hline

[Birth](birth.html) Pangs of [Messiah](mashiach.html) - Chevlei [Mashiach](mashiach.html)

By Rabbi Dr. Hillel ben David (Greg Killian)

hline

[Exile with Laban 8](#_Toc45617101)

[The Beginning of the Exile in Edom / Rome 13](#_Toc45617102)

[Sanhedrin went into exile 16](#_Toc45617103)

[The Birth Pangs of Mashiach 17](#_Toc45617104)

[Birth pangs Timing Overview 23](#_Toc45617105)

[The Leshem’s perspective of Techiyat HaMeitim 26](#_Toc45617106)

[Egyptian Characteristics 26](#_Toc45617107)

[Egypt - Edom - Yishmael 27](#_Toc45617108)

[They Enslaved People 27](#_Toc45617109)

[They Impoverished the People 29](#_Toc45617110)

[They Murdered People 29](#_Toc45617111)

[They Practiced Idolatry 30](#_Toc45617112)

[They were Experts in the Occult and Magic 30](#_Toc45617113)

[They Prevented Torah Study 31](#_Toc45617114)

[They Stopped the Performance of the Mitzvot 31](#_Toc45617115)

[The Accused the Bne Israel of Treason 31](#_Toc45617116)

[They put the Bne Israel in Danger 32](#_Toc45617117)

[They Practiced Homosexuality 32](#_Toc45617118)

[They Separated Husband and Wife 32](#_Toc45617119)

[The Current Exile – Edom / Rome 33](#_Toc45617120)

[Who is “Rome”? 37](#_Toc45617121)

[The First (and Last) War 39](#_Toc45617122)

[“Ma’aseh Avot siman l’banim” 40](#_Toc45617123)

[The Tribes of Esau 43](#_Toc45617124)

[Gates of Rome 44](#_Toc45617125)

[The “works” of Rome are: 45](#_Toc45617126)

[The “organizations” of Rome are: 45](#_Toc45617127)

[The Black Pope 45](#_Toc45617128)

[Rome Characteristics 46](#_Toc45617129)

[Pregnancy: Clarification of Good from Evil 48](#_Toc45617130)

[Vilna Gaon’s Torah 49](#_Toc45617131)

[The Womb 50](#_Toc45617132)

[The Ovum (Egg) – Mashiach ben David 52](#_Toc45617133)

[The Sperm – Religious Jews 52](#_Toc45617134)

[The Membrum – Mashiach ben Yosef 53](#_Toc45617135)

[Intercourse 53](#_Toc45617136)

[The Ecstatic Moment 54](#_Toc45617137)

[Trimester Time 54](#_Toc45617138)

[The *first* trimester starts in 3790 (circa 37CE). 55](#_Toc45617139)

[Famine 55](#_Toc45617140)

[The *Second* trimester starts in 4940 (1180CE) 61](#_Toc45617141)

[The *third* trimester starts in 5200 (1440CE). 61](#_Toc45617142)

[Baal Teshuva Movement 75](#_Toc45617143)

[Noach and the Flood 76](#_Toc45617144)

[The Last 45 Days 79](#_Toc45617145)

[Safed - צְפַת 80](#_Toc45617146)

[Born Again 81](#_Toc45617147)

[Technological advancements 81](#_Toc45617148)

[The Problems 83](#_Toc45617149)

[Evil Government 83](#_Toc45617150)

[Events 84](#_Toc45617151)

[The Ten Signs 85](#_Toc45617152)

[The Fall of Paras and the Coming of Mashiach 87](#_Toc45617153)

[Rabbi Daniel Lapin’s Perspective 89](#_Toc45617154)

[In The Wilderness 91](#_Toc45617155)

[The Sources 99](#_Toc45617156)

[Conclusion 99](#_Toc45617157)

hline

The [birth](thebirth.html) pangs (Chevlei [Mashiach](mashiach.html))[[1]](#footnote-1) are the troubles that will come to the [world](worlds.html) before the advent of [Mashiach](mashiach.html).[[2]](#footnote-2) In this [study](study.html), I would like to look at these [birth](birth.html) pangs, *in-depth*, in order to understand [HaShem](hashem.html)’s message to this last [generation](toldot.html). In order to do this, we will need to look at [*exile*](galuyot.html) *as a metaphor for pregnancy*. We will also need to look extensively at previous ‘birthing [events](feasts.html)’ in the [exiles](galuyot.html) with Laban, the Egyptian [exile](galuyot.html), and this current [exile](galuyot.html) in [Edom](edom.html) - AKA[[3]](#footnote-3) Rome.

Our Sages [teach](teacher.html) that the [birth](thebirth.html) of the [nation](nations.html) of the Children of Israel began with the crossing of the Reed Sea in Egypt. The [redemption](redemption.html)[[4]](#footnote-4) [from Egypt](thebirth.html) was Israel's [birth](birth.html). As *Maharal[[5]](#footnote-5)* puts it, "When Israel was in Egypt and the Holy [One](one.html), Blessed is He, took them out, they were surely like a fetus which had been born, as is stated in [*Midrash*](orallaw.html).[[6]](#footnote-6) Therefore, their [redemption](redemption.html) could have come about only through [HaShem](hashem.html)[[7]](#footnote-7) Himself and not through an [angel](angels.html).[[8]](#footnote-8)

The children of Israel are trapped in the tightest of places. The [Hebrew](hebrew.html) for Egypt (a [Remez](remez.html)[[9]](#footnote-9) for this [world](worlds.html) after [Gan Eden](eden.html)[[10]](#footnote-10)), Mitzrayim,[[11]](#footnote-11) means a ‘very tight place’. Managers are set over them.

As an aside: Moshe and Aaron were both born in Mitzrayim because the Mashiach ben Yosef always come from the country that He is to overthrow. In the same way, the future Mashiach ben Yosef will come from the western world and almost certainly from the United States, which is the greatest country in the western world.

Moshe[[12]](#footnote-12) and Aaron came before the ruler of Mitzrayim and then changes the Nile into [blood](body.html). There is a [first](one.html) [plague](plagues.html), and at the end of each month another, so that the tenth [plague](plagues.html) brings [nine](nine.html) months to full term. The children come forth out of the tight place by crossing the Reed Sea. And the managers, who had held the children captive within the tight place all that [time](time.html), come forth after them, and perish. So, the [birth](thebirth.html) of the children of Israel, and the crossing of the Reed Sea.[[13]](#footnote-13)

In the [future](future.html), The children of Israel are trapped in the tightest of places. Managers are set over them. The [world](worlds.html) will become just like Mitzrayim. At that [future](future.html) [time](time.html), an [angel](angels.html) comes before the ruler of the [world](worlds.html) and takes a vile and pours it into the sea.[[14]](#footnote-14) [Blood](body.html) issues forth.[[15]](#footnote-15) There is a [first](one.html) [plague](plagues.html), and at the end of each month another, so that the tenth [plague](plagues.html) brings [nine](nine.html) months to full term. The waters of the Sea disappear after giving forth their dead.[[16]](#footnote-16) The children come forth out of the tight place. And the managers, who had held the children captive within the tight place all that [time](time.html), come forth after them, and perish. So, the [birth](thebirth.html) of the children of Israel, and the crossing of the Euphrates[[17]](#footnote-17) in the [World](worlds.html) of Formation. We use a metaphor of childbirth. It’s as if we had copulation, in­semination, pregnancy, labor, breaking of the waters, emergence of the new­born, the death of the placenta. The Euphrates river story in the [World](worlds.html) of Formation, this is the level of [Remez](remez.html). This is the level of [hermeneutic](rules.html) that we will be using in this paper.

There is more. There is no [creation](bara.html) without an issuing forth. The very [cre­ation](bara.html) described in the [first](one.html) chapter of Genesis is an issuing forth. God *says*, ‘Let there be light’, and there was light. God separates the light from the darkness. God creates the waters, and separates the waters so that the dry land appears. This is the process of [creation](bara.html) in Genesis. And in the book of Revelation, what is created? (We will answer this question a bit later.) The [creation](bara.html) of the people of Israel is described in the same terms. Light[[18]](#footnote-18) and darkness.[[19]](#footnote-19) The sea, the splitting of the sea, the appearance of dry land. The [nation](nations.html) of Israel was created and immersed in the crossing of the Reed Sea[[20]](#footnote-20) when they left Egypt. There is no [creation](bara.html) without an [exodus](exodus.html). The [exodus](exodus.html) [from Egypt](thebirth.html) was not merely a [physical](physical.html) process, whereby the [Jewish](gen-jew.html) people departed from the land of Egypt and traveled towards a different location. It was a [spiritual](physical.html) metamorphosis, an existential transition, the [birth](thebirth.html) of a people. Prior to leaving Mitzrayim, Bne Israel were a collective of people, but upon leaving, we became *a* *single* [*nation*](nations.html), *a single people*, *and* *unified whole*.

There are other [Remez](remez.html) level references to this ‘[birth](birth.html)’:

***Yeshayahu (Isaiah) 66:7-9*** *Before she travailed, she brought forth; before her pain came, she was delivered of a man-child. 8 Who hath heard such a thing? Who hath seen such things? Is a land born in* [*one*](one.html) *day? Is a* [*nation*](nations.html) *brought forth at once? For as soon as Zion travailed, she brought forth her children. 9 Shall I bring to the* [*birth*](thebirth.html)*, and not cause to bring forth? saith* [*HaShem*](hashem.html)*; Shall I that cause to bring forth shut the* [*womb*](thebirth.html)*? saith thy God.*

***Micah 4:9-10*** *Now why dost thou* [*cry*](mashal.html) *out aloud? Is there no King in thee, is thy Counsellor perished, that pangs have taken hold of thee as of a woman in travail? 10 Be in pain, and labor to bring forth, O daughter of Zion, like a woman in travail; for now shalt thou go forth out of the* [*city*](city.html)*, and shalt* [*dwell*](dwelling.html) *in the* [*field*](field.html)*, and shalt come even unto* [*Babylon*](bavel.html)*; there shalt thou be rescued; there shall* [*HaShem*](hashem.html)[*redeem*](redemption.html) *thee from the* [*hand*](fourteen.html) *of thine enemies.*

There are also [sod](sod.html)[[21]](#footnote-21) level verses that [speak](mashal.html) of this ‘[birth](birth.html)’ such as in Revelation. We will be looking at some aspects of the [sod](sod.html) level in this [study](study.html), and I will occasionally reference this level to emphasize a point:

***Revelation 12:1-2*** *And there appeared a great wonder in* [*heaven*](heaven.html)*; a woman clothed with the* [*sun*](hachama.html)*, and the* [*moon*](chodesh.html) *under her* [*feet*](heel.html)*, and upon her* [*head*](body.html) *a crown of* [*twelve*](twelve.html)[*stars*](mazaroth.html)*: 2 And she being with child cried, travailing in* [*birth*](birth.html)*, and pained to be delivered.*

Sometime ago I [studied](study.html) the Egyptian [exile](galuyot.html), [galut](galuyot.html) Egypt, and its relationship to the [birth](thebirth.html) of the [nation](nations.html) of Israel. I was able to find many references, in the text, to the entire [birth](birth.html) process, from copulation to the actual [birth](birth.html) of the [nation](nations.html) when they crossed the Yam Suf. **In this** [**study**](study.html)**, I would like to examine the** [**birth**](thebirth.html) **pangs of the** [**Messiah**](mashiach.html)**,** the troubles and [signs](signs.html) that herald the advent of the [Mashiach](mashiach.html).[[22]](#footnote-22) Since Chazal use the word ‘[birth](birth.html)’, I, again, expect to be able to find the *entire* [birth](birth.html) process that leads to the ‘[birth](birth.html)’ of the [Mashiach](mashiach.html). Chazal gave us a hint to this [birth](birth.html) in:

*"Rav said,* [*Mashiach*](mashiach.html) *Ben David[[23]](#footnote-23)**will come only after the kingdom shall rule over Israel* [***nine***](nine.html) ***months,*** *as it is said, therefore he shall give them until the* [*time*](time.html) *of* [*birth*](birth.html)*, a young girl and the rest of her brothers shall return to the Children of Israel."[[24]](#footnote-24)*

*The kingdom* that is ruling over the Bne Israel at the [time](time.html) of the [coming](coming.html) of the [Mashiach](mashiach.html) is [*Edom*](edom.html) or *Rome*.

What is the [connection](connection.html) between Rome, which is in Europe, and [Edom](edom.html), whose homeland is Mount Seir? The etymological [connection](connection.html) between them is based on an exchange of the [letters](letters.html) "Resh" and "dalet." “Rome” in [Hebrew](hebrew.html) is "Roma," spelled "Resh, vav, mem, alef;" "[Edom](edom.html)" is spelled "alef, dalet, vav, mem." Owing to the similarity in the appearance of the [letters](letters.html) "Resh" and "dalet," they are exchanged in several places in Tanakh.[[25]](#footnote-25) The example most relevant to our discussion is:

At that [time](time.html), Retzin, king of Aram, restored Eilat to Aram and drove the men of Yehuda from Eilat, and the Aramim [read (keri), "Adomim"] came to Eilat and dwelled there, to this day.[[26]](#footnote-26)

Just as [Edom](edom.html) is exchanged for Aram, so [Edom](edom.html) is exchanged with Rome.[[27]](#footnote-27)

In this [study](study.html), I learned that [*exile*](galuyot.html) *is the way the Torah speaks of a pregnancy*.

*"Rav said,* [*Mashiach*](mashiach.html) *Ben David[[28]](#footnote-28)**will come only after the kingdom shall rule over Israel* [***nine***](nine.html) ***months..***

Since the length of a normal pregnancy is said to be [nine](nine.html) months, or 40 weeks, the above seems to be hinting to a pregnancy. This current [exile](galuyot.html) is the [exile](galuyot.html) of [Edom](edom.html) or the [exile](galuyot.html) of Rome. The [Talmud](orallaw.html) provides a bit of background to the end [time](time.html) [events](feasts.html) surrounding this [exile](galuyot.html).

***Yoma 10a*** *R. Joshua b. Levi in the* [*name*](name.html) *of Rabbi said: Rome[[29]](#footnote-29) is designed to fall into the* [*hand*](fourteen.html) *of Persia, as it was said: Therefore hear ye the counsel of the Lord, that He hath taken against* [*Edom*](edom.html)*; and His purposes that He hath purposed against the inhabitants of Teman: surely the least of the flock shall drag them away, surely their habitation shall be appalled to them. Rabbah b. ‘Ullah demurred to this: What intimation is there that ‘the last of the flock’ refers to Persia? [Presumably] because Scripture reads: The ram which thou sawest having* [*two*](two.html) *horns, they are the kings of Media and Persia. But say [perhaps] it is Greece, for it is written, And the rough he-goat is the king of Greece? — When R. Habiba b. Surmaki came up, he reported this interpretation before a certain scholar. The latter said:* [*One*](one.html) *who does not understand the meaning of the passage asks a question against Rabbi. What does, indeed, ‘the least of the flock’ mean? The youngest of his brethren, for R.* [*Joseph*](joseph.html) *learnt that Tiras is Persia.*

*Rabbah b. Bar Hana in the* [*name*](name.html) *of R. Johanan, on the* [*authority*](authority.html) *of R. Judah b. Ila’i, said: Rome is designed to fall into the* [*hands*](fourteen.html) *of Persia, that may be concluded by inference a minori ad majus: If in the case of the* [*first*](one.html)[*Sanctuary*](mikdash.html)*, which the sons of Shem [Solomon] built and the Chaldeans destroyed, the Chaldeans fell into the* [*hands*](fourteen.html) *of the Persians, then how much more should this be so with the second* [*Sanctuary*](mikdash.html)*, which the Persians built and the Romans destroyed, that the Romans should fall into the* [*hands*](fourteen.html) *of the Persians. Rab said: Persia will fall into the* [*hands*](fourteen.html) *of Rome. Thereupon R. Kahana and R. Assi asked of Rab: [Shall] the builders fall into the* [*hands*](fourteen.html) *of the destroyers? — He said to them: Yes, it is the decree of the King. Others say: He replied to them: They too are guilty for they destroyed the synagogues. It has also been* [*taught*](teacher.html) *in accord with the above, Persia will fall into the* [*hands*](fourteen.html) *of Rome,* [*first*](one.html) *because they destroyed the synagogues, and then because it is the King’s decree that the builders fall into the* [*hands*](fourteen.html) *of the destroyers. Rab also said: The son of David will not come until the* [*wicked*](wicked.html) *kingdom of Rome will have spread [its sway] over the whole* [*world*](worlds.html) *for* [*nine*](nine.html) *months, as it is said: Therefore will He give them up, until the* [*time*](time.html) *that she who travailed hath brought forth; then the residue of his brethren shall return with the children of Israel.*

Let me repeat myself: [**Exile**](galuyot.html) **is the way the Torah speaks of a pregnancy**.

Since we have been in [exile](galuyot.html) for more than [two](two.html)-thousand years, it is fitting that we should understand that we are undergoing a *pregnancy*.

The Prophet Micah [teaches](teacher.html) us that the messianic [redemption](redemption.html) will be just like the [redemption](redemption.html) in the days of Moshe.

***Micah 7:15*** *As in the days of thy* [*coming*](coming.html) *forth out of the land of Egypt will I show unto him marvelous things.*

We would have expected this verse to read, "…I will show you wonders" and "As in the days when he went [out of Egypt](thebirth.html)…."

In this case, the verse would read, "As in the days when he [i.e., Moses, or the [generation](toldot.html) of the [exodus](exodus.html)] went [out of Egypt](thebirth.html), I will show you [the [Mashiach](mashiach.html), or the [generation](toldot.html) of the final [redemption](redemption.html)] wonders."

The verse is instead written the way it is to indicate that you [i.e., the final [generation](toldot.html)] yourself went [out of Egypt](thebirth.html), and that you yourself are that [generation](toldot.html) which [HaShem](hashem.html) will now show [new](new.html) wonders.

Thus, the [future](future.html) [redemption](redemption.html) will be characterized by miracles that transcend the natural order. In fact, the [future](future.html) [redemption](redemption.html) will be just like the [redemption](redemption.html) [from Egypt](thebirth.html) in the days of Moses!

The [Midrash](orallaw.html) also relates Micah 7:15 to the [future](future.html) [redemption](redemption.html) and its relationship to the [redemption](redemption.html) [from Egypt](thebirth.html):

[***Midrash***](orallaw.html) ***Rabbah - Shemot (***[***Exodus***](exodus.html)***) XV:11*** *Another explanation of THIS MONTH SHALL BE UNTO YOU. It is written: Happy is the* [*nation*](nations.html) *whose God is the Lord.[[30]](#footnote-30) When God chose His* [*world*](worlds.html)*, He* [*appointed*](settimes.html)[*New*](new.html) *Moons [i.e. months] and years therein, and when He chose* [*Yaaqob*](jacob.html) *and his sons, He* [*appointed*](settimes.html) *for them a* [*New*](new.html)[*Moon*](chodesh.html) *of* [*redemption*](redemption.html) *in which Israel were* [*redeemed*](redemption.html)[*from Egypt*](thebirth.html) *and in which they are destined to be* [*redeemed*](redemption.html) *again, as it says: As in the days of thy* [*coming*](coming.html) *forth out of the land of Egypt[[31]](#footnote-31) will I show unto him marvelous things.[[32]](#footnote-32)*

The Torah tells us that the final [Redemption](redemption.html) will be very much like our [first](one.html) [redemption](redemption.html) [from Egypt](thebirth.html), but will be accompanied by even more wonders and miracles. It follows that if the entry and settlement of the [land of Israel](city.html) was supposed to be accomplished in a supernatural manner the [first](one.html) [time](time.html), how much more so will it be miraculous in our own times, with the Messianic [Redemption](redemption.html)!

What happened on the [Exodus](exodus.html) night, that will not repeat itself in the final [redemption](redemption.html)? [Two](two.html) things will not happen again, says the Prophet Isaiah in 5212.

1. In the final [redemption](redemption.html) they will go out without hurry.

2. They, and their [Messiah](mashiach.html), will not be so liked by their former masters.

According to Micha 7:15, our [future](future.html) [redemption](redemption.html) will resemble the [redemption](redemption.html) [from Egypt](thebirth.html). Yalkut Shimoni[[33]](#footnote-33) unequivocally states this is what Rabbi Dosa means when he mentions that the period of [Mashiach](mashiach.html) will last 400 years. This corresponds to the [Covenant](covenant.html) of the Parts, in which [Avraham](avraham.html) was told his children would be in Egyptian [exile](galuyot.html) for 400 years. According to Maharsha, the correlation of the Egyptian [exile](galuyot.html) and [future](future.html) [redemption](redemption.html) is that the years of persecution will have the potential to be transformed into times of joy.

Interestingly, 400 years prior to the year 6000 “deadline” was the year 5600, which corresponds to the secular [calendar](calendar.html) year of 1839-1840. The [Zohar](orallaw.html)[[34]](#footnote-34) states: “In the [six](six.html) hundredth year of the [sixth](six.html) [millennium](millenium.html) [the [Hebrew](hebrew.html) year 5600], a great light[[35]](#footnote-35) will shine forth from the [heavens](heaven.html), causing a transformation in the [world](worlds.html).”

Indeed, that year heralded a drastic change in the [world](worlds.html) with the start of the Industrial Revolution. From that [time](time.html) onward, extraordinary advances were made in science and technology.

Particularly fascinating is that another seminal [event](feasts.html) transpired during that same period. It was in 1840 that the Saudis retook Riyadh and that Wahhabism (a fanatical, terror-driven branch of Islam) came to power. This is stunning in light of the Torah’s words concerning the role of Yishmael in the [End of Days](lastdays.html).

The Ramban at the beginning of the Bereshit (Genesis) 47:28 writes, “[Yaaqob](jacob.html)’s descent to Egypt is similar to our present [exile](galuyot.html) in the clutches of evil Rome. This [exile](galuyot.html) is extending for a long [time](time.html), and unlike previous [exiles](galuyot.html), we do not [know](daat.html) when it will end”.

From the words of the Ramban, we see that Egyptian [exile](galuyot.html) contains lessons for us in the [Edom](edom.html) [exile](galuyot.html). Thus, even [Yaaqob](jacob.html)’s discussions with [Yosef](joseph.html) pertaining to the Egyptian [exile](galuyot.html) have relevance to us in our day.

These pesukim tell of cosmic [events](feasts.html). [Yaaqob](jacob.html) was laying the groundwork for survival for his children, and their children, in [exile](galuyot.html). He was joining with [Yosef](joseph.html) to craft a code of endurance and triumph, igniting that flame that will ultimately consume [Esav](edom.html).

*What has been before will be again, there is nothing* [*new*](new.html) *under the* [*sun*](hachama.html).[[36]](#footnote-36) This idea is reinforced by the [Gemara](orallaw.html),[[37]](#footnote-37) where we learn how many will survive the [birth](thebirth.html) pangs; and the [number](nchart.html) is exceedingly small at just 2 out of 600,000.

***Sanhedrin 111a*** *Their* [*exodus*](exodus.html)[*from Egypt*](thebirth.html) *is thus likened to their entry into the [promised] land: just as at their entry into the [promised] land there were but* [*two*](two.html) *out of* [*six*](six.html) *hundred thousand,[[38]](#footnote-38) so at their* [*exodus*](exodus.html)[*from Egypt*](thebirth.html) *there were but* [*two*](two.html) *out of* [*six*](six.html) *hundred thousand.[[39]](#footnote-39) Raba said: It shall be even so in the days of the* [*Messiah*](mashiach.html)*, for it is said, And she shall sing there, as in the days of her youth, and as in the days when she came up out of the land of Egypt.[[40]](#footnote-40)*

This [connection](connection.html) between the *Mosaic* [redemption](redemption.html) and the *Messianic* [redemption](redemption.html) suggests that understanding the details of the Mosaic [redemption](redemption.html) can provide much understanding of the [future](future.html). This is emphasized by the [Midrash](orallaw.html).

[***Midrash***](orallaw.html) ***Rabbah -*** [***Exodus***](exodus.html) ***III:8*** *I HAVE SURELY REMEMBERED YOU. God said to him: ' They have a tradition from* [*Joseph*](joseph.html) *that with this watchword will I* [*redeem*](redemption.html) *them; go and tell them this* [*sign*](signs.html)*.’[[41]](#footnote-41) Why this double expression (pakod pakadti)? Just as He visited them in Egypt, so will He visit them by the sea.[[42]](#footnote-42) The visitation of the* [*future*](future.html) *will correspond to that of the past.*

The commentary of Rabbenu Bachya to Bamidbar 23:22, say, "Just as in the [first](one.html) geula, Israel left Egypt and went to the desert, similarly in the [future](future.html) geula, when many of Israel will go out into the desert, [HaShem](hashem.html) will sustain and guide them, just as He did to Israel in the desert...."

Chazal [teach](teacher.html) that our [future](future.html) [redemption](redemption.html) will take place on [Passover](passover.html):

[***Midrash***](orallaw.html) ***Rabbah -*** [***Exodus***](exodus.html) ***XV:11*** *Another explanation of THIS MONTH SHALL BE UNTO YOU. It is written: Happy is the* [*nation*](nations.html) *whose God is the Lord.[[43]](#footnote-43) When God chose His* [*world*](worlds.html)*,[[44]](#footnote-44) He* [*appointed*](settimes.html)[*New*](new.html) *Moons [i.e. months] and years therein, and when He chose* [*Jacob*](israelja.html) *and his sons, He* [*appointed*](settimes.html) *for them a* [*New*](new.html)[*Moon*](chodesh.html) *of* [*redemption*](redemption.html) *in which Israel were* [*redeemed*](redemption.html)[*from Egypt*](thebirth.html) *and in which they are destined to be* [*redeemed*](redemption.html) *again, as it says: As in the days of thy* [*coming*](coming.html) *forth out of the land of Egypt[[45]](#footnote-45) will I show unto him marvelous things.[[46]](#footnote-46)*

Our Sages indicated the deeply disturbing nature of *Ikveta* *deMashicha[[47]](#footnote-47)* with the term *Chevlei* [M*ashiach*](mashiach.html)*,* the ‘[birth](birth.html) pangs’ that precede the Messianic Era. This penultimate era [needs](needs.html) to be understood within the framework of the previous eras.

Our Rabbis have named several periods in the history of the [Jewish](gen-jew.html) [nation](nations.html): the period of the Tannaim,[[48]](#footnote-48) the period of the Amoraim,[[49]](#footnote-49) the period of the Savoraim,[[50]](#footnote-50) the period of the Geonim,[[51]](#footnote-51) the period of the Rishonim,[[52]](#footnote-52) etc. The final period is referred to in the holy writings as "the [end of days](lastdays.html)", and the [Gemara](orallaw.html) refers to it as "Ikveta deMashicha", the footsteps of the [Messiah](mashiach.html),[[53]](#footnote-53) or "Chevlei [Mashiach](mashiach.html)", the [birth](thebirth.html) pangs of the [Messiah](mashiach.html).[[54]](#footnote-54) The concept of the "[end of days](lastdays.html)" includes the period immediately preceding the [redemption](redemption.html) and the [redemption](redemption.html) itself, while the "footsteps of the [Messiah](mashiach.html)" or the "[birth](birth.html) pangs of the [Messiah](mashiach.html)" refers only to the final period of subjugation.[[55]](#footnote-55)

“In order for the Bne Israel to attain such a level they must undergo the heavy scouring of all the sufferings and tribulations that constitute Chevlei [Mashiach](mashiach.html). The prophet Yeshayahu compares the [redemption](redemption.html) to a [birth](birth.html): "Just as a pregnant woman who approaches [birth](birth.html) trembles and screams with her pangs, so will we before You, [HaShem](hashem.html)".[[56]](#footnote-56) Rashi there explains that these are [signs](signs.html) of [redemption](redemption.html). In other words, we are assured that we will be [redeemed](redemption.html) following tribulations and anguish similar to those of a woman giving [birth](birth.html). Just as [birth](birth.html) is preceded by [birth](birth.html) pangs, so is the arrival of [Mashiach](mashiach.html) a kind of [birth](birth.html), a [new](new.html) [creation](bara.html) prior to which the [Jewish](gen-jew.html) people must be [purified](purity.html) by harsh and bitter [Mashiach](mashiach.html)-pangs so that they will be fit for the [new](new.html) [creation](bara.html) of the ultimate perfection.”[[57]](#footnote-57)

In this [study](study.html) I am going out on a limb by suggesting that the Chazal’s use of “[birth](birth.html) pangs - Chevlei [Mashiach](mashiach.html)” to describe the advent of [Mashiach](mashiach.html), is actually hinting to a complete [birth](birth.html) process. This paper represents what I have learned in this regard.

Egypt is the prototype for [Edom](edom.html) [exile](galuyot.html). However, the [exile](galuyot.html) with Laban is the prototype for the Egyptian [exile](galuyot.html). This suggests that we can get some [insights](insights.html) by [first](one.html) studying [Yaaqob](jacob.html)’s [exile](galuyot.html) with Laban.

# [Exile](galuyot.html) with Laban

[Yaaqob](jacob.html) bought the becorah, [the birth](thebirth.html)right from [Esav](edom.html) and later received his father’s blessing which was reserved for the firstborn. This provoked [Esav](edom.html) to extreme *hate*. [Esav](edom.html) threatened [Yaaqob](jacob.html) with death. It seems that *hate* always precedes [exile](galuyot.html).

When [Yaaqob](jacob.html) fled to Laban’s house after receiving [Yitzchak](isaac.html)’s blessing, this established the pattern for the Egyptian [exile](galuyot.html) as well as the [galut](galuyot.html) [Edom](edom.html), the [exile](galuyot.html) in [Edom](edom.html) / Rome.

[Yaaqob](jacob.html) left his father’s house on [Passover](passover.html) and returned to Canaan 35 years later on [Passover](passover.html). I wrote extensively on the details in the studies ‘[garment](garment.html)’ and ‘[Rachel](rachel.html)’.

The Egyptian [exile](galuyot.html) that began with [Yaaqob](jacob.html) and his family descending [into Egypt](thebirth.html). This [event](feasts.html) is the pattern for all [future](future.html) [exiles](galuyot.html). *However*, The pattern for the Egyptian [exile](galuyot.html) was set by [Yaaqob](jacob.html) when he fled from [Esav](edom.html) and sojourned with Laban.

Israel’s, aka [Yaaqob](jacob.html)’s, [exile](galuyot.html) with Laban; and Israel’s, aka the children of Israel’s, [exile](galuyot.html) in Egypt.[[58]](#footnote-58) While it is clearly spelled out in the [Haggada](haggada.html), it is rarely understood or appreciated that these [two](two.html) [events](feasts.html) are, in many ways, identical. I wrote extensively about this in a [study](study.html) titled: [exodus1](exodus1.html).

To properly appreciate the Egyptian [exile](galuyot.html), we need to understand [Yaaqob](jacob.html)’s [exile](galuyot.html) and see it as a prototype not only of the Egyptian [exile](galuyot.html), but also as a prototype for the current [exile](galuyot.html), the [exile](galuyot.html) in [Edom](edom.html) / Rome.

The following chart lists some of the verbal connections between the [exile](galuyot.html) with Laban and the [exile](galuyot.html) in Egypt.

|  |  |  |
| --- | --- | --- |
| **Commentary** | [**Yaaqob**](jacob.html) | **Bne Israel** |
| The Torah [teaches](teacher.html) us that trouble would begin [three](three.html) days into the [exodus](exodus.html) from Laban and the [exodus](exodus.html) from Pharaoh. | ***Bereshit (Genesis) 31:22*** *And it was told* (וַיֻּגַּד) *Laban on the* [third](three.html) *day that* [Yaaqob](jacob.html) *was fled.* | ***Shemot (***[Exodus](exodus.html)***) 5:3*** *And they said: 'The God of the* [Hebrews](bereans.html) *hath met with us. Let us go, we* [pray](prayer.html) *thee,* [three](three.html) *days'* [journey](stages.html) *into the wilderness, and* [sacrifice](korbanot.html) *unto* [HaShem](hashem.html) *our God; lest He fall upon us with pestilence, or with the sword.'…*  ***Shemot (***[Exodus](exodus.html)***) 14:5*** *And it was told* (וַיֻּגַּד) *the king of Egypt that the people fled:* |
| So, on the [third](three.html) day of fleeing, the bad guys give chase to bring back the good guys. | ***Bereshit (Genesis) 31:23*** *And he (Laban) took* (וַיִּקַּח) *his brethren with him, and pursued after him* [seven](seven.html) *days'* [journey](stages.html)… | ***Shemot (***[Exodus](exodus.html)***) 14:6*** *And he made ready his chariots, and took* (לָקַח) *his people with him.* |
| The identical words are used to describe both Laban’s pursuit and Pharaoh’s pursuit. | ***Bereshit (Genesis) 31:23*** *And he (Laban) took his brethren with him, and pursued* (וַיִּרְדֹּף) *after him...* | ***Shemot (***[Exodus](exodus.html)***) 14:8*** *And* [HaShem](hashem.html) *hardened the* [heart](body.html) *of Pharaoh king of Egypt, and he pursued* (וַיִּרְדֹּף) *after the children of Israel; for the children of Israel went out with a high* [hand](fourteen.html)*.* |
| And just as Laban caught up to [Yaaqob](jacob.html) *after* [seven](seven.html) *days*, so also did Pharaoh catch up with the fleeing Israelites *on the* [*seventh*](seven.html) *day*. | ***Bereshit (Genesis) 31:25*** *And Laban came up* (וַיַּשֵּׂג) *with* [Yaaqob](jacob.html)*. Now* [Yaaqob](jacob.html) *had pitched his tent in the mountain; and Laban with his brethren pitched in the mountain of Gilead.* | ***Shemot (***[Exodus](exodus.html)***) 14:9*** *And the Egyptians pursued after them, all the horses and chariots of Pharaoh, and his horsemen, and his army, and overtook them* (וַיַּשִּׂיגוּ) *encamping by the sea, beside Pi-Hahiroth, in front of Baal-Tzephon.* |

[Yitzchak](isaac.html) blessed [Yaaqob](jacob.html) and [Yaaqob](jacob.html) fled to Laban, from [Esav](edom.html), on [Nisan](feasts.html) 15, [Passover](passover.html). And just like the [exile](galuyot.html) in Egypt which began and ended on [Passover](passover.html), so also did [Yaaqob](jacob.html) return to Eretz Canaan on [Passover](passover.html), [Nisan](feasts.html) 15. Thus, we learn that [Passover](passover.html) is the [time](time.html) of our [redemption](redemption.html).

In order to understand the [time](time.html) frame of the Edomite or Roman [exile](galuyot.html)’s ‘pregnancy’ it is necessary to examine the [time](time.html) in [exile](galuyot.html) promised to [Abraham](avraham.html) at the [covenant](covenant.html) between the parts. The saga begins in:

***Shemot (***[***Exodus***](exodus.html)***) 12:40*** *Now the* [*time*](time.html) *that the children of Israel dwelt in Egypt was* [*four*](four.html) *hundred and* [*thirty*](thirty.html) *years.*

The [Covenant](covenant.html) between the Parts took place 430 years before the [Exodus](exodus.html).

***Bereshit (Genesis) 15:13-14*** *And He said unto* [*Abram*](avraham.html)*: '*[*Know*](daat.html) *of a surety that thy* [*seed*](flower.html) *shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them* [*four*](four.html) *hundred years; 14 and also that* [*nation*](nations.html)*, whom they shall serve, will I judge; and afterward shall they come out with great substance.*

However, the very starting point for the 430 years, declares that the sojourn would only last 400 years! Our sages explain that the countdown of 400 years[[59]](#footnote-59) began with [Isaac](isaac.html)'s [birth](birth.html).[[60]](#footnote-60)

Chazal calculated the 210 years that [Yaaqob](jacob.html) and his family were actually in Egypt. The Torah say that [Yitzchak](isaac.html) was sixty years old when [Yaaqob](jacob.html) was born,3 and [Jacob](israelja.html) was 130 years old when he went down to Egypt.4 This means that 190 of the 400 years elapsed before the Israelites arrived in Egypt. So, the Israelites were in Egypt for a total of 210 years.[[61]](#footnote-61) Additionally, the Egyptian [exile](galuyot.html) began and ended on [Passover](passover.html).

From the Egyptian [exile](galuyot.html) we learn that there are [three](three.html) different [time](time.html) periods that potentially encompass the pregnancy period: 430 years, 400 years, or 210 years. They are all valid. Each [one](one.html) tells a slightly different story. However, there is an *interesting* twist to this [time](time.html) frame.

When [Yaaqob](jacob.html) received [Yitzchak](isaac.html)’s blessing, and became the firstborn, [Esav](edom.html), his brother hated him and decided to kill him, this forced [Yaaqob](jacob.html) into [exile](galuyot.html). Never the less, this was a *voluntary* [exile](galuyot.html) because [Yaaqob](jacob.html) [first](one.html) spent 14 years in the yeshiva of Shem and Eber, studying the Torah that would prepare his for [exile](galuyot.html), before finally going to Laban’s house to find a wife. [Yaaqob](jacob.html) went into [exile](galuyot.html) because his brother hated him. [Yaaqob](jacob.html) returned from [exile](galuyot.html) and immediately reconciled with [Esav](edom.html).

The [exile](galuyot.html) in Egypt began with the hatred of [Yosef](joseph.html)’s [ten](ten.html) brothers. These brothers hated [Yosef](joseph.html) and had sought to kill him. He was sold, instead, into slavery in Egypt. However, we see [two](two.html) forms of reconciliation: We see [Yosef](joseph.html) reconciled with his [ten](ten.html) brothers just before the [exile](galuyot.html) began, and we see the whole [nation](nations.html) reconciled and united as [one](one.html) man when they stood at the [foot](heel.html) of Mt. [Sinai](stages.html).

***Shemot (***[***Exodus***](exodus.html)***) 19:1-2*** *In the* [*third*](three.html) *month following the children of Israel's* [*exodus*](exodus.html) *from the land of Egypt; that same day they came into the wilderness of* [*Sinai*](stages.html)*... And there Israel camped opposite the mountain.*

**Mechilta and Rashi to Shemot 19:1-2** At all their other encampments, the verse says "and they camped", in the plural; here it says "and he camped", in the singular. For all other encampments were in argument and dissent, whereas here they camped as [one](one.html) human, with [one](one.html) [heart](body.html).

**Pesiqta deRab Kahana XII: XIV *They [severally] journeyed from Sukkot and they [severally] encamped at*** [***Etham***](stages.html) (Ex. 13:20), meaning, they journeyed in strife and they encamped in strife. But as soon as they came to [Rephidim](stages.html), they became of [one](one.html) mind and formed a single united group, as it is said, ***They set out from*** [***Rephidim***](stages.html) ***and entered the wilderness of*** [***Sinai***](stages.html)***, [where they encamped, pitching their tent opposite the Mountain].*** Now how do we [know](daat.html) that they became of [one](one.html) mind and formed a single united group? What is written is not. ***The Israelites*** [in the plural, hence, severally] ***encamped there, but Israel*** [in the singular, hence jointly] ***encamped...opposite the Mountain.*** Said the Holy [One](one.html), blessed be He, "The Torah is wholly a message of peace. To whom will I give it? To the [nation](nations.html) that holds fast to peace." That is in line with this verse: ***Her ways are ways of pleasantness, and all her paths are peace. [She is a*** [***tree of life***](eternal.html) ***to those who lay hold of her; those who hold her fast are called happy]*** (Prov. 3:17-18)

[One](one.html) son’s hate for his brother led to 21 years of slavery, for [one](one.html) man ([Yaaqob](jacob.html)). [Ten](ten.html) son’s hatred for their brother ([Yosef](joseph.html)), led to an [exile](galuyot.html) that was [ten](ten.html) times longer, 210 years, for an entire [nation](nations.html).

Now, imagine what kind of [exile](galuyot.html) we will have when the whole [nation](nations.html) is full of baseless hatred?[[62]](#footnote-62)

***Yoma 9b*** *Bloodshed [prevailed] as it is written: Moreover, Manasseh shed innocent* [*blood*](body.html) *very much, till he had filled* [*Jerusalem*](city.html) *from* [*one*](one.html) *end to another.[[63]](#footnote-63) They were* [*wicked*](wicked.html)*, but they placed their trust in the Holy* [*One*](one.html)*, blessed be He. For it is written, The heads thereof judge for reward, and the* [*priests*](priests.html) *thereof* [*teach*](teacher.html) *for hire, and the prophets thereof divine for money; yet will they lean upon the Lord and say ‘Is not the Lord in the midst of us? No evil shall come upon us’.[[64]](#footnote-64) Therefore the Holy* [*One*](one.html)*, blessed be He, brought them* [*three*](three.html) *evil decrees as against the* [*three*](three.html) *evils which were their own: Therefore shall Zion for your sake be plowed as a* [*field*](field.html)*, and* [*Jerusalem*](city.html) *shall become heaps and the mountain of the house as the high places of a forest.[[65]](#footnote-65) But why was the second* [*Sanctuary*](mikdash.html) *destroyed, seeing that in its* [*time*](time.html) *they were occupying themselves with Torah, [observance of] precepts, and the practice of charity? Because therein prevailed hatred without cause. That* [*teaches*](teacher.html) *you that groundless hatred is considered as of even gravity with the* [*three*](three.html)[*sins*](sin.html) *of* [*idolatry*](idolatry.html)*, immorality, and bloodshed together .*

Just as [Yaaqob](jacob.html) left Laban in the 21st year of his [exile](galuyot.html), so also did the Children of Israel leave their [exile](galuyot.html) after 210 years, [ten](ten.html) times longer.

*This suggests* that the length of the Edomite / Roman [exile](galuyot.html) will be approximately[[66]](#footnote-66) 2100 years. Exactly [ten](ten.html) times longer than the [exile](galuyot.html) in Egypt, as detailed in the following table:

|  |  |
| --- | --- |
| [**Exile**](galuyot.html) | [**Time**](time.html) **spent in** [**exile**](galuyot.html) |
| [Exile](galuyot.html) with Laban[[67]](#footnote-67) | 21 years |
| [Exile](galuyot.html) in Egypt | 210 years |
| [Exile](galuyot.html) in [Edom](edom.html) / Rome | 2100 years? |

Now that we [know](daat.html) how long we are to be in this [exile](galuyot.html); we need to [know](daat.html) when the [exile](galuyot.html) began.

Since we have identified this as the [exile](galuyot.html) in [Edom](edom.html), many have suggested that the beginning relates to when Rome destroyed the [Beit HaMikdash](mikdash.html) and sent the Bne Israel from [Eretz Israel](city.html). We were [exiled](galuyot.html) by Rome in 3829 (69A.D.). If this true, and I *suggest* that it is *NOT* true, the [exile](galuyot.html) in [Edom](edom.html) / Rome began in 3829. We have been in [exile](galuyot.html) for 1951 years. In [forty](forty.html)-[nine](nine.html) (49) years we will reach the beginning of the end of the [exile](galuyot.html).

On the other [hand](fourteen.html), if the [Edom](edom.html) [exile](galuyot.html) began after the [resurrection](techiyat.html) of [Yeshua](yeshua.html),[[68]](#footnote-68) when He commissioned his apostles in 3790, then we have been in [exile](galuyot.html) for 1990 years and will end beginning in 10 years. This seems to be the correct understanding. I will elaborate more on this later.

|  |  |
| --- | --- |
| **Rabbi Soloveitchik’s Claim about** [**Yaaqob**](jacob.html) **and Egypt (G-d’s promise to** [**Avraham**](avraham.html)**)** | |
| Children will be strangers in another land. | [Yaaqob](jacob.html) in Lavan’s house. |
| They will be oppressed, enslaved. | [Yaaqob](jacob.html) is tricked into service. |
| Leave with great wealth. | [Yaaqob](jacob.html) leaves with great wealth. |
| 4th [generation](toldot.html) will return. | [Yaaqob](jacob.html) leaves when [Yosef](joseph.html) is born. |
| Pharoah starts chasing on the 3rd day. | Lavan begins chase on 3rd day. |
| 210 years | 21 years |

| **Bereshit (Genesis) 15:13-14** And He said unto [Abram](avraham.html): '[Know](daat.html) of a surety that thy [seed](flower.html) shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them [four](four.html) hundred years; 14 and also that [nation](nations.html), whom they shall serve, will I judge; and afterward shall they come out with great substance. | | | |
| --- | --- | --- | --- |
|  | [**Exile**](galuyot.html) **with Laban** | **Egyptian** [**Exile**](galuyot.html) | **Edomite** [**Exile**](galuyot.html) |
|  |  |  |  |
| **Triggering** [**event**](feasts.html)**:** | [Yaaqob](jacob.html) received prophetic blessing from [Yitzchak](isaac.html).  *Bereshit (Genesis)*  *27:26-29* | [Yosef](joseph.html) had prophetic [dreams](dreams.html) and received an extra coat.  *Bereshit (Genesis) 37:4-8* | [Yeshua](yeshua.html) prophesied the truth of Torah.  *John 8:40* |
| [**Exile**](galuyot.html) **will fix:** | [Yaaqob](jacob.html) [spoke](mashal.html) the truth to [Yitzchak](isaac.html) in a deceptive way.  *Bereshit (Genesis) 27:19* | [Ten](ten.html) brothers enslaved [Yosef](joseph.html).  *Bereshit (Genesis) 37:28* | Baseless hatred among [Jews](gen-jew.html).  *Yoma 9b* |
| **Reflected by the bad guy:** | Laban [spoke](mashal.html) the truth in a deceptive way.  *Bereshit (Genesis) 29:26* | Egyptians enslaved the Bne Israel.  *Shemot (*[*Exodus*](exodus.html)*) 1:14*  *Shemot (*[*Exodus*](exodus.html)*) 3:16* | Antisemitism, crusades, pogroms, holocaust, etc. demonstrated baseless hatred.  *Read history and the news* |
| **Problem to be corrected:**  (escalated each [time](time.html)) | 1 brother hated his brother.  [[Esav](edom.html) hated [Yaaqob](jacob.html)]  *Bereshit (Genesis) 27:41* | 10 brothers hated [Yosef](joseph.html).  [all but [Benjamin](benyamin.html)]  *Bereshit (Genesis) 37:8* | Most [Jews](gen-jew.html) had baseless hatred.  *Yoma 9b* |
| **Grave** [**sin**](sin.html) **because of hate:**  (escalated each [time](time.html)) | [Esav](edom.html) desired to kill [Yaaqob](jacob.html).  *Bereshit (Genesis) 27:42* | 10 brothers attempted to kill [Yosef](joseph.html).  *Bereshit (Genesis) 37:21* | [Jewish](gen-jew.html) leaders demand caused [Yeshua](yeshua.html)’s death.  *Matthew 26:4*  [*Luke*](luke.html) *22:2* |
| **Mitigating influence:** | [Yaaqob](jacob.html) [studied](study.html) Torah with Shem and Eber.  *Megillah 17a* | Yehuda established a yeshiva for Torah [study](study.html).  *Bereshit (Genesis) 46:28* | [Yeshua](yeshua.html), the Living Torah, [taught](teacher.html) Torah.  *Matthew 7:29* |
| **Punishment:**  [**time**](time.html) **spent in** [**exile**](galuyot.html)**:**  (escalated each [time](time.html)) | **21 years of slavery**  *Bereshit (Genesis) 31:38* | **210 years of slavery**  *Shemot (*[*Exodus*](exodus.html)*) 12:40*  *Bereshit (Genesis) 15:13*  *Shemot (*[*Exodus*](exodus.html)*) 6:16-18*  *Nedarim 32a*  [*Midrash*](orallaw.html) *Rabbah – Genesis 58:4* | **2100 years of slavery?**  *(Authors estimate)* |
| **Came out with great wealth:** | [Yaaqob](jacob.html) got wives, children, and flocks.  *Bereshit (Genesis) 31:1* | The Bne Israel despoiled the Egyptians.  *Shemot (*[*Exodus*](exodus.html)*) 11:2-3* | The righteous shall [inherit](inherit.html) the earth.  *Matthew 5:5* |
| **Loser lost:** | Laban lost his children, grandchildren, and his flocks.  *Bereshit (Genesis) 31:1* | Egyptians lost their national status, their lives, their wealth.  *Shemot (*[*Exodus*](exodus.html)*) 11:2-3*  *Shemot (*[*Exodus*](exodus.html)*) 14:30* | All the [wicked](wicked.html) will be removed from the earth.  *Revelation 21:4* |
| **False gods:** | Laban’s teraphim were taken.  *Bereshit (Genesis) 31:19* | All the Egyptian gods were destroyed.  *Shemot (*[*Exodus*](exodus.html)*) 12:12* | All false gods will be destroyed.  *Zephaniah 2:11* |
| **“You must be born again!” (Immersion):**  *John 3:3* | [Yaaqob](jacob.html) was immersed in the Yabok river. Given [new](new.html) [name](name.html): Israel.  *Bereshit (Genesis) 32:22* | The Bne Israel were immersed in the [cloud](important.html) and Reed Sea and became Am Israel.  *Shemot (*[*Exodus*](exodus.html)*) 19:6*  *1 Corinthian 10:2*  *Mechilta d'Rabbi Yishmael 14:30:1* | The righteous will be immersed and receive a [new](new.html) [name](name.html).  *John 14:2*  *Revelation 2:17* |
| **Correction:**  Israel learned to love. | [Esav](edom.html) kissed [Yaaqob](jacob.html).  *Bereshit (Genesis) 33:4* | All Israel stood as [one](one.html) man.  *Rashi to Shemot (*[*Exodus*](exodus.html)*) 19:2* | All Israel in unity.  [*Ephesians*](ephesians.html) *4:13* |
| **The shadow of faith:** | [Yaaqob](jacob.html) settled in [Succoth](succoth.html).  *Bereshit (Genesis) 33:17* | Israel received the clouds of glory at [Succoth](succoth.html).  *Shemot (*[*Exodus*](exodus.html)*) 12:37* | All Israel will be protected in a [succah](succoth.html).  *John 14:2* |
| [**Mashiach**](mashiach.html) **ben** [**Yosef**](joseph.html)**’s** [**command**](cmds613.html)**.**  [signaling the beginning of [exile](galuyot.html)] | [Yitzchak](isaac.html) [command](cmds613.html) to get a wife. [[kissing](mashal.html)]  *Bereshit (Genesis) 28:1-2* | [Yosef](joseph.html) [command](cmds613.html) to come for [food](food.html). [[eating](eating.html)]  *Bereshit (Genesis) 45:9-11* | [Yeshua](yeshua.html) [command](cmds613.html) to make disciples. [[speaking](mashal.html)]  *Matthew 28:18-20* |

Each of these [exiles](galuyot.html) was triggered by brothers hating each other. This hate led to a [desire](needs.html) to kill their brother.

The *seminal* [event](feasts.html) which triggered the [exile](galuyot.html) with Laban was [Esav](edom.html)’s [desire](needs.html) to kill [Yaaqob](jacob.html).

The *seminal* [event](feasts.html) which triggered the Egyptian [exile](galuyot.html) was [Yosef](joseph.html)’s brothers’ [desire](needs.html) to kill him.

The *seminal* [event](feasts.html) which triggered the [exile](galuyot.html) in [Edom](edom.html) / Rome was [Yeshua](yeshua.html)’s brothers’, the Bne Israel, [desire](needs.html) to kill [Mashiach](mashiach.html) ben [Yosef](joseph.html), aka [Yeshua](yeshua.html). Chazal [teach](teacher.html) clearly that the reason for the [exile](galuyot.html) in [Edom](edom.html) / Rome was *sinat chinam,* baseless hatred.[[69]](#footnote-69)

***Yoma 9b*** *But why was the second* [*Sanctuary*](mikdash.html) *destroyed, seeing that in its* [*time*](time.html) *they were occupying themselves with Torah, [observance of] precepts, and the practice of charity? Because therein prevailed* ***hatred without cause****. That* [*teaches*](teacher.html) *you that groundless hatred is considered as of even gravity with the* [*three*](three.html)[*sins*](sin.html) *of* [*idolatry*](idolatry.html)*, immorality, and bloodshed together.*

## The Beginning of the [Exile](galuyot.html) in [Edom](edom.html) / Rome

When did the [exile](galuyot.html) in [Edom](edom.html) / Rome begin?

To understand the answer to this question we must [first](one.html) understand how the [exile](galuyot.html) in Egypt began. Because Micah 7:51 tells us that the final [exile](galuyot.html) will be just like the Egyptian [exile](galuyot.html). Then, we must find the ecstatic moment when the sperm and the egg come together. The [exile](galuyot.html) must be after this special [time](time.html), but very close in [time](time.html) to this [event](feasts.html).

[Yaaqob](jacob.html) and his family descended [into Egypt](thebirth.html), on [Passover](passover.html),[[70]](#footnote-70) in order to be near [Yosef](joseph.html)[[71]](#footnote-71) and in order to have [food](food.html) during a severe [famine](famine.html). No [one](one.html) forced them to go to Egypt.[[72]](#footnote-72)

***Shemot (***[***Exodus***](exodus.html)***) 12:40*** *Now the* [*time*](time.html) *that the children of Israel dwelt in Egypt was* [*four*](four.html) *hundred and* [*thirty*](thirty.html) *years. 41 And it came to pass at the end of* [*four*](four.html) *hundred and* [*thirty*](thirty.html) *years, even the selfsame day it came to pass, that all the host of* [*HaShem*](hashem.html) *went out from the land of Egypt.*

They went voluntarily,[[73]](#footnote-73) though [Yosef](joseph.html), who ruled Egypt, did ask that they come down.[[74]](#footnote-74) They could have remained in Canaan and continued to buy their [food](food.html) [from Egypt](thebirth.html). Never-the-less, they went to be near [Yosef](joseph.html) and to ease the problems caused by the [famine](famine.html).

[Yaaqob](jacob.html) and his family went to a [gentile](gen-jew.html), pagan country that was full of immorality, sorcery, and pagan gods. The [first](one.html) thing that they did was to establish a yeshiva to [teach](teacher.html) and learn Torah.

***Bereshit (Genesis) 46:28*** *And he sent Judah before him unto* [*Joseph*](joseph.html)*, to show the way before him unto Goshen; and they came into the land of Goshen.*

[***Midrash***](orallaw.html) ***Rabbah - Genesis XCV:3*** *AND HE SENT JUDAH BEFORE HIM UNTO* [*JOSEPH*](joseph.html)*, TO* [*TEACH*](teacher.html) *[E.V. SHOW]. What is implied by TO* [*TEACH*](teacher.html)*? Said R. Nehemiah: To prepare an academy for him there where he would* [*teach*](teacher.html) *Torah and where the tribal ancestors would read the Torah.*

In the same way, the [exile](galuyot.html) into [Edom](edom.html) must be *voluntary*.[[75]](#footnote-75) It must be a descent into a [Gentile](gen-jew.html) place of [idolatry](idolatry.html) and immorality. The ones [exiled](galuyot.html) must be ones to [teach](teacher.html) and learn Torah. Further, they must go to Romi, they must go into the [heart](body.html) of [Edom](edom.html) / Rome. It is also noteworthy that this [exile](galuyot.html) must begin and end on [Passover](passover.html) since it follows the pattern of the Egyptian [exile](galuyot.html).[[76]](#footnote-76) Additionally, the [exile](galuyot.html) eventually became *forced*, some [thirty](thirty.html) years later, in approximately 69 A.D.

[***Rosh Hashana***](teruah.html)***h 11a*** *In* [*Nisan*](feasts.html) *they were* [*redeemed*](redemption.html)*, in* [*Nisan*](feasts.html) *they will be* [*redeemed*](redemption.html)*.*

Where do we find a voluntary leaving of [Eretz Israel](city.html) in order to go to Romi[[77]](#footnote-77) to [teach](teacher.html) and learn Torah at the behest of a great ruler named [Yosef](joseph.html)?

The best answer I could find is that this [exile](galuyot.html) began when [Mashiach](mashiach.html) ben [Yosef](joseph.html),[[78]](#footnote-78) AKA [Yeshua](yeshua.html), commissioned his apostle to go into the whole [world](worlds.html).[[79]](#footnote-79)

***Matthew 28:16-20*** *Then the* [*eleven*](eleven.html) *disciples went away into Galilee, into a mountain where* [*Yeshua*](yeshua.html) *had* [*appointed*](settimes.html) *them. 17 And when they saw him, they worshipped him: but some doubted. 18 And* [*Yeshua*](yeshua.html) *came and spake unto them, saying, All power is given unto me in* [*heaven*](heaven.html) *and in earth. And* [*Yeshua*](yeshua.html) *came and spake unto them, saying, All power is given unto me in* [*heaven*](heaven.html) *and in earth. 19 Go ye therefore, and* [*teach*](teacher.html) *all* [*nations*](nations.html)*,[[80]](#footnote-80) baptizing them in the* [*name*](name.html) *of the Father, and of the Son, and of the Holy Ghost: 20* [*Teaching*](teacher.html) *them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the* [*world*](worlds.html)*. Amen.*

This began the voluntary [exile](galuyot.html). Some [thirty](thirty.html) plus years later the [exile](galuyot.html) will become forced. The voluntary [exile](galuyot.html) had, as its goal, the talmudizing (making disciples) the [nations](nations.html), the [Gentiles](gen-jew.html). [HaShem](hashem.html) loves His creatures and [wants](needs.html) them all to enjoy the [Olam HaBa](futures.html), the next [world](worlds.html).

This suggests that the measure of the growth of the fetus is whether the whole [Gentile](gen-jew.html) [world](worlds.html) has been [taught](teacher.html) the Torah as seen through the [eyes](body.html) of the Living Torah. The [Gentiles](gen-jew.html) have been instrumental in translating the Tanach and making it available in many languages.[[81]](#footnote-81)

In the above encounter, in sefer Matthew, we see the *ecstatic moment*[[82]](#footnote-82) closely followed by the commission which sent the apostles into [exile](galuyot.html) in Romi.

***II Luqas (Acts) 19:21)*** *After these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to* [*Jerusalem*](city.html)*, saying, After I have been there, I must also see* ***Rome****.*

***II Luqas (Acts) 23:11*** *And the night following the Lord stood by him, and said, Be of good cheer, Paul: for as thou hast testified of me in* [*Jerusalem*](city.html)*, so must thou bear witness also at* ***Rome****.*

In about 30 years, 3829 AM,[[83]](#footnote-83) Israel will be destroyed by Roman soldiers and the Bne Israel will be scattered in a forced [exile](galuyot.html). This [exile](galuyot.html) was prophesied to [Avraham](avraham.html) at the [covenant](covenant.html) between the parts. From this we can understand that the [covenant](covenant.html) between the parts has a potential second fulfillment; therefore, we need to review that prophecy:

***Bereshit (Genesis) 15:12*** *And it came to pass, that, when the* [*sun*](hachama.html) *was going down, a deep* [*sleep*](mashal.html) *fell upon* [*Abram*](avraham.html)*; and, lo, a dread, even a great darkness, fell upon him. 13 And He said unto* [*Abram*](avraham.html)*: '*[*Know*](daat.html) *of a surety that thy* [*seed*](flower.html) *shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them* [*four*](four.html) *hundred years; 14 and also that* [*nation*](nations.html)*, whom they shall serve, will I judge; and afterward shall they come out with great substance.*

Instead of an [exile](galuyot.html) that lasted 400 years, this [exile](galuyot.html) in [Edom](edom.html) will span 4000 years, assuming the beginning at this [covenant](covenant.html), which was the same as the beginning of the Egyptian [exile](galuyot.html)! This [covenant](covenant.html) with [Abraham](avraham.html) was made in 2018AM,[[84]](#footnote-84) about 4000 years ago.

\* \* \*

Now in 5780, if the [exile](galuyot.html) in [Edom](edom.html) began 2100 years ago, that would be approximately 3680. This would be approximately the [time](time.html) when [Yeshua](yeshua.html) ben Sitda, a student of Yehoshua ben Perachya, was rejected from the circle of scholars because of his undesirable behavior. He was later accused of [idol](idolatry.html) worship and witchcraft and was punished accordingly by the Sanhedrin.[[85]](#footnote-85)

Some (manuscript) versions of the [Talmud](orallaw.html) refer to him as Yeshu HaNotzri (the Nazarene), and relate [events](feasts.html) (mostly of his death) which bear similarities surrounding [Jesus](yeshua.html) (see 3790).[[86]](#footnote-86) Many say or imply that this was, in fact, [Jesus](yeshua.html), despite the lack of chronological synchronization (see 3790).[[87]](#footnote-87)

[Yeshua](yeshua.html), according to tradition, was born in approximately 3757, 33 years before His death in 3790.

If we relate [Yeshua](yeshua.html) to [Yitzchak](isaac.html), and [Yitzchak](isaac.html) was 37 years old at the [time](time.html) of the [Akeida](human.html), then [Yeshua](yeshua.html) would have also died at 37 years of age. His [birth](birth.html) would have been in (3790 – 37 = **3753**). This would put [Yeshua](yeshua.html)’s [birth](birth.html) in the right [time](time.html) period (5780 – 2100 = 3680). This relationship is important because the [exile](galuyot.html) in Egypt began with the [birth](thebirth.html) if [Yitzchak](isaac.html), 400 years before the Egyptian [exile](galuyot.html) ended.

***Bereshit (Genesis) 15:13-14*** *And He said unto* [*Abram*](avraham.html)*: '*[*Know*](daat.html) *of a surety that thy* [*seed*](flower.html) *shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them* [*four*](four.html) *hundred years; 14 and also that* [*nation*](nations.html)*, whom they shall serve, will I judge; and afterward shall they come out with great substance.*

***II Luqas (Acts) 7:6*** *And God spake on this wise, That his* [*seed*](flower.html) *should sojourn in a strange land; and that they should bring them into bondage, and entreat them evil* [***four***](four.html)***hundred******years****.*

Thus, if we see the [birth](thebirth.html) of [Yitzchak](isaac.html) being analogous with the [birth](thebirth.html) of [Yeshua](yeshua.html), then we can get an approximate [time](time.html) when the [exile](galuyot.html) began.

## Sanhedrin went into [exile](galuyot.html)

There is another way to look at this. In 3789 (29CE), the Sanhedrin moved from the [Beit HaMikdash](mikdash.html) to the Holy Mount. With all the lawlessness violence and bloodshed, much of it stemming from the former [High Priest](priests.html), the Sanhedrin despairingly decided to withdraw from a center of activities it could not control. They left their respected place in the [Beit HaMikdash](mikdash.html), and moved to the Holy Mount. This automatically downgraded the [spiritual](physical.html) and legal status of all the courts. (It was no longer possible to pass the death sentence.)[[88]](#footnote-88) R. Tzadok, [one](one.html) of the Tannaim, perceived an emerging national calamity and began to fast daily, until 3829.[[89]](#footnote-89) [[90]](#footnote-90)

The moving of the Sanhedrin was also voluntary. The year of its move is very close to the [time](time.html) of the [birth](thebirth.html) of [Yeshua](yeshua.html), given that that date is uncertain. When the Sanhedrin goes into [exile](galuyot.html) it is as though the [Jewish](gen-jew.html) people went into [exile](galuyot.html).

[***Shabbat***](sabbath.html) ***15a***[*Forty*](forty.html) *years before the destruction of the* [*Temple*](temple.html) *the Sanhedrin went into* [*exile*](galuyot.html)*.[[91]](#footnote-91)*

[***Midrash***](orallaw.html) ***Rabbah -*** [***Numbers***](nchart.html) ***7:10*** *Rabbi Nathan says: "Beloved are Israel, for the Shechinah was with them wherever they were* [*exiled*](galuyot.html)*. When they went as* [*exiles*](galuyot.html) *to Egypt the Shechinah was with them ... When they went as* [*exiles*](galuyot.html) *to* [*Babylon*](bavel.html)*, the Shechinah was with them, as it says, 'For your sake I was sent to* [*Babylon*](bavel.html) *... When they went as* [*exiles*](galuyot.html) *to Elam, the Shechinah was with them ... When they went as* [*exiles*](galuyot.html) *to* [*Edom*](edom.html) *the Shechinah was with them ... Even if they are dispersed the Shechinah is also with them ...*

In summary, If the [exile](galuyot.html) of [Edom](edom.html) / Rome is to last 2100 years, and it ***began*** with:

1. The [birth](thebirth.html) of [Yeshua](yeshua.html) in **3753**, then the [exile](galuyot.html) will end in **5853**.
2. The Sanhedrin going into [exile](galuyot.html) **3789**, then the [exile](galuyot.html) will end in **5889**.
3. The commissioning of [Yeshua](yeshua.html)’s disciples in **3790**, then the [exile](galuyot.html) will end in **5890**.
4. The destruction of the [Beit HaMikdash](mikdash.html) in **3829**, then the [exile](galuyot.html) will end in **5929**.

Never the less, we should expect [Mashiach](mashiach.html) every day. Remember that calculating the end is still hidden from us.

# The [Birth](thebirth.html) Pangs of [Mashiach](mashiach.html)

Let’s begin looking at what our Sages [teach](teacher.html) concerning the [birth](thebirth.html) pangs in greater depth.

*Torah Ohr*, at the beginning of Parshat Vaera,[[92]](#footnote-92) explains that the [exile](galuyot.html) is compared to pregnancy and [redemption](redemption.html), is compared to [birth](birth.html).

The words for the [birth](thebirth.html) pangs in [Hebrew](hebrew.html) are: Chevlei [Mashiach](mashiach.html) [the [birth](thebirth.html) pangs of the [Messiah](mashiach.html)], which is the same as the words for the pain of childbirth: *Chevlei laida*.

The Vilna Gaon[[93]](#footnote-93) said that all the days of [exile](galuyot.html) are like the duration of a pregnancy, and the final stage is comparable to the [birth](thebirth.html) pangs immediately prior to [birth](birth.html).

The Chafetz Chayim, Rabbi Israel Meir Kagan, elucidated this concept in his work *Shem Olam* (the following is a translation by Rabbi Moshe Miller, Targum Press):

*When a woman has a difficult labor and no longer has the strength to bear the pain, the midwife comforts her with the fact that her travails will not continue much longer. She tells the suffering woman that the pain itself is a sure* [*sign*](signs.html) *of imminent* [*birth*](birth.html)*. This concept applies in our case, too. For if the hardships were not so overwhelming, we could see ourselves bearing the pain for a prolonged period. Moreover, the fact that these hardships abate from* [*time*](time.html) *to* [*time*](time.html) *is a part of the "*[*birth*](birth.html) *process," just as labor pains subside briefly and then resume. However, when the hardships become so overpowering that we can no longer bear them, we can certainly assume that* [*HaShem*](hashem.html) *will reveal the final* [*redemption*](redemption.html) *very soon.*

Solomon declared that we can learn from the past because it is the template for the [future](future.html):

***Kohelet (Ecclesiastes) 1:9*** *The thing that hath been, it is that which shall be; and that which is done is that which shall be done: and there is no* [*new*](new.html) *thing under the* [*sun*](hachama.html)*.*

The prophets used the [exodus](exodus.html) [from Egypt](thebirth.html) as the entry point to our past:

***Shoftim (Judges) 2:1*** *And an* [*angel*](angels.html) *of* [*HaShem*](hashem.html) *came up from Gilgal to Bochim, and said, I made you to go up* [*out of Egypt*](thebirth.html)*, and have brought you unto the land which I sware unto your* [*fathers*](fathers.html)*; and I said, I will never break my* [*covenant*](covenant.html) *with you.*

***Amos 2:10*** *Also I brought you up from the land of Egypt, and led you* [*forty*](forty.html) *years through the wilderness, to possess the land of the Amorite.*

Preceding the arrival of [Mashiach](mashiach.html), we will [experience](experience.html) the same procedure. We don't [know](daat.html) *when* [Mashiach](mashiach.html) will come, but we [know](daat.html) that we are in the process. Never was a [generation](toldot.html) so painfully lacking [spiritually](physical.html), which is a reflection of the [birth](thebirth.html) pangs. We are in the situation where we are waiting for the [redemption](redemption.html) of [birth](birth.html).

In the [Midrash](orallaw.html) we have a similar idea with a bit of elaboration:

**Pesiqta deRab Kahana, Midrashic sermons for** [Shabbat](sabbath.html) **HaChodesh V:IX** And Rabbis say, In the septenate in which the son of David comes, in the [first](one.html) of the [seven](seven.html)-year spell, *I shall cause it to rain on* [*one*](one.html) *town and not on another*.[[94]](#footnote-94) In the second, the arrows of [famine](famine.html) will be sent forth. In the [third](three.html) there will be a great [famine](famine.html), and men, women, and children will die in it, and the Torah will be forgotten in Israel. In the [fourth](four.html), there will be a [famine](famine.html) which is not really a [famine](famine.html), and plenty which is not plentiful. In the [fifth](five.html) year, there will be great plenty, and people will [eat](eating.html) and drink and rejoice, and the Torah will again be renewed. In the [sixth](six.html) there will be great thunders. In the [seventh](seven.html) there will be wars.[[95]](#footnote-95) And at the end of the [seventh](seven.html) year of that septenate, the son of David will come. Said R. Abbaye, How many septenate have there been like this [one](one.html), and yet he has not come! But matters accord with what R. Yohanan said, In the [generation](toldot.html) 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](one.html) such decree is carried out, another will be brought along and joined to it. Said R. Abun, In the [generation](toldot.html) in which the son of David comes, the [meeting place](settimes.html) 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](gather.html) up, and the truth will be fenced in and go its way. Where will it go? A member of the [household](househld.html) of R. Yannai said, It will go and [dwell](dwelling.html) in small flocks in the wilderness, in line with this verse of Scripture: *Truth will be among bands*.[[96]](#footnote-96) Said R. Nehorai, In the [generation](toldot.html) 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](law.html) her mother-in-[law](law.html), 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](toldot.html) which is liable for total extermination. Said R. Yannai, The son of David will come only to a [generation](toldot.html) the principal leaders of which are like dogs. Said R. Levi, If you see [one](one.html) [generation](toldot.html) after another blaspheming, look for the footsteps of the [messiah](mashiach.html)-king. What verse of Scripture indicates it? *Remember Lord the taunts hurled at your servant, how I have borne in my* [*heart*](body.html) *the calumnies of the* [*Gentiles*](gen-jew.html)*; so have your enemies taunted us, 0 Lord, taunted the successors of your anointed king*.[[97]](#footnote-97) What follows? *Blessed is the Lord forever, amen, amen*.[[98]](#footnote-98)

The [Talmud](orallaw.html) gives us a very graphic picture of the descent of the [generations](toldot.html) as it pertains to the [generation](toldot.html) preceding the arrival of [Mashiach](mashiach.html).

[***Sotah***](hair.html) ***49b*** *In the footsteps of the* [*Messiah*](mashiach.html)*,[[99]](#footnote-99) arrogance [chutzpah] will increase and honor will dwindle;[[100]](#footnote-100) prices will rise; grapes will be abundant but wine will be costly;[[101]](#footnote-101) the government will turn into heresy;[[102]](#footnote-102) and there will be no reproach. The* [*meeting place*](settimes.html) *[of scholars] will become a bordello; the Galilee will be destroyed; the Gablan (highland)[[103]](#footnote-103) will lie desolate; the border people will wander from* [*city*](city.html) *to* [*city*](city.html) *and none will show them compassion; the wisdom of authors[[104]](#footnote-104) will stink;* [*sin*](sin.html)*‑fearing people will be detested; truth will be missing; young men will humiliate the elderly; the elderly will stand while the young sit; sons will revile their* [*fathers*](fathers.html)*; daughters will strike their mothers, brides will strike their mothers‑in‑*[*law*](law.html)*; and a man’s enemies will take over his house.[[105]](#footnote-105) The* [*face*](body.html) *of the* [*generation*](toldot.html) *is like the* [*face*](body.html) *of a dog![[106]](#footnote-106) Sons have no shame in front of their* [*fathers*](fathers.html)*; and on whom can* [*one*](one.html) *depend? Only upon our father in* [*heaven*](heaven.html)*.”*

What happened at the splitting of the Yam Suf, and how will this repeat itself in our [generation](toldot.html)? We must analyze and learn what actually split the Sea because that will bring us the final [redemption](redemption.html) as well.

How did the splitting of the sea happen? According to the [Midrash](orallaw.html),[[107]](#footnote-107) it all came down to [one](one.html) man named Nachshon, the prince of the [tribe](tribes.html) of Judah. The sages share the following account:

When Israel stood facing the Reed Sea, and the [command](cmds613.html) was given to move forward, each of the [tribes](tribes.html) hesitated, saying, “We do not want to be the [first](one.html) to jump into the sea.”

Nachshon saw what was happening—and jumped into the sea, demonstrating great Emunah, great faithfulness.

At that moment Moses was [standing](mashal.html) and [praying](prayer.html). G‑d said to him, “My beloved ones are drowning in the stormy seas, and you are [standing](mashal.html) and [praying](prayer.html)?”[[108]](#footnote-108)

Moses replied, “Master of the [world](worlds.html), what am I to do?”

Said G‑d, “Lift your [staff](staff.html) and spread your [hand](fourteen.html) over the seas, which will split, and Israel will come into the sea upon dry land.”[[109]](#footnote-109)

And so it was. Following Nachshon’s lead, the Israelites entered the sea and were saved. Emunah[[110]](#footnote-110) was the key.

Now, when a woman is in the midst of a difficult labor, all the comforts the midwife offers her may be of no avail. However, in our case, we can be certain that the moment of [birth](birth.html) will arrive. As the verse clearly indicates:

***Yeshayahu (Isaiah) 66:9*** *‘Will I bring on labor and not open the* [*womb*](thebirth.html)*?' says* [*HaShem*](hashem.html)*.*

The Bne Israel have experienced an interminably long and difficult pregnancy and a relentless labor, in this [exile](galuyot.html). But, as the saying goes, ‘you ain’t seen nothing yet”. The prophets tell us that the struggle for the [land of Israel](city.html) will herald the [coming](coming.html) of the [Mashiach](mashiach.html) and will be *very, very* difficult. This period the [Talmud](orallaw.html) calls "the [birth](thebirth.html) pangs of [Mashiach](mashiach.html)".

Pregnant women take courses to learn what to expect helps them to handle the pain. So too, knowing what to expect during the period of "the [birth](thebirth.html) pangs of [Mashiach](mashiach.html) will not change the ordeal, but it will make it less frightening. The fact that certain [events](feasts.html) were prophesized should make it easier for us to see [HaShem](hashem.html)'s [hand](fourteen.html) in those [events](feasts.html). This is what we hope to accomplish with this educational paper.

We [know](daat.html) from the Prophets that the Messianic age will advance in [two](two.html) [stages](stages.html): the [*first*](one.html) is to be led by [Mashiach](mashiach.html) ben [Yosef](joseph.html),[[111]](#footnote-111) and the *second* by [Mashiach](mashiach.html) ben David.

The Vilna Gaon [taught](teacher.html)[[112]](#footnote-112) that King David manifested the [mission](mission.html) of [*Mashiach*](mashiach.html) *ben* [*Yosef*](joseph.html) in his lifetime, particularly during the periods in which he fought in war against the enemies of the [Jewish](gen-jew.html) people. Although at [first](one.html) glance, it may seem strange to say that David would manifest [Mashiach](mashiach.html) ben [Yosef](joseph.html), when [Mashiach](mashiach.html) ben David clearly descends from and inherits his sovereignty from him; however, this is still possible, for relative to King Shlomo,[[113]](#footnote-113) King David could be viewed as [Mashiach](mashiach.html) ben [Yosef](joseph.html), whose efforts set the stage for the manifestation of [Mashiach](mashiach.html) ben David; in this perspective: Shlomo, continued where David himself had left off.

The Gaon of Vilna, the great 18th century sage, in his book *Even Shleima*,[[114]](#footnote-114) writes about the era of [Mashiach](mashiach.html) ben [Yosef](joseph.html) as the era of the [*physical*](physical.html) return to the [Land of Israel](city.html). This era precedes the [*spiritual*](physical.html) repentance of the actual Messianic age, that of [Mashiach](mashiach.html) ben David. This was the subject covered extensively in a paper entitled: [Rachel](rachel.html).

Most commentators [teach](teacher.html) that there is a hiatus between the period of [Mashiach](mashiach.html) ben [Yosef](joseph.html) and the revelation of [Mashiach](mashiach.html) ben David. This is the [time](time.html) period we are in now, which is the most difficult of all periods. It is also probable that we will have multiple iterations of [Mashiach](mashiach.html) ben [Yosef](joseph.html) before [Mashiach](mashiach.html) ben David comes on the scene. To understand this, we need to look again at the [exodus](exodus.html) [from Egypt](thebirth.html) as the blueprint for [*future*](future.html)[*redemption*](redemption.html). The Prophets speaks of this:

***Yeshayahu (Isaiah) 11:15*** *And* [*HaShem*](hashem.html) *shall utterly destroy the* [*tongue*](spirit.html) *of the Egyptian sea; and with his mighty wind shall he shake his* [*hand*](fourteen.html) *over the river, and shall smite it in the* [*seven*](seven.html) *streams, and make men go over dry-shod.*

The [exodus](exodus.html) [from Egypt](thebirth.html) was also the blueprint for a *recommitment* to [HaShem](hashem.html), as another Prophet [teaches](teacher.html):

***Hoshea 2:14*** *Therefore, behold, I will allure her, and bring her into the wilderness, and* [*speak*](mashal.html) *comfortably unto her. 15 And I will give her her vineyards from thence, and the valley of Achor for a door of hope: and she shall sing there, as in the days of her youth, and as in the day when she came up out of the land of Egypt. 16 And it shall be at that day, saith* [*HaShem*](hashem.html)*, that thou shalt call me Ishi; and shalt call me no more Baali. 17 For I will take away the names of Baalim out of her* [*mouth*](body.html)*, and they shall no more be remembered by their* [*name*](name.html)*. 18 And in that day will I make a* [*covenant*](covenant.html) *for them with the beasts of the* [*field*](field.html)*, and with the fowls of* [*heaven*](heaven.html)*, and with the creeping things of the ground: and I will break the bow and the sword and the battle out of the earth, and will make them to lie down safely. 19 And I will* [*betroth*](betroth.html) *thee unto me forever; yea, I will* [*betroth*](betroth.html) *thee unto me in righteousness, and in judgment, and in lovingkindness, and in mercies. 20 I will even* [*betroth*](betroth.html) *thee unto me in faithfulness: and thou shalt* [*know*](daat.html)[*HaShem*](hashem.html)*.*

Just as in the [exodus](exodus.html) [from Egypt](thebirth.html), [HaShem](hashem.html) made wonders and miracles for the Bne Israel and at the same [time](time.html) He punished the Egyptians. During the [plague](plagues.html) of darkness, [HaShem](hashem.html) killed 80% of the [Jews](gen-jew.html) because they had no intention to leave Egypt and follow [HaShem](hashem.html).[[115]](#footnote-115) Further, we [know](daat.html) that 603,550[[116]](#footnote-116) [Jewish](gen-jew.html) men came [out of Egypt](thebirth.html), yet only [***two***](two.html) went in.[[117]](#footnote-117) At the [end of days](lastdays.html), history will repeat itself. As the Prophet Micah says In the words of the Prophet Micah, [HaShem](hashem.html) proclaims:

***Micah 7:15*** *As in the days when you left Egypt, I will show you wonders.*

This suggests that just because we are part of the second [exodus](exodus.html), this does not mean we will enter the Promised land. The second [exodus](exodus.html) is going to be a [time](time.html) of *great* trouble.

***Yirmiyahu (Jeremiah) 30:7*** *Alas! for that day is great, so that none is like it; and it is a* [*time*](time.html) *of trouble unto* [*Yaaqob*](jacob.html)*, but out of it shall he be saved.*

The [Talmud](orallaw.html) reiterates that the past [redemption](redemption.html) foreshadows the [future](future.html) [redemption](redemption.html):

[*Rosh HaShana*](teruah.html) ***11a*** *In* [*Nisan*](feasts.html) *they were* [*redeemed*](redemption.html) *and in* [*Nisan*](feasts.html) *they will be* [*redeemed*](redemption.html) *in the* [*time*](time.html) *to come.*

The [Exodus](exodus.html) [from Egypt](thebirth.html) is the *prototype* for the final [redemption](redemption.html), when [Mashiach](mashiach.html) will come, and slavery and suffering will be banished forever from the [face](body.html) of the earth.

[***Midrash***](orallaw.html) ***Rabbah - The Song of Songs II:23*** *MY BELOVED IS LIKE A GAZELLE: just as a gazelle leaps from mountain to mountain and from valley to valley, from tree to tree and from thicket to thicket and from fence to fence, so the Holy* [*One*](one.html)*, blessed be He, leapt* [*from Egypt*](thebirth.html) *to the* [*Red Sea*](stages.html) *and from the* [*Red Sea*](stages.html) *to* [*Sinai*](stages.html)*, and from* [*Sinai*](stages.html) *He leaps to the* [*future*](future.html)[*redemption*](redemption.html)*.*

Why, our Hakhamim ask, does the verse say, *"As in the* ***days*** *when you left Egypt",[[118]](#footnote-118)* when in fact the [Exodus](exodus.html) took place on [one](one.html) day?

The answer is that true [liberation](freedom.html) is an ongoing process. The [first](one.html) steps out of " Egypt" are only the beginning. "In every [generation](toldot.html)", the Sages tell us, "and on each and every day, [one](one.html) is obligated to see himself as if he had gone out [from Egypt](thebirth.html) that very day". All the lessons of [Passover](passover.html) must be applied daily: we must rid ourselves of arrogance and become humble; we must deepen our awareness of [HaShem](hashem.html), as though the Yam Suf has split; and we must strive to improve our conduct, as befits the [nation](nations.html) that received the Torah on Mount [Sinai](stages.html). Every step we take toward Torah, Emunah, and [mitzvot](cmds613.html) brings us closer to the revelations of the messianic age.

As horrific as the [birth](thebirth.html) of the Bne Israel was, the [birth](thebirth.html) pangs of the [Mashiach](mashiach.html) will be even greater, as the prophet declares:

***Yirmiyahu (Jeremiah) 16:14*** *Days will come, G-d said, that* [*one*](one.html) *will no longer say `G-d who brought out the* [*Jewish*](gen-jew.html) *people from the land of Egypt,' but rather, `G-d who brought out the* [*Jewish*](gen-jew.html) *people from the north, and from all the lands that they were driven to.'"*

***Yirmiyahu (Jeremiah) 23:7*** *Therefore, behold, the days come, saith* [*HaShem*](hashem.html)*, that they shall no more say,* [*HaShem*](hashem.html) *liveth, which brought up the children of Israel out of the land of Egypt; 8 But,* [*HaShem*](hashem.html) *liveth, which brought up and which led the* [*seed*](flower.html) *of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall* [*dwell*](dwelling.html) *in their own land.*

Finally, the Prophet Hoshea speaks of the [future](future.html) [redemption](redemption.html) using the picture of the Egyptian [redemption](redemption.html) in order to [teach](teacher.html) us that there is a clear [connection](connection.html) between these [two](two.html):

***Hoshea (Hosea) 2:14*** *Therefore, behold, I will allure her, and bring her into the wilderness, and* [*speak*](mashal.html) *comfortably unto her. 15 And I will give her her vineyards from thence, and the valley of Achor for a door of hope: and she shall sing there, as in the days of her youth, and as in the day when she came up out of the land of Egypt.*

Thus, the [exile](galuyot.html) in Egypt is the prototype for the [future](future.html) tribulation which the [world](worlds.html) will [experience](experience.html). This tribulation is called the [birth](thebirth.html) pangs of the [Mashiach](mashiach.html). As we have learned earlier, [Mashiach](mashiach.html) = Israel. Thus, we understand that what happened to the Bne Israel in Egypt will also happen to the Bne Israel in the days of the [Mashiach](mashiach.html).

The [birth](thebirth.html) pangs of the expectant mother are the strongest just before [birth](birth.html), so too, explain our sages, will the suffering of the Bne Israel be the most severe in the final stage of our [galut](galuyot.html). This period [known](daat.html) as *Chevlei* [*Mashiach*](mashiach.html), the “[birth](birth.html) pangs of [Mashiach](mashiach.html)”, explains the Vilna Gaon, will last for 70 years[[119]](#footnote-119) and culminate with the [coming](coming.html) of [Mashiach](mashiach.html). No [one](one.html) can say for sure when these 70 years started; however, no doubt, the suffering and affliction the [Jewish](gen-jew.html) people went through during the Holocaust is the strongest that we have seen throughout the [exile](galuyot.html).

It is written in the [Zohar](orallaw.html), that Chevlei [Mashiach](mashiach.html) will be divided into [two](two.html) separate periods: a period of 70 years, which are alluded to in the 70 words of [Psalm](psalms1.html) 20, "[HaShem](hashem.html) will answer you...", and a period of [*nine*](nine.html) *months*, corresponding to the [nine](nine.html) verses of that same [Psalm](psalms1.html). In the last [nine](nine.html) months of the [galut](galuyot.html), the troubles shall greatly increase, and, at the end of this period, there will be a great [fear](fear.html), and then the [Mashiach](mashiach.html) will be revealed:[[120]](#footnote-120) "Rav said, [Mashiach](mashiach.html) Ben David will come only after the kingdom shall rule over Israel [nine](nine.html) months, as it is said, therefore he shall give them until the [time](time.html) of [birth](birth.html), a young girl and the rest of her brothers shall return to the Children of Israel."

Abarbanel elucidates regarding these [nine](nine.html) months:

[*Zohar*](orallaw.html) *on Parshat Balak 65 “In the month of Cheshvan the haters of Israel will fall and all those idols that remain in the holy land there will be [destroyed/removed/burned] and nullified. And from there will go out and awaken wars in the* [*world*](worlds.html)*, and whilst they are making wars in the* [*world*](worlds.html)*, the people of* [*Edom*](edom.html) *will* [*gather*](gather.html) *against the holy land and seize it and will rule over it for 12 months.*

*At the end of the 12 months, the entire* [*world*](worlds.html) *will shake and will be filled with noise, and between these times the Shechinah will go and return to the cave of Moshe. The king* [*Mashiach*](mashiach.html) *will be hidden for 9 months, like the months of childbirth, and in these 9 months how much suffering and [destruction] he will take upon himself to atone for Am Yisrael.”*

Rabbi Moshe David Vali wrote:

Warning of a one world government ruling the world, Rabbi Moshe David Vali cautions that in the Hebrew calendar year “Taf Shin Pey Aleph (September 2020-September 2021) from Tevet (January-February) until Elul (August–September) those will be the 9 months where the New World Order rules.

In the following year of Taf Shin Pey Bet (September 2021-September 2022), a year of the Yovel (Jubilee), on Yom Kippur 2021, the Messiah will reveal himself and then disappear” the Rabbi explained. Yom Kippur 2021 falls on the night of September 15 until nightfall on September 16.

The rabbi then sources the Talmud revealing that in the end of the Jubilee year, the Messiah will re-emerge again on Yom Kippur 2022 which falls on October 4-5.

The rabbi then sources the Talmud revealing that in the end of the Jubilee year, the Messiah will re-emerge again on Yom Kippur 2022 which falls on October 4-5.

“On Yom Kippur, Moses brought the Torah down from Sinai. In the dessert we received the Torah and in the dessert we will receive the Messiah. But this time, the desert will not be what you think it is. It’ll be something completely different. The miracles that took place in the desert will reoccur” he notes.

“The divine presence will leave the diaspora and will come here to protect us” the rabbi said. “There’s a reason that there’s so much chaos in the world and that is because God has abandoned all of the beauty and glory of the nations. (Israel) will be the place where all of the beauty and glory is found.”

“Between Yom Kippur 2022-2023 the Messiah will make his second appearance and we will see the final redemption.” The rabbi added as a disclaimer that the Messiah can theoretically arrive sooner but that he is basing his analysis on the Kabbalistic teachings of the Ramchal as well as the Talmud.

End Rabbi Moshe David Vali’s remarks.

The [birth](thebirth.html) pangs of the [Mashiach](mashiach.html) are going to be a very difficult [time](time.html) ***for the whole*** [***world***](worlds.html). We see that from what happened in Egypt in the days of Moshe. The [Gemara](orallaw.html) in has [two](two.html) opinions about living at the [time](time.html) of this process:

***Sanhedrin 98b*** *‘Ulla said; Let him [The* [*Messiah*](mashiach.html)*] come, but let me not see him. Rabbah said likewise: Let him come, but let me not see him. R.* [*Joseph*](joseph.html) *said: Let him come, and may I be worthy of* [*sitting*](mashal.html) *in the shadow of his* [*ass*](chamor.html)*'s saddle. Abaye enquired of Rabbah: ‘What is your reason [for not wishing to see him]? Shall we say, because of the* [*birth*](thebirth.html) *pangs [preceding the advent] of the* [*Messiah*](mashiach.html)*?[[121]](#footnote-121) But it has been* [*taught*](teacher.html)*, R. Eleazar's disciples asked him: ‘What must a man do to be spared the pangs of the* [*Messiah*](mashiach.html)*?’ [He answered,] ‘Let him engage in* [*study*](study.html) *and benevolence; and you Master do both.’*

*Ullah and Rabbah said “He should come, but I shouldn’t see it” (because of the painful process that would unfold). Rav* [*Yosef*](joseph.html) *said “He should come, and I should just* [*merit*](merit.html) *to sit in the shade of the dung of his* [*donkey*](chamor.html)*.” (Rav* [*Yosef*](joseph.html) *was willing to subject himself to the most uncomfortable situation, the lowest possible degradation, simply to be able to be part of the process of* [*Mashiach*](mashiach.html)*’s arrival.) Then the* [*Gemara*](orallaw.html) *asks “What should* [*one*](one.html) *do to be saved from the* [*birth*](thebirth.html) *pains of* [*Mashiach*](mashiach.html)*’s arrival? He should involve himself in Torah [*[*study*](study.html)*] and good deeds.”*

Our Sages, of the current era, have suggested that the following [events](feasts.html) may signify that we are experiencing the [birth](thebirth.html) pangs of the [Mashiach](mashiach.html):

Pogroms in Russia and during [World](worlds.html) War I.

The Holocaust.

[World](worlds.html) II.

Terrorist [attacks](attacks.html) against Israelis in [Eretz Israel](city.html) and elsewhere.

The [attack](attacks.html) on the Twin Towers of the [World](worlds.html) Trade Center.

We are witnessing on a global level a recurring pattern of unprecedented destruction to life and property.

"What can a person do to be saved from the [birth](thebirth.html)-pangs of [Mashiach](mashiach.html)?" The [Gemara](orallaw.html) asks. "Let him [study](study.html) Torah and perform acts of kindness."

A good Torah [study](study.html) would involve understanding the Egyptian [exile](galuyot.html) and how it applies to the [birth](thebirth.html) pangs; which is exactly what this [study](study.html) is all about.

## [Birth](birth.html) pangs Timing Overview

In this section I am going to lay out an idea that the [events](feasts.html) in the Tanach provide the pattern for [future](future.html) [events](feasts.html). I will attempt to connect past and present in this section.

The timing of [future](future.html) [events](feasts.html) is often difficult to understand. I would like to propose [one](one.html) way of viewing the timing of the [birth](thebirth.html) pangs. This idea is based on the fact that Torah comes to clarify and reveal, not to obscure and conceal. This idea involves looking at what has been in order to see what will be.

***Kohelet (Ecclesiastes) 1:9*** *That which hath been is that which shall be, and that which hath been done is that which shall be done; and there is nothing* [*new*](new.html) *under the* [*sun*](hachama.html)*.*

This timing can be confusing at times because the missions and personalities of [Mashiach](mashiach.html) ben [Yosef](joseph.html) and [Mashiach](mashiach.html) ben David, on occasion, have an overlap that intrudes on the predominate program.

When [Adam](adam.html) HaRishon was created, the [world](worlds.html) was not broken. His primary responsibility, as [Mashiach](mashiach.html), was to elevate the [world](worlds.html) to higher and higher levels of life, this is called [*tikkun*](tikkun.html)[*Adam*](adam.html). Unfortunately, [Adam](adam.html) failed to elevate the [world](worlds.html), and instead he crashed the [world](worlds.html). In this state, the [world](worlds.html) needed to [two](two.html) Meshichim, [two](two.html) messianic figures: [Mashiach](mashiach.html) ben [Yosef](joseph.html) and [Mashiach](mashiach.html) ben David. [Two](two.html) Meshichim for [two](two.html) different jobs. [Mashiach](mashiach.html) ben David[[122]](#footnote-122) to perform [Adam](adam.html)’s original task, and [Mashiach](mashiach.html) ben [Yosef](joseph.html)[[123]](#footnote-123) whose primary job is to repair the [world](worlds.html), this is called [*tikkun*](tikkun.html) *olam*, by helping his people correct their faults and return to their [mission](mission.html).

An important tool for identifying [Mashiach](mashiach.html) ben [Yosef](joseph.html) in Tanach, is being aware of revelation and explicitness in Tanach, vs. lack of explicitness and withholding of detail. In Yirmiyahu (Jeremiah) 32:14 the verse describes [two](two.html) “documents” which are to be “preserved”. [One](one.html) is called: “the revealed or explicit document”. The other is called: “the hidden or sealed document”.

In Kol HaTor (2:96) the Vilna Gaon [teaches](teacher.html) that these [two](two.html) documents represent the [two](two.html) Meshichim. The “revealed / explicit document” represents [Mashiach](mashiach.html) ben [Yosef](joseph.html), while the “hidden / sealed document” represents [Mashiach](mashiach.html) ben David.

What this comes to [teach](teacher.html) us is that Tanach relates to the qualities of the [two](two.html) Meshichim differently. The qualities of [Mashiach](mashiach.html) ben [Yosef](joseph.html) are identified through the explicit details and revealed facts found in the verses of Tanach. Although this is also true to a certain extent of the qualities of [Mashiach](mashiach.html) ben David, they are mainly expressed by the absence of details given and are implicit, instead of explicit.

There are [five](five.html) jobs to the role of [Mashiach](mashiach.html) ben [Yosef](joseph.html),[[124]](#footnote-124) according to the Vilna Gaon:

1. His [first](one.html) responsibility is to take revenge and fight against the enemies of klal Israel, particularly [Amalek](amalek.html). This includes giving rebuke in order to spur repentance.[[125]](#footnote-125)
2. Free the [Jewish](gen-jew.html) people from the subjugations of the [world](worlds.html), by establishing sovereignty in [Eretz Israel](city.html). Yemot HaMashiach *ben* [*Yosef*](joseph.html)
3. To [gather](gather.html) many [Jews](gen-jew.html), from all over the [world](worlds.html), back to [Eretz Israel](city.html).[[126]](#footnote-126) Some [Jews](gen-jew.html) will remain in [exile](galuyot.html).
4. Reveal the secrets of Torah.[[127]](#footnote-127)
5. Buy or take back land for the building of [Eretz Israel](city.html) and [Jerusalem](city.html).

If we examine the order of [redemption](redemption.html) as revealed in the Egyptian [exile](galuyot.html), we can see that the [exile](galuyot.html) was triggered when [Yaaqob](jacob.html) sent [Yosef](joseph.html) to look into the welfare of his brothers.[[128]](#footnote-128)

***Bereshit (Genesis) 37:13*** *And Israel said unto* [*Joseph*](joseph.html)*: 'Do not thy brethren feed the flock in* [*Shechem*](city.html)*? come, and I will send thee unto them.' And he said to him: 'Here am I.'*

In the same way, [Mashiach](mashiach.html) ben [Yosef](joseph.html) (MbY)[[129]](#footnote-129) was sent by His Father to check on the welfare of His ‘brothers’. We have looked extensively at the connections between MbY and [Yosef](joseph.html) HaTzadik in the [study](study.html) titled: [Joseph](joseph.html).

[Yosef](joseph.html) was sent to prepare the family of Israel for [exile](galuyot.html) in Egypt. Christians portray MbY as a [Gentile](gen-jew.html) and [speak](mashal.html) of Him as though He abolished Torah, just like a [Gentile](gen-jew.html). [Yosef](joseph.html), too, appears to be a [Gentile](gen-jew.html) having the look of an Egyptian king and being second in [command](cmds613.html) to Paro.

The idea of the concealment of the Redeemer is a fundamental principle in the Tanakh. Just as Moshe Rabbeinu was named by an Egyptian and cloaked in Egypt, so was [Yosef](joseph.html) HaTzadik. As [Yosef](joseph.html) was sold for silver to the [Gentiles](gen-jew.html), and given a [new](new.html) [Gentile](gen-jew.html) [name](name.html), so too will MbY be sold for silver, handed over the [Gentiles](gen-jew.html) and be given a [Gentile](gen-jew.html) [name](name.html). [Messiah](mashiach.html) himself is said to be a leper at the gates of Rome.[[130]](#footnote-130) Rome signifies the pagan *rulers* who destroyed the [beit HaMikdash](mikdash.html), in Rabbinic literature. Although [Mashiach](mashiach.html) is at the gate of this evil government, he is outside of the [city](city.html). From a distance, he appears to be part of the system, but is he actually outside of it, waiting for Israel to be ready.

In the same way, MbY was sent to prepare Israel for the [exile](galuyot.html) in [Edom](edom.html).

The Egyptian [exile](galuyot.html) was 210 years long. At the end of 210 years, [HaShem](hashem.html) send Moshe, AKA MbY. The identification of [Mashiach](mashiach.html) with Moses, when he is called “the [first](one.html) redeemer and the last redeemer”;[[131]](#footnote-131) and as noted in [Zohar](orallaw.html) I:25b and 253a that the numerical equivalent of Moshe is the same as that of Shiloh, the term in Genesis 49:10 denoting [Mashiach](mashiach.html): the soul of [Mashiach](mashiach.html) is the “soul-of-the-soul” of Moses, so that in effect Moses will be the final redeemer and there is no problem with the seeming discrepancy of [Mashiach](mashiach.html) being a descendant of David of the [tribe](tribes.html) of Judah while Moses is a descendent of the [tribe](tribes.html) of Levi.[[132]](#footnote-132)

Christians portray MbY as a [Gentile](gen-jew.html) and [speak](mashal.html) of Him as though He abolished Torah, just like a [Gentile](gen-jew.html). Moshe, too, appears to be a [Gentile](gen-jew.html) having been raised in the palace of Paro.

These words are echoed when Moshe himself [first](one.html) appeared to Israel,

***Shemot (***[***Exodus***](exodus.html)***) 2:14*** *Who made you a prince and a judge over us? Do you plan to kill me, as you killed the Egyptian? Moses was afraid, and said, Surely this thing is* [*known*](daat.html)*.*

MbY quotes this very passage in the Gospels,

***Luqas (***[***Luke***](luke.html)***) 12:13-14***[*One*](one.html) *of the multitudes said to him, ‘Rabbi, tell my brother to divide the* [*inheritance*](inherit.html) *with me.’ But he said to him, ‘Man, who made me a judge or an arbitrator over you?”*

Moshe takes the Bne Israel right to the border of Canaan and then passes the baton to Caleb ben Yefuneh and Yehoshua ben Nun, AKA MbY, who lead the Bne Israel into the land, leads the battles, and then apportions the land to the various [tribes](tribes.html).

Yehoshua is a leader who is descended from Ephraim and [Yosef](joseph.html), while Caleb is from the [Tribe](tribes.html) of Yehuda, the [tribe](tribes.html) from which David later emerged.[[133]](#footnote-133) As in other encounters between these [two](two.html) dynasties, the leadership of Ephraim and [Yosef](joseph.html) comes before that of David. This is true of Sefer Bereshit, and also for the [future](future.html), when [Mashiach](mashiach.html) ben [Yosef](joseph.html) will be revealed before [Mashiach](mashiach.html) ben David. It is also true of the entry into the land, where the [nation](nations.html) is [first](one.html) led by Yehoshua, of the House of [Yosef](joseph.html), and only afterwards has David as its king, from the House of David. (The period in between these [two](two.html) leaders is a transitory stage with no leaders of note except for King Saul.)

Yehoshua opens up the 400-year period of the Judges. At the end of this period, the judges give way to King Saul, AKA MbY.

King Saul’s primary job was to destroy [Amalek](amalek.html), just as Yehoshua fought [Amalek](amalek.html) before him. When King Saul failed in his [mission](mission.html), he gave way to King David, AKA [Mashiach](mashiach.html) ben David (MbD).[[134]](#footnote-134)

This then, is the pattern for the end of the [exile](galuyot.html) and entrance into the [seventh](seven.html) [millennium](millenium.html).

Now we need to understand the characteristics of the Egyptian [exile](galuyot.html) in order to compare it to our current [exile](galuyot.html) in [Edom](edom.html) / Rome. We will begin by examining the [exile](galuyot.html) which is the prototype for all [exiles](galuyot.html) and the prototype of the final [birth](birth.html) process which will bring forth [Mashiach](mashiach.html).

## The Leshem’s perspective of [Techiyat](techiyat.html) HaMeitim

According to the Leshem,[[135]](#footnote-135) who quotes the [Zohar](orallaw.html), [Techiyat](techiyat.html) HaMeitim (the [resurrection](techiyat.html) of the dead), this period of [time](time.html) can begin as early as 2026, 26 years from now, but no later than 2030, 4 years later. In any case, it will continue until the end of history, in Year 6000, the designated end of [physical](physical.html) [Creation](bara.html) as we [know](daat.html) it.

Thus, from this perspective, by the [time](time.html) [Techiyat](techiyat.html) HaMeitim begins, [Mashiach](mashiach.html) Ben David will already have come and finished his work of establishing the Kingdom of [Heaven](heaven.html) on earth as well. It is important to note that this is not a calculation for the arrival of [Mashiach](mashiach.html), but a statement of a potential reality based upon the existence of [two](two.html) accepted sources that must, in the end, work [hand](fourteen.html)-in-[hand](fourteen.html).

Rabbi Pinchas Winston has written the following about when [Techiyat](techiyat.html) HaMeitim will occur:

“The [Zohar](orallaw.html),[[136]](#footnote-136) says that [Techiyat](techiyat.html) HaMeitim, “[Resurrection](techiyat.html) of the Dead,” will begin no later than 210 years before the year 6000 from [creation](bara.html), i.e. 5790, corresponding to 2030 CE”. Though other predictions have already passed, Kabbalists seem to accept this date as the final and real [one](one.html).[[137]](#footnote-137)

The [Zohar](orallaw.html)[[138]](#footnote-138) also states that this period will begin after [forty](forty.html) years of Kibbutz Galiyot, the “[Ingathering](gather.html) of the [Exiles](galuyot.html)” from the Diaspora to the [Land of Israel](city.html). Thus, according to this calculation, Kibbutz Galiyot began in the year 5750, corresponding to 1990, just about the [time](time.html) the Soviet Union “mysteriously” collapsed and allowed [one](one.html) million [Jews](gen-jew.html) to finally emigrate after decades of trying.

Kabbalists say that the Messianic Era must occur in advance of [Techiyat](techiyat.html) HaMeitim, specifically sometime within the [forty](forty.html) years of Kibbutz Galiyot. As of this writing, that would mean [Mashiach](mashiach.html) must come and prepare mankind for [Resurrection](techiyat.html) of the Dead, and all [Jews](gen-jew.html) must return to Israel, over the next 28 years.[[139]](#footnote-139)

In other words, the end of [Jewish](gen-jew.html) history perfectly mirrors the beginning of [Jewish](gen-jew.html) history in the [time](time.html) of Moses. We began with 210 years of life in Egypt, meant to bring us back to the level of [Adam](adam.html) before the [sin](sin.html) (though just the opposite resulted), and then, we “wandered” outside the [Land of Israel](city.html) for [forty](forty.html) years. So too, at the end of history, we may [experience](experience.html) a process of returning to the land over the course of [forty](forty.html) years, followed by a 210-year period necessary to return to the level of [Adam](adam.html) before his [sin](sin.html).

# Egyptian Characteristics

In order to understand ‘end times’, we need to understand the character of the Egyptians. We need to understand what they did that angered [HaShem](hashem.html) and caused [HaShem](hashem.html) to bring about the most [awesome](awesome.html) display of power that the [world](worlds.html) has ever seen. Never the less, our Sages [teach](teacher.html) that His display of power in the end times will be significantly more powerful than they were in Egypt.

***Yirmiyahu (Jeremiah) 23:7-8*** *Therefore, behold, the days come, saith* [*HaShem*](hashem.html)*, that they shall no more say: 'As* [*HaShem*](hashem.html) *liveth, that brought up the children of Israel out of the land of Egypt';* ***8*** *but: 'As* [*HaShem*](hashem.html) *liveth, that brought up and that led the* [*seed*](flower.html) *of the house of Israel out of the north country, and from all the countries whither I had driven them'; and they shall* [*dwell*](dwelling.html) *in their own land.*

The [Gemara](orallaw.html) goes on to say that the Egyptian [exodus](exodus.html) will not be forgotten, rather that it will become secondary to the [future](future.html) [redemption](redemption.html).

***Berachoth 12b***[*GEMARA*](orallaw.html)*. It has been* [*taught*](teacher.html)*: Ben Zoma said to the Sages: Will the* [*Exodus*](exodus.html)[*from Egypt*](thebirth.html) *be mentioned in the days of the* [*Messiah*](mashiach.html)*? Was it not long ago said: Therefore behold the days come, saith the Lord, that they shall no more say: As the Lord liveth that brought up the children of Israel out of the land of Egypt; but, As the Lord liveth that brought up and that led the* [*seed*](flower.html) *of the house of Israel out of the north country and from all the countries whither I had driven them?[[140]](#footnote-140) They replied: This does not mean that the mention of the* [*exodus*](exodus.html)[*from Egypt*](thebirth.html) *shall be obliterated, but that the [deliverance from] subjection to the other kingdoms shall take the* [*first*](one.html) *place and the* [*exodus*](exodus.html)[*from Egypt*](thebirth.html) *shall become secondary.*

## Egypt - [Edom](edom.html) - Yishmael

Heresy was a foundation of Egypt's [spiritual](physical.html) [impurity](purity.html). Pharaoh, its king, was the strongest ruler in his day, and he attributed all of his power to himself.[[141]](#footnote-141)

On the [one](one.html) [hand](fourteen.html), the character trait of heresy that is found in Egypt is also attributed to the kingdom of [Edom](edom.html). However, on the other [hand](fourteen.html), the witchcraft of Egypt frees a person from all restraints, leading him to think that he can do whatever he [wants](needs.html) to do. This is basically the same result as being 'pere’, unbridled, ignoring rules and rulers, which is the character trait of Yishmael. Much as Egypt based its culture on witchcraft and fantasy, so too, Yishmael, described as "a wild man whose [hand](fourteen.html) is in everything," creates his own order. He is drawn by his own will, and sees no reason to set limits for his actions.[[142]](#footnote-142)

So, let’s begin to look at what the Torah says about the Egyptians and let’s extract their [sin](sin.html) from the words of Torah and Chazal.

## They Enslaved People

[Abraham](avraham.html) was told that his descendants would be enslaved:

***Bereshit (Genesis) 15:13****And He said unto* [*Abram*](avraham.html)*: '*[*Know*](daat.html) *of a surety that thy* [*seed*](flower.html) *shall be a stranger in a land that is not theirs, and shall serve* (וַעֲבָדוּם) *them; and they shall afflict them* [*four*](four.html) *hundred years; 14 and also that* [*nation*](nations.html)*, whom they shall serve* (יַעֲבֹדוּ)*, will I judge; and afterward shall they come out with great substance.*

A slave performs work for someone else’s benefit. For example, taxes are a form of slavery because they are for someone else’s benefit, though they may also benefit you. Wearing a mask, now, is slavery.

What is an *eved* (עֶבֶד), a slave? This is the same root found in:

***Shemot (***[***Exodus***](exodus.html)***) 3:12*** *And He said: 'Certainly I will be with thee; and this shall be the token unto thee, that I have sent thee: when thou hast brought forth the people* [*out of Egypt*](thebirth.html)*, ye shall serve* (תַּעַבְדוּן) *God upon this mountain.'*

So, the service we perform for [HaShem](hashem.html) is the same [type](types.html) of service we provided for Paro. We are either Paro’s slave or [HaShem](hashem.html)’s slave. That said, there are some differences worth noting. [HaShem](hashem.html) loves His ‘slaves’, Paro – not so much. [HaShem](hashem.html) only gives His ‘slaves’ a service which is beneficial for the ‘slaves’, Paro – not so much. We can serve [HaShem](hashem.html) like a slave who fears the whip, or we can serve [HaShem](hashem.html) like a slave who loves his master and [wants](needs.html) to serve.

They set up taskmasters to afflict the Bne Israel.[[143]](#footnote-143) They were merciless. They subjected the Bne Israel to hard slavery. They enslaved the Bne Israel.

Made the Bne Israel serve as slaves with rigor.[[144]](#footnote-144)

Made the Bne Israel’s lives bitter with hard service.[[145]](#footnote-145)

***Shemot (***[***Exodus***](exodus.html)***) 1:13-14*** *And the Egyptians made the children of Israel to serve with rigor. 14 And they made their lives bitter with hard service, in mortar and in brick, and in all manner of service in the* [*field*](field.html)*; in all their service, wherein they made them serve with rigor.*

What does it mean to be a [Hebrew](hebrew.html) slave to a [Hebrew](hebrew.html) master? Surely, it means that we ‘serve’. It also means that we ‘belong’ to someone. A [Hebrew](hebrew.html) slave, according to the Torah, was treated like master and was never to do degrading work. Everything that the master asked the [Hebrew](hebrew.html) slave to do, was for the slave’s benefit. (OK, so it benefited the master too, most of the [time](time.html).) In other words, the slave needed money, either because he had stolen and could not repay what was required, or he was too poor to support himself or his family. In both of these situations, the slave received the support he needed, for long enough to get back on his [feet](heel.html). The master’s responsibility was to enable the ‘slave’ to survive and to prosper as a free man, or rather as a servant only of [HaShem](hashem.html).

Essentially, a [Hebrew](hebrew.html) slave was applying for [HaShem](hashem.html)’s welfare / workfare when he sold himself, or was sold by a bet din. This system allowed the slave to maintain his dignity and to earn his own keep while receiving what he needed to survive.

The slave did not have any responsibilities for [food](food.html) or shelter. Furthermore, the [laws](law.html) relating to the master’s responsibilities to the slave are such that there is a saying in the [Talmud](orallaw.html),[[146]](#footnote-146) that [***one***](one.html) ***who acquires a slave has really bought a master for himself***. If there is [one](one.html) pillow in the house, the master must go without and give it to the slave. In relation to everything, if the master can provide enough for [two](two.html), then there is enough for [two](two.html); if not, the slave takes [first](one.html), with the master second. The slave even [eats](eating.html) before the master.

The whole topic of slaves is really about the relationship between [HaShem](hashem.html) (the Master) and the various forms of slaves who are of course Am Yisrael. The Rebbe explains[[147]](#footnote-147) there is a difference in the avodah (service) of a [Gentile](gen-jew.html) slave and a [Hebrew](hebrew.html) slave. The way of service of a [Gentile](gen-jew.html) slave who has been brought or captured is obedience. His motivation is [fear](fear.html) of the [rod](staff.html). His level of doing his work has as its perspective, reward and punishment for himself. He is not really interested in the welfare of the master, nor is he concerned with the quality of his work, other than as a focus for reward or punishment.

In contrast, a [Hebrew](hebrew.html) slave who looks forward to receiving his [freedom](freedom.html), is motivated to please the master. He [wants](needs.html) to do the job well and is interested in the master benefiting from his effort. The same is true of a son, who goes to work for his father, who will work differently than he does for a stranger. For the son, it is important that the business does well, as ultimately, he is an interested party and loves the father.

The [Hebrew](hebrew.html) slave works out of a sense of love. The [Gentile](gen-jew.html) slave works out of a sense of [fear](fear.html).

In both cases however, whether serving out of love or [fear](fear.html), the service requires obedience. This is a very deep and important requirement. So, it is with us. Primary and fundamental to our service of G‑d is obedience. Prior to any inquiry as to the reason for [mitzvot](cmds613.html) is the commitment to obey because the [mitzvot](cmds613.html) are the will of [HaShem](hashem.html). We can either obey out of [fear](fear.html) or we can obey out of love.

A [Hebrew](hebrew.html) slave, is a person who is on the [one](one.html) [hand](fourteen.html) obedient, because he is a slave, but on the other [hand](fourteen.html) his level of service is with life, enthusiasm and energy because it is performed out of love. A [Gentile](gen-jew.html) slave, who is obedient out of [fear](fear.html), is at a lower level.

To be a [Hebrew](hebrew.html) slave to a [Gentile](gen-jew.html) was not a good deal. The [Gentile](gen-jew.html) is not bound by the Torah’s [laws](law.html) and was free to have the ‘slave’ do what benefited the master alone. (OK, so sometimes the master’s benefit also benefited the slave, but only insofar that it enabled him to serve his master.)

Put the Bne Israel in bondage.[[148]](#footnote-148)

## They Impoverished the People

We [know](daat.html) that [Yaaqob](jacob.html) and his family went down to Egypt with their wealth, as the Torah [teaches](teacher.html):

***Bereshit (Genesis) 47:1*** *Then* [*Joseph*](joseph.html) *went in and told Pharaoh, and said: 'My father and my brethren, and their flocks, and their herds, and all that they have, are come out of the land of Canaan; and, behold, they are in the land of Goshen.'*

The [Gemara](orallaw.html) details our poverty when we left Egypt.

***Pesachim 115b*** *Samuel said: Bread of [‘oni][[149]](#footnote-149) [means] bread over which we recite [‘onin] many words. It was* [*taught*](teacher.html) *likewise: ‘Bread of [‘oni]’ means bread over which we recite [‘onin] many words. Another interpretation: ‘Bread of [‘oni]’: ‘ani [poverty] is written:[[150]](#footnote-150) just as a beggar generally has a piece, so here too a piece [is taken].[[151]](#footnote-151) Another interpretation: just as a poor man fires [the oven] and his wife bakes,[[152]](#footnote-152) so here too, he heats and she bakes.[[153]](#footnote-153)*

## They Murdered People

Egyptians[[154]](#footnote-154) dreaded the Bne Israel.

Wanted the midwives to kill newborn boys.[[155]](#footnote-155) They were merciless infanticide murderers who colluded with others to attempt their evil plans. Further, they wanted population control.[[156]](#footnote-156)

Paro ordered that boys be cast into the Nile.[[157]](#footnote-157) They were merciless murderers. Further, they wanted population control.[[158]](#footnote-158)

They were cruel and heartless as they practiced infanticide.[[159]](#footnote-159)

[***Midrash***](orallaw.html) ***Rabbah -*** [***Exodus***](exodus.html) ***I:34*** *… AND THE CHILDREN OF ISRAEL SIGHED. Why did they sigh? Because the magicians of Egypt said to Pharaoh: ‘There is no cure for you unless we slay a hundred and fifty* [*Hebrew*](hebrew.html) *children in the evening and a hundred and fifty in the morning and you bathe in their* [*blood*](body.html) *twice daily’.*

The taskmasters beat the Bne Israel.[[160]](#footnote-160)

Furthermore, when the [Hebrew](hebrew.html) women gave [birth](birth.html), they could not scream out, since if they did, their infants would be taken away by the Egyptians. When [one](one.html) is in pain and cannot even [cry](mashal.html) out, his agony is all the worse. Since the Egyptians did not let the Israelite women [cry](mashal.html) out, they were now assaulted by the cries of the frogs.[[161]](#footnote-161)

The Israelites also screamed and cried out when they saw their children thrown into the river. These cries now came back to Egypt when the Nile spawned loudly croaking frogs.[[162]](#footnote-162)

The [plague](plagues.html) of beasts was also a punishment for Pharaoh's practice of bathing in the [blood](body.html) of Israelite infants, killing 150each morning and 150each evening for this nefarious purpose.10 God had given the animals responsibility for avenging such cold-blooded murders, as He said, "Only of the [*blood*](body.html) of your souls I will demand an account—from the [hand](fourteen.html) of every wild beast I will demand an account" (Genesis 9**:**5**).** If a murderer is not punished by the courts, he will often be punished by wild beasts.11 Pharaoh had spilled so much innocent [blood](body.html) literally that his entire [nation](nations.html) was punished for it by wild beasts.12

## They Practiced [Idolatry](idolatry.html)

Paro was considered a god by the Egyptians. He was deity incarnate. He declared that he had created the Nile river.

***Yehezchel (Ezekiel) 29:9*** *And the land of Egypt shall be desolate and waste, and they shall* [*know*](daat.html) *that I am* [*HaShem*](hashem.html)*; because he hath said: The river is mine, and I have made it.*

Thus, we [know](daat.html) that the Egyptians were idolaters! He therefore did not have any bathrooms in his palace, even in a hidden place. As a god, he would have no need for such a mundane facility. But every morning, he would "go out to the water" to a hidden place along the Nile. Even his closest advisors were told that he was going there to meditate. But while on the bank of the Nile, he would relieve himself. In all Egypt, no [one](one.html) [knew](daat.html) of this.[[163]](#footnote-163)

They do not [know](daat.html) [HaShem](hashem.html).[[164]](#footnote-164)

[HaShem](hashem.html) judged the gods of Egypt.[[165]](#footnote-165) This [teaches](teacher.html) us that the Egyptians were idolaters. In addition, they did not [know](daat.html) [HaShem](hashem.html).[[166]](#footnote-166)

***Shemot (***[***Exodus***](exodus.html)***) 12:12*** *For I will go through the land of Egypt in that night, and will smite all the* [*first*](one.html)*-born in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgments: I am* [*HaShem*](hashem.html)*.*

The [Gemara](orallaw.html) [teaches](teacher.html) us that what [HaShem](hashem.html) did in Egypt, He will also do in the [future](future.html).

***Sukkah 29a*** *And there is no* [*nation*](nations.html) *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.[[167]](#footnote-167)*

## They were Experts in the Occult and Magic

Pharaoh would engage in solitary meditation on the banks of the Nile. He was a master occultist, and would draw power from the Nile while meditating on its banks.[[168]](#footnote-168)

Egyptians have wise men (לַחֲכָמִים),[[169]](#footnote-169) sorcerers (witches) (מְכַשְּׁפִ),[[170]](#footnote-170) and [secret](sod.html) arts, AKA ‘magic’[[171]](#footnote-171) (בְּלַהֲטֵיהֶם).[[172]](#footnote-172) They used occult art which involved communion with [demons](demons.html) (shedim, שדים), and was a lower level than true sorcery.[[173]](#footnote-173)

The magicians of Egypt were masters of the occult and could produce large creatures on demand.

***Sanhedrin 67b*** *Then the magicians said unto Pharoah, This is the finger of God:[[174]](#footnote-174) R. Eleazar, said: This proves that a magician cannot produce a creature less than a barley corn in size. R. Papa said: By God! he cannot produce even something as large as a camel; but these [larger than a barley corn] he can [magically] collect [and so produce the illusion that he has magically created them], the others he cannot.*

***Kiddushin 49b***[*Ten*](ten.html) *kabs of witchcraft descended to the* [*world*](worlds.html)*:* [*nine*](nine.html) *were taken by Egypt,*

[***Midrash***](orallaw.html) ***Rabbah -*** [***Exodus***](exodus.html) ***I:26*** *AND THE CHILD GREW (II, 10). She suckled him only for* [*twenty*](twenty.html)*-*[*four*](four.html) *months,[[175]](#footnote-175) and you say: AND THE CHILD GREW? This is to* [*teach*](teacher.html) *you that he grew abnormally. AND SHE BROUGHT HIM UNTO PHARAOH’S DAUGHTER. Pharaoh's daughter used to* [*kiss*](mashal.html) *and hug him, loved him as if he were her own son and would not allow him out of the royal palace. Because he was so handsome, everyone was eager to see him, and whoever saw him could not tear himself away from him. Pharaoh also used to* [*kiss*](mashal.html) *and hug him, and he [Moses] used to take the crown of Pharaoh and place it upon his own* [*head*](body.html)*, as he was destined to do when he became great. It was this which God said to Miriam: Therefore, have I brought forth a* [*fire*](fire.html) *from the midst of thee,[[176]](#footnote-176) and even so did the daughter of Pharaoh bring up him who was destined to exact retribution from her father. (The Messianic king, too, who will* [*one*](one.html) *day punish* [*Edom*](edom.html)*, dwells with them in that province,[[177]](#footnote-177) as it is said: There shall the calf feed, and there shall he lie down[[178]](#footnote-178) The magicians of Egypt sat there and said: ‘We are afraid of him who is taking off thy crown and placing it upon his own* [*head*](body.html)*, lest he be the* [*one*](one.html) *of whom we prophesy that he will take away the kingdom from thee.’*

## They Prevented Torah [Study](study.html)

Pharaoh was also punished for extinguishing the sound of the Torah. The Israelites would get up early in the morning to worship and [study](study.html). In the attempt to destroy the Israelite [nation](nations.html), the Egyptians were trying to shut off this sound of worship and Torah [study](study.html). Instead, the Israelites were raising their voices in terror, [crying](mashal.html) out because of their harsh labor. Because of this the Egyptians were punished with frogs, who croaked and made noise without stopping. It was a fitting punishment.[[179]](#footnote-179)

## They Stopped the Performance of the [Mitzvot](cmds613.html)

The [plague](plagues.html) of frogs was a punishment for the Egyptians for not allowing the Israelites to wash before [eating](eating.html). The Israelites had to [eat](eating.html) while filthy with the mud used to make the bricks. Now all the [food](food.html) that the Egyptians [ate](eating.html) was defiled by the frogs.[[180]](#footnote-180)

The [plague](plagues.html) of beasts was a very fitting punishment. The Egyptians kept up fine zoos, and they sent the Israelites on dangerous expeditions into the deserts and jungles to capture animals for them. The Egyptians would deliberately send the Israelites on the most dangerous missions, often merely to torment them.9

## The Accused the Bne Israel of Treason

***Debarim (Deuteronomy) 26:6*** *And the Egyptians dealt ill with us, and afflicted us, and laid upon us hard bondage.*

The Torah literally says, "The Egyptians [considered] us bad (וַיָּרֵעוּ אֹתָנוּ)".[[181]](#footnote-181) They accused us of being subversives and spies. We see this from the verse that is cited:

***Shemot (***[***Exodus***](exodus.html)***) 1:10*** *come, let us deal wisely with them, lest they multiply, and it come to pass, that, when there befalleth us any war, they also join themselves unto our enemies, and fight against us, and get them up out of the land.'*

From this we see that the Egyptians considered the Israelites to be subversives, and revolutionaries, who wanted to gain power and drive them from the land. They therefore tried to outsmart the Israelites, doing everything in their power to weaken them.[[182]](#footnote-182)

When the Egyptians ‘dealt wisely’ with the Bne Israel, they degraded them by giving the men the work normally done by women and the work normally done by women, they gave to men.[[183]](#footnote-183) The change in routine was unsettling, and both the men and the women found themselves ill-suited to each other’s jobs: the women were not strong enough to do the men’s work, and even though women’s work requires less raw strength than men’s work, the endurance it requires was more than the men were capable of.[[184]](#footnote-184)

[***Sotah***](hair.html) ***11b*** *R. Samuel b. Nahmani said in the* [*name*](name.html) *of R. Jonathan: They changed men's work for the women and the women's work for the men; and even he who explained [parek] above as meaning ‘with tender* [*mouth*](body.html)*’ admits that here it means ‘with rigorous work’.*

## They put the Bne Israel in Danger

The Egyptians had forced the Israelites to catch frogs and other reptiles for them with their bare [hands](fourteen.html). The Egyptians were therefore punished with frogs.[[185]](#footnote-185)

## They Practiced Homosexuality

The other Torah, Talmudic and Midrashic references to homosexuality also elucidate the overall Torah view towards homosexuality. Although not expressed explicitly in the Torah, the Rabbis[[186]](#footnote-186) understood that, according to Rav, Potiphar bought the [Hebrew](hebrew.html) [Joseph](joseph.html) specifically for homosexual purposes. This is significant, as it implies that homosexuality was prevalent in Egypt at that [time](time.html). Thus, when the Torah later on [commands](cmds613.html)[[187]](#footnote-187) not to imitate the ways of the Egyptians[[188]](#footnote-188) (and Canaanites), this could also include the common practice of homosexuality that was found in these societies.

***Vayikra (Leviticus) 18:1-3*** *And* [*HaShem*](hashem.html)[*spoke*](mashal.html) *unto Moses, saying: 2* [*Speak*](mashal.html) *unto the children of Israel, and say unto them: I am* [*HaShem*](hashem.html) *your God. 3 After the doings of the land of Egypt, wherein ye dwelt, shall ye not do; and after the doings of the land of Canaan, whither I bring you, shall ye not do; neither shall ye* [*walk*](walking.html) *in their statutes.*

This verse prohibits the most immoral forms of behavior - [idolatry](idolatry.html), incest, adultery, bloodshed, [male](male+female.html) and [female](male+female.html) homosexual activity and bestiality.[[189]](#footnote-189) The prohibition against [male](male+female.html) homosexual behavior is repeated in Vayikra 18:22.

## They Separated Husband and Wife

Part of the suffering inflicted on the Bne Israel by the Egyptians was to prevent sexual intimacy and thereby exercise population control as well as to inflict misery on the Bne Israel.

***Shemot (***[***Exodus***](exodus.html)***) 2:25*** *And God saw the children of Israel, and God took cognizance (*וַיֵּדַע*) of them.*

וַיֵּדַע always carries the connotation of intimacy between husband and wife, as in the Torah says, “[Adam](adam.html) [knew](daat.html) (יָדַע) Eve his wife and she conceived”.[[190]](#footnote-190)

Now that we understand the characteristics of the Egyptian [exile](galuyot.html), we need to understand our current [exile](galuyot.html) in [Edom](edom.html) / Rome.

# The Current [Exile](galuyot.html) – [Edom](edom.html) / Rome

Because of our [sins](sin.html) we have been [exiled](galuyot.html) to [Edom](edom.html). **Why** [**Edom**](edom.html)**?** [HaShem](hashem.html) always [exiles](galuyot.html) the [Jewish](gen-jew.html) people to the greatest [nation](nations.html) at the [time](time.html) of their [exile](galuyot.html). Clearly [Edom](edom.html), AKA the western [world](worlds.html), is the greatest power in the [world](worlds.html). But there is a deep reason why [Edom](edom.html) is great at this [time](time.html). [Edom](edom.html) is great at this [time](time.html) because [Yitzchak](isaac.html), in his blessing to [Esav](edom.html), said that if [Yaaqob](jacob.html) fails to do his job, then [Yaaqob](jacob.html)’s people will become [Esav](edom.html)’s slaves.[[191]](#footnote-191) If [Yaaqob](jacob.html) would do his job, then [Edom](edom.html) would become [Yaaqob](jacob.html)’s servants.

***Bereshit (Genesis) 25:23*** *And* [*HaShem*](hashem.html) *said unto her:* [*Two*](two.html)[*nations*](nations.html) *are in thy* [*womb*](thebirth.html)*, and* [*two*](two.html) *peoples shall be separated from thy bowels; and the* [*one*](one.html) *people shall be stronger than the other people; and the elder shall serve the younger.*

***Bereshit (Genesis) 27:39*** *And* [*Isaac*](isaac.html) *his father answered and said unto him: Behold, of the fat places of the earth shall be thy* [*dwelling*](dwelling.html)*, and of the dew of* [*heaven*](heaven.html) *from above; 40 And by thy sword shalt thou live, and thou shalt serve thy brother; and it shall come to pass when thou shalt break loose, that thou shalt shake his yoke from off thy* [*neck*](body.html)*.*

During the second [Temple](temple.html) period, for the [first](one.html) [time](time.html) in history, Klal Israel was not in [exile](galuyot.html) to any other [nation](nations.html). At the same [time](time.html), they had fallen to a very low [spiritual](physical.html) level, the level of [Esav](edom.html). When they fell to [Esav](edom.html)’s level, then [Esav](edom.html) deserved to be in control, and so it was. This helps us to understand why there are virtually no [Jews](gen-jew.html) in the [east](east.html). We were [exiled](galuyot.html) to [Esav](edom.html)’s realm, the realm of the west.[[192]](#footnote-192)

In addition, we went into this [exile](galuyot.html) *voluntarily*. This means that *we* got to choose where we went. We chose to go into the western [world](worlds.html) because we had become so much like [Esav](edom.html) that we felt comfortable with them. However, let’s not forget that [HaShem](hashem.html) is also giving us the [desires](needs.html) of our [heart](body.html) in order for us to go to the place where we can do the most good; the place where *we can get fixed* and at the same [time](time.html), we can fix those in [Edom](edom.html). [Edom](edom.html) will become a mirror for us to see ourselves. Being ‘in our [face](body.html)’ will provide the feedback that will allow us to do some introspection and to fix ourselves. It will also provide that good mirror for [Esav](edom.html) to see himself. The very purpose of [exile](galuyot.html) was for the [Jewish](gen-jew.html) people to gain converts,[[193]](#footnote-193) our sages [teach](teacher.html).

Consider what [Yosef](joseph.html)’s brothers did when they were confronted, in Egypt, by a harsh ruler ([Yosef](joseph.html)), and accused of spying. Notice that they immediately recognize that they are having this trouble because of their [sin](sin.html) regarding the selling of [Yosef](joseph.html):

***Bereshit (Genesis) 42:9-12, 21-22*** *And* [*Joseph*](joseph.html) *remembered the* [*dreams*](dreams.html) *which he dreamed of them, and said unto them: 'Ye are spies; to see the nakedness of the land ye are come.'* ***10*** *And they said unto him: 'Nay, my lord, but to buy* [*food*](food.html) *are thy servants come.* ***11*** *We are all* [*one*](one.html) *man's sons; we are upright men, thy servants are no spies.'* ***12*** *And he said unto them: 'Nay, but to see the nakedness of the land ye are come.' …* ***21*** *And they said* [*one*](one.html) *to another: 'We are verily guilty concerning our brother, in that we saw the distress of his soul, when he besought us, and we would not hear; therefore is this distress come upon us.'* ***22*** *And Reuben answered them, saying: '*[*Spoke*](mashal.html) *I not unto you, saying: Do not* [*sin*](sin.html) *against the child; and ye would not hear? therefore also, behold, his* [*blood*](body.html) *is required.'*

When we are sent to [exile](galuyot.html), we must examine ourselves and repent of our [sins](sin.html). We are in [exile](galuyot.html) to fix our [sins](sin.html). Remember that [Yaaqob](jacob.html)’s [first](one.html) [exile](galuyot.html) was because [Esav](edom.html) hated him! As our Sages [teach](teacher.html), ***we are in*** [***exile***](galuyot.html) ***because of baseless hatred***. We hate each other. As I mentioned very early in this [study](study.html), [HaShem](hashem.html) showed us through [Yaaqob](jacob.html)’s [exile](galuyot.html) with Laban, and the [exile](galuyot.html) of the Bne Israel in Egypt, that both [exiles](galuyot.html) were due to ***hatred***. This suggests that ***hatred*** is also the root of the problem with [Edom](edom.html) as well, which we [know](daat.html) because [Esav](edom.html)’s actions in his day are a [sign](signs.html) and a portent for his children. As [Esav](edom.html) hated his brother, so also do the people of [Edom](edom.html) hate the Bne Israel. We are just like them.

As [Esav](edom.html) lied to his father, so the people of [Edom](edom.html) are liars. He was [two](two.html)-faced. He pretended to be pious while raping and murdering people.

When we see the global response to the Wuhan flu, we should immediately realize that *this is not normal*! When things are abnormal it is a [sign](signs.html) that we should be correcting ourselves, not trying to fix a medical or political problem. Isolation from our family, [community](community.html), [synagogue](synagog.html), friends, and co-workers is [one](one.html) way to minimize the hatred we have for each other. This is the classic Torah punishment for those who [speak](mashal.html) Lashon HaRa, evil speech. When we think we are better than others, then we denigrate others with our words in order to make ourselves look good. We need to wake up!

If [Esau](edom.html) / [Edom](edom.html)’s success is inversely proportional to that of [Yaaqov](jacob.html) / Israel, then it follows naturally that the punishment of [Edom](edom.html) who now enslaves us in [exile](galuyot.html) will come at the same [time](time.html) as the [redemption](redemption.html).

The history of [exiles](galuyot.html) of the Bne Israel was accomplished by [four](four.html) countries: [Babylon](bavel.html), Persia, Greece and Rome. Each of these empires attacked the [Jewish](gen-jew.html) people in a uniquely different way, and each [time](time.html) the [Jewish](gen-jew.html) people prevailed.[[194]](#footnote-194)

There are many sources, including the Book of Daniel, and many Talmudic and Midrashic sources, that the [Jewish](gen-jew.html) People will undergo [four](four.html) [exiles](galuyot.html):

1. Babylonia (including the destruction of the [First](one.html) [Temple](temple.html) of [Jerusalem](city.html)).
2. The second is Persia/Media (which overlaps the [Purim](Purim.html) story and the [Jews](gen-jew.html) returning to build the Second [Temple](temple.html)).
3. The [third](three.html) is Greece (including the [Chanukah](chanukah.html) story we will celebrate shortly).
4. And finally, [Edom](edom.html) or Rome who destroyed the Second [Temple](temple.html). This is an [exile](galuyot.html) we are still in.

Don [Yitzchak](isaac.html) Abarbanel explains that Yoel (Joel) 1:4 is not [speaking](mashal.html) of destructive locusts, but rather of the [four](four.html) [world](worlds.html) empires that were most destructive to the [Jewish](gen-jew.html) People. They were “[Bavel](bavel.html)” (Babylonia), “Paras” (Persia), “Yavan” (Greece), and “Romi” (Rome).

Rabbi Chaim [Yosef](joseph.html) David Azolai (the great Sephardic Sage of the 18th century, [known](daat.html) by the acronym of his [name](name.html))points out that the initials of the opening words of the Parsha: “*Eileh Masei Bne Israel* -These are the [journeys](stages.html) of the children of Israel” is an acronym for the [four](four.html) subsequent [exiles](galuyot.html) of: ***E****ileh* - These are [**E**dom](edom.html) (Rome), ***M****asei*-the [journeys](stages.html) – **M**adai (Media-Persia), ***B****ne*-children-[**B**avel](bavel.html) (Babylonia)  ***I****srael*-(Yavan-Greece).

According to the [Midrash](orallaw.html) (*Yalkut Reuveni*), had the [Jewish](gen-jew.html) people at the [time](time.html) of the [Exodus](exodus.html) [from Egypt](thebirth.html)ian bondage behaved properly, and the [Exodus](exodus.html) [from Egypt](thebirth.html) would have been complete, the [Exodus](exodus.html) [from Egypt](thebirth.html) would have incorporated the [liberation](freedom.html) from all [four](four.html) subsequent [exiles](galuyot.html). In other words, there would never have been a need for the [four](four.html) [exiles](galuyot.html) and their [liberation](freedom.html).

"He sent Yehuda ahead of him to [Yosef](joseph.html) to prepare ahead of him in Goshen." **The** [**exile**](galuyot.html) **of Mitzrayim was the root of all the other** [**four**](four.html)[**exiles**](galuyot.html) that Bne Israel were subjugated through the [four](four.html) empires: Romi- Rome, [Bavel](bavel.html)- [Babylon](bavel.html), Yavan- Greece, Madai- Persia.[[195]](#footnote-195)

The prophet Micah[[196]](#footnote-196) declares that the [Redemption](redemption.html) [from Egypt](thebirth.html) is the forerunner of all [future](future.html) Redemptions including the [Redemption](redemption.html) from this final [exile](galuyot.html). It stands to reason that the [four](four.html) [nations](nations.html)/[exiles](galuyot.html) hinted in the Egyptian bondage narrative.

Because the [exile](galuyot.html) of Egypt was the prototype for the other [four](four.html) [exiles](galuyot.html), we can now understand why Rome / [Edom](edom.html) is the current [exile](galuyot.html) which is comparable to the Egyptian [exile](galuyot.html). Egypt was the quintessential ‘pregnancy’, while Rome is the current ‘pregnancy’.

What is the [connection](connection.html) between Rome, which is in Europe, and [Edom](edom.html), whose homeland is Mount Seir? The etymological [connection](connection.html) between them is based on an exchange of the [letters](letters.html) "resh" and "daled." “Rome” in [Hebrew](hebrew.html) is "Roma," spelled "resh, vav, mem, alef;" "[Edom](edom.html)" is spelled "alef, daled, vav, mem." Owing to the similarity in the appearance of the [letters](letters.html) "resh" and "daled," they are exchanged in several places in Tanakh.[[197]](#footnote-197) The example most relevant to our discussion is:

At that [time](time.html), Retzin, king of Aram, restored Eilat to Aram and drove the men of Yehuda from Eilot, and the Aramim [read (keri), "Adomim"] came to Eilat and dwelled there, to this day.[[198]](#footnote-198)

Just as [Edom](edom.html) is exchanged for Aram, so [Edom](edom.html) is exchanged with Rome.[[199]](#footnote-199)

Some [insight](insights.html) from the commentators:

"The [exile](galuyot.html) represented by the [fourth](four.html) beast would be equivalent to all [three](three.html) previous ones" [i.e., [Babylon](bavel.html), Media/Persia, Greece].[[200]](#footnote-200)

"...the [fourth](four.html) kingdom [or empire], represented here[[201]](#footnote-201) by a fearsome unspecified beast, different from all the other beasts, is that of the Roman empire with all its metamorphoses. This is the view of almost all the commentators and clearly that of our Sages in the [Talmud](orallaw.html) and numerous midrashim."[[202]](#footnote-202)

This [fourth](four.html) [exile](galuyot.html), the [exile](galuyot.html) of [Edom](edom.html)[[203]](#footnote-203) or Rome is saturated with witchcraft, magic, and occultic arts:

[***Midrash***](orallaw.html) ***Rabbah -*** [***Esther***](esther.html) ***I:17*** *THE ARMY OF PERSIA AND MEDIA. In the* [*name*](name.html) *of R. Nathan, the following list of '* [*ten*](ten.html) *measures ' I* [*taught*](teacher.html)*:[[204]](#footnote-204) There are* [*ten*](ten.html) *portions of lewdness in the* [*world*](worlds.html)*,* [*nine*](nine.html) *in Alexandria and* [*one*](one.html) *in the rest of the* [*world*](worlds.html)*. There are* [*ten*](ten.html) *portions of wealth in the* [*world*](worlds.html)*,* [*nine*](nine.html) *in Rome and* [*one*](one.html) *in the rest of the* [*world*](worlds.html)*. There are* [*ten*](ten.html) *portions of poverty in the* [*world*](worlds.html)*,* [*nine*](nine.html) *in Lydia[[205]](#footnote-205) and* [*one*](one.html) *in the rest of the* [*world*](worlds.html)*. There are* [*ten*](ten.html) *portions of witchcraft in the* [*world*](worlds.html)*,* [*nine*](nine.html) *in Egypt and* [*one*](one.html) *in the rest of the* [*world*](worlds.html)*. There are* [*ten*](ten.html) *portions of stupidity in the* [*world*](worlds.html)*,* [*nine*](nine.html) *among the Ishmaelites and* [*one*](one.html) *in the rest of the* [*world*](worlds.html)*. There are* [*ten*](ten.html) *portions of robustness in the* [*world*](worlds.html)*,* [*nine*](nine.html) *among the Ishmaelites and* [*one*](one.html) *in the rest of the* [*world*](worlds.html)*.*

Rome is the kingdom of evil that we [pray](prayer.html) against in the [Amida](amida.html). The [thirteenth](thirteen.html) blessing of the [Amida](amida.html) is:

*And for slanderers may there be no hope; and may all* [*wickedness*](wicked.html) *be destroyed instantly and may all Your enemies be cut down quickly. Quickly uproot, smash, and cast down the arrogant sinners and humble them quickly in our days. Blessed are You, O Lord, Who breaks enemies and humbles arrogant sinners.*

Chazal [teach](teacher.html) that whenever we see “Malchut” alone in the [Talmud](orallaw.html), then we should [know](daat.html) that it always refers to Rome. [One](one.html) of the places where we see this is also a place that tells us explicitly that we do not [know](daat.html) when the kingdom of [Edom](edom.html) / Rome will end.

***Pesachim 54b*** *Our Rabbis* [*taught*](teacher.html)*:* [*Seven*](seven.html) *things are hidden[[206]](#footnote-206) from men. These are they: the day of death, and the day of comfort,[[207]](#footnote-207) the depth [extent] of judgment;[[208]](#footnote-208) and a man does not* [*know*](daat.html) *what is in his neighbor’s* [*heart*](body.html)*; and a man does not* [*know*](daat.html) *from what he will earn; and when the Davidic dynasty will return;[[209]](#footnote-209) and when the* [*wicked*](wicked.html) *kingdom[[210]](#footnote-210) will come to an end.*

Thus, the [wicked](wicked.html) kingdom is Rome. There is a hint to Rome in the [Gemara](orallaw.html) and interpreted by the Vilna Gaon:

***Sanhedrin 98a*** *R. Joshua b. Levi met Elijah* [*standing*](mashal.html) *by the entrance of R. Simeon b. Yohai's tomb. He asked him: ‘Have I a portion in the* [*world*](futures.html) *to come?’ He replied, ‘if this Master* [*desires*](needs.html) *it.’[[211]](#footnote-211) R. Joshua b. Levi said, ‘I saw* [*two*](two.html)*, but heard the voice of a* [*third*](three.html)*.’[[212]](#footnote-212) He then asked him, ‘When will the* [*Messiah*](mashiach.html) *come?’ — ‘Go and ask him himself,’ was his reply. ‘Where is he* [*sitting*](mashal.html)*?’ — ‘At the entrance.’[[213]](#footnote-213)*

The Gaon of Vilna on Sanhedrin 98 says that 'the entrance of the [city](city.html)' means 'the gate of Rome'.[[214]](#footnote-214)

Ramchal explains:[[215]](#footnote-215) [Mashiach](mashiach.html) sits at the entrance to Romi’; There is Romi Rabata and Romi Ze’irta, and there sit the [two](two.html) Meshichim, [Mashiach](mashiach.html) ben [Yosef](joseph.html) and [Mashiach](mashiach.html) ben David, [one](one.html) is the aspect of larger Rome, and the other smaller Rome. And from there they clarify the sparks that are needed for Israel. And in their suffering their suffering – they alleviate it for Israel. But the Meshichim need to be at the entrance to Rome (A’Pitcha d’Romi), and this is called for them to be buried, in that they need to be enclothed within the klipah, and this is the klipah of [Esau](edom.html) and Ishmael, namely, the [nations](nations.html) who rule over Israel, who in turn must be subjugated under their rule by means of these [two](two.html) Meshichim. But there is larger Rome and smaller Rome, and they sit there these [two](two.html) Meshichim [one](one.html) from the aspect of larger Rome and [one](one.html) from the aspect of smaller Rome, and from there clarify the sparks of Israel.”

\* \* \*

Rome is the Roman empire. The Vatican is Luciferian, not Christian. Lucifer is the samech mem[[216]](#footnote-216) AKA Baal. Vatican [City](city.html) does not belong to Italy.[[217]](#footnote-217) Rome is the [future](future.html) Egypt. Rome is a shadow government of freemasons. Where did Rome come from?

***Bereshit (Genesis) 1:9******9*** *And God said: 'Let the waters under the* [*heaven*](heaven.html) *be* [*gathered*](gather.html) *together unto* [*one*](one.html) *place, and let the dry land appear.' And it was so.*

[One](one.html) continent - Pangea.[[218]](#footnote-218) Civilization living under the earth. Rome does not fit when you try to put the pieces together. Chazal [teach](teacher.html) that the reason that it does not fit is because it was created for destruction and is not permanent. We can understand this from the [Gemara](orallaw.html)’s words:

***Sanhedrin 21b*** *R.* [*Isaac*](isaac.html) *said: When Solomon married Pharaoh's daughter,* [*Gabriel*](angels.html) *descended and stuck a reed in the sea, which* [*gathered*](gather.html) *a sand-bank around it, on which was built the great* [*city*](city.html) *of Rome.[[219]](#footnote-219)*

***Melachim alef (1 kings) 3:1*** *And Solomon became allied to Pharaoh king of Egypt by* [*marriage*](mashal.html)*, and took Pharaoh's daughter, and brought her into the* [*city*](city.html) *of David, until he had made an end of building his own house, and the house of* [*HaShem*](hashem.html)*, and the wall of* [*Jerusalem*](city.html) *round about.*

Chessed L’[Avraham](avraham.html) tells us that when the [angel](angels.html) [Michael](angels.html) pulls out the reed which will cause Rome to sink into the ocean. The Egyptian treasures at the Reed Sea will be duplicated when Rome sinks and all of the Vatican’s treasures float to Israel for the tzadikim to collect.

Zepho, a grandson of [Esav](edom.html) was a ruler in Rome.[[220]](#footnote-220)

***Bereshit (Genesis) 36:15*** *These are the chiefs of the sons of* [*Esau*](edom.html)*: the sons of Eliphaz the* [*first*](one.html)*-born of* [*Esau*](edom.html)*: the chief of Teman, the chief of Omar, the chief of Zepho, the chief of Kenaz,*

According to the book of Jasher, [Edom](edom.html) lived on the Island of Chittim. In the book of Jasher, we read that great battles arose between the children of Chittim and [Edom](edom.html). [Edom](edom.html) was taken captive and mixed with the people on the island of Chittim which is Cyprus today.

“and [Edom](edom.html) became subject to the children of Chittim. And the children of Chittim ruled over [Edom](edom.html), and [Edom](edom.html) became under the [hand](fourteen.html) of the children of Chittim *and became* [*one*](one.html) *kingdom from that day.* And from that day they could no more lift up their heads, *and their kingdom became* [*one*](one.html) *with the children of Chittim*”.[[221]](#footnote-221)

In the Book of Chronicles of [Joseph](joseph.html) ben Gorion and in the oral tradition, there is an additional story to the [burial](burial.html). It is said that Zepho, son of Eliphaz, who was the son of ’[Esav](edom.html), quarreled with [Yosef](joseph.html) and the other brothers about the [burial](burial.html). A battle broke out and the forces of [Yosef](joseph.html) prevailed. Zepho and his army were taken captive, and Zepho remained in prison until [Yosef](joseph.html) left his [body](body.html). At that [time](time.html), Zepho escaped to what we now [know](daat.html) as Italy. He ruled over the Caetheans in Rome and ultimately became the [first](one.html) ruler over Rome.[[222]](#footnote-222)

Paro’s descendants also ended up in Rome. From this we understand that there is an intimate [connection](connection.html) between Egypt and Rome.

# Who is “Rome”?

The [name](name.html) "[Edom](edom.html)" is used by Chazal for the Roman empire, and they applied to Rome every passage of the Bible referring to [Edom](edom.html) or to [Esau](edom.html). In Leviticus Rabbah (xiii.) Rome, under the [name](name.html) of "[Edom](edom.html)," is compared to a boar, and the symbolic [name](name.html) "Seir" was used by the poets of the Middle Ages not only for Rome,[[223]](#footnote-223) but also for Christianity.[[224]](#footnote-224)

[***Midrash***](orallaw.html) ***Rabbah - Leviticus XIII:5*** *R. Phinehas and R. Hilkiah, in the* [*name*](name.html) *of R. Simeon, said: Out of all the prophets, only* [*two*](two.html)*, namely Asaph and Moses, named it [i.e. the* [*fourth*](four.html) *beast]. Asaph said: The boar (hazir) out of the wood doth ravage it,[[225]](#footnote-225) Moses said: AND THE SWINE (HAZIR) BECAUSE IT PARTETH THE HOOF, AND IS CLOVEN FOOTED, BUT CHEWETH NOT THE CUD, HE IS UNCLEAN TO YOU.[[226]](#footnote-226) Why is it [i.e.* [*Edom*](edom.html) *or Rome] compared to a ‘hazir’ [swine or boar]?-To tell you this: Just as the swine when reclining puts forth its hooves as if to say: See that I am* [*clean*](purity.html)*, so too does the empire of* [*Edom*](edom.html) *[Rome] boast as it commits violence and robbery, under the guise of establishing a judicial tribunal. This may be compared to a governor who put to death the thieves, adulterers, and sorcerers. He leaned over to a counselor and said: ‘I myself did these* [*three*](three.html) *things in* [*one*](one.html) *night.’*

On this account the word "[Edom](edom.html)" was often expunged by the censor and another [name](name.html) substituted.[[227]](#footnote-227) In place of "[Edom](edom.html)," the word "Ḥazir" (swine) was occasionally used, perhaps as a mere term of reproach.[[228]](#footnote-228) In [Midrash](orallaw.html) Tanchuma Bereshit, Hadrian is called "the King of [Edom](edom.html)." Chazal, however, made an exception in favor of Antonius Pius, whom they assured would attain paradise, because he had not acted in the manner of [Esau](edom.html).[[229]](#footnote-229)

Chazal [teach](teacher.html) the idea that [Esau](edom.html) was embodied by Rome. [Esau](edom.html)'s brutal strength and [Isaac](isaac.html)'s words to him, "Yet by your sword you shall live (Gen. 27:40), were embodied by the Romans, who destroyed the Second [Temple](temple.html) and put an end to the independent existence of the [Jewish](gen-jew.html) people in their land. This interpretive approach became deeply rooted, despite the fact that the real [Edom](edom.html) was actually a neighboring land to Israel. Rome was perceived as the incarnation of [Esau](edom.html); and in the Middle Ages, Christianity, the heir of the declining Roman Empire, inherited the title of Rome. Around the [time](time.html) of Rashi's death trouble came to the [Jews](gen-jew.html) at the [hands](fourteen.html) of the Christians (Rome; witness the massacres during the Crusades), and about [one](one.html) hundred and fifty years later spread to the [Jewish](gen-jew.html) [communities](community.html) in Spain. The [events](feasts.html) of 1096 (the [First](one.html) Crusade) and 1492 (expulsion from Spain) affected biblical exegesis, and relations between [Esau](edom.html) and [Jacob](israelja.html) came to symbolize the [Jews](gen-jew.html)' understanding of their condition under Roman (Christian) domination. The [Jacob](israelja.html)-[Esau](edom.html) story found expression in current [events](feasts.html) of the times. The text has not lost its relevance to this day, for even after the establishment of the State of Israel, the history of these [nations](nations.html) has not changed.

This exegetical approach was put on a firm foundation by Rashi, who could not but take such an attitude towards [Esau](edom.html). For example, Genesis 25:23 reads: "[Two](two.html) [nations](nations.html) in your [womb](thebirth.html)," which Rashi took to be Anthony and Rabbi, representing Rome and Israel in their mother's [womb](thebirth.html). [Esau](edom.html), who in this week's reading is about to have his fateful encounter with [Jacob](israelja.html), was presented by Rashi as an enemy; so that when he kissed [Jacob](israelja.html),[[230]](#footnote-230) Rashi said that he did not embrace him with all his [heart](body.html). Earlier, when [Isaac](isaac.html) blessed [Esau](edom.html), "Your abode shall enjoy the fat of the earth",[[231]](#footnote-231) Rashi interpreted this as the lands where [Esau](edom.html) dwells, namely "Italy of Greece," [the birth](thebirth.html)place of Rome, despite the fact that the historical land of [Edom](edom.html) is situated close to the land settled by Israel. Also, the [angel](angels.html) that struggled with [Jacob](israelja.html) he interpreted as being the [angel](angels.html) of [Esau](edom.html). Rashi wrote[[232]](#footnote-232) that after failing to subdue [Jacob](israelja.html), the [angel](angels.html) gave thanks for the blessing [Jacob](israelja.html) had received from their father.

The author of *Sefer Yosippon* (an anonymous historic work written in southern Italy in the 10th century, a re-working of “Antiquity of the [Jews](gen-jew.html)” and “War of the [Jews](gen-jew.html)” by Flavius Josephus) suggests a genealogy for Rome which explains the [connection](connection.html) between Aeneas, the founder of Rome according to Roman mythology, and Zepho (and not [Amalek](amalek.html), as you wrote in your question), grandson of [Esau](edom.html). According to *Sefer Yosippon* [Joseph](joseph.html) enslaved Zepho the son of Eliphaz the son of [Esau](edom.html) and brought him to Egypt. After [Joseph](joseph.html)’s death Zepho escaped Egypt and went to Africa, to Aegneus king of Carthage.

[***Midrash***](orallaw.html) ***Rabbah -*** [***Exodus***](exodus.html) ***XV:17*** *Another explanation of IN THE LAND OF EGYPT.[[233]](#footnote-233) God was like a man who found a serpent, crushed its* [*head*](body.html) *with a stone and cut off its tail. What was it worth then? So did the Egyptians and* [*Edom*](edom.html)*[[234]](#footnote-234) subject Israel to unendurable slavery; but what did God do? In Egypt, He punished them, for it says: But overthrew Pharaoh and his host in the* [*Red Sea*](stages.html)*,[[235]](#footnote-235) and concerning* [*Edom*](edom.html) *is it written: ’I have trodden the winepress alone’.[[236]](#footnote-236) The Holy Spirit said: ’Egypt shall be a desolation, and* [*Edom*](edom.html) *shall be a desolate wilderness’.[[237]](#footnote-237) God will* [*one*](one.html) *day deliver Israel from* [*Edom*](edom.html)*.* [*Jerusalem*](city.html) *and Thy people are become a reproach to all that are round about us,[[238]](#footnote-238) and wilt Thou not* [*redeem*](redemption.html) *us?[[239]](#footnote-239) He replied, ‘Yes.’’ They then asked Him: ‘Swear unto us’; and He swore unto them that just as He had delivered us* [*from Egypt*](thebirth.html) *so would He deliver us from* [*Edom*](edom.html)*; nay more, that when the nobles of the people saw even the least of Israelites, they would* [*desire*](needs.html) *to kneel before Him because of the* [*Name*](name.html) *inscribed on each* [*one*](one.html)*, as it is said: Thus saith the Lord, the Redeemer of Israel, his Holy* [*One*](one.html)*, to him who is despised of men, to him who is abhorred of* [*nations*](nations.html)*, to a servant of rulers: Kings shall see and arise.[[240]](#footnote-240)*

The present [exile](galuyot.html) is seen as an extension of the Roman [exile](galuyot.html) ([Edom](edom.html) is Rome), since culturally and legally, Western civilization shares the values and worldview of ancient Rome. A subset of this [exile](galuyot.html) is that of Ishmael, the Arabs, who are seen as an antithesis of Roman civilization and values, and who will rule over the [Jewish](gen-jew.html) people for a [time](time.html) concurrently with the [exile](galuyot.html) of Rome.

## The [First](one.html) (and Last) War

It was midnight, we are told, when [Avraham](avraham.html) reached northern Israel and battled the [four](four.html) kings. [Avraham](avraham.html)’s deliverance came at midnight, as we read in the [Haggada](haggada.html). The idea of midnight is the that this is a [time](time.html) for [prayer](prayer.html) to be heard and [redemption](redemption.html) to be accomplished. Night [time](time.html) also alludes to the [galut](galuyot.html), the [exile](galuyot.html).

[***Midrash***](orallaw.html) ***Rabbah - Genesis XLII:2*** *R. Abin said: Just as he commenced with* [*four*](four.html) *kings, so will he conclude with* [*four*](four.html) *kings. [He commences with* [*four*](four.html) *kings, viz.]: With Chedorlaomer king of Elam, and Tidal king of Goiim, and Amraphel king of Shinar, and Arioch king of Ellasar;[[241]](#footnote-241) so he ends with* [*four*](four.html) *kingdoms: the kingdom of* [*Babylon*](bavel.html)*, the kingdom of Media, the kingdom of Greece, and the empire of* [*Edom*](edom.html) *[i.e. Rome]. R. Phinehas quoted in R. Abin’s* [*name*](name.html)*: But they* [*know*](daat.html) *not the thoughts of the Lord, neither understand they His counsel, for He hath* [*gathered*](gather.html) *them as the sheaves to the threshing- floor.[[242]](#footnote-242) Thus, why Came all these as allies (Gen. XIV, 3)? In order that they might come and fall by the* [*hands*](fourteen.html) *of* [*Abraham*](avraham.html)*; hence it is written, AND IT CAME TO PASS IN THE DAYS OF AMRAPHEL, etc.*

[***Midrash***](orallaw.html) ***Rabbah - Genesis XLII:4*** *AND IT CAME TO PASS IN THE DAYS OF AMRAPHEL. He was called by* [*three*](three.html) *names: Cush, Nimrod, and Amraphel. Cush, because he was indeed a Cushite; Nimrod, because he incited the* [*world*](worlds.html) *to revolt (himrid) Amraphel denotes: he made a declaration (amar imrah), ‘I will cast down (appilah).’ [Another interpretation is] that he made sport of (amar we-afle) the* [*world*](worlds.html)*, also that he made sport of* [*Abraham*](avraham.html)*; again, that he ordered* [*Abraham*](avraham.html) *to be thrown (amar we-hippil) into the* [*furnace*](furnace.html)*. ARIOCH KING OF ELLASAR. R. Jose of Milhaya said: Why are they [hazel-nuts] called elsarin? Because [they grow in the territory] of Ellasar. CHEDORLAOMER KING OF ELAM, AND TIDAL KING OF GOIIM. R. Levi said: There is a place which is so called there [sc. in* [*Babylon*](bavel.html)*], and [its inhabitants] took a certain man and made him king over them. R. Johanan said: And his* [*name*](name.html) *was Tidal. Another interpretation: AND IT CAME TO PASS IN THE DAYS OF AMRAPHEL KING OF SHINAR: this alludes to* [*Babylon*](bavel.html)*; ARIOCH KING OF ELLASAR: that alludes to Greece; CHEDORLAOMER KING OF ELAM: that is Media; AND TIDAL THE KING OF* [*GOYIM*](gen-jew.html) *[lit. ‘*[*nations*](nations.html)*’]: this alludes to the* [*wicked*](wicked.html) *Power [i.e. Rome] which levies troops from all the* [*nations*](nations.html) *of the* [*world*](worlds.html)*. R. Eleazar b. R. Abina said: When you see the Powers fighting each other, look for the* [*coming*](coming.html) *[lit. ‘*[*feet*](heel.html) *‘] of the King* [*Messiah*](mashiach.html)*. The proof is that in the days of* [*Abraham*](avraham.html)*, because these Powers fought against each other, greatness came to* [*Abraham*](avraham.html)*.*

## “Ma’aseh Avot siman l’banim”

The actions of the father are a [sign](signs.html) for the children.

The [four](four.html) kings represent a [world](worlds.html)-view where everything in [creation](bara.html) is subsumed under the “forces of nature.” This view holds that there is nothing else in this [world](worlds.html), except this [world](worlds.html). [Four](four.html) always denotes completion or fullness in this [world](worlds.html).

[Avraham](avraham.html) and the [five](five.html) kings were focused on an existence beyond this [world](worlds.html). This is the [world](worlds.html) view represented by the [number](nchart.html) [five](five.html). [Five](five.html) in [Hebrew](hebrew.html) is represented by the [letter](letters.html) v *heh*. If you look at the [letter](letters.html) v *heh*, you will see that it is composed of the [letter](letters.html) s *dalet* (which stands for [four](four.html)) plus the [letter](letters.html) h *yod*. h *Yod* is a unique [letter](letters.html). It is the only [letter](letters.html) which doesn’t touch the line on which you write. It is no more than the smallest dot floating above the line, representing intangible, [spiritual](physical.html) existence. The written [letter](letters.html) v *heh*, then, is a pictogram of this [world](worlds.html) focused and revolving around that which is above this [world](worlds.html) — the s *dalet* (the “[four](four.html)” of this [world](worlds.html)) with the h *yod* of spirituality at its axis. [Avraham](avraham.html) fought on behalf of the [five](five.html) kings against the [four](four.html) kings. [Avraham](avraham.html) was the [first](one.html) person to look at this [world](worlds.html) and see an existence beyond. If there was a [creation](bara.html), there had to be a Creator. After Avram fought the war against the [four](four.html) kings, [HaShem](hashem.html) added a [letter](letters.html) to his [name](name.html). Not surprisingly, that [letter](letters.html) was the [letter](letters.html) v *heh*. For [Avraham](avraham.html) stood for all that the v *heh* represents, that this [world](worlds.html) revolves around a Higher Existence.

The [number](nchart.html) [five](five.html) thus represents the perfection of the natural order (the [number](nchart.html) [four](four.html)), with the addition of [one](one.html): [HaShem](hashem.html) Himself.

Bereshit (Genesis) chapter 14 contains the Torah account of a cosmic battle which will reverberate till we hear the footsteps of the [Mashiach](mashiach.html). This was the cataclysmic battle of ascendancy of the great forces of the [world](worlds.html).

The battle of the [four](four.html) kings against the [five](five.html) kings leads to victory for the [four](four.html) kings. These [four](four.html) kings, in turn, are defeated by [Avraham](avraham.html) and his trusty servant, Eliezer.

The Torah is foreshadowing [Jewish](gen-jew.html), and [world](worlds.html), history. There will be [four](four.html) kingdoms that will rule the [world](worlds.html). These [four](four.html) will ultimately be conquered by [Avraham](avraham.html)’s descendants.

In the [end of days](lastdays.html) this battle will occur again. As in the beginning, so it will be in the end. The kings of the [world](worlds.html) will fight against each other and the redeemer of the Children of Israel will defeat the victors. The captives will be set free and a tithe will be paid to the King of Righteousness.

In this next pasuk we see [one](one.html) of the keys to understand [Edom](edom.html):

***Bereshit (Genesis) 25:26*** *And after that came his brother out, and his* [*hand*](fourteen.html) *took hold on* [*Esau*](edom.html)*’s* [*heel*](heel.html)*; and his* [*name*](name.html) *was called* [*Jacob*](israelja.html)*: and* [*Isaac*](isaac.html) *[was] threescore years old when she bare them.*

The final [exile](galuyot.html) is called ‘[Galut](galuyot.html) [Edom](edom.html),’ the ‘[Exile](galuyot.html) of [Edom](edom.html)’. The [exile](galuyot.html) of [Edom](edom.html), who descended from [Esau](edom.html), coincides with the last 2,000 years of history referred to by the [Talmud](orallaw.html) as, the ‘Footsteps of [Mashiach](mashiach.html)!’

Here is the list of the 15 [signs](signs.html) that signal the [Messiah](mashiach.html)’s imminent arrival, as quoted in the [*Talmud*](orallaw.html):

[**Sotah**](hair.html) **49b** *When the footsteps of the* [Messiah](mashiach.html) *can be heard...*

*(1) chutzpah (insolence) will increase;*

*(2) inflation will soar;*

*(3) the vine will yield its fruit, but wine will be expensive;*

*(4) the dominant power in the* [world](worlds.html) *will promote the denial of G-d;*

*(5) no* [*one*](one.html) *will be able to reprove another [for everyone will be guilty of the same transgressions];*

*(6) the* [*meeting place*](settimes.html) *(of Torah scholars) will be used for immorality;*

*(7) the Galilee will be destroyed, and the Gablan will become desolate;*

*(8) the people who live on the border will go around begging from town to town and will not be pitied;*

*(9) the wisdom of the Torah scholars will rot, and those who* [*fear*](fear.html)[sin](sin.html) *will be despised;*

*(10) the truth will be hidden;*

*(11) young people will shame old men, and old men will stand up before youngsters, a son will degrade his father, and a daughter will rebel against her mother, a daughter-in-*[*law*](law.html) *against her mother-in-*[*law*](law.html)*;*

*(12) a man’s enemies will be the members of his* [household](househld.html)*;*

*(13) the* [*face*](body.html) *of the* [*generation*](toldot.html) *will be like the* [*face*](body.html) *of a dog;*

*(14) a son will not be ashamed before his* father*;*

*(15) On whom can we rely? On our Father in* [heaven](heaven.html)*.”*

[Fifteen](fifteen.html) always represents the elevation from [physical](physical.html) to [spiritual](physical.html). From this we can understand the Kli Yakar that [fifteen](fifteen.html) is often used to represent the bond between man and wife, as we shall soon see.

The elevation, mentioned in the previous paragraph, has a corollary: The [number](nchart.html) [fifteen](fifteen.html) always signifies the [fifteen](fifteen.html) steps necessary for the attainment of a lofty objective.

The [physical](physical.html) [world](worlds.html) was created in [six](six.html) days and a [spiritual](physical.html) dimension was added to it, the [seventh](seven.html) day. The [number](nchart.html) [eight](eight.html) begins the [spiritual](physical.html) realm beyond this [world](worlds.html). Through the performance of certain [mitzvot](cmds613.html), [one](one.html) can connect the [physical](physical.html) and [spiritual](physical.html) realms and this is symbolized by the [number](nchart.html) 15 [7+8=15] Thus, the [number](nchart.html) 15 represents a synthesis of [heaven](heaven.html) and earth.

Predictions of this era include:

(1) Lack of respect for parents, teachers and [authority](authority.html);

(2) Government will become G‑dless;

(3) Universities become places of immorality;

(4) Denigration of Torah scholars;

(5) Atheism and secularism;

(6) Splintering of [community](community.html) into many groups, each laying claim to the truth;

(7) A Baal Teshuvah movement;

(8) Population explosion; see Tosafot Niddah 13b;

(9) Rise of leaders who wish to annihilate the [Jewish](gen-jew.html) People, G‑d forbid, such as Stalin and Hitler Yemach Shmam; see Emunot VeDeyot 8:2;

(10) A beginning of the return of the [Jewish](gen-jew.html) People to their land, with permission of the other [nations](nations.html) (UN Resolution), and a measure of political independence; see Handbook of [Jewish](gen-jew.html) Thought; Kaplan, vol. 2:24:18;

(11) In-gathering of the [exiles](galuyot.html) and a rebuilding of [Jerusalem](city.html); see ibid. It should however be noted that the complete in-gathering of [exiles](galuyot.html) will only be achieved by [Mashiach](mashiach.html); see Targum Yonatan Devarim 30:4, Jeremiah 33:13;

(12) Re-cultivation of the [land of Israel](city.html). An astonishing historical fact is that at the [time](time.html) of destruction of the Second [Temple](temple.html), there were millions of [Jews](gen-jew.html) living in the land. From after its destruction in 70CE until 1900 CE the land lay almost desolate with various [nations](nations.html) asserting their [authority](authority.html), e.g. Crusaders, Turks, British etc. What is truly astonishing is that the maximum population of the land during this entire 1800‑year period was 300,000 during the Turk Ottoman empire. Today, [eight](eight.html) million people live in the land. This is the greatest indication that this was a land awaiting the return of its People. When visiting Israel, Mark Twain commented, “Is this the Biblical land of milk and honey? This is a land of swamp and malaria”. Today, however, Israel is truly a modern miracle of agriculture and technology.[[243]](#footnote-243)

(13) Wars in Israel and miraculous delivery; as we saw during the [Six](six.html)‑Day‑War and the Gulf War; see “Fascinating Torah Prophecies Currently Unfolding”; Rabbi Nissan Aryeh Novick. Even brief contemplation of modern history leads [one](one.html) to the conclusion that all of the above has, in fact, transpired. After [two](two.html) [World](worlds.html) Wars, including the horrors of the Holocaust, the re-establishment of the State of Israel and the huge return of [Jews](gen-jew.html) to the land, its miraculous survival, its creativity and becoming a [world](worlds.html) leader in technology, science, agriculture and more; all this leads to the conclusion that we are in fact in the last [generation](toldot.html) before the [coming](coming.html) of [Mashiach](mashiach.html) and now we need to do all we can to hasten his [coming](coming.html).[[244]](#footnote-244)

Thus, we see the [signs](signs.html) that the [Mashiach](mashiach.html) will come at the end of the [galut](galuyot.html) [Edom](edom.html).

The present [exile](galuyot.html) is seen as an extension of the Roman [exile](galuyot.html) ([Edom](edom.html) is Rome), since culturally and legally, Western civilization shares the values and worldview of ancient Rome. A subset of this [exile](galuyot.html) is that of Ishmael, the Arabs, who are seen as an antithesis of Roman civilization and values, and who will rule over the [Jewish](gen-jew.html) people for a [time](time.html) concurrently with the [exile](galuyot.html) of Rome.

[Avraham](avraham.html) and Eliezer his servant fought an epic war with the [four](four.html) greatest kings of the [world](worlds.html). The details of this war are found in Bereshit (Genesis) chapter 14. This war was the [first](one.html) war and also forms the pattern for the last war.

The [first](one.html) [time](time.html) for anything is special, even the [first](one.html) war. According to tradition the [first](one.html) [time](time.html) an idea is mentioned in the Torah there is, entwined in the story, a definition of it as a concept. If we are to understand the essence, the meaning, the roots of war, we must look to its [first](one.html) mention in the Torah. Our present-day leaders may want to take another look at the religious and moral underpinnings of this [first](one.html) armed conflict; the [midrash](orallaw.html) goes even further: This battle between the kings has both philosophical and practical implications for many battles that would yet be waged, including the epic struggles in which the [Jewish](gen-jew.html) People has become embroiled. The wars of the great empires of [Babylon](bavel.html), Media, Greece and [Edom](edom.html), the [four](four.html) battles that spanned [Jewish](gen-jew.html) history, were all hinted at in the battle of the [four](four.html) kings.

[***Midrash***](orallaw.html) ***Rabbah – Bereshit 42:2*** *R. Abin said: Just as he commenced with* [*four*](four.html) *kings, so will he conclude with* [*four*](four.html) *kings. [He commences with* [*four*](four.html) *kings, viz.]: With Kedarlaomer king of Elam, and Tidal king of* [*Goyim*](gen-jew.html)*, and Amraphel king of Shinar, and Arioch king of Ellasar;[[245]](#footnote-245) so he ends with* [*four*](four.html) *kingdoms: the kingdom of* [*Babylon*](bavel.html)*, the kingdom of Media, the kingdom of Greece, and the empire of* [*Edom*](edom.html) *[i.e. Rome].*

The [Midrash](orallaw.html) uses this approach to explain yet another intrigue. [One](one.html) of the locales mentioned in passing is the land of the [Amalekites](amalek.html):

***Bereshit (Genesis) 14:7*** *And they returned, and came to Ein-Mishpat, which is* [*Kadesh*](stages.html)*, and struck all the country of the* [*Amalekites*](amalek.html)*, and also the Amorites, who lived in Hazezon-Tamar.*

This citation presents some difficulty: According to [Jewish](gen-jew.html) tradition the archenemy of the [Jewish](gen-jew.html) people is the [tribe](tribes.html) of [Amalek](amalek.html), descendants of a man who had not been born at the [time](time.html) of [Avraham](avraham.html)'s battle with the kings! The [Midrash](orallaw.html) makes a point of this anomaly:

***Yirmiyahu (Jeremiah) 46:10*** *And they smote all the country of the* [*Amalekites*](amalek.html)*.*

[**Midrash**](orallaw.html) **Rabbah – Bereshit 42:7** [Amalek](amalek.html) had not yet arisen, yet you say, *And they smote all the country of the* [*Amalekites*](amalek.html)*!* But *He declares the end from the beginning*'.

Rather than glossing over this geographical allusion, the [Midrash](orallaw.html) opens our [eyes](body.html) to the purpose of [Avraham](avraham.html)'s battle: [Avraham](avraham.html)'s involvement in this war creates the [spiritual](physical.html) power that will enable his descendants to be successful in the [future](future.html). [Avraham](avraham.html)'s victory in the [first](one.html) battle will assure victory in the final battle. The [Midrash](orallaw.html) goes so far as to cast this [first](one.html) battle as an imprint for the [end of days](lastdays.html):

*And it came to pass in the days of Amraphel king of Shinar*: this alludes to [Babylon](bavel.html); *Arioch king of Ellasar*: that alludes to Greece; *Kedarlaomer king of Elam*: that is Media; *and Tidal the king of* [*Goyim*](gen-jew.html) [lit. '[nations](nations.html)']: this alludes to the [wicked](wicked.html) Power [i.e. Rome] which levies troops from all the [nations](nations.html) of the [world](worlds.html). R. Eleazar b. R. Abina said: When you see the Powers fighting each other, look for the [coming](coming.html) [lit. '[feet](heel.html)'] of the King [Messiah](mashiach.html). The proof is that in the days of [Avraham](avraham.html), because these Powers fought against each other, greatness came to [Avraham](avraham.html).[[246]](#footnote-246)

The [end of days](lastdays.html) will have a similar confederation of powers come together and wage war, but the specific names may change. The [Jews](gen-jew.html), the descendants of [Avraham](avraham.html), have outlasted the Babylonians, the Greeks and the Romans. All these oppressors have become a part of history, while the [Jews](gen-jew.html) remain vibrant. All this because Avram went to battle. Even the eventual defeat of [Amalek](amalek.html) has its source in Avram's battle against tyranny and oppression. This is our lesson and our legacy, our history and our [future](future.html). This is the [spiritual](physical.html) power unleashed by Avram and imprinted in his descendants, the source of our duty and our strength.

## The [Tribes](tribes.html) of [Esau](edom.html)

*Malchut* [*Edom*](edom.html), the Roman Empire, is the [one](one.html) who destroyed the second [Beit HaMikdash](mikdash.html).[[247]](#footnote-247) Thereafter, began our long and difficult [exile](galuyot.html) of close to [two](two.html) thousand years! We have been dispersed among the [nations](nations.html), to all [four](four.html) corners of this earth. As a result, many became assimilated, forgetting their priceless heritage as the children of [Avraham](avraham.html), [Yitzchak](isaac.html), and [Yaakov](israelja.html). Many have gravitated terribly towards the ways of the [Gentiles](gen-jew.html)!

This kingdom was modeled for us at the beginning of [time](time.html) when [HaShem](hashem.html) made [Esav](edom.html) into 12 [tribes](tribes.html) with 12 kingdoms.

***Bereshit (Genesis) 36:40-43*** *And these are the names of the chieftains that came of* [*Esau*](edom.html)*, according to their families, after their places, by their names: the chieftain of Timna, the chieftain of Alvah, the chieftain of Jetheth; 41 the chieftain of Oholibamah, the chieftain of Elah, the chieftain of Pinon; 42 the chieftain of Kenaz, the chieftain of Teman, the chieftain of Mibzar; 43 the chieftain of Magdiel, the chieftain of Iram. These are the chieftains of* [*Edom*](edom.html)*, according to their habitations in the land of their possession. This is* [*Esau*](edom.html) *the father of the Edomites.*

*The present* [*galut*](galuyot.html) *is referred to as “*[*Galut*](galuyot.html)[*Edom*](edom.html)*-the Edomite* [*Exile*](galuyot.html)*,” because the Romans-who brought about the present* [*galut*](galuyot.html) *with their destruction of the Holy* [*Temple*](temple.html)*-were mostly descendants of* [*Edom*](edom.html)*. This* [*galut*](galuyot.html) *is generally divided into* [*two*](two.html) *eras, governed by* [*two*](two.html) *kinds of chieftain-leaders, as mentioned in the verse cited:*

*The* [*first*](one.html) *is “Chieftain Magdiel.” This* [*name*](name.html) *signifies, and is an expression of, “he magnified himself (yitgadel) above every god”.[[248]](#footnote-248) In the* [*first*](one.html) *era of the Edomite* [*galut*](galuyot.html)*, the Roman empire expanded throughout the* [*world*](worlds.html)*, seeking to overpower Judaism and to make it difficult for* [*Jews*](gen-jew.html) *to observe Torah and* [*mitzvot*](cmds613.html)*.*

*The second* [*one*](one.html) *is “Chieftain Iram.” This* [*name*](name.html)*, the* [*Midrash*](orallaw.html)*[[249]](#footnote-249) notes, is an expression of “he is destined to amass (le’erom) treasures for the royal* [*Mashiach*](mashiach.html)*.” This refers to the second era of the Edomite* [*galut*](galuyot.html)*, the* [*one*](one.html) *close to the Messianic days. In that* [*time*](time.html) *Rome will no longer oppress Israel and will itself submit to holiness. Moreover, it will even assist* [*Mashiach*](mashiach.html)*. Is this a reference to President Donald Trump?[[250]](#footnote-250) Rome will be transformed to realize the sacred meaning of its* [*name*](name.html)*: Romi as an expression of hitromemut-exaltation, i.e., the exaltation of holiness.[[251]](#footnote-251)*

Who is Magdiel and who is Iram?

The Rashi on Bereshit (Genesis) 36:43 is on the Pasuk *Chief Magdiel* - Rashi adds **Magdiel:** This is Rome.[[252]](#footnote-252)

Magdiel, is identified with Rome,[[253]](#footnote-253) the power which destroyed the [Beit HaMikdash](mikdash.html) and under whose [authority](authority.html) the [Jews](gen-jew.html) will remain until [Mashiach](mashiach.html) comes.[[254]](#footnote-254)

[Midrash](orallaw.html) Rabba and Yalkut Shimoni bring down the following:

*The Chief of Magdiel, the chief of Iram - From the day that the king Lotinus began his reign, the following appeared to Rabbi Ami in a* [*dream*](dreams.html)*: "Today Magdiel has reigned". He [Rabbi Ami] said, "*[*One*](one.html) *more king is sought for* [*Edom*](edom.html)*." The chief of Iram - Why was he called Iram? Because he is destined to empty out his treasury [to give to] the King* [*Mashiach*](mashiach.html)*. There was an incident with* [*one*](one.html) *[Roman] ruler who was wasting the treasury of his father. Eliyahu, Zachur Latov, appeared to him in a* [*dream*](dreams.html)*, and told him, "Your forefathers were storing, and you are wasting?" [He did so so that the* [*Mashiach*](mashiach.html) *will gain more eventually. - Eitz* [*Yosef*](joseph.html)*] The ruler didn't move from there until he refilled his treasury [by blackmailing his constituents - Eitz* [*Yosef*](joseph.html)*].*

It would appear from this [Midrash](orallaw.html), then, that Iram was a separate king ([nation](nations.html)?) that will live right before the [coming](coming.html) of [Mashiach](mashiach.html).

Rabbeinu Bachya, however, takes a different approach. He says that when the Torah said "Chief of Iram", it is merely explaining Magdiel. In other words, the Torah is saying "Magdiel, who is the Chief of Iram." Iram is spelled עירם, which (besides meaning "their [city](city.html)" of Rome) are the same [letters](letters.html) as מיער - from the verse in Tehillim:

יְכַרְסְמֶנָּה חֲזִיר מִיָּ**עַ**ר; וְזִיז שָׂדַי יִרְעֶנָּה **יד**

***Tehillim (***[***Psalms***](psalms1.html)***) 80:14*** *The boar out of the wood doth* ***ravage it****, that which moveth in the* [*field*](field.html) *feedeth on it.*

Notice, on the above, that the [letter](letters.html) "ע" of the word מיער is raised to indicate that it can be removed to give you the [letters](letters.html) רמי, or Romi. The חזיר, pig, is the [fourth](four.html) of the beasts that was in Daniel's prophecy, which is to symbolize the [fourth](four.html) [exile](galuyot.html) of [Edom](edom.html), or Romi. Iram also has the same [letters](letters.html) as מעיר as from the verse in Bilaam’s prophecy:

***Bamidbar (***[***Numbers***](nchart.html)***) 22:19*** *And out of* [*Jacob*](israelja.html) *shall* [*one*](one.html) *have dominion, and shall destroy the remnant from the* [*city*](city.html) (מֵעִיר).

Which is [speaking](mashal.html) of [Edom](edom.html) at the [end of days](lastdays.html). So, we have [two](two.html) different explanations on Iram.

\* \* \*

Romi is NOT Christianity. Romi is the ones who destroyed the [Temple](temple.html). This was pagan Rome. Romi is a [secret](sod.html) govt. Think freemasons et. al.

In the [Talmud](orallaw.html), malchut is talking about Romi.

The Vatican is Luciferian.

## Gates of Rome

The [Talmud](orallaw.html) says the [Mashiach](mashiach.html) is concealed at the gate, among lepers. The Vilna Gaon emends the text to read apitcha d’Romi (אפתחא דרומי), at the “Gate of Rome.” Rome is a term for Christianity, at it is important to note he is [sitting](mashal.html) on the outside. From a distance, he may appear to be a part of it, but like a leper, we have turned our [face](body.html) from him, considering him smitten and afflicted. The [Talmud](orallaw.html)[[255]](#footnote-255) says,

“R’ Yehoshua ben Levi met Elijah [standing](mashal.html) by the entrance of R. Shimon bar Yochai’s tomb…and he asked him,

“When will the [Messiah](mashiach.html) come?”

“Go and ask him himself,” Elijah replied.

“Where is he [sitting](mashal.html)?”

“At the entrance.” (Vilna Gaon: at the gate of Rome)

“And by what [sign](signs.html) may I recognize him?”

“He is [sitting](mashal.html) among the poor lepers…”

R’ Joshua ben Levi found the [Mashiach](mashiach.html), and asked him, “When will you come Master?”

“Today,” answered the [Mashiach](mashiach.html).

On his returning to Elijah, he asked, “What did he say to you?’

“He lied to me”, R’ Yehoshua said, “he said that he would come today, but he has not.”

Elijah answered him, “This is what he said to you, ‘Today, if you will hear his voice.”

## The “works” of Rome are:

Qabbala, and numerous other esoteric books related to ancient Egyptian esoteric studies.

Eleusian mysteries,

astrology,

the occult, and

magic.

## The “organizations” of Rome are:

Knights Templars,

Grand Orient Masonic Lodges of Freemasonry

The Illuminati (Still at the top)

Knights Templars

Knights of Malta

Knights of Columbus

Black Nobility

The Royal Arches Order of the [Eastern](east.html) [Star](mazaroth.html)

Ancient Arabic Order of the Mystic Shrine (Shriners)

Order of the Rose Croix, or Rose Cross (Rosicrucians)

Ordo Templi Orientis

Hermetic Order of the Golden Dawn

B'nai B'rith

The Builderbergs

Club of Rome

Society of Skull and Bones

alchemy,

astrology,

telepathy, the

Kabbala, the

Vedas,

Order of St. John of [Jerusalem](city.html),

Club of Rome the

German Marshall Fund, the

Cini Foundation, the

Round Table, the

Fabianists, the

Venetian Black Nobility, the

Mont Pelerin Society,

Hellfire Clubs

Egyptian Gnostics,

Hermeticism,

Phallicism

Opus Dei

## The Black Pope

This section was published in Breaking News Israel on April 23, 2020[[256]](#footnote-256)

In the book of Micah, we learn that in the [End of Days](lastdays.html), the final [redemption](redemption.html) will mirror that which took place in Egypt.

***Micah 7:15*** *I will show him wondrous deeds As in the days when You sallied forth from the land of Egypt.*

According to the [spiritual](physical.html) leader of the Yanar Institute in [Jerusalem](city.html), Rabbi Daniel Asor, just as in Egypt, the [world](worlds.html) will be enslaved by a cabal of Globalists headquartered in the Vatican. At that point, the [Jewish](gen-jew.html) [Messiah](mashiach.html) will struggle with the ‘Black Pope’ in the same fashion that Moses did to free the [Jews](gen-jew.html) [from Egypt](thebirth.html).



Rabbi Daniel Asor 1

The current black Pope is Jesuit Father Arturo Sosa Abascal, superior general of the Society of [Jesus](yeshua.html). Asor explains that the [Jewish](gen-jew.html) [Messiah](mashiach.html) “will go to that Black Pope and demand that he release his [nation](nations.html) from slavery.”

So how does the [world](worlds.html) enter slavery to begin with?

According to Rabbi Asor, it’s all related to the coronavirus and it involves both Bill Gates and 5G technology. The rabbi explains that ultimate plan of the globalist cabal is to reduce the [world](worlds.html)’s population just like Pharaoh did when he had the [nation](nations.html) of Israel cast away their [first](one.html) born.

Then Pharaoh charged all his people, saying, “Every boy that is born you shall throw into the Nile, but let every girl live.”[[257]](#footnote-257)

Asor claims that Microsoft founder and champion of [Third](three.html)-[World](worlds.html) Humanitarianism Bill Gates, who is investing in a COVID-19 vaccine, will insert a microchip into the vaccine that he is developing to track our movements. Gates has openly stated that vaccines are a means of reducing the population. He has also called for a “digital certificate” for health records. Additionally, his company Microsoft owns International patent #060606 which is a cryptocurrency system using humans who have been chipped as the “Miners”. Finally, Gates has said he [wants](needs.html) to vaccinate “the entire [world](worlds.html).”

According to Asor, “the technology the vaccine’s chip will work in tandem with 5-G technology. The combination of the microchip and the 5-G will enable the Globalist Cabal to track all of our movements wherever we are in the [world](worlds.html) and even have the ability to kill us with it.”

“This will place the entire [world](worlds.html) in bondage” Asor adds.

At that point, the Black Pope, who Asor claims prays to Lucifer and “practices the same witchcraft that Pharaoh did” will arise and “convince people that he is the second [coming](coming.html).”

He sources this in a [Midrash](orallaw.html) which says that the [head](body.html) of the [New](new.html) [World](worlds.html) Order in the [end of days](lastdays.html) will be Armelios adding that according to Pirke Rabbi Eliezer, ‘Armelios will claim to be ‘Christos’.”

Asor also added that since King Solomon married Pharaoh’s daughter, it enabled Pharaoh’s descendants to enter Mesopotamia and eventually, rule in Europe.

Shlomo allied himself by [marriage](mashal.html) with Pharaoh king of Egypt. He married Pharaoh’s daughter and brought her to the [City](city.html) of David [to live there] until he had finished building his palace, and the House of [Hashem](hashem.html), and the walls around [Yerushalayim](city.html). (Kings 1 3:1)

Asor also says that “the Royal family of England are direct descendants of Pharaoh.”

However, Rabbi Asor concluded his vision with a silver lining saying that we have “no [one](one.html) to rely on but God” adding that the best way to avoid such a scenario was to do teshuva – or repentance.

Now, let’s examine the characteristics of Rome and note how closely they line up with the characteristics of Egypt.

# Rome Characteristics

In general, the characteristics of [Edom](edom.html) / Rome are identical to the characteristics of Egypt. I’ll mention a le just so that they become more visible.

[***Midrash***](orallaw.html) ***Rabbah - Genesis XXXVII:2*** *LIKE NIMROD A MIGHTY HUNTER BEFORE THE LORD:[[258]](#footnote-258) it is not written, Nimrod [was a mighty hunter], but LIKE NIMROD:[[259]](#footnote-259) just as the* [*one*](one.html) *snared people by their words,[[260]](#footnote-260) so did the other [*[*Esau*](edom.html)*, i.e. Rome[[261]](#footnote-261)] snare people by their words, saying, '[True,] you have not stolen, [but tell us] who was your partner in the theft; you have not killed, but who was your accomplice in the murder.’*

The cunning of the Romans in verbally entangling those whom they accused until they inadvertently confessed to what they had never committed is a defining characteristic.

The western [world](worlds.html) and much of the rest of the [world](worlds.html) has become a slave to debt. Debt bondage, also [known](daat.html) as debt slavery or bonded labor, is the pledge of a person’s services as security for repayment of the debt. The services may be undefined, and the services’ duration may be demanded indefinitely. Debt bondage can also be passed on from [generation](toldot.html) to [generation](toldot.html)…

We are in debt to our central banks like the Federal reserve board.

Rome prevents Torah [Study](study.html):

[***Rosh HaShana***](teruah.html) ***19a*** *R. Tobi b. Mattenah raised the following objection [against the statement that Megillat Taanit has been annulled]: ‘"On the* [*twenty*](twenty.html)*-*[*eighth*](eight.html) *thereof [of* [*Adar*](feasts.html)*] came glad tidings to the* [*Jews*](gen-jew.html) *that they should not abandon the practice of the* [*Law*](law.html)*". For the Government [of Rome] had issued a decree that they should not* [*study*](study.html) *the Torah and that they should not* [*circumcise*](circumcz.html) *their sons and that they should profane the* [*Sabbath*](sabbath.html)*.*

***Gittin 57b*** *‘The* [*hands*](fourteen.html) *are the* [*hands*](fourteen.html) *of* [*Esau*](edom.html)*:’ this is the Government of Rome which has destroyed our House and burnt our* [*Temple*](temple.html) *and driven us out of our land. Another explanation is [as follows]: ‘The voice is the voice of* [*Jacob*](israelja.html)*:’ no* [*prayer*](prayer.html) *is effective unless the* [*seed*](flower.html) *of* [*Jacob*](israelja.html) *has a part in it. ‘The* [*hands*](fourteen.html) *are the* [*hands*](fourteen.html) *of* [*Esau*](edom.html)*:’ no war is successful unless the* [*seed*](flower.html) *of* [*Esau*](edom.html) *has a share in it.*

They Murdered People:

Pennsylvania, [New](new.html) York, [New](new.html) Jersey, California, and Minnesota mandated that nursing homes admit COVID-positive people. The Health Secretary’s mother was moved out while COVID patients were moved in, the most macabre form of insider trading that [one](one.html) can imagine.

These governmental mandates can be directly blamed for many deaths. It is not an exaggeration to say that the governors and other officials in these states have [blood](body.html) on their [hands](fourteen.html). Indeed, as just [one](one.html) example, the Gurwin [Jewish](gen-jew.html) Nursing and Rehabilitation Center had no coronavirus fatalities before the March 25 mandate from the state government requiring them to accept cases. Since then, 24 residents have died of the disease. We were told that governors who open their states will be responsible for the bloodbath that would supposedly follow. But there has been no bloodbath. In fact, the states that have opened have seen declines in [new](new.html) case. The real bloodbath has happened, and is still happening, in nursing homes. And government policies are largely to blame.[[262]](#footnote-262)

[Edom](edom.html) has Egyptian gods

The inhabitants of the British Isles came originally [from Egypt](thebirth.html). In the work by Fritz Springmeier,[[263]](#footnote-263) he explains that this is important because the Druidism of the British Isles was simply a derivative from the Egyptian Satanic witchcraft/magic of Ancient Egypt.

The Illuminati is the continuation of the Mystery Religions of [Babylon](bavel.html) and *Egypt*. And the bloodlines of the Illuminati go back to people who, at [one](one.html) [time](time.html), lived in [Babylon](bavel.html) and Egypt.

According to Masonic historians, Freemasonry is based on the principles and values of ancient Egypt. The most important principle of the Freemasons that is traced to ancient Egypt is the belief in materialist evolution.[[264]](#footnote-264)

Freemasons are believed to consider themselves to be special heirs of the people of ancient Egypt, a belief that experts have attributed to the philosophical commonality between the Freemasons of today and the ancient Egyptians.[[265]](#footnote-265)

The gods of the Freemasonry lodge are Egyptian gods.[[266]](#footnote-266)

Erev rav have no mercy. This is their defining characteristic.

# Pregnancy: Clarification of Good from Evil[[267]](#footnote-267)

When [Adam](adam.html) and Eve prematurely [ate](eating.html) from the Tree of [Knowledge](thetree.html) of Good and Evil, they created a mixture of good and evil in reality. Ever since, it has been upon their descendants to clarify the good from the evil. When this clarification process is finished, the [Mashiach](mashiach.html) may be born.

*Pregnancy is a process of clarification*, in which the living fetus is clarified from the impure matter in the [womb](thebirth.html). Our work of clarification to bring the [Mashiach](mashiach.html) is also similar to pregnancy.

The [Midrash](orallaw.html) on Megillat Eicha[[268]](#footnote-268) states that when the [Temple](temple.html) was destroyed on the 9th of [Av](feasts.html), and [Mashiach](mashiach.html) will be born.[[269]](#footnote-269)

***Megillat Eicha Rabbah 135*** *The following story supports what R. Judan said in the* [*name*](name.html) *of R. Aibu: It happened that a man was ploughing, when* [*one*](one.html) *of his oxen lowed. An Arab passed by and asked, ‘What are you?’ He answered, ‘I am a* [*Jew*](gen-jew.html)*’. He said to him, ‘Unharness your ox and untie your plough’ [as a mark of* [*mourning*](mourning.html)*]. ‘Why?' he asked. 'Because the* [*Temple*](temple.html) *of the* [*Jews*](gen-jew.html) *is destroyed’. He inquired, ‘From where do you* [*know*](daat.html) *this?’ He answered, ‘I* [*know*](daat.html) *it from the lowing of your ox’. While he was conversing with him, the ox lowed again. The Arab said to him, ‘Harness your ox and tie up your plough, because the deliverer of the* [*Jews*](gen-jew.html) *is born’. ‘What is his* [*name*](name.html)*?’ he asked; and he answered, ‘His* [*name*](name.html) *is "Comforter".’ ‘What is his father's* [*name*](name.html)*?’ He answered, 'Hezekiah’. 'Where do they live?' He answered, ‘In Birath ‘Arba[[270]](#footnote-270) in* [*Bethlehem*](bethlehem.html) *of Judah’.*

According to our Sages, the [Mashiach](mashiach.html) is born on the 9th of [Av](feasts.html). This is the day of national [mourning](mourning.html) over the destruction of the [two](two.html) Temples. The initial tragedy of [Tisha B’Ab](tishabav.html) (the 9th of Ab) took place when the spies returned to the Israelites in the desert with a negative report about the [Land of Israel](city.html). The Israelites accepted their evil words and cried. As their sorrow was actually unfounded, God decreed that the [Jewish](gen-jew.html) People would have good reason to [cry](mashal.html) on this night. The [sin](sin.html) of accepting the evil report on the [Land of Israel](city.html) is the source for the destruction of the Temples and all the subsequent sorrows of [exile](galuyot.html) related to [Tisha B’Ab](tishabav.html).

In the past, Shimon, and his [tribe](tribes.html) as a whole, led actions that were “foxlike.” However, the Tanach also recounts that the [tribe](tribes.html) also ultimately agreed to act as the tail of a “lion,” the [tribe](tribes.html) of Judah. After the passing of Joshua, when it came [time](time.html) for the [tribes](tribes.html) to conquer the remaining parts of the [Land of Israel](city.html), Judah was chosen to act [first](one.html). Judah then approached Shimon and asked that it follow it in battle. Judah said, “Come up with me into my lot, and we will fight against the Canaanites, and I will also go with you into your lot”.[[271]](#footnote-271) [[272]](#footnote-272)

The Bne Yissachar explains that this statement has a much deeper meaning, and is connected to the [redemption](redemption.html) of [Passover](passover.html), which occurred in the month of Nissan (Judah) and the [future](future.html) [redemption](redemption.html) connected to [Mashiach](mashiach.html), born on [Tisha B’Ab](tishabav.html) (Shimon). On [Passover](passover.html), we keep an egg on the [Seder](haggada.html) plate to remind us of the destruction that took place in [Av](feasts.html). In the final [redemption](redemption.html), even though it will be [one](one.html) of unprecedented miracles, we will still remember the [redemption](redemption.html) [from Egypt](thebirth.html) that took place in Nissan.

# Vilna Gaon’s Torah

Elijah ben Solomon Zalman, Rabbi Eliyahu ben Shlomo Zalman) [known](daat.html) as the Vilna Gaon‎, or by his [Hebrew](hebrew.html) acronym HaGra ("HaGaon Rabbenu Eliyahu") or Elijah Ben Solomon.[[273]](#footnote-273)

Rabbi Eliyahu was probably the most influential [Jewish](gen-jew.html) leader in modern history.[[274]](#footnote-274)

To the Gaon, *limud haTorah* (the [study](study.html) of Torah) was of paramount importance and this ethic was fully displayed on his part. His diligence in learning was unsurpassable. The Gaon's son testified that for fifty years his father did not [sleep](mashal.html) for more than [two](two.html) hours in a [twenty](twenty.html)-[four](four.html)-hour period. His breadth of [knowledge](knowledge.html) was amazing. He was capable of stating from memory the [number](nchart.html) of times any sage was mentioned in any particular book of the [Talmud](orallaw.html). His [knowledge](knowledge.html) of both the revealed and the hidden parts of the Torah was beyond compare. The Gaon considered secular [knowledge](knowledge.html) to be a vital adjunct to Torah [study](study.html). He was knowledgeable in almost all secular fields and authored books on grammar and mathematics. He said if [one](one.html) did not [know](daat.html) mathematics, astronomy, science, etc., then [one](one.html) could not fully appreciate the Torah. Some thinkers who met him were stunned to see someone who was living in the tent of Torah, yet surpassing them nevertheless in all subjects and secular sciences of their specialty.

The Gaon was not only well grounded in all fields of revealed [knowledge](knowledge.html), but he was also the greatest Kabbalist (mystic) of his [time](time.html).

He encouraged his students to [study](study.html) natural sciences, and even translated geometry books to Yiddish and [Hebrew](hebrew.html).[[275]](#footnote-275)

The Vilna Gaon was a Talmudist, halakhist, kabbalist, and the foremost leader of misnagdic (non-hasidic) Jewry of the past few centuries.[[276]](#footnote-276)

Large groups of people, including many yeshivas, uphold the set of [Jewish](gen-jew.html) customs and rites (minhag), the "minhag ha-Gra", which is named for him, and which is also considered by many to be the prevailing Ashkenazi minhag in [Jerusalem](city.html).[[277]](#footnote-277)

By the [time](time.html) he was [twenty](twenty.html) years old, rabbis were submitting their most difficult halakhic problems to him for legal rulings.[[278]](#footnote-278)

The Gaon is viewed as the [spiritual](physical.html) father of the Mussar Movement, [one](one.html) of the main great philosophical and social trends of [East](east.html) European Jewry in the 19th century and founded by Rabbi Yisrael Salanter. Put succinctly, the Mussar Movement came to not only restore morality to its highest plane in [Jewish](gen-jew.html) life, but to emphasize the development of proper character traits as being the most important thing in life (albeit not at the expense of Torah).

The Gaon was also the father of what we would call today the Yeshiva Movement. Beforehand, the “system” was that people learned on their own with a rabbi of their [community](community.html) in the [synagogue](synagog.html), and those who showed promise traveled to other great rabbis and continued learning with them. There was no formalized [type](types.html) of higher education.

Formalized higher education began with Rabbi Chaim of Volozhin, and it had been the Gaon’s idea. Until then, a [Jewish](gen-jew.html) young man who had a good mind and wanted to [study](study.html) had [one](one.html) address, Torah. He was not accepted in the outside [world](worlds.html), and almost none of the outside [world](worlds.html) seeped into the [Jewish](gen-jew.html) [world](worlds.html).

The Gaon lived in an age of great people – yet he dwarfed them all. Had they lived in any other age, they would have been the leaders of the [Jewish](gen-jew.html) people, the leading scholars and intellectuals. As it is, they are great and well­-[known](daat.html). Nevertheless, at the [time](time.html) of the Gaon, they were not measured perhaps as they should have been.

[One](one.html) of those great people, Rabbi Israel Lifshitz, author of the commentary *Tiferet Yisrael* to the Mishnah, wrote: “There is [one](one.html) [star](mazaroth.html) that shines in our firmament: the Gaon of Vilna. Once in a thousand years such a person comes into the [world](worlds.html). Once only in a thousand years does this falling [star](mazaroth.html) come to earth and illuminate the Torah for us in such a fashion.”

Despite the Gaon's opposition to Chassidus[[279]](#footnote-279) he was widely recognized by all groups as the leading Torah [authority](authority.html) of his [time](time.html). Indeed, when after the Gaon passed away certain individual Chasidim expressed happiness at the news of his death, Rabbi Shneur Zalman of Liadi, [one](one.html) of the most prominent leaders of Chassidus at that [time](time.html), issued a public [letter](letters.html) forbidding such statements and requiring his followers to [speak](mashal.html) of the greatness of the Gaon.[[280]](#footnote-280)

The Gaon passed away in 1797 leaving behind a tremendous legacy, both from his vast and varied writings on all Torah subjects and from his outstanding students who went on to spread Torah throughout the people of Israel.[[281]](#footnote-281)

The Vilna Gaon became for the Ashkenazim-*Misnagdim* what the Baal Shem Tov was for the Chassidim. With him, modern [Jewish](gen-jew.html) history in [Eastern](east.html) Europe begins. He seals [one](one.html) era and he begins another era.

This fulfills a pattern we find in [Jewish](gen-jew.html) history. Many times, the last person of an era is a throwback to the beginning of the era, in terms of greatness. The Gaon of Vilna was a throwback. He was not a man of the 18th century in terms of Torah greatness. He was a man of the 12th or 13th century, 500 years before. His enormous stature, his guiding light, impressed upon Lithuanian Jewry particularly but upon all [Eastern](east.html) European Jewry certain values, educational systems, beliefs, customs, which remain current today.

I believe that the Vilna Gaon represents the beginning of *… the upper gates of wisdom[[282]](#footnote-282) will be opened and also the wellsprings of wisdom below…*His involvement with secular subjects, Torah, and Kabbalistic studies epitomizes this ‘opening’.

# The [Womb](thebirth.html)

The [**womb**](thebirth.html) in this pregnancy scenario, represents the western [world](worlds.html) at large and *Rome[[283]](#footnote-283)* in particular. This includes the culture and the behaviors of [Edom](edom.html) which will greatly resemble the Egyptian culture and behaviors. It is this environment which will nourish the [body](body.html) of [Mashiach](mashiach.html).

***Shemot Rabba 9:13*** *Said Rabbi Elazar ben Padat: Just as the Almighty brought on the Egyptians, so he will bring on Tyre, as it is written (Isaiah 23, 5): “Like the report concerning Egypt, shall they quake at the report of Tyre (צֹר).”*

*Rabbi Elazar said: When Scripture writes Tyre in brief (צֹר) it speaks of the Evil Empire (Rome), and whenever it uses the full spelling (צוֹר) it speaks if Tyre, the* [*city*](city.html)*-state.[[284]](#footnote-284)*

*The* ***Pesiqta deRab Kahana 7*** *brings this* [*midrash*](orallaw.html) *and takes it a step further:*

*R’ Levi said in the* [*name*](name.html) *of R’ Hamma bar R’ Hanina: May He who sought retribution from the former seek retribution from the later; just as was with Egypt, so too may it be with* [*Edom*](edom.html) *(Rome).*

The [midrash](orallaw.html) then goes on to list the [ten](ten.html) [plagues](plagues.html) of Egypt and brings scriptural support to show that such [plagues](plagues.html) will also be visited upon Rome.

***Pesikta De-Rab Kahana 7:11*** *R. Levi said in the* [*name*](name.html) *of R. Hama bar R. Hanina: With the very means by which He punished the former He will punish the latter. As He punished Egypt with* [*blood*](body.html)*, so, too, He will punish* [*Edom*](edom.html)*-[Rome], for it is written I WILL SHOW WONDERS IN THE* [*HEAVENS*](heaven.html) *AND IN THE EARTH,* [*BLOOD*](body.html)*, AND* [*FIRE*](fire.html)*, AND PILLARS OF SMOKE [OVER* [*EDOM*](edom.html)*](Joel 3:3). As Egypt, frogs; so, too,* [*Edom*](edom.html)*: THE SOUND OF AN UPROAR FROM THE* [*CITY*](city.html) *[OF ROME], AN UPROAR BECAUSE OF THE* [*TEMPLE*](temple.html) *[WHICH ROME DESTROYED], AN UPROAR OF THE L-RD WHO RENDERETH RECOMPENSE TO HIS ENEMIES (Yeshayahu [Isaiah] 66: 6). As Egypt, gnats; so, too,* [*Edom*](edom.html) *with gnats: THE STREAMS [OF BOZRAH] SHALL BE TURNED INTO PITCH, AND THE* [*DUST*](rock.html) *THEREOF INTO BRIMSTONE, AND THE LAND THEREOF SHALL BECOME BURNING PITCH (Yeshayahu [Isaiah] 34:9); SMITE THE* [*DUST*](rock.html) *OF THE EARTH, THAT IT MAY BECOME GNATS (Shemos [*[*Exodus*](exodus.html)*] 8:12). As Egypt, all kinds of wild beasts; so, too,* [*Edom*](edom.html)*: THE PELICAN AND THE BITTERN SHALL POSSESS IT, etc. (Yeshayahu [Isaiah] 34:11). As Egypt, pestilence; so, too,* [*Edom*](edom.html)*: I WILL PLEAD AGAINST [GOG] WITH PESTILENCE AND WITH* [*BLOOD*](body.html) *(Yechezkel [Ezekiel] 38:22). As Egypt, boils; so, too,* [*Edom*](edom.html)*: THIS SHALL BE THE* [*PLAGUE*](plagues.html) *WHEREWITH THE L-RD WILL SMITE ALL THE PEOPLES THAT HAVE WARRED AGAINST* [*JERUSALEM*](city.html)*: THEIR FLESH SHALL CONSUME AWAY WHILE THEY STAND UPON THEIR* [*FEET*](heel.html) *(Zecharyah (Zechariah) 14:12). As Egypt, hail; so, too,* [*EDOM*](edom.html)*: I WILL CAUSE TO RAIN UPON [GOG] . . . AN OVERFLOWING SHOWER AND GREAT HAILSTONES (Yechezkel [Ezekiel] 38:22) . As Egypt, locusts; so, too,* [*Edom*](edom.html)*: AND THOU, SON OF MAN, THUS SAITH THE L-RD G-D:* [*SPEAK*](mashal.html) *UNTO THE BIRDS OF EVERY SORT . . . THE FLESH OF THE MIGHTY SHALL YE* [*EAT*](eating.html) *. . .* [*BLOOD*](body.html) *SHALL YE DRINK . . . YE SHALL* [*EAT*](eating.html) *FAT TILL YE BE FULL, AND DRINK* [*BLOOD*](body.html) *TILL YE BE DRUNKEN (Yechezkel [Ezekiel] 39:17-19). As Egypt, darkness; so, too,* [*Edom*](edom.html) *with darkness: HE SHALL STRETCH OVER [*[*EDOM*](edom.html)*] THE LINE OF [DARK] CHAOS AND THE PLUMMET OF EMPTINESS (Yeshayahu [Isaiah] 34:11). As with Egypt He took each of the chiefest among them and slew them, so, too, with* [*Edom*](edom.html)*: A GREAT SLAUGHTER IN THE LAND OF* [*EDOM*](edom.html)*, AMONG THEM TO COME DOWN SHALL BE THE REMIM (Yeshayahu [Isaiah] 34:6-7), that is, as R. Meir expounded it-among those to come down shall be the Romans, [pre-eminent among all the peoples of* [*Edom*](edom.html)*].*

Since the goal of the [Zohar](orallaw.html)’s prophecy[[285]](#footnote-285) relates to the outpouring of wisdom,[[286]](#footnote-286) or [knowledge](knowledge.html), I am expecting that the changes in the [**womb**](thebirth.html) will be represented by a greater understanding of Torah and its wisdom, particularly in the [sod](sod.html) level. I would expect that there would be greater understanding of the application of this wisdom to everyday life. It also seems right to expect that Torah wisdom would inform and explain scientific [knowledge](knowledge.html).

I would expect that scientific and technical [knowledge](knowledge.html) and advanced wisdom or [knowledge](knowledge.html) in the area of *physics* in particular, *as it is informed by Torah*.

A scientist can come to [know](daat.html) [HaShem](hashem.html) because of what he learns from science. His relationship with [HaShem](hashem.html) will be brought about by Torah [study](study.html). This Torah [study](study.html) will then bring amazing [insights](insights.html) in the realm of science.

By the year 1840, [two](two.html) major schools of thought had caused revolutions in their respective spheres of influence. In the [Jewish](gen-jew.html) [world](worlds.html), the Chassidic movement[[287]](#footnote-287) had popularized the teachings of mysticism[[288]](#footnote-288) and Kabbalah (קבלה). In the secular [world](worlds.html) the industrial revolution and technological advances like radio, Boolean Algebra (which led to the possibility of computers), the locomotive, telephone etc. had reached its peak. These [two](two.html) developments were the “opening of the supernal gates of wisdom and the lower wellsprings of wisdom” to which the [Zohar](orallaw.html) refers.

Our [Zohar](orallaw.html) also gives us an idea for which came [first](one.html): The upper or the lower wisdom.

*… the upper gates of wisdom[[289]](#footnote-289) will be opened and also the wellsprings of wisdom below…*

It seems that the upper wisdom begins [first](one.html) followed by the lower wisdom. It also seems that this order is opposite the order of the flood in Noach’s day.

*… fountains of the great deep broken up, and the windows of* [*heaven*](heaven.html) *were opened.*

The reversal of this order suggests that the punishment of the flood is reversed (the lower waters [first](one.html)) and we are now getting a blessing (the upper waters [first](one.html)) which will prepare us for the arrival of [Mashiach](mashiach.html).

# The Ovum (Egg) – [Mashiach](mashiach.html) ben David

In the Egyptian [exile](galuyot.html) we learned that [Yosef](joseph.html) HaTzaddik was the egg (see thebirth). [Yosef](joseph.html) was sent to prepare a place for a child. Just as the release of an ovum, an egg, causes the [womb](thebirth.html), the uterus, to engorge with [blood](body.html) and prepare for pregnancy, so also did [Yosef](joseph.html) prepare for the [Yaaqob](jacob.html) and his descendants by enlarging the [food](food.html) supply.

As there is only a single egg in a woman at a [time](time.html), so also is there only [one](one.html) [Mashiach](mashiach.html).

I am going to postulate that the egg is represented by the [Mashiach](mashiach.html). Just as [Yosef](joseph.html) was estranged from his family and was a mighty ruler who seemed to be a [Gentile](gen-jew.html), so also was [Mashiach](mashiach.html), AKA [Yeshua](yeshua.html), who was estranged from Knesset Israel, seems to be a [Gentile](gen-jew.html) god, and is / will be a ruler and leader in a [world](worlds.html) that includes [Jews](gen-jew.html) and [Gentiles](gen-jew.html).

An egg is in our wife who was originally part of us. Recall that Chava was taken out of [Adam](adam.html). From this it is easy to understand why [Yosef](joseph.html) was, at [one](one.html) [time](time.html), in the loins of [Yaaqob](jacob.html) his father, and why [Mashiach](mashiach.html) ben [Yosef](joseph.html) also had an earthly [Jewish](gen-jew.html) father and mother, in addition to a Heavenly Father.

# The Sperm – Religious [Jews](gen-jew.html)

Sperm is the [male](male+female.html) [seed](flower.html). By definition, this means that it gives to the [female](male+female.html) egg. The [male](male+female.html) is primarily a [*giver*](giver.html) as we can see from [marriage](mashal.html) intimacy.

If the [Mashiach](mashiach.html) represents the egg, then who, or what, was the sperm? To understand this answer, we must [first](one.html) understand the essential difference between [male](male+female.html) and [female](male+female.html). This is best seen in marital intimacy. During intimacy, we see that the males *gives* and the [female](male+female.html) *receives*. The [female](male+female.html) is primarily a receiver. This helps us to understand why [HaShem](hashem.html) is called [male](male+female.html) whilst His people are called [female](male+female.html). [HaShem](hashem.html) gives and we receive.

The erev rav received life from [Jews](gen-jew.html) and from [standing](mashal.html) at Mt. [Sinai](stages.html). Religious [Jews](gen-jew.html) sustain the whole [world](worlds.html) through their Torah [study](study.html). This makes religious [Jews](gen-jew.html) the *givers*. Thus, we would say that religious [Jews](gen-jew.html) are the [male](male+female.html) component, the sperm, if you will.

As there are many sperm, so there are many observant [Jews](gen-jew.html).

Religious [Jews](gen-jew.html) who are involved in mystical, [sod](sod.html) level, studies are making monumental discoveries about our [world](worlds.html), Torah, and [HaShem](hashem.html).

Rabbi [Yitzchak](isaac.html) Ginsburgh illustrates this [connection](connection.html) of the sciences and Torah. Wikipedia says the following:

*Ginsburgh's contribution to Chassidic psychotherapy has opened up* [*new*](new.html) *horizons in therapeutic practice, whose processes are already evident in modern clinical psychology. Ginsburgh sees awareness of the Divine as the key to successful psychological therapy. He aims to find the balance between science and the Torah, which will allow establishing psychology on the Torah together with empirical analysis of the data in order to develop working theories.*

*Ginsburgh's writings on psychology develop the* [*three*](three.html)*-stage Chassidic model of submission, separation and sweetening that originated in the* [*study*](study.html) *halls of the Baal Shem Tov and his followers. He has thus severed the chain of non-*[*Jewish*](gen-jew.html) *religious sources upon which all western schools of psychotherapy are founded.[[290]](#footnote-290)*

# The Membrum – [Mashiach](mashiach.html) ben [Yosef](joseph.html)

The [Talmud](orallaw.html) calls a “son” the “[foot](heel.html) of his father”, because as a [foot](heel.html) carries us through this [world](worlds.html), so a son carries us through [time](time.html). "The son is like the [foot](heel.html) of the father".[[291]](#footnote-291) For the son is absorbed into the will of the father, without reason or [knowledge](knowledge.html), just like a [foot](heel.html) is nullified to the [head](body.html) and has no independent will whatsoever. The membrum is also [known](daat.html) as a “[third](three.html) [foot](heel.html)”.

The [first](one.html) [time](time.html) that a group of people is called “Bne Israel - בְּנֵי יִשְׂרָאֵל” is when the [ten](ten.html) brothers of [Yosef](joseph.html) went down to Egypt to buy grain.[[292]](#footnote-292) On the second trip to Egypt, to buy grain, there were also [ten](ten.html) brothers who went down.[[293]](#footnote-293)

It is well [known](daat.html) that a [prayer](prayer.html) minyan[[294]](#footnote-294) is made up of [ten](ten.html) men and is called a “congregation”.[[295]](#footnote-295) Thus, we understand that [ten](ten.html) men is [one](one.html) congregation. The [ten](ten.html) become a [new](new.html) entity. This [new](new.html) entity becomes a powerhouse for [prayer](prayer.html). In the same way, [Mashiach](mashiach.html) ben [Yosef](joseph.html) (AKA [Yeshua](yeshua.html)) is the [head](body.html) of the [body](body.html) that formed a [new](new.html) man, just as [Adam](adam.html) HaRishon was a singular entity that included [male](male+female.html) and [female](male+female.html) parts; of which He is the [head](body.html).

This suggests that the [Mashiach](mashiach.html) ben [Yosef](joseph.html) is the membrum, the penis, the place of the [brit mila](circumcz.html). These are the ones who are constantly [praying](prayer.html) that [HaShem](hashem.html) would [gather](gather.html) the dispersed (assimilated [Jews](gen-jew.html) and the erev rav) and bring them together in Israel. [Mashiach](mashiach.html) ben [Yosef](joseph.html) constantly reiterated that He was doing the will of His father.

[Mashiach](mashiach.html) ben [Yosef](joseph.html) made repeated trips to His brothers (all [Jews](gen-jew.html)) and to [teach](teacher.html) them, just as [Yosef](joseph.html) ben [Yaaqob](jacob.html) [taught](teacher.html) his brothers when they came to Egypt.

# [Intercourse](marriageact.html)

The Vilna Gaon attempted to [travel](mashal.html) to [Eretz Israel](city.html) several times, but he never made it. His disciples, however did make it to [Eretz Israel](city.html).

[Mashiach](mashiach.html) ben [Yosef](joseph.html) made repeated trips to His ‘brothers’ to [teach](teacher.html) them and to bring them to a [new](new.html) life. This is the task of [intercourse](marriageact.html): to make repeated connections with the [female](male+female.html) in order to bring [new](new.html) life into the [world](worlds.html).

# The Ecstatic Moment

When the sperm and the egg meet, we see the ecstatic moment. We see also that this meeting is for the purposes of preserving life.

After the [resurrection](techiyat.html) of [Mashiach](mashiach.html) ben [Yosef](joseph.html), His apostles and disciples exclaimed, “He is alive!” This is essence of the ecstatic moment.

We also see that the purpose of [Mashiach](mashiach.html) ben [Yosef](joseph.html) was to bring abundant life to His ‘brothers’.

**Fetus => Child**

Before we can understand the trimesters that make up this pregnancy, we need to understand who is going to be born.

As we mentioned earlier, *Torah Ohr*, at the beginning of Parshat Vaera,[[296]](#footnote-296) explains that the [exile](galuyot.html) is compared to pregnancy and [**redemption**](redemption.html)**, is compared to** [**birth**](birth.html). This suggests that the ones who are [redeemed](redemption.html) are the ones who are born; they are the fetus that becomes the child.

The [exile](galuyot.html) with Laban resulted in the rebirth of [Yaaqob](jacob.html) as Israel, when they were [redeemed](redemption.html) at the Reed Sea. This [new](new.html) [creation](bara.html) had his own [mission](mission.html) as well as the [mission](mission.html) of [Esav](edom.html). In other words, he was in charge of fixing both the *material* and [*spiritual*](physical.html) [worlds](worlds.html), as we [studied](study.html) in the [study](study.html) titled: [Rachel](rachel.html).

In Egypt, Am Israel, the [*nation*](nations.html) of Israel was born. The family of [Yaaqob](jacob.html) began the [birth](thebirth.html) process and a [*new*](new.html)[*nation*](nations.html) was [redeemed](redemption.html) when they emerged from that pregnancy. This [new](new.html) [nation](nations.html) stood at [Sinai](stages.html) as ‘[one](one.html) man’. They were completely unified. This suggests that [one](one.html) of the goals of this long [exile](galuyot.html) in [Edom](edom.html), is to discard baseless hatred and learn how to love diverse people and work together, as [one](one.html), to further the kingdom of [HaShem](hashem.html).

The [birth](thebirth.html) pangs of [Mashiach](mashiach.html) are going to give [birth](birth.html) to [Mashiach](mashiach.html) ben [Yosef](joseph.html) and [Mashiach](mashiach.html) ben David. [Mashiach](mashiach.html) will be the [head](body.html) of a [new](new.html) creature called Israel, or [Adam](adam.html).[[297]](#footnote-297) Ultimately, we [know](daat.html) that we are going to back to [Gan Eden](eden.html) and that we will have [one](one.html) androgynous man who will [walk](walking.html) with [HaShem](hashem.html). This suggests that the trimesters should see the gradual growth of this born-again man, this [*new*](new.html) man.[[298]](#footnote-298)

The **fetus** / **child**, in this pregnancy scenario, represents all Israel as the [body](body.html) with [*Mashiach*](mashiach.html) *as the* [*head*](body.html), as we read in the Nazarean Codicil:

***Colossians 1:18*** *And he (*[*Mashiach*](mashiach.html)*) is the* [*head*](body.html) *of the* [*body*](body.html)*, klal Israel: who is the beginning, the firstborn from the dead; that in all he might have the preeminence.*

Since the goal of the [Zohar](orallaw.html)’s prophecy[[299]](#footnote-299) relates to the outpouring of wisdom, or [knowledge](knowledge.html), I am expecting that the changes in the **fetus / child** will be represented by a greater [number](nchart.html) of observant [Jews](gen-jew.html) and by their *Torah* [*knowledge*](knowledge.html) and by their [*sod*](sod.html) *level wisdom[[300]](#footnote-300)* in particular. This outpouring will also be represented by unprecedented discoveries and understanding in technology fields, particularly

It is impossible to learn Torah from science, but [one](one.html) can learn science from Torah. This suggests that the Torah will inform science. Further, Torah [knowledge](knowledge.html) will grow from a spark held by [Avraham](avraham.html)’s descendants, into a forest [fire](fire.html) that spans the [world](worlds.html).

# Trimester [Time](time.html)

The normal [gestation](thebirth.html) period for the sons of [Adam](adam.html) is [forty](forty.html) weeks.[[301]](#footnote-301) This [gestation](thebirth.html) period is normally broken down into [three](three.html) parts which are called trimesters.

The [first](one.html) trimester is from conception to the end of week [thirteen](thirteen.html), the second trimester is from week [fourteen](fourteen.html) till the end of week [twenty](twenty.html)-[six](six.html), and the [third](three.html) trimester is from week [twenty](twenty.html)-[seven](seven.html) till the end of the pregnancy. Thus, we see that each trimester is [thirteen](thirteen.html) weeks long. Those who wish to explore the meaning and significance of [thirteen](thirteen.html) may wish to examine my [study](study.html) on [thirteen](thirteen.html).

In order to understand how long the ‘trimesters’ are, we need to understand the different periods of the Egyptian [exile](galuyot.html).

The [time](time.html) the [Jews](gen-jew.html) spent in Egypt began from [Yaaqob](jacob.html)’s descent. However, when he arrived, he was greeted quite favorably by Paro. [Yaaqob](jacob.html)’s family were settled in the best part of Egypt and given [food](food.html) and everything else they needed. This was a good [time](time.html), relatively [speaking](mashal.html).

[Yaaqob](jacob.html) lived in Egypt for 17 years before he passed away, and the last brother to die was Levi, 77 years after that. That means the [Jews](gen-jew.html) were in Egypt 96 years without any slavery.

We [know](daat.html) Miriam was named after the bitterness of the slavery, and we [know](daat.html) she was born 86 years before the [exodus](exodus.html).

So, although the [Jews](gen-jew.html) were in Egypt for 210 years total, only 86 - 116 of those years involved slavery.

The times, according to [Seder](haggada.html) Olam Rabbah 3, can be illustrated thus:

|  |  |
| --- | --- |
| Pleasant times:[[302]](#footnote-302) | 94 years |
|  |  |
| Slavery begins: | 30 years |
|  |  |
| Hard slavery times:[[303]](#footnote-303) | 86 years |
|  |  |
| Total [time](time.html) in Egypt: | 210 years |
|  |  |

|  |  |
| --- | --- |
| Work as slaves | 190 years |
|  |  |
| They will oppress them: | 124 years |
|  |  |
| Hard slavery times:[[304]](#footnote-304) | 86 years |
|  |  |
| Total [time](time.html) in Egypt: | 400 years |
|  |  |

This gives us [three](three.html) periods on which to base our ‘trimesters’ for the pregnancy.

# The [*first*](one.html) trimester starts in 3790 (circa 37CE).

The [**first**](one.html) **trimester** is defined as the [time](time.html) from conception until the fetus has a functioning placenta and the [sex](marriageact.html) of the fetus has begun to be differentiated. During this [time](time.html), most women have ceased menstruating. This trimester is also distinguished externally by the changes in the mother’s [body](body.html) including breast changes, tiredness, nausea and vomiting, frequent urination, and many more symptoms. More importantly, the mother will begin to show that she is pregnant from the growth in her [womb](thebirth.html). The [womb](thebirth.html) will be the size of grapefruit at this stage. Additionally, the midwife can begin to feel abdominal palpitations by placing her [hand](fourteen.html) on the belly of the mother.

## [Famine](famine.html)

Egypt provided relief from the [famine](famine.html) in the days of [Yaaqob](jacob.html). In the same way, [famine](famine.html) will provide relief when we are in [exile](galuyot.html) in [Edom](edom.html) / Rome. It therefore behooves us to understand [famine](famine.html) at the various levels. Further, the growth of the Bne Israel in the [womb](thebirth.html) of [Edom](edom.html) / Rome is going to depend on obtaining ‘bread’. As we shall see, there is more to this than [first](one.html) meets the eye.

[Famine](famine.html), by definition, is a lack of [food](food.html). The Torah often uses bread to represent [food](food.html). In Megillat [Ruth](ruth.html) we see that the text specifically tells us that [famine](famine.html) is a lack of bread:

[***Ruth***](ruth.html) ***1:6*** *Then she arose with her daughters in* [*law*](law.html)*, that she might return from the country of* [*Moab*](stages.html)*: for she had heard in the country of* [*Moab*](stages.html) *how that* [*HaShem*](hashem.html) *had visited his people in giving them bread.*

Thus, we can view [famine](famine.html) as a lack of bread. This suggests that we will be examining the meaning of bread at the [PaRDeS](remez.html) level and then viewing [famine](famine.html) as the lack of “bread”.

What are the effects of a [famine](famine.html)? Those who are starving will learn to [eat](eating.html) anything that has a chance to bring them nourishment. A moldy crumb will be eagerly consumed, *and will be very satisfying*. Those who are starving, learn to be content with small portions that are not necessarily edible.

During a [famine](famine.html), mortality is concentrated among children and the elderly. A consistent demographic fact is that in all recorded [famines](famine.html), [male](male+female.html) mortality exceeds [female](male+female.html). This has profound implications for the Bne Yisrael when you consider that the elderly were the ones with great wisdom and the young were the impressionable ones who most needed the elder’s wisdom. In a [famine](famine.html), they both perished and the [community](community.html) was further devastated.

During our [time](time.html) in the wilderness, after our [departure from Egypt](thebirth.html), the Bne Israel bitterly complained to Moshe about the lack of water, and then (after the supply of [matza](chametz.html) which they had brought [from Egypt](thebirth.html) ran out) about the lack of [food](food.html). They, who only days before had sung to [HaShem](hashem.html), “Who is like You among the heavenly powers, [HaShem](hashem.html)”, were now bitterly cursing their imminent starvation and implicit abandonment by [HaShem](hashem.html): “If only we had died by the [hand](fourteen.html) of [HaShem](hashem.html) in the land of Egypt”. There are no true believers in a [famine](famine.html). Such are the effects of a [famine](famine.html)!

These [famine](famine.html) effects have some very profound implications when we consider the meaning of a [famine](famine.html) at the [Remez](remez.html), Drash, and the [Sod](sod.html) levels. We will examine the implications of this when we look at those levels.

**Pshat:**

The [Mishna](orallaw.html) speaks about [famine](famine.html) and relates it to drought, or a lack of rain or of tumult:

***Avot Chapter 5 Mishnah 8.*** *Even kinds of punishment come to the* [*world*](worlds.html) *for* [*seven*](seven.html) *categories of transgression: When some of them [i.e. the people] give tithes, and others do not give tithes, A* [*famine*](famine.html) *from drought comes, and some go hungry, and others have plenty; when they have all decided not to gives tithes, a* [*famine*](famine.html) *from tumult comes…*

At the Pshat level, [famine](famine.html) is a lack of [food](food.html). The Torah normally uses bread when it speaks of [food](food.html) in a generic sense. **So,** [**famine**](famine.html) **is a lack of bread**.

[Remez](remez.html):

At the [Remez](remez.html) level, a lack of bread is an allegory for Torah. As it says:

***Pirke Avot 3:17*** *Where there is no bread, there will be no Torah. Where there is no Torah, there will be no bread.*

The Nazarean Codicil also equates Torah and bread:

***Luqas (***[***Luke***](luke.html)***) 4:4*** *And* [*Yeshua*](yeshua.html) *answered him, saying, It is written, That man shall not live by bread alone, but by every word of God.*

Thus, we can see that [**famine**](famine.html) **is a lack of Torah**, at the [Remez](remez.html) level. The Prophet Amos speaks of just such a [famine](famine.html):

***Amos 8:11*** *Behold, the days come, saith the Lord* [*HaShem*](hashem.html)*, that I will send a* [*famine*](famine.html) *in the land, not a* [*famine*](famine.html) *of bread, nor a thirst for water, but of hearing the words of* [*HaShem*](hashem.html)*:*

Yalkut Shimoni says that where there is a lack of Torah a [famine](famine.html) for [food](food.html) also occurs.

[Famine](famine.html) is the judgment that comes upon the [world](worlds.html) when justice is delayed or perverted. The [famine](famine.html) for bread was the [physical](physical.html) manifestation of a [famine](famine.html) for [spiritual](physical.html) sustenance. The Word of [HaShem](hashem.html), Torah, is also called bread[[305]](#footnote-305), and because the people of Israel had neglected to nourish their souls by the [study](study.html) of Torah, neither were their [bodies](body.html) nourished. This is accordance with the words of the [Talmud](orallaw.html) that “if there is no Torah, there is no bread”.[[306]](#footnote-306) There was a both a hunger for bread and a hunger for Torah when Elimelech abandoned the [land of Israel](city.html) for the land of [Moab](stages.html).

At the [Remez](remez.html) level, a [famine](famine.html) for Torah will tend to desensitize those that are starving. They will tend be satisfied with very little in terms of Torah learning, and the quality of the Torah learning will not matter. Even polluted Torah from Christians and messianics will become acceptable. When there is a [famine](famine.html) for Torah, we will no longer demand a normal healthy “meal” from our Hakhamim. We will be quite satisfied by pitiful portions of spoiled and inedible lessons from the “garbage cans” of false Torah teachers.

Drash:

The [Hebrew](hebrew.html) word for [*famine*](famine.html): **רעב** ra’ab (ra’[av](feasts.html)). It comes from a root רעב ra’eb which means *to be hungry* (Strong’s 07458). It’s gematria is 272.

**ערב** (erev - evening) also has a gematria of 272.

**בער** (ba’ar - burn) also has a gematria of 272.

Bread is the unity of many grains of wheat [coming](coming.html) together for a common and higher purpose. In addition, we break bread with the [community](community.html) for fellowship. Bread thus binds the [community](community.html) together.

Since bread = Torah at the [Remez](remez.html) level, when we move to the Drash level this analogy must [speak](mashal.html) to the king, it must [speak](mashal.html) to [Mashiach](mashiach.html). To understand this [connection](connection.html), we need to look at some pesukim which address this:

The [Midrash](orallaw.html) indicates that the [world](worlds.html) is destined to have [ten](ten.html) [famines](famine.html) which [HaShem](hashem.html) will send as part of the Messianic [redemption](redemption.html):

[***Midrash***](orallaw.html) ***Rabbah -*** [***Ruth***](ruth.html) ***I:4*** *THAT THERE WAS A* [*FAMINE*](famine.html) *IN THE LAND.* [*Ten*](ten.html)[*famines*](famine.html) *have come upon the* [*world*](worlds.html)*.*

There were [ten](ten.html) [famines](famine.html) that affected the entire [world](worlds.html):

1. In the [time](time.html) of [Adam](adam.html) when he sinned and was cursed. God had said, "Cursed is the ground because of you".[[307]](#footnote-307)
2. In the [time](time.html) of Lemech. He therefore said, "The soil which God has cursed." He could not have been [speaking](mashal.html) of the [famine](famine.html) that was in [Adam](adam.html)'s [time](time.html), since if this had lasted for [ten](ten.html) [generations](toldot.html), people could not have lived. Actually, there was [one](one.html) [famine](famine.html) in the [time](time.html) of [Adam](adam.html), and a second [one](one.html) during Lemech's lifetime.
3. In the [time](time.html) of [Abraham](avraham.html).[[308]](#footnote-308)
4. In the [time](time.html) of [Isaac](isaac.html).[[309]](#footnote-309)
5. In the [time](time.html) of [Jacob](israelja.html).[[310]](#footnote-310)
6. In the period of the Judges.[[311]](#footnote-311)
7. In the [time](time.html) of King David.[[312]](#footnote-312)
8. In the [time](time.html) of Elijah.[[313]](#footnote-313)
9. In the [time](time.html) of Elisha.[[314]](#footnote-314)
10. The tenth [famine](famine.html) exists continually and constantly increases. There is no way of satiating this hunger. This is not a hunger for [food](food.html) or water, **but a great hunger for the mysteries of the Torah**.[[315]](#footnote-315)

[***Midrash***](orallaw.html) ***Rabbah - Genesis XXV:3*** [*Famine*](famine.html) *visited the* [*world*](worlds.html)[*ten*](ten.html) *times. Once in the days of* [*Adam*](adam.html)*: Cursed is the ground for thy sake;[[316]](#footnote-316) once in the days of Lamech: WHICH COMETH FROM THE GROUND WHICH THE LORD HATH CURSED; Once in the days of* [*Abraham*](avraham.html)*: And there was a* [*famine*](famine.html) *in the land;[[317]](#footnote-317) once in the days of* [*Isaac*](isaac.html)*: And there was* [*famine*](famine.html) *in the land, beside the* [*first*](one.html)[*famine*](famine.html) *that was in the days of* [*Abraham*](avraham.html)*;[[318]](#footnote-318) once in the days of* [*Jacob*](israelja.html)*: For these* [*two*](two.html) *years hath the* [*famine*](famine.html) *been in the land;[[319]](#footnote-319) once in the days when the judges judged: And it came to pass in the days when the judges judged, that there was a* [*famine*](famine.html) *in the land;[[320]](#footnote-320) once in the days of Elijah: As the Lord, the God of Israel, liveth, before whom I stand, there shall not be dew nor rain these years;[[321]](#footnote-321) once in the days of Elisha: And there was a great* [*famine*](famine.html) *in Samaria;[[322]](#footnote-322)* [***one***](one.html)[***famine***](famine.html) ***which travels about in the*** [***world***](worlds.html)***; and once in the Messianic*** [***future***](future.html)***: Not a*** [***famine***](famine.html) ***of bread, nor a thirst for water, but of hearing the words of the Lord.***[[323]](#footnote-323)

*By focusing the* [*number*](nchart.html) *of* [*famines*](famine.html) *to* [*ten*](ten.html)*, the* [*Midrash*](orallaw.html) *is explicitly pointing to* [*Mashiach*](mashiach.html) *and to the unity He will bring*. I explored the [number](nchart.html) [ten](ten.html) and its relationship to [Mashiach](mashiach.html) in my paper titled: [ten](ten.html).

This suggests that at the Drash level, bread is the unity of the [community](community.html) as exemplified by the king who is The [Mashiach](mashiach.html). To put it concisely, at the Drash level, [**famine**](famine.html) **is the lack of a king**; [**famine**](famine.html) **is the lack of** [**Mashiach**](mashiach.html) **ben David**.

The [Midrash](orallaw.html) also speaks of a series of [five](five.html) [famines](famine.html) that includes the [famine](famine.html) in Megillat [Ruth](ruth.html):

[***Midrash***](orallaw.html) ***Rabbah - Genesis LXIV:2*** *And it came to pass in the days when the judges judged, that there was a* [*famine*](famine.html) *in the land (*[*Ruth*](ruth.html) *I, 1); once in the days of David: And there was a* [*famine*](famine.html) *in the days of David (II Sam. XXI, 1); once in the days of Elijah: As the Lord, the God of Israel, liveth, before whom I stand, there shall not be dew nor rain these years (I Kings XVII, 1); once in the days of Elisha: And there was a great* [*famine*](famine.html) *in Samaria (II Kings VI, 25);* [*one*](one.html)[*famine*](famine.html) *which travels about in the* [*world*](worlds.html)*; and* [***one***](one.html) ***in the Messianic*** [***future***](future.html)*, as it says, Not a* [*famine*](famine.html) *of bread, nor a thirst for water, but of hearing the words of the Lord (Amos VIII, 11).*

At the drash level, a [famine](famine.html) for Torah justice and rule will tend to desensitize those that are starving. They will tend be satisfied with very little in terms of Torah justice and non-Torah kings will be quite acceptable, and the quality of the justice will not matter. Even polluted justice from Christians, messianics, and even secular and atheistic judges and kings will become acceptable. When there is a [famine](famine.html) for justice and rule, we will no longer demand a normal healthy “meal” from our kings and other judges. We will be quite satisfied by pitiful portions of spoiled and inedible justice from the “garbage cans” of anti-Torah kings.

[Sod](sod.html):

At the [sod](sod.html) level, [famine](famine.html) speaks to issues of cosmic significance. At the Drash level we saw that [famine](famine.html) is the lack of unity in the [community](community.html). *At the* [*sod*](sod.html) *level*, [**famine**](famine.html) **speaks to the lack of unity of the** [**ten**](ten.html) **sefirot and the men of the** [**community**](community.html). [Famine](famine.html) has implications both above and below.

The *bread from* [*heaven*](heaven.html) is the cosmic terminology for this [sod](sod.html) level. We saw this bread from [heaven](heaven.html) in the days when we left Egypt.:

***Shemot (***[***Exodus***](exodus.html)***) 16:4*** *Then said* [*HaShem*](hashem.html) *unto Moses, Behold, I will rain bread from* [*heaven*](heaven.html) *for you; and the people shall go out and* [*gather*](gather.html) *a certain rate every day, that I may prove them, whether they will* [*walk*](walking.html) *in my* [*law*](law.html)*, or no.*

***Yochanan (John) 6:51*** *I am the living bread which came down from* [*heaven*](heaven.html)*: if any man* [*eat*](eating.html) *of this bread, he shall* [*live forever*](eternal.html)*: and the bread that I will give is my flesh, which I will give for the life of the* [*world*](worlds.html)*.*

At the [sod](sod.html) level, a [famine](famine.html) for the unity of the sefirot and the [ten](ten.html) men who rule on earth will tend to desensitize those that are starving. They will tend be satisfied with disunity and will have very little [desire](needs.html) for [HaShem](hashem.html) and His [oneness](oneness.html). Even the so called “[community](community.html)” of the Christians, messianics, and even secular and atheists will become acceptable. When there is a [famine](famine.html) for unity, we will no longer demand a normal healthy “meal” from our gods. We will be quite satisfied by pitiful portions of spoiled and inedible love (hate) from the “garbage cans” of an anti-Torah society.

To sum up our brief explanation of the [hermeneutic](rules.html) levels of [famine](famine.html):

|  |  |
| --- | --- |
| **Pshat** | [famine](famine.html) is a lack of bread. |
| [**Remez**](remez.html) | [famine](famine.html) is a lack of Torah. |
| **Drash** | [famine](famine.html) is the lack of a king; [famine](famine.html) is the lack of [Mashiach](mashiach.html) ben David. |
| [**Sod**](sod.html) | [famine](famine.html) speaks to the lack of unity of the [ten](ten.html) sefirot and the men of the [community](community.html). |

So, just as a [famine](famine.html) was the impetus which sent the Bne Israel into [exile](galuyot.html) in Egypt, so [famine](famine.html) is the impetus which has driven the [exile](galuyot.html) in [Edom](edom.html) / Rome. The growth of the Bne Israel is going to be measured not only in [physical](physical.html) bread, but also the growth of Torah [knowledge](knowledge.html). The end of the age will see a [famine](famine.html) for the Word of [HaShem](hashem.html), but the lead up to that [time](time.html) will see the tremendous growth of Torah [knowledge](knowledge.html).

Let me state this a different way: Just as hunger for bread was preordained in order that [Yaaqob](jacob.html) and his family descend [into Egypt](thebirth.html), so also was a [famine](famine.html) for Torah preordained so the [Mashiach](mashiach.html)’s disciples would descend into [exile](galuyot.html) in order to bring Torah to the [nations](nations.html).

Ideas:

The beginning of growth of the Bne Israel also includes the [Gentiles](gen-jew.html). Just as a large mixed multitude came [out of Egypt](thebirth.html) with Moshe,[[324]](#footnote-324) so also will a large mixed multitude come out of [Edom](edom.html) / Rome. [**Exile**](galuyot.html) **is a** [**time**](time.html) **for gathering converts**[[325]](#footnote-325) and providing the light of Torah to the [Gentiles](gen-jew.html).[[326]](#footnote-326)

***Pesachim 87b*** *R. Eleazar also said: The Holy* [*One*](one.html)*, blessed be He, did not* [*exile*](galuyot.html) *Israel among the* [*nations*](nations.html)[*save*](salvation.html) *in order that proselytes might join them, for it is said: And I will sow her unto Me in the land;[[327]](#footnote-327) surely a man sows a seah in order to harvest many kor![[328]](#footnote-328) While R. Johanan deduced it from this: And I will have compassion upon her that hath not obtained compassion.[[329]](#footnote-329)*

This statement not only presents a different perspective on the condition of [exile](galuyot.html), it also offers a much different view on proselytization than that to which we are accustomed. [Exile](galuyot.html) is, at least, according to Rabbi Elazar, a necessary component of the [mission](mission.html) of the [Jewish](gen-jew.html) people. It affords us the opportunity to be a light unto the [nations](nations.html) and to inspire others to join the [Jewish](gen-jew.html) people. Such a [mission](mission.html) requires that [Jewish](gen-jew.html) people be everywhere, demonstrating the beauty and richness of a [Jewish](gen-jew.html) life. [Exile](galuyot.html) is not to be viewed as a punishment, but an opportunity to strengthen the [Jewish](gen-jew.html) people.

As a result of Judaism's attitude toward [convert](aliens.html)-seeking, [Jews](gen-jew.html) vigorously sought converts whenever possible. In the ancient [world](worlds.html), [Jews](gen-jew.html) were such active missionaries on behalf of Judaism that by the [time](time.html) of [Jesus](yeshua.html), 10 percent of the Roman Empire was [Jewish](gen-jew.html). According to the dean of [Jewish](gen-jew.html) historians, Salo Baron, [Jews](gen-jew.html) numbered 8,000,000 in the Roman Empire,[[330]](#footnote-330) largely as a result of active [convert](aliens.html)-seeking. The [New](new.html) Testament Book of Matthew correctly describes the Pharisees as “crossing seas to make [one](one.html) [convert](aliens.html)”.[[331]](#footnote-331) The [Jewish](gen-jew.html) historian Josephus wrote at the [time](time.html), “Proselytism was widespread among the ordinary people.” As a result, he wrote, the inhabitants of both Greek and Barbarian cities evinced great zeal for Judaism.[[332]](#footnote-332)

The results were also qualitatively impressive. Among the notable rabbinic converts to Judaism was Onkelos, whose Aramaic translation of the Bible is [studied](study.html) by religious [Jews](gen-jew.html) to this day. A listing of the rabbis in the [Talmud](orallaw.html) who descended from converts includes the greatest names: Rabbi Meir, Rabbi Akiva, as well as Shmaya[[333]](#footnote-333) and Abtalion.[[334]](#footnote-334) Maimonides notes in his introduction to the Mishne Torah that Akiba’s father was a [convert](aliens.html).

It was Christianity, not Judaism, that stopped a likely massive movement of people to Judaism. When Christianity became the Roman state religion, the state immediately prohibited conversion to Judaism, and by 407 of the Common Era, it became a capital offense for a Christian to [convert](aliens.html) to Judaism. Both the [convert](aliens.html) and the [Jew](gen-jew.html) facilitating the conversion were put to death.

The [Zohar](orallaw.html)[[335]](#footnote-335) writes that the "Mixed Multitude" which joined the [Jewish](gen-jew.html) [nation](nations.html) at the [time](time.html) of the [Exodus](exodus.html) [from Egypt](thebirth.html) was composed of Egyptian converts. The Vilna Gaon[[336]](#footnote-336) adds that the erev rav of today are the souls of those same converts.

Towards the [end of days](lastdays.html), the erev rav[[337]](#footnote-337) will be woven very strongly into the Bne Israel’s fabric, and the Bne Israel will come to learn from their actions. Upon contemplation of the so-called culture that surrounds us in our present-day [exile](galuyot.html), it becomes obvious that in many areas it is simply a re-hash of the culture displayed by the perpetrators of our [first](one.html) [exile](galuyot.html), nearly 3,500 years ago. As Shlomo HaMelech wrote:

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

The erev rav of our days has simply re-coined the motto of Pharaoh: "Who is [HaShem](hashem.html) that I should listen to His voice?" They raise the banner of heresy under the guise of "my might and my strength have acquired all this for me." They have rejected the yoke of [heaven](heaven.html) and refuse to accept [HaShem](hashem.html)'s role as Creator and Sustainer of the [world](worlds.html).

We [know](daat.html) that the 'culture' of extravagant trips to faraway places, animalistic music, fantasy movies, computer games, discos, and drugs is becoming more rampant every day. All of these are simply permutations of the witchcraft of Mitzrayim, the goal of which is to run away from and deny reality to the point where the invented, superficial [world](worlds.html) of immediate satisfaction replaces the lasting values of true reality.

As [Mashiach](mashiach.html) ben [Yosef](joseph.html), AKA [Yeshua](yeshua.html),[[338]](#footnote-338) had [twelve](twelve.html) disciples,[[339]](#footnote-339) so also did [Yaaqob](jacob.html) have [twelve](twelve.html) sons.[[340]](#footnote-340)

As [seventy](seventy.html) souls descended [into Egypt](thebirth.html),[[341]](#footnote-341) so also, did [Mashiach](mashiach.html) ben [Yosef](joseph.html), AKA [Yeshua](yeshua.html), send the [seventy](seventy.html) disciples into the [world](worlds.html).[[342]](#footnote-342)

As the place of [exile](galuyot.html) was called *Egypt*,[[343]](#footnote-343) so also was the [name](name.html) of the [Edom](edom.html) / Rome [exile](galuyot.html) called *Egypt*.[[344]](#footnote-344)

This trimester began with [Mashiach](mashiach.html) ben [Yosef](joseph.html) commissioning His Apostles[[345]](#footnote-345) to voluntarily go into [exile](galuyot.html) in about 3790. I say ‘about’ because we do not have firm records of how old [Yeshua](yeshua.html) was at His [resurrection](techiyat.html). Many believe that He was [thirty](thirty.html)-[three](three.html) (33) years old when He died. I believe that He was the same age as [Yitzchak](isaac.html) when he was bound and died (See [fathers](fathers.html)) at the [Akeida](human.html). At that [time](time.html), [Yitzchak](isaac.html) was [thirty](thirty.html)-[seven](seven.html) (37) years old. So also was [Yeshua](yeshua.html) [thirty](thirty.html)-[seven](seven.html) (37) years old when He died.[[346]](#footnote-346)

When the second [Temple](temple.html) was destroyed, in 3839AM,[[347]](#footnote-347) Christianity appeared. Baseless hatred and Lashon HaRa[[348]](#footnote-348) caused its destruction, midda-kneged-midda[[349]](#footnote-349) Christianity began using these same [sins](sin.html) against us. Their cathedrals had much beauty, but their ‘victories’ in war, science, and the arts were astounding. They have what was ours. (Think about the ramifications when they become our [inheritance](inherit.html)).

In the closing years of the [Temple](temple.html), it was becoming clear that the oral [law](law.html) would not survive unless the outline, at least, was written down. These written texts would be copied and distributed more widely than they had in earlier years. This would cause more people to come in contact with both the written and the [oral Torah](orallaw.html). Many converts would be added when the [Jews](gen-jew.html) were forced to flee [Eretz Israel](city.html) and live in the diaspora.

The Nazarean [Talmud](orallaw.html) sections, [known](daat.html) as ‘epistles’, was completed in 3822 (62CE).

The remaining Nazarean [Talmud](orallaw.html) sections were completed by 3850 (90CE).

The [Mishna](orallaw.html) was completed in 3949 (189 CE).

The [Gemara](orallaw.html) was completed in 4235 (475CE).

Rashi died in 4865 (1105CE) and his elucidations of the written and [oral Torah](orallaw.html) would gain wide acceptance and greatly increase the [knowledge](knowledge.html) of Torah throughout the western [world](worlds.html).

# The *Second* trimester starts in 4940 (1180CE)

The **second trimester** is defined as the [time](time.html) from when the sexual [organs](body.html) have begun differentiation, until the fetus looks similar to what he or she will look like at [birth](birth.html).

This trimester will find the mother experiencing [sleeping](mashal.html) problems and she will begin noticing Braxton Hicks contractions. At the end of the second trimester, the fetus will measure about [ten](ten.html) inches and will frequently practice their kicking movements. The fetus at this point can be felt by the mother and by the midwife. The baby has a chance of survival if born during this trimester.

Ideas:

In 4940 (1180CE), sixty years before 1240, the Rambam completed the [Mishna](orallaw.html) Torah, which was a revolutionary re-ordering of the Torah that reassembled the broken pieces of the [Gemara](orallaw.html) into a form which was easily comprehended by the common man. Maimonides intended to provide a complete statement of the Oral [Law](law.html), so that a person who mastered [first](one.html) the Written Torah and then the Mishneh Torah would be in no need of any other book. By 1240 the [Mishna](orallaw.html) Torah had achieved wide distribution that included responsum.

In 4950 (1190CE), Rambam Completed Moreh Nebuchim (Guide for the Perplexed).

# The [*third*](three.html) trimester starts in 5200 (1440CE).

The [**third**](three.html) **trimester** is defined as the [time](time.html) from when the fetus looks similar to what he or she will look like at [birth](birth.html), until the baby is born.

During this trimester, the mother will need to urinate frequently and her belly will look like it’s ready to explode. Towards the end of this trimester, most babies will have become positioned for [birth](birth.html) with their [head](body.html) down.

The printing press was invented in 5200 (1440CE).

“The Vilna Gaon writes that there are 70 words in לדוד מזמור למנצח,[[350]](#footnote-350) which talk about the Yidden davening to [HaShem](hashem.html) to help them at a [time](time.html) of despair, corresponds to the “70 years of Chevlei [Mashiach](mashiach.html)”.[[351]](#footnote-351) This suggests that the [birth](thebirth.html) pangs correspond to the [third](three.html) trimester.

The [Zohar](orallaw.html) compares pre-messianic times to the 70 cries of a woman in labor. Responding to these cries, King David wrote the 70 words of [Psalm](psalms1.html) 20, “*May* [*HaShem*](hashem.html) *answer you on your day of distress*.” Elsewhere, [Psalm](psalms1.html) 29, King David incorporated the expression “*kol* [*Hashem*](hashem.html)”- the voice of [Hashem](hashem.html), 7 times. The 7 correlates to the 70. The final “*kol* [*Hashem*](hashem.html)*”* is the culmination of the 70 cries. The 7th [one](one.html) goes, “*Kol* [*Hashem*](hashem.html) *yecholel ayalos.”-* The voice of [Hashem](hashem.html) frightens the hinds ([female](male+female.html) deer). What is the [connection](connection.html)?

Our Sages explain that the hind has a very narrow [birth](birth.html) canal making it difficult for her to give [birth](birth.html). Rashi on the verse says that the *Kol* [*HaShem*](hashem.html)is thunder which startles the hind. This reaction from fright gives the necessary push she couldn’t have mustered on her own.

The [Zohar](orallaw.html), however, says [HaShem](hashem.html) arranges for a snake to happen by and bite her at the critical moment, allowing her to finally deliver her newborn. The [Zohar](orallaw.html) is undoubtedly following the lines of its previous analogy, [events](feasts.html) just prior to the arrival of our Mashiachs.

**Ideas:**

In the late 1500’s, Francis Bacon became the [first](one.html) practitioner of the scientific method. This was the Ohr Rishon becoming manifest in the [physical](physical.html) [world](worlds.html). At about the same [time](time.html), in the [spiritual](physical.html) [world](worlds.html), the Arizal[[352]](#footnote-352) began explaining the Kabbala, which was metaphoric in nature and is considered the father of contemporary Kabbala; what became [known](daat.html) as Lurianic Kabbala. A contemporary, Moses ben [Jacob](israelja.html) Cordovero was a central figure in the historical development of Kabbalah and the leader of a mystical school in 16th-century Safed, Israel. He is [known](daat.html) by the acronym the Ramak. As science got more [physical](physical.html) with the scientific method, Judaism was becoming more mystical with the Kabbala. A second development in the late 1500’s, was the development of halachic literature by Rabbi [Yosef](joseph.html) Karo, who’s Magnus opus was the Shulchan Aruch, the Set Table. This was the [first](one.html) reconstruction of Torah into its *application*. There are various legal codes in Judaism but the Shulchan Aruch is the most widely consulted. It was authored in Safed, Israel by [Yosef](joseph.html) Karo in 1563 and published in Venice [two](two.html) years later.

In the 1700’s, the great [Gentile](gen-jew.html) Sir [Isaac](isaac.html) Newton,[[353]](#footnote-353) the father of modern science, began to affect the [world](worlds.html). At the same [time](time.html) a renewal was happening in the [Jewish](gen-jew.html) [world](worlds.html) as this era saw the advent of most of the major Achronim[[354]](#footnote-354) and Chassidic[[355]](#footnote-355) leaders, including Rabbi Moshe Chaim of Luzatto (1707 – 1747). Thus 5500A.M. = 1740 saw the rise of science in a big way as the [Zohar](orallaw.html)[[356]](#footnote-356) interprets along prophetical lines:

*In the 600th year of the 6th* [*millennium*](millenium.html)(i.e., in the years 5,500-5,600 in the [Hebrew](hebrew.html) [calendar](calendar.html) corresponding to the years 1740-1840 CE.) *the upper gates of wisdom will be opened and also the wellsprings of wisdom below* (science and technology)*. This will prepare the* [*world*](worlds.html) *for the 7th* [*millennium*](millenium.html) *like a person prepares himself on Friday for* [*Shabbat*](sabbath.html)*, as the* [*sun*](hachama.html) *begins to wane. So it will be here. There is a hint about this in the verse “In the* [*six*](six.html) *hundredth year of Noah’s life …all the fountains of the great deep were broken up, and the windows of* [*heaven*](heaven.html) *were opened”.[[357]](#footnote-357)*

This passage,[[358]](#footnote-358) from the [Zohar](orallaw.html), has been explained by the Talmudic[[359]](#footnote-359) Sage-Mystics of Israel, the Chassidic masters and specifically by the Sages of Shklov,[[360]](#footnote-360) as referring to the fact that from the 18th, and especially from the 19th, century onward, the Kabbalah would [experience](experience.html) a profound renewal clarifying and rendering more accessible her own esoteric traditions.[[361]](#footnote-361) Any student of contemporary mysticism cannot but be astounded by the relatively recent dramatic accessibility of the Kabbalah and its [new](new.html) and ever increasing popularity.[[362]](#footnote-362)

*With the gradual opening of the gates of wisdom[[363]](#footnote-363) above and below the messianic revelation that will begin from the year 1840 will resemble the wisdom of King Solomon in his day.[[364]](#footnote-364)*

Paralleling the revelations of “wisdom from above,” this prophecy necessitates revolutionary discoveries occurring simultaneously in the secular [world](worlds.html), with regards to the “wisdom from below”. Stimulated by the Industrial Revolution of the 18th century, the wellsprings of theoretical models and [new](new.html) technology have incessantly burst forth. A wholly [new](new.html) paradigm of scientific thought, and consciousness, is emerging. The year 1840 witnessed the emergence of electromagnetic theory,[[365]](#footnote-365) electromagnetism,[[366]](#footnote-366) which in turn paved the way for the discovery of radio waves, the harnessing of electricity, telecommunications, television, computers, and the investigation of atomic energy and the development of the atomic bomb. [New](new.html) psychological and neurological descriptions of the [brain](brain.html), ethnopharmacology,[[367]](#footnote-367) black hole phenomenon,[[368]](#footnote-368) genetic engineering, lasers and holography, are further examples of the changes and ideas that have taken place in our [generation](toldot.html). Of even greater significance has been the effect of the early 19th century breakthroughs of non-Euclidean geometry, which set the stage for the 20th century theories of Einstein’s relativity,[[369]](#footnote-369) quantum mechanics, and the search for the Unified [Field](field.html) Theory.[[370]](#footnote-370) Currently, under the [name](name.html) of “Super Strings”,[[371]](#footnote-371) this theory is being proclaimed by leading physicists as an unmistakable genesis of a [new](new.html) physics. Most recently, the scientific [community](community.html) and public at large are being initiated into a [new](new.html) [world](worlds.html) of fractal geometry,[[372]](#footnote-372) chaos theory,[[373]](#footnote-373) virtual reality,[[374]](#footnote-374) and the ever accelerating, neural network[[375]](#footnote-375) of the worldwide Internet.

The statement, “wellsprings of wisdom below”, is interpreted as the industrial revolution, which according to Wikipedia, had its origins in the 1780’s but was not felt until 1830’s or 1840’s. We are still feeling the effects today with all the scientific revolutions that followed.

The [First](one.html) Industrial Revolution used water and steam power to mechanize production. The Second used electric power to create mass production. The [Third](three.html) used electronics and information technology to automate production. Now a [Fourth](four.html) Industrial Revolution is building on the [Third](three.html), the digital revolution that has been occurring since the middle of the last century. It is characterized by a fusion of technologies that is blurring the lines between the [physical](physical.html), digital, and biological spheres.

There are [three](three.html) reasons why today’s transformations represent not merely a prolongation of the [Third](three.html) Industrial Revolution but rather the arrival of a [Fourth](four.html) and distinct [one](one.html): velocity, scope, and systems impact. The speed of current breakthroughs has no historical precedent. When compared with previous industrial revolutions, the [Fourth](four.html) is evolving at an exponential rather than a linear pace. Moreover, it is disrupting almost every industry in every country. And the breadth and depth of these changes herald the transformation of entire systems of production, management, and governance.[[376]](#footnote-376)

According to the teachings of esoteric Judaism, all [knowledge](knowledge.html), both [spiritual](physical.html) and material wisdom, originally coexisted in a seamless unity within a higher dimension. Together, these [two](two.html) modes of wisdom comprised a larger, all-encompassing Universal Torah.[[377]](#footnote-377) A collapse, i.e., the episode of the [eating](eating.html) from the Tree of the [Knowledge](knowledge.html) of good and evil,[[378]](#footnote-378) however, ensued in which the database of all [knowledge](knowledge.html) split itself into “[spiritual](physical.html)” and “material” planes of existence. Thus, we have the roots of the conflict between “religion” and “science”. Yet, any given mystical or technological truth can only be [one](one.html) of [two](two.html) sides of the same puzzle. Thus, the material [world](worlds.html) is also a mode of spirituality, only externalized and concretized. Vice-versa, the [spiritual](physical.html) [world](worlds.html) is a mode of the material reality, only internalized and spiritualized.[[379]](#footnote-379)

From both a secular and scientific perspective, as well as from a fundamentalist religious perspective, this unique synergistic re-union is very challenging, if not intimidating and appears “heretical”. Yet, this is the explicit doctrine of the Gaon of Vilna[[380]](#footnote-380) and his clandestine cadre of Talmudic Sage-Mystics of Shklov. The ultimate truth is not revealed through the supra-natural alone nor is it only discovered through scientific development; it is more than both. Both forms of wisdom are destined to reunite. Perforce, this is stimulating a worldwide paradigm shift in consciousness. These [stages](stages.html) of global evolution are aspects of the Messianic Era which is central to the teachings of esoteric as well as traditional Judaism.[[381]](#footnote-381)

The greatest challenge to religion is science because science can offer an alternative to [HaShem](hashem.html)[[382]](#footnote-382) and His [creation](bara.html). That is why the Satan makes this offer to those who would choose this path. As a matter of interest, we have no record of any atheists[[383]](#footnote-383) before the rise of science, and in particular the idea of evolution.

According to this tradition, our role as the “Final [Generation](toldot.html)” in the re-unification of these [two](two.html) modes of wisdom is achieved by matching the right tool with the right job. In other words, we must use the [new](new.html) maps, models, and metaphors of the “wisdom from below” in order to grasp the “wisdom from above.” In turn, the transcendent wisdom of the Torah will cast its light of clarity and direction upon the enchanting and often overpowering tools of science and technology.

The “gates of wisdom above” parallel the opening of the “wellsprings of wisdom below”. This refers to revolutionary discoveries in the sciences that would completely change our view of the [world](worlds.html).[[384]](#footnote-384) We have also seen ongoing examples of the revelations of “wisdom from above”. We can see it historically in the release and publishing of crucial Kabbalistic teachings. Although a [number](nchart.html) of the works of the Arizal[[385]](#footnote-385) were circulated after he died in 1572, the most authoritative texts of Lurianic Kabbalah, the *Shemone Sh’arim[[386]](#footnote-386)* by R. Chayim Vital,[[387]](#footnote-387) remained in closely guarded manuscript until the beginning of the 20th-century. The availability of previously unpublished esoteric manuscripts of the early Kabbalists, the teachings of the Ramchal[[388]](#footnote-388) and the Hasidic masters,[[389]](#footnote-389) and finally the esoteric writings of the Gaon and his disciples, including *Kol HaTor,[[390]](#footnote-390)* have given our [generation](toldot.html) increasing access to these crucial teachings.

This does not mean that our [generation](toldot.html) is more advanced than our predecessors. To the contrary, our grasp of the “inner” wisdom is decidedly more “external”. It does mean, however, that this wisdom is no longer restricted to a select few. In order to hasten the [redemption](redemption.html), the inner wisdom has come down into the public domain, with all the inherent dangers that this “descent” suggests. This is born out, on the [one](one.html) [hand](fourteen.html), by the emergence of the Kabbalah as an accepted [field](field.html) of academic research in universities in Israel and in the [world](worlds.html) at large. This is in sharp contrast to the Kabbalah’s previous status of belonging to the “Old [World](worlds.html)” and the realm of superstition. On the other [hand](fourteen.html), this prophecy is reflected in the appearance of Orthodox Yeshivot, mainly Sephardic, which openly [teach](teacher.html) Kabbalah side by side with [Talmud](orallaw.html)[[391]](#footnote-391) and Halachah.[[392]](#footnote-392) Further, any longtime student of the Kabbalah cannot but be staggered by the recent proliferation of classical Kabbalah literature, in [Hebrew](hebrew.html), English, and other languages, which continues to increase in momentum.

[***Midrash***](orallaw.html) ***Rabbah - Genesis XLII:2*** *R. Abin said: Just as he commenced with* [*four*](four.html) *kings, so will he conclude with* [*four*](four.html) *kings. [He commences with* [*four*](four.html) *kings, viz.]: With Chedorlaomer king of Elam, and Tidal king of Goiim, and Amraphel king of Shinar, and Arioch king of Ellasar;[[393]](#footnote-393) so he ends with* [*four*](four.html) *kingdoms: the kingdom of* [*Babylon*](bavel.html)*, the kingdom of Media, the kingdom of Greece, and the empire of* [*Edom*](edom.html) *[i.e. Rome]. R. Phinehas quoted in R. Abin’s* [*name*](name.html)*: But they* [*know*](daat.html) *not the thoughts of the Lord, neither understand they His counsel, for He hath* [*gathered*](gather.html) *them as the sheaves to the threshing- floor.[[394]](#footnote-394) Thus, why Came all these as allies?[[395]](#footnote-395) In order that they might come and fall by the* [*hands*](fourteen.html) *of* [*Abraham*](avraham.html)*; hence it is written, AND IT CAME TO PASS lN THE DAYS OF AMRAPHEL, etc.*

[***Midrash***](orallaw.html) ***Rabbah - Genesis XLII:4*** *AND IT CAME TO PASS IN THE DAYS OF AMRAPHEL. He was called by* [*three*](three.html) *names: Cush, Nimrod, and Amraphel. Cush, because he was indeed a Cushite; Nimrod, because he incited the* [*world*](worlds.html) *to revolt (himrid) Amraphel denotes: he made a declaration (amar imrah), ‘I will cast down (appilah).’ [Another interpretation is] that he made sport of (amar we-afle) the* [*world*](worlds.html)*, also that he made sport of* [*Abraham*](avraham.html)*; again, that he ordered* [*Abraham*](avraham.html) *to be thrown (amar we-hippil) into the* [*furnace*](furnace.html)*. ARIOCH KING OF ELLASAR. R. Jose of Milhaya said: Why are they [hazel-nuts] called elsarin? Because [they grow in the territory] of Ellasar. CHEDORLAOMER KING OF ELAM, AND TIDAL KING OF GOIIM. R. Levi said: There is a place which is so called there [sc. in* [*Babylon*](bavel.html)*], and [its inhabitants] took a certain man and made him king over them. R. Johanan said: And his* [*name*](name.html) *was Tidal. Another interpretation: AND IT CAME TO PASS IN THE DAYS OF AMRAPHEL KING OF SHINAR: this alludes to* [*Babylon*](bavel.html)*; ARIOCH KING OF ELLASAR: that alludes to Greece; CHEDORLAOMER KING OF ELAM: that is Media; AND TIDAL THE KING OF* [*GOYIM*](gen-jew.html) *[lit. ‘*[*nations*](nations.html)*’]: this alludes to the* [*wicked*](wicked.html) *Power [i.e. Rome] which levies troops from all the* [*nations*](nations.html) *of the* [*world*](worlds.html)*. R. Eleazar b. R. Abina said: When you see the Powers fighting each other, look for the* [*coming*](coming.html) *[lit. ‘*[*feet*](heel.html)*’] of the King* [*Messiah*](mashiach.html)*. The proof is that in the days of* [*Abraham*](avraham.html)*, because these Powers fought against each other, greatness came to* [*Abraham*](avraham.html)*.*

When Hagar had her child, [HaShem](hashem.html) told her to [name](name.html) him “Ishmael”, which literally means that G-d listened to her [prayers](prayer.html). But the [Midrash](orallaw.html) informs us that this word means “Yishma Kel - G-d will listen,” for it prophetically revealed that Ishmael’s descendants, the Arabs, would generate many [Jewish](gen-jew.html) [prayers](prayer.html), causing [HaShem](hashem.html) to listen to the urgent cries of His people. How amazing! A boy is born to a former bondmaid and a prophecy is revealed that, thousands of years later, his myriad descendants would repeatedly cause Tehillim to be said by [Jews](gen-jew.html) all around the [world](worlds.html).

Indeed, the description of Ishmael is replete with amazing prophecy. The description that he will be a “a wild ([ass](chamor.html)-like) man” is a perfect description of the Arab mentality. Who else would send little children with rocks to confront high-tech tanks? Who else but a wild subhuman people would go on suicide [mission](mission.html) after suicide [mission](mission.html)? And what about the testimony of what the pasuk says, “And everyone’s [hands](fourteen.html) will be in him,” which the Targum translates to mean “That all will need him.” How [awesome](awesome.html) a prophecy this is, that [nations](nations.html) - [world](worlds.html) over - are in urgent need of Arab oil. And what about the verse that tells us “That he (Ishmael’s descendants) will [dwell](dwelling.html) on the [face](body.html) of all of his brethren.” How uncannily accurate is this description of how the Arabs totally encircle the [Jewish](gen-jew.html) people, literally camping upon all of their borders.

Ishmael’s (the Arabs of today) rights in [eretz Israel](city.html) can be exercised when the [Jews](gen-jew.html) do not exercise their blessing of clinging to [HaShem](hashem.html). Thus, our struggle with Ishmael for the rights to [Eretz Israel](city.html) is not simply a [physical](physical.html) struggle, but a [spiritual](physical.html) [one](one.html) as well. It will be successful when we realize the blessing of [spiritual](physical.html) connectedness that [HaShem](hashem.html) gave to [Avraham](avraham.html), and that was transmitted to us through our father [Yitzchak](isaac.html).

This is also why our sages refer to the final [stages](stages.html) of the [exile](galuyot.html) as “the heels of the [Mashiach](mashiach.html),” for in that [time](time.html) it will be necessary to elevate [the Divine sparks] that have become enmeshed in the lowest elements [of these [exiles](galuyot.html)], the [feet](heel.html).

[***Zohar***](orallaw.html) ***Torah portion of Va’era page 32a*** *Come and see - for* [*four*](four.html) *hundred years the supervising* [*angel*](angels.html) *of Yishmael beseeched G-d. He said “whoever is* [*circumcised*](circumcz.html) *has a portion with you?” G-d replied, “Yes.” He said, “Well, Yishmael is* [*circumcised*](circumcz.html)*; how come he doesn’t have a portion with you like* [*Yitzchak*](isaac.html)*?” G-d replied, “This* [*one*](one.html) *(*[*Yitzchak*](isaac.html)*) is* [*circumcised*](circumcz.html) *properly, and this other* [*one*](one.html) *(Yishmael) is not. Also, this* [*one*](one.html) *does it properly on the* [*eighth*](eight.html) *day.” He asked him “And despite all this, even though he is* [*circumcised*](circumcz.html) *he gets no reward?” G-d responded by distancing the children of Yishmael from Himself in the upper* [*worlds*](worlds.html)*, and He gave them a portion below in the Holy land, because they are* [*circumcised*](circumcz.html)*. In the* [*future*](future.html)*, the children of Yishmael will rule over the Holy land for a long* [*time*](time.html) *while the land is empty, just as their* [*circumcision*](circumcz.html) *is empty and without completion. And they will hinder the children of Israel from returning to their place, until their* [*merit*](merit.html) *in the Holy land runs out. In the* [*future*](future.html) *the children of Yishmael will stir great wars in the* [*world*](worlds.html)*. And the children of* [*Edom*](edom.html) *[the West] will* [*gather*](gather.html) *against them, and make war with them,* [*one*](one.html) *on the sea, and* [*one*](one.html) *on the land, and* [*one*](one.html) *by* [*Jerusalem*](city.html)*; and each* [*one*](one.html) *will prevail over the other but the Holy land will not fall to the* [*hands*](fourteen.html) *of* [*Edom*](edom.html)*. At the same* [*time*](time.html)*, a* [*nation*](nations.html) *from the end of the* [*world*](worlds.html) *will be awakened against* [*wicked*](wicked.html) *Rome.(Rome here is said to refer to the* [*spiritual*](physical.html) *center of western civilization) and it will make war against her for* [*three*](three.html) *months, and many* [*nations*](nations.html) *will* [*gather*](gather.html) *there, and they will fall by her* [*hand*](fourteen.html)*, until all the children of* [*Edom*](edom.html) *will* [*gather*](gather.html) *against her from all corners of the earth. And then G-d will awaken Himself against them, as it says, “a sacrificial slaughter for the Lord in Batzra”, and it says, “to shake the corners of the Land”. And after this, the children of Yishmael will be finished from the* [*world*](worlds.html)*. And all the supernal powers of the* [*nations*](nations.html) *will be broken, and no power will remain above except for the power of Israel alone.*

The last 45 days of Chevlei [Mashiach](mashiach.html) will be more difficult than the [first](one.html) days. The troubles of those final days will move the [community](community.html) of Israel to do complete teshuva, and, thereby, they will be privileged to [merit](merit.html) the [redemption](redemption.html).

**1808–1840**

The recognition of electromagnetism, the unity of electric and magnetic phenomena, is due to Hans Christian Ørsted and André-Marie Ampère in 1819–1820. [Michael](angels.html) Faraday invented the electric motor in 1821, and Georg Ohm mathematically analyzed the electrical circuit in 1827.

Large-scale Aliyah in hope of hastening the [redemption](redemption.html) in anticipation of the arrival of the [Messiah](mashiach.html) in 1840.[[396]](#footnote-396)

Particularly fascinating is that another seminal [event](feasts.html) transpired during that same period. *It was in 1840 that the Saudis retook Riyadh and that Wahhabism[[397]](#footnote-397)* came to power. This is stunning in light of the Torah’s words concerning the role of Yishmael in the [End of Days](lastdays.html).

Our mesorah[[398]](#footnote-398) [teaches](teacher.html) that in the Achrit Hayamim a sect of fanatical Ishmaelites will arise, executing horrendous [attacks](attacks.html) around the [world](worlds.html). They will [first](one.html) team up with Christian [nations](nations.html),[[399]](#footnote-399) and later go to war against the Christians.[[400]](#footnote-400)

Eventually the various wars will develop into a [world](worlds.html) war centered on [Jerusalem](city.html).

Over the past several centuries, the Muslims had been virtually powerless. *Beginning in 1840*, the paradigm shifted. Islam is now the fastest growing religion on earth. [One](one.html) in every [four](four.html) human beings alive today is Muslim.

**1820–1860**

The development of Orthodox Judaism, a set of traditionalist movements that resisted the influences of modernization that arose in response to the European emancipation and Enlightenment movements; characterized by continued strict adherence to Halakha.

The second flood, predicted by the [Zohar](orallaw.html) nearly [two](two.html) [millennia](millenium.html) earlier, would *not* be [one](one.html) of torrential [rains](rains.html) and geysers, but [one](one.html) of [knowledge](knowledge.html). Specifically, there would be [two](two.html) great bursts of [knowledge](knowledge.html) in 1840. The [first](one.html) would be a flood of '[knowledge](knowledge.html) from above', Torah wisdom, while the second would be a flood of '[knowledge](knowledge.html) from below', scientific advancement.

Indeed, starting around the year 1840, the [world](worlds.html) experienced a burst of technology, from the Industrial Revolution down to the MacBook Pro.

On the [spiritual](physical.html) side as well, there was also a great burst of [knowledge](knowledge.html), with tremendous advances in Kabalistic [study](study.html), Talmudic academies, and the introduction of Chassidic philosophy.

Besides revealing the Vilna Gaon's kabbalistic brilliance, and his own deep faith in the [coming](coming.html) of [Mashiach](mashiach.html) AND the Gaon's own special role in that [Coming](coming.html), *Kol HaTor*[[401]](#footnote-401) is timely for at least [three](three.html) other reasons:

1. The universal search today for non-materialistic, non-hedonistic meaning in life, for spirituality, for God. Among [Jews](gen-jew.html), [one](one.html) major stream of such seekers is represented by the baal teshuva (or chozer b'teshuva) movement. For all such searchers, Kol HaTor may well resonate.

2. The evidence of a growing compatibility, indeed confluence between Science and Kabbalah, particularly between post-Newtonian Einsteinian Physics and Torah as explicated by a diversity of profound, if non-mainstream, thinkers like the Holy Ari, Rav Kook and Rabbi Weissmandl (originator of the [Torah code](codes.html)s).

3. The strong sense worldwide that things are getting better, yet getting worse, and certainly more confusing: technological breakthroughs and primitive hatreds, millennial thinking of Apocalypse Now and "We want [Mashiach](mashiach.html) Now," the [world](worlds.html) as a global village but a [world](worlds.html) terribly out of whack, the end of the Cold War but the rise of a [new](new.html) axis of evil. And Israel — and [Jerusalem](city.html)! — at the center of the quickening, crazy spiral.

Remarkably, combining all [three](three.html) of these reasons is the [new](new.html)-old Kabbalistic view, founded on Genesis 7: 11, which states that "in the 600th year of Noah's life, all the wellsprings of the great deep burst forth and the floodgates were opened." Various kabbalists have seen this statement as an beacon pointing to the fact that after the 600th year of the 6th [millennium](millenium.html) (the [Jewish](gen-jew.html) [calendar](calendar.html) year of 5600, i.e., the mid-19th century), the Gates of Wisdom Above (Kabbalah) and the Wellsprings of Wisdom Below (Science) would — and did — increasingly open.[[402]](#footnote-402)

In our day we are seeing 7500 journal articles published every single day! These all represent [new](new.html) ideas and understanding in the many fields of science. That’s how fast science is growing. The sum total of man’s [knowledge](knowledge.html) doubles every 5.5 years. [Nine](nine.html) out of [ten](ten.html) scientists, that have ever lived, live today because of the tremendous outpouring of the Ohr Rishon. The acceleration of human [knowledge](knowledge.html) is astounding! Just remember: This all brings the Geula, the [redemption](redemption.html), by preparing the [world](worlds.html) and effecting the needed [tikkun](tikkun.html), correction.

This is all necessary to prepare the [world](worlds.html) for the outpouring of Chakma, wisdom, that will come with [Mashiach](mashiach.html). Remember what happened at Mt. [Sinai](stages.html) when the Bne Israel were blasted back 12 mil?[[403]](#footnote-403) We need to be prepared, and this out-pouring of the Ohr Rishon is necessary so that we are able to withstand the Chakma, the wisdom, of the messianic age. It is not just the [Jewish](gen-jew.html) [world](worlds.html) that [needs](needs.html) to be prepared, it is also the [Gentile](gen-jew.html) [world](worlds.html) that [needs](needs.html) to be prepared.

This preparation includes movies which are highly [spiritual](physical.html) and messianic in nature. Consider [Star](mazaroth.html) Wars and “the force”. Its similarity to Kedushah or tumah, [impurity](purity.html), is so obvious that it is concealed only from the naïve. Yet, they are gaining the Chakma, the messianic understanding to prepare them for the Ohr Rishon. Hollywood is [teaching](teacher.html) kabbalistic concepts in a manner that is palatable to the general public, via movies and videos. Many movies are so strongly kabbalistic that the wise have no problem discerning it. What is remarkable is that these movies are being shown throughout the [world](worlds.html) and are translated into many other languages, all to prepare the [world](worlds.html) for the messianic age. [HaShem](hashem.html) is using the tumah, the [impurity](purity.html), of Hollywood movies to convey deep [spiritual](physical.html) concepts in a form that is acceptable to the [Gentiles](gen-jew.html); so that the whole [world](worlds.html) is prepared for [Mashiach](mashiach.html). They are learning the concepts of [redemption](redemption.html), of [Messiah](mashiach.html), of Kedushah, and evil vs. good.

***Iyov (Job) 14:4*** *Who can bring a* [*clean*](purity.html) *thing out of an unclean?*

Eventually, when the [world](worlds.html) is properly prepared, the unclean will be removed and only the [clean](purity.html) will remain.

In the Torah [world](worlds.html), we are now seeing books on the [Gemara](orallaw.html) from ArtScroll that fully explain the [Gemara](orallaw.html), in English. The books contain background and explanations that are difficult to come by. We have never had such publications in the past. This suggests that Torah is emerging from the klipah, the husks that have made learning so difficult in the past. The whole concept of daf yomi’s popularity revolves around the ArtScroll [Gemara](orallaw.html)’s accessibility to those who were not able to attend Yeshiva. Because [HaShem](hashem.html) is freeing Torah from the klipot, we are getting all of these astounding publications, which are bringing Torah to a much wider audience.

As we said before, the Ohr Rishon will have [three](three.html) components to notice:

1. The topics
2. The forms
3. The methods

ArtScroll is completely remaking the form into that which is much more comprehensible with less research and providing expert [insights](insights.html) at the tips of your [fingers](body.html).

Kabbalah, together with scientific discovery and its technology, is essential in ushering in, and even accelerating, the incoming and final stage of global evolution, traditionally referred to as the Messianic Era. Thus, modern science and technology are [one](one.html) of the manifestations of the messianic process itself. The doctrine of (combined and intertwined) “Kabbalah and science” securely grabs hold of both extremities of the separate, and often opposing, disciplines of ancient *religious truth* and evolving *scientific* [*knowledge*](knowledge.html). Accordingly, the true confluence and interpenetration of these systems will only emerge when these [two](two.html) things happen. Paradoxically, the newly discovered models and metaphors provided by the “external wisdom” of science will help illuminate the deepest secrets of the ancient mysteries of the “internal wisdom” of the Kabbalah. Reciprocally, those same ancient mysteries of the Kabbalah’s “internal wisdom” will define, explain, and help reshape our perception of the entire phenomenon of the external [physical](physical.html) [world](worlds.html).

There is even more to the unique vision of the role that secular wisdom must play in the messianic unfolding. Not only does science and technology play a prophetic and mystical role, alongside the ancient mystical teachings[[404]](#footnote-404) of Judaism but, according to this tradition of the Talmudic Sage-Mystics, this synthesis depends upon the [Jewish](gen-jew.html) [nation](nations.html) being re-centered in a rebuilt [Jerusalem](city.html).

The Satan is dying because after 2000 years the [Jews](gen-jew.html) have suffered enough.[[405]](#footnote-405) This means that all of the Kedushah, holiness, given to the Satan and to the [goyim](gen-jew.html) is being taken back by the [Jews](gen-jew.html). The monumental suffering of the holocaust[[406]](#footnote-406) greatly speeded up the [tikkun](tikkun.html). Consider that during the holocaust every [nation](nations.html) was involved in the killing of the [Jews](gen-jew.html), whether overtly or covertly by denying them safety (The [east](east.html) may be an obvious exception[[407]](#footnote-407)). This was the Satan’s [first](one.html) strategy – kill the [Jews](gen-jew.html) and bring them such suffering that they no longer perform [mitzvot](cmds613.html).

The Satan’s second strategy was to use the Erev Rav[[408]](#footnote-408) to divert the [Jews](gen-jew.html) from [mitzvot](cmds613.html).[[409]](#footnote-409) The Erev Rav[[410]](#footnote-410) believes that pickled herring, gefilte fish, and [Jewish](gen-jew.html) culture is what makes a [Jew](gen-jew.html), not Torah. The Erev Rav[[411]](#footnote-411) are the reformed, conservative, and reconstructionist ***leaders*** of the [Jews](gen-jew.html). To understand why Chazal designate the leaders as “erev rav”, let’s examine what Meam Loez [teaches](teacher.html) us about this group.

“They were called a "mixed multitude" (erev rav) because they consisted of many different types of personalities.”

“There was also another reason for the designation erev rav. Among the Egyptian occultists who joined the Israelites were [two](two.html) of their greatest masters, Yonos and Yombros. These people [knew](daat.html) how to calculate the times of the day most propitious for their occult practices.”

“Although erev (ערב) is usually translated as "evening," in the occult arts, this term denotes [two](two.html) periods in the day. The [first](one.html) is from noon until mid-afternoon (around 3:00 p.m.). This is called "great evening" (erev rav), because it comes at the [time](time.html) of the "great mincha''. [The "great mincha" is the [time](time.html) of mincha beginning at noon; it is called "great" because it encompasses a full half of the day. It is distinguished from the "small mincha,'' beginning late in the afternoon, encompassing only [two](two.html)-and-[one](one.html)-half hours.]”[[412]](#footnote-412)

“The second period is from mid-afternoon until midnight. This is the [time](time.html) the Forces of destruction have their greatest power. [Lesser occultists can only practice their arts during this period.]”

“The master occultists, however, even [knew](daat.html) how to practice sorcery during the day, doing whatever they desired. All the Egyptians looked up to them, and would obey whatever they said. The followers of these occultists were [known](daat.html) as the erev rav, people who practiced their rites during the ‘great evening.’”[[413]](#footnote-413)

Consider that the state of Israel was not formed by Torah observant [Jews](gen-jew.html); rather it was formed by secular[[414]](#footnote-414) [Jewish](gen-jew.html) leaders.[[415]](#footnote-415) They were trying to destroy Torah [Jews](gen-jew.html). They are a [fifth](five.html) column[[416]](#footnote-416) within the ranks of the [Jewish](gen-jew.html) people. They were not seen as enemies, rather they were our brothers.

Rome has been providing the Satan the Kedushah he requires … until they become so [wicked](wicked.html) that he can no longer suck from this source. The Satan needed Kedushah from another place so he goes to his ‘ally’, Ishmael.[[417]](#footnote-417) Ishmael has some Kedushah because it was put into him by [Avraham](avraham.html) when he pleaded with [HaShem](hashem.html) to give him life:

***Bereshit (Genesis) 17:18*** *And* [*Abraham*](avraham.html) *said unto G-d, O that Ishmael might live before thee! 19 And G-d said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his* [*name*](name.html)[*Isaac*](isaac.html)*: and I will establish my* [*covenant*](covenant.html) *with him for an everlasting* [*covenant*](covenant.html)*, and with his* [*seed*](flower.html) *after him.20 And as for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly;* [*twelve*](twelve.html) *princes shall he beget, and I will make him a great* [*nation*](nations.html)*.*

So Ishmael had Kedushah, but Ishmael [wants](needs.html) a quid pro quo.[[418]](#footnote-418) Instead of the Satan working with [Edom](edom.html) (Rome),[[419]](#footnote-419) Ishmael [wants](needs.html) the Satan’s exclusive help for himself. Ishmael’s [nation](nations.html) is destined to supplant the Roman [nations](nations.html). Thus, the Muslims are taking over Israel, Europe, and even the United States. They want a Moslem like president (Obama) in the US. The job of the American administration is to destroy Rome and thereby elevate Ishmael. This administration has to support the Palestinians. Obama supports Morsi who self-destructs. This administration must elevate and empower Iran. Yet Ishmael is running out of Kedushah as seen by the collapse of multiple Arab states, Yemen, Iraq, Afghanistan, Libya, Lebanon, and Syria all indicate that Ishmael is running out of Kedushah.

In a recent lecture, Rav Moshe Wolfson shlita, the esteemed mashgiach[[420]](#footnote-420) of Yeshivat Torah V’[Daat](daat.html) said that the fall of a [nation](nations.html) is preceded by the fall of its Sar, or administering [angel](angels.html). Once the Sar falls, then the [nation](nations.html) will fall. This is based on the [Zohar](orallaw.html)[[421]](#footnote-421) which says that what the [Jews](gen-jew.html) saw on the banks of the Yam Suf was the Sar of Egypt dying.

Israel has discovered oil[[422]](#footnote-422) and gas[[423]](#footnote-423) which will cause them to grow stronger as the Arab states implode (If we can’t get oil from the Arabs, then we will surely buy from Israel). Because Ishmael[[424]](#footnote-424) knows he is dying, he must go super-nova by creating ISIS[[425]](#footnote-425) which is the death throes of Ishmael. ISIS is a banding together of many [nations](nations.html) of Muslims[[426]](#footnote-426) in [one](one.html) desperate move to survive.

At the Reed Sea:

***Shemot (***[***Exodus***](exodus.html)***) 14:13-14***[*HaShem*](hashem.html) *shall fight for you, and ye shall hold your peace. And Moses said unto the people,* [*Fear*](fear.html) *ye not, stand still, and see the* [*salvation*](salvation.html) *of* [*HaShem*](hashem.html)*, which he will shew to you to day: for the Egyptians whom ye have seen to day, ye shall see them again no more for ever.* [*HaShem*](hashem.html) *shall fight for you, and ye shall hold your peace.*

In modern times this manifests as Israel stands on the sidelines while the Arabs destroy each other. Israel is just protecting and Moses said unto the people, [Fear](fear.html) ye not, stand still, and see the [salvation](salvation.html) of the LORD, which he will shew to you to day: for the Egyptians whom ye have seen to day, ye shall see them again no more forever. their borders while the Arabs kill each other without any help from Israel. It means we are approaching the end[[427]](#footnote-427) where [HaShem](hashem.html) is able to openly manifest His power. Further, the Arabs are now killing Christians ([Edom](edom.html)).

A piece of rabbinic literature [written 2000 years ago] [known](daat.html) as the Yalkut Shimoni[[428]](#footnote-428) touches on many [future](future.html) scenarios both for the [nation](nations.html) of Israel and for the [world](worlds.html). In its section on the biblical Book of Isaiah and the prophecies contained therein, a rabbi cited by the Yalkut Shimoni[[429]](#footnote-429) states:

*“Rabbi* [*Yitzchak*](isaac.html) *said that the year the* [*Messiah*](mashiach.html) *will arrive when all the* [*nations*](nations.html) *of the* [*world*](worlds.html) *will antagonize each other and threaten with war. The king of Persia (Iran antagonizes the King of Arabia - Saudi Arabia) with war. The King of Arabia goes to* [*Edom*](edom.html) *(The Western Countries, headed by USA) for advice. Then the King of Persia destroys the* [*world*](worlds.html) *(and since that cannot be done with conventional weapons it must mean nuclear which can destroy most of the* [*world*](worlds.html)*). And all the* [*nations*](nations.html) *of the* [*world*](worlds.html) *begin to panic and are afraid, and Israel too is afraid as to how to defend from this. G-d then says to them, ‘Do not* [*fear*](fear.html) *for everything that I have done is for your benefit, to destroy the evil kingdom of* [*Edom*](edom.html) *and eradicate evil from this* [*world*](worlds.html) *so that the* [*Messiah*](mashiach.html) *can come, your* [*time*](time.html) *of* [*redemption*](redemption.html) *is now’.” [Persia and Ishmael are* [*one*](one.html) *people according to the Maharal. Persia[[430]](#footnote-430) represents the Syrians, Lebanese, and Arabians.]*

Paras[[431]](#footnote-431) will incite a war against other Arabs. [Edom](edom.html) will seek counsel before Paras destroys [Edom](edom.html).[[432]](#footnote-432) The last great war is Paras[[433]](#footnote-433) vs. [Edom](edom.html).[[434]](#footnote-434) The great [city](city.html) of Rome ([New](new.html) York?) will be terrorized. Then [Mashiach](mashiach.html) ben David will sprout. It sounds like [Mashiach](mashiach.html) is born in America. To do this Iran [needs](needs.html) the atomic bomb. At the end of Yoel we see [Edom](edom.html) vs. Ishmael. Obama’s American government is Ishmael’s savior. He is giving them the bomb by the year 5790AM (2030AD). The American President, as a Muslim sympathizer, must empower the Iranians with missile and bomb technology. Iran (Shiites) [wants](needs.html) to destroy the [world](worlds.html) to bring the 12th Imam.[[435]](#footnote-435) (Note that Ishmael has [twelve](twelve.html) Sarim based on the fact that he had [twelve](twelve.html) sons.[[436]](#footnote-436)) Some say that this is the war of Gog u’Magog, with Paras (Iran) being Gog. The whole [world](worlds.html) (Magog) will be the United [Nations](nations.html).

The war of Gog u’Magog, as prophesied in Yehezchel chapter 38, has been brought to fulfillment by the UN. Because the UN represents the 70 root [nations](nations.html) (193 political entities), when the UN takes an action it is an action of all 70 [nations](nations.html). In this scenario, the 70 [nations](nations.html) are Magog and the leader of these [nations](nations.html) is Obama. Obama is Gog.

The latest UN anti-settlement resolution, [number](nchart.html) 2334,which condemned Israel was [HaShem](hashem.html)’s way of showing the [heart](body.html) of the [nations](nations.html). Many times, their hatred is concealed and their bad acts are done under cover to conceal their [sins](sin.html) from the [world](worlds.html). Now that their hearts have been revealed, when it is [time](time.html) for punishment the whole [world](worlds.html) will be guilty and show that they deserve what [HaShem](hashem.html) is handing out.

The latest UN anti-settlement resolution, [number](nchart.html) 2334,which condemned Israel was [HaShem](hashem.html)’s way of ending the “[two](two.html)-state” solution to the war with the Palestinians. Since Judea and Samaria have been given to the Palestinians, there is no longer any way for Israel to negotiate with the Palestinians by [offering](korbanot) them some land. The UN gave away Israel’s bargaining position.

This is the last war. The last war deals with Iran! Iran could only do this if they have an atomic bomb. This will enable them to make war against Israel and the entire Middle [East](east.html). In this war the Israeli Arabs will side with Arabs elsewhere, against the [Jews](gen-jew.html). As a result, the [Jews](gen-jew.html) will completely expel the Arabs from Israel. Israel will then contain [Jews](gen-jew.html) only. This begs the question: Why don’t the [Jews](gen-jew.html) expel the Arabs now? The answer is that Israel is afraid of the reaction of the rest of the [world](worlds.html). Until the [Jews](gen-jew.html) are attacked in a wholesale manner from within and without, until that [time](time.html) they must do what the [world](worlds.html) [wants](needs.html). But, after they are attacked in such a manner, then they will be free to destroy and expel every last Arab. In this war they will have America as its ally because Trump does not tolerate those who refuse to make a deal. He will have already seen that they cannot make peace and he will realize that the Arabs need to be destroyed or expelled from Israel.

[One](one.html) of the ways that we recognize the [hand](fourteen.html) of [HaShem](hashem.html) is when the actions of our leaders do not make sense. This is clearly the case with Iran. The leaders of Iran have shouted “death to America” and “death to Israel” many times. In the midst of this kind of talk, Obama [wants](needs.html) to give them an atomic bomb. This does not make any sense, rather it is idiotic, bordering on insane. Yet, that is exactly what is happening.

[Edom](edom.html) must be weakened because they have given the [Jews](gen-jew.html) the ability to [study](study.html) Torah. This strength must be weakened by the Supreme Court to legitimize same-[sex](marriageact.html) [marriage](mashal.html). Rampant immorality is what Rabbi Nachman[[437]](#footnote-437) says will flood the [world](worlds.html). The flood destroyed the [world](worlds.html) partly for this reason.[[438]](#footnote-438) The rest of the [world](worlds.html) is following the lead of the US. Except Ishmael kills homosexuals to their credit! The end game is the end of the [exile](galuyot.html), of Ishmael, of [Edom](edom.html), and the Erev Rav. This is [Tisha B’Ab](tishabav.html). The American government’s job is to destroy [Edom](edom.html) in favor of Ishmael. The American government acts foolish in order to accomplish this task. Thus, the Satan will bring the [Mashiach](mashiach.html).

In [Esther](esther.html) we see that everyone brings the Geula, the [redemption](redemption.html). Mordechai because he serves [HaShem](hashem.html), gets a reward. [Haman](esther.html) brings the Geula and is destroyed because he [wants](needs.html) to destroy the [Jews](gen-jew.html).

Klal[[439]](#footnote-439) Israel is at their lowest point because of intermarriage and [mitzvot](cmds613.html). They have greatly descended. They need to be brought low so that they are not culpable for their [sins](sin.html) and [HaShem](hashem.html) can [save](salvation.html) them despite their [sins](sin.html). Like [Avraham](avraham.html) who descended to his lowest point when Paro took Sarah,[[440]](#footnote-440) but that turned out to be his greatest reward. The [Jews](gen-jew.html) must be uplifted to be able to do Torah and [mitzvot](cmds613.html), otherwise when [Mashiach](mashiach.html) comes they will be destroyed by His Kedushah.

Riots

***Yeshayhu (Isaiah) 19:1-3*** *I will incite Egyptian against Egyptian: They shall war with each other, Every man with his fellow,* [*City*](city.html) *with* [*city*](city.html) *And kingdom with kingdom. Egypt shall be drained of spirit, And I will confound its plans; So they will consult the idols and the shades And the ghosts and the familiar spirits.*

When the firstborn in Egypt were told they were going to die in the next [plague](plagues.html), they revolted and there was a civil war, Egyptian against Egyptian. As we [know](daat.html), the final [redemption](redemption.html) is going to have elements of the [Exodus](exodus.html) [from Egypt](thebirth.html). This is what we are seeing now because otherwise, it does not make sense. Why would people burn and loot their own houses, the businesses they go to every day? Why would white people, these Antifa, come just to stir up trouble? Why would the locals tolerate them?[[441]](#footnote-441)

\* \* \*

**THE REMEMBRANCE CHAPTER 6**

*by Rabbi* [*Yaakov*](israelja.html) *Feldman*

[Ramchal] There'll come a point some [time](time.html) after this when G-d will lovingly say to the [Mashiach](mashiach.html), "Ask Me for anything and I'll grant it to you!" But seeing [Mashiach](mashiach.html) ben [Yosef](joseph.html) lying dead on the ground, he'll only say, "G-d Almighty, I only ask the gift of life from You!" -- that is, the ability to bring [Mashiach](mashiach.html) Ben [Yosef](joseph.html) back to life (Sukkah 52A).

Ramchal informs us at \*this\* point, though, that [Mashiach](mashiach.html) Ben [Yosef](joseph.html) will come "from [Edom](edom.html) in crimsoned garments" --i.e., garments stained with [blood](body.html) as a consequence of his battles, "from Bosra" which is [Edom](edom.html)'s great [city](city.html); that he'll be "glorious in His apparel" -- i.e., in victory; that he'll "march in great strength" (Isaiah 63:1); and that he'll "trample upon the winepress" (v. 3) and thus completely undo his opponents.

Now, we'd spoken about [Mashiach](mashiach.html) Ben [Yosef](joseph.html) in passing already, in [connection](connection.html) with a [number](nchart.html) of battles our people will fight as the [redemption](redemption.html) progresses, and we [know](daat.html) that he'll be the ultimate [Mashiach](mashiach.html)’s predecessor, but let's learn more about [Mashiach](mashiach.html) Ben [Yosef](joseph.html).

[First](one.html) off, it's important to [know](daat.html) that he isn't cited explicitly in any of the books of the Bible and is only [known](daat.html) to us from oral traditions. We're thus [taught](teacher.html) there that he'll come upon the scene some 40 years before [Mashiach](mashiach.html) Ben David himself will, his [name](name.html) will be Nechemia Ben Chushiel; and that he'll [gather](gather.html) the dispersed and reconnect individuals with their family-lines, build up [Jerusalem](city.html) and broaden the settlement of the [Land of Israel](city.html), reveal the mysteries of the Torah, remove the unclean spirit from the land, reinstitute the service in the Holy [Temple](temple.html), and then establish his own kingdom.

## Baal Teshuva Movement

The baal teshuva movement is a description of the return of secular [Jews](gen-jew.html) to religious Judaism. The term baal teshuva is from the [Talmud](orallaw.html), literally meaning "master of repentance".[[442]](#footnote-442) The term is used to refer to a worldwide phenomenon among the [Jewish](gen-jew.html) people. It is distinct from the [Jewish](gen-jew.html) Renewal movement, which is not Orthodox.

It began during the mid-twentieth century, when large [numbers](nchart.html) of previously highly assimilated [Jews](gen-jew.html) chose to move in the direction of practicing Judaism. The [spiritual](physical.html) and religious [journey](stages.html) of those involved has brought them to become involved with all the [Jewish](gen-jew.html) denominations, the most far-reaching stage being when they choose to follow Orthodox Judaism and its branches such as Haredi Judaism and Hasidic Judaism. This movement has continued unabated until the present [time](time.html) and has been noted by scholars who have written articles and books about its significance to modern [Jewish](gen-jew.html) history.

Rabbi Eliyahu Margolis of Mir-[Yerushalayim](city.html) says that for every [plague](plagues.html) brought upon the Mitzrayim, there was a corresponding gain in Kedushah, holiness, to Bne Israel. The death of the firstborn, for example, brought [new](new.html) Kedushah to the firstborn of the Bne Israel. This theme recurs. In Beshalach, Rashi says that the Mitzrayim pursued Bne Israel “as [one](one.html) man with [one](one.html) [heart](body.html).” In Yitro, that phrase is used to praise Bne Israel. [Hashem](hashem.html) planted the midda of unity among the doomed Mitzrayim so that its impression would reappear for Kedushah among Bne Israel.

I believe that it is this gain in Kedushah that accounts for the baal teshuva movement and other such improvements in the Bne Israel which are occurring in these [last days](lastdays.html).

# Noach and the Flood

Noach entered the [ark](ark.html) in the [*six*](six.html) *hundredth* year of his life, which was also the [six](six.html) hundredth year[[443]](#footnote-443) of the second [millennium](millenium.html).

***Bereshit (Genesis) 7:11*** *In the* [*six*](six.html) *hundredth year of Noah's life, in the second month, on the seventeenth day of the month, on the same day were all the fountains of the great deep broken up, and the windows of* [*heaven*](heaven.html) *were opened.*

The theme of water as the medium of [creation](bara.html) is present again in Parshat Noach, when the Mabul, the flood, covered the [world](worlds.html) with water. The deep idea behind the flood is that God was not destroying the [world](worlds.html), He was recreating it. The [generation](toldot.html) of the flood had become so corrupted that God decided to start over again with Noach alone. [HaShem](hashem.html) therefore immersed the [world](worlds.html) in water, so that it could go back into its primordial state of formlessness and void. Only once it went back into its original state could the dry land emerge once again from the waters, recreated. Only once the dry land emerged, and the [world](worlds.html) was born once again, did Noach leave the [ark](ark.html).

As a [time](time.html) of ‘formlessness’ when the [world](worlds.html) is void, God forbade sexual [intercourse](marriageact.html) on the [ark](ark.html) because it was not a [time](time.html) of creating, it was a [time](time.html) of dissolving.

[***Midrash***](orallaw.html) ***Rabbah - Genesis 36:7*** *AND NOAH AWOKE FROM HIS WINE:[[444]](#footnote-444) he was sobered from his wine. AND* [*KNEW*](daat.html) *WHAT HIS YOUNGEST SON HAD DONE UNTO HIM. Here it means, his worthless son, as you read, Because the brazen altar that was before the Lord was too little to receive the burnt-* [*offering*](korbanot)*, etc.[[445]](#footnote-445) AND HE SAID: CURSED BE CANAAN:[[446]](#footnote-446) Ham sinned and Canaan is cursed! R. Judah and R. Nehemiah disagreed. R. Judah said: Since it is written, And God blessed Noah and his sons,[[447]](#footnote-447) while there cannot be a curse where a blessing has been given, consequently, HE SAID: CURSED BE CANAAN. R. Nehemiah explained: It was Canaan who saw it [in the* [*first*](one.html) *place] and informed them, therefore the curse is attached to him who did wrong. R. Berekiah said: Noah grieved very much in the* [*Ark*](ark.html) *that he had no young son to wait on him, and declared, ' When I go out I will beget a young son to do this for me.’ But when Ham acted thus to him, he exclaimed, 'You have prevented me from begetting a young son to serve me, therefore that man [your son] will be a servant to his brethren!’ R. Huna said in R.* [*Joseph*](joseph.html)*'s* [*name*](name.html)*: [Noah declared], ‘You have prevented me from begetting a* [*fourth*](four.html) *son, therefore I curse your* [*fourth*](four.html) *son.’ R. Huna also said in R.* [*Joseph*](joseph.html)*'s* [*name*](name.html)*: You have prevented me from doing something in the dark [sc. cohabitation], therefore your* [*seed*](flower.html) *will be ugly and dark-skinned. R. Hiyya said: Ham and the dog copulated in the* [*Ark*](ark.html)*; therefore, Ham came forth black-skinned while the dog publicly exposes its copulation.*

[***Talmud***](orallaw.html) ***Sanhedrin, 108b***[*Three*](three.html) *copulated in the* [*ark*](ark.html)*, and they were all punished - the dog, the raven, and Cham. The dog was doomed to be tied, the raven expectorates, and Cham was smitten in his skin*.

The flood in Noach’s day foreshadowed the ‘flood’ mentioned in the holy [Zohar](orallaw.html). [Two](two.html) thousand years ago, the holy [Zohar](orallaw.html)[[448]](#footnote-448) foretold a great explosion of [knowledge](knowledge.html): [commenting on the Torah pasuk, that Noach was in his [sixth](six.html) hundredth year when the flood came. The [Zohar](orallaw.html) explicitly refers to Noach in that pasuk:

[***Zohar***](orallaw.html) ***Hakadosh 116b*** *And after* [*six*](six.html) *hundred years of the* [*sixth*](six.html) *thousand (5600 - 1840) there will be opened the gates of wisdom above and the fountains of wisdom below, and the* [*world*](worlds.html) *will make preparations to enter on the* [*seventh*](seven.html) *thousand as man makes preparations on the* [*sixth*](six.html) *day of the week, when the* [*sun*](hachama.html) *is about to set. As a mnemonic to this we take the verse, “In the* [*six*](six.html) *hundredth year of Noah’s life. . .all the fountains of the great deep were broken up”.[[449]](#footnote-449)*

*In the 600th year of the 6th* [*millennium*](millenium.html)(i.e., in the years 5,500-5,600 in the [Hebrew](hebrew.html) [calendar](calendar.html) corresponding to the years 1740-1840 CE.) *the upper gates of wisdom[[450]](#footnote-450) will be opened and also the wellsprings of wisdom below* (science and technology)*.[[451]](#footnote-451) This will prepare the* [*world*](worlds.html) *for the 7th* [*millennium*](millenium.html) *like a person prepares himself on Friday for* [*Shabbat*](sabbath.html)*, as the* [*sun*](hachama.html) *begins to wane.[[452]](#footnote-452) So it will be here. There is a hint about this in the verse “In the* [*six*](six.html) *hundredth year of Noah’s life …all the fountains of the great deep were broken up, and the windows of* [*heaven*](heaven.html) *were opened”.[[453]](#footnote-453) [[454]](#footnote-454) [[455]](#footnote-455)*

The [sixth](six.html) century of the [sixth](six.html) [millennium](millenium.html) that the [Zohar](orallaw.html) speaks about corresponds to the years 1740-1840 in the Gregorian [calendar](calendar.html).

**Kol HaTor 2:5** For with the revelation of the [*Mashiach*](mashiach.html), and the 999 footsteps involved, the upper wisdom and the lower wisdom will be revealed, as written in the *Holy* [*Zohar*](orallaw.html): “In the 600th year of the [Sixth](six.html) [Millennium](millenium.html), the gates of the upper wisdom and of the lower wisdom will be opened, the [world](worlds.html) will be repaired... in order to raise the Knesset Israel from the dirt, ” etc. All these are the [mission](mission.html) of Rabbi Eliyahu, the Gaon of Israel, whose light will last till the day is established with the aid of the [Rock](rock.html) of Israel and its Redeemer. Therefore, the Gaon tried to understand with his holy spirit also the [seven](seven.html) wisdoms from below which are [known](daat.html) to be like mixtures and samples at the bottom of the mountain, in order to explain the wisdom of the Torah and to hasten the [Redemption](redemption.html) -- whose great purpose is sanctification of God as is written: “and all the peoples of the earth will see the [salvation](salvation.html) of our God, ” also in order to repair the [world](worlds.html) in the *Malchut* of the Almighty, etc.

Rabbi Schneerson[[456]](#footnote-456) [teaches](teacher.html) that Hassidism is intrinsically messianic, and that science and the industrial revolution are also both potentially equal partners in the fulfilment of the eschatological plan. This exegesis of this [Zohar](orallaw.html), suggests that there is a parallel between, and an interrelationship with science and technology at the very [heart](body.html) and formulating fabric of Hassidism, that both together (not independently) will lead ultimately toward the [redemption](redemption.html). This view of history is by definition eschatological. Rather than equating the [two](two.html) fountains of [knowledge](knowledge.html), further explanations of Rabbi Schneerson interprets them theocentricly. He explains that the more the ‘gates of [knowledge](knowledge.html) above…open’ then the more the ‘fountains of [knowledge](knowledge.html) below, will be opened’. It is therefore, the advances and developments of Torah through Hassidic philosophy that bring about the possibility for scientific and technological development, and not visa-versa.

Given this background, it appears that the [birth](thebirth.html) of [Mashiach](mashiach.html) ben David began with His *conception* in the 600th year of the [sixth](six.html) [millennium](millenium.html). While [intercourse](marriageact.html) was forbidden on the [ark](ark.html) due to the catastrophe going on outside the [ark](ark.html), the [sixth](six.html) [millennium](millenium.html) will see a sprouting forth of secular and Torah [knowledge](knowledge.html) which implies “[knowledge](knowledge.html)” at the sexual level.[[457]](#footnote-457)

Since we [know](daat.html) that the [future](future.html) [redemption](redemption.html) will be like our [redemption](redemption.html) in the days of Moshe,[[458]](#footnote-458) then we can assume that this pregnancy will also last 210 years.[[459]](#footnote-459) Yet the Torah itself says that they were in Egypt 400 years[[460]](#footnote-460) or 430 years.[[461]](#footnote-461) Nevertheless, a calculation of the years spent in Egypt reveals that they spent only 210 years there.[[462]](#footnote-462)

Our sages explain that the countdown of 400 years began with [Isaac](isaac.html)'s [birth](birth.html). G‑d's promise does not refer to Egypt by [name](name.html), rather to a "land that is not theirs." As soon as [Abraham](avraham.html) had a child, his [seed](flower.html) were subjected to living in lands that were not theirs, including Canaan which wasn't "theirs" at the [time](time.html). Interestingly, 400 years prior to the year 6000 “deadline” was the year 5600, which corresponds to the secular [calendar](calendar.html) year of 1839-1840. The [Zohar](orallaw.html)[[463]](#footnote-463) states: “In the [six](six.html) hundredth year of the [sixth](six.html) [millennium](millenium.html) [the [Hebrew](hebrew.html) year 5600], a great light will shine forth from the [heavens](heaven.html), causing a transformation in the [world](worlds.html).”

Yet, we can easily calculate that they were actually in Egypt for 210 years: [Yitzchak](isaac.html) was sixty years old when [Jacob](israelja.html) was born,[[464]](#footnote-464) and [Yaaqob](jacob.html) was 130 years old when he went down to Egypt.[[465]](#footnote-465) This means that 190 of the 400 years elapsed before the Israelites arrived in Egypt. So, the Israelites were in Egypt for a total of 210 years.

Taken together, the 210 years, 400 years, or 430 years suggests that we might have multiple starting points. For this paper, we are going to use the *210-year value* and see where it takes us.

The [Zohar](orallaw.html),[[466]](#footnote-466) says that [Techiyat](techiyat.html) HaMeitim, the “[Resurrection](techiyat.html) of the Dead”, will begin no later than 210 years before the year 6000 from [creation](bara.html), giving us an ending date of the year 5790 (2030 CE). The [resurrection](techiyat.html) of the dead, according to this pasuk, will take 210 years.

We now have a *starting point* that is somewhere between 5500AM (1740CE) and 5600AM (1840CE). We have an actual *end point*, where the [birth](thebirth.html) takes place, of 5790AM (2030CE). If we subtract 210 from 5790, we arrive at a starting date of 5580 (1820CE), well within our window.

Now our task is to define the trimesters, which each last 70 years, and the various phases of the pregnancy. Bear in mind that we are looking for mental or [spiritual](physical.html) [events](feasts.html) that will raise klal Israel to be able to stand with [Mashiach](mashiach.html).



View from Safed

“[Yosef](joseph.html) recognized his brothers, but they did not recognize him — This is [one](one.html) of the traits of [Yosef](joseph.html) not only in his own [generation](toldot.html), but in every [generation](toldot.html), i.e., that [Mashiach](mashiach.html) ben [Yosef](joseph.html) recognizes his brothers, but they do not recognize him. This is the work of Satan, who hides the characteristics of [Mashiach](mashiach.html) ben [Yosef](joseph.html) so that the footsteps of the [Mashiach](mashiach.html) are not recognized and are even belittled because of our many [sins](sin.html). Otherwise, our troubles would already have ended. Were Israel to recognize [Yosef](joseph.html), that is, the footsteps of ben [Yosef](joseph.html) the [Mashiach](mashiach.html) which is the [ingathering](gather.html) of the [exiles](galuyot.html) etc., then we would already have been [redeemed](redemption.html) with a complete [redemption](redemption.html).”[[467]](#footnote-467)

## The Last 45 Days

***Shemot (***[***Exodus***](exodus.html)***) 15:26*** *and He said: 'If thou wilt diligently hearken to the voice of* [*HaShem*](hashem.html) *thy God, and wilt do that which is right in His* [*eyes*](body.html)*, and wilt give ear to His* [*commandments*](cmds613.html)*, and keep all His statutes, I will put none of the diseases upon thee, which I have put upon the Egyptians; for I am* [*HaShem*](hashem.html) *that healeth thee.'*

The last 45 days of *Chevlei* [*Mashiach*](mashiach.html) will be more difficult **than** the [first](one.html) days. The troubles of those final days will move **the** [community](community.html) of Israel to do complete *teshuva,* and, thereby, they will be privileged to [merit](merit.html) the geula.

Rav [Avraham](avraham.html) Azulai wrote:[[468]](#footnote-468) "The troubles shall increase as they never did before.... These are **the 45 days** in the [future](future.html) when Israel will go out of [Jerusalem](city.html) to be in the desert of the [nations](nations.html) of the [world](worlds.html), just as Lot was displaced during the upheaval of Sodom, when he was not able to [save](salvation.html) even a small piece of bread, and he was rushed out into the desert. Actually, the troubles of Israel will be in a very similar manner. Bne Yisroel will be dispersed throughout the desert, and all the troubles that Israel ever experienced will not be like these troubles.... There, Israel shall count 45 days... they will [eat](eating.html) only salty roots that they will find in the desert, and then they will all repent there. Those who cannot stand it will go to the [nations](nations.html) of the [world](worlds.html), and be destroyed with them. The rest will have their share of suffering, each according to the measure of his [sin](sin.html). The *tzaddikim* will be grateful for the salty roots in their stomachs, as if it were *mon,* and they will become stronger in their belief and trust in [HaShem](hashem.html); the mediocre ones will do teshuva; the evil ones will turn away, or will repent and be remorseful."

***Vayera, 1:117a***states*: In the* [*six*](six.html) *hundredth year of the* [*sixth*](six.html)[*millennium*](millenium.html) (the [Hebrew](hebrew.html) year 5600), *a great light will shine forth from the* [*heavens*](heaven.html)*, causing a transformation in the* [*world*](worlds.html).

The [Zohar](orallaw.html)[[469]](#footnote-469) writes that just as the Great Flood in the times of Noah occurred in the 600th year of Noah's life, so too would a great flood occur in 600th year of the [sixth](six.html) [millennium](millenium.html) on the [Jewish](gen-jew.html) [calendar](calendar.html). That would correspond to the year 1840 C.E.

The last 45 days of Chevlei [Mashiach](mashiach.html) will be more difficult than the [first](one.html) days. The troubles (Yissurim) of those final days will move the [community](community.html) of Israel to do complete teshuva, and, thereby, they will be privileged to [merit](merit.html) the geula.

The Maharal explains):[[470]](#footnote-470) "Yissurim (sufferings) cleanse the soul and raise it from its material lowliness until it is pure... and, therefore, they are called yissurim of love. [HaShem](hashem.html) loves a person and [wants](needs.html) to bring man close to Him, to help the man cleave to Him, yet the person has an innate deterrent that prevents him from cleaving to [HaShem](hashem.html). Therefore, [HaShem](hashem.html), may His [Name](name.html) be blessed, brings yissurim upon the person to correct and erase his [sin](sin.html) until he is worthy of the cleaving [to [HaShem](hashem.html)]."

Many rabbis believed that the [Messiah](mashiach.html) would arrive suddenly on the eve of [Passover](passover.html), the [first](one.html) [redemption](redemption.html), which serves as a model of the final [redemption](redemption.html).[[471]](#footnote-471)

The rabbis speculated on the conditions under which the [Messiah](mashiach.html) was likely to appear.

He will not arrive on the [Sabbath](sabbath.html), since that would require people to violate the [Sabbath](sabbath.html) in welcoming him.[[472]](#footnote-472) The prophet Elijah, who is supposed to usher in the messianic age, will arrive no later in the week than Thursday, leaving room for the [Messiah](mashiach.html) to arrive by Friday. Elijah will announce the arrival of the [Messiah](mashiach.html) from Mount Carmel in the [Land of Israel](city.html).[[473]](#footnote-473)

“The son of David will not arrive until informers are everywhere. Another view: Until there are few students left. Another view: Until the last coin is gone from the pocket. Another view: Until peo­ple despair of [redemption](redemption.html)…as if there is no support or help for Israel.”[[474]](#footnote-474)

# Safed - צְפַת

Safed is a [city](city.html) on a hill. It is 900 meters (3200 [feet](heel.html)) above sea level. Safed is Israel's highest town. The [city](city.html) is most closely associated with [Jewish](gen-jew.html) mysticism, the kabbalah, whose foremost exponent, Hakham [Isaac](isaac.html) Luria, The Ari, lived and [taught](teacher.html) there. The [Zohar](orallaw.html) (meaning *splendor* or *radiance*) was written by Rashbi, near Safed. Besides the kabbalists, Safed also attracted numerous other [Jewish](gen-jew.html) scholars and spiritualists, including [Joseph](joseph.html) Caro, the author of the *Shulchan Aruch*, Rabbi Moshe Cordovero and Solomon Alkabetz, composer of the [Sabbath](sabbath.html) hymn *Lecha Dodi.* This calls to mind what the Master of Nazareth said:

***Matityahu (Matthew) 15:13*** *Ye are the salt of the earth: but if the salt has lost his savior, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under* [*foot*](heel.html) *of men. 14 Ye are the light of the* [*world*](worlds.html)*. A* [*city*](city.html) *that is set on a hill cannot be hid. 15 Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. 16 Let your light so shine before men, that they may see your good works, and glorify your Father which is in* [*heaven*](heaven.html)*.*

Thus, we understand that Safed was the [city](city.html) on a hill with a great light ([Zohar](orallaw.html)).

Meron, where Rashbi is buried, is a village just outside of Safed.

Safed is also to play an important role in the final [redemption](redemption.html). The Meam Loez, in the [name](name.html) of Rabbi Shimon bar Yochai, says that the [Mashiach](mashiach.html) will come from Safed on his way to [Jerusalem](city.html). The Ari HaKodesh said that until the [third](three.html) [Temple](temple.html) is built, the Shechinah rests above Safed.

Safed is the fulcrum where the [spiritual](physical.html) meets the [physical](physical.html). The Ari explained that the mystical dimensions of the Torah are a "*kabbala*", literally "something that is received". It is not a [knowledge](knowledge.html) that can be attained through studying a text, but an understanding that must be "received" from a a [teacher](teacher.html) who himself received from [one](one.html) before him. Thus, the mystical dimension of the Torah is hidden, but it was revealed by Rashbi.

In our [generation](toldot.html) we are close to the completion of the [sixth](six.html) [millennium](millenium.html). This dark [generation](toldot.html) desperately [needs](needs.html) the revelation of Torah and [Mashiach](mashiach.html), therefore, we have been permitted to have the teachings of the Ari and those of the [Zohar](orallaw.html) revealed in a most significant way. From our [generation](toldot.html) onwards, the words of the [Zohar](orallaw.html) will begin to be revealed more and more until their whole measure is revealed according to the will of [HaShem](hashem.html).

In the light of this we can now understand the words of Rabbi Kook (*Orot ha-Kodesh*, I, p. 141):

*Revealing the mystical in "the last* [*generations*](toldot.html)*" to* [*purify*](purity.html) *the hearts and occupy the minds with sublime thoughts whose origins are in the secrets of the Torah, will become, in the last* [*generation*](toldot.html)*, utterly essential to the preservation of Judaism. The descent of the* [*generation*](toldot.html)*, which led to the necessity of employing this lofty means, is itself the ascent.*

# Born Again

After the [exile](galuyot.html) at Laban’s house, [Yaaqob](jacob.html) immersed in the Jabbok river.[[475]](#footnote-475) [Yaaqob](jacob.html) was born again.

After the Egyptian [exile](galuyot.html), the Bne Israel were immersed in the Reed Sea.[[476]](#footnote-476) The Bne Israel were born again. The Maharal explains that this theme is the reason why the [Jewish](gen-jew.html) people had to immerse themselves into the waters of the Yam Suf between [leaving Egypt](thebirth.html) and receiving the Torah. The [exodus](exodus.html) [from Egypt](thebirth.html) set the stage for the [creation](bara.html) and [birth](birth.html) of the [Jewish](gen-jew.html) people, and when they immersed in the waters of the Yam Suf they went through the transformative process of being born as a [nation](nations.html). Thus, just as the [creation](bara.html) and recreation of the [world](worlds.html) were accomplished through water in the beginning and in Noach’s day, the [Jewish](gen-jew.html) people as a [nation](nations.html) had to be formed through water as well. As the [Midrash](orallaw.html) explains, the splitting of the Yam Suf is comparable to a pregnant woman's water breaking. All Israel entered the Yam Suf as *individuals*, but emerged reborn, as a [*nation*](nations.html).[[477]](#footnote-477)

Immersion is the [creation](bara.html) of something [new](new.html). It is often accompanied by the [new](new.html) creature receiving a [new](new.html) [name](name.html).

This rebirth, is also what happened after the Mabul, the flood in Noach’s day. In that case, the entire [world](worlds.html) was recreated.

Creating the [nation](nations.html) of Israel, from the waters of the Reed Sea, was tantamount to creating a [new](new.html) [world](worlds.html) from the primordial waters. Just as the [world](worlds.html) was created with [ten](ten.html) ‘sayings’, the [nation](nations.html) of Israel would be built on a [nation](nations.html) destroyed through [ten](ten.html) [plagues](plagues.html).[[478]](#footnote-478) Similarly, just as [creation](bara.html) required a [cycle](cycles.html) of [six](six.html) days for an existence, so Israel, a [nation](nations.html) of ‘existence’, would be created through, and based on, a structure of [six](six.html), salvaged from Mitzrayim’s own structure of [six](six.html).

The deep understanding of water informs us of why each of us is surrounded by amniotic fluid while in our mother's [womb](thebirth.html). Just as the [creation](bara.html) of the [physical](physical.html) [world](worlds.html) emerged from formless water, so too, each of us have our own [creation](bara.html) story, and therefore emerge from our own waters. Our [birth](birth.html) is like the [birth](thebirth.html) of a [new](new.html) [world](worlds.html).[[479]](#footnote-479) When we are in our mother's [womb](thebirth.html), an [angel](angels.html), a malach, [teaches](teacher.html) us the whole Torah from beginning to the end.[[480]](#footnote-480) As the Vilna Gaon explains, this refers to the deepest realms of Torah, a transcendent Torah that is beyond this [world](worlds.html), a Torah that is beyond the confines of shape and [time](time.html). This Torah is the very root of reality, and you understood every aspect of it clearly. Not only were you shown this level of Torah, but you were also learning your specific share of Torah, you were being shown your unique purpose in the [world](worlds.html), and how your unique role fits into the larger scheme of the human story as a whole. You were given a taste of your own perfection, of what you could, should, and hopefully will become. And from this transcendent realm, you were birthed into the [physical](physical.html) [world](worlds.html), emerging from these formless waters, with the [mission](mission.html) to give form to everything you were shown in the [womb](thebirth.html), in your primordial and perfected state.[[481]](#footnote-481)

[Mashiach](mashiach.html) will also recreate the righteous and give them a [new](new.html) [name](name.html).[[482]](#footnote-482) The end of the matter will be a return to [Gan Eden](eden.html).

# Technological advancements

Imagine a person living in the [thirteenth](thirteen.html) century. If this fellow could propel himself [five](five.html) hundred years into the [future](future.html)-into the [eighteenth](eighteen.html) century-he would look around and, aside for changes in fashion, find himself in his familiar [world](worlds.html). Now, if a fellow living in 1839 propelled himself a mere [one](one.html) hundred years into the [future](future.html), the [world](worlds.html) would be unrecognizable to him: steam engines, trains, automobiles, telephones, electricity – wonder after wonder would confound him. The [world](worlds.html) during that century became totally transformed. And the rate of change has only accelerated since then. What happened?

The Industrial Revolution and subsequent scientific development seem to be a prelude to the return of prophecy concerning the epoch of [Mashiach](mashiach.html). Genetic engineering is ushering in an existence where [food](food.html) will be available in an infinitesimal amount of [time](time.html). Biotechnology, sequencing the human genome, adult stem cells, and cloning has fostered the ability to halt disease and, potentially, prepare indigenous replacement [organs](body.html) that will guarantee longevity. Researchers are even grappling with thwarting apoptosis (programmed cell death), thus conquering the natural aging process. The Prophet indicates that in Yemot HaMashiach, in The Days of The [Messiah](mashiach.html), women will have the ability to bear sextuplets; with fertility advances today, multiple births are a common occurrence. Transportation and technology are also making great strides in the realization of prophecies that [travel](mashal.html) to Israel will be speedy and efficient. This entire theory concurs with Rambam’s view that the age of [Mashiach](mashiach.html) will be dependent on the natural progression of [knowledge](knowledge.html) and discovery.

Look what has happened since 1840:

1849 The telephone was birthed (Charles Grafton Page) with further developments in 1854 (Meucci) and 1876 with Alexander Graham Bell.

1884 The [first](one.html) electromechanical television was patented.

1879 The light bulb was invented by Edison.

1886 The [birth](thebirth.html) of the modern-day automobile by Karl Benz.

1887 Henrich Hertz conducted the [first](one.html) ever transmission of electromagnetic waves.

1887-1900 the foundations of quantum physics are being discovered by Ludwig Boltzman, Heinrich Hertz, Max Planck and others.

1891 The [first](one.html) motion picture camera was invented by Edison.

1895 The [first](one.html) wireless telegraph occurred.

1897 The electron is discovered by J.J. Thompson.

1902 The [first](one.html) modern air conditioner is invented.

1903 The Wright Brothers took flight.

1905 Einstein publishes the [first](one.html) special theory of relativity.

1907 The [first](one.html) audio was sent by electromagnetic waves.

1913 The [first](one.html) refrigerators for home use were invented.

1913 The structure of the atom is discovered.

1914 The [first](one.html) commercial airline flight took place.

1920 The [first](one.html) radio broadcast takes place.

1920 The proton in the atom is named.

1920s Home appliances appear including vacuum cleaners, spin dryers, electric shavers.

1923 The television camera is invented.

1925 Quantum physics is further developed.

1926 Televised moving images took place.

1931 The neutron in the atom is discovered.

1935 Plastics and nylon are invented leading to the [birth](thebirth.html) of nylon stockings.

1939 The [first](one.html) aircraft to fly with a jet engine took place.

1931 The [first](one.html) individual room air conditioner [sitting](mashal.html) on a window ledge is invented.

1945 The [first](one.html) electronic computer is invented.

1951 The [first](one.html) color TV program was broadcast by CBS.

1952 The polio vaccine is discovered.

1953 The double helix structure of DNA, the building block of life, is discovered.

1961 The [first](one.html) astronaut orbits the earth.

1969 Man walks on the [moon](chodesh.html).

1990 The software for the [world](worlds.html) wide web is invented.

Present day — iPhones, tablets, 3D movies and all the rest. Just look around.

|  |  |  |  |
| --- | --- | --- | --- |
| [EVENT](feasts.html) | BEGINNING YEAR | [REMEZ](remez.html) | REFERENCE |
| [Mashiach](mashiach.html) as king before He is [known](daat.html) to Israel. | 5790 – 9 = **5781** (2021 CE) | [Yosef](joseph.html) became a ruler over all of Egypt 9 years before this was [known](daat.html) to Israel and [Yosef](joseph.html)’s brothers. | Micah 7:15 Indicates that the [events](feasts.html) of the [Exodus](exodus.html) are the pattern for the [future](future.html) [exodus](exodus.html). |

What makes all of this so compelling, and therefore even more frightening, is the historical context in which we find ourselves at present: the beginning of Year 5780 from [creation](bara.html), the [fifth](five.html) year of a [Shmita](shmita.html) ([Sabbatical](shmita.html)) [cycle](cycles.html) (The next [shmita](shmita.html) year will be in 5782). The significance of this is apparent from the [Talmud](orallaw.html):

***Sanhedrin 97a*** *The rabbis* [*taught*](teacher.html)*: In the* [*seven*](seven.html)*-year* [*cycle*](cycles.html) *during which* [*Mashiach*](mashiach.html) *will come, in the* [*first*](one.html) *year, the verse, “I caused it to rain on* [*one*](one.html)[*city*](city.html)*, but, on another* [*city*](city.html)*, I did not cause it to rain”[[483]](#footnote-483) will be fulfilled. In the second year, there will be slight* [*famine*](famine.html) *(Rashi: a slight* [*famine*](famine.html) *so that no place will be completely satisfied). In the* [*third*](three.html) *year, the* [*famine*](famine.html) *will be great, and men, women, children, pious people, and men of good deeds will die; Torah will be forgotten by those who learned it. In the* [*fourth*](four.html) *year, some will be satiated while others are not, but, in the* [*fifth*](five.html) *year there will be plenty and people will* [*eat*](eating.html)*, drink, and be joyous, and Torah will return to those who learned it. In the* [*sixth*](six.html) *year, there will be voices (Rashi: talk of* [*Mashiach*](mashiach.html)*’s arrival). In the* [*seventh*](seven.html) *year, there will be war. In the* [*eighth*](eight.html) *year, Ben David (*[*Mashiach*](mashiach.html)*) will come.*

# The Problems

Chazal,[[484]](#footnote-484) with their Ruach HaKodesh, added details to describe the situation of Am Israel during the period of Chevlei [Mashiach](mashiach.html).

"Before those days [before the [Coming](coming.html) of the [Mashiach](mashiach.html)], there will be no salaries for people [i.e., there will be severe unemployment], those who [travel](mashal.html) on the roads shall [fear](fear.html) danger [i.e., traffic accidents and acts of terror] .... Even talmidei chachamim shall have no peace during these troubled times. [Rashi: Even talmidei chachamim, who are worthy of extra protection under normal circumstances, shall have no peace because of the immensity of the accusations....] If you see a [generation](toldot.html) that is becoming poor, wait for him [i.e., the [Mashiach](mashiach.html)], for it is written: 'And I shall [save](salvation.html) a poor [nation](nations.html).../ Rav Yohanan said; If you see a [generation](toldot.html) with many troubles [coming](coming.html) to it as a river flows, wait for him [i.e., the [Mashiach](mashiach.html)], as it is written, 'When a narrow river comes, with the spirit of [HaShem](hashem.html) ravaging in it... And a redeemer shall come to Zion.'"

Chazal also said:[[485]](#footnote-485) "In the [gen­eration](toldot.html) in which [Mashiach](mashiach.html) Ben David will come, the government will support immorality, the Galilee will be destroyed, the people of the Galilee will wander from [city](city.html) to [city](city.html) and will not rest, the wisdom of the scholars will reek, people who [fear](fear.html) [sin](sin.html) and people of chesed will pass away, the truth will be missing... the wise men of the [generation](toldot.html) will die, the [eyes](body.html) of those who remain will ache with weariness and sighing, many evil troubles will befall the [community](community.html), and harsh decrees will be renewed, and implemented, [one](one.html) after the other...."

## Evil Government

We are living in a [time](time.html) when there is a hidden [hand](fourteen.html) that seems to be coordinating and controlling our [world](worlds.html). They have no [name](name.html), no [face](body.html), and absolute control. If you say, or even hint that they exist, you are immediately labeled a ‘conspiracy theorist’ and mockingly dismiss you. If you are an accomplished scientist or newsman, then you are discredited and shunted aside.

There is a worldwide cabal of Satan-worshiping pedophiles who rule the [world](worlds.html), essentially, and they control everything. They control politicians, and they control the media. They control Hollywood, and they cover up their existence, essentially. And they would have continued ruling the [world](worlds.html), were it not for the election of President Donald Trump who was elected to put a stop to the cabal.[[486]](#footnote-486)

Never the less, an observant person will note the following:

* We see TV news where nearly every newscaster uses the exact same phrase. Nearly every publication advocate for the same people and the same programs. They also [attack](attacks.html) those who are not favored in a coordinated manner.[[487]](#footnote-487)
* We see newspapers with identical headlines and all carrying the same, or similar, stories.
* We see ‘spontaneous’ riots in multiple states and multiple countries worldwide.
* We see a seamless financial system that demands we [justify](justification.html) withdrawals, cuts off countries, destroys economies, steals, and commits many evils – in a coordinated fashion. The FED, the European Central Bank, and others are privately owned and controlled by this hidden person. “GIVE me control of a [nation](nations.html)’s money supply, and I care not who makes its [laws](law.html).” So said Mayer Amschel Rothschild, founder of the Rothschild banking dynasty.
* We see some companies come out of nowhere and suddenly become the biggest of their kind.
* We see individuals who rise to leadership despite their lack of qualifications.
* We see a coordinated response by ‘deep state’ persons who largely control the destiny of many [nations](nations.html).
* We see a coordinated approach to Wuhan flu by nearly every country in the western [world](worlds.html). This economy killing, unprecedented, unscientific response has been proven to be an attempt to exert ever greater control of people by eroding their freedoms.
* Many books and articles have provided ample literary evidence of a power behind every throne.
* Many movies subliminally carry the coordinated message.
* Many righteous people have noted the ‘deep state’ and its coordinated actions.

This ‘deep state’ this anonymous control of governments, businesses, and people – in a coordinated way, demonstrates that Rome (Romi) exists and is evil to its very core. The ‘Deep State’ has grown into what Roosevelt warned against: "The [first](one.html) truth is that the liberty of a democracy is not safe if the people tolerate the growth of private power to a point where it becomes stronger than their democratic state itself. That, in its essence, is fascism - ownership of government by an individual, by a group, or by any other controlling private power”.[[488]](#footnote-488) Eisenhower called it the "Military- Industrial Complex".[[489]](#footnote-489)

Nowadays the ‘deep state’ is variously called "The Company", "The Wall Street Mafia", "The Manhattan Corporation", and others.

# [Events](feasts.html)

British mandate of 1922

[First](one.html) Aliyah (1882–1903)

Second Aliyah (1904–1914)

[Third](three.html) Aliyah (1919–1923)

[Fourth](four.html) Aliyah (1924–1929)

[Fifth](five.html) Aliyah (1929–1939)

Aliyah Bet: Illegal immigration (1933–1948)

Holocaust

State of Israel

War of 48

War of 53

War of 67

Operation Moses

Operation Solomon

War of 73

Palestinian wars

[Yitzchak](isaac.html) Rabin assassinated

Intifada

3 failed elections

**THE DISCIPLES OF THE VILNA GAON** Began to settle in [Eretz Israel](city.html) with the arrival of the [first](one.html) group led his pupil, R. Menachem Mendel of Shklov (d. 1827). In all there were [three](three.html) groups of the Gaon’s students which immigrated to [Eretz Israel](city.html). Most would initially settle in Safed.

## The [Ten](ten.html) [Signs](signs.html)

10 [signs](signs.html) will come onto the [world](worlds.html) around the [time](time.html) of the [coming](coming.html) of [Mashiach](mashiach.html) , they were revealed to Rabbi Shimon Bar Yochai, zs'l, as follows:

[**First**](one.html)[**Sign**](signs.html)**:**

[Three](three.html) pillars of [fire](fire.html) will come down from [heaven](heaven.html) and will stand from the earth to the [heaven](heaven.html) for [three](three.html) days and [three](three.html) nights. All the [nations](nations.html) will panic and tell Am Israel: "Make us Tzitzit for us to wear!" As it says in Zecharya 8:23 "אשר יחזיקו עשרה אנשים מכל לשונות הגויים והחזיקו בכנף איש יהודי לאמר: נלכה עמכם! כי שמענו אלהים עמכם!

[Ten](ten.html) men shall take hold, out of all the languages of the [nations](nations.html), shall even take hold of the skirt of him that is a [Jew](gen-jew.html), saying: We will go with you, for we have heard that God is with you."

G-D will make miracles in the earth and [heaven](heaven.html), as it says in Yoel 3:3 וְנָתַתִּי, מוֹפְתִים, בַּשָּׁמַיִם, וּבָאָרֶץ: דָּם וָאֵשׁ, וְתִימְרוֹת עָשָׁן.

And I will show wonders in the [heavens](heaven.html) and in the earth, [blood](body.html), and [fire](fire.html), and pillars of smoke."

Why [blood](body.html) before [fire](fire.html)? Because as it was in Egypt.

**Second** [**Sign**](signs.html)**:**

[Three](three.html) men will go out, [one](one.html) of them will stand over the grave and awaken the dead, the second man will light his [eyes](body.html) and skin, and the [third](three.html) man will heal the cripple with magic. 80,000 of Am Israel will erroneously follow them - and they are not from Bne Israel, they are from the Givonim and mobs that mixed in with Am Israel. G-D will refine everyone as it says in Zecharya 13:9 "וּצְרַפְתִּים כִּצְרֹף אֶת-הַכֶּסֶף

and will refine them as silver is refined"

[**Third**](three.html)[**Sign**](signs.html)**:**

G-D will take out [three](three.html) rainbows and they will stand in the [heaven](heaven.html) for [three](three.html) days and [three](three.html) nights. The rainbows will be seen from [one](one.html) end of the [world](worlds.html) till its end and none will not look alike. All the [nations](nations.html) will see and feel tremendous [fear](fear.html) and say: "HKB"H is bringing the Great Flood to the [world](worlds.html)? God has promised that He will not bring the Great Flood into the [world](worlds.html)." As it says in Isiah 54:9 כִּי-מֵי נֹחַ, זֹאת לִי, אֲשֶׁר נִשְׁבַּעְתִּי מֵעֲבֹר מֵי-נֹחַ עוֹד, עַל-הָאָרֶץ.

"For this is as the waters of Noah unto Me; for as I have sworn that the waters of Noah should no more go over the earth."

And the same way He swore not to bring the Great Flood into the [world](worlds.html), He swore not to rebuke, as it says Isiah 54:9 כֵּן נִשְׁבַּעְתִּי מִקְּצֹף עָלַיִךְ, וּמִגְּעָר-בָּךְ

"So have I sworn that I would not be wroth with thee, nor rebuke thee."

Samuel 1 2:4 קֶשֶׁת גִּבֹּרִים, חַתִּים; וְנִכְשָׁלִים, אָזְרוּ חָיִל

The bows of the mighty men are broken, and they that stumbled are girded with strength

Who will stumble? These are Am Israel, as it says in 2 Samuel 22:40 "ותזרני חיל למלחמה

For Thou hast girded me with strength unto the battle."

[**Fourth**](four.html)[**Sign**](signs.html)**:**

Rain will come down from [heaven](heaven.html) for [three](three.html) days and [three](three.html) night but it isn't rainwater, it's [blood](body.html). 80,000 of the men that went astray after the 3 false messengers will drink from this water and die. Every man and woman that went after them will drink and die.

[**Fifth**](five.html)[**Sign**](signs.html)**:**

G-D will send dew from [heaven](heaven.html) for [three](three.html) days and [three](three.html) night and it will heal the [blood](body.html) that covered the earth and will revive the grains. All the [nations](nations.html) will think that it's rain and not dew as it says in Hosea 14:6-8: "אֶהְיֶה כַטַּל לְיִשְׂרָאֵל ...יָשֻׁבוּ יֹשְׁבֵי בְצִלּוֹ, יְחַיּוּ דָגָן

"I will be as the dew unto Israel.... They that [dwell](dwelling.html) under his shadow shall again make corn to grow"

[**Sixth**](six.html)[**Sign**](signs.html)**:**

It will darken for [three](three.html) days and [three](three.html) night on the [nations](nations.html) and it will be light for Am Israel, as it says in Isaiah 60:2 "כי הנה החשך יכסה ארץ וערפל לאומים, ועליך יזרח ה

For, behold, darkness shall cover the earth, and gross darkness the peoples; but upon thee [Hashem](hashem.html) will arise, and His glory shall be seen upon thee'"

And all the [nation](nations.html) will feel tremendous fears and will come and bow to Israel and say, (Zecharya 8:23) "נלכה עמכם, כי שמענו אלהים עמכם

"We will go with you, for we have heard that God is with you."

[**Seventh**](seven.html)[**Sign**](signs.html)**:**

King of [Edom](edom.html) will come to [Jerusalem](city.html) and all the Ishmaelim will run away from him and will go to Yemen. They will [gather](gather.html) into a big army and [one](one.html) will emerge from them and his [name](name.html) is Hatar and will be crowned as the king. They will all go to Batzra and the King of [Edom](edom.html) will hear this and will follow them and they will make a war against [one](one.html) another, as it says Isaiah 34:6 "כִּי זֶבַח לַיהוָה בְּבָצְרָה, וְטֶבַח גָּדוֹל בְּאֶרֶץ אֱדוֹם

for [HaShem](hashem.html) hath a [sacrifice](korbanot.html) in Bozrah, and a great slaughter in the land of [Edom](edom.html)"

Hatar will kill many from [Edom](edom.html) and the king of [Edom](edom.html) will run away from him and Hatar will die. The king of [Edom](edom.html) will return a second [time](time.html) to [Yerushalayim](city.html) and will enter the Heichal ([temple](temple.html)) and will place the crown on his [head](body.html) on the fountain stone and say, "Creator of the [World](worlds.html)! I have already returned what my forefathers have taken..." In his days there will be tragedies.

[**Eighth**](eight.html)[**Sign**](signs.html)**:**

G-D will suddenly take out Nechemia ben Chushiel, he is [Mashiach](mashiach.html) ben [Yosef](joseph.html), as it says in Malachi 3:1 "ופתאום יבוא אל היכלו האדון אשר אתם מבקשים

and [HaShem](hashem.html), whom ye seek, will suddenly come to His [temple](temple.html)"

He will make war with the king of [Edom](edom.html) and will kill him and he will put the crown on him that the king of [Edom](edom.html) returned to [Yerushalayim](city.html) and the whole [world](worlds.html) will [know](daat.html) about Nechemia.

[**Ninth**](nine.html)[**Sign**](signs.html)**:**

A man will come out of the Romi [nation](nations.html) and his [name](name.html) is Armilus, the son of Satan, the son of the [idol](idolatry.html) [rock](rock.html) in Romi that has the image of a [female](male+female.html) and the Satan sleeps with her and this man will be born from it. On the day of his [birth](birth.html), he will be like 100 years old. And he will make war in Alexandria and destroy the entire sea coast - woe is the person that will be caught by him! And then he will personally come to Gaza and prepare his 'chair' there. These are his [signs](signs.html): his height is 10 amot... And he will sit on his chair and he will abuse and curse and say to the [nations](nations.html): "I am god! Bring me my torah that I gave you!" and he will say to Am Israel, "Bring your Torah!" And they will come with Nechemia ben Chushiel and bring him the Sefer Torah and he'll say, "I don't believe in this Torah!" and they will reply, "If you don't believe in this Torah, you are no god, you are Satan." As it says in Zecharya 3:2 'יגער ה' בך השטן

[HaShem](hashem.html) will rebuke you, Satan".

At that [time](time.html) he will take Am Israel, the 30 that accompanied Nechemia and will burn them together with the Torah, and he will say to Nechemia, "Till now you don't have faith in me?" and he'll reply, "I believe in nothing except the God of Israel, the God of [Heaven](heaven.html) that gave the Torah to Moshe Rabbenu (zs'l) - in Him, I believe!" And he will [command](cmds613.html) to kill him in the house of his gods that he placed in his palace. He will kill Nechemia in [Yerushalayim](city.html) and will throw his carcass in [Yerushalayim](city.html). And Am Israel will eulogize him, as it says in Zecharya 12:12

"וספדה הארץ משפחות משפחות And the land shall [mourn](mourning.html), every family".

And at that [time](time.html) there will be many tragedies on Am Israel and they will hide in pits and some will run away to the desert and they will sit there for 40 days and [eat](eating.html) bitter herbs and yell from pain. And at that [time](time.html), [Michael](angels.html) the high Heavenly Minister will stand and say, "Creator of the [World](worlds.html)! Remember the oath You swore to their forefathers. And You promised, Yirmiyahu 50:20 "כי אסלח לאשר אשאיר

for I will pardon them whom I leave as a remnant" And [HaShem](hashem.html) will listen to the [prayer](prayer.html) of [Michael](angels.html), the Minister of Am Israel.

**Tenth** [**Sign**](signs.html)**:**

G-D will take out of prison [Mashiach](mashiach.html) ben David and thru him, Am Israel will be [redeemed](redemption.html). And Armilus, the son of Satan, will go to the Moabite desert - and he is Armilus the son of the stone. At that hour, Am Israel will yell so loud, it will reach the [heavens](heaven.html) and the Heavenly Minister [Michael](angels.html) will have mercy and will stand in [prayer](prayer.html) to G-D and say, "Creator of the [World](worlds.html), remember the oath You swore to their forefathers and what you said to Your servant Moshe Rabbenu (Bamidbar 14:20) וַיֹּאמֶר יְהוָה, סָלַחְתִּי כִּדְבָרֶךָ

And [HaShem](hashem.html) said: 'I have pardoned according to thy word."

and (Yirmiyahu 50:20) "כי אסלח לאשר אשאיר

for I will pardon them whom I leave as a remnant"

And [HaShem](hashem.html) will listen to the [prayer](prayer.html) of [Michael](angels.html), the Minister of Am Israel.

And, (Vayikra 20:26) וִהְיִיתֶם לִי קְדֹשִׁים And ye shall be holy unto Me' - and You separated them for Your Glory! And G-D will listen to the [prayers](prayer.html) of [Michael](angels.html), the Heavenly Minister of Am Israel.

And more on the tenth [sign](signs.html). [HaShem](hashem.html) will take out Menachem ben Amiel, [Mashiach](mashiach.html) ben David, from prison as it says in Kohelet 4:14 'כי מבית הסורים יצא למלוך'

For out of prison he came forth to be king."

The [signs](signs.html) of [Mashiach](mashiach.html) are: Tall, his [neck](body.html) is thick, his [face](body.html) is round like the [sun](hachama.html), his [eyes](body.html) are shiny, the bottom of his [feet](heel.html) are thick...

He will rule all the lands and to him will be given the kingdom. And Armilus will [gather](gather.html) the 70 [nations](nations.html) of the [world](worlds.html), as it says in [Psalms](psalms1.html) 2:2 "יתיצבו מלכי ארץ The kings of the earth stand up" and anyone who will oppose him ([Mashiach](mashiach.html) ben David) will be appended and killed by him, as it says in Isaiah 11:4 "וברוח שפתיו ימית רשע and with the breath of his lips shall he slay the [wicked](wicked.html)." And he will kill the [wicked](wicked.html) Armilus, son of the stone, and he will [redeem](redemption.html) Am Israel and his [name](name.html) will be [known](daat.html) from [one](one.html) end of the [world](worlds.html) to the next.

And the merciful [heart](body.html) shall say, "[HaShem](hashem.html) bring this hour and the end during our lifetime and the lifetime of Bne Israel, Amen V’Amen!"

(מדרש תלפיות [Midrash](orallaw.html) Talpiot, brought by בחגוי הסלע)

## The Fall of Paras and the [Coming](coming.html) of [Mashiach](mashiach.html)

Paras refers to Persia (Iran). The sages tell us that before [Mashiach](mashiach.html) comes Paras will fall at the [hands](fourteen.html) of Rome (according to another opinion: Rome falls at the [hands](fourteen.html) of Paras). On an external level, all [eyes](body.html) are on the simmering confrontation around Iran's nuclear development. But the chessboard of [world](worlds.html) politics is merely the playing out of an internal [spiritual](physical.html) drama of the [Jewish](gen-jew.html) people. Based on the words of our sages and the teachings of Chassidus, we can understand the inner dimension of the fall of Paras.

I. The [Gemara](orallaw.html) in Yoma 10a

“Rebbi states that Rome is destined to fall at the [hands](fourteen.html) of Persia. Rav states that Persia is destined to fall at the [hands](fourteen.html) of Rome. Question: Can the builders (Paras, who permitted the rebuilding of the Holy [Temple](temple.html)) fall before the destroyers (Rome, who destroyed the [Temple](temple.html))? The sages answer: If the King ([Hashem](hashem.html)) so decrees.”

II. Rabbi Yonasan Eibshetz, ztvk"l (Yaaros Dvash)

“At certain moment the [time](time.html) will come when [Mashiach](mashiach.html) should have already arrived but the [redemption](redemption.html) has not yet come. The [Mashiach](mashiach.html) will ask how it could be that the [time](time.html) for [redemption](redemption.html) has arrived and he still undergoes sufferings? The response that he will receive is that he must wait for [nine](nine.html) months. Why? In order to wait for the fall of Persia at the [hands](fourteen.html) of [Edom](edom.html), and then the final [redemption](redemption.html) will come.”

III. Lubavitcher Rebbe, Shabbos Vayeira, 5752

“According to the announcement of the Rebbe, my father-in-[law](law.html), leader of our [generation](toldot.html), [Mashiach](mashiach.html) of our [generation](toldot.html), that all areas of our Divine service throughout [Galut](galuyot.html) have been completed and perfected, we are [standing](mashal.html) ready to greet the righteous [Mashiach](mashiach.html). This means that all impediments and obstacles have been nullified.”

IV. Mitteler Rebbe, Toras Chaim, Beshalach p.312

“[The level of [Mashiach](mashiach.html) elevates Torah and [Mitzvot](cmds613.html) that are performed to refine the 288 sparks of Kedushah that fell]. But there is a second level of [mitzvot](cmds613.html) which is from the essence of performing the [mitzvah](cmds613.html) alone even without intent and reason and secrets at all. Which means [[mitzvot](cmds613.html) performed] not for the sake of [tikkun](tikkun.html) or refinement of the 288 sparks at all, but rather only because He said and His will is done. Because this is the essence, similar to the [mitzvot](cmds613.html) we will do in the [time](time.html) to come which are above the level of refining sparks.

What is the [connection](connection.html) between the “decree of the King” that Persia must fall and the Yaaros Dvash that says that when [Mashiach](mashiach.html) should have come we still have to wait for Persia's fall? What is the relevance of the Lubavitcher Rebbe’s statement that our divine service is done and the Mitteler Rebbe’s [teaching](teacher.html) that there is a special level of [mitzvot](cmds613.html) that do not refine sparks at all?

All the Divine Sparks Have Been Elevated

In 5752 (late 1991) the Lubavitcher Rebbe made the astonishing statement: that the divine service of the [Jewish](gen-jew.html) people in [exile](galuyot.html)—refining the sparks of Kedushah that had fallen into this lowest of [worlds](worlds.html)—has been completed. Even the teshuva of the [Jewish](gen-jew.html) people has been done. The Rebbe himself said that it is completely beyond understanding how [Mashiach](mashiach.html) hasn't come. That was 15 years ago! How much more inexplicable it is today!

This situation fits the description of the Yaaros Dvash (quoted above), that a moment will come when [Mashiach](mashiach.html) should have arrived, but he is still delayed. The reason: we are waiting for the fall of Persia (Paras). In order to understand this, we must understand the [spiritual](physical.html) dimension of the [nation](nations.html) of Paras.

What is Paras (סרפ)

Every [nation](nations.html) in the [world](worlds.html) (70 distinct entities, according to Torah) is an expression of a different underlying [spiritual](physical.html) quality. For example, the [nation](nations.html) of [Bavel](bavel.html) ([Babylon](bavel.html)) is related to "bilbul"—confusion, the confusion the hinders a [Jew](gen-jew.html)'s divine service. Yavan (Greece) had their [spiritual](physical.html) root in the klipah of chochma, impure wisdom. When the [Jewish](gen-jew.html) people were challenged by these [nations](nations.html) in the [physical](physical.html) [world](worlds.html) it was a reflection of being challenged by their [spiritual](physical.html) sources. When the [Jews](gen-jew.html) overcame their [spiritual](physical.html) source, these [nations](nations.html) fell. So we must ask: what is Paras (Persia/Iran) and what is its [spiritual](physical.html) source?

Serving [Hashem](hashem.html) for Reward

According to Rashi on Bereshit 10:2, Paras is Tiras, the [seventh](seven.html) son of Yafet ben Noach. Paras is from the [Hebrew](hebrew.html) root which means reward. As explained in Chassidus, Paras (פרס) is from the word פרוסה meaning a "slice", a fraction of something much greater (a slice of the whole pie). In this case, it refers to the Divine revelation in [Gan Eden](eden.html) that results from the sparks of G-dliness that are refined through learning Torah and performing [mitzvot](cmds613.html).

The neshama gets tremendous motivation from the [spiritual](physical.html) reward it receives for doing [mitzvot](cmds613.html). We can find evidence of this in the [Shema](shema.html) that is recited twice daily: the second paragraph of the [Shema](shema.html) mentions reward and punishment for keeping the [mitzvot](cmds613.html) (“I will give the [rains](rains.html) in their times”, etc.) whereas the [first](one.html) paragraph does not (instead emphasizing the service of G-d “b’chol ma’odecha”—“with everything you have”). Serving [Hashem](hashem.html) for [spiritual](physical.html) reward is clearly a lower level of divine service, yet as a preliminary stage of development it is completely “kosher”.

Serving [Hashem](hashem.html) in order to receive [spiritual](physical.html) reward is acceptable as a preliminary step, as a [Jew](gen-jew.html) trains himself to [desire](needs.html) Torah and [mitzvot](cmds613.html) and a life devoted to serving [Hashem](hashem.html). But it is not the ultimate goal. The very [first](one.html) chapter of Pirke Avot, [third](three.html) [Mishna](orallaw.html), states:

“Antigonus of Socho received the Torah from Shimon the Righteous. He used to say: Be not like servants who minister unto their master for the sake of receiving a reward [p’ras סרפ], but be like servants who serve their master not upon the condition of receiving a reward [p’ras סרפ]; and let the [fear](fear.html) ([awe](fear.html)) of [Heaven](heaven.html) be upon you.”

The [time](time.html) comes when the level of serving [Hashem](hashem.html) for [spiritual](physical.html) reward (expressed in the second paragraph of [Shema](shema.html)) must give way to the higher level of serving [Hashem](hashem.html) for its own sake (the [first](one.html) paragraph of [Shema](shema.html)). The sages of this [Mishna](orallaw.html) are instructing us not to serve our Master ([Hashem](hashem.html)) for the "reward", the [spiritual](physical.html) revelation that is generated by our divine service in refining sparks of Kedushah. This revelation is merely a "slice" (p’ras). The revelation of the essence will only be experienced after the [coming](coming.html) of [Mashiach](mashiach.html) and the revival of the dead.

Based on this, we can understand why the fall of Paras precedes the [redemption](redemption.html): because as long as our Neshamot are enjoying the "slice" of the reward for refining the [world](worlds.html) through [mitzvot](cmds613.html), they are distracted, so to [speak](mashal.html), and delaying the ultimate goal: the [coming](coming.html) of [Mashiach](mashiach.html) and the revelation of the complete essence.

[Mashiach](mashiach.html) Delayed?

The preceding explanation also helps us understand why the Yaaros Dvash describes a [time](time.html) when [Mashiach](mashiach.html) should have already arrived—meaning that the refinement of the sparks of Kedushah has been finished and thus [Mashiach](mashiach.html) should come to bring about the elevation of these sparks. Because it is exceedingly difficult for Paras to fall as long as the [mitzvot](cmds613.html) are refining the [world](worlds.html) and providing divine revelation to the Neshamot in [Gan Eden](eden.html). Only when this aspect of reward ends, after the refinement of the [world](worlds.html) through Torah and [Mitzvot](cmds613.html) has been completed, are Neshamot able to properly forget about the reward and instead perform the [mitzvot](cmds613.html) for the sake of the essence of the [mitzvah](cmds613.html) (as described by the Mitteler Rebbe above), which is the level of "only because He said and His will is done". Or, as the sages say in the [Mishna](orallaw.html), not for a reward but because we have let the [fear](fear.html) ([awe](fear.html)) of [Heaven](heaven.html) be upon us.

And from this we can see why the sages in the [Gemara](orallaw.html) give the reason for the fall of Paras at the [hands](fourteen.html) of Rome as "if the King so decrees"—if the [mitzvot](cmds613.html) are done simply because they are the decrees of the King, not for a reward, this brings about the fall of Paras!

Why Paras Falls at the [Hands](fourteen.html) of Rome

Why does Paras fall at the [hands](fourteen.html) of Rome? To answer this, we need to identify the [spiritual](physical.html) dimension of Rome.

Rome is “romemus”, meaning aggrandizement. Chazal tell us that Rome descends from [Edom](edom.html). [Edom](edom.html) represents the root of [desire](needs.html). The present [fourth](four.html) and final [exile](galuyot.html) of the [Jewish](gen-jew.html) people is in [Edom](edom.html) (which includes within it all the previous [exiles](galuyot.html)). As such, Rome and [Edom](edom.html) are in opposition to the [mission](mission.html) of the [Jewish](gen-jew.html) people which is to reveal G-dliness. While the power of Paras, the “kosher” [desire](needs.html) to serve [Hashem](hashem.html) for [spiritual](physical.html) reward, had allowed the [Jews](gen-jew.html) to rebuild that second [Beit HaMikdash](mikdash.html), the power of Rome/[Edom](edom.html) destroyed it. This is [Edom](edom.html) as representing the [desire](needs.html) of a [Jew](gen-jew.html)’s yetzer hara for worldly pleasures; Rome as manifested in haughtiness and self-aggrandizement.

## Rabbi Daniel Lapin’s Perspective[[490]](#footnote-490)

The inflamed mob filled the area surrounding the despised statue. After flinging dozens of ropes over it, the crowd heaved and down came that hated symbol of repression. The happy horde celebrated. I was unable to be there to witness this historic [first](one.html) toppling of an American statue because it happened on July 9th, 1776. The leaden statue was of King George III and it was melted down to make cannonballs and bullets. That was 244 years ago. An important [number](nchart.html)? I think so.

My problem is that I don’t believe in coincidences. Since there is no [Hebrew](hebrew.html) word for it, I consider the concept to be false. Therefore, a coincidence can be nothing but God’s way of camouflaging His design. Thus, to me, it is significant that so many of history’s empires and [epochs](epochs.html) of national dominance lasted about 250 years.

Long ago, the ancient empire of [Babylon](bavel.html) was formed under Hammurabi (of the famous ‘Code’) around 1780 BC and it was finally sacked by the Hittites in about 1530 BC. The exact dates are of course hard to pin down but what is clear is that it lasted about 250 years. Again, it is hard to pin the start of an epoch to a single year but there are good reasons to regard 1492 when Spain evicted the last Moslem from the Iberian peninsula as the start of the Spanish empire. Its natural ending can easily be seen to be about 1742 after the War of Spanish Succession which followed the death of Charles II. Thus, for the Spanish Empire also, 250 years is a reasonable estimate for its duration.

There were several discrete periods in what we call the Roman Empire but the most stable of these, the Pax Romana, began with the rule of Augustus in 27 BC and pretty much ended when all illegal immigrants to Rome were granted citizenship in about 213 AD, about 240 years.

The further back [one](one.html) goes the more the exact dates are shrouded in doubt but a good guesstimate for the Assyrian empire is 860 BC to 612 BC for a total of 246 years.

More recently, the Mamelukes and the Ottomans enjoyed dominance for 267 and 250 years respectively. The pre-Communist Russian empire lasted from 1682 until 1916 giving them 234 years. The British Empire? 1700 to 1950. [Two](two.html) hundred and fifty years.

[One](one.html) can of course quibble with some of the exact dates but what is certainly unarguable is that throughout history, when large [numbers](nchart.html) of people have united to build a society, that society nearly always seems to last about an average of 250 years.

Why 250 years? Whether in the fields of social science, biology, or history, almost everyone agrees that a [generation](toldot.html) is about 25 years. This is because of unchangeable biological realities about average lifespan and average age of reproductive maturity. The word [generation](toldot.html) derives from the Latin generare meaning beget. It follows that most empires last about [ten](ten.html) [generations](toldot.html).

Apparently, the many strong and positive human qualities including steadfastness, initiative, vision, determination, resilience and courage so necessary to pioneer a society are the very qualities eroded by the affluence they create. They are eventually extinguished by the resulting decadence that comes from the success those qualities brought in the [first](one.html) place.

Each [generation](toldot.html) has a little less character strength than its preceding [generation](toldot.html). Each [generation](toldot.html)’s parents want their children to “have it better than we did.” Invariably they mean materially not [spiritually](physical.html). Additionally, each [generation](toldot.html) views the previous [generation](toldot.html)’s luxuries as its necessities. Eventually, this seems to lead inevitably to a [generation](toldot.html) incapable of sustaining its own virility. The sad process typically takes about [ten](ten.html) [generations](toldot.html).

I don’t [know](daat.html) about you, but when I hear the phrase “[ten](ten.html) [generations](toldot.html)” here’s what I think of:

Genesis chapter 5, verses 1-29 detailing the [ten](ten.html) [generations](toldot.html) from [Adam](adam.html) to Noah. Genesis chapter 11, verses 10-26 detailing the [ten](ten.html) [generations](toldot.html) from Noah to [Abraham](avraham.html).

Why does Scripture take over a dozen verses just to inform us that there were [ten](ten.html) [generations](toldot.html) in each sequence? I could have done it in [one](one.html) sentence. In fact, I just did!

Why it takes so many verses is because the Torah takes the trouble to list both the [birth](thebirth.html) and the death of [one](one.html) specific person as the representative of each successive [generation](toldot.html). For instance, we see in chapter 5; Kenan (v.9), Mahalaleel (v.12), Jared (v.15) and in chapter 11; Ever (v.14), Peleg (v.16), Reu (v.18).

The names are provided because each [Hebrew](hebrew.html) [name](name.html) has a meaning which identifies that [generation](toldot.html)’s characteristics in the cosmic pattern of [ten](ten.html)-[generation](toldot.html)-decline. For instance, someone who doesn’t [know](daat.html) English well might read Shakespeare’s play, [Twelfth](twelve.html) Night and not realize that the character, Malvolio possesses a [name](name.html) that sounds a bit malevolent which provides a clue to his character.

Similarly, familiarity with English helps the reader of Sheridan’s School for Scandal recognize the implications of the names of characters like Sir [Benjamin](benyamin.html) Backbite or Lady Sneerwell. None of them are merely names; they are meanings and clues.

In this fashion, the [Hebrew](hebrew.html) names associated with each [generation](toldot.html) of chapters 5 and 11 in Genesis hint at the fundamental characteristics of that [generation](toldot.html) in the 250-year [journey](stages.html) up to greatness and then down to oblivion.

The [ten](ten.html) [generations](toldot.html) might be briefly summarized as 1. Bold breakout and conquest, 2. Commercial expansion, 3. Splendid buildings, 4. Widespread affluence, 5. Zenith and the best of days, 6. Extending influence beyond borders with money instead of military, 7. Rising political power of women and of the intellectual and academic elite, 8. Influx of foreigners, 9. [Eat](eating.html), drink and be merry, 10. Internal political and civic fracture.

It is not hard to see how the roughly 250-year histories of many empires correspond to that Biblical schematic. In America, the era of bountiful foreign aid was followed by the growing influence of universities along with those they trained and then uncontrollable illegal immigration. The pattern is particularly clear in historical accounts of the rise and fall of the Roman Empire like that written by Edward Gibbon.

In America, the writing on our wall is no less clear than it was on the wall of Belshazzar’s palace (Daniel 5:5) when it signaled the end of the [Babylonian](bavel.html) Empire. In our case,we see not only the rampaging rioters and the destruction of statues. It is also Boeing, the troubled aircraft builder recently firing its director, Niel Golightly, a former Navy fighter pilot, only because [thirty](thirty.html) years ago he wrote these eminently true words: “Introducing women into combat would destroy the exclusively [male](male+female.html) intangibles of war fighting and the feminine images of what men fight for — peace, home, family.” Back then they were not controversial words. Today they are the reason to destroy his livelihood and harm the company.

More evidence of impending national extinction is the so-called environmental opposition that has just canceled the vital Atlantic Coast Pipeline that would have carried oil and gas to the fast-growing southern states. The Dakota access pipeline which was to have carried energy from northern Canada to the rest of America is also being canceled by the same extreme left lobby.

Meanwhile, with Denmark and Germany’s wholehearted cooperation, Russia is close to completing its Nord Stream 2 pipeline which will make much of Europe dependent on Russian oil and gas. Presidential candidate Joe Biden’s response? Destroying our energy independence and losing hundreds of thousands of blue-collar jobs is a small price to pay to stop global warming. Only [six](six.html) more years for America? Maybe if we’re lucky.

So, does America really have only about another [six](six.html) years? That would be the natural course of history. However, America’s destiny just might be supernatural! Though I cannot describe in detail the exact [events](feasts.html) that would mark the milestones of this [nation](nations.html)’s restoration, I think it could happen. No guarantees, but a distinct possibility.

My reason is that [one](one.html) other [nation](nations.html) has successfully escaped the fateful pattern of 250 years —Israel. It is the society in which [Jewish](gen-jew.html) children can today comfortably and fluently read and understand the words of the Torah which appeared over 3,000 years ago. No other [nation](nations.html) on the planet possesses a culture whose language is materially unchanged for [three](three.html) [millennia](millenium.html).

Italian children cannot read the works of Cicero written in the language of Rome only [two](two.html) [millennia](millenium.html) ago. Greek children cannot read the Iliad or the Odyssey written by Homer in ancient Greek. But to the consternation of secular historians like Arnold Toynbee, [Hebrew](hebrew.html) culture has remained alive. [Jews](gen-jew.html) are not fossils of history. The fuel that has granted the [Jewish](gen-jew.html) people immunity from the 250-year [time](time.html) limit is the system of Judeo-Christian Biblical values and its accompanying rules and restrictions that prevented their slide into decadence.

This system lay at the root of the culture that accompanied the Pilgrims across the Atlantic and it later informed the founders as they meticulously composed the documents of American exceptionalism. As a result, nobody was surprised that the War of American Independence was propelled from the pulpits of colonial churches. Those momentous days are still thought of as the [First](one.html) Great Religious Reawakening.

Fewer than 100 years later, nobody was surprised when the force behind America’s grand abolition of slavery emanated from its fervent Christians. That period is often considered America’s Second Great Religious Reawakening.

In spite of how far down the 250-year slope America has slid, I remain hopeful because I think the country is about due for its [Third](three.html) Great Religious Reawakening. If and when this happens, all bets are off. If and when fervent Christianity enjoys a healthy revival and perhaps 100 million American Christians unify under the Biblical banner that the Pilgrims carried to Plymouth, everything comes back.

Because of America’s uniqueness and its deliberate similarities to ancient Israel, a comeback scenario is real. Even prominent political scientist and religious agnostic, Charles Murray, insists that the American republic can only survive with a revival of the religious values that the Founders depended on. The indomitable Christian warrior, David Lane, through his @AmericanRenewalProject continues to enlist thousands of courageous pastors and millions of their followers in bringing Biblical wisdom into the public square. There is hope.

There were times in [Hebrew](hebrew.html) history mentioned by the Prophets when Israel slid further down than America today. But the [nation](nations.html) repented and returned. America can do the same. I [pray](prayer.html) that it will.

# In The Wilderness

The wandering of the [Jews](gen-jew.html) in the desert was another example of the [exile](galuyot.html) of the unintentional manslayer.[[491]](#footnote-491) The spies derogatory report caused the Bne Israel to shun the land and reject the Word of [HaShem](hashem.html). This [sin](sin.html) would result in the deaths of most of those who had left Mitzrayim.[[492]](#footnote-492) Because the people did not realize that their [sin](sin.html) would have this consequence, [HaShem](hashem.html) sent them into [galut](galuyot.html), [exile](galuyot.html), forcing them to wander for [forty](forty.html) years.

***Bamidbar (***[***Numbers***](nchart.html)***) 13:31 - 14:1*** *But the men that went up with him said, We be not able to go up against the people; for they are stronger than we. 32 And they brought up an evil report of the land which they had searched unto the children of Israel, saying, The land, through which we have gone to search it, is a land that eateth up the inhabitants thereof; and all the people that we saw in it are men of a great stature. 33 And there we saw the giants, the sons of Anak, which come of the giants: and we were in our own sight as grasshoppers, and so we were in their sight. 1 And all the congregation lifted up their voice and cried; and the people wept that night. 2 And all the children of Israel murmured against Moses and against Aaron: and the whole congregation said unto them, Would God that we had died in the land of Egypt! or would God we had died in this wilderness! 3 And wherefore hath* [*HaShem*](hashem.html) *brought us unto this land, to fall by the sword, that our wives and our children should be a prey? were it not better for us to return* [*into Egypt*](thebirth.html)*?*

There is, in fact, a striking similarity between the [galut](galuyot.html) of the [Jews](gen-jew.html) in the wilderness and that of an accidental murderer. The [Jews](gen-jew.html) in the wilderness never [knew](daat.html) when they would be asked to move. When the [cloud](important.html) rose, they needed to pack their belongings and move on to the next location. In the instance of the [cities of refuge](elul.html), the manslayer’s [galut](galuyot.html) ended with the death of the [Kohen](kohen.html) Gadol, an [event](feasts.html) that could not be predicted. In both cases, there was no predetermined [time](time.html) for the relocation to end, adding to the sense of instability.

It is interesting to note that the [galut](galuyot.html) of the [generation](toldot.html) of the wilderness did not end until the death of the [Kohen](kohen.html) Gadol, Aaron:

***Debarim (Deuteronomy) 10:6*** *And the children of Israel took their* [*journey*](stages.html) *from Beeroth of the children of Jaakan to Mosera: there Aaron died, and there he was buried; and Eleazar his son ministered in the* [*priest*](priests.html)*‘s office in his stead.*

Shortly after Aaron’s death, Joshua led the Bne Israel into the promised land and the [Galut](galuyot.html) ended. This suggests that the death of Aharon was an [atonement](atonemen.html) for the Bne Israel.

The ending of the [galut](galuyot.html) in the wilderness and the entering of the Promised land hints also to the end of the [exile](galuyot.html) in [Edom](edom.html) / Rome, and to the final [redemption](redemption.html).

Seen in this light, we can now understand why the Torah juxtaposed the [forty-two](fortytwo.html) [journeys](stages.html) of Bamidbar ([Numbers](nchart.html)) chapter 33 with the assigning of the [forty-two](fortytwo.html) Levitical cities of Bamidbar ([Numbers](nchart.html)) chapter 35. Clearly, the Levitical cities were also for the unintentional manslayer. Thus, the [forty-two](fortytwo.html) [stages](stages.html) of [exile](galuyot.html) in the wilderness are directly associated with the [forty-two](fortytwo.html) Levitical cities which provided a refuge for the unintentional manslayer.

There are [seven](seven.html) wildernesses within which the children of Israel sojourned:

The wilderness of Eitam (מדבר איתם) corresponds to Chesed,

The wilderness of Shor (מדבר שור) to Gevurah,

The wilderness of [Sin](sin.html) (מדבר סין) to Tiferet,

The wilderness of Paran (מדבר פארן) to Netzach,

The wilderness of Tzin (מדבר צין) to Hod,

The wilderness of Kadmut (מדבר קדמות) to Yesod,

The wilderness of [Sinai](stages.html) (מדבר סיני) to Malchut.

The [Journey](stages.html) of Israel as they prepared to leave Egypt and be born as a [nation](nations.html), till the [time](time.html) that they were ready to enter the promised land, is a [forty](forty.html)-year [journey](stages.html) that has profound ramifications for all of the Bne Israel. These [journeys](stages.html) are very special to [HaShem](hashem.html):

***Yirmiyahu (Jeremiah) 2:2*** *I remember the kindness of your youth, the love of your bridal days, that you followed Me into the wilderness, to a land where nothing grows.*

***Bamidbar (***[***Numbers***](nchart.html)***) 9:18-19*** *On* [*HaShem*](hashem.html)*’s instructions the Children of Israel would* [*travel*](mashal.html)*; and on* [*HaShem*](hashem.html)*’s instructions they would* [*camp*](stages.html)*; the whole* [*time*](time.html) *that the* [*cloud*](important.html) *stayed over the* [*Mishkan*](mikdash.html) *they would remain encamped. And when the* [*cloud*](important.html) *stayed a long* [*time*](time.html) *over the* [*Mishkan*](mikdash.html)*, the Children of Israel would keep* [*HaShem*](hashem.html)*’s restriction and not* [*travel*](mashal.html)*.*

Let’s try to understand the [journeys](stages.html) of the Bne Israel as enumerated in Parashat Masei - Bamidbar ([Numbers](nchart.html)) chapter 33.

As we [study](study.html) this fantastic section, we shall see that this was not only the [journey](stages.html) of that [generation](toldot.html), but the [*journey*](stages.html) *of the last* [*generation*](toldot.html) *as well*. **These are the** [**stages**](stages.html) **of our** [**redemption**](redemption.html)! Rabbenu Bachya explains that during the final [redemption](redemption.html) many [Jews](gen-jew.html) will go out in the desert and pass through these places, and [HaShem](hashem.html) will sustain them and direct them as He did for the Israelites in the desert. The double mentioning of “their starting points”, in verses [one](one.html) and [three](three.html), is an allusion to the [two](two.html) Exoduses, [first](one.html) from the Egyptian [exile](galuyot.html), and then the final [exile](galuyot.html).

Why did the Torah record this boring list of [forty-two](fortytwo.html) places[[493]](#footnote-493) where the Bne Israel camped in the wilderness? The [Midrash](orallaw.html) tells us [one](one.html) of the purposes for the recording of these [journeys](stages.html) in the Torah:

[***Midrash***](orallaw.html) ***Rabbah -*** [***Numbers***](nchart.html) ***XXIII:1*** *The Holy* [*One*](one.html)*, blessed be He, said to Israel: ‘During all those* [*forty*](forty.html) *years that you spent in the wilderness I did not make it necessary for you to escape, but I cast your enemies down before you by merely being with you. Nay, more! There were numerous snakes, fiery serpents, and scorpions there’; as it says, The... wilderness, wherein were serpents, fiery serpents, and scorpions (Deut. VIII, 15) ‘yet I did not allow them to harm you.’ For this reason the Holy* [*One*](one.html)*, blessed be He, said to Moses: ‘ Write down the* [*stages*](stages.html) *by which Israel journeyed in the wilderness, in order that they shall* [*know*](daat.html) *what miracles I wrought for them.’*

The [Midrash](orallaw.html) goes on to tell us another reason for recording these [journeys](stages.html) in the Torah:

[***Midrash***](orallaw.html) ***Rabbah -*** [***Numbers***](nchart.html) ***XXIII:3*** *THESE ARE THE* [*STAGES*](stages.html) *(XXXIII, 1). It is like the case of a king whose son was ill. He took him to a certain place to cure him. On their return* [*journey*](stages.html) *his father began to recount all the* [*stages*](stages.html)*, saying: ‘Here we slept; here we cooled ourselves; here you had a headache.’ So, the Holy* [*One*](one.html)*, blessed be He, said to Moses: ‘Recount to them all the places where they provoked Me.’ Consequently, it says, THESE ARE THE* [*STAGES*](stages.html)*, etc.*

Rashi also provides us with the reason for recording these [journeys](stages.html) in the Torah:

*Why were these* [*journeys*](stages.html) *recorded? To make the Omnipresent’s benevolence* [*known*](daat.html)*. For, although He decreed to move them about and cause them to wander in the wilderness, do not say that they wandered and were moved about from* [*journey*](stages.html) *to* [*journey*](stages.html) *all* [*forty*](forty.html) *years, and had no rest--- for there are only* [*forty-two*](fortytwo.html)[*journeys*](stages.html) *here. Subtract* [*fourteen*](fourteen.html)*, all of which took place during the* [*first*](one.html) *year, before the decree, from their* [*journey*](stages.html) *from Rameses until they reached* [*Rithmah*](stages.html)*, from where the spies were dispatched, as it is said, “after, the people journeyed from Chatzeroth, etc.* *Send, for yourself, men, etc.,”* *and here it says, “they journeyed from Chatzeroth and camped at Rismah,”* *you learn that it* *was in the desert of Paran. Exclude, further, from there,* [*eight*](eight.html)[*journeys*](stages.html) *which took place after Aharon’s death, from Mount* [*Hor*](stages.html) *to the plains of* [*Moab*](stages.html)*,* *during the fortieth year, it is found that, throughout the* [*thirty*](thirty.html)[*eight*](eight.html) *years, they took only* [*twenty*](twenty.html)[*journeys*](stages.html)*.**[[494]](#footnote-494)*

The fact that the [Midrash](orallaw.html) records more than [one](one.html) reason for recording the [journeys](stages.html) and Rashi tells us a [third](three.html) reason, suggests that there is more to these [journeys](stages.html) than meets the eye. Further, we need to ask another similar question: What is the reason for these [forty-two](fortytwo.html) stops in the desert? There is a mystical concept that the purpose of these encampments was for the Children of Israel to release and [gather](gather.html) the sparks of holiness which are trapped in the desert’s emptiness. Each of these stopping places correspond to a [letter](letters.html) of [HaShem](hashem.html)’s [forty-two](fortytwo.html) [letter](letters.html) [Name](name.html)[[495]](#footnote-495) (The [first](one.html) [forty-two](fortytwo.html) [letters](letters.html) of the Torah), and so by gathering the sparks from each place a little more of [HaShem](hashem.html)’s [Name](name.html), His recognition in the [world](worlds.html), is revealed.[[496]](#footnote-496)

[Three](three.html) thousand years later, the [Jewish](gen-jew.html) People are still journeying, a hundred years here, [two](two.html) hundred there. On their [journeys](stages.html) through Spain, England, China, and America, etc., the [Jewish](gen-jew.html) people “extract” and [redeem](redemption.html) the sparks of holiness which are trapped throughout the [world](worlds.html). When this process is complete, [Mashiach](mashiach.html) will [gather](gather.html) all the [Jewish](gen-jew.html) People to the [land of Israel](city.html) and [HaShem](hashem.html) will be revealed to be the [One](one.html) True G-d. “On that day, [HaShem](hashem.html) will be [One](one.html), and His [Name](name.html), [One](one.html)“.[[497]](#footnote-497)

The whole trip the Bne of Israel take from Mitzrayim (Egypt) to the Promised Land is understood [spiritually](physical.html) as a metaphor for the [journey](stages.html) that we all take from leaving the straits of the [birth](thebirth.html) canal, to the many years of our life that we spend trying to do the right thing ([traveling](mashal.html) in the desert and messing up for [forty](forty.html) years), to the moment of our own death (The Promised Land).

This birthing allegory can be seen again in much the same way in the larger [cycle](cycles.html) of the [forty](forty.html) years Israel spent in the desert before entering the [land of Israel](city.html). These [forty](forty.html) years correspond to [forty](forty.html) weeks of pregnancy and the desert serves as the [womb](thebirth.html) like atmosphere conducive to growth. The manna, provided by God in the desert, as well as the clouds of glory which protected them day and night, and the mysterious well that traveled with them, all represent a totally protected environment, much like the [womb](thebirth.html). Just as crossing the Reed Sea represents the [birth](thebirth.html) of the [nation](nations.html), we can similarly relate to the crossing of the [Jordan](stages.html) River and entering the [land of Israel](city.html) after [forty](forty.html) years of wandering in the desert in a similar manner. Each of the above birthing allegories works perfectly within its own context. The fact that [one](one.html) can see in so many different ways the same birthing theme shows its great importance.

The “pregnancy” of the [forty](forty.html)-year [exile](galuyot.html) in the desert is associated with the [forty](forty.html) seah, or measures, needed according to [Jewish](gen-jew.html) [law](law.html) for a kosher mikvah, ritual bath. [One](one.html) of the deeper intentions when submerging in a mikvah is to [experience](experience.html) the water as a [womb](thebirth.html) like surrounding energy in which [one](one.html) can be [spiritually](physical.html) transformed and “reborn.” This idea is best symbolized in the story of the destruction and “rebirth” of the [world](worlds.html) in the [time](time.html) of the flood when it rained for [forty](forty.html) days and [forty](forty.html) nights.

Each [Jew](gen-jew.html)’s life may be analyzed in terms of these [forty-two](fortytwo.html) [journeys](stages.html) of Bne Israel [from Egypt](thebirth.html) to Israel. In other words, it is possible to identify each person’s [journey](stages.html) through life with the [forty-two](fortytwo.html) [stages](stages.html) of the [journey](stages.html) described in this chapter.

***Bamidbar (***[***Numbers***](nchart.html)***) 33:1-2*** *“These are the* [*journeys*](stages.html) *of Bne Israel who went forth from the land of Egypt according to their legions under the* [*hand*](fourteen.html) *of Moshe and Aharon. Moshe wrote motza’aihem / their goings- forth le’masai’hem / according to their* [*journeys*](stages.html) *. . . and these are masai’hem / their* [*journeys*](stages.html) *le’motza’aihem / according to their goings-forth.”*

R’ Shlomo Halberstam z”l[[498]](#footnote-498) asks: What is added by “motza’aihem / their goings-forth”? The main focus of the parasha appears to be on Bne Israel’s [journeys](stages.html)! Also, what is added by mentioning that Bne Israel went forth [from Egypt](thebirth.html)? Surely, we already [know](daat.html) this! Finally, why is the order of the words reversed, [first](one.html) “motza’aihem / their goings-forth le’masai’hem / according to their [journeys](stages.html)” and then “masai’hem / their [journeys](stages.html) le’motza’aihem / according to their goings-forth”?

Our parasha alludes to all of the major [exiles](galuyot.html) that Bne Israel were destined to undergo in their history: The initial [letters](letters.html) of “Eleh masei Bne Israel” / “These are the [journeys](stages.html) of Bne Israel” allude to the [four](four.html) [exiles](galuyot.html) of the [Jewish](gen-jew.html) people: alef-[Edom](edom.html) (Rome - our current [exile](galuyot.html)); mem-Madai (Persia); bet-[Bavel](bavel.html) ([Babylon](bavel.html)); and yud-Yavan (Greece). But the verse also alludes to our [redemption](redemption.html).

In light of all of the above, we can answer the questions we posed, says R’ Halberstam. The word “motza’aihem / their goings- forth” alludes to the [future](future.html) “goings-forth” of Bne Israel, i.e., our [future](future.html) redemptions. The placement of “masai’hem / their [journeys](stages.html)” before “le’motza’aihem / according to their goings-forth” alludes to the fact that our constant travels in [exile](galuyot.html) hasten the eventual “going-forth.” And, lest [one](one.html) lose faith in the [redemption](redemption.html) because of our suffering, Moshe mentioned that Bne Israel already went forth [from Egypt](thebirth.html). Surely, then, we will be [redeemed](redemption.html) again.[[499]](#footnote-499)

**And these are their** [**journeys**](stages.html) **according to their starting places (Num.33:2)** The [Hebrew](hebrew.html) word for starting places or departures (motza’eihem) comes from the same root as *descendants*, alluding to the [future](future.html) [redemption](redemption.html) and the [ingathering](gather.html) of the [exiles](galuyot.html) that will occur in the Messianic era. At that [time](time.html), all [forty-two](fortytwo.html) [journeys](stages.html) made by the Children of Israel in the desert will be duplicated by the [Jewish](gen-jew.html) people as they make their way back to the [Land of Israel](city.html).[[500]](#footnote-500)

Sefat Emet, a great Chassidic master explains, that each of these [forty-two](fortytwo.html) places offered its unique challenges to the [Jewish](gen-jew.html) people. In each place, the [Jewish](gen-jew.html) people were afforded the opportunity to accomplish a specific [tikkun](tikkun.html), a [spiritual](physical.html) “repair”. Furthermore, the Sefat Emet observes, the Torah juxtaposes the listing of these encampments to a reference to the [Jewish](gen-jew.html) people’s [leaving Egypt](thebirth.html). This was to indicate, he explains, that just as the Israelites’ [leaving Egypt](thebirth.html) had eternal [consequences](conseq.html) for the [Jewish](gen-jew.html) people, so the challenges that the [Jewish](gen-jew.html) people met at their [forty-two](fortytwo.html) encampments also greatly impacted [Jewish](gen-jew.html) history. Ultimately, the Sefat Emet writes we all have various stations, good and bad, we [travel](mashal.html) through on our [journeys](stages.html) through life. Each has its purposes and challenges that can help us ultimately achieve the tikkunim, the repairs we must accomplish on our souls.

Abarbanel [teaches](teacher.html) that since most of the place names here occur nowhere else in the Tanach,[[501]](#footnote-501) it appears that they were given by the Israelites to commemorate specific [events](feasts.html).

Rabbenu Bachya explains, that the Israelites’ existence in the desert was, for the most part, sedentary. Some [twenty](twenty.html)-[two](two.html) of their [forty-two](fortytwo.html) encampments in the wilderness were established in the [first](one.html) and last of the [forty](forty.html) years and of the remaining [thirty](thirty.html)-[eight](eight.html) years, half of them, some nineteen years, were spent in [one](one.html) place, [Kadesh](stages.html), which means “a holy [one](one.html)“.

The [forty-two](fortytwo.html) [journeys](stages.html), therefore, relate to [forty-two](fortytwo.html) states of leaving Mitzrayim (personal or national restrictions and confinements), before we reach the true and ultimate [freedom](freedom.html) of [Jericho](stages.html), the Messianic [redemption](redemption.html).

These [stages](stages.html) are not only a record of the past, but also an allusion to the [future](future.html) [exiles](galuyot.html) and the ultimate [redemption](redemption.html) through[Mashiach](mashiach.html).

In the Torah’s listing of all [forty-two](fortytwo.html) campsites, this is the [first](one.html) [time](time.html) that we ever heard of many of these places. Just like we tell a story by citing the highlights, the various narratives we have read from the [time](time.html) Bne Israel left Egypt up until now has been a recounting of highlights. If no grand transcending [event](feasts.html) took place, then there was no need to mention it in the [first](one.html) place. Why does the Torah list all the [camp](stages.html) sites now? Assuming that there are no wasted words in Torah, and that every word has a meaning, how do we derive meaning from this list?

[HaShem](hashem.html) has many names. Among the shorter names that [HaShem](hashem.html) has is [two](two.html) lettered [Hebrew](hebrew.html) [name](name.html) Eil (Aleph Lamed) or Adonai (yod hay vav hay). According to the Mystics, Adonai (spelled with the [letters](letters.html) Yod Yod) is really the entire [Hebrew](hebrew.html) alphabet twice. Each [letter](letters.html) Yod embodies the entire alphabet, hence the [number](nchart.html) [forty-two](fortytwo.html) ([two](two.html) times 21). These [forty-two](fortytwo.html) [camp](stages.html) sites are synonymous with Bne Israel’s [forty-two](fortytwo.html) [stages](stages.html) of [spiritual](physical.html) development, [spiritual](physical.html) awareness and getting to [know](daat.html) [HaShem](hashem.html). Each location was another opportunity for Bne Israel to grow [spiritually](physical.html). For example, the 19th century European commentator, The Chatam Sofer explained that when Bne Israel, traveled to and camped at Kovrot Hataiva (literally “[burial](burial.html) of [desire](needs.html)“), they learned to confront the animalistic [desires](needs.html) that are part of being human. By recognizing and confronting these [desires](needs.html), we acknowledge our humanness and our continued striving towards holiness. When Bne Israel traveled to and camped at Chatzerot (literally “courtyards”). Bne Israel learned that this ephemeral [world](worlds.html) was merely a courtyard to [Olam HaBa](futures.html), the [World](futures.html) to Come. This [journey](stages.html) was not merely a [physical](physical.html) journal of packing up [camp](stages.html) and schlepping to the next truck stop. This was a [spiritual](physical.html) [journey](stages.html) where Bne Israel grew and learned to incorporate the [spiritual](physical.html) into the [physical](physical.html) [world](worlds.html) and into their collective consciousness.

It is no coincidence that the [annual](annual.html) Parashat Masei coincides every year with the [three](three.html) weeks of [mourning](mourning.html) (for the [Temple](temple.html)) between [Tammuz](tamuz17.html) 17 and [Av](feasts.html) 9, for these are the Torah portions of [exile](galuyot.html).

[Journeys](stages.html) 1 through 11 were in the [first](one.html) year following the [Exodus](exodus.html), [journeys](stages.html) 32-42 in the fortieth year, meaning that there were nineteen [journeys](stages.html) in the intervening [thirty](thirty.html)-[eight](eight.html) years. According to the [Midrash](orallaw.html), 19 of these 38 years were spent in [Kadesh](stages.html), and the other 19 wandering through the desert.

Rabbenu Bachya tells us that “All the predictions of our prophets concerning the [redemption](redemption.html) of the [future](future.html) clearly indicates that this [redemption](redemption.html) will largely reflect earlier redemptions. ***The more we*** [***know***](daat.html) ***about the*** [***redemption***](redemption.html)[***from Egypt***](thebirth.html)***, etc., the better we can picture how the*** [***redemption***](redemption.html) ***of the*** [***future***](future.html) ***will develop***.”

The Baal Shem Tov [teaches](teacher.html) that the [forty-two](fortytwo.html) [journeys](stages.html) in the wilderness – [from Egypt](thebirth.html) to Israel – reflect the [forty-two](fortytwo.html) [journeys](stages.html) or phases that each person experiences throughout life. “These are the [journeys](stages.html) of the Israelites, who had left Egypt“ on the way to the Promised Land: All the [forty-two](fortytwo.html) [journeys](stages.html) are about freeing ourselves and transcending the constraints and limitations (Mitzrayim) of our material existence which conceals the Divine, subduing and sublimating the harsh “wilderness” of selfish existence, and discovering the “Promised Land” – a life of harmony between [body](body.html) and soul.

These [forty-two](fortytwo.html) [journeys](stages.html) allow us to align our lives to the compass a higher rhythm, as defined by the [forty-two](fortytwo.html) [journeys](stages.html) in the Torah, and actually create a strategy that rides and taps into these rhythms.

nearly all of the [stages](stages.html) are mentioned twice in Bamidbar 33. The [first](one.html) [time](time.html) they are prefixed with a ב and the second [time](time.html) they are prefixed with a מ. In ALBaM gematria a מ substitutes for a ב. As we mentioned before, the numerical value of מב is [forty-two](fortytwo.html). This gives us a second [connection](connection.html) to the [forty-two](fortytwo.html)-[letter](letters.html) [name](name.html) of [HaShem](hashem.html) and our [forty-two](fortytwo.html) [journeys](stages.html). The following chart illustrates this:

| **#** | [**Camp**](stages.html) | **To** | **From** | [**Shema**](shema.html) |
| --- | --- | --- | --- | --- |
| 1 | [Succoth](succoth.html) - סכת | בסכת | מסכת | ואהבת |
| 2 | [Etham](stages.html) - אתם | באתם | מאתם | את |
| 3 | [Pi Hahiroth](stages.html) - החירת פי | על־פי החירת | מפני החירת | יהוה |
| 4 | [Marah](stages.html) - מרה | במרה | ממרה | אלהיך |
| 5 | [Elim](stages.html) - אילם | ובאילם | מאילם | בכל |
| 6 | Reed Sea - סוף ים | על־ים־סוף | מים־סוף | לבבך |
| 7 | [Sin](sin.html) - מדבר־סין | במדבר־סין | ממדבר־סין | ובכל |
| 8 | [Dophkah](stages.html) - דפקה | בדפקה | מדפקה | נפשך |
| 9 | [Alush](stages.html) - אלוש | באלוש | מאלוש | ובכל |
| 10 | [Rephidim](stages.html) - רפידם | ברפידם | מרפידם | מאדך |
| 11 | Desert of [Sinai](stages.html) - סיני מדבר | במדבר סיני | ממדבר סיני | והיו |
| 12 | Kibroth Hattaavah - התאוה קברת | בקברת התאוה | מקברת התאוה | הדברים |
| 13 | [Chazeroth](stages.html) - חצרת | בחצרת | מחצרת | האלה |
| 14 | [Rithmah](stages.html) - רתמה | ברתמה | מרתמה | אשר |
| 15 | [Rimmon Perez](stages.html) - פרץ רמן | ברמן פרץ | מרמן פרץ | אנכי |
| 16 | [Livnah](stages.html) - לבנה | בלבנה | מלבנה | יצוך |
| 17 | [Rissah](stages.html) - רסה | ברסה | מרסה | היום |
| 18 | Kehelathah - קהלתה | בקהלתה | מקהלתה | על |
| 19 | Shapher - הר־שפר | בהר־שפר | מהר־שפר | לבבך |
| 20 | [Haradah](stages.html) - חרדה | בחרדה | מחרדה | ושננתם |
| 21 | [Makheloth](stages.html) - מקהלת | במקהלת | ממקהלת | לבניך |
| 22 | [Tahath](stages.html) - תחת | בתחת | מתחת | ךדברת |
| 23 | [Terah](stages.html) - תרח | בתרח | מתרח | בם |
| 24 | [Mithcah](stages.html) - מתקה | במתקה | ממתקה | בשבתך |
| 25 | [Chashmonah](stages.html) - חשמנה | בחשמנה | מחשמנה | בביתך |
| 26 | [Moseroth](stages.html) - מסרות | במסרות | ממסרות | ובלכתך |
| 27 | Bene Yaakan - יעקן בני | בבני יעקן | מבני יעקן | בדרך |
| 28 | Char Haggidgad - הגדגד חר | בחר הגדגד | מחר הגדגד | ובשכבך |
| 29 | [Yotvathah](stages.html) - יטבתה | ביטבתה | מיטבתה | ובקומך |
| 30 | [Avronah](stages.html) - עברנה | בעברנה | מעברנה | וקשרתם |
| 31 | Etzion Geber - גבר עצין | בעצין גבר | מעצין גבר | לאות |
| 32 | [Kadesh](stages.html) (Rekem) - קדש | במדבר־צן הוא קדש | מקדש | על |
| 33 | [Hor](stages.html) - הר ההר | בהר ההר | מהר ההר | ידך |
| 34 | [Tzalmonah](stages.html) - צלמנה | בצלמנה | מצלמנה | והיו |
| 35 | [Punon](stages.html) - פונן | בפונן | מפונן | לטטפת |
| 36 | [Oboth](stages.html) - אבת | באבת | מאבת | בין |
| 37 | Iye [Abarim](stages.html) - העברים עיי | בעיי העברים | מעיי העברים | עיניך |
| 38 | [Divon Gad](stages.html) - גד דיבן | בדיבן גד | מדיבן גד | וכתבתם |
| 39 | [Almon Diblathaim](stages.html) - דבלתימה עלמן | בעלמן דבלתימה | מעלמן דבלתימה | על |
| 40 | [Abarim](stages.html) - הרי העברים | בהרי העברים | מהרי העברים | מזזות |
| 41 | [Moab](stages.html) - ערבת מואב | בערבת מואב |  | ביתך |
| 42 | Beth Jeshimoth - הישמת בית |  | מבית הישמת | ובשעריך |

The [forty-two](fortytwo.html) [journeys](stages.html)[[502]](#footnote-502) are neatly divided into [three](three.html) sets of [fourteen](fourteen.html), corresponding to the trimesters of pregnancy.

The [first](one.html) [fourteen](fourteen.html) [journeys](stages.html) of this wilderness [exile](galuyot.html) take the Bne Israel from Mitzrayim to the southern border of [Eretz Israel](city.html) (the [land of Israel](city.html)) where the spies are sent out.

|  |
| --- |
| [Succoth](succoth.html) - סכת |
| [Etham](stages.html) - אתם |
| [Pi Hahiroth](stages.html) - החירת פי |
| [Marah](stages.html) - מרה |
| [Elim](stages.html) - אילם |
| Reed Sea - סוף ים |
| [Sin](sin.html) - סין |
| [Dophkah](stages.html) - דפקה |
| [Alush](stages.html) - אלוש |
| [Rephidim](stages.html) - רפידם |
| Desert of [Sinai](stages.html) - סיני מדבר |
| Kibroth Hattaavah - התאוה קברת |
| [Chazeroth](stages.html) - חצרת |
| [Rithmah](stages.html) - רתמה |

The next [fourteen](fourteen.html) [journeys](stages.html) take us away from [eretz Israel](city.html). This analogous to going into [exile](galuyot.html).

|  |
| --- |
| [Rimmon Perez](stages.html) - פרץ רמן |
| [Livnah](stages.html) - לבנה |
| [Rissah](stages.html) - רסה |
| Kehelathah - קהלתה |
| Shapher - שפר |
| [Haradah](stages.html) - חרדה |
| [Makheloth](stages.html) - מקהלת |
| [Tahath](stages.html) - תחת |
| [Terah](stages.html) - תרח |
| [Mithcah](stages.html) - מתקה |
| [Chashmonah](stages.html) - חשמנה |
| [Moseroth](stages.html) - מסרות |
| [Bene Jaakan](stages.html) - יעקן בני |
| Char Haggidgad - הגדגד חר |

In this last set of [fourteen](fourteen.html) [journeys](stages.html) we are on our final approach to [Eretz Israel](city.html) – [Gan Eden](eden.html).

|  |
| --- |
| [Yotvathah](stages.html) - יטבתה |
| [Avronah](stages.html) - עברנה |
| Etzion Geber - גבר עצין |
| [Kadesh](stages.html) (Rekem) - קדש |
| [Hor](stages.html) - הר |
| [Tzalmonah](stages.html) - צלמנה |
| [Punon](stages.html) - פונן |
| [Oboth](stages.html) - אבת |
| Iye [Abarim](stages.html) - העברים עיי |
| [Divon Gad](stages.html) - גד דיבן |
| [Almon Diblathaim](stages.html) - דבלתימה עלמן |
| [Abarim](stages.html) - עברים |
| [Moab](stages.html) - מואב |
| Beth Jeshimoth - הישמת בית |

Remember, [exile](galuyot.html) always equals a pregnancy. The Mechilta says that the sefirot HaOmer period was / is a nursing period, and that Matan Torah was when we were weaned.

Then, as the baby grows to its full pre-[birth](birth.html) capacity, the woman’s life revolves around the extra weight she is caring around, and the date she is due to give [birth](birth.html). It is not much different when it comes to history: as [Mashiach](mashiach.html) comes close to arrival, the lives of many come to revolve around that [time](time.html), and some literally adjust their lives in anticipation of the “delivery” date.

However, it is rare for a baby to be born smoothly, without much difficulty that is called chevlei leidah, [birth](birth.html) pains. It is for many, without a doubt, the most difficult part of the [birth](thebirth.html) process, and perhaps the most dangerous as well. [One](one.html) of the great ironies of life is how in the process of giving life to a newborn baby the mother who bore it can lose her own.

Chevlei [Mashiach](mashiach.html) is no different. As the [time](time.html) for [Mashiach](mashiach.html) becomes more imminent, there is danger for the [generation](toldot.html) that gives [birth](birth.html) to him. At the very least, there is pain, with times that look as if [Mashiach](mashiach.html) is about to be born any second, only to see him swallowed up again as history “contracts,” seemingly pushing off his [birth](birth.html) somewhat longer. Like the mother who has had enough and just [wants](needs.html) to give [birth](birth.html) already, the [Jewish](gen-jew.html) people sigh, and then are forced to prepare themselves for the next opportunity for his arrival.

This pregnancy ends with the ‘breaking of the water’ at the [Jordan](stages.html) river.

|  | [**Camp**](stages.html) | **Meaning** | [**Birth**](birth.html) **Process** |
| --- | --- | --- | --- |
| T  H  I  R  D  T  R  I  M  E  S  T  E  R | [Yotvathah](stages.html) - יטבתה | Pleasantness | Fetal movement felt |
| [Avronah](stages.html) - עברנה | A Good Calm place | Baby turns to [head](body.html) down position |
| Etzion Geber - גבר עצין | Rooster’s crow /  Giant’s backbone | Back pains |
| [Kadesh](stages.html) (Rekem) - קדש | [Sanctuary](mikdash.html) | Baby’s [head](body.html) at the [birth](thebirth.html) canal. |
| [Hor](stages.html) - הר | Mountain of mountains | Rapid growth and belly enlargement |
| [Tzalmonah](stages.html) - צלמנה | Shadiness | Baby’s [eyes](body.html) are open / pupils working |
| [Punon](stages.html) - פונן | Perplexity | Back pain / heartburn / |
| [Oboth](stages.html) - אבת | Necromancer | spotting |
| Iye [Abarim](stages.html) - העברים עיי | Ruins of the Passes | Braxton Hicks contractions |
| [Divon Gad](stages.html) - גד דיבן | Place of fortune | Weight gain |
| [Almon Diblathaim](stages.html) - דבלתימה עלמן | Cake of Pressed [Figs](bethphag.html) | [Birth](birth.html) pangs / crazy [dreams](dreams.html) / pain and compression  Of torso and [organs](body.html). |
| M’Hari [Abarim](stages.html) - מֵהָרֵי הָעֲבָרִים | Mountains of the Passes | [Birth](birth.html) |
| [Moab](stages.html) - מואב | Mother Father | Parents introduce themselves |
| Beth Jeshimoth - הישמת בית | House of The Desolations | Expelling the placenta |

**Silence**

The astounding silence of Chazal, and the great [Jewish](gen-jew.html) commentators, on this section of Torah, suggests that great secrets are being concealed within this small passage. Just as it is the glory of [HaShem](hashem.html) to conceal a matter, so it is the glory of a king to search it out. [One](one.html) of the ways to search out the secrets is to carefully note the clues provided by Chazal.

Nachmanides concludes his observations on this parasha with a most intriguing and esoteric comment: “Thus the writing down the journeyings was a [commandment](cmds613.html) of G-d, either to show His mercy, or for a purpose the [SECRET](sod.html) of which has not been revealed to us....”

Rabbenu Bachya, in his commentary on the Torah, says that besides shedding light on what happened in the desert on the [journeys](stages.html), the account of the [journeys](stages.html) and their stations has for us an additional benefit in that it gives us a glimpse into the [future](future.html).

Paraphrasing an idea which is brought by the Ramban in his argument with Pablo Christiani and based on a little [known](daat.html) Midrashic work, he says that the words of all the prophets allude to the fact that the final [redemption](redemption.html) of the [Jewish](gen-jew.html) people will be identical to the [first](one.html) [one](one.html). Just as the [Jewish](gen-jew.html) people went [out of Egypt](thebirth.html) into the desert, so in the [future](future.html) will Israel take to the desert.

They will [travel](mashal.html) to the same stations that Israel travelled to, after the [Exodus](exodus.html). [HaShem](hashem.html) will sustain them and lead them as before. The final remaining sparks will be [gathered](gather.html) up, the final healings completed, and the [redemption](redemption.html) realized. The whole [world](worlds.html) will [know](daat.html) that [HaShem](hashem.html) is echad.

This is alluded to in the verse which twice mentions the word “mozta’eihem”, their stations. [First](one.html) it is written, “Moshe recorded the stations of their [journeys](stages.html)...”. Then the verse says afterwards, “ ...these are their [journeys](stages.html) between the stations.” The [first](one.html) mention of “mozta’eihem”, their stations, refers to the going [out of Egypt](thebirth.html), the second mention to the going out of this, the last of the bitter [Exiles](galuyot.html).

Since the Parsha begins by saying “Eleh” these are the [journeys](stages.html) of the Children of Israel, is concludes by saying “V’Eleh” and these are the [journeys](stages.html). Eleh comes to limit the scope of a subject -- these are the [journeys](stages.html) that were. V’Eleh” comes to add on to what we already [know](daat.html), it refers to the [journeys](stages.html) that will be, the [journeys](stages.html) that await us at the end of our [Exile](galuyot.html), may it speedily come upon us.

# The Sources

In the Torah it states (Debarim 31:29): "And this trouble has befallen you, in the [End of Days](lastdays.html), for you shall do evil in the [eyes](body.html) of [HaShem](hashem.html) to anger Him."

In reference to the troubles of Chevlei [Mashiach](mashiach.html), the prophet Zecharya said (Zecharya 13:9): "And I shall bring [one](one.html) [third](three.html) into [fire](fire.html), and I shall refine them as [one](one.html) refines silver, and I shall assay them as [one](one.html) assays gold." (see Rashi ibid.)

The Malbim comments (ibid.): 'And I shall bring' — the [third](three.html) of Klal Yisroel that remains at the [End of Days](lastdays.html) will suffer yissurim — [fire](fire.html) — to refine and separate them from the dross; 'and I shall refine them' — to remove the dross; 'and I shall assay them' — after their purification, [HaShem](hashem.html) will assay them a second [time](time.html), to see if they have been [purified](purity.html) as they should have been. This is the same way [one](one.html) processes gold, which is smelted and refined more than silver, until only pure gold remains. We learn from here that [HaShem](hashem.html) will allow only those who are completely righteous (tzaddikim gemurim) to live and [merit](merit.html) the Final [Redemption](redemption.html).

***Amos 8:11-13*** *Behold, days are* [*coming*](coming.html)*, says the Lord God, when I will send a* [*famine*](famine.html) *upon the land. Not a* [*famine*](famine.html) *for bread nor a thirst for water, but for hearing the word of God. And they shall wander from sea to sea and from the north to the* [*east*](east.html) *to seek the word of the Lord...*

Ultimately this [world](worlds.html) will culminate with the [birth](thebirth.html) pangs of the [Messiah](mashiach.html), who will serve, as it were, as the “midwife” of a [new](new.html) [world](worlds.html) order and consciousness of [HaShem](hashem.html), the [birth](thebirth.html) of a better day for all mankind. A day when the righteous will return to [Gan Eden](eden.html).

# Conclusion

*The Maharal offers a Kabbalistic* [*insight*](insights.html) *into the metaphor of the* [*birth*](thebirth.html) *pangs of* [*Mashiach*](mashiach.html)*. A child growing in the mother's* [*womb*](thebirth.html) *is living in a* [*world*](worlds.html) *of his own, that bears no resemblance to the outside* [*world*](worlds.html)*. His life processes, his* [*eating*](eating.html) *and drinking, are all controlled by his umbilical cord connected to his mother. His perceptions and sensations are all controlled by the dark, limited* [*world*](worlds.html) *of the* [*womb*](thebirth.html)*.*

*And then she is born, and she emerges into a* [*world*](worlds.html) *that is completely different from anything she has experienced in the* [*womb*](thebirth.html)*. Everything is* [*new*](new.html) *and exciting. Everything is different. It is a* [*new*](new.html) *and wonderful existence.*

*In the same way, says the Maharal, the arrival of* [*Mashiach*](mashiach.html) *will be like the* [*birth*](thebirth.html) *of a child. We will emerge from our troubled* [*world*](worlds.html)*, with all its perceptions, attitudes and problems, into a* [*new*](new.html)[*world*](worlds.html) *that is completely different from anything we have ever* [*known*](daat.html)*. The arrival of* [*Mashiach*](mashiach.html) *will not just bring major* [*new*](new.html) *changes. It will bring us, like* [*new*](new.html) *born babies, into a brave and wonderful* [*new*](new.html)[*world*](worlds.html)*, without troubles and problems.[[503]](#footnote-503)*

Deletions that were abandoned as I learned [new](new.html) information:

The beginning of the 430-year period would be calculated as the year 6000 minus 430, which equals the year 5570 (1810 CE).

The beginning of the 400-year period would be calculated as the year 6000 minus 400, which equals the year 5600 (1840 CE).

The beginning of the 210-year period would be calculated as the year 6000 minus 210, which equals the year 5790 (2030 CE).

So, these are the [three](three.html) dates which we will deal with in the rest of this paper, as the end of the pregnancy – the [birth](thebirth.html). This will be the end of the [birth](thebirth.html) pangs, and the appearance of the [Mashiach](mashiach.html). (Remember, this is not an absolute as we are commanded to expect the [Mashiach](mashiach.html) every day. This is simply [one](one.html) explanation for Chazal.)

"The erev rav are the arrogant wealthy", says the Vilna Gaon.[[504]](#footnote-504) "And about them it is written[[505]](#footnote-505) '[Mashiach](mashiach.html) cannot come until the arrogant among Israel are eliminated.'"

In the same way as [Yosef](joseph.html), the erev rav are building this [world](worlds.html) and providing significant scientific breakthroughs which are greatly enlarging the [food](food.html) supply by increasing yields. As leaders in their fields they represent a vast multitude who have been assimilated and no longer appear [Jewish](gen-jew.html).

Do not argue that [Yaaqob](jacob.html) and [Yosef](joseph.html) are males, because throughout Tanach,[[506]](#footnote-506) [Midrash](orallaw.html),[[507]](#footnote-507) and [Zohar](orallaw.html)[[508]](#footnote-508) as Knesset Israel (the [nation](nations.html)) is spoken of in the [female](male+female.html) gender, as a kallah (bride). The feminine concept of Knesset Israel is also reflected in the Nazarean Codicil in multiple places.[[509]](#footnote-509)

[HaShem](hashem.html) has told us that eventually all Israel will be saved. This may also include the erev rav. When the erev rav return to [HaShem](hashem.html) and His Torah, then will the [body](body.html), the Knesset, be complete.

A *baal teshuva* is any [Jew](gen-jew.html) who is in a constant state of return to his essential true self, an inner soul that [connects](connection.html) to the divine through learning Torah and doing [mitzvot](cmds613.html).[[510]](#footnote-510)

There is a [teaching](teacher.html) of our sages: “[One](one.html) moment of *teshuva* and good deeds in this [world](worlds.html) contains more beauty than all the life of the [World](futures.html) to Come”.[[511]](#footnote-511) The [World](futures.html) to Come contains only a glimmer of [HaShem](hashem.html)’s light. In the act of returning to [HaShem](hashem.html) through practical mitzvahs, you have [HaShem](hashem.html) Himself.[[512]](#footnote-512) This is the ecstatic moment when those who are far from [HaShem](hashem.html) come near.

**\* \* \***

This [study](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

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

(360) 918-2905

Return to The WATCHMAN home page

Send comments to Greg Killian at his email address: gkilli@aol.com

20:30

1. Chazal make reference to the birth-pangs of Mashiach, known as the “Chevlei Mashiach”; in Sanhedrin 97a and 98b, Maharal Netzach Yisrael 36, Sotah 49b [↑](#footnote-ref-1)
2. Mashiach = Messiah [↑](#footnote-ref-2)
3. AKA = Also Known As. [↑](#footnote-ref-3)
4. We are taught by Chazal that a major cause for the Jewish people being worthy of the redemption from Mitzrayim was the fact that they did not change their traditional clothes. This prevented them from integrating into the culture and lifestyle of the Egyptian society {Bamidbar Rabba 13:17 and Yalkut Balak 768) and prepared the way for a resurgence of a complete Jewish identity. The tznius of these women was so special that Chazal say “In the merit of righteous women the Jewish people were redeemed from Mitzrayim” (Sotah 11b, see Maharsha that it refers to the trait of tznius). With such mothers, HaShem saw a future for Klal Israel in spite of the low spiritual state it was in. If our wives and daughters would only follow in their footsteps, we too, would merit a speedy redemption from this debilitating galut. - see Mekorot 2:5. [↑](#footnote-ref-4)
5. Judah Loew ben Bezalel or Rabbi Loew (between 1512 and 1526? – 17 September 1609), widely known to scholars of Judaism as the Maharal of Prague, or simply The Maharal, which is the Hebrew acronym of "Moreinu Ha-Rav Loew" ("Our Teacher, Rabbi Loew"), was an important Talmudic scholar, Jewish mystic, and philosopher who, for most of his life, served as a leading rabbi in the cities of Mikulov in Moravia and Prague in Bohemia. [↑](#footnote-ref-5)
6. Midrash Shochar Tov, Psalms 115. [↑](#footnote-ref-6)
7. HaShem means ‘The Name’ it is one way that pious Jews refer to the yod hay vav hay name of God. In English Bibles, they normally refer to this name as, ‘the LORD’. [↑](#footnote-ref-7)
8. Gevurot HaShem Ch. 52. [↑](#footnote-ref-8)
9. **R**emez (רֶמֶז) – "hints" or the deep (allegoric: hidden or symbolic) meaning beyond just the literal sense. [↑](#footnote-ref-9)
10. Gan Eden = the Garden of Eden [↑](#footnote-ref-10)
11. Mitzrayim = Egypt [↑](#footnote-ref-11)
12. Moshe = Moses [↑](#footnote-ref-12)
13. The Maharal explains that the fundamental nature of water is that it is formless. Water has no form of its own, rather it takes on the shape of its container. (It is pure physical matter, without any form.) The ocean is completely shapeless, and unlike dry land which has paved paths, it has no pathways or landmarks. This characteristic of water is indicative of its essence. Water represents the initial stage in every creative process. Before something becomes expressed and takes on form, it remains in a formless and amorphous state. Through the creative process, physical form emerges from this amorphous beginning. This is why the Torah states that during the original creation of the world, there was initially only water. Only afterwards did dry land emerge from the water. - Shmuel Reichman [↑](#footnote-ref-13)
14. Revelation 16:3 [↑](#footnote-ref-14)
15. Revelation 8:8 [↑](#footnote-ref-15)
16. Revelation 20:13 [↑](#footnote-ref-16)
17. Revelation 16:12 [↑](#footnote-ref-17)
18. Revelation 21:24 [↑](#footnote-ref-18)
19. Revelation 16:10 [↑](#footnote-ref-19)
20. Shemot (Exodus) 19:6, 1 Corinthian 10:2, Mechilta d'Rabbi Yishmael 14:30:1 [↑](#footnote-ref-20)
21. Sod = secret. A secret like how to hit a home run every time. [↑](#footnote-ref-21)
22. Chazal make reference to the birth-pangs of Mashiach, known as the “Chevlei Mashiach”; Sanhedrin 97a and 98b, Maharal Netzach Yisrael 36, Sotah 49b. [↑](#footnote-ref-22)
23. The primary job of Mashiach ben David is to complete the job of Adam HaRishon, which was to elevate and transform this world to higher and higher levels. [↑](#footnote-ref-23)
24. *Zohar Chodosh, Balak,*from *Derech Kochav MeYaakov.*See *Even Shleima,* Chapter 11, Section 5. See also *Sanhedrin*98b: [↑](#footnote-ref-24)
25. Some further examples: "De'u'el" (Bamidbar 1:14) is "Re'u'el" (ibid. 2:14); "Kittim and Dodanim," listed as descendants of Yavan in Bereishit 10:4, are the same "Kittim and Rodanim" who appear in the parallel genealogical list in Divrei Hayamim I 1:7; the "seven thin (rakot) and miserable cows" (Bereshit 41:27) are the same "cows of miserable appearance and of thin flesh (dakot ha-basar)" mentioned several verses previously (ibid. 41:4). [↑](#footnote-ref-25)
26. Cf. Divrei HaYamim II 20:2, and compare Divrei HaYamim I 18:12 and Shmuel II 8:13. Melakhim bet 16:6 [↑](#footnote-ref-26)
27. Indeed, R. Saadia Gaon and Ibn Ezra call the fourth kingdom "Aram," a linguistic merging of “Edom” and “Romi.” [↑](#footnote-ref-27)
28. The primary job of Mashiach ben David is to complete the job of Adam HaRishon, which was to elevate and transform this world to higher and higher levels. [↑](#footnote-ref-28)
29. I.e., Rome, for which Edom was the general disguise; v. Sanhedrin, Soncino ed. p. 52. n. 8. - Rome was always identified with Edom, the state built by Esau's descendants; Bereshit (Genesis) 35:1. [↑](#footnote-ref-29)
30. Tehillim (Psalms) 33:12 [↑](#footnote-ref-30)
31. Which is interpreted: in the same month. [↑](#footnote-ref-31)
32. Micah 7:15 [↑](#footnote-ref-32)
33. Yalkut Shimoni 2:806 [↑](#footnote-ref-33)
34. Vayera 1:117a [↑](#footnote-ref-34)
35. According to Kol HaTor, different forms of fire and light, such as, “morning light”, “flame”, “flash of light”, and “candle flame” are all references to the spiritual qualities of Mashiach ben Yosef. [↑](#footnote-ref-35)
36. Kohelet (Ecclesiastes) 1:9 [↑](#footnote-ref-36)
37. The Gemara is the component of the Talmud comprising rabbinical analysis of and commentary on the Mishna. After the Mishna was published by Judah the Prince (c. 200 CE), the work was studied exhaustively by generation after generation of rabbis in Babylonia and the Land of Israel. Their discussions were written down in a series of books that became the Gemara, which when combined with the Mishna constituted the Talmud. [↑](#footnote-ref-37)
38. Only Caleb and Joshua, out of the 600,000 men who left Egypt, entered Canaan. [↑](#footnote-ref-38)
39. The rest perished in Egypt (as stated anon), yet that small fraction amounted to 600,000. [↑](#footnote-ref-39)
40. Hoshea (Hosea) 2:17. [↑](#footnote-ref-40)
41. Cf. infra, V. 13; Gen. R. XCVII, 6. [↑](#footnote-ref-41)
42. Just as God sent ten plagues to Egypt, so He sent ten plagues by the sea; cf. Aboth, v. V, 1. [↑](#footnote-ref-42)
43. Tehillim (Psalms) 33:12 [↑](#footnote-ref-43)
44. V. Genesis Rabbah 60:2. [↑](#footnote-ref-44)
45. Which is interpreted: in the same month. [↑](#footnote-ref-45)
46. Micah 7:15 [↑](#footnote-ref-46)
47. Tehillim (Psalms) 89:52 [↑](#footnote-ref-47)
48. **Tannaim** (Aramaic: תנאים‎, Tanna "rehearser", "teachers") were the rabbinic sages whose views are recorded in the Mishnah, from approximately 10-220 CE. They were functionaries who rehearsed opinions and statements of the teachers of the first two centuries CE. The period of the Tannaim, also referred to as the Mishnaic period, lasted about 210 years. It came after the period of the Zugot ("pairs"), and was immediately followed by the period of the Amoraim ("interpreters"). [↑](#footnote-ref-48)
49. **Amoraim** Amora; "those who say" or "those who speak over the people", or "spokesmen") refers to Jewish scholars of the period from about 200 to 500 CE, who "said" or "told over" the teachings of the Oral Torah An *Amora* (‘expounder’) was a functionary, whose job it was to explain to the assembly the words of a contemporary sage, the latter making only a series of brief rulings which the Amora would then explain in detail. [↑](#footnote-ref-49)
50. A **Savora (Reasoner)** is a term used in Jewish law and history to signify one among the leading rabbis living from the end of period of the Amoraim (around 500 CE) to the beginning of the Geonim (around 600 CE). As a group they are also referred to as the Rabbeinu Sevorai or Rabanan Saborai, and may have played a large role in giving the Talmud its current structure. Modern scholars also use the plural term Stammaim (Hebrew; "closed, vague or unattributed sources") for the authors of unattributed statements in the Gemara. [↑](#footnote-ref-50)
51. **Geonim** were the presidents of the two great Babylonian Talmudic Academies of Sura and Pumbedita [↑](#footnote-ref-51)
52. **Rishonim,** "the first ones", were the leading rabbis and poskim who lived approximately during the 11th to 15th centuries, in the era before the writing of the Shulchan Aruch, a common printed code of Jewish law, 1563 CE) and following the Geonim (589-1038 CE). Rabbinic scholars subsequent to the Shulchan Aruch are generally known as Achronim ("the latter ones"). [↑](#footnote-ref-52)
53. Sotah 49b [↑](#footnote-ref-53)
54. Ketubot 111a [↑](#footnote-ref-54)
55. Rabbi Elchanan Wasserman [↑](#footnote-ref-55)
56. Yeshayahu (Isaiah) 26:17 [↑](#footnote-ref-56)
57. *Netivot Sholom*, *Kuntres Ha-Harugoh Alecha*, pp. 116-118 [↑](#footnote-ref-57)
58. "ma'aseh Avot siman l'banim", “the actions of the forefathers foreshadow similar events for their children”. [↑](#footnote-ref-58)
59. Even in Eretz Canaan, Yitzchak and Yaaqob could be regarded as sojourners in a land that did not yet officially belong to them. [↑](#footnote-ref-59)
60. Bereshit (Genesis) 21:5 [↑](#footnote-ref-60)
61. Rashi, on Shemot (Exodus) 12:40, says, “It is impossible to say that [they spent 400 years] in Egypt alone, because Kehat [the grandfather of Moses] was of those who came with Jacob [to Egypt]. Go and figure all his years [133 years], all the years of his son Amram [137 years], and Moses' 80 years [at which age he led the Israelites out of Egypt]; you will not find them [to be] that many, and perforce, Kehat lived many of his years before he descended to Egypt, and many of Amram's years are included in the years of Kehat, and many of Moses' years are included in Amram's years. Hence, you will not find 400 years counting from their arrival in Egypt". [↑](#footnote-ref-61)
62. Baseless hatred is different than just plain hatred. Plain hatred has a reason. For example, you hate a person who causes you financial loss or physical discomfort. But if you were to remove the cause (he was to pay you back, etc), you would have no reason to hate him. Baseless hatred is different. Why should someone hate another if he is not threatened or damaged by him? Baseless hatred does not even require a relationship between two people. Baseless hatred is caused not by the other person's action but by a sub-conscious mechanism within the one who hates. This person wants to feel that he is the center of his universe. It is his ego, his essential being, that demands everyone's attention. He craves the feeling of self-importance. So, when another person's mere presence threatens to diminish the importance of his being in his own eyes, then he will hate this person. We can call him an ego centered person, but in reality, he is worse. A person like this is basically saying that he is the center of the world. All that exists revolves around him. Anyone who threatens his feeling of importance is suspect. This is the root of baseless hatred. Why did this cause the Temple's destruction and our lengthy exile? To a person like this even G-d Himself is of secondary importance. Of course, he admits that G-d does exist. He may even be a very religious man. But for him, he is the center of the universe, not G-d. This was the sin of sins! Because of this sin, we have stripped G-d and our fellow man of their singular importance in the world. We have made them into secondary players in our personal world in which we are the star. My friend exists for me. G-d exists for me. We are in this long exile to learn that there is nothing other than G-d. It is not enough to say that G-d exists. We must know and feel that He is the true existence and we are just passing shadows in the history of absurdity. Once we realize our correct place in this universe, then we have a chance of regaining our Temple. We have a chance to live together as brothers, and of sharing with each other. Then there will be peace in the world. [↑](#footnote-ref-62)
63. Melachim bet (II Kings) 21:16. [↑](#footnote-ref-63)
64. Micah 3:11. [↑](#footnote-ref-64)
65. Yirmiyahu (Jeremiah) 26:18, Micah 3:12 [↑](#footnote-ref-65)
66. Just as Yaaqob left Laban in his 21st year, so we are not looking for an exact number of years. There is also an understanding that the time can be shortened. [↑](#footnote-ref-66)
67. Bereshit (Genesis) 31:38 tells us that Yaaqob worked for Laban for 20 years plus we know that he was with Laban for a period of time before he began working for Laban. Thus, Yaaqob was in his 21st year when he left. [↑](#footnote-ref-67)
68. (Daniel 12:10), “Many will be tested, sifted out and refined” – there will be a great birur and tests in faith (Rabbi Nachman’s Wisdom 35) “and many will become evil.” As the Ramban says (ibid), “Many will be tested, sifted out and refined, and all the wicked won’t understand – the wise will understand. Daniel said that there will be some wicked people who will act evilly by vilifying the heels of Mashiach, and they won’t believe in him at all.” This is as is written, “…who vilify the heels of Your Mashiach” (Psalms 89:52). [↑](#footnote-ref-68)
69. Sinat chinam means groundless hatred. (The verb soneh means to hate, as in the command lo tisnah at ahicha blevavecha, do not hate your brother in your heart, Leviticus19:17). Chinam comes from chen, grace. Sinat chinam is therefore hatred that is gratis. It refers to the internecine strife which is unfortunately too common in Jewish communities, whether between Reform and Orthodox, Ashkenazim and Sephardim, the rabbi and the chazan, the president of the shul and the board. - Rashi brings that 'Efrati' denotes also the quality of "grace”, “charm”, or “favor”. Mashiach ben Yosef is largely associated with this spiritual quality. [↑](#footnote-ref-69)
70. The exodus from Egypt also took place on Passover. [↑](#footnote-ref-70)
71. Bereshit (Genesis) 45:28 [↑](#footnote-ref-71)
72. Bereshit (Genesis) 46:3 [↑](#footnote-ref-72)
73. From **Rabbenu Bachya** (S:1167/Vayigash) The reason that G-d called him "Jacob" in 46:2, whereas the Torah [G-d Himself] had referred to him as "Israel" in the same verse was because the journey to Egypt was a voluntary exile on the part of Jacob, and it was not appropriate that the name "Israel" which denotes authority, victory, etc., should be applied to someone who exiles himself and subordinates himself to a human ruler. [↑](#footnote-ref-73)
74. Bereshit (Genesis) 45:9-11; In the same way, the exile with Laban began when Yitzchak asked Yaaqob to take a wife from the daughters of Laban. Thus, Yaaqob began a voluntary exile that took place 14 years after he received the blessing from Yitzchak (he spent 14 years in the yeshiva of Shem and Eber before going to Laban’s house.) [↑](#footnote-ref-74)
75. Some call a ‘voluntary’ exile a ‘diaspora’. [↑](#footnote-ref-75)
76. Double misfortune will You bring in an instant upon Utsis (Edom) on Passover. Isaiah 47, The Haggada. The Bne Israel crossed the Reed Sea on Nisan 21, the last day of Passover. Sotah 12b [↑](#footnote-ref-76)
77. In the second era of the Edomite galut, the one close to the Messianic days. In that time Rome will cease to subdue Israel and will itself submit to holiness. Moreover, it will even assist Mashiach. Rome will be transformed to realize the sacred meaning of its name: Romi as an expression of hitromemut - exaltation, i.e., the exaltation of holiness. [↑](#footnote-ref-77)
78. The Talmud says in tractate Eruvin (43b) that there could be a situation where Mashiach already comes and people simply don’t know it. Perhaps, in general he is already revealed to individuals or to the greatest tzaddikim. Also, it’s possible that Elijah the prophet, who has to come before Mashiach, is only revealed to individuals. [↑](#footnote-ref-78)
79. Based on the continuity of the text and the pattern for the Laban exile and the Egyptian exile, it appears that this took place on Nisan 21, the last day of P:assover. [↑](#footnote-ref-79)
80. The ‘nations’ speaks mainly to the Gentiles. [↑](#footnote-ref-80)
81. 698 languages have a Tanach as of 2010. [↑](#footnote-ref-81)
82. One could reasonably argue that the ecstatic moment was when the Hakhamim brought gifts to Yeshua shortly after His birth. They then voluntarily returned to Babylon to continue their studies. [↑](#footnote-ref-82)
83. 69 CE [↑](#footnote-ref-83)
84. 1743 BCE [↑](#footnote-ref-84)
85. Tal.Ches.San. 43a, 67a, 107b, Yuch.1.16 [↑](#footnote-ref-85)
86. Tal.ches san 43a, 67a,103a, A.Z.17a, Ber.l7b/Toseph.Shab. 11.15, chul 26 end [↑](#footnote-ref-86)
87. Mmn.Igg Teman(end) Sef.Hak.q. Sed.Had Ramban Mil.Vik.22 Yuch.l. l6 /Sed.Had.3560, 3671,3707; 3724,3761; Other claims that they are not the same person [Me;iri Sot.47a, (p.115 ler. 1947)} Hak.L'Avot (p.28, Jer. 1964)], could be supported by some of the references in the Talmud which appear to be contradictory in the chronological placement of Yeshu [TaI.Ches.A.Z.17a/Toseph.Chul2.6-end/Mid Rab. Koh. 1.8#3]. Accordingly, events surrounding an earlier Yeshu may later have been used (or confused) to describe a later one. The history of Jesus (see 3790/30־־) is shrouded in mystery; his historical prominence is not reflected in the writings of his time, and references to the early history of the church were often influenced by pressures brought to bear (see 5023/1263) [↑](#footnote-ref-87)
88. Tal AZ.8b: shab 15a, R.H.31a-b, Rashi/Tzem.Dav / Sed.Had. / Dor.Har.2.719; 3.112. [↑](#footnote-ref-88)
89. Tal.Git 56a-b/Zoh. 1.749 [↑](#footnote-ref-89)
90. Codex Judaica - Chronological Index of Jewish History, by Mattis Kantor [↑](#footnote-ref-90)
91. I.e., they forsook their locale in the Chamber of Hewn Stones in the Temple. [↑](#footnote-ref-91)
92. Shemot (Exodus) 6:2-9:35 [↑](#footnote-ref-92)
93. Elijah ben Solomon Zalman,‎ Rabbi Eliyahu ben Shlomo Zalman, known as the Vilna Gaon or Elijah of Vilna, or by his Hebrew acronym HaGra ("HaGaon Rabbenu Eliyahu": "The sage, our teacher, Elijah") or Elijah Ben Solomon (Sialiec, April 23, 1720 – Vilnius October 9, 1797), was a Talmudist, halakhist, kabbalist, and the foremost leader of misnagdic (non-hasidic) Jewry of the past few centuries. He is commonly referred to in Hebrew as ha-Gaon he-Chasid mi-Vilna, "the pious genius from Vilnius". [↑](#footnote-ref-93)
94. Amos 4:7 [↑](#footnote-ref-94)
95. Mashiach ben Yosef will be leading us in these wars. Jerusalem will play a major part in these wars as will Iran (Paras). [↑](#footnote-ref-95)
96. Yeshayahu (Isaiah) 59:15 [↑](#footnote-ref-96)
97. Tehillim (Psalms) 89:5 1 [↑](#footnote-ref-97)
98. Tehillim (Psalms) 89:52 [↑](#footnote-ref-98)
99. Just before his advent. [↑](#footnote-ref-99)
100. Jast. renders; the nobility shall be oppressed. In Sanhedrin 97a there is a variant: honour will be perverted; or, according to Jast. the nobility will pervert (justice). [↑](#footnote-ref-100)
101. Through the spread of drunkenness. [↑](#footnote-ref-101)
102. These words are omitted in the Talmud ed. of the Mishnah. The meaning is: The Roman Empire will go over to Christianity. V. Herford, op. cit., p. 207. [↑](#footnote-ref-102)
103. Perhaps Gebal of Tehillim (Psalms) 83:8, i.e., the Northern part of Mount Seir. [Others: Gaulan, E. of the Sea of Galilee and the Upper Jordan.] [↑](#footnote-ref-103)
104. Lit., *scribes*. [↑](#footnote-ref-104)
105. Micah 7:6. [↑](#footnote-ref-105)
106. Impervious to shame. [In some editions the whole of this passage beginning ‘R. Phineas b. Jair’ is introduced with ‘Our Rabbis taught’, and not as part of the Mishna.]; Curiously, the Egyptians had two gods who had the ‘head’ and face of dogs: Set and Anubis. [↑](#footnote-ref-106)
107. Mechilta, Beshalach 5; Pirkei d’Rabbi Eliezer 42; Exodus Rabbah 13; and others. See also Sotah 37a. [↑](#footnote-ref-107)
108. Shemot (Exodus) 14:15 [↑](#footnote-ref-108)
109. Shemot (Exodus) 14:16 [↑](#footnote-ref-109)
110. Emunah is normally translated as ‘faith’. But it involves action. If there is no action, then there is no Emunah. See James 2:17-18 and Shemot (Exodus) 17:12 But Moses' hands were heavy; and they took a stone, and put it under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady (Emunah - אֱמוּנָה) until the going down of the sun. (Clearly his hands did NOT have some belief as hands don’t believe. His hands were faithful.) [↑](#footnote-ref-110)
111. The primary job of Mashiach ben Yosef is to fix, purify, and restore that which has been broken. The original break down was created by Adam HaRishon. [↑](#footnote-ref-111)
112. Kol HaTor 1:23 [↑](#footnote-ref-112)
113. Shlomo = Solomon [↑](#footnote-ref-113)
114. The official anthology of readings from the works of the Gaon of Vilna is entitled "*Even Shleima*". The choice of the title is based on the acronym of the phrase: the word "*even*" representing "Eliyahu ben", and the word "*shleima*" being read as "Shlomo", which was the name of the Gaon: Eliyahu ben Shlomo. The background for the acronym is not that well known. [↑](#footnote-ref-114)
115. Mechilta d’Rabbi Yishmael, Beshalach, Mesechta deVayehi Beshalach, petichta, s.v. vayasev Elokim. - Shemot Rabba 14:3, taking the approach that the HaShem brought the Plague of Darkness as a pretext to kill off the Jews who didn't want to leave. Rashi follows this midrashin his commentary to Shemot 10:23. [↑](#footnote-ref-115)
116. Bamidbar (Numbers) 14:46 [↑](#footnote-ref-116)
117. Bamidbar (Numbers) 14:30 (Not mentioned are the fact that many Levites and many women who came out of Egypt, were able to enter the land because of their righteousness.) [↑](#footnote-ref-117)
118. Micah 7:15 [↑](#footnote-ref-118)
119. It is written in the Zohar, that Chevlei Mashiach will be divided into two separate periods: a period of 70 years — which are alluded to in the 70 words of Psalm 20, "HaShem will answer you..." — and a period of nine months — corresponding to the nine verses of that same Psalm. In the last nine months of the galut, the troubles shall greatly increase, and, at the end of this period, there will be a great fear, and then the Mashiach will be revealed. - Zohar Chodosh, Balak, from Derech Kochav MeYaakov. See Even Shleima, Chapter 11, Section 5. See also Sanhedrin 98b: "Rav said, Mashiach Ben David will come only after the kingdom shall rule over Israel nine months, as it is said, therefore he shall give them until the time of birth, a young girl and the rest of her brothers shall return to the Children of Israel." [↑](#footnote-ref-119)
120. Zohar Chodosh, Balak, from Derech Kochav MeYaakov. See Even Shleima, Chapter 11, Section 5. See also Sanhedrin 98b [↑](#footnote-ref-120)
121. These troubles are generally referred to as birth pangs, being the travail, which precedes the birth of a new era. [↑](#footnote-ref-121)
122. According to Kol HaTor, Mashiach ben David is spiritually rooted in the quality of Chessed and it is that which defines the character of his mission. [↑](#footnote-ref-122)
123. According to Kol HaTor, Mashiach ben Yosef is spiritually rooted in the quality of Gevurah/Din and it is that which defines the character of his mission. [↑](#footnote-ref-123)
124. According to Kol HaTor, Mashiach ben Yosef is spiritually rooted in the quality of Gevurah/Din and it is that which defines the character of his mission. [↑](#footnote-ref-124)
125. According to Kol HaTor, the concept and application of ‘Mishpat’, judging, is connected to the mission of Mashiach ben Yosef. [↑](#footnote-ref-125)
126. According to Kol HaTor, shalom, peace, is one of the qualities of Mashiach ben Yosef. [↑](#footnote-ref-126)
127. According to Kol HaTor, different forms of fire and light, such as, “morning light”, “flame”, “flash of light”, and “candle flame” are all references to the spiritual qualities of Mashiach ben Yosef. [↑](#footnote-ref-127)
128. The Kol HaTor notes, “a youth” — (Gen. 37:2) “and he was a youth” — Four individuals were given the appellation ’ youth’: Yosef, Joshua, Metatron, and David.” - Kol HaTor, Chapter 2:94, translated by R’ Yechiel bar Lev and K. Skaist, pg. 49. Yosef and Metatron are connected, “The independence of Mashiach ben Yosef is related to three categories: a) the Mashiach ben Yosef from above is מטטרו”ן Metatron, the Minister of Interior; as is known, Yosef is Metatron. Both of them are from זיהרא עילאה the light from above…” - Kol HaTor 1.20, translated by R’ Yechiel bar Lev and K. Skaist, pg. 20. R’ Joel David Bakst says, “Mashiach ben Yosef is the meta-archangel known throughout the Talmud (including the standard commentaries of Rashi and Tosafot), Midrash, and Zohar, as Metatron.” - R. Joel David Bakst, The Secret Doctrine of the Vilna Gaon, Vol 1, pg. 134 [↑](#footnote-ref-128)
129. *Mashiach ben Yosef* of the tribe of Ephraim, is also referred to as *Mashiach ben Ephraim*, Mashiach the descendant of Ephraim. He will come first, before the final redeemer, and later will serve as his viceroy. -

     Sukkah 52a-b; Zohar I:25b; ibid. III:246b and 252b etc.; and Midrash Aggadat Mashiach; use the term Mashiach ben Yosef. Targum Yonathan on Exodus 40:11; Zohar II:120a; ibid. 153b, 194b, and 243b etc.; Midrash Tehillim 60:3; and other Midrashim refer to Mashiach ben Ephraim. Pesiqta Rabbati, ch. 36-37 (ed. Friedmann, ch. 35-36) refers to Ephraim Meshiach Tzidki (Ephraim, My righteous Mashiach); the term Ephraim, though, may relate here to collective Israel, thus referring to Mashiach ben David. Pirke Heichalot Rabbati, ch. 39 (Batei Midrashot, ed. Wertheimer, vol. I) and Sefer Zerubavel (ibid., vol. II), offer his personal name as Nechemia ben Chushiel (likewise in Midrash Tehillim 60:3), adding "who is of Ephraim the son of Joseph." (Interestingly enough, Pirke de Rabbi Eliezer, ch. 19, calls him Menachem ben Ammi'el, the very name the other sources - and Zohar III:173b - attribute to Mashiach ben David. Targum Yonathan on Exodus 40:11 traces his descent to Joshua (cf. below, note 7). Other sources state that he is a descendant of Yerovam ben Nevat, with practical implications in the Providential scheme for this genealogy; see Zohar Chadash, Balak:56b; commentary of R. Abraham Galante on Zohar II:120a (cited in Or Hachamah there); and Emek Hamelech, Sha'ar Olam Hatohu:ch. 46. Cf Devash Lefi, s.v. mem:par. 18. (Note also the sources cited in Sha'arei Zohar on Sukkah 52a with regards to other views about his lineage.) [↑](#footnote-ref-129)
130. Sanhedrin 98a [↑](#footnote-ref-130)
131. See Shemot Rabba 2:4, and Debarim Rabba 9:9 [↑](#footnote-ref-131)
132. See R. Chaim Vital’s Likutei Torah, and Shaar HaPesukim, on Genesis 49:10. Note also Or HaChayim on Genesis 49:11! [↑](#footnote-ref-132)
133. This assertion is dependent on one's understanding of I Divrei Hayamim 2:9-46, where a number of people named " Caleb" appear. [↑](#footnote-ref-133)
134. the concept of the Mashiach contains a paradoxical duality. However, as Parashat Vayeishev teaches us, based on the principle of Yaakov-Yosef, what appears to be two is actually one. Kol HaTor remarks on the two Mashiachs, “…at the beginning of the Redemption, when the wood of Yosef and the wood of Judah are “pieces of wood in your hand, ” when they are still divided into two, on the level of the awakening from below. At the time of the complete redemption, however, when the two pieces of wood have become “one in My hand” (the hand of God), then the Meshichim will be like two inseparable friends; they will have become one, they will have become the King Mashiach who is on the level of the trustworthy friend of the final redeemer, Moshe Rabbeinu, may he rest in peace.” - Kol HaTor, Chapter 2, Section 2, 1, translated by R’ Yechiel bar Lev and K. Skaist, pg.70 [↑](#footnote-ref-134)
135. Sha’arei Leshem, page 489 [↑](#footnote-ref-135)
136. Midrash Ne’elam - Toldot 140a [↑](#footnote-ref-136)
137. see “Leshem Shevo v’Achlamah” - Drushei Olam HaTohu, Part 2, Drush 4, Section 12:9 [↑](#footnote-ref-137)
138. Midrash Ne’elam - Toldot 139b [↑](#footnote-ref-138)
139. see Leshem - Drushei Olam HaTohu, Part 2, Drush 4, Section 12:10 [↑](#footnote-ref-139)
140. Yirmiyahu (Jeremiah) 23:7-8. [↑](#footnote-ref-140)
141. As Yehezchel (Ezekiel) 29:3 says, "The river is mine and I made it." Rashi explains: '"The river is mine' - I do not need the higher spheres (elyonim) because I have my river; it provides all my needs. 'And I made it' - with my strength and wisdom I raised up my greatness." [↑](#footnote-ref-141)
142. This may be why both cultures are compared to a donkey in Tanach. The prophet Yehezchel (Ezekiel) 23:20 said: "Their [Egyptian’s] flesh is the flesh of donkeys." And Chazal said that the pasuk "stay here with the donkey," (Genesis 22:5) is an allusion to Yishmael (see Rashi ibid.). [↑](#footnote-ref-142)
143. Shemot (Exodus) 1:11 [↑](#footnote-ref-143)
144. Shemot (Exodus) 1:13 [↑](#footnote-ref-144)
145. Shemot (Exodus) 1:14 [↑](#footnote-ref-145)
146. Kiddushin 20a. [↑](#footnote-ref-146)
147. See *Likkutei Sichos*, Vol. XVI, p. 257; *Sefer HaMaamarim Meluket*, Vol. I, p. 308. [↑](#footnote-ref-147)
148. Shemot (Exodus) 2:23 [↑](#footnote-ref-148)
149. E.V. ‘affliction’. Debarim (Deuteronomy) 16:3. [↑](#footnote-ref-149)
150. Defective, though it is read plene, denoting ‘reciting’. [↑](#footnote-ref-150)
151. The blessing for the unleavened bread must be said over a piece of matzah only, not over a whole one, to emphasize Israel's poverty in Egypt. (Hence three matzoth are required, two because every festival and the Sabbath require two loaves, and a third which is broken, so that the blessing may be recited over the piece.) [↑](#footnote-ref-151)
152. Without delay, as they’ cannot afford more fuel should the oven cool. [↑](#footnote-ref-152)
153. Even wealthy people must bake the unleavened bread without unnecessary delay, lest it turn leaven. [↑](#footnote-ref-153)
154. Shemot (Exodus) 1:12 [↑](#footnote-ref-154)
155. Shemot (Exodus) 1:16 [↑](#footnote-ref-155)
156. Shemot (Exodus) 1:9-10 [↑](#footnote-ref-156)
157. Shemot (Exodus) 1:22 [↑](#footnote-ref-157)
158. Shemot (Exodus) 1:9-10 [↑](#footnote-ref-158)
159. Shemot (Exodus) 5:7-9 [↑](#footnote-ref-159)
160. Shemot (Exodus) 5:14 [↑](#footnote-ref-160)
161. Zevach Pesach; Kisef Nivchar [↑](#footnote-ref-161)
162. Abarbanel; Mevakesh HaShem. [↑](#footnote-ref-162)
163. Shemot Rabbah p.63; Tanchuma; Rashi to Shemot 7:15 [↑](#footnote-ref-163)
164. Shemot (Exodus) 5:2 [↑](#footnote-ref-164)
165. Shemot (Exodus) 12:12 [↑](#footnote-ref-165)
166. Shemot (Exodus) 5:2 [↑](#footnote-ref-166)
167. Shemot (Exodus) 12:12 [↑](#footnote-ref-167)
168. Rashi, Moed Katan 18qa, s.v. Amgushi. [See Shabbat 75a} [↑](#footnote-ref-168)
169. Strong’s number 02450 [↑](#footnote-ref-169)
170. Strong’s number 03784 [↑](#footnote-ref-170)
171. Dictionary.com says occult is of or pertaining to magic, astrology, or any system claiming use or knowledge of secret or supernatural powers or agencies; beyond the range of ordinary knowledge or understanding; mysterious; secret; disclosed or communicated only to the initiated; hidden from view; not apparent on mere inspection but discoverable by experimentation; of a nature not understood, as physical qualities; dealing with such qualities; experimental: occult science. - A good—though broad—definition of magic which many Witches would accept is that given by magician (and 33° Mason) Aleister Crowley: "the art and science of causing change to occur in conformity with [your] will." [↑](#footnote-ref-171)
172. Shemot (Exodus) 7:11 - Strong’s number 02748; Sanhedrin 67b R. Abaye b. Nagri said in the name of R. Hiyya b. Abba: Belatehem refers to magic through the agency of demons, belahatehem to sorcery [without outside help]. [↑](#footnote-ref-172)
173. Yeffeh Toar, p.63; Targum Yonathan. See Bachya; Kesef Nivchar; Toledot Yitzchak. [↑](#footnote-ref-173)
174. Shemot (Exodus) 7:19; this refers to the plague of lice, which they could not imitate. [↑](#footnote-ref-174)
175. Pharaoh's daughter only commissioned her to suckle the child-the usual period being two years-not to rear it also. [↑](#footnote-ref-175)
176. Yehezchel (Ezekiel) 28:18 [↑](#footnote-ref-176)
177. Sc. in Edom-i.e. Rome (Edom is generally used in Rabbinic literature as a pseudonym for Rome). The idea is that just as he who was to liberate the Israelites from Egypt dwelt in Egypt, so does the Messianic king dwell in Rome, upon which he is to bring punishment. Cf. Sanhedrin 98a, where it is stated (though not in the cur. edd.) that the Messiah is in Rome. [↑](#footnote-ref-177)
178. Yeshayahu (Isaiah) 27:10. The beginning of the verse reads: For the fortified city is solitary. The Rabbis referred this to Rome in its days of punishment, and would seem to have translated the end of the verse thus: and there (sc. in Rome) he--i.e. the Messiah--shall lie down. [↑](#footnote-ref-178)
179. Zohar Shemot 7:26-29 [↑](#footnote-ref-179)
180. Sifethey Cohen [↑](#footnote-ref-180)
181. Debarim (Deuteronomy) 26:6 [↑](#footnote-ref-181)
182. Kol Bo; Zevach Pesach. [↑](#footnote-ref-182)
183. Meam Loex Sephardic Passover Haggada page 49. [↑](#footnote-ref-183)
184. *Likutei Sichot*, vol. 1, p. 117. [↑](#footnote-ref-184)
185. Tanchuma; Shemot Rabbah 66a [↑](#footnote-ref-185)
186. Sotah 13b [↑](#footnote-ref-186)
187. Vayikra (Leviticus) 18:3 [↑](#footnote-ref-187)
188. Sifra 9:8 [↑](#footnote-ref-188)
189. The *Sifra* (*Vayikra* 138:5), cited by Rashi ad loc. refers to the atrocities of *Eretz Mitzrayim* as being the most corrupt of all nations. The *Sifra* (138:7) further provides the list of activities in which the *Mitzrayim* engaged. See also Rambam *Hilchot Issurei Biah* 21:8. [↑](#footnote-ref-189)
190. Bereshit (Genesis) 4:1 [↑](#footnote-ref-190)
191. When Jews decline in holiness, their strength is given to the Sitra Achra (the side of impurity) and they become his slaves. [↑](#footnote-ref-191)
192. When Adam ate from the Tree of the Knowledge of Good and Evil, he generated a chain reaction that primarily caused the “left” side of his world to collapse. He now has to repair the damage of his sin. This meant that he was required to descend “downward” and to the “left” of creation in order to do the tikkun, the correction. This is the meaning of the verse, “For on the day that you eat of it you will surely die [be forced to descend]”. Adam’s mission now was to descend into the lower realms of the “left side” of creation to repair the damage. Where that “left side” of creation is located in the Occident, the “left side”, vis-à-vis Israel. [↑](#footnote-ref-192)
193. Pesachim 87b. [↑](#footnote-ref-193)
194. Since the world was created for the sake of Klal Israel, and to enable Klal Israel to reach their completeness, therefore already when the world was created HaShem established the four Galuyot (exiles). The exiles of Galut Babel, Galut Madai, Galut Yavan and Galut Romi are the situations which will help Klal Israel to reach their completeness. [↑](#footnote-ref-194)
195. Bne Yissachar 46:28 [↑](#footnote-ref-195)
196. Micah 7:15 [↑](#footnote-ref-196)
197. Some further examples: "De'u'el" (Bamidbar 1:14) is "Re'u'el" (ibid. 2:14); "Kittim and Dodanim," listed as descendants of Yavan in Bereshit 10:4, are the same "Kittim and Rodanim" who appear in the parallel genealogical list in Divrei Ha-yamim I 1:7; the "seven thin (rakot) and miserable cows" (Bereshit 41:27) are the same "cows of miserable appearance and of thin flesh (dakot ha-basar)" mentioned several verses previously (ibid. 41:4). [↑](#footnote-ref-197)
198. Melachim bet 16:6; Cf. Divrei Hayamim II 20:2, and compare Divrei HaYamim I 18:12 and Shmuel II 8:13. [↑](#footnote-ref-198)
199. Indeed, R. Saadia Gaon and Ibn Ezra call the fourth kingdom "Aram," a linguistic merging of “Edom” and “Romi.” [↑](#footnote-ref-199)
200. Rashi on Vayikra Rabba 13:5 [↑](#footnote-ref-200)
201. Daniel 7:7 [↑](#footnote-ref-201)
202. Artscroll Tanach Series - Sefer Daniel [↑](#footnote-ref-202)
203. You will not hate an Edomite, for he is your brother. Debarim (Deuteronomy) 23:8 [↑](#footnote-ref-203)
204. Cf. Kiddushin 49b. [↑](#footnote-ref-204)
205. Aliter Lydda, a town near Jerusalem. [↑](#footnote-ref-205)
206. Lit., ‘covered’. [↑](#footnote-ref-206)
207. No man knows when he will be relieved of his anxieties. [↑](#footnote-ref-207)
208. Sc. Divine Judgment (Rashi). [↑](#footnote-ref-208)
209. This was probably said in order to discourage those who tried to calculate the advent of the Messiah on the basis of Scripture; cf. Sanhedrin 97a. [↑](#footnote-ref-209)
210. A covert allusion to Rome (Rashi). [↑](#footnote-ref-210)
211. He referred to the Shechinah, which was with them (Rashi). Maharsha renders: when thou art worthy thereof. [↑](#footnote-ref-211)
212. I.e., he saw only himself and Elijah there, but heard a third voice — that of the Shechinah. [↑](#footnote-ref-212)
213. Cur. edd. read ‘ . . . of the town:’ The Wilna Gaon deletes this and substitutes ‘of Rome.’ [↑](#footnote-ref-213)
214. The Ramchal says, “Only that the [two] Meshichim need to be at the gate of Rome, and this is called for them a grave in that they need to be dressed within the klipah, which is the klipah of Esau and Ishmael, the nations who rule over Israel.” [↑](#footnote-ref-214)
215. Kin’ot HaShem [↑](#footnote-ref-215)
216. 'samech mem' is the abbreviation for 'Samael' - the Yetzer Hara/Angel of Death/Archangel of Esav. Prince of the demons, and an important figure both in Talmudic and in post-Talmudic literature, where he appears as accuser, seducer, and destroyer. His name is etymologized as = "the venom of God," since he is identical with the angel of death (Targum Yerushalmi to Gen. 3:6; see also Death, Angel of), who slays men with a drop of poison ('Ab. Zarah 20b; Kohut, "Angelologie und Dämonologie," pp. 69, 71). [↑](#footnote-ref-216)
217. Vatican City, officially Vatican City State (Italian: Stato della Città del Vaticano; Latin: Status Civitatis Vaticanae), is the Holy See's independent city-state enclaved within Rome, Italy. Established with the Lateran Treaty (1929), it is a distinct territory under "full ownership, exclusive dominion, and sovereign authority and jurisdiction" of the Holy See, itself a sovereign entity of international law, which maintains the city state's temporal, diplomatic, and spiritual independence. With an area of 49 hectares (121 acres) and a population of about 825, it is the smallest sovereign state in the world by both area and population. [↑](#footnote-ref-217)
218. Pangaea or Pangea was a supercontinent that existed during the late Paleozoic and early Mesozoic eras. It was assembled from earlier continental units approximately 335 million years ago, and it began to break apart about 175 million years ago.[4] In contrast to the present Earth and its distribution of continental mass, Pangaea was centered on the Equator and surrounded by the super ocean Panthalassa. Pangaea is the most recent supercontinent to have existed and the first to be reconstructed by geologists. [↑](#footnote-ref-218)
219. By this, his moral weakness, he laid the foundations of a hostile world symbolized by the Talmud as Rome, which overthrew Israel. [↑](#footnote-ref-219)
220. Zepho, son of Eliphaz and grandson of Esau, as their king, with the title Janus Saturnus. The first king of Rome, Romulus, is made in this account to be a distant successor of this line. A shorter, more garbled version of this story is also found in the later Sefer HaYashar 17:1-15. [↑](#footnote-ref-220)
221. p.251 [↑](#footnote-ref-221)
222. *Torah as a Guide to Enlightenment***,** By Gabriel Cousens [↑](#footnote-ref-222)
223. comp. Ecclus. 1. 26, Hebr. [↑](#footnote-ref-223)
224. Zunz, "Literaturgesch." p. 620 [↑](#footnote-ref-224)
225. Tehillim (Psalms) 80:14 Kaneh is now interpreted as the cane reeds of the forest, the boar (or, swine) being Rome. This interpretation is probably connected with the midrash that when Solomon married Pharaoh's daughter an angel planted a large reed in the sea whereon Rome was built (Midrash Rabbah on Canticles 1:6). [↑](#footnote-ref-225)
226. Vayikra (Leviticus) 11:7 [↑](#footnote-ref-226)
227. Popper, "Censorship of Hebrew Books," p. 58 [↑](#footnote-ref-227)
228. but see Epstein, "Beiträge zur Jüd. Alterthumskunde," p. 35 [↑](#footnote-ref-228)
229. Avodah Zarah 10b [↑](#footnote-ref-229)
230. Bereshit (Genesis) 33:4 [↑](#footnote-ref-230)
231. Bereshit (Genesis) 27:39 [↑](#footnote-ref-231)
232. Bereshit (Genesis) 32:27 [↑](#footnote-ref-232)
233. Shemot (Exodus) 12:1 [↑](#footnote-ref-233)
234. Rome. [↑](#footnote-ref-234)
235. Tehillim (Psalms) 136:15 [↑](#footnote-ref-235)
236. Yeshayahu (Isaiah) 63:3 [↑](#footnote-ref-236)
237. Yoel (Joel) 4:19 [↑](#footnote-ref-237)
238. Daniel 9:16 [↑](#footnote-ref-238)
239. The preceding verse deals with the deliverance from Egypt and Daniel petitions God to deliver Jerusalem also. [↑](#footnote-ref-239)
240. Yeshayahu (Isaiah) 49:7 [↑](#footnote-ref-240)
241. Bereshit (Genesis) 14:9 [↑](#footnote-ref-241)
242. Micah 4:12 [↑](#footnote-ref-242)
243. There have been huge advances in technology, especially information technology, which is a prelude to the coming of Mashiach; see Sefer HaSichot 5748, vol. 2, p. 593 fn. 32. Instant visible global communication is now possible (see Likutei Torah Tzav 17a); it is conceivable within the realm of science to eliminate sickness and disease (see Yeshayahu 35:5-6), and to slow the aging process, allowing unusual longevity. We can even map and reproduce the genome, giving a science a voice for contemplating the resurrection of the dead; for an analysis of the resurrection, see “To Live and Live Again” SIE Publications. Modern manufacturing requires little effort or labor and lush produce is the norm; see Ketubot 111b. In such an era, mankind will truly be able to engage fully in the knowledge of G‑d; see Sichah Acharon Shel Pesach 5730. In fact, our Sages say that the desire for Mashiach was not so that Israel could dominate the world; rather it was to be free to learn Torah and its wisdom so that they become worthy of the life in the World‑to‑Come; Rambam Teshuva 9:2. [↑](#footnote-ref-243)
244. Rabbi Nissan Dovid Dubov, Chabad Wimbledon, 19th Kislev 5777 [↑](#footnote-ref-244)
245. Bereshit (Genesis) 14:9 [↑](#footnote-ref-245)
246. Midrash Rabbah Bereshit 42:4 [↑](#footnote-ref-246)
247. Do not think that we are referring to the soldiers or to their commanders! Rather, we refer to the satanic leader who is seeking world domination. [↑](#footnote-ref-247)
248. Daniel 11:36 [↑](#footnote-ref-248)
249. Bereshit Rabba 83:4 [↑](#footnote-ref-249)
250. Rabbi Kessin states that the gematria (Hebrew numerical value) of Donald Trump is the same as the gematria of Mashiach ben David (Messiah son of David). He quickly assures his listeners that Trump is not the long-awaited Messiah of the Jewish people. At the same time, Kessin plainly asserts that Trump has the qualities of a messiah-like figure. [↑](#footnote-ref-250)
251. By J. Immanuel Schochet, Published and copyrighted by Kehot Publication Society. [↑](#footnote-ref-251)
252. From Pirke d’Rabbi Eliezer, ch. 38; See the Ramban and the Mefarshei Rashi here (including the באר בשדה, who says that this רומי refers to "the small Rome". See R' Gil Student's post for a possible explanation). [↑](#footnote-ref-252)
253. The connection between Rome and Magdiel can be explained as follows: The word Rome in Hebrew means "majesty." Similarly, Magdiel can be interpreted to mean, "Who has been made great by G-d;" i.e., Rome is a power whom G-d granted greatness to. Alternatively, Magdiel can be interpreted to mean, "who became greater than all gods;" i.e., referring to the spread of the Roman empire and its emergence as supreme over all other pagan deities. [↑](#footnote-ref-253)
254. In particular, Magdiel is not the final "lord" of Esav mentioned in the Torah, Iram is. Iram can be interpreted as referring to a second stage in the rule of Rome. First, Rome will become "greater than all gods." Then, the Roman authority will be used for a second purpose, “to collect (which relates to the root of the name Iram) treasuries for Mashiach”. [↑](#footnote-ref-254)
255. Sanhedrin 98a [↑](#footnote-ref-255)
256. <https://www.breakingisraelnews.com/149069/in-end-of-days-well-demand-freedom-like-in-egypt-but-this-time-itll-be-from-the-vatican-say-rabbi/?fbclid=IwAR0y753zwo6A1j_BKwq0ZpgsTfr7Tq9YYjASJwRP9f8ZZkfnwVly4WPNJGA> [↑](#footnote-ref-256)
257. Shemot (Exodus) 1:22 [↑](#footnote-ref-257)
258. Bereshit (Genesis) 10:9 [↑](#footnote-ref-258)
259. Implying that there was another like him. [↑](#footnote-ref-259)
260. Understanding hunter metaphorically. [↑](#footnote-ref-260)
261. sc. Esau, meaning Rome. I.e. the cunning of the Romans in verbally entangling those whom they accused until they inadvertently confessed to what they had never committed. It is not clear how he translates ‘ben yemini’ (E.V. ‘a Benjamite’) in that case. Rashash conjectures that it means a 'southerner’, Edom, the land of Esau, lying to the south of Judea, whilst Benjamin's territory was in the south of Israel. [↑](#footnote-ref-261)
262. *Daily Wire*, Matt Walsh, May 13,2020 [↑](#footnote-ref-262)
263. Gerald Massey’s *A Book of the Beginning* (Secaucus, NJ: University Books, Inc., 1974.) [↑](#footnote-ref-263)
264. www.religiouscounterfeits.org/ml\_history.htm [↑](#footnote-ref-264)
265. The Book of Coming Forth by Day [↑](#footnote-ref-265)
266. www.jesus-issavior.com/False%20Religions/Freemasonry/infiltrate.htm [↑](#footnote-ref-266)
267. by Rabbi Yitzchak Ginsburgh [↑](#footnote-ref-267)
268. Eicha Rabbah 1:51 [↑](#footnote-ref-268)
269. See also Yerushalmi, Berachot 2:4 [↑](#footnote-ref-269)
270. In J. Ber. 5a the reading is: ‘in the royal capital of Bethlehem.’ Birath means ‘palace’. [↑](#footnote-ref-270)
271. Shoftim (Judges) 1:3 [↑](#footnote-ref-271)
272. Excerpted from *The Kabbalah of Time: Revelation of Hidden Light Through the Jewish Calendar*, by Ann Helen Wainer, Rabbi Daniel Kahane [↑](#footnote-ref-272)
273. In 1720, on the 15th day of the Jewish month of Nisan, the first day of Passover, a child was born in an area now known as Belarus, in a town called Sialiec (Syalets), some 300 kilometers south of a larger, more famous city that in the minds of many would forever be associated with this particular child: Vilna. [↑](#footnote-ref-273)
274. Jewish Virtual Library [↑](#footnote-ref-274)
275. Wikipedia [↑](#footnote-ref-275)
276. Wikipedia [↑](#footnote-ref-276)
277. Ibid [↑](#footnote-ref-277)
278. Ibid [↑](#footnote-ref-278)
279. His main concern was that Chassidus would degenerate into a cult of extremism, magic, miracle workers and all sorts of beliefs that are contrary to Judaism. He was also afraid that it would further perpetuate the potential for false messiahs. [↑](#footnote-ref-279)
280. Jewish Virtual Library [↑](#footnote-ref-280)
281. Ibid [↑](#footnote-ref-281)
282. The “gates of wisdom above” refers to the wisdom of Torah. [↑](#footnote-ref-282)
283. The Rabbis, after all, fully knew who Jacob and Esau really were-not just biblical figures, not merely their ancestors. They were also the progenitors of Israel and Rome-the latter was almost as ancient an identification as the former-and, in a certain sense, they were Judaism and Rome. "The voice is the voice of Jacob, yet the hands are the hands of Esau," Isaac announces as the disguised Jacob approaches (Gen. 27.22). On which the midrash comments: "Jacob attains domination through his voice [i.e., the power of language], and Esau through [the power of] his hands." R. Yehuda bar Ilai is said to have added that R. Judah the Prince interpreted the latter verse in even more contemporary terms: "The voice of Jacob cries out for what the hands of Esau have done to him" (Gen. Rab. 65:21, pp. 733-34, 740). The Rabbis knew that the story of Jacob and Esau and their rivalry was not simply biblical history. It was also their own history, the contemporary reality in which they had to struggle daily merely to survive. [↑](#footnote-ref-283)
284. Tzor was the capital of Edom. According to the Navi Zecharyah. Eventually Mashiach ben Yosef will destroy the various locations of idol-worship there. Its Shuls and Batei Medrash - will be dedicated to the service of HaShem. 'theatres' and 'circuses' (meeting-places) - will one day be taken over by the leaders of Yisrael, who will teach Torah in them. [↑](#footnote-ref-284)
285. Zohar part I, 117a [↑](#footnote-ref-285)
286. The Torah teaches us that wisdom and Torah are the same entity. [↑](#footnote-ref-286)
287. Historian Rabbi Berel Wein describes the Chasidic movement as "the greatest revolution that ever occurred within the parameters of traditional Judaism". [↑](#footnote-ref-287)
288. The Tanya which is considered by Chabad to be the "the Written Torah of Hasidus" was published between 1797-1814. [↑](#footnote-ref-288)
289. The “gates of wisdom above” refers to the wisdom of Torah. [↑](#footnote-ref-289)
290. <http://www.interinclusion.org/inspirations/folds-fractals-and-holograms-in-lurianic-kabbalah-part-6/> [↑](#footnote-ref-290)
291. Eitz Chayim [↑](#footnote-ref-291)
292. Bereshit (Genesis) 42:5. Talmud Yerushalmi [Berachot 7:3] derives from our verse that matters of holiness [e.g. Kaddish, Kedushahh, Barchu, Reading of the Torah, Priestly Benediction, etc.] may not be recited in a quorum of less than ten men: It is written here: The sons [lit. children] of Israel, and in Vayikra (Leviticus) 22:32 it is written be hallowed among the children of Israel. Just as children of Israel written here refers to ten, so does children of Israel written there refer to ten. From this analogy we learn that holiness may not be recited in a group of less than ten. [↑](#footnote-ref-292)
293. The first return trip saw Shimon imprisoned so only nine brothers returned to Canaan. On the second return trip, both Binyamin and Shimon returned so there were eleven who returned. [↑](#footnote-ref-293)
294. A quorum of ten men (or in some synagogues, men and women) over the age of 13 required for traditional Jewish public worship. [↑](#footnote-ref-294)
295. Bamidbar (Numbers) 14:27 speaking of the ten spies who brought back an evil report about the land. [↑](#footnote-ref-295)
296. Shemot (Exodus) 6:2-9:35 [↑](#footnote-ref-296)
297. Adam’s name אדם stands for משיח דוד אדם, Adam-David-Mashiach, as taught by the Arizal. [↑](#footnote-ref-297)
298. 2Co 5:17 Therefore if any man [be] in Christ, [he is] a new creature: old things are passed away; behold, all things are become new. - Eph 2:15 Having abolished in his flesh the enmity, *even* the law of commandments *contained* in ordinances; for to make in himself of twain one **new** **man**, *so* making peace; - Eph 4:24 And that ye put on the **new** **man**, which after God is created in righteousness and true holiness. [↑](#footnote-ref-298)
299. Zohar part I, 117a [↑](#footnote-ref-299)
300. Rabbi Menachem M. Schneerson Likutei Sichot, Vol. XV, p. 42. (1966) [↑](#footnote-ref-300)
301. The unborn baby spends around 37 weeks in the uterus (womb), but the average length of pregnancy, or gestation, is calculated as 40 weeks. This is because pregnancy is counted from the first day of the woman’s last period, not the date of conception which generally occurs two weeks later, followed by five to seven days before it settles in the uterus.  [↑](#footnote-ref-301)
302. This period ended with the death of Levi, the last brother to die. [↑](#footnote-ref-302)
303. Began when Miriam was born. [↑](#footnote-ref-303)
304. Began when Miriam was born. [↑](#footnote-ref-304)
305. Proverbs 9:5 [↑](#footnote-ref-305)
306. Pirke Avot [↑](#footnote-ref-306)
307. Bereshit (Genesis) 3:17 [↑](#footnote-ref-307)
308. Bereshit (Genesis) 12:10 [↑](#footnote-ref-308)
309. Bereshit (Genesis) 26:1 [↑](#footnote-ref-309)
310. Bereshit (Genesis) 41:56 [↑](#footnote-ref-310)
311. Ruth 1:1 [↑](#footnote-ref-311)
312. Shmuel bet (2Samuel) 21:1 [↑](#footnote-ref-312)
313. Melachim alef (1Kings) 18:2 [↑](#footnote-ref-313)
314. Melachim bet (2Kings) 6:25 [↑](#footnote-ref-314)
315. Amos 8:11 [↑](#footnote-ref-315)
316. Bereshit (Genesis) 3:17 [↑](#footnote-ref-316)
317. Bereshit (Genesis) 12:10 [↑](#footnote-ref-317)
318. Bereshit (Genesis) 26:1 [↑](#footnote-ref-318)
319. Bereshit (Genesis) 45:6 [↑](#footnote-ref-319)
320. Ruth 1:1 [↑](#footnote-ref-320)
321. Melachimalef (I Kings) 17:1 [↑](#footnote-ref-321)
322. Melachim bet (II Kings) 6:25 [↑](#footnote-ref-322)
323. Amos 8:11 [↑](#footnote-ref-323)
324. Shemot (Exodus) 12:38 [↑](#footnote-ref-324)
325. Pesachim 87b [↑](#footnote-ref-325)
326. Yeshayahu (Isaiah) 49:6 [↑](#footnote-ref-326)
327. Hoshea (Hosea) 2:25 [↑](#footnote-ref-327)
328. The area of a *kor* is thirty times larger than that of a *seah*. [↑](#footnote-ref-328)
329. Ibid. R. Johanan makes this refer to the Gentiles, who in God's compassion will be given the opportunity. through Israel's exile, of coming under the wings of the Shechinah. According to Rashi, R. Johanan deduces it from the concluding part of the verse, ‘And I will say to them that are not My people; thou art My people’. This passage shows these two Rabbis in favour of proselytes. For the general attitude of the Rabbis towards proselytization v. f. E. art. Proselyte. [↑](#footnote-ref-329)
330. A Social and Religious History of the Jewish People, Vol. I, p. 170 [↑](#footnote-ref-330)
331. Matthew 23:15 [↑](#footnote-ref-331)
332. Contra Apion 2, 39 [↑](#footnote-ref-332)
333. Shmaya (Hebrew: שְׁמַעְיָה), was a rabbinic sage in the early pre-Mishnaic era who lived at the same time as Abtalion. They are known as one of the Zugot ("couples"): Shmaya and Abtalion; Shmaya holding the title of nasi, whilst Abtalion holding the office of Av Beit Din. [↑](#footnote-ref-333)
334. Abtalion (Hebrew: אַבְטַלְיוֹן) was a rabbinic sage in the early pre-Mishnaic era. He was a leader of the Pharisees during the 1st century BCE, and by tradition vice-president of the great Sanhedrin of Jerusalem. He lived at the same time as Shmaya. [↑](#footnote-ref-334)
335. p. 181 [↑](#footnote-ref-335)
336. Ibid. [↑](#footnote-ref-336)
337. The ‘mixed multitude’. See Shemot (Exodus) 12:38 [↑](#footnote-ref-337)
338. Matthew 10:2 [↑](#footnote-ref-338)
339. Matthew 10:1. A disciple is one who adheres to the teaching of a master and assists the master in his mission, much like a son. [↑](#footnote-ref-339)
340. Bereshit (Genesis) 35:22 + 49:28 [↑](#footnote-ref-340)
341. Bereshit (Genesis) 46:27 [↑](#footnote-ref-341)
342. Luke 10:1-17 [↑](#footnote-ref-342)
343. Bereshit (Genesis) 46:26 [↑](#footnote-ref-343)
344. Revelation 11:8 [↑](#footnote-ref-344)
345. Matthew 28:18-20 [↑](#footnote-ref-345)
346. Yitzchak’s death prefigured Yeshua’s death. [↑](#footnote-ref-346)
347. Anno Mundi (Latin for "in the year of the world"; Hebrew: לבריאת העולם, "from the creation of the world"), abbreviated as AM or A.M., or Year After Creation, is a calendar era based on the biblical accounts of the creation of the world and subsequent history. While numerous efforts have been made to determine the biblical date of Creation, yielding varying results, two in particular have established epochs for significant calendars, including one that is still in use today. [↑](#footnote-ref-347)
348. Lashon HaRa = Evil Speech [↑](#footnote-ref-348)
349. midda-kneged-midda = ‘Measure for measure’ [↑](#footnote-ref-349)
350. Tehillim (Psalms) chapter 20. [↑](#footnote-ref-350)
351. R’ Elchonon Wasserman [↑](#footnote-ref-351)
352. Isaac (ben Solomon) Luria Ashkenazi commonly known as "HaAri" (meaning "The Lion"), "HaAri Hakadosh" [the holy ARI] or "ARIZaL" [the ARI, Of Blessed Memory (Zikhrono Livrakha)], was a foremost rabbi and Jewish mystic in the community of Safed in the Galilee region of Ottoman Syria. He is considered the father of contemporary Kabbalah; his teachings being referred to as Lurianic Kabbalah. [↑](#footnote-ref-352)
353. December 25, 1642 – March 20, 1726 [↑](#footnote-ref-353)
354. Achronim (lit. "last ones") is a term used in Jewish law and history, to signify the leading Rabbis and poskim (Jewish legal decisor) living from roughly the 16th century to the present, and more specifically since the writing of the Shulchan Aruch (Hebrew: שׁוּלחָן עָרוּך‎, "Set Table", a code of Jewish law) in 1563 CE. [↑](#footnote-ref-354)
355. Hasidism, sometimes Chasidic Judaism, (Hebrew: חסידות‎‎, Chassidut, Ashkenazi pronunciation: originally, "piety") is a Jewish religious sect. It arose as a spiritual revival movement in contemporary Western Ukraine during the 18th Century and spread rapidly through Eastern Europe. [↑](#footnote-ref-355)
356. Zohar part I, 117a [↑](#footnote-ref-356)
357. Bereshit (Genesis) 7:11 [↑](#footnote-ref-357)
358. The next few paragraphs of explanation were written by Rabbi Joel Bakst. [↑](#footnote-ref-358)
359. The Talmud (Hebrew: תַּלְמוּד Talmud "instruction, learning", from a root LMD "teach, study") is a central text of Rabbinic Judaism. [↑](#footnote-ref-359)
360. They were a circle of disciples of the Vilna Gaon led by Rabbi Benjamin ben Shlomo Zalman Rivlin (1728-1812). [↑](#footnote-ref-360)
361. “What was forbidden to investigate and expound upon just yesterday becomes permissible today. This is felt by every true exegete. Numerous matters whose awesome nature repelled one from even approaching in previous generations, behold, they are easily grasped today. This is because the gates of human understanding below have been opened up as a result of the steadily increasing flow of Divine revelations above”. R. Shlomo Eliyashiv, *Leshem Sh’vo V’Achlamah, Chelek HaBi’urim*, p. 21d. [↑](#footnote-ref-361)
362. This same tradition has been handed down by an unexpected yet highly authoritative source, R. Yisrael Salanter (1810-1883), the leader of the Mussar Movement. In confirmation of the statement of the Zohar, he is said to have commented, “Prior to 1840 the study of Kabbalah was a closed book to all but the initiated.” The Kabbalist, R. Shlomo Eliyashiv, who quotes this tradition, continues, “Thus, from 1840 onwards, permission has been granted for those who truly desire to enter within. The Kabbalah is no longer the private domain of the initiated masters.” *Leshem Sh’vo VeAchlamah, Sefer De’ah* 1:5:4 (p. 76) [↑](#footnote-ref-362)
363. Zohar I:117a [↑](#footnote-ref-363)
364. R. Hillel of Shklolv [↑](#footnote-ref-364)
365. James Clerk Maxwell (1831 – 1879) was a Scottish scientist in the field of mathematical physics. His most notable achievement was to formulate the classical theory of electromagnetic radiation, bringing together for the first time electricity, magnetism, and light as manifestations of the same phenomenon. [↑](#footnote-ref-365)
366. Michael Faraday (1791 – 1867) was an English scientist who contributed to the study of electromagnetism and electrochemistry. His main discoveries include the principles underlying electromagnetic induction, diamagnetism and electrolysis. [↑](#footnote-ref-366)
367. Ethnopharmacology is a related study of ethnic groups and their use of drugs. Ethnopharmacology is distinctly linked to plant use, ethnobotany, as this is the main delivery of pharmaceuticals. Ethnopharmacy is the interdisciplinary science that investigates the perception and use of pharmaceuticals within a given human society. Emphasis has long been on traditional medicines, although the approach also has proven useful to the study of modern pharmaceuticals. [↑](#footnote-ref-367)
368. A black hole is a region of space-time exhibiting such strong gravitational effects that nothing—not even particles and electromagnetic radiation such as light—can escape from inside it. [↑](#footnote-ref-368)
369. Albert Einstein (1879 – 1955) was a German-born theoretical physicist. He developed the general theory of relativity, one of the two pillars of modern physics (alongside quantum mechanics). Einstein's work is also known for its influence on the philosophy of science. [↑](#footnote-ref-369)
370. The Unified Field Theory is a theory that describes two or more of the four interactions (electromagnetic, gravitational, weak, and strong) previously described by separate theories. [↑](#footnote-ref-370)
371. Superstring theory is an attempt to explain all of the particles and fundamental forces of nature in one theory by modelling them as vibrations of tiny supersymmetric strings. [↑](#footnote-ref-371)
372. A fractal is a natural phenomenon or a mathematical set that exhibits a repeating pattern that displays at every scale. It is also known as expanding symmetry or evolving symmetry. If the replication is exactly the same at every scale, it is called a self-similar pattern. An example of this is the Menger Sponge. [↑](#footnote-ref-372)
373. The branch of mathematics that deals with complex systems whose behavior is highly sensitive to slight changes in conditions, so that small alterations can give rise to strikingly great consequences. [↑](#footnote-ref-373)
374. Virtual reality or virtual realities (VR), also known as immersive multimedia or computer-simulated reality, is a computer technology that replicates an environment, real or imagined, and simulates a user's physical presence and environment to allow for user interaction. Virtual realities artificially create sensory experience, which can include sight, touch, hearing, and smell. [↑](#footnote-ref-374)
375. A computer system modeled on the human brain and nervous system. [↑](#footnote-ref-375)
376. The above two paragraphs came from  [the World Economic Forum Annual Meeting 2016](https://www.weforum.org/events/world-economic-forum-annual-meeting-2016) [↑](#footnote-ref-376)
377. Torah literally meaning “instruction” or “teachings”. [↑](#footnote-ref-377)
378. The tree in the Garden of Eden bearing the forbidden fruit that Adam and Eve disobediently ate (Gen. 2:9, 3). [↑](#footnote-ref-378)
379. Several paragraphs and much inspiration came from the writings of Rabbi Joel David Bakst at <http://www.cityofluz.com> [↑](#footnote-ref-379)
380. Elijah ben Solomon Zalman, (Hebrew: ר' אליהו בן שלמה זלמן‎‎ Rabbi Eliyahu ben Shlomo Zalman) known as the Vilna Gaon or Elijah of Vilna, or by his Hebrew acronym HaGra ("HaGaon Rabbenu Eliyahu") or Elijah Ben Solomon, (Vilnius April 23, 1720 – Vilnius October 9, 1797), was a Talmudist, halakhist, kabbalist, and the foremost leader of mitnagdic (non-hasidic) Jewry of the past few centuries. He is commonly referred to in Hebrew as ha-Gaon he-Chasid mi-Vilna, "the saintly genius from Vilnius". [↑](#footnote-ref-380)
381. For a thorough discussion of traditional, as well as, some contemporary views of Torah and Science, see *Challenge – Torah Views on Science and its Problems*, Aryeh Carmell and Cyril Domb, editors (Association of Orthodox Jewish Scientists and Feldheim Publishers, 1978). It should be noted that in the first volume of this otherwise comprehensive work only one short paragraph is quoted from *Kol HaTor*, and then almost in passing. [↑](#footnote-ref-381)
382. In Judaism, **HaShem** (lit. " the name") is used to refer to God, when avoiding God's more formal title, Adonai (lit. " My Master") [↑](#footnote-ref-382)
383. But atheists aren’t inheriting the Earth just yet. In many parts of the world, sub-Saharan Africa in particular, religion is growing so fast that atheists' share of the global population will actually shrink in 25 years as the world turns into what one researcher has described as “the secularizing West and the rapidly growing rest.” The other highly secular part of the world is China, where the Cultural Revolution tamped down religion for decades, while in some former Communist countries, religion is on the increase. [↑](#footnote-ref-383)
384. The principle of a parallelism between the historical development of science and Kabbalah is also advanced by the contemporary Torah master, R. Dr. Chaim Zimmerman, z”l: “According to the Sages, Knowledge (whether it is Torah knowledge or secular knowledge) comes from Heaven. This means that the sum total of all knowledge that flows into the world during any one period or generation is determined by *Hashgacha* [Divine Providence] in direct correlation to the merit of the generation and of those individuals who discover it. According to this principle [of parallelism], we can verify that in a period when knowledge is revealed in the non-Torah world, the same quality of knowledge is revealed in the Torah world. When the non-Torah world had a Newton and a Leibnitz, the Torah world had the Gaon of Vilna and the *Sha’agat Aryeh*. In a generation of Einstein and Planck, the Torah world had a R. Chaim Soloveitchik and R. Abraham of Sochotchov…. In short, the more science progressively reveals the secrets of our physical world, the more the secrets of the Kabbalah become indispensable in understanding the real meaning of the Torah. The *hashgachah* has determined that these two categories of knowledge develop and progress in parallel lines.” (R. Dr. Chaim Zimmerman, *Torah and Reason*, Hed Press, Jerusalem 1979, pp. 287, 291). [↑](#footnote-ref-384)
385. Isaac (ben Solomon) Luria Ashkenazi (1534 – July 25, 1572) (Hebrew: יִצְחָק בן שלמה לוּרְיָא אשכנזי Yitzhak Ben Sh'lomo Lurya Ashkenazi), commonly known as "Ha'ARI" (meaning "The Lion"), "Ha'ARI Hakadosh" [the holy ARI] or "ARIZaL" [the ARI, Of Blessed Memory (Zikhrono Livrakha)], was a foremost rabbi and Jewish mystic in the community of Safed in the Galilee region of Ottoman Syria. He is considered the father of contemporary Kabbalah. His teachings being referred to as Lurianic Kabbalah. [↑](#footnote-ref-385)
386. The Eight Gates [↑](#footnote-ref-386)
387. R. Chaim Vital was the chief student of the Arizal. [↑](#footnote-ref-387)
388. Moshe Chaim Luzatto (Hebrew: משה חיים לוצאטו, also Moses Chaim, Moses Hayyim, also Luzzato) (1707 in Padua – 16 May 1746 in Acre (26 Iyar 5506)), also known by the Hebrew acronym RaMCHaL (or RaMHaL, רמח"ל), was a prominent Italian Jewish rabbi, kabbalist, and philosopher. [↑](#footnote-ref-388)
389. The Hasidic movement also takes note of this passage from the *Zohar* and agrees that it is heralding new revelations in Jewish mysticism, albeit with a different venue. It is well known in the Chabad tradition that the mystic revelations of the “wisdom from above” refer to the emergence of the Hasidic movement and to the publication of classic Hasidic (Chabad) literature, which occurred at the end of the 18th and beginning of the 19th centuries; see Rabbi M. M. Shneerson, *On the Essence of Chassidus*, Kehot Pub., 1974, p. 91.

     A direct tradition from the Ba’al Shem Tov himself is quoted by R. Aaron Marcus (1843-1916), a German Torah scholar who wrote on Kabbalah and Hasidut. He became a strong adherent of Hasidic teachings and maintained close relations with many Hasidic leaders in Poland and Galicia, in particular with R. Shlomo Rabinowitz of Radamsk. In his *Keset HaSofer* he writes what is almost a commentary on the Gaon’s view of the revelations of science during the period preceding the Final Redemption: We now know with certainty that the prophecy of the *Zohar* in *Parashat VaYeira* has been fulfilled in our generation. Thus, throughout the first 6 centuries of the sixth millennium (5000-5600 = 1240-1840), the spiritual quality of *Malchut*-Kingdom, which is also known as the “Lower Wisdom,” would ascend slowly. Then in the six hundredth year of the sixth millennium (5600 = 1840), “the gates of wisdom above and the wellsprings of wisdom below” began to open. This is also the prophecy of our master R. Yisrael Ba’al Shem Tov concerning the *kavanot* (meditations) while reciting Psalm 107 [during the Minchah prayer immediately preceding the onset of the Sabbath]. He interpreted the verse homiletically, “In His hand are (*mech’karei aretz*) the deep secrets of the earth and the heights of the mountains are His” (Psalm 95:4). Instead of reading *mech’karei aretz*, “deep secrets of the earth,” read *me’chakrei aretz*, “investigators of the earth.” The “Hand of God” represents here the aspect of *Malchut*-Kingdom, the last [and most manifest spiritual] level that is now operative. It is in this Hand of God that all the progress and success of the gentile investigators lies; *Keset HaSofer*, *Bereshit* 2, p. 8. [↑](#footnote-ref-389)
390. Kol HaTor = Voice of the Turtledove, see <http://www.yedidnefesh.com/kol-hator.html> [↑](#footnote-ref-390)
391. The Talmud (Hebrew: תַּלְמוּד‎ talmūd "instruction, learning", from a root LMD "teach, study") is a central text of Rabbinic Judaism. It is also traditionally referred to as Shas (ש״ס‎), a Hebrew abbreviation of shisha sedarim, the "six orders", a reference to the six orders of the Mishnah. The term "Talmud" normally refers to the collection of writings named specifically the Babylonian Talmud (Talmud Bavli), although there is also an earlier collection known as the Jerusalem Talmud, or Palestinian Talmud (Talmud Yerushalmi). [↑](#footnote-ref-391)
392. Jewish Law [↑](#footnote-ref-392)
393. Bereshit (Genesis) 14:9 [↑](#footnote-ref-393)
394. Micah 4:12 [↑](#footnote-ref-394)
395. Bereshit (Genesis) 14:3 [↑](#footnote-ref-395)
396. Hastening Redemption: Messianism and the Resettlement of the Land of Israel, Arie Morgenstern, Oxford University Press, 2007 [↑](#footnote-ref-396)
397. A fanatical, terror-driven branch of Islam. [↑](#footnote-ref-397)
398. Pirke D’Rabbi Eliezer chapters. 28, 32, 36:32; Eitz HaDaat Tov, ch. 124; Daniel 7:4, 25 and Malbim there; Zohar III 32a; Baal HaTurim, Genesis 25:18 [↑](#footnote-ref-398)
399. which the Torah refers to as “Edom”) against the Jewish people (as documented in Eurabia: The Euro-Arab Axis (Fairleigh Dickinson University Press, 2005 [↑](#footnote-ref-399)
400. Ibn Ezra, Bereshit (Genesis) 27:40; Yehezchel (Ezekiel) 38:3, Malbim and Abarbanel ibid [↑](#footnote-ref-400)
401. The Voice of the Turtledove, a reference to Song of Songs 2:12) was written by Rabbi Hillel Rivlin of Shklov, a disciple of the Vilna Gaon. The text deals with the Geula (Era of eschatology and salvation) and describes its signs vis-a-vis an evaluation of a proposed 999 footsteps of the Mashiach’s arrival. [↑](#footnote-ref-401)
402. *Voice of the Turtledove*, by Rabbi Hillel Shaklover [↑](#footnote-ref-402)
403. Shabbat 88b [↑](#footnote-ref-403)
404. Zohar I:118a. See Zohar Chadash, Tikunim, 96c; and Mayanei Hayeshu’ah, I:2. Cf. below, note 84. Note also Igeret Teyman, ch. 3, that prophecy shall be restored to Israel prior to the coming of Mashiach. [↑](#footnote-ref-404)
405. *Maharal*, in a telling parable, describes the relationship between the embryonic “kingdom of Israel” and its “Edomite” environment: Fruit grows within a husk; when the fruit ripens the husks falls off... So, it is with Israel. Their kingdom emerges and grows from within the kingdom of the nations i.e., from the existential power of the kingdom of the nations, and from their level, it raises itself to a higher level. And when the kingdom of Israel reaches complete maturity the kingdom of nations is removed, just as the husk is removed, and falls off when the fruit reaches its perfection. ...**The Messianic revolution will take place in the hearts and minds of the people**. The “falling off of the husk” does not refer to a political or military event, nor does “kingdom of the nations” refer to a political entity. **The husk refers to the value system of the Western world.** The falling off of the husk signifies the victory of spirituality over materialism, faith in G-d over unbounded trust in one’s own power, and awareness of divine providence over belief in blind chance.

     Yet it appears that the “kingdom of Israel” in its infancy (and here “kingdom” means both state and cultural entity) is still definitely “attached to Edom”. Could Maharal, from his 16th century vantage point, be referring to the reality of the State of Israel today? [↑](#footnote-ref-405)
406. The Holocaust (from the Greek ὁλόκαυστος holókaustos: hólos, "whole" and kaustós, "burnt"), also referred to as the Shoah (Hebrew: השואה, HaShoah, "the catastrophe"), was a genocide in which Adolf Hitler's Nazi Germany and its collaborators killed about six million Jews. The victims included 1.5 million children and represented about two-thirds of the nine million Jews who had resided in Europe. Some definitions of the Holocaust include the additional five million non-Jewish victims of Nazi mass murders, bringing the total to about 11 million. Killings took place throughout Nazi Germany, German-occupied territories, and territories held by allies of Nazi Germany. [↑](#footnote-ref-406)
407. Read up on the history of the Jews in Kobe, Japan to see how China and Japan went out of their way to help and preserve the Jews. This points to the fact that Adam’s sin affected primarily the ‘west’ or left side. That is why anti-Semitism has been largely absent in the east. [↑](#footnote-ref-407)
408. Interestingly enough, another name for the Erev Rav was “HaAm,” or “the people,” as noted above. In fact, Chazal say that every time the Torah refers only to HaAm, which, on a simple level, can apply to the Jewish people as well, it is really a direct reference to the Erev Rav themselves. Hence, when the verse says: Shemot (Exodus) 13:17 After Pharaoh sent the people away. HaShem did not lead them through the land of the Philistines. The Ohr HaChaim HaKadosh says that it refers to the Erev Rav, whom Pharaoh sent along with the Jewish people to cause precisely the kind of trouble they cause in parshah Ki Tisa. **The general understanding is that the Erev Rav are Jews who wish to divert us from Torah and mitzvot.** The Erev Rav made their first appearance at the redemption in Egypt. From this we learn to expect them whenever we experience redemption. This happens because the sparks of Kedushah have coalesced in the Jews and that is where the impure force must go to get the Jews to sin and give up the Kedushah. [↑](#footnote-ref-408)
409. In its primary meaning, the Hebrew word mitzvah, refers to precepts and commandments commanded by God. [↑](#footnote-ref-409)
410. If the Bne Israel had made the calf themselves, they would have said ‘this is our god’ (Instead of ‘this is your god’.). The Torah’s language - together with a whole bunch of additional commentaries by our sages - makes it clear that the Erev Rav were responsible for leading the authentic Am Yisrael away from the service of G-d, with devastating consequences. And they are still doing that today. The Vilna Gaon expounds on this at length in Kol HaTor, Chapter 2, Section 2, Letter bet: “Erev Rav” is a concept, and is a title that can be given to any Jew that tries to dissuade other Jews from belief in Sinaitic Torah, and the Final Redemption. That’s what the Erev Rav did in the desert, and that is what the Erev Rav has done in every generation. In *Toldot Yakov Joseph* (Parshat Nasso) written by Rav Yaakov Joseph of Polnoye, of blessed memory, says that now in the years of the coming of Mashiach the evil inclination concentrates on the leaders and Rabbis and not on each individual, because if the leaders fall into the net of the evil inclination thereby straying from the right path, then they will bring down with them the masses that follow those leaders. “...And they are called Erev Rav, because they are the heads (leaders) of the Jews in the exile and therefore they are called RAV.” (Likutim Ha GRA) [↑](#footnote-ref-410)
411. “….the Erev Rav is our greatest enemy, the one who separates the two Mashiachs. The klipah of the Erev Rav works only through deception and roundabout ways. Therefore, the war against the Erev Rav is the most difficult and bitterest of all. We must strengthen ourselves for this war; anyone who does not participate in the battle against the Erev Rav becomes, de facto, a partner with the klipah of the Erev Rav, and was better off not being born in the first place.” [↑](#footnote-ref-411)
412. Berachot 26b [↑](#footnote-ref-412)
413. Zohar Ki Tisa 191a/b. This is difficult to understand in light of what is found in Zohar Beshalach. [↑](#footnote-ref-413)
414. I think we are very close to the moment in time when real Torah-faithful Jews will let go of the “Religious-Zionism” term and the *Erev Rav* among us who are part of that group will cling ever more tenaciously to it as it really defines them. Because, let’s face it. Zionism created a way to be Jewish without the *Torah*. And if you want to appear “religious” or even be a rabbi without obligating yourself to those *mitzvot* which are impossible to reconcile with Western values, there’s no better home for you than Religious-Zionism. [↑](#footnote-ref-414)
415. The Chazon Ish was clear that the “Zionist secular government” would fall before the Messiah would come, and this fall, he believes, will be facilitated by Paras. [↑](#footnote-ref-415)
416. A fifth column is any group of people who undermine a larger group—such as a nation or a besieged city—from within, usually in favor of an enemy group or nation. [↑](#footnote-ref-416)
417. Ishmael is a figure in the Torah who was Abraham's first son. ***Ishmael is the Arab world and Islam.*** [↑](#footnote-ref-417)
418. Quid pro quo (“something for something” in Latin) means an exchange of goods or services, where one transfer is contingent upon the other. English speakers often use the term to mean “a favor for a favor”; phrases with similar meaning include: “give and take”, “tit for tat”, “you scratch my back, and I’ll scratch yours”. [↑](#footnote-ref-418)
419. Esav = Edom. The Talmud (Sanhedrin 98a) teaches that Mashiach sits at the gates of Rome. The Maharal explains that this means that Mashiach will only appear when the power of Rome comes to an end. The Roman Empire does not exist today, but as a world power it still exists among the descendants of Edom. Says Rabbi Dessler, our modern civilization has been developed over many centuries, but its cradle stood in the Roman Empire. It is understood that ‘Rome’ means western civilization and in particular it’s religions that include Christianity and Islam. [↑](#footnote-ref-419)
420. Spiritual Dean. [↑](#footnote-ref-420)
421. Zohar section 2, page 18a – LB. [↑](#footnote-ref-421)
422. In the Golan Heights. [↑](#footnote-ref-422)
423. The Leviathan and Tamar gas fields. [↑](#footnote-ref-423)
424. They way one ascertains whether something is still alive is whether it has a self-preservation instinct. Edom and Ishmael no longer have the self-preservation instinct, which indicates they are near death. This is why America, and Europe and Russia will do nothing to stop Iran from getting the bomb, nor will they do anything to prevent the spread of ISIS. [↑](#footnote-ref-424)
425. The Islamic State of Iraq and the Levant (ISIL), also known as the Islamic State of Iraq and Syria (ISIS), Islamic State (IS), and by its Arabic language acronym Daesh, is a Salafi jihadist unrecognized state and militant group that follows a fundamentalist, Wahhabi doctrine of Sunni Islam. [↑](#footnote-ref-425)
426. According to the Center for Nonproliferation Studies, "Moslem and Muslim are basically two different spellings for the same word”. But the seemingly arbitrary choice of spellings is a sensitive subject for many followers of Islam. Whereas for most English speakers, the two words are synonymous in meaning, the Arabic roots of the two words are very different. A Muslim in Arabic means “one who gives himself to God”, and is by definition, someone who adheres to Islam. By contrast, a Moslem in Arabic means “one who is evil and unjust” when the word is pronounced, as it is in English, Mozlem with a z. [↑](#footnote-ref-426)
427. Rashi’s Commentary for: Yeshayahu (Isaiah) ‎40:2 **for she has taken etc.** [Jonathan paraphrases:] For she has received a cup of consolation from before the Lord as though she has been punished doubly for all her sins. According to its simple meaning, it is possible to explain, ‘for she received double punishment.’ Now if you ask, how is it the standard of the Holy One, blessed be He, to pay back a person double his sin, I will tell you that we find an explicit verse (Jer. 16:18): “And I will pay first the doubling of their iniquity and their sin”. [↑](#footnote-ref-427)
428. Yalkut Shimoni (Hebrew: ילקוט שמעוני) or simply Yalkut is an Aggadic compilation on the books of the Hebrew Bible. [↑](#footnote-ref-428)
429. Yalkut Shimoni, Yeshayahu (Isaiah) 60 [↑](#footnote-ref-429)
430. Ultimately, Paras will keep pushing to be a superpower and come into conflict with Russia. In the end, both nations will crumble in an ensuing war between them, which is the Edom vs. Paras war referenced in the Talmud. [↑](#footnote-ref-430)
431. Iran (Persia). [↑](#footnote-ref-431)
432. The Gemara in Yoma 10a is clear – at the End of Days, Edom (lead by US) will fight Paras (Persia, Iran). [↑](#footnote-ref-432)
433. The Maharal writes that Ishmael is included in Paras, because the attribute of Paras is *tyvvah* (lusts), as it is with Ishmael. Thus, Paras is really the power of Ishmael. [↑](#footnote-ref-433)
434. According to the ancient Midrash Pesiqta Rabbati, there will *first* be a conflict between Edom and Paras, *followed* by an “alliance” between Edom and Ishmael (i.e., Edom and Paras, as Paras is Ishmael, according to the Maharal). Can you imagine the West, Russia, the Arabs, and the Persians on the same team? This is Gog u’Magog. [↑](#footnote-ref-434)
435. Muhammad ibn Hasan al-Mahdī is believed by Twelver Shī‘a Muslims to be the Mahdī, an ultimate savior of humankind and the final Imām of the Twelve Imams who will emerge with Isa (Jesus Christ) in order to fulfill their mission of bringing peace and justice to the world. [↑](#footnote-ref-435)
436. Bereshit (Genesis) 17:20 [↑](#footnote-ref-436)
437. Nachman of Breslov, also known as Reb Nachman of Bratslav, Reb Nachman Breslover, Nachman from Uman (April 4, 1772 – October 16, 1810), was the founder of the Breslov Hasidic movement. [↑](#footnote-ref-437)
438. What were the root causes of the Flood? Rashi cites sexual immorality and idolatry. Following the Gemara in Sanhedrin, Rashi adds that “Hamas” or theft sealed the generation’s fate. [↑](#footnote-ref-438)
439. The Hebrew word Klal means both “law” and “collective”. In this sense, Klal means the whole collective of Israel. [↑](#footnote-ref-439)
440. Bereshit (Genesis) chapter 12. [↑](#footnote-ref-440)
441. Rabbi Nachman Kahane [↑](#footnote-ref-441)
442. Lisa Aiken *The baal teshuva survival guide* 2009 p1 "Since the baal teshuva movement began in the 1960s, tens of thousands of Jews have become observant. The movement's effects were so noticeable by the 1980s that the New York Times, New York Magazine, the Baltimore Jewish Times, ..." [↑](#footnote-ref-442)
443. It was 1656AM, or -2105CE [↑](#footnote-ref-443)
444. Bereshit (Genesis) 9:24 [↑](#footnote-ref-444)
445. Melachim alef (I Kings) 8:64 [↑](#footnote-ref-445)
446. Bereshit (Genesis) 9:25 [↑](#footnote-ref-446)
447. Bereshit (Genesis) 9:1 [↑](#footnote-ref-447)
448. Zohar part I, 117a [↑](#footnote-ref-448)
449. Bereshit (Genesis) 7:2 [↑](#footnote-ref-449)
450. The “gates of wisdom above” refers to the wisdom of Torah. [↑](#footnote-ref-450)
451. The “fountains of knowledge below” is secular knowledge. [↑](#footnote-ref-451)
452. This is the intent of the Zohar and the Vilna Gaon—the necessity to study Kabbalah integrated with worldly wisdom. Worldly wisdom should be studied only with the intent to connect it to Kabbalah because without the background of Kabbalah it cannot be done. Beneath the worldly wisdom is disguised the Oro Shel Mashiach- (the light of the Messiah) which would enhance the comprehension of Kabbalah because they complement each other. By connecting worldly wisdom to Kabbalah, one sees there is nothing but God, and there is nothing but Torah. This is your contribution as you take part in the redemption process with the intention of helping to usher in messianic consciousness, as we will explain later. [↑](#footnote-ref-452)
453. Bereshit (Genesis) 7:11, Parshat Vayeira, 1:116b [↑](#footnote-ref-453)
454. See also the Vilna Gaon’s Commentary to Isaiah 1:2 in “Likutei HaGra" p.ll, Jerusalem 1963. “One needs to know the three main areas of wisdom: metaphysics, the natural sciences and the applied sciences with applied wisdom." [↑](#footnote-ref-454)
455. Kol HaTor Jerusalem, 1994 p. 117, paragraph # 4. See also <https://www.betemunah.org/Kol-HaTor.html> [↑](#footnote-ref-455)
456. Rabbi Menachem M. Schneerson Likutei Sichot, Vol. XV, p. 42. (1966) [↑](#footnote-ref-456)
457. Bereshit (Genesis) 4:1 [↑](#footnote-ref-457)
458. Micah 7:15 [↑](#footnote-ref-458)
459. "It is impossible to say that [they spent 400 years] in Egypt alone, because Kehat [the grandfather of Moses] was of those who came with Jacob [to Egypt]. Go and figure all his years [133 years], all the years of his son Amram [137 years], and Moses' 80 years [at which age he led the Israelites out of Egypt]; you will not find them [to be] that many, and perforce, Kehat lived many of his years before he descended to Egypt, and many of Amram's years are included in the years of Kehat, and many of Moses' years are included in Amram's years. Hence, you will not find 400 years counting from their arrival in Egypt" – Rashi's commentary on Exodus 12:40. [↑](#footnote-ref-459)
460. Bereshit (Genesis) 15:13, 2 Luqas (Acts) 7:6. [↑](#footnote-ref-460)
461. Shemot (Exodus) 12:40–41, Bereans (Galatians) 3:16–17. In Exodus 12:40, the Torah tells us of the 430 years the Israelites spent in Egypt. Again, this cannot be taken literally (as per the calculations in footnote 2). Rather this number includes the years that the Israelites' ancestors sojourned in other foreign lands, and also includes the thirty years between the Covenant Between the Parts and Isaac's birth. (This is Rashi's interpretation; other Biblical commentators offer different explanations.) [↑](#footnote-ref-461)
462. According to Micha (7:15), our future redemption will resemble the redemption from Egypt. Yalkut Shimoni (2:806) unequivocally states this is what Rabbi Dosa means when he mentions that the period of Mashiach will last 400 years. This corresponds to the Covenant of the Parts, in which Avraham was told his children would be in Egyptian exile for 400 years. According to Maharsha, the correlation of the Egyptian exile and future redemption is that the years of persecution will have the potential to be transformed into times of joy. [↑](#footnote-ref-462)
463. Vayeira 1:117a [↑](#footnote-ref-463)
464. Bereshit (Genesis) 25:26. [↑](#footnote-ref-464)
465. Bereshit (Genesis) 47:9 [↑](#footnote-ref-465)
466. Midrash Ne’elam, Toldot 140a [↑](#footnote-ref-466)
467. Kol Hator, Chapter 2, Aspect #39 [↑](#footnote-ref-467)
468. *Chessed LeAvrahom, Maayan* **5,** *Nahar* 35 [↑](#footnote-ref-468)
469. Vayera, 1:117a [↑](#footnote-ref-469)
470. Path of Yissurim, Chapter 1 [↑](#footnote-ref-470)
471. Mechilta de-Rabbi Ishmael, Pischa 14 [↑](#footnote-ref-471)
472. Pesachim 13a [↑](#footnote-ref-472)
473. Jerusalem Talmud Pesachim 3:6 [↑](#footnote-ref-473)
474. Sanhedrin 97a [↑](#footnote-ref-474)
475. Bereshit (Genesis) 32:22 [↑](#footnote-ref-475)
476. Shemot (Exodus) 19:6, 1 Corinthian 10:2, Mechilta d'Rabbi Yishmael 14:30:1 [↑](#footnote-ref-476)
477. Shmuel Reichman [↑](#footnote-ref-477)
478. Maharal connects the plagues and the ‘sayings’ in his commentary on the Haggadah. See also my study [here](https://www.betemunah.org/ten.html#_Toc422253876). [↑](#footnote-ref-478)
479. Sanhedrin 37a [↑](#footnote-ref-479)
480. Niddah 30b [↑](#footnote-ref-480)
481. Shmuel Reichman [↑](#footnote-ref-481)
482. John 14:2, Revelation 2:17 [↑](#footnote-ref-482)
483. Amos 4:7 [↑](#footnote-ref-483)
484. Sanhedrin 98a [↑](#footnote-ref-484)
485. Shir HaShirim Rabba, 2:33 [↑](#footnote-ref-485)
486. Rozsa, Matthew (August 18, 2019). "QAnon is the conspiracy theory that won't die". Salon. Retrieved April 17, 2020. [↑](#footnote-ref-486)
487. *Operation Mockingbird* was one such coordinator which was exposed. [↑](#footnote-ref-487)
488. FD Roosevelt, Washington, 4/29/1938 [↑](#footnote-ref-488)
489. 1/17/1961 [↑](#footnote-ref-489)
490. <https://rabbidaniellapin.com/only-six-more-years/> [↑](#footnote-ref-490)
491. Devarim (Deuteronomy) 4:41 [↑](#footnote-ref-491)
492. All males over 20 years of age except: Joshua, Caleb, and the tribe of Lev. All of the women also survived. [↑](#footnote-ref-492)
493. There are 41 starting points: the 42nd location being the final destination, the plains of Moab. [↑](#footnote-ref-493)
494. This is from R’ Moshe [Hadarshan]’s commentary. [↑](#footnote-ref-494)
495. As found in the [ana bechoach](https://d.docs.live.net/f3261c38a085ea94/Documents/Haggai/5780/Sivan/fortytwo.html) [prayer](https://d.docs.live.net/f3261c38a085ea94/Documents/Haggai/5780/Sivan/prayer.html). [↑](#footnote-ref-495)
496. *Zohar Hadash, Ma’amar 42 Journeys.* [↑](#footnote-ref-496)
497. Based on the Ohr HaChaim HaKadosh, The Malbim, Rav Shmuel M’Ostropole [↑](#footnote-ref-497)
498. the “Bobover Rebbe” [↑](#footnote-ref-498)
499. Likutei Kerem Shlomo Vol. I [↑](#footnote-ref-499)
500. Abarbanel [↑](#footnote-ref-500)
501. The so-called ‘Old Testament’. [↑](#footnote-ref-501)
502. Each of the 42 months of the triennial cycle apply to the forty-two stages. [↑](#footnote-ref-502)
503. Rabbi Ephraim Sprecher [↑](#footnote-ref-503)
504. Even Shleima 11:6 [↑](#footnote-ref-504)
505. Sanhedrin 98 [↑](#footnote-ref-505)
506. Yeshayahu (Isaiah) 4:5-6, Lamentations 1:1-7, Hoshea (Hosea) 2:19-20 [↑](#footnote-ref-506)
507. Shemot Rabbah 43 [↑](#footnote-ref-507)
508. Zohar III:6a [↑](#footnote-ref-508)
509. Revelation 19:7 & 21:9, Ephesians 5:31-32 [↑](#footnote-ref-509)
510. Mitzvot (plural of mitzva) are the command of HaShem that observant Jews perform. [↑](#footnote-ref-510)
511. Mishnah Avot 4:17. [↑](#footnote-ref-511)
512. Likutei Torah, Debarim, 1a. Maamar L’havin Inyan Techiyat HaMeitim 5748, chapter 3. Maamar Tzion Bamishpat 5738. [↑](#footnote-ref-512)