

<End of review of list of the basic elements of Divine communication.>

We follow-up by presenting an example where the lion's share of the answer lay in understanding the associated numbers:

Q. Have you ever wondered: why ALL of us (i.e., the planet's nearly 8 billion citizens) can't just get along peacefully???

A. The answer lies in the adjacent pair of integers (132, 133).

132 is composed of the same digits as: Zechariah 13:2.

133 is composed of the same digits as: Psalm 133, verse 1.

וְהָיָה בַּיּוֹם הַהוּא נֶאֱמַר | ה' צְבָקוֹת
אֲכַרִּית אֶת־שִׁמּוֹת הַעֲצָבִים מִן־הָאָרֶץ וְלֹא יִזְכְּרוּ עוֹד
וְגַם אֶת־הַנְּבִיאִים וְאֶת־רֵיחַ הַטְּמָאָה אֲעִבִיר מִן־הָאָרֶץ.
And it shall come to pass on that day,
says Hashem [Master] of Hosts/Legions:
I will cut off the names of the idols from the earth,
and they shall no longer be mentioned.
And also the [false] prophets
and the spirit of impurity I will remove from the earth.
[Zechariah 13:2]

שִׁיר הַמַּעֲלוֹת לְדָוִד.
הִנֵּה מֵה־טוֹב וּמֵה־נִּעְמִים שָׁבַת אֲחִים גַּם־יִחַד.
A song of Ascents by David.
Behold, how good and how pleasant it is
for brothers to sit together.
[Psalm 133:1]

Immediately after Hashem's purging His world of the "spirit of impurity" at the "End of Days" (all this represented by the integer 132), comes universal brotherhood (all this represented by 133, the very next consecutive integer)!

The Jerusalem Commentary (by Biblical scholar Amos Ḥakham ל"צ, affiliated with Mossad HaRav Kook) explains: The word *gam* ("also") reinforces the word *yachad* ("together"), and together they mean: **All of us together with a single heart and mind**. This is instantly reminiscent of Rashi's famous comment [Exodus 19:2] of the Jewish Nation's arrival at Mt. Sinai for Hashem's Revelation of Himself and the Giving of the Torah using identical terms. One: this foretells of the Jewish People's revitalized future sense of internal cohesive unity. Two: by extension, it refers to relations with our kindred *foreign* nations, foremost among them Esau. Indeed, the numeric value of 'Esau' equals that of *shalom* ("peace")! So, this is quite a powerhouse universalist verse.

Now we can understand the expression "a song of *ascents*," since the secret underlying the opening verse involves the ASCENT (arithmetic segue) from Zechariah's "132"-based passage to King David's "133"-based Psalms chapter.

King David lived before the First Holy Temple was built whereas Zechariah lived before and during the days of the Second Holy Temple several centuries later. By dint

of his gift of prophecy, King David knew of Zechariah's future verse and its numerical placement-to-be and arranged a fitting "reception" for it, way in advance. The label *ascents* (in the plural) alludes to this transition: from FIRST Holy Temple to SECOND Holy Temple – an *ascent* of 1 → 2.

Furthermore, *ascents* alludes to an overall supernatural (quasi-“sci-fi”) pattern. King David's son, King Solomon, would eventually author the Scripture: "*Two are better than one*" [Ecclesiastes 4:9]. King David knew prophetically of this, too. He incorporated knowledge of this principle as well in paying tribute to the VIRTUAL collaboration [across the space-time continuum](#) with his remote future colleague, Zechariah. It was objectively BETTER (i.e., more Godly) than what he could have achieved solo.

A paradox is involved here. Although the Second Temple was on a MUCH lower level than the First (see wiki's list below of missing features), the net COMBINATION was higher – to borrow a Torah metaphor: *like a dwarf on a giant's shoulder* (who sees yet a bit further). Once again, this *ascent* of 1 → 2 corroborates the overall penetrating observation by Torah Sages of: “a descent for the sake of *ascent*.”

The Second Temple lacked the following holy articles (which had been hidden away):

- The Ark of the Covenant containing the Tablets of Stone, before which were placed the pot of manna and Aaron's rod,

(According to the Mishnah [Middos 3:6], the "Foundation Stone" stood where the Ark used to be, and the High Priest put his censer on it on Yom Kippur.)

- The Urim and Thummim ("divination" objects contained in the *Choshen*),
- The holy oil,
- The sacred fire.

In the Second Temple, the Holy of Holies was separated by curtains rather than a wall as in the First Temple. Still, as in the Tabernacle, the Second Temple included:

- The golden Menorah for the *Heichal*,
- The Table of Showbread,
- The golden Altar of incense, with golden censers.

The Second Temple also included many of the original vessels of gold that had been taken by the Babylonians but restored by Cyrus the Great.

According to the Talmud [TB, Yoma 21b] however, the Second Temple lacked the *Shechinah* (the "In-dwelling" [Presence] of Hashem) and the *Ruach HaKodesh* ("spirit of holiness" = Divine Inspiration) present in the First Temple.

[Based upon wiki]

Nonetheless, the environment of the Second Temple surpassed that of the First in spiritual excellence. The First Temple era was marred by the three Cardinal Sins (idolatry, murder, sexual immorality) which caused its destruction whereas the Second Temple era was marked by **much (laudable) Torah study** and marred by baseless hatred which brought about its destruction.

Returning to our original query – why people won't live together in harmony – alas, mankind is captive, held fast by SINister spiritual forces opposed to Godliness. Partially due to their awareness of this "enmeshed" state, the holy Men of the Great Assembly – with more than 80 prophets among its 120 members [TJ, Berachos 2:4] – instituted the daily morning benediction (blessing) of God as the One "Who releases the bound" to empower the supplicants to transcend this handicap.

§: The elements of repentance (*teshuva*): [

A. Some basics outlined

1. "*There is no person on earth so righteous that he does good and never sins.*"
King Solomon's Ecclesiastes 7:20.

2. Sin separates one from God.
Isaiah 59:22.

3. God, however, does not want sinners to be lost.
Ezekiel 18:21 ff; 33:11 ff.

4. Thus before creating the world, He created *teshuva* (repentance).
[Talmud] TB, Pesachim 54a; [Midrash] Pirkei d'Rabbi Eliezer, ch. 3.

5. *Teshuva* means a return to God, to be reunited with Him.

[1-5 above from intro to *Selichos* (Chabad custom) by R' J. Immanuel Schochet (of righteous memory) (1935-2013)]

6. Nothing stands in the way of repentance.
Practical Tanya, ch. 25, p. 287, citing Maimonides, Laws of Repentance 3:14 from TJ, Pe'ah 1:1.

B. The Torah's requirements for repentance

What is the Torah viewpoint on this paramount precept of repentance (תשובה, *teshuvah*) and how it can be correctly and realistically achieved?

Q. What establishes that repentance has been done?

A. That the sinner should:

- Abandon his sins...
- And remove them from his thoughts.
- Resolving in his heart...
- Never to commit them again.
- Similarly, he must regret the past.
- He must reach the level where he knows the hidden God will testify concerning him that he will never return to this sin again.
- He must verbally confess and state these subjects which he resolved in his heart.

[Maimonides, *Yad*, Laws of Repentance 2:2]

[https://thekabbalahcoach.com/wp-content/uploads/2014/09/Rambam.Laws_.Return.JCC_.pdf]

C. A *Teshuva* (Repentance) Primer

The principle of *teshuva* is indispensable – "for it is impossible for man not to sin and err, either by erroneously adopting an opinion or moral quality which in truth is not commendable, or else by being overcome by passion and anger. If man were to believe that this fracture could never be remedied, he would persist in his error and perhaps even add to his disobedience. The belief in *teshuva*, however, leads him to improvement, to come to a state that is better, nearer to perfection, than that obtained before he sinned. That is why the Torah prescribes many actions that are meant to establish this correct and very useful principle of *teshuva*" [Maimonides, Guide to the Perplexed III:36].

The power of *teshuva* is unlimited. Nothing stands in the way of *teshuva* [Zohar II, 206a]. It mends and remedies everything. It removes a burdensome past and opens the door to a new future. It signifies renewal, rebirth, becoming a different – a new – person [see Maimonides, *Yad*, Laws of *Teshuva* 2:4]. Moreover, it is immediate: a single thought or meditation of *teshuva* instantaneously moves one from the depths and despair of sin to the heights of reunification with God [Zohar I, 129a-b; etc.]. A single thought or meditation, indeed, for the essence of *teshuva* is in the heart, in man's mind [Laws of *Teshuva* 2:2-3; 6:2]: sincere regret for the sins committed (be they sins of commission or omission) and a firm undertaking not to repeat those errors [Laws of *Teshuva* 2:2]. Proper *teshuva* seeks not only forgiveness but also atonement, i.e., *at-one-ment*, to be reunified with God. This requires more than simply leaving the past and starting afresh. It requires verbal confession of sin before God and articulating one's pursuit of forgiveness and reinstatement in the favor of God [Laws of *Teshuva* 1:1; 2:2-5].

[*Selichot*, by R' J. Immanuel Schochet, p. ix-xi]

[This consummate, perfect summation was incorporated into an early version of of an earlier work entitled 'SuperBook' on the first *Selichos* night, 5778.]

D. Useful advice regarding repentance

AN ADAPTATION OF AN EXCERPT

Toras Avigdor
Rabbi Avigdor Miller ל"צ
Sedrah Ha'azinu – Shuvah
Year 4 | Issue 2
© 2020 by *TorasAvigdor.org*

Ten Tidbits of Advice

Tidbit #9: Do Teshuva [Repent]

There's No Forgiveness

Now, I want to speak about a tidbit of advice that's important for Yom Kippur. It's important all year long but we should especially think about it before Yom Kippur. There is a statement in the Talmud [TB, Bava Kama 50a] that means that if a person thinks that God will overlook a man's sins and not punish him, he's in for a big surprise. If a man did a wrong, then even though fifty years have passed by, and in between this man became a *tzaddik*; he became a big Rosh Yeshiva [dean of a Torah academy] with a long white beard, still the Holy One, blessed is He, won't forgive him. The Holy One, blessed is He, does not forgo anything.

Speak Up!

What's the advice of the Torah? "*And they shall confess their sin which they did*" [Numbers 5:7]. Maimonides says: "Confession is a positive precept of the Torah." If you sinned, even the smallest sin, you're commanded to speak up and declare your guilt.

Now, advice like that you ignore at your own risk because without repentance no sin is small. Like the Duties of the Heart [Torah classic describing one's emotional obligations to God] says: "There is no sin that is small without repentance!" Every sin is a catastrophe if a person doesn't regret it. And because the Holy One, blessed is He, doesn't like catastrophes He says, "Confess!"

If you speak up to God, you're already facing the direction of repentance. Of course, the best thing is to get busy repairing the harm that you did and to change your ways. But at least when a man knows that he is guilty and he has remorse/regret; he is worried and so he declares his guilt to God, that's already a form of atonement (i.e., at-ONE-ment). It's not a full forgiveness and pardon, but it is certainly important.

Insincerity Is Something Too

This brings us to the very great subject that we'll call "a small measure of repentance." It's important to understand that any degree of repentance is desirable to the Holy One, blessed is He, — *even insincere repentance is extremely valuable*.

The Easy Path to Olam Habo [The World to Come]

Now, listen to what the Talmud [TB, Sanhedrin 43b] [implies from the account of the confession Joshua extracted from Achan (Joshua chapter 7)]. ... You can trick someone into a confession and that person thereby gains Olam Habo. So, we're learning now how important confession is. It can earn you Olam Habo! And any trick is worthwhile

if it will make a man finally open his mouth and confess that he was wrong because it is the best gift you can give him.

Opening your mouth to say you're sorry to God is so powerful because when someone confesses with his mouth and he says he is guilty and he is sorry, it affects him to some small degree. And although ... in reality, he is not so sorry, he's still far away from real repentance — but it still has some effect.

Start Tricking Yourself

And so, it's worthwhile to get busy tricking yourself. You're far away from real repentance? Say "I'm sorry" anyway. Because when you confess with your mouth, when you say, "I'm guilty and I'm sorry," it's already a Godly deed. You're already digging yourself out of the hole.

And therefore, the best advice in the world is repent right away. *Don't delay!* You can save yourself from troubles in this world and from Purgatory in the Next World. Don't wait till Yom Kippur! Who knows what's going to be till then? Who knows where you will be? And God forbid you might even forget you did something wrong.

Daily Opportunities

That is why when you say every day "Forgive us" [a series of confessions in the liturgy arranged according to the Hebrew alphabet] you should not just gallop through it — you're doing repentance now! Think about your sins. Don't fulfill your obligation just by saying words. Think of certain specific thing(s) that you did. We have committed very serious sins in our lives.

And that is why every religious Jew should accustom themselves to performing "a small measure of repentance." Much punishment will be removed, and you will be surprised at the results. By using your mouth for this purpose, by saying, "God, I'm sorry and I regret what I did," you're cleansing your soul.

It's wonderful advice. Don't procrastinate! Open your mouth and say, "God, I'm sorry." Every time you do that — not only during the Ten Days of Repentance [between Rosh Hashanah and Yom Kippur, inclusive]; all year long, on a regular Tuesday morning, on a Monday afternoon — every time you say, "I'm so sorry that I did so and so," you're fulfilling a positive precept of the Torah. You're tipping the scales in your favor. And the Holy One, blessed is He, will see that you're trying and maybe He will put into your heart to perform a full repentance.

E. The Greatness of *Teshuva* **[Chapter Seven in Maimonides' *Yad*]**

7:1. Since man is granted freedom of choice, as explained above, a person should try his best to do *teshuva*, verbally confessing his transgressions and ridding himself of his sins, so that he dies a *baal teshuva*, worthy of life in the World to Come.

7:2. A person should always mentally picture his mortal state, realizing he might die at any moment. Therefore, he should repent right away, not procrastinating. He should not say: "When I am old, I will do *teshuva*, for he may die before he gets old. King Solomon wisely said, "*Let your clothes always be white*" [Ecclesiastes 9:8] [meaning do *teshuva* constantly, and you will always be free of sin.]

7:3. Do not think that *teshuva* applies only to sins involving actions, such as [sexual] immorality, robbery, and theft. Just as one must repent of these wrongdoings, so too one must identify any bad character traits he may have, repenting of such vices as anger, envy, hatred, mockery, yearning for money or honor, gluttony, etc. These bad traits require *teshuva*. In fact, these vices are worse than sins involving action, for it is extremely difficult for a person addicted to these [bad traits] to break away from them. Concerning this it says, "*The wicked will forsake their ways and the corrupt man his thoughts*" [Isaiah 55:7].

7:4. A *baal teshuva* should not think his previous transgressions will keep him from reaching the level of a *tzaddik*. This is not true. God loves him as much as if he never sinned. In fact, he earns a glorious reward for conquering his evil impulse after having savored the taste of sin. The Sages said [TB, Berachos 34b], "The level of a *baal teshuva* is so high, even the perfect *tzaddikim* cannot reach it." The status of a *baal teshuva* [in the World to Come] is greater than that of a person who never sinned in his life, because the *baal teshuva* worked harder to subdue his *yetzer hara*.

7:5. All our prophets urged us to do *teshuva*, and in fact, the Jewish people will be redeemed only when they do *teshuva*. The Torah predicts, that in the end of their exile, the Jewish people will repent, and immediately be delivered. For it says, "*There will come a time when all these things will happen to you ... and you will return to Hashem your God ... Hashem your God will then bring back your captivity ...*" [Deuteronomy 30:1-3].

7:6. Great is *teshuva* for it brings a person closer to God, as it says, "*Return, O Israel, to Hashem your God*" [Hosea 14:2], and "*You did not turn back to Me, declares God*" [Jeremiah 4:1]. Which means: If you do *teshuva*, you will cling to Me.

Furthermore, *teshuva* has the power to bring those who are far removed from God closer. Only yesterday this [sinner] was hated by God, loathed, disdained, and considered an abomination, and today he is beloved, cherished, held close and befriended [by God]. God uses the same expression to push away sinners, whether individuals or masses, as He uses to welcome returnees [to Torah observance]. For it says, "*Instead of being told, 'You are not My people,' they shall be called Children-of-the-Living-God*" [Hosea 2:1]. And when King Yechonyah was still wicked, it says about him, "*Inscribe this man to become childless, a man who will not succeed in his life*" [Jeremiah 22:30], and, "*Even if you, Choniah [i.e., Yechonyah] son of Yehoyakim, king of Yehudah, would be a **signet ring** on My right hand, I would pull you off*" [Jeremiah 22:24]. But after he repented when in exile, it says about his son Zerubavel, "*On that day, says Hashem, Master of Hosts/Legions, I will take you, Zerubavel son of Shealtiel, My servant – the word of Hashem – and I will make you like My **signet ring***" [Haggai 2:23].

[Note: A **signet ring** never leaves the hand of its wearer (Radak).]

7:7. What a wonderful thing *Teshuva* is! Only yesterday this transgressor was separate from the God of Israel, as it says, "*Your sins have been a barrier between you and your God*" [Isaiah 59:2]. He cried out and no one answered, as it says, "*Though you pray at length, I will not listen*" [Isaiah 1:15]. He fulfilled *mitzvos*, only to have them trodden before him, as it says, "*Who asked of you to come and trample My courts?*" [Isaiah 1:12], and, "*If only you would lock My doors, and not kindle fire on My altar to no purpose. I take no pleasure in you, and I will accept no offering from you!*" [Malachi 1:10]. Yet today [the former transgressor] is attached to the *Shechinah* as it says, "*You who are attached to God*" [Deuteronomy 4:4]. He cries out [to God] and is answered at once, as it says, "*Before they call I will answer*" [Isaiah 65:24]. He fulfills *mitzvos* and they are accepted with pleasure and joy, as it says, "*Your action was long ago approved by God*" [Ecclesiastes 9:7]. Furthermore, Hashem desires his *mitzvos*, as it says, "*Then the offerings of Yehudah and Yerushalayim shall be pleasing to God, as in bygone days and in former years*" [Malachi 3:34].

7:8. A *baal teshuva* is usually meek and humble. If fools embarrass him because of his previous deeds, telling him, "Yesterday you committed such-and-such [sins]. Yesterday you said such-and-such [vulgar] expressions," he should pay no attention to them. On the contrary, when he hears [these taunts] he should be happy, knowing that it is a merit for him. When he is shamed for the deeds he committed, his merit grows and his [spiritual] level is raised.

It is an egregious sin to tell a *baal teshuva*, "Remember your previous deeds," mentioning them in his presence in order to embarrass him, or reminding him of the surrounding circumstances, so that he recalls what he did. This is absolutely forbidden. It comes under the general heading of verbal abuse which the Torah forbids, as it says, "*Do not wrong one another*" [Leviticus 25:17].

F. RAMBAM study booklet
Laws of Torah Study & Repentance
Yeshivath Beth Moshe – Scranton, PA.
Prologue: R' Yaakov Schnaidman (שליט"א), Rosh Yeshiva
Translation: Avraham Yaakov Finkel (ג.י.)

The Rambam in describing the Book of Knowledge in his introduction to the Yad Hachazakah writes, "I will incorporate in the first book all the *mitzvos* that make up the fundamental beliefs of the Torah of Moshe our teacher. One must know these before everything else. For example, the belief in the Oneness (Unity) of Hashem and the prohibition against idol worship. I named this book the Book of Knowledge." The Rambam writes further in the preface to the Book of Knowledge, "The First Book contains five sections, in this order: Laws of the Fundamentals of Torah, Laws of Ethical and Moral Conduct, Laws of Torah Study, Laws Concerning Idol Worship and Laws of Repentance."

One who studies the Rambam's thirteen fundamental principles of faith which we say in the Ani Maamin, will notice that all thirteen principles are incorporated in the Book of Knowledge.

But we must clarify why the laws of ethical and moral behavior are included in this section, since these laws concern man's relationship to himself and to his fellow man and do not deal with fundamental beliefs.

It appears that it is impossible to acquire the fundamental beliefs without the laws of ethics and moral behavior. R' Elchonon Wasserman (זצוק"ל הי"ד) in one of his essays asks, "We know that even a simple Jew is responsible to believe in all the fundamental beliefs. How can the Torah obligate him to believe something that great philosophers grapple with and do not understand?" He answers that in truth all the fundamental beliefs are understandable and easy to attain. The reason philosophers of the world toiled mightily on this subject and yet did not attain the truth is because they were not looking for the truth. For example, the instinct of one who indulges in eating does not allow his intellect to comprehend that there is a Creator Who commands us to refrain from forbidden foods. So, too, one who is easily angered does not want to believe in a Creator Who commands us to follow in His peaceful ways. In order to reach the truth, one must know the laws of ethics which teach one to be a decent person, thereby allowing his intellect to see the truth.

After the laws of ethics, the Rambam places the laws of Torah study and the laws of idol worship which are definitely fundamental beliefs.

The Rambam ends the Book of Knowledge with the laws of *Teshuva*. This also needs an explanation, because *teshuva* is not one of the thirteen principles and should not be included in this section.

The Rambam in the laws of *teshuva* elaborates on three fundamental beliefs: That Hashem is all-knowing, that man is responsible for his actions and there will be reward and punishment and the coming of Moshiach. It appears that *teshuva* is the foundation on which these other fundamentals are built.

Were it not for the power of *teshuva*, it would be almost impossible to acquire knowledge of God, or to be rewarded or to be held responsible for what this knowledge demands, because we know from Scripture that no one is perfectly righteous and even the greatest person will sin. As a result of his sin, he will fall to a lower spiritual level and there too he will sin, continually falling until the lowest level. God in His great kindness incorporated the power of *teshuva* in this world. This power of *teshuva* is the power for one to start anew and thereby escape from his sins which surround him.

This same power of regeneration, which is at the core of *teshuvah*, will also bring the world to the level that will bring us to the coming of Moshiach and from there we will attain the resurrection of the dead.

May Hashem help us to merit the level demanded from us in the verse, "*Return Israel until Hashem your God.*"

§: Humankind's future on Planet Earth:

a.) The individual's *Evil Urge* [a/k/a the *Evil Inclination*], our onerous burden since birth, will go away [albeit gradually].

[Hashem "reflecting" to Himself in Noah's time:]
כִּי יִצֵר לֵב הָאָדָם רָע מִנְעוּרָיו
... the inclination of man's heart is evil from his youth ...
[Genesis 8:21]

Note #1: The multiplicative product of chapter & verse numbers (8 × 21) yields 168, the number of hours in a week. This reflects the “24/7” presence of the Evil Urge throughout life [as 24 × 7 also yields 168].

This is only the default spiritual configuration. However, humankind can strive willfully to counteract and transcend beyond their blemished birthright:

[King David speaking:]
I have placed Hashem before me always...
[Psalm 16:8a]

Indeed, ‘David’ (דוד) means ‘beloved’ and such a *Weltanschauung* (worldview, philosophy of life) endears one to be *beloved* to one’s Creator.

Observe that the chapter & verse numbers here, when “pasted” together, also yield 168. The holy Baal Shem Tov זי"ע taught that the ‘place’ verb שוית (shivisi) derives from שוה (*shaveh*, “equal”). A constant awareness of God and His Torah serve as the great Equalizer in this lifelong spiritual struggle for meaning, righteousness and purity.

Finally, the Hebrew word for [Noah’s] Ark, תיבה (*teyvah*), is the same as for ‘word’. Seeking comfort in the Word of Hashem (i.e., His holy Torah) enables one to survive **and even thrive** in times of adversity.

Note #2: A rigorous presentation of Hashem’s “Agenda” – namely, the weakening and dissolution of the Evil Urge beginning at the “End-of-Days” – is a bit more complex than fits smoothly into this basic introduction and will therefore be postponed for a future video/essay installment.

b.) OUR DEFAULT LIFETIME NOW: 70-80 years.

[Moses switching roles from Lawgiver to inaugural Psalmist:]
... מִי שְׁנוֹתַיִנוּ | בָּהֶם שִׁבְעִים שָׁנָה וְאַם בְּגִבּוֹרֵת | שְׁמוֹנִים שָׁנָה
The days of our years among them are **seventy** years,
and if with vigor, **eighty** years ...
[Psalm 90:10]

c.) INTERIM IMPROVED STATE: Living to at least age 100.

[Hashem speaking of **new** heavens and earth:]
לא־יְהִי־מִשָּׁם עוֹד עוֹלָם וְיָמִים וְזָקֵן אֲשֶׁר לֹא־יִמְלֵא אֶת־יָמָיו
כִּי הַנְּעוּר בְּן־מֵאָה שָׁנָה יָמוּת וְהַחוּטָא בְּן־מֵאָה שָׁנָה יִקְלָל.
There shall no longer be from there a youth
or an old man who will not fill his days,
for the youth who is **one hundred years old** shall die,
and the sinner who is **one hundred years old** shall be cursed.
[Isaiah 65:20]

[Although Hashem was explicitly referencing Jerusalem,
we have the following "magnifier" teaching:]
עתידיה ארץ ישראל להתפשט לכל הארצות.
In the Future, Jerusalem will spread over all of the Land of Israel,
and the Land of Israel will expand over the entire world.
[Midrash]

d.) EVENTUAL IDEAL RESOLUTION: Living forever – like the eternal life conferred by
the Garden of Eden's Tree of Life.

בָּלַע הַמָּוֶת לְנֶצַח וּמָחָה אֲדֹנָי אֱלֹקִים דְּמַעַתָּה מֵעַל כָּל־פָּנִים
וְחָרְפָת עִמּוֹ יִסֹּר מֵעַל כָּל־הָאָרֶץ כִּי ה' דִּבֶּר.
He will swallow up death forever,
and Hashem Elokim will wipe the tears off every face,
and the shame of His people
He will remove from upon the entire earth,
for Hashem has spoken.
[Isaiah 25:8]

§: Everything depends on deeds.

[A] Jonah 3:10 –

וַיֵּרָא הָאֱלֹקִים אֶת־מַעֲשֵׂיהֶם כִּי־שָׁבוּ מִדְרָכָם הַרְעָה
וַיִּנָּחֵם הָאֱלֹקִים עַל־הַרְעָה אֲשֶׁר־דִּבֶּר לַעֲשׂוֹת־לָהֶם וְלֹא עָשָׂה.

And God saw their deeds,
that **THEY HAD REPENTED** of their evil way,
and God relented concerning the evil
that He had spoken to do to them,
and He did not do it.

[God had said Nineveh the metropolis would be "overturned."]

[It **DOESN'T** say God saw their sackcloth, etc., but their deeds.]

[“The **evil** that He had spoken to do to them” includes
“Gog & Magog” a/k/a **“Armageddon”** or **“WW III”** ר"ל
(depending on your personal framework/orientation)
and **widespread grassroots repentance wards it off!!**]

[B] Psalm 62:13b –

כִּי־אַתָּה תַשְׁלֵם לְאִישׁ כְּמַעֲשָׂיו
("... for You repay each man
according to his deeds").

[C] Mishnah, Avos 1:17 – Actions supersede even paramount Torah study.

וְלֹא הַמְדָּרֶשׁ הוּא הָעֵקֶר, אֶלָּא הַמַּעֲשֵׂה
("Study is not the most important thing, but actions").

[D] The renowned Hasidic Master, the Lubavitcher Rebbe, Grand-Rabbi Menachem M. Schneerson זי"ע [of saintly memory], was wont to phrase it thusly even more concisely –

הַמַּעֲשֵׂה הוּא הָעֵיקָר
("The deed is the essential thing").

§: Torah is Absolute Truth.

1. There are three Scriptural sources associating 'Torah' with 'Truth':

[A] The phrase “Torah of truth” can be traced back to the single Scriptural instance of the expression, *torat emet*, in Malachi 2:6-7:

כִּי תוֹרַת אֱמֶת הָיְתָה בְּפִיהוּ וְעוֹלָה לֹא נִמְצָא בְּשִׁפְתָיו בְּשָׁלוֹם וּבְמִישׁוֹר הִלָּךְ אֶתִּי וְרַבִּים הִשִּׁיב מִעוֹן.
שִׁפְתָי כִּהְיוּ יִשְׁמְרוּ דַעַת וְתוֹרָה יִבְקֶשׁוּ מִפִּיהוּ כִּי מִלֶּאֱךָ ה' צָבָאוֹת הוּא.

⁶The Torah of truth was in his mouth, and unrighteousness was not found on his lips. He walked with Me in peace and uprightness and turned many away from iniquity.
⁷For the priest's lips should keep knowledge, and they should seek Torah (law) at his mouth; for he is the messenger (or angel) of the Lord of Hosts.

[<https://www.thetorah.com/article/torat-emet-arousing-the-truth-with-malachi-and-the-piacezner-rebbe/>]

[B] Psalm 119:142b –

צְדִקְתְּךָ צֶדֶק לְעוֹלָם וְתוֹרַתְךָ אֱמֶת.
Your righteousness is an everlasting righteousness
and Your Torah is truth.

[<https://www.myjewishlearning.com/article/truth-and-lies-in-the-jewish-tradition/>]

Q. Why did King David, redactor of the Book of Psalms, arrange for this verse to occur particularly at slot #142 within Psalm 119 (the LONGest chapter)?

A. He meant to allude thereby to a set of related facts:

1. The *gematria* (numeric value) of 'Bilam' (the famous Biblical non-Jewish prophet) = 142 (the verse number).

2a. There never arose philosophers the likes of Bilam son of Beor.

[Lamentations Rabbah Pesikta 2]

2b. This means that the Torah recognizes philosophy as a path towards TRUTH (the theme of the latter half of the verse).

2c. Bilam's excellence as philosopher thus exceeded that of famed medieval R' Moses Maimonides (may his merit protect us) as well as the renowned classic Greek trio Plato, Aristotle & Socrates!

3. At first, he was a prophet; in the end, a sorcerer.

[TB, Sanhedrin 106a]

4a. The *gematria* (numeric value) of דמעה (*dim`ah*, tear) and its anagram, המדע (*hamada*, "the knowledge") = 119 (the psalm/chapter number). *Hamada* alludes to Maimonides' Book of *Mada* (Knowledge) within his *Yad*, wherein he partitioned his philosophical discussions.

4b. King David thus expresses the extreme **pathos** (to be accompanied by copious heartfelt tears) the knowledge of the headLONG tumble and descent of someone with such stellar talents and Godly potential into the ultimate "cesspool" of unholy wickedness should evoke.

[C] Psalm 119:163 is yet another [albeit indirect] Torah source for this hybrid coupling.

שֶׁקֶר שִׁנְאֵתִי וְאַתְעֲבֶה תוֹרַתְךָ אֱהֲבֵתִי.

Falsehood I loathe but **Your Torah** I love

[... **because they're diametric opposites!**].

2a. The Torah encompasses everything (all facets of Reality); one need only search diligently enough for textual roots (i.e., allusions).

בֵּן בֶּג בֶּג אֹמֵר, הִפֹּךְ בֵּה וְהִפֹּךְ בֵּה, דְּכֹלֵא בֵּה. וּבֵה תִחְזִי, וְסִיב וּבֵלֵה בֵּה, וּמִנֵּה לֹא תִדְוַע, שְׂאִין לָךְ מִדֵּה טוֹבָה הַיְמִנָּה. בֵּן הָא הָא אֹמֵר, לְפִוּם צַעֲרָא אֲגָרָא.

Ben Bag-Bag said: Turn it [the Torah] over, and turn it over, **for everything is in it**; look deeply into it; grow old and grey over it, and do not stir from it, for you can have no better portion than it. Ben Heh-Heh said: The reward (Gain) is in proportion to the exertion (Pain).

[Mishnah, Avos 5:21]

2b. Research for roots is guaranteed success if executed properly.

- Proverbs 2:4-5 –

[King Solomon speaking:]

⁴If you seek it as [you seek] money, and search for it [as you search for] hidden treasures, ⁵then you will understand the fear of Hashem, and discover the knowledge of God.

- TB, Megillah 6b –

Says R' Yitzchak:

"If someone says to you 'I have toiled (in Torah – Rashi) but did not find (roots)' – Don't believe him.

(if he says) 'I did not toil, yet I have found' – Don't believe him.

(if he says) 'I have toiled and I have found' – Believe him."

[<https://dafyomireview.com/article.php?docid=283&style=print>]

[The assumed understanding of this Gemara is that "finding" means "succeeding" (i.e., "finding" success). However, in that case, the Gemara would have economized the implied wordcount, employing a conjugation of the verb להצליח ("to succeed") directly, not למצוא.]

3. The veracity (truthfulness) of Torah has one key qualifying "codicil" and caveat.

The Mishnah (see below) clearly teaches that, at the End of Days, truth will be found NOWHERE, including by ALL existing authorities and experts. (By strict logical implication, I don't possess the **whole** truth either, although the extent of my Truth-knowledge base is ever-expanding.).

At the “End-of-Days” ...
truth shall **nowhere** be found.
[Mishnah, Sotah 9:15]

My research (originally filed on the Internet under ‘SuperBook’) ventures into virgin, uncharted territory. Its bold conclusions are unprecedented, radical, startling. At times, they differ markedly from what is known as *Da`as Torah*, the consensus of leading contemporary Rabbis. (For this reason, no rabbinic approbation for GTU was sought.) However, this should not be misconstrued as conceding that its content strayed into heresy (God forbid!).

These non-standard beliefs and conclusions mostly center around:

- Jesus & NT,
- Mohammed & Q.

[To avoid any possible misunderstanding, I declare here at the outset that I, in no way, believe in the Christian Trinity (viz., the Father, the Son and the Holy Spirit/Ghost). Quite at the other extreme, I know of several DISproofs of this false doctrine, including one conceived by Moses himself!

As I arrived steadily at these conclusions, I felt acutely uncomfortable by some of the radical paradigm shifts I underwent, and I suspect some readers may likewise experience discomfort as they read. I apologize for any shock. (That was never my intent.)

This *mishna* leaves the possibility open that foreign scriptures could have independent truth in them. [i.e., NOT to contradict the Torah but to supplement it.]

§: **Postscript:**

I am by nature, a shy, out-of-the-limelight kind of guy, but the current sad/*scary* state-of-affairs has forced my hand into intervening publicly. I humbly beseech Hashem's guidance and protection.

May our Beloved and Benevolent Creator bless us ALL ... individually and collectively.

With utmost esteem and Torah blessings...

[Mr.] Oded Lion

עודד נ.י. בן אורי'ש וְשִׁיבָא הַעֲבִיעַ ז"ל ממשפחת ליאון



- If you found this essay interesting and worthwhile, kindly share with others.
- The author welcomes questions & feedback e-mailed to lecturer@gtu.nyc .
- If you print any material, please safeguard the sanctity of the hardcopy due to its sacred Torah content.

