabot Moses is given the 2 tablets of the law written by the finger of Elohem”e. In the beginning of this weeks parsha the commandment is given “Don’t burn fire on shabbot”. Of all the forbidden types of work , Moses warns against specifically “burning fire”. Most “work” that’s forbidden on Shabbot is not mentioned explicately in the Torah, The prohibition on fire is. All the 39 types of labor that were involved in building of the Tabernacle are forbidden on Shabbot. The reason fire is mentioned explicitly may be because in our day the main cause of Shabbos violation is “kindling fire”. Driving a car, turning on lights and using most electric devices falls into this category.“ six days you shall work, but on the seventh day you shall rest. It shall be a holy day to you. Whoever works on this day shall surely be put to death”. How can this be as

people are unfortunately working on Shabot, and they are still walking around ?.

Its known that on the Holy Shobot there is revealed more Chuchmah (Wisdom-creative inspiration). It says "Chuchmah enlivens its owner", and the source of this חיים (life force) is שכל .1 (intellect) We draw from The main aspect of life is in Chuchmah.2 All חיון (nourishment) and flow is from Bina (Divine understanding), but nourishment of the upper King is from Chuchmah. From here is heaven nourished as it says "Chuchmah makes alive its owner", and the land to flow in Malchut of

בן ישי (King David) Who is בן ישׁ (? , י refers to Teferet (balance-harmony).3 Decent from Atzilut (world of Divine creativity) to Bria (world of Divine Understanding) is always called death.4 When a man transgresses any of the prohibitions of the Torah they receive death from heaven and are cut off. 5 The limbs of a man correspond to branches of the supernal markava (chariot). The malvush (garment) of Caneset Yisrael is in 248 limbs of Atzilut which are angels. There are 248 lights in Adam elyon (supernal man) from 248 mitzvot (affirmative Biblical commandments). So that by each of the 248 mitzvot there does not rule the tuma (impurity) of death (on its cooresponding limb). All the 248 positive commandments are masculine being Teferet that is drawn from Chesed. 365 days of the year come in from the 365 branches of din (judgment) of the supernal tree. They are from the aspect of פחד (great fear) drawn from the feminine side, so women are obligated to guard all 365 prohibitions of the Torah. Prohibitions are from din (stern judgment). So do not transgress the

prohibitions. 6 Not eating the atz dat tov and rah (tree of good and evil) are 365 prohibitions. They are like sexual offenses, places of ruling of the chizonim (the other side). One who enters the gan and comes unto the chizonim there, there is aroused unto him supernal givurot (forces of severity-restriction). They flow to the malchut (Divine presence), and this disturbs minuchah (pleasant rest), givurot flow to the chitzonim. When a man comes unto these, death rules upon him, God forbid. The atz dat tov (tree of good) is mitzvot and that which is permitted. The mitzvot are atz Chyim (tree of life), that which is permitted is atz dat tov. 7 “Atz Chyim” is Z’a (source of Ruach-Emotional soul), “Atz Dat” is Nakavah (source of the animal soul called Nefesh). One is life the other is death. Whoever involves themselves with them, but gives more consideration to Nakavah when She is separate from Z’a causes to himself death in this world and “olam Haba” (world to come).8 sedek” is “Atz Chym” it arouses against death, and delivers those attached to it.9

The Torah states all the materials and what was made for the “Mishkan” (Tabernacle) as God commanded 3 times. But each of us are not building our own “Miscon”. God wants us to experience each entity and action, like to “give blue wool”, to “connect sets of curtains”, to present the completed work. The Law of Sabbath precedes the building of the sanctuary. The Shabat is Israel’s eternal sanctuary in time, even when it does not have its temporary sanctuary in space, the “Mishcon”. Wherever the Jew wanders, the Shabat is always there with him. This Parsha’s only “mitzva” as counted by Safer Chinuch, is “YOU SHALL NOT IGNITE FIRE IN ANY OF YOUR DWELLINGS ON THE SABBATH DAY”

(35:3) the last mitzva of Exodus (Sefer Hachinuch). ALL creative work in the Mishkan construction is forbidden on Shabbat (Ex. 20:10, 31:14-5, Lev. 23:3); but our verse adds that even court execution by fire, e.g. for a priest's adulterous daughter, is forbidden on Shabbat; this is extended to all forms of execution. We also learn that courts shouldn't even sit in judgement on Shabbat.

Immediately after the giving of the commandment of Shabbat it says "Take a offering to Yhv'h, he who is of a willing heart." May we have such a "willing heart" aroused from between the "Caruvim" that are upon the ark of the covenant as described in our parsha. "Navua" (prophecy) rests on the heart of man. Its called nefesh in the heart. If the lungs merit song of Ruach Hakodesh we say the caruvim spread there wings to receive three "chayot" of the marcava. The four winds of the world are emanated from the four wings of the Chayot. They correspond to four legs of the throne. The heart is an aspect flesh from the side of the ox.¹⁰

1. 1Shoshon Sodot
1. 2Machashif halavon yaakov abuchizera p.103
1. 3Aor Yakar Vol 2 p.133
1. 4Machashif halavon yaakov abuchizera p.79
1. 5shar mimorim-ar'i p.3
1. 6Shoshon Sodot
1. 7Aor Yakar Barashit p.184
1. 8Sulam on Zohar Shalach Lecha p.127a
1. 9Zohar Bahar p.111a
1. 10zohar tikunim-perush metak mdavash p.993

Pekudy

This portion of the Torah, Pekudy is all about accounting. It is in this case the accounting of the assembly of the parts of the Mishcon (tabernacle). Which is representative of the order of the supernal things. The levels of the unfolding of the Divine. In the accounts of the Mishcon are great secrets concerning the Divine names. Things that are not spoken.

The Cohen Gadol wore a garment called the “Choshen Mishpot” , a small square cloth made from wool and linen containing 12 different precious stones in three columns, four gems in each row. The stones had the names of twelve tribes engraved on them as well as the names of Avraham, Yitzchak and Yakov and the words “Shivtey Yeshurun” (Tribes of Yeshurun). There were altogether 72 letters on these stones. , The “Choshen mishpot” corresponds to Zeir Anpin. In the “Choshen Mishpot” are the Urim which is the 42-letter Name and the Tumim which is the 72-letter Name when Cohen Gadol was concentrating on the first Divine Name and some letters on the stones shined. Then to understand the message, the Cohen concentrated on the second Name.

A thing cannot be settled in its place till its name has been called, and it is set there. Hashem decided to list the aspects of the Torah and parts of the “Mishcon” as they together are one and cannot be separated.¹ The “mishcon” was consecrated as a body which contains a “ruach”.² All measurements of the “miscon” are those of kav midah (spiritual powers distribution device).³ Kav midah spreads to malchut (Divine presence-physical). It gives power to spread out in all her forces.⁴ Botzina Kardinita (lamp of Divine will) gives mida (measure) to all midot (measurements), this is the idea of Kav midah which measures out all midot. The light dressing in all the sefirot. Which is their Nashama. It’s existence is concealed being Nashama of Bina, that is Nashama of Chuchmah that is Nashama of Keter. All the days of a man refers to kav midah spreading out within measuring

midot. This is the secret of supernal life force spreading out from Keter to Chuchmah. Its midah being measured. Such is man. supernal life force spreading out from kav midah.⁵ All measurements are of the mida (attribute) of Malchut.⁶ The Supernal forces above are together in a unity of 12 parts these correspond to :

Gold, Silver, Brass, “Techalet”, “Argaman”, Scarlet, Fine Linnen, Goats Hair, Rams Skins dyed Red, “Tachash”, “Shittim Wood”, Oil for Light, “ketoret”, and spices of the anointing oil. These 12 forces are all under the 4 “chayot” (angels). All these move towards the **נסא** (thrown) to lift her on high so that she may join her spouse. So that together they may be in glory. The most high sits on the **נסא** in perfect perfect union with His Spouse. So there is joy in the world. The elements are listed according to their values here below. But in the “Markava” above it is the opposite. There silver is before Gold, but here the left comes before the right.⁷ The inner most alter was for Incense, it is the “small still voice.⁸ The ten curtains are the sefirot of malchut.⁹ The 50 gold and brass clasps appeared as the color “argaman”.¹⁰ (red-purple). The boards are chuchmah they are the angels “Seraphim” of the world of Bria.¹¹ The Caruvim are Nezauch and Hod their wings on the parochet is Yesod.¹² The Caruvim are Teferet and Malchut. The parochet (curtain) separate between the kodesh, these are 7 sefirot, they are the Chyot and the Kadosh Kadoshim. These are the first 3 sefirot. These are the Chyot of Atzilut. Sarafim are between the **אונם** and alter, Chayot are from the alter to outside the Azarah.¹³ The mishcon’s sockets are “Nogah” (sparks) from the chest of teferet (harmony) of nogah. The floor of the

“mishcon” refers to aspects that are underneath it being forces of strong judgment. There is no soul that cannot understand both the simple and the Kabalistic meaning.¹⁴

The Tabernacle in the desert went through several changes enlargements when residing in Gilgal, Shilo and Bet-Ael, and then was built by King Solomon The Holy Temple and later was built the 2nd Temple by Nachemyah and Ezra culminating with King Herod’s improvements of the Second Temple. The Temple during King Herod’s period was the greatest of the structures in size. Yet all these are small compared with the scale of Ezekiel’s Temple.

God wished to dwell in his ‘Sanctuary’ “*Mikdash*” in order to be known; in it His presence appeared spoke and commanded: As it is written

“There I will appear to you, and I will commune with you from above the ark cover, from between the two cherubims which are upon the Ark of the Covenant, of all things which I will give thee in commandment unto the children of Israel’ (Ex. 25:22).

King Solomon called an oracle of the Temple the “*Dvir*” as it was from here that was revealed God’s “word” or “command” “davar” ,the prophetic message..

Furthermore concerning this indwelling of the Divine Presence its written :
 “Since the day that I brought forth My people out of the land of Egypt I chose no city among all the tribes of Israel to build an house in, that My name might be there; neither chose I any man to be a ruler over My people Israel. But I have chosen Jerusalem, that My Name might be there; and have chosen David to be over My people Israel” (II Chron. 6:5-6).

Israel was “chosen” so she could be the indwelling and habitation of God and to unite what is above with what is here below, The unification of ” The Holy One Blessed is He with The Shechinah,” This union was first performed in the tabernacle through the mediation of Moses and Aaron and then through the successors of the high priest in the first and second temples.

The midrash tells us that in the wilderness the bearers of the Ark of the Covenant were miraculously carried by it They felt no weight and they flew along with it like angels and received prophetic vision.

.The “Kohen Gadol” officiates in God’s earthly dwelling. Metatron is the lord of the Heavenly Tabernacle.in which the sacrifices is performed by the Archangel Michael who is ” Kohen Gadol.” But beyond that, hidden in God’s reality itself, there is yet another Tabernacle, whose “High Priest” is the Divine Light itself.

Thus there are three aspects of the universal dwelling place of God like there is in the division of the sanctuary: the Divine “Holy of Holies”, “Ulam”, and the “Azara” the outer court. The light of His indwelling radiates from the Holy of Holies to the Holy and shines upon the seven-branched candlestick then to the outer court which is the “footstool” where man prostrates himself in awe, before which the altar, on which all bodily things are offered.

When the “*Mishkan*” was completed and erected, a Cloud appeared on it: As its written “Then the cloud covered the Tent of Meeting, and the Glory of the Lord filled the tabernacle. And Moshe was not able to enter the Tent of Meeting, because the cloud rested on it, and the Glory of the Lord filled the tabernacle” (40:34-35). As a cloud was at the Tent of Meeting. A cloud is also described at Mount Sinai. There was also a cloud by Abraham and Yitzchak at the “Akaidah”. As its written “Avraham lifted up his eyes, and saw the Place from afar” (Gen. 22:4). There Rashi asks: what did he see? And answers “He saw a cloud over the mountain”. Its also written by the first Temple ” And it came to pass, when the priests came out of the holy place, that the cloud filled the house of the Lord,” (Kings 18) There was also the cloud that would lead His people through the wilderness.

1. 1Zohar Bamidbar 117b
1. 2Zohar Trumah p.140b.
1. 3Sulam on Zohar Pekudy p.233a
1. 4Aor Yakar Barashit p.127
1. 5Aor Yakar Barashit p.119,230
1. 6Shoshon Sodot
1. 7Zohar Vayachal p.197b
1. 8Zohar Vayikra p.30b
1. 9sulam on zohar hakdamah p.107
1. 10Zohar Vayikra p.225
1. 11sulam on zohar Trumah79,Pekudey p.233b

1. 12Oar Yakar p.23 Barashit

1. 13Oar Yakar Vol 2 p.173,lecha p.150

1. 14aor nearev p.30 Moshe Cordevero, Zohar Nasso
p.125a

Vayikra

The Chesed LaAvraham teaches that Vayikra has 172 chapters corresponding the 172 words in the 10 commandments. One who occupies in this part of the Torah has 172 blessings. It is like they have fulfilled all the commandments.

This weeks parsha explains the ritual aspect of many “corbanot” (sacrifices) that are made in the Holy Temple, may it be rebuilt quickly in our days. The idea of “corbonot” (animal sacrifices) seems very strange for us in this generation, almost two thousand years after the Holy Temple was destroyed and the last “corbonot” were brought. Indeed the concept of “Korbonot” is a very lofty spiritual idea but we are just too removed from it, to appreciate it. “Real” contact with “corbonot” can be felt

by reading the Neviim (Prophets, Shoftim, Shmuel, Melachim and the later prophets). Bringing “corbonot” for our ancestors was almost like praying for us. Know that “Corbonot” were brought together with prayer. We brought a “corbon” to achieve closeness to God. In this, “corbonos” are not any different from the other “mitzvos” (commandments). All commandments are given for this purpose.

Learning the “corbonot” now works like bringing them. As the Prophet Hoshia says “Take with you words, and turn to the Lord; say to him: Forgive all iniquity, and receive us graciously; so will we offer the words of our lips instead of calves.” (chapt 14) “corbonot” were brought from three types of animals bulls, sheep and goats, from two types of birds pigeons or doves there also were “corbonot” of flour from wheat or barley and of wine.

The “corban Olah” (Burnt offering) was completely burned on the Alter. It was brought voluntarily to achieve atonement for the sin of evil thoughts. There were also types of obligatory “Olah” brought by individuals on holidays.. There was also community “Olah” brought twice daily and on Shabbot.

“Shlamim” (Peaceful offerings) were brought voluntarily and most of it was eaten by the owner, his family and friends and whoever else was invited. The meat was eaten within the Jerusalem before the end of the next day. A small portion of the animal was given to Cohanim who could eat it with their families. “Corban Todah” (Thanksgiving offering). Is a type of “Shlamim” brought for when one traveled in the sea, crossed deserts, people who were sick and recovered and the ones that were imprisoned and released. These four all brought a “Corban Todah”

It is brought with 40 breads of 4 types of ten loafs each. 3 of breads were of different types of “matza” and the last kind is “chametz” (leavened). The amount of “chametz” bread is the same as for all of “matza” breads since each loaf of “chametz” is three times as big as a “matza” bread.

“Chatat” (Sin offering) and “Asham” were “corbonot” for various sins. These “corbonot” were eaten only by Cohanim. “Chatat” was generally brought when a person accidentally broke a commandment, which has a penalty of “Corait” (spiritually being cut off from the Jewish people) when a person did the transgression intentionally. The “corban Asham” were brought for when uncertain of guilt, a person thought they may have sinned but were unsure. (Leviticus 5:17-18). A “corban asham” was also brought for theft, for profane benefit from sacred things, violation of a engaged women, a “Nazir” at the end of his period of Nazariteship, the leper bring a “asham” when he has been purified.

After I graduated University I began to seriously explore my interest in spirituality. When I looked at Judaism. Naturally the first book I read was the Five Books of Moses. Genesis and Exodus were pretty interesting. But then I got to Leviticus and saw page after page of animal sacrifices !

“Wow,” I remember thinking to myself “This is really crazy stuff!! Once upon a time they actually did these bloody rituals, it’s obviously obsolete today! Don’t any of those Orthodox Rabbis know this?”

It all made no sense, little did I know that the greatest of Divine secrets are involved with the sacrifices.

In the temple of king Solomon a fire would come down from heaven to consume the daily offerings on the alter. Yet we still made a fire below. There is a verse in Thillim (Psalms) “Happy is the man whom you choose, and bring near.” (Psalm 65). In the Holy Zohar it explains ; who are those that Hashem brings close ?. It is those who first take a step in that direction. We can see Hashem demands a action below by us, we see this in man making the fire on the alter. In order to raise your self up and the world we must do something of Divine service then God will respond in kind, with great mercy. We learn from the Zohar a sacrifice is called in Biblical Hebrew a “corbon” from the same root as the word “corov” which means closeness. In Beor Esser Sefirot **העטרת** (the Crown) is called heart it is the place in the beginning of all tefilot (prayers). The **הקרבנות** (the sacrifices) are in **עליון לב** (the supernal heart). This is the din (judgment) concerning tefilot. As this prayer is as a **קרוב** which purifies and brings one **קרוב** (close). We can

learn a lot from the Temple service. Don't take benefit of a mitzvah (commandment) before it is complete (don't create an incomplete mitzvah or lacking compared to what you are capable of). This is as if a Cohen were to eat from a sacrifice before he had completed his required Divine service with it. Do the mitzvot in a way of כבוד (honor) due to the Holy King. Don't enter into doing the Mitzvot in a light-headed way. By comprehension of the mitzvot one comes to be careful with their fulfillment as then they understand that the mitzvot involve Holiness. Then they will do them with all their power, cherishing and guarding their kidusha. But if one enters to fulfill mitzvot with arrogance or not in a serious way they will not comprehend in truth "hashgacha" (divine providence), or see the way of the Mitzvot.¹ Like a sacrifice, Torah is offered as a gift to Hashem. In the Zohar Barashit it is taught during times when sacrifices were offered sin never clung to Yisrael as these offerings made atonement for them. The Zohar Vayikra teaches that the innermost altar was for incense, it is the "small still voice." (the Spirit of Holiness). The ark is Bina including 32 paths which is the source of the Nashama Yetera of Shabbat which is Chochmah, the fire of the Brass altar, it stands against the fire of Gehinom.² The work of the Holy Temple will continue once again as we see from the Prophet Jeremiah: "Behold the days are coming says YHVH I will perform the good thing which I promised to the house of Israel, and to the house of Yehudah. In those days at that time, I will cause an offshoot of righteousness to grow up for David and He shall execute justice and righteousness in the land. In those days shall Yehudah be saved and Jerusalem shall dwell safely and this is the name whereby she shall be

called YHVH is our righteousness. Thus says YHVH David shall never lack a man sitting on the throne of the house of Israel. Neither shall the Cohen and Levites lack a man before me to offer Burnt offerings and to burn Meal offerings and to do sacrifice for all days ”(33:14-18) The Radak explains ”offshoot of righteousness” this refers to Messiah. The Metsudat David says we will call the place of Jerusalem when this prophesy is fulfilled YHV”H is our righteousness. This depicts a little how dramatic this time will be to Jerusalem. The Metsudat David teaches us from the words ” do sacrifice for all days” that there will not be cut off the sacrifice because there shall forever be this service. God will return the Cohanim (Descendants of Aharon) and all their aspects as described in the Torah into action again as in days of old In Marachot Elokim the main thing of גאולה (redemption) is in the night time so the corban pasach (pasach sacrifice) is only brought at night.

Parsha Tsav

The Parsha talks all about sacrifice. Why does the Torah spend so much time and give so much detail of the Laws of Sacrifices, especially now that there's no Temple? How is this relevant? It's written: (Behold, hear from sacrifice) (*IS 15:22*). We all are a Sanctuary for the Divine Presence as the verse says: "Make me a Sanctuary and I shall dwell within them" (*Ex 25:8; Terumah*). By learning how to bring the sacrifices, as the verse says we will "hear", we will be able to hear Divine truth.

During times when sacrifices were offered sin never clung to Yisrael as these offerings made atonement for them.¹ Rabbi Yose teaches concerning the twelve properties of the Torah that inequity can be purged even without sacrifices of flesh but with words of Torah. Even if punishment is already decreed against one, it can be annulled. Words of Torah can purify those who are unclean. He who studies Torah is first purified and then sanctified. ² Now Torah is from Z'a (Source of Ruach-Emotional Soul), but with complete self sacrifice one can taste the Torah of the future. This is the Torah of "Atik" (The ancient of Days source of Delight) or "aor ganuz" (hidden light). This is acquired by one who never prays for his personal benefit, it is as if he is not part of this world.³ Fire is Binna (Divine Understanding). The Torah is spice against the "Yetzer Hora" (evil inclination). Through being occupied in Torah, which is called Bina. Bina is the source of Givurot. "Dinim" (judgments) are only sweetened in their source being in the Torah. This is by including the left in the right, making טוב (good). This

is as Avraham's sacrifice at "batara". Which is the future slaughtering of the "Yetzer Hora". Separating it from us. By cleaving oneself in the light of the Eyn Sof that flows from the letters of the Torah. There goes in judgments to their source. They are corrected in their source in the Torah.⁴ Malchut of Atzilut is called fire. Fire is Atzilut. But since we are in "galut" this fire does not have to power to burn up the "sitra achra" (other side). It is only strong enough to guard "kidusha" (holiness). It is in Rachamim (Mercy) that we are able to stand in this fire of Holiness. In the future it will be this fire which will destroy the wicked, and it is this fire that will build the 3rd Temple. This fire is the **כבוד** (Glory) of the Shechinah, by it we are sustained. It is **יאהדונה"י**. When this light stands on ones head all lights shine on it. **יאהדונה"י** makes all **אחד** (one). The "ו" in the middle is the hand of God, which is between 2 "י". By "yichud" the Shechina (Divine Presence) rises to the Ayn Soff (infinateness) and descends to **אח**.⁵

Like a sacrifice, Torah is offered as a gift to God. He is at his own table.⁶ The sages teach in the Talmud that at one time, the sacrificial altar atoned for Israel. Now one's table, through the spiritual elevation of his food, accomplishes it.⁷ We learn from Rabbenu Bachyah that once a person confesses his sins to God, no angel is permitted to harm him. Confession atones for the wicked; once they accept the judgment, they merit life in Olam HaBa. The words of confession stand in the place of sacrifice. Thus, to avoid grievous Judgment one must confess even for inadvertent sins, as these require a guilt offering. Many have been saved from death by confession. ⁸ The main greatness of the Divine Name is

through wealth. All this is decided by the **נָסָא** (thrown) and **חֲשַׁפָּה** (judgment). Don't take benefit of a mitzvah before it is complete (don't create an incomplete mitzvah or lacking compared to what you are capable of). This is as if a Cohen were to eat from a sacrifice before he had completed his required Divine service with it. Do the mitzvot (commandment-attachment) in a way of **כְּבוֹד** (honor) due to the Holy King. Don't enter into doing the Mitzvot in a light-headed way. By comprehension of the mitzvot one comes to be careful with their fulfillment as then they understand that the mitzvot involve Holiness. Then they will do them with all their power, cherishing and guarding their kidusha. But if one enters to fulfill mitzvot with arrogance or not in a serious way they will not comprehend in truth "hashgacha" (divine providence), or see the way of the Mitzvot.⁹

In Talmud Bavli Chulin 17b it says that "chulin" (secular meat) was prohibited in the desert because all of the Israelites were relatively close to the "Mishkan" as the encampment was but three "parsoh" square, approximately 9 miles square. So in order to eat meat while in the desert they had to bring animals to the "Mishcon" to eat them.

These are the methods of refinement of the Souls in the time the Holy Temple is Standing and may it be rebuilt quickly in our days !

The sacrifice "korban Olah" (Burnt Offering) is completely burnt on the altar.

The "korban Todah" (Thanksgiving Offering) is brought to recognize the gratitude one owes God and could be brought when recovering from an illness or from crossing the sea or for other reasons of thanks giving.

The "Korban Chatat" (Sin Offering) is brought for a sin one did accidentally or was unaware that such an act was a transgression when they did it.

A "Korban Asham (Guilt Offering) are brought for guilt over possible transgression. One thinks they may have sinned but are not sure. For this one could bring a "Asham". A guilt offering is brought if one uses Holy things for their own secular use, misappropriation of the Holy. There were many other reasons also for bringing a "Asham",

The "korban shlamim" (peace offering) the midrash explains "Great is the Peace offering as they bring peace between Israel and their Father in Heaven." (Tanchuma Tzav, 10). One could bring this "free will offering" for any purpose when one so desired.

In Eretz Yisroel, God does not burden them to travel great distances to the Bet Hamikdash to have their animals slaughtered as sacrifices. He therefore allowed them to slaughter non-sacrificial animals at their homes and eat them there

PARSHA SHIMINI

בס"ד

This parsha stands right in the middle of God's Holy Torah. In particular the verse :

"And Moses made diligent search concerning the goat of the sin offering, and Moses diligently inquired and behold it was burnt, and He was angry with Eleazer and Itamar the sons of Aaron that were left

In the midst of the Torah God shows us an incident where the greatest Prophet and teacher of Yisrael Moses loses his temper. There are other incidents in the Torah

where Moses is brought to anger, but only after excessive abuse and irritation. This is not the case here. Besides it seems strange to think that the father of all prophets, our teacher Moses gets angry. From this we must learn a lesson and a deep one, as this verse sits in the center of the whole Torah. It is something for Moses to forget a law as he was the one who received the Torah directly from God. We can see from this that if anger can cause Moses to forget a law of the Torah, how much do we need to be aware of anger, and guard ourselves from it. If anger could cause Moses the father of all prophets to forget a law, how much could we lose ?

Anger may do more harm than any other emotion. One days anger can destroy your whole life. The overall effects of anger are enormous. Through anger the mind and the body can both become disturbed. One who starts off in in anger many times comes in the end to regret. Always be gentle. Don't be rough and inconsiderate. When one is unkind to others this behavior inevitably rebounds back on you. Such behavior will cause destruction to one's connection to the spiritual realms. One must allow wisdom to direct their emotions. know that receiving insults, abuse, and mistreatment in silence is a tremendous help in dealing with relationships. You have to work at having balanced, healthy relationships. You can't run away from yourself.

To understand this anger the word for anger in our verse is **קצף** which has a numerical value of 270, this is the same as **רע** (evil-270).

(א=1, 2=ב, 3=ג, 4=ד, 5=ה, 6=ו, 7=ז, 8=ח, 9=ט, 10=י, 20=כ, 30=ל, 40=מ, 50=נ, 60=ס, 70=ע, 80=פ, 90=צ, 100=ק, 200=ר, 300=ש, 400=ת)

Before going into this we must note as taught by Rabbi Yochanon in the name of Shimon HaSadeek that a Chuchum (wise person) who does not become angry over the acts of the wicked is a serpent, and is not really wise at all. Its taught that the hatred of evil is revelation of the essence of one's soul called Yachida.

Rabbi Sneir Zalman teaches us in the Tanya that anger which breaks forth as rage is as worshipping idols. For if one really believed that all happens in this world is God's doing, why would they be angry ?. We see from this that anger is from a lack of emuna (belief-faith) in God and his providence. Elijah the prophet teaches in His book Tanna DebiEliyahu that one should eat 1/3, drink 1/3 and leave 1/3 over for when they get angry (dont over eat). As it is taught in the Zohar that the fat on the stomach has a aspect that causes it to hide one's correct thought processes and intellect. This causes one's brain to be ruled primarily by severity and aspects of kindness become restricted. This leads us back to what Rabbi Sneir Zalman said that " anger reflects a lack of faith". The Mitler Rebbe teaches that faith is a light that surrounds Chuchmah (creativity inspiration wisdom). From this we see that anger causes a disruption in the process of thought that leads to creative inspiration. In such a state to put it simply one can't think clearly. Rabbi Shimon Bar Yochi tells us that memory is a aspect of the light of Chuchmah (creativity inspiration). Memory is as wisdom which comes as a flash of lightening.

It may be as the sages teach us concerning King David that it really was not within his nature to sin but his life comes to teach us about teshuva (repentance-returning to God). So too Moses's anger in our parsha only occurred to teach us of the effects of anger, and that even the greatest Holy people can be come angry, and we must all guard ourselves from this. May it be that from the Matza we will eat on Pasach called the "bread of faith" that our faith will be of such a high level that even anger will not be able to interfere with the awareness that this faith brings. And together we will see revealed the Chuchmah (creativity inspiration wisdom) that accompanies this faith, which is described as a "New light from Zion" with the Temple being built and complete peace when everyone will know God. And may we see this quickly in our days.

We see in the Torah how Aharon and his four sons had spent seven days preparing and practicing, Moses explains to each of them what work will need to be done in the "Mishkan" on the eighth day – who would slaughter the sacrificial animal, who would throw the blood of the sacrifice, where it would be thrown, all the details of the service..

At first, everything proceeded as planned. At the climax Aharon raised his arms over the nation and blesses them. The Glory of God appeared among the people, and a fire went forth from God and consumed the meat of the sacrifice. The entire nation was awestruck, and the people bowed down before God, as we read in the verse:

"The entire nation saw and they praised and fell upon their faces." (Leviticus 9:24)

But right after this something goes horribly wrong. Aharon's sons, Nadav and Avihu, offer a "strange fire", and are burned alive. How could this happen after all the learning and preparation that they made for this day. How could the God allow Aharon to become a mourner for 2 of his sons on the final day of the dedication of the "Mishcon" ? May it be that we see the Mashiach come and answer these and the rest of the myseries of the Torah with the Holy Temple built and the sweet fragrance of the offerings quickly in our days !

Tazria

בס"ד

Through a spiritual treatment to a physical ailment the Torah in our parsha alludes to the roots of illness and spiritual healing.

Physical well-being is linked to spiritual balance. When a person is out of balance spiritually the flow of God-given life force which sustains all of existence is restricted. This appears as physical illness.

On the skin of the person with tzaraat is sores called a "nega.", oneg (bliss) and nega (affliction) have the same letters.. We see from this that afflictions come by taking delight in forbidden things or not taking delight in those things that the God commands. As the sages teach in tractate Sotah all curses come only on account of a lack of happiness in Divine service.

Spiritual defects expresses themselves as physical illness, as in the case of tzaraat. With more serious illness (spiritual defects) treating the physical symptoms alone will not be enough and the illness can return, God forbid. One needs to treat the root of the problem.

Physical approaches to the treatment of illness are important but consciousness and lifestyle changes are needed for true tikkun (repair) to occur.

One must restore spiritual balance to “remove” the problem.

Know further spiritual imbalance leads to new growth of illness (at some time) God forbid. Unless one works to correct the problem. How much better that will be !

The Shabot after Pasach we read parsha Shimini. This week we read Tazria. What is the reason for this sequence of parsha to be read at this time ?

Pasha Shimini describes the revelation of Hashem on the 8th day, after 7 days of consecration of the mishcon (tabernacle). The festival of Pessach occurs also for 7 days. The festival of succot is also 7 days, and on the 8th day we conclude with a separate festival called Smini Atzerot. In the Gemora Shavuot is called Atzerot. The sages tell us like Smini Atzerot, svavuot is the Atzerot of Passach. The sages also tell us that the days of counting of the omer, are like cholemod (intermediate days of pessach) in sanctity. Atzerot means to bind things together. On Smini Atzerot the Ramban tells us “ All the emanations are bound together”. This refers to all the spiritual work that we do during the month of Tishri. So too on Shavuaot is a binding of all the spiritual work we

perform on Pessach, and the days of counting the omer. Parsha Shimini comes right after passach to remind us of Shavuot which is like Shimini Atzerot. It being a time of binding all emanations. So we should during these intermediate days make the most of our time. So that there will be great revelation on Shavuot. When we receive the Torah anew. Hopefully at a level even higher than when it was given at first, then death and evil shall be no more. Next we must ask, How can this be accomplished ?.

The answer to this question can be found in our parsha. Tazria for the most part deals with laws regarding leprosy (not leprosy as we know it ,but a spiritual disease that looks similar). We know that for the most part this disease was caused by loshon hora . If a person spoke loshon hora they could get leprosy . It was also during this time period during the omer that Rabbi Akiva's 24,000 students died, because of such a misuse of speech. As his students did not have respect for one another. It was the lashon hora that was the product of baseless hatred that destroyed our bait hamikdash

Accusations in the Heavenly Court are aroused through accusations in this world. At times, accusations may be specific a individual then its possible that all his previous transgressions are "remembered" and he is judged for all of them. A person must be careful with their mouth. When people speak "Loshon Hara", the angels are given permission to accuse. Collective accusations against our entire people. Can result in collective punishments. The suffering can be decreed on a whole city or country, God forbid. Then even the righteous can suffer together with the wicked. The sages say when such a decree exists the angel of death does not destiguish between the righteous and the wicked. During such times our sages say to run away from that city or country.

When we recieved the Torah at Sinai it says that we were so united and unified as a people, we were as one soul. It is this that we must accomplish if we are to accomplish our goal of recieving the Torah at a exulted

level that will yield redemption. We see this from the redemption from Egypt of פסח Pesach. As פסח means פ (mouth) ח (speaks). And specifically ח is a certain kind of speech, describing the speech of Yitzchak when he went out in the field to meditate. It is this intensity of speech, prayer that brings redemption. We see this in the fact that as we learn in the Zohar that Yitzchak perfected the attribute of Givurah, and the yhv”h of blessing “goa’l yisrael” (who redeems Yisrael) is in the Sefira of Givurah (severity-discipline-force).

Pasach, Rebbe Shimon tells us is the time of the redemption of speech from exile. In a general sense parsha Tazria and Metsora both speak of leprosy, and come to remind us that the way of redemption comes from the redemption of our speech from the sitra achra . So then we can offer prayer that will yield total and complete redemption. This is all alluded to in the beginning of our parsha which talks about when a woman gives birth. This is an illusion to redemption which is like giving birth. As the sages speak in Gemore Sanhedrin of the birth pains of Mashiach, that precede the coming of Mashiach. The sages say one by one that they would not want to live in those times, because of the trial that such a time will bring. This being alluded to by the period of uncleanness surrounding birth, which ultimately passes with the women being clean. So may we purify and perfect our powers of speech yielding complete Redemption.

Parsha Metzora

Parsha Metzora like parsha Tazria concerns tzara'at (Leprosy). This must be a very important subject as it spans 2 whole parsha in God's book. Tzoraat is translated often as leprosy. Both appear as skin disease, but there the similarity ends. The later is a medical condition that is curable via various therapeutic procedures. Whereas, tzara'at is a spiritual illness that requires soul purification and elevation. Tzara'at was not a "regular" bodily disease but a supernatural physical manifestation of a spiritual problem, a punishment designed to show a person that he must change his ways.

In the parsha it states, "When you arrive in the land of Canaan that I give you as a possession, and I will give tzara'at upon a house in the land of your possession...."

Concerning leprosy of the skin the Torah states, "A man, when there will be in the skin of his flesh a saheit, or sapochot, or baheret, (three different types of Leprosy)..." (Vayikra 13:2) The Torah seems to be saying that the tzara'at that will appear on houses will be somehow an act of giving by God..

On the Midrash Rabah, Rashi explains that, the tzara'at on houses was beneficial to the Jews who had entered the Land of Canaan. Realizing that they were soon to engage in war against the Israelites, the inhabitants of Canaan hid much of their treasures in an attempt to safeguard them until the war was over. One of the places in which they hid their things was deep inside the walls of their houses. After the Israelites were successful in conquering the land, they searched the land for whatever hidden treasures they could find, but some of what had been placed in the walls of the houses remained undiscovered.

The Torah law of a house that has tzara'at is that after a certain point the house must be demolished. In order to reveal the treasure that was hidden inside the house, God would give tzara'at on the house, forcing the owner to knock down the house, and thereby find the much more valuable treasure.

Some times there is a reason for bad things to happen. So that good things may result though we may not see it in the moment. From this we learn that in order to find the "treasure" we may need to look deeper into things (ancient walls.) in this case. Many blessing are right before us, but hidden from sight. And remember we learn from our verse that The Torah seems to be saying that the tzara'at on houses, this providence will be somehow an act of giving by God..

The Sages tell us that leprosy is connected to lashon hara (evil speech). We know that Miriam, Moshe's sister, became the first victim of this disease after she criticized Moshe's conduct. This shows us that illness of humans is according to the hands of heaven. We see penalties for sin in the Midrash where Rabbi Shmuel ben Nachman teaches that a woman's life is in danger during childbirth because of her disregarding her time of menstrual separation, separation of challah, and kindling Shabbat lights. Rabbi Levi teaches that a man allows an accuser to bring accusations if he dwells in a dilapidated house, travels alone on the road, or sails alone on the ocean. One should not put oneself in a place of danger, as sin can overcome him. Rabbi Yitzchak further teaches us that when man comes to grief through sin and is liable to death by the hand of Heaven, atonement is made by his ox dying, his poultry being lost, his flask breaking, or by

his falling and injuring his little finger. A drop of blood flows from it, and this part of his life is considered as the whole of it. These damages are not chance occurrences but the mercy of the Holy Blessed One. This is further evidenced by the kohanim (priests) in their roles as health inspectors and healers.

But we as said above we can learn from the leprosy of houses that we should not suppose illness or in this case leprosy is a divinely ordained punishment. It may be coming to reveal a treasure. God brings things upon us also to reveal what we would find no other way, to teach us. Remember these visitations are brought upon the world by God. These visitations should not be attributed to chance, without a specific design or intent, because if one does the Creator responds to this action proportionately, removing this person's Divine supervision to a degree and increasing such chance occurrences, allowing them to run their course, completely uncontrolled. This only happens if one removes himself from God's personal providence.

With God's Providence the Temple will be built and the Messiah will be

Achrey Mot (After Death) Bs”d

It is written in Emek HaMelech that there were found Mishnyot of King Hezekia and Sidkiyah of Yuhudah and the prophets Chagi and Zacharia in Cairo it states in these Mishnyot that they hid the Temple vessels, the wealth of its treasury and these things will not be revealed till Mashiach ben David arrives. The first mishna states that the “mishcon” (Tabernacle) parochet, Menorah, the Ark, the head plate of Aharon, the breast plate and the silver horns, alter and show Bread tables were all hidden.

In this parsha we are told of the lots for the 2 goats one which will be brought to the Temple to be offered to God and the other will have a brick tied between its horns and will will sent off into the desert to be thrown backwards off a cliff. This is one of the most shocking ceremonies in the Torah. We must lift our sins from ourselves and let them fall with the goat or God forbid someone else could become the “scapegoat” of this evil energy. The midrash tells us the “scapegoat” represents Asev. Asev is Edom and their job is to try to push Yisrael off the Torah path to sin as taught in Pesicta.

Our parsha begins speaking concerning Aharon’s sons who went to far spiritually, and this resulted in their death. If someone is buried on the day his soul departs in the Holy land the spirit of impurity has no dominion over over him at all. All who die do so by the angel of death, except those who die in in Aretz Yisrael, who die by a angel of mercy. They ascend into “Kodesh Elyon”¹ All buried in artz yisreal are as buried under the alter and are thus atoned for.² When a gentile dies in “Aretz Yisrael”

his Nashama is pushed out and forced to roam in many wanderings until they leave “Aretz Yisrael”, and reach the impure region where they belong. As they have not prepared themselves by Torah and mitzvot. One who lives outside “Aretz Yisrael” draws upon themselves a strange “ruach”, one of impurity. When they die if their body is brought to “Aretz Yisrael” this is a abomination. They defile the land.³ The day of one’s death is called “יומיהו” (day of Hashem).⁴ When the Nashama goes out of its body it sees the face of the Shechinah. This “segulah” is specifically according to their actions while living, thus they merit to “devacut” (cleaving to Hashem).⁵

Desire is in partnership with the flow of Divine abundance that comes to his vessels. Desire comes from Atzilut. It is flow of אלהי (your god). By this he cleaves in the voices. There comes to him desire of love to be covered in the wings of the Shechinah, he receives anything from Chochmah Elyonah (supernal wisdom) So go in and ask for Chochmah in great desire, desire of your nefesh. Ask so that you grow in comprehension unto all abilities. Preparations are necessary for Chochmah (Divine wisdom) of Navua (prophecy). You must work for this day and night. From the tiva (desire) for Divine names. This is the kavana (intention). Choice love and desire. These are the general principles. The name of Keter is to them all. It is the first cause close to thought that arouses the movement to ask, arouse will and thought. These are one thing and are not separated. רצון (will) rises up in all levels till reaching the level called חשק (desire) in all its completeness. חשק (desire) has no limit or end. It raises up thought from its

beginning to completion. **חשק** is the end of all tiva (burning desire). It is a **מופה** (wonder). Devacut (cleaving) and **חשק** (desire) are one thing. One cleaves in **חשק** (desire). All this goes out from thought to actuality, then there is **כח** (power). The giving of **חשק** (desire) is a **אוח** (spiritual sign) it is **יהו"ם תאלהי"ם יהו"ה**. Through this there will be a **אוח** in our **צבא** (hosts). From the stones of the Cohain Gadol's breast plate is **חשק** from the source of Binna. It is breath and **חותם** (a seal). **חשק** is **אור עצום** (essential light).⁶

Rise to the level of Navua (prophecy) by making a markava (chariot) to Teferet (divine harmony-balance). There are 3 levels of navua. First level is from chitzonim (the otherside). This is when one's thoughts are not their own but those of the otherside. This level is tuma (impurity) as Billam and Lavan. They go into pardes (upper world) peek and tread on the shoots and blemish there. They peek and die. There are those who go in peek tread on the shoots blemishing them and go out. One must be careful not to do this. 2nd is returning to the land. Then one can begin eating the herbs of the field. All the prayers of man his actions and tikun are accepted through this herb and there is accepted all that they do below. As it is invited from above. So it rises above. Behold the secret of the 72 names. They are the secret of the hachalot. All of them open to man according to judgment on his actions. There are many kinds of herbs and fruits. They are one level upon another. Till the upper navua. With the herb of the field they can enter in peace and go out in peace. This is secret of the Nefesh. There is a level above this. It is the supernal bread of Binna. This is secret of the Ruach (spirit). This is Hidden

in the sefirot. In the shadow of Yisrael is nourished Sucat shalom for us. This is as it is said “By the sweat of your brow you will eat your bread”. A level above this is Trumah (holy portion) it is of Nashama. This is the secret of navua braking forth, until the navua of Moshe.

1Sulam on Zohar Trumah p.121a

2Shoshon Sodot

3Sulam on Zohar Achray Mot p.72b,Trumah p.141b

4Zohar Vayikra p.217a

5Avodat Yisrael p.26

6Safer haCheshek-Abulafia

Parsha Kidoshim

בס"ד

Our pasha begins by saying “Holy you shall be because I am Holy, I am Yhv”h Elochem “. It’s interesting to note that this is not a question or a request, but a demand !.

How can this be when Holiness is such a High level that the Ramcha”l says in Path of the Just that Holiness is a gift from GOD, it being the highest level. Yet we see here Holiness is the inheritance of all Yisrael. Holiness results in true selflessness creating harmony internally and externally. With true Holiness comes happiness to the one who is Holy and those who know him well.

What is Holiness, or in Hebrew “Kidushah” ? “Kidushin” is the name for the betrothal and marriage ceremony and it derives from the word “Kidushah”

Evidently a Wedding ,”Kidushin”. is intrinsic and essential to the concept of “Kidushah”. Standing diametrically opposite this we see in our parsha is the elaborate list of prohibited relations, listed at the end of Parsha Achray Mot, and repeated again at the end of Parsha Kidoshim in a different order;the first parsha lists the forbidden relationships, the second lists the punishments for it’s transgressors. It seems “Kidushah” through God’s commandment bind us to God in a way similar to marriage , it is said the Torah is the Jewish people’s “Katuba” (marriage contract) with God. Holiness is known by one not desiring that which is prohibited. Both Rashi and The Ramba”n teach that Holiness is known both through abstention and not desiring what is prohibited. Holiness is not a static ‘thing’ but one that can be cultivated and magnified by our right actions.

The Mahara”l of Prague explains that Holiness needs to be maintained by careful guarding of the commandments, and it can also be enhanced by doing more things that are Holy and doing them in a more Holy way and also by. abstaining from prohibited things also enhances “Holiness”, and such is a necessary condition for maintaining ones Sanctity.

Parsha Kedoshim is telling us to always act Holy. Rashi explains acting Holy means to separate ourselves from the other nations; to be role models for them. We are supposed to be a light unto the nations by following God’s instruction doing his “mitzvot” (commandments),. Becoming the one nation that other nations could look up to. The Torah outlines for us the life we should be living

and how we should act. That life is meant to be an example for the other nations. We achieve this by doing everything in moderation for the sake of Heaven, and not doing things which society looks down upon but exercising self control. **In the parsha we are again warned not to eat blood. The parsha also again lists people we are forbidden to have sexual relationships with. The Torah warns us that if we break these restrictions, “the land will vomit you out for defiling it, as it vomited out the nation that came before you.” Why ?**

In Gemore Batzah Rabbi Yishmoyal states that ” The Torah was given to Yisrael because they are worthy of it, and it were not given to them no nation could withstand them.” Just as the body must have a heart, and a brain to function properly. For the world to be in its proper order all Yisrael, as the verse says “Must be Holy”. This is reflected in the teaching of Eliyahu HaNavi (Elijah) in Tanna DebEliyahu that “If it were not for the Torah the world long ago would have been destroyed”. So when people of this generation say “Holiness is unattainable”. Know that this is ever so far from the truth. This reflects what Rabbi Nachman of Breslov said “a plague of atheism is coming to the world”. The Torah’s teachings are eternal, and we can be Holy. Next we must ask how can this be attained ?

In order to become “kadosh” (Holy) one must first remove all that which is forbidden. As long as you eat forbidden foods and engage in forbidden activities, kedushah (Holiness) will not be with you.

Acting according to Human dignity is what the Torah calls “derech erez” which literally means “way of the land,” but it is explained as meaning acting with consideration for others. Without derech erez, Torah will not will not work.

One cannot attain Holiness

Concerning this it is written :

“Yhv”h spoke to Moshe (Moses), saying: Speak to the entire assembly of the Children of Israel and say to them: You shall be holy, for holy am I, Yhv”h, your God.”(VaYikra-Leviticus 19:1-2)

But then the examples start flowing in:

“You shall not steal, you shall not deny falsely, and you shall not lie one man to his fellow... You shall not cheat your fellow...a worker’s wage shall not remain with you overnight until morning... You shall not curse the deaf, and you shall not place a stumbling block before the blind... With righteousness shall you judge your fellow... You shall not be gossip monger among your people, you shall not stand aside while your fellow’s blood is shed... You shall not hate your brother in your heart... You shall not take revenge and you shall not bear a grudge against the members of your people...”(ibid 11-18) We are forbidden to wear garments that contain both wool and linen, we are forbidden to cut the corners of our beards, cut our flesh as a sign of mourning, or to tatoo our flesh. We are commanded to respect the elderly. We are commanded not to harvest the edges of our fields nor to pick up any fallen fruit thus allowing the poor and the stranger to gather food for themselves. We are

commanded not to steal or cheat; nor to defraud or oppress. We are commanded not to insult the deaf or to trip up the blind. We are commanded to be fair in judgment and not to take vengeance or bear a grudge.

All these laws culminate in the famous verse beseeching us to “love your fellow as yourself” (ibid). **”Kedoshim” is the plural form of the Hebrew word “kadosh”, which means Holy. It is plural as it involves all aspects of a Holy persons life. Holiness of the Bible is meant to be a life style.**

If one engages in Holy actions his thought will always follow those Holy actions he engages in. He will be Holy. A man is formed according to his actions. Let them Be Holy.

Without derech eretz, Torah will not will not work. One cannot attain Holiness

This is the beginning of the way upon which all depends

The Torah world itself has absorbed unholy life patterns into their lifestyle. Some things from the material world can be used in a holy manner, and made holy to God through usage. But many are fooling themselves and are only “drowning” in materialism. They are comprising on holiness, and this is spiritually entrapping them. Getting trapped in dark places is not difficult in this generation as Biblical prohibitions which in early generations were seen as disgusting , grotesque and repulsive as eating mice are now seen as “politically correct” and their Biblical prohibition is seen by “modern” society as

disgusting , grotesque and repulsive. Homosexuality being a prime example. Sexual desire is one of the most powerful drives to the human body it was used to induce of course forbidden relations and by it lead people to worship idols like in the story of Bilam and Balak with the Midianite women, the other side uses it to seduce people into many other transgressions.

Many of the commandments in our parsha involve sexual prohibitions. The Tikunny Zohar teaches that If a man gives his first drop of seed to a mentruant, maidservant, non-Jewess, or a prostitute, this causes that another person will take his soul mate, it is ‘a deed to compensate a deed.If one merits to their soul mate she will help him in the Torah in the commandments in fear and love,helping him in this world and in the world to come. (Page 30B)

The sages say in Gemora Yavamot “You shall be Holy because I am Holy” is a admonition for people to sanctify themselves in that which is permitted to them (eating, talking, playing). This means one must make all aspects of one’s life part of their Divine service. You should know, not everything permitted by the words written in the Torah itself are what the God desires, as the Torah was not written for idiots and some things one should know are wrong just by common sense.. The God expects a person who wants to achieve closeness to him, Holiness not to be looking at the Torah for halachik “loopholes” where by no particular law seems to be transgressed thus allowing a person to lead a very immoral or corrupt lifestyle. For example marrying and divorcing different a women every night so one can sleep with a different partners every night. Or as the Rambam says in His Misna Torah one is permitted to drink the milk from their wives breast but its disgusting and one should not do this.

Physicality should not be a snare preventing spiritual growth and awareness. But all thoughts speech and

actions of our lives can be a place for God to dwell with us. For example : eating can be a self serving meal, or truly one's table their alter, and their meal is an offering to GOD. The sages teach its for this reason we wash our hands as the Cohenim washed their hands for a offering. Yet this is only one example and a obvious one. In other areas of one's life which appear more secular their relationship to the spiritual is less apparent. One needs to humble themselves to see the next improvement. In the Beginning of our parsha we are commanded concerning the Shabat. Shabat itself is called Holy. Right next to the commandment of shabat we are commanded against being involved in Idolatry. As the sages say that observing shabat is equivalent to fulfilling the whole Torah. Forsaking Shabot is as engaging in idolatry. The nature of Shabot is illuded to in Tikuney Zohar as there we learn that the 3 pillers of the **ש** of **שבת** channel all sustenance to the world. Its right pillar are all the commandments and its left pillar all prohibitions. All lights gather together in its central pillar which is the SHECHINAH herself. **ש** looks like a manorah. In the Torah it says " The Manorah (lamp in temple) must be made from one solid piece of Gold". Moshe Alshich teaches from this that our life which is directed by Torah must be just this. Showing no interference from outside influences, Heaven forbid. Its written "don't worship strange Gods", A Chassidic rebbe once said this really means God should not be strange to you. But we must know GOD in all aspects of our life. Its also written "Don't make yourselves molten gods". The simple meaning here is against making Idols. "Don't make yourselves molten gods" can be understood also as meaning to not make ourselves as "molten gods" when

we don't concern ourselves with what GOD wants of us. By our actions not being because of Divine will. We make ourselves as our own idol. This is also as its written in the Torah " You will serve other gods who you do not know". As they don't realize this. One must always give more to GOD. As Rabbi Nachman says filling each moment with greater Holiness. Reflecting the revelation "the whole world is filled with his glory". Also "YHV"H is one and his Name is one" . When it will be seen fulfilled the purpose of life as explained by Rabbi Shimon all knowing that " YHV"H is Elohe"m ". Then we will recognize the transcendent quality of GOD in all the natural "mundane" things around us. As Teva (nature) has the same numerical value as Elohe"m

In the Ten Commandments we read, "Honor your father and your mother." In this week's Torah portion, the word "mother" is written first followed by "father." The Torah contains both these versions of this commandment to show that we need to treat our parents equally, that neither mother or father should come first in our honor or reverence for them.

We also see in our parsha Kedoshim that we will inherit the Land. Only if we do what it says in the Torah
" You shall keep all of My statutes and all of My laws and do them so that you will not be expelled by the land to which I am bringing you there to reside therein. (Verse 24) And I have said to you [that] you shall inherit their land, and I shall give it to you that you may inherit it, a land flowing with milk and honey, I am YHV"H, your God who separated you from the other peoples."
(Verse 22)

The Torah states that in account of transgressing forbidden sexual relations the Land will vomit out the Israelites:

"You shall therefore keep all my statutes, and all my judgments, and do them; that the land, where I bring you to dwell in it, vomit you not out." (20:22)

The inheritance of the Land of Israel, is acquired only through fulfilling what God asks of us in His Torah .May we see this soon With the coming of our righteous Mashiach quickly in our days.

Emor

The Mitzvah of “Sefirot haOmer” is introduced in parsha Emor.

This Parsha teaches concerning the holidays Pesach, Shavuot, Rosh Hashanah, Yom Kippur, Sukkot and Shmini Atzeret. Pesach, Shavuot and Sukkot with Shmini Atzeret are called “regalim” which literally means feet. Only by their observance does one have what to stand on ! On these holidays the Jewish people came to the Temple and brought sacrifices and God willing we will do this again soon. Rosh Hashanah with Yom Kippur are a bit different and called “Yomim Noraim” (days of Awe)

Emor the Ramban tells us means speaking softly. This is in contrast to vyadaber (most of the laws revealed to Moses are done with this expression of speech) which is language of severity. Emor is instruction to God’s beloved Cohanim. It is the Speech of lovers. In the kindness of God we should merit this in some of his secrets.

We see from this weeks parsha we either desecrate the the name of God or sanctify it. To desecrate the name means to make it profane. This does not refer as much to one who the name of God is not on their lips. As much as to the one who speaks the name, but not with the proper due **כבוד** (Honor). The name is spoken with lack of respect. The name is used in a empty or profane way. Thus it says in our parsha :

“ profane not my holy name” (Leviticus 22:2)

Also in the parsha it is stated

“They shall therefore keep my ordinance, lest they bear sin for it, and die therefore, if they profane it; I YHV”H do sanctify them.” (22:9)

This admonition comes after telling us not to eat unkosher meat. From the severity of this language we can see a little how defiling eating uncasher food makes a Jew. Obviously

One cannot eat such and expect to attain Holiness.

In this parsha it also says:

“ Neither shall you profane my holy name; but I will be hallowed among the people of Israel; I am YHV”H who sanctifies you,” (22:31)

Many times is it repeated in this parsha “don’t desecrate, profane My Name”, and opposite this it is written “I sanctify the children of Yisrael”. Thus we have to not desecrate by doing what God despises, and has made forbidden. As this desecrates God’s Name, and what do we have without the name ?. Desecration of the name is a very serious matter. Concerning this the Prophet Amos warns in chapter six:

“A man’s uncle, and the one who burned him shall carry out the bones from the house, and he shall say to who is at the sides of house, is there any more with you, and he shall say none, they shall tell them hold your tongue, this is for not mentioning the name YHV’H ” (6:10) The Radak teaches that his friend that comes to burn his body shall carry the limbs from the house. They need to take out these bodies to burn them, because of the stench of decaying corpses. People taking out the bones will rebuke anyone who laments over their dead saying, ” silence, this happened because they did not mention the name of God”. The Metsudat David states that these people that were burned deserved their fate for they did not mention the name of God. The Prophet Joel states ” It will be all who call in the name YHV’H shall be delivered ” (3:5). We see from this that there is nothing left if the Holy blessed name is not on one’s lips.

How much better is it to sanctify all things in the Divine Name, fulfilling mitzvot and making all our actions for heaven.

Concerning one who desecrates the name by working on Yom Kipur the Torah says :

“ And whatever soul it is who does any work in that same day, the same soul will I destroy from among his people.” (23:30)

This destruction of the soul explained by Rashi is that the soul is “cut off”. The Torah also states that those who desecrate the name of God and those who desecrate Shabbot are also “cut off”. Rabbi Addah bar Ahava said in the Gemora “The sanctity of shabot is equal to that of Yom Kipur”. As there are 39 categories of forbidden labor on Shabot, so are there 13 attributes of mercy in 3 worlds. These 39 attributes of Mercy provide life force. By transgressing we “cut” these 39 conduits of God’s mercy, cord by cord. Till all 39 , God Forbid, are cut and then there is no life force. But God is very long suffering. In conclusion :

“On that day it shall be eaten up; you shall leave none of it until the next day; I am YHV”H (Leviticus 22:30)

The sages say every expression of “On that day” refers to the time of the day of judgment, the time of revelation of Mashiach. So here too we can understand that as the Rambam says after all the offerings have been made to completely atone for idolatry, we will no longer need sin offerings at the Temple. But the sages do tell us that in the time of Mashiach we shall still bring the thanks giving offering and as the verse says it will be a complete offering with none left over. This illudes to the ability to perform the mitzvot in a way that is not lacking. God willing with the Temple built soon and the rising of the pleasant scent of the Holy offering and may we see this quickly in our days !

Bahar

בס"ד

The land of Israel belongs to God, we are only tenants on it. The land has its right and rules by which we must live by. Most obvious are the laws of “Smitah” (Sabbath year) and “Yovel” (**Jubilee Years**). Engraved on the Liberty

Bell, now in Philadelphia is ” Proclaim LIBERTY through all the land to all the inhabitants thereof “. This is a mistranslation of a verse from our parsha. “You will proclaim release throughout the land for all its inhabitants.” THIS REFERS TO EVERYONE RETURNING TO THEIR GOD GIVEN LAND WHICH CAN NOT BE SOLD FOR EVER ! Our parsha begins “and Yhv”h spoke to Moshe in Mount Sinai”. Then there follows instruction from God concerning the smittah (7th) year, laws concerning slaves, laws concerning protecting and providing for the poor and regulations regarding farming the land. The Biblical prohibition on planting and harvesting the land in the 7th year is the earliest recorded record of the much later modern farming technique of leaving fields uncultivated for a season, called “crop rotation” this allows the soil to restore nutrients.

With the “Smittah” year Jewish people are forced to cease their labors in their field for a year this gives one the time to do hard work for what actually counts God for a whole year. Its like taking a year sabbatical from work. With more time to devote to spiritual pursuits and increased Torah study. One needs to work God hard to in the “Smittah” year as they depend on Him to provide for their needs in this year more than other years as for the “Smittah” year their sustenance will not be dependent on the the work of their own hands. This is the connection between Shemittah and Mount Sinai. Through Shemittah, one develops a deeper connection to the Torah of Mount Sinai. So “Smittah” is singled out in Parsha Bahar.

To begin with we must ask why does this part of the Torah begin with the words “In Mount Sinai”?. Wasn’t all the Torah given at Sinai ?. There is a very important lesson to learn here. We could say that all these laws in a sense are “In mount Sinai”. The place of the Chuchmah of God. His creative inspiration. The projection of the voice of the Elohe”m Chyim (Living God). In the middle of our parsha is the law against taking interest. The prophet Isiah says “He has taken interest. Shall he live ?.

He shall not live. “ The Sages say this refers to the world to come. This also refers to the aspect of the soul called Chayah . This aspect reveals Chuchmah (creative inspiration). It is because of this aspect that Rashi explains that the wicked are dead while they are still living in this world. While the righteous are alive even when their physical existence ceases. Life is only when one is enlivened by the revelation of the part of their soul called Chayah (living). Which is Divine inspiration. The law forbidding taking interest on a loan is central in our parsha. As its violation in a sense is a violation of the most central basis of the Torah to promote as Rabbi Miller says “ a happy commonwealth”. This happens when all people work together to help one another, not in competition against one another. The rules of jubilee teach us a profound lesson. All Jews are landowners forever. There are no serfs. Each and every Jew alive today has a plot of land that actually belongs to him by birthright. When the laws of jubilee will take effect again the land owned by each Jewish family will return to us. It has always been ours.

In this parsha is also given the law of yovel (50th year). In this year all land returns to its original owner. Rabbi miller explains that this is to prevent homelessness. As each Jew is Given a portion in the land by God. Rabbi Bergstien once said that before a person can approach revelation of Divine thought, have a relationship of love with God. They must first love the creatures He created. They must act in a righteous way in the matters of this world. Rebuke over matters such as this is a major theme of the prophets. As error in these ways destroys the foundation for a relationship with God, God forbid. Isaiah says “Woe to those who join house to house and

field to field, they draw close till there is no place (for the poor)” (5:8). Jeremiyah says “For wicked men are found among my people, they lie in wait as a trap bites. They station an ambush, they catch people. As a cage is full so are their houses full of deceit. They have become great, they have become rich. They have become fat, they have become thick. They also transgress in deeds of wickedness, they don’t plead the cause of the orphan that they should prosper. The judgment of the poor they will not judge ” (5:26) Amos says: “Who aspire on the dust of the Earth concerning the head of the poor ” (2:7) “the head of the poor” Rashi explains that all their aspiration on the earth is how they will exploit the poor. Michah says “They oppress men” (2:2). Zacharia says ”So said YHVH TSAVAOT saying, execute true judgment and perform loving kindness and mercy, each one of you to his brother. Do not oppress the widow, the orphan, the stranger or the poor man ” (7:9-10) Malachi says ”I will approach you for judgment, and I will be a swift witness against the sorcerers, and against those who swore falsely, and also against those who withhold the wages of the day laborers, of the widow and the fatherless, and those who pervert the rights of the stranger, don’t you fear me says YHVH TSAVOAT ” (3:5). These are just a few of their words. The prophets warn us greatly concerning our give and take while in this world. The parsha concludes after giving these economic laws with “You shall not make any idols”. The love of our fellow creatures is basic to act in any other way is as having a strange Go”d. They have made a idol. **In 1888 a group of the most esteemed European rabbis (and the Chief Rabbi of Jaffa) came up with an innovative idea which has become known as the**

heter mechira (literally: permission to sell). They proposed, that just as on Passover we sell our Hametz to a non-Jew, for the Sabattical year, the entire land of Israel may be sold to a gentile, so that the Jews could work the land. ...By the time the next shmita cycle came around in 1895-1896, the rabbinic authorities agreed to permit the sale of the land of Israel for that sabbatical year. The rabbis concluded that reality dictated a need for such action because the people could not observe the laws of shmita in its strict interpretation. In the years of 1910 and 1911, Rav Kook allowed for the sale of the land as well, reaffirming that although it was not ideal, it served an important purpose. ...In the years that followed, the decision to sell the land was reevaluated before the arrival of each shmita cycle. Once the State of Israel was established, the Rabbanut (Chief Rabbinate) accepted the sale of the land every year. This achieves a goal of compromise with the requirements of reality while still adhering to the Torah. Another option to maintaining the laws of Smittah is called "Otzer Bait Din" (courts warehouse) this involves turning the farming land over to the Rabbinic court. This way the land is no longer owned by a individual so the produce according to some opinions can be sold by the "bait din" and the produce still retains

its “smittah Kidusha”. Not everyone agrees with this way of observing smittah either. The mitzot of observing Smittah are a unique privilege for those of this generation to those have returned to the new “Yeshuv” settlement of the Holy Land.

The commandments of the ” Smittah and Yovel ” (sabbatical and Jubilee years) help to generate an equality between the wealthy and the poor: For this it is written “ The Sabbath of the land will be for you, for eating for you, for your servant and maidservant; for your hired worker and for your resident who dwell with you. ” (25:6).. With every 7th year is the relinquishment of ALL DEBTS. We are talking about a different kind of world. In the Yovel Year land returns to its original ancestral owners family. The primeval division of the land among the tribes. This system prevents homelessness and promotes prosperity. ” Smittah and Yovel ” years resets market forces and societal

status. The bottom line seems that God took us out of Egypt as slaves and made us free men and he does not want us to make ourselves slaves by economic oppression or do so to others. Torah values are economic values which value a commonwealth of mankind, a loving brother hood. As witnessed by the laws of Smittah and Yovel

The laws of yovel and Smittah are only a Biblical obligation in the land of Israel when the majority of the Jewish people live in the Land of Israel, under their own rule. Today, when many Jews are dispersed throughout the world, the law of Shmitah is observed only as a Rabbinic decree and not because it is a Biblical obligation. In the economic conditions of the modern world farming is a big industry and food grown in Israel is not only consumed locally but much is exported. It would be an economic disaster to follow the strict interpretation of the laws of Shmitah. Another aspect of “smittah” Chyim Vital teaches that the Ar’I teaches that those who say that our present “smittah” (sabbatical period) is the second are in error. You will now understand the mystical reason why we call the seven millennia , which we are presently living in, the 2nd “Smittah” (sabbatical-period). It is because it is the second order of creation after the “Kings of the land of Edom.” Thus, our present sabbatical-period of seven thousand years is not the second “smittah” because it was preceded by another period of seven thousand *physical* years, but because it follows the *spiritual* “smittah” of the world of *Tohu*, the emanation of the seven “smittah” that preceded the present order, that of *Tikun*. in this respect the earlier authorities erred. They said that if this is the second sabbatical-period, then there must certainly be in the end a total of seven such periods then will be a great “yovel” (Jubilee year year).

The Chatam Sofer says that the “Yovel” commences upon the completion of forty nine years based upon the Lunar calendar, even if 49 “solar years” (365 days per year) have not yet elapsed.

The Chatam Sofer further points out that had Yisrael entered Eretz Yisrael as originally planned we would have arrived there at exactly the fiftieth “Yovel” since Creation. The calculation is based upon the fact that Klal Yisrael left Mizraim 2448 years after Creation. The Chatam Sofer was hopeful that the 112th “Yovel” since creation corresponding to the year 1827 would bring the Schechinah back to Eretz Yisrael. According to the Chatam Sofer’s way of calculating the “Yovel”, the last “Yovel” passed in 1973 which was the year of the Yom Kippur War..

The next “Yovel” according to the Chatam Sofer would be 2022 (5782). May it be with this Blessed and Sacred Year. Great Expectations with God’s Help will be fulfilled.

However, According to Rabbi Yehuda in times of “Galut” the “Yovel” is counted differently. When the 2nd Beit Hamikdash was destroyed “Yovel” was changed. According to this way of calculating the last “Yovel” Year was 5727 (1967) the year of the Six Day War and Yerushalyim was liberated. This was the 48th “Yovel” since Ezra in 3416. Based upon this analysis the “Yovel” Year 49 years later was the year 5776 (2016).

The parsha finishes saying “ You shall keep my Shabot”. Shabot is Time of the revelation of Chuchmah (creative inspiration). Which is the inheritance of those who act in love towards all creatures following the laws of the Torah day in and out till that we reach the day that will be all Shabot with the arrival of our righteous Mashiach quickly in our days.

BS”D

Bichukoti

Parshat Bechukotai contains “The *Tochachah*,” (warning rebuke) section that vividly describes the horrible calamities in painfully rich detail that will befall the Jewish people if they don’t listen to *God* and don’t observe His commandments. (Va’Yikra 26:15).

There is One specific law whose violation is mentioned explicitly in relation to the *Tochacha*, “Then shall the land make up for its Shabbat years throughout the time that it is desolate and you are in the land of your enemies...It shall observe the rest that it did not observe in your Shabbat years while you were dwelling upon it” (26:34-35). Strangely, it seems that the lack of observance of the relatively remote laws of *Shemittah* (which occurs only once every seven years) can cause the exile. As the Seforno says, “[The Torah] singles out the laws of *Shmittah* of the land because failure to keep them causes exile from the land. Our right to remain in the land of Israel depends on the fulfillment of this particular commandment.

Shmittah involves three rules. First, during the seventh year of the cycle, no agricultural work such as planting or plowing may be done. Second, all produce that grows during the seventh year is considered *Hefker* (ownerless) and may be taken by rich and poor alike, no matter who owns the farm or planted the seeds from which the produce grew. Also, no one is allowed to hoard produce in the usual fashion of harvesting. The third rule is that the seventh year automatically cancels all loans. Borrowers are released from their obligation to pay back,

and lenders are forbidden to press the borrowers for their money. The laws of the Smittah, protect the rights of the poor and down trodden upon this our dwelling in the land depends. We also see this in the words of the prophets who give us many rebukes against social injustice as the prophet Isaiah states:

” The wasted city is broken, every house is closed for entering “. (24:10)

Rabbi Kara states this is Jerusalem, formerly the joyous city, it will be called the wasted city. The Radak and Ibn Ezra tell us that most houses shall be deserted. There will be no reason for anyone to enter.

Know. “Svit” produce of the 7th year is uniquely Holy and is meant to be eaten. It is the only food with elevated Holiness, like Trumah but it is permitted for any Jew to eat, and one does not have to eat it in purity like Trumah.

In our parsha called “In my Statutes” we find not “statutes” discussed. These being the Biblical laws which defy human rational explanation, but what we find here are “mispotim” , this is the category of laws involving social regulations. We find laws concerning vows, specifically when one vows a vow to dedicate something to give to Hashem.. Beginning with a person’s valuation, then is discussed vowing a animal, his house or field and finally the parsha and the book of Vayikra (Leviticus), also called “Safer Cohanim” concludes discussing miser, the tithe of produce and the herd and the parsha ends with the words **בהר סיני**. The name of last weeks parsha.. Again we see the idea as in last weeks parsha, that the social laws, “mishpotim” are essential and

fundamental thus they are delivered under the title called in “Har Seni” . This being an internal aspect of the Torah, as it is written “You shall love your neighbor as yourself; I am the Lord.” (Lev 19) , is the essential principle of the Torah. But why in the beginning of our parsha does it say Bichucoti (In my statutes) when “statutes” are not discussed in the parsha. ? “In my Statutes” literally alludes to the commandments called “mispotim”. As Rabbi Bergstien once said that one must first express the love of their fellow men before approaching the True love of God. Once this is achieved one can ascend upward through the love of Hashem through the “chukim” (Statutes). Thus in the midst of the statutes are the “mispotim”, as the marrow of the bone is where the blood is produced. This is enough for those who understand. The parsha begins telling us of Blessings for observing God's Laws and curses for their non observance. The Torah requires from us observance of Its “mishotim” (Social Laws). They being a revelation of love for our fellow creations and proper conduct in society. While the inner aspect involves the expression of love of Hashem , that is expressed by “chukim”.

“Chukim” are the major body of laws in safer Cohanim, where we find laws concerning the service of the Cohanim in the offering of the Holy Temple.. But in our parsha “Chukim” are not taught but our parsha discusses vows which are of the group of mitzvot called “mishpotim”.. Vows are fundamental to all, as all depends on honesty. As the Torah is called Torah **אמת**. Thus we see here that to be in this state of “Har Sini” requires complete honesty. One may think that if they say one thing and do something else it is no big deal but in our parsha we see many curses for one who does not

stand by their word. So let us never forget our “obligations” and keep our “word”. The sages say that to not fulfill what one says reflects a lack of honesty. Thus we see how careful one must be with their word. Being in “Har Sini” is being in Truth. To separate from this is to separate from life itself. Thus we see all the curses in the parsha. How much better is it to walk in truth. The Torah itself is called “Truth”.

What we examine the Hebrew text we find that here is the **ONLY PLACE IN THE WHOLE TORAH WHERE YAAKOV IS** spelled with an additional letter *vuv* before the final letter. This highly unusual. The God certainly know how to spell so this must allude to something deep.

Rashi on this brings a Midrash (*Toras Kohanim* 8:6) which notes that there are four other places in the prophets where this spelling is used. The sages explain that these five examples correspond to the five times that Eliyahu’s (Elijah) name is spelled unconventionally without the *vuv*.

The Midrash further explains that Yaakov “took” the extra letters from Eliyahu as a guarantee, that Eliyahu would one day herald in the redemption. Hence, the Midrash concludes, the source of the extra letter *vuv* in Yaakov’s name is the missing letter from Eliyahu’s name.

Yaakov understood that, given Eliyahu’s mission of peace, we would need the power of the letter vuv. One of the primary grammatical uses of the letter vuv is to joins things together. This alludes to the fact that the greatest guarantee of redemption is creating peace

within our communities. This is the most certain way to make sure that Eliyahu returns for the redemption.

Then we can see the worlds of our parsha fulfilled “You shall eat the old, and bring forth the old because of the new you bring out” with our righteous Mashiach quickly in our days.

BaBAMIDBAR

בס"ד

Our universe is not a solid immutable reality but It exists in a fluid ever changing state of continuous creation. Most people are not aware of this now but for the forty years after the Hebrews left Egypt and lived in the desert they survived through continuous miracles. Manna fell from heaven , Clouds of Glory that protected them. Their survival was clearly dependent on God it was impossible to sustain the illusion that it was natural. Such living is the opposite of todays illusion. To some extent this fluid ever changing state of continuous creation is still in play today, but it and its “applications” are not revealed. This

awareness is deeply implanted within the soul. According to the dominance of one's obsession with the physical world it is concealed from consciousness.

The sages say in midrash that the God had the Hebrew people counted so many times because they are so dear to him. They were counted when leaving Egypt, after killing those who worshiped to golden calf, and on the first of Iyar after the Miscon was set up. The Hebrew people encamped with the God in their midst in the desert. They were not occupied with pleasures of this world. Their focus was always the God in their midst. In a certain sense the Hebrew people always need to see their life being encamped with the God in their midst at all times.

This week's Haftorah (The portions of the Bible God told the Prophets to have read in public on each Sabbath) begins "And the children of Yisrael shall be as the sand of the sea that can not be counted or measured" Yet right in the beginning of our parsha it says "Take the heads of all the congregation of all the children of Isreal by their families houses, numbering of them, names of all the males by their skulls".

Now it is known that a blessing does not rest on that which is counted. As the haftorah says "That can not be counted or measured". At other times all Yisrael were counted by the 1/2 shekel coin each year donated to the Holy Temple in Adar. By doing this the people were never counted, only coins. But what about this counting of the people ?. We learn from the Shalah Hakodesh in Sni Luchot HaBrit that blessings don't rest on that which is counted when its measurement is intrinsically physical,

being part of the material world. As such numbering by its nature creates limitation, but numbering in context of the spiritual worlds does not impose limitation. Numbers in the context of the spiritual worlds does not imply limitation as each such number advances towards great achievements. So here we don't have counting as with physical things, but what we have here is as it states counting of "gilgulatom" (their skulls). In the Zohar it talks about the emanations from the "gilgulata" (skull) of parzufim (structures that emanate and reveal Divine energy). In this context "gilgulata" refers specifically to the aspect of the parzuf called Arich Anpin (long face), this parzuf is the place of emanation and revelation of the will of God. Concerning the skull of parzuf Atik Yamin (place where delight is emanated from) are great secrets which are seldom heard. Here we can find infinite wisdom. It was spoken concerning the skull by Rabbi Shimon Bar Yochi in the last moments of his life in a body on this earth at the idra Zuta. The final gathering of Rabbi Shimon and his companions of the Zohar. This we celebrated a short time ago and each year it is celebrated where he is buried in Maron with at least 400,000 people. It is the largest celebration Here in Aretz ha Kodesh. There shall be left in the land of Israel in the Time of the Mashiach 7000 people. These are the secret of א"ח to their skulls. This is the secret of א"ח from which the world was created. And in the souls of these Sadeekem it is ruled.

From Rebbe Shimon we learn that the skull is full of dew, it contains a membrane that surrounds the brain and a atmosphere. To it is a beard of pure wool containing 13 attributes of Divine mercy. A forehead that functions as

supernal will, a eye of providence that is eternally open. Nostrils of His nose to breath life force. The flow of chuchmah (Divine wisdom) is called scent. All wisdom of the world is from the nose of Arich. The beard is made of whats called dikna (conduits). When the dikna of parzuf Atik (place where delight is emanated from) are clear it illuminates the Dikna of parzuf Zier Anpin (Source of emanation of the emotional soul) drawing down 13 passages of supernal oil (Divine wisdom). Then in the dikna of Z'a we find there are 22 tikuney dikna (conduits of corrective emanations). It is from there we draw out the 22 letters of the Holy tongue, 22 letters of the Torah and all creation.

So the counting here is more like a recognition of each Isrealite being set aside for his supernal purpose from the powers manifest in the “ gilgulata “ (skull). As the Shalah said concerning spiritual counting “Each such number advances towards great achievements”. Thus here Moshe is setting aside each individual in Yisrael by their “ gilgulata “ making them sanctified, separated and distinguishing each according to their distinct part in the Holy nation. As Holiness infers separation. So here moshe designates each individual of Yisreal destinguished at the “ gilgulata“ level (his powers, purpose). May it be from this act of Moshe designating each individual of Yisreal distinguished at the “ gilgulata“ level (his powers, purpose) there should soon manifest the complete energy of redemption. With the revelation of our righteous Mashiach quickly in our days.

Nasso

Bs”d

This is the longest parsha in the holy Torah. Having 176 verses in it TO BE EXACT What is its great significance ?. The longest psalm #119 also has exactly 176 verses. Its also interesting to not coincidence that the longest Gemora Bava Batra goes until page 176 ! This parsha is always read close to the Holiday of receiving the Torah the holiday of Shavout. our parsha’s length reminds us of the importance of learning alot of Torah. This parsha has hidden within it the format that will bring our righteous mashiach. Let us look closer. It says in the song of songs “The voice of the turtle is heard in our land”. The Zohar tells us the turtle is mashiach . As the parsha takes a long time to read, it takes the turtle long a long time to get there. As the day of Atonement may seem like a long day and creating the ashes, and water of purification of the Red Heifer is a long process. But as said by the Cohen Gadol on Yom Kipur “I shall sprinkle water on you and you shall be clean. Just as a fountain renders unclean clean so does Hashem make Yisrael clean”. May we all receive this water as the Torah is known as water. The Zohar in parsha Nasso includes the *Idra Rabba*, where Rebbe Shimon bar Yochai reveals great secrets of the Torah. **In the *Idra Rabba* Rebbe Shimon gathers his students together so to bring out the uniqueness of each of his students, the unique ability of each one of them Rabbi Shimon, R. Eleazer, R. Aba, R. Yuhuda, R. Yosi bar Yaakov., R. Yitzchak, R. Chizkiyah bar Rav, R. Chiyah, R. Yosi and R. Yaasa. to shine together through each of their contributions In the Holy Zohar God can be known and revealed through His secrets.**

Our parsha also discusses what happens when someone steals from a *convert*. This person owns no land, at least as Biblical inheritance as the land is divided up among the tribes. He has no social status, and no family. The Torah calls stealing from a *convert* “*me’ilah*”. This term usually describes when one uses something Holy for one’s own personal benefit. For example, if a person takes a cow that had been set aside to bring as a sacrifice cooks it and eats it. This would be an act of “*me’ilah*”. From this we can see that when one steals from a *convert*. They have stolen from God. In this parsha the first mention is to the family of the Levi, and their duties. It is by the duties of the Cohanaim that Yisrael is able to reach atonement through them. This is reflected in the service of Yom Kipur as first the Cohen Gadol offers a bullock as a sin offering for himself and his family. Then he can bring a goat as a sin offering to atone for all Yisrael. In the parsha after the explanation of the Levi and Cohen’s duties then laws are given concerning the purity of the camp. As by their duties as said before all Yisrael reach atonement. Next are listed the service of the sin offering, the sotah (test-adultery offering) and the mitzvah of the Nazir. Then are given instructions for the blessing by the Coheniam. The Birkat Kohanim (blessing of the priests) has three verses and each one contains two blessings. Thus there are six general blessings They correspond to the Sefirot from Chesed to Yesod. It has only 60 letters as its written in the Song of Songs “60 mighty men surround the bed of Slomo”. The Birkat Kohanim finishes with: “They shall put My Name on the children of Israel and I shall bless them”. This corresponds to Malchut. This alludes to the blessings which one may receive from Hashem are infinite. So lets look at the 2 mitzvot that precede the blessing of the Coheniam as a source of guidance as preparation so to receive the blessing of Hashem. Concerning the mitzvah sotah (adultery offering). Sotah in the Holy tongue literally means “to go astray, to be demented and foolish”. This is similar to what the Fredica Rebbe said “ A Jew acting in any way other then fulfilling what the Torah asks of him is suffering from a illness”. Rebbe Manachem Mendell tells us that the

adulterous women of mitzvah Sotah is representative of the sins of all Yisrael. As Yisrael is the wife to Hashem. Any sin we do Go-d forbid causes exile of the Shechina.

Our parsha Nassos is the parsha of the “*Sotah*” deals with an unknown, a mystery. That needs to be solved. The process that the *sotah* goes through is a way of making a secret known. To get a deeper understanding of the mitzvah of “*Sotah*” lets look to gematria as the letters of Sotah have the same gematria as **וּחְקֵרָהּ** (and search). If we exchange the letters of Sotah in atbash it becomes **אָבוֹן** , in the month of **אָב** both Temples were destroyed signifying a time of hardship, as the adulterer finds when she drinks the water. As the Gemora says that as the transgression starts in the thigh and ends in the womb, so does the punishment. Much like Avshalom who was caught up in the beauty of his hair, and took 10 of his father concubines. So he was killed with 10 lances and got caught up in a tree hung up by his hair. **אָב** also means father as Hashem is everywhere even in the most severe corrections. The next 2 letter **נֹץ** means to sprout, flower and blossom. The time that the first light of a new day is revealed is called Netz. This all alludes to the blessing from the mitzvah of Sotah if the woman did not sin, she being blessed with a Holy child. This all shows us as the Sotah may be displaced from her husband, and can prove herself and return in a moment. So can Yisrael on a ultimate level with the complete redemption. This is alluded to by the fact the Sotah is gematria 714 the same as **וְשָׁחָה** (and spilled). This was when Onan spilled his seed refusing to fulfill the mitzvah of raising up seed with his dead brothers wife. From her lineage eventually comes Dovid haMelch, and will come Mashiach. 714 is

also the gematria of **הַקְטָרָה** which is called “Holy of Holies”.

As the Sotah represents all transgression, the other mitzvah of our parsha the Nazir alludes to all sanctification as it says “You shall be Holy”. On a lower level the Nazerite vow was taken by people who felt prone toward illicit relations, but ultimately it was a way of ascending to receive spiritual gifts, prophesy.

Permuting the letters of **וַיִּירָא** we have **יִרָא** (to fear) **וַיִּירָא** (go astray). Fearing to go astray as said before was a reason for the Nazerite vow. Samuel the Prophet was a Nazir, peace unto him, also Shimshon. And all know of the spiritual strength that came through Shimshon’s hair. He was the strongest man who ever lived. The Nazerite vow is voluntary. We must chose to make ourselves holy. The mitzvah of the possible adulterer, is as a warning not to sin. As all sin is as harlotry. Nazir is gematria 267 the same as **יִרְאוּן** (to see). The Cohen give the priestly blessing every day in Israel only on Holidays in exile. Get more blessings come home ! May it be that by our sanctification in Holiness and Hashem’s great mercy that we will be able to see visions of Holiness with the arrival of our righteous mashiach quickly in our days.

Bahalotecha

וַיִּשְׁמַע It says in this weeks parsha “ When you go to war against an enemy in your land, you shall sound the trumpets “. Concerning this verse the Shalah haKodesh says that the enemy referred here is the evil inclination. Like an invader he is always trying to nourish from Holiness. Time and time again he comes to do battle. This battle should not be taken lying down, but one must sound the trumpets. Meaning one must arouse their Nashama with great vigor. This is done by performing the mitzvot (commandment) with great kavana (intent). The sages mean this when they say that if one’s evil inclination rises up against him let him take it to the bait midrash (place of learning). If this does not work he should say the sma (Meditate on the Name of God), and if this does not work let him think of the day of death. Now we must also consider “When you go to war against an enemy in your land” in its most simple sense, as there is no doubt that The Jewish people have enemies in the Holy Land now. Know that these enemies are a manifestation of our evil inclinations, by this they are given force. By our adherence to the Torah, and standing strongly against those who are against God’s Torah. We shall conquer all our enemies, with the help of God. In our parsha is probably the most unusual verses in the whole Torah They are surrounded by two inverted “NuN” one before and one after. There is nothing like this Phenomena anywhere else in the whole Tanac”h. **The interesting thing about these nuns is that nobody really knows what they’re supposed to look like, nobody really knows where they ought to be, and nobody really knows what they’re doing there anyway, and yet they exist and are a prescribed part of every Sefer Torah. These two verses are enclosed with a long space then a inverted NUN , then another long space on the other end. The two Nun can be written not only backward, but upside down, facing front, looking back over their shoulders. reversed, inverted, inverse or in disarray. There are**

many scribal rules about these spaces and letters, to this is no universal agreement. Where does the idea of adding these Scribal arrangements come from ? Must not the two Nun have been originally written into the text by hand by Moshe Rabbeynu atop Mount Sinai as dictated by The Holy One Since we are forbidden by Torah to add anything to the Torah ? As the Torah states “All this word which I command you, that you will observe to do; do not add to it, nor diminish from it.” (Deuteronomy 13:1) If not, the only other explanation plausible is that the Rabbis instituted this following God’s command to ” build a fence around the Torah”, to help the rest of us avoid breaking the Torah’s laws. The Inverted Nun surrounding these verses look much like a “fence” surrounding the letters of the verses. Another reason for the 2 inverted nun is because : Every single letter of these two verses was dotted, causing a very problematic result: difficult to lay out, to write, and to read. This would also mean that God’s name would be dotted, which is impossible, since dotting traditionally indicates a erasing of the letters which are dotted This would also mean that God’s name would be dotted, which is impossible, since dotting traditionally indicates a erasing of the letters which are dotted. So dotting all the words could not actually be done, but it was alluded to by Nun around our verses referring to “nikud” (point), for this reason are the 2 inverted nun. : When the Ark went forth, Moses said : “Arise, O God, and scatter your enemies! Let your foes flee before You!” When it came to rest, he said, “Return, O God, the myriads of Israel’s thousands” (Numbers 10:35-36) The first verse has 12 words, like the last verse of the Torah and the second verse has 7 words like the first verse of the Torah. Rebbe (R. Yehuda HaNasi) said: (BaMidbar 10:35-36) ranks as a separate book of the Torah. The Talmud says with this section God placed symbols above and below... because it ranks as a significant book unto itself (Talmud, Shabbat 115b). Thus this renders the Torah into seven books. 1) Genesis, 2) Exodus, 3) Leviticus. 4) The beginning of the book of Numbers up to these two verses, 5) These two verses, 6) The rest of the book of Numbers, and 7) Deuteronomy]. These two verses consist of 85 letters. The sages tell us these two verses enclosed by the ‘inverted NuNs’ can be a separate book of the Torah as sefer (book) must be at least 85 letters long. This division of the Torah to 7 books will not be revealed until Mashiach arrives. 85 is =פּה (mouth) For when the mouth is used for kidusha (Holiness) this creates a force , a flow of Kidusha in this

person focusing him on spirituality fulfillment. By learning Torah speaking it out loud with a forceful voice is a very powerful tool for self change. Words of Torah are the Word of God. Concerning this verse it is written in the Emek ha Melech that “Whoever reads these words daily with proper intention will not be hurt, even when he may travel to a place of thieves, be at sea or in another dangerous location “ We actually say these verses every time the Torah is taken out from the Ark when we read the Torah. By this our “enemies” are scattered and “foes” flee. RECALL in Biblical times, the ARK led the armed forces into combat TORAH IS AMAZING. The Rebbe Rashab teaches that the 2 upside down ׀ are two brackets that combine to create a square, which is ׀ that looks like this [] . It is known to the mikubalim that the sefirot called yosher (superatural) enter the sefirot of “nature” the circular sefirot at the end of the “kav” through the square. **WHEN ALL ISRAEL (AS 12 TRIBES) COMES TOGETHER AS ONE AND CONNECT TO THE TORAH, MASHIACH WILL BE REVEALED. THE TWO INVERTED NUNS WILL DROP AND THE LIGHT OF THE HOLY ARK WILL SPREAD THROUGHOUT THE WHOLE SEVEN BOOKS OF THE TORAH. THE 19 (12+7) WORDS WILL BRING TOGETHER THE BEGINNING AND END OF THE TORAH, CLOSING THE CIRCLE AND FLOOD EXISTENCE WITH THE LIGHT THAT AWAITS US FROM THE DAY OF CREATION.** This will be enough for those who understand. “When the Ark will travel” alludes to the Divine light’s journey to Earth. The ark in Hebrew is “ohron,” which consists of the letters ohr (light) and nun. By this we come well prepared to face all adversaries. As with us is the light of the ark leading the

way, giving us the power to “scatter” all enemies” and cause all foes to flee by the light that comes from between the “brackets”, the 2 upside down ׀ are two brackets that combine to create a square, which is ◻ that looks like this [] . The Chida in his book Nachal Kedumim the letter nun were chosen to box in these two verses is because the teachings contained within are from the fiftieth and highest gate of understanding which is hinted to by the numerical value of a nun, which is fifty, The Chida writes that now, we have only eighty-five letters left in these two verses alluding to there used to be more letters in this “sefer” of 2 verses. This is because The Zohar Chadash says that there are 600,000 letters in a Torah scroll. Counted the letters in a Torah scroll are 304,805 letters. It must be the 295195 other letters were or are hidden in the book between the “2 nun”. A Midrash explains a book called the Prophecy of Eldad and Medad was suppressed only these two verses remain of it. That is why they are marked by the inverted nuns

In the the Septuagint a second century BCE translation of the Torah into Greek. They did not translate the two verses where they are today. Rather they moved verses 35 and 36 to be before verse 34 ?

The Parshiyot from this point onward of the 2 upside down ׀ are different then those preceding, as these up coming parsha are full of difficulties, problems and failings.

R. Shimon ben Gamliel taught that this section when Mashiach comes will be removed from here and written in its rightful place. Its rightful place is in the chapter with the banners of the tribes in BaMidbar 2. This seems to be involved with the teaching of our sages that the stories in the Torah are not always arranged in chronological order. These verses were written here in order to provide an interruption between the first account of punishment. The first account of punishment is : “And they moved away from the mountain of the Lord...” (BaMidbar 10:33) The second account of punishment is : “And the people were as murmurers...” T (BaMidbar 11:1 When Amram decided to divorce Yocheved so as to be sure to not produce any babies for Pharoe to kill. Yocheved did not agree so she married Eltzapon ben Parnach of the Tribe of Dan. Their children are the Eldad

and Medad in our parsha that prophesied. One when assaulted by their evil inclination needs to run into Holiness, as it says “the chyot (angels) ran and returned” (Ezekiel). By this running we will find ourselves in a new place with a new awareness far from the thoughts of the sitra achra (other side). As it is taught by Elijah the Prophet in Tana DebElyahu that to prevent the evil inclination from gaining a foothold, like Aaron haKohen one should daily light the Manorah so that it is always burning. As the Manorah has 7 openings, so are there found 7 openings in one’s head. We have 2 eyes. We must prevent our vision from leading us astray. One’s eyes need to be dedicated only for the use of Holiness. The eyes are conduits of Chuchmah (Divine wisdom, Creativity, inspiration). Let all ones inspiration lead to Holiness. Likewise one’s ears should not listen to evil. The ears are conduits of Divine understanding. Let all one’s understanding be found in the Torah. The nose is the sense by which Mashiach (Messiah) shall discern judgment. It is a conduit for Dat (Divine knowledge). Let one know before they proceed that what they will do will be Holy. While the mouth should be used to speak words of Torah and prayer, not lushon hora (evil speech). The mouth is the conduit of Malchut. Let it be that all one’s actions drive them closer to Holiness in the governance of God. If one guards these portals they will not nourish the evil inclination, and it will not come to slay them. When one is doing mitzvot it will have less strength to interfere. Like during tefila (prayer) the evil inclination will not interfere with their thoughts to distract his mind from his Divine contemplation. He will be able to perform his mitzvot with kavana (intention). By following such instruction we will win our battle against

the yetzer hora (evil inclination). The yetzer hora will have no way to gain ascendancy over us. Evil will have no way to gain nourishment. Then there will be yielded from the mitzvot that will be done in purity with great kavana a great degree of light ultimately heralding in with a great shofar blast with our righteous mashich, when evil shall finally be defeated. Then we shall rejoice with God in His Holy Temple and may this be quickly in our days.

Parsha Shalach Lecha

Towards the end of our parsha in discussing sitzet (fringes) as it is written “ And the Lord spoke to Moses, saying, Speak to the people of Israel, and bid them that they make them fringes in the borders of their garments throughout their generations, and that they put upon the fringe of the borders a thread of blue”

The Torah also states “You shall not go after your eyes or your heart that lead you astray”. Meaning away from the way of GOD. As the sitzet allude to all the commandments as the numerical value of sitzet plus their 8 threads and 5 knots equals 613 (all the commandments). Do not follow your eyes astray, but contemplate the commandments which direct us in the way which is upright. Do not follow your heart astray but love GOD. As mistakes begin when one acts in a way not

prescribed by the Torah. Like in our parsha the sages say GOD never told Yisreal to send spies. That is why the parsha begins with the words “send to you spies”. The people asked for this. GOD certainly did not need them to be sent. So it should not be suprising that their mission did not turn out well. This is where things begin to go wrong. Wrong for a long time as this was the 9th of Av. The day of destruction of both temples. Since GOD did not say to send out spies, the spies became filled and obsessed with excessive desires for honor. When arrogance rises upon one’s heart, the Shechinah (Divine Presence) flees. As the 2 do not dwell together. From this they were caught in their own sin. The sin of the spies has not yet been fully forgiven. For the next 39 years the generation of the desert would dig their own graves every Ninth of Av and went to sleep in them. The next morning some did not wake up ever again. The day the spies brought their bad report became the saddest day in our calendar, the Ninth of Av. It the day both Temples were destroyed on. We need to understand the exact nature of the sin of the spies so that we don’t repeat it. Their sin resulted in all Yisrael losing faith. As is written “our brothers have made our hearts melt”. This is much like todays false leaders who say ”there is no way to stop the rockets that hit our cities daily”, but this is ever so far from the truth. There is a simple solution ”overwhelming military force”. They did in, “Operation Cast Lead”, and the rockets stopped , for a while. Though in the future more ”overwhelming military force” may be required, until it becomes learned that **peace is a better way. Also there are those who discourage others from settling in the Holy land saying its to difficult to live there and they have every excuse in the book and then some. Some in the generation of leaving Egypt did not want to God into the Holy Land as they knew when they did Moses would die as he was told by God he could not enter the land. But the truth of the matter is**

“Saddikim” (Holy men) never die, but that the soul of Moses is revealed in every “Saddik” of the generation.

The sages warned us against these false leaders when they wrote almost 2000 years ago concerning these times in the ancient manuscript “Signs of the Messiah” we are told that before Redemption GOD will stand up kings over his people Yisreal who will reject his Torah in their dat (knowledge). They will be liars, But they will see themselves as those who serve GOD, but they do not. They will be disgusting. They will confuse all creation. Even the transgressors among Yisrael will be further removed from the redemption by these leaders who reject GOD, and the fear of Him. This will be a generation where truth is despised. At this time Yisrael will be without a king or true leader, alter or sacrifices. This generation will suffer because of harsh decrees that are different, strange and tragic made by these kings who reject GOD . They will make atheistic rulings against the Temple, GOD and his Torah.

Towards the end of the parsha some men went up to the land, it says ”the ark was not with them”. They went of their own accord. GOD had not told them to take the land at that time, but they went up anyway. Like the spies their action was not in accordance with Divine will, so how could it be successful ?. Only if our actions are in accordance with the Torah, Divine will, can we succeed in the end. The people could not enter the land till they were ready and could go with the Ark. With out the Torah one just doesn’t stand a chance in the Holy land. As the verse states “The land is a land that consumes its inhabitants”. R. Ostrowicze explains “its inhabitants” which literally in Hebrew means those who sit are consumed by the land. As the Holy land will not allow

one to stay who is not moving higher and higher in Holiness. The prophets warn us concerning this as Isaiah says:

”In that day shall the plant of YHVH shall be beautiful and glorious, and the fruit of the land shall be excellent and beautiful for those that remain of Israel. And it will come to pass that he that remains in Zion and He that remains in Jerusalem shall be called Holy,” (4:2)

The tribe of Levi did not send a man to spy out the land with the rest of Yisrael. Because the tribe of Levi did not make their living by farming. They serve as priests and Levites in the Temple and teach Torah. They lived off the various tithes from the other tribes. They lived in 48 cities that were given to them, which were surrounded by parks, but they possessed no agricultural territory. When spying out the land of Israel the soul of Joseph entered the body of the spy of the tribe of Menasheh. So it's written: “ the tribe of Joseph, of the tribe of Menasheh”.

The Talmud Yerushalmi teaches concerning the name change of Hoshea to Yehoshua at the beginning of our parsha an extra 'yud' is needed. It came from the 'yud' from the name Sarai, mother of our people, wife of Avraham, when her name changed to become Sarah. The free 'yud' that was taken from Sarai was added to the name of Hoshea, to enable him to become Yehoshua. Only 2 out of the 12 chosen men best of their tribes passed their tests.

Only Yehoshua and Caleb ben Yefuneh Caleb ben Yefuneh HaKenizi according to the Talmud is the same as Caleb, ben Hetzron, of I Chronicles 2:18. There, we read that Caleb married a woman named Azuvah, and when she died, took a new wife called Efrat. Caleb's son with Efrat was Hur, whose son was Uri, whose son was the famous Betzalel, craftsman of the Mishkan.

All Jewish people need to feel, get in touch with their soul's natural love for the Holy land ! To engage in that that momentous “Aliyah” (Going up) from the Diaspora to the Holy Land is so HUGE. Love the land appreciate how fortunate we are to have Israel, our God given homeland should be a central to our Jewish lives. Those who portray an unfairly negative image of Israel within our society will be held accountable, look what happened to the spies in our parsha. They were thrown from greatness hard and fast .

We see in the parsha even after the spies bring back a bad report and GOD is very disappointed with us, and wants to bring severe judgment. The intercession of Moshe saves us. R. Yochanon states "wherever you find greatness you find meekness". GOD wishes the world to acknowledge him, then He will suspend justice and retribution to further this end. For this reason we must appeal to GOD for mercy upon his people as the hour is "dark", as enemies surround us. With Divine intervention we will find protection and Peace. With a complete redemption with our righteous Messiah and the Holy Temple built Quickly in our days. AMEN

Korach

כ"ט

Korach worked the principles of democracy. He appealed to the masses in the name of "equality" DEMOCRACY OF DUMB PEOPLE DON'T END WELL

We all must stand up for that which is right and oppose those things which are not good. This is the right thing to do. One can not be complacent. We also see here that one must careful not to follow the masses to sin. We must be "rebels" for the correct causes and not like Korah,

the descendants of Reuven Datan and Aviram, or of the community of 250 ,who each, found a different reason to challenge Moses. Each thought that they had identified a grievance a problem, that really did not exist. Then rebelled but offered no TRUE solution. This all solves no problems and only promotes caos as anarchy does. We are trying to rebuilt that which is broken, our ultimate goal is not only destruction. We are here to fix things.

Korach and his group rebelled against the authority of Moses, against the Torah. They thought they knew better. The result was that they were all killed by GOD. Korach was the first Reform Jew according to Rashi. In Europe for the first time since the writing of the oral tradition of the Torah almost 2000 years earlier people dared ,like Korach, to rebel against this tradition. This was the foundation of the reform movement. Again before the reform movement of “Judaism” since the writing down of the Oral tradition almost 2000 years earlier there were not different versions of Judaism. There was only The Torah of Moses as found in the Mishna, explained in the Gemora, Zohar and other Holy books. These rebels as Korach dared to defy the Divine authority of the Torah and we all know the results. Much like what happened to Korach and his crew, but this time 6 million were killed. From these lessons we should learn That publicly going against the Truth of GOD’s Torah is a stupid thing to do. But some people never learn. With the Holocaust we lost a third of the world’s Jews, NOW by intermarriage we are losing nearly as many, that’s thanks to Deformed and so called conservative Judaism With the loss of a third of the world’s Jews to intermarriage , we have to be concerned about Jewish survival. How can we be a “light to the nations” if we

are not a nation ourselves ? JEWS LETS GET IT

TOGETHER ! Don't let it be that your children are the ones to break tradition going back to Moses and Mt. Sinai.

Know, Korach was not a idiot, he was Moshe's cousin. Korach's children repented at the last moment and lived. It is known that his children authored some Palms in the book of Psalms. The prophet Shmual was a descendant of Korach., Smual in some ways is compared to Moshe and Aharon ! Korach was of course a learned man and leader of the people. on a very high spiritual level. His falling is not so easy to understand. The sages say by "Ruach HaKodesh he know he would have descendents of greatness, he could not imagine he was wrong. So always remember this when you are in argument and you are so sure your right, you could be wrong and it could be very costly to you.

We also see from parsha Korach what those who fear GOD and love his Torah should do when confronted by such a situation. When confronted by those who deny the truth of the Torah, by those who claim to know a better way. We cannot stand by idly indifferent to such evil people. This is a time to take a stand, to stand up for GOD and His Torah. One cannot just standby such a desecration of the Name of God. As what kind of love of God does a person have who would act like this. It is a time for action. Moshe told all Yisrael to "remove yourself from the evil company of Korach, take no benefit from them. Or you to will be swept away because of all their sins also." The Mesach Chuchmah tells us that the 250 well know men who joined with Korah were not evil as Korah was. They were good men, just misguided by bad influence. It is because of this that we are told to distance ourselves from evil men.

We should learn from this parsha from the actions of Moshe that one must stand up against those who try to lead the Jewish people away from the true way of the Torah. False leaders must be denounced. Those who love

GOD and His Torah will not be found in the company of false leaders, traitors against the people of Yisrael. Those who deny the truth of the Torah. They certainly will not be friends with such evil men. Certainly those who love GOD will not be joined with these evil men so to benefit financially. Be certain as Moshe said “remove yourself from the evil company of Korach, take no benefit from them. Or you to will be swept away because of all their sins also.” In simplicity those who believe in the way of the Torah are those who should be close to us. Those who lead the Jewish people in a way not according to GOD’s Torah, or publicly speak against the truth of the Torah. It is these who those who believe in GOD’s Torah must stand against, and those who keep company with them. The evil reckless action of these false anti Torah leaders has already brought about the birth of terror state in Azza. We cannot let them lead this Jewish community to the destiny that befell the community of Korach or that of Europe.

It should also be noted that there has been similar themes in the last 3 parsha, so take these ideas to heart. In parsha Bihalotecha it said “when you go to war with the enemy in your land, sound the horns”. As we said this refers to not responding quietly, but with full force spiritually and physically. This refers to the enemy who comes from within, as Korach and those of other nations. In parsha Shelach lecha we learn again concerning false leadership, and not acting according to divine will. The result of the sin of the spies was much like that which recently befell the Jewish community in Europe, they all perished.

Korach is the same gematria as לארבעה (to 4) referring to the river that goes out of Aden to water the garden splitting to 4 heads, these allude to the 4 basic levels the Torah is understood. May it be that these all will be revealed clearly for all to behold restoring all to its ancient glory with prophesy, the Holy Temple and Mashiach quickly in our days.

Chukas ב"ס"ד

In this parsha we are given the law concerning the red heifer. This was the only mystery of Torah that King Solomon thought he could not understand, but after Solomon closely examined this mitzvah (commandment) he realized how little he really understood at all. **The Red Cow alone has the power to remove the greatest of spiritual impurities, the impurity of death. We lack this mixture today so everyone is ritually impure at all times. The Torah requires finding a perfectly red calf that does not even have two non-red hairs . The calf must be unblemished, and in perfect health and used for any kind of labor. The cow is taken to the Temple slaughtered. The High Priest takes some of its blood and sprinkles it upon the curtain that contains the Holy of Holies. The cow is then entirely consumed burnt, with cedar wood, hyssop, and crimson wool. At this point, the High Priest has become impure himself, and must go to the mikveh. Another priest (who is pure) must gather the ashes to be used to make the purifying solution. This person, too, becomes impure. Finally, the third pure person who actually prepares the mixture and sprinkles it on the impure people also becomes impure in the process. Perplexingly, the act of purifying others instantly makes the purifier himself**

impure. If Solomon the wisest man admits to such a lack of understanding, how much can we be mistaken ? In this generation many people feel spiritual practices are something of the past, not needed any more. They see them as illogical. People think they understand a lot more than they do. Because the Commandments our parsha is named after “Chookim” are those that can defy human logic, being based more on what can only be understood according to Divine understanding. Until one comes to learn the “Divine understanding – kaballah” of such commandments one needs to just do them because God has told us to. As we all are the Hebrews who said at mount Sinai “We will do and we will hear”, doing needs to come first. Then the God will illuminate our understandings that is just the way it works.

The red heifer represents the opposite of logic as we know it. Since that which defiles its makers purifies those who are unclean. There is something very humbling in recognizing that there are things which are beyond our “ability” of comprehension. In general there seems to be strangely a lot of things about death in our parsha. In this parsha both Moshe’s brother Ahron and Sister Myriam die, and the chapter just before was talking about the law of what a person must do to become pure if they came in contact with “Tuma” (Spiritual impurity).

At Meribah Moses said “ Rebels, shall we bring out from this rock water” We are Told by the sages that Moses should have said the opposite “ We will bring water from this rock”. It is also written that Moses should have said “GOD will bring water from this rock”, not we. Its written “ This is the water of Meribah, because the

children of Yisrael strove with GOD, and He was sanctified in them”. From this one may think that GOD was sanctified at Meribah, but this is not the case, it is referring to another time. When GOD was sanctified by the appearance of Myriam’s well. As at Meribah the Opposite is clearly true, GOD was not sanctified there. After this the people complained for water again, and GOD became angry, and made fiery serpents attack them. Moses was then told to make a brass serpent on a pole and have the people who were bitten look at this serpent and be healed. That which was killing the people now did the opposite and would heal them. This may allude to the fact that one can not hide themselves from the problems of the world, but they must be confronted directly. They cannot be ignored, as they wont just go away. Also by having some knowledge of the enemy one has a better chance to be victorious at battle. Then God forbid they will not be taken by surprise.

Yisrael sins, then feels remorse. Moses beseeches God to forgive them, God forgives. Thats the way it usually works.

Here something different is happening. Dissatisfied with the manah, God sets fiery serpents upon them; many die. The survivors, overcome with guilt, voice their regret and ask Moses to pray for them. Instead of forgiving them, God orders that a large copper serpent made so those bit can be saved from death. Why did God not just heal them after Moses’s prayer. Why did it take “more” this time.

They rejected the life that God chose for them, valuing their own choices above His. They did not want Manah from Heaven, they wanted physical food. Its one thing to fail in following the God's ways. It a whole other thing to reject God's ways entirely for just what one wants because they want it regardless.

We see this with Nachemyah during the time of the establishment of the 2nd Temple. Nachemyah made men who married gentiles in exile leave their foreign wives if they wanted to come up to the Holy land. (This is not racist but the God has commanded the Jewish people to live a unique lifestyle other nations don't share, as shobot and Kosher. This is in the Bible. This separation preserves their identity as a unique nation.) He also forced businesses to be closed on Shabot. He did not look away ignoring these issues, neither was he afraid to confront them. He did the opposite He took them head on. This certainly applies to a situation involving the desecration of the name of GOD in public. Like the abomination parade. (I wrote this years ago and this problem has **not** went away). This involves a judgement upon all Yisrael. We must definitely directly stand up to this attempt to desecrate the name of GOD and bring such filth into our Holy city. What would of Happened if Moses did not stand up against the golden calf disco?. The problems we face are really opportunities to sanctify GOD's name. To reveal light from the sparks that gives vitality to the problem the "klipa" (shell). Like the serpent the red heifer Healed and could do the opposite. So make the best out of the situation, what ever it is. We are told that one who is involved in sin should should do its opposite, and go to the other extreme. Before finding the middle path. When preparing the red heifer the

Cohen takes a piece of Cedar wood, Hissop and ties them together with a crimson wool thread, and throws them into the burning cow. The Cedar is of the tallest of trees, Hyssop the smallest of shrubs. They were tied together with a crimson thread representing sin. This shows that both of these opposite extremes is undesirable. There is one exception to this in the case of the pitfall of the generation, “Safer Chassadim” says one should stay the farthest extreme from it. In our generation this is materialism, at the cost of one’s spiritual awareness and development. So do the opposite, don’t sell your soul, but acquire spiritual goods. King Solomon also said the middle path is that which is correct, except concerning humility and in this trait go the extreme. Always act according to the correct motivation.

The only way to really understand the Red Heifer is spiritually as the Red Heifer removes “tuma” which is not physical. According to the Ar”i haKodesh ” The red heifer shows how *malchut* receives from the back of the Holy Names, and not from their front. The red heifer purifies the defiled by the “revua” of the Divine Names **נ"ה ב"ן ס"ג ע"ב**

Gematria each revua

$$\text{נ"ב} = 184$$

$$\text{ס"ג} = 166$$

$$\text{ה"ה} = 130$$

$$\text{ב"ן} = 144$$

$$184 + 166 + 130 + 144 = 624$$

So we can go as described in our parsha from “rosh pishgah” (head of the heights) seeing, **הישי** being **הישימן** the yeshi (father of David), **מן** (man-english). alluding to our righteous mashiach and may we see him quickly in our days.

Balak

Bs”d

When GOD was going to destroy the 2nd Temple Rabbi Yochanon ben Zakkia went to Vaspasian the Roman Emperor and said “Let the righteous flee, and have a safe place of refuge in Yavnah”. At that time the government of Isreal was much like it is today a puppet state of western influence, and not a true Torah Nation.

A couple parsha back it said “ If you go to war in your land against an enemy who oppresses you, then you shall blow an alarm with the trumpets; and you shall be remembered before Yhv”h Elohech”a, and you shall be saved from your enemies “ (Bamidbar 10:9) Meaning when evil is close we must negate it by loud spiritual

service, real zeal in serving GOD. This is reflected by the action of Pinchas in our parsha. By the zealousness of his actions the judgment against us bringing death to thousands by a plague was stopped. The whole world now is threatened by Islamic extremists. This week in 2014 the Muslims (Isil) declared a Caliphate with the intention of taking over the whole middle east with in 5 years. and then on to impose Islam by force on the rest of the world. Thank God President Trump pretty much finished off Islamic state in Syria still we daily are facing enemies in our Holy land now, so we are required to harness this zeal. There are enough rockets aimed at Israel right now that could overwhelm the Missie defense shield and kill everyone in Israel God forbid. We must do our best to fight off judgment by adding more and more to Holiness each day with greater purity.

In this weeks parsha the worlds most accurate astrologer Balak, who knew the times most efficient to curse others. worked with Balaam to try to curse Isreal. The *Zohar teaches that* Balak was a magician , Balaam was a sorcerer. A sorcerer's power only in his mouth. So Balaam's power was in his cursing speech from the the evil breath of his mouth. Balak is called " the son of Tzipor" (bird) because he performed magic using a certain bird. Balak was a greater expert at acts of magic than was Balaam. Moshe the leader of the Jews spent time in Midyon with his father in law Yitro, the Mobites decided to approach the elders of Midian for counsel. The nations Moab and Midian had tremendous hate for each other since their great battle and the defeat of Midian in the field of Moab, now due to their mutual fear of the Jews they made peace with each other. They warned the Midianites that Moses's strength was in his

power of speech. Therefore they decided to attack Israel through Billam whose strength was also in his mouth.

But things did not work at all as Balak would have liked. This time Billam could not comply with Balak's request. As a matter of fact the great magician Billam would be put in his rightful place. As we see GOD opened the mouth of Billam's donkey causing it to speak, in a similar way He also put words in Billam's mouth. GOD opened the eyes of Billam's donkey so he could see an angel holding a sword standing in the road blocking their way, which Billam could not see. This man that Balak brought to slay his enemy with his words, is shown that he can't even kill his own donkey. As Billam said to his donkey "If I had a sword I would slay you". So why did Billam go with Balak who, wanted him to curse Yisrael, after GOD told Billam "You shall not curse these people for they are blessed"? He went because of self love. His blinding arrogance and pride would not allow him to say "I can't do it". We should learn from this also just how dangerous arrogance, pride and self love may be. Know, despite their evil intents GOD can turn the evil intent of the wicked to a blessing for Yisrael. Balak is a decedent of Lot, Billam was so deluded that he thought though God would choose him to take the Jews out of Egypt. When Moses was chosen instead of him, He became very upset. Billam tried his best to curse Yisrael but all he could pronounce were blessings. We must never underestimate our enemies, but understand them from learning about them in the Torah. It is interesting that this prophesy of Moses in Parsha Balak is like a intelligence report from behind enemy lines. The Hebrews were not aware of Billam and Balak's attack on Yisrael and their subsequent salvation from their hands.

Everything was done “behind the scenes”. If it was not written in the Torah, in this parsha, even today we would not know about it. This comes to remind us that man fails to recognize miracles occurring all the time that God makes for us. If we were only aware of this constant showering of endless kindness to us from our blessed creator.

A very ancient REMATCH

!

A very ancient, Josephus writes (Antiquities, II, 10:239 et seq.) writes of Moses leading an Egyptian army against the Cushites. The Cushite princess, named Tharbis, watches the battle and falls in love with the valiant Moses. She goes on to help him win the battle, and he fulfils his promise in return to marry her. In some versions, Moses eventually produces a special ring that causes one to forget certain events, and puts it upon Tharbis so that she can forget him. He then returns to Egypt.

Yalkut Shimoni, Shemot says Moses fled to Cush. The Cushites had lost their capital in a war . Their king, named Koknus (קוקנוס, elsewhere called Kikanos or Kikianus, fought a nine-year war that he was unable to win, and then died. The Cushites sought a strong ruler to help them finally end the conflict. They chose Moses, presumably because he had fought alongside the Cushites and had a reputation as a great warrior. Moses did not disappoint, and devised a plan to win the war and recapture the Cushite capital. His enemy was Bilaam ! The grateful Cushites gave Moses Koknus’ royal widow for a wife, and placed him upon the throne.

It interesting to note that Rabbi Auerbach teaches there are 4893 letters in Parsha Balak, $4893 = 7 \times 699$ gematria Balak ben Tzipor melech Moab.

says Bela, the first king of Edom is Bila'am, and Midrash Be'or supports this conclusion (this is the father's name reincarnation). Now,) probably referring to Gilgul hatred Apparently, he was no longer content to harbor his for the children of his great uncle Yaakov at the level alone, he was now working even as a nationalistic to to all who wished to mercenary sorcerer, hiring out Bil'am .invoke malevolence against the Hebrew people was one of the senior advisors to Par'o, together with Some of the harshest decrees of Par'o are .Iyov and Yitro attributed to Bil'am

Billam said the Famous words "How goodly are your tents, Oh Jacob, your dwelling places, O Israel!" (Numbers 24, 2-5) The secret of this the sages explain is that When Balaam raised his eyes and saw Israel dwelling according to its tribes. He saw that the entrances of their tents did not face each other and he said, "These are worthy to have the Divine Presence among them." He saw that the Hebrew people acted modestly even in the way they placed their tents all the more so their behavior. It is this which has ensured the wondrous survival of the Jewish nation through out all

the generations especially in exile. Such behavior Guards the Holy nature of the Jewish family. It is this, sexual purity and modesty which is the shield of the Israelites. Nothing has changed even today we still need to concern ourselves with the continuity of the Jewish family and the Jewish nation. The dominant rate of assimilation which is prevalent these days could only occur by the disintegration of the Jewish family unit. If you don't like it through it out and get another. Thus divorce is prevalent and the integrity of the Jewish family unit becomes no more. and so to the Jew. If we want to protect the continuity of Jewish tradition, and the Jewish people we must strengthen the family unit and invest heavily in it. Thereby the following generations will have strong foundations and this will to build the next generation.

Before departing Billam told Balak that he maybe able to destroy the Jewish people by making God angry at them. He told Balak to have the women of Midian seduce the Jewish men causing them to engaging in sexual transgression as this would surely arouse the wrath of God. This plan did work and resulted in a plague where 24,000 people died. It was these same 24,000 souls that were "gilgul" (reincarnated) as the students of Rabbi Akiva who died during the period of the Omer.

No matter how bad it may look. We saw this recently with The disengagement from Gaza and the destruction of the Gush Katif Jewish settlements. By this was created a pure terrorist state at Israel's border. The Hamas takeover of Gaza fulfills Israel's wildest dreams. The

Hamas rule brands the Palestinians as terrorists, shows them incapable of statehood and hostile to Israel, and removes the peace process from the agenda. It is time the Israeli government stop supplying their sworn enemies with water, electricity and food. Let their patron state Iran build for them power plants and water desalination plants, instead of giving them weapons. Now is the time to seal the Palestinian entity off and deal with it as with enemy a state: ban Palestinian migrant workers, stop issuing any visas to Palestinians, block all shipments, and wage total war when attacked.

THIS PART WAS WRITTEN YEARS AGO AND SEEMS TO BE THE WAY IT IS (FLOTILLAS) , ALL MOST.

The "Nachash" is when Nakavah is alone. נוא"ל and נו"א are in the 2 heels of Leah which are in Ketter of Rachel. It is from here that seized Balak. Billam is swallowed in the heels of Leah in the Head of Rachel. Revelation of נו"א and נוא"ל are in the chest .1 שד"י. The "trefim" of Lavan were from lights feeding of the "Sitra Achra" from the heels of Leah, from the "tref" of tevunah. When Rachel stole the "trefim" Lavan lost his wisdom, nullifying the "chitzonim"

The "chitzonim" dont seize in Rachel only in Leah. Leah is not a parzuf alone but part of the back of Imma that fell to the "klipot" with the kings of Edom that died, because she is above the chest with lights of Chassadim covering "klipot" seize on to these lights, but in Rachel in the chest and below, there no lights are covering so nothing exposed for Klipot to Seize. The face of Leah faces the back of Z'a. Rachel is back to back with Z'a.1

From sin in Yisrael there is caused Rachel to be back to back with Z'a, because of klipot siezing in Nh'y.²

Lot is a "klippa" from the back of Z'a.³ Leah rises in Keter, and Rachel rises up from the "chizonim".⁴ The 3rd world is in back, corresponding to the conclusion of Nh'y of Rachel. From there spreads out Lill'y. Rabbi Chayem Vital says "these names I did not receive from my teacher."⁵ Nakavah is established in 4 sefirot and from them she receives her actual differences. They are 4 attributes of man the way he sits (Malchut), walks (netzauch and hod), leans (yesod), stands (Teferet). Sitting is receiving position, with no spreading out. Standing is "maspia" (giver), here there is no interruption in flow of lights.⁶

The Rabbis in the Midrash, teach us Bilaam was a prophet, as great as Moses. They say, God had prophets in Yisrael and the nations. When God sent Moses to Israel, He also sent Bilaam to the nations. While Moses used his power for good purpose, Bilaam used it to gain power and wealth. Bilaam had a tremendous power of speech but his power was from the "other side". Whoever he blessed was blessed; whoever he cursed was cursed until he went against Yisrael. He was a very powerful man, he did not command armies but he had a magical power of speech. Because of 'free will' a person can strengthen themselves with the power of the Side of Holiness or the Side of Impurity. Bilaam was hideously attached to the Side of Impurity. He strengthened himself greatly in wickedness against Holiness until he managed to draw upon himself powers of the Side of Impurity that were equivalent to those seen only by Moshe from the side of Holiness. Bilaam pretended to be very religious and holy and to abstain from immorality, yet in secret he would do more perverted acts than anyone else. Just because one displays spiritual powers one cannot just assume that they are Divine and Holy, there is much deception in the world.

Rise to the level of Navua by making a markava to Teferet. There are 3 levels of navua. First level is from chizonim (the otherside). This is when one's thoughts are not their own but those of the otherside. This level is

tuma (impurity) as Billam and Lavan. They go into pardes peek and tread on the shoots and blemish there. They peek and die. There are those who go in peek tread on the shoots blemishing them and go out. One must be careful not to do this. 2nd is returning to the land. Then one can begin eating the herbs of the field. All the prayers of man his actions and tikun are accepted through this herb and there is accepted all that they do below. As it is invited from above. So it rises above. Behold the secret of the 72 names. They are the secret of the hachalot. All of them open to man according to judgment on his actions. There are many kinds of herbs and fruits. They are one level upon another. Till the upper navua. With the herb of the field they can enter in peace and go out in peace. This is secret of the Nefesh. There is a level above this. It is the supernal bread of Binna. This is secret of the Ruach. This is Hidden in the sefirot. In the shadow of Yisrael is nourished Sucat shalom for us. This is as it is said "By the sweat of your brow you will eat your bread". A level above this is Trumah it is of Nashama. This is the secret of navua braking forth, until the navua of Moshe. 7

It is written in the Torah "there was no other prophet who arose in Israel like Moses, whom the Lord knew face to face."

Gather friends with shields,swords and lances this is the secret of unification to destroy klipot. So one must hurry to restore the 3 pillars.8

By this the "black" day the Balaks intend for Yisrael turns to a day of blessings. Billam was forced by GOD to speak blessing which lead to messianic revelation ! May

we see “ A star go forth from Yisrael” with revelation of our righteous mashiach quickly in our days.And we will see our Righteous Mashiach quickly in our days!

1Shar kavanot p.160:vol 2

2Mhl p.472

3Lecuty Torah p.48

4shar bait hacavanot

5Shar mimori rasb”y p.70

6adir bmarom-ramcha’l p.120

7Aor Yakar Barashit p.83,206,207

8Sulam on Zohar Nasso p.121a ,shar bait hacavanot

Today’s Billam is the lying unrelenting media. Bilaam’s power was in the ability to convince, sway and mislead all while pretending that he represents God and the Truth, He was a master of corrupt logical arguments. His name ‘Bilaam’ means in Hebrew to “swallow” since he attempts to swallow, hide and conceal everything good and Holy.

Pinchas

Zeal

Bs”d

Pinchas the Kohen, receives God’s “*Brit Shalom*” (Covenant of Peace) by a act of extreme violence in our parsha. Aaron was the supreme peace-maker, “loving peace and pursuing peace”. It might seem strange for a grandson of Aaron to resort to violence and get awarded the “*Brit Shalom*” (Covenant of Peace) from **the God**. Peace is a supreme ideal, but not at any price. Pinchas shows us sometime force is required to establish peace both below and above. The story of Pinchas spans two Parsha, this show the importance of what we are talking about. The God by placing it in 2 parsha makes sure it is to command our attention. Pinchas is the guy who stands up to do what everyone else was afraid to. Pinchas is the kind of man that “takes care of Business”. One of the scariest things to do is to step out on a limb. Especially if you think it will break and lead to your falling and hurting yourself. But sometime things are not as they appear and one needs to do, what must be done. Pinchas is honored because he is willing to do the right thing even when others won’t act because they are afraid for what ever reason. Pinchas is the man who will do what may be the opposite of what we now call “Politically correct” because its the right thing to do. Pinchas took bold action. And for this he is rewarded.

There is another example in our parsha of people taking a big risk , going out on a limb for what is right.

After the Pinchas incident we read of a census so to divide the land up. Moshe relays God’s words to the people regarding how the land will be divided. After this 5 daughters of Tzelachad step forward to challenge Moshe’s explanation of Gods inheritance laws

concerning the land of Israel. And they won. God agreed with them and the rules of inheritance were established as they petitioned. Giving the sisters property ownership inheritance right thousands of years before, such “women’s rights” were known in any culture. **The concept of women’s inheritance and land ownership was revolutionary in those times. Up until recently woman were not allowed to even drive in Saudi Arabia.**

We also can learn a lesson here from the greatest of all prophets Moshe. One is never too great to learn something new from other people. As we see here even Moses, the greatest of all prophets, learns from both Pinchas and the five sisters.

The seven Heavenly Guests of the Succot are Abraham, Isaac, Jacob, Moses, Aaron, Joseph, and David in this order according to Kabbalah. Are also called the Seven Shepherds in the Zohar, each correspond to one of the Jewish holidays of the year – Pesach, Rosh Hashana, Shavuot, Yom Kippur, Succot, Shabbat, and Rosh Chodesh

” It shall be for a sign and a witness to YHV’H TSVAO’T in the land of Egypt. They shall cry to YHV’H because of their troubles, and He shall send them one Who shall plead for Them and deliver them. YHV’H shall be known to Egypt and Egypt shall be know YHV’H on that day. They shall do Sacrifice and Meal offerings. They shall vow a vow to YHVH and perform it. YHV’H shall smite Egypt. He shall smite and heal. They shall return to YHV’H . He shall be entreated of them and shall heal them. In that day there shall be a highway out of Egypt to Assur (Iran) and Iran shall come to Egypt to worship, and Egypt to Iran and Egypt will worship with Iran ” (Isiah19:20-23). The Radak explains

Egypt will recognize there is GOD alone after GOD sends them The Messiah to deliver them. After GOD smites Them He will heal them. The Radak explains Egypt will be innovators of Divine service among the nations. Although Egypt will be the first of the nations to accept the kingdom of Heaven, The people of Asur (Iran) will surpass them in their Zeal to worship GOD. One must always remember that even if GOD Always fulfils His good word. The way it will come about is left up to us. Therefore the Prophet Zechariah enjoins us to work hard as He says “Thus says YHV’H TSVAO’T let Your hands be strong you Who hear these words in these days. These words by the mouth of the Prophets. Who spoke on the day that the foundation of the house of YHV’H TSVAO’T was laid, saying that the Temple might be built.”. So work hard against the evil perpetrated by traitors in our midst as pinchas did !

In the Torah scroll the letter vav in the first sentence of parsha Pinchas, in the word shalom (shin-lamed-VAV-mem) is a broken “vav”. **As the revelation of the “covenant of peace” is not revealed in a complete way yet.** As we need healing of the “six” “lower” depths, 6 corners. The 6 lower sefirot. Which is represented by the “vav”.

The *Rav Minachem MiPhano in Gilgulei Neshamos*, mentions Pinchas as a *gilgul* of Yosef, and how the zealousness of Pinchas in killing Kazbi and Zimri for their perversity achieved a *tikkun* for Yosef’s earlier slight deficiency.

Minor inequities are purified by the river of fire before gehenom (Hell) called "Dinar", while more difficult transgressions require gehenom (hell). A Nashama (Soul) after leaving this world must fall to "Nahar Dinar" and Gehenom (Hell) before entering Gan Eden (the Garden of Eden). Those who while in this world strengthen themselves with the having bold zeal in things of Holiness. Those who when they fall in this world quickly work to rise to a higher level these will ascend from Gehenom (Hell) immediately. But those who blemished the quality of boldness through being bold in things of the otherside, or even worse deterring people from serving GOD. These must remain in Gehenom. Through Holy boldness one merits "emuna". Tishri is the time to develop Holy boldness. Holy boldness is achieved through joy. The shame faced are destined to Gan Aden, as Holy boldness stems from embarrassment, shame of distance from GOD. Sadeekem who don't perform the mitzvot with proper "tikun" (fixing), but do them with weak hands, without "ratzon" (will) of the mitzvot (commandments) themselves. They journey to the Gan Aden below in Yetzera (world of the Ruach-Emotional soul). Where people are rewarded for their emotional ruach attachment to GOD. To get into the Gan Aden (the Garden of Eden) above requires a mitzvah to be done in great love and desire. Aroused by awareness of one's Nashama (soul of Divine intellect). Because of the weakness of one's mitzvot they are punished in Gehenom. By blemish in machut shamyim (Yolk of heaven) are punished those who transcend the will of GOD. They are punished mida (attribute) for mida. As Pharoeh was punished so to reveal the Malchut (divine). This is the glory of machut shamyim. By this is purified

the 7 emotional attributes. Yisreal fought Amalak in a place called “Rafadim” (weakness), referring to the weakness coldness in Yisrael’s hands as they do not fear Elokim, because they did the mitzvot in weakness. This is Amalak, the top level of tuma. Moshe raised his hands on high to overcome the hand of Amalak.¹ It is proper for one to sanctify their body, all their limbs. All thoughts, words all they do. One must have zeal so to achieve purity as this will bring Holiness which will bring prophesy and this brings Eliyahu.² Eliyahu is Pinchas as both were jealous for GOD.³ In our parsha its written “Behold, I give to him my covenant of peace. And he shall have it, and his seed after him, the covenant of an everlasting priesthood; because he was zealous for his God, and made an atonement for the people of Israel.”

Pinhas who is Elyahu is present at every”Brit Milah” because his zealousness stems from love of total self sacrifice! The Brit Milah (circumcision) symbolizes our unique relationship as Jews to self sacrifice for God, God willing soon the Gilgul of Pinchas comes in his most complete form as Eliyahu HaNavi to end the biggest plague of all, the long and painful exile with the building of the Beis HaMikdash quickly in our days !

Mottot

Bs”d

We stand approaching Rosh Hashanah and Yom Kipur and the holiday of Succot in the distance. These great times of great revelation of light need great preparation so that one may become a proper vessel for the revelation of this great light. For this GOD has given us the month of Tammuz and quickly approaching the month of Av. Av precedes the month of Ellul. The month where GOD is ready to give anyone a hand who wants to know and be one with His glorious light. GOD in Ellul gives every one extra power. Before Ellul we have Av. This is the time of destruction of Both Temples, the time of national mourning. This reveals a certain part of the heart. The sages say only those who mourn the loss of the Temple will be those who will rejoice when it will be rebuilt. By contemplation of this we can come to realize as the sages say “one who has not seen the ceremony during succot where water is poured up the alter has never seen joy in his life”

Our parsha starts out discussing vows, sincere commitments one makes to GOD. Our lives should be a sincere commitment to his will. If we follow His will we will become holy. The Torah tells a father can nullify his daughter’s vow when she is child, and that a husband can nullify his wife’s vows. What about a 15 year-old girl? The “halacha” (Torah Law) makes it clear that she is completely independent, so if she makes a vow, her father can’t nullify it. However, the Torah does not even hint to such a situation.

Because historically speaking, at the time the Torah was given, girls married when reaching physical maturity. So the Torah had not addressed these cases

Thus our parashah illustrates the difficulty of understanding the Torah In the context of modern life, without knowledge of the Oral Torah. As during the time of the Torah, it was unacceptable for a 12-year-old girl to be unmarried, while today it is inconceivable for her to be married.

Rabbi Nachman of Breslov teaches that through faith one achieves intellect.¹ It is according to one’s Dat (knowledge that connects the mind to the heart), which is “penimi” (a internal aspect) in the sefirot that there is a “segulah” (miraculous power) to unite with Divine will.² By this we can accomplish anything. But to reach this power of Dat (knowledge that connects the mind to the heart), which is “penimi” (a internal aspect) in the sefirot that there is a “segulah” (miraculous power) to unite with Divine will which gives you power over all in this world by yielding Divine will one must learn a lot. One must go through many journeys.

By these journeys that we each face in our own lives which are our “tikun”(fixing) so that we may enter a Divine state of consciousness called “Yisrael”. In these journeys we face many tests, these come to refine us. By this we may merit to not only have the consciousness called “Yisrael”, but to actually enter

the Holy land and connect to the Infinite quality of God that is always dwelling upon the Land. It is a quality like Shabot which is manifest by the Divine name of (42) א"ב of the world of Bria as explained in the books concerning the meditations of the Shabot. Like on Shabot in Aretz Yisrael light is revealed. In Aretz Yisrael light is revealed more because the garments vessels for light are more refined in Asiyah (the physical world) as their bodies are more sanctified in mitzvot than if dwelling outside the land. As Aretz Yisrael itself is as a "mikvah" (ritual bath) completely surrounding you. "Aretz" (land) is related to "ratzon" (will), receiving the yolk of heaven is the spiritual aspect of Aretz Yisrael.³ Those who walk in the ways of "avoda zara" (the way of GOD being strange to them). Then the way of GOD will not rest in their hearts. ⁴ By transgression we can become defiled and separated from GOD and in need of cleansing. This cleansing is relative in degrees as we see in the parsha. With a sincere commitment for the sake of Heaven we can avoid much of the worst kind of defilement. Defilement of our intellects. As this God forbid can cloud over our understanding and shake our sincere commitment to Divine service in fulfilling the will of Heaven. Towards the end of the parsha we are reminded about the first female property owners in world history, the 5 daughters of Tzelofhad being Machla, Noa, Hogla, Milca and Tirza and their property rights. It is interesting to note that there is a difference of opinion concerning what their father Tzelofhad did that caused his death. Rabbi Yehuda ben Betayrah tells us that Tzelofhad was of the group of brazen men who defiantly attempted to conquer Israel without God in their midst and without the Holy Ark. *While Rabbi Akiva says that Tzelofhad was "he one who gathered wood on the Sabbath and was stoned to death as a punishment [Num. 15:32–36] – .* Instead let us all accend to the land in the correct way and act according to the God's will and bring the redemption in peace quickly in our days.

1Safer Middot

. 2Shomer Emunim p.69

. 3R. Shalom dov Bear

. 4Shoshon Sodot

Massay

Bs”d

In our Parsha massay 42 journeys of Isreal in the desert are described. These forty-two journeys in the desert – from Egypt to Israel – are like 42 phases each person experiences in their own way throughout life. For this it is written :

“These are the journeys of the Israelites, who had left Egypt” on the way to the Promised Land: All the 42 journeys are about freeing ourselves, transcending the constraints (Mitzrayim) which conceals God and His Divine powers from us., subduing and sublimating the forces of evil that are holding us back from our spiritual potential. By these journeys, phases in life we learn to make our life one of harmony between body and soul, with open revelation of God, God willing.

The name of each of these 42 places where the Hebrews encamped in the desert is recorded in the Torah. All creation will be elevated in the Messianic era through the 42 journeys the Hebrews made in the desert. The desert is symbolic of spiritual desolation, the complete concealment of Godliness, the dwelling place of impurity and evil. By these 42 powers the spirit of impurity will be removed from the land in the future so to end the concealment of God in this lowest physical realm.

The 42 places were separated from each other by the prefixes of ב (Bet) and from מ (Mem) and also by the word journey (VYSAV). The prefixes M and B, together have the value 42 alluding to the 42-Letter Name , while the word journey (VYSAV) is repeated 42 times in this section of the journeys.

HERE

IS THE NAME OF 42 LETTERS RABBI NACHUNYAH BEN HAKANAH REVEALED :

This is the most powerful meditation to push off Evil, to work it requires all one’s mind in all one’s heart. In it are

hidden 7 Divine names made of a total of 42 letters hidden in the words of the work of creation in the beginning of the Bible. Many miracles have been worked with this. It is a revelation thousands of years old.

More of its secret will be revealed later, there is much to say

Here it is in English

Ana Bekoach Prayer

1. Please, with the might of your right, untie the bound:
2. Accept your people's prayer song, heighten, purify us, awesome one:
3. Please mighty One, guard as the apple of your eye those who seek your oneness
4. Bless them purify them, your rightfulness mercies, always give:
5. Powerful, Holy, with your good will, guide your people:
6. Single, High Exalted One, turn to your people, who remember your holiness:
7. Accept our plead, and hear our cry, he who knows secret thoughts:
Blessed is the Glory of his kingdom for ever, and ever:

By the journeys in the desert was elevation from below up, to the sublime level of *bina* at which *malchus* is not a separate factor, leaving 42 levels in all. The "emotional" *sefiros* (*Ruach*) are contained in potential within *bina* (*Ruach ibor in Nashama*), they collectively contain 42 components: the six attributes of *Z"v*, each comprised of seven aspects.

The 42 encampments in the desert lift the forces of holiness out of the reach, of the forces of evil, by elevating them back up to their origins within the 42 components in the "womb" of *bina* (Sefirot of the soul level called *Nashama*), where evil has no hold. All worlds will be raised to a higher level in the Messianic era. This was made possible through the 42 journeys the Hebrews made in the dese

It is by these journeys we that we each face in our own live's which are our "tikun" (fixing) so that we may enter a Divine state of consciousness called "Yisrael". In these journeys we face many tests, these come to refine us. By this we may merit to not only have the consciousness called "Yisrael", but to actually enter the Holy land and connect to the Infinite quality of God that is always dwelling upon the Land. It is a quality like Shabot which is manifest by the Divine name of (42) מ"ב of the world of Bria as explained in the books concerning the meditations of the Shabot. Like on Shabot in Aretz Yisrael light is revealed. In

Aretz Yisrael light is revealed more because the garments vessels for light are more refined in Asiyah (the physical world) as their bodies are more sanctified in mitzvot than if dwelling outside the land. As Aretz Yisrael itself is as a “mikvah” (ritual bath) completely surrounding you. “Aretz” (land) is related to “ratzon” (will), receiving the yolk of heaven is the spiritual aspect of Aretz Yisrael.³ Those who walk in the ways of “avoda zara” (the way of GOD being strange to them). Then the way of GOD will not rest in their hearts.⁴ By transgression we can become defiled and separated from GOD and in need of cleansing. This cleansing is relative in degrees as we see in the parsha. With a sincere commitment for the sake of Heaven we can avoid much of the worst kind of defilement. Defilement of our intellects. As this God forbid can cloud over our understanding and shake our sincere commitment to Divine service in fulfilling the will of Heaven. In the beginning of parsha Masay are described the places of our journeys in the desert after leaving Egypt. The sages say these journeys are the idea of exile. Exiles are a separation from GOD. To prevent this we must not let our eyes lead us astray with foreign thoughts, but we must hold on to our firm sincere commitment. That’s why GOD told us to remove all the inhabitants of Cannan as it says in our parsha “But if you will not drive out the inhabitants of the land from before you; then it shall come to pass, that those whom you allow to remain of them shall be pricks in your eyes, and thorns in your sides, and shall harass you in the land where you live”(33:55). So we must not delay but even now must remove the terrorists from around us and in our midst. And those who have been overcome by foreign thoughts among Israel’s ruling clique who share both an affinity to foreign governments and, accordingly, an anti-Jewish agenda. The political candidates who habitually lie to voters, promising them a hard line against the terrorists. But once in office, they take more concern with the rights of the terrorists and their communities than protecting the citizens of Israel. The primary responsibility of a government is the protection of its citizens. These we must rid ourselves of. So that then our enemies will finally cease to exist with the arrival of our righteous Mashiach quickly in our days.

1. 1Safer Middot
1. 2Shomer Emunim p.69
1. 3R. Shalom dov Bear
1. 4Shoshon Sodot

Devarim ד"ב

Most of the book of Devarim (Deuteronomy) covers the last month and seven days of Moshe's life. The entire Book of Devarim is the final speech of Moses that he began on Rosh Chodesh Shvat and concluded on Adar 7, the day of his death 36 days later.

In Parsha Devarim At one point Moses says "AICHA", this is read close to TISHA B'AV..

Then we hear that word AICHA again, when we observe the fast of TISHA B'AV and read from the Megillah called AICHA (lamentations) THIS IS NOT A COINCIDENCE !

As we are approaching the end of every year, we need to take stock of our lives and determine if we are true to ourselves and our Divine calling,.or perhaps we have went off course and we need to realign. And so to understand what has happened up to this point. It would not hurt to do this weekly and even daily. The 5th Book of the Torah, 'Devarim' (Deuteronomy) itself is also referred to as the 'Mishne Torah' meaning 'review of the Torah.' For Torah like our own lives, to be properly understood and internalized, we need to review our learning. All of the greatest Torah sages of history were constantly reviewing their studies, it was through this they attained greatness.

Near the beginning of our parsha We are reminded of the generation that all died in the desert because of the affair of the spies as it's written "And you came near me every one of you, and said, We will send men before us, and they shall search us out the land, and bring us word again by which way we must go up, and to what cities we shall come." But after the spies brought back the evil report our parsha tells us concerning the people. "And you murmured in your tents, and said, Because the Lord hated us, he has brought us out of the land of Egypt, to

deliver us into the hand of the Amorites. Where shall we go? our brothers have discouraged our heart". For this sin of fearing the nations and not believing in GOD the whole generation was forbidden to enter the land, and as it says in Bamidbar "Your carcasses shall fall in this wilderness; and all who were counted of you, according to your whole number, from twenty years old and upward, all of you shall not come into the land, concerning which I swore to make you live in it, except Caleb the son of Jephunneh, and Joshua the son of Nun". We should have learned this lesson by now.

Fear only GOD.

The beginning of the mitzvah of fearing GOD is to know that "elokenu" is the י"ו parzufim (masculine and feminine aspects of GOD). These are the Written and Oral Torah by whose ruling we were taken out of Egypt.¹ Fear embraces humility and humility embraces "chasidut" (piety). So by fear of sin one gets all these qualities.² All the time one is only occupied only in the simple meaning of the Torah they see themselves as poor and dead. The main part of the Torah is its secrets. One who has the fear of GOD without chuchmah (Kabbalah) will not reach the "midot" (attributes) of "chassidut" (piety). Fear of GOD is Chuchmah, turning away from evil is Bina.³

If a man gives his heart and dat to the fear of GOD, behold the letters of יהו"ה cleave in his heart. One who merits this has no lack. But if his heart lacks fear of GOD, the letters of יהו"ה are far from him. This is the greatest possible lack. This is what it means "Make Me a migdosh (temple), and I will dwell in them". One

sanctifies their heart so as to have dwell in it יהו"ה 4 The level of soul called "chayah" does not go out to a man except by receiving chuchmah. One who merits Chuchmah and dat their goes to him the fear of GOD.5 Growing in fear and "Kidusha" as is proper this causes "zivug" of Zu"n, and Abba with Imma to become complete as is proper. Through this is complete purification to man.6 When chuchmah is united to bina, the fear and awe of GOD can arise from the level of keter. Bina is called love but from chuchmah is complete love.7

Last weeks parsha said "But if you will not drive out the inhabitants of the land from before you; then it shall come to pass, that those whom you allow to remain of them shall be pricks in your eyes, and thorns in your sides, and shall harass you in the land where you live. Moreover it shall come to pass, that I shall do to you, as I thought to do to them."

So it is about time we stop this foolishness such as releasing terrorists as good will gestures. What could be a worse desecration of graves of Jewish martyrs who died in the Arab terrorist attacks than releasing terrorists as "good will gestures"? What could be a worse slap in the face of their grieving friends and relatives? The government spits upon the thousands of murdered and maimed Jewish women, children, civilians in order to stage a "peace process show". We can now clearly see what these "good will gestures" have got us ie. thousands of rockets falling on our population center, forcing the God to protect us by giving us the invention called the "Iron dome" which has been knocking the enemy rockets from the sky. Something the world has never seen before

in a war theater. In a sense it looks like again the miracles we say when leaving Egypt, but this time “partly” concealed, appearing as “natural”.

Former American President Obama time and time again stated that he wanted to force Israel to give their land, settled cities to their enemies who wish to send rockets upon central Israel and kill all the Jews. Thank God, that God brought President Trump to power in America. Now is the time we must stop this government’s evil cowardly retreat from Yuhuda and Shamron. The disengagement from Gaza and the destruction of the Gush Katif Jewish settlements has created a pure terrorist state at Israel’s border. How many more such enclaves do we need ? With the current military conflict it is plain for any rational person to see how bankrupt such land transfer “peace” proposals can be.

The Israeli establishment hopes and plans to demolish more Jewish settlements and evict more Jews from their homes before transferring the territories to Arab rule when the first opportunity arrives even now as rockets are falling. International law doesn’t justify such moves. Forced population transfer is a war crime. Forcible transfer is a form of ethnic cleansing. The International Criminal Tribunal convicted Yugoslavian officials for exactly the crime Israelis committed in Gush Katif. Instead lets get rid of the terrorists not nurture them. It by no means is our responsibility to provide the Palestinians with water, electricity and humanitarian aid. But it is the primary responsibility of the government to protect its citizens. So we must as it says in the verse “drive out the inhabitants of the land”, we must deal with the terrorists

as enemies as is proper. Not with "good will gestures", and only receiving evil in return. Remember as it says in our parsha "GOD Elohecha gives you this land as inheritance". Then we can come to see the fullness of our inheritance with the Bait HaMikdash built and our righteous Mashiach quickly in our days.

1. 1 Safer HaKananah
2. Alp Bet p.161
3. 1Alp Bat Book p.67 ,20,Safer Hakanah
4. 1Zohar Nasso 145a
5. 1Lekutey maharon p.59
6. 1machashif halavon yaakov abuchizera p.347
7. 1shar mimori rasb'y-ar'i p.183

Va'etchanan-Vaetchanan

The word VA'ET'CHANAN (and I implored) is numerical value 515. Midrash Rabbah teaches that Moshe implored God 515 times to be permitted to enter "Eretz Yisrae'l (The land of Israel). God commanded him to stop, because had Moses implored one more time, he would have elevated himself to a new spiritual height that would have permitted him to cross the Jordan River. SOME ABOUT NUMBERS OF PRAYER

Moses says in the parsha "But YHV'H became angry with me because of you, and he did not listen to me" LETS NOT MAKE GOD ANGRY AT ALL OF US PUSHING OFF THE COMING OF THE MESSIAH AGAIN.

In our Parsha God tells Moses to look not only westward but also northward, southward and eastward at the Land of Israel, implying that "Eretz Yisrael" (The Land of Israel) already surrounds him. As the true borders of the Promised Land are not merely west of the Jordan River but actually stretch from the Nile to the Euphrates.

It says in the parsha "You who cleave in YHV'H Elohech" are alive this day". So we see it is by cleaving in GOD that we are given, draw life force. To receive this life force by cleaving we make attachment to GOD through the mitzvot. As the root of the word mitzvah means attachment. Yisrael are born from the "house of GOD". Here they cleave in " the portion of יהו" is His people". So they may inherit what is fit for them of Torah and mitzvot from treasury of GOD this is their crown. This treasury is from the 32 paths Chochmah. 1 Serve from the love of GOD in your Tefila with all your heart and all your soul. Spill out your soul in tefila and cleave to him. This is all to your good love the "midah" called ח"ה. In it are hidden the 100 blessings. Walk in all your way so to invite to receive flow of the way. These are then supernal days.2 Rabbi Avraham Abulafia teaches in Aor haSachel that the חושק (desire) that is given in the heart of desire is a witness to the the love of

הו"א . If from between 2 loves she (the soul) has within one being the intellect from partnership with GOD, and the intellect of man. They are one as the Name is one. Because of the חבור (union) in the existence of the nature of man with the existence of אלהו (his God) in time he has comprehension in intellect. In this power man is able to connect below and cleave in the עליון (supernal) and bring it down. The thing he raises up calling out receives a kiss. As the groom kisses the bride in much great desire. And He is delighted both by the desire and the power of the name.³ If a man gives his heart and dat to the fear of GOD, behold the letters of יהו"ה cleave in his heart. One who merits this has no lack. But if his heart lacks fear of GOD, the letters of יהו"ה are far from him. This is the greatest possible lack. This is what it means "Make Me a migdosh (temple), and I will dwell in them". One sanctifies their heart so as to have dwell in it יהו"ה.⁴ All the power GOD gives to man by his Dat, his power of speech and intellect, this is GOD's place in the world.⁵ Its also written in the parsha "Guard and do the commandments this is you wisdom in the eyes of the nations." This reminds us that their ways are not our ways our wisdom is prescribed in the Torah. We sanctify GOD's name by being a light to the nations by acting according to the Torah. We must not be like a dog who looks to the nations as its master and is always trying to find favor before them. As the Israeli government does when killing the people of Sderot by Hamas hands to continue appeasing the Quartet. (only after responding with strong military force in Gazza did the rocket assault stop) Or their abandoning the Grave of our forefather Yosef to the Arabs. Or refusing to let Jews live on our holy Land ,or even worse kicking jews out of there

homes and giving the land over to arab terrorists. Surely these disgusting things are only a desecration of our Holy Torah. We can not have leaders in this country that act as such. If we cleave to GOD and we work to have leaders of our nation that are true to GOD we shall see as the Prophet Michah describes this time ” I will make her the remnant halted, daughter of Zion, to you shall it come. There will come the first government, the kingdom to the daughter of Jerusalem. Now why does she cry badly, because she has no king, and her counselor has perished? For pangs have taken you as a woman in labor. Be in pain and labor to bring forth, oh daughter of Zion ”. (4:7 – 10) The Maharol of Prague Wrote that in the future the messianic king will establish a new kingdom which will emerge from the first kingdom which will precede it. It is as a unripe fruit grows in a peel till the fruit is ripe, then the peel decays. And as it says in our parsha “you will be a Holy people am segulah” (Nation treasured by God). With the arrival of our Mashiach Quickly. 1.Marachot Elokim 2.Safer HaKanah 3.Aor HaSachel 4.Alp Bet p.161 5.Avodat Yisrael p.11 I noticed this verse : “The punishment of your iniquity is accomplished, daughter of Zion; he will no more carry you away into exile; he will visit your iniquity, O daughter of Edom; he will uncover your sins.” (lamentations 4:22) There shall be no more exile of the Nation of Israel from their land. This verse affirms this. Another interesting thought “The Lord your God will raise to you a Prophet from your midst, from your brothers, like me; to him you shall listen” In this verse the Hebrew word for “like me” is כִּמֹנִי. It has a numerical value of of 120. This is exactly the years in the life of Moses. (Deuteronomy 18:15) “I will raise them a Prophet from among their brothers, like you, and will put

my words in his mouth; and he shall speak to them all that I shall command him.” (Deuteronomy 18:18) In this verse the Hebrew word for “like you” is כְּמוֹךָ = 86 86 is the numerical value of אֱלֹהִים (God) As in the verse “And this is the blessing, with which Moses the man of God blessed the people of Israel before his death.” (Deut. 33) And also “A Prayer of Moses the man of God,. Lord you have been our dwelling place in all generations.” (Psalm 90) These passages in Deuteronomy passage predict the Messiah,. By these verses we know about the similarities between Moses and the prophet who was to be like him. Who is the Messiah..The Messiah will be a “man of God”, the Messiah will be a “man”. Not God as some may think. In our parsha is also the 2nd version of the 10 commandments. Maybe great secrets can be learned from the differences in the 2 texts in the Torah of the Ten commandments

Different Decalogues?

The 10 commandments as they appear in both of the Torah’s original account of the Revelation at Sinai in [Shemot 20](#) and in Moshe’s later retelling of the event in [Devarim 5](#). The two versions contain differences, additions, omissions, and substitutions. They are as follows:

- **Reason for Shabbat** – The reason given for keeping Shabbat is different in each set of commandments. Shemot 20:10 speaks of the creation of the world, while Devarim 5:14 mentions the enslavement and Exodus from Egypt. This is the only distinction which encompasses a full verse.
- **Additional phrases** – “וְשִׁוְרָה וְחִמְרָה” (Devarim 5:11, 15), “וְלֹא יִשְׁחָדוּ” (Devarim 5:13), “וְלֹא יִשְׁחָדוּ” (Devarim 5:13), “וְלֹא יִשְׁחָדוּ” (Devarim 5:15), and “וְלֹא יִשְׁחָדוּ” (Devarim 5:17).
- **Word substitutions** – “וְלֹא יִשְׁחָדוּ” (Shemot 20:7, Devarim 5:11), “וְלֹא יִשְׁחָדוּ” (Shemot 20:12, Devarim 5:16), and “וְלֹא יִשְׁחָדוּ” (Shemot 20:13, Devarim 5:17).
- **Ordering** – The order of the list of objects not to be coveted varies between the two versions (Shemot 20:13, Devarim 5:17).
- **Single letter variations** – There are thirteen small discrepancies related to extra / missing וי”ו (מלא) / (חסר) full spellings.

- **Masoretic divisions** – In two places (after “לִשְׁנוֹא שָׁמוֹ” and “אֲשֶׁר לְרַעְדָּה”), Masoretic manuscripts like Codex Leningrad display an open section in Shemot 20 but a closed section in Devarim 5.
- **MAY WE MERIT TO SEARCH OUT THE DEPTH OF THE MATTER AND MERIT REVELATION OF “MASHIACH” QUICKLY IN OUR DAYS !**

PARSHA AKEV

Here we stand after the deep solemn days of contemplation and repentance of the 17th of Tamuz and the 9th of Av. Now with a period of rejoicing yet approaching of Rosh Hashanah Yom Kippor and climaxing with Succot. To prepare us further for these times we have Ellul. Elul is a time of introspection, repentance, reconciliation, and heightened spirituality a time to prepare to be judged and sentenced by God with what will be in the coming year, for you and the whole world. Elul is a time for personal growth. By “Teshuva” (repentance) they may take their Holy garment back. Just as we go from days of solitude to rejoicing at times. so is this pattern essential to learning. We see this in our Torah parsha.

In the parsha we are told again how Moshe went up to receive the tablets of the covenant for a second time. One major thing was different the 2nd time though as we are told that Moshe made the vessel, the ark in which to put the tablets of Stone. In the same way as Moshe prepared a vessel, the ark, for the tablets of stone. So did Hashem prepare all the people of Yisrael for their Divine mission. As we are told how Hashem led Yisrael 40 years in the desert to humble us, and try our hearts. As it is written ”And you shall remember all the way which the Yhv”h Elohech”a led you these forty years in the wilderness, to humble you, and to prove you, to know what was in your heart, whether you would keep his commandments, or not. And he humbled you, and let you hunger, and fed you with manna, which you knew not, neither did your fathers know; that he might make you know that man does not live by bread only, but by every word that proceeds out of the mouth of the Lord

does man live.” (8:2-3) He fed us Mana to show that all is sustained by the Holiness of spirituality. This was Necessary so that among other reasons Yisrael would then be ready to enter aretz Yisrael fearlessly, and yet know that it wasn't their strength that would deliver the land into their hands. This process of solemn preparation is Necessary to prepare one for reception of Holiness of the Torah in rejoicing. As we see that a cup must be clean for water to be poured into it and remain clean. Or as skin is cleaned with alcohol before an injection is given. One must prepare as vessel for Kidusha. As the Magid of Koznitz teaches אשר קדישנו means being invited to Holiness in an individual way as קדושין (marriage). One needs to be sanctified to their creator, as He Himself is Holy. One must prepare to be summoned to sanctify themselves in every moment so there will be received their prayer and Torah. They must be Holy. Sanctified by mitzvot (commandments).¹

One must prepare themselves for the coming Holiness. For this we go from the solemn days of the 17th of Tamuz, 9th of Av and the days of Ellul. Rabbi Nachman of Bresslove teaches that the Woman (Shechinah) comes because of the aspect of Ellul. This is the "kavana" (intent) of Ellul. רצון (will) is made in Ellul. From Ellul comes tikun of "blemishing the Covenant-Brit". Ellul is a time where one's "cavana" (intention) is "running and returning". This refers to our running into Holiness, filling our days of Ellul with activities that will bring us higher in Holiness. But not only do we "run" to the God but in the month which precedes the Jewish New Year, Rosh Hashanah is the month called "Elul", it is said concerning this time called "Ellul" that "the time the king is in the field." At this time God, the King of Kings is accessible by all who go out into the fields of Holiness to find Him. "Ellul" is an acrostic (meaning that the first letters of the words of a verse spell it out). The first letters of the words "Ani Ledodi V'Dodi Li" – "I am to my beloved and my beloved is to me," a quote from the Song of Love, or Shir HaShirim, by King Solomon in Hebrew spell out "Ellul". As the verse alludes to Elul is a time of love. Avraham Abulafia teaches that if your heart runs return it to its place, by this is cut a covenant. By this way there is received 72 names.² Moshe spent 40 days on Har Seni from Rosh Chodesh Ellul until Yom Kippor. This is when he received the 2nd tablets. Ellul is the time for the "makiff" to become "penimi", creating a new beautiful garment called "Chashmal".³ From "teshuva" in "Ellul" there can be given to you the "Atz Chyim" (Tree of Life), which is the "י" son of "ה". Then you will be no longer called Servant, but "son of God".¹ This all brings us to Joyful Holy days of Rosh Hashanah, Yom Kippor and Succot.

Parsha "Akev" draws our attention to the idea of "Akev". Our forefather Yaakov has a "Akev" (heel) quality so his name is Yakov.

Rabbi Akiva was also endowed with "Akev" (heel) qualities as Yakov. He also took on all his difficulties and tests in life and overcame them. From being born

as a descendant of gentiles who converted in his youth he hated Torah scholars. But through his great commitment and effort at learning Torah he rose to up to be the teacher of 24,000 disciples.

“Souls of the heels” are trapped in the problems of heels

This ability to be able to take on all his difficulties through great commitment and effort is what is most needed in “Ikvay DeMeshicha”, (literally the heels of Mashiach) which is a name given to the period preceding the coming of Messiah. At that time the most spiritual concepts need to be brought down to earth through the Nation of Israel. One of the signs the Talmud cites concerning the generation of “Ikvay DeMeshicha” is the prevalence of brazenness its opposite Holy brazenness is an integral part of the process of redemption, a part of the “Achilles heel” of the process. It is as if a snake were curled around the heels of the Messiah, nevertheless we will not give up.

Danger lurks at the heel, as we by the snake through which Adam was cursed, “And he shall bite your heel” (ibid.3:15).

Of Yaakov its written “And his hand was holding on to Eisav’s heel”

King David said: “Your servant was careful in them [the mitzvot], in keeping them is ‘Eikev Rav’ (great reward)” (Tehillim19:12).

Parashat Ekev may have the most impressive verses emphasizing and explaining the connection between the nation of Israel and their land. The land of Israel is not the most ideal farmland at all. The land of Israel is not an irrigated land that is always fertile and productive. But The land of Israel is a arid land dependent on the Mercy of God for rain, unlike Egypt which is watered by the Nile. The land of Israel is unique in that nothing is ever certain in this regard: It can receive a large quantity of rainfall in a particular year, and will then be blessed with fertility and abundance; but on a very dry year, with little rainfall, it can become a veritable desert. God always keeps his eye on the land of Israel, from year’s beginning to year’s end, to determine its fate in this respect. If God desires it, the land and its inhabitants will enjoy the highest degree of plenty, but at the same time, if God desire it, they will experience the lowest degree of destitution.

The land of Israel is a land “on which the Lord your God always keeps His eyes, from year’s beginning to year’s end” – It is a land of divine providence.

So let us fulfill as it is written in our parsha ”You take care to do all the commandments which I command you this day , that you may live, and multiply, and go in and possess the land which the Lord swore to your fathers.” And “Every place where the soles of your feet shall tread shall be yours; from the wilderness and Lebanon, from the river, the river Euphrates, to the uttermost sea shall be your border. There shall no man be able to stand before you; for the Yhv”h Elohecha”a shall lay the fear of you and the dread of you upon all the land that you shall tread upon, as he has said to you.(8:1,1124-25) In this blessing let us stand strongly against our

enemies. Those within and without. So in all of this the people the Holy One has chosen "as it is on this day", meaning their seed after them forever will go from the exile of preparation to heights that we have never perceived with our righteous mashiach quickly in our days.

1. Sulam on Zohar Achray Mot p.61b

Avodat Yisrael p.34

2Safer ha Cheshek

3Lekuty Mahoran 6:3, p.45,#21, Sulam on Zohar Mishpotim p.115a, Kadoshim p.83a

PARSHA REAH

Raey

bs”d

Our parshah focuses on “The Place.” God will choose” for his future Temple. When the God wants The Torah to refer to this, singular location, it uses the term “The place that God will choose ”

It is interesting, on one hand the Torah lets us know The God has a particular place in mind, but in Torah the definitive place is not affirmed, revealed. No place in particular is specified; Jerusalem is never mentioned by name. This combination of the assurance that such a place will indeed be chosen, yet the place itself is unknown, leave the reader of the Torah to notice this strange and unsettling combination.

We are introduced to the Idea of a of PLACE of Holiness in Sefer Shemot, with Moses at the burning bush:

“Remove your shoes from your feet, for the PLACE on which you stand is HOLY”
(3:5)

Sometime the Holiness of the the Place is only temporary; it vanishes when God’s manifestation departs from the vicinity. Like at the burning bush and at Mt. Similarly with the Tabernacle in the Desert which was set up in many locations. When the Tabernacle was dismantled and the camp disbanded, the “kidushah” (Holiness) disappeared leaving not a trace. This is seen from in Megilla (9b):

” The sanctity of Shilo is fully released, whereas the sanctity of Jerusalem is never released.”

Shilo a the place that the Tabernacle stood for approximately 300 years from Joshua’s time (Joshua ch.18) to the time of Samuel (I Samuel ch.1-4). Yet the sanctity of Shilo is fully released after the Tabernacle was no longer there.

Futher directing us towards building the Holy Temple the Torah says :

“You shall not act as you have acted here, every man as he pleases, because you have not yet come to the resting place (Menucha) and allotted land (Nachalla) that the Lord your God is given you. When you cross the Jordan and settle in the land ... then you must bring everything that I command you to the place that the Lord your God chooses to establish His name...” (Devarim 12:8-11)

In Jerusalem everything changes. The city itself is Holy. It is , the eternal chosen place for His Name to dwell upon in His Temple. The “Kedusha” (Holiness) is and forever will be permanent. Just as regards the rest of Eretz Yisrael and it’s Shmittah produce, their sanctity will never lapse as the Rambam points out (Hil. Beit Habechira 6:16) Rambam further explains that :

“The (Temple) Altar is on a precise location, never to be adjusted. It is tradition that the place upon which King David and Solomon built their altar at the threshing floor of Aravna (see II Samuel ch.24) was the very site upon which Avraham built the altar upon which he bound Isaac; the same site upon which Noah built an altar when he came out from the Ark and that was the same altar upon which Cain and Abel offered their sacrifices, and it was there that Adam offered sacrifices when he was created, and from that very site, he was created. The sages said: Man was created from the place of his atonement.” (Rambam Hil. Beit Habechira 2:2)

Jerusalem is special because God chose it. God chose Jerusalem because it is the most significant place upon the globe! The God spoke through out forefather, Yaakov, at this Holy Place when he said concerning it “This is none other than the House of God; This is the doorway to Heaven.” (Bereshit 28:17)

In our parsha we are told of a blessing in fulfilling God’s commandments “ Behold, I set before you this day a blessing and a curse” (Deuteronomy 11:26). So it is every day in fulfilling the commandments. This promise can be a blessing or a curse. If we keep the commandments, it is a blessing, but if not, ownership of the land will be a curse to us, for the nations’ jealousy will be aroused in anger against those who dwell in the land. As the the right to dwell in the land is conditional

upon doing what God wants, and not transgressing God's laws.

The reward is the Holy one's blessing, Blessed is His Name. Heaven forbid in not fulfilling the commandments we are asking for the curse. Not fulfilling the commandments we are told is as worshiping other God's as its written "if you will not obey the commandments of yhv'h Elohache'm, but turn aside from the way which I command you this day, to go after other gods, which you do not know (Deuteronomy 11:28) . This is similar as written in the psalms "They do not know, nor will they understand; they walk in darkness"(Psalms 82:5). We have been given the way of life by God in his commandments, this is our way, the way of our forefathers, peace unto them. To act in any other way would be to act irrationally, by the wind of folly. Its truly a way we "do not know", because if one knew where that path leads they would certainly stay clear of it.

GOD commands in our parsha us not to "add to or subtract from the Torah". Torah is perfect. If we change the Torah what we have left will no longer be Judaism. Rather some religion of our own making which is as the spiritual cesspool of a false prophet. Which undermines the very foundations of the Torah its moral and spiritual nature.

The Torah given at Sinai was given in the utmost clarity about GOD as the Source of it's revelation and content. Even a prophet can never add or subtract anything from the Torah. A prophet can only temporarily suspend the laws of the Torah, as Eliyahu did on Mt. Carmel. The Torah will never change, challenging this principle challenges the very foundation on which the Torah is based. The Divine nature of the Torah. This was done in Germany with the creation of Reform and conservative Judaism before the holocaust and all know what happened there.

At the Sinai experience the entire nation reached the highest levels of prophecy. This provided us with the base to our belief in GOD and His Torah.

All the principles we need to apply to any new situation are already contained within the Torah, there cannot be any new situation can't be understood by these principles.

Someone who causes others to sin is worse than someone who physically murders, for a murderer only kills a body in this world, one who causes others to sin is depriving, murdering the person from their portion in the World to Come. Just as there is a Torah obligation to save a person's physical life, there is a similar obligation to save his life spiritually.

It is a positive command to listen the Sages' explanation of the Torah, as the verse states *"according to that which they will teach you, you should do."* There is also a command not to dispute the Sages' rulings, as the verse states *"do not go away from that which they will tell you left or right."*

The Torah was given in such a way that it requires the Sages to explain its laws.

The Sanhedrin during the 2nd Temple period and before prepared the Torah laws for codification. The Sages of each generation are not as great as a previous generation. So their ruling have binding authority on subsequent generations. A Sage who refuses to accept the final decision of the Sages and continues to tell people the law according to his own opinion which opposes the rulings accepted by the sages undermines the whole chain of continuity and viability of the Torah on earth and threatens GOD's entire plan for the world. Such a person gets the death penalty (even now in some way from Heaven). As he is as a false prophet and murderer taking away one's portion in the world to come. As these false "Rabbis" with their own opinions are denying the wisdom of the sages of Yisrael who's intellects were operating at a level called רוח הקדש (The Holy Spirit), a phenomenally high spiritual level, which allows access to a much higher plane of understanding than normal intellect.

The early sages of the Sanhedrin who gave us the foundation of the codification of Torah law had to speak a majority of the languages of the world, understand science, medicine, astrology, astronomy and be familiar idolatrous practices of the time in order to decide their status.

Members of the Sanhedrin had to be lovers of people, well liked and in good standing in the community. They had to be outraged by oppression and all manner of untruth and moral perversion, feel themselves accountable to GOD rather than man. They had to be physically attractive, trustworthy, and wealthy yet not materialistic.

3 times in the parsha it is said to rejoice. "shall rejoice before Yhv'h" (12:12) and "you shall rejoice in all that you put your hand to, you and your households, because Yhv'h Elohache'm has blessed you. (12:7) . As our Father Avraham did we should rejoice in our portion which is our blessing. Serve God in Joy. Not just doing the mitzvot, but doing them Joyfully, as a true expression of love. We should put great thought into our mitzvot so

to beautify them. Concerning this we are instructed that Nothing illuminates the eyes of a man as secrets of the Torah. Rabbi Shimon bar Yochi said secrets are the “light”. If one learns correctly they will pray correctly, do mitzvot correctly all in simcha in good spirit. If one prays and knows “cavanot”(spiritual intention) of Teffila there is no greater joy in the world than this.¹ Whoever can perform the “mitzvot” as is proper, and his words are correct arouses God. But “sadeekem” who have knowledge concerning the essence of the meaning of the physical requirements of the Mitzvot and their words, and know how to have “cavana” (proper intent) in their hearts and are aroused in the “mitzvot”. They get blessings from the place of thought, and God is close to them. When they call to God he is ready and there for them. They interact with Divine providence.² Rejoice doing the mitzvot to the best of your ability. This will result in the blessing mentioned in the first verse of parsha.

What exactly is this blessing ? In the Parsha the very famous verse

“For you are a holy people to the Lord your God, and the Lord has chosen you to be a special people to himself, above all the nations that are upon the earth.” This chosen nature given to Yisrael by God in this verse does not say Yisrael will be exceptionally safe or exceptionally forgiven for their sins. The exceptional nature of Israel is that the eye of God is always upon them so to correct them for their transgression so to raise them continually to a higher level of existence spiritually so that they may fulfill their purpose in the world. Concerning this Rabbi Yuhuda ha Nassi says : ”

Consider 3 things and you will not be ruled by sin. There is a seeing eye above, a hearing ear and all your deeds are written in a book”. Even with this oversight-judgement of Israel their history is “exceptional” in the historical context of the nations. There are no more Amorites, the Roman empire is long gone, Sparta is fallen, Bavel is no more but Yisrael and the Hebrews are still a very powerful force in the world. The nation of Israel is exceptionally blessed !

The result of the blessing for one thing is we will be Holy people as it is written “Now therefore, if you will obey my voice indeed, and keep my covenant, then you shall be my own treasure among all peoples; for all the earth is mine; And you shall be to me a kingdom of priests, and a holy nation.(Exodus 19:5-6) To reach this blessing the path is spelled out in the laws of the Torah. Together these laws make the path that is “right in the eyes of Yhv”h Elohech”a “(13:19). Know, There are those who serve God as slaves, they do not cleave in the Ayn-sof , except by histashalut (gradual unfolding). While those who serve God out of love cleave in God with out any “meshach” (screen-filter) separating.³ In the parsha we are told a way to help us fulfill the way of the Torah as its written “And you shall remember that you were a slave in the land of Egypt, and the Yhv”h Elohech”a redeemed you ” (15:15). By remembering we were slaves, we can appreciate our freedom and rejoice in the way of the Torah. And by remembering the strong arm by which God redeemed us from Egypt with miracles while plaguing the Egyptians, and finally drowning them in the sea. We can realize the greatness of God and the love he has for us and thus we can

Love God as is proper, and be in awe of him. Then we will be sure to see our righteous Mashiach quickly in our days.

Shoftim

Bs”d

It says in our parsha “Judges and officers shall you appoint in all your gates, which Yhv”h elohech”a gives you, for your tribes; and they shall judge the people with righteous judgment.” (16:18)

With the establishment of the State of Isreal in our days. For the Jewish people, these words once again take on a very important and urgent significance. As in our parsha is the original “Political science”. A unique system of “checks and balances” between kings, Prophets, Priests and Sages. The foundations of Rabbinic authority are from our parsha.

The prophet Hosea warns us concerning this:

”Hear the words of YHVH oh children of Israel, for YHVH has a controversy with the inhabitants of the land, for there is neither truth nor loving kindness nor knowledge of ELOHEME in the land” (4:1)

The land is given to do righteousness and justice upon but instead the opposite is being done swearing and lying, thus says the Radak. You should know that the

sages teach us three things are given on condition, the land of Israel, the Holy Temple and the kingdom of David. ” These are given on the condition you keep my covenant”.¹ The land is God’s, on this condition he gave it to us. It is not an outright gift. Our presence in the land of Israel depends on our observing the commandments. Rabbi Arbanel says that the phrase ” inhabitants of the land ” tells us of GOD’s concern with commandments pertaining to the land. The land is the source of GOD’s mercy to the poor who are major beneficiaries of the laws pertaining to the land. We need leaders of the Jewish people whose primary concern is looking after the well being of Israel and NOT managing their own personal finances, lining their pockets with gold. We need blessed leaders who genuinely are God fearing with a Holy mission to fulfill. When a politician, judge or anyone in a civic position acts with spiritual purpose, working his public role for a Divine mission and objective, then the driving Holy force will transform evil to Good in this world and make the world a better place to live in.

But a politician whose actions are guided by only “what’s in it for me”, this is the reason for there being so much dissatisfaction with public officials all over the world.

Israel is supposed to be a country created by God to be a teacher of mankind. In Chupat Eliyahu we learn 3 gifts GOD gave to Yisrael, but they are recieved through yesurim (sufferings). These gifts are Torah, Aretz Yisrael and Olam Haba. The building of the bait ha Mikdash (the Holy Temple) is an inheritance in merit of Torah learning.² One must never forget that the Ramba”m

teaches in his Mishna Torah that the Jewish people when they enter the land of Israel are responsible then to fulfill 3 mitvot (laws): Appointing a king over themselves, to wipe out the descendants of Amalak and build GOD's House (the Temple).³ The last of the 613 commandments in the Torah, is that every Jew must write a Torah scroll as it is written "And now, write this song for yourselves, and teach it to the Children of Israel, place it in their mouths, in order that this song shall be a witness for Me among the Jewish people." In this week's parsha we are told that the king of Israel must write a copy of the Torah scroll and keep it with him. This is a special obligation for the king, A Jewish king is commanded to have two Torah scrolls: one to place in his treasury and one to carry with him always. The Torah scroll in the treasury shows that the Torah is our nations greatest treasure, for the truth it embodies and it stands as a witness to the supernatural experience all the Hebrews shared at Mount Sinai. When the king returns to his treasury and would look into this Torah it would remind him of the highest ideals, as there stands the Torah in its Pristine Holy nature above and beyond this world. As when a person encounters the realities of life one's ideals may become tarnished. The message of the Kings second *Sefer Torah, kept in* his treasury is to remind him and preserve the lofty principles that worldly concerns threaten to block from one's understanding and vision. The Talmud explains, prophets outlived kings, because power and authority "buries its bearers." Rashi says, When one arrogently considers themselves greater than other people, one's time on earth is cut short. So it is written in our parsha "That the king may learn to fear the GOD, so to keep all the words of this teachings. so that

his heart be not haughty over his brothers... and that he may long endure in his kingship “ . One of the secrets to a long life is not see oneself above other people but be with them.

The prophet Micah says:

”Hear this You heads of the house of Yaakov, and you rulers of the house of Yisrael who condemn justice and pervert all that is straight ” (3:9)

The Radak explains that this rebuke is directed at the heads, the rulers of Israel, because of their perversion of justice. The Metsudat David comments that what ever is straight, these judges say is crooked. When will they learn 4000 years of Jewish history clearly shows us Israel only prospers when they and their leaders observe the Torah. to deny this is to deny Jewish history and the Bible itself. This is obvious to anyone who reads the Bible. when A coalition of 350 rabbis labeled the former Prime Minister Ehud Olmert as ”anti-Jewish” and “hostile to Judaism” following his orders to act against two synagogues and a Chabad mobile unit. How can such a man come to stand as the leader of the nation of Israel ? How can Israel police officers trample young protestors while on horseback like what happened in Atzmona ? The leaders of Israel cannot be allowed to make a desecration of the name of God by their actions. Of this the Prophet Isiah warns us :

14. Therefore hear the word of the Lord, you scornful men, who rule this people who is in Jerusalem.

15. (K) Because you have said, We have made a covenant with death, and with Sheol are we at agreement; when the overflowing scourge shall pass through, it shall not come to us; for we have made lies our refuge, and under falsehood have

we hidden ourselves;

16. Therefore thus said the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation; he who believes shall not make haste.

17. Judgment also will I lay by a line, and righteousness by a plummet; and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place.

18. And your covenant with death shall be annulled, and your agreement with Sheol shall not stand; when the overflowing scourge shall pass through, then you shall be trampled down by it (Chapter 28)

Israeli Politicians promise strong policy and deliver like leftists. Lies has been the “modus operandi” since the Oslo accords. There's no need to give the Fatah Palestinian Authority money to pay an entire year's salary to 3,500 members of Hamas's terrorist forces. amounting to \$16 million. Who can imagine a worse desecration of graves of Jewish martyrs who died in the Arab terrorist attacks than releasing terrorists as “good will gestures”, It says in our parsha :

: “And if they reject your peace offer, but will make war against you, then you shall besiege them painfully;”
(20:12)

The former head of the Israeli army Ehud Barak many times has said its time to give away parts of Jerusalem, they want to give Parts of Yahudah and Shomron to the terrorists. What do they want, more rockets ?

Once American presidential candidate Mike Huckabee when in Israel stated “it concerns him ”that some in the U.S. tell Israelis they can't live where they want in their own country.” , “a Palestinian state in the middle of the Jewish homeland is ”virtually unrealistic.”, It should seem pretty obvious to any rational person now. As Fatah and hamas are together in the Palestinian government together and Hamas openly calls for the killing of all the

Jews and not stopping war with Israel till they seize all the land of Israel and that goal is accomplished. Nothing is gained by pretending the Palestinians are people who peace can be made with, especially with the Terrorist Islamic state now at Israel's Syrian border. TODAY THE P.M. OF THE UK EVEN RECOGNIZED THAT RADICAL ISLAM (ISIS, HAMAS ,ISLAMIC JIHAD) IS A THREAT TO ALL HUMANITY.

We need to focus on as Moshe Ya'alon and others have been arguing that even unauthorized outposts "are completely legal," and we need to look into the organization Peace Now and other foundations for taking money from foreign powers intent on swaying Israeli public opinion and government policies.

We need to do more Mitzvot and good deeds so to nullify the power of the evil inclination which is the S"M (S"M is the abbreviation of the name of the angel of destruction. It is forbidden to pronounce the names of any angel except for those recited in general daily prayer and whose names we also give to people.) But If, God forbid a person is overwhelmed by the power of the evil inclination to at certain point it may require, God forbid, a person to need the death penalty by the sword to atone for their sin. As by the death penalty the power of the S"M in him is cut off and nullified.

This is what is written, (Isaiah 34:5) "For my sword has been sated in the heavens." First my sword will be sated in the heavens from the blood of the minister of Edom which is the S"M, and afterwards, "It shall descend upon Edom." This means upon His nation below (similar to what is written "And on that day that Hashem will deal with the hosts of heaven above and upon the kings of the earth upon the earth." (Isaiah 24:21)

The sword of the Holy One Blessed be He is the sword of the death penalty at times even when there is not a Sanhedrin to sentence people to death, like in our days the judgement is made by Holy One Blessed be He and carried out by the four letters of the name of God.

It should not be that the Israeli government allowed Sderot to be a “ghost town” and those who remain to be killed by Hamas hands because of their failure to act strongly. It is time the Israeli government stop supplying their sworn enemies with water, electricity and food. Let their patron state Iran build for them power plants and water desalination plants, instead of giving them weapons. Now is the time to seal the Palestinian entity off and deal with it as with an enemy state: ban Palestinian migrant workers, stop issuing any visas to Palestinians, block all shipments, and wage total war when attacked. Israel must retaliate with full force upon any infringement of Israeli security. Israel must fulfill the words of our parsha “Judges and officers shall you appoint in all your gates, which Yhv”h elohech”a gives you, for your tribes; and they shall judge the people with righteous judgment.” (16:18). Then we will see as it is written in our parsha “I will raise up for them a Prophet from among their brothers, like you, and will put my words in his mouth; and he shall declare to them all that I shall command him. “ (18:18) With our righteous mashiach quickly in our days.

Ki tetze

It says in the parsha. "You shall not have in your bag different weights, a large and a small. You shall not have in your house different measures, a large and a small. But you shall have a perfect and just weight, a perfect and just measure shall you have; that your days may be lengthened in the land which Yhv"h Elohech" a gives you. For all who do such things, and all who do unrighteously, are an abomination to Yhv"h Elohech" a. " (25:13-16) The prophets say much concerning social injustice and economic oppression. Isaiah says:

"Woe to those who join house to house and field to field, they draw close till there is no place, and you will be settled alone in the midst of the land " (5:8)

They create a situation where there is no where for the poor man to live, as Rashi explains. This type of action is robbing the poor of their land. They allow themselves to act in this selfish way by denying that the land actually belongs to GOD, and that the poor inherently have a right to a place to live as explained by the Radak and Ibn Ezra. By joining field to field the small independent farmer is put out of business by large commercial industrial farming corporations. In safer Eliyahu, Eliyahu ha Novi (Elijah the Prophet) says that because of interest taken on houses, and stealing fields from this there will be orphans and widows in sackcloth.¹ Its written in our parsha "When you besiege a city for many days to wage war against it to seize it, do not destroy its trees by swinging an axe against them, for from it you will eat, and you shall not cut it down; is the tree of the field a man that it should enter the siege before you? Only a tree that you know is not a food tree, it you may destroy and cut down,

and build a bulwark against the city that makes war with you, until it is conquered. (Deuteronomy 20:19-20) The verse “Is the tree of the field a man?” Some say one should read it as, “for a man is a tree of a field” Here the Torah teaches us the importance of not wasting. One may not simply destroy something because one wants to. In today’s society and commercial environment throwing away food is a norm of society. More than 40% of all food is thrown away. This is not a Torah approach by any means.

Rashi teaches us that the commandment of having “a perfect and just weight”. Is in The Torah next to the commandment of destroying Amalak. So to teach us Amalek comes when Yisrael is not honest in their Business practices. The Magid of Koznitz teaches that if your “yetzer hora” (evil inclination) says to you “teshuva” (returning to GOD) of sinners is of no value, be happy with the pleasures of this world. Live only for today, who knows what tomorrow will really bring. Your “yetzer Hora” (evil inclination) tells you things as these so to make you fall into sadness over your service of GOD, making your heart bitter toward things of the כבוד (glory of) GOD. Know that it is because of these things that that GOD told us to “remember what Amalak did to you on the way”. “Remember what Amalek did to you by the way, when you came forth out of Egypt; How he met you by the way, and struck at your rear, all who were feeble behind you, when you were faint and weary; and he did not fear Elohem”e. Therefore it shall be, when Yhv”h Elohech”a has given you rest from all your enemies around, in the land which Yhv”h Elohech”a gives you for an inheritance to possess, that you shall blot out the remembrance of Amalek from under heaven; you shall not forget it. ”(25:-17-19)

Yuhuda is Givurah (severity), but the seed of Yisrael is rachamim (mercy). Because of this they need to draw upon themselves the flow of “din” (judgment) so their

hearts will remember to war with the nations. Amalak will arouse great jealousy in Yisrael by the sword . This is all necessary as again the nature of Yisrael is “rachamim” not “din”, its not their nature to war as their nature is peace. It’s for this same reason Rabbi Akiva as said before will recognize his enemy from the past. (A incarnation of Rabbi Akiva, who suffered so much under the Romans. Will come back in the end of days) These things are necessary to arouse the anger needed that will allow vengeance to be taken on the enemies of Yisrael.³ Peace has been offered many times by Israel to the Palestinians and the Arab world in general. For the most part the Palestinians have only responded with rockets. Concerning this it must be said that the Palestinians are not our baby that we have to nurse along so to give birth to a Palestinian state. They are an enemy state that daily shoots rockets at us, so should be dealt with appropriately. We need to wage total war when attacked. This seems to be all they understand. As good will gestures like leaving Gaza have only brought more rockets. This is no game. One must never forget that the Ramba”m teaches in his Mishna Torah that the Jewish people when they enter the land of Israel are responsible then to fulfill 3 mitvot (laws) : Appointing a king over themselves, to wipe out the descendants of Amalak and build GOD’s House (the Temple).⁴ With our righteous Mashiach quickly in our days

1. 1Safer Eliyahu-Atzorot Midrashim p.26

1. 2Avodat Yisrael p.22

1. 3safer ha paliyah

Ci Tavo ת"סב

This parsha is most appropriate before Rosh Hashanah. Our parsha begins discussing the offering of the First fruits of the soil as a thanksgiving offering. By this offering we affirm that YHV" H is our God, and that we walk in his ways. Then the parsha warns all Yisreal of the curse we inherit if we neglect to fulfill what the Torah asks of us or if we do what it has forbidden to us. Also we are informed of the blessings we will have if we do what is asked of us in the torah. It becomes clear its either one or the other. The Magid of Koznitz teaches that from doubt one can come to confusion of thoughts this is the main curse as because of this one may cannot achieve cleaving to GOD.¹ One must be a master of spiritual war against confusion of thoughts.² The ways of GOD are not as our own so many times one may not see the blessings or these curses but be sure enough in God's way, according to his Timing they will come.

There are eleven ingredients of the incense, the eleven goat wool coverings of the Tabernacle, and the eleven curses of our *parsha*. Holy life force can not enter the ten evil *sefirot*, for the holy does not mix with the profane. Rather, it hovers above them and enlivens them from afar. Therefore their number is eleven.

Of the eleven curses . The first, “ be he who makes a graven or molten image,” corresponds to the evil known as *Arich Anpin* of *kelipah*.

“All” is the “Sadeek” (righteous one) the *yesod*, it unites Z" A and *Nukavah*, namely, the ה"ו of the Name *Yhv" h*, which equals 11

Joseph saw 11 stars in his dream which foretold the future. Joseph was the eleventh son of the patriarch Jacob, and he died at the age of 110, remove the zero and you have 11.

. Over the words “**for us and our children**”(in parsha Nitzavim) there are 11 dots. In the Book of Daniel, Chapter 7, the prophet speaks of a vision of “horns” which symbolize the various regimes that we will encounter in our exile. **The last and smallest of these horns will be the 11th. After this 11th “horn” the messianic period will be ushered in.**

The Torah is a covenant, contract and set forth here are part of its terms. So let us realize by reading the curses, that which has already come upon us, and also remember what GOD did to Pharo and all his country. The Ramchal teaches the curses in our parsha are contained in 53 verses, corresponding to the 53 parsha of the Torah itself. Alluding to the fact one can lose everything eternal. 53 is the numerical value of ”gan” referring to Gan Aden (Garden of Eden). These curses allude to the judgment of the World to Come. The first curses (in parsha Bichucoty) are concerning judgments in this world, they are in 32 verses.³ In the world to come one has alot more to lose.

Remember and understand what is written in our parsha ” You have seen all that the Yhv”h did before your eyes in the land of Egypt to Pharaoh, and to all his servants, and to all his land. The great trials which your eyes have seen, the signs, and those great miracles. Yet the Lord has not given you a heart to perceive, and eyes to see, and ears to hear, until this day. (29:1-3) This alludes to the fact that we do not have knowledge of spiritual awareness readily accessible to our human form. For if we did we would never think of transgressing. It is for this reason that so many waste their lives not involving themselves at all with the work of their soul for which purpose they were created. If our perceptions were not as

they are there would be no free will. One must always force themselves to think, meditate so as to attain awareness of GOD and their true Divine nature. That we are the people who GOD took through the desert 40 years and our shoes and clothing did not wear out. He provided us Manna from heaven and a miraculous well of water that followed us where ever we went. Then we will be faithful to GOD and the terms of this covenant. Concerning the blessings of the Torah the Zohar teaches us David woke at midnight and praised the GOD until the name ascended upon it's throne at the hour when the light of the day appeared. If you work to establish the Holy name all the blessings of heaven will abide with you.⁴ Aretz Yisrael receives flow of blessing from the supernal land, the Spiritual realms. If we do the spiritual things GOD asks of us we will be sure to see the Torah's blessings.⁵

In our parsha Verse 15 begins a general description of the dire consequences if we don't keep the "mitzvot" (commandment) including: disease, pestilence, heat, drought, sterility, defeat, death, blindness, madness, and dismay. Verse 30 begins to describe these punishments in even more horrible detail, and the descriptions continue to the end of the chapter. On account of these curses, this chapter is called the "Tochachah" (Warning)." Some have custom that the "Tochacha" is read quietly, without the usual chanting.

If we look at the Torah chronologically where its 53 parsha correspond to years the world will exist and we are told the world as we know it will only exist till the Biblical year 6000 and we are now in 5776 (2015) we find that ci Tavo corresponds to 1840-1940 at this time period some settlements were founded in the Holy Land, for the purpose of observing the mitzvot applicable to the land. These mitzvot can only be kept in the land of Israel and the early settlers wanted to renew the observance of these commandments. (Unfortunately, our nation did not

withstand the test, and pretty soon, new kibbutzim were organized by completely irreligious Jews who did not keep any commandments, and later founded the secular State of Israel.)

This week's parsha, Ki Savo, according to the chronology of the Torah spoken of above, corresponds to the time period of the Holocaust. This parsha lists the worst curses in the Torah and is indeed testimony to the worst period in late Jewish history. Here the Torah warns what would happen when Jews turn from the ways of God and run after the ways of the nations and it was accurate to its last bitter detail.

Towards the middle of the Parsha, the Torah describes eleven curses for those who do not keep the commandments. The curses end with the words: "Cursed is the man that will not uphold the words of this Torah". The entire second half of the Parsha is devoted to the terrible curses that will befall our nation if we don't observe the commandments. This portion of the Torah is read quietly – for these are the sad words of rebuke.

Speaking from historic perspective, it is well known that the majority of the Jewish people abandoned the observance of the commandments during this century. By the time of World War II, most of our nation did not keep the mitzvot. The fast momentum at which the Jewish people were going astray was astonishing. Then the punishments started befalling us. On the saddest day of our year – the Ninth of Av, World War I started. The Russian revolution, pogroms in Ukraine, an unstable economy in Europe and the Great Depression in US were just prelude to the worst punishments still to come – with the outbreak of World War II at the end of the century. Which dealt a terrible punishment to the Jewish nation.

It was decreed from on High that European Jewry could no longer be the bedrock of the Jewish nation it was uprooted including its very foundation. Not only did all those who ran from Judaism die just because they were Jewish- kiddush Hashem, but nearly all the Torah giants, their students and communities were gathered to the

Creator. Every single Jew who survived Hitler's, may his name be blotted out, quest for world dominion was hand picked by God to be the new foundation, the new building blocks of the new Jewish Nation..If you are alive today you have been hand-picked to save the Jewish people. **So lets do spiritual things GOD asks of us we will be sure to see the Torah's blessings.** Then all the people of the earth will see that **GOD's name is called upon us.** In the merits of all the Ba'alai Tshuva the world over may we soon see the coming of the Mashiach and the building of the 3rd and final Temple, speedily in our day. Amen, kain yehe ratsone.

1. 1Avodat Yisrael p.1

1. 2Avodat Yisrael p. 10

1. 3Tikunim Chadashim-Ramcha'l p.101

1. 4Zohar Bichukoty p113a

1. 5Shoshon Sodot

Nitzavim

In parashat Nitzavim we read:

הַנְּסֻתָּוֹת לִיקָנֹךָ אֱלֹהֵינוּ וְהַנְּגִלָּת לָנוּ וּלְבָנֵינוּ עַד עוֹלָם לַעֲשׂוֹת אֶת כָּל דְּבָרֵי הַתּוֹרָה הַזֹּאת:

Concealed acts are the responsibility of the Lord our God [to judge]; but overt acts are the responsibility of us and our children unto eternity, to carry out all the words of this Torah.

In the Torah scroll, it appears a with dot over the ע of עד, meaning unto. Why is only half the word dotted?

עד is a word that suggests continuity. A dot on only one of the word's only two letters breaks it up. Maybe this is suggesting we may not know the secret things now, but in the world to come we will? We simply have to do the best we can now with what we know.

If we don't read the phrase לנו ולבנינו, us and our children because of the dots on them, which at times denote the marked world is "like" erased. Then the verse would start "Concealed acts are the responsibility of the Lord our God, and overt acts also."

This verse is the longest run of dots in the Torah, eleven of them in all. Immediately before the dots is an eleven-letter phrase – אלהינו ליהוה. There is a tradition that when letters are dotted it is like the words are erased and not read. There can't be dots on the 11 letters of ליהוה אלהינו as we don't ever erase God's name. We wouldn't even the suggestion, so we wouldn't put those eleven dots above ליהוה אלהינו. But since are exactly the right number of dots for ליהוה אלהינו. We would read the verse "without God"? as "Concealed acts and overt acts are the responsibility of us and our children unto eternity...". The "clippa" nourish from 11 sources.

The parsha begins "You stand this day all of you before Yhv'h Elohech" a". The sages say the day referred to here is Rosh Hashanah.

As every word of the Torah is precious. One can find so much meaning to its voice. Its written "Not with you alone will I make this covenant and this oath; But with him who stands here with us this day before Yhv'h Elohech" a and also with him who is not here with us this day" (29:13-14). The Torah is Eternal as hinted by "also with him who is not here with us this day".

Its further written "you will enter into covenant with Yhv"h Elohech"a, and into his oath, which the Yhv"h Elohech"a makes with you this day. That He may establish you today for a Nation to himself". This is what it is to be the Nation of Israel. The nation of GOD. Who here makes a covenant with us. Concerning this Covenant a few verses later GOD reminds us "It should come to pass, when one hears the words of this curse, that he blesses himself in his heart, saying, I shall have peace, though I walk in the stubbornness of my heart, Yhv"h will not spare him (18-20). But now standing in front of the Jewish people are noble men but they are not educated in Divine wisdom-Torah Knowledge. Many even naked of knowledge of Torah law. Only with knowledge is one given free choice. One would not know that the creator has forbidden growing two different types of plants close together unless one read this in the Torah. Then we know what to do. Without this knowledge there is not free choice. Without knowledge of the Torah one ends up with a different kind of life, so the generations changed. Most of us have heard stories of our religious ancestors. But a lack of Torah knowledge can rip away faith in the Divine God, the giver of the Law from generations. Creating a Jewish culture with different values not necessarily focused concerning piety, holiness, or respect for Torah, which is their heritage. Jewish youths found delight and closeness to God meditating on the Midrash (Ancient Jewish spiritual texts). When the House of learning Torah was the community gathering place. Today instead they gather at basketball games and parties. Yet the mitzvoth are not profane or ordinary, but they are Holy purifying and sanctifying the Jewish people revealing Godliness and

also in all worlds. In a generation where every one wants to be part of the fad and fashion and no one wants to be left out. It is difficult to live as an individual with the uniqueness and distinctiveness of the one God and one people. Thus there is intermarriage, indifference and assimilation. Yet there are those that see GOD as omnipotent and believe it is under his laws, values and concepts we must love. Others can be found among our people that do not believe in a God that is effected by man. It will be between these and those that the future of the Jewish people and The State of Israel will be decided. Will Jerusalem be a reflection of the Heavens of Holiness; this cannot be accomplished by secularism alone, nor by impassionate religion resulting from spiritual starvation, creating a comfortable convenient Judaism. Which is something like playing " Charade ". The parsha concludes saying " love Yhv"h Elohech"a, and that you may obey his voice, and that you may cleave to him; for he is your life, and the length of your days; that you may live in the land which Yhv"h swore to your fathers, to Abraham, to Isaac, and to Jacob, to give them."

So let us all , as in this parsha accept upon ourselves the kingship of GOD this RoshHashanah, and become the nation of Israel spoken of here in our parsha so that we may see the words in our parsha fulfilled ". And Yhv"h Elohech"a will put all these curses upon your enemies, and on those who hate you, who persecuted you." (7:30) With the arrival of our righteous Mashiach quickly in our days.

VaYalach

בס"ד

It says in our Parsha :

“Their children, who have not known any thing, may hear, and learn to fear Yhv”h Elohech”a, as long as you live in the land to which you go over the Jordan to possess.” (devarim 31:13)

This means forever folks, You should know that the sages teach us three things are given on condition, the land of Israel, the Holy Temple and the kingdom of David. ” These are given on the condition you keep my covenant”. The land is God’s, on this condition he gave it to us. It is not an outright gift. Our presence in the land of Israel depends on our observing the commandments.

Moshe said “I am no longer able to come and go, and G-d has told me you will not cross the Jordan” (31:2) This reminds us of the times Yisrael needs new leadership.

In Chupat Eliyahu we learn 3 gifts Hashem gave to Yisrael, but they are received through *yesurim* (sufferings). These gifts are Torah, Aretz Yisrael and Olam Haba (the world to come). The building of the *bait ha Mikdash* (the Holy Temple) is an inheritance in merit of Torah learning.

There is no free lunch

As said above we must “learn to fear Yhv”h” as “Ratzon” (will) is Atik (the source of delight). Chesed (kindness) is “ratzon” concerning the “avoda” (divine service) of Yisrael. If there is no “avoda” there is caused hiddenness of this Divine will called Chesed. The Nashamot of Yisrael bring out “Dat” (knowledge) from potential to actual by the giving of the Torah. This is called Z’a (Source of the Ruach, emotional soul). It is all arranged by Hashem in his free will to give us all free choice. Thus there is revealed accordingly the power of evil which stands against the “kidusha” (holiness), so there will be displayed love and fear of Hashem. these are all acts of his kingship. They exist so that we may

approach levels of Holiness needed in the service of Hashem. The “chuchum” (wise man) understands the good that is hidden. Where ever he is he sees the place of the level of “kidushah” (holiness). The evil is only to teach the good (it will never leave his hands weak !). Fear embraces humility and humility embraces “chasidut” (piety). So by fear of sin one gets all these qualities. All the time one is only occupied only in the simple meaning of the Torah they see themselves as poor and dead. The main part of the Torah is its secrets. One who has the fear of Hashem without chuchmah (Kabbalah) will not reach the “midot” (attributes) of “chassidut” (piety). Fear of Hashem is Chuchmah (Wisdom that inspires), turning away from evil is Bina (understanding). The beginning of the mitzvah of fearing Hashem is to know that “elokenu” (our God) is the ד”ו parzufim (masculine and feminine aspects of Hashem). These are the Written and Oral Torah by whose ruling we were taken out of Egypt.

Bina (understanding) is אשׁר who made man in צלם (supernal image) of מ”ה (name of 45/source of Z’ a-ruach). If a man gives his heart and dat to the fear of Hashem, behold the letters of יהו”ה cleave in his heart. One who merits this has no lack. This is what it means “Make Me a *migdos*h (temple), and I will dwell in them”.. One sanctifies their heart so as to have dwell in it יהו”ה. But if his heart lacks fear of Hashem, the letters of יהו”ה are far from him. This is the greatest possible lack.

It’s said that one person may take another’s portion in gan eden, so all are not the same. One serves from fear while another from love, but both are called sadeekem. One is greater than his fellow in humility and the fear of sin. Our parsha contains the name of another parsha in it “Mekaitz”. In the verse “Moses commanded them say, ” At the end (“Mekaitz”) of 7 years, at the time of smittah during the holiday of Succot” (Deut 31:10) May this connection be revealed with the coming of the Mashiach quickly in our days !

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Ner Yisrael p.266

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Tractate Magilla 18a

Parsha Hazinu

There are many Secrets in Hazinu

Its written in Seder Hadorot that Ramban confronted a former student, named Avner, and asked him why he strayed from the path of the Torah. Avner said “you once taught that “everything is to be found in the Song of Haázinu” and I found the idea so preposterous that it led me to lose faith.

Ramban then stated that he still held by his assertion, Avner challenged him, “If so, where is my name to be found in the song?”

Ramban turned to the wall praying to God, and it soon occurred to him that the third letter of each word in [verse 26](#) spelled Avner’s name:

אָמַרְתִּי אֶפְאִיקֵם אֲשֶׁבִיתָהּ מֵאֲנוּשׁ זָכָרִם

On hearing his, Avner repented and mended his ways.

The song of **Hazinu** is 70 lines long: 70, just like the number of the nations on earth in the Biblical period and just like the 70 individuals of the family of Yaakov Avinu whom descended into Egypt.

In this weeks parsha its written

“And I will move them to jealousy by those who are not a people; I will provoke them to anger with a foolish nation.”

The people of Israel have been tormented by a people “who are not a people” who call themselves Palestinians, whose culture on falsehood.

According to Arab sources, and authoritative Islamic personalities there are no “Palestinian people” and never has been.

Palestinians are the newest of all the peoples on the face of the Earth, and began to exist in a single day by a kind of supernatural phenomenon that is unique in the whole history of mankind, as it is witnessed by Walid Shoebat, a former PLO terrorist that acknowledged the lie he was fighting for and the truth he was fighting against:

“Why is it that on June 4th 1967 I was a Jordanian and overnight I became a Palestinian?”

“We did not particularly mind Jordanian rule.

The teaching of the destruction of Israel was a definite part of the curriculum, but we considered ourselves Jordanian until the Jews returned to Jerusalem. Then all of the sudden we were Palestinians – they removed the star from the Jordanian flag and all at once we had a Palestinian flag”.

“When I finally realized the lies and myths I was taught, it is my duty as a righteous person to speak out”.

This declaration by a true “Palestinian” should have some significance for a sincerely neutral observer. Indeed, there is no such a thing like a Palestinian people, or a Palestinian culture, or a Palestinian language, or a Palestinian history.

There has never been any Palestinian state, neither any Palestinian archaeological find nor coinage. The present-day “Palestinians” are an Arab people, with Arab culture, Arabic language and Arab history. They have their own Arab states from where they came into the Land of Israel about one

century ago to contrast the Jewish immigration. That is the historical truth. They were Jordanians (another recent British invention, as there has never been any people known as “Jordanians”), and after the Six-Day War in which Israel utterly defeated the coalition of nine Arab states and took legitimate possession of Judea and Samaria, the Arab dwellers in those regions underwent a kind of anthropological miracle and discovered that they were Palestinians – something they did not know the day before.

The Roman emperor Hadrian was utterly upset with the Jewish Nation and wanted to erase the name of Israel and Judah from the face of the Earth, so that there would be no memory of the country that belonged to that rebel people. He decided to replace the denomination of that Roman province and resorted to ancient history in order to find a name that might appear appropriate, and found that an extinct people that was unknown in Roman times, called “Philistines”, was once dwelling in that area and were enemies of the Israelites. Therefore, according to Latin spelling, he invented the new name: “Palæstina”, a name that would be also hateful for the Jews as it reminded them their old foes. He did so with the explicit purpose of effacing any trace of Jewish history. Ancient Romans, as well as modern Palestinians, have fulfilled the Hebrew Scriptures Prophecy that declares: “They lay crafty plans against Your People... they say: ‘come, let us wipe them out as a nation; let the name of Israel be remembered no more’.” – Tehilim 83:3-4 (Psalm 83:3-4). They failed, as Israel is still alive. Any honest person would recognize that there is no mention of the name *Palestina* in history before the Romans renamed the province of Judea, that such name does not occur in any ancient document, is not written in the Bible, neither in the Hebrew Scriptures nor in the Christian Testament, not even in Assyrian, Persian, Macedonian, Ptolemaic, Seleucian or other Greek sources, and that not any “Palestinian” people has ever been mentioned, not even by the Romans that invented the term.

There is no reference to any Palestinian people in the Qur’an (Koran), although Muslims claim that their prophet was once in Jerusalem (an event that is not mentioned in the Koran either). It appears evident that he did not meet any Palestinian in his whole life, nor his successors did either. Caliph Salahuddin al-Ayyub (Saladin), knew the Jews and kindly invited them to settle in Jerusalem, that he recognized as their Homeland, but he did not know any Palestinian... To claim that Palestinians are the original people of Eretz Yisrael is not only against secular history but also against Islamic history!

The name “Falastin” that Arabs today use for “Palestine” is not an Arabic name, but adopted and adapted from the Latin *Palæstina* . How can an Arab people have a western name instead of one in their own language?

An Arab writer and journalist declared:

“There has never been a land known as Palestine governed by Palestinians. Palestinians are Arabs, indistinguishable from Jordanians (another recent invention), Syrians, Iraqis, etc. Keep in mind that the Arabs control 99.9 percent of the Middle East lands. Israel represents one-tenth of one percent of the landmass. But that’s too much for the Arabs. They want it all. And that is ultimately what the fighting in Israel is about today... No matter how many land concessions the Israelis make, it will never be enough”.

– Joseph Farah, “Myths of the Middle East” –

Arabs have said:

“There is no such country as Palestine. ‘Palestine’ is a term the Zionists invented. There is no Palestine in the Bible. Our country was for centuries part of Syria. ‘Palestine’ is alien to us. It is the Zionists who introduced it”.

– Auni Bey Abdul-Hadi, Syrian Arab leader to British Peel Commission, 1937 –

“There is no such thing as Palestine in history, absolutely not”.

– Professor Philip Hitti, Arab historian, 1946 –

“It is common knowledge that Palestine is nothing but Southern Syria”.

– Representant of Saudi Arabia at the United Nations, 1956 –

When the State of Israel was reborn in 1948 c.e., the “Palestinians” did not exist yet, the Arabs had still not discovered that “ancient” people. They were too busy with the purpose of annihilating the new Sovereign State and did not intend to create any Palestinian entity, but only to distribute the land among the already existing Arab states. They were defeated. They attempted again to destroy Israel in 1967, and were humiliated in only six days, in which they lost the lands that they had usurped in 1948. In those 19 years of Arab occupation of Jerusalem, Judea, Samaria and the Gaza Strip, neither Jordan nor Egypt suggested to create a “Palestinian” state, since the still non-

existing Palestinians would have never claimed their alleged right to have their own state... Paradoxically, during the British Mandate, it was not any Arab group but the Jews that were known as “Palestinians”!

Arabs declared after the Six-Day War:

“There are no differences between Jordanians, Palestinians, Syrians and Lebanese. We are all part of one nation. It is only for political reasons that we carefully underline our Palestinian identity... yes, the existence of a separate Palestinian identity serves only tactical purposes. The founding of a Palestinian state is a new tool in the continuing battle against Israel”.

– Zuhair Muhsin, military commander of the PLO and member of the PLO Executive Council –

“You do not represent Palestine as much as we do. Never forget this one point: There is no such thing as a Palestinian people, there is no Palestinian entity, there is only Syria. You are an integral part of the Syrian people, Palestine is an integral part of Syria. Therefore it is we, the Syrian authorities, who are the true representatives of the Palestinian people”.

– Syrian dictator Hafez Assad to the PLO leader Yassir Arafat –

“As I lived in Palestine, everyone I knew could trace their heritage back to the original country their great grandparents came from. Everyone knew their origin was not from the Canaanites, but ironically, this is the kind of stuff our education in the Middle East included. The fact is that today’s Palestinians are immigrants from the surrounding nations! I grew up well knowing the history and origins of today’s Palestinians as being from Yemen, Saudi Arabia, Morocco, Christians from Greece, muslim SHERKAS from Russia, muslims from Bosnia, and the Jordanians next door. My grandfather, who was a dignitary in Bethlehem, almost lost his life by Abdul Qader Al-Husseni (the leader of the Palestinian revolution) after being accused of selling land to Jews. He used to tell us that his village Beit Sahur (The Shepherds Fields) in Bethlehem County was empty before his father settled in the area with six other families. The town has now grown to 30,000 inhabitants”.

– Walid Shoebat, an “ex-Palestinian” Arab –

How long do “Palestinians” live in “Palestine”?

According to the United Nations weird standards, any person that spent TWO YEARS (!!!) in “Palestine” before 1948, with or without proof, is a “Palestinian”, as well as all the descendants of that person.

It is thoroughly documented that the first inhabitants of Eretz Yisrael after some centuries were the Jewish pioneers, and not the Arabs so-called Palestinians. Some eyewitnesses have written their memories about the Land before the Jewish immigration:

“There is not a solitary village throughout its whole extent (valley of Jezreel, Galilea); not for thirty miles in either direction... One may ride ten miles hereabouts and not see ten human beings. For the sort of solitude to make one dreary, come to Galilee... Nazareth is forlorn... Jericho lies a mouldering ruin... Bethlehem and Bethany, in their poverty and humiliation... untenanted by any living creature... A desolate country whose soil is rich enough, but is given over wholly to weeds... a silent, mournful expanse... a desolation... We never saw a human being on the whole route... Hardly a tree or shrub anywhere. Even the olive tree and the cactus, those fast friends of a worthless soil had almost deserted the country... Palestine sits in sackcloth and ashes... desolate and unlovely...”.

– Mark Twain, “The Innocents Abroad”, 1867 –

Where had the Palestinians been hidden that Mark Twain did not see them? Where was that “ancient” people in the mid XIX century c.e.? Of course, modern biased Arab politicians try to discredit Mark Twain and insult and blame him of racism. Yet, it seems that there were other people that did not achieve in recognizing a single Palestinian in those times and earlier:

“In 1590 a ‘simple English visitor’ to Jerusalem wrote: ‘Nothing there is to bescene but a little of the old walls, which is yet remaying and all the rest is grasse, mosse and weedes much like to a piece of rank or moist grounde’.”.

– Gunner Edward Webbe, Palestine Exploration Fund, Quarterly Statement, p. 86; de Haas, History, p. 338 –

“The land in Palestine is lacking in people to till its fertile soil”.

– British archaeologist Thomas Shaw, mid-1700s –

“Palestine is a ruined and desolate land”.

– Count Constantine François Volney, XVIII century French author and historian –

“The area was underpopulated and remained economically stagnant until the arrival of the first Zionist pioneers in the 1880’s, who came to rebuild the Jewish land. The country had remained “The Holy Land” in the religious and historic consciousness of mankind, which associated it with the Bible and the history of the Jewish people. Jewish development of the country also attracted large numbers of other immigrants – both Jewish and Arab. The road leading from Gaza to the north was only a summer track suitable for transport by camels and carts... Houses were all of mud. No windows were anywhere to be seen... The plows used were of wood... The yields were very poor... The sanitary conditions in the village [Yabna] were horrible... Schools did not exist... The rate of infant mortality was very high... The western part, toward the sea, was almost a desert... The villages in this area were few and thinly populated. Many ruins of villages were scattered over the area, as owing to the prevalence of malaria, many villages were deserted by their inhabitants”.

– The report of the British Royal Commission, 1913 –

The Bottom line is that the So called “West Bank” (The Biblical lands of Judea and Samaria) were lands under the sovereignty of Jordan till they attacked Israel and lost the war and the land.

Gaza also was ruled by Egypt till that they attack Israel and lost the war and the land.

Egypt now does not want Gaza back and neither does Jordan want back The Biblical lands of Judea and Samaria.

There is no “Palestinian people” and never has been.

The United Nations Partition Plan for Palestine was a resolution adopted on 29 November 1947 by the General Assembly of the United Nations. Its title was United Nations General Assembly Resolution 181 (II) Future Government of Palestine.

The resolution recommended the termination of the British Mandate for Palestine and the partition of the territory into two states, one Jewish and one Arab, with the Jerusalem-Bethlehem area being under special international protection, administered by the United Nations

The proposed plan was accepted by the leaders of the Jewish community in Palestine, through the Jewish Agency. However, the plan was rejected by leaders of the Arab community (the Palestine Arab Higher Committee etc.), who were supported in their rejection by the states of the Arab League. In a communication to the United Nations Palestine Commission dated 19 January 1948, the Arab Higher Committee for Palestine stated that it was “determined [to] persist in rejection [to the] partition and in refusal [to] recognize UNO resolution [with] this respect and anything deriving therefrom”.

On the day before the United Kingdom was to complete its withdrawal, (i.e. 14 May 1948) the Jewish community in Palestine published a Declaration of Independence as the State of Israel, and five Arab armies crossed into the former Mandate as the start of the 1948 Arab–Israeli War.

Arab leaders threatened the Jewish population of Palestine, speaking of “driving the Jews into the sea” and ridding Palestine “of the Zionist Plague”. On the eve of the Arab armies invasion, Azzam Pasha, the General Secretary of the Arab League, “describing the fate of the Jews” is said to have declared: “This will be a war of extermination and a momentous massacre which will be spoken of like the Mongolian massacres and the Crusades”

Read more at

http://en.wikipedia.org/wiki/United_Nations_Partition_Plan_for_Palestine

and

Arabs control 99.9 percent of the Middle East lands The Arabs lost their wars with Israel and need to get over it, and get on with their lives.

Israel is mentioned in the Bible 2498 times

Rabbi Nachem Ya”h teaches that the last 8 verses of the Torah were written by Joshua, these were inked in over the letters Moshe wrote as he was dying with his tears. In Baba Batra we learn that Moses wrote his book (The Torah) and the book of Job

Moses was not buried in the Land of Israel in order that he be able to bring the generation that died in the desert with him to the final Redemption.

It is taught in Midrash that Psalms 90-100 are from Moses, each psalm in honor of one of the tribes. Psalm 97 corresponds to the Tribe of Yosef . And as we know about Joseph himself, he avoided sexual temptation, and , because of this he was called Yoshef “ HaTzadik “ (The Righteous). The Holy Ar”i teaches in Safer Lekutim concerning Yosef in Moses farewell blessing to the Jewish people, he describes Joseph as an ox. In Jacob’ blessing to Joseph, the same word for ox appears, but with a different meaning, that of “wall”. Joseph is the fruitful son, a fruitful son above the evil eye; “daughters tread over the “wall” to gaze on him.” The words for “ the wall” in Hebrew are *alei shur*, which if pronounced slightly differently can be read: “ O ox!” (*aleh, shor*). The sages tell us that when Joseph died, his coffin was placed in the Nile River, and when the Jews left Egypt many years later, Moses stood at the edge of the Nile and cast into it a golden plate inscribed with the words “ O ox!” and Joseph’ coffin rose to the surface. In this way, Moses was able to fulfill Joseph’ wish to have his bones removed from Egypt and buried in the Land of Israel. Obviously, this golden plate possessed great power.

Moses wrote a book also called “Miyan Chuchmah”

(SPRING OF WISDOM)

IT IS A BOOK CONCERNING MEDITATIVE
TECHNIQUES.

PARSHA ZOT HABRACHAH

Smini Atzeret is not linked to an historical event or an agricultural event, like all of the other Biblical festivals. But the following events all took place during Shemini Atzeret. **The people blessed** Solomon and he dismissed the people at the end of the

Temple dedication ceremony as discussed below. also Rebecca's nurse, Deborah, died. *Book of Jubilees*, Moses waged war on Og as taught in Midrash *Tanchumah parsha Chukkat*.

The festival of *Shemini Atzeret* does not have *special* rituals as the other festivals. There is no Etrog, no menorah or Matzah. The word Atzeret means "Assembly" and it also means holding back. And our sages explain the special purpose of this festival of the Eighth day by the following parable:

HaShem is like a king who invites all his children to a feast to last for just so many days; when the time comes for them to depart, He says to them: "My children, I have a request to make of you. Stay yet another day; I hate to see you go."

From Midrash Rabbah – Bamidbar (Numbers) we learn concerning Shimini Atzeret that ON THE EIGHTH DAY YE SHALL HAVE A SOLEMN ASSEMBLY (XXIX, 3 5). This bears on what Scripture says: In return for my love they are my adversaries; but I am all prayer (Ps. CIX, 4). You find that on the Tabernacles Festival Israel offer to Him^{[1][24]} seventy bullocks as an atonement for the seventy nations. Israel say: 'Sovereign of the worlds! Behold, we offer for them seventy bullocks and they ought to love us, yet they hate us.' As it says, 'In return for my love they are my adversaries.' The Holy One, blessed be He, in consequence, said to them: 'Now, therefore, offer a sacrifice on your own behalf; ON THE EIGHTH DAY YE SHALL HAVE A SOLEMN ASSEMBLY.' YE SHALL PRESENT A BURNT-OFFERING, AN OFFERING MADE BY FIRE, OF A SWEET SAVOUR UNTO THE LORD: ONE BULLOCK, ONE RAM. This may be compared to the case of a king who made a banquet for seven days and invited all the people in the province during the seven days of the feast. When the seven days of the feast were over he said to his friend: 'We have already done our duty to all the people of the province, let us now make shift, you and I, with whatever you can find—a pound of meat, or of fish, or vegetables.' In like manner the Holy One, blessed be He, said to Israel: 'ON THE EIGHTH DAY YE SHALL HAVE A SOLEMN ASSEMBLY; make shift with whatever you can find; with ONE BULLOCK, ONE RAM!

But From Rashi's, in his commentary on the Talmud (Succah) we learn that: The people blessed the King of Israel, on: 'Shimini Atzeret as its written of King Solomon "On the eighth day he sent them home and they blessed the King" (Kings 1:8). The Abudaram also comments that When King Solomon finished building the Holy Temple) finished its 7 days of celebration of dedication on the eighth day he sent the people away and they blessed the king".

And Abudarham adds:

"And the reason for reading the Haftarah his because King Solomon blessed them on the eighth day of the holiday (Shimini Atzeret) as it is said 'And he blessed the entire congregation of Israel' (Kings 1:8-14). So from here we derive That the blessing which separates Shimini Atzeret from Succoth is indeed 'The Blessing of the King of Israel'.

We see in the book of Kings chapter 8, and Divrei HaYamim (2 Chronicles), chapters 5-7. That when King Solomon finished building the Holy Temple, he gathered all of the nation of Israel to Jerusalem for a prolonged celebration which lasted fourteen days: Seven days for the dedication of the Altar, and seven days for the Succoth. The Yom Kippur Fast was postponed, the only such an event in our history. And when the celebrations and the happiness came to a climax, and the entire people of Israel eat multitudes of peace offerings, the Holy Ark with the Torah in it was brought in multitudes of people to the new Temple, and all the priests and the Levites surrounded it with great honor. And here, says the Midrash, an unexpected trouble occurred: The gates of the Temple shut themselves off and did not allow Solomon to enter with the Ark! One can imagine the horror Solomon felt. Is HaShem rejecting his young kingship, in front of the eyes of all Israel? Is Solomon, the son of David and Bat Shevah, a 'kosher' king? Is the house of David rejected forever because David shed so much blood, though defending Israel? These must have been the thoughts running in the heads of all the people standing by. And the Midrash says that the Levites started singing:

"Who is the one who would go up on His holy mountain?" They tried hard to influence the gates to open up. "A (person) whose hands are clean and his heart is free of sin". After all, Solomon should not be punished for the sins of his father. But the gates were stubborn: They refused to open and let Solomon and the Ark enter "Raise your heads, gates, and let the Majestic King enter", continued the Levites. But instead of opening, the gates bowed their heads forwards, threatening to take the life of Solomon. Is he so arrogant to call himself "The Majestic King?" So the Levites corrected themselves in haste: "HaShem is resourceful and mighty, HaShem is a mighty warrior". And the gates straightened themselves up, yet remaining closed. And all that time the people were watching attentively. Will the new king be able to open the gates? Will HaShem accept him? -So Solomon continued:

"There is no one like you *Elokimin Heavens and Earth* – (*Divrei HaYamim (Chronicles) 2, 6, 14*), "Stand up, HaShem, to your rest, you, and your mighty Ark". Your priests will wear salvation, and your righteous ones will be happy in the goodness" (there). "HaShem *Elokim*, do not reject the face of your Messiah".

Yet all these callings were ineffective, and the gates remained closed. But king Solomon did not give up, he continued: "Remember the favor of your slave David". As soon as he mentioned his father David, the gates opened and allowed him to enter with the Ark into the hall. At that very moment the Kingship of David and His House was established forever. This all happened on Shemini Atzeret

When the people saw that the gates were open, and the fire came down from heaven to consume, everything which was placed on the altar, they were filled with an extreme joy, and they bowed, and prostrated on the floor of the Holy Temple, and sung, for the first time ever in the bible, **the Hallel of David** "*Ki Leolam Chasdo*".

We see in Divrei HaYamim (Chronicles) 7:1-10 When Solomon finished praying, fire came down from heaven and consumed the burnt offering and the sacrifices, and the glory of HaShem filled the temple. The priests could not enter the temple of HaShem because the glory of HaShem filled it. When all the Israelites saw the fire coming down and the glory of HaShem above the temple, they knelt on the pavement with their faces to the ground, and they worshiped and gave thanks to HaShem, saying,

“He is good; his love endures forever.” Then the king and all the people offered sacrifices before HaShem. And King Solomon offered a sacrifice of twenty-two thousand head of cattle and a hundred and twenty thousand sheep and goats. So the king and all the people dedicated the temple of God. The priests took their positions, as did the Levites with HaShem’s musical instruments, which King David had made for praising HaShem and which were used when he gave thanks, saying, “His love endures forever.” Opposite the Levites, the priests blew their trumpets, and all the Israelites were standing. Solomon consecrated the middle part of the courtyard in front of the temple of HaShem, and there he offered burnt offerings and the fat of the fellowship offerings, because the bronze altar he had made could not hold the burnt offerings, the grain offerings and the fat portions. So Solomon observed the festival at that time for seven days, and all Israel with him—a vast assembly, people from Lebo Hamath to the Wadi of Egypt. On the eighth day they held an assembly, for they had celebrated the dedication of the altar for seven days and the festival for seven days more. On the twenty-third day of the seventh month he sent the people to their homes, joyful and glad in heart for the good things HaShem had done for David and Solomon and for his people Israel.

On the eighth day, Shemini Atzeret, we “absorb” become “pregnant” with all of the lights that shined throughout the month of Tishrei !

In the 10th century the Jewish Community of Babylon, present day Iraq, invented the holiday we call “Simchat Torah”. It was they who also began the custom of dancing with the Torah. From Babylon it spread to the rest of the Jewish world. In the 12th century in France the “Ata Horeita” verses added and they began to read “Vezot Habrachah” (the last Torah portion) many times “until the entire congregation had an “aliya.” They also instituted that a “Chatan Beraishith” should read the beginning of of parsha “Beraishith”. While in the same period, the Jews of Spain began to recite the beginning of Genesis by heart. Rabbi David Abudraham explained this aspect of Simhat Torah saying that “And the reason we start again at Bereishit... just as we have merited to finish the Torah, so may we merit to begin her again”. In Germany in the 14th century, they invented the “kol hane’arim aliya” so that all the children in the synagogue could have a collective “aliya” In the early 15th century they added “hakafot” in the evening. The Ari and his students instituted that there should be seven hakafot around the “bima”.

Nothing illuminates the eyes of a man as secrets of the Torah. Rabbi Shimon bar Yochi said secrets are the “light”. If one learns correctly they will pray correctly, do mitzvot correctly all in simcha (joy) in good spirit. If one prays and knows “cavanot” (meditations) of Teffila there is no greater joy in the world than this.¹ After the soul goes above to the world of yetzera. The soul rises by way of the gillgulim, the soul of the planets which is Asiyah it rises to the birds of song of the “hachelot” (the palaces) of the lower gan aden. From there the soul can rise palace by palace to the upper Gan Aden. Those who serve Hashem

in joy are received in the Palace called “atzom Shamym” (essence of Heaven), what great joy this is. The Vilna Gaon in Safer Hachalot teaches that the light of lightening is in Hod (splendor) of Bina (Divine Understanding). From the lightening of ”botzina kadisha” are 12 illuminations are given in the reception of the 22 letters of the Torah in ”hachel Atzom Shamayim”. Here is “The angel of face” . The whiteness of Atik floats on red till here in ”Atzom Shamayim”. Here is revealed ”Chesed Elyon”. “Dinim” are illuminated as here shines the Ruach in the face of the king. Here is the white Ruach (Spirit) illuminating the whiteness of life. Here You must say your sign. Here are all the garments. As it says ”Hod and hadar are her garments”. This is the ”hachel” of Hod. Here is ”Chashmal” (voice of God) . Here are 378 illuminations. They are the 370 lights from the ”Tepuchin” (apples). The beauty of Adam was from the glow of Aba as He had a Nashama from Aba of Atzilut, Chava’s Nashama was from Ima of Atzilut. Adam could not look at the face of Chava after they were turned face to face. As she had 370 myriad lights in her face..¹ In the second verse of the Torah it states “ Ruach elokim moved on the face of the waters “ This is the spirit of Mashiach. In order to manifest the spirit, which we have been waiting for since creation in full revelation Rabbi Moshe Cordevero teaches in Pardes Remonim that we need “din” (judgment), but in the aspects of chesed and teferet. This “din” makes joy and increases flow. This is the *din* of Masiach..¹

Every sadeek needs to pray for healing of sick people , barren women and every man’s individual lack. At times because of the individuals sins the sadeek’s prayer canbe God forbid be prevented from helping the person. Then he needs to pray with all his thought for only the Glory of Hashem, raising and exulting Hashem’s glory. Then the complaining mouth will be closed. Then there will be to you ללנען (delight) and flow, as the cow wants to give more then the calf wants to suck..¹ Torah is the source and root of the essence of light of the Nefesh Ruach Chayah and Yachida. It spreads out in every parzuf. It is light of the Ayn Sof. A man occupied in the Torah gives delight to his creator when he does it for its own sake, and guards the

commandments. This man when he leaves this world his soul will find rest and not require “gilgul” (reincarnation).¹

1. [1safer lecutim-ar'i](#) p.427 1. [1Avodat Yisrael](#) p.1 1. [1Pardes-](#)

Moshe Cordevero P.44