

**Gan Eden -  גַּן עֵדֶן**

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# Introduction

[Adam](adam.html) and Eve were [created](bara.html) and then placed in the Garden of Eden -  גַּן עֵדֶן. They lived in Eden until they [ate](eating.html) of the tree of the [knowledge](knowledge.html) of good and evil. I believe the scriptures indicate that the righteous will, [one](one.html) day, return to the Garden of Eden.

Eden means ‘pleasure’ or ‘ecstasy’. Eden is a [place](place.html) where we are [one](one.html) with [HaShem](hashem.html), that is the ecstasy. Eden is a [place](place.html) of ecstasy with [HaShem](hashem.html).

***Bereshit (Genesis) 2:10*** *And a river went out of Eden to water the garden; and from thence it was parted, and became into* [*four*](four.html) *heads.*

Note that the river goes out of Eden and after it is out of Eden, then it waters the garden. The garden is a [place](place.html) of work.

***Bereshit (Genesis) 2:15*** *And* [*HaShem*](hashem.html) *God took the man, and put him into the garden of Eden to dress it and to keep it.*

**We will literally go “back to the** [**future**](future.html)**”.**

Solomon said:

***Kohelet (Ecclesiastes) 1:9*** *What has been will be again, what has been done will be done again; there is nothing* [*new*](new.html) *under the* [*sun*](hachama.html)*.*

This prophetic statement seems to indicate that, in the end, righteous men will return to Eden to [walk](walking.html) with [HaShem](hashem.html). This coincides with the statement of Sefer Yetzirah, “the end is enwedged in the beginning.”

“The end is joined with the beginning and the beginning with the end.[[1]](#footnote-1)

***Sefer Yetzirah 3:1***[*Ten*](ten.html)***Sefirot*** *out of nothing. Stop your* [*mouth*](body.html) *from* [*speaking*](mashal.html)*, stop your* [*heart*](body.html) *from thinking, and if your* [*heart*](body.html) *runs (to think) return to a* [*place*](place.html) *of which it is said “they ran and returned”; and concerning this thing the* [*covenant*](covenant.html) *was made; and they are* [*ten*](ten.html) *in extent beyond limit. Their end is infused with their beginning, and their beginning with their end like a flame attached to a glowing ember.* [*Know*](daat.html)*, think [reflect, meditate] and imagine that the Creator is* [*One*](one.html) *and there is nothing apart from Him, and before* [*One*](one.html) *what do you count?*

***Yeshayahu (Isaiah) 46:10*** *Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure:*

We will be looking at the proofs of this position and some of the ramifications of this position.

The word ‘Eden’ is defined by Strong’s dictionary as:

5731 ‘**Eden**, ay’-den; the same as 5730 (masc.); Eden, the region of [Adam](adam.html)’s home:-Eden.

--------------- Dictionary Trace ---------------

5730 ‘**eden**, ay’-den; or (fem.) ^ `ednah, ed-naw’; from 5727; pleasure:- delicate, delight, pleasure. See also 1040.

The [first](one.html) use of a [Hebrew](hebrew.html) word in the Torah is the [place](place.html) where that concept is [created](bara.html). The [first](one.html) [time](time.html) the word *Eden* is used in the Torah, is in:

***Bereshit (Genesis) 2:8-10*** *Now* [*HaShem*](hashem.html) *God had planted a garden in the* [*east*](east.html)*, in Eden; and there he put the man he had formed. And* [*HaShem*](hashem.html) *God made all kinds of trees grow out of the ground--trees that were pleasing to the eye and good for* [*food*](food.html)*. In the middle of the garden were the* [*tree of life*](eternal.html) *and the tree of the* [*knowledge*](knowledge.html) *of good and evil. A river watering the garden flowed from Eden; from there it was separated into* [*four*](four.html) *headwaters.*

From this passage we learn that the garden was planted by [HaShem](hashem.html) in Eden. The implications are that Eden is bigger than the garden. We also see that [HaShem](hashem.html)’s [place](place.html) for man was Eden. That was the [place](place.html) He put them [first](one.html). The garden was watered by a river which flowed from Eden. The [Talmud](orallaw.html) indicates that all of the water in the [world](worlds.html) originated in Eden.[[2]](#footnote-2) I believe that this earthly Eden is a copy of the heavenly Eden even as the [Tabernacle](mikdash.html) was a copy of the heavenly [tabernacle](mikdash.html).

Eden is a very mysterious [place](place.html): [[3]](#footnote-3)

***Daniel 2:21-22*** *He changes the times and* [*appointed*](settimes.html) *moments... He reveals the deep and mysterious things...*

***Bereshit Rabba 1:6*** *mysterious things...* this means Gan Eden.

***Shir HaShirim (Song of Songs) 6:11*** *I went down to the garden of nuts...*

Why did the Holy [One](one.html) call Can Eden *‘‘the garden of* nuts”?

[***Midrash***](orallaw.html) ***HaNe’elam, Bereshit*** *Just as the nut has* [*one*](one.html) *shell within the other with the core in the center, so too is Eden: there is* [*world*](worlds.html) *within* [*world*](worlds.html)*, and it is the core.*

# [Eternal Life](eternal.html)

The [Tree of Life](eternal.html), in the middle of the garden, is more than just an ordinary tree. [HaShem](hashem.html) said that the [one](one.html) who [eats](eating.html) from this tree will [live forever](eternal.html):

***Bereshit (Genesis) 3:22*** *And* [*HaShem*](hashem.html) *God said, “The man has now become like* [*one*](one.html) *of us, knowing good and evil. He must not be allowed to reach out his* [*hand*](fourteen.html) *and take also from the* [*tree of life*](eternal.html) *and* [*eat*](eating.html)*, and* [*live forever*](eternal.html)*.”*

[HaShem](hashem.html) wanted to prevent fallen man from [eating](eating.html) from this tree, so He put a special guard at the tree:

***Bereshit (Genesis) 3:24*** *After he drove the man out, he placed on the* [*east*](east.html) *side of the Garden of Eden* [*cherubim*](angels.html) *and a flaming sword flashing back and forth to guard the way to the* [*tree of life*](eternal.html)*.*

Our Sages understand that the [cherubim](angels.html) protect the tree so that we can [eat](eating.html) of it at the proper [time](time.html).

The [Midrash](orallaw.html) Rabbah also indicates that the [Tree of Life](eternal.html) is Torah:

[***Midrash***](orallaw.html) ***Rabbah - Vayikra (Leviticus) IX:3*** *Another interpretation [of the verse hitherto rendered]: ‘And to him who setteth aright (we-sam) the way will I show the* [*salvation*](salvation.html) *of God.’ R. Jannai said: It is spelt [so as to be capable of being read] we-sham, [thus making the passage mean],* [*one*](one.html) *who calculates (shayyem) his way will prosper greatly. There is a story that R. Jannai when once* [*walking*](walking.html) *in the road, saw a man of exceeding effusiveness[[4]](#footnote-4) who said to him: ‘Would you, Rabbi, care to accept my hospitality?’ R. Jannai answered: ‘Yes,’ whereupon he brought him to his house and entertained him with* [*food*](food.html) *and drink. He tested him in [the* [*knowledge*](knowledge.html) *of]* [*Talmud*](orallaw.html)*,[[5]](#footnote-5) and found [that he possessed] none, in Haggadah, and found none, in* [*Mishnah*](orallaw.html)*, and found none, in Scripture, and found none. Then he said to him: ‘ Take up [the* [*wine*](wine.html) *cup of benediction] and recite* [*Grace*](grace.html)*.’ The man answered: ‘ Let Jannai recite* [*Grace*](grace.html) *in his own house! ‘‘ Said the Rabbi to him: ‘ Are you able to repeat what I say to you? ‘ ‘Yes,’ answered the man. Said R. Jannai: ‘ Say: A dog has* [*eaten*](eating.html) *of Jannai’s bread.’[[6]](#footnote-6) The man rose and caught hold of him, saying: ‘ You have my* [*inheritance*](inherit.html)*, which you are withholding from me!’ Said R. Jannai to him: ‘And what is this* [*inheritance*](inherit.html) *of yours which I have? ‘ The man answered: ‘Once I passed a school, and I heard the* [*voice*](voice.html) *of the youngsters saying: The* [*Law*](law.html) *which Moses commanded us is the* [*inheritance*](inherit.html) *of the congregation of* [*Yaakov*](israelja.html) *(Deut. XXXIII, 4); it is written not ‘The* [*inheritance*](inherit.html) *of the congregation of Jannai’, but ‘The* [*inheritance*](inherit.html) *of the congregation of* [*Yaakov*](israelja.html)*’.[[7]](#footnote-7) Said R. Jannai to the man: ‘How have you* [*merited*](merit.html) *to* [*eat*](eating.html) *at table with me?’ The man answered: ‘Never in my life have I, after* [*hearing*](mashal.html) *evil talk,[[8]](#footnote-8) repeated it to the person spoken of, nor have I ever seen* [*two*](two.html) *persons quarrelling without making peace between them.’ Said R. Jannai: ‘That I should have called you dog, when you possess such good breeding (derek-erez)!’ [[9]](#footnote-9) He applied to him the passage: ‘And as for him who sham the way, him will I show great prosperity’ [meaning]: ‘He who calculates his way, will prosper greatly.’ For R. Shmuel (Samuel) b. Nahman said: [The duty of] derek-erez preceded the Torah by* [*twenty*](twenty.html)*-*[*six*](six.html)[*generations*](toldot.html)*.[[10]](#footnote-10) This is [implied in] what is written, To keep the way to the* [*tree of life*](eternal.html) *(Gen. III, 24). [*[*First*](one.html) *Scripture mentions] the way (derek) which means derek-eretz, and afterwards [does it mention] ‘ The* [*tree of life*](eternal.html)*’, which means the Torah.*

[***Midrash***](orallaw.html) ***Rabbah - Debarim (Deuteronomy) I:1*** *DEBARIM 1. THESE ARE THE WORDS.* [*Halacha*](walking.html)*[[11]](#footnote-11): Is it permissible for a* [*Jew*](gen-jew.html) *to write a Scroll of the* [*Law*](law.html) *in any language, etc.? The Wise have learnt thus[[12]](#footnote-12): The difference between [sacred] books and* [*phylacteries*](tefillin.html) *and mezuzot is only that [sacred] books may be written in any language. R. Gamaliel says: With books too [the only other language] in which they permitted them to be written is Greek. And what is R. Gamaliel’s reason for saying that a Scroll of the* [*Law*](law.html) *may be written in Greek? Our Rabbis have* [*taught*](teacher.html) *thus: Bar Kappara, interpreting the verse, God enlarge Japheth, and he shall* [*dwell*](dwelling.html) *in the tents of Shem (Gen. IX, 27), said: This indicates that the words of Shem may be rendered in the languages of Japheth[[13]](#footnote-13); therefore have [the Rabbis] permitted [sacred books] to be written in Greek. The Holy* [*One*](one.html)*, blessed be He, said: ‘See how beloved is the language of the Torah; it is healing for the* [*tongue*](spirit.html)*.’[[14]](#footnote-14) Whence do we* [*know*](daat.html) *this? For so Scripture says: A soothing [lit. ‘healing’]* [*tongue*](spirit.html) *is a* [*tree of life*](eternal.html) *(Prov. XV, 4); and ‘*[*tree of life*](eternal.html)*‘ is but another term for Torah, as it is written, She is a* [*tree of life*](eternal.html) *to them that lay hold upon her (Prov. III, 18). That the language of the Torah lends fluency to the* [*tongue*](spirit.html) *you can learn from the fact that in the* [*time*](time.html) *to come God will bring from the Garden of Eden excellent trees. And wherein consists their excellence-In that they are soothing to the* [*tongue*](spirit.html)*. As it is said, And by the river upon the bank thereof, on this side and on that side, shall grow*

[One](one.html) day the righteous will have the right to [eat](eating.html) from this tree:

***Revelation 2:7*** *He who has an ear, let him* [*hear*](mashal.html) *what the Spirit says to the churches. To him who overcomes, I will give the right to* [*eat*](eating.html) *from the* [*tree of life*](eternal.html)*, which is in the paradise of God.*

Paradise is the English transliteration of the Greek “paradiso”, which is how the Septuagint translates the “Garden of Eden”. So, Revelation 2:7 indicates that we will [one](one.html) day be able to [eat](eating.html) from the [tree of life](eternal.html) in the Garden of Eden! We find later on, in the book of Revelation, that the [tree of life](eternal.html) is in the [new](new.html) [Jerusalem](city.html):

***Revelation 21:1 - 22:5*** *Then I saw a* [*new*](new.html)[*heaven*](heaven.html) *and a* [*new*](new.html) *earth, for the* [*first*](one.html)[*heaven*](heaven.html) *and the* [*first*](one.html) *earth had passed away, and there was no longer any sea. I saw the Holy* [*City*](city.html)*, the* [*new*](new.html)[*Jerusalem*](city.html)*,* [*coming*](coming.html) *down out of* [*heaven*](heaven.html) *from God, prepared as a bride beautifully dressed for her husband. And I heard a loud* [*voice*](voice.html) *from the throne saying, “Now the* [*dwelling*](dwelling.html) *of God is with men, and he will live with them. They will be his people, and God himself will be with them and be their God. He will wipe every tear from their* [*eyes*](body.html)*. There will be no more death or* [*mourning*](mourning.html) *or* [*crying*](mashal.html) *or pain, for the old order of things has passed away.” He who was seated on the throne said, “I am making everything* [*new*](new.html)*!” Then he said, “Write this down, for these words are trustworthy and true.” He said to me: “It is done. I am the Alpha and the Omega, the Beginning and the End. To him who is thirsty I will give to drink without cost from the spring of the water of life. He who overcomes will* [*inherit*](inherit.html) *all this, and I will be his God and he will be my son. But the cowardly, the unbelieving, the vile, the murderers, the sexually immoral, those who practice* [*magic*](magic.html) *arts, the idolaters and all liars--their* [*place*](place.html) *will be in the fiery lake of burning sulfur. This is the second death.”* [*One*](one.html) *of the* [*seven*](seven.html)[*angels*](angels.html) *who had the* [*seven*](seven.html) *bowls full of the* [*seven*](seven.html) *last* [*plagues*](plagues.html) *came and said to me, “Come, I will show you the bride, the wife of the Lamb.” And he carried me away in the Spirit to a mountain great and high, and showed me the Holy* [*City*](city.html)*,* [*Jerusalem*](city.html)*,* [*coming*](coming.html) *down out of* [*heaven*](heaven.html) *from God. It shone with the glory of God, and its brilliance was like that of a very precious jewel, like a jasper, clear as crystal. It had a great, high wall with* [*twelve*](twelve.html) *gates, and with* [*twelve*](twelve.html)[*angels*](angels.html) *at the gates. On the gates were written the names of the* [*twelve*](twelve.html)[*tribes*](tribes.html) *of* [*Israel*](gen-jew.html)*. There were* [*three*](three.html) *gates on the* [*east*](east.html)*,* [*three*](three.html) *on the north,* [*three*](three.html) *on the south and* [*three*](three.html) *on the west. The wall of the* [*city*](city.html) *had* [*twelve*](twelve.html) *foundations, and on them were the names of the* [*twelve*](twelve.html) *apostles of the Lamb. The* [*angel*](angels.html) *who talked with me had a measuring* [*rod*](staff.html) *of gold to measure the* [*city*](city.html)*, its gates and its walls. The* [*city*](city.html) *was laid out like a square, as long as it was wide. He measured the* [*city*](city.html) *with the* [*rod*](staff.html) *and found it to be 12,000 stadia in length, and as wide and high as it is long. He measured its wall and it was 144 cubits thick, by man’s measurement, which the* [*angel*](angels.html) *was using. The wall was made of jasper, and the* [*city*](city.html) *of pure gold, as pure as glass. The foundations of the* [*city*](city.html) *walls were decorated with every kind of precious stone. The* [*first*](one.html) *foundation was jasper, the second sapphire, the* [*third*](three.html) *chalcedony, the* [*fourth*](four.html) *emerald, The* [*fifth*](five.html) *sardonyx, the* [*sixth*](six.html) *carnelian, the* [*seventh*](seven.html) *chrysolite, the* [*eighth*](eight.html) *beryl, the* [*ninth*](nine.html) *topaz, the tenth chrysoprase, the eleventh jacinth, and the* [*twelfth*](twelve.html) *amethyst. The* [*twelve*](twelve.html) *gates were* [*twelve*](twelve.html) *pearls, each gate made of a single pearl. The great street of the* [*city*](city.html) *was of pure gold, like transparent glass. I did not see a* [*temple*](temple.html) *in the* [*city*](city.html)*, because the Lord God Almighty and the Lamb are its* [*temple*](temple.html)*. The* [*city*](city.html) *does not need the* [*sun*](hachama.html) *or the* [*moon*](chodesh.html) *to shine on it, for the glory of God gives it light, and the Lamb is its lamp. The* [*nations*](nations.html) *will* [*walk*](walking.html) *by its light, and the kings of the earth will bring their splendor into it. On no day will its gates ever be shut, for there will be no night there. The glory and honor of the* [*nations*](nations.html) *will be brought into it. Nothing impure will ever enter it, nor will anyone who does what is shameful or deceitful, but only those whose names are written in the Lamb’s book of life. Then the* [*angel*](angels.html) *showed me the river of the water of life, as clear as crystal, flowing from the throne of God and of the Lamb Down the middle of the great street of the* [*city*](city.html)*. On each side of the river stood the* [*tree of life*](eternal.html)*, bearing* [*twelve*](twelve.html) *crops of fruit, yielding its fruit every month. And the leaves of the tree are for the healing of the* [*nations*](nations.html)*. No longer will there be any curse. The throne of God and of the Lamb will be in the* [*city*](city.html)*, and his servants will serve him. They will see his* [*face*](body.html)*, and his* [*name*](name.html) *will be on their foreheads. There will be no more night. They will not need the light of a lamp or the light of the* [*sun*](hachama.html)*, for the Lord God will give them light. And they will reign for ever and ever.*

We have now traveled full circle back to the [tree of life](eternal.html) and the river which are in the Garden of Eden. Remember that the river provided our only link with Eden after we were evicted for sinning. This [connection](connection.html) provides the reason for the [mikveh](forty.html) (baptism). It is also noteworthy to notice that the meaning of the “[Jordan](stages.html)” river is: “that which descends from Eden or the Judge“. “What has been before will be again, there is nothing [new](new.html) under the [sun](hachama.html)”. The ideal that [HaShem](hashem.html) [created](bara.html) for man has been preserved for the day that we can enter without [sin](sin.html).

The [flood](noach.html), in [Noah](noach.html)’s day removed all traces of the rivers associated with Eden, in Bereshit (Genesis). There is no reason to believe that the Tigris and Euphrates rivers are the same as the post diluvian rivers by those same names. This, I believe, ended the existence of the earthly garden of Eden. This would account for the fact that we cannot find it, or the [cherubim](angels.html), today.

## The Garden of [Time](time.html)[[15]](#footnote-15)

***Pesiqta Rabbati, 23:1*** *As the Holy* [*One*](one.html)[*created*](bara.html)[*Adam*](adam.html) *HaRishon, He* [*first*](one.html) *left him still unformed, stretching from* [*one*](one.html) *end of the* [*world*](worlds.html) *to the other. And the Holy* [*One*](one.html) *passed before him each* [*generation*](toldot.html) *and its righteous, each* [*genera­tion*](toldot.html) *and its* [*wicked*](wicked.html)*, each* [*generation*](toldot.html) *and its ex­pounders, each* [*generation*](toldot.html) *and its leaders...*

Gan Eden was a [womb](thebirth.html) for the [world](worlds.html), determining the essence and potential of each thing yet to exist, but it was also much more. It was a true garden: a garden of *Eden*—a garden of [*time*](time.html)*. A* botanical garden gathers to [one](one.html) site all manner of flora, a zoological garden provides easy access to animals from widely different places, and a garden of [time](time.html) is a locus cultivating all times, displaying them before the [eyes](body.html)-to-be of Man. This Is why those who live in Gan Eden, such as EliyahuHaNavi,[[16]](#footnote-16) have access to all times, appearing throughout the centuries at will.

What is even more startling, is that the display is open in both directions, allowing a [connection](connection.html) of all existence to the garden in all times! In fact, the garden continues to perennially provide life through the portals of [time](time.html):

***Taanit 10a*** *All the* [*world*](worlds.html) *drinks from the surplus of Gan Eden…*

This means that not only was the potential of all life and history assigned in Gan Eden, but there is an ongoing attachment of our lives to the [womb](thebirth.html) which brought us life. We are not something apart from ma'aseh Bereshit, we exist only as direct expressions of the singular, original, act of [Creation](bara.html) as it continues through what we see as our times: *He renews every day, continuously, the act of* [*Creation*](bara.html)*?* The Garden of [Time](time.html) Is the environment within which all shattered [time](time.html) exists.

Even our experiences share some element of the primal experiences In the microcosm called Gan Eden, marking our lives with the freshness and import of the [first](one.html) day. Still today, we bless our own beginnings of love and life with the original!

What blessings are said [at a [wedding](wedding.html)]?

***Ketubot 8a*** *...Be happy, make happy, beloved friends, just as your Creator made you happy in Can Eden from before...*

It Is fascinating that Chazal find the same Edenic character in the human [womb](thebirth.html), completing the correlation of garden to [womb](thebirth.html), and touching on an important pattern in the [cycle](cycles.html) of our lives...

# In The [Tabernacle](mikdash.html)[[17]](#footnote-17)

There are [four](four.html) famous parallels linking God's Garden of Eden with the desert [Tabernacle](mikdash.html) and its successor, the [Jerusalem](city.html) [Temple](temple.html), both constructed by humans.

**1.** God walks in both the Garden of Eden and the [Tabernacle](mikdash.html).

***Bereshit (Genesis) 3:8*** *And they heard the* [*voice*](voice.html) *of the Lord God* [*walking*](walking.html) *in the garden...*

***Vayikra (Leviticus) 26:11-12*** *And I will set my* [*tabernacle*](mikdash.html) *among you...And I will* [*walk*](walking.html) *among you...*

**2.** Water flowed out of the Garden of Eden and also out of the [Temple](temple.html).

***Bereshit (Genesis) 2:10*** *And a river went out from Eden..*.

***Yoel (Joel) 4:18*** *...and a fountain shall issue from the house of the Lord...*

**3.** Cherubs appear in both places to guard and protect.

***Bereshit (Genesis) 3:24*** *...and he placed cherubs at the* [*east*](east.html) *of the garden of Eden...to guard the way to the* [*tree of life*](eternal.html)*.*

***Shemot (***[***Exodus***](exodus.html)***) 25:20*** *And the cherubs shall stretch out their wings on high to cover the covering with their wings...*

**4.** Special garments [Ketonet] are required in both places

***Bereshit (Genesis) 3:21*** *For* [*Adam*](adam.html) *and for his wife the Lord God made leather coats [Ketonet]...*

***Shemot (***[***Exodus***](exodus.html)***) 28:4*** *And these are the garments which they shall make...an embroidered coat [Ketonet]*

Recounting the [four](four.html) parallels, we see:

**1.** God walks in His garden and in the places we create.

**2.** Water flows out of His garden and out of the places we create.

**3.** [Spiritual](physical.html) forces protect the way to the [Tree of Life](eternal.html) and to the Tablets of the [Covenant](covenant.html).

**4.** God made clothing for humans in His garden; we emulate Him in our holy places.

Today, in our current conditions, we are obviously unable to locate the Garden of Eden let alone enter it. However, God did provide us with blueprints to create our own substitute. Moses and the Israelites used them to build the [Tabernacle](mikdash.html) and later Solomon used them to create the [Temple](temple.html).

Thus, both the [Tabernacle](mikdash.html) and the [Temple](temple.html) were human replicas of the Garden of Eden.

# In The [Temple](temple.html)

Rabbi Chaim Volozhin[[18]](#footnote-18)  [teaches](teacher.html) us that the [Mishkan](mikdash.html) was a miniature model of reality-every element of [creation](bara.html) was represented in it.[[19]](#footnote-19)

Book of Jubilees 8:19 affirms that the Garden of Eden is the Holy of Holies:

***Book of Jubilees 8:19*** *And he [*[*Noah*](noach.html)*]* [*knew*](daat.html) *that the Garden of Eden is the holy of holies, and the* [*dwelling*](dwelling.html) *of the Lord, and Mount* [*Sinai*](stages.html) *the center of the desert, and Mount Zion-the center of the navel of the earth: these* [*three*](three.html) *were* [*created*](bara.html) *as holy places facing each other.*

Given this idea, I propose that the [tree of life](eternal.html) was and will be planted where the [Ark](ark.html) of the [Covenant](covenant.html) was and will be placed, in the Holy of Holies. Remember that the only thing in the [Ark](ark.html) were the tablets of stone with the summation of Torah. These tablets represented the Torah which is the [tree of life](eternal.html). Now, since we [know](daat.html) that everlasting life is only found in [Yeshua](yeshua.html) from:

***I Yochanan (John) 5:11-12*** *And this is the testimony: God has given us* [*eternal life*](eternal.html)*, and this life is in his Son. He who has the Son has life; he who does not have the Son of God does not have life.*

There is yet [one](one.html) more [connection](connection.html) between the Garden of Eden and the [Temple](temple.html) mount. In this passage we will see HaSatan (the Satan) in both places:

***Yehezchel (Ezekiel) 28:12-15*** *“Son of man, take up a lament concerning the king of Tyre and say to him: ‘This is what the Sovereign* [*HaShem*](hashem.html) *says: “‘You were the model of perfection, full of wisdom and perfect in beauty. You were in Eden, the garden of God; every precious stone adorned you: ruby, topaz and emerald, chrysolite, onyx and jasper, sapphire, turquoise and beryl. Your settings and mountings were made of gold; on the day you were* [*created*](bara.html) *they were prepared. You were anointed as a guardian cherub, for so I ordained you. You were on the holy mount of God; you walked among the fiery stones. You were blameless in your ways from the day you were* [*created*](bara.html) *till* [*wickedness*](wicked.html) *was found in you.*

**We can see that** [**Yeshua**](yeshua.html) **is the Living Torah and the** [**tree of life**](eternal.html)**!** Both of these symbols accurately describe [Yeshua](yeshua.html). But wait, there is more! Notice:

***Luqas (***[***Luke***](luke.html)***) 23:39-43***[*One*](one.html) *of the criminals who hung there hurled insults at him: “Aren’t you the* [*Mashiach*](mashiach.html)*?* [*Save*](salvation.html) *yourself and us!” But the other criminal rebuked him. “Don’t you* [*fear*](fear.html) *God,” he said, “since you are under the same sentence? We are punished justly, for we are getting what our deeds deserve. But this man has done nothing wrong.” Then he said, “*[*Yeshua*](yeshua.html)*, remember me when you come into your kingdom.”* [*Yeshua*](yeshua.html) *answered him, “I tell you the truth, today you will be with me in paradise.”*

Wherever the earthly Garden of Eden (paradise) was, [Yeshua](yeshua.html) and the thief went to the garden of Eden on the day of their death.

According to R. [Isaac](isaac.html) Nappaha the fact that the [Temple](temple.html) was built on the site of the [Akeida](human.html)[[20]](#footnote-20) is the basis of the saying that “whoever is buried in the [land of Israel](city.html) is as if he were buried beneath the altar”.[[21]](#footnote-21) This, I believe, is where the saints are in:

***Revelation 6:9*** *When he opened the* [*fifth*](five.html) *seal, I saw under the altar the souls of those who had been slain because of the word of God and the testimony they had maintained. They called out in a loud* [*voice*](voice.html)*, “How long, Sovereign Lord, holy and true, until you judge the inhabitants of the earth and avenge our* [*blood*](body.html)*?” Then each of them was given a white robe, and they were told to wait a little longer, until the* [*number*](nchart.html) *of their fellow servants and brothers who were to be killed as they had been was completed.*

But I digress. Paul indicates that the heavenly Garden of Eden (paradise) is “**up**”:

***II Corinthians 12:2-4*** *I* [*know*](daat.html) *a man in* [*Mashiach*](mashiach.html) *who* [*fourteen*](fourteen.html) *years ago was caught up to the* [*third*](three.html)[*heaven*](heaven.html)*. Whether it was in the* [*body*](body.html) *or out of the* [*body*](body.html) *I do not* [*know*](daat.html)*—*[*HaShem*](hashem.html) *knows. And I* [*know*](daat.html) *that this man--whether in the* [*body*](body.html) *or apart from the* [*body*](body.html) *I do not* [*know*](daat.html)*, but* [*HaShem*](hashem.html) *knows-- Was caught up to paradise. He heard inexpressible things, things that man is not permitted to tell.*

If the heavenly garden of Eden is “up”, then it makes sense that it will come ‘down’ with the [New](new.html) [Jerusalem](city.html). I believe that [HaShem](hashem.html) will show us the heavenly Garden of Eden (paradise) after He renews the earth at the end of the [seventh](seven.html) [millennium](millenium.html).

In this next passage we see Zion and its current wilderness as they will be transformed:

***Yeshayahu (Isaiah) 51:3***[*HaShem*](hashem.html) *will surely comfort Zion and will look with* [*compassion*](jonah.html) *on all her ruins; he will make her deserts like Eden, her wastelands like the garden of* [*HaShem*](hashem.html)*. Joy and gladness will be found in her, thanksgiving and the sound of singing.*

Since this has not yet happened, we can look forward to this day!

Eden was a [sanctuary](mikdash.html), without [sin](sin.html), where [HaShem](hashem.html) [dwelt](dwelling.html) with men. This is a copy of the heavenly Eden.

After the fall, the [Temple](temple.html) was the [sanctuary](mikdash.html), without [sin](sin.html), where [HaShem](hashem.html) [dwelt](dwelling.html) with men.

The [new](new.html) [Jerusalem](city.html), in Eden, will be a [sanctuary](mikdash.html), without [sin](sin.html), where [HaShem](hashem.html) will [dwell](dwelling.html) with men, on earth.

**The Garden of Eden The** [**New**](new.html)[**Jerusalem**](city.html) **(heavenly Eden)**

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Planted [eastward](east.html) in Eden. Gen. 2:8 Planted in [Abraham](avraham.html)’s land. Gen 13:15

In the garden was the [tree of life](eternal.html). Gen. 2:9 The [tree of life](eternal.html), bearing [twelve](twelve.html) crops. Rev. 22:2

A river watering the garden flowed from Eden. Gen.2:10 The river of the water of life. Rev 22:1

[HaShem](hashem.html) walked in the garden. Gen.3:8 the [dwelling](dwelling.html) of God is with men. Rev 21:3

The ground is cursed. Gen. 3:17 No more curse. Rev. 22:3

He may not [eat](eating.html) from the [tree of Life](eternal.html). Gen. 3:22 They may [eat](eating.html) of the [tree of life](eternal.html). Rev. 22:14

[Cherubim](angels.html) guard the [tree of life](eternal.html). Gen. 3:24 [Cherubim](angels.html) guard the [Ark](ark.html). Exo.25:20, 1Ki.6:23

 [Cherubim](angels.html) guard the Holy of Holies. Exo. 26:31

# Interesting [Connections](connection.html)[[22]](#footnote-22):

How was the [world](worlds.html) [created](bara.html)? When [HaShem](hashem.html) [created](bara.html) the [world](worlds.html), He didn’t create it as a vast expanse of existence all at once. Rather, He [created](bara.html) a single point, and from there, He drew out the entire universe. We [know](daat.html) where that [place](place.html), that [first](one.html) point, is. It’s about a mile from where I’m writing this. Behind the Kotel, the “Western Wall,” on a hill where now sits a Mosque, there is a stone. That stone is called the *Even Shetia*, literally the Foundation Stone. From that stone the entire Universe was drawn out. In other words, when [HaShem](hashem.html) [created](bara.html) the [world](worlds.html), there was a single point of contact between the [world](worlds.html) above and this [world](worlds.html). The site of that stone was the [place](place.html) where [HaShem](hashem.html) tested [Abraham](avraham.html) by commanding him to bring up his son [Isaac](isaac.html) as a [sacrifice](korbanot.html); that stone is the site where [Yaakov](israelja.html) dreamed of a ladder connecting [Heaven](heaven.html) and Earth and [angels](angels.html) going up and down on it. Around that stone stood the [two](two.html) Holy Temples. In the [first](one.html) [Temple](temple.html), the Holy [Ark](ark.html) – with the Torah tablets - sat on top of that Foundation Stone, and around it was the Holy of Holies; around the Holy of Holies was the [Sanctuary](mikdash.html); around the [Sanctuary](mikdash.html) was the Courtyard of the [Temple](temple.html); around that was [Jerusalem](city.html); and around [Jerusalem](city.html) -- the universe. Thus, the tablets represent the Tree of Life, and the Garden of Eden was recreated in the [Temple](temple.html). And it is around that stone that we long to see the [Third](three.html) and final [Temple](temple.html) inaugurated in the month of Cheshvan.

# In The [Synagogue](synagog.html)

The rollers that hold a [Torah scroll](letters.html) are [known](daat.html) by [Jews](gen-jew.html), as the “[Tree of Life](eternal.html)”. The [tree of life](eternal.html) is also [known](daat.html) as Torah:

***Mishle (Proverbs) 3:13-20*** *Blessed is the man who finds wisdom* (Torah)*, the man who gains understanding, For she is more profitable than silver and yields better returns than gold. She is more precious than rubies; nothing you* [*desire*](needs.html) *can compare with her. Long life is in her right* [*hand*](mashal.html)*; in her left* [*hand*](mashal.html) *are riches and honor. Her ways are pleasant ways, and all her paths are peace. She is a* [*tree of life*](eternal.html) *to those who embrace her; those who lay hold of her will be blessed. By wisdom* [*HaShem*](hashem.html) *laid the earth’s foundations, by understanding he set the* [*heavens*](heaven.html) *in* [*place*](place.html)*; By his* [*knowledge*](knowledge.html) *the deeps were divided, and the clouds let drop the dew.*

We can now understand why the following is recited when the [Torah scroll](letters.html) is returned to the [ark](ark.html):

“Return O [HaShem](hashem.html), to the myriads of [Israel](gen-jew.html)’s families. Arise [HaShem](hashem.html) to Your resting [place](place.html), You and Your mighty [ark](ark.html). Clothe Your [priests](priests.html) with righteousness. May those who have experienced Your faithful love shout for joy. For the sake of Your servant [David](fathers.html), don’t delay the return of Your [Messiah](mashiach.html).”

“I give you good instruction; do not forsake My Torah. A [tree of life](eternal.html) it is for those who take hold of it, and blessed are the ones who support it. Its ways are ways of pleasantness, and all its paths are peace. Long life is in its right [hand](mashal.html), in its left are riches and honor. [HaShem](hashem.html) was pleased for the sake of His righteousness, to render the Torah great and glorious.”

This [prayer](prayer.html) clearly portrays the Torah as the “[tree of life](eternal.html)”. This tree is mentioned a couple of times in the book of Mishle (Proverbs) as pertaining to [Mashiach](mashiach.html). This tree still exists!

We see Gan Eden recreated a [third](three.html) [time](time.html) when looking at the [synagogue](synagog.html) and it’s arrangement.

The following diagram depicts the [synagogue](synagog.html) AND it also depicts the Garden of Eden. The [synagogue](synagog.html) walls around Gan Eden. The Tebah, or Bimah for the Ashkenazi, is an elevated platform in the center of the [synagogue](synagog.html), just as the [Tree of Life](eternal.html) was in the center of the garden, so also is the grasping and the reading of the Torah done in the center of the [synagogue](synagog.html). The wooden rollers for a [Torah scroll](letters.html) are called “the [Tree of Life](eternal.html)”. The book of Mishle (Proverbs) calls the Torah the [Tree of Life](eternal.html).

***Mishle (Proverbs) 3:13*** *Happy is the man that findeth wisdom, and the man that getteth understanding. 14 For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. 15 She is more precious than rubies: and all the things thou canst* [*desire*](needs.html) *are not to be compared unto her. 16 Length of days is in her right* [*hand*](mashal.html)*; and in her left* [*hand*](mashal.html) *riches and honour. 17 Her ways are ways of pleasantness, and all her paths are peace. 18* ***She is a*** [***tree of life***](eternal.html) *to them that lay hold upon her: and happy is every* [*one*](one.html) *that retaineth her.*

Here is the layout of the [synagogue](synagog.html):



A = Heichal (the Permanent [Ark](ark.html)) – storage for the [Torah scroll](letters.html).

B = Small Tebah (Lectern) from where the Chazzan leads the services.

C = Seats for the Officers of the Congregation (most [synagogues](synagog.html) have the seating either horizontally with some inclination or vertically).

D = Seats for men who sit on the [first](one.html) floor and women in the second floor or atrium.

E = The greater Tebah, or Bimah, (raised platform) on which the Torah is read and the Hakham delivers his Sermon. **Here is where we grasp the** [**Tree of Life**](eternal.html) **and read the Torah!**

Behind the greater Tebah usually there are seats reserved for the Hakhamim and this seating is also [known](daat.html) as the seat of Moshe.



# Connecting [Worlds](worlds.html)

In [Psalm](psalms1.html) 50, Mizmor L’Assaf, it says: “Out of Zion, consummation of beauty, [HaShem](hashem.html) appeared.” What does it mean that [HaShem](hashem.html) “appeared” in this [world](worlds.html) out of Zion? It means that there is a [place](place.html) called “Zion” that [connects](connection.html) the [world](worlds.html) above to this [world](worlds.html). Zion is the [place](place.html) of the foundation stone. They are [one](one.html) and the same -- the gateway to that which is beyond this [world](worlds.html). The word “Zion” is an interesting word. It is related to the word “l’tzayein” -- meaning “to mark,” “to indicate,” “to show something.” When we say that the [world](worlds.html) was founded on that point called Zion, it means that the whole [world](worlds.html) stands on the principle that its very existence is to be “mitzayain” -- to indicate something.

When you found a [nation](nations.html), a club or a company, you make a declaration of its goals. When the American Colonies seceded, they drew up a “Declaration of Independence.” That was the foundation of the United States. The foundation of something necessarily includes the aspirations and the ultimate purpose of that which has been founded. In other words, when we say that the [world](worlds.html) is founded on the point called Zion, not only is Zion its point of departure -- the [place](place.html) from which it emanates and spreads out -- but it is also its purpose.

The purpose of Zion is to mark. To mark that there is something which protrudes above the vast trackless expanse of nothingness; to indicate that there is a [world](worlds.html) above this [one](one.html).

As we said before, Zion is where the site of the [Temple](temple.html) was revealed to [Yaakov](israelja.html). How was the Holy [Temple](temple.html) revealed to [Yaakov](israelja.html)? By a ladder. Nothing in the Torah is coincidental. What is the idea of a ladder? A ladder is that which [connects](connection.html) [one](one.html) [place](place.html) to another. [Yaakov](israelja.html)’s ladder tells us that there is a [place](place.html) -- a [place](place.html) called Zion -- that reveals that there is a [connection](connection.html) between the upper and the lower. The task of Zion is to stand with a finger pointing upward saying, “There is a higher [world](worlds.html). And our very existence proves it.”

# Machpelah (מערת המכפלה)

# Entrance to Gan Eden

If the center of the Garden contained the Tree of the [Knowledge](knowledge.html) of Good and Evil, as well as the [Tree of Life](eternal.html), then the entrance to Gan Eden is the cave at Machpelah (in [Hebron](city.html)[[23]](#footnote-23) - חֶבְרוֹן), as we can see from the [Zohar](orallaw.html):

***Soncino*** [***Zohar***](orallaw.html)***, Bereshit, Section 1, Page 57b*** *God also decreed that he should die. Taking pity on him, however, God allowed him when he died to be buried near the Garden of Eden. For* [*Adam*](adam.html) *had made a cave near the Garden, and had hidden himself there with his wife. He* [*knew*](daat.html) *it was near the Garden, because he saw a faint ray of light enter it from there, and therefore he desired to be buried in it; and there he was buried, close to the gate of the Garden of Eden.*

***Soncino*** [***Zohar***](orallaw.html)***, Bereshit, Section 1, Page 127a*** *R. Judah said: ‘*[*Abraham*](avraham.html) *recognized the cave of Machpelah by a certain mark, and he had long set his mind and* [*heart*](body.html) *on it. For he had once entered that cave and seen* [*Adam*](adam.html) *and Eve buried there. He* [*knew*](daat.html) *that they were* [*Adam*](adam.html) *and Eve because he saw the form of a man, and whilst he was gazing a door opened into the Garden of Eden, and he perceived the same form* [*standing*](mashal.html) *near it. Now, whoever looks at the form of* [*Adam*](adam.html) *cannot escape death. For when a man is about to pass out of the* [*world*](worlds.html) *he catches sight of* [*Adam*](adam.html) *and at that moment he dies.* [*Abraham*](avraham.html)*, however, did look at him, and saw his form and yet survived. He saw, moreover, a shining light that illumined the cave, and a lamp burning.* [*Abraham*](avraham.html) *then coveted that cave for his* [*burial*](burial.html)[*place*](place.html)*, and his mind and* [*heart*](body.html) *were set upon it.*

The Cave of the Patriarchs, Machpelah (literally the cave of doubling), contains the graves ([Hebrew](hebrew.html): Kever[[24]](#footnote-24)) of [four](four.html) couples ([eight](eight.html) people), husbands and wives who *connected*: [Adam](adam.html) and Chava, Avraham and Sarah, [Yitzchak](isaac.html) and [Rivka](rachel.html), [Yaaqov](jacob.html) and Leah. The term *Kever* (which typically means *grave*), may also signify uterus or [womb](thebirth.html). From this we learn that a *Kever* is a portal, or [connection](connection.html), to the higher [world](worlds.html). We come through this portal when we are put in the [womb](thebirth.html) and we go through this portal when we are put in the grave. Thus, we learn that the Kever at Machpelah is a portal to Gan Eden.

It is interesting to note that this was the [first](one.html) [place](place.html) in [Israel](gen-jew.html) acquired by [Avraham](avraham.html). It represents the beginning of [HaShem](hashem.html)’s promise to give [Avraham](avraham.html), and his descendants, the [land of Israel](city.html). In the same way, Gan Eden is the ultimate beginning, and we [know](daat.html) that “all things go after the beginning”, as it is the most potent moment. All beginning starts from beyond! Our understanding commences only from after that beginning point and onwards. But that [first](one.html) point, the beginning of [knowledge](knowledge.html) itself, is beyond, beyond our understanding, beyond our grasp. That [first](one.html) point is the basis of all understanding; without it we have nothing on which to build [knowledge](knowledge.html), but it itself cannot be understood. It is hidden. It is something that [HaShem](hashem.html) gives.

# [First](one.html) In [Creation](bara.html), [First](one.html) In Importance[[25]](#footnote-25)

***Taanit 10a*** *Eretz Yisrael[[26]](#footnote-26) was* [*created*](bara.html)[*first*](one.html) *and afterwards the rest of the* [*world*](worlds.html)*, as the passage states (Mishle 8:26): “Before He made Eretz (land) and Chutzot (outlying areas).”*

*The term “Eretz” applies to* [*Eretz Israel*](gen-jew.html) *which was the main purpose of* [*creation*](bara.html) *and therefore* [*created*](bara.html)[*first*](one.html)*. All the other lands are considered secondary in importance as they were in the sequence of* [*creation*](bara.html) *and are therefore referred to as “Chutzot.”*

*Even today we refer to the land we love simply as “Eretz” while the rest of the* [*world*](worlds.html) *is “Chutz”, outlying areas of secondary importance.*

# [Mishkan](mikdash.html) Parallels

[Midrash](orallaw.html) Tanchuma to Parshat Pekudei records R. [Yaakov](israelja.html) b. R. Asi’s opinion that the construction of the [Mishkan](mikdash.html) parallels the [creation](bara.html) of the [world](worlds.html). To summarize his theory:

1. The yiriot,[[27]](#footnote-27) ירעות, of the [Mishkan](mikdash.html) parallel the [Heavens](heaven.html), which are referred to as יריעות in Tehillim
2. The parochet,[[28]](#footnote-28) פרוכת, which divides sections of the [Mishkan](mikdash.html), is parallel to the רקיע which divides the upper and lower waters
3. The kior,[[29]](#footnote-29) כיור, parallels the ocean
4. The menorah,[[30]](#footnote-30) מנורה, parallels the luminaries
5. The bird sacrifices performed in the משכן parallel the birds
6. The [Kohen](kohen.html) Gadol,[[31]](#footnote-31) כהן גדול, parallels the human being
7. There are [three](three.html) parallels to the [seventh](seven.html) day:
8. Moshe’s completion of the [Mishkan](mikdash.html) parallels G-d’s completion of the universe. Both completions use the verb ויכל/ו
9. Moshe’s blessing, ברכה, upon completion parallels G-d’s ברכה upon completion
10. Moshe’s sanctification of the [Mishkan](mikdash.html) parallels G-d’s sanctification

These parallels all portray the construction of the [Mishkan](mikdash.html) as a microcosm of the [creation](bara.html) of the universe. If this symbolism is taken to its logical end, upon completion the [Mishkan](mikdash.html) becomes a portable universe in miniature, with humans as its makers instead of G-d.

Interestingly, all of the parallels in this [midrash](orallaw.html) are taken from the [first](one.html) Perek in Bereshit, and the [first](one.html) [creation](bara.html) story. However, other passages throughout Tanach create parallels between the [Mishkan](mikdash.html) and the story of Gan Eden in the second [creation](bara.html) story, which is covered in the second and [third](three.html) Perakim of Bereshit. These include:

1. [Adam](adam.html) is placed in the garden with the responsibility “to cultivate (לעבדה) and keep (לשמרה)” the garden. The work of the [priests](priests.html) in the [Mishkan](mikdash.html) is described using the terms עבודה and שמירה in various places throughout Tanach (Bamidbar 3:7-8, 8: 25-26).
2. Yehezchel 28:13 says that in Eden there were the carnelian, topaz, and the emerald, the beryl, the onyx, and the jasper, the sapphire, the carbuncle, and the smaragd, and gold. All of these stones are listed as included in the breastplate of the [Kohen](kohen.html) Gadol in Shemot 28:17-20, 39:10-13.
3. The [Mishkan](mikdash.html) was full of depictions of the Keruvim. The image of Keruvim appears on the Aron Kodesh, as well as the פרוכת, which separated the Kodesh Kodashim from the rest of the [Mishkan](mikdash.html), and the יריעות, which served as a roof for the [Mishkan](mikdash.html). Keruvim also make an appearance at the end of the second [creation](bara.html) story when G-d places them at the entrance of Gan Eden.
4. The entrance to the [Mishkan](mikdash.html) faced [East](east.html). The Keruvim guarded the entrance to Gan Eden which was located in the [East](east.html) as well.

In both the details of the construction of the [Mishkan](mikdash.html) itself and other sources in Tanach there are parallels between the construction and activity in the [Mishkan](mikdash.html) and the story of Gan Eden. The focus on the [first](one.html) story of [creation](bara.html), to the exclusion of the Gan Eden narrative is somewhat strange then. What drove R. [Yaakov](israelja.html) b. R. Asi to focus exclusively on the [first](one.html) story of [creation](bara.html) in his [Midrash](orallaw.html)?

The answer is that, instead of avoiding mankind’s failures, the [midrash](orallaw.html)’s parallel is meant to emphasize the active human element in the construction of the [Mishkan](mikdash.html). The [first](one.html) [creation](bara.html) story has G-d at its center. He creates the [world](worlds.html) in [seven](seven.html) days, and no other character that appears has any major role to play in comparison. The [physical](physical.html) construction of the [Mishkan](mikdash.html), on the other [hand](fourteen.html), is left totally to mankind. By juxtaposing the human construction of the [Mishkan](mikdash.html) with the divine [creation](bara.html) of the universe, the [midrash](orallaw.html) highlights a tension in the human construction of a house for G-d. This tension is most obvious, perhaps, when the [midrash](orallaw.html) reaches the [seventh](seven.html) day, and Moshe’s blessing is equated to G-d’s. And yet, while this tension is apparent, the [midrash](orallaw.html) does not fail to remind us that human construction can be equivalent, in some way, to Godly [creation](bara.html).

\* \* \*

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1. *Sefer Yetzirah* 1:7, see *Likkutei Sichos* vol. 14, p. 25 [↑](#footnote-ref-1)
2. Bechorot 55a. See Malbim on Genesis 2:10. [↑](#footnote-ref-2)
3. This section is an excerpt from: **Patterns in Time**, Vol.1 - Rosh Hashanah, by Matis Weinberg [↑](#footnote-ref-3)
4. Meshuppa’, fr. shafa’ (to flow in abundance). Jast.: ‘ eloquent. ‘ But in view of the passive form, ‘well endowed (with blessings, qualities, good influences that have flowed in upon him).---M.K. renders: ‘ distinguished in dress, like a scholar, so that R. Jannai mistook him for one. [↑](#footnote-ref-4)
5. In edd. the order of these grades of [knowledge](knowledge.html) is--obviously wrongly- reversed. [↑](#footnote-ref-5)
6. Probably in the sense of ‘ has eaten bread with Jannai ‘. [↑](#footnote-ref-6)
7. So that it is wrong for any Israelite to be treated as one having no share in the Torah and called a dog, for every Israelite has a share therein, if only a potential one. [↑](#footnote-ref-7)
8. Calumny, backbiting. [↑](#footnote-ref-8)
9. A term difficult to render; it expressed what in English is understood by gentlemanly bearing and conduct, high-principled behaviour. v. Ab. III. 17 (Sonc. ed.), p. 40. [↑](#footnote-ref-9)
10. Since the duty of derek-erez commenced with the very first man created, while the Torah was not given until Moses, twenty-six generations later. [↑](#footnote-ref-10)
11. It is characteristic of this [Midrash](orallaw.html) that every discourse in it begins with an halachic question introduced by the term [Halachah](walking.html): v. Introduction. [↑](#footnote-ref-11)
12. M. Meg. 1, 8; v. Rabbinowitz, Mishnah Megillah, p. 60. [↑](#footnote-ref-12)
13. Shem is the ancestor of Israel and Japheth of the Greeks (Jawan). Cf. Gen. X, 2and 21. Cf. Meg. 9b. [↑](#footnote-ref-13)
14. It gives it fluency even where one normally stammers, as the [Midrash](orallaw.html) proceeds to explain. [↑](#footnote-ref-14)
15. This section is an excerpt from: **Patterns in Time**, Vol.1 - Rosh Hashanah, by Matis Weinberg. [↑](#footnote-ref-15)
16. Elijah the Prophet [↑](#footnote-ref-16)
17. I heard the following section from Rabbi Daniel Lapin. [↑](#footnote-ref-17)
18. A talmid of the Vilna Gaon. [↑](#footnote-ref-18)
19. Nefesh HaChayim 1:4 [↑](#footnote-ref-19)
20. Zevachim62a [↑](#footnote-ref-20)
21. Tosefta, Av.Zar.3:3; ARN 26:41; S.Lieberman, ‘Hellenism in Jewish Palestine (1950), p.163 [↑](#footnote-ref-21)
22. This excerpt is taken from: “Seasons Of The Moon” written by Rabbi Yaakov Asher Sinclair [↑](#footnote-ref-22)
23. Hebron comes from the [Hebrew](hebrew.html) root “chibbur”, which means [*connection*](connection.html). [↑](#footnote-ref-23)
24. Kever is not only the Hebrew word for a grave, but it is also the word for a womb. A Kever is literally a portal to and from another world. [↑](#footnote-ref-24)
25. Ohr Somayach, Torah Weekly - Vayeishev 5758, Written and Compiled by Rabbi Yaakov Asher Sinclair [↑](#footnote-ref-25)
26. The land of Israel [↑](#footnote-ref-26)
27. Outer curtains [↑](#footnote-ref-27)
28. The term parochet is used in the Bible to describe the curtain that separated the Kodesh HaKodashim (Holy of Holies) from the main hall called "Heichal" of the Temple in Jerusalem. [↑](#footnote-ref-28)
29. The large copper laver. [↑](#footnote-ref-29)
30. The golden candlestick [↑](#footnote-ref-30)
31. The High Priest [↑](#footnote-ref-31)