



I can readily imagine how busy you must be performing your שליחות [mission] but I request a block of time out of your hectic schedule to read and digest this letter and hear me out. As a partial reward and incentive for your investment and attention, among other matters I will be revealing three נבואות [prophecies] from *TaNach* [the Hebrew/Aramaic Bible] that involve the Rebbe. [They form a חוט המשולש [three-ply cord (that is not easily severed)]: the passages drawn upon appear in חומש [the Five Books of Moses], נביאים [the Prophets subdivision], כתובים [the Writings subdivision].] In other words, you'll (finally) be able to answer doubters about the Rebbe and prove conclusively that he was the subject of Scriptural prophesies issued millennia ago by the Torah.

I am a moderately *frum* [religious] 62-year-old male [NOW just turned 69] who, although not myself a member of אנ"ש [the Chabad-Lubavitch Chassidic brotherhood], is a great admirer of Chabad and of the Rebbe זצוק"ל זי"ע [of righteous & holy memory; may his merit protect us]. For about 10 years total, I have *davened* [prayed] in Chabad Houses and Lubavitch *shuls* [synagogues] in California (UCLA & S. Monica) and New York (Flatbush).

I am not a conventional תלמיד חכם [Torah scholar]. There are glaring, embarrassing gaps in my Torah knowledge. How then do I come to know what some might consider mysteries of the Torah? For more than a decade [NOW 25+ years], I've conducted Torah research on my own, mostly into מקרא [Scripture], and "specializing" in ספר תהילים [the Book of Psalms] and, within that, the uplifting story of בני קרח [Korah's (three) sons]. With *Hashem's* blessing and guidance, I've made many exciting and important discoveries. They extend into virgin, uncharted territory. (I'll be sharing several חידושים [novellae; findings] in this letter.)

[As it turns out, the prophets of Israel were expert at layered riddle construction and they concealed their profound, pinpoint messages that way. Being somewhat proficient at mathematics problem solving and puzzles, with Hebrew my native tongue, I'm able to see through the camouflage. To put it concisely, *Hashem* and the prophets encoded their messages and I decode them in the reverse direction. I acknowledge that this ability is nothing but a precious and priceless gift from *Hashem*.

Why didn't the מפרשים [classic rabbinic commentators] detect these underlying messages? The classic medieval commentators applied חכמה [wisdom] in their efforts to explain texts. However, they could only work after-the-fact. Future people and events unknown in their own time could not have been identified since they weren't in their lexicon and framework. In general, חכמה [wisdom] cannot be relied upon to exhaustively explain נבואה [prophecy]. The only guaranteed method is to wait until the prophecy's timeframe has passed, and then to apply 20/20 hindsight to locate allusions. (This is no slight on the commentators, ח"ו [God forbid!]; it's merely a built-in limitation of their technique and approach. On the other hand, the חז"ל [Sages] of the Talmudic era were endowed with prophetic abilities. I believe they knew these "secrets" but kept quiet. In *Chofetz Chaim on Moshiach*, he writes that there were **hundreds of levels** between the Sages of the Talmud and the ראשונים [early medieval Rabbis].)

As ל"חז [the Sages] teach: "all beginnings are difficult." **Please** read this letter carefully, despite its lengthiness. My plea is echoed in *Dovid HaMelech's* [King David's] words: *May my supplication come before you* [*Tehillim* (Psalm) 119:170]. (Because Hebrew lacks capitalization – a linguistic phenomenon I cite repeatedly – לְפָנַי ("before You" [= Hashem]) can also be rendered "before you" [= you, R' Shmotkin].)

[In my research, I have found that the various Biblical authors often arranged for their teachings to be inserted at chapter/verse locations within their respective Books that bear numerological messages.]

This verse alludes to my letter in dual ways. The foundation of both ways: the arithmetic sum of its chapter and verse numbers (119 + 170) is **289**. This number shares the same digits as chapter/verse reference **28:9**. My name appears in **1 Chronicles 28:9** – עֹדֵד ("Oded"). Far more importantly, the "parallel" verse in **2 Chronicles [28:9]** contains a paramount principle of Godliness: *Know the God of your father and serve Him with a willing heart and with a willing soul, for Hashem searches all hearts, and discerns every product of [one's] thoughts. If you seek Him, He will let Himself be found by you; but if you forsake Him, He will abandon you forever.* In order to "**know** [precisely how] **the God of your fathers**" recorded regarding your revered Rebbe in His Written Torah, you'll have to read this letter. That, plus piquing your curiosity, plus your innate sense of fairmindedness over reading the result of the considerable effort I expended in composing this letter is the only "leverage" over you that I can muster.

Back to my idea. I particularly enjoy the weekly מוצש"ק [Saturday night, after the conclusion of Shabbos] videos of the Rebbe (מראות קודש = holy images). I find them both informative and very inspirational. I know that you, as a faithful שליח [emissary] of the Rebbe, do your utmost to disseminate the Rebbe's holy legacy throughout the Jewish world but, לעניות דעתי, [in my humble opinion], I think more could be done (and relatively easily, by building upon existing resources).

You're limiting yourselves excessively by reaching out only to the faithful. Surely, it's מחזק [strengthens] them greatly in life, but you're thereby inadvertently overlooking millions, if not billions, who could benefit tremendously from this lifeline. Therefore, my creative idea is to produce a full-length film from the videos, the first of a series, for initial distribution in the U.S. and subsequently throughout the world. It would consist of the edited "Best Of" these videos (selected according to criteria yet to be discussed).

This idea is so deceptively simple it could have been suggested by a child. Therefore, it could also be dismissed offhand (ח"ו) [God forbid!] so I will endeavor now to spell out (some of) its far-reaching ramifications. Why should I "lecture" JEM in their own area of professional specialty/expertise? Isn't it presumptuous (*chutzpadik*) of me? No, precisely because it's my original idea. According to Tanya, the intellectual faculty of חכמה [wisdom] is the spark that contains all the details of an idea (= כח מה, "the potential of what is"). Afterwards it's the role of בינה [understanding] to build an interlocking structure of thoughts to represent details of the idea. All of this took place specifically in my own brain. Therefore, I want to share my perceptions and

insights regarding the idea's parameters and aspects with you. Whereas I have the חכמה [wisdom] and the בינה [understanding] of the idea, JEM & Chabad have the faculty (apparatus) to execute it (המעשה הוא העיקר) [the deed is the essential thing]. The whole purpose of the *gantze* אריכות [all the lengthiness] of my "*megillah*" [long story] is to exhaust my imagination on the subject of the film (and לקרב [bring closer] the details אל השכל [to the intellect]).

[If "a picture is worth a thousand words," then surely a video is the equivalent of many photos. This would explain why a film is even more important as an educational tool than the recent flurry of biographies of the Rebbe.]

[Before I start incorporating numerological techniques into my technical discussions, I first present the definitions of the *gematria* techniques I will use and the justification for combining them:

מִסְפֵּר הַקְּרָחִי (*mispar hechrachi*) – the simple computation of the sum-total of the letters as normative numbers. (This is the most common form of *gematria*.)

מִסְפֵּר מוּסָפִי (*mispar musaphi*) – the same as *mispar hechrachi*, except for also adding to the sum-total of the word either the number of letters in the word, or else adding the *kolel* (i.e., adding 1 for the word as a whole).

מִסְפֵּר קָטָן (*mispar katan* = "the small number") – In this type, all tens and hundreds are reduced to the single digits of 1 to 9 (by dropping all trailing zeroes).

[based on *Gematria: The Spice of Torah*, by Gutman G. Locks, p. xxi-xxii]

According to בעל הטורים [Baal HaTurim], one may use a combination of *Gematria* principles in the study of *Gematria*.

[based on *Code of the Heart*, by Earl Avraham David, p. 15]]

Let me begin by tracing the development of my own התקשרות [personal connection] to the Rebbe, which has evolved מן הקצה אל הקצה [from one extreme to the other] over time. (Before I became *frum* [Jewishly religious], *chassidim* [followers of Chassidic rebbes] in general were just those funny-looking people dressed so differently.) When I first became *frum*, the Rebbe was (just) one Torah *gadol* [giant] among the other leaders of עם ישראל [the Jewish Nation]. When I encountered Chabad (in California), he became the leader of the foremost exciting movement in Torah Judaism. When I began attending *fahrbrengens* [Chassidic gatherings] and later Sunday dollars [starting in 1986, the Rebbe would distribute one dollar for charity on Sundays to thousands of men, women & children queued-up], he became a tremendous fountain of inspiration to me. (He gave ברכות [blessings] to my parents [of righteous memory] and אבלח"ט [to make a distinction between the deceased and the living] to me which came true.)

So, by the time I got to Flatbush and started watching the videos, I was already familiar (or so I thought) with the Rebbe. However, I wasn't prepared for the videos. The *sichos* [talks] therein

broadened and deepened my appreciation of the Rebbe's wisdom. But it was the testimonials which were so world changing. It started off slowly, one impactful story a week, but it gathered steady momentum. (These were combined with the anecdotes Rav Marosov would relate on *Shabbos* and the Here's My Story handouts literature.) Firstly, I began to see the Rebbe as a בעל מופת [miracle worker], unparalleled in the contemporary world. But in story after story, being a "wonder worker" alone didn't fully explain the story. My mind was being *stretched* to see that the Rebbe was a נביא [prophet] as well. He knew details of present things at great distances and of remote future things as well. Whoa, this was a "game-changer"!

And it wasn't just a general and vague "מעשה נפלא [wondrous tale]" which always left you wondering if someone made it up completely or else significantly altered and embellished the tale beyond reality but the person who it happened to testifying in the first-person, on-camera. As the Rebbe often and repeatedly stressed, דברים היוצאים מן הלב [words which emerge from the heart, enter another's heart]. (It's entirely possible he thereby referred prophetically to the future time newcomers to Torah would watch firsthand מעשי צדיקים [testimony] of his own מעשי צדיקים [tzaddik's deeds].)

As it was for me (a formerly neutral non-Chabadnik observer), so it could be and would be for others. Many others. (That's the whole point/purpose of this letter.) In Tanya, the Alter Rebbe quotes ומבשרי אחזה אלוך [from my own flesh I perceive Godliness], but I will only cite its first two words: "from my own flesh, I perceive." In other words, from my own reaction and the metamorphosis of my internal belief dynamics, I can introspectively project, envision and simulate the effect of the videos on other people.

People are people. (This doesn't contradict the practice of saying להבדיל ["we note a distinction (between Jew and non-Jew)"].) *Dovid HaMelech [King David]* wrote similarly in *Sefer Tehillim [Psalm]* [33:15]: הִיצַר יְחַד לָבָם – *He forms their hearts all together*. The pronoun "their" refers to all humankind, as we see from the preceding verse: *From His dwelling place, He supervises all the inhabitants of the Earth*.

The arithmetic sum of chapter and verse numbers (33 + 15) is **48**, and this is significant. The number **48** corresponds to the year '48 (**1948**), when the State of Israel came into being. This marks the culmination of the process that began in the U.N. to give the Jewish people a homeland when the horrors of the Holocaust became universally known. As Tanya would have explained their actions, their מַח (rational "intellect," also of *gematria 48*) governed their emotions then, (temporarily) eclipsing their innate anti-Jewish sentiment. This represents the last time a positive universal (יחד) [all together; unanimous] decision was instituted by the community of nations, acting on common knowledge. (A film that is created to be שוה לכל נפש [equally accessible to everyone] would be their next such opportunity.)

[This "generosity" of אורה [the non-Jewish nations] is hinted-at in *Sefer Tehillim [the Book of Psalms]*, in several verses at the tail end of *Mizmor [Psalm]* 106. The psalm's number (106) contains an allusion to the exile. This is the *gematria* of the word כְּאֱלֹהִים ("like God") and refers

to the current *golus* [exile] being associated with the Roman Catholic Church who worships Jesus as being a god.

I treat verses 41 thru 45 as referring to the years '41 thru '45 (1941-45), the years of the Holocaust, and verse 46 as referring to year '46 (1946), when the UN voted compassionately/guiltily to give the remnant of the Jewish people "Palestine."

I preface with verses 39-40 corresponding to the beginning of WW II ('39-'40 = 1939-40), describing the Jewish people's state of transgression, so you can see the whole block in context.

39. And they [the Jewish people] were defiled by their deeds,  
and went astray through their actions.

40. And Hashem's fury blazed against His people,  
and He abhorred His inheritance.

41. And He placed them in the hand of the nations,  
and their enemies ruled over them.

42. And their enemies oppressed them,  
and they were humbled under their hand.

43. Many times did He rescue them,  
yet they were rebellious in their counsel,  
and they were brought low by their iniquity.

44. And He regarded their affliction,  
when He heard their outcry.

45. And He remembered His covenant with them,  
and He relented in accordance with His multitude of kindnesses.

[After this encapsulation of the war and Holocaust years, comes the UN Partition Plan (10/29/1947), followed by the establishment of the State (5/14/1948).]

**46. And He caused them to be pitied by all their captors.**

47. Deliver us, Hashem, our God, and gather us from the nations,  
to give thanks to Your holy Name, to be extolled in Your praise.

The following verse (106:48 corresponding to '48 = 1948) serves as the close of *Sefer Tehillim's* ספר רביעי [the Book of Psalms Book Four (out of Five)]. It also marks an especial thanks to Hashem for the return of (partial) sovereignty to עם ישראל [the Jewish People]. It was a watershed milestone event of the exile.

48. Blessed is Hashem, God of Israel,  
from everlasting to everlasting,  
and let all the people say, "Amen,"  
praise the Lord.

*Dovid HaMelech* [King David] arranged one further allusion to the establishment of the State.

Following *Mizmor* [Psalm] 106, he juxtaposed *Mizmor* [Psalm] 107, partly because of verse 3 there which describes a phenomenon like the awaited ingathering of the exiles (because the establishment of the State enabled a *מַעִין קִיבוּץ גְלוּיוֹת* [quasi-ingathering of the exiles] from the four far-flung corners of the globe).

107:3. And from the lands He gathered them,  
from the east and from the west,  
from the north and from the south. ]

*Shlomo HaMelech* [King Solomon] wrote *תִּנְחַךְ לְנַעַר עַל-פִּי דְרָכּוֹ* ("Train a youth according to his path") [Mishlei [Proverbs] 22:6]. What, then, is the *derech* [path] of the American public – and by extension, the rest of the world? I would say that there are two relevant סימנים [signs]. The first is Americans' love affair with "going to the movies." The link here is obvious and self-explanatory. The second is the romantic fantasy of many (and not just kids – according to the Torah sources cited by the Stone *Chumash* to *Ki Sisa* 33:11, *Yehoshua* was termed a נַעַר [youth] at 42 (or 56) years of age) with super-heroes possessing super-powers. The recent spate of films involving comic book heroes brought to the big screen amply documents this. The relevance of this factor is surprising. **It is the responsibility of Torah Jewry in general and Chabad-Lubavitch in particular has to publicize to the entire *velt* [world] that superheroes exist and are 100% real (and so are their superpowers)!** The only hitch is that a vocabulary adjustment is necessary: in Torah, superheroes are called צַדִּיקִים [tzaddikim: saintly, righteous ones], and their superpowers are called כחות הנפש [soul-powers].

One story stands out in connection with the superpowers of צַדִּיקִים [tzaddikim]. (I believe it is printed in the back of the Lubavitch *Tehillim* [Book of Psalms] together with several other Chassidic stories highlighting the importance of reciting *Tehillim* [Psalms].) Seems the צ"צ [the Tzemach Tzedek, the Third Lubavitcher Rebbe] became aware of a harsh [anti-Jewish] edict (promulgated in Heaven) and wasn't 100% sure of the proper course of action. So, he sent a *chossid* to the holy Ryzhiner Rebbe for a consultation and a second opinion. He explained that when the Ryzhiner said *Tehillim* [Psalms], the entire world opened up for him and he could see from one end of the world to the other. This then was (one of) the Ryzhiner's unique superpowers, one not shared by the צ"צ [Tzemach Tzedek] (who had his own set of superpowers). [This story is included in the printed collection to publicize that *Sefer Tehillim* [Book of Psalms] has this inherent theoretical potential, but we lack the Ryzhiner's specialness to tap into it.)

There are three numerological lessons here:

- The arithmetic sum of chapter and verse numbers of the verse from *Mishlei* [Proverbs] (22 + 6) is 28, which is the *gematria* of כח ("power"). This refers to the above-mentioned superpowers, being an integral part of the American נַעַר's [youth's] characteristic *derech* [path]. The word כח [power] is in the singular, referring to the **power** of such a film.
- The arithmetic difference of chapter and verse numbers (22 – 6) is **16**. In *Tehillim* [Psalm]

**16**, verse 3, we read: *Due to the holy that are [interred] in the Earth, and the mighty, are all my desires [fulfilled]*. In a Lubavitch context, this refers to prayer requests answered by the Rebbe Rayatz and the Seventh Rebbe at the Ohel.

- The multiplicative product of chapter and verse numbers ( $22 \times 6$ ) is 132. In *Zecharya [Zechariah] 13:2* (composed of similar digits), we read: *I [Hashem] will remove the spirit of impurity from the land*. Such a film would [begin to] remove ע"ז [idolatry] and טומאה [impurity; uncleanness] from the Planet.

It may very well be that such a film was hinted-at in *Moshiach's* [the Messiah's] answer to the Baal Shem Tov's query about the timing of his arrival: *לכשיפוצו מעינותיך חוצה [when your wellsprings are spread out]*. The *mispar katan* [lesser numerical value] of מעינות ("wellsprings") equals that of מופתים ("wonders"), both equaling 27, which is the *gematria* of זך ("pure"). Thus, *Moshiach* will come once the Baal Sem Tov's wonder tales are well-known. The Rebbe's own wonder tales are similar in nature, except that they have the contemporary advantage of being documented in firsthand witness testimony on videotape.

The videos and hence the film would be fascinating and riveting for audiences. **I don't believe anyone could watch these videos and remain unaffected for the better.** That means both Jew and non-Jew alike. Men and women. Young and old – all age groups across the spectrum of the population (child, teen, collegiate, adult, senior).

Of course, the movie would have a "G" rating (meaning "intended/approved for general audiences") but, in this case, the "G" stands for *G-tlichkeit* [Godliness]. It would be בשורות טובות ("good news") for a welcome change from customary headline fare. It would be wholesome entertainment parents would only be too thrilled to take their entire family to see (and probably more than once). After the film, they could discuss which segment(s) most moved each of them. Inquisitive children would ask their parents probing questions about their belief in God and His goodness, the Jewish "Bible," Creation, Divine Providence, the Torah and its Sages, *Mitzvos* [the Commandments] (including keeping kosher, *Shabbos* [Sabbath] & *Yom Tov* [holiday], family purity, *נה מצוות בני נח* [the Seven Noahide Precepts]), prophecy, the power of prayer, *Moshiach* [Messiah], the Afterlife, etc. Much interest would be stirred and generated in *Hashem* and His Torah and in other צדיקים [tzaddikim] and Chabad. This would represent a quantum leap ahead and a milestone in הרבצת תורה [Torah dissemination] and in הפצת המעינות חוצה [the outward spreading of (Chassidic) "wellsprings"]. It could help stem the insidious tide of assimilation and inhibit intermarriage which plague our people.

If you request a suggested donation of \$10 – roughly the average going rate for a movie ticket nowadays – (with no one turned away!) you could generate mega-capital to fund further, ever-expanding projects. For one small example, it very well might spawn Rebbe-based kosher comic books for kids containing one or more *sicha* excerpts (education) and several stories (inspiration). [If you explain the Rebbe's teaching that המעשה הוא העיקר [the deed is the essential thing], they'd be inclined to follow-up with action – maybe even joining ה' צבאות [Tzivos Hashem



= youth movement launched by the Rebbe] in droves or signing up for camp in the summer or for some Torah instruction during the year.]

There would be an upsurge in demand for Torah in general and Chabad *Chassidus* in specific to be broadcast on TV, cable, and the Internet. There would be a sharp rise in interest in reading/studying Torah literature. *Hashem* and the Rebbe prophetically set/prepared the stage carefully for this "opening of the floodgates" (viz., the Chabad **empire** world-wide, including Kehot; Artsroll, Judaica Press, Feldheim publishing commentaries on *TaNach*, Mishnah, Talmuds Bavli & Yerushalmi and other Torah works). By השגחה [Divine Providence], all the pieces are there; they only need to be utilized.

The Tanya speaks of צדיק יסוד עולם [a *tzaddik* who is the foundation of the world]. In the daily study-reading for the date of Hurricane Sandy (ואכ"מ) [and it's beyond the scope of this document], the Alter Rebbe explains that a *tzaddik* is present in the world even more after his/her *histalkus* [demise] than during their earthly lifetime. The film will firmly establish both of these Tanya teachings as applying to the Rebbe.

Just as the רמב"ם [Maimonides] rules: one *mitzva* can be מכריע את כל העולם לכף זכות [sentencing the world overall favorably]. [It's possible to understand his words as a נבואה [prophecy] to such a film which would be categorized halachically as a *mitzva* on a mega-scale.] There is hardly a conceivable barometer or yardstick for Godliness, holiness and goodness that wouldn't be affected positively. The film would ignite and arouse a sharp increase in revealed Jewish pride (גאון יעקב [Jewish pride] sparked by a true גאון [gaon = genius] among the people יעקב [Jacob]). There would be newfound respect for the Torah, its Sages and its adherents (though other "flavors" of Torah *Yiddishkeit* would pale somewhat by comparison). The film may influence (former) uninformed "מתנגדים" to "flip" 180° [degrees]. There would be an influx of people clamoring to become (געוואָרן) Lubavitch. עאכו"כ [All the more so], the other "branches" of Judaism (Conservative, Reform, Reconstructionist) would be subjected to a spiritual upheaval (a mighty ונהפך הוא [overturning]), be totally shown up – since they can boast no personage remotely resembling the Rebbe. Other religions would be put to shame by implicit comparison.

The secular world would be put on the defensive. The Godless scientific theories would be cast into doubt. [Remember: true science must explain all the pertinent facts. If even one important fact remains unexplained, the theory is of little value (useless). Modern-day science cannot explain the existence of someone one-of-a-kind like the Rebbe and his superhuman abilities.]

Israel's enemies would be gravely shamed and aggrieved to learn that the God of Israel is very much "alive" and active. They will then behave in accordance with the prophecy: *Your enemies will lie to you* [Deuteronomy 33:29] – they will stumble over themselves, attempting to deny they were ever Israel's foes at all! The airwaves will be replete with their double-talk, putting "spins" on their past words and actions. [The arithmetic sum of chapter and verse numbers (33 + 29) is 62, my current age. This underscores my personal link to this prophecy, because of my proposal.]

The film would go a long way toward showing that the power of good (which the Rebbe was copiously endowed with by *Hashem*) exceeds the power of evil. This is the antidote for the frenzied search by many for power in עוה"ר [This World] at any cost, even open allegiance to the *sitra achra* [the "other side" = UNholiness]. Many are involved with ע"ז [idolatry], the occult, black magic (sorcery), and even Satan worship (ר"ל) [May the Compassionate One (Hashem) have mercy!]. Even Hebrew Christians (so-called "messianic Jews") – who, לדאבונינו [to our sorrow], number around **275,000** and who are involved in ע"ז ממש [actual idolatry] – may re-think their affiliation (לו! יהי) [would that it were so].

If you include a reading of the Rebbe's responsum on suicide (which appeared in a recent *Chayenu*), it will influence a decrease in suicide in general and homicide-suicide crimes in particular. (They'll realize there's no averting/avoiding/escaping of any personal suffering by the soul in the Afterlife thereby.) It may influence would-be suicide bombers to reconsider their choices. Also, the Rebbe's generally hopeful, upbeat, and optimistic nature should combat the pervasive feelings of blasé and hopelessness that lead to suicide.

[The general widespread atmosphere of hopelessness has been concretized by (atheistic) scientists in a barometer measuring proximity to global catastrophe (ו"ח) [God forbid!]:

The decision about the time reflected on the **Doomsday Clock** is made by the Bulletin of the Atomic Scientists Science and Security Board in conjunction with the Board of Sponsors, which includes 16 Nobel Laureates. The hands of the Doomsday Clock were moved to **three minutes before midnight** on January 22, 2015, marking the direst setting of the Clock since 1983, at the height of the Cold War.]

[The "100 seconds to midnight" setting remained unchanged in 2021 and 2022. On January 24, 2023, the Clock was moved to 90 seconds (1 minute, 30 seconds) before midnight, meaning that the Clock's current setting is the closest it has ever been to midnight since its inception in 1947.]

When I imagine the film, I can't help but think of *Yonah HaNavi's* [Jonah the Prophet's] proclamation: "*Another forty days, Nineveh will be overturned.*" *Derech Hashem* [The Way of God] explains that Yonah [Jonah] was unaware it could refer to a spiritual overturning (of a *teshuva* [repentance] movement). Nineveh is described as "the great city, wherein are 120,000 people who don't know their right hand from their left." This aptly summarizes the spiritual and moral confusion of our times. And today's great metropolises contain millions, not just hundreds of thousands.

The long-lasting effects will extend well beyond even the recognition level of "Education Day, U.S.A." There may well be a groundswell of support for the Rebbe's suggested "moment of silence" in schoolrooms in order to contemplate what the Creator wants of us in concrete terms. This will help return the world to being *theocentric* (God-centered) as it was in the past.

## Education and Sharing Day

Celebration

### Description

Education and Sharing Day is a day established by the United States Congress in honor of Rabbi Menachem Mendel Schneerson. It calls for increased focus on education, and recognizes the lifelong efforts of the Rebbe for education. [Wikipedia](#)

**Date:** Sunday, April 2, 2023

[Moreover, if you also made it available on other media (TV, cable, Internet) in parallel, its message would spread even faster. The most dramatic testimonials' segments would probably go "viral."]

[If you reflect a bit, you come to realize that the concept of the film now makes the Rebbe's statement (prediction/prophecy?) more understandable and envisionable: "in the future, the New York Times will advertise a new *shiur* [lesson course] in *Chassidus* on its front page".]

Once the film has been aired and viewed by many, the wheels of lasting positive change will have begun to turn slowly but irreversibly. There'd be no reverting to spiritual darkness and confusion. This phenomenon is similar to the one described by the expression: גאולה שאין אחרי-ה גלות [a (permanent, lasting) Redemption, never followed by another Exile].

Why didn't the Chabad movement think of this on its own (a simple extension of something already existing)? I *takeh* [actually] really don't know but I suspect that it's tied to the fact that, with the Rebbe no longer on Earth, there's no captain בגלוי [in revealed form] at the helm steering the ship. With no offense intended, there's a *remez* [allusion] to this oversight and withholding in the Torah. In last week's Sedrah [Torah/Pentateuch portion] (relative to the writing of this paragraph), *Shmini*, the Torah lists the חסידה [chassidah ("stork")] as one of the non-kosher birds. Note that the name of this bird is related to the term *chossid*. The Talmud explains that she does kindness to her friends. One of the Gerrer Rebbes explained that doing kindness *only* to one's friends is an undesirable trait. This applies to Chabad *chassidim* limiting מראות קודש [the holy JEM videotapes] to the faithful (אנ"ש) [the Chabad-Lubavitch Chassidic brotherhood]. The Talmud lists גומלי חסדים [performing acts of kindness] as one of the three inborn traits of Jews and the Rebbe spoke of performing (random) acts of kindness to bring *Moshiach* [the Messiah]. Enough sitting on the egg; it's time for it to hatch! (This is an example of חז"ל [the Talmudic Sages] using their prophetic powers to give Chabad some remote *mussar* [spiritual rebuke].) It's a מדה מגונה [lowly tendency] to hoard treasure and the Rebbe is treasure. **The Rebbe doesn't only "belong" to Chabad** (certain to be a controversial statement); he's national treasure (of the Jewish people) and even global/universal treasure (of the entire *velt* [world]).

An alternate approach to resolving this open question is also possible. When an answer (such as

a full-length film) is right under our (collective) noses, it's a matter of *Hashem* opening (formerly) **unseeing** eyes. *Dovid HaMelech* [King David] wrote of a similar phenomenon in *Tehillim* [Psalm] 119:18 –

Unveil my eyes (גל-עֵינַי)  
that I may behold  
the wonders of Your Torah.

Such an opening of blind eyes requires a Divine revelation. In the *Chumash* [Five Books of Moses], when Yishmael [Ishmael] was dying of thirst, it was *Hashem* Who opened the eyes of Hagar (הַגֵּר) to see a spring of water, saving the lives of both. I believe this is a **נבואה** [prophecy]. How so? Water represents Torah. Moreover, **באר מים** [a well] (which she saw), is a pure source of "living waters" like **מעין המתגבר** [a fountain which flows with an ever-increasing strength] (to which the Rebbe may be compared, per *Avos* 6:1). The *mispar katan* [lesser numerical value] of **גל-עֵינַי** [open my eyes], with its *kolel*, equals that of **גל עד** [*gal eyd* = the revelation of a witness], with its 4 letters. In the future, the "Gileadite" (*Eliyahu*) [Elijah the Prophet] – or JEM, filling his role vicariously – will open the eyes of Muslims (הַגֵּר = "the one who sojourns") and lead them to become **הַגֵּר** (which refers to halachic *ger toshav* [resident alien] status). Some may continue on to become full-fledged converts (גרי צדק) [righteous proselytes].

The arithmetic sum of chapter and verse numbers (119 + 18) is 137. In the *Chumash* [Five Books of Moses], several prominent Biblical personalities lived 137 years – all of whom have connections to our context:

- Levi. Of all the **שבטים** [the (Twelve) Tribes], he had an especial connection to "Your Torah" [an expression taken from our verse, *Tehillim* [Psalm] 119:18].
- Amram [Moses' father]. When he remarried Yocheved [Jochebed] as a result of Miriam's **נבואה** [prophecy], it was as if his eyes were unblinded as to the true reality of matters in Egypt.
- Yishmael [Ishmael]. His lifetime of 137 years only became possible when *Hashem* opened his mother's eyes.

*Yeshayahu* [Isaiah the Prophet] also addresses the issue of the opening of unseeing eyes (in two places, of which we discuss one). In a prophetic passage whose context is the Messianic ingathering of exiles, he says [43:8]: "*to liberate the people who are blind though they have eyes.*"

The chapter number is **43**, and (as mentioned) *Tehillim* [Psalm] **43:3** contains a request for *Hashem* to "*send Your light and Your truth*" which Rashi explains as a reference to *Moshiach* [the Messiah] and *Eliyahu* [Elijah (the Prophet)]. This parallelism (only partial, because their respective verse numbers differ) between the Books of *Yeshayahu* [Isaiah] and *Tehillim* [Psalms] align with the Messianic context of the passage from *Yeshayahu* [Isaiah].

The arithmetic sum of chapter and verse numbers (43 + 8) is **51**, and *Tehillim* [Psalm] **51**'s theme

is *teshuvah* [repentance]. This refers to repentance as being a prerequisite for גאולה [Redemption]. This is part of the Haftarah [a selected passage from the Prophets Subdivision to accompany the weekly Torah portion] for Sedrah *Bereishis* [the first weekly portion of the annual cycle] (for Ashkenazim), signifying a **new beginning** which applies to the film.

The arithmetic difference of chapter and verse numbers (43 – 8) is 35, which is the *gematria* [numerical value] of לה' ("for Hashem"). This means that the film tends to fulfill Hashem's purpose in Creation.

How is it possible that an idea of this magnitude and scope is not even hinted-at in the Torah? Actually, אדרבה [au contraire], it is. [Note that this Aramaic word begins with the letters of אדר ב' [Adar II], the Hebrew month when the composition of this paragraph was begun.] The רמב"ם [Maimonides] writes that, according to some Sages, *Eliyahu HaNavi* [Elijah the Prophet] will come before *Moshiach* [the Messiah]. The logical \$64,000 question that follows from this is: according to the opinion that *Eliyahu HaNavi* [Elijah the Prophet] will **not** come before *Moshiach* [the Messiah] (but rather only afterwards), who will perform the preparation for *Moshiach*'s arrival? One can infer that whoever can, must take the reins, be proactive and take the initiative. What, then, can someone who is not *Eliyahu* [Elijah] accomplish? I believe *Dovid HaMelech* [King David] addressed this issue in *Sefer Tehillim* [the Book of Psalms]. Now one of *Eliyahu*'s titles is אֶלְיָהוּ הַגִּלְעָדִי [Elijah the Gileadite]. We find two identical expressions in *Sefer Tehillim* [the Book of Psalms]: לִי גִלְעָד ("To me is Gilead") [*Tehillim* [Psalm] 60:9; 108:9]. I believe *Dovid HaMelech* [King David] is educating and training all his readers to say/think: "The Gilead[ite's mission] is mine" (i.e., devolves upon me).

Numerological lessons can be drawn from this twofold repetition of לִי גִלְעָד ["To me is Gilead"] in *Sefer Tehillim* [the Book of Psalms]:

[Prefatory background: At times, we will refer to a most interesting linguistic phenomenon. In addition to individual meaningful **words** of a given *gematria* [numerical value], there are entire **sentences** all of whose words bear the identical *gematria* [numerical value]. We will consider several such "Equi-*Gematria* Sentences" (EGSs) of various numerical values. (Note that since the Universe was created by ten Divine Utterances, any meaningful message found in a EGS was already "hardwired" there from the time of the creation of the Hebrew language in antiquity, preceding general Creation.) There is ample evidence it was already known to the prophets of Israel. Thus, this relatively recently (re-)discovered EGS technique is a vital tool in any Torah researcher's toolkit and repertoire.]

- The arithmetic sum of the chapter numbers involved (60 + 108) is 168, which is the number of hours in a full seven-day week. This corresponds to the English idiom "24/7" meaning around-the-clock, always. This refers to the continual ever-present nature of the Gileadite mission (occupying all one's time).

- The arithmetic difference of the chapter numbers involved (108 – 60) is 48, which is the *gematria* [numerical value] of מַח ("brain/intellect"). This reflects the extent of intellectual effort to be expended on the Gileadite mission (taxing all one's brainpower).
- The numbers of the chapters (60, 108) are linked by a חז"ל [(a teaching of) the Talmudic Sages]: "Fire is one-sixtieth of *Gehinnom* [Purgatory]." [The *gematria* [numerical value] of *Gehinnom* [Purgatory] is 108. The multiplicative inverse of 60 is 1/60 (one-sixtieth).] This fraction one-sixtieth applies in two additional ways. One: in a related teaching, the Sages say: "sleep is one-sixtieth of death." One of the general prerequisites for acquiring Torah is מיעוט שינה [a minimum of sleep] and this is also a specific requirement for the Gileadite mission. Two: the *halacha* [Torah law] is that the minimum שעור [legally acceptable measure] for Pe'ah ["corner" – the portion of the crop that must be left standing for the poor] is one-sixtieth and this section of the letter was composed when מסכת פאה [tractate Pe'ah] was the subject of daily study of the משנה יומית [a daily study arrangement intended to cover the entire Mishnah in six years] schedule.
- The digits of the *Mizmor* [Psalm] 60:9 verse are the same as of the number 609. An expression (EGS) composed solely of words of *gematria* [numerical value] 609 is: וגרת אחרת ("and you lived another"). The *mispar katan* [lesser numerical value] of גרתי ("I lived"), with its 4 letters and its *kolel*, equals that of וגרת. Therefore, we can substitute גרתי ("I lived") for וגרת ["and you lived"] to yield "and I lived another." This refers to the Baal Shem Tov's teaching: במקום שמחשבתו של אדם, שם הוא נמצא [wherever a person's thoughts are, that's where they are]. This answers why I didn't think of this idea sooner – I was preoccupied and overwhelmed (i.e., mentally "elsewhere") with other projects of lesser importance and priority.
- The digits of the *Mizmor* [Psalm] 108:9 verse are the same as of the number 1089 = 33<sup>2</sup> (33-squared). The number 33 is the *gematria* [numerical value] of כי בא ("for He comes") [*Mizmor* [Psalm] 96:13 (twice in succession); 98:9], which we recite weekly in *Kabbolos Shabbos* [the prayers welcoming the Shabbos Queen's arrival]. This refers to the approach of *Hashem* in the future Redemption. The doubling of this 33-based phrase in *Mizmor* [Psalm] 96 together with the doubling of the 33 factor in 1089's factorization is significant. It's reminiscent of Yosef's remarks to Pharaoh [Genesis 41:32]:

As for the repetition of *the dream* to Pharaoh – two times – it is because the matter stands ready before God and God is hastening to accomplish it.

Both doublings of the number 33 accentuate the especial haste which is associated with the upcoming Redemption. (Not only is the גאולה [Redemption] imminent (אָט-אָט) [ever-so close], but we hope *Hashem's* Immanent Presence is poised to be revealed במהרה [speedily] also.)

The word גלעד [Gilead] can be revowelled as גלעיד [Gal-Eyd] (as it appears in *Chumash* [the Five Books of Moses]) which, when subdivided into two separate words, means "the revelation of a witness." Before *Moshiach* [the Messiah] comes, the revelation of a *single* witness will play a key role. (We know that, ע"פ תורה [according to Torah], the testimony of a single witness is accepted and effective in some cases.) In order of appearance in this letter, the single witnesses are myself, the Rebbe and יבלח"ט [to separate mention of someone who's passed away and those yet alive] the various givers of firsthand testimonials of their personal experiences with the Rebbe.

The first single witness is myself who fulfilled my role in coming forward with this proposal. Being a *ba'al teshuvah* [returnee to Torah Judaism] non-Chabadnik familiar with logic and secular thinking, I can gauge the effect of viewing a film composed of the "Best Of" מראות קודש [the JEM videotape library] on the average non-religious observer (be he/she Jewish or not).

The second single witness is the Rebbe himself. To what does he testify? The Rebbe testifies to the absolute truth of the entire Torah. You have to explain to the audience that the Rebbe's abilities are no inexplicable fluke. You have to explain a bit of Tanya (the best place to do this may be only after some of the Rebbe's abilities are already established). He believed the whole Torah is truth. He's a צדיק [tzaddik] who never transgressed any commandment of the Torah or of the Rabbis. Any sin, however minor, would have become the Rebbe's "kryptonite," dramatically affecting the extent of his abilities.

The third (set) of single witness(es) to come forward are the various people offering testimonials in the "My Encounter with The Rebbe" segments (together with the testimonials printed in the "Here's My Story" handouts). They perform the lion's share of establishing the Rebbe as superhero, carefully documenting his superpowers.

One can make a strong case the film was prophesied about by the Torah: *And I perceived that wisdom excels folly as light excels darkness* [Koheles [Ecclesiastes] 2:13]. As Tanya elaborates: מעט אור דוחה הרבה חשך [a little light dispels a great deal of darkness]. This teaching applies literally and precisely to the film: in a darkened movie theater, the only real *light* is from the movie projector. And the film (illuminated by that "little light") would dispel much (spiritual) darkness of the *velt* [world].

Another רמז [allusion] to the film: *Dovid HaMelech* [King David] wrote in *Sefer Tehillim* [Psalm] [33:10] that something would force people to abandon their plans while yet in their formative stages.

*Hashem* annuls the counsel of nations;  
He disrupts the thoughts of peoples.

I believe this applies on both the national and individual levels. Projects that were begun but not yet completed that were incongruous with the somber reality of *Hashem's* existence and the Torah's truth would get preempted and have to be abandoned. (This could be a source of distress to those who already invested resources in them.) In short, things that were too "Old World" in

nature wouldn't survive in the emerging "New World." (This also applies to planned crimes.) It's like Bob Dylan sang: "The times they are a-changing."

The arithmetic sum of chapter and verse numbers (33 + 10) is **43**, and *Tehillim* [Psalm] **43:3** contains a request for *Hashem* to "send Your light and Your truth" which Rashi explains as a reference to *Moshiach* [the Messiah] and *Eliyahu* [Elijah the Prophet]. This hints that, although *Hashem* has disrupted (thwarted) the evil designs of our foes (even those unbeknownst to us) throughout our exiles, the mass fulfillment of this verse awaits the approach of the גאולה [Redemption].

The arithmetic difference of chapter and verse numbers (33 – 10) is **23**, and *Mizmor* [Psalm] **23:1** speaks of *Hashem* as Shepherd. *Hashem*, as the Shepherd of His flock, has weeded out the nefarious schemes of their foes throughout time.

*Dovid HaMelech* [King David] included yet another allusion to the film (specifically, its side-effects) in *Mizmor* [Psalm] 69:33 –

The humble (עֲנִיִּים) will see it and be glad;  
Those who seek God (דְּרָשׁוּ אֱלֹהִים), let your hearts revive.

The verse's word "**it**" refers to the film; the verse's word "see" is literal. In the verse's סִפּוֹא [latter half], the phrase "those who seek God" refers to those who seek Divine guidance by consulting a holy sage (like Rivka [Rebecca] who went to Eiver [the contemporary Academy of Godly Studies headed by Noah's son and grandson] and the *Yidden* [Jews] who flocked to Moshe before Yisro's [Jethro's] eyes). Their hearts will revive upon seeing the film for they will realize that those who came to the Rebbe for this purpose, came away satisfied. Not only that, but they can **still** go to other צדיקים [tzaddikim] who are still with us and/or the Ohel [the burial site where the Rebbe Rayatz and the Rebbe were laid to rest] and/or use אגרות קודש [use the Rebbe's letters to glean advice].

As for the "humble" of the verse's רִישָׁא [the verse's first half], this refers to surviving World War II veterans. They will see "**it**" [= the film] and realize that *Hashem* indeed exists and be glad, retroactively, that they fought on His behalf during WW II.

[Eventually, these vets – who are mostly Christians – will realize that WW II was their dreaded world-wide "Armageddon" cataclysm and this is additional cause for celebration (exploring this subject is beyond the scope of this letter). Partial evidence *Dovid HaMelech* [King David] called WW II Allies by the term עֲנִיִּים ["humble"] lies in *Mizmor* [Psalm] 37:11 –

And the humble (וְעֲנִיִּים) will inherit the Earth,  
and they will delight themselves in the abundance of peace.

This verse is a prophecy the Allies would win WW II, inherit the entire Earth due to their victory, and delight in the abundance of peace which ensued following the end of the War. This is known



as the *Pax Americana*. [credit: Philip-Aaron]]

Deuteronomy 4:5-7 has an especial threefold bearing on the film:

<sup>5</sup>See, I have taught you decrees and ordinances, as *Hashem*, my God, has commanded me, to do so in the midst of the Land to which you come, to possess it. <sup>6</sup>You shall safeguard and perform them, for it is your wisdom (חִכְמַתְכֶם) and discernment (וּבִינְתְּכֶם) in the eyes of the nations, who shall hear all these decrees and who shall say, "Surely, a wise and discerning people is this great nation!" <sup>7</sup>For which is a great nation that has a God Who is close to it, as is *Hashem*, our God, whenever we call to Him?

(a) The first letters of חִכְמַתְכֶם and of בִּינְתְּכֶם forms 2/3 of the acrostic חב"ד.

(b) The expression "in the eyes of the nations" is literal. Therefore, it is לעיני העמים and not בעיני העמים [i.e., the film would be *in* their line-of-vision, not *in* their subjective judgment].

(c) The film would establish that the Rebbe, as the representative of the entire Jewish people, has "a God Who is close to [him], whenever [he] calls to Him."

[By the way], the film does have one "drawback." The Rebbe, in a *sicha*, once explained that "repentance, prayer, and charity" do not correspond accurately to the Hebrew terms תשובה [teshuva], תפילה [tefillah], צדקה [tzedakah]. In particular, repentance most closely resembles Hebrew's concept of חרטה ("regret"). The film would eliminate a spiritual excuse – people would no longer be able to טענה [claim] to the Heavenly tribunal (after 120 years) [i.e., after their earthly lifetimes are over]: **if only we had known** that *Yiddishkeit* was all true (this represents our indefensible regret), we would have lived our lives totally differently! Now they'll have the golden opportunity instead to experience true תשובה [repentance/return] in their lifetimes.]



We will now switch gears and transition from speaking solely in generalities to enumerating specific educational goals for the film. (In making my case, I support my statements by mentioning some of my favorite segments, each of which documents one or more goal(s). I've only viewed 30 or so videos total – alas, I can only extrapolate to imagine what treasure I've missed out on.) Matters touch strangely on one saying in Americana culture that now turns out to be quasi-prophetic – Andy Warhol's 'prediction': "In the future, everyone will be famous for 15 minutes." This refers to both that testimonials are under 15 minutes apiece and how each offerer of a testimonial will become a "Hollywood star" for [at least] a short while.

- It will demonstrate clearly that the world has a God Who runs it. (In the Rebbe's own words, יש בעל-הבית לדירה זו [there's a proprietor, a master of the house, to this domicile]. He is the One Who answered the Rebbe's prayers.) He is not aloof from individuals, but rather conducts His world in a caring manner. It is an overall conclusion reached subtly

and subconsciously from viewing many varied testimonials.

If I was hard-pressed to identify one segment that accomplished this, I would recount the story of the *shaliach* [an emissary of the Rebbe] in South America. It was 12-13 Tammuz [a Chabad Chassidic holiday marking the liberation of the Rebbe Rayatz from a severe Soviet-imposed sentence], and he had just sent a telegram to the Rebbe asking that the Rebbe remember him on the *Yontef* [festival]. He was crossing a river, sitting inside a car on a small raft. The raft was then bumped by a banana boat. The car tumbled into the water and the *chossid* [Rebbe's follower] in an air pocket was watching his entire life with the Rebbe Rayatz and the Rebbe pass before his eyes. Suddenly, the window broke and something grabbed him by his lapel, pulling him out of the car. Two Jewish *gauchos*, who, only moments before, ridiculed him for believing in God, came over crying, saying "Now we know there's a God because whenever like this has happened in the past, it inevitably proved fatal." As soon as he stepped into a subsequent *yechidus* [private audience with the Rebbe], the Rebbe told him, "*Nu*, did I remember you...?" (The Rebbe didn't need to fly like a superhero – from his office, he could exercise his superpowers at tremendous distances with pin-point accuracy.)

Another outstanding story in this regard is that of a very young girl who lost her eyesight and the doctors couldn't help her or even explain it. The Rebbe suggested that she light Shabbos candles (obviously with her mother's help). The first week she did so she saw the flame. The next week she saw the clock on the wall. Gradually, her vision returned in full.

A related story appeared in another video. A woman gave birth at home and her baby was taken to the hospital. There, a technician accidentally blinded the baby by putting silver nitrate 70 times as strong as was supposed to be in the baby's eyes. (That strength of silver nitrate is meant to sterilize the navel.) The doctors considered a corneal transplant but decided not to. They tried antibiotics but to no avail. The father, who taught secular studies in a Lubavitch school, arranged for the Rebbe to pray on the baby's behalf. A miracle occurred (so the doctor himself said) and the boy regained normal vision. At the time of the interview, he was able to drive a car and function normally.

[I once came across some Jewish literature for the visually impaired. In the introduction there, the author quoted the Rebbe to the effect that when the *גאולה* [Redemption] happens, all physical disabilities would be healed (as at *מתן תורה* [the Giving of the Torah]) and the blind would be healed first of all.]

Another story that comes to mind in this regard is that of a *siyyum Sefer Torah* celebration [held when a handwritten Torah Scroll containing the Five Books of Moses is completed] (in Canada, I believe). It was poised to deluge (pour rain) any moment, and the musicians balked, fearing damage to their \$30,000 speakers. The whole festivities would have been ruined. One call to the Rebbe and he gave a *ברכה* [blessing] which held off the rain until

after the entire celebration had already taken place. Obviously, the Rebbe had only requested a delay in the rain rather than a total cessation, in accordance with the verse: *If the clouds are filled, they will pour down rain on the Earth* [Koheles [Ecclesiastes] 11:3] (credit: Philip-Aaron). (For a contemporary touch, you could follow this segment of the film with a snippet of Creedence Clearwater Revival's song "Who'll Stop The Rain?")

These stories will establish and then reinforce the Rebbe's reputation as a בעל מופת ("miracle worker"). The Rebbe requests and Hashem answers him. Just like clockwork. The general principle is contained in the verse: *Hashem's eyes are [directed] toward צדיקים [tzaddikim], and His ears [are attentive] to their outcry* [Tehillim [Psalm] 34:16]. In the Rebbe's case, his outcry was always on behalf of others.

[For the religious Christians in the audience, it will mean that a holy Jewish rabbi in their own lifetimes performed wonders comparable to (and, in some cases, even far surpassing those) attributed to *Jesus*. There will also be a positive effect on members of other religions which I will sketch later.]

*Dovid HaMelech* [King David] included an allusion to this phenomenon (and hence the film) in *Sefer Tehillim* [the Book of Psalms]. In [Psalm] 115:2-3 we read:

Why should the nations say,  
"Where now (נָ) is their God?"  
And [indeed] our God is in heaven,  
whatever He desires, He does (כֹּל אֲשֶׁר-הִפֵּךְ עָשָׂה).

Because the Hebrew language lacks capitalization, another interpretation of the latter parenthesized Hebrew phrase is possible. "Whatever **he** [meaning the Rebbe] desires, **He** [meaning Hashem] does." In other words, the very fact that Hashem answers [almost all of] the Rebbe's requests should hush up the nations from accusing Israel of being estranged from Hashem or, even worse, of doubting Hashem's existence at all. After viewing the film, no moviegoer will be able to wonder: what has the God of Israel done lately? They will have more than ample evidence to mull over that Hashem really "*is in heaven*" and can do "*whatever He desires*."

[As to why the Rebbe **didn't** get his innermost quintessential request, that for *Moshiach*, we have the explicit teaching of our Sages: אין אדם מת וחצי תאוותו בידו [no one dies, having achieved half his yearnings] – although it is an uncomfortable injustice to refer to the Rebbe as an אדם [(ordinary) man], and not use the more distinguished term איש [(distinguished) man]. Anyone remotely familiar with the Rebbe knows the maxim's assessment of *Moshiach* [the Messiah] as representing "*half* the Rebbe's yearnings" is a gross understatement.]

The verse's word "now" is significant. In another verse in *Sefer Tehillim* [the Book of Psalms] [79:10], the nations ask the exact same question but without this word. The word

"now" refers to two related but distinct timeframes. The first is after the Holocaust when some felt justified in feeling that "God is dead" (I"n) [God forbid!]. The second is nowadays, when many of our Torah leaders say the Redemption is imminent. The nations wonder: if it's so close, why don't we see evidence of *Hashem*? That may be why the רמב"ם [Maimonides] [*Iggeres Teiman* [Epistle to Yemen], ch. 3] wrote that the surest sign of the approaching Redemption is the return of prophecy.

There are two basic *gematria* [Torah numerology] messages in these verses. One: the verse's word נָא ("now") is of *gematria* 51 and *Mizmor* [Psalm] 51 is all about *teshuva* [repentance]. We learn from here that the reason *Hashem* doesn't answer our *tefillos* [prayers] and *berachos* [blessings] as He did the Rebbe's is because we haven't done sufficient *teshuva* [repentance; return] to be deserving/worthy of it. Two: the arithmetic sum of chapter and verse numbers of the nations' accusation (115 + 2) is 117 and this number is associated in Torah with silence and a minimum of speech. This refers to silencing the nations from making such accusations.

There are two readily available examples to demonstrate that 117 is associated in Torah with silence and a minimum of speech – one from the Written Torah (*Sefer Tehillim* [the Book of Psalms]), the other from the Oral Torah (*Pirkei Avos* [a/k/a the Ethics of the Fathers]). *Mizmor* [Psalm] 117 is the shortest chapter in *TaNach* [the Hebrew/Aramaic Bible], being a scant two verses long. This represents a minimum of speech. *Avos* 1:17 (composed of the same digits as 117) reads: *Shimon [the son of Rabban Gamliel] says: All my days I grew up among the Sages and did not find anything better for one's person than **silence***. This teaching clearly extols the virtue of silence.

There is another relevant, key verse whose chapter and verse numbers (111, 6) also sum to 117: *The power of His works He has declared to His people, to give them the inheritance of the nations* [*Mizmor* [Psalm] 111:6]. This is the foundation of the first Rashi to *Chumash* [the Five Books of Moses] and a favorite topic of the Rebbe's, on which he spoke frequently passionately. The silence theme also applies here – to silence the nations' accusations that the Jewish people stole the Land of Canaan from its inhabitants.

- Several of the testimonials establish the Rebbe's status as נביא [prophet]. As mentioned, the רמב"ם [Maimonides] gives his opinion that the surest sign of the closeness of the Redemption is the return of prophecy to the Jewish people. (In a sidebar in the *Kol Menachem Chumash* [the edition of the Five Books of Moses featuring the Rebbe's insights], the Rebbe in a letter cites this source.)

One outstanding story in this regard is that of a *frum* [pious] woman who, because of marital difficulties, ran away to Australia (a continent roughly the size of the contiguous 48 U.S. states). The Rebbe nonchalantly told the *chossid* [his follower] to board a plane to Brisbane the next week, giving no further instructions. On the plane, he was seated next to a non-Jewish woman who knew the lady's whereabouts in a remote region. This

story shows that the Rebbe has detailed knowledge over vast distances and areas. (Australia is more than half the planet away from Brooklyn.)

[Although I didn't see it on video but learned of it anecdotally via hearsay, the well-known story of *Rav* Yosef Yitzchak Gutnick being guided and instructed (and assured of success) by the Rebbe to search specific areas for gold and diamonds comes under this category as well.]

Another story that establishes the Rebbe as נביא [prophet] is that of the Schochet two-year-old toddler who sat down in a tub of boiling water. After the child recovered with the Rebbe's ברכות [blessings] and grew up, her prospective *chossan* [bridegroom] was concerned that the trauma might have damaged her reproductive organs. The Rebbe replied that there was no cause for concern. Subsequently, she bore eight children (if memory serves). It's obvious from this story the Rebbe knew the woman's future clearly.

The story of the Rebbe's advance *tefillin* campaign before the Six-Day War reinforces his foreknowledge of events, both personal and national.

[I discovered some apparent evidence the Rebbe knew full well he was a נביא [prophet]. When the Rebbe cited *Mizmor* [Psalm] 74:9 in full (I saw it myself in a printed *sicha* [talk]), the Rebbe abbreviated as follows:

אתוֹתֵינוּ לֹא-רָאִינוּ וְגו' וְלֹא אֶתְנוּ יוֹדֵעַ עַד-מָה.

Our signs we have not seen...

and there is none among us who knows how long.

The 'גו' shorthand the Rebbe used only saved three Hebrew words: אֵין-עוֹד נְבִיא ("there is no longer any prophet"). The trade-off of using an abbreviation to save just three words would not be truly understood (and all the Rebbe's speech and actions were purposeful) were it not for the content of the overlooked words in light of the Rebbe's being a נביא [prophet] and the commandment of מְדַבֵּר שֶׁקֶר תִּרְחַק [Distance yourself from any manner of falsehood].]

There are halachic [Torah legal] consequences of the Rebbe's being a נביא [prophet]. It is incumbent upon *Yidden* [Jews] to obey a bona fide נביא [prophet]: *A prophet from your midst, from your brethren, like me, shall Hashem, your God, establish for you – to him shall you hearken* [Deuteronomy 18:15]. For example, in *Likkutei Sichos* (either vol. 1 or 2), the Rebbe suggests that **all** yeshivas, both Chassidische and non-Chassidische, should keep their *bochurim* "in" during the months of Elul and Tishrei for their optimal spiritual development. [One can sense that the Rebbe was speaking prophetically for the future; he realized realistically that his words would be largely ignored in his time.]

Likewise, if you reflect a bit on *Moshe Rabbeinu's* [Moses, our Teacher's] interaction with Pharaoh, you will come to realize that there's really an **additional** (i.e., eighth)

commandment incumbent upon non-Jews: to obey a true prophet of *Hashem* for, otherwise, Pharaoh could have had a legitimate excuse to ignore *Moshe Rabbeinu* [Moses, our Teacher] completely and defiantly hide behind his seven Noahide precepts.

- Some of the testimonials establish the Rebbe as someone whose powerful *ברכות* [blessings] come true. One story that stands out in this regard is that of a man who wanted to help the economy of a struggling Negev development town. The Rebbe suggested he open a university. With *Hashem's* help and surreal timing, in just a few months he opened with 400 students – a task that usually takes ten years to accomplish.

One exceptional story that stands out is that of a woman with infantile womb syndrome, who was told by three separate doctors flat out she could never bear kids. The Rebbe gave her a *ברכה* [blessing] for many children and she ended up having **fifteen!**

This, I believe, is the fulfillment of two Biblical prophecies:

- The earlier one is: *עֲקָרָה יִלְדָה שִׁבְעָה* ["the barren one gave birth to seven"] [*Shmuel* [1 Samuel] 2:5]. ('Seven' means 'many' as we find: *Seven (many) times a day I praise You* [*Mizmor* [Psalm] 119:164].) (We will analyze this *פסוק* [verse], part of *Chana's* [Hannah's] Song, in depth later.)
- The later one – since *Dovid HaMelech* [King David] wrote *Sefer Tehillim* [the Book of Psalms] after *Shmuel* [Samuel the Prophet] was born – we find in the first *מזמור* [psalm] of the *Hallel* [Psalms 113 thru 118, recited on festivals]: *מושיבי עֲקָרַת הַבַּיִת*: "He transforms the barren woman of the house into a happy mother of children. *Hallelujah!*" [*Mizmor* [Psalm] 113:9]. The Ibn Ezra explains (and, similarly, Radak): *וחתם המשורר במלת הלל-יה על אלה נפלאות* 'שיעשה ה' [the Psalmist concludes with 'Hallelujah!' regarding these wonders which Hashem performs]. The occasion of *Hashem* transforming a barren woman into an entire [overflowing] household is a *פלא* [wonder] that warrants both a local "*Hallelujah!*" as well as initiating the whole *Hallel*. This all happened via the Rebbe's *ברכה* [blessing].

Focus is on the verse's expression *עֲקָרַת הַבַּיִת* [the barren woman of the house]. We understand this word pair as being in the construct state as Rashi does. Now the word *בַּיִת* (usually "house") can also mean "home" as per the following *חז"ל* [(teaching of) the Talmudic Sages]:

אמר ר' יוסי: מימי לא קראתי לאשתי אשתי אלא לאשתי ביתי [שבת קיח:]

Rav Yossi said:

I never called my wife 'my wife';  
rather, I called my wife 'my home'.

[TB, Shabbos 118b]

Moreover, I contend that the "home" is not just the family's home but the embryo's "home" within the woman – i.e., her womb. This particular woman was "barren of the [embryo's] home" – according to the medical "experts," her womb was physically incapable of hosting fetuses to term. And now we can offer a further insight into the concluding word, "*Hallelujah!*". It is to be understood as ה' הללו י"ה ("praise fifteen") – since her fifteen children have to praise/thank *Hashem* and the Rebbe for their making it into the world.

Whenever the Rebbe delivered a *sicha* to נשי ובנות חב"ד [the "sisterhood" organization for the Chabad women followers], he would frequently use the verse's expression עֲקֻרַת הַבַּיִת as meaning "the woman/wife is the foundation of the **house/home**" (עֲקֻרַת from עִיקָר ["main thing"]) – a unique interpretation not offered by the classical מפרשים [rabbinical commentaries] I've come across. One could make a relevant *d'rash* on the Rebbe's expression: such a miraculous event would indeed serve as "the foundation (cornerstone) of the **House**" (הַבַּיִת, capitalized in English, with the ה"א [the definite article] meaning בית המקדש השלישי [the Third Holy Temple/House]).

- Some of the testimonials simply establish the Rebbe as a מענטש (good person). This may sound too trite to include but it is critical for people who are familiar with superheroes with fatal character flaws (if not being downright evil), despite their possessing superpowers. It is equally vital for all people who have become suspicious, jaded and cynical after repeated disappointment with their leaders. It will show that the Rebbe is worthy of being their own personal role model.

One outstanding segment in this regard is the special *sicha* [talk] the Rebbe gave to a busload of IDF [Israel Defense Forces] with disabilities. The Rebbe gave his opinion they should be called **exceptional**, not disabled. After the *sicha* [talk], he went down from the podium and greeted and met with each and every one individually.

Another segment that shows this is of a young girl who wrote the Rebbe a letter and added in (*sofer's*) [scribe's] code her heartfelt ברכה [blessing] for the Rebbe and Rebbetzin to bear children. The Rebbe answered her and, also in code, thanked her for her ברכה [blessing]. By itself, it was a one small thoughtful gesture but, in light of the Rebbe's awesome responsibilities, it's heartwarming he didn't overlook an act of kindness. All of these small insights into the Rebbe's greatness add up – nothing is wasted. There would be no פסולת [wasted residue] from such a film. Like the manna, it would be spiritual sustenance that would be 100% absorbed into the souls of viewers.

[Here's a moving and touching story in this vein of the Rebbe years before he became *rebbe* that appeared in a recent newsletter of a Brooklyn yeshiva high school.] During WWII, the Rebbe made anonymous visits to a French orphanage, known simply as "Monsieur." He brought the children food that was difficult to get in wartime (sardines,

potatoes, etc.) and sang songs to the children to get them to eat. Decades after the war, one of the children came to *yechidus* [a private audience with the Rebbe] as an adult. As soon as he entered, the Rebbe called him by the diminutive of his name. It was then that the man looked closely at the Rebbe's face and realized that "the Rebbe was Monsieur."

Honorable mention should be made of a captivating video of the Rebbe walking briskly along Eastern Parkway on the way to his office (filmed through the trees). This video illustrates the רמב"ם [Maimonides] teaching that you can tell a ת"ח [Torah scholar] from even his mundane activities (e.g., הליכה [walking], ...). In my opinion, it's apparent from this short video that, even knowing nothing else about the Rebbe, that the Rebbe is a special man. (For a contemporary touch, you could play background music to this segment of the film from the Foo Fighter's song "My Hero," which has as its chorus lyric: "There goes my hero, watch him as he goes.")



We will now transition to theoretical analyses of several relevant Scriptural texts:

[A] We begin with the Rebbe's מקור [source] in the *Chumash* [five Books of Moses], which I was privileged to discover several decades ago when the Rebbe was still with us on Earth and *fahrbrengens* [Chassidic "gatherings" headed by the Rebbe] were being televised on cable.



To cure the plague of fiery serpents which Hashem had sent to punish בני [the Children of Israel], the Torah says:

וַיֹּאמֶר ה' אֶל-מֹשֶׁה  
עֲשֵׂה לְךָ שֵׁרֶפֶךָ וְשִׂים אֹתוֹ עַל-גָּז  
וְהָיָה כָּל-הַנִּשְׁוֹף וְרָאָה אֹתוֹ וְחָי.

And Hashem said to Moses;  
Make thee a fiery serpent  
and place it upon a pole,  
and it shall come to pass that  
anyone bitten shall gaze at it and live.  
[Numbers 21:8]

One question here is: since Moshe made a נחש נחשת [copper/brazen serpent] (per the following verse), why didn't Hashem originally command him עֲשֵׂה לְךָ נָחָשׁ [make thee a (regular) serpent and **not** a (fiery) serpent] ? Similarly, when the Mishnah [Rosh Hashanah 3:8] queries וְכִי נָחָשׁ [Does a (regular) serpent kill or give life?], it should have asked instead וְכִי שֵׁרֶפֶךָ [Does a (fiery) serpent kill or give life?]. Also, like the Alter Rebbe prefaced his answer to the Russian officer in the famous אֵינָה [After the Sin of eating the Forbidden Fruit in the Garden of Eden, God called to Adam: "Where are you?" The Russian officer asked if God didn't know Adam's whereabouts] story, "the Torah speaks for all time to all men." How does that apply here? Also, the Mishnah [Avos 5:1] teaches בעשרה מאמרות נברא עולם [The world was created by Ten (Divine) Utterances], yet we count only nine in Sedrah Bereishis [the first Torah weekly Portion of the Book of Genedid]? But the matter has a simple answer ( ע"פ [in the manner of rabbinic exegesis]. The word שרף has another meaning besides "fiery serpent": a lofty מלאך [angel] [Yeshayahu [Isaiah] 6:3]. Although Hashem was relating to Moshe [Moses] according to the needs of the moment, He used an expression hidden since מעשה [the Act(s) of Creation] (i.e., the missing tenth utterance). What did Hashem create via this utterance? Tzaddikim (like Iyov's [the Biblical Job's] statement, quoted in Tanya, ch. 1: בְּרֵאתִי צְדִיקִים [You have created tzaddikim]). And what was the function of these tzaddikim? To be "raised aloft" (the purpose of the pole here), and for all to see and derive חיות [vitality; enthusiasm]. Here, the Torah says כָּל-הַנִּשְׁוֹף [anyone bitten], and in the next verse it says וְהָיָה אִם-נָשָׁךְ הַנָּחָשׁ אֶת-אִישׁ [if the snake bit anyone]. Note that the word הַנָּחָשׁ ["the snake"] has the definite article (ה"א הידיעה) [representing the word "the"] which can reference "the well-known snake." And what is that? נחש הקדמוני מגן עדן [the Primordial Serpent from the Garden of Eden], which symbolizes the יצר הרע [the Evil Urge a/k/a the Evil Inclination]. So, to recap: when people are "bitten" by **the** Snake (tempted to perform evil), they see the tzaddik and "live" (experiencing the effects of both סור מרע ["Veer from evil"] as well as ועשה טוב ["Do good" – both tips being found together in Psalm 34:15]).

This allows us to make two nice *diyyukim* [precision-based insights] in the Mishnah's answer.

**מעלה** [so long as Israel gazes upward] –  
i.e., looking toward the **עליה** בני [the elevated ones] as Tanya calls צדיקים [tzaddikim]

ומשעבדין את-לבם לאביהם שבשמים  
[submitting their heart in servitude to their Father in Heaven] –  
and relating to *Hashem* with *bittul* [self-nullification]

This is true for all *tzaddikim*, but the Rebbe has an especial connection to this verse. The נ ( "pole") is interesting. What was its function? It served to guarantee visibility of the נחש נחשת [Copper/Brazen Serpent] from all points within the Israelite camp. In other words, it ensured "visibility/vision from a distance." That is the precise linguistic etymology of the word "television" = tele- (from a distance) + -vision. [Compare similar words: **tele**-graph, **tele**-phone, **tele**-scope, **tele**-type, **tele**-thon, **tele**-pathy.] Of all the "major" *tzaddikim* the Jewish people have been blessed with, only the Rebbe made use of technology like TV. And the other meaning of נ ( "miracle") fits in well: the invisible broadcasting of images and audio around the world is indeed wondrous (and it would have been more so for the people of Moshe's [Moses'] time). Even the *gematria* [numerical value] of נ [miracle] (= 110) is relevant: in the U.S.A., electrical sockets (outlets) usually supply electricity (which powers TV) at between **110** and 120 volts AC.

We have a further חז"ל [(teaching of) the Talmudic Sages] that applies to the Rebbe:

אם דומה הרב למלאך ה' צבקות, יבקשו תורה מפיו,  
ואם לאו, אל יבקשו תורה מפיו

[If the *rav* resembles an **angel**/messenger of the Lord of Hosts,  
seek Torah from his mouth;  
and if not, do not seek Torah from his mouth.]

Since the Rebbe is likened in *Chumash* [the Five Books of Moses] to a שרף ["fiery serpent" or "lofty angel"] which is a type of מלאך ה' צבקות [angel of the Lord of Hosts], this teaching is tantamount to the following truism advising learning from the Rebbe:

... אם דומה הרב ל[שרף]

If the *rav* resembles a seraph [lofty angelic class] ...

We've seen Numbers 21:8 describes the Rebbe as hero and role model. If you invert the chapter and verse numbers, you get 8:21 and Genesis 8:21 reads: *the inclination of man's heart is evil from his youth*. Inversion can denote negation (the opposite). The antidote to the Evil Inclination (an inborn condition) is through wise choice (an acquired condition) of heroes and role models, such as the Rebbe. In this way, the Rebbe, among our nation's Sages and צדיקים [tzaddikim], will [begin to] supplant sports and entertainment (Hollywood) figures as the populace's heroes and role models.

So, we see from the foregoing, that מראות קודש [holy JEM videotape library] aren't just a miscellaneous appendage to the Chabad story, אדרבה [au contraire], they represent an integral and essential component of Hashem's plans for the Rebbe (dating all the way back to the time of Creation). This should bolster confidence that such a film would be welcomed by people (both Jews and non-Jews). To see the Rebbe, the film should also, of course, include the Rebbe's *sichos* [talks] (with subtitles in the various vernaculars), so people can fulfill והיו עיניך ראות את מריך [And thy eye shall behold thy teacher – Isaiah 30:20]. Then we will be able to witness Hashem and the Rebbe performing their "magic" as Tanya explains (as mentioned, in the daily *shiur* for the Hurricane Sandy super-storm) that a *tzaddik* is more present in the world after his/her *histalkus* [departure from earthly life] than before it.

The *mispar katan* of שָׂרָף ("fiery serpent"), with its 3 letters and its *kolel*, equals that of סָרָט ("film"). So, the command עֲשֵׂה לְךָ שָׂרָף is the equivalent of עֲשֵׂה לְךָ סָרָט ("make for yourself a film")! Since the Rebbe can't fulfill this command personally any longer, we invoke the principle שלוחו של אדם כמותו [a person's agent is as himself].

[B] We will now move to the נביאים [Prophets] Subdivision of תנ"ך [the Hebrew/Aramaic Bible].

Yeshayahu [Isaiah] 30:19-26 [with interspersed commentary]

19. For a people will dwell in Zion, in Jerusalem. You will not have to weep; He will surely show you grace at the sound of your outcry, when He hears, He will answer you.

20. The Lord will give you meager bread and scant water; your Teacher/teacher will no longer be hidden behind His/his garment, and your eyes will behold your Teacher/teacher.

**meager bread and scant water** – This mention of meager bread and scant water seems puzzling in a prophecy of consolation [so *Da`ath Mikra*]. This becomes eminently understandable in light of the story told about the Alter Rebbe and his son, the Mittlerer Rebbe. The Alter Rebbe gave his son only a slight trickle of *Chassidus* at a time. As a result, the Mittlerer Rebbe developed an insatiable thirst for *Chassidus*. It was said of him that if you cut his finger, you would find *Chassidus* flowing, not blood. This refers to the populace's thirst for *Chassidus*. [Note that honey, which refers to Torah secrets (חלב ודבש תחת לשונך) ["milk and honey under thy tongue"], is only appreciated in relatively limited quantities.]

**your Teacher/teacher** – Because Hebrew lacks capitalization, there is a מחלוקת [virtual scholarly debate] among the מפרשים [classic rabbinic commentaries] if it refers to Hashem or a mortal Torah sage or king. My suggestion is that it refers to the Rebbe (who, we saw from the *Chumash* [the Five Books of Moses], was intended to be viewed). This identification also follows from the mention of *Chassidus* in the preceding comment. (The link between the two sides of the מחלוקת ["dispute"] lies in the teaching: צדיקים דומים לבוראם [Tzaddikim resemble their Creator].)

**your teacher will no longer be hidden behind his garment** – The Rebbe's garment which hid his greatness from the general public was his ultimate humility. *Dovid HaMelech* [King David] hinted-at this in *Mizmor* [Psalm] 71:7 – וְאַתָּה מְחַסֵּי-עוֹ, כְּמוֹפֵת הָיִיתִי לְרַבִּים, [“When I became an example to the multitude, You were my mighty refuge”]. This verse is the Rebbe speaking: "When I became a מופת בעל [miracle worker], You were my refuge."

This verse's Hebrew word עו [“might”] is a numerical shorthand code representing "770" [the world-famous street address of Chabad-Lubavitch's International Head-Quarters] (see table/diagram below).

letter:	ז	ע	← [row reads right-to-left like the Hebrew word: עז]
gematria:	7	70	← [row reads left-to-right like the regular number: 770]

Note that the Rebbe's becoming a בעל מופת [wonder worker] is truest after his *histalkus* [passing] and, even more pronounced still, after the film. Thus, *Dovid HaMelech* [King David] is hinting that, even though it's necessary to accomplish so much good, the Rebbe's humility will bother him **even in the Afterlife** over his "fame."

**Numerological lessons based on the chapter and verse numbers (30:20) –**

- The multiplicative product of the chapter and verse numbers is 600. For our second example of the EGS technique, we will consider an EGS @ 600 is: קשר צדקות שש ("connection to the righteousness of six"). This refers to the Rebbe's living conviction in the **righteousness** of his **six** predecessors, the *Admorei* Chabad [the earlier Chabad-Lubavitch Rebbes]. Also, it represents 600 [thousand] – whose connection we will learn later when we study *Mizmor* [Psalm] 8:2.
- The arithmetic difference of the chapter and verse numbers is 10. An EGS @ 10 is: אבא גבה ("Father, the High One"). This fact tends to imply that the primary *p'shat* of מוֹרֵיךְ is *Hashem*. Also, it refers to the ten *Sefiros* [a concept in Kabbalah = Torah mysticism, whereby these channels of Divine creative life force or consciousness through which the unknowable Divine essence is revealed to mankind – wiki] and כחות הנפש [soul-powers] as discussed in *Chassidus* and *Kabbalah*. Also, when counting *I & II Melachim* [1 & 2 Kings] and *I & II Shmuel* [1 & 2 Samuel] as one volume apiece, the Book of *Yeshayahu* [Isaiah] is the 10<sup>th</sup> of the 24 Books of *TaNach* [the Hebrew/Aramaic Bible].
- The arithmetic sum of the chapter and verse numbers is 50. This refers to the 50 U.S. states (the film's original venue). An EGS @ 50 is: כל האדם ("everyone"). This refers to the film's appeal and relevance to everyone. We find two significant instances of this EGS in *TaNach*. One: in *I Melachim* [1 Kings] 8:38, *Shlomo HaMelech* [King Solomon] mentions this phrase at the First Temple's inauguration in connection with the Jewish people's prayer. Relatedly, the arithmetic difference of verse and chapter numbers is 30, and Psalm 30's theme is the dedication of the First Temple. Two: in *Yechezkel* [Ezekiel] 38:20, the *navi* [prophet] mentions the same phrase in connection with the ה' יראת ה' [the fear of

Hashem] of non-Jewish peoples in the Messianic Era. Relatedly, the arithmetic sum of the chapter and verse numbers is 58, which is the *gematria* [numerical value] of נח [Noah], since non-Jews are called בני נח [Noahides = Noah's descendants].

- The ratio of the chapter and verse numbers is 1.5. This is significant as it was a dimension of the Ark in the משכן [the Tabernacle in the desert]. To me, the connection lies in the classic hit movie Raiders of the Lost Ark. This refers to the pervasive search for real mega-power in עוה"ז [This World], which the Rebbe possessed ... in abundance.
- Three out of four digits of the verse (30:20) match chapter/verse reference 30:2. There are two guarantees I know of regarding תשובה [repentance/return]. In *Chumash* [the Five Books of Moses] [Deuteronomy 30:2], we read regarding the future repentance of the entire Jewish people: *And you will return to Hashem, your God, and listen to His voice, according to everything that I command you today, you and your children, with all your heart and all your soul.* Complementing this is **the oral tradition** that everyone who has met the Rebbe even once is guaranteed to do תשובה [repentance/return] before they pass away. The film ties the two together. Since a צדיק [tzaddik] is more present in the world after his/her *histalkus* [departure from earthly life], everyone who "meets" the Rebbe through the film is also guaranteed to do תשובה [repentance; return] in their lifetime.

**your eyes will behold your teacher** – This refers to the film. Combining *Yeshayahu* [Isaiah] 30:20 with the Rebbe's source in *Chumash* [the Five Books of Moses] (i.e., Numbers 21:8) yields the following thought: after the Rebbe's earthly lifetime, your eyes will behold the Rebbe, your teacher, the שרף [seraph = lofty angel], and you will live. [The Rebbe, צדיק יסוד עולם [the tzaddik as the world's foundation], teaches both directly (*sichos* [talks], *ma`amarim* [discourses], letters, *yechiduses* [private audiences]) and indirectly (by living example, and by מעשים [by his deeds]).]

21. And your ears will listen to a word spoken from behind you, saying, 'This is the path; walk in it, whether you go to your right or to your left.'

**your ears will listen to a word spoken from behind you** – Although the sound in a movie theater comes from the speakers in the front, in *shuls* [synagogues] where מראות קודש [the JEM videotapes] are shown, the sound originates in the movie projector **behind** the audience.

**This is the path** – This refers to Torah *Yiddishkeit* [Judaism] in general, and *Chassidus* in particular.

**whether you go to your right or to your left** – This refers to (at least) two instances of this fork-in-the-road found in *Chumash* [the Five Books of Moses]. One: *Avraham Avinu* [Abraham our Patriarch] gave Lot the first choice of place to settle [Genesis 13:9]. Lot's choice was the region of Sodom and Gomorrah, which was associated with male homosexuality. This represents *Hashem's* overture to this category of sinners to repent. Two: Eliezer told Laban and Bethuel that if they wouldn't consent to sending Rivka [Rebecca] with him, he would continue his search "to the right or the left" [Genesis 24:49]. Rashi explains this reference, respectively, to the daughters

to Ishmael and Lot. This represents *Hashem's* overture to Muslims in general and Israel's neighbors in particular. [Note that, although it is the converse of Rashi's explanation, the Hebrew word אשמאילה ["Ismaela"] both sounds like Arabic and has the same consonants as ישמעאל [Ishmael] for an alternate identification.] Indeed, the arithmetic sum of chapter and verse numbers (30 + 21) is 51, and *Mizmor* [Psalm] 51's theme is *teshuva* [repentance; return]. (This insight accompanies both interpretations.)

22. You will contaminate the coating of your silver graven idols and the embellishment of your golden molten images; you will cast them away as an unclean thing; you will tell it, 'Be gone!'

**you will tell it, 'Be gone!'** – The idolaters will voluntarily repudiate ע"ר [idolatry].

23. [God] will give rain for your seed that you will sow in the ground, and bread from the produce of the ground; it will be rich and fat; your livestock will graze in a broad pasture on that day.

24. The oxen (וְהַאֲלָפִים) and the young donkeys (וְהַעֲיָרִים) that till the soil will eat enriched fodder, which has been winnowed with a shovel and a fan.

**וְהַאֲלָפִים** – By way of homiletic interpretation, this word can be understood as referring to *thousands* [of people]. This word also appears *Mizmor* [Psalm] 8:8, in a psalm which is **very** connected to the Rebbe (as we will learn later). The intent of the verse refers to the bounteous plenty which will characterize the Messianic Era.

**וְהַעֲיָרִים** – By way of similar homiletic interpretation, this word can be understood as referring to *towns/people* (based on similarity to וְעִירֹת in Mishnah *Megillah* 1:1, ignoring gender).

25. On every high mountain and on every exalted hill there will be pools, rivulets of water, on the day of the great killing (הַרְג רב), when great ones fall.

**הַרְג רב ("great killing")** – Although this phrase sounds particularly gruesome, I believe it portends a bloodless revolution. The sole victim/casualty is the יצה"ר [the Evil Urge] (who is to be ultimately *schechted* [slaughtered] by *Hashem* in the End of Days, according to the *piyyut*/song חד גדיא ["One Lamb"]). This represents *Hashem's* great חסד [kindness] to sinners. Thus, a typical frightening verse like ואת כל הרשעים ישמיד ["And I will destroy all the wicked"] is to be understood as subordinate to the umbrella principle of ורחמיו על כל מעשיו ["His compassion is over all His works"] [both in *Ashrei* [the prayer in which Psalm 145 is embedded]]. This puts a friendly "spin" to the prophets' exhortations. As the slang saying goes: "Who woulda thunk it?"

Living *Nach* cites Rashi, Ibn Ezra and Radak who opine that this takes place in the war of "Gog and Magog," which usher in the Messianic Era. The *gematria* [numerical value] of גוג ("Gog"), 12, is the same as that of גט (*get* = bill of divorce). This refers to the populace's "divorcing" of any and all influences opposing Godliness. Also, an EGS @ 12 is: הוא חד ("He is One"). This refers to the blossoming then of belief in *Hashem* and His absolute Unity (pure monotheism).

**when great ones fall** – If the above explanation is true (of a bloodless coup solely against the יצה"ר [the Evil Urge]), why is the plural given for its victims? The answer lies in the Talmud's story of a Sage who was asked by a heretic: Why do you say שריא שכינתא שריא [In every assembly of ten (Jews), the *Shechina* = God's Presence is found] – how many *Shechinahs* do you have? He was answered with a metaphor of one sun shining through many windows. Similarly, we know: הוא השטן, הוא היצה"ר, הוא מלאך המות [this one angel has 3 inter-related roles: Satan = the Accuser at the Heavenly Tribunal in the Afterlife, the Evil Urge, the Angel of Death]. The one שטן manifests through billions of individual *yetzer haras* [Evil Urges]. These two phenomena are related: שמש ומגן ה' אלקים ["*Sun and shield is Hashem the Lord*"]. The intense radiance of *Hashem's Shechinah* "dethrones" the שטן [Satan]. The film serves as catalyst for this watershed milestone event.

Alternately, the plural heralds the weakening of the side of זה לעמת זה [King Solomon observed prophetically that Torah Judaism has multiple parallels to its two daughter-religions: Christianity & Islam].

26. The light of the moon will be like the light of the sun, and the light of the sun (החמה) will be seven times (שבעות) as strong, like the light of *the* seven days [of Creation], on the day that *Hashem* bandages the injury of His people and heals the wound of his blow (ומחץ מכתו ירפא).

**The light of the moon will be like the light of the sun ... like the light of *the* seven days [of Creation]** – This is a source for the text of קידוש לבנה [the prayer of the Sanctification of the (New) Moon].

**החמה** – This refers to the *Chumash* [the Five Books of Moses], which has a total of 5,845 verses. The word החמה ["the sun"] is the mnemonic for this: *hey* represents the [five] thousands, the *ches* represents the [eight] hundreds, and the remainder (מה) represents its *gematria* (= 45). The phrase "*the light of the sun will be seven times as strong*" refers to the expected spike of interest in and acceptance of the yoke of the *Chumash* [the Five Books of Moses].

**שבעות** – Some מפרשים [commentaries] explain that this means "many," not literally "seven." Some מפרשים [commentators] explain that this means  $7^3 = 343$  as much. I suggest an alternate solution: 70. This would still satisfy the "many" requirement while retaining its specific **seven**-based nature. If so, it would refer to the seventy nations of the world and their languages. This refers to the future proliferation of translations of Torah literature that the film would inspire.

**וימחץ מכתו ירפא** – This phrase must be understood in conjunction with its source in *Chumash* [the Five Books of Moses]:

ראו עתה כי אני הוא, ואין אלהים עמדי, אני אמית ואחי', **מחצתי ואני ארפא**, ואין מידי מציל.

See, now, that I, I, am He and there are no gods with Me;

I slay and grant life –

I wound and I heal –

and there is no rescuer from My hand.

[Deuteronomy 32:39]

Thus, *Yeshayahu's* [Isaiah's] prophecy represents the same **ימות המשיח** [Messianic Era] timeframe for fulfillment and realization as that of the *Ha'azinu* Song's verse.

[C] We will now proceed to the **כתובים** [Writings; Hagiographa] Subdivision of **תנ"ך** [the Hebrew/Aramaic Bible]. *Mizmor* (Psalm) 8 is the **נבואה** [prophecy] of several modern-day **צדיקים** [tzaddikim], including **אדמו"רי חב"ד** [the Rebbes of the Chabad-Lubavitch Chassidic dynasty] but it's mostly about the Rebbe. This is a total surprise; reading the *p'shat* [plain sense of Scripture] and even consulting the **מקראות גדולות** [the standard edition featuring the pre-eminent commentators] reveals no hint to the existence of this layer. Hopefully, this smattering of **פירושים** [interpretations] will pique your curiosity. (Herein I give just a brief *foreshpiess* [foretaste] of this, making a few selected points only; **אי"ה** [God willing] and **בלי נדר** [short of obligating myself with a vow], in the future I plan to submit a guest article to *Derher* Magazine [a Chabad periodical] with a fuller exposition.)

- In verse 1, the words **מזמור לדוד** can be written deficiently (without a *vav*) as **מְזָמֵר לְדוּד**. The word **מְזָמֵר** can be revowelled homiletically as **מְזָמֵר** ("from a song"). The word **לְדוּד** can be transliterated, letter for letter, into "to a D-V-D." The resultant phrase "from a song to a **DVD**" refers to Chabad-Lubavitch savvy with technology and communications to record the Rebbe's *niggunim*, etc. for posterity on CDs and **DVDs**.
- The letters of the first verse's word **הַגִּיתִית** can be rearranged to form **תת הגי**. After a *hey-ches* interchange (authorized by *Sefer Bahir*), this yields **תת הגי** ("gives Haggai"). This refers to Haggai the *Navi*, who was "given" (sent) by *Hashem*. This bears dual relevance to the Rebbe.
  - On a general level, the Rebbe was also a Divinely-sent *navi* [prophet], just like Haggai.



- But there is also another, most profound, connection between the Rebbe and Haggai specifically. In Haggai's Book's second verse, we find:

This nation has said: The time has not yet come!  
But I say: it is time for the Temple of *Hashem* to be rebuilt!

(Artsroll explains that this prophecy was intended solely for the leaders.) Anyone even tangentially familiar with the Rebbe and his views knows that the Rebbe maintained that *Moshiach's* arrival and the Redemption was/is imminent and it was high time for the (Third) Holy Temple to be rebuilt. So, the "But I say" is not only *Hashem* speaking, but the Rebbe addressing his contemporary naysaying *Yidden* [Jews] and even their complacent leaders as well. [In Haggai's time, he was speaking (in *p'shat* [the plain sense]) of the **Second** Holy Temple, which is hinted-at by its location in the second verse.]

- The operant phrase of the preceding discussion תת חגי can also be revowelled into describing a chronological timeline: תת → חגי ("give" → "My celebration"). What does this mean? The word תת ("give") was first found in the *Chumash* [the Five Books of Moses] as part of *Hashem's* original curse of Adam, indicating *Hashem's* initial disappointment with His world. Oppositely, with the arrival of the Rebbe on the scene, *Hashem* has cause to refer to it as "[the time of] My (final, ultimate) celebration."

In a related vein, we note that דבה ("slander") and חג ("festival/celebration") are of the identical *gematria* (= 11). The prevailing opinion of some of those who believe in God is that He is a harsh Punisher. Some question whether He is truly good. With the arrival of the Rebbe, who dedicated his life and being to a good, merciful and benevolent Creator and מנהיג [leader; director], such a film could [begin to] stem that tide, giving *Hashem nachas* ["Parental" pride & joy] from His *velt* [world] (for a refreshing change). At long last, the verse's words ישמח ה' במעשיו ["*Hashem will be happy in His works*"] would be fulfilled.

We will consider an EGS @ 818, the *gematria* of הגתית ["ha-Gittit"].

ובקשתי [לא] תתגדדו משבתיכם ונשאתני

And I requested:

"[Don't] splinter into sects [in] your dwellings  
and thereby you will make me *nasi* [leader]"

This is a saying *Hashem*, via the Hebrew language, has the Rebbe as speaking. The word לא is understood to be included since the Torah's prohibition is worded as לא תתגדדו. This saying is self-understood though surprising. I believe it is addressed to the intra-movement schism between the "Meshichists" [those who believe the Rebbe was the Messiah] and their opponents.

For another example of the EGS technique, we consider a two-word EGS of the same *gematria* [numerical value]:

ונשאתני אתתיו

his (the Rebbe's) wonders will lift/elevate me

This refers to the people's expected reactions to news of the Rebbe's feats, performed with the help and blessing of *Hashem*.

- In verse 2, the word אדנינו ["our Master"] (which is what the *aleph* stands for in אדמו"ר) is written without a *vav* (and not fully written, as it appears in *Mizmor* [Psalm] 147:5). Tanya quotes רמב"ן [Nachmanides] who suggests the possibility that a great sage may be the equivalent of, and incorporate within himself, the minds of 600,000 [Lessons in Tanya, p. 18, footnote 6]. If you calculate the multiplicative product of the *gematrias* [numerical values] of all its letters, you get exactly 600,000! This refers to the Rebbe, who could relate to everyone.

Alternatively, this refers to the Rebbe's campaign to write *Sifrei Torah* [Torah Scrolls] for Jewish unity, since a *Sefer Torah* [Torah Scroll] contains 600,000 letters. Also, since a *Sefer Torah* [Torah Scroll] is פסול [unfit for public use] if even one letter is missing, this refers to the Rebbe's attention and caring for each individual *Yid* [Jew].

- The *gematria* [numerical value] of the word אדנינו is 121. There are several individual words of this *gematria* [numerical value] with relevance to the Rebbe and his activities. (Note that in the words which follow, some may be of *gematria* [numerical value] 120 – it is then necessary to add 1 for the *kolel* [an element of Torah numerology set to the constant 1] to reach 121.)
  - בְּבָנֵינוּ – this refers to one of the Rebbe's favorite quotes concerning the future Redemption: "With our youngsters and with our elders shall we go; with our sons (בְּבָנֵינוּ) and with our daughters..."
  - הַלּוּלִים – this can be considered the plural of הילולא [יום] [*hilula* = the anniversary of the passing of a tzaddik/tzaddeykes]. This refers to the Rebbe's custom of observing all the annual *hilulas* of Rashbi [author of the holy Zohar], Admorei Chassidus (the Baal Shem Tov & Mezritcher Maggid) and Admorei Chabad [the previous Chabad Rebbes] with *fahrbrengens*.
  - לִיכִין – This refers to the (Rebbe Rayatz's and the) Rebbe's emphasis on learning *mishnayos* (viz., **Yachin** & Boaz) בע"פ [by heart] in order to "purify the atmosphere" (see *HaYom Yom* entries – pp. 81, 136, 148, 345).

- We will consider two EGSs here of numerical value 121.

עמי, מדוע אינכם מלאים למים [יד ה]חזקה (כמני)?  
 My people, why aren't you full of "water" of [Yad Ha]Chazakah (like me)?

"Water" represents Torah. This represents the Rebbe's institution of the daily study of the Rambam's *Mishneh Torah*. The way it's phrased shows the Rebbe invited the Jewish people to become *gaonim* in their own right – not content to be elitist in his knowledge of the Torah.

עומד אלפי עמי מועד למאכל לכלם  
 Thousands of my people stand [on the] holiday for food for all of them

This refers to the Rebbe's distribution of *lekach* [honey cake] to thousands on ערב ר"ה [Erev (Eve of) Rosh haShannah].

ויהפך נינוה לאמים בבעליו  
 And He overturned Nineveh for the peoples in its Master

We already made mention of Nineveh, that ancient symbol of contemporary metropolises of unknowing people before their upcoming (בעז"ה) [with God's help] spiritual revolution/turnaround. In the Rebbe's words, they will learn the truth: יש בעל-הבית [There is a proprietor, master-of-the-house, to this domicile].

- The psalm's words ה' אדנינו (verses 2, 10) can be subdivided as ה' אדני-נו ("Hashem, my Master, *nu*...?"). This refers to the Rebbe's **nudging**, begging and even demanding of *Hashem* that He send *Moshiach* and the Redemption.
- We can actually *darshen* the psalm's verse 2 into a prophecy for such a film! First, we note that the Torah contains foreign-language words – e.g., Greek (אלון = "another," per Rashi to Genesis 35:8). Well, if it can contain Greek words, then certainly it should come as no surprise that it could contain Yiddish words – seeing that Yiddish is also an important language of the Jewish people (and written in Hebrew characters), not to mention that it was the Rebbe's primary language of communication. In the first of two Yiddish-language interpretations (the one that is closer to *p'shat* [the plain sense of Scripture]), the verse's Hebrew word הארץ ("the earth"), revowelled, becomes the Yiddish word הארץ ("heart"). [Note that *Sefer Tehillim* [the Book of Psalms] comes as an unvowelled [unpointed] text so the verse's native word appears undistinguishable from the Yiddish.] Secondly, we note that the *mispar katan* [lesser numerical value] of the Yiddish word הארץ ("heart") equals that of the Yiddish word הארט ("hard").

We also need two additional manipulations to avoid any disrespect to *Hashem*. Firstly, to separate the Divine Name pair ה' אדנינו ("Hashem, our Master"), we introduce a pause (indicated by a comma) so that אדנינו ("our Master") can refer to the Rebbe politely. Secondly, we note that the *gematria* [numerical value] of the verse's word שְׁמָךְ ("Your

Name"), with its 3 letters and its *kolel* [a feature of Torah numerology set to a constant of 1], equals that of שמו ("his name"). ["Name" in the sense of "reputation."]

The net result of all the above is:

ה', אדנינו מה-אדיר שמו בכל-הארץ הארט בכל-האָרץ

*Hashem*, our Rebbe – how mighty is his reputation in every hard heart over all the earth!

How could there be a phenomenon involving the Rebbe whose effect is felt tangibly "in **every** hard heart over **all** the Earth"? You can see here *Dovid HaMelech's* [King David's] underlying assumption of the existence of some globally publicized vehicle that, once exposed to all of humankind, would effectively infiltrate all of their hearts. Such a film would fit the bill and transform all their "hearts of stone" to "hearts of flesh" (as *Yechezkel* [Ezekiel the Prophet] prophesied in *Hashem's* Name) – naturally (and, even more importantly, **now**, without having to wait/delay any longer).

The situation spoken of by this *d'rash* [homiletic interpretation] corresponds to a *posuk* [verse] in *Chumash* [the Five Books of Moses] which describes something similar at our first Redemption:

[גם] האיש משה גדול מאד בארץ מצרים בעיני עבדי-פרעה ובעיני העם

This man Moses was also very great in the land of Egypt  
in the eyes of Pharaoh's servants and in the eyes of the nation.

[Exodus 11:3]

As Chabad teaches, the Rebbe was "the emanation of Moshe" (אתפשטותא דמשה) in our generation. (Just as Moshe eclipsed אהרן [his brother, Aaron], the Rebbe would eclipse the other Torah leaders of our time.) Note that in relation to such a film, the verse's word בעיני ("in the **eyes** of") applies literally – viz., viewing the movie.

Performing arithmetic and numerical manipulations on the cited verse's chapter and/or verse numbers uncovers meaningful lessons:

- The chapter number (11) is the *gematria* [numerical value] of both דָּבָר ("slander") and חַג ("festival/celebration"). The pair sketch out a timeline. Firstly, Rashi [Oliner edition] (to the next verse) outlines the dual **slander of the other nations** against the Jewish people.

למען צורריך – FOR THE SAKE OF YOUR FOES. To inform them that we are Your people.

להשבית – TO STIFLE the insult of *an enemy and an avenger* who says, "You are no better than other nations."

The film would provide ample evidence that would utterly silence both above hostile camps but good. That would be the cause for the *celebration*.

Related to the foregoing, joining the chapter and chapter numbers together results in 113, and *Mizmor* [Psalm] 113 is the beginning of *Hallel*, recited on joyous occasions.

- The multiplicative product of chapter and verse numbers equals 33, which is the *gematria* of  $\text{כי בא}$  ("for He comes") [*Mizmor* [Psalm] 96:13 (twice in succession); 98:9], which we recite weekly in *Kabbolos Shabbos* [reception prayers greeting the arrival of the Sabbath Queen]. This refers to the approach of the Redemption [since the Messianic Era is described as a "day which is totally Shabbos"].

As mentioned, the doubling of this phrase in *Mizmor* [Psalm] 96 is significant. It's reminiscent of Yosef's [Joseph's] remarks to Pharaoh [Genesis 41:32]:

As for the repetition of *the dream* to Pharaoh – two times – it is because the matter stands ready before God and God is hastening to accomplish it.

The cited verse's phrase "the dream" refers to the millennia-old *dream* of the hastily approaching Redemption. "Pharaoh" would refer to the stubborn non-Jewish (as-of-yet) non-believers.

The sum of this new cited verse's chapter and verse numbers (41 + 32) equals 73, which is the *gematria* [numerical value] of  $\text{חכמה}$  ("wisdom"), since the connection of ancient verse as applied to the current situation is a valid (wise) insight.

- Our second Yiddish-language interpretation is more of a *d'rash* [homiletic interpretation] than the first one. The *mispar katan* [lesser numerical value] of the verse's word  $\text{אדיר}$  ("mighty"), together with its *kolel* [a feature of Torah numerology set to a constant of 1], equals that of the Yiddish word  $\text{ראדיא}$  ("radio"). This refers to the communications savvy of the Chabad-Lubavitch movement. Indeed, the very first Chabad California telethon (circa 1979) was on radio. So were the early Tanya lessons in Yiddish in the Rebbe's time. Chabad's electronic medium outreach has since blossomed to TV, cable and the Internet. Such a film would only be a logical extension.
- [The next set/series of interpretations, all based on *Mizmor* [Psalm] 8:2, relate to the Rebbe's marriage.] We begin by noting that the *mispar katan* [lesser numerical value] of the verse's word  $\text{על}$  ("on/above") equals that of a *ches* and a *beis*. This means that we have these two extra letters to work with in forming our *d'rash* [homiletic interpretation]. Thus, the verse's phrase  $\text{על השמים}$  ("Who has set Your glory above the heavens") is homiletically equivalent to the phrase  $\text{אשר תנה הודך [ב]השמים}$  ("You

gave Your *hod* [the Rebbe] away in marriage in Heaven". [The word בהשמים ("in the heavens"), unusual in that the definite article didn't get absorbed into the prefix, appears in *Mizmor* [Psalm] 36:6. The arithmetic difference of chapter and verse numbers is **30**, and *Mizmor* [Psalm] **30** is about the dedication of the Holy Temple. The Rebbe's marriage enabled and qualified him to become the Seventh Rebbe – a milestone on the road to building the Third Holy Temple.]

- The verse's word תנה ("set"), after a *hey-ches* interchange and rearranging, becomes נתן ("groom").
- The *mispar katan* [lesser numerical value] of the verse's word שמך ("Your Name") equals that of רמ"ש, which is how the Rebbe was known when he became the Rebbe Rayatz's son-in-law. [Additionally, the shapes of *reish* and *chaf sofit* are similar in those fonts, like this one (Calibri), where *chaf sofit* is rounded (ך) – as opposed to ones, like Times New Roman, where it is right-angled (ך).]
- The *mispar katan* [lesser numerical value] of the verse's word בכל ("in every"), together with its 3 letters, equals that of כלה ("bride"). When the original word is vowelled בכלל, it is reminiscent of *Hashem's* blessing to Avraham [Abraham]: "*Hashem* had blessed Avraham [Abraham] with everything (בכלל)" [Genesis 24:1]. This refers to *Hashem's* all-inclusive ברכה [blessing] to the Rebbe on the occasion of his marriage.
- The *mispar katan* [lesser numerical value] of the verse's phrase מה-אדיר ("how mighty") equals that of חיה ("Chaya"), together with its 3 letters. [It should be noted that, in addition to being the Rebbetzin's first name, this word represents a class of lofty angels (since the psalm speaks of אלהים, angels, in verse 6), as well as a lofty level of the soul (since the psalm, in general, speaks of exalted צדיקים [tzaddikim] besides the Rebbe).]
- Verses 2 & 10, in saying מה-אדיר שמך ("how mighty is Your Name"), speaks of *Hashem's* "mighty Name." Now *Hashem's* (usual) "Name of might" is ש-ד-י ["Sha-dai"] ("Almighty"), pronounced [respectfully] as ש-ק-י ["Sha-kai"], which can be vowelled שְקִי ("shki"). The *mispar katan* [lesser numerical value] of the verse's word מה ["how"], together with its *kolel* [a feature of Torah numerology set to a constant of 1], equals that of מו, which can be vowelled as מוּ ("mu"). Combining the preceding, we get  $mu + shki = Mushki$ , which is the diminutive for the Rebbetzin's middle name. [We have absolutely no anecdotal evidence she was ever called this by the Rebbe – theirs was an ultimately private relationship. In any event, the *mispar katan* [lesser numerical value] of שְקִי ("shki") equals that of שְקָא ("shka"), so  $mu + shka = Mushka$  (מוֹשְקָא), the Rebbetzin's formal middle name, is also part of our derivation, with one additional step/operation.]
- In a footnote, the Oliner edition of Rashi (to verse 1) raises the possibility (which, however, is subsequently rejected) that the verse's word הגתית can refer to a resident of the town of Gath. If so, the preceding word על would perforce have to be translated

"about" and not "on" (which would only apply if הגתית was a musical instrument, as Rashi explains). We can now carry over this possibility into verse 2's phrase על השמים. Since the *mispar katan* [lesser numerical value] of השמים ("the heavens"), with its *kolel* [a feature of Torah numerology set to a constant of 1], equals that of כְּנֵה ("purpose"), we can translate as "about Heaven's purpose" [for the Rebbe]. We will find insight into Hashem's purpose(s) for the Rebbe via several EGSs @ 395, the *gematria* [numerical value] of השמים ["the heavens"]. The EGSs concern the Rebbe's *shluchim* [emissaries]:

[Note: from here on in, the hash symbol ('#') in an EGS stands for the *kolel* [a feature of Torah numerology set to a constant of 1].]

בשביעי# השפט# וישלחם# שלוחים# וכבישום  
 By the Seventh [Rebbe], the judge,  
 and he sent them – *shluchim* [emissaries] –  
 and they conquered them.

The word וכבישום ("and they conquered them") refers to the *shluchim*'s [emissaries'] success at being מקרר *Yidden* [draw Jews closer (to Torah Judaism)] all across the globe. This is reminiscent of a Latin saying: *vini vidi vici* ("I came, I saw, I conquered"). This has two tiers of relevance in a Chabad context. One: the *shluchim* [emissaries] **came** to their respective "outposts," **saw** what had to be done in their unique environment and "**conquered**" their ד' אמות ["four ells"]. Two: The base of *vidi* ("I saw") is the same as that of *video*. This refers to the viewing of the film, which would catalyze the conquering of the world. [The full Scriptural phrase is וּלְשָׂפוֹת לַעֲבָדִים וְיִכְבְּשׁוּם ("and they subjugated them to be bondsmen and bondswomen"). This refers to the חז"ל [(teaching of) the Talmudic Sages] that in the Messianic Era, the nations will tend our flocks, etc. I heard the Rebbe quote it on more than one occasion.]

The *mispar katan* [lesser numerical value] of השפט ("the judge"), together with its 4 letters, equals that of המשפיע ("the influencer"), especially as that term is understood in Chabad *Chassidus*. This refers to the Rebbe's general מקרר-ing [outreach] effect on others.

וישבעו# שלחנו# ... בבשמים#  
 And they were satiated [at] his table ...  
 [until] *b'samim* [spices].

This EGS refers to the guests partaking of sumptuous *Shabbos* [Sabbath] (and *Yontef* [Festival]) meals at Chabad Houses. The term "[until] *b'samim* [spices]" refers to the Havdalah ceremony marking the end of *Shabbos*. The reason it says "at his table" (i.e., the Rebbe's table) is because שלוחו של אדם כמותו [a person's agent is as himself].

### פשוטו הספרים בלשונו # להשכיל

They [explained] the *p'shat* [plain sense] of the *seforim* [books],  
in his language, to make [them] wiser.

This EGS refers to the *shluchim*'s [emissaries'] task of disseminating [Judaism's and the] Rebbe's teachings. The term #בלשונו ("in his language") refers both to the Rebbe's language and each individual student's "language" – be it actually foreign, or else simply adjusting to the student's individual level.

[This EGS leads me to speculate and suggest a novel theory to explain the existence of both textual *k'tiv* [the Scriptural text as it's written] and *k'ri* [the Scriptural text as it's read/pronounced] (at least in some cases). In one of our EGSs, the word ויכבישום is the *k'tiv*; the *k'ri* is ויכבשום. Their *gematrias* [numerical values] differ by ten. In order to arrange for this word to be available for this particular EGS, the *k'tiv* was instituted.]

- Here is an overview of verse 3:

מפי עוללים וינקים [“from the mouth(s) of babes and sucklings”] – From the mouth(s) of the Rebbe Rayatz & the Rebbe. Why do they qualify as עוללים וינקים? One: because they were as innocent of sin as babes and sucklings. Two: they qualify as עוללים because they totally accepted the עול ("yoke") of Heavenly kingship and of *Mitzvos*. (Don't be overly surprised that עוללים has two *lameds* and עול only has one. We find that הוללים with two *lameds* refers to תהלו with just one [*Mizmor* [Psalm] 75:5].) Three: the *mispar katan* [lesser numerical value] of וינקים is the same as that of ענקים ("[spiritual] giants").

עז יסדת עז – As mentioned, the Hebrew word עז [“might”] is a numerical shorthand code representing "770." The verse credits *Hashem* with the establishment of "770."

עם ישראל [“the Jewish People”] – "770" was founded by *Hashem* against all the troubles of ישראל. We cite רמב"ם [Maimonides], *Yad* [Mishneh Torah], *Hilchos Ta'anuyos* [Laws of Fats] 1:1 to show the commonality of language to our verse's phrase.

It is a positive Torah commandment to cry out and to sound trumpets in the event of any difficulty that arises which affects the community, as [Numbers 10:9] states: "[When you go out to war... against] an enemy who attacks you (עַל הַצֵּר הַצֹּרֵר אֶתְכֶם) and you sound the trumpets..."

[This commandment is not restricted to such a limited scope; rather,] the intent is: Whenever you are distressed by difficulties – e.g., famine, plague, locusts, or the like – cry out [to *Hashem*] because of them and sound the trumpets.

להשבית אויב ומתנקם – The ultimate end-goal behind the establishment of "770" was to wage spiritual warfare to silence world Jewry's enemies (viz., anti-Semites in general).



We repeat Rashi's explanation of the last two phrases.

למען צורריך – FOR THE SAKE OF YOUR FOES. To inform them that we are Your people.

להשבית – TO STIFLE the insult of *an enemy and an avenger* who says, "You are no better than other nations."

*Mizmor* [Psalm] 8:3 contains a compact description of Israel's enemies. The chapter and verse numbers (8:3) share the same digits as the number 83. *Mizmor* [Psalm] 83:7-9 contains an expanded enumeration (detailed listing) of Israel's foes. Rashi (to Numbers 10:39) explains that Israel's enemies are *Hashem's* enemies. [Incidentally, the inclusion there of *וְהַגִּרִּים* ("and the Hagarites") suggests that they were the descendants of Hagar [= Keturah] who Avraham [Abraham] banished to the east, per Rashi to Genesis 25:6 and implies that this verse in *Sefer Tehillim* [the Book of Psalms] was Rashi's source or a support for this identification of Hagar with Keturah.] This would refer to the eastern religions as being among Israel's foes. (The Dalai Lama is an exception to this broad generality – he has a high regard for Judaism.)

The verse's phrase *אויב ומתנקם* ["foe and avenger"] occurs once again in *Sefer Tehillim* [the Book of Psalms], in *Mizmor* [Psalm] 44:17. (Although this second occurrence is located *later* in *Sefer Tehillim* [the Book of Psalms], it is actually an *earlier* verse time-wise than that of *Mizmor* [Psalm] 8, since *Mizmor* [Psalm] 44 was authored by Korach's sons, who were contemporaries of Moshe, living centuries before *Dovid HaMelech* [King David], who authored *Mizmor* [Psalm] 8.)

[All the day my disgrace is before me,  
and the shame of my face has covered me.]  
Before the voice of the taunter and blasphemer (*וּמְגַדֵּף וּמְבַרֵּךְ*),  
before the enemy and the avenger (*אוֹיֵב וּמִתְנַקֵּם*).

From the parallelism of this latter verse, we learn that *the enemy and avenger* implies the existence in the situation of a *taunter and blasphemer*. There are two Scriptural examples where the perpetrator is described as a *taunter and blasphemer*: *Dasan & Aviram* [Dathan & Abiram], and Goliath – all who denounced Israel and *Hashem* using gutter language. The common denominator in both cases is the delusional notion that *Hashem* lacks the power to deal with a given situation. In both these cases, the perpetrators were done away with swiftly.

- In verse 3 there, we read:

**Out of the mouths of babes and sucklings** You have founded strength,  
against Your adversaries, to put an end to the enemy and the avenger.

This refers to the Rebbe's founding of *צבאות ה'* [*Tzivos Hashem* (Hashem's legions)], a

youth movement for boys under bar-mitzvah and girls under bat-mitzvah].

- In verse 5 there, we read:

מה-אנוש כי תזכרנו...?

[Note that this verse speaks of אנוש ["Enosh"] and of בן-אדם ["son of Adam/man"] whereas the similarly-sounding verse in *Mizmor* [Psalm] 144:3 speaks of אדם ["man/Adam"] and of בן-אנוש ["son of Enosh"].]

Enosh was Adam's grandson. In Genesis 5:9, we read:

And Enosh lived **815** years after begetting Kenan...

Note that  $815 = 45 + 770$ . ע"פ דרש [Venturing out on a homiletic interpretation], we can suggest the following historical interpretation: after '45 (= 1945, referring to the end of the Holocaust, after which the Rebbe Rayatz moved to America), came "770."

- In verse 6 there, we read:

Yet You [Hashem] have made him slightly lower than the angels;  
and with honor and dignity You have crowned him.

חב"ד [Chabad] is spelled *ches* (numerical value 8), *beis* (numerical value 2), *daled* (numerical value 4). So, since 2 plus 4 equals 6, *Mizmor* [Psalm] 8:6 = *Mizmor* 'ה':ב'ד' !

We have a verse in *Shir HaShirim* (8:6) about "a love stronger than death." (Note that the chapter number and verse number here match exactly those of the Psalms verse we cited, 8:6, making the pair "parallel" verses, hinting that we're speaking of the same individual.) Such is the intense love bond between a departed Chassidic *rebbe* and his beloved flock left behind. As much as death tries to get the departed soul to forget those left behind on earth, the love pulls stronger to keep the connection fresh. The Rebbe's love for his followers and for the Jewish people in general is stronger than death. It keeps him bound and in intimate touch with life on earth. Multitudes pour their hearts out at the Ohel, his resting place and that of the Rebbe Rayatz. Many write him their questions and they have devised an ingenious technique of putting *kvitlech* [notes] into אגרות קודש [the Rebbe's correspondences] to receive an answer. The book *Miracles & Amazing Stories in Our Times* chronicles many startling answers people have received from the Rebbe after his *histalkus* [passing] in this way, defying the odds.

- In verse 7 there, we read:

You gave him dominion over the works of Your hands;  
You put (תחת-רגליו) everything at his feet (שתה).

*Hashem* gave the Rebbe dominion over the *velt* [world] and all of this was "at his feet" (without the Rebbe needing to venture forth out of his office).

Alternatively, the verse's word שָׁתָה ("You put") can be revowelled homiletically into שָׁתָה ("he drank"). This refers to two of the Rebbe's customs. One: כּוּס שֶׁל בְּרָכָה, where the Rebbe would distribute wine to thousands, all the while standing on his feet for hours (תַּחַת-רַגְלָיו). Two: inviting the *fahrbrengen* participants to say *L'Chaim*.

This particular lesson is actually hinted-at somewhat in another independent duplicate way within *Mizmor* [Psalm] 8. The *gematria* [numerical value] of the first verse's word הַגִּיתִית is 818 (as already mentioned previously). The specific word-of-interest now of this *gematria* [numerical value] is וַתִּשְׁקֵהוּ ("and she gave him to drink"). We can remove the objection that the subject is feminine by noting that the *mispar katan* [lesser numerical value] of this word equals that of the imperative הִשְׁקֵהוּ ("give him to drink"), with its 5 letters.

- The *gematria* [numerical value] of שָׁתָה ("You put") is 705, and the following three-word EGS is composed entirely of words of *gematria* [numerical value] 705: בְּגִישָׁתוֹ לְמַקְצֵעַת הַפְּרֹכֶת: ("as he approaches to the corners of the curtain"). This refers to the Rebbe's steady practice of touching the אַרְוֵן's [the holy Ark's] curtain edge on entering or leaving the front of the *shul*.
- *Mizmor* [Psalm] 8 contains hints to even minor details located on the seeming perimeter of the Rebbe's life and surroundings. For example, we will now examine hints relating to the subway system under Eastern Parkway. Specifically, we mean the ② and ③ subway lines and the Kingston Avenue station. They are hinted-at by verse 7's expression: "Everything (כָּל) You put (שָׁתָה) under his feet (תַּחַת-רַגְלָיו)." We will look at each Hebrew element of this expression in turn:
  - כָּל ("everything") – If you split the word into individual letters (כ,ל) and take their *mispar katan* [lesser numerical value], you get "2,3" which corresponds to the ②, ③ subway lines. These are the lines *Hashem* placed under the Rebbe's feet.
  - שָׁתָה ("You put") – Credit for the proficient design of the underground subway system is given to *Hashem* who undoubtedly inspired its designers. The Hebrew term for "subway" is תַּת-קַרְקָעִית. The word שָׁתָה can be considered a *notrikon* (acrostic) of שִׁירוֹת תַּת-הַקְּרָקָע ("underground [subway] service"). If you take the *mispar katan* [lesser numerical value] of שָׁתָה and take the remainder (modulo) when divided by 10, you get 2, corresponding to ②. [Modulo is used within Torah by the counting of the Omer (modulo 7) – during which this paragraph was written – and the determination of the קְבִיעוֹת [cyclic nature] of a Hebrew calendar year (modulo 28 = הַמְחִזּוֹר הַגָּדוֹל שֶׁל הַשָּׁמֶשׁ [the major solar cycle].] If you then add 1 (for the *kolel* [a feature of Torah numerology set to a constant 1]), you get 3, corresponding to ③.

(See our note below regarding our overloaded, specialized use of *kolel* here.)

- תַּחַת-רַגְלָיו ("under his feet") – The Rebbe sometimes walked along Eastern Parkway on the way to his office above and parallel to the underground tracks. By verse 2, we used the term תַּנְה [ת[ח]נה], based on תַּנְה, in our derivation relating to the Rebbe's *chasuna* [marriage]. If you rearrange the letters of this word, you get ת[ח]נה ("station"), referring to the Kingston Avenue subway station located under "770." If you take the *mispar katan* [lesser numerical value] of ת[ח]נה modulo 10, you get 2. If you then add 1 (for the *kolel* [a feature of Torah numerology set to a constant 1]), you get 3, corresponding to ③. [Note: normally, "*kolel*" is strictly a *gematria*-based [numerology-based] term. However, in relation to the Rebbe, "*KOLLEL*" has another, literal, meaning: the אברכים **כולל** ["*Kollel Avreichim*"] of "770" – the throngs of *yungeleit* [youngsters] who sit and learn in "770." That's why, although both ② and ③ run under Eastern Parkway, the Kingston Avenue subway station is only for the ③ line.]
- In verse 9 there, we read:

...whatever traverses the lanes (אֲרָחוֹת) of the seas/oceans (יַמִּים).

This is part of the list of things *Hashem* gave the subject of this מזמור [psalm] dominion over. It is *ships* that traverse the lanes of the sea [as we see in *Mizmor* [Psalm] 104:26]. The Rebbe knew nautical engineering. (This was evident from his letter/responsum regarding the halachic problems of Jewishly-owned passenger ships that travel on *Shabbos*.)

Alternatively, the verse's word יַמִּים ("seas/oceans") can be revowelled homiletically into יָמִים ("days"). The verse's word אֲרָחוֹת can be translated "ways." The resulting phrase refers to the Rebbe's ability to "traverse the ways of days" (i.e., to look prophetically into the future).

[D] Lastly, we will revisit the פסוק [verse] in Chana's [Hannah's] Song that we explained was the נבואה [prophecy] behind a barren woman (with infantile womb syndrome) bearing 15 children after being blessed by the Rebbe and analyze it in depth.

*I Shmuel* [1 Samuel] 2:5-6

שְׂבֻעִים בָּלֶחֶם נִשְׁכְּרוּ וְרַעֲבִים חָדְלוּ

The sated ones are hired out for bread,

while the hungry ones cease to be so;

עַד-עֲקָרָה יִלְדָה וְשִׁבְעָה נִרְבַּת בָּנִים אִמְלָלָהּ.

until/while the barren woman bears seven,  
the one with many children becomes bereft.

ה' מְמִית וּמְחַיֶּה-הָ מוֹרִיד שְׂאוֹל וְנֹעֵל.  
*Hashem* brings death and gives life,  
He lowers to *Gehinnom* and raises up.

Chana was a bona fide נביאה [prophetess] [TB, Megillah 14a]. It is therefore assumed she could see the future, including both national and personal events simultaneously with their smallest details. When she composed her deceptively simple Song, she overloaded it with multiple layers, containing veiled references to this future knowledge. We will be digressing somewhat to encompass the global level here since Chana [Hannah] included in this pair of verses a spiritual root of modern-day terror, hence illuminating a potential solution.

As a first step, we need to establish that *I Shmuel* [1 Samuel] 2:5 is a prophecy according to our Sages.

This is a **prophetic** allusion to the future Redemption, when the "barren, widowed" Jerusalem will be filled with her children, while Rome, which destroyed the Second Temple and exiled Israel, will be bereft of its inhabitants. (*Targum*)

This lengthy exile began with Rome but, according to the Sages, later after the decline of the Roman Empire it became associated with the Roman Catholic Church. This, in turn, is associated with the ישראל מומר [the Jewish apostate], Esav [Esau]. We can readily trace how the verse gave rise to the above prophetic interpretation with the aid of a key *gematria* [numerological] equation. The *gematria* [numerical value] of עֲקֵרָה ("barren woman"), together with its *kolel* [a feature of Torah numerology set to a constant 1], equals that of עֵשָׂו ("Esau"). As a result, both halves of the verse's סיפא [latter half] involve Esau: "the barren woman [= Esau] bears seven (many)" describes his population growth whereas "the one with many children [= Esau (again)] becomes bereft" describes his subsequent decline.

However, Christians are not the only identifiable population that this verse predicts will undergo decline. Two consecutive *gematria* [numerological] manipulations identify two other populations besides. One: the *mispar katan* [lesser numerical value] of רבת, with its *kolel* [a feature of Torah numerology set to a constant 1], equals that of רבתי. Two: the *mispar katan* [lesser numerical value] of רבתי, together with its 4 letters and its *kolel* [a feature of Torah numerology set to a constant 1], equals that of ורבת. This establishes that רבת, רבתי and ורבת are all equivalent numerologically.

The first word, רבת, is associated with both Christians and Muslims. The second word, רבתי, is associated with *Yerushalayim*. (The third word, ורבת, is part of the original verse.)

[*Mizmor* [Psalm] 120:5-6]  
אוֹלִי-לִי כִי-גֵרְתִי מִשֶּׁחַךְ  
שְׁכַנְתִּי עִם-אֶהֱלִי קֶדָר.  
Woe is me that I dwell in Meshech,  
that I reside among Kedar's tents.

רבת שְׁכֵנָה-לָּהּ נִפְשִׁי  
עִם שׂוֹנְאֵי שְׁלוֹמִים.

Too long has my soul dwelt  
with those who hate peace.

*Woe is me that I dwell in Meshech.* For I have sojourned among *Meshech*, a Christian nation, the Roman empire and its present-day successors. (*Radak HeAruch*)

*I reside among [those who inhabit] the tents of Kedar.* Kedar is the Arab empire of Ishmael, the great power that would persecute Israel in exile. (*Radak; Ibn Ezra*)

[*Eichah [Lamentations] 1:1*]

אֵיכָּה יָשְׁבָה בְּדָד הָעִיר רַבָּתִי עִם הַיְתָמָה כְּאַלְמָנָה...

Alas – she sits in solitude.

The city [= *Yerushalayim*] that was great with people  
has become like a widow...

[It's confusing – did Chana foresee something beneficial for the Jewish people or not? Why should Jerusalem be included among the populations to decline (dwindle, I"n) [God forbid!]? We have no choice but to bide our time and patiently await an answer.]

Back to Chana's [*Hannah's*] prophecy. What did she mean by "*The sated ones are hired out for bread, while the hungry ones cease to be so*"? The verse describes two aspects of a tranquil *status quo*. Closer to the *p'shat* [the plain sense] level, bread represents Torah and the prophecy describes the aftermath of the first wave of the *teshuvah* [repentance/return] movement, which was largely initiated by the Rebbe. Those knowledgeable in Torah ("the sated ones") are literally and figuratively hired out for bread (Torah) and, thereby, the spiritually "hungry ones cease to be so." This example of spiritual sustenance follows the principle of supply and demand: the "Haves" supply their fellow "Have-Nots." This movement was in partial fulfillment of Amos' prophecy:

הִנֵּה יָמִים בָּאִים נֹאֵם אֲדֹנָי ה' / אֱלֹקִים וְהִשְׁלַחְתִּי רֶעֶב בָּאָרֶץ  
לֹא רֶעֶב לֶלֶחֶם וְלֹא צְמָא לַמַּיִם כִּי אִם לִשְׁמֹעַ אֶת דְּבַר ה'.

Behold, days are coming –  
the Word of my Master, Hashem Elokim –  
and I shall spread a famine across the Land –  
NOT a hunger for bread NOR a thirst for water,  
but rather to hear the Word of Hashem.

At the same opportunity, Chana [*Hannah*] addressed a critical future global crisis: world hunger and mass starvation. [The prophets of Israel taught that *Hashem* "feeds the hungry." The Talmud explains that *Mizmor* [Psalm] 136 is called *Hallel HaGadol* [the Great Praise] because it contains the concept *נתן לחם לכל בשר* [He supplies food for all flesh].] How did Chana [*Hannah*] arrange

for this issue to be included in her intent? Simple. The verse's verb נִשְׂכְּרוּ ("are hired") can be considered homiletically based on שָׂכָר ("reward"). Thus, the phrase שְׂבָעִים בְּלֶחֶם נִשְׂכְּרוּ means "the sated ones (i.e., America's inhabitants) are rewarded with bread (food)." Tragically, the סיפא [latter half-verse] there is taken literally: "the hungry ones cease" **to live**. While America enjoys plenty, millions are starving. [UNICEF reports that more than 24,000 children die DAILY from hunger-related causes, excluding adult deaths.] A recent report on the Internet (4/5/16) claimed that, for the first time, obese people outnumber the underweight. (The data was collected based on 19 million people, from 186 countries.)

*Dovid HaMelech* [King David], who lived after Chana [Hannah], studied her prophecy. He purposefully arranged his own comments to *I Shmuel* [1 Samuel] 2:5-6 in *Mizmor* [Psalm] 2:5-6, the two passages being "parallel." In those verses, he outlined *Hashem's* reaction to this issue.

*Mizmor* [Psalm] 2:5-6

Then He will speak to them in His anger,  
and in His rage He will terrify them.

"But it is I Who has anointed My king,  
upon Zion, My holy mountain."

In other words, *Hashem* is enraged over mass apathy to mass starvation. The complete solution to this problem awaits *Moshiach* (this explains why verse 6 above follows) but the Sages teach: מִנְהוּלָה לְהַבְטִיל מִמֶּנָּה לֹא עָלֶיךָ הַמְּלָאכָה לְגַמּוֹר וְלֹא אַתָּה בֵּן חוֹרִין לְהַבְטִיל מִמֶּנָּה [It is not incumbent upon you to complete the work [but] neither are you free to desist from it].

How long will the tranquil *status quo* last? Chana [Hannah], in stating עַד ("until") in *I Shmuel* [1 Samuel] 2:6, provided five signs (two general, three personal). [*Yeshayahu* [Isaiah] (7:14) also gave a personal sign for a national prophecy.] Some of the signs are milestones [עד ועד בכלל] [inclusive with the endpoint] for the crisis; some are endpoints.

The first (positive) sign comes from a straightforward interpretation of עַד-עֲקָרָה יִלְדָה שִׁבְעָה ["until the barren one gave birth to seven"] that is relevant to my proposal. The barren woman is Sarah the Matriarch, as it says: וְשָׂרָה עֲקָרָה, אֵין לָהּ וָלֵד ["And Sarah was barren; she had no seed"]. She is the mother of the entire Jewish people. The "seven" are not seven simultaneously existing children but rather a chain of seven **generations**. This refers to the chain of *Admorei Chabad* [Chabad-Lubavitch Rebbes]. Chana [Hannah] was prophesying that, after seven generations of *Admorei Chabad* [Chabad-Lubavitch Rebbes] were born to the Jewish people, there would be a world revolution. I'm suggesting that familiarizing people with the **Seventh** Rebbe via a series of films was the specific triggering mechanism she foresaw for that revolution. (Because of that revolution, people, corporations and governments would be more inclined to address world hunger collectively, responsibly and humanely.)

[There is one significant problem with this scheme. It mentions the seven *Admorei Chabad* [Chabad-Lubavitch Rebbes], but there is no mention of the Baal Shem Tov or the Mezritcher

Maggid. But *Hashem* took care to uphold the honor of these צדיקים [tzaddikim] in a unique way. All told, there are **nine** generations of Chassidic *Admorim* [Rebbes] – two of general *Chassidus*, seven of *Admorei Chabad* [Chabad-Lubavitch Rebbes]. The number 9 in Hebrew is written תשעה. Using the same Hebrew letters, the previous Hebrew year was תשע"ה. With its *kolel* [a feature of Torah numerology set to a constant 1], the current Hebrew year is תשע"ו. The Hebrew letters of תשע"ו can be rearranged to form שעתו ("its hour"). Note also that the letters of תשועה ("salvation") can be rearranged to form ה'תשע"ו ("5776," the current Hebrew year). Thus, the timing of this letter, written in Nissan of this auspicious year, indicates a hint to the Redemption.]

The second (positive) sign is also related to the videos and film. It is the amazing story of the barren woman with infantile womb syndrome who, after a blessing for many children from the Rebbe, bore fifteen children. In this case (as mentioned), 'seven' means 'many.' Moreover, the number of children she eventually bore (15) is hinted numerically from the verse's reference, *I Shmuel* [1 Samuel] 2:5. [Counting *I & II Melachim* [1 & 2 Kings] as one volume, *Shmuel* [Samuel] is the 8<sup>th</sup> of the 24 Books of *TaNach* [the Hebrew/Aramaic Bible].] Adding up the Book's ordinal number (8), the verse's chapter number (2) and the verse number (5) yields 15.

The third, fourth and fifth signs are decidedly negative ones. For the third sign, the עקרה ("barren woman") refers to Hagar. How so? From the psalmic expression עקרת הבית to be understood in isolation as "the one who uproots [Jewish & non-Jewish] homes" by acts of terror. When she breeds many offspring (Arabs, Muslims), tragically *Yerushalayim* [Jerusalem] will be bereft. (Everyday headlines of stabbings and sometime bombings ר"ל [May the Compassionate One (Hashem) save!] confirm this sign.) As mentioned, *David HaMelech* [King David] lived after Chana [Hannah] composed her Song. He patterned himself after her use of אַמְלֵלָה ("bereft") in *Mizmor* [Psalm] 6:3 which consists of his prophetic prayer for this (the current) situation. He is speaking as king on behalf of the entire Jewish people.

Be gracious to me, *Hashem*, for I am desolate (אַמְלֵלָה),  
heal me, *Hashem*, for my bones are terrified.

Note two things. One: "terrified" has the same linguistic base as "terror." Two: the digits of this reference (6:3) are the same as those of *Mizmor* [Psalm] 63. According to the Baal Shem Tov, a person who is 62 (my current age) recites *Mizmor* [Psalm] 63 daily. (This is an allusion to the verse's personal relevance for me.)

The fourth sign is an especially bitter memory for Lubavitchers. 28 year-old Rivky Holtzberg זצ"ל [of righteous memory] and her 29 year-old husband, R' Gavriel Noach זצ"ל [of righteous memory], *shluchim* [the Rebbe's emissaries], were brutally murdered by terrorists in Mumbai, India. This, however, raises an obvious question: the verse says "the one **with many children** becomes bereft" and Rivky ע"ה only had one child? The answer lies in her *shlichus* ["mission"], mostly to Israeli travelers – these **were** her children. As the Rebbe told Robert Kennedy, "I have 200,000 children!" And we have the principle: שלוחו של אדם כמותו [a person's agent is as himself].



Mumbai and India are both hinted-at numerologically in our verse.

- The *gematria* [numerical value] of the verse's word אָמְלָלָה ("bereft") is 106. The *gematria* [numerical value] of the verse's word בְּנִים ("children"), with its 4 letters, is also 106. Mumbai in Hebrew is written מוּמְבָאִי. The *gematria* [numerical value] of this word, together with its 6 letters and its *kolel* [a feature of Torah numerology set to a constant 1], is also 106. [Remember this value, 106, because it will be brought into discussion later on.]
- The *gematria* [numerical value] of the word הוֹדוּ ("India") is 21. This value is hinted-at numerically from the verse-pair's reference, *I Shmuel* [1 Samuel] 2:5-6. [As mentioned, counting *I & II Melachim* [1 & 2 Kings] as one volume, *Shmuel* [Samuel] is the 8<sup>th</sup> of the 24 Books of *TaNach* [the Hebrew/Aramaic Bible].] Adding up the Book's ordinal number (8), the verse-pair's chapter number (2) and both of the verse numbers (5, 6) yields 21.

This value, 21, has two interesting properties. One: it is the square root of the *gematria* [numerical value] of אֱמֶת ("truth") – in other words, it represents the "root of truth." Since the tragic event is part of Chana's prophecy, it follows that it's truth. Two: it is the number of the current civil century (the twenty-first century) – in which the terror attack occurred. [Don't be overly surprised the Torah reckons according to the non-Jewish calendar since we find the verse a verse in *Sefer Tehillim* [the Book of Psalms] (87:6a): 'הַמַּיִם יִסְפֹּר בְּכַתּוּב עַמִּים' ("Hashem counts according to the writing of the nations").]

The phrase from the *Megillah* [Biblical Book/Scroll of Esther] מְהֵדוּ וְעַד-כּוֹשׁ applies in three ways. One: לעִנְיֹת דַּעְתִּי [in my humble opinion], the two events – the India (הוֹדוּ) massacre and the starvation of black (כּוֹשִׁי) millions in Africa – are linked, as the effect and its associated cause. Because *frum* [Torah-observant] world Jewry has not fulfilled its historic mission transmitted from the prophets of being involved in feeding the world's hungry (including publicizing its importance ע"פ תּוֹרָה [according to the Torah] but abandoning it to mostly non-Jewish humanitarian efforts), its Divine protection shield has been weakened to the point where even someone of exemplary merit like the Rebbe's *shluchim* [emissaries] could be harmed. (However, we also have the complementary Torah principle of אֶקְדָּשׁ בְּקִרְבִּי אֶקְדָּשׁ ["I (Hashem) will be sanctified by those close(st) to Me"] – Hashem will be sanctified דוּקָא [particularly] by those closest to Him.) Two: once the problem of world hunger is addressed, alleviated and solved, the same phrase will be understood quite differently. הוֹדוּ means "praise/acknowledge ye [Hashem]." Hashem's praise will reach the continent of black Africa, literally, where previously it was unknown and unheard. Three: in Mordechai and Esther's time, there were 127 countries - מְהֵדוּ וְעַד-כּוֹשׁ. Today, excluding Vatican City, there are 195 (to which the message of such a film would reach) – the *gematria* [numerical value] of צִדִּיק (the Rebbe), written without a *yud*, and its *kolel* [a feature of Torah numerology set to a constant 1]. It is also likewise the *gematria* [numerical value] of צִדִּיק ("righteousness, justice").

The fifth sign is of a recent tragedy in Israel. 39 year-old *frum* [Torah observant] Dafna Meir was stabbed to death in front of three of her children. In total, she had six children, just like Chana [Hannah] herself (who, according to *I Shmuel* [1 Samuel] 2:21, gave birth to five additional children after Shmuel [Samuel]).

Remember the numerical value 106 from above? Now we shall weave it into our discussion. The *gematria* of כאלקים ("like God") is 106. Terrorists can only kill **like God**; however, they cannot give life (revive). This backdrop explains the transition from *I Shmuel* [1 Samuel] 2:5 to 2:6 ("*Hashem brings death and gives life, He lowers to Gehinnom and raises up*") – *Hashem* sends the wicked (terrorists, etc.) to *Gehinnom* and gives spiritual life (in the Afterlife) to the innocent (terror and starvation victims). Although they die miserably, *Hashem* makes their Afterlife pleasant.

In stating ממיית ה' [God slays], Chana [Hannah] indicated that *Hashem*, the Master of the Universe, accepts the final responsibility for the deaths of the innocent terror and starvation victims. And in a glaring and dramatic instance of ונהפך הוא [an overturning], *Hashem* has orchestrated, after seven generations of *Admorei Chabad* [Chabad-Lubavitch Rebbes], a virtually inexhaustible supply of powerfully inspirational stories of the Rebbe (some of them videotaped) in order to be מחיה [enliven] (the entire *velt* [world]), as the verse continues.

Now we can understand one link of *I Shmuel* [1 Samuel] 2:6 to its "parallel" verse, *Mizmor* [Psalm] 2:6 (which speaks of *Moshiach* [the Messiah]). The רמב"ם [Maimonides] (in *Hilchos Teshuvah*) [in the Laws of Repentance] writes that *Moshiach* [the Messiah] will be a great נביא [prophet]. Like the great נביאים [prophets] of *TaNach* [the Hebrew/Aramaic Bible] who were מחיה מתים [raised the dead] (Eliyahu [Elijah], Elisha, Yechezkel [Ezekiel]), *Moshiach* [the Messiah] will be able to at least figuratively revive people. As the Egyptians told Yoseif [Joseph], הֲחַיִּיתֵנוּ ["You've revived us!"].

We can see how the continuation of Chana's [Hannah's] Song also presumes the existence of such a film.

#### *I Shmuel* [1 Samuel] 2:7-10

*Hashem* impoverishes and makes rich, He humbles and He elevates.  
He raises the needy from the dirt, from the trash heaps He lifts the destitute,  
to seat [them] with nobles and to endow them with a seat of honor –  
for *Hashem's* are the pillars of the Earth, and upon them He set the world.  
He guards the steps of His devout ones (יְדֵי יוֹדֵי),  
but the wicked are stilled in darkness;  
for not through strength does man prevail.  
*Hashem* – may those who contend with him be shattered,  
let the heavens thunder against them.  
May *Hashem* judge to the ends of the earth;  
may He give power to His king and raise the pride of His anointed one.

Here are the major themes of this passage that are relevant to our discussion:

- To elevate the physically and spiritually needy and destitute from *shmutz* and garbage.
- The passage mentions "the pillars of the earth" upon which He set the world. This is close to the concept of עולם יסוד צדיק [the *tzaddik* who is the world's foundation], exemplified by the Rebbe and to be publicized by such a film.
- The Talmud [TB, *Yoma* 38b] notes that the word חסידי ("His devout ones") is spelled without a *vav*, חסידי ("His devout one"): implying that *Hashem* would maintain the world for the sake of even one righteous person. That one *chossid* is the Rebbe, who was a *chossid* of the Rebbe Rayatz – since חסידי can mean "**his** *chossid*" in addition to meaning "**His** *chossid*" (because Hebrew lacks capitalization).

The U.S. has the beginnings of a solution to global starvation. It's called the Food for Peace program and, through it, surplus grain (or cash payments) is distributed to undernourished democracies. Sadly, the surplus set aside for humanitarian relief has dwindled to one-sixth of the volume it once was – although the population of starving people has increased over time. This was the result of a misguided and myopic national economic strategy: let's save money by cutting back on charitable outlay. Any *frum* [Torah-observant] person knows such an approach is basically flawed. The only predictable result of reducing צדקה [charity] is depriving oneself of *Hashem's* blessings and protection and, moreover, of additional פרנסה [sustenance] to be distributed wisely and responsibly.

On a global setting, the scope of Divine blessings is that much greater because it's ממש [actual danger-to-life] on a mega-scale. As Bill Gates' [ex-]wife, Melinda, once said of her former husband's humanitarian efforts: "he's doing God's work." Likewise, the U.S. would be filling a role/niche of *imitateo Dei* by almost literally and tangibly being מחי [reviving the dead]. I would imagine the U.S. to then receive a cornucopia of שפע ברכות [blessings in abundance]. It could even approach the blissful intensity of די בלי די [“I shall fill you with blessings until your lips will become tired of saying, ‘Enough!’”].

The ideal upgrade to this program would be to distribute surplus grain (or cash payments) worldwide to ALL undernourished countries (and GRATIS to those unable to pay). (Other grain exporting nations could be expected to follow America's lead and example.) This ultimate solution is hinted-at in the original verse we cited from *I Shmuel* [1 Samuel] [2:5].

*I Shmuel* [1 Samuel] 2:5

שְׂבָעִים בְּלֶחֶם נִשְׁכְּרוּ וְרַעֲבִים חָדְלוּ

The sated ones are hired out for bread,  
while the hungry ones cease to be so...

Here "the sated ones" refer to the U.S.A. – they are sated because they have a surplus of grain. The verse's phrase "hired out for bread" refers to compensation for their bread (i.e., exported

grain). The verse's phrase "while the hungry ones cease to be so" refers happily to the (formerly) starving and hungry who thereby CEASE TO BE starving and hungry! In this context, the verse's verb חָדְלוּ is to be understood as an imperative (i.e., a Divine command).

Chana's [Hannah's] choice of the word חָדְלוּ ["cease to be so"] was precise and profound. This word is included in the words of מֵרַע"ה [Moses, our Teacher/Rabbi (peace be upon him)] to Pharaoh at the end of the Plague of hail: יִחְדְּלוּ הַקְּלוֹת ("the thunder will cease"). In the context of global starvation, however, the קוֹלוֹת [lit., "voices"] refer to the pathetic outcries of the starving which will cease once their ordeal is alleviated. This relates directly to Chana's [Hannah's] son's name, שְׂמוּאֵל ("God heard"). It means that *Hashem* heard their outcries – much like it says regarding בְּנֵי [the Children of Israel]: *God heard their moaning* – and as a result He sped up the general Redemption.

This ultimate solution is also addressed by *Shlomo HaMelech* [King Solomon] in *Mishlei* [Proverbs] 25:21 – *If your foe is hungry, feed him bread; and if he is thirsty, give him water to drink. Shlomo HaMelech* [King Solomon] wisely counseled supplying the physical needs of even your enemy – he will make peace with you out of gratitude. [As for providing water, this may refer to building desalination plants to convert briny ocean water to potable water.]

The chapter and verse numbers of the verse from *Mishlei* [Proverbs] reveal a numerical link to the original verse-pair from *I Shmuel* [1 Samuel] 2:5-6. The first verse from *I Shmuel* [1 Samuel] (2:5) is composed of the same digits as the chapter number of the verse from *Mishlei* [Proverbs] (25). [As mentioned, counting *I & II Melachim* [1 & 2 Kings] as one volume, *Shmuel* [Samuel] is the 8<sup>th</sup> of the 24 Books of *TaNach* [the Hebrew/Aramaic Bible].] Adding up the Book's ordinal number (8), the verse-pair's chapter number (2) and both verse numbers (5, 6) yield the verse number of the verse from *Mishlei* [Proverbs] (21).

[If the 2016 Presidential candidates **really** wanted to return the U.S.A. to true greatness and become the *de jure* leader of the free world again, they would adopt the ultimate solution (or even a modified compromise) as part of their campaign platforms.]

*Dovid HaMelech* [King David] hinted in *Sefer Tehillim* [the Book of Psalms] [68:32] that world Jewry would help alleviate world hunger:

Nobles would come out of Egypt,  
Kush will hasten his hands to God.

Artscroll [citing TB, *Pesachim* 118b] comments: Kush will be inspired to eagerly bring tribute to *Moshiach* [the Messiah], following the example set by Egypt. I believe the nobles exiting the land of Egypt are none other than the Jewish people of the ancient Biblical Exodus. After their modern counterparts' involvement in helping to solve starvation permanently in black Africa, Kush's gifts to *Moshiach* [the Messiah] (as the representative of the entire Jewish people) will be with a heart full of gratitude for their lifesaving salvation. However, Egypt's "contributions" of old (viz., silver vessels, gold vessels, garments, and the booty stripped off the chariots at the Reed Sea) were not

given generously. [Note that *Dovid HaMelech* [King David] located this verse where both its chapter number (68), which is the *gematria* [numerical value] of *on* ("to be compassionate"), and the verse number (32), which is the *gematria* [numerical value] of *לב* ("heart"), are associated with mercy, the sentiment which drives all efforts to alleviate world hunger.]

But what of *Yeshayahu* [Isaiah] 40:15,17 (we begin with the *Siddur's* [Prayer Book's] presentation of the first verse and continue to the second verse, after an ellipsis): All the nations are as nothing before You, as it is written: "*The nations are as a drop from a bucket; considered no more than dust upon the scales! Behold, the isles are like the flying dust ... All the nations are like nothing in [God's] sight, He considers them less than nothing*"? My research findings indicate that this source poses no obstacle. However, because a thorough, rigorous answer calls for some necessary *אריכות* [verbosity], I have omitted this discussion from this letter. Suffice it to say that the Rebbe maintained that the *גאולה* [Redemption] was imminent and so *Zephanya's* [Zephaniah's] *נבואה* [prophecy] [3:9] is close at hand: *For then I will change the nations [to speak] a pure language, so that they all will proclaim the Name of Hashem, to worship Him with a united resolve*. That alone makes them deserving of intervention and rescue.

*Hashem* has described His own *אחריות* ("responsibility") to satisfy the sustenance needs of humankind already in the Torah's first verse:

בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ

In the beginning, God created the heavens and the earth.

[*Bereishis* 1:1]

We will focus, in turn, on each element of this verse:

- *בְּרֵאשִׁית* – The first word in the Written Torah, *בְּרֵאשִׁית* ("In the beginning"), can be thought of as being the contraction of *בֵּר אֶשִׁית* ("Grain I will place"). *Hashem* has supplied the world with enough food for its (7.7 billion) inhabitants (despite possible lack of merit). As we say at the climax of *Hallel HaGadol*: *נִתֵּן לָחֶם לְכָל-בֶּשֶׂר כִּי-לֵעוֹלָם חֶסֶדּוֹ* ("He gives food for all flesh, for His kindness endures forever"). "For **all flesh**" means literally that: for every single living cell of every single creature on His planet.
- *בָּרָא אֱלֹהִים* – Revowelled, this becomes *בְּרָא אֱלֹהִים* [" – [says] the Creator, *Elokim* –"], after the interpolation of a speech verb.
- *אֶת הַשָּׁמַיִם* – The word *אֶת* can also mean "with." We consider *שָׁמַיִם* ("heaven") to be a contraction of *שָׁם מַיִם* ("there water is"), referring to the presence of rain in heaven's (the sky's) clouds. Together, they mean that *Hashem* provides grain "with [resources from] heaven" (= rain).
- *וְאֶת הָאָרֶץ* – Again, the word *אֶת* can mean "with." The *mispar katan* [lesser numerical value] of *הָאָרֶץ* ("the earth"), together with its *kolel* [a feature of Torah numerology having a constant value of 1], equals that of *אֲדָמָה* ("soil"), with its 4 letters. Together, they mean

that *Hashem* provides grain "with [resources from the] earth" (= soil). The word אֲדָמָה ("soil"), revowelled, becomes אֲדָמָה ("I will be like..."). The full Scriptural expression is וְאֲדָמָה לְעֵלְיוֹן ("I will be like the Supreme One [= God]") [*Yeshayahu* [Isaiah] 14:14]. This refers to the best-case scenario where the individual person, corporation or government actually fills *Hashem's* role. This involves imitating two key Divine functions. One (per the Written Torah): נֹתֵן לֶחֶם לְכָל בֶּשֶׂר [He supplies food to all flesh]. Two (per the Oral Torah): הִזָּן אֶת הַכֹּל [He sustains/feeds all].

- וְאֶת הָאָרֶץ – Again, the verse's Hebrew word הָאָרֶץ ("the earth"), revowelled, becomes the Yiddish word האַרץ ("heart"). [Note that the *Chumash* [Five Books of Moses] also comes as an unvowelled text so the verse's native word appears undistinguishable from the Yiddish.] *Hashem* supplies grain to the world with the additional requirement of "a *Yiddische* heart" – one filled with humane compassion to distribute (surplus) resources from the Haves to the Have-Nots, over הָאָרֶץ ("the earth").

This Yiddish reading of the Hebrew word הָאָרֶץ ("the earth") as the Yiddish word האַרץ ("heart") also applies to *Mizmor* [Psalm] 115:16 – *The heaven is Hashem's heaven, but the earth He gave to mankind*. Applying the Yiddish-based interpretation, the סִפּוּא [verse's latter half] becomes: "but a heart He gave to mankind." *Hashem* provided mankind with human feelings of empathy to help ensure the equitable distribution of (surplus) resources.

In some respects, *Sefer Tehillim* [the Book of Psalms] corresponds to the *Chumash* [the Five Books of Moses]. According to the Talmud, *Mizmorim* [Psalms] 1 & 2 constitute a single unit. Therefore, it should come as no major surprise that in *Mizmor* [Psalm] 2 (near the beginning of *Sefer Tehillim* [the Book of Psalms]), the issue of world hunger is addressed as it was at the absolute beginning of the *Chumash* [the Five Books of Moses].

Arouse yourselves with purity of heart (נִשְׁקוּ-בַר)  
lest He be angry and you lose the way,  
for His wrath can be kindled suddenly.

The praises of those who take shelter in Him shall be apparent.

[*Mizmor* [Psalm] 2:12]

This verse is a famous one from Judaeo-Christian theological-polemical debates whose parenthesized Hebrew phrase (above) has proven difficult to translate unambiguously in a universally acknowledged *kosher* manner. A simple satisfactory integrated solution with depth has never been proposed.

Let's first survey existing translations (before introducing my contribution to the fray):

- נִשְׁקוּ
  1. "kiss" (Christians)
  2. "yearn" (Rashi, citing Menachem; *Metzudos*)  
as in וְאֵל אִישׁוֹ תִּשְׁוֶקְתֶּךָ ("And for your husband shall be your desire").
  3. "arouse yourselves" (Rashi, alternative)
  4. "supply yourselves" (Rashi, alternative)
  5. associated with מִשְׁקָה ("farm") [unnamed sources cited by *Da`ath Mikra*]
  
- בָּר
  6. "son" (Christians) → "child" (non-gender-specific)  
[see *Mishlei* [Proverbs] 31:2 – וְמֵה-בָּרִי וְמֵה-בֶּרֶךְ בְּנִי וְמֵה-בֶּרֶךְ בְּנִי  
[Listen, my son! Listen, son of my womb! Listen, my son, the answer to my prayers!]]
  7. "purity" [of the unsullied heart] (Rashi)
  8. "**grain**" [as in *Mizmor* [Psalm] 65:14; 72:16] (my own original solution)

In truth, this verse is concerned with three themes: the closeness of the family, world hunger, and Christianity (specifically, the false doctrine of the "holy" trinity). We focus here exclusively on the world hunger theme.

Divine instructions for dealing with world hunger (addressed to the world as a whole, especially to the powers-that-be, political and corporate big-wigs).

- Supply yourselves with food from farms.
  
- Yearn for purity of (humane, universalist) motive – if a starving country is too poor to pay for its food, supply them anyway. Do the morally right thing, not the economically right thing. It's not about cutting costs; it's about feeding the starving and hungry.
  
- *Hashem* has already done His part by supplying the planet overall with ample sustenance. It is up to mankind to arouse themselves and distribute the plenteous food supply where it is needed. Haves → Have-Nots. Mass starvation is a political and economic (per business priorities) man-made tragedy, failure and catastrophe/disaster. The question isn't "how could God let this happen?" but rather "how could their fellow man let it happen?" [Credit: "Sim" G., Ph.D.]



Now we will present a miscellany of points concerning the film:

[A] Because of its sheer magnitude and the historic significance of epic proportions of the film, it behooves us to reflect somewhat on its potentially far-reaching effects on general (i.e., non-Jewish) humanity. The answer to this question lies in the transformation of humanity in the Messianic Era. Overall, humanity then will be elevated (physically and) spiritually. Tanya cites a **נבואה** [prophecy]: *Nations will walk by your light* [Yeshayahu [Isaiah] 60:3]. The film would be a catalyst to launch this variegated metamorphosis. Thus, it could potentially benefit **billions**. Note how the prophecy's expression "*your light*" is uniquely suited (i.e., a particularly good fit) to the showing of such a film: in a darkened movie theater, the only real *light* is from the movie projector. The film's pristine Jewish content qualifies it to be considered "*your light*" by *Yeshayahu HaNavi* [Isaiah the Prophet].

The arithmetic sum of the chapter and verse numbers of the prophecy (60 + 3) is 63. According to the Baal Shem Tov, a person who is 62 (my current age) recites *Mizmor* [Psalm] 63 daily. (This is an allusion to the timing of my use of the verse.)

The multiplicative product of chapter and verse numbers (60 × 3) is 180. We can gain valuable insight to this situation via a novel technique, **English**-language *gematria* (numerological interpretation). The rules are simple: a=1, b=2, c=3, ... z=26.

"radical paradigm shift" = 180 which is like 180° [degrees]

180° represents an "about-face." You expected one result and got its diametric opposite instead. Walking to our light, the nations will execute a moral about-face.

(1) Among the predictable effects of the film would be a phenomenon such as that reported in the *Megillah* [Biblical Book/Scroll of Esther]: ורבים מעמי הארץ מתיהדים ("many of the land's inhabitants professed to be Jews"). As a result of a tremendous spike in interest and subsequent influx of would-be converts, the various *Batei Din* [Rabbinical Tribunals/Courts] for conversion would have no choice but to (**temporarily**\*) suspend conversion activity (as we say בעת נעילת שער [at the time of the closing of the gate]), another sign of the imminence of the Messianic Era.

Why do I speak of only a **temporary** suspension by the *Batei Din* [Rabbinical Tribunals/Courts]? Because of a ברכה [blessing] issued by *Moshe Rabbeinu* [Moses, our Teacher/Rabbi]: ה' אֱלֹקֵי אָבוֹתֵיכֶם יִסַּף עֲלֵיכֶם כְּכֶם אֱלֹהֵי כְּעֲמֵיכֶם [Deuteronomy 1:11]. *May Hashem, the God of your fathers, make you a thousand times as many as you are and bless you, as he has promised you!* [Note that the digits of this verse's chapter and verse numbers (1:11) resemble those of 111, which is the *gematria* [numerical value] of the verse's and ברכה's [blessing's] central word, אֶלֶף [thousand].] This factor of a thousand represents the quantitative difference between a **million** and a **billion**. The historical fact is that the Jewish people have never numbered in the **billions**, only in the **millions** (amidst survival of frequent decimation by its foes countering their population growth). *Moshe Rabbeinu* [Moses, our Teacher/Rabbi] blessed the Jewish people that they number in the **billions** to be a major world religion, like להבדיל [to make a clear distinction between Torah



Judaism and] Christianity and Islam. (Actually, to be **the** major world religion.) From this, it can be seen his intended timeframe for the ברכה [blessing] was the Messianic Era. This population explosion was not to be solely due to birth (געבארן), but also due to conversion (געוואָרן). From this, it may be seen that the overall tendency will be for the world's non-Jewish population to be depleted while the population of world Jewry will multiply and expand dramatically.

(2) The film could help begin to foster a general belief in the truth of "the Bible" and the Sinaitic Revelation. Specifically, some would come to accept the authority of Hashem's Torah over their personal lives. This is particularly important in light of the רמב"ם [Maimonides'] ruling that one must perform the מצוות בני נח [Seven Noahide Precepts] out of a conviction that they were commanded to "Moses" at Mt. Sinai in order to be among חסידי אלה"ע [the "pious" among the (non-Jewish) nations].

(3) The film would raise/generate curiosity about, interest in, and consciousness/awareness of the מצוות בני נח [Seven Noahide Precepts]. (They entail only a modest doable effort to fulfill one's obligations to "God.") The tendency would be toward belief in them. Their study ( גדול ) (הלימוד שמביא לידי מעשה) [great is study that leads to practice] would lead to their eventual adoption and practice (המעשה הוא העיקר) [deed being the essential thing]. Their study also has a decided yet unexpected and surprising benefit and advantage:

The Almighty will not deprive anyone of reward who engages in Torah for its own sake. It has been expressly said: "Even **a non-Jew who engages in Torah, even only in his seven commandments**, and even if his nation as a whole transgresses them, since, however, he fulfills them as the Creator's command, he **is like the Kohen Gadol** [High Priest]."

[Between Silence and Speech, by Nathan T. Lopes Cardozo, citing Meiri, p. 98]

(4) Based on their newly acquired belief in the truth of the Torah, some non-Jews may avoid eating non-kosher foods since the Talmud testifies that they are מטמאם הלב ["clog" the heart] (even though they are technically permitted to them, not being part of their seven commandments).

(5) **All the new חסידי אלה"ע ["pious" from among the (non-Jewish) nations] would then exchange their former souls originating from the three totally unclean kelipos ["husks"] for fresh ones from kelipas nogah [the translucent husk]**. This would be partial fulfillment of the prophecy: I [Hashem] will remove the spirit of impurity from the earth" [Zecharya [Zechariah] 13:2]. That welcome transformation alone would make it a "kinder, gentler world" (in the words of a past American President).

(6) Christians and Muslims would experience an especial elevation:

The seven commandments are the natural laws that both Christians and Muhammadans apply in their courts, and both see that they are fulfilled ... and everyone who keeps the seven commandments, because they were given in God's Torah by the hand of "Moses" is a *ger toshav* [resident-alien].

[Between Silence and Speech, by Nathan T. Lopes Cardozo, citing *Rav Zvi Chayes*, p. 98]

[B] לעניות דעתי [In my humble opinion], I don't think the film should mention the private *Meshichiste* group belief within the Chabad-Lubavitch movement that the Rebbe was/is *Moshiach ben David* [the Davidic Messiah]. For one reason: to the best of my knowledge, the Rebbe never said/revealed that about himself. For another (compelling) reason: it would introduce/generate controversy into the film's "aura" and downgrade it from presenting objective (absolute) truth to a mix including mere subjective opinion (a major debatable ספק [doubt]). For a third reason: such a move would generate מחלוקת [divisiveness] – which is a דאורייתא halachic [Torah-prohibited] issue. Finally, no video segment supports – or *can* support – this theory.

[C] Although the film should, of course, include some *sichos* [talks] (since they highlight the Rebbe's wisdom, knowledge of world events, clarity, common sense, memory, etc.), surprisingly this is not the film's עיקר [major element]. Rather, the testimonials are the film's backbone and the criterion for testimonial inclusion is the establishment thereby of one of the Rebbe's outstanding attributes. The testimonials can be drawn from the "My Encounter with The Rebbe," from the "My Story" (which needs to be videotaped), and from oral traditions.

Here is a (very partial) list of the Rebbe's attributes:

- a genius, yet could think simple as a child
- knew all Torah, math, science, world events, people (keen insight)
- devoted to mission and Jewish people
- holy
- humble – he hid his greatness (therefore he remained largely hidden hitherto)
- incredible memory for knowledge and faces
- cared for non-Jews (as evidenced by his campaign to publicize seven Noahide precepts)
- blessed and prayed for non-Jews (in the segment where Peschi was nearly overcome fatally by smoke, he thanked the rescuing firemen and blessed them as he gave them dollars: "May God Almighty bless you!")
- always made eye contact (כוס של ברכה, *lekach*, Sunday dollars, *L'Chaim!*) [various practices instituted by the Rebbe featuring interactions with the public] – never forgot a

face

- *Malachi* [3:20] prophesied about the Redemption: 'זרחה לכם יראי שמי שמש צדקה ומרפא בכנפי' *But for you who revere My Name, the sun of righteousness will rise, with healing in its wings.* Now שמש ("sun") can be revowelled שמש ("servant"). Rashi (in *Chumash* [the Five Books of Moses]) explains that שמש is [a noun of] both masculine and feminine gender so *Malachi* is speaking of שמש צדק. In Torah, the higher you are, the more you serve others. The Rebbe served the whole Jewish nation. *Dovid HaMelech* [King David] wrote of the sun in *Mizmor* [Psalm] 19:7 – וְאֵין נִסְתָּר מִחֶמְתּוֹ. As regards the Rebbe, this should not be translated as "nothing is hidden from *its heat*" but rather "no one is hidden from **his warmth.**"

[D] The movie should be around two hours maximum so as not to overload the audiences. It should have an introduction and an overview. After each testimonial, the subtle points about the Rebbe's כוחות [powers; abilities] which were demonstrated should be made explicitly even though this is somewhat ponderous. (Can't take the chance of it going over the audiences' heads.) Too bad the title "A *Tzaddik* in Our Time" is already taken; I suggest "The Rebbe's Legacy." (Titling it "The Rebbe" would be a misnomer because it's not an ordinary documentary.)

[E] You need subtitles for all languages. Arabic is a top priority! *Shluchim* [Emissaries] to foreign countries can help compose subtitles.

[F] As the verse says: יִפֶּתְ אֱלֹקִים לְיִפֶּת וַיֵּשְׁבֵן בְּאֶהֱלֵי-שֵׁם. *May God enlarge [alt.: grant beauty to] Japheth, and may he dwell in the tents of Shem.* *Yefes* [Japheth] gave the world the arts, drama, theater, etc. The film would fulfill נח's [Noah's] intent in this ברכה [blessing], that *Yefes*' [Japheth's] creative output would "dwell in the tents of Shem" (i.e., have 100% kosher content).

[G] מוצש"ק [The conclusions of Shabbos, "Saturday" nights] is an especially opportune time to show the film for two reasons. One (a religious reason): in Chassidic circles, this time is traditionally set aside for מעשי צדיקים [Tales of *Tzaddikim*]. Two (a secular reason): "Saturday Night at the Movies" is an integral part of popular Americana culture.

[H] As mentioned, the film represents a watershed milestone event of the exile on the way to the גאולה [Redemption]. It is the proverbial "light at the end of the tunnel." This popular folk saying has a biological counterpart: in the birth process, at the end of the birth canal lies the literal light of the "New World." In terms of Torah, this refers to חבלי משיח ("the **birth**-pangs of *Moshiach* [the Messiah]"). The expected light is likely that mentioned in the *siddur* [Prayer Book]: אור חדש [Shine a **new** light on Zion].

[I] In my research (which is beyond the limited scope of this letter to present the evidence for), I have found that *Mizmor* [Psalm] 76 is a prophecy for the atomic bombs of Hiroshima and Nagasaki. As a small sample, in verse 4 there, it states: *There He [Hashem] broke ... the battle, Selah.* Indeed, the advent of the Nuclear Age rewrote the book on conventional warfare completely.

Just as we saw that the number 45 can represent the (civil) year '45 [= 1945], so, too, the number 76 can represent the (Hebrew) year '76 [= 5776, the current year]. I want to suggest that the revelation of (a fraction of) the Rebbe's greatness via a film would be an event of **atomic** magnitude/proportion. It would rewrite the book on spiritual warfare against the ר"י [Evil Urge] completely.

The education the audience would receive from the Rebbe on film would be על טהרת הקודש [on strictest standards of purity and holiness]. According to a series of 53 *sichos* [talks] by the Rebbe Rayatz, there is a profound difference between הערן (casual listening causing only a superficial effect) and דערהערן (internalized learning which is absorbed through and through). This, in turn, is linked to the "long shorter way" outlined in the Tanya for combatting evil.

This would also have a "trickle down" effect on alleviating global starvation and mass hunger. An end to huge investment in armaments would make mega-funds available for dealing equitably with these issues. (In the following definition, "defense" includes military "offense" spending.)

In macroeconomics, the **guns versus butter model** is an example of a simple production-possibility frontier. It demonstrates the relationship between a nation's investment in *defense* and civilian goods. In this example, a nation has to choose between two options when spending its finite resources.

[Credit for bringing this model to my attention: Aaron-Philip]

We mentioned requesting a suggested donation of \$10 – roughly the average going rate for a movie ticket nowadays. The main point was that no one is to be turned away due to a lack of funds! There is Scriptural support for this requirement: *Ho, everyone who is thirsty, go to the water, **even one with no money**, go, buy and eat; go and buy wine and milk **without money and without price*** [Yeshayahu [Isaiah] 55:1]. Artsroll comments: The free "water, wine and milk" are metaphors for the teachings of *Hashem*. (In particular, wine and milk refer to the Torah's secrets, of which *Chassidus* is an important part.)

Focus for a moment on the prophet's opening words: *Ho, everyone who is thirsty, go to the water*. Spiritually speaking, the person needs to be thirsty, know what he's thirsty for and know where to seek/find it.

Now Amos (cited earlier) prophesied that *Hashem* would arrange a general thirst for His teachings:

הנה ימים באים נאם אדני ה' /אלקים והשלחתי רעב בארץ  
לא רעב ללחם ולא צמא למים כי אם לשמע את דברי ה'.

Behold, days are coming –  
the Word of my Master, Hashem Elokim –  
and I shall spread a famine across the Land –  
NOT a hunger for bread NOR a thirst for water,  
but rather to hear the Word of Hashem.

But, unlike a physical thirst, not everyone is attuned to know what they lack/need spiritually. This is reminiscent of the folk saying: water, water everywhere and not a drop to drink. Due to the global availability of Torah on the Internet and the far-flung Chabad empire, water (Torah) *is* everywhere. But there's not a drop to drink in that the general population doesn't (a) know it needs it nor (b) know where to find it. The film would fill this gap.

[The plainest physical application of the folk saying relates to world hunger. Actually, thirst. In drought-stricken regions where salt water is plenteous, that doesn't relieve the populace. This could be the prophet's hint to the need for building desalination plants. Then, everyone could "go to the water" (the ocean) and still slake/quench their thirst.]

The verse from *Yeshayahu* [Isaiah] (55:1) shares the same digits as the number 551, which is the *gematria* [numerical value] of הַרְשׁוּם [Daniel 10:21]. This word shares the same consonants as "Hiroshima." [Compare "HaRaSHuM" with "HiRoSHiMa."] This ties into *Mizmor* [Psalm] 76 being a prophecy for the atomic bombing of Hiroshima (and Nagasaki) and 76 = '76 = 5776 being the current year.

[J] Chabad rabbonim [Rabbis] must rule re teaching Torah to non-Jews; you need to to ask a שאלה [legal query] which *sichos* [talks] can be included in the film. The Chabad-Lubavitch movement has many qualified *rabbonim* [Rabbis] to guide them along the way. Fortunately, there is at least one precedent I'm aware of: Towards A Meaningful Life, by Simon Jacobson. Also, some of the Rebbe's *sichas* concern world events only and are *pareve*. (Seeing the world's maddening and deplorable condition, it's tempting to invoke the principle הפרו תורתך לה', עת לעשות לה' [It is a time to act for Hashem; they have abrogated Your Torah].) [Also note that many of the original cable broadcasts reached non-Jewish eyes and ears!]

[K] Since the film would be a *single witness* to the public (newcomers to Torah) regarding Torah Judaism, if you don't inform them of something, they have no way of knowing it. Therefore, you have the responsibility of giving an accurate overview. The film must mention the existence of other צדיקים [tzaddikim] (both living and not) – who may not be full prophets but may have רוח"ק [the Holy Spirit (*ruach hakodesh*)] – as well as yeshivish *gedolim* [non-Chassidic Torah giants] (to maintain התורה כבוד [the dignity of Torah]).

[L] It's well-known that the *gematria* [numerical value] of עמלק ["Amalek"] equals that of ספק ["doubt"]. The film would "conquer Amalek" by resolving the people's doubts regarding *Hashem's* existence and the veracity of His Torah. Likewise, Chabad could "test the waters" by showing the film in select markets (e.g., the "Bible belt") first to gauge public reaction to quell doubts about the film stemming from inside the Chabad movement and bolster self-confidence.

*Dovid HaMelech* [King David] offers an inspirational "pep talk" in *Mizmor* [Psalm] 37:5 & 57:3 (note that their respective digits are reversed, hinting at an inter-connection):

Commit to *Hashem* your path,  
and trust in Him  
and He will do [for you].

I will call to the Supreme God,  
to the Almighty **Who fulfills my purpose.**

On the latter verse, Artscroll comments (in *Dovid HaMelech's* [King David's] name):

It is incumbent upon man to have the courage to take the first step to reach his goal, no matter how difficult that step may be. I firmly believe that a man need do no more, once he has taken this initiative. Upon recognizing a man's good intentions, *Hashem* assumes responsibility for bringing his noble idea to fruition.

[M] I've seen some Encounters on-line. However, navigating them is cumbersome; their repository is not user-friendly. You need a table-of-contents or index with descriptions of each segment so that an interested user can look up something fast, zero in quickly and effortlessly. Right now, for example, locating any one of the specific segments I mentioned would necessitate a gargantuan sequential search of hundreds of entries!

[N] The film should mention *yeshuos* [salvations] which took place at the Ohel after the Rebbe's *histalkus* [departure from earthly life]. At the same time, to be responsible to the public, no unrealistic (absolute) guarantee of results should be implied. You could also distribute a handout at the movie with a listing of general Chabad resources such as the Ohel's email address.

[O] Lastly, even JEM's former suite number (403) is significant. *Mizmor* [Psalm] 40:3 shares the same digits:

And He raised me from the turbulent pit (מְבוֹרֵי יְשָׁאוֹן),  
out of the miry mud (מִטֵּיט הַיְבֵרֶת);  
He set my feet upon a rock,  
He firmly established my steps.

According to TB, *Eruvin* 19a, בור שאון and טיט היין are among the seven Scriptural synonyms for *Gehinnom* [Purgatory]. (Interestingly, each appears only this once in *TaNach* [the Hebrew/Aramaic Bible].) Thus, JEM's work is instrumental in saving others from *Gehinnom* (both

in עוה"ז [This World] and the Afterlife!



To be sure, despite all the (interminable) אריכות [verbosity] of my *megillah* [lengthy saga], mine is not the "last word" on this subject. The product will be refined with the collective iterative input of others. They will "polish the gem" (*sic*, a word play).

May *Hashem* be with you and bless your efforts/endeavors and your handiwork. I wish you God-speed (literally), as it says בעתה אחישנה ["in its time I (God) will hasten it"]. However, you can't rush the project overly much at the expense of doing a 1<sup>st</sup> rate job. It's a most exciting prospect but, לאידך גיסא, [on the other hand], the flip side of the coin is that it represents a most frightening/terrifying responsibility. Your consolation is אין הקב"ה בא בטרנויא עם בריאותיו [God does not make tyrannical and unreasonable demands of His creatures] and therefore אינו שואל [He only asks according to their capabilities].

I've done my part and "formally" passed the baton to the Chabad-Lubavitch movement to the very best of my ability. I sincerely believe that the fate of today's world now rests squarely on the Chabad-Lubavitch movement's "shoulders." You have blanket permission (*carte blanche*) to publicize any part of this letter.

If I can be of any further assistance at all, please do not hesitate to call upon me.

I close with a hopeful *Chazal* [(teaching of the) Talmudic Sages]: ישועת ה' כהרף עין: [God's salvation comes in the winking of an eye!].

,ממ"ש, המצפה לישועה בקרוב [Awaiting salvation VERY soon,]

,כל טוב, [All the best,]

*Oded Lion* | עודד ליאון

<End of original letter to JEM.>



With utmost esteem and Torah blessings...

*[Mr.] Oded Lion*

עודד נ.י. בן אורי'ש וְשִׁינָא הָעֵבֶיֶע ז"ל ממשפחת ליאון



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