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Eclipses and Comets

By Rabbi Dr. Hillel ben David (Greg Killian)

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***Pirke Avot 2:5*** *In a place where there are no men, strive to be a royal man.*

This study is an attempt to collect information regarding the celestial events occurring near Passover of 5784. At the same time, I am trying to relate them to past events in order to understand the omens of the future.

The words of Rabbi Shimon bar Yochai, 2nd century sage and author of the Zohar, help to bring clarity to this task.

*“The task is to remain in emunah[[1]](#footnote-1) during this time. We’re going to see things happening that we don’t have any way of understanding. It’s going to be things that are beyond belief. It’s going to make the Exodus from Egypt look like nothing. Every day it’s going to be worse and we’re going to forget what it was like the day before. Whoever has emunah at this time will merit to see the end.”*

Rav Tzadok HaKohen authored Kuntres Divrei Chalomos, in which he relates dreams he experienced, as well as Chiddushei Torah that occurred to him in his dreams. In this sefer he once again presents the concept that each month corresponds to a different shevet and that **Adar corresponds to Yosef HaTzaddik**. He adds that this is the reason why Yosef is always fortunate, in the month of Adar.

Most of these celestial events take place in Adar. *That makes Adar significant this year*. This year is a leap year, which means we have two Adars.

Yosef’s power is secretly coronated in Av, and is revealed in Adar – to the greatest extent that is possible for it to be revealed. Whatever began in Av of 5783 is currently being revealed in Adar of 5784.

Yosef, who was split into two tribes with two princes. This is the secret of the ibur עיבור (the added month in a leap year), where the Jewish people enumerate twelve months, corresponding to the twelve tribes, and another leap month, which corresponds to the tribe of Yosef which was split into two tribes.

Yosef HaTzadik called himself a *nachash, a serpent*. I believe that this was an allusion to his role as a picture of Mashiach ben Yosef. He used this term in:

***Bereshit (Genesis) 44:15*** *is there a diviner* (nachash) *who can divine as I?*

Mashiach **ben Yosef** will be revealed in Adar, and Mashiach **ben David** will appear in the month of Nisan. Amalek will have to be destroyed before the Third Temple will be built. Amalek, a descendant of Eisav, can only succumb to the efforts of a descendant of Yosef.

Mashiach ben Yosef will come in Adar (the month of the solar eclipse in 2024), the month of Purim and eradicate every last vestige of Amalek. Once Amalek is destroyed, Mashiach ben David can be revealed in Nisan to rebuild the Temple.

Mashiach ben Yosef will come in the second Adar, and he will be closely followed by Mashiach ben David in the very next month, Nisan.[[2]](#footnote-2)

\* \* \*

*The Chofetz Chaim instructed the residents of Radin to view a solar eclipse (that occurred in Radin) to see how the Master of the World slowly ceases the strength of the mighty sun, which is worshipped by some nations as an idol, to show that the sun was created and is a not a creator. The article goes on to describe how everyone gathered together with the Chofetz Chaim early in the morning to view this great event.*

# Celestial Events Summary

The following table summarizes the celestial events described in this paper:

|  |  |  |
| --- | --- | --- |
| **Event** | **Hebrew Date** | **Roman Date** |
| Lunar Eclipse | Adar 15, 5784 | March 24-25, 2024 |
| Stellium | Adar 25, 5784 | April 4, 2024 |
| Solar Eclipse | Adar 29, 5784 | April 8, 2024 |
| Comet  Pons-Brooks | Nisan 14, 5784 | April 21, 2024 |
| Comet Tsuchinshan-ATLAS | Elul 25, 5784 | September 28, 2024 |
| Lunar Eclipse | Adar 15, 5785 | March 14, 2025 |

To understand celestial events we have to go back to the 4th day of creation where God created the luminaries:

**Bereshit (Genesis) 1:14** And God said: 'Let there be lights in the firmament of the heaven to divide the day from the night; and **let them be for signs**, and for seasons, and for days and years; 15 and let them be for lights in the firmament of the heaven to give light upon the earth.' And it was so.

The primary function of the *sun, moon, and stars,* is to serve as signs to man, who sees in the phenomena of the starry heavens the prefiguration of earthly phenomena.[[3]](#footnote-3)

**And they shall serve as [lit. ‘be for’] signs**, i.e. as omens,[[4]](#footnote-4) for when the luminaries are eclipsed, it is an ill-omen for the world, as in he verse:

**Yirmiyahu (Jeremiah) 10:2** Be not dismayed at the signs of heaven'.

**Rashi to Jeremiah 10:2 -** **Of the way of the nations you shall not learn:** Of the way of the nations you shall not learn and then, from the signs of the heavens you will not be dismayed, from the eclipse of the sun or the eclipse of the luminaries.[[5]](#footnote-5)

There are many such verses in Scripture alluding to the heavenly bodies as omens, for example, in reference to Hezekiah:

**Melachim bet (II Kings) 20:9** And Isaiah said: 'This shall be the sign unto thee from HaShem, that HaShem will do the thing that He hath spoken: shall the shadow go forward ten degrees, or go back ten degrees?

This sign shall you have ... the shadow shall go back ten degrees', thus the moon was the sign; [[6]](#footnote-6)

**Yoel (Joel 3:3)** And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke.

According to many, אתת, signs, refers to the luminaries function as nan's guide [i.e. compass] as navigational aids.

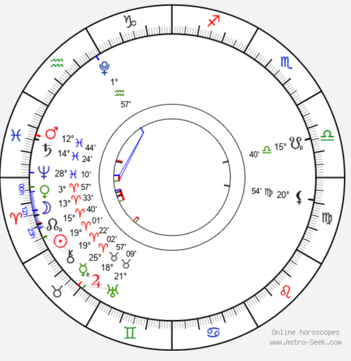
## Planetary stellium II Adar 25

The next planetary alignment takes place on **April 4, 2024 – II Adar 25** (according to one opinion, this is when God said, **“Let there be light”**). It will feature four planets – Venus, Neptune, Saturn, and Mars. The planets will align in the morning sky. Venus, Saturn, and Mars will be visible to the naked eye, but you'll need a telescope or high-powered binoculars to see Neptune.

Apparently it's not an official "planetary alignment" but nevertheless all the planets will be in a straight line on the day of the eclipse, which is April 4, II Adar 25.

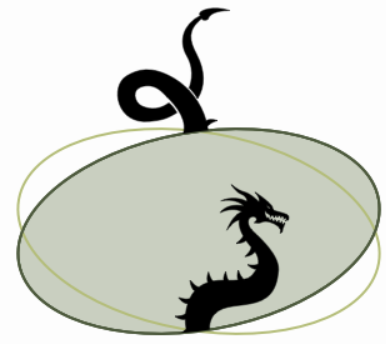
II Adar 25 (April 4) is when the world was created according to one opinion (When God said, “Let there be light”). This means that on Nisan 1, Adam was created. If comet Pons-Brooks is visible for seventy days, then this period will be up on Shavuot (aka Pentecost).

A generated chart for April 8, using the city of Jerusalem as the "birth place" shows NINE PLANETS LINED UP and Pluto slightly more apart from them. They are not "aligned" as per the official Space description of an alignment, but they are all in a straight line. Usually, birth charts show planets all over the place. Sometimes 4 or 5 may be aligned, but to get all of these appearing just like this is very very rare.



The symbols are, from the base to the top: Uranus, Jupiter, Mercury, Chiron, the Sun, Lunar Node, Moon, Venus, Neptune, Saturn, Mars and then Pluto over to the right. [those other two squiggles on the other side of the circle are not relevant to this]

That chart was generated by Astro-Seek.com but there are many free astro chart sites out there, and you can generate your own - if you enter in the date of April 8 2024 [time and city don't really matter, but I used **Jerusalem**] you will end up with something that looks like the picture above.

This stellium is conjunct the dragons north node in Aries. The "squiggle" to the right shaped like a "U" is the dragons south node opposite the north node (opposite shape) where the eclipse and stellium is happening. This is why eclipses relate to the DRAGON called the Teli[[7]](#footnote-7) in the Hebrew of the Sefer Yetzirah 6:1. The dragon is the secret behind how the orbit of the Levanah moon intersects the Earths ecliptic of the zodiac. This is another of four great taninim dragons involved in this celestial sign of the Kochav Yaakov.

The south and north nodes are called the *Dragons tail* and the *Dragons head*. The eclipse is occurring at the Dragons head north node, the horseshoe shaped squiggle conjunct the sun and moon. Today we know them as the **draconic** **Nodes.**

Go to the 28:20 mark:

<https://www.youtube.com/watch?v=B1ZzAx-4Z2s>

**Balak 212b** We have learned that in the future the Holy One will rebuild Yerushalayim and show one steady star, flashing with 70 pillars of fire, and with 70 sparks which illuminate (receive light) from it in the middle of the sky. There will be 70 other stars which are commanded and controlled from it, and they will illuminate and flame in the sky for 70 days.

On the 6th day, the **25th day of the 6th month**, the star will appear. It will be gathered on the 7th day, at the end of 70 days. On the first day it will be seen in the city of Rome. On the same day, 3 supernal walls of that city of Rome will fall and a great Heichal will fall. The ruler of that city will die. Then the star will spread out to be seen in the world. In that time strong wars [among the nations] will awaken in the world on all 4 sides and Emunah (Faith) will not be found among them.

In the middle of the world, when that star will shine in the middle of the sky, a great king will arise and rule the world, and his spirit will gain pride over all the kings and he will awaken a war on 2 sides, and he will become strong against them.

On the day that the star will be concealed, the Holy Land will quake 45 miles around the place of the Bais HaMikdash, and one cave under the ground will be revealed. From this cave will come out a strong fire to burn the world. From this cave a supernal branch will grow and it will rule over the whole world, and to it will be given the malchus. The supernal holy ones will gather to it. Then Mashiach will be revealed in the entire world and malchus will be given to him.

## Solar Eclipse of II Adar 29, 5784

The timing of the solar eclipse, on April 8, 2024 - II Adar 29, 5784,[[8]](#footnote-8) is quite amazing. That a solar eclipse should occur on II Adar 29, just two weeks before a comet Pons-Brooks reaches perihelion, just before Pesach is indeed interesting given that comets have no intrinsic connections to the moon or to Torah festivals. A solar eclipse can only occur on (or very close to) Rosh Chodesh. **This eclipse will occur about 8½ hours before the beginning of Rosh Chodesh** (the new moon of) **Nisan**.

The total eclipse will pass over Mexico from the Pacific Ocean at around 11:07 AM PDT and continue over the United States, starting in the Southwest and moving northeast until it passes over the shore of the northeast U.S. in northern Vermont, New Hampshire and Maine. The eclipse will exit continental North America on the Atlantic coast of Newfoundland, Canada, at 5:16 p.m. NDT.

Much of San Antonio will be in the direct viewing path for the total solar eclipse on Monday, April 8, 2024. The 99.9% eclipse over downtown is expected to appear as a partial eclipse around 12:14 p.m. with peak eclipse viewing at 1:34 p.m., and end around 2:55 p.m. when the partial eclipse begins to disappear.

Interestingly, April’s eclipse will have a narrow path roughly 115 miles wide which will cross the path of the total solar eclipse of 2017, with the intersection of the two paths being in southern Illinois – in the town of Makanda, just south of Carbondale. The spectacle will last up to 4 minutes, 28 seconds in the path of total darkness – twice as long as the total solar eclipse of 2017.

This will be the first solar eclipse visible in the continental U.S. since Aug. 21, 2017, and the only total solar eclipse in the 21st century where the totality will be visible in Mexico, the United States and Canada. It will also be the last total solar eclipse visible in the contiguous United States for the next two decades, until August 23, 2044.

During the solar eclipse you may be able to see comet Pons-brooks and the planet **Mercury**. Mercury is very hard to see because it is so close to the sun. During a solar eclipse, the sun should not be a problem. The menoroth, the candlesticks, that King Solomon had made for the Temple contained a parable that related the seven branches to the seven visible, moving ‘stars’ that included Mercury.

**Divrei HaYamim (II Chronicles) 4:7** And he made the ten golden candelabra according to their regulations, and he placed five in the Heichal, five from the right and five from the left.

**Rashi**: **And he made the ten golden candelabra according to their regulations:** Why is it stated in connection with the candelabra, “according to their regulations”? Because he informs us why he made ten candelabra, and everything he deduced from the Torah: the flowers, the knobs, the almond-shaped cups enumerated in the chapter were seventy, meaning that for each of the ten candelabra were seven lamps. (This is how my mother’s brother, my uncle, Rabbi Klonimos the son of Rabbi Judah explained it, and it is a midrash), and its **seven lamps corresponded to the seven planets: Sun, Venus, Mercury, Moon, Saturn, Jupiter, and Mars**.

There is no bracha or blessing to be said upon seeing an eclipse, although it is a wonder on a par with seeing a rainbow or shooting star, for both of which there are blessings[[9]](#footnote-9) to be said. Perhaps this is because the Hebrew word for eclipse is Likui - defect. The **Talmud states that a Likui of the sun is a bad sign for the world;** a lunar Likui is a bad sign for Israel. Being associated with bad signs, the eclipse was not assigned a blessing.[[10]](#footnote-10)

Mercury will be in apparent retrograde motion during the following ranges of dates: **April 1 to April 24**. Therefore, during the solar eclipse and the perihelion of comet Pons-Brooks, Mercury will be in apparent retrograde. Mercury retrograde therefore refers to a period of time in which the planet Mercury appears to, but doesn't actually, move backward. This is an optical illusion, first noticed and described by astronomers.

In Kabbalah, each of the seven traditional planets (Sun, Moon, Mars, Mercury, Jupiter, Venus, and Saturn) is associated with different spiritual qualities and influences. **Mercury** is often connected to the sefirah of Hod, which represents humility, gratitude, and acknowledgment of the divine.

**Mercury** is also associated with communication, intellect, and quick thinking. In a spiritual sense, Mercury can symbolize the ability to connect with others on a deep level, to share wisdom and knowledge, and to be adaptable and flexible in our approach to life.

Ultimately, the teachings of the Zohar remind us to seek spiritual growth and connection with the divine in all aspects of our lives, including our understanding of the planets and their influences.

This solar eclipse will be longer than the average solar eclipse.

On August 21st, 2017 (Av 30, 5777)[[11]](#footnote-11) the first Great American Eclipse made headlines all over the nation. It was also known as “the Seven Salem Eclipse” because the path of that eclipse crossed over seven U.S. locations named “Salem”…

-Salem, Oregon

-Salem, Idaho

-Salem, Wyoming

-Salem, Nebraska

-Salem, Missouri

-Salem, Kentucky

-Salem, South Carolina

Salem is short for “Jerusalem” because that is what Shem, AKA Melchizedek named this city, and that is why so many early Americans chose that name for their communities.

Now the second Great American Eclipse is almost here, and the path of that eclipse will cross over seven U.S. locations named “Ninevah”. A couple will experience totality, and the rest will experience a partial eclipse of at least 85%:

-Nineveh, Texas

-Nineveh, Missouri

-Nineveh, Indiana

-Nineveh, Ohio

-Nineveh, Pennsylvania

-Nineveh, Virginia

-Nineveh, New York

The eclipse will also cross over a location named “Ninevah” in the province of Nova Scotia in Canada.

As the son of the scion of the Mishkoltz Hasidic dynasty and a descendant of King David, Rabbi Yosef Berger circulates among many hidden righteous men and is privy to their thoughts. He emphasized that the eclipse will take place on the first day of the Hebrew month of Nisan, the month in which the Jews left Egypt.

“It is undeniable that we are on the verge of the Final Redemption,” Rabbi Berger said. “But most people either don’t understand what that means or deny the obvious. Nisan is the first month of the Biblical year. All of the kabbalists and hidden righteous men know that after the beginning of the Hebrew month of Nisan, the entire order of Creation will change in preparation for the final redemption. Seven years ago, people scoffed when they said this, but the world has gone through so much, changed so much in that time.”

Rabbi Berger noted the connection to Nineveh.

“Just as God sent Jonah to warn Nineveh, He is sending this eclipse as a warning to the nations,” Rabbi Berger said. “Just as the people of Nineveh had to repent in a set amount of time, the nations have a limited amount of time to perform acts of repentance.”

“Just like the solar eclipse in 2017 ushered in the COVID epidemic, the war in Ukraine, and the horrific attack on Israel and the war on Hamas, this eclipse will mark the beginning of greater changes that will overturn the order of the world. But by the time people realize that the *geula* (redemption) is beginning, it will be too late.”

It should be remembered that the total solar eclipse that transversed the continental United States in August 2017 ushered in the most devastating hurricane season in U.S. history. Four days after the eclipse, Hurricane Harvey made landfall on the Gulf Coast of Texas, the first major hurricane to do so in over a decade. The hurricane resulted in unprecedented flooding that prompted more than 13,000 rescues, displaced more than 30,000 people, and inundated hundreds of thousands of homes. At least 38 confirmed deaths were attributed to the hurricane and damages were estimated at up to $160 billion.

A giant “X” over America is being formed by the paths of those two eclipses (2017 and 2024), and that giant “X” will finally be completed on April 8th (Nisan 1, 5784).



The paths of the two eclipses form a transcontinental ‘X.’ In a strange coincidence, the only spot in the path of both eclipses, receiving a double-dose of this darkness, and the point of the longest duration for both eclipses, is a particular part of southern Illinois, known appropriately enough as **Little Egypt**. The Egyptian connection is so strong that there are several cities in the area named for ancient Egyptian places like Karnak, Cairo, and Thebes.

The intersection of these two eclipses will pass very near the New Madrid fault line, which had a major earthquake in the 19th century.

\* \* \*

Solar Eclipse begins at 12:14pm – peaking at 1:34pm - on Monday, April 8, 2024 – II Adar 29, 5784.

The day of this eclipse is a special day known as “Yom Kippur Katan”, literally *Little Day of Atonement*. It is observed on the day before Rosh Chodesh (the new month), Nisan 1.

The basis for the observance of Yom Kippur Katan was the fact that in Temple times a sin offering was included in the Rosh Chodesh offerings, indicating that Rosh Chodesh is a particularly opportune time for repentance and atonement.

Atonement on the *actual* day of Yom Kippur is accomplished through fasting and prayer, but Rosh Chodesh is also considered a minor festival on which one may not fast. Therefore, Yom Kippur Katan is observed just before Rosh Chodesh.

Let’s look at a little background to understand this special day.

Since the eclipse is on Monday, it is worth remembering that Monday is **Yom Sheni** (יום שני), the second day of the week according to the reckoning of Torah.

The **second** “Day of Creation”, aka the second day of the week, described in:

**Bereshit (Genesis) 1:6-8** And God said: 'Let there be a firmament (rakia) in the midst of the waters, and let it divide the waters from the waters.' 7 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. 8 And God called the firmament Heaven. And there was evening and there was morning, a second day.

Shortly before sundown on the 29th of Adar, HaShem commanded Moses regarding the mitzvah of sanctifying the crescent new moon and establishing a lunar calendar. This is the first mitzva the Bne Israel were given as a nation.

For the generations that followed, each new month was ushered in when two witnesses testified before the Sanhedrin[[12]](#footnote-12) that they had seen the Molad, the new moon. In the 4th century CE, Hillel II foresaw that the Jews would no longer be able to follow a Sanhedrin-based calendar. So Hillel and his rabbinical court established the perpetual calendar which is followed today, until Mashiach will come and reestablish the Sanhedrin.

Rabbi Lazar Brody, an American-born Hasidic rabbi and teacher, understands this present-day manifestation to be a *divine message*.

“In Kabbalah (Jewish mysticism), the **sun represents the nations of the world**, and **the moon represents Israel**,” Rabbi Brody told Breaking Israel News. “This eclipse is only over Mexico, the United States, and Canada. That is a shout from above, saying, ‘America, get your act together, Come back to the Almighty and cast away all your legalization of what the Torah calls abominations’.”

Rabbi Brody explained that the message implicit in an eclipse is that God’s light has not been extinguished.

“Through man’s actions, God’s influence in the world is being hidden in a state of Hester panim (hiding God’s face)”, Rabbi Brody explained.

Rabbi Brody quoted the Talmud[[13]](#footnote-13) which states that if an eclipse appeared in the West, it is a sign that idol worship has prevailed.

“Idol worship isn’t only bowing down to idols. In the US, there are people who worship homosexuality and perversion, one of the reasons the Talmud states for a solar eclipse.”



Yoel prophesied that before Moshiach comes, we will experience an eclipse (Yoel 3).

“Since the moon can be good or bad, and since Israel and Ishmael count according to the moon, if the eclipse happens when the moon is full, it’s a bad sign for Israel. But when the moon is not full, it’s a bad sign for Ishmael.” ~ Zohar on Parshas Ki Teizei

Today is the last day of the month of Adar, when the moon is completely missing and not visible, which hopefully signifies a victory for Israel and that Moshiach is coming!

### Shabbat HaKodesh – II Adar 27, 5784

Parshat HaChodesh is the last of the four parshiyot which are read before the holidays of Purim and Pesach. In this portion, HaShem commands the Jewish people to calculate the days of the months and ensure that all the holidays fall at their proper time. The portion begins with the words: HaChodesh HaZeh Lechem Rosh Chodashim — “This month is the first of months for you....”

*Shabbat HaChodesh precedes the first of the Hebrew month of Nisan*.

Shabbat HaChodesh for Hebrew Year 5784 begins at sundown on Friday, April 5, 2024 and ends at nightfall on Saturday, April 6, 2024. This Shabbat is two days before the solar eclipse.

Shabbat HaChodesh is when Shemot (Exodus) 12:1-20 is read in Sephardi synagogues around the world. The second verse of this familiar passage says:

**Shemot (Exodus) 12:2** 'This month shall be unto you the beginning of months; it shall be the first month of the year to you.

In addition to reading **Shemot (Exodus) 12:1-20**, we will also be reading **Yehezchel (Ezekiel) 45:18-46:15**. Both of these readings speak of the new moon of Nisan. The Ezekiel passage speaks of a future where Mashiach ben David is the prince who brings various offerings, *including sin offerings*, to make atonement[[14]](#footnote-14) for the house of Israel.

Whereas our Torah reading describes the original Passover story, Ezekiel describes a future Passover, a time when the Children of Israel will return to their homeland and worship HaShem in the 3rd Temple. Ezekiel foretells what will happen in their new homeland in great detail. **While some of the rituals are similar to that of the original Passover, there are distinct differences** that point to how life in their new homeland will be different for the Israelites.

The designated Psalm for this Shabbat is Tehillim (Psalms) 77.

**Tehillim (Psalms) 77:1-21**

1 For the Leader; for Jeduthun. A Psalm of Asaph.

2 I will lift up my voice unto God, and cry;

I will lift up my voice unto God, that He may give ear unto me.

3 In the day of my trouble I seek the Lord;

With my hand uplifted, [mine eye] streameth in the night without ceasing;

My soul refuseth to be comforted.

4 When I think thereon, O God, I must moan;

When I muse thereon, my spirit fainteth.

**Selah**

5 Thou holdest fast the lids of mine eyes;

I am troubled, and cannot speak.

6 I have pondered the days of old,

the years of ancient times.

7 In the night I will call to remembrance my song;

I will commune with mine own heart;

And my spirit maketh diligent search

8 ‘Will the Lord cast off for ever?

And will He be favorable no more?

9 Is His mercy clean gone forever?

Is His promise come to an end for evermore?

10 Hath God forgotten to be gracious?

Hath He in anger shut up his compassions?’

**Selah**

11 And I say ‘This is my weakness,

That the right hand of the Most High could change.

12 **I will make mention of the deeds of the LORD;**

**Yea, I will remember Thy wonders of old.**

13 I will meditate also upon all Thy work,

And muse on Thy doings.’

14 O God, Thy way is in holiness;

Who is a great god like unto God?

15 **Thou art the God that doest wonders;**

**Thou hast made known Thy strength among the peoples.**

16 Thou hast with Thine arm redeemed Thy people,

The sons of Jacob and Joseph.

**Selah**

17 The waters saw Thee, O God;

The waters saw Thee, they were in pain;

The depths also trembled.

18 The clouds flooded forth waters;

The skies sent out a sound;

Thine arrows also went abroad.

19 The voice of Thy thunder was in the whirlwind;

The lightnings lighted up the world;

The earth trembled and shook.

20 Thy way was in the sea,

And Thy path in the great waters,

And Thy footsteps were not known.

21 Thou didst lead Thy people like a flock,

By the hand of Moses and Aaron.

Tehillim (Psalms) 77:12

|  |  |
| --- | --- |
| **kri -** קרי | **ktiv -** כתיב |
| אֶזְכּוֹר | אזכיר |
| *I will remember,* and find consolation in the manifestations of His Omnipotence. | *I will make mention*,  I remind [others], of God’s works as well.[[15]](#footnote-15) |

**Pesiqta deRab Kahana, Midrashic sermons for Shabbat HaChodesh V: IX** And Rabbis say, In the septennate in which the son of David comes, in the first of the seven-year spell, *I shall cause it to rain on one town and not on another*.[[16]](#footnote-16) In the second, the arrows of famine will be sent forth. In the third there will be a great famine, and men, women, and children will die in it, and the Torah will be forgotten in Israel. In the fourth, there will be a famine which is not really a famine, and plenty which is not plentiful. In the fifth year, there will be great plenty, and people will eat and drink and rejoice, and the Torah will again be renewed. In the sixth there will be great thunders. In the seventh there will be wars. And at the end of the seventh year of that septenate, the son of David will come. Said R. Abbaye, How many septenates have there been like this one, and yet he has not come! But matters accord with what R. Yohanan said, In the generation in which the son of David comes, disciples of sages will perish, and those that remain will have faint vision, with suffering and sighing, and terrible troubles will come on the people, and harsh decrees will be renewed. Before the first such decree is carried out, another will be brought along and joined to it. Said R. Abun, In the generation in which the son of David comes, the meeting place will be turned over to prostitution, the Galilee will be destroyed, Gablan will be desolate, and the Galileans will make the rounds from town to town and find no comfort. Truthful men will be gathered up, and the truth will be fenced in and go its way. Where will it go? A member of the household of R. Yannai said, It will go and dwell in small flocks in the wilderness, in line with this verse of Scripture: *Truth will be among bands*.[[17]](#footnote-17) Said R. Nehorai, In the generation in which the son of David comes, youths will humiliate old men, sages will rise before youths, a slave girl will abuse her mistress, a daughter-in-law her mother-in-law, a man’s enemies will be his own householders, a son will not be ashamed for his father, the wisdom of scribes will turn rotten, the vine will give its fruit but wine will be expensive. Said R. Abba bar Kahana, The son of David will come only to a generation which is liable for total extermination. Said R. Yannai, The son of David will come only to a generation the principal leaders of which are like dogs. Said R. Levi, If you see one generation after another blaspheming, look for the footsteps of the messiah-king. What verse of Scripture indicates it? *Remember Lord the taunts hurled at your servant, how I have borne in my heart the calumnies of the Gentiles; so have your enemies taunted us, 0 Lord, taunted the successors of your anointed king*.[[18]](#footnote-18) What follows? *Blessed is the Lord forever, amen, amen*.[[19]](#footnote-19)

In this heel generation we are susceptible to being bitten by the serpent. We are the generation that is most at risk from the serpent.

There is a danger of “you shall bruise the heel.” In the final generations of the exile the Jewish nation resembles Adam HaRishon, and the culmination of the exile is his heel. The danger exists that the serpent will bite Adam’s heel.

This last generation has the task and purpose to draw the Divine Presence all the way down to the very earthiness of this material world, which will happen with the coming of Mashiach and the ultimate redemption.

### Yom Kippur Katan – II Adar 29, 5784

Yom Kippur Katan Adar for the Hebrew Year 5784 begins at sundown on Sunday, April 7, 2024 and ends at nightfall on Monday, April 8, 2024. This is II Adar 29, 5785. This is the day of the “great American Eclipse”.

Yom Kippur Katan Adar is **two days after** Shabbat HaChodesh when Shemot (Exodus) 12:1-20 is read in synagogues around the world. The second verse of this familiar passage says:

**Shemot (Exodus) 12:2** 'This month shall be unto you the beginning of months; it shall be the first month of the year to you.

It was an eventful summer, both in America and abroad just before the last total solar eclipse (August 21, 2017) in the USA. The stock market was crashing, families were struggling financially, and other tragic events were changing our world. Rabbi Chaim Kanievsky, shlita, was asked what we frum[[20]](#footnote-20) Jews could do to reverse the situation. How could we attain divine mercy? He responded with a four-word formula: “Ya’asu Yom Kippur Katan”. He suggested that we observe Yom Kippur Katan, a very powerful holiday that precedes every Rosh Chodesh and that could change our fate.

It is prescient[[21]](#footnote-21) that Rabbi Chaim Kanievsky, shlita, should give us this solution seven years before the eclipse on April 8, 2024, when the next solar eclipse would fall on Yom Kippur Katan Adar.

The origins of Yom Kippur Katan, according to the Encyclopedia Judaica, was with the Kabbalists, who established it as a day of atonement, from the pasuk in the Gemara that states, HaShem told klal Yisrael to bring atonement to Him since He minimized the size of the moon, a phenomenon that occurs at the beginning of each new month.[[22]](#footnote-22) This day was eventually adopted by others, not just the Kabbalists, as a day of fasting[[23]](#footnote-23) and reciting distinctive prayers.

The idea behind Yom Kippur Katan is to do teshuva periodically throughout the year. We are encouraged to constantly improve ourselves, one step at a time. There is no better way to start a new month than with a clean slate! Teshuva, repentance, not only has the power to bring us back to square one, **it makes us into better people than we were before we sinned**, since we have overcome our original mistake. What areas do we need improvement in? Whether it is mitzvot bain adam lechaveiro – such as doing chesed, treating others well, and not speaking Lashon hara – or mitzvot bein adam lamakom – such as improving our concentration in davening, learning more, and honoring Shabbos better – we can all find something to work on. By observing a mini-Yom Kippur once a month, we can manage our goals better and make real improvements in our lives. We can take the promises we made on Yom Kippur and actualize them throughout the year.

Even those who don’t fast should make it their practice to repent and reflect on their deeds on this day, so that Rosh Chodesh will indeed be a day of **atonement** for them.

The word kaparah is usually translated as *atonement*. This definition is correct, but the word has another underlying meaning. The word *kaparah* means not only *atonement*, but *removal*. The word is also found where sin is not involved at all. When Esau was pursuing Jacob with the intention of killing him, Jacob sent him a lavish gift, saying I will wipe away his furious countenance (Genesis 32:21). Rashi there explains that the word kaparah has the connotation of “wiping away”, or “removal”. In the context of sin, it means that atonement or repentance “removes” the effect of the sin by atoning for it. In the case of anger, it means removing the rage through persuasion, by asking forgiveness, or, as Jacob assuaged Esau’s wrath, by means of a generous gift.

### Mincha – Yom Kippur Katan[[24]](#footnote-24) liturgy

The Midrash[[25]](#footnote-25) teaches: Nothing is more beloved than the Mincha prayer service . . . And what time did King David mean when he said:

**Tehillim (Psalms) 69:14** My prayer is to You, HaShem, at a time of favor ?

He meant the time of the Mincha prayer. Therefore, we, too, recite the Yom Kippur Katan prayers at the time of Mincha, On the day before Rosh Chodesh. we pray that the number of our sins diminish until it is like the size of today’s moon which is still in its invisible phase.

Mincha may be said from ½ hour after halachic midday until sunset. Mincha Gedolah is the earliest time that you may say Mincha: from ½ halachic hour after halachic midday until 2 ½ halachic hours before sunset.

Earliest Mincha (Mincha Gedolah) on II Adar 29, 5784**,** April 8, 2024 is at **1:31** PM, just about the time that the eclipse is peaking in San Antonio, Texas.

### Piyut for Mincha of Yom Kippur Katan

On this day, let the sum of all my sins be nullified in its smallness, like the moon’s shape today. But may the amount of my merits increase, give forth blossoms and flower.[[26]](#footnote-26)

On this day, let the sum of all my sins be nullified in its smallness, like the moon’s shape today. But may the amount of my merits increase, give forth blossoms and flower.

Certainly the guilt of my heart is revealed before Him — the threads of my sins and the string of my wickedness.

My judgment: I know that I should be burned in fire, for evil and wickedness have l woven with my defiance.

Going out day after day seeking my pelf,[[27]](#footnote-27)

fleeing from the study hall like a child fleeing from school.

On this day, let the sum of all my sins be nullified in its smallness, like the moon's shape today. But may the amount of my merits increase, give forth blossoms and flower.

Indeed, with ropes of falsehood, iniquity pulls [us][[28]](#footnote-28) backwards. Before You, my God, / have come to stand,

**a cure for the bitter poison of the biting serpent** to request and to entreat. Pained and saddened,

dwelling with the afflictions of the stone of the quarry.

[I have] hand, mouth and eye,

[but] **I do not have a sense of taste or smell**.

On this day, let the sum of all my sins be nullified in its smallness, like the moon's shape today. But may the amount of my merits increase, give forth blossoms and flower.

Behold, You have given New Moons to Your people as a time of **atonement** for all their incidents.[[29]](#footnote-29)

You annulled the [words of the] Accuser from Your beloved ones;

therefore, I approach You with their supplications

on the day that precedes it, so that I will then be unmarred,[[30]](#footnote-30)

[and] I will again be a resident, a sojourner no longer.

On this day, let the sum of all my sins be nullified in its smallness, like the moon’s shape today. But may the amount of my merits increase, give forth blossoms, and flower.

With Your abundant kindness, You my King,

You will arise and have mercy on Zion,[[31]](#footnote-31) our Sanctuary.

Give glory to the abode of Your dwelling, for in it we will bring up our New Moon burnt-offerings.

Please, God, send us the one who will bear the crown of our heads.

For it is there that our hearts yearn, [to behold its] radiance.[[32]](#footnote-32)

On this day, let the sum of all my sins be nullified in its smallness, like the moon’s shape today. But may the amount of my merits increase, give forth blossoms, and flower.

Now we recite Tehillim (Psalms) 20 and 8.

Come, let us return to HaShem, for He has stricken us and He will heal us; He has smitten us and He will cure us. He will revive us after two days; on the third day He will lift us up and we will live before Him.[[33]](#footnote-33) For not because of our righteousness do we cast our supplications before You, rather because of Your abundant compassion. O my Lord, heed; O my Lord, forgive; O my Lord, be attentive and act, do not delay! For Your sake, my God, for Your Name is proclaimed upon Your city and upon Your people.[[34]](#footnote-34)

The following verse is recited three times by the chazzan, then three times by the congregation:

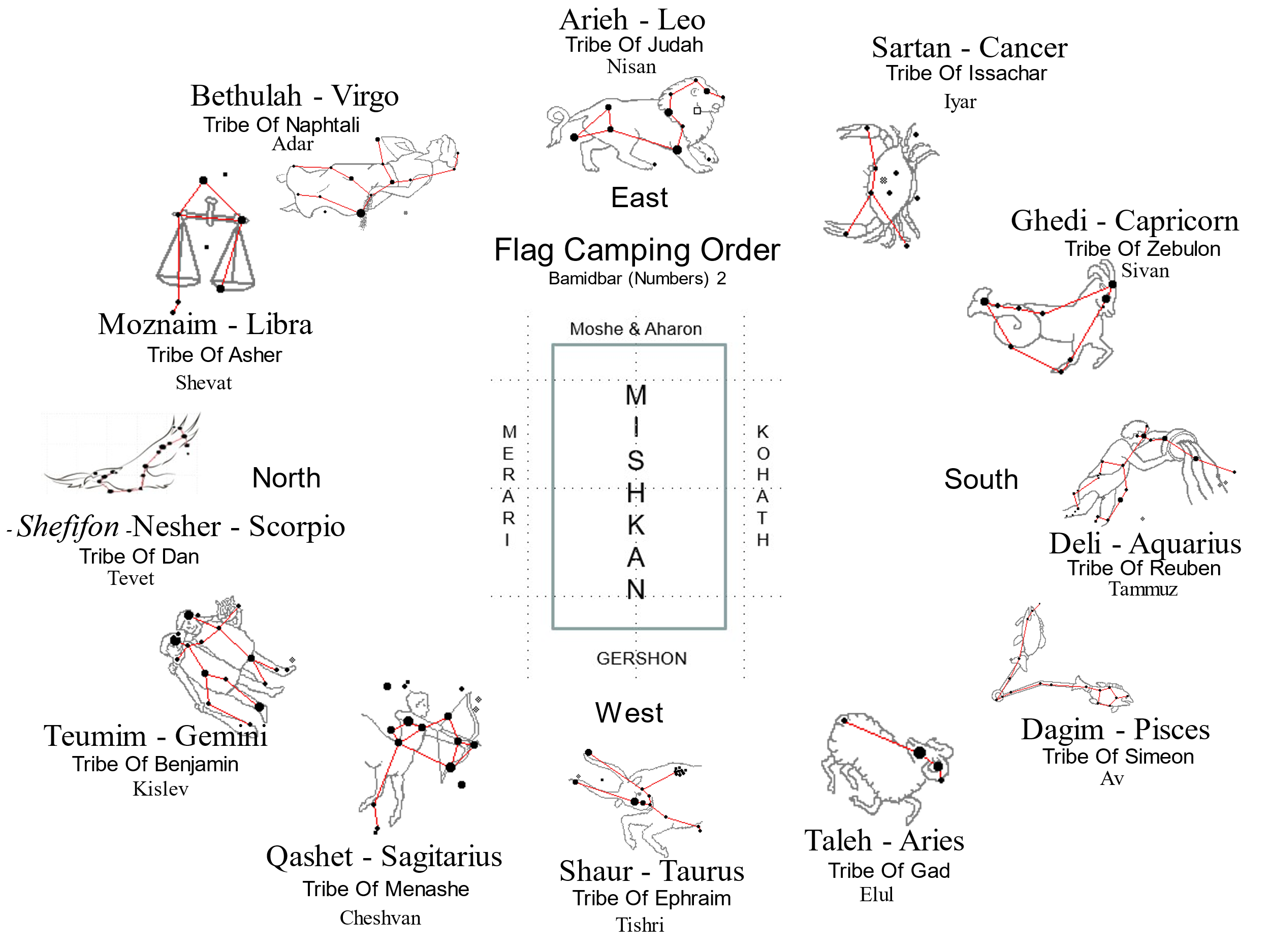
Return us to You, HaShem, and we shall return; renew our days as of old.[[35]](#footnote-35)

Please, HaShem, God of Heaven, may our prayers constitute an incense-offering before You;[[36]](#footnote-36) make our righteousness shine like light and our justice like midday.[[37]](#footnote-37) Give ear to our words, HaShem; contemplate our thoughts.[[38]](#footnote-38) When we call, answer us, our God of righteousness.[[39]](#footnote-39)

As a father has mercy on his children, so, HaShem, may You have mercy on us.[[40]](#footnote-40) Salvation is Hashem’s; upon Your people is Your blessing, Selah.[[41]](#footnote-41) HaShem, Master of Legions, is with us, the God of Jacob is a stronghold for us, Selah.[[42]](#footnote-42) HaShem, Master of Legions, praise­worthy is the person who trusts in You.[[43]](#footnote-43) HaShem, save! May the King answer us on the day we call.[[44]](#footnote-44)

## Comet Pons-Brooks Nisan 14, 5784

**Comet 12/P Pons-Brooks[[45]](#footnote-45)** will reach perihelion[[46]](#footnote-46) on Sunday, April 21, 2024 – **Nisan 14, 5784** (**Erev Pesach[[47]](#footnote-47)**). This is when the comet will be most visible. Comet Pons-Brooks will be in the vicinity of Jupiter (Shabtai) from April 12-14. The comet’s closest approach to the sun (perihelion) is on April 21 in the constellation **Taurus**.



The closest approach to Earth will be 42 days later on June 2, 2024, which is **Iyar 26, 5784**.[[48]](#footnote-48) Curiously, Iyar 26 was the day that the six day war began in 1967. On June 2, 2024, when the comet is closest to Earth, it will probably be dimmer because it’s farther from the sun (comets are completely unpredictable).

In addition, Pons-Brooks is also one of the brightest known periodic comets, reaching an absolute visual magnitude ~5 in its approach to perihelion.

Comet Pons–Brooks is a periodic comet with an orbital period of about **70 years**.

Astronomers are saying that comet Pons-Brooks is doing things they have never seen before, it is developing wings and horns.

The unusual features of this comet have led some to wonder if this is Kochav Yaakov, the star which shoots forth from Yaakov:

**Terumah 172b** Then the 7th window will open in the entire world, and its star is “**Kochav Yaakov**”, and this is the one about which Bilaam said “a star shoots forth from Yaakov”, and this star will be luminous for **40 days** and 40 nights. When Melech HaMashiach will be revealed, and all the peoples of the world will be gathered to him, then the verse will be fulfilled which states:[[49]](#footnote-49) “the root of Yishai, which stands as a banner for peoples, to him shall the nations inquire, and his peace shall be [with] honor.”

Comet Pons-Brooks has a period of about seventy years, which means that it returns to the earth every seventy years. This may connect it with a certain star in the Gemara:

**Horayoth 10a** Rabban Gamliel and Rabbi Yehoshua were traveling together on a ship. Rabban Gamliel had sufficient bread for the journey, while Rabbi Yehoshua had bread and also some flour. [The journey lasted longer than expected, and] when Rabban Gamliel’s bread was finished he relied on Rabbi Yehoshua’s flour for nourishment. Rabban Gamliel said to Rabbi Yehoshua: How did you know from the outset that we would have such a substantial delay that you would need more flour? Rabbi Yehoshua said to Rabban Gamliel: **There is one star that rises once in seventy years** and misleads sailors at sea, causing their journeys to be extended. And I said: Perhaps that star will rise during our journey and mislead us.

Rabbi Yehoshua knew that a comet would likely be visible during his sea voyage, and that its light would confuse the sailors who navigated by the stars. That comet returned about once every 70 years. It could be that comet Pons-Brooks is actually Rabbi Yehoshua’s comet.

Here's another fun fact about Rabbi Yehoshua's Comet of 66CE. It was described by the Jewish historian Josephus, who wrote that "a star resembling a sword stood over the city; a comet persisted for a long time." Josephus also recorded that the comet was seen during Pesach in 66CE. He wrote that it was taken as a good omen by those who started the Jewish rebellion against the Romans which lasted until the destruction of the Temple in 70CE. And who was it who led another rebellion some sixty years later? Why, it was Bar Kochvah - the Son of the Star.

**Zohar, Balak, 212b** I will show you, but not for now, for these things will only come to be at that time, some after time and some in the Days of King Mashiach**. "A star has gone forth from Jacob ..."**.[[50]](#footnote-50) This teaches us that in the future, the Holy One, Blessed is He, will build Jerusalem, and one star will spark within seventy pillars of fire and seventy sparks will receive light from it in the middle of the sky. The other seventy stars will be swallowed within it. It will give off light and blaze for seventy days. **At the end of the sixth day** it will become visible at the beginning of **the twenty-fifth day of the sixth month**. It will be gathered in at the end of seventy complete days and be visible in the city of Rome,[[51]](#footnote-51) and on that day, three great walls will fall and a great hall will fall, and the power of that city will die. Then the star will spread out to be seen in the rest of the world. In that time, great wars will stir all around the four comers of the world and no faith will be found among [its people].

I wonder what to make of the prophecy that the Star would be seen on the 25th day of the 6th month[[52]](#footnote-52).... if it's referring to Adar, then Adar 25 is 4 days prior to April 8. The Zohar reference to the number "70" repeatedly ties this 70 year star with the Talmudic 70 year star. Zohar prophecies have levels of meaning not always perfect in pshat reality.

**Shemot 7a** A pillar of fire will be seen standing from above to below **40 days**. All the nations will see it. At that time Melech HaMashiach will awaken and go out from Gan Eden, from the place called Kan Tzippor,[[53]](#footnote-53) and will be revealed in the Galil. On that day that Mashiach goes out from there, the entire world will shake and all the world will hide themselves in caves and clefts in the rocks, and they won’t think to be saved. […] After **40 days** that the pillar will stand from the earth to the heavens in the eyes of all the world the Mashiach will be revealed. A star will arise from the East side, flaming with all colors, and 7 other stars will go around this star and make a war with it on all sides 3 times a day for 70 days, and all the people of the world will see.

**Shemot 8a** One awesome star will awaken in the middle of the firmament like Argaman flaming and sparking in the day in the eyes of the whole world. A flame of fire will arise on the North side in the midst of the firmament and these will stand one opposed to the other for **40 days** and the star and the flame will make war in the eyes of all, and the flame will spread out with a burning of fire amidst the Rakia from the North side. Numerous rulers and kings and nations and peoples will be terrified of this. Then a star will arise from the South side and will take control of the flame and the flame will be consumed slowly in the firmament, in front of that star, until it won’t be seen at all. Then the star will paths in the firmament in 12 directions. These lights will stand in the firmament for 12 days. After 12 days all the people of the world will tremble and the sun will go dark for half a day, like it went dark on the day the Bais HaMikdash was destroyed, until the heavens and the earth won’t be seen.

I am wondering if this comet might be Kochav Yaakov כּוֹכָב מִיַּעֲקֹב.

**Bamidbar (Numbers) 24:17** I see him, but not now; I behold him, but not nigh; there shall step forth a star out of Jacob **כּוֹכָב מִיַּעֲקֹב**, and a scepter shall rise out of Israel, and shall smite through the corners of Moab, and break down all the sons of Seth.

*Rabbi Cordovero has said that the Kochav Yaakov will cause earthquakes in: Turkey, India, Germany, and Switzerland. It will be felt in other countries as well and in Israel too, especially in the area of Har Hevron and possibly other areas - rocks to fall and will cause heavy damage and some countries will start to float in water - natural disasters in the world, especially in Mecca, where there will be an extreme heat wave with a sandstorm that is orange in color along with an earthquake.*

*The Kochav Yaakov will do this until the revelation of Mashiach.*

The proper blessing, according to the Talmud,[[54]](#footnote-54) upon seeing a comet or an eclipse is:

*Blessed art Thou, O HaShem, our God, King of the Universe, Whose strength and might fill the world.*

### Orion Implications

The Southern Hemisphere will be able to see the Comet Pons-Brooks head toward Orion. It will be near Rigel, in the mazal[[55]](#footnote-55) of Orion, on May 19 and 20.

The fact that Comet Pons-Brooks passes through Orion is a very ominous sign. The Talmud has the following information:

**Berachoth 58b** - OVER SHOOTING-STARS [ZIKIN]. What are ZIKIN? Samuel said: A comet. Samuel also said: I am as familiar with the paths of heaven as with the streets of Nehardea, with the exception of the comet, about which I am ignorant. There is a tradition that it never passes through the constellation of Orion, for if it did, the world would be destroyed. But we have seen it pass through? - Its brightness passed through, which made it appear as if it passed through itself. R. Huna the son of R. Joshua said: Wilon was torn asunder and rolled up, showing the brightness of Rakia. R. Ashi said: A star was removed from one side of Orion and a companion star appeared on the other side, and people were bewildered and thought the star had crossed over.

So, when Comet Pons-Brooks passes through Orion, the Talmudic sages see this as indicating the destruction of the Earth.

**This data was presented to the "Ask the Rabbi" forum on the Internet and the following reply was received:**

*According to the Maharal of Prague, in his book Netzach Yisrael Chapter 60, the Talmudic statement in Berachot 58b should be understood as a metaphor. The comet is a metaphor for the coming of the Messiah, who is compared to a star: Orion, the hunter is a metaphor for warfare. The destruction of the world refers to a statement in the Talmud in Avodah Zarah that after the coming of the Messiah the world will not exist physically, but will exist spiritually. The world = physical, will be destroyed = non-existent on the physical level. Putting the above together, means that when it is close to the time of redemption, the Messianic era, and there are great wars taking place, they are to be understood as a prelude to "destruction" = transformation of the world that will take place after the Messianic era.*

Sincerely, The Rabbi[[56]](#footnote-56)

## Comet Tsuchinshan-ATLAS

Comet C/2023 A3 (Tsuchinshan-ATLAS) has been discovered by the observatories above. This comet’s projected perihelion[[57]](#footnote-57) is Friday, September 28, 2024 – Elul 25, 5784.

Some have the custom to read each day the chapter in Genesis that corresponds to that respective day of creation: on Elul 25 the verses that discuss day one of creation; on Elul 26 day two of creation; and so on. 2

On Friday, the 25th of Elul this star will appear, precisely as the Zohar prophesied.

**Zohar III, 212b** And [the star] will be seen on **the sixth day**, on the **25th day of the sixth month**. It will be gathered on die seventh day, at the end of seventy days. On the first day it will be seen in a city of Rome. On that same day, three high structures of that city of Rome will fall and a great edifice will fall. The ruler of that city will die. Then the star will spread out to be seen in the rest of the world. In that time, great wars will stir all around the four comers of the world and no faith will be found among [its people].

If the most optimistic predictions are to be believed this comet might even be the best comet for a long time. There are even whispers of it being a Great Comet!

Initial data seems to suggest that Comet C/2023 A3 completes an orbit every 80,000 years.

On Friday, the **25th of Elul – September 28, 2024** this star (comet Tsuchinshan-ATLAS) will appear. Forty days before Elul 25 is **Tu B’Av**, the day that was designated for *marital union*.

There is an alternate idea that at the time of the Egyptian exile, that the sixth month was Adar. This is in line with the bimodality of the year. So the prophecy could also be read as:

On Friday, the **25th of Adar** (or the II Adar) this comet Pons-Brooks will appear. Forty days before Adar 25 is **Tu B'Shevat**, the *new year for tithing trees*.

Creation, it seems, is a two-step process, conception followed by formation. The world is fashioned and formed either one Tishre or one Nisan. It is conceived and planned from 15 Av or 15 Shevat. The true beginning of creation is then on one of those two dates, providing reason and cause to celebrate.

Adar leads to Nisan the New Year for the people of Israel and the upcoming event of the comet can refer to the coming of Mashiach.

Both times can be referred to as ‘new years’, so sometimes the 6/7th months are Elul/Tishre and sometimes Adar/Nisan is referred to the 6/7th months.

If the comet survives its passage around the Sun the main northern observing period will begin after October 11/12, 2024 – Tishri 9/10, 5785 – Yom Kippur, when the comet moves up into the evening sky, visible after sunrise, a little higher and easier to see each evening.

Some very interesting events are associated with Elul 24 / 25:

* The world was created on this day, according to the Rabbis. “Let there be light”. ***Vayikra Rabba 29:1. Pirke D’Rebbe Eliezer, ch. 8. Rabbenu Nissim, Rosh Hashana 16a. This is according to Rabbi Eliezer—Rosh Hashana 10b-11a***.
* Noah's dove brings back an olive branch. Rashi on ***Genesis 8:11***
* David marries Bathsheba. *Shalshelet ha-Kabbalah,* ***Soncino Zohar, Bereshit, Section 1, Page 8b***
* Preparations made to work on Ezra's temple begins (first full day) 3426 (335 BCE). The rebuilding of the walls of Jerusalem, which had been in ruins since the destruction of the First Temple by the Babylonians 88 years earlier, was completed by Nechemia, as related in the Book of Nechemia. ***Haggai 1:14-15***
* The Jerusalem wall was finished, in 52 days, by Nehemiah. ***Nehemiah 6:15***

Is comet .2023 A3 Kochav Yaakov? Consider the following:

***Bamidbar (Numbers) 24:14-19*** *"And now," said Bilaam, "I am returning to my people. Let me counsel you as to what this nation shall do to your people at the end of days!" He (Bilaam) proclaimed his oracle and said: "These are the words of Bilaam son of Be'or, the words of the man with the seeing eye. This is the pronouncement of the one who heard the words of the Almighty, who knows the knowledge of the Most High, who perceived a vision of the All Powerful, falling down but with open eyes. I see him but not now, I gaze upon him but not soon. A star will shoot forth out of Yaaqob, a scepter shall rise from Yisrael, who shall crush the princes of Moab and demolish all of Shet's descendants. Edom shall be their inheritance, Seir their enemies shall be their inheritance, and Israel shall be triumphant. A ruler shall issue forth from Yaakov, and he shall destroy the remnant of the city…".*

*It was all forecast 3,300 years ago by Bilaam the gentile prophet in Parshat Balak.* ***דרך כוכב מיעקוב --*** *"When the star of Yaakov is on its pathway towards the earth" -- is that exact prediction. When the star of Yaakov is en route...then* ***קם שבט מישראל.****.. Mashiach Ben Yoseph will rise up.*

[[](https://1.bp.blogspot.com/-6aD-ALlHVRs/Vtqo8fUX5UI/AAAAAAAAL6o/N44Sy0FLVrQ/s1600/jacks.jpg)](https://1.bp.blogspot.com/-6aD-ALlHVRs/Vtqo8fUX5UI/AAAAAAAAL6o/N44Sy0FLVrQ/s1600/jacks.jpg)*The Ramak,* ***Rabbi Moshe Cordevero****, classically and clearly explains the Zohar on this key pasuk [****Balak 212b****] in such detail that he even draws a picture of how the star will look. Remember we used to play with Jacks? That's precisely what he drew. A star with several smaller bodies surrounding it with 70 rays of light streaming out of [Nibiru] connecting itself to each body surrounding the star.*

*This display will be seen above the earth when he states that all will marvel at the following event: The rays of light will gradually [over 70 days] swallow each of the seven smaller bodies that will be absorbed into this Star [I believe this represents the seven continents].*

*The whole world will see this happen and will indeed panic but know this is from Hashem who is arranging this display because of us - Yaakov [Yisroel] since he had a family of 70 vs. the 70 nations of the world.*

*I believe scientists and astrologers may attempt to explain it away as a “natural phenomenon” saying it is either turning into a black hole or going supernova - but they will try to explain it away when it is anything but a "natural " occurrence.*

*Immediately after this they will be overcome by Mashiach -- the True Star after the 70 days of viewing this heavenly display.*

*...During those 70 days the ruler of the Palace in Rome (Vatican?) will die." There is another Midrash contained in Sefer Beit Hamidrash reveals that during that time "marauders" (terrorists) will attack and destroy the Vatican thereby allowing Mashiach ben Yoseph and his 30,000 tzaddikim with him to enter the Vatican and retrieve the many stolen items including the hidden vessels of the Temple which includes the recovery by them of the holy flask containing the last remaining sample of Manna that HaShem instructed Moshe to save for all time.*

This retrieval will occur amidst the confusion caused by this 'Star of Yaakov' and I assume one reason for it which is to distract the world for Mashiach to embark on his divine Missions to accomplish the geula Shleima (redemption).

According to the Ramak's interpretation of that Zohar and thus there is 70 days from 25th of Elul thru 8th of Kislev.

The Ramak even gives the date: the **25th day of the six month** - **Elul 25** - since that was the date of creation, so HaShem will begin this display just prior to a Briah Chadash - new creation coming.''

Again, for clarity sake. it first appears on the 25th of Elul where it will be seen only over Rome and then over the whole world which later disappears in the 8th of Cheshvan

**Zohar, Balak, 212b** I will show you, but not for now, for these things will only come to be at that time, some after time and some in the Days of King Mashiach**. "A star has gone forth from Jacob ..."**.[[58]](#footnote-58) This teaches us that in the future, the Holy One, Blessed is He, will build Jerusalem, and one star will spark within seventy pillars of fire and seventy sparks will receive light from it in the middle of the sky. The other seventy stars will be swallowed within it. It will give off light and blaze for seventy days. **At the end of the sixth day** it will become visible at the beginning of **the twenty-fifth day of the sixth month**. It will be gathered in at the end of seventy complete days and be visible in the city of Rome,[[59]](#footnote-59) and on that day, three great walls will fall and a great hall will fall, and the power of that city will die. Then the star will spread out to be seen in the rest of the world. In that time, great wars will stir all around the four comers of the world and no faith will be found among [its people].

### Kochav Yaakov

Bilam the prophet gave a prophecy for the end of days. This prophecy may be very relevant for the two comets that will visit us in 2024. Let’s first look at this prophecy before we dig deeper:

**Bamidbar (Numbers) 24:14-19** "And now," said Bilaam, "I am returning to my people. Let me counsel you as to what this nation shall do to your people at the end of days!" He (Bilaam) proclaimed his oracle and said: "These are the words of Bilaam son of Be'or, the words of the man with the seeing eye. This is the pronouncement of the one who heard the words of the Almighty, who knows the knowledge of the Most High, who perceived a vision of the All Powerful, falling down but with open eyes. I see him but not now, I gaze upon him but not soon. **A star will shoot forth** **out of Jacob**, a scepter shall rise from Israel, who shall crush the princes of Moab and demolish all of Shet's descendants. Edom shall be their inheritance, Seir their enemies shall be their inheritance, and Israel shall be triumphant. A ruler shall issue forth from Yaakov, and he shall destroy the remnant of the city…".

***The Targum of Onkelos*** *translates the whole passage thus: “I shall see him, but not now: I shall behold him, but he is not near. When a king shall arise from the house of Jacob, and the Messiah be anointed from the house of Israel, he shall slay the princes of Moab, and rule over all the children of men; And Edom shall be an inheritance, and Seir a possession of his adversaries. But Israel shall prosper in riches. One will descend from the* ***house of Jacob****, who will destroy him that escapes from the city of the peoples.”*

**The Jerusalem Targum** is a little different: *“A king shall arise from the* ***house of Jacob****, a redeemer and governor from the* ***house of Israel****, who shall slay the chiefs of the Moabites, and empty out and destroy all the children of the East”.*

The Ramban, R’ Moshe ben Nachman (1194 CE -1270 CE) states: “THERE SHALL STEP FORTH A STAR OUT OF JACOB. *Because the Messiah will gather together the dispersed of Israel from all corners of the earth, Balaam compares him [metaphorically] to a star that passes through the firmament from the ends of heaven, just as it is said about [the Messiah]: and behold, there came with the clouds of heaven, one like unto a son of man etc.”*

The Zohar brings a more mystical understanding.

**Zohar III, 212b** It is taught that in the future, the Holy One, blessed be He, will rebuild Jerusalem and reveal one firm star, glowing with seventy pillars of fire, and with seventy sparks flashing from it in the middle of the Firmament, and they will be reigned over by seventy other stars, and it will glow and burn for seventy days. And [the star] will be seen on the sixth day, on the **25th day of the sixth month**. It will be gathered on the seventh day, at the end of seventy days. On the first day it will be seen in a city of Rome. On that same day, three high structures of that city of Rome will fall and a great edifice will fall. The ruler of that city will die. Then the star will spread out to be seen in the rest of the world. In that time, great wars will stir all around the four comers of the world and no faith will be found among [its people]. On the day that the star will be hidden, the Holy Land will tremble forty-five miles around the place of the Holy Temple, revealing an **underground cave**. From this cave will come out a blazing fire to bum the world. And from this cave **a great branch** will grow out, and it will rule over the whole world, and to it will be given the kingdom. The Holy Beings will gather to it. Then Mashiach will be revealed to the entire world... He will be revealed in a time when the people of the world will be experience one distress after another, and the haters of Israel will grow stronger. Then the spirit of Mashiach will stir against them, and will destroy the wicked Edom, and the entire land of Seir will go up in flames. Concerning that time, it is written: “And Israel shall do valiantly” (Numbers 24:18)... At that time, the Holy One, blessed be He, will raise the dead of His people and remove death from them. This is what it says, “The right hand of Hashem does valiantly. I shall not die, but live” (Psalms 118:16-17). It is further written: “And saviours shall ascend...” (Obadiah 1:21) and then: “And YHWH shall be king...” (Zechariah 14:9)

Now, we know that there is a cave, underground, which leads to Gan Eden – at Machpelah. The Cave of Machpelah is the gateway to Gan Eden (Garden of Eden) through which all souls pass and the Beit HaMikdash is the gateway to heaven.

We also know the king Yoshiahu (Josiah) had the Ark of the Covenant, and all of the other holy objects, secreted to the secret underground place that King Shlomo prepared for it. In this underground place, Chazal teach that the western lamp of the menorah is still burning. The question is: Is this what the above Zohar is alluding to?

Is the great branch referring to Mashiach ben Yosef?

In Sifrei Yirmiyahu and Zecharyah, Mashiach is called “Tzemach”,[[60]](#footnote-60) which is also the way he’s referenced in our blessing of the Shemoneh Esrei, “Speedily cause the scion (Tzemach) of David Your servant to flourish”. “Tzemach”, a plant, is a strange moniker for Mashiach; names alluding to deliverance and redemption would seem more appropriate.

In Zechariah, the Mashiach is called Tzemach:[[61]](#footnote-61)

**Zechariah 6:12** Behold, there is a man, and his name is Tzemach, and he will flourish in his place; he will build the sanctuary of HaShem.”

When we plant a seed, it undergoes a process of decomposition. Exposure to water and soil causes the seed to fester and decay, and from this state of apparent disintegration, a new seedling emerges. Rav Chaim Friedlander (Sifsei Chaim) explains that the process of Mashiach’s arrival will follow an identical progression.

Ikveta D’Meshicha, the Footsteps of Mashiach, is the period when Mashiach’s arrival is so imminent that we, as if, hear the echo of his approaching footfalls. Paradoxically, at this time conditions in the Jewish world will decline, and it will appear that we’re regressing away from a state of redemption, rather than approaching it. Conditions will continue to deteriorate until they reach a state that seems to portend utter disaster. And then, like the seed that seemed at the point of decay, only to yield a tender shoot, the destruction will sprout salvation. Ultimately, Geula sprouts from decline.

My questions is: Is one or both of these comets going to be the star of Jacob?

## Penumbral Lunar Eclipse – Shushan Purim

The next lunar eclipse of 2024 will be a penumbral[[62]](#footnote-62) lunar eclipse on **March 24-25, 2025**. This is also II **Adar 15, 5784**. On this date, Jews will be celebrating Shushan Purim in Jerusalem, Israel.

Shushan Purim comes the day after Purim, which will be celebrated by Jews all over the world.

The eclipse will be visible to much of Europe, North and East Asia, North America, South America, the Arctic and Antarctica.

## Total Lunar Eclipse Adar 14, 5785

There will be a total lunar eclipse in Jerusalem on Shushan Purim - **March 14, 2025** – **Adar 15, 5785**. Because of the American elections in November of 2024, and because the lunar eclipse will be visible in Jerusalem (rather than the USA) in 2025, I tend to believe that the 2024 heavenly signs are major significant warnings of Purim of March 14, 2025.

There will be a second total lunar eclipse, one year later, on March 3, 2026 – Adar 15, 5786.

Will it be a sackcloth or a blood moon?

# Meaning of Celestial Events

Since a total solar eclipse is a rare event, recurring somewhere on Earth every 18 months on average, yet estimated to recur at any given location only every 360–410 years on average, the prophet Yoel prophesied that before the time of Mashiach we will experience such eclipses:

**Yoel (Joel) 3:3-4** I will set portents in the sky and on earth: Blood and fire and pillars of smoke; The sun shall turn into darkness And the moon into blood, before the great and terrible day of HaShem come.

Chazal teach that despite these manifest celestial events His people who do HaShem’s will need not be afraid.

***Succah 29a*** *However, when the Jews do the will of the Omnipresent they need not worry about all these omens, as it is stated: ‘Thus said HaShem: do not learn from the way of the nations. Do not be frightened by the signs of the heavens, though the nations are frightened by them.’ The idol worshipers shall be frightened [of celestial omens]; the Jews, [however], need not be frightened.[[63]](#footnote-63)*

Jews are commanded not to use celestial events to foretell the future. Jews, through their repentance and prayers have the ability to change the stars. So, we know that the stars control the world, yet we have access to the One Who controls the stars. Never the less, celestial events, like eclipses, have meaning and they are omens. A Jew who sins is just like a Gentile and is subject to the stars.

If the eclipses fall at regular intervals, how can we relate them to our behavior and responsibilities? It would seem that they are just celestial events that are unrelated to our behavior. So, how can we KNOW that they are related to our behavior and that they are sent by HaShem to speak a specific message to us? The fact that they are a specific message from HaShem can be learned from the Torah:

***Bereshit (Genesis) 1:14-15*** *And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs,[[64]](#footnote-64) and for appointed times (festivals), and for days, and years: 15 And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so.*

We know that these eclipses are related to our behavior from the oral Torah. We see this in Mekhilta to Parashat Bo (second chapter) as well as in the Talmud:[[65]](#footnote-65)

As we read the following Gemara, keep in mind that Jews use a lunisolar calendar. Because of this, we have skin in the game, so to speak, for both solar and lunar eclipses. Moslems use a lunar only calendar and are subject to lunar eclipses. Christians use a solar calendar and are supject to solar eclipses.

***Succah 29a*** *Our Rabbis taught, When the sun is in eclipse, it is a bad omen* ***for the whole world****. This may be illustrated by a parable. To what can this be compared? To a human being who made a banquet for his servants and put up for them a lamp. When he became wroth with them he said to his servant, ‘Take away the lamp from them, and let them sit in the dark’.*

When the sun is eclipsed it is a bad omen for the whole world. Chazal understood this to mean that those who could see the eclipse, that part of the world had a bad omen. It is a bit like a prophecy which tells those who are in its path that HaShem will be disciplining the sinners in that area UNLESS THEY REPENT. All negative prophecies can be overturned by repentance just as they were in the days of Jonah when he prophecied that **Nineveh** would be overturned, except they repent. When they repented, the prophecy was annulled.

This omen applies to the whole world because we all depend on the sun to provide warmth, and food.

***Succah 29a*** *It was taught: R. Meir said, Whenever the luminaries are in eclipse, it is a* ***bad omen for Israel*** *since they are inured to blows. This may be compared to a school teacher who comes to school with a strap in his hand. Who becomes apprehensive? He who is accustomed to be daily punished. Our Rabbis taught,*

Now, the Gemara is taking the omen from ‘the whole world’ to just ‘Israel’. HaShem loves His son, Israel and will treat Israel just like a father treats his own son. He will discipline us in order to bring us back to proper behavior. The goal is a loving relationship where we can walk in the Garden of Eden together.

***Succah 29a*** *When the sun is in eclipse it is a bad omen for idolaters; when the moon is in eclipse, it is a bad omen for Israel, since Israel reckons by the moon and idolaters by the sun. If it is in eclipse in the east, it is a bad omen for those who dwell in the east; if in the west, it is a bad omen for those who dwell in the west; if in the midst of heaven it is bad omen for the whole world.*

Now that HaShem has dealt with His son, who is sinning, He wants to have the idolators repent with the goal of a relationship with the idolators. He does **not** want any of His creatures to perish. Further, since the Gentile idolators reckon time by the sun, the eclipsed sun is a bad omen, and a warning particular to the Gentile idolators.

At this point he differentiates between an eclipse of the sun as a bad omen ofr the Gentiles and an eclipse of the moon as a bad omen for the Gentiles.

***Succah 29a*** *If its face is red as blood, [it is a sign that] the sword is coming to the world; if it is like sack-cloth, the arrows of famine are coming to the world; if it resembles both, the sword and the arrows of famine are coming to the world. If the eclipse is at sunset calamity will tarry in its coming; if at dawn, it hastens on its way: but some say the order is to be reversed. And there is no nation which is smitten that its gods are not smitten together with it, as it is said, And against all the gods of Egypt I will execute judgments. But when Israel fulfill the will of the Omnipresent, they need have no fear of all these [omens] as it is said, Thus saith the HaShem,’ Learn not the way of the nations, and be not dismayed at the signs of heaven, for the nations are dismayed at them, the idolaters will be dismayed, but Israel will not be dismayed. Our Rabbis taught, On account of four things is the sun in eclipse: On account of an Ab Beth din who died and was not mourned fittingly; on account of a betrothed maiden who cried out aloud in the city and there was none to save her; on account of* ***sodomy****,[[66]](#footnote-66) and on account of two brothers whose blood was shed at the same time.*

Our Rabbis taught,[[67]](#footnote-67) A solar eclipse happens because of four things:

1. When an Av Bet Din [head of the Rabbinic Court] died and was not properly eulogized;[[68]](#footnote-68)

2. If a betrothed girl cried out aloud in the city and there was no-one to save her [from being raped];

3. Because of homosexuality; and

4 If two brothers were killed at the same time.

The Talmud indicates that an eclipse of the sun[[69]](#footnote-69) occurs for the following four reasons: For not having eulogized a chief judge (a chief judge is comparable to the sun, for he enlightens and clarifies things for the community[[70]](#footnote-70)); for not having helped a betrothed maiden when she called for help (to save her from ill treatment); for committing adultery and for killing two brothers on the same day.

Thus we see that the behavior of the Children of Israel brings us judgment from HaShem in the form of an eclipse.

The eclipse on April 8, 2024 will be in the west, just as the solar eclipse of 2017 was in the west. That is a bad omen for the west according to the Talmud. In addition, the eclipse will travel diagonally across the US from Texas to Maine. The folks in this path will see the eclipse. The ones who see the eclipse will be the ones who will be affected by this bad omen. This bad omen comes for various reasons such as rape and **sodomy**. These sins are rampant in our country, unfortunatly.[[71]](#footnote-71)

***Succah 29a*** *And on account of four things are the luminaries in eclipse: On account of those who perpetrate forgeries, on account of those who give false witness; on account of those who rear small cattle in the land of Israel; and on account of those who cut down good trees.[[72]](#footnote-72)*

Both the solar eclipse and the lunar eclipse come because of these four sins:

1. Because of those who perpetrate forgeries.
2. On account of false witnesses.
3. On account of those who raise small cattle in Israel.
4. And because of those who cut down good trees.

This is where our western world is in trouble. In the last few years we have witnessed the mass *public* forgery of documents related to the Wuhan flu and to the Wuhan flu vaccines. The tests that were performed by the medical establishment were outright forgeries where they attempted to show that the PCR test actually tested for the Wuhan flu. Further, the testing by the pharmaceutical companies were forged to prove that the vaccines were ‘safe and effective’. It is now obvious to those who are paying attention that the testing by both of these *public* entities were outright forgeries.

The second reason that brings an eclipse is the bearing of false witness. A false witness is one who tells falsehoods in the administration of justice. Here we had a wide range of those who were *publicly* false witnesses: The various western goverments, The medical establishment, the pharmaceutical companies, the mass media entities, and the various social media companies. All of these entities repeatedly told falsehoods in order to profit from this plague. It is obvious to most folks that this was a grave sin for those in the west.

Although eclipses can be described in natural terms and occur at set intervals, they nevertheless indicate that the period is one of Divine retribution for various sins.

Do you find this idea to be difficult given that our Hakhamim can predict with great precision eclipses of both the moon and the sun? Does this mean that people engage in forgery, bearing false witness, etc., with the same clock-like regularity as the movements of the sun and the moon?

The answer is yes! Anyone who seriously evaluates his own behavior will discover that we habitually fall into the same sins on a very predictable basis. It is only the Tzadik, the righteous man, who is working on himself who can look back and see that he no longer repeats his sins. Most of us are not like this. We are complacent in our study and in our mussar.[[73]](#footnote-73) We do not work on ourselves.

In the final analysis, our behaviors cause the eclipse of the moon.[[74]](#footnote-74) Therefore, it behooves us to correct our behavior.

***Yirmeyahu (Jeremiah) 10:2*** *Be not dismayed at the signs of heaven; for the heathen are dismayed at them.*

Jewish tradition explains that the sun represents the Gentile nations, so a *lunar* eclipse is regarded as a bad sign for the Jewish people because the moon is a metaphor for us. **However, there are exceptions to the rule that a full lunar eclipse is bad news for Jews; for two dates *only* in the Jewish calendar.**

The first is Pesach, the 15th of Nisan, the festival celebrating the exodus of the Jews from Egypt. The oral Torah states that there was a lunar eclipse on that night; the evil that the Egyptians wanted to do the Jews boomeranged against them and there was a civil war that night among the Egyptians. As a result this night is called, "Leil Shemurim", a night of protection, of guardings,[[75]](#footnote-75) as we relate in the haggada.

The Zohar is more specific, saying that since Israel and Ishmael count the days of the month according to the sun (as opposed to the Christians who count according to the sun), depending on the day of the month when the solar eclipse happens, it makes a difference if it's considered bad for Israel or Ishmael. The Zohar says: "Since the moon can be good or bad, and since Israel and Ishmael count according to the moon, thus if the eclipse happens when the moon is full, it's a bad sign for Israel. But when the moon is not full, it's a bad sign for Ishmael."

Since the eclipse happens on Monday, which is the end of the month of Adar, it is when the moon is completely missing and not visible in the sky, which is the very end peak of the month. This is hopefully a good sign of victory as the Zohar explained and hopefully a sign that Mashiach is here, as prophesied by Yoel.

# Meam Loez on Celestial Signs

The Torah Anthology[[76]](#footnote-76) for sefer Yoel connects celestial signs with the Messianic redemption and the war of Gog and Magog:

*Here, Joel prophesies about the signs and wonders that will take place in the days of the war of Gog and Magog.[[77]](#footnote-77) The sun will be darkened and the moon will be crimson like blood.[[78]](#footnote-78)*

*According to the Rambam, the scripture alludes to the troubles and wars that will take place prior to the defeat of Gog and Magog. Many peoples will come to wage war against Jerusalem, and they will continue to fight until half the city is banished into exile, as the prophet Zechariah I foresaw.[[79]](#footnote-79) “For I will gather all nations in Jerusalem to battle; and the city will be taken, and the houses plundered, and the women ravished; and half of the city will go forth into captivity...”.[[80]](#footnote-80)*

*That is the “darkness” spoken of here,[[81]](#footnote-81) and about which it says, “There will not be light, but heavy cloud and thick darkness”.[[82]](#footnote-82)*

*However, it will only last a short time. As it says, “Hide yourself for a little moment, until the indignation be passed”.[[83]](#footnote-83)*

*Within the aforementioned interpretation, that the scripture speaks of three aspirations, aspirations that are to be realized in the future redemption, the prophet identifies the third as “wonders”. Those wonders will resemble the miracles and wonders of old, including that “in the heavens and on the earth” will be “blood, and fire, and pillars of smoke”. Undoubtedly, this refers to the war of Gog and Magog as depicted by the prophet Ezekiel. Thus it says, “I will cause to rain down upon him ... fire, and brimstone...”.[[84]](#footnote-84)*

*Similarly, David prophesied, “Upon the wicked He will rain down blazing coals, fire and brimstone and a scorching wind will be the portion of their cup”.[[85]](#footnote-85)*

*The wonders on earth will be “blood,” and the wonders in the heavens will be “fire, and pillars of smoke.” Thus pillars of smoke rise straight up ! into the sky.*

*According to the Ibn Ezra, the scripture here, Yoel 3:4, refers to a time when the heavenly orbs of light will actually dim, and this will portend the imminent onset of war.*

*In The Guide for the Perplexed, Maimonides explains that the scripture speaks figuratively, and the metaphor functions to convey the impending troubles.*

*According to the Abrabanel, the scripture alludes to the future war between the descendants of Esau - the Edom nations - and the descendants of Yishmael.[[86]](#footnote-86) The sun refers to the peoples of Edom, and the moon refers to the peoples of Yishmael.*

***Rashi explains: “The sun will be turned into darkness,” to bring a chill to those who prostrate themselves in worship to the sun.***

*“Before there comes the great and terrible day of the Lord.” The prophet anticipates the war and the retribution that will come prior to the redemption. On the one hand, the day of redemption for His people will be “great in deliverance”. On the other hand, it will be “terrible” for the enemies of Israel - a day of vengeance.*

*Egypt was afflicted by the plague of blood,[[87]](#footnote-87) and so will Edom - Rome - be beset by bloodletting. Edom will also be afflicted by other calamities, corresponding to the other plagues that befell the Egyptians.*

# Calendar Analysis – Pregnant Year

The year 5784 is the second year of the Shmita (Sabbatical) cycle. 5782 was the last sabbatical year and 5789 will be the next sabbatical year.

5784 is a leap year in which we have both an I Adar and an II Adar. This leap year, 5784, is the shortest possible leap year.

Our current year, 5784, is a rare one. It is classified as a leap year in our calendars. Both months of Cheshvan and Kislev 29-day months instead of 30; these are the only months that can switch off in our set calendar), and Pesach falling out on Tuesday. Although technically not the rarest of years, out of the 14 possibilities in *Tur’s* 247-year calendar cycle,[[88]](#footnote-88) this year type occurs on average 14 times out of 247, or only once in about 18 years (5.8% of the time).[[89]](#footnote-89)

The 19-year cycle consists of 12 regular years and 7 leap years (Years #3, 6, 8, 11, 14, 17 and 19 of the cycle). So, 12 years of 12 months plus 7 years of 13 months equals 235 months in the 19-year cycle.

5784 is 305th 19 year cycle since the world was created.

5784 is the 8th year of the 19 year cycle.

In the eighth cycle of the 19 years, we have the following leap years (pregnant years). The joy of Adar[[90]](#footnote-90) is what makes the month of Adar the "pregnant" (*shanah me’uberet*[[91]](#footnote-91)) month of the year (i.e., seven of the nineteen years in the cycle of the Jewish calendar are "leap years", "pregnant" with an additional month of Adar). When there are two Adars, Purim is celebrated in the second Adar, in order to link the redemption of Purim to the redemption of Pesach. Thus, we see that the secret of Adar and Purim is "the end is wedged in the beginning."

Note that each of the years listed in this table are exactly 19 years apart, and are all an 8th year of their particular cycle:

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **5708** | **5727** | **5746** | **5765** | **5784** |
| **1948** | **1967** | **1986** | **2005** | **2024** |

Note the following significant events which took place on the 8th cycle of their particular 19 year cycle:

1948 - State of Israel

1967 - 6 day war

1986 - Pollard arrested. New Israeli shekel.

2005 - Gave up Gush Kativ

2024 - Gaza massacre.

In a leap year [Sod Ha'ibur[[92]](#footnote-92) - the Secret of the Leap Year, or, more literally, the Secret of the Impregnation] (*a pregnant year -* שנתהעיבור *- shenat haibur* - עיבור *- shanah me’uberet[[93]](#footnote-93)* - שָׁנָּהמְעוּבֶּרֶת), unusual events begin in **Av**.[[94]](#footnote-94) This is because the earliest date one can intercalate the calendar is in Av, according to the Maharsha on Sanhedrin 12a - “Those who would gather gathered”, however, in the areas under the rulership of Yishmael to set the ‘appointee’ [i.e. the leap month], and this was necessary to be done in a hidden and secretive manner so that Esav and the powers of the [[95]](#footnote-95)ס”מ (samech mem) would not realize. Therefore they did this in the month that Aharon Hacohen passed away [i.e. **Av**], to prevent Esav from realizing that they were gathering to add a month to the year. This subterfuge would be accomplished because it was the month that Esav and the forces of evil had succeeded in destroying the Temple.[[96]](#footnote-96) This could also very well be a reference to Mashiach Ben Yosef, not a leap month. Perhaps he is appointed in **Av**. This would explain the simcha[[97]](#footnote-97) of **Av** in the times of Mashiach. I would guess that He (MBY) must be appointed in **Av**, like the Maharsha says, in order to trick Esav and the Satan, who believe they have power then. Mashiach is born from the ashes of the destruction of the Beit HaMikdash; Israel is born from the ashes of the Holocaust. Esav believes he is destroying, and HaShem uses his destructive acts for building.

The Maharsha, in Sanhedrin 12a, brings down that Mashiach ben Yosef works in the month of **Av** to accomplish his goals. Yosef is all about concealment, the brothers do *not* recognize him, but he recognizes them. Yosef does not have open revelations like Avraham, Yitzchak and Yakov. His revelations come to him in a dream, which is a much more concealed method of communing with the spiritual worlds. Nevertheless, through all the dreams, Yosef is able to discern that the Hand of HaShem is constantly guiding him. He is always able to see the Divine Providence, even within the evil itself!

Yosef’s power is secretly coronated in **Av**, and is revealed in Adar – to the greatest extent that is possible for it to be revealed. Whatever began in **Av** of 5783 is currently being revealed in Adar of 5784. Thus we have nine (9) months between **Av** and Adar bet. The Haggada says that nine are the months of childbearing, of pregnancy. **Av is the conception of that which will be born in Adar**. Never the less, that which was conceived in Av becomes visible three months later, just as a pregnant woman begins to show three months after conception.

The Gemara says, as I understand it, something happens in every leap year. Every time we have a leap year in the third year, the sixth year, the eighth year, etc. of the 19 year cycle, every time you have a leap year something is conceived in a hidden way – in **Av** - and is revealed at the end of those nine months and moves forward the Messianic process.

Three months after a woman becomes pregnant she begins to show her pregnancy. This suggests that three months before Heshvan, in the leap year of the cycle, (Av, Elul, Tishri) the conception of an issue which will manifest at the end of Tishri. Here are a couple of examples:

* The expulsion of Gush Kativ (August 15, 2005 – Av 10, 5765[[98]](#footnote-98)) and economic reform led directly to Hamas being able to massacre people on Tishri 22, 5784.
* Judicial reform in Av (Av 8, 5783[[99]](#footnote-99) – July 23, 2023) led to the massacre of the Jews on Shemini Atzeret (October 7, 2023 - Tishri 22, 5784)

|  |  |  |  |
| --- | --- | --- | --- |
|  | **Conception** | **Pregnancy is Visible** | **Birth** |
|  |  |  |  |
| **Month** | **Av 9**  **(Tisha B’Av)** | **Tishri 30** | **II Adar 1** |

**Tehillim (Psalms) 126:5** They that sow in tears shall reap in joy.

**Taanit 29a** WITH THE BEGINNING OF AB REJOICINGS ARE CURTAILED. Rab Judah the son of R. Samuel b. Shilath said in the name of Rab: Just as with the **beginning of Ab** rejoicings are curtailed, so with the **beginning of Adar** rejoicings are increased.

The Mishna teaches that once the month of Av begins one decreases acts of rejoicing due to the tragedies that befell Bne Israel during this inauspicious time. In the Gemara, Rav points out there is a contrasting parallel between the month of Av and the month of Adar. Therefore, just as one decreases joy when Av begins, so too when the month of Adar begins one increases rejoicing. Rashi explains the need for rejoicing in Adar as being precipitated by the fact that Purim and Pesach were miraculous days for Bnei Yisrael. At this point, Pesach is not only affecting the month of Nissan and the holiday of Purim, but it is also influencing the tenor of the preceding month of Adar!

The advent of Mashiach ben David happens because Mashiach ben Yosef dies in the war.

19 Year Cycle – Cyan years are leap years (in the coming table), Jewish ‘leap year’, In Hebrew שנת העיבור - shenat haibur. Literally *shenat haibur* means ‘pregnant year,’ and there is actually, an underlying connection between the concept of pregnancy and the Jewish leap year. Kabbalah teaches us that the ‘pregnant year’ includes a deep secret about the world and the Jewish path. Let us take this opportunity to delve deeper into understanding the significance of the Hebrew calendar in general, and the secret of *shenat* *haibur* in particular.

Watch the month of spring (Aviv), and observe Pesach to HaShem your G-d: for in the month of spring HaShem your G-d brought you out of Egypt by night.”[[100]](#footnote-100)

Rashi explains that the word Aviv indicates the season in which ripe ears for the Omer offering is produced. The Torah instructs us to watch before the month of Pesach (Nisan) whether this would be the case, if not then we must intercalate the year.”[[101]](#footnote-101) This is the most well-known Torah source for establishing a pregnant year. Therefore, we need to adjust our lunar calendar to the solar calendar by adding an extra month before the month of Pesach, whenever the discrepancy between the lunar and the solar cycle adds up enough days to fill a month.

My thoughts…

The II Adar completes the 9 months of pregnancy. These nine months yield a total of 265 days. The average length of human gestation is 280 days, or 40 weeks, from the first day of the woman's last menstrual period. This leaves 15 days yet to be accomplished. These 15 days would be the first 15 days of Nisan, which suggests that the the birth is a Passover event. Now this seems right as we can see that Yitzchak, Rivka, and John the Baptist were all born on Passover. Now, on the wicked side, all of the firstborn of Egypt died on Passover.

With this in mind, the conception which began in Av of 5783 will give begin ‘showing’ around the end of Tishri 5784.[[102]](#footnote-102) Finally, the birth will occur around Passover of 5784.

## Possible Pregnant Year Scenario

My hypothesis suggests the following scenario:

The **Judicial reform** passed on Av 10, 5783. This marks the conception, the earliest time when a leap year can be declared. This is the saddest month of the year, on the day after Tisha B’Av the most horrendous day of the year.

The conception began showing, three months later on Shemini Atzeret, Tishri 22, 5784. This date, October 7, 2023, marks the date when Hamas massacred 1200 people who were believed to be Jews. Hamas has declared that they attacked at this time because they believed that the Jewish people were fragmented and chaotic **because of their disagreement over Judicial reform**.

We are now in Adar II shortly before Passover. If the above scenario is correct, the we can expect that one of two things will occur:

1. Hamas wins as the United States pressures Israel to abandon the war against Hamas.
2. Hamas is destroyed and the war ends with the assassination of all of the Hamas leaders hiding out in foreign countries.

In short, either God’s people win and destroy the evil doers, or Hamas, the evil doers, win and God’s people will continue to be disciplined for their sins.

There is an interesting twist to this scenario that may hint to the outcome of this scenario. Purim on II Adar 14 and Shushan Purim on II Adar 15, both contain the concept, found in Megillat Esther, called *V’Nahapoch hu*.

Megillat Esther is a book which details the redemption of the Jewish people in a miraculous and yet hidden way.[[103]](#footnote-103) The most amazing part of this redemption is the way HaShem manipulated events such that every disaster *was turned around* (*V’Nahapoch hu*) and became a marvelous redemption. *V’Nahapoch hu[[104]](#footnote-104)* - הוּא וְנַהֲפוֹךְ is not a victory over evil. It means that the enemy’s’ efforts ultimately lead them towards becoming the source of the salvation for the Jews. The “evil”, the “bad” is **revealed** to be “good” and beneficial, in fact, absolutely essential. Every event will be revealed as an “elegant solution”. This is how HaShem conducts His world. There are no exceptions.

***Zephaniah 3:9*** *In the end I will turn things around for the people. I'll give them a language undistorted, unpolluted, Words to address HaShem in worship and, united, to serve me with their shoulders to the wheel.*

An elegant solution is one in which the maximum desired effect is achieved with the smallest, or simplest effort. In Torah terms, this means that HaShem will reveal that everything that has ever happened, or will happen, will be turned around and revealed to be for our good and absolutely essential to HaShem’s plan. Everything will contribute to the Oneness[[105]](#footnote-105) of HaShem.

To illustrate this idea, consider the following idea. In a battle, one can overcome one’s opponent with superior strength, but this is brute force, it is *not* elegant. A more sophisticated approach to battle, is to use your opponent’s own strength against him. Many martial arts, and especially judo,[[106]](#footnote-106) teach you how to use your opponent’s strength, or weight, against him. In this illustration of *V’Nahapoch hu*, we see an elegant solution that reveals that the defeat of my opponent was due entirely to my opponent’s strength as used against me. My opponent’s strength was my solution to his defeat. His strength against me was revealed to be my solution to defeating my opponent. This is the solution that HaShem uses in His world. He uses *V’Nahapoch hu*, to reveal that all things work together for our benefit.[[107]](#footnote-107) All things advance His plan and contribute to His oneness.

Our Sages are masters in the art of seeing *through* what appear to be disastrous events, to see how they contribute to His plan and reveal His goodness in the world. They are able to see behind the mask, so to speak. The following example from the Gemara illustrates this:

***Pesachim 50a*** *…While R. Joshua b. Levi said: This refers to the people who are honored in this world, but will be lightly esteemed in the next world. As was the case of R. Joseph the son of R. Joshua b. Levi, [who] became ill and fell into a trance. When he recovered, his father asked him, ‘What did you see?’ ‘I saw a topsy-turvy world’, he replied, ‘the upper [class] underneath and the lower on top’ he replied: ‘My son’, he observed, ‘you saw a clear world.[[108]](#footnote-108) And how are we [situated] there?’ ‘Just as we are here, so are we there. And I heard them saying, "Happy is he who comes hither with his learning in his hand".*

The message of *V’Nahapoch hu*, is, then, a bit different than the one we usually think of. The clear world is the one in which we speak out, even when we’re the lowly ones. It is *this* world, the one we live in, which is the true upside-down world.

The events recorded in the book of Esther, and celebrated at Purim, are revealed, through the Megilah, to be examples of *V’Nahapoch hu.* Compared to the holocaust, Haman’s plan was much more complete and thorough than the holocaust. Haman wanted to destroy every last Jew, in all parts of the world, ON ONE DAY!!![[109]](#footnote-109) The reversal of this, the *V’Nahapoch hu*, is that Haman’s sons were hanged on one day, on the same tree, at the same time. We demonstrate the timelessness of this event by rapidly saying their names in ONE breath.[[110]](#footnote-110)

The concept of *V’Nahapoch hu* is derived from the following pasuk:[[111]](#footnote-111)

***Esther 9:1*** *Now in the twelfth month, which is the month Adar, on the thirteenth day of the same, when the king's commandment and his decree drew near to be put in execution, in the day that the enemies of the Jews hoped to have rule over them; whereas it was turned to the contrary* (וְנַהֲפוֹךְהוּא), *that the Jews had rule over them that hated them;*

The commentaries point out that the unexpected reversal of fates is the apparent underlying theme in the Purim story. Close analysis of the Megillah reveals how quickly and smoothly the plans of Haman were not merely foiled but more notably transformed into bringing about the salvation of the Jewish People. The very night that Haman planned to convince Achashverosh[[112]](#footnote-112) to have Mordechai hanged ended up being the night on which he advised Achashverosh to extravagantly honor Mordechai. The very gallows that Haman prepared for Mordechai ended up being used for his own hanging. The very day that Haman had decided to be the time to destroy the Jews was the day on which the Jews destroyed their enemies. Ultimately, Haman’s own proposal to kill Vashti ended up paving the way for the ultimate salvation of the Jewish People. The Malbim[[113]](#footnote-113) says that Haman is the one who gave Achashverosh the idea to gather girls and find a new queen. It comes out to be. that he is the one who caused Esther to marry Achashverosh and cancel his plans to kill the Jews.

The turn of events in the story of Purim truly embody the verse that says, “Many are the thoughts that are in the heart of man but the counsel of HaShem will prevail”.[[114]](#footnote-114)

*V’Nahapoch*[[115]](#footnote-115) *hu* וְנַהֲפוֹךְ הוּא, the theme of Purim, connotes not only the fact that the danger was miraculously resolved, but also the way the resolution occurred. Danger's resolution cannot always be clearly attributed to heavenly intervention. The Purim story's significance lies in the fact that the salvation recycled and utilized all the elements of the danger in its service.

The picture that expresses this idea in the most powerful way is Mordecai's picture above riding the horse, and Haman down, leading him, while Haman's ambition was to see the same picture, but exactly the opposite way.

The message of Purim, the Feast of Lots, is that current world events are HaShem’s jigsaw puzzle; part of His Master Plan. It is He who charts the course of human events, even as we speak. At He plots His course, He sets up every event to be revealed, in the end, as beneficial to His Plan.

The redemption of Purim is not a redemption where we are restored to our land and HaShem’s service. The redemption of Purim is a redemption whereby we return to our normal lives after nearly being wiped out. There was no real gain. This is analogous to a man with a terminal illness who receives a cure in the final hours of his life. He has not received anything more than a restoration to his normal life, yet he is exuberant and flies high in his exhilaration at the life that has been restored.

The people were still in exile. They were still subjects of king Achashverosh. Esther was still married to Achashverosh. The redemption was real, but it was not our concept of redemption. Hidden from our view is that Esther’s son with Achashverosh will permit the rebuilding of the Temple.

Unlike any other redemption in our history, this one was obviously accomplished by a complete reversal of fortunes. Everything we needed for victory was already there, but it had all been deployed against us. We only had to turn our hearts to HaShem to merit that He set this same power loose upon our enemies.

This is the message of Purim; V’Nahapoch Hu, “it is the opposite”. To us mortals many things seem bad, look around, everyone has their own package of trials and difficulties to contend with. On Purim we acknowledge that we really don’t understand. And even something that may seem like a disaster is really a blessing in disguise.

This, explains Rav Hutner,[[116]](#footnote-116) is the underlying true miracle of Purim. If it were simply the case that a horrible decree had befallen our people and in the nick of time a salvation occurred, then the possibility would remain, that HaShem’s people could be exterminated, could be vanquished *chas v’shalom*.[[117]](#footnote-117) To even conceive of the potential for Haman’s plan ‘to destroy, murder and obliterate all the Jews’ to succeed goes directly against the will of HaShem. We are His eternal people and the covenant between us is unbreakable, certainly by any means of man. Therefore, the miracle of Purim had to be specifically that ‘it was turned around’ and in the end the whole nation could see that every single step that seemed to plant seeds of despair was in fact a key stage that would lead to great joy and deliverance. This then, is the proper understanding of the pasuk:[[118]](#footnote-118) because we as a people are always protected by HaShem, there is no inherent possibility of vanquishing us and any attempt to do so is just, in essence, ‘turned around’ and, as a result, the foregone conclusion will always be ‘the Jews prevailed over their enemies’. It is for this reason that when all other Yamim Tovim[[119]](#footnote-119) will be annulled in the days of Mashiach,[[120]](#footnote-120) Purim will still be celebrated. Purim represents our limitless existence and relationship with HaShem and that has no boundaries of celebration. This is our eternal joke which we laugh about and enjoy each year on Purim. No matter what the outside world may plot against us, we know that it is all futile. For in the end, the Hand of HaShem will be there to protect and help us as He has done in those days and will continue to do in our times.

Thus, we understand that if we are in the end of days and we can hear the footsteps of Mashiach ben Yosef, then we may merit a *V’Nahapoch*[[121]](#footnote-121) *hu* וְנַהֲפוֹךְ הוּא, the theme of Purim. This is why the total lunar eclipse of Purim 5785 is so significant.

## The Secret of the Pregnant Year (Sod HaIbur)

The reason Jewish leap year is called a ‘pregnant year’ rather than a ‘leap year’ is explained through the concept in Kabbalah called sod haibur – The secret pregnancy.[[122]](#footnote-122)This inner secret symbolizes that our bleak mundane reality carries within it a secret higher level of reality – the pregnancy of a new reality growing within the womb of the established realm. Just as pregnancy entails the existence of a fetus growing within the womb of the mother, the hidden reality of sod haibur keeps growing within our revealed level of existence. It demonstrates the existence of the renewal within the established. Within the framework of year, grows the pattern of months. Just as pregnancy is hidden and not recognizable until at least a third of its term, likewise the external established world is pregnant with an inner hidden spiritual reality.

In the following table, cyan represents leap years within the 19 year cycle.

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| **Year of Cycle** | **Cycle 1** | **Cycle 2** | **Cycle 3** | **Cycle 4** | **Cycle 5** |
| 1 | 5701  1941 | 5720  1960 | 5739  1979 | 5758  1998 | 5777  2017 |
| 2 | 5702  1942 | 5721  1961 | 5740  1980 | 5759  1999 | 5778  2018 |
| 3 | 5703  1943 | 5722  1962 | 5741  1981 | 5760  2000 | 5779  2019 |
| 4 | 5704  1944 | 5723  1963 | 5742  1982 | 5761  2001 | 5780  2020 |
| 5 | 5705  1945 | 5724  1964 | 5743  1983 | 5762  2002 | 5781  2021 |
| 6 | 5706  1946 | 5725  1965 | 5744  1984 | 5763  2003 | 5782  2022 |
| 7 | 5707  1947 | 5726  1966 | 5745  1985 | 5764  2004 | 5783  2023 |
| **8** | **5708**  **1948** | **5727**  **1967** | **5746**  **1986** | **5765**  **2005** | **5784**  **2024** |
| 9 | 5709  1949 | 5728  1968 | 5747  1987 | 5766  2006 | 5785  2025 |
| 10 | 5710  1950 | 5729  1969 | 5748  1988 | 5767  2007 | 5786  2026 |
| 11 | 5711  1951 | 5730  1970 | 5749  1989 | 5768  2008 | 5787  2027 |
| 12 | 5712  1952 | 5731  1971 | 5750  1990 | 5769  2009 | 5788  2028 |
| 13 | 5713  1953 | 5732  1972 | 5751  1991 | 5770  2010 | 5789  2029 |
| 14 | 5714  1954 | 5733  1973 | 5752  1992 | 5771  2011 | **5790**  **2030** |
| 15 | 5715  1955 | 5734  1974 | 5753  1993 | 5772  2012 | 5791  2031 |
| 16 | 5716  1956 | 5735  1975 | 5754  1994 | 5773  2013 | 5792  2032 |
| 17 | 5717  1957 | 5736  1976 | 5755  1995 | 5774  2014 | 5793  2033 |
| 18 | 5718  1958 | 5737  1977 | 5756  1996 | 5775  2015 | 5794  2034 |
| 19 | 5719  1959 | 5738  1978 | 5757  1997 | 5776  2016 | 5795  2035 |

It is well known that when a man makes an intimate connection with his wife, he has knowledge (Daat) of his wife. Thus, we can say that conception occurs with Daat, the action that comes immediately after Keter, Chakma, and Bina.

***Eruvin 65a*** *Anyone who becomes settled through wine has the knowledge (Daat) of his Creator ... has the knowledge (Daat) of the Seventy Elders; wine was given with seventy letters,[[123]](#footnote-123) and the mystery* (of Torah) *was given with seventy letters* (sod, mystery, also equals seventy), *when wine goes in, secrets go out.*

Adar 25 was the day that Miriam conceived Yeshua and visited Elizabeth. This ties the conception of the Living Torah with the creation of the world. Further, seventy days after Adar 25 brings us to Sivan 6, the day of the giving of the Torah. Now Yeshua is the Living Torah.

## The Pregnant Year

Maharsha Sanhedrin 12a

By Ari Goldwag

February 23, 2011

I was revisiting an old post of mine, which was a really mind-blowing piece in the Maharsha in Sanhedrin. As I was looking it over, some cool ideas came to mind which wanted to share. The italics are the [original post](http://geulahperspectives.blogspot.com/2010/02/yosef-yishmael-and-esav.html), and the stars are my current thoughts.

*Recently, in the daf (Sanhedrin 12) we were offered a look into the concept of Mashiach ben Yosef, which is discussed in the Maharsha. The Gemara itself speaks of a ‘news brief’ that was given to Rava. Due to the sensitive nature of the briefing, it was said to him in a code that could only be deciphered by a serious talmid Chacham. Literally, the code looked like this:*

A pair came from Rekes, and was grabbed by an eagle. They had things in their hands made in Luz. In the merit of Mercy and their own merit, they left in peace. Furthermore, the loaded thighs of Nachshon wanted to set an appointee, but the known Edomi would not permit. But those who gather gathered and set this appointee in the month of the death of Aharon Hacohen.

Hard to crack?

Rashi cracks it like this:

A pair of Torah scholars came from Rekes, and was grabbed by an eagle, that is, Persian soldiers. They had things in their hands made in Luz – Techelet [which it seems was forbidden to be producing]. In the merit of Mercy and their own merit, they left in peace, and were able to escape. In another event, the loaded thighs of Nachshon – this refers to the Nasi, who was like a descendant of Nachshon, the first Nasi – wanted to “set an appointee” – this refers to the fact that he wanted to add a second Adar to the year, but the Roman government would not permit this to be done. The sages were able to gather together privately, at a very early time, in the month of Av, when Aharon died, to determine that they would indeed add a month.

When we get to the Maharsha, things start to get very interesting.

First, he asks some questions.

*Why was it necessary to send this information in code form? What is the idea that they had Techelet which was made in Luz? What is the language of “in the merit of Mercy?” What is the concept that the Romans did not let them add the month? What is the significance of the fact that they gathered in the month of Av?*

He begins by explaining that the Ishmaelite princes numbered twelve, as the Torah states at the end of Chayei Sarah. Nevertheless, the princes of the Jewish people are on a higher level than them. This is because the Ishmaelite princes do not have proper lineage on the side of Avraham, rather, a lineage that derives from their mother’s side, and she was a maidservant{\*}. This is why it says “שנים עשר נשיאים לאמותם” – this refers to the side of their mother. The Jewish princes, however, have proper lineage from their father’s side, as the verse says “למשפחותם לבית אבותם” – each to their family, to their fathers’ house. Therefore, the firstborn rights come through the lineage of the father. This entitles them to thirteen princes. This is a result of the firstborn rights of Yosef, who was split into two tribes with two princes. This is the secret of the עיבור (the added month in a leap year), where the Jewish people enumerate twelve months, corresponding to the twelve tribes, and another leap month, which corresponds to the tribe of Yosef which was split into two tribes. This corresponds to the two months of Adar, whose Zodiac sign is the fish, like the bracha of Yosef “ידגו לרב” – and proliferate like fish.

{\*} The male represents the higher aspect of reality that impregnates the female, that is, the aspect of reality that is below it. This is the עיבור, which only applies to the Jewish people, not to Yishmael, who is not connected to Avraham. Since Avraham was not yet מהול when he had Yishmael, there was a barrier between himself and Hagar, and Yishmael did not receive the higher aspect of Yisrael. They are limited to the twelve edges that define physical reality. They do not have access to the higher thirteenth aspect. It is interesting to note that although they do not have that access, Yishmael himself did do the bris – which is the removal of the separation, on the aspect of yesod – at the age of thirteen! He was so close, and yet so far. The klipah (ערלה) of Yishmael gets removed at the same time as the preparation for Yitzchak’s birth is prepared. Yishmael is also involved in serving the angels that give Avraham the good news. Yishmael is an integral part of the Mashiach process. He is sent away by Sarah for his meddling in the life of Yitzchak, but ultimately returns and repents, admitting to Yitzchak’s superiority.

*This is why we find that our sages said that the offspring of Esav is solely given over to the offspring of Yosef, as the verse says [in Ovadiah], “[And the house of Yakov will be fire, and the house of Yosef will be a flame.] The house of Esav will be [like straw, and will be lit and consumed].” By Esav selling the first born rights to Yakov, and by Yakov taking the brachot, he was given the right to rule over his brother Esav{\*}. Yakov gave this ability to Yosef, as the pasuk says, “And I have given you one more portion [over your brothers].” This is explicitly stated in chapter יש נוחלין. Therefore, even Yishmael, who has twelve princes לאמותם, and in their wars conquer Esav, they will nevertheless not completely finish Esav off. In the future, the offspring of Yosef and his Mashiach will become great, and Esav will be vanquished through him. This is because the people of Israel will be on a more exalted level than Yishmael, as they will have thirteen princes as a result of Yosef who was split into two tribes. This is the secret of the עיבור (the added month in a leap year), as we mentioned earlier, such that there are thirteen months on the calendar of the people of Israel, which is greater than the solar calendar of Esav, which only consists of twelve months. [It’s interesting to note that Yishmael also has a lunar calendar, but without the leap month. -ag]*

{\*} Esav originally represented the aspect of עיבור in the Jewish people, because he was the first born, with the double portion. His job was to infuse the physical with spirituality, but he failed and lost those rights to Yaakov, who then gave them to Yosef.

*Based on this, the message was that ‘a pair came…’ This is because the people of Israel are compared to a pair of doves that only need their respective mate{\*}. This was said because of the two ruling powers, Edom and Yishmael. Yishmael is compared to an eagle because of the great power of its rulership, and because just as an eagle is an impure, carnivorous bird, so too, Yishmael has an aspect of impurity from his mother’s side. We also find that the Gemara in החובל refers to Yishmael as an impure bird.*

{\*} The pair could also be reference to MBY and MBD. This would explain the continuation of the Maharsha, because MBY corresponds to Esav, and MBD corresponds to Yishmael.

{\*\*} It is interesting that Rashi says that the eagle refers to Persian soldiers, and the Maharsha says that the eagle is Yishmael. In light of current events, the two opinions are easily reconciled, as Persia (Iran) is trying to take control of the Arab world (Yishmael).

*It then states that the pair came ‘from Rekes.’ This is reference to the city of Teveria (Tiberias), and it was referred to as Rekes because of the people there who were empty there [rek = empty]. That was where the secret of the leap month was [as it would seem that the great court which decided on it was there at the time].*

Then it says that they were caught by an eagle. This is referring to the fact that most of the Jewish people in exile are under the domain of Yishmael. It then says ‘they had things made in Luz.’ Luz is the city where the angel of death has no power, as it states in the Gemara in Sotah. This represents the concept of the עיבור that is an eternal and unending power that will be used in the future to destroy the progeny of Esav and the power of the ס”מ (Satan). This is what the Gemara means when it points out that Techelet was made in Luz, because the blue of the Techelet is reminiscent of the sea, which is reminiscent of the sky, which is reminiscent of the Throne of Hashem’s Glory. The throne will be complete at that time. This is what is meant when it says ‘in the merit of Mercy,’ that the name of Hashem’s mercy will then be complete, as we find that our sages say that Hashem’s name and throne will not be complete until that time. In this merit, the Jewish people will leave the hands of Yishmael in peace [as is hinted in the code] {\*}.

{\*} This is interesting because most of the Arab countries have already kicked out their Jews. This aspect of the code would seem to have been almost completely fulfilled already. 1967 would seem to be a year that is intimately connected to the idea of the completion of Hashem’s throne.

*“The loaded thighs of Nachshon{\*}” also refers to the secret of the עיבור, as it refers to the princes and kings, as well as Mashiach the king, who are descended from him. “They wanted to set an appointee” refers to the extra month of the עיבור, which hints to the offspring of Yosef which was split into two tribes like the two Adars whose Zodiac sign is represented by fish – plural [meaning, more than one fish]. And being that Esav and his power [which stems from the forces of evil] will fall at his hand, the ‘known Edomi did not allow.’ This is reference to the Roman rulership and the powers of the ס”מ (Satan).*

{\*} Nachshon was the first to jump into the Yam Suf. The thighs are Netzach and Hod, the root of prophecy. The Jewish people experienced the most intense prophecy at Yam Suf. This is also the concept of the sod ha’ibur, where a higher reality is impregnated into this lower physical reality.

*“Those who would gather gathered,” however, in the areas under the rulership of Yishmael to set the ‘appointee’ [i.e. the leap month{\*}], and this was necessary to be done in a hidden and secretive manner so that Esav and the powers of the ס”מ would not realize. Therefore they did this in the month that Aharon Hacohen passed away [i.e. Av], to prevent Esav from realizing that they were gathering to add a month to the year. This subterfuge would be accomplished because it was the month that Esav and the forces of evil had succeeded in destroying the Temple.*

{\*} This could very well be a reference to MBY, not a leap month. Perhaps he is appointed in Av. This would explain the simcha of Av in the times of Mashiach. I would guess that he must be appointed in Av, like the Maharsha says, in order to trick Esav and the Satan, who believe they have power then. Mashiach is born from the ashes of the destruction of the Temple; Israel is born from the ashes of the Holocaust. Esav believes he is destroying, and Hashem uses his destructive acts for building.

*Based on this, the Gemara had said earlier, in regards to the secret of the leap month (עיבור), that a month was added when the young birds were still small, the sheep were still thin, and the spring had not yet arrived. The young birds are reference to כנסת ישראל [lit. the gathered of Israel, but actually refers to a deep kabbalistic concept], who are compared to a dove. The fact that they were young refers to the concept that they have no strength. [Perhaps this refers to the fact that the Jewish people are compared to the moon, with no light of its own. -ag] The sheep also refer to the people of Israel who are compared to a שה פזורה (spread out sheep). These sheep are thin, like the Jewish people who are in a weakened state in exile. The time of spring{\*} refers to the beginning of the sprouting and development of the redemption, which has still not arrived. For this reason it was necessary to add on a month of thirty days – this refers to the secret of the leap month, which corresponds to the offspring of Yosef who will destroy the offspring of Esav. Then the Throne of Hashem’s Glory, and His name [of Mercy] will be complete, may it be speedily in our days, amen.*  
{\*} The time of spring is Nisan, when MBD reveals himself, with open miracles. Adar, and more specifically Adar Sheni, is the thirteenth month from Nisan. If not for the fact that it was a leap year, that month would have been the following Nisan. Instead, the higher aspect of Nisan is hidden within Adar Sheni, the month of Purim and hidden miracles. This month is added when the Jewish people are in exile – in a state of lack of tikkun. In their spiritual weakness, the only way they can access the higher reality is through Ibur - עיבור, where the higher dimension is brought down and enclothed in the lower dimension. This is Yosef, who is the leader of Egypt, but at the same time is a מושל, completely in control of himself, the greatest Tzadik - צדיק of all time. **Yosef’s power is secretly coronated in Av, and is revealed in Adar** – to the greatest extent that is possible for it to be revealed. Whatever began in Av of 5783 is currently being revealed in Adar of 5784. This explains the worldwide turmoil as we move closer to the revelation of Mashiach ben Yosef. It could be that it will reach a crescendo as we enter into the month of Adar Sheni, and the higher aspect of what-would-have-been-Nisan is brought down into the reality we can perceive. It is also not a coincidence that the downfall of Haman (Amalek/Esav) was in Adar, and that all the evil one’s of Shushan, the capital of Persia, also experienced a great downfall at that same time.

# Astrology

Is Astrology Kosher?

By Levi Brackman

Predicting the future is big business. From newspaper astrologers to corporate consultants, there are many people out there ready to profit from our insatiable desire to know the unknown. Often, when contemplating major changes in my life, I am tempted to check my astrological reading. Is there anything wrong with this? Can an intelligent person believe in astrology[[124]](#footnote-124) without feeling ridiculous?

It is fascinating to note that the rabbis of the Talmud gave considerable credence to astrology. The Talmud states that “upon entry into the month of Adar one should become increasingly joyous. Rav Papa said: ‘Therefore a Jew should avoid litigation with gentiles in the month of Av, because his mazal is bad; and he should move the court case to the month of Adar, when his mazal is good.’”[[125]](#footnote-125) The Hebrew word which Talmud uses here, mazal, is usually translated “luck” but literally means “constellations.”

Purim, the holiday of Adar, commemorates the "metamorphosis" of the Jews' apparent bad fortune (as it appeared to Haman) to good. "When Adar enters we augment with joy." The festival of Purim marks the high point in the joy of the entire year. The Jewish year begins with the joy of the redemption of Pesach and concludes with the joy of the redemption of Purim. "Joy breaks through all barriers."

Astrology is not only a factor to be taken into account when planning future events—it also influences human nature. According to the Talmud, one born under the constellation of the sun will achieve eminence, and one born under Venus will become wealthy and immoral. One born under Mercury will be wise and have a retentive memory. One born under the Moon will suffer evil. One born under Saturn will suffer frustration, one born under Jupiter will be righteous, and one born under Mars will become either a surgeon or a slaughterer.[[126]](#footnote-126) A birthday is therefore viewed by the rabbis as a day on which personal astrological fortune is at its most potent.[[127]](#footnote-127)

There is an uncomfortable contradiction inherent in all this. Although astrology is prominent in rabbinic thought, Jewish law cautions against seeking the advice of astrologers.[[128]](#footnote-128) But if astrology is a true science, why not consult it? The following Midrashic parable sheds light on this.

A king conquered a new province, the elite of which decided that they needed to forge connections with the new rulers. Some decided to become acquainted with the dukes, others with the knights and yet others with the ministers. The wisest amongst them declared, “I will forge a connection with the king himself.” He reasoned, “All the ministers, knights and dukes change; however, the king will always remain king.[[129]](#footnote-129)

So, too, continues the Midrash, some people attribute power to the constellations and wish to serve them. Monotheistic believers, however, realize that G‑d is the supreme power, and that all other powers are no more than obedient servants who carry out His will.

Since everything in the universe is subject to the laws of cause and effect, according to nature the month of Adar is an astrologically lucky month, and a birthday has unique astrological potential for the celebrant. However, reliance on astrology could lead one to conclude that nature has a life of its own, and that the celestial spheres have powers independent of G‑d’s will. In fact, these are no more than a manifestation of the divine will. This is why prayer is so important. Mundane life seeks to convince us that life is dictated by the laws of nature. Prayer reminds us that nature is controlled by G‑d.

The message is clear: nature and its rules—including astrological truths—do exert an influence on our lives. It presents us with auspicious times and circumstances, and inauspicious ones; it imbues our character with certain traits and tendencies. However, one must recognize that ultimate power rests not with “nature” but with the Creator of heaven and earth.[[130]](#footnote-130)

\* \* \*

Josephus **says of Abraham** in Antiquities of the Jews, Book I, chap. 8 sec. 2:

*He communicated to them arithmetic, and delivered to them the* ***science of astronomy****; for before Abram came into Egypt they were unacquainted with those parts of learning; for that science came from the Chaldeans into Egypt, and from thence to the Greeks also.*

Prof. Annette Yoshiko Reed in her essay "**Abraham As Chaldean Scientist** and Father of the Jews: Josephus, "Ant." 1.154-168, and The Greco-Roman Discourse About Astronomy/Astrology", pg. 123, wrote:

*In addition, a number of scholars have pointed to the Hellenistic Jewish precedents for Josephus' expanded account of Abraham's Egyptian sojourn (e.g., Artapanus, Pseudo-Eupolemus) and have cited these examples to illustrate his overall indebtedness to Hellenistic Jewish "apologetic historiography”.*

Eusebius in "Praeparatio Evangelica", Book 9, quoted in relation to this passage by Josephus from Alexander Polyhistor's "Concerning the Jews":

*And with this agrees also Alexander Polyhistor...in the thirteenth generation* ***Abraham was born, who surpassed all men in nobility and wisdom, who was also the inventor of astronomy*** *and the Chaldaic art, and pleased God well by his zeal towards religion. By reason of God's commands this man came and dwelt in Phoenicia, and pleased their king by teaching the Phoenicians the changes of the sun and moon and all things of that kind. And Abraham dwelt with the Egyptian priests in Heliopolis and taught them many things; and it was he who introduced astronomy and the other sciences to them, saying that the Babylonians and himself had found these things out, but tracing back the first discovery to Enoch, and saying that he, and not the Egyptians, had first invented astrology.*

Artapanus of Alexandria's "Jewish History":

*Artabanus in his Jewish History says that the Jews were called Ermiuth, which when interpreted after the Greek language means Judaeans, and that they were called Hebrews* ***from Abraham****. And he, they say, came with all his household into Egypt, to Pharethothes the king of the Egyptians,* ***and taught him astrology****.*

Eusebius in "Praeparatio Evangelica", Book 9, quoted in relation to this passage by Josephus from Alexander Polyhistor's "Concerning the Jews", in Book 13 quotes Orpheus:

*And again concerning God, calling Him invisible, he says that He was made known only to one certain person, a Chaldean by birth, whether he so speaks* ***of Abraham****, or of his son, in the following words:*

*"Save one, a scion of Chaldean race:*

*For he was skilled to mark the sun's bright path,*

*And how in even circle round the earth*

*The starry sphere on its own axis turns,*

*And winds their chariot guide o'er sea and sky."*

Philo also makes mention of **Avraham having prior astrological knowledge** in "On Abraham":

*And the most visible proof of this migration in which the mind quitted astronomy and the doctrines of the Chaldeans, is this. For it is said in the scriptures that the very moment that the wise man quitted his abode, "God appeared unto* ***Abraham****," to whom, therefore, it is plain that he was not visible before, when he was adhering to the studies of the Chaldeans, and attending to the motions of the stars, not properly comprehending any nature whatever, which was well arranged and appreciable by the intellect only, apart from the world and the essence perceptible by the outward senses.*

In the Book of Jubilees (written prior to Josephus, perhaps the mid-2nd century BCE):

*And in the sixth week, in the fifth year thereof,* ***Abram*** *sat up throughout the night on the new moon of the seventh month to observe the stars from the evening to the morning, in order to see what would be the character of the year with regard to the rains, and he was alone as he sat and observed. And a word came into his heart and he said: "All the signs of the stars, and the signs of the moon and of the sun are all in the hand of the Lord. Why do I search (them) out? If He desireth, He causeth it to rain, morning and evening; And if He desireth, He withholdeth it, And all things are in His hand. - (12:17-19)*

**Shabbat 156**: **Abraham** said before Him: Master of the Universe, I looked at my astrological map, and according to the configuration of my constellations I am not fit to have a son. The Holy One, Blessed be He, said to him: Emerge from your astrology, as the verse states: “And He brought him outside,” as there is no constellation for Israel. What is your thinking? Is it because Jupiter is situated in the west that you cannot have children? I will restore it and establish it in the east. And that is the meaning of that which is written with regard to **Abraham**: “Who has raised up one from the east, he will call justice [tzedek] to his steps [leraglo]. He gives nations before him, and makes him rule over kings; his sword makes them as the dust, his bow as the driven stubble” (Isaiah 41:2). God established Jupiter [tzedek] in the east on behalf of [leraglo] **Abraham**.

I'll also note that ancient astrology involved many complicated mathematical calculations and knowledge of the stars, so if Avraham was an astrologer at one time, then he must have also had knowledge in mathematics and astronomy.

# Serpent Connections

Why NASA Will Fire Three Rockets At The Solar Eclipse on April 8, 2024.

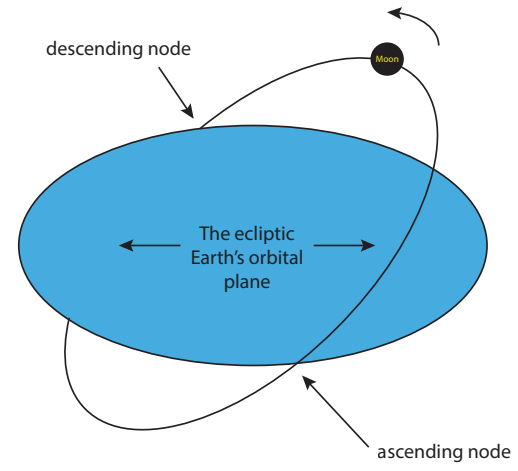
The space agency’s project, Atmospheric Perturbations Around The Eclipse Path, will investigate how that drop in sunlight and temperature affects Earth’s upper atmosphere. To this end, NASA designed the **APEP** mission, choosing the acronym because it is also the **name of the serpent deity from ancient Egyptian** mythology, nemesis of the Sun deity Ra. It was said that Apep pursued Ra and every so often nearly consumed him, resulting in an eclipse.[[131]](#footnote-131)

Apep is a giant Egyptian serpent god whose goal is to devour Ra, the Sun god illuminating the entire universe. According to Egyptian mythology, every night since the creation of the world, Apep has tried to eat Ra, even though the latter was always defended by Set, Sobek, Maat, Isis, and Thoth.

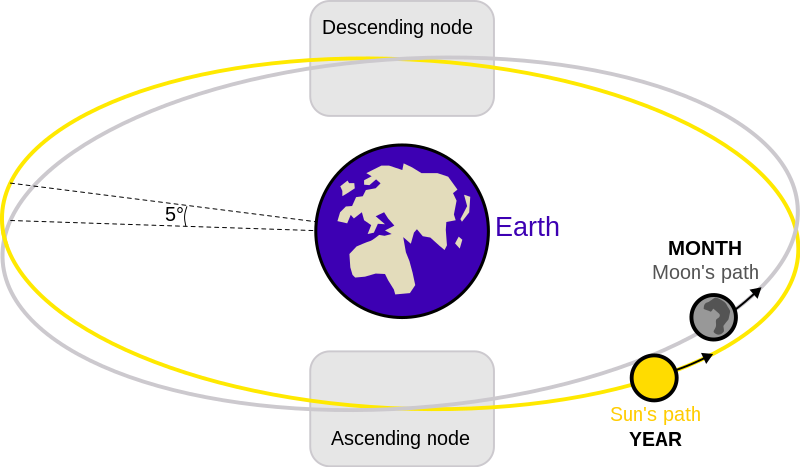
## Eclipse Geometry

The draconic month[[132]](#footnote-132) was named after the dragon or Satan in ancient times, and is measured from the draconic node which is the point in the moon’s orbit where an eclipse may occur.

As seen from the Earth, the time it takes for the Moon to return to a node, the *draconic month*,[[133]](#footnote-133) is less than the time it takes for the Moon to return to the same ecliptic longitude as the Sun: the synodic month.[[134]](#footnote-134) The main reason is that during the time that the Moon has completed an orbit around the Earth, the Earth (and Moon) have completed about 1⁄13 of their orbit around the Sun: the Moon has to make up for this in order to come again into conjunction or opposition with the Sun. Secondly, the orbital nodes of the Moon precess westward in ecliptic longitude, completing a full circle in about 18.60 years, so a draconic month is shorter than a sidereal month.[[135]](#footnote-135) In all, the difference in period between synodic and *draconic month[[136]](#footnote-136)* is nearly 2+1⁄3 days. Likewise, as seen from the Earth, the Sun passes both nodes as it moves along its ecliptic path. The period for the Sun to return to a node is called the eclipse or *draconic year*:[[137]](#footnote-137) about 346.6201 days, which is about 1⁄20 year shorter than a sidereal year[[138]](#footnote-138) because of the precession of the nodes.



There are two types of nodes, an ascending and descending node. If the moon intersects the ecliptic going from south to north, it's considered ascending, with the opposite for descending. Eclipses can occur at any node.



The ecliptic: A line that marks Earth's orbital path around the sun. The sun always remains on this line, but due to the moon's orbital inclination relative to Earth, the moon can deviate above and below this line. The moon intersects this ecliptic twice a month at points called *nodes*.

So, a solar eclipse can only occur when a **new moon** is near one of these nodes.

A lunar eclipse occurs when a **full moon** is near one of the nodes.

Because the Moon's orbital plane precesses in space, the lunar nodes also precess around the ecliptic, completing one revolution (called the *draconian* or nodal period ) in 18.612958 years (6,798.383 days).

The **Teli** is a hypothetical dragon that extends between these two nodes. When the sun or moon get too close to a node, he eats them. His head is the node where the moon's orbit ascends above the solar ecliptic; the tail is the node where the moon passes below the ecliptic. The eclipse of April 8, 2024 is taking place at the draconic node of the head of the dragon, the ascending node.

A very intriguing term is the word **Teli**, which appears in the poem of Ibn Ghiyyat. The mention seems to imply a constellation (Draco or Nachash Bariah in biblical terminology, a very large circumpolar constellation close to Ursa Minor and to the pole of the ecliptic). The mention of Tanninim refers clearly to the two points in the lunar orbit where it intersects the path of the sun (namely, the lunar nodes). These two points are related to eclipses, since they are only possible when the moon is in one of them (only then is there an alignment of the bodies of the luminaries, one of the indispensable conditions for any eclipse, either of the sun or the moon, as I have already explained). The use of **Teli** for denoting either the constellation or the lunar nodes has to do with a very old myth about the sun or the moon being swallowed up at the time of their eclipse by a **celestial dragon** or **serpent** stretching out the heavens and whose heavenly image would be the constellation Draco.[[139]](#footnote-139)

Abraham ibn Ezra (1089/1092-1164/1167) also wrote religious and secular poetry with astronomical content. We find explicit astronomical information introduced in the content of the religious poem included in the appendix whose purpose is to praise God. Ibn Ezra displays a description of the cosmos in which the seven planets move southward and northward with respect to the ecliptic. All of them are related to Teli, which here means the large constellation Draco, whose length is equivalent to half of the zodiac. The idea that the planets and the cosmos are hung from Teli emerged in the mystic work Sefer Yetzirah (6.3).[[140]](#footnote-140) Here the relationship of the constellation Draco with the axis of the universe, namely the axis of the zodiac or solar path must be implicit. This axis can be understood as the point from which the universe and all the stars and their motions hang. Ibn Ezra also mentions the sphere of every planet, their changes, and the various anomalies in the motion of the planets (the fact that they are not always above the horizon, but they rise and set in their orbits, their retrograde movements, and the changes in their distances with respect to the Earth). All of this is God’s work in Ibn Ezra’s understanding (and in monotheistic medieval thought in general). The existence of a moving sphere responsible for the motions of the spheres of the seven planets and the fixed stars is referred to in the third and fourth poems of Ibn Ezra in my selection. This sphere is the ninth in Ibn Ezra’s astronomical system, which consists of ten in all.[[141]](#footnote-141) I have already mentioned the cosmological role of this sphere in the whole of the universe, for all the heavenly bodies share its motion westward. In addition, Ibn Ezra seems to indicate a mystical role for this bodiless sphere (my knowledge of it will become my chariot [to God]), which remains rather esoteric throughout his writings. In the fourth, fifth, and sixth poems of Abraham ibn Ezra in my selection, there are references to Teli, which in the contexts of these poems refers to the nodes of the moon and the nodes of the planets (i.e. the points where the orbits of the moon or of the planets intersect the solar path). The last poem conveys the astrological belief that the northern node (i.e. **the** **Head, the point of the ecliptic at which the planet or luminary changes its latitude from south to north) is powerful and benefic**, while **the southern one (the Tail) is destructive**, at the same time conjuring up the image of the dragon, which is at the origin of the myth relating nodes and eclipses, as we have said above.

*Isaac ibn Ghiyyat Constellations, eclipses, Teli, and the two Tanninim:*

You made above the Draco (Teli), its Head moving leftward [i.e. northward] and its Tail opposing it [the Head]. / You aligned the center of **Teli** with the **two Dracos** (**Tanninim, i.e. the nodes**), one opposing the other in its influence.[[142]](#footnote-142) / His hand makes the axis of the Serpent (Nachash Bariah) turn. His blow / lights up the heavens. / You made the heavens.

*Abraham ibn Ezra Teli, the axis of the ecliptic or zodiac*

Teli as the nodes of the planets The holy [heavenly bodies] walk from God’s dwelling without / turning off, / they go to their southern or northern nodes (the head of the Teli).[[143]](#footnote-143)

Abraham ibn Ezra - *Teli, the axis of the ecliptic or zodiac*

Their path [of the planets and luminaries] is sometimes in the north / and also sometimes in the south [with respect to the solar path].[[144]](#footnote-144) / God balanced them and hung them from Teli, and He is high and is hidden. / God created the heavenly spheres / the houses of the seven kings, which follow their orbits / directly – and if they retrograde, / His right hand holds them /

*Teli as the axis of the ecliptic and the plane of the planetary nodes*

The servants of God are like kings in their thrones, in the limits of the seven, and the secret of Teli lies in the limits.[[145]](#footnote-145)

*The northern node versus the southern one*

The distinctive attribute (‘oz) of the nodes (ha-Teli) is to consolidate and to cause failure, like a dragon (**tannin**): / its tail is its destruction and the power comes from its head.[[146]](#footnote-146)

The moon's orbit likewise intersects the apparent path of the sun in two points, its two nodes; and the interval of time between its passage through one of these nodes and its return to that same node again is called a Draconic month, a month of the Dragon. The same symbols are applied by analogy to the moon's nodes.

The best known eclipse cycle, and one of the best for predicting eclipses, in which 223 synodic months equal 242 ***draconic*** *months* with an error of only 51 minutes.

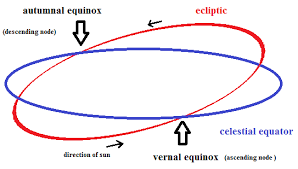
In medieval texts, the nodes are called ras wa dhanav al-tinnîn[[147]](#footnote-147) in Arabic. *Rosh ha-teli u-zenavo* (ראש התלי וזנבו) in Hebrew, and caput draconis (head of the dragon) or cauda draconis (tail of the dragon) in Latin. The ascending node is called the dragon's head with the astronomical or astrological symbol ☊ and the descending node is known as the dragon's tail with the symbol ☋.

The plane of the moon's orbit slowly shifts backwards (opposite to the direction of the moon's orbit) relative to the stars. The average time interval from ascending node to ascending node is 27.21222 days or one **draconic** month. The average sidereal month is 27.331661 days. Since a **draconic** month is shorter than a sidereal month, the nodes of the moon of one month precede the positions of the nodes of the previous month on the ecliptic by approximately 1.5 degrees. It takes 18.6 years to complete one full revolution of regression (backward movement) of the nodes along the ecliptic. During this time, the moon completes 248 orbits of the earth against the backdrop of the stars (248 sidereal months).

There are two imaginary poles in the heaven, the first pole is called the “celestial pole” which is the axis of the earth’s rotation. The second pole is called the “ecliptic pole”, which is the imaginary line perpendicular to the ecliptic plane on which the earth rotates around the sun.

The Draco, or the “pole serpent” surrounds the “ecliptic pole” having stars in the sections of 12 Houses of the Zodiac Signs, as if the 12 Houses of the Zodiac Signs are “hanging” from the Draco, i.e. to be controlled by it, hence the name “Teli” תְּלִי, which is worshipped by the pagans as an idolatrous deity.

There are two points where the ecliptic plane intersects the celestial plane, which are the point of vernal equinox and autumnal equinox. The point of vernal equinox is called the “ascending node”, or the “head of the serpent” – where the eclipse of 2024 is taking place, whereas the point of the autumnal equinox is called the “descending node”, or the “tail of the serpent”.



There are two locations where eclipses can occur. These are the points in the **lunar orbit** that intersect the ecliptic plane where the Sun moves in the sky. These are called the ascending node and the descending node. **The Sun** crosses the ascending node on the Vernal Equinox. It crosses the descending node on the Autumnal Equinox. A solar eclipse can occur at either node, but it must be a new moon, it must be Rosh Chodesh or very close to it.

This solar eclipse is happening close to the vernal equinox, this is the ascending node, the head of the dragon. This is the **beneficent** node.

Eclipses only occur if the Moon is located within 0.5 degrees of the plane of the ecliptic, on a line that passes through the center of the Sun and the Earth. The Moon travels along an orbit that is inclined by 5 degrees to the ecliptic plane, so there are only two opportunities each month when it passes through the plane of the ecliptic. These points are called the ascending and descending nodes. **Eclipses of the Sun only occur if new moon occurs when the Moon is within about 18 degrees of one of these nodes.**

The vernal equinox (head of the serpent) is understood by the Kabbalist Abraham Abulafia as the “merit”, whereas the autumnal equinox (tail of the serpent) as the “liability”. Interestingly, the node of merit parallels the time of Pesach which denotes grace whereas the node of liability parallels the time of Rosh Hashanah which signifies judgment.

According to some Kabbalists, the constellation of Draco is the male pole serpent, and the ecliptic circle is the female circular serpent, as the female encircles the male in marital union.

The Earth’s equatorial plane is inclined to the ecliptic plane by an angle of about 23.4°, which is the secret of the number 234.

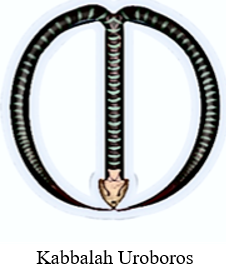
The sign of the dragon is given in Revelation 12v3. The dragon wants to devour God's child the moment he is born.

## CERN

The plan is to fire up the large Hadron collider, known as CERN,[[148]](#footnote-148) during the April 8, 2024 solar eclipse. The last time the hadron collider was fired up, we got strange spirals over Norway.[[149]](#footnote-149)



CERN is built as an uroboros, a serpent eating its tail.



A fallen angel, who is called Abaddon or Apollyon is the leader of the evil angels or demons imprisoned in the abyss. CERN is built on land outside of Geneva associated with the name Apollyon. Apollyon otherwise known as the destroyer is the dark angel that  God let free briefly to kill every first born child in Egypt at Passover before being chained again. This is the very fallen angel that will be released from the pit to destroy 1/4 of all humans not marked by God in revelations. CERN is the key to the bottomless pit in which the Antichrist will open to release millions of locked up demons to attack humans, black smoke rises out of the abyss, the black smoke is a cloud of swarming demons released. So basically, in hopes of scientific research, the pit may be opened to release Apollyon the destroyer.

Turning on CERN the day of the eclipse of all days, but "nothing to see here folks".

Every ancient structure of importance is aligned with the what the sun's doing (equinox, solstice) but it's just a co-inky-dink that they're turning it on during an eclipse. Those silly ancients and silly conspiracy theorists. Always suspicious of purely random things.

## Snake Shadows

The four stages of a solar eclipse:

1. diamond ring,
2. slight sliver of sun,
3. totality with prominences and
4. totality with a corona.

Experts say you won’t want to miss these four stages with all of the other events happening beforehand. These events include temperature drops, animals getting confused by the unexpected nightfall, and a strange phenomenon called shadow bands, which look like **snake shadows** on the ground.

Another weird impact from solar eclipses is a phenomenon known as shadow bands. Sometimes referred to as "**snake shadows**", these are "thin wavy lines of alternating light and dark that can be seen moving and undulating in parallel on plain-colored surfaces immediately before and after a total solar eclipse," according to NASA.

As a total solar eclipse reaches ever-closer towards totality, your surroundings begin to change. Colors begin to lose their contrast and shadows on the floor become much sharper. One of the most noticeable effects are the little crescent shadows that appear on the floor. **Anything that can cast a shadow while allowing small amounts of sunlight to peer through can create this effect. Trees tend to be good at showing this off quite nicely**. This is created by the Earth’s atmospheric winds. The sun has been reduced to such a small light source that it is able to cast shadows of the atmosphere’s ‘detail’ on to the floor. A total eclipse is the only way you can naturally witness this phenomenon.

Sunlight filtering through the branches of trees will create a field of crescent-shaped light on the sidewalk below it. It’s the pinhole camera effect, multiplied naturally hundreds of time underneath each tree.





According to NASA, shadow bands are thin wavy lines of alternating light and dark that can be seen moving and undulating in parallel on plain-colored surfaces immediately before and after a total solar eclipse.

During the 2017 solar eclipse I just happened to be sitting on a bench underneath a tree. I looked down at the concrete and saw these strange shadows. At the time I thought that each little semicircle was a shadow of the eclipse as the leaves blocked the light around the image. The undulation of the wind through the trees caused the shadows to undulate like a serpent, or snake.

## Teli

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# Mashiach is Coming

This is the year 5784. David became king of Israel in Jerusalem in 2892.

2 x 2892 = 5784

According to the Kabbala, King David was precisely the mid-point of human history which means that the culmination of human history and the Messianic era is expected at any moment.

“Adam is an acronym for ‘Adam, David, Messiah’.” “These three personalities encapsulate all of human history. The soul of Mashiach was contained within Adam, who foresaw that David, the progenitor of Messiah, would be stillborn. So he gave 70 years of his life to David, who lived exactly 70 years while Adam lived 930, though he should have lived precisely 1,000 years.”

“According to Kabbalah, King David was precisely the middle point of human history,” Rabbi Palvanov said. “From Adam to David is precisely the same amount of time as it has been since King David until now. So we are literally in the time of Mashiach right now.”

“This really goes all the way back to Eden, where the Serpent caused man’s downfall, and so it will be the ‘serpentine Mashiach who reverses that event,:” Rabbi Palvanov explained. “In Kabbalistic sources, this is the meaning of Isaiah’s description of the great final battle between the nachash bariach and the nachash ‘akalaton, the “straight serpent” and the “twisted serpent” (Isaiah 27:1). The former is Mashiach, and the latter is the embodiment of evil that will be destroyed at the End of Days.”

Pesach is when we expect Elijah to begin turning hearts and preparing the way for the King.

The sabbatical cycle leading up to Mashiach looks like this according to the Talmud:

The current Sabbatical cycle began on Rosh HaShana 5783 (Sept. 25, 2022). 5783, therefore, was the first year of the cycle. San. 97a “During **the first year, this verse will be fulfilled: “And I will cause it to rain upon one city and cause it not to rain upon another city”[[151]](#footnote-151)**

This year, 5784, began on September 15, 2023. 5784 is the second year of the cycle. San. 97a “During the **second** year of that period, **arrows of famine will be shot,** indicating that there will be famine only in certain places.”

Next year, 5785, will begin on October 2, 2024. 5785 is the third year of the Sabbatical cycle. San. 97a “During the **third** year **there will be a great famine, and men, women, children, the pious, and men of action will die, and the Torah is forgotten by those who study it.”**

5786 will begin on September 24, 2025. 5786 is the fourth year of the Sabbatical cycle. San. 97a “**During the fourth** year there will be **plenty but not** great **plenty.**”

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5788 will begin on October 3, 2027. 5788 is the sixth year of the Sabbatical cycle. San. 97a “**During the sixth** year, heavenly **voices** will be heard.”

5789 will begin on September 20, 2028. 5789 is the seventh (the Sabbatical year) year of the Sabbatical cycle. San. 97a “**During the Sabbatical** Year, **wars,** e.g., the war of Gog and Magog, will be waged involving the Jewish people.”

5790 will begin on September 9, 2029. 5790 is the first year of the next Sabbatical cycle. It is the year after the Sabbatical year. San. 97a “**During** the year after **the conclusion of the Sabbatical** Year, **the son of David will come.**”

Rabbi Yitzchak Batzri, a noted kabbalist from Jerusalem, affirmed that the end-of-days would usher in a period of unprecedented famine.

“There will be a famine for food in the days before Mashiach (Messiah), a famine like the world has never seen before,” Rabbi Batzri said to Israel365 News.

“But it’s not all bad news,” he continued. “The prophet is saying that this famine, as awful as it will be, comes to serve a divine purpose.”

The rabbi explained that lack of food and water would inevitably drive the other nations to connect with Israel, just as Pharoah enlisted Joseph to save Egypt.

“Just as Joseph’s ascension preceded the Exodus, Israel’s leading role in helping the nations cope with famine will be a necessary stage in the Messianic process,” Rabbi Batzri said.

“They will come for food, but from the famine, they will learn that the physical is not as important as the spiritual,” Rabbi Batzri explained. “When they come to us, the nations will discover that what they lack is the special light of Torah that can only come from Israel.”

**Kol HaTor 2:2:5** There are many appellations to cover different aspects of the **two *Meshichim***. These are: “a star has come out of Jacob, and a scepter has risen from Israel” [Num. 24:17] -- “Joshua son of Nun and Caleb son of Jephuneh” [Num. 14:6] -- “they will obtain joy and gladness” [Isa. 35:10] -- “the sons of Jacob and Yosef, Selah” [Ps. 77:16] -- the light of the moon and the light of the sun [Isa. 30:26].

## Putting Things Together

The two comets divide time in the same way that the festivals and the Torah lectionary divide time. The Prophet speaks of the early rains (Tishri) and the latter rains (Nisan). I call this the bimodality of the year.

Chazal have a Machloket[[152]](#footnote-152) concerning when the world was created.

**Rosh Hashanah 10b–11a** Rabbi Eliezer says: The world was created in **Tishre**. . . . Rabbi Joshua says: The world was created in **Nisan**.

The Talmud[[153]](#footnote-153) documents a debate between two sages: “Rabbi Eliezer says: ‘The world was created in Tishre....’ Rabbi Yehoshua says: ‘The world was created in Nisan.’” Tosafot[[154]](#footnote-154) reconciles between them by saying that the Creation happened in two stages: First it was conceived in God’s mind, and then it was actualized. The Arizal explains that Rabbi Eliezer and Rabbi Yehoshua are not debating the date of God’s actual creation of the universe, which, after all, is a matter of historical fact. Rather, Rabbi Eliezer is discussing the physical (“outer”) world which was created in Tishre, and Rabbi Yehoshua is addressing the “inner” (spiritual) dimension of Creation which was created in the month of Nisan. They differ on the question of priority and emphasis: Is the primary anniversary of Creation the day when the universe was physically created, or is the world’s true date of birth the day when it was spiritually created?

Note as well, that Nisan is known to be the new year of the miraculous order, while Tishre is the new year of the natural order.[[155]](#footnote-155)

I understand that this Machloket can be resolved by understanding that the world was *conceived* in **Nisan** and the world was *created* in **Tishri**. Both the *conception* and the *birth* are points where a human being is given to the world. His conception is a hidden event where HaShem creates a body and gives it an immortal soul. Forty weeks later this body and soul makes its entrance into the world. Both the conception and the birth mark a beginning in the life of a person.

In the same way, Nisan and Tishri represent beginnings.

This Machloket came about because HaShem changed the calendar:

**Shemot (Exodus) 12:1–2** HaShem spoke to Moses and Aaron in the land of Egypt, saying: 2 This month shall be to you the head of months—the first of the months of your year.

Before HaShem spoke to Moses, the world counted months from Tishri, just as we count years from Tishri today.

After HaShem spoke to Moses, the Jews began counting months from Nisan. This practice continues to this day.

The following table shows what things begin in Nisan and what things begin in Tishri:

|  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- |
| **The Calendar for Gentile Kings**  The First Day of **Tishri** is Rosh Hashanah for the following five matters[[156]](#footnote-156):  1. **For Gentile Kings** - They count their reigns from the First of Tishri, such that even if a King began his reign at the end of Elul, once Tishri began, it would be considered as the Second Year of his reign.  2. **The Shmita cycle and the Yovel cycle begin** – With the beginning of the month of Tishri in a Shmita or Yovel year, it is forbidden by the Torah to plow or plant in the land of Israel.  3. **Years[[157]](#footnote-157)** – The first of Tishri is regarded as the new year for counting years.  4. **For Planting Trees** – The produce of fruit trees is forbidden as orlah for the first three years after the tree is planted. If a tree is planted more than forty-four days before the first of Tishri, then the first of Tishri marks the beginning of the second year of the tree’s life.  5. **For Produce** – The first of Tishri is regarded as the beginning of the year as regards the separation of Terumot and Ma’asrot from produce. | | | | **The Festival Calendar and for Jewish Kings[[158]](#footnote-158)**  The First Day of **Nisan** is Rosh Hashanah for the following five matters[[159]](#footnote-159):  1. **Kings of Israel** - They count their reigns from the First of Nisan, such that even if a King began his reign at the end of Adar, once Nisan began, it would be considered as the Second Year of his reign.  2. **Pilgrim Festivals** - The Festival which occurs in Nisan, namely Pesach, is considered the First of the three Pilgrim Festivals: Pesach, Shavuot, Succoth.  3. **Months** - Nisan is considered the first of the months. The Torah refers to other months as second, third,…twelfth with reference to Nisan.  4. **Leap Years** - The Court may proclaim a "Leap Year" only until the first of Nisan. Once that date has arrived, the time for "Leaping" has "Leapt"  5. **Donation of Shekalim** - All Communal Sacrifices brought from this day forward are paid from the Shekalim collected in the **Current Year**; last year's Shekalim are no longer used for this purpose. | | | |
| 7 | Tishri (Ethanim) | 1 | Nisan (Aviv) | 1 | Nisan (Aviv) | 7 | Tishri (Ethanim) |
| 8 | Cheshvan | 2 | Iyar (Zif) | 2 | Iyar (Zif) | 8 | Cheshvan (Bul) |
| 9 | Kislev | 3 | Sivan | 3 | Sivan | 9 | Kislev |
| 10 | Tevet | 4 | Tammuz | 4 | Tammuz | 10 | Tevet |
| 11 | Shevat | 5 | Av | 5 | Av | 11 | Shevat |
| 12 | Adar | 6 | Elul | 6 | Elul | 12 | Adar |

|  |  |  |
| --- | --- | --- |
| **Comet P/B** | **Solar Eclipse** | **Comet T/A** |
| Adar 25 | Adar 29 | Elul 25 |
| 5 days B4 Nisan 1 | 8 hours B4 Nisan1 | 5 days B4 Tishri 1 |

# Shmita of Mashiach’s Coming

The current Sabbatical cycle began on Rosh HaShana 5783 (Sept. 25, 2022). 5783, therefore, was the first year of the cycle. San. 97a “During **the first year, this verse will be fulfilled: “And I will cause it to rain upon one city and cause it not to rain upon another city”** (Amos 4:7).”

This year, 5784, began on September 15, 2023. 5784 is the second year of the cycle. San. 97a “During the **second** year of that period, **arrows of famine will be shot,** indicating that there will be famine only in certain places.”

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**\* \* \***

In Sanhedrin 97b of the Gemara, there’s a discussion that references a Baraita quoting Ribbi Natan, who discusses the view of “Rabboteinu” (our rabbis). According to “Rabboteinu,” they believed that the period until the arrival of the Messiah would be 1400 years. Ribbi Natan rejected this view, but it appears that his rejection was not due to the calculation being incorrect. Rather, he didn’t believe in making such calculations for various reasons.

The calculation of 1400 years is based on considering 400 years as a “period.” This idea is drawn from a verse that mentions the final exile lasting “until a time and times and half a time,” which implies multiplying 400 by 3.5, as explained by Rashi in the Gemara. If we take the starting point as the “Islamization of Jerusalem,” which began in the first year A.H. (623 CE), when Muslims were instructed to face the city in their prayers, this event also relates to Muhammad’s night journey and ascension to heaven. After 13 years, the direction of prayer changed to Mecca.

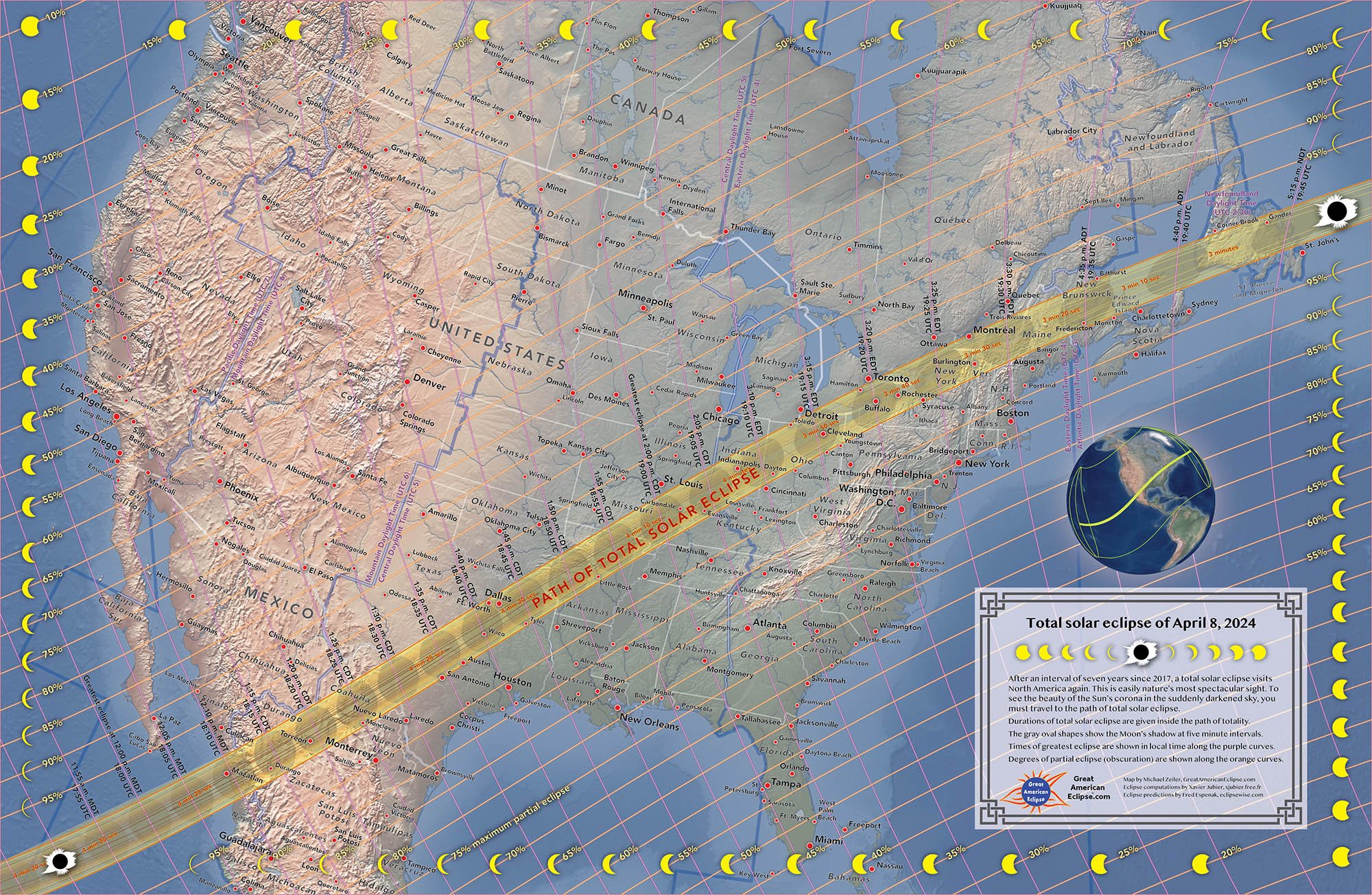
Using this calculation:

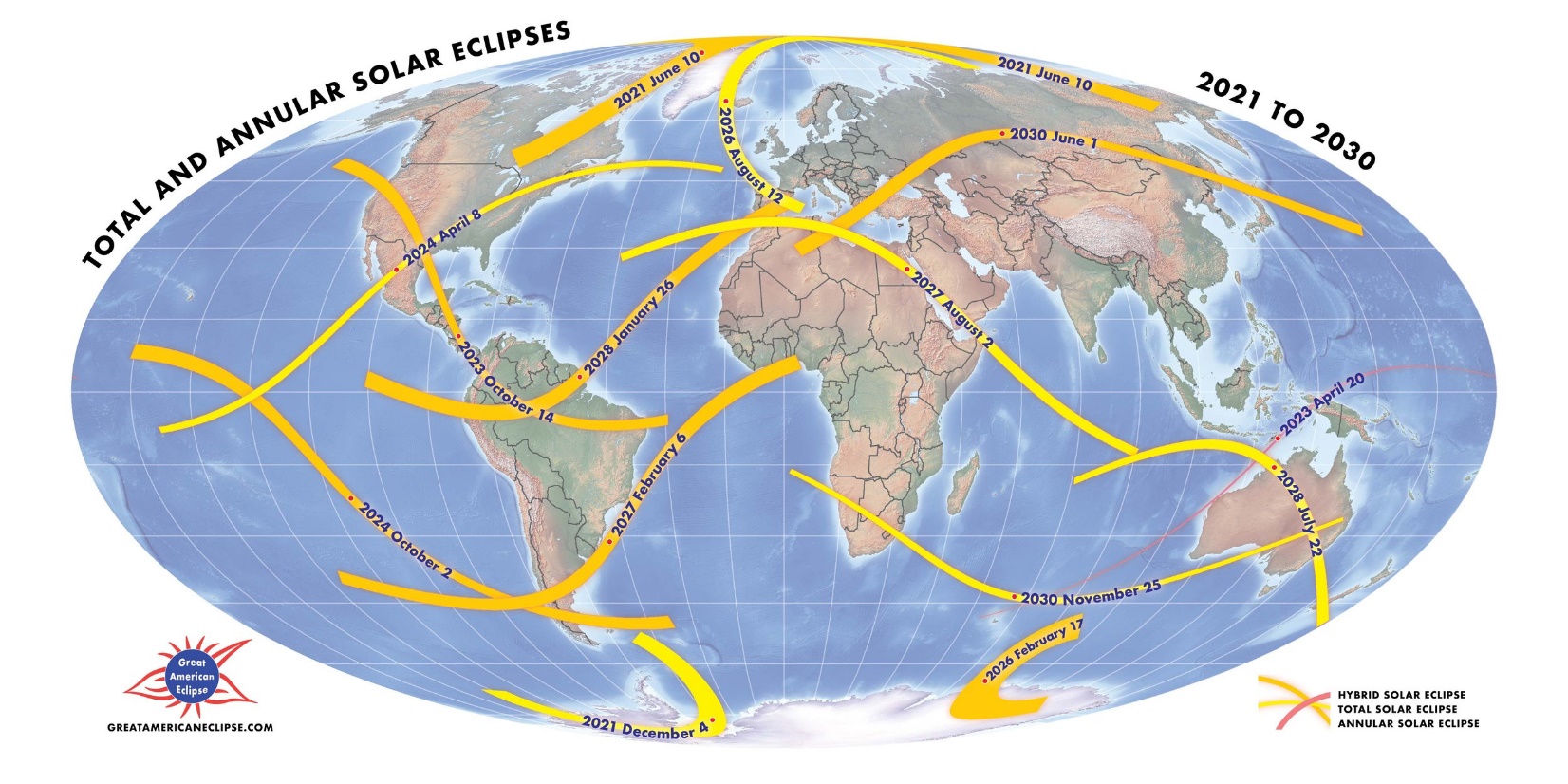
623 (starting year) + 1400 = 2023

It suggests that the 1400-year period would end in the year 2023.

Now, it seems there is a conflict or war taking place with the aim of eradicating terrorism’s influence over the region. This essentially means that Israel is no longer in fear of any threats within its borders. Such a situation has never occurred in the 76-year history of Israel. If this promise were to come true, it would be the first time in 1400 years that the land was not under some sort of control by Yishmael.

The following are from: 'Michael Zeiler, GreatAmericanEclipse.com'





|  |  |  |
| --- | --- | --- |
| *Chevlei Mashiach[[161]](#footnote-161)*  *(Birth pangs of the Messiah)*  *The End of Days[[162]](#footnote-162) - Tribulation period* | Lasting 70 years beginning about: | Tishri 1, 5721 |
| **Kibbutz Galiot**  **(Ingathering of Exiles)** | **Must begin before date:** | **Tishri 1, 5751**  **September 20, 1990** |
| ***Sanhedrin 97a the 7 years leading up to the coming of Mashiach ben Yosef.*** | **Beginning on:** | **Tishri 1, 5783**  **September 25, 2022** |
| **Techiyat HaMeitim**  **(The Resurrection of the Dead[[163]](#footnote-163))** | **“no later than” date:** | **Tishri 1, 5790[[164]](#footnote-164)**  **September 10, 2030** |
| *Ikveta deMashicha[[165]](#footnote-165)*  *(The footsteps of The Mashiach)* | Years leading up to: | **Tishri 1, 5790**  **September 10 2030** |
| *Eliyahu will arrive.* | 3 days before Mashiach |  |
| **Yemot HaMashiach[[166]](#footnote-166)**  **(The Days of Mashiach)**  **Mashiach ben Yosef > Mashiach ben David[[167]](#footnote-167)**  . | **Must occur before –date:** | **Tishri 1, 5790**  **September 10, 2030** |
| **War of Gog U’Magog[[168]](#footnote-168)**  **(Armageddon)**  **(splitting of the sea = final stages of this war.)[[169]](#footnote-169)** | ***Three hours before "Hanetz HaChama" (crack of dawn)[[170]](#footnote-170)***  ***Last only 3 hours, on Succoth of the first year of a Sabbatical cycle.*** | **During this period** |
| Rebuilding (the descent from heaven) the Temple |  | During this period |
| **Olam HaBa**  **(The Coming World)** | **beginning on:** | **Tishri 1, 7000**  **September 20, 3239** |

The Levush brings down from Rav Hai Gaon that Techiyat HaMeitim (the revival of the dead) will occur in the month of Nisan, and the war of Gog U’Magog will take place in the month of Tishre. That’s why on Pesach we read the Haftorah from the Book of Yechezkel about Techiyat HaMeitim, and on Shabbat Chol HaMoed Succoth, we read the Haftorah about Gog U’Magog.

The Chatam Sofer says that it doesn’t mean Milchemet Gog U’Magog (the war of Gog U’Magog) will happen during Succoth because that’s a time of our rejoicing. Instead, it means it will occur in the days following Succoth, at the end of Tishre.



# Animals During a Solar Eclipse

When a total solar eclipse transforms day into night, will tortoises start acting romantic? Will giraffes gallop? Will apes sing odd notes?

Researchers will be standing by to observe how animals’ routines at the Fort Worth Zoo in Texas are disrupted when skies dim on April 8. They previously detected other strange animal behaviors in 2017 at a South Carolina zoo that was in the path of total darkness.

“To our astonishment, most of the animals did surprising things,” said Adam Hartstone-Rose, a North Carolina State University researcher who led the observations published in the journal Animals.

While there are many individual sightings of critters behaving bizarrely during historic eclipses, only in recent years have scientists started to rigorously study the altered behaviors of wild, domestic and zoo animals.

Seven years ago, Galapagos tortoises at the Riverbanks Zoo in Columbia, South Carolina, “that generally do absolutely nothing all day … during the peak of the eclipse, they all started breeding,” said Hartstone-Rose. The cause of the behavior is still unclear.

A mated pair of Siamangs, gibbons that usually call to each other in the morning, sang unusual tunes during the afternoon eclipse. A few male giraffes began to gallop in “apparent anxiety.” The flamingos huddled around their juveniles.

Researchers say that many animals display behaviors connected with an early dusk.

**The General Meaning of 400**

In a solar eclipse, the moon comes between the earth and the sun. While the moon is 400 times smaller than the sun, the moon is also 400 times further from the sun. This means that most of the time the moon and the sun appear to be the same size when viewed from the earth. This suggests that the number 400 is significant to an eclipse, so let’s delve into some secrets related to the number 400.

As an aside: Meanwhile, for those who can only see a partial solar eclipse that day, there’s still something really cool (and very poorly appreciated!) that you can do that cannot be done on an ordinary day! Namely, you can easily estimate the size of the Moon, and then quickly go on to estimate how far away it is. This is daylight astronomy at its best!

Four hundred, in Hebrew is arba-meot - ארבע-מאות. Arba is the Hebrew word for four (4).

The final letter in the alphabet, Tav - **ת**, has the numerical value of 400. Furthermore, the letter *Tav* in the “small *gematria*”,[[171]](#footnote-171) is four, a dalet - ד. This teaches us that the meaning of 400 is related to the meaning of the number four.

The literal meaning of Tav - **ת** is a sign, as we see in, “v’hisvisa Tav” Yehezchel 9:4, you should mark a sign. In Ezekiel 9:4 it states that when HaShem was about to destroy the Holy Temple he told His angel to put a mark on the foreheads of the people. That mark was the letter Tav - **ת**. Those who were righteous received the letter in ink. Those who were wicked received the letter in blood.

***Yehezchel (Ezekiel) 9:4*** *And HaShem said unto him: 'Go through the midst of the city, through the midst of Jerusalem, and set a mark* (תָּו) *upon the* ***foreheads*** *of the men that sigh and that cry for all the abominations that are done in the midst thereof.'*

Hmmm, A black Tav and a blood Tav.. this is an interesting allusion to a lunar eclipse wherein the eclipsed moon can either be the color of blood or the color of sackcloth. Further, the Torah teaches us that the sun, moon, and stars are to be for signs.

***Bereshit (Genesis) 1:14****And God said: 'Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for* ***signs****, and for seasons, and for days and years;*

He made the letter Tav king over grace, bound a crown to it, permuted one with another. and with them He formed the Moon in the Universe…[[172]](#footnote-172)

“four hundred” signifies the **labor** of military conflict in the Tanach.

400 is a bad number... On a deeper level, the number 400 represents *ayin ra*, **a bad eye**, meaning miserliness: the numerical value of the letters (ayin=70, yod=10, nun=50, reish=200 and ayin=70) add up to 400. Rabbenu Bachya[[173]](#footnote-173) writes that the number 400 symbolizes the evil eye:

1. The Egyptian exile lasted 400 years;
2. Eisav, who stands for judgment and was a perpetuator of the evil eye, came out to meet Yaakov with 400 men;
3. Ephron, who cast the evil eye upon Avraham’s possessions asked for 400 silver shekels for the field;
4. The final letter in the alphabet, Tav - ת, has the numerical value of 400, representing the end, a blockage that hinders plenty, blessing, and expansion. For example, the Talmud[[174]](#footnote-174) relays that Tav (ת) stands for the word “Emet” (אמת) or truth. It says that the letters in this word are spaced far out throughout the Hebrew alphabet, literally at the **beginning**, **middle**, and **end**, to signify that it’s extremely hard to find truth in this world. **400 means truth**.

**400 also means labor. It can be slavery**. The Bne Israel were 'enslaved' in Egypt for 400 years. It is also crystal-clear that the 430 years, mentioned in Exodus 12:40, aren’t just “in a land that is not theirs”, but a land that is called “Egypt”.[[175]](#footnote-175) So, the key-point in the answer to this verse is that Canaan can also be called “Egypt”. Although it might not be the most preferred option to identify Canaan as Egypt, over here the contradiction forces us to do so. Canaan was a vassal state to Egypt most of the Bronze Age (paying tribute to them and usually under military control as well), including throughout the period of the 430 years. So, calling it “Egypt” isn’t so far-fetched, especially in our context where the verse does not need to specify that it was Canaan and the generalization of “Egypt” is enough. It would perhaps be similar to someone calling Crimea, Ukraine “Russia” or Puerto-Rico “America”, where the context makes no difference, especially if it is included in a generalization that includes Russia or America.

The commentators delve into why the **slave’s** ear is pierced precisely next to the door, and nowhere else? Why exactly at the doorpost? And why with an awl and no other tool?

Perhaps one explanation is that martzea - מַּרְצֵעַ (“an awl”) has a value of exactly 400 in gematria. As we know, the Israelites were supposed to be in Egypt for four hundred years, and as HaShem said to our father Abraham in the Covenant between the Pieces, "Know that your progeny will dwell in a land not theirs and they will enslave them, and they will torment them for *four hundred years*".[[176]](#footnote-176) If so, the **awl** represents the 400 years that the Israelites had to be enslaved in the land of Egypt. In the end, HaShem shortened their time of enslavement by taking into account the horror and difficulty of enslavement so that the 400 years was condensed into 210 years. The difficulty and enslavement of the 210 years equaled the original 400 years.

The same person who sold himself as a slave shows that he is ready to continue being a slave. He is OK with staying in Egypt for 400 years and maybe even more - for this he is punished by having his ear pierced precisely with an awl whose value equals 400.

400 is also mystically linked with **currency** (money), the **symbolic form of labor**.

The Zohar connects the 400 worlds with the 400 pieces of silver (**currency** / money) that our forefather Abraham gave to Ephron to buy a burial site for Sarah.

Interestingly the name Ephron itself has a Gematria of 400. Recall that he was a merchant, he dealt in coins, or **currency**.

The name Ephron, עפרן, has the gematria of 400:

ayin = 70, Pei = 80, reish = 200, and nun = 50.

**400 also refers to the labor of war**.

Esau approached Jacob, the brother he hated, with 400 men:

“The angels returned to Yaakov, saying, “We came to your brother, to Esau, and he is also coming toward you, and 400 men are with him.”

Ohr HaChayim: Esau presents himself as a brother, but the 400 men show that his intentions are evil and not good.

Maggid Mesharim: The angels told Jacob that Esau was using “400 men” to dissuade those who wanted to follow his brother. These were not actual men but the “evil eye”, in Hebrew the “ayin ra”, which has a Gematria of 400. Did Esav actually cast a spell on Yaakov? No. Rather, he invoked Heavenly judgment on his brother and in that way he fought him (fighting is a form of **labor**).

400 is further associated with land – specifically the Land of Israel.

As mentioned above, Abraham paid Ephron 400 silver pieces (**currency**) for a burial plot for Sarah in the Land of Israel.

Additionally, the actual dimensions of Israel are 400 x 400 mil. The Land of Israel, according to the dimensions in the Torah, measures 400 by 400 mil (a mil is approximately 1 kilometer).

Just as 400 represents **physical space** like the land of Israel, 400 can also mean **virtual space**, as in the spiritual world.

*In the Alefbet and the Sefirot*

Letters are divided into three numerical categories: ones, tens, and hundreds:

The Bina level corresponds to ones: Aleph, Bet, Gimel, Dalet, Hey, Vav, Zayin, Het, Tet. These are the nine (1–9) Sefirot of Bina.

The ZA level corresponds to tens: Yod, Chaf, Lamed, Mem, Nun, Samech, Ayin, Peh, Tzadik. These are the nine (10–90) Sefirot of ZA.

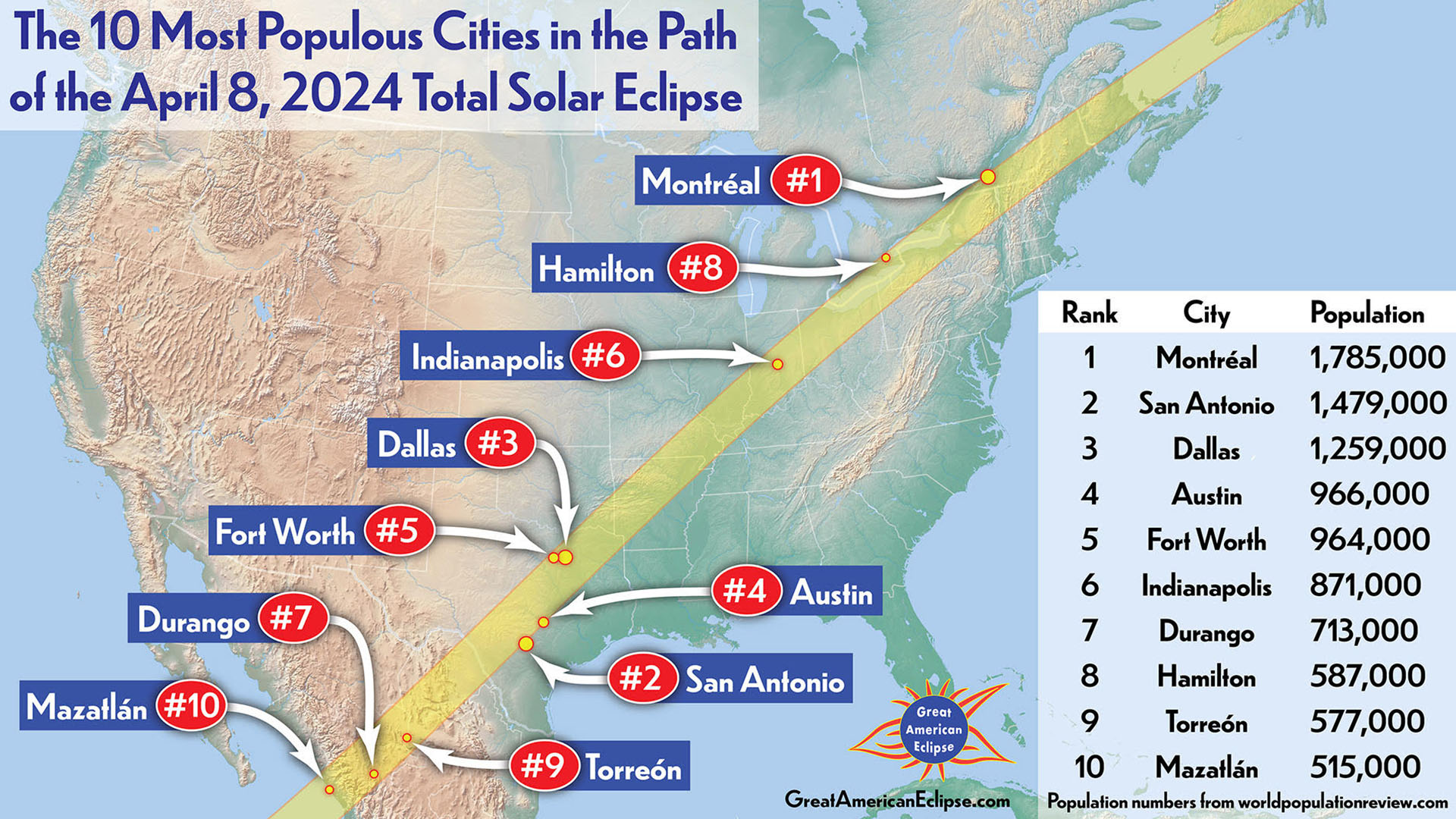
The Malchut[[177]](#footnote-177) level corresponds to hundreds: Kof, Reish, Shin, Tav. These are the four (100–400) Sefirot of Malchut (kingdom). The Zohar compares Malchut to the **moon** which has no light of her own.

This will help to explain why the **moon** is 400 times smaller than the sun and 400 times further from the sun, thus the moon appears to be the same size as the sun. The diameter of the sun (1.3914 million km) is approximately **400** times bigger than that of the moon (3,474 km), but it is also **400** times farther away from us (384,400 km compared to 149.6 million km).

The sages liken the sefira of “Malchut” to the **moon**. An enormous rock, the moon’s beauty is not herself but within her ability to reflect the sun’s light and project it to the places that need it most, the deepest black of the darkest sky. It is no wonder then that just like the moon has phases, Malchut too has phases. Hence the concepts of Malchut, the moon, and the feminine archetype are deeply resonant of each other. Sometimes Malchut is up and sometimes she is down, sometimes a sliver and sometimes a full disc. She is also both a receiver and a transmitter of light depending on her orientation.

On one hand, malchut receives all that it has from the other sefirot and is described in Kabbala as "having nothing of her own"; thus, the Zohar compares malchut to the moon which has no light of her own. On the other hand, malchut is the final revelation of the Divine Light for which the entire process began; it was for the purpose of malchut that all the sefirot were emanated. Thus malchut is both the receiver and the consummation of giving.

Rebbe Nachman says:  “Malchut is the **moon** which has no light of her own.



\* \* \*

This [study](file:///C:\Users\Greg\AppData\Roaming\Microsoft\Word\study.html) was written by

Rabbi Dr. Hillel ben David (Greg Killian).

Comments may be submitted to:

Rabbi Dr. Greg Killian

12210 Luckey Summit

San Antonio, TX 78252

Internet address: [gkilli@aol.com](mailto:gkilli@aol.com)

Web page: <https://www.betemunah.org/>

(360) 918-2905

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Send comments to Greg Killian at his email address: [gkilli@aol.com](mailto:gkilli@aol.com)

1. Emunah is the Hebrew transliteration which means ‘faithful obedience’. [↑](#footnote-ref-1)
2. The Concealed and the Revealed, by Rabbi Daniel Glatstein [↑](#footnote-ref-2)
3. *The Call of the Torah*, by Rabbi Elie Munk, Mesorah Publications [↑](#footnote-ref-3)
4. Omen = an event regarded as a portent of good or evil. [↑](#footnote-ref-4)
5. Sukkah 29a [↑](#footnote-ref-5)
6. Rashbam [↑](#footnote-ref-6)
7. “The Teli in the universe is like a king on his throne.” – Sefer Yetzirah 6:3 [↑](#footnote-ref-7)
8. New Year for Jewish kings. [↑](#footnote-ref-8)
9. Berachot 59a [↑](#footnote-ref-9)
10. There is a well-established principle that it is forbidden to institute a blessing that is not mentioned in the Talmud. And some say that the reason that no blessing was instituted is because the eclipse is a bad omen. To the contrary, it is important to pray for the omen to be annulled, and to cry out without a beracha. (Iggerot Kodesh 15:1079.) [↑](#footnote-ref-10)
11. Elul 1 is the new year for tithing animals. [↑](#footnote-ref-11)
12. Rabbinic supreme court. [↑](#footnote-ref-12)
13. Succah 29a [↑](#footnote-ref-13)
14. The word kaparah is usually translated as atonement. This definition is correct, but the word has another underlying meaning. The word kaparah means not only atonement, but removal. The word is also found where sin is not involved at all. When Esau was pursuing Jacob with the intention of killing him, Jacob sent him a lavish gift, saying I will wipe away his furious countenance (Genesis 32:21). Rashi there explains that the word kaparah has the connotation of “wiping away”, or “removal”. In the context of sin, it means that atonement or repentance “removes” the effect of the sin by atoning for it. In the case of anger, it means removing the rage through persuasion, by asking forgiveness, or, as Jacob assuaged Esau’s wrath, by means of a generous gift. [↑](#footnote-ref-14)
15. Radak [↑](#footnote-ref-15)
16. Amos 4:7 [↑](#footnote-ref-16)
17. Yeshayahu (Isaiah) 59:15 [↑](#footnote-ref-17)
18. Tehillim (Psalms) 89:5 [↑](#footnote-ref-18)
19. Tehillim (Psalms) 89:52 [↑](#footnote-ref-19)
20. The Yiddish word *frum*, means "devout" or "pious". In Jewish tradition, being *frum* is highly regarded as a virtue, reflecting a commitment to religious practices and adherence to Jewish law. This name evokes a strong sense of devotion and piety, symbolizing a strong connection to one's faith. [↑](#footnote-ref-20)
21. Prescient is having or showing knowledge of events before they take place. [↑](#footnote-ref-21)
22. Chulin, 60b [↑](#footnote-ref-22)
23. The reason behind the custom to fast is because on Rosh Chodesh they used to bring the Korban Seir, the goat offering, which was atonement for HaShem for Him diminishing the moon. Hence, pious Jews would fast as a replacement of this Korban and atonement. [Knesset HaGedolah in name of Manos Halevi, brought in Kaf Hachaim 417/10] [↑](#footnote-ref-23)
24. Yom Kippur Katan is omitted in Elul (on the day before Rosh Hashanah), Tishre (Yom Kippur has just passed), Kislev (due to Chanukah) or Nisan (fasting not permitted during Nisan). When Rosh Chodesh occurs on Shabbat or Sunday, Yom Kippur Katan is observed on the preceding Thursday. [↑](#footnote-ref-24)
25. Aggadat Bereshit 77 [↑](#footnote-ref-25)
26. Cf. Bamidbar (Numbers) 17:23 [↑](#footnote-ref-26)
27. Pelf = money [↑](#footnote-ref-27)
28. Cf. Yeshayahu (Isaiah) 5:18 [↑](#footnote-ref-28)
29. From Musaf of Rosh Chodesh. [↑](#footnote-ref-29)
30. Tehillim (Psalms) 19:14 [↑](#footnote-ref-30)
31. Cf. Tehillim (Psalms) 102:14 [↑](#footnote-ref-31)
32. Cf. Kohelet (Ecclesiastes) 1:5 [↑](#footnote-ref-32)
33. Hoshea (Hosea) 6:1-2 [↑](#footnote-ref-33)
34. Daniel 9:18-19 [↑](#footnote-ref-34)
35. Eicha (Lamentations) 5:21 [↑](#footnote-ref-35)
36. Cf. Tehillim (Psalms) 141:2 [↑](#footnote-ref-36)
37. Cf. Tehillim (Psalms) 37:6 [↑](#footnote-ref-37)
38. Cf. Tehillim (Psalms) 5:2 [↑](#footnote-ref-38)
39. Cf. Tehillim (Psalms) 4:2 [↑](#footnote-ref-39)
40. Cf. Tehillim (Psalms) 103:13 [↑](#footnote-ref-40)
41. Cf. Tehillim (Psalms) 3:9 [↑](#footnote-ref-41)
42. Cf. Tehillim (Psalms) 46:8 [↑](#footnote-ref-42)
43. Cf. Tehillim (Psalms) 84:13 [↑](#footnote-ref-43)
44. Cf. Tehillim (Psalms) 20:10 [↑](#footnote-ref-44)
45. Long ago in 1812, astronomer Jean-Louis Pons first laid eyes on this wandering celestial object through a telescope in Marseille, the home of Unistellar! It was later rediscovered in 1883 by Willian Brooks, hence the hyphenated name. [↑](#footnote-ref-45)
46. The closest point in its orbit to the Sun. [↑](#footnote-ref-46)
47. On the eve of Passover [↑](#footnote-ref-47)
48. The Omer, day 41, week 5 plus 6 days. [↑](#footnote-ref-48)
49. Yeshayahu (Isaiah) 11:10 [↑](#footnote-ref-49)
50. Bamidbar (Numbers) 24:17, this is **Pons-Brooks** [a.k.a. **Kochav Yaakov**] [↑](#footnote-ref-50)
51. Most Rabbis understand Rome as a code word for the western world in general, and for the United States in particular. [↑](#footnote-ref-51)
52. The sixth month is normally Elul, but there is an opinion that it is Adar 25. [↑](#footnote-ref-52)
53. **Kan Tzippor** (usually called shiluach haken, sending of the nest). [↑](#footnote-ref-53)
54. Berachoth 54a [↑](#footnote-ref-54)
55. A mazal is a constellation. [↑](#footnote-ref-55)
56. The above answer was researched by the Rabbis at: Ohr Somayach Institutions, Jerusalem, 22 Shimon HaTzadik Street, POB 18103, Jerusalem 91180, Israel. Tel: 972-2-581-0315 Fax: 972-2-581-2890 Mailto:ohr@virtual.co.il http://www.ohr.org.il [↑](#footnote-ref-56)
57. The closest point to the Sun in its orbit. [↑](#footnote-ref-57)
58. Bamidbar (Numbers) 24:17, this is **Pons-Brooks** [a.k.a. **Kochav Yaakov**] [↑](#footnote-ref-58)
59. Most Rabbis understand Rome as a code word for the western world in general, and for the United States in particular. [↑](#footnote-ref-59)
60. Tractate Sanhedrin 98b. Possible given names for Mashiach are also discussed there, for example, Tzemach (“the flourishing one”), and Menachem (“the comforter”). [↑](#footnote-ref-60)
61. see Targum Yonatan [↑](#footnote-ref-61)
62. A penumbral lunar eclipse takes place when the Moon moves through the faint, outer part of Earth's shadow, the penumbra. This type of eclipse is not as dramatic as other types of lunar eclipses and is often mistaken for a regular Full Moon. [↑](#footnote-ref-62)
63. Rashi quotes this verse to prove that the problems are for the Gentiles, not the Jews: **and they shall be for signs** When the luminaries are eclipsed, it is an unfavorable omen for the world, as it is said (Jer. 10:2): “and from the signs of the heaven be not dismayed, etc.” When you perform the will of the Holy One, blessed be He, you need not fear retribution.-[from Succah 29a] - Rashi on Bereshit (Gen.) 1:16 [↑](#footnote-ref-63)
64. Rashi states that "signs" means eclipses. [↑](#footnote-ref-64)
65. Bear in mind that this Gemara was designed to be understood at the remez level and that any Pshat interpretation will fall short of the writer’s intended meaning. [↑](#footnote-ref-65)
66. Sodomy is defined as sexual intercourse involving anal or oral copulation. [↑](#footnote-ref-66)
67. Sukkah 29a [↑](#footnote-ref-67)
68. Some have applied this to Supreme Court judges. [↑](#footnote-ref-68)
69. An eclipse of the sun happens when the moon moves in front of the earth in such a way that it blocks the sun’s light from reaching certain spots on the earth. Here, too, we see that it is path of the moon that has caused the eclipse. The sun and earth are insignificant players in a solar eclipse. The lesson learned from this Gemara is that everything that happens in this world is, in some way, connected to Bne Israel. Despite our relatively insignificant size, like that of the moon to the sun, the world was created for us and continues to be governed according to our actions. This is not something to take advantage of but rather, a great responsibility that we must bear on our shoulders at all times. [↑](#footnote-ref-69)
70. Maharsha [↑](#footnote-ref-70)
71. The Talmud does not describe a solar eclipse as an omen of forthcoming disaster. **It is a sign of sin, not of punishment**. [↑](#footnote-ref-71)
72. This interpretation is not satisfactory, for the Talmud states: "For the following reasons an eclipse occurs and not an eclipse is seen". The very occurrence of an eclipse is a consequence of the aforementioned sins and not the sight of the eclipse. Furthermore, in cloudless locations such as Egypt [see Rashi Vayigash 47:10 and Vaera 7:17] the Jews would always be capable of seeing the eclipse regardless of their behaviour. [↑](#footnote-ref-72)
73. The Hebrew term *musar* is from the book of *Proverbs* *1:2* meaning instruction, discipline, or conduct. This term is commonly understood to apply to specific actions to correct specific behavior. [↑](#footnote-ref-73)
74. An eclipse of the moon happens when the moon moves

    into a position behind the earth such that the light of the sun cannot reach it. One might say that it is “the moon’s fault” that it was eclipsed. This is the way we must view calamities that befall us. We must search within for the causes and realize that it is our own deeds and actions that have brought them about. [↑](#footnote-ref-74)
75. Shemot (Exodus) 12:42. [↑](#footnote-ref-75)
76. The Book of Trei-Asar (1), Me’am Lo’ez, The Twelve Prophets - Hosea, Joel, Amos, Obadiah, Jonah, by Rabbi Shmuel Yerushalmi, Translated and adapted by Dr. Zvi Faier, page 301. [↑](#footnote-ref-76)
77. Yehezchel (Ezekiel) 38, 39. We read this portion from the Prophets on the intermediate Shabbat of Succoth. [↑](#footnote-ref-77)
78. cf. Yoel (Joel) 34־ [↑](#footnote-ref-78)
79. Zechariah 14 [↑](#footnote-ref-79)
80. ibid. [↑](#footnote-ref-80)
81. Yoel (Joel) 3:4 [↑](#footnote-ref-81)
82. Zechariah 14:6 [↑](#footnote-ref-82)
83. Yeshayahu (Isaiah) 26:20 [↑](#footnote-ref-83)
84. Yehezchel (Ezekiel) 38:22 [↑](#footnote-ref-84)
85. Tehillim (Psalms) 11:6 [↑](#footnote-ref-85)
86. Yoel (Joel) 4:19 [↑](#footnote-ref-86)
87. Shemot (Exodus) 7 [↑](#footnote-ref-87)
88. *Tur* (*Orach Chaim* 428). [↑](#footnote-ref-88)
89. See Rav Dovid Heber’s Shaarei Zmanim (Ch. 22, footnote 8, pg. 188). [↑](#footnote-ref-89)
90. The Gemara (Taanit 29a) states, “When Adar enters, we increase our joyfulness”. In a leap year, does that mean only one Adar or both? Secondly, the Gemara there begins by making a juxtaposition: “Just as when [the month of Av] enters, we reduce our joy, so when Adar enters, we increase our joyfulness.” [↑](#footnote-ref-90)
91. shanah m'uverret [↑](#footnote-ref-91)
92. The sod ha’ibur is that each new moon appears 29 days, 12 hours, and 793 chalakim or 793/1080 of an hour after the previous new moon. [↑](#footnote-ref-92)
93. Ubar in Hebrew is a fetus or embryo. [↑](#footnote-ref-93)
94. I wonder if the starting date is Tisha B’Av. [↑](#footnote-ref-94)
95. The samech mem, aka the satan. [↑](#footnote-ref-95)
96. Mishnah Taanit 4:6 There were five events that happened to our ancestors on the seventeenth of Tammuz and five on the ninth of Av. On the seventeenth of Tammuz: The tablets were shattered; The Tamid (daily) offering was cancelled; The [walls] of the city were breached; And Apostomos burned the Torah, and placed an idol in the Temple. On the ninth of Av It was decreed that our ancestors should not enter the land, The Temple was destroyed the first And the second time, Betar was captured, And the city was plowed up. When Av enters, they limit their rejoicing. [↑](#footnote-ref-96)
97. Zechariah 8:19 ’Thus saith HaShem of hosts: The fast of the fourth month, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth, shall be to the house of Judah joy and gladness, and cheerful seasons; therefore love ye truth and peace. [↑](#footnote-ref-97)
98. This was the day after Tisha B’Av. [↑](#footnote-ref-98)
99. The eve of Tisha B’Av. [↑](#footnote-ref-99)
100. Debarim (Deuteronomy) 16:1. [↑](#footnote-ref-100)
101. Rashi, Debarim (Deuteronomy) 16:1. [↑](#footnote-ref-101)
102. We advanced the year from 5783 to 5784 on the first of Tishri, 30 days before Heshvan began. [↑](#footnote-ref-102)
103. Purim is a holiday of *Nes nistar* (hidden miracles). A *Nes nistar* is when HaShem intervenes and helps us, within the laws of nature. Megillat Esther does not tell of any supernatural miracles. Both the Gra and the Malbim point out the seemingly coincidental occurrences in the *megillah* that were really veiled miracles. [↑](#footnote-ref-103)
104. Meaning, “and it was overturned” or, “and the opposite happened”, or “but it was reversed”, or “it was turned around”. *hippuch* the Purim particular redemption which literally means reversal. [↑](#footnote-ref-104)
105. Devarim (Deuteronomy) 6:4. [↑](#footnote-ref-105)
106. Judo by the meaning of the word means “gentle way”, which means use opponent’s force to combat against himself. [↑](#footnote-ref-106)
107. Romans 8:28 And we know that all things work together for good to them that love God, to them who are the called according to his purpose. [↑](#footnote-ref-107)
108. In which people occupy the positions they merit. [↑](#footnote-ref-108)
109. The concept of “one day” is the concept that the event takes place without any elapsed time. [↑](#footnote-ref-109)
110. The Gemara (Megillah 16b) states that the names of all of Haman’s sons should be read in a single breath because they all died at the same moment. By reading about their deaths in a single breath we indicate that the deaths were not ten separate events, but a single moment when they all died. [↑](#footnote-ref-110)
111. Pasuk = verse [↑](#footnote-ref-111)
112. AKA Ahasuerus [↑](#footnote-ref-112)
113. Esther 3:1 [↑](#footnote-ref-113)
114. Mishlei (Proverbs) 19:21 [↑](#footnote-ref-114)
115. *V’Nahapoch* is spelled with a Hebrew letter (פ) that can have either a ‘P’ or an ‘F’ sound. So, you will see it spelled both ways. [↑](#footnote-ref-115)
116. Yitzchak Hutner was born in Warsaw, Poland, to a family with both Ger Hasidic and non-Hasidic Lithuanian Jewish roots. As a child he received private instruction in Torah and Talmud. As a teenager he was enrolled in the Slabodka yeshiva in Lithuania, headed by Rabbi Nosson Tzvi Finkel, where he was known as the "Warsaw Illui" ("prodigy"). [↑](#footnote-ref-116)
117. "chas v'shalom" is a Hebrew phrase that means "HaShem forbid". The Aruch HaShulchan says that it should be literally translated as "completely disgraced". [↑](#footnote-ref-117)
118. Esther 9:1 [↑](#footnote-ref-118)
119. Yamim Tovim = Festival days [↑](#footnote-ref-119)
120. Mashiach = Messiah [↑](#footnote-ref-120)
121. *V’Nahapoch* is spelled with a Hebrew letter (פ) that can have either a ‘P’ or an ‘F’ sound. So, you will see it spelled both ways. [↑](#footnote-ref-121)
122. See for example*Zohar*, part 3, 216a. [↑](#footnote-ref-122)
123. Rashi: the Gematria of yayin, wine, is seventy. [↑](#footnote-ref-123)
124. First century historian of the Jews, Herodias asserts that the Patriarch Abraham was the inventor of astrology. There is widespread misconception that Astrology started solely with the “pagan” Greeks when it actually started with the Chaldeans. The Midrash supports the notion that Abraham was an astrologer. Biblical evidence of this may be found in Bereshit (Genesis) 17:15 where HaShem orders Abraham to change this wife’s name from Sarai to Sarah in order that she conceive a child. It is a Jewish custom that changing or adding a name blesses that person with a “new” new beginning. HaShem has supreme knowledge of the future because he is the first cause in creation, and hence has complete knowledge of all subsequent beginnings following from that as it is written “declaring the end from the beginning. “Yeshayahu (Isaiah) 46:11. [↑](#footnote-ref-124)
125. Talmud, Taanit 29a–b. [↑](#footnote-ref-125)
126. Talmud, Shabbat 156a. Although rabbinic consensus holds that Jews are not affected by mazal, the great medieval Talmudist Ritva (Rabbi Yom Tov ibn Asevilli, circa 1300) suggests that in this context the word mazal is to be understood as a generic term for “decree” rather than constellations. He thus suggests that when the rabbis of the Talmud say that Jews are not affected by mazal, they mean that they can subvert divine decrees through the performance of good deeds (Taanit 29a). [↑](#footnote-ref-126)
127. See Jerusalem Talmud, Rosh Hashanah 3:8, regarding the Amalekites: in their war against the Israelites they used soldiers who were celebrating their birthday that day, so that they would have an astrological advantage over the enemy. [↑](#footnote-ref-127)
128. Talmud, Pesachim 113b. [↑](#footnote-ref-128)
129. Midrash Rabbah, Eicha 3. [↑](#footnote-ref-129)
130. It must be noted, however, that not all the rabbis believed in the truth of astrology. In fact Judaism’s great codifier and philosopher, Maimonides (Rabbi Moses ben Maimon, 1135–1204), dismissed astrology as having no validity. See his Epistle to Yemen, Chapter 3, and his Commentary on the Mishnah, Avodah Zarah 4:7.

     It should also be noted that none of this is intended as an endorsement of the modern-day “astrology” practiced by pop astrologers and published in Internet and newspaper “horoscopes,” which probably bear little or no relation to the ancient science of astrology mentioned in the Talmud. [↑](#footnote-ref-130)
131. https://science.nasa.gov/solar-system/skywatching/eclipses/solar-eclipses/2023-solar-eclipse/to-study-atmosphere-nasa-rockets-will-fly-into-oct-eclipses-shadow/ [↑](#footnote-ref-131)
132. The Draconic Month, also known in Astrology as the Head & Tail of the Dragon. [↑](#footnote-ref-132)
133. DM = 27.212220817 days (Draconic month) - Meeus (1991) ch. 49 p.334; The Draconic month (the period the Moon takes to return to the same node) = 27.212 days. [↑](#footnote-ref-133)
134. SM = 29.530588853 days (Synodic month) - Meeus (1991) form. 47.1 [↑](#footnote-ref-134)
135. The sidereal month is the time needed for the Moon to return to the same place against the background of the stars, 27.321661 days (i.e., 27 days 7 hours 43 minutes 12 seconds) [↑](#footnote-ref-135)
136. A draconic month or draconitic month[12] is also known as a nodal month or nodical month.[13] The name draconic refers to a mythical dragon, said to live in the lunar nodes and eat the Sun or Moon during an eclipse.[12] A solar or lunar eclipse is possible only when the Moon is at or near either of the two points where its orbit crosses the ecliptic plane; i.e., the satellite is at or near either of its orbital nodes. The orbit of the Moon lies in a plane that is inclined about 5.14° with respect to the ecliptic plane. The line of intersection of these planes passes through the two points at which the Moon's orbit crosses the ecliptic plane: the ascending node and the descending node. [↑](#footnote-ref-136)
137. The draconic year, draconitic year, eclipse year, or ecliptic year is the time taken for the Sun (as seen from the Earth) to complete one revolution with respect to the same lunar node (a point where the Moon's orbit intersects the ecliptic). The year is associated with eclipses: these occur only when both the Sun and the Moon are near these nodes; so eclipses occur within about a month of every half eclipse year. Hence there are two eclipse seasons every eclipse year. The average duration of the eclipse year is: 346.620075883 days (346 d 14 h 52 min 54 s) (at the epoch J2000.0). [↑](#footnote-ref-137)
138. The sidereal year is the time taken for the Earth to complete one revolution of its orbit, as measured against a fixed

     frame of reference (such as the fixed stars, Latin sidera, singular sidus). Its average duration is 365.256363004 mean

     solar days (365 d 6 h 9 min 9.76 s) (at the epoch J2000.0 = January 1, 2000, 12:00:00 TT). [↑](#footnote-ref-138)
139. For the relation of a dragon/serpent with eclipses, its imprint in medieval iconography, and its Persian origin, see Hartner, 1938: 113-154; and Azarpay - Kilmer, 1978: 363-374. [↑](#footnote-ref-139)
140. The Teli in the Universe is like a king on his throne». Some of the interpreters of this text associated Teli with the root t-l-h, which means «to hang» and developed the idea that the universe was hung from Teli, see Kaplan, 1997: 233-236. [↑](#footnote-ref-140)
141. The tenth [orb], which is holy, is called the Throne of Glory (Kise ha-Kavod), because its power is made manifest by the Throne of Glory. It is the most powerful (hataqqif) and encircles the bodies [of all the orbs]», see Abraham ibn Ezra’s long commentary on Exod. 3:15, Weizer, 1977: 27. Sela holds a different view on the number of orbs in Ibn Ezra’s system, see Sela, 2003: 214-237, and Sela, 2007: 263 (explanation of the second version [1.2.1-5]). [↑](#footnote-ref-141)
142. Head (northern) and Tail (southern) are placed opposite in the orbit. [↑](#footnote-ref-142)
143. Levin, 1980: I, 155 [83, lines 13-14]. [↑](#footnote-ref-143)
144. This means their motion around the Earth and their relative positions with respect to the solar path. However, it is clear that they do not share one orbit (path) in their cycles, each one has its own cycle and path, which periodically intersects the solar path (at the so-called planetary nodes), see the second version of Ibn Ezra’s Sefer keli ha-neošet, MS BNF Heb. 1045 f. 193a. [↑](#footnote-ref-144)
145. Levin, 1980: I, 148 [79, lines 12-13]. The mystery of Teli has to do with the inclination (the technical term is «declination») of the ecliptic or solar path a certain number of degrees southward or northward with respect to the equator. These southern and northernmost declinations of the sun determine the limits of the zodiac. [↑](#footnote-ref-145)
146. Kahana, 1894: 195, lines 107-108 [poem 132]. [↑](#footnote-ref-146)
147. Looks a lot like the ‘tanin’ in Torah which is often translated as ‘dragon’. [↑](#footnote-ref-147)
148. In French Conseil Européen pour la Recherche Nucléaire, or CERN. [↑](#footnote-ref-148)
149. https://drtenpenny.substack.com/p/april-8-cern-and-the-god-particle [↑](#footnote-ref-149)
150. For the relation of a dragon/serpent with eclipses, its imprint in medieval iconography, and its Persian origin, see Hartner, 1938: 113-154; and Azarpay - Kilmer, 1978: 363-374. [↑](#footnote-ref-150)
151. Amos 4:7 [↑](#footnote-ref-151)
152. Machloket: A disagreement, argument, conflict; especially about a halachic issue. [↑](#footnote-ref-152)
153. Rosh Hashana 10b-11a [↑](#footnote-ref-153)
154. Rosh Hashana 27a [↑](#footnote-ref-154)
155. See Akeidat Yitzchak, Shaar 38. Ohr HaTorah, Bereshit 18bff. [↑](#footnote-ref-155)
156. Sefer HaTodaah, Eliyahu Kitov [↑](#footnote-ref-156)
157. Rosh Hashanah 1:1 [↑](#footnote-ref-157)
158. Artscroll Tanach on Ezra, page 155 [↑](#footnote-ref-158)
159. Sefer HaTodaah, Eliyahu Kitov [↑](#footnote-ref-159)
160. Classical Jewish sources maintain that the Jewish Messiah will be born on Tisha B’Av. [↑](#footnote-ref-160)
161. Ketubot 111a [↑](#footnote-ref-161)
162. This isn't the final end of the world – but merely the end of history as we know it. After the End of Days the world will continue as usual, with the big exception that there will be world peace. [↑](#footnote-ref-162)
163. In illustrating the nature of the resurrection which will take place with the final revelation the *Gemara* cites the example of a caterpillar which spins a cocoon and crawls into it to liquefy. When the lowly, blind, earthbound caterpillar has totally melted into a shapeless, gelatinous larva, suddenly the cocoon splits and a butterfly emerges - bright, ethereal, flying. It is hard to remain insensitive to such clues of paradoxical change inherent in nature. [↑](#footnote-ref-163)
164. 5789 will be the last sabbatical year. [↑](#footnote-ref-164)
165. The Talmud (Sotah 49b) describes this era as a time of terrible spiritual decline, replete with brazenness, immorality, and corruption. But the Zohar asserts that, despite its external faults, the generation will be “good on the inside.” This inner goodness is reflected in the unusual nature of the Jewish people in the pre-Messianic Era. Despite the darkness clouding their behavior and beliefs, they are characterized by an innate holiness, which finds expression in their great love for the Jewish people and the Land of Israel. [↑](#footnote-ref-165)
166. Regarding that time it says: There is no difference between This World and Yemot HaMashiach except for the oppression of nations . The world will not begin to change from its present state and leave the zuhama, physicality, and nature completely except from the time of Techiyat HaMaitim onward. And even then little by little and in steps, because the resurrection itself won’t happen at the same moment for everyone, as it says: In the future, tzaddikim will resurrect the dead. Rav Kook’s ultimate vision of Messianic times is one which is also miraculous. Even the animal kingdom will have access to the immensely enhanced ‘Daat’, to the extent that they will connect with God in their own right and not through elevation by humans (food/korbanot). As such, mankind will revert to being vegetarian, as before the flood. [↑](#footnote-ref-166)
167. The ultimate union between Yehudah and Yosef (Efraim) is a significant factor in Yemot HaMashiach.

     Temple will in the future descend miraculously from Heaven. [↑](#footnote-ref-167)
168. The Tur (OC 490) cites a tradition in the name of Rav Hai Gaon that the war of Gog and Magog will begin in Tishre on Hoshana Rabbah (Succoth). [↑](#footnote-ref-168)
169. Mechilta itself says. Namely that the final redemption will parallel the redemption from Egypt. In this particular case, the splitting of the Red Sea and all the details of this are associated with the final stage of the conflict in the War of Gog miGog. This is explicitly associated with chapter 60 of Isaiah at the beginning. It also relates this to what happened with the judgement of Sodom and Gemorrah. [↑](#footnote-ref-169)
170. The Vilna Gaon on the Mechilta (Shemot 14:20). [↑](#footnote-ref-170)
171. Small gematria is known as Mispar katan in Hebrew. This is accomplished by adding all the digits in the number: 4+0+0=4. [↑](#footnote-ref-171)
172. Sefer Yetzirah, Aryeh Kaplan, chapter 4, pg. 276 [↑](#footnote-ref-172)
173. Rabbenu Bachya to Bereshit (Genesis) 15:13. [↑](#footnote-ref-173)
174. in Shabbat 104a [↑](#footnote-ref-174)
175. In Shemot (Exodus) 12:40-41 [↑](#footnote-ref-175)
176. Bereshit (Genesis) 15:13 [↑](#footnote-ref-176)
177. The tenth and final sefira is called malchut. Malchut contains two completely opposite qualities, called hitnasut, meaning "exaltedness," and its opposite shiflut, meaning "humility". Note that keter, *the beginning*, is wedged in malchut, *the end*. The reverse is also true, that malchut is wedged in keter. This means that the final product, malchut, is the original intention of the entire process of emanation. When malchut is still contained in the original intention (that is, in keter), it is in a state of exaltedness. And when it descends to its place as the last of the sefirot, it is in a state of humility. However, it is not that malchut is in one state or the other; rather, it is in both states simultaneously. [↑](#footnote-ref-177)