

# Eventually, God will be everyone's whole world ...

Revision 2.007

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לע"נ אבי מורי אורי'ש בן ר' חיים ז"ל ואמי מורתי שיינא העניע בת ר' אריה לייב ז"ל

1. The 2<sup>nd</sup> section (paragraph) of the Shema begins:

וְהָיָה אִם־שָׁמַעְתָּ תִשְׁמַעְנִי אֶל־מִצְוֹתַי אֲשֶׁר אֶנְכִּי מְצַוֶּה אֶתְכֶם הַיּוֹם  
 לְאַהֲבָהּ אֶת־ה' אֱלֹהֵיכֶם וּלְעַבְדוֹ בְּכָל־לִבְבְּכֶם וּבְכָל־נַפְשְׁכֶם....

And it will be, if you hearken to My commandments that I command you today  
 to love Hashem, your God, and **to serve Him with all your heart** and with all your soul...

[Deuteronomy 11:13]

איזו היא עבודה שהיא בלב? הוי אומר: זו תפילה.

**Which is the service of God that is performed in the heart?**

**You must say that this is referring to prayer.**

[TB, Ta'anis 2a]

Rashi:

**וּלְעַבְדוֹ בְּכָל־לִבְבְּכֶם:** עבודה שהיא בלב, וזו היא תפילה, שהתפילה קרויה עבודה, שנאמר "אלקך די אנת פלח לה בתדירא" (דניאל ו'), וכי יש פלחן בכבד? אלא על שהיה מתפלל שנאמר (שם) "וכין פתיחן לה וגו'"; וכן בדוד הוא אומר (תהילים קמ"א) "תכון תפילתי קטרות לפניך":

**And to serve Him with all your heart:** i.e., with a service of the heart, and that is prayer, for prayer is called service, as it is said, "your God, Whom you serve regularly" [Daniel 6:17]. But was there a [Temple] service in Babylon? Rather, [the term service is used] because he prayed, as it is said, "where there were open windows [in his upper chamber opposite Jerusalem, and three times a day he knelt on his knees and prayed...]" [ibid. 6:11]. And so, too, it states regarding David, "My prayer shall be established like incense before You" [Psalm 141:2]. – [Sifrei]

2. We find the *heart* associated with *understanding* in Isaiah 6:10 –

וּלְבָבוֹ יָבִין

and understand with its heart

Prayer has been likened to Jacob's ladder:

סולם **מוצב ארצה** וראשו מגיע השמימה

a ladder was **set earthward**

and its top reached heavenward

[Genesis 28:12]

28 Thus, the minimum requirement (lowest rung, base, foundation) is to comprehend the simple פירוש המלים.

29 [In defining Isaiah's mission there, Hashem outlines the GREAT GOOD outcome possible:

- 30 a.) **IF** the people see with its eyes,
- 31 b.) hear with its ears,
- 32 c.) understand with its heart,
- 33 d.) **THEN** it will **repent**,
- 34 e.) and be healed. ]

35 3. **ELSE** matters deteriorate to a state like that of the Tower of Babbel [compare Eng.: 'babble'], characterized by  
36 communication that doesn't convey meaning.

37 4. Diagnostic claim: We've been praying like ANGELS; we need to pray like HUMANS!

- 38 a.) Like the Amora Ravah, we begin to teach with "humorous words" [TB, *Shabbos* 30b; *Pesachim* 70a].
- 39 b.) *In jest there is truth* – Wm Shakespeare, *K. Lear*.
- 40 c.) Angels don't understand Aramaic [TB, *Shabbos* 12b] ... and neither do we.
- 41 d.) אם הראשונים במלאכים, אנו בבני אדם [TB, *Shabbos* 112b] – If FORMERly we [prayed] like angels,  
42 [FROM NOW ON] we will ... like humans.
- 43 e.) We therefore seek an עולם הפוך (an inverted world") [cf. TB, *Bava Basra* 10b] – to turn the tables  
44 topsy-turvy.

45 5. The nucleus of our *davening* (prayers) was established by the ancient Men of the Great Assembly. In the *siddur*,  
46 in several places, we find series of praises to Hashem whose specific, individual definitions and distinctions  
47 between them are hazy. For example, we say Hashem's Name is ויתנשא (usually translated: "*extolled*") in Kaddish  
48 and [non-Ashkenazic] Amidah (Shemoneh Esreh). What set of כוונות (meanings, intentions) did these Torah  
49 "Founding Fathers" envision for future worshippers to have when expressing this particular form of praise?

50 6. The [little-known] Scriptural source for the practice of religious Jewry referring to God as 'Hashem':

51 אִם-לֹא תִשְׁמָר לַעֲשׂוֹת אֶת-כָּל-דְּבָרֵי הַתּוֹרָה הַזֹּאת הַכְּתוּבִים בְּסֵפֶר הַזֶּה  
52 לְיִרְאָה אֶת-הַשֵּׁם הַנְּכַבֵּד וְהַנּוֹרָא הַזֶּה אֶת ה' אֱלֹקֶיךָ...

53 If you do not observe to fulfill all the words of this Torah,  
54 which are written in this Book,  
55 to fear this honored and awesome **Name**, Hashem, your God...  
56 [Deuteronomy 28:58]

57 [Numerological note: the sum of chapter & verse numbers = 86 = NUMERIC VALUE of אלקים ("God").]

58 Here, ה' אֱלֹקֶיךָ (Hashem, your God) is in *apposition* with (is being equivalenced to) "the Name" (השם).

59 Q. What is apposition?

60 A. A grammatical construction in which a noun or noun equivalent is followed by another that explains it. In "my  
61 friend the doctor," the word 'doctor' is in apposition with 'friend'. [credit: Google]

62 When we say: "His Name is *extolled*," etc., we mean: Hashem Himself.

63

64 7. Our generation = ישאינו יודע לשאול [Doesn't know how to ask]  
65 Someone needs to take the initiative – את, פתח לו – [Haggadah]

66 ואם אין דעת בבן, אביו מלמדו  
67 If the son lacks discernment,  
68 his father asks [the “Four Questions”]  
69 [Mishnah, *Pesachim* 10:4]

70 I am merely a messenger of אביכם (your Father).

71 [Numerology notes:  
72 NUMERIC VALUE of את = 401 = ישעיהו ('Isaiah') meaning: Open up with a verse from Isaiah, as we have.  
73 Its chapter number = LESSER NUMERIC VALUE of the Haggadah's word את + its *kolel* (a set value of '1') = 6;  
74 its verse number = LESSER NUMERIC VALUE of the Haggadah's word לו + its *kolel* (a set value of '1') = 10.]

75 8. According to TJ *Berachos* 2:4 (25a), the 120-member Men of the Great Assembly had "eighty-some" prophets –  
76 exceeding a  $\frac{2}{3}$  supermajority.

77 9. לו ידעתיו, הייתי "If I knew Him (i.e., Hashem's Essence), I would be Him" [*Sefer Ha-Ikkarim* 2:30]  
78 [Its native application: Hashem; adapted/borrowed to: His prophets]

79 Only a prophet could [*\*hope to*] plumb the depths [Heb.: לרדת לסוף דעתו של] of a prophet's mind.

80 \* – Maimonides [Foundations of the Torah 7:2] explains that there are varying degrees of prophets. Thus, a lesser  
81 prophet may not fully understand a greater one's thinking and literary output.

82 אִנְבֵּא לְבָב חֻכְמָה [Mosaic Psalm 90:12b]. Applying wisdom to understand prophecy is valid – like the general  
83 approach of our [rabbinic] commentators – extended to prophets' thinking.

84 10. Being prophets, they knew of Rashi's *future* commentary on the Chumash (Five Books of Moses).

85 Q. How was this even possible?  
86 A. We have a saying of the Sages [credit: sefaria.org] that establishes a pattern:

87 מאמר רז"ל שאמרו (ויק"ר פכ"ב) שלא היה דבר שלא נמסר למשה בניני, ואפילו מה שתלמיד ותיק עתיד לחדש.

88 There is nothing in the way of Torah exegesis which had not been taught to Moses while he was on Mount Sinai,  
89 including what renowned scholars thought they revealed for the first time in the distant future. [Lev. R. 22:1]

90 11. Specifically, the Men of the Great Assembly knew a.) of Rashi's important comment to Numbers 21:21 –  
91 הנשיא הוא הכל ("the leader is everything")  
92 [Note: the Hebrew word for 'leader' (*nasi*) is linguistically related to the verb 'extol' (*tisnasei*).]

93 12. Multiplying the chapter and verse numbers (21 × 21) yields 441 = NUMERIC VALUE of אמת ("truth").  
94

95 13. ראש כל עדת בניי. [Numbers 1:2; 26:2] Take a census → Raise/Praise Hashem!!

96 Q. **Who** is [lit.] “the head of the entire congregation of the Children of Israel”?

97 A. Hashem. (Evidence: it doesn’t say **heads** [plural]) **Hashem is** our “Nasi” (King, Head, Leader).

98 Two censuses:

99 a.) After Divine intervention → Rescue, Salvation [Exodus]

100 b.) After [apparent] disaster = Divine “punishment” [Moabite women]

101 ~ חיב אדם לברך על הרעה כשם שהוא מברך על הטובה

102 One is obligated to bless [Hashem] on bad as on good

103 [Mishnah, *Berachos* 9:5]

104 [הרעה (“the bad”) *revowels* → “the Shepherd” = Hashem]

105 14. The Men of the Great Assembly also knew b.) of Rashi’s commentary (really, a guide to prayerful meditation  
106 and intention) for Shema’s אחד ה' אלקינו ה' (“Hashem is our God; Hashem is One”) [Deuteronomy 6:4] →

107 ה' שהוא אלקינו עתה, ולא אלקי האומות -- הוא עתיד להיות ה' אחד.

108 **The Lord (Hashem) is our God; the Lord (Hashem) is One: The Lord, who is now our God and not the God of the other**  
109 **nations – He will be [declared] in the future “the one God.”** as it is said: “For then I will convert the peoples to a pure  
110 language that all of them call in the Name of Hashem” [Zephaniah 3:9], and it is [also] said: “On that day Hashem will be One  
111 and His Name will be One” [Zechariah 14:9]. [chabad.org+]

112 15. **Grammar Rule: “Inversive Vav” ... turns Past to Future, and Future to Past.**

113 [http://www.ulpan.net/hebrew-vav-conversive]

114 The PAST extends from “negative infinity” to the just-preceding moment. [Conversive/Inversive Vav (ואי"ו ההיפוך)]

115 The FUTURE extends from the next-possible moment forever (to “positive infinity”) [Literal: “AND He will be extolled”]

116 The PRESENT occupies the ever-fleeting zero-width time span in between. [*Healthy* MINDFULNESS focuses here.]

117 The extolled nature of Hashem Who is Timeless is TRUE **across** the time continuum: past, present & future.

118 In particular, His Holy Name will be universally extolled, “24/7/365,” in the future [Messianic] Era Rashi wrote of.

119 16. Combining the preceding steps, we derive the following supreme **truth**:

120 Just as *Hashem now is* (or, rather, He ~~SHOULD BE~~) *everything to a Jew* –

121 so, in the future, He will be *everything* (their whole world) *to non-Jews* as well!

122 17. This is the a.) message, b.) prayer, and c.) prophecy – implying d.) **guarantee** – of the holy Men of the Great  
123 Assembly behind the praise-word ויתנשא.

124 18. You should do תשובה for shallow *davening* up until now ~ “empty words.” [Do it tonight so you don’t forget.]

125 P.S. When His Honor His Eminence the Grand-Rabbi (Rebbe) of Klev שליט"א read an early revision, he relayed his  
126 feedback via his *gabbai* (assistant, attendant, spokesman): “*You have* מחשבות קדושות” (“holy thoughts”). ☺