

1 Hamas' Atrocities Prophesied Millennia Ago

2 **REVISION 1.007.70**

3 Date: **4 Adar 11, 5784 AM** [Torah → Hebrew]
 4 14 March, 2024 CE [**π Day**] [Gregorian → civil]
 5 4 Ramadan, 1445 AH [Islamic → Hijri]

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

8 =====

9 By the Grace of Hashem (God) – the Holy One, blessed be He

10 A **2ND INSTALLMENT** ON TORAH TEACHING REGARDING 2023/5784 HAMAS ATTACK

11 SUBTITLE: HARD DATA SHOWING THE TORAH "KNEW" BEFOREHAND OF BARBARIC HAMAS MASS RAPES

12 SYMBOL	MEANING
13 Σ	[arithmetic] sum of
14 ∴	"therefore"
15 ⇒	"implies"
16 →	"leads into"
17 WT	the Written Torah
18 OT	the Oral Torah
19 TB	Babylonian Talmud
20 TJ	Jerusalem Talmud
21 NT	New Testament
22 Q	Qur'an

23 =====

24 About this installment:

25 This document is CHOCK-FULL of wondrous information and knowledge unavailable elsewhere.

26 Precise prophecies of Hamas mass rapes of women from Psalms & The Five Books of Moses. Exact
 27 details such as: years, dates, a Shabbos event, *Succos* holiday timing.

28 God is NOT a tribal deity (*Heaven forbid!*), but the Father of ALL peoples. Sidestepping all media
 29 hype, a Torah-true analysis reveals the Absolute Just God champions some rights of Palestinians.

30 **PLUS:**

- 31 a.) Why so many Jews had to die,
- 32 b.) A hopeful sign from Maimonides counteracts a scary prophecy from Moses,
- 33 c.) Evidence of a [complex] plot hatched in Heaven,
- 34 d.) A possible [**RAD**ical] overture to Palestinians,
- 35 e.) Why God barred Moses' entry into the Promised Land,
- 36 f.) NEW details of Moses' final earthly day,
- 37 g.) 'Azazel' Biblical term: from mystery to mastery.

- 38 About me:
- 39 a.) nonviolent chronic mental illness – now in remission 15+ years, thank God Almighty!
 - 40 b.) advanced practitioner of Feelings Therapy for 40+ years
 - 41 c.) undergrad majors: math, computer science, pre-med
 - 42 d.) 25-year career as programmer (assembler, Fortran, UNIX/C), debugger, system manager
 - 43 e.) conducted Torah research 30+ years – discovered vital knowledge unavailable elsewhere
 - 44 f.) unconventional, persevering seeker of Truth
 - 45 g.) out-of-box thinker
 - 46 h.) major Torah influencers: The Lubavitcher Rebbe זצ"ל, Prof. Nechama Liebowitz זצ"ל
 - 47 Rabbi David & Dr. Debbie Silber of Drisha Inst. for Jewish Studies

48 =====

49 My friends, presenting the Truth is not a popularity contest.

50 Let's segue to the Middle East. Western media does NOT accord Muslims or Jews the same respect with which they
 51 treat Christians. Instead of speaking simply of PIOUS/BELIEVING MUSLIMS, they use labels like **fanatics** and
 52 **fundamentalists** and **extremists**, eager to tuck them into some convenient derogatory cubbyhole that implies there's
 53 something wrong with them. When it comes to Christians, however, instead of speaking simply of PIOUS/BELIEVING
 54 CHRISTIANS, ever wary of their combined political clout, they use the more politically correct labels of **evangelicals** and
 55 **born-again**, which carry a positive "spin" (connotation). When it comes to Jews, once again, instead of speaking
 56 simply of PIOUS/BELIEVING JEWS or else OBSERVANT/PRACTICING JEWS, or else TORAH-TRUE JEWS (an accurate term
 57 coined by the late Rebbetzin Esther Jungreis, of righteous memory), they use concocted and meaningless labels like
 58 **ultra-Orthodox**, which imply hyper-adherence to some outmoded lifestyle. Where's the evenhandedness in reporting,
 59 folks? [It's not just semantics or trivial nitpicking. Without appropriate nomenclature in place – the prerequisite of
 60 language for meaningful conversation/dialogue – true communication is hobbled, perhaps even doomed altogether.
 61 It's not just a matter of innocent misnomers; it's purposeful and pervasive and sinister, bordering on the conspiratorial.
 62 We have "truth in labeling" laws in place in other sectors; why not the media?]

63 These names "stick" and enter general circulation/conversation, as it says [Genesis 2:19], *whatever man called every*
 64 *living creature, that remained its name.* To this situation, I apply the verse [Psalm 12:3], *Falsehood they speak one man*
 65 *with his neighbor; with smooth lips and a double heart do they speak.*

66 Western society is clearly **uncomfortable** with religious commitment and fervor, people who try to live their lives as best
 67 they know how "in the Presence of the Lord" (with a full awareness of the reality of God's existence and mastery and its
 68 accompanying ramifications and consequences); who accept their religion's "scripture" at face value, more or less, as
 69 taught by its experts and who eagerly anticipate its rosy promises for believers in the future.

70 Another personal anecdote. When I first "became religious," I would become enraged when people would
 71 condescendingly put down *Shabbos* (the Sabbath), a weekly haven for me, a source of pleasure and delight. Later, after
 72 having been introduced to Primal Therapy, I had a similar defensive reaction to its detractors and naysayers. The
 73 common principle: **demean or trample something I cherish, and I want to tear you apart!**

74 What for me was Shabbos and Primal Therapy has its corresponding counterparts in the Muslim heart and soul.
75 Remember: they are the Johnny-come-lately on the religious scene. The Torah was given by God on Mount Sinai
76 3300+ years ago; Christianity has been around for nearly 2000 years; Islam for only 1400+ years. They also have fewer
77 worldwide adherents (1.6 billion) vis-à-vis Christianity (2.2 billion). This means they have a decided disadvantage and
78 an uphill climb to establish respectability and portray themselves as THE path of truth among the three major so-called
79 Judeo-Christian faiths. As Avis Rent-A-Car's slogan campaign went: We're number 2; we try harder.

80 =====

81 [1a] Israel Nitzan's LinkedIn post of 11/22/2023 regarding Hamas' mass rapes of females.

82 He is former Acting Consul General of Israel in New York.

83 **"The silence from some international bodies is a betrayal of all women."**

84 [1b] The following is a statement by Michal Herzog, the First Lady of the State of Israel.

85 It is not that condemnations of gender-based violence by Hamas have been weak or insufficient – there have
86 been none at all. Statement after statement by organizations like UN Women, the Committee on the
87 Elimination of Discrimination against Women (CEDAW) have failed to condemn these crimes. They failed us,
88 and all women, at this critical moment.

89 As a woman and a mother, my heart goes out to women and children in Gaza suffering the consequences of the
90 war started by Hamas. I believe they deserve aid and support. But this does not mean the erasure of the
91 atrocities committed by Palestinian terrorists on October 7. The silence of international human rights
92 organizations, and the unwillingness to believe Israeli women in the face of overwhelming evidence has been
93 devastating.

94 For the Israelis who have always been on the forefront of the fight for women's rights worldwide, this was a
95 moment of crushing disappointment. A disappointment shared with me by one of our most prominent
96 women's rights advocates, Prof. Ruth Halperin-Kaddari, a former CEDAW vice-chair.

97 "I knew it would be difficult to get them to issue a reasonable statement," she said of the UN committee in a
98 Harvard Medical School video conference., "but never did I imagine that when faced with such undeniable
99 atrocities – given the very purpose for which they have been established – that they would actually resort to
100 not acknowledging it at all."

101 Ignoring the "unprecedented, premeditated and extreme cruelty of the sexual violence committed by Hamas,"
102 Prof. Halperin-Kaddari added, meant not only failing Israeli women but failing the entire international human
103 rights system. "I still am a believer in this system. But this was a huge blow to this belief."

104 [2] The Islamic name for the Book of Psalms is Zabur. It represents the **sole** common Scriptural ground for Jews &
105 Muslims **at this time**. It was purposefully arranged by Hashem as part of His Master Plan for Torah-true Jews and
106 Quranic Muslims to initiate meaningful "dialogue." King David was well-attuned to this fact prophetically and
107 planned accordingly, implanting time capsules and "Trojan Horses" for 21st-century Muslim clergy and laymen alike.
108 (Plenty of surprises for Jews, as well!)

109 [3] Contrary to popular belief – even among the knowledgeable – the Book of Psalms is NOT **only** a repository of God's
110 praises. King David and the various other Psalmists masterfully wove prophecies into the Magnum Opus, including
111 many associated with the modern time frame. They did this so an expert in Psalms would have a decided lead over
112 anyone searching the Prophets Subdivision of the Hebrew/Aramaic Bible for End-of-Days "insider info."

113 [4] per TB, etc.: King David was a prophet [who "sees"/knows remote future, even minutiae details]

114 King David as Universally Acknowledged Prophet by Torah-Judaism, Christianity & Islam

115 Urgent & Vital Knowledge for Beginning to Reconcile Islam with Torah-Judaism

116 King David's status as a prophet is universally acknowledged by: (i) Torah-Judaism, (ii) Christianity, and (iii) Islam.

117 a.) **Scripture:** see e.g., 1 Kings 8:18 [King Solomon speaking] ("*And HASHEM said to David, my father...*")

118 [Hashem speaking to someone is a definition of prophecy.]

119 b.) **Scriptural syllogism:** King David brought down fire from heaven upon an altar with his prayers, *exactly as did* the
120 renowned prophet Elijah the Gileadite.

121 At the time of the afternoon sacrifice, **the prophet Elijah** stepped forward and prayed: "Hashem, the
122 God of Abraham, Isaac, and Israel, let it be known today that You are God in Israel and that I am Your
123 servant and have done all these things at Your command. Answer me, Hashem, answer me, so these
124 people will know that You, Hashem, are God, and that You are turning their hearts back again." Then
125 **the fire of Hashem** fell and burned up the sacrifice, the wood, the stones, and the soil, and licked up
126 the water in the trench.

[1 Kings 18:36-38]

128 Then **David** built an altar to Hashem there and offered burnt offerings and peace offerings. And he
129 called to Hashem and **He answered him with fire from heaven** on the altar of burnt offering.

130 [1 Chronicles 21:26]

131 c.) **Talmud:** TB, Megillah **14a** lists King David as one (i.e., the 13th) of the 48 male Biblical Israelite prophets.

132 [*Relatedly*, NUMERIC VALUE of 'David' = **14**; Psalms is the **14th** Biblical Book of the Hebrew/Aramaic Bible
133 (according to the Masoretic Tradition's internal sequence of Biblical Books).]

134 d.) **New Testament (NT):** Acts 2:30 ("*But he [David] was a prophet...*") [Just one mention in NT.]

135 [NT's chapter/verse combination is *MOST BEFITTING* vis-à-vis **context and reality**. 2:30 ~ 230 = NUMERIC VALUE
136 of the acrostic **ר"ל** (meaning "*may the Merciful One save!*"), invoked on **DIRE** occasions to beseech Divine Mercy.
137 And, certainly, the Israel-Hamas War is a prime example of a *most DIRE* situation.]

138 e.) **Islam (Q):** [2:251]

139 "... and God gave him [David] the Kingdom and **the prophethood** and taught him that which He willed..."

140 [<https://AboutIslam.net/reading-Islam/understanding-Islam/the-story-of-prophet-David-in-the-Quran/>]

141 **1.) 2 × Ps. 25:1 = Ps. 51:2 Batsheba incident mentioned ⇒ Moh knew of incident OPPOSITE current Islam "position"**

142 **Radical Paradigm Shift: Mohammed, s/prophet/super-genius/, 100% familiar w/ WT+ [DEEP knowledge]**

143 **MK מממד = 20 = חכמה ("[Godly] wisdom") = החכם ("THE wise one") [!]**

144 **הקב"ה gazed into Torah & created the World; Mohammed gazed into Torah & figured out the World.**

145 **TB, Berachos 9b: Pss 1 & 2 are one logical unit ⇒ chapter shift involved for later chapters [Ps. "50:2" → Ps. 51:2]**

146 **[Ps.] 51 בת-שבע כאשר בא אל תשובה → psalm-theme [∴ it's mussar classic Gates of Repentance's foundation]**

147 **2.) 2:251 ~ 2 Sam. 22:51 King David mentioned**

148 2 Samuel: before King David's "last words" // Ps. 18

149 Ps 18 written @ End-of-Life [Rashi to v. 1: when he became old]

150 Ps. 18:1 **מִיַּד שְׂאוּל** ... וְאוֹתוֹ ה' הֲצִיל ה' **בַּיּוֹם** ("from K. Saul") → "from Geh" [comp **מִיַּד שְׂאוּל** Ps. 89:49] ⇒ sin

151 explain Maimonides' perfect תשובה ⇒ indeed, **passed away** ~ "sinless" per Islam "position"

152 Scripture: no one sinless

153 Repentance **undoes** sin

154 **3.) 251 (v. #) ~ Psalm 25:1 = f(תשובה) ch. [Chabad תחנות]**

155 **4.) SOME EGS 250-251 (find files "250")**

156 [The applicability of "standard" (mainstream) Torah-Judaism's numerological analysis techniques to NT & Q in the
157 search for **rich/deep/real meaning** is, *alas*, a neglected and UNDER-studied subject matter, *at this time*.]

158 [5]

159 בן-בג-בג אומר, הפך בה והפך בה, דכלא בה. ובה תחזי, וסיב ובלה בה, ומנה לא תזוע, שאין לך מדה טובה
160 הימנה

161 Ben Bag-Bag says: Turn [the Torah] over and turn it over, since everything is in it. And in it
162 should you gaze, and grow old and be worn in it; and from it do not stir, since you have no
163 better measure than it.

[Avos 5:21]

165 Q. If so, where are the allusion(s) to Hamas' mass rape of females?
166 (It must be clearly presented so that it's **undeniable** by anyone!)
167

168 1. To preface, we observe that the Hebrew Bible has one common prescription/solution for those who are wrathful and
169 violence-prone (be they Jew or non-Jew): dispersal.

170 2a. The proof-text for Jews:

171 ⁵ Simeon and Levi are brothers; stolen instruments are their weapons. ⁶ Let my soul not enter their counsel; my
172 honor, you shall not join their assembly, for in their wrath they killed a man, and with their will they hamstrung
173 a bull. ⁷ Cursed be their wrath for it is mighty, and their anger because it is harsh. I will **separate** them
174 throughout Jacob, and I will **scatter** them throughout Israel.

[Genesis 49:5-7, (chabad.org)]

176 2b. The proof-text for non-Jews:

177 **Scatter** the nations who delight in wars.
178 [Psalm 68:30, (BibleGateway.com)]

179 3. Let's look at Psalm 68:3 –

180 כְּהַנְדֵף עָשָׁן תִּהְנָדֵף

181 As smoke is **dispersed**,
182 so disperse [them] ...
183 [Psalm 68:3a]

184 In the context of the Hamas Attack, “smoke” is associated with the exhausts of propulsion motors of rocket &
185 missiles ... perhaps drones’ payloads, also.

186 4. Note that עָשָׂן (“smoke”) has an anagram of עָנַשׁ (“punishes”). It follows logically that a punishment of
187 dispersal implies a lover of violence.

188 King David alludes to Hamas (*may their name be obliterated*) via homophones. This is especially true of Psalm
189 140, which has a sizeable cluster. This psalm is targeted against general Hamas terror.

190 homophone [noun]: each of two or more words having the same pronunciation but different
191 meanings, origins, or spelling, for example *new* and *knew*.

192 The word חָמָס (*chamas* = “violence”) as homophone is found in verses 2, 5, 12.

193 The word חֲמַת (*chamas* = “venom”) as homophone [Ashkenazi pronunciation] is found in verse. 4.

194 “The man of violence [חָמָס (“chamas”)] – sounding exactly like חַמָּאס (“Hamas”) –
195 may he be hunted until he is overthrown.” [verse 12b]

196 Hamas linked to the homophones three ways:

- 197 • they sound identical,
- 198 • they are equivalent numerologically (in two different ways),
- 199 • they are linked by meaning [i.e., Hamas espouses and practices violence].

200 GEM קָדַם (“[He, God_{Justice}/Hamas,] arose”) = 140 → Ps. 140 vs GEM אָקוּם (“[I, God_{Mercy},] will arise”) [Ps. 12:6] = 147

201 When the Heavenly Justice event occurs, the proper earthly response is [the Book of] Tehillim.

202 (According to rabbinic source Soferim 6, there are 147 psalms in the Book of Psalms.)

203 [6] GEM עָזָה (“Gaza”) + its 3 letters = 86 = אֱלֹהִים (“God”)

204 v.2 "standard read": **God** will arise, **His** enemies will be scattered, and **His** foes will flee before **Him**.

205 v. 2 becomes: **Gaza** will arise, **his** enemies will be scattered, and **his** foes will flee before **him**.

206 So, now we have a veiled Scriptural prophecy the Attack would occur and its devastating initial success.

207 We seek then to know ... narrowing our focus ... which year, month, etc.

208 [7] Torah numerology (Gematria) & EGS (Equi-Gematria Sentences) are explained in the Appendix I. In the next item, we
209 will see an EGS clearly set the Attack on Shemini Atzeres-Simchas Torah!

210 [8] Psalm 6:2 –

211 ה' אֵל-בְּאַפֶּיךָ תוֹכִיחֵנִי וְאֵל-בְּחַמְמַתְךָ תִּסְרֹנֵנִי.
212 Hashem, do not rebuke me in Your anger,
213 and do not chastise me in Your wrath.

214 רַחֲמֵיךָ [בְּ] חַמְמַתְךָ sounds like "**Your HAMAS**" – Hamas being Hashem's Agent here for dispensing Justice.

215 [This is one aspect of ‘Gaza’ being numerologically equivalent to ‘God’ – i.e., God’s dispensing of Justice
216 would involve them.]

217 [6:2 ~ 62 = numerical value of "**speech**"] בּוֹרְאֵי לִבֵּי שְׂפָתַיִם ("I, (God,) create **speech** of the lips") [Isaiah 57:19] –
218 where לִבֵּי is an anagram of בְּנֵי ("the Children of Israel" = world Jewry)
219 AND בְּנֵי ("My children" = Jew & non-Jew alike)

220

221 There's a **bombshell shocker** of an "EGS" for integer 19 –

222 Hebrew: **וַיָּבֹא טַבַּח גּוֹי-אֹיֵב-עֶזְרָה בְּטֶחַח בְּגָדוּד ... וּזְבָחָהּ!**

223 English: The massacre-slaughter of the Gaza enemy-nation will certainly come, with a troop ...

224 **and on Shemini Atzeres-Simchas Torah** [!!]

225 [In Torah/Rabbinic literature, חג ("festival," **unqualified**) refers solely to Shemini Atzeres-Simchas Torah.]

226 EGS = **E**qui-**G**ematria **S**entence = a made-up sentence, all of whose words have identical numeric values.

227 An EGS has status/authority of a *quasi*-verse. We see here how an EGS can exhibit pure prophetic "power."

228 Isaiah's implicit reference to an EGS is ample evidence this technique's existence was already well-known to the

229 ancient Biblical authors.

230 This particular chapter is read (by most pious Jews) in the daily weekday liturgy as *Tachanun* ("Supplication") –

231 beseeching Hashem for Mercy. [Some substitute Ps. 25.] In 20/20 hindsight, we can understand and

232 appreciate that its recitation **by multitudes** served to *DELAY* Hamas' move by a VERY LONG time, as Hashem

233 answered our communal and individual prayers ... till matters reached the limit of His forbearance.

234 [9] The verse's word בערבות ("upon the highest heavens") [v. 5] may be split to ב' ערבות. This implies Succos!

235 Q. How so?

236 A. One of the two main precepts for the Succos Festival is the Four Species.

237 **In Talmudic tradition, the four plants are identified as:**

- 238 • etrog (אתרוג) – the fruit of a citron tree.
- 239 • lulav (לולב) – a ripe, green, closed frond from a date palm tree.
- 240 • hadass (הדס) – [THREE or more] boughs with leaves from the myrtle tree.
- 241 • **aravah** (ערבה) – [**TWO**] branches with leaves from the willow tree. ← ← ← ← ← ← ← ←

242 [wiki]

243 As you can see, TWO aravos [ב' ערבות] are an integral part of the holiday.

244 Notes:

245 1- Basic redundancy/reinforcement: *d'rash* (Rabbinic exegesis) of Scripture & Numerology/EGS. Both

246 tend to pin-point the event at the Succos time-of-year.

247 2- בערבות ("upon the highest heavens") implies דברים העומדים ברומו של עולם ("[Paramount] matters

248 situated at the zenith of the universe"). Lends some objective perspective to Hamas' Attack.

249 [10] So far, we've seen the Attack itself foretold, as well as its locus on the annual calendar. But that doesn't nail it

250 down completely yet because there's a Shemini Atzeres-Simchas Torah EVERY YEAR. How do we know 2023/5784 is

251 meant exclusively?

252 תנדף [v. 3] ≡ תן דף ("give Daf") sounds exactly like Eng.: **TEN** Daf

253 [Note: a DAF is a page of the Talmud = a two-sided folio.]

254 MK עשן = 15 = עשר ("10") + its 3 letters ⇒ ten 10 (two consecutive words linked to value "10") → 10² = 100

255 100th year of Daf Yomi this past Tishrei

256 [By the way, how come no celebrations/fanfare?! Someone asleep at the helm??]

257

258 The 1st Daf Yomi cycle began on the first day of Rosh Hashanah **5684 (11 September 1923)**; the 13th
259 cycle concluded on 4 January 2020 and the 14th cycle began the following day, to be concluded on 7
260 June 2027. [wiki]

261 Attack OFF by a scant 22 **days** out of 100 **years**.

262 7½-yr Babylonian Talmud cycle (approximately 7 years, 5 months) hinted-at in a single word:

263 דףנהנך → כה [MK 7 → 7 years], נ [MK 5 → 5 months], דף [sounds like 'Daf']

264 Shemini Atzeres = 22nd Tishrei – “22” is associated with [temporary] abandonment as we find *My God, my God,*
265 *why have You forsaken me?* [Ps. 22:2a]. 22:2 ~ 222 = GEM בכר (“firstborn”) and it says, *My firstborn is Israel*
266 [Ex. 4:22]. These pairings refer to the [apparent] abandonment of the Jewish People, as occurred in the
267 October 7th Hamas Attack.

268 דףנהנך → כה (“thusly”) + דף (“driven leaf”)

269 1. Many people have a BASIC **mis**understanding of God’s ways.

270 2. Perhaps basing themselves on specifics-free Divine Utterances like “Let there be light!” [Gen. 1:3], they’ve come to
271 believe God rules by general Divine fiats, without details.

272 3. I.e., they IMAGINE that He declares only GENERAL phenomena *without* individual attention:

- 273 • Let there be a Holocaust.
274 • Let there be a war.
275 • Let there be famine.
276 • Let there be an earthquake.
277 • Let there be a flood.
278 • Let there be a plague.
279 etc. ...

280 4. Perhaps God arranges special protection for “His favorites” but the general rule is RANDOM survival/succumbing.

281 5. In our context, Hamas victims ARE NOT randomly selected (Heaven forbid!) [that’d be distorted religious thinking].

282 6. The apex of this approach: people have ALL the power of selection; God’s role reduced to “aftermath-cleanup.”

283 Kill ‘em all, let God sort ‘em out. [Slogan adopted by: Marines & Green Berets = Army’s Special Forces]

284 God’s role, ostensibly: which soul(s) to send “up”; which to send “down.”

285 Note: There is overlap between this approach and the Nazi selection procedures of the Holocaust.

286 **Selection** was the process of designating inmates either for murder or forced labor at a Nazi
287 concentration camp.

288 7. Kosher thinking points-to-ponder *preface*: “**No one stubs his toe below unless it has been decreed upon him/her**
289 **from Above**” [TB, Chullin 7b]. [credit: aish.com]

290

291 8. This applies equally to so-called “natural phenomena” (people speak of a sterile, *cruel*, godless “Mother Nature”).

292 Fire and hail, snow and smoke,
293 storm wind that executes **His command**.
294 [Psalm 148:8, (JPS-2003)]

295 9. Kosher thinking points-to-ponder “*crash course*”:

296 **Unetaneh Tokef** “High Holidays” prayer [sefaria.org, edited] (see passage highlighted in blue)

297 We lend power to the holiness of this day. For it is tremendous and awe filled, and on it Your Kingship will be exalted,
298 Your Throne will be established in loving-kindness, and You will sit on that Throne in truth.
299

300 אַמְתָּה כִּי אַתָּה הוּא דָיִן וּמוֹכִיחַ וְיֹדֵעַ וְעֵד וְכוּתֵב וְחוֹתֵם וְסוֹפֵר וּמוֹכֵחַ וְתִזְכֹּר כָּל הַנְּשִׁכָּחוֹת וְתִפְתַּח אֶת סֵפֶר הַזְּכוּרוֹת וּמֵאֱלֹי
301 וְיָדוּעַ בְּעֵינֶיךָ בְּדִין וְכָל בְּאֵי עוֹלָם יַעֲבְרוּן לְפָנֶיךָ כִּבְנֵי מְרוֹן כְּבִקְרַת רוּעָה עֶדְרוֹ מֵעֲבִיר צֹאנוּ תַּחַת שִׁבְטוֹ כֹּן תַּעֲבִיר
302 וְיִתְסַפֵּר וְתִמְנַח וְתִפְקֹד נַפְשׁ כָּל חַי וְתִחַתֵּךְ קֶצֶבָה לְכָל בְּרִיָּה וְתִכְתֹּב אֶת גִּזְרֵי דִינָם
303 forgotten. You open the book of records, and it reads from itself. In it lies each person's insignia.

304 וּבְשׁוֹפָר גָּדוֹל יִתְקַע וְקוֹל דְּמָמָה דְּקָה יִשְׁמַע וּמִלְאָכִים יִחַפְזוּן וְחִיל וּרְעָדָה יֵאֱחָזוּן וְיֵאמְרוּ הֲנֵה יוֹם הַדִּין לִפְקֹד עַל צְבָא מְרוֹם
305 בְּדִין כִּי לֹא יָזְנוּ בְּעֵינֶיךָ בְּדִין וְכָל בְּאֵי עוֹלָם יַעֲבְרוּן לְפָנֶיךָ כִּבְנֵי מְרוֹן כְּבִקְרַת רוּעָה עֶדְרוֹ מֵעֲבִיר צֹאנוּ תַּחַת שִׁבְטוֹ כֹּן תַּעֲבִיר
306 וְיִתְסַפֵּר וְתִמְנַח וְתִפְקֹד נַפְשׁ כָּל חַי וְתִחַתֵּךְ קֶצֶבָה לְכָל בְּרִיָּה וְתִכְתֹּב אֶת גִּזְרֵי דִינָם
307 sounded, and a “small still” voice shall be heard. And the angels shall be alarmed, and dread and fear
308 shall seize them as they proclaim: Behold! the Day of Judgment on which the hosts of heaven shall be
309 judged, for they too shall not be judged blameless by You, and all creatures shall parade before You as
310 a herd of sheep. As a shepherd herds his flock, directing his sheep to pass under his staff, so do You
311 shall pass, count, and record the souls of all living, and decree a limit to each person's days, and
312 inscribe their final judgment.

313 בְּרֵאשׁ הַשָּׁנָה יִכְתְּבוּן, וּבְיוֹם צוֹם כְּפוּר יִחַתְמוּן. כִּמְהָ יַעֲבְרוּן, וְכִמְהָ יִבְרָאוּן, מִי יִחִיָּהּ, וּמִי יָמוּת, מִי בְּקֶצֶב, וּמִי לֹא בְּקֶצֶב, מִי
314 בְּמִים, וּמִי בְּאֵשׁ, מִי בְּחַרְב, וּמִי בְּחִיָּה, מִי בְּרֶעֱב, וּמִי בְּצָמָא, מִי בְּרַעַשׁ, וּמִי בְּמַגְפָּה, מִי בְּחִיָּקָה, וּמִי בְּסִקִּילָה, מִי יָנוּחַ,
315 וּמִי יָבוּעַ, מִי יִשְׁקֵט, וּמִי יִטְרַף, מִי יִשְׁלוּ, וּמִי יִתְיַסֵּר, מִי יַעֲבִי, וּמִי יַעֲשִׂי, מִי יִשְׁפֹּל, וּמִי יָרוּם. וְתִשׁוּבָה וְתִפְלָה וְזָדָה
316 וְתִשְׁבָּח וְתִפְלָה וְזָדָה. **On Rosh Hashanah it is inscribed, and on Yom Kippur it is sealed - how many shall pass away and how many shall be born, who shall live and who shall die, who in good time,**
317 **and who by an untimely death, who by water and who by fire, who by sword and who by wild beast,**
318 **who by famine and who by thirst, who by earthquake and who by plague, who by strangulation and**
319 **who by lapidation (stoning), who shall have rest and who wander, who shall be at peace and who**
320 **pursued, who shall be serene and who tormented, who shall become impoverished and who**
321 **wealthy, who shall be debased, and who exalted.** But repentance, prayer and righteousness avert the
322 severity of the decree.
323

324 כִּי בְּשִׁמְךָ בְּנֵי תְהִלָּתְךָ, קִשְׁיָה לְכַעֵס וְנוֹחַ לְרַצוֹת, כִּי לֹא תִחַפֵּץ בְּמוֹת הַמֵּת, כִּי אִם בְּשׁוּבוֹ מִדְּרָכָו וְחִיָּה, וְעַד יוֹם מוֹתוֹ תִּחַנֶּה
325 לוֹ, אִם יִשׁוּב מִיַּד תִּקְבְּלוּ. (אֲמַת) כִּי אַתָּה הוּא יוֹצֵר וְיֹדֵעַ יֹצֵר, כִּי הֵם בֶּשָׂר וְדָם
326 For Your praise is just as Your Name. You are slow to anger and quick to be appeased. For You do not desire the death of the
327 condemned, rather, that they turn from their path and live and You wait for them until the day of their
328 death, and if they repent, You receive them immediately. (It is true -) [For] You are their Creator and
329 You understand their inclination, for they are but flesh and blood. ...

330 ~ [Song] Who by Fire by Leonard Cohen

331 [11] Instead of exposing immature teens prone to suicidal ideation to Shakespeare’s “To Be or Not To Be,” a FAR
332 healthier lesson-plan choice would be Isaac Bashevis Singer’s short story Ole and Trufa which ZOOMs in on the Baal
333 Shem Tov’s teaching that EVERYTHING is by Divine Providence, even the tumbling of a leaf to the ground. It’ll be a
334 MUCH more useful life lesson for the students. [The Baal Shem Tov was correcting the opinions of SOME medieval
335 Torah Sages who maintained that God only supervised the animal kingdom in a general sense, etc.]

- 336 1. $\Sigma v. 3 = 2691$. [This is the arithmetic sum of all the numeric values of the verse's words.]
- 337 2. The verse's word רשעים ("evil/wicked ones") has an anagram of עשרים ("twenty").
- 338 3. When you adjust the raw arithmetic verse-sum by this value (20), you get 2711.
- 339 4. This is precisely the number of folios in TB!
- 340 5. In this **LIGHTLY ENCODED** manner, King David showed he already knew of this statistic prophetically.
- 341 This establishes a RIGOROUS numeric link between Ps. 68:3 & TB.
- 342 The word מפני ("before"; "from before") appears twice in this verse. One time it's "before fire"; the other
- 343 it's "from before God." As the Bible describes God as a "consuming fire" [Deut. 4:24], there's mutual
- 344 reinforcement. The combined numeric value is $2 \times 180 = 360$. This corresponds to the 360-degrees of a full
- 345 circle. The world will undergo a THEO-centric transformation – reverting to a God-centered planetary and
- 346 individual life.
- 347 King David offered sound advice regarding the scary nature of a "consuming fire." In Ps. 84:12, he describes
- 348 Hashem as a "sun and protection." Anyone who knows astronomy knows the sun is fueled by super-hot fiery
- 349 thermonuclear activity. In Ps. 36:10, King David writes: *For with You is the source of life; by Your light, we see*
- 350 *light*. The sun, due to photosynthesis, is the source of all life and daylight on Planet Earth. In Ps. 19:7c, King
- 351 David writes of the sun: *Nothing is hidden from its heat*. Alternate translation: *Nothing is hidden from its*
- 352 warmth. These keywords – protection, life, light, warmth – apply to Hashem. Give Him the reverence due
- 353 to His awesome greatness and bask in His warmth.
- 354 *****
- 355 **Pour out Your wrath [Ps. 79:6] = sun; Hamas (terror); Pent.**
- 356 **ומעין יצא מבית ה' [Joel 3:18] – i.e., from WT (Hashem's *beis*)**
- 357 **ע"ר (יואל) ~ revowel Yael (יאל): smash temples of**
- 358 **Comply with Pent. -> WT – e.g., ה' does NOT want war Ps. 120:7 [all its paths are paths of *paix*]**
- 359 **Only fear someone who fears not Hashem**
- 360 **Fear someone who fears not Δ /death [Ps. 55:20 (Mets. fn)]**
- 361 **Nuclear scenario ר"ל = ult/poss end-result of endless godless posturing, saber-rattling, escalation &**
- 362 **warmongering**
- 363 ***The beginning of wisdom is fear/awe of Hashem* [Ps. 111:10a; Prov. 9:10a]**
- 364 ***Praise Him according to the abundance of His greatness* [Ps. 150:2b]**
- 365 *****
- 366

367 Links between Daf Yomi selections for TB & TJ for Oct 7, '23 and the context of Hamas' Attack on that day:

368 a.) TB, Berachos 23a regarding *tefillin* (phylacteries) & latrines ⇒ applicable today mostly to IDF

369 Reminiscent of the Lubavitcher Rebbe's pre-1967 War campaign to don *tefillin* for victory, protection
370 and to instill fear in our enemies' hearts.

371 b.) TJ, Daf Yomi 7 Oct '23 = very tail end of Shevi'is [last Shemittah (Sabbatical Year) = 5782]

372 On that TJ Daf, we find the teaching that the Sages are pleased with everyone who keeps his word.
373 This implies that even the breaking of one's solemn word accumulated toward the "release" of the
374 Hamas event.

375 [12] So far, the year was relative to Daf Yomi launch. Now, we see the year relative to another Israel-Gaza event.

376 Q. Why Ps. 68?
377 A. 2023 – 68 = 1955 [The civil year 1955 was 68 years ago.]

378 Q. Why did Israel attack Gaza in 1955?
379 A. On the evening of 28 February 1955, an Israeli paratrooper unit attacked an Egyptian military camp near the
380 railway station in Gaza, killing seventeen soldiers *in their sleep*, ostensibly because Palestinian militants had
381 killed an Israeli in Rehovot. [Google]

382 Notes:

383 1. Rabbi Abdimi of Haifa said, "From the day on which the Temple was destroyed, prophecy was taken
384 away from the prophets, and given over to the Sages."
385 [TB, Bava Basra 12b]

386 2. כל דעביד רחמנא לטב עביד ("Everything God does is for the best") [TB, Berachos 61b, Rabbi Akiva's saying]
387 3. 'best' = טב [Aramaic], corresponding to טוב [Hebrew], of numeric value 17.

388 4. Rabbi Akiva is declaring prophetically: All that Hashem does [i.e., in permitting Hamas' Attack] is rooted in
389 numeric value 17 [i.e., the seventeen Egyptian soldiers murdered in their sleep].

390 5. אין שכחה לפני כסא כבודך ("There is no forgetfulness before Your Glorious Throne")
391 6. לא תתעב מצרי ("Do not abhor an Egyptian") [Deut. 23:8]
392 reversed digits of NT/John 8:32 – *The truth will set you free*

393 7. Psalm 39:1-5
394 ¹ For the leader, for Yedusun, a song by David.
395 ² I said, I will guard my ways against sinning with my tongue.
396 I will be on guard with a muzzle for my mouth
397 while the wicked one is before me.
398 ³ I became mute with silence.
399 I was quiet from that which is good.
400 My pain was overpowering.
401 ⁴ My heart was hot within me.
402 A fire burned in my contemplation.
403 I said with my mouth -

404 ⁵ Let me know, Hashem, my end,
405 and what the measure of my days is
406 that I may know when I will stop.

407 v. 1. **FOR YEDUSUN.** ... And an aggadic Midrash interprets the word לידותון as meaning regarding
408 edicts and regarding judgments and decrees of trouble that are ordained against Israel.

409 vv. 2-5. **I SAID, I WILL GUARD MY WAYS, ETC.** We had it in our hearts to guard ourselves against all
410 the troubles that come upon us, that we should not have misgivings and speak harshly about the
411 Divine attribute of strict justice even though the wicked are in front of us, tormenting us. And we
412 have been muted with silence for many days. And we were also silent from that which is good, i.e.,
413 even from words of Torah, because of our fear of them. And because of this, our pain became
414 overpowering and stupefying. And in our silence, our heart was hot within us, and in the
415 contemplation of our heart it burns in us like fire. This causes us to speak with our tongue before
416 You. And this is what we say: Let us know, Hashem, our end, how long we will be in distress, and we
417 will know when we will be done with it.

418 [Sub-note #1: The numeric value of 'good' is 17 so *being quiet from that which is good* represents
419 apprehension over punishment concerning the cold-blooded murder of the "Egyptian 17."

420 [Sub-note #2: Rashi's remark that we were silent from words of Torah can be taken two ways. His
421 words *because of our fear of them* can refer to the attackers or the words of Torah themselves.
422 People don't want to hear Hashem is punishing them so they don't honestly explore what Torah has
423 to say on any given matter.]

424 8. The daily Shema contains some sound advice and coping strategies for negativity.

425 Here's Deut. 6:5 with the pertinent portions of Rashi –

426 And you shall love Hashem, your God, with all your heart and with all your soul, and with all
427 your means.

428 **And you shall love [Hashem]:** Perform His commandments out of love. The one who acts out of love
429 cannot be compared to the one who acts out of fear. If one serves his master out of fear, when the
430 master sets a great burden upon him, this servant will leave him and go away [whereas if out of love
431 he will serve him even under great burden] (*Sifrei* 6:5).

432 **with all your heart:** Another explanation; "with all your heart," is that your heart should not be
433 divided [i.e., at variance] with the Omnipresent (*Sifrei*).

434 **and with all your means:** Another explanation of וְכָל-מְאֹדְךָ is: You shall love God with whatever
435 measure (מִדָּה) He metes out to you, whether it be the measure of good or the measure of retribution.
436 Thus, also did David say: "I will lift up the cup of salvations [and I will call upon the Name of the
437 Hashem]" [Ps. 116:12-13]; "I found trouble and grief [and I called out in the Name of Hashem]" [Ps.
438 116:3-4].

439 [Rashi to Deut. 6:5, (chabad.org)]

440 9. TB, Bava Kamma 50a, (sefaria.org) –

441 אָמַר רַבִּי חֲנִינְיָא: כָּל הָאוֹמֵר הַקְדוּשׁ בְּרוּךְ הוּא וְתָרַן הוּא, וְיָתֵרוּ חַיִּיו, שְׂפָאֵמַר: "הַצּוֹר תַּמִּים פְּעֵלוּ, כִּי כָל דְּרָכָיו
442 מִשְׁפָּט."

443 Rabbi Hanina says: Anyone who states the Holy One, Blessed be He, is forgiving/overlooking
444 [veteran] of transgressions, his life will be relinquished [yivatru], as it is stated: "The Rock, His
445 work is perfect, for all His ways are justice" [Deut. 32:4]. In other words, **God does not**
446 **waive heavenly justice.**

- 447 10. The integer 28 ⇨
- 448 (1) **perfect** (Justice; fairness) since 28 is a [mathematical] perfect number;
- 449 (2) ALL the Jewish/Palestinian souls were/are **precious** to Him,
- 450 since 28 is a multiple of 7 and "all sevens are precious" [Lev. R. 29:9];
- 451 (3) 28, approximating lunation, implies the [Islamic] **lunar** calendar;
- 452 (4) GEM הבכא ("[Gaza: the Valley of] **Weeping**^{Ps. 84:7a}") = 28;
- 453 (5) GEM 'Gehazi' = 28;
- 454 [Similarities: (i) Repelled by both hands - for which TB criticizes Elisha & Joshua b. Perachyah
- 455 (ii) same initial three letters as 'Gehinnom"]
- 456 (6) EGS #1 @ 28: והטוב חטאי האביו ("And the good, my sins destroyed")
- 457 (7) EGS #2 @ 28: ידיד הכאב אהבך והגיד ("The **Friend (God)**, Who is Pained, loves you and tells [of it]")
- 458 (8) the last day of February, the End-of-Month, alludes to the End-of-Days. That's when the score
- 459 would be evened.
- 460 Q. How can we classify God/Hashem as 'Friend'?
- 461 A. One of God's roles – surprising to **MANY** (Jews, even observant ones, and almost any non-Jew) – is,
- 462 indeed, 'Friend'. The Sages depict this in a beautifully-worded teaching.
- 463 [Note below that "God as Friend" is not only a teaching of Torah Sages but is Scripturally based.]
- 464 **יְדִיד** (**Yedid**, "close friend") is a characterization of God as well as of Israel as seen in a Talmudic riddle
- 465 based on various applications (Scriptural instances) of the name **יְדִיד** (**yedid**): וְיָבֵא יְדִיד בְּנֵי יְדִיד בְּנֵיהּ
- 466 וְיָבֵא יְדִיד בְּנֵי יְדִיד בְּנֵיהּ – May the **yedid** (King Solomon [2 Samuel 12:25]), the
- 467 descendent of the **yedid** (Abraham [Jeremiah 11:15]), come and build the **yedid** (Holy Temple [Psalm
- 468 84:2]) **for the Yedid (God [Isaiah 5:1])** in the territory of the **yedid** (Benjamin [Deuteronomy 33:12]),
- 469 that in it the **yedidim** (Israel [Jeremiah 12:7]) will find atonement.
- 470 [The Wisdom in the Hebrew Alphabet, by Rabbi Michael L. Munk, p. 132, citing TB, Menachos 53a]
- 471 [13] GEM עשן [v. 3] = 420
- 472 The verse mentions 'fire' and 'smoke' which are keywords associated with the [Second] Temple's destruction.
- 473 This numeric value (420) represents the number of years the Second Temple stood.
- 474 Q. How long did the Second Temple stand?
- 475 A. Traditional rabbinic literature states that the Second Temple stood for **420** years, and, based on the
- 476 2nd-century work Seder Olam Rabbah, placed construction in 356 BCE, 164 years later than academic estimates,
- 477 and destruction in **68** CE. [Google]
- 478 The date of the Second Temple's destruction is well-known, Tisha b'Av – but here the Psalmist treats
- 479 it like a puzzle/riddle. The "Av" component refers to God, the Father.
- 480

481 תשעה באב (i) from ואל קין ואל מנחתו לא שעה ("but to Cain and his offering, God did not turn") [Gen. 4:5].
 482 Israel is being compared to Cain as
 483 a.) a future murderer. When did this take place? See item "(ii)" below.
 484 b.) 'Cain' is related to 'koneh' ("possessing"). Compared to the Palestinians, they
 485 possess wealth, weaponry.
 486 (ii) *anagram* ה'תש"ע = 14 years ago ~ **Gaza War ('08-'09)**

487 Israeli title: Operation Cast Lead [sanitized label, whitewashing]
 488 Arabic title: Gaza Massacre **[1,166 – 1,417 Palestinian deaths]**
 489 only **13** Israeli deaths (including **4** from friendly fire).
 490 **IS THAT FAIR?! LIKE SHOOTING DUCKS IN A POND, FISH IN A BARREL!!**
 491 Therefore, OVER 1,000 Jews died in Hamas' Attack. It was Payback time.

492 ~ [Song] Even It Up by Heart

493 [14] *anagram* בודאי ("of course")
 494 *anagram* ובדאי ("fiction", "fantasy")

495 History repeats itself. THEN: People thought 1st Temple was **indestructible**
 496 NOW: People think IDF is **undefeatable**.

497 [15] Q. Does the Written Torah (i.e., the Book of Psalms) indicate the Attack would occur on a Shabbos?
 498 A. Yes, in at least two basic ways, with some side-branches.

499 a1.) The phrase זמרת שמו (*zamru*, "make music to His Name") [v. 5] refers to the widespread custom of
 500 singing זמירות ("zemiros") = table-hymns sung at the Shabbos table in honor of Hashem, the Creator.

501 a2.) The Hebrew root זמר ('ZMR') means "to prune" (i.e., selectively remove certain parts). The joyous
 502 Shabbos *zemiros* had to be pruned (curtailed) in light of the tragedy unfolding before their very eyes.

503 a3.) מזמור שיר ("prune song") [v. 1] → ABORTED "trance" music festival

504 a4.) MK שיר# [v. 1] + its 3 letters = תשרי → "prune Tishrei song" = Shemini Atzeres-Simchas Torah singing aborted

505 b.) Ps. 140's theme is [protection against] Hamas terror. V. 8b there is a bull's-eye!

506 סכותה לראשי ביום נשק ("You have protected my head on the day of armed battle")

507 Notes: 1- MK סכותה = סוכה ("succah") + its 4 letters [They're numerologically equivalent.]

508 2- The word סכותה ("protected") is linguistically related to both סוכה ("succah") &
 509 סכך ("s'chach"), a *succah's* thatched-roof-substitute covering. The Attack occurred
 510 on the day immediately AFTER the seven-day Succos festival.

511 3- The "day of armed battle" refers to October 7th, the day of the armed Hamas Attack.

512 The Psalmist is exhibiting "insider info": where Hamas conducted its armed attack,
 513 there was no missile barrage (lest Hamas members would be in harm's way). Where

514 there were missiles, there were no "ground troops." The Psalmist knew there

515 would be both "armed battle" and an onslaught from the sky on that fateful day.

516 The reason the head is mentioned is that when the danger comes from the sky,

517 the head is the first limb to face bodily harm from above. As the uppermost vulnerable

518 limb, and the body's "headquarters," it requires the most protection for bodily survival.

519 In particular, the head was protected from a **downpour** of missiles & rockets rained down
 520 upon them from the sky above.

521 נרות שבת קודש → נש"ק → נשק [ברכה Candle Lighting Campaign חב"ד] 4-

522 5- GEM מראשיתו = 957 → [1,]957 = year IDF withdrew from Gaza
 523 מאבני המקום [either (i) Temple Mt.'s | (ii) Hashem's stones] → intifada
 524 ה' protected his head [Ps. 140:8] w/o helmet [= abs wartime necess]
 525 ה' protected Jacob Patr vs **wild animals** ~ Hamas prophecy
 526 1408 AH [Islamic year] = 1987 [civil year] (1st intifada)
 527 האבן = stone atop well he displaced solo, enabling Arab kin [C V] access to well ~ T
 528 בי ביתי בית-תפילה יקרא לכל העמים = בית-קל יצה"ר = האבן
 529 Ps. 120:7 → 5 @ { GEM 1206 } + '# + 0 @ { GEM 1207 } [nJ יצה"ר to wage war const]
 530 #וקשקשת [Lev. 11:9] fish
 531 #ותשרש [Ps. 80:10] nbhd 80:9-16
 532 #לתת עשו [Job 12:8] nbhd 12:7-11 fish (???)
 533 #לתשועת [Lam. 3:26] ת"ת שועל (???) fox's T-study → crafty (CRAFT) (???)
 534 #ונתשתים [2 Chr. 7:20] 7:20-22 // Mic. [sea → fish]
 535 [2-yr mark] תו שנתים, תן שותים, (???) ותן שתים

536 [16] Hamas-based prophecies are NOT confined to Psalms, but are also in the Five Books of Moses, Torah-Judaism's main
 537 "textbook."

538 "And there was evening, and there was morning, one day" [Gen. 1:5] ויהי ערב, ויהי בקר – יום אחד

539 ויהי (vayhi):

540 "וַיְהִי בַיּוֹם הַשְּׁלִישִׁי אֶחָשָׁרוֹשׁ, אָמַר רַבִּי לִוִי וְאִיתִימָא רַבִּי יוֹנָתָן: דְּבַר זֶה מְסוּרָת בִּידֵינוּ מֵאַנְשֵׁי כְּנֶסֶת הַגְּדוּלָה, כֹּל מְקוֹם
 541 שְׁנֶאֱמַר "וַיְהִי" אֵינוֹ אֶלָּא לְשׁוֹן צַעַר.

542 The Gemara returns to the primary topic of this chapter, the book of Esther. The Gemara
 543 cites various aggadic interpretations of the verses of the Megilla. The opening verse of the
 544 Megilla states: "And it came to pass [vayhi] in the days of Ahasuerus" [Esth. 1:1]. Rabbi Levi
 545 said, and some say that it was Rabbi Yonatan who said: This matter is a tradition that we
 546 received from the Men of the Great Assembly. Anywhere that the word *vayhi* is stated, it is
 547 an ominous term indicating nothing other than impending grief, as if the word were a
 548 contraction of the words *vai* and *hi*, meaning woe and mourning.
 549 [TB, Megillah 10b, (sefaria.org, edited)]

550 Q. Why folio # = 10?

551 A. Ten Utterances [Mishnah, Avos 5:1] ⇒ Creation Week

552 ערב:

- 553 a.) 'evening' ~ 'Eve' (i.e., the first Woman) ⇒ women involved
- 554 b.) *revowels* to 'Arab'
- 555 c.) *revowels* to "horde of wild animals" [Yiddish: *vilde chayos*]
- 556 d.) *revowels* to 'famine'

557 בקר:

- 558 a.) *anagram* of קרב = 'battle'
- 559 b.) *anagram* of קרב = "in the midst of"
- 560 c.) *anagram* of קרב = "close relative" [Arabs, Jews]
- 561 d.) *anagram* of קבר = 'grave'

562 Hamas' crimes against women fit the above interpretations
 563 except **famine*** (global famine rages today, as prophesied)

564 Note*: Behold, days are coming, says my Lord Hashem, and I will send **famine** into

565 the land, not a **famine** for bread nor a thirst for water, but to hear the word of
566 Hashem. [Amos 8:11]

567 יום אחד ≡ "Day of the One" [~ "Day of Hashem," End-of-Days]

568 מגיד מראשית אחרית ("I declare the end from the beginning") [Isa. 46:10] ⇒ we're at the End-of-Days [!!]

569 [17] Gaza area = 140.9 sq mi [wiki] → Ps. 140:9

570 Hashem, grant not the desires of the wicked one;
571 to his conspiracy do not grant fruition,
572 for they are constantly haughty.

573 [Psalm 140:9, (Artscroll; chabad.org)]

574 King David knew this statistic precisely, due to his prophetic ability.

575 [18] אבי יתומים ודין אלמנות [Psalm 68:6] ⇒ there would be orphans and widows

576 On both sides, b/c Hashem is **not** a tribal deity (God forbid!

577 War & terror generate orphans and widows [usually, it is men who die in battle]

578 [19] Ps. 68:6 = 2 × Gen. 34:3 [Shechem loved Dinah after her rape] ⇒ link to Hamas mass rapes

579 [20] Ps. 68:6 = 2 × Ps. 34:3 [Oliner Rashi] ⇒ presence of mental illness

580 Q. Is there evidence mental illness will play a role at the End-of-Days?

581 1. Isaiah 60:22 reads: אָנִי ה' בְּעֵתָהּ אַחֲזִישֶׁנָּה
582 transliteration: *ani Hashem, b'ita achishenah*
583 translation: *I am the Lord, in its time I will hasten it.*

584 2. "Its time" refers to the period immediately preceding the actual End-of-Days itself.

585 3. Psalms 34:1 reads: *By David. When he pretended to be insane before Avimelech,*
586 *who drove him away, and he left.*
587 (NIV, edited, with true Heb. pronunciation of king's name)

588 4. This psalm-chapter is based on the events of David's life recorded in 1 Samuel 21:11-16.

589 ¹¹And David arose and fled on that day from before Saul; and he came to **Achish, the king of**
590 **Gath.** ¹²And the bondsmen of Achish said to him, "Is this not David, the king of the land? Was
591 it not of this one that they would sing out with musical instruments, saying, '*Saul has slain his*
592 *thousands, and David his ten-thousands?*' " ¹³And David took these words to heart, and
593 became very much afraid of Achish, the king of Gath. ¹⁴And he changed his speech before
594 their eyes, and he feigned insanity before them. And he scribbled on the doors of the gate
595 and let his saliva dribble down his beard. ¹⁵And Achish said to his bondsmen, "Behold, you
596 see a man who is mad. Why do you bring him to me? ¹⁶Do I lack lunatics, that you have
597 brought this one to rave in my presence? Will this one come into my house?" ^{22:1}And David
598 went away from there and escaped to the cave of Adullam.
599 [1 Sam. 21:11-22:1]

600 5. Although the king is named 'Avimelech' in Psalms, his name is given as 'Achish' in 1 Samuel.

601 6. When one compares Isaiah's word achishenah with the king's name Achish, you see a common
602 soundalike pattern (which I've underlined here).

603 7. Hebrew has some letter-pairs which sound alike. One such pair is *ches* (ח) and *chof* (כ), both
604 sounding as the 'ch' sound in German 'ach' or Scottish 'loch'. Although Isaiah's word is spelled with a
605 *ches* whereas the king's name is spelled with a *chof*, this poses no obstacle to performing a homily,
606 since it is legitimate to rely on the letter-pair's interchangeability.

607 8. This lesson establishes a Scriptural free-association chain linking the presence of insanity (mental
608 illness) with the Biblical End-of-Day scenario, God's Master Plan.

609 שֵׁשׁ חֲמֵשׁ עָשָׂר חֲמֵשׁ עָשָׂר חֲמֵשׁ עָשָׂר חֲמֵשׁ עָשָׂר חֲמֵשׁ עָשָׂר חֲמֵשׁ עָשָׂר חֲמֵשׁ עָשָׂר חֲמֵשׁ עָשָׂר חֲמֵשׁ עָשָׂר חֲמֵשׁ עָשָׂר

610 [21] GEM מזמור [v. 1] = 293 = בארץ → ב' ארץ (2 lands: Land of Israel, Gaza)

611 A Tale of Two Cities [classic book title] → A Tale of Two Lands

612 [22] שיר ("song") [v. 1] *anagram* ישר → **Emek Davar**: [ספר] ישרים → { Genesis, Patriarchs } Divinely Promised Land

613 [23] Σ v. 1 = 1,065 → Ps. 106:5 [GEM כאלקים = 106]

614 [definitely pro-Israel "bias"/favoritism] & למנצח ("To Him Who grants victory") [v. 1]

615 [24] GEM עֲזָה ("Gaza") = 82 → Ps. 82

616 v. 1 לאסף ≡ אסלם (Islam)

617 2 אלקים mentions in v.: 1st = Divine; 2nd = Gaza

618 נצב *anagram* בנץ ~ at End-of-Days

619 נצב = 142 = Bilam: ובגוים לא יתחשב [remove slur vs God : doesn't care about non-Jews' feelings]

620 v. 6 אני אמרתי ("I, God, had said")

621 אתם אלהים אתם ("you, Gazans, are angelic* – being pious Muslims") [*Translation: Artscroll Tehillim]

622 עליון על כל הארץ ב (עליון "and all of you sons of") Who is specified in Ps. 83#תה:19b עליון על כל הארץ (Land of Israel)

623 As sons, you're entitled to an inheritance from our common Father [even 2X per Deut. 21:15-17!!]

624 v. 7 אכן = 71 (Sanhedrin)

625 v. # = 7 & 71 = 771 = "770"++ (C"K = its head)

626 כאדם = בא (21st civil century) & דם (Hamas Attack → **bloodbath**)

627 בא → אכין ורקין ממעטין come to exclude

628 2023 – 930 = 1093 → Ps. 109:3 *And w/ words of hatred they have encircled me,*

629 **and attacked me without cause.**

630 אתם אכין באדם תמותון you'll die ousted from Land of Israel ~ Garden-of-Eden

631 ובהם תפלו you'll join the set of [heavenly] princes that ONCE-RULED *the Land of Israel*

632 then were toppled off throne

633 ff = 83:1 פג = 83 ~ ויפג [Gen. 45:26]

634 רש"י *anagram* שיר

635 Asaph the Prophet anticipated the feelings of *pious Jews* –

636 their heart would reject it ; only after הו"א fell thru, could 1st Rashi resume center stage...

637 BUT see my "POSSIBLE-redress" plan at tail end of this document.

638 GEM נצב [Ps. 82:1] = 142 = 'Bilam' ~ Ps. 142 relevant b/c Hamas exhibited **bestial** cruelty

639 Avos 5:8-9 various punishments come [wild animals ~ Hamas, exile, sword, after Succos, after Shemittah⁵⁷⁸²]

640 As in U.S. law, IGNORANCE OF THE LAW IS NO EXCUSE [*Ignorantia juris non excusat*] [Lev. 5:17]

641 [25] אִשָּׁה ("woman") *revowels to* אִשָּׁה ("sacrifice")
642 [26] { GEM, MK } אִשָּׁה ("woman") ≡ #הָ ("lamb" OR "kid")

643 Scriptural expression: קָרַב לְבֵית (i.e., the Paschal sacrifice per Jewish household) [Ex. 12:3]

644 [27] GEM אִשָּׁה/אִשָּׁה ("woman-sacrifice") = 306 → Ps. 30:6 ⇒ TEMP-only – הוֹאֵה הוּא [Esth. 9:2] → הוֹאֵה (working
645 assumptions rejected) [!!]

646 ~ [Song] Only Women Bleed by Alice Cooper

647 [28] Ps. 30:6 ÷ 2 = Ps. 15:3c – ה' / K.D. disqualifies from dwelling on His holy mountain [i.e., the Temple Mt.]

648 [29] GEM #גָּזָה ("Gaza") = 83 ~ [Rashi to] Ps. 83: God's enemies [Ps. 83:3] ⇒ Israel's enemies [Ps. 83:4]

649 [30] Scripture ⇒ doubling [Ps. 62:12] Σ = 74 ('witness')

650 ה' hides ½ out of sensitivity-considerations for His "audience"

651 [31] Scripture ⇒ doubling [Ps. 62:12] Σ = 74 ('witness') × 2 = Ps. 148

652 (i) TB, Berachos 9b ⇒ v- - = Ps. 147:20 [Jewish experience unique among nations]

653 (As the Sages [TB, Berachos 9b] teach that Psalms 1 & 2 constitute a single logical unit, all
654 subsequent chapters get shifted down by at least one numeric position. So, Psalm "148"
655 can be remapped as a reference to Psalm 147.)

656 (ii) Ps. 148:3 – a.) שֶׁמֶשׁ = "sun" (solar calendar: Western society, India, Japan, Taiwan, etc.),
657 b.) יוֹרֵחַ = "moon" (lunar calendar: Islamic nations, China, the Philippines, etc.),
658 c.) כָּל כּוֹכְבֵי אוֹר = "all bright stars" (astrologers/stargazers).

659 [32] 136 = 2 × Ps. 68 → He provides [soul-]mates for all ~ אֱלֹקִים מוֹשִׁיבֵי יַחֲדָיִם בֵּיתָה [Ps. 68:7a]

660 The *Machzor* [a specialized, seasonal Prayer Book] by the וְנִתְּנָה תְּקֵרָה [U'Nesaneh Tokef] prayer for the
661 יָמֵי הַקֹּדֶשׁ [High Holy Days] states: **But Repentance, Prayer and Charity avert the severity of the**
662 **decree.** If you look in the *Machzor*, above the word וְתִשׁוּבָה ("and repentance") in smaller type is
663 the word צוּם ("fasting") of numeric value 136. Above the word וְתִפְלָה ("and prayer") in smaller
664 type is the word קוֹל ("voice"), also of numeric value 136. Above the word וְצְדָקָה ("and charity") in
665 smaller type is the word קְמוֹן ("money"), also of numeric value 136. (By their equi-numeric-value
666 literary mechanism, the Sages meant to imply that all three components are weighted equally.)

667 [33] Q. Since EVERYTHING is found in Torah, it follows that sarcasm must be there somewhere. Where is it?
668 A. [At the very least, one instance is found in] Psalm 68:4.

669 צְדִיקִים יִשְׂמְחוּ וְעַלְצוּ לִפְנֵי אֱלֹקִים וְיִשְׂשׂוּ בְשִׂמְחָה.

670 And **the righteous** will rejoice, yea,
671 they will exult before God
672 and they will delight **with joy**.

673 [Psalm 68:4]

674 K. David's sarcastic expressions: (i) **"the righteous"** & (ii) **"with joy"**.

675 a.) The Hamas attackers are accounted as **"righteous"** by the Psalmist because ...

676 **אֵשׁ** כַּהֵמָס דּוֹבֵג מִפְּנֵי אֵשׁ ("as wax melts before") [v. 3] → [sounds just like] 'dung' & **'fire'** →
677 Jesus' punishment in Afterlife ("boiling excrement") [TB, Gittin 57a] ⇒
678 They (as pious Muslims) **abhor** the Christian "Trinity" [proper thinking/theology] &

679 they (as pious Muslims) **abhor** eating of 'swine' [proper diet] *anagram of 'sinew'*

680 [Note that v. **3** deals with the **Trinity!**]

681 b.) They're reported as being joyful, but this is pure sarcasm. **Really**, it's wild, unbridled, hedonistic
682 lust/glee/energy, with total silencing of ethics, morality, humanity, conscience.

683 c.) The phrase **עלצו [לפני אלקים]** ≡ יצלעו אלהים לפני ("the Palestinians womanized in My Presence").

684 Permuted verb יצלעו is important, meaning both: (i) Woman = צלע אלקים (ii) implying physical limping (on
685 both sides). Taking the case of Jacob the Patriarch as model, **limping preceded wholeness and safety** after his
686 "wrestling-encounter" with Esau's guardian angel.

687 d.) The expression לפני האלהים [Ps. 68:4] here does NOT primarily means "before God." Rather, it means
688 "before Gaza," referring to the numerological equivalent. This refers to the parading of ravaged sexual booty
689 before Gazans in graphic detail, such as Shani Louk (peace be upon her). [Note how EVERY last detail was
690 foreseen.] Of course, secondarily it DOES mean "before God" since everything on Planet Earth is "before God"
691 as it says, "Know what is Above you: ... **an EYE that sees** and an EAR that hears ... [Mishnah, Avos 2:1]

692 e.) "68" & "4" → חס ("have compassion", GEM 68) & 'ד (a placeholder for "Hashem", GEM 4)] → חסד ("kindness").

693 f.) Overall genuine Torah outlook (both based on Cain & Abel model):

694	Jew fighting Muslim	bro kill bro	Cain slays Abel
695	Arab rape Jewess	sex with sis	both Cain & Abel married each other's twin sis

696 **'incest'** *anagram* [subhuman] **'insect'** ("creepy/crawling thing") – **including even corpses (lowest-of-low: necrophilia!)**

697 g.) GEM קין ("Cain") *anagram of* נקי ("innocent"; "blameless") = **160** → Ps. 119:160a ראש דברך אמת

698 In a certain sense, Cain, the first murderer, was innocent! (He was **unaware** and **uneducated** as to the sheer
699 power of feelings.) In our current context, Hashem Himself via His holy Torah provides the *apologia* for
700 Hamas!

701 Ps. 68:4 = **2** × Ps. 34:2 [verse location ⇒ post-temporary-insanity!]

702 [34] **HAMAS anagram "a M*A*S*H" [Mobile Army Surgical Hospital]**

703 Just as aircraft carriers and tanks are now obsolete, so centralized hospitals [present **AAA's RVs for Hospital Beds**]

704 a.) THEN: A-bombs break war Ps. 46:10; 76:4
705 b.) NOW: drones, cheap missiles/rockets overload/overwhelm defense systems (Iron Dome)

706 INCLUDE :

707 **RVs\RVs.rtf [subset]**
708 **R' Wikler's Let to Ed.**

709 [35] Ps. 68:4 = **2** × Deut. 34:2 [M"R sees all of **ארץ חפץ** = "Land of Desire" ~ naked woman's body]

710 ¹ Moses climbed up from the western plains of Moab to Mount Nebo,
711 to the top of the cliff facing Jericho. God showed him all the land of
712 Gilead as far as Dan, ² all of Naphtali, the land of Ephraim and Manasseh,
713 the land of Judah as far as the Mediterranean Sea, the Negev, the flat
714 plain, and the valley of Jericho, city of dates, as far as Tzoar.

715 [Deut. 34:1-2, (Living Torah)]

716 a.) **'Nebo' anagram 'Bone' [of my bones] etc. [Woman]**

- 717 b.) 'dates' [Eng.] ⇒ single, **unmarried women**
- 718 c.) תמרים (pl.) ⇒ Judah & **Tamar** [withholding seed → fake "prostitution"]
- 719 **Amnon & Tamar** [rape; LOVE turns to HATE]
- 720 d.) צער *revowels to 'Pain'*
- 721 e.) Naphtali ~ Jewish People's wrestlings w/ God & Esau's "spiritual admin" (guardian angel)
- 722 f.) Gilead ~ { the revelation of a witness _{OL}, Elijah the Prophet }
- 723 g.) Negev ≡ South [region where Hamas attacked]
- 724 h.) נגב *anagram* גנב [Arab view of our claim to Land of Israel]
- 725 i.) Ephraim *anagram* "rape him" += f('ורבי' = פרי'), early love of God's darling
- 726 j.) Manasseh *anagram* "he ass-man" (פרא אדם = Ishmael)
- 727 k.) מנשה *anagram of* נשמה ("soul"), משנה ("secondary"; Mishnah; *revowels to 'meshuneh' strange*)
- 728 l.) הכבר *alternate definition* כבר הלחם ("loaf of bread") ~ wife
- 729 m.) Jericho *anagram* "rich Joe" (Uncle Sam) [!!]
- 730 עיר התמרים עד צער → בקעת ירחו עיר התמרים → תבקע העיר [of] "rich Joe's" [→ NYC] <North/South towers> ... until Pain!
- 731 התמרים → ה[י]תר מים ואת הכבר ... until Pain! **[FEED THE STARVING & SLAKE THE PARCHED!]**
- 732 Zech. 14:4 ~ Ps. 144:2 [Hebrew's 'pancake' verb] הרודד [R' Hirsch] (if memory serves)
- 733 **ON THAT DAY, THE LORD WILL STAND ON MT. OLIVES ... YET NO SIGN OF PHYSICAL JESUS! Q.E.D. B"H.**
- 734 ובמוט הרים בלב ימים Ps. 46:3
- 735 עיר אלקים, קדש משכני עליון Ps. 46:5 s/Jeru/NYC/ ERASE "Hymietown" slur from God's Presence
- 736 יעזרה אלקים לפנות בקר Ps. 46:6 s/O(100k)_{typical} day/O(<3k)_{9/11/2001/}
- 737 Ps. 46:8 the God of Jacob (147 association) is our stronghold – NOT WTC
- 738 Ps. 46:9 Go and see Hashem's works, Who has wrought devastation in the land [Mercy Mode!]
- 739 n.) M"R disbarred from entry in order to: (i) give land loci enum ~ תוכחה beg Deut ["end tucked into beg"]
- 740 += and for (iii) sealing Pent.'s **untampered** status [locking out Joshua's partial co-authorship]
- 741 M"R mission **unfinished** w/o all 3 [די לחכימא ברמיזא]
- 742 o.) נבו *anagram of 'Nob' [uncollected chit]*
- 743 p.) ראש הפסגה ≡ ראש הפה סג [see Ps. 53:4]
- 744 q.) היום האחרון ≡ הים האחרון
- 745 r.) יהודה ≡ קה דזה [God-is-sick] [!!!] ר"ל
- 746

747 **Stone Chumash, beginning of Deut. ch. 34:**

748 **Death of Moses.** Having blessed the people and prayed for them, Moses, the faithful servant,
749 ascended the mountain as he had been commanded (see *Deuteronomy* 32:49). As he stood there,
750 God showed him every part of the Land and the entire panorama of Jewish history that occurred at
751 the places named in the passage.

752 1. אֶת־כָּל־הָאָרֶץ – *The entire Land.* It was more than a mere physical glance. God prophetically
753 showed Moses the entire *Eretz Yisrael* [Land of Israel], in its prosperity and under the oppression of
754 future conquerors (*Rashi*).

755 עַד־דָּן – *As far as Dan.* God showed Moses both the offspring of Dan practicing idolatry (see *Judges*
756 18:30), and Dan's descendant Samson, who would deliver the people from the persecution of the
757 Philistines (*Sifre*). According to *Targum Yonasan* : *He showed him all the strong ones of the Land,*
758 i.e., its future leaders throughout history.

759 2. עַד הַיָּם הָאַחֲרֹן – *As far as the western sea,* i.e., the Mediterranean Sea (see *Deuteronomy* 11:24).
760 Alternatively, the Sages teach: Read this phrase as though it did not state הַיָּם הָאַחֲרֹן, *the last sea*, but
761 הַיּוֹם הָאַחֲרֹן, *the last day*. God showed Moses all that would happen to Israel in the future until the
762 last day when the dead will again live (*Rashi*).

763 [36] והשתייה כדת, אין אונס (“And the rule for drinking was: “No compulsion!”) [Esth. 1:8]

764 Esther = saga of Jewess (Esther) having sex with non-Jew (King Ahasuerus)

765 This was all a complex strategy to liberate the Land of Israel from the would-be claims of Palestinians.

766 As explained elsewhere, there was no random victim selection by Hamas Attackers.

767 Each woman volunteered, in Heaven, before birth, for her customized fate. Each knew in advance precisely
768 what she was in for.

769 This then is the **REAL** meaning of this phrase:

770 והשתייה refers to the Foundation Stone (אבן השתייה) of the Holy Temples. By their acts of
771 self-sacrifice, the women liberated [the Land of Israel and] the Temple Mount from the claims of
772 Palestinians and Muslims. The Hebrew/Aramaic Bible makes it abundantly clear: the original
773 inhabitants were expelled for deviant sexual practices. The savvy, prophetic Sages refer to this in
774 speaking of “the merit of the righteous women.”

775 PRACTICALLY SPEAKING to the trauma survivors themselves: You don’t need anywhere near
776 the amount of therapy you might imagine for “Post Traumatic Stress Disorder.” You’re all
777 war-time heroines. Your people owe you an inestimable debt. Hold your heads high!

778 TO THOSE WHO PERISHED: You go to visit their final resting place just like you would visit any
779 *tzaddik* or *tzaddeikes*. No difference whatsoever. Like passing away for the Sanctification
780 of Hashem’s Holy Name. They’re truly holy martyrs. If you join the chapter & verse
781 numbers together, you get 18 = GEM יח (“living”). This is consonant with the Sages’
782 teaching [TB, Berachos **18b**]: The righteous are referred to as living even after their death.
783 [Note how even the folio number (**18b**) alludes to their still “living.”]

784 דת is the native Hebrew word for ‘religion’. The women made their noble choices to further the
785 goals of Torah-Judaism. Any external evaluation as being “religious” or not is of no consequence.
786 There are those who acquire their world in one moment” [Avodah Zara 17a].

787 אין אונס. No pressure was put on the women to come forth. It was pure Free Will, pure
788 volunteering.

789 [Merit of צדקניות] self-sacrifice [preparing *prima facie* case **disqualifying** Muslims from Temple Mt.
790 “occupation”]

791 Jewish women’s self-sacrifice compensates for (**outweighs**) *jihadi* terrorists’ self-sacrifice.

792 אל תסתכל בקנקן (“Don’t look at “can-can”; [Mishnah, Avos 4:20; “can-can” is sexy dance; semi-vulgar; prophecy]

793 המוציא מחבירו, עליו הראי' b/c “possession is 9/10th of the Law”

794 [37] The lewd behavior of the Hamas attackers was amply corroborated by the facts of the attackers’ horrid impact on the
795 women they encountered. Mohammed knew of this tendency of his “flock” and compensated for it with modesty
796 beyond Torah requirements but never informed them of their diagnosis. They could have greatly benefited from an
797 approach/regimen that of the Torah ethical classic The Path of the Just (*Mesillas Yesharim*) with its emphasis on the
798 spiritual goal-milestones of cleanliness, watchfulness, etc.

799 **AS MATTERS STAND RIGHT NOW**, Palestinians, through their bestial sexual war crimes, have “blown” their
800 chance for an inheritance in the “Promised Land.” Remember: the Bible narrative clearly relates that the
801 Canaanite nations were VOMITED OUT (expelled) out of the Land of Israel for deviant sexual practices.

802 **HOWEVER**, I believe they can **still** apply/**appeal** to the Heavenly Tribunal for redress. But it calls for some
803 tough behavioral and mindset reform, surging up from the deepest levels of their souls and being.

804 ☺ REAL CHANGES!!! [“newly re-born”]

805 ☺ **No** further anti-Israel/anti-Jewish terror or hostilities EVER

806 ☺ lifelong reparations for war & terror victims

807 [to be funded by the oil-rich Arab states – e.g., Saudi Arabia, Qatar, Emirates, etc.]

808 ☺ TRUE remorse, regret, repentance

809 ☺ CONCRETE steps against any possible reoccurrence

810 ☺ re-educate children whose minds they poisoned

811 ☺ The Palestinian people can try to disengage from Hamas – claim THEY were held hostage

812 against their will and that Hamas doesn’t represent them accurately

813 ☺ RELINQUISH control & ALL claims to the Temple Mount

814 [the mosques can be relocated perfectly preserved just as London Bridge was in ‘68]

815 [to: Mecca, Medina, Qom, etc.]

816 ☺ not hold hi-office [“the stranger w/in your gates”; resident-alien status] except mayor of village, etc.

817 ☺ hi-quality Torah legal sheaf [spare no effort/expense; could take years to “do it” right]

818 ☺ decision to be made by Heaven & clear/evident to all

819 [It’s possible to conjecture this is one hitherto hidden reason Leviticus chapter 18 (listing Forbidden Sexual
820 Unions) is read on Yom Kippur by the afternoon service. As elaborated upon elsewhere, Yom Kippur shares
821 MUCH in common with the Hamas Attack. Torah law observes that the afternoon time is an auspicious time
822 for getting prayers answered as Elijah the Prophet was answered particularly then in his showdown with the
823 prophets of Baal. (Numerologically speaking: MK ‘Baal’ ≡ ‘Arab’.) Moreover, the reading from the Prophets
824 subdivision of the Hebrew/Aramaic Bible is the entire Book of Jonah – which deals with the successful
825 repentance of the non-Jewish metropolis of Nineveh. Note that their response of prolonged fasting has much
826 in common with the Islamic pillar of fasting. The mention of Elijah alludes to the connection of these “rituals”
827 and events to the End-of-Days and the utopian goal of world peace. (‘Jonah’ is also the Hebrew name for the
828 ‘dove’, a bird universally associated with peace.)]

829 With esteem and Torah blessings,

830 [Mr.] *Oded Lion*

831 עודד נ"י בן אוריז ז"ל ושיינא הניא ז"ל ממשפחת ליאון

832 E-mail: lecturer@gtu.nyc

833 =====

834 [Appendix I: My Use of Torah Numerology \(Gematria\)](#)

835 Let's clarify the standard Torah technique called simple *gematria* (numerical value). Each Hebrew letter is assigned a
836 numerical value (the first nine are assigned units values 1-9, the next nine are assigned tens values 10-90 and the
837 remaining four are assigned to the remaining hundreds values 100-400). The numerical value of a word is the sum of
838 the numerical values of all its letters. (There are other schemes but this is the most common and straightforward.)

839 So, given any Hebrew word, calculating its gematria is easy. The reverse is not true. Given a numeric value, coming
840 up with all Hebrew words of that value is very difficult. Fortunately, two wonderful resource works were published a
841 few decades ago that greatly ease this task. The first, a Hebrew-English book entitled Gematria: The Spice of Torah,
842 lists all words in the Five Books of Moses possessing the same gematria. Gematrias are listed in numerical order from 3
843 to 1500 (not every numeric value has entries; some are just null placeholders). A later volume by the same author
844 (Gutman G. Locks), the Hebrew-only Sefer Gematriyot, covers the entire Hebrew/Aramaic Bible.

845 Gematria is an arithmetic-based tool used to describe truth and reality. The expression אש יצאה מחשבון [Numbers
846 21:28; Jeremiah 48:45] can be rendered "fire has emanated from mathematics." And fire is symbolic of Torah, as it says
847 אש-דת [Deut. 33:2], "a fiery Law." We also have the teaching that "God gazed into the Torah and created the world,"
848 making Torah (the Pentateuch) the blueprint for Creation.

849 [Source: The classic phrasing is הסתכל באורייתא וברא עלמא from the Zohar, Terumah, 161a. See also Gen. R. 3:5 & 64:8
850 which say בְּנִגְדֵי סֵפֶר בְּרֵאשִׁית, שָׁבוּ נְתַעֲסֵק הַקְדוּשׁ בְּרוּךְ הוּא וּבְרָא אֶת עוֹלָמוֹ [credit: Danny Schoemann] (edited).]

851 There are partially/somewhat arbitrary "degrees of freedom" in interpreting gematrias. However, finding the LONGEST
852 meaningful chain of a particular numeric value is a much more demanding mental discipline, more rigid, less flexible,
853 almost set in stone, with less "wiggle room." Distilling EGS messages is largely an art form -- one I "pioneered" (in the
854 modern era, anyway), and at which I range from adequate to adept, after quite a few years' experience.

855 Only a prophet knows how to objectively apply gematrias with 100% accuracy for maximum illumination. Others take
856 their subjective best "educated guesses," each according to their level of understanding. That includes me, of course.

857 Built on the foundation layer of gematria is a tool which I "discovered" during the decade I spent writing essays on the
858 Book of Psalms. I call it an Equi-Gematria Sentence (or EGS for short; plural: EGS's). An EGS consists of a meaningful
859 Hebrew sentence, all of whose individual words are of the exact same gematria. [I don't believe you can do this in
860 other languages. Extolling the virtues and wondrous properties of the Holy Tongue (Hebrew) is not just hype.]

861 [EGS's don't always dovetail internally neatly. An EGS can have some rough edges. For example, sometimes a noun
862 and its verb may differ in gender, person, or number. Sometimes it's necessary to summon imagination to interpolate
863 (insert) a word or phrase to form a completely seamless thought.]

864 Now it's obvious to me that such a linguistic phenomenon cannot come about by chance but only by meticulous design
865 (by God, as it says, "*For I create the speech of the lips*" [Isa. 57:19]) yet I sorely regret that I lack the necessary math skills
866 to compute or even guesstimate the probability for an EGS. Certainly, the longer an EGS is, the rarer it is. Moreover,
867 a long meaningful sentence is rare enough, but one that is directly relevant to the times in which we live is a quantum
868 leap ahead in improbability.

869 Because the set of words of the Five Books of Moses is only a subset of the Holy Tongue (Hebrew), it is sometimes
870 necessary to revowelize native words or reshuffle their letters. For example, the word *vehayadayim* ("and the hands")

871 can be reordered to read *yehudim* ("the Jews"). [Only in the Book of Esther are the Jews called that; in the Five Books
872 of Moses, they are known as "the Children of Israel."]

873 We digress momentarily. Only true prophets **know** absolute truth. The Sages only **approximate** truth. The Talmud
874 relates of a holy Sage who accompanied Elijah the Prophet on his travels, and was bewildered/mystified by his actions,
875 indicating his limited knowledge as compared to the prophet's.

876 [Elisha, Elijah's successor, successfully petitioned for a "double portion" of his master's spirit [2 Kin. 2:9]. His strange
877 parting words to his master, at their earthly separation were [2 Kin. 2:12]: "*O my father, my father! Israel's chariots and*
878 *horsemen.*" What could such cryptic words mean and how were they relevant to Elisha's farewell from his master?
879 One: a teacher is called a 'father' as we find the inverse expression "the sons of the prophets" (בְּנֵי־הַנְּבִיאִים), referring to
880 their disciples. Additionally, 'father' means 'advisor' as Rashi [Gen. 41:43] explains the term 'Avrech' which refers to
881 Joseph. Second: the Hebrew phrase רכב ישראל ופרשיו ("Israel's chariots and horsemen") is an anagram of בשר כקלי
882 פירושו ("he informed like my God His explanation"). Here, Elisha was grieving Elijah as the one who, in God's stead,
883 informed him and all Israel of God's explanations – regarding Torah, current events, history and the future.]

884 [Source: **SONS OF PROPHETS** – This Heb. term occurs eleven times, all during the period of Elijah and especially Elisha,
885 and only in the books of 1 and 2 Kings. The term is a technical one referring to the members of a prophetic order or guild
886 and has no reference to physical descent from a prophet.] [credit: Encyclopedia of the Bible]

887 In my studies, I have come across evidence here and there that suggests the prophets (but not the Sages who had a
888 lesser respect for and appreciation for gematrias as a barometer/yardstick for truth) regularly studied EGS's.
889 (Maimonides [*Yad*, Foundations of the Torah 7:2] wrote that there were greater prophets and lesser prophets, implying
890 also varying intellectual levels.) Thus Gutman G. Locks, through his Divinely inspired initiative, succeeded in
891 RECREATING an ancient database (probably recorded on a scroll of parchment) of theirs! As King Solomon taught [Eccl,
892 1:9]: "*there's nothing new under the sun.*" [This proof-text is more applicable than it first appears. The Hebrew word
893 for 'under' can mean "to substitute" as it means in the phrase "*am I in God's stead?*" [Gen. 30:2]. And the mnemonic
894 for the total number of verses in the Pentateuch is החמה (lit., "the sun"), as discussed elsewhere. Thus, there is no
895 new Pentateuch-substitute – meaning God's **primer** (God's "Owner's Guide/Manual") for mankind is the one-and-only
896 Pentateuch which has never been superseded, ruling out the alleged "higher" authoritative texts of the New Testament,
897 Koran, or the writings venerated by eastern religions. This principle also technically covers Gematria: The Spice of
898 Torah, which since it contains all the words of the Pentateuch, sorted numerically in order of appearance, qualifies as a
899 Pentateuch-substitute in the age of computer databases and information technology.

900 Gematrias (including EGS's) are no substitute for a living prophet. To underscore this enduring truth, God arranged for
901 its message to be preserved in the Written Torah.

902 Naaman (נַעֲמָן "pleasantness") the Aramean was a commander of the armies of Ben-Hadad II, the king
903 of Aram-Damascus, in the time of Joram, king of Israel. ... He was a good commander and was held in
904 favor because of victory that God brought him. Yet Naaman was a leper. Naaman's wife had a servant
905 girl from Israel who said that a prophet there would be able to heal him. Naaman tells his lord this and
906 he is sent to Israel with a letter to the king. The king of Israel didn't know what to do, yet Elisha came
907 to the king asking to see Naaman. He told him to go bathe in the Jordan seven times and he would be
908 clean. Naaman was angry and would have left, but his servant asked him to try it and he was healed.

909 [wiki]

910 During the incident, Na'aman testily says the following [2 Kings 5:12] after Elisha the Prophet prescribes seven
911 immersions for him in the Jordan River:

912 Are not the Amanah and the Pharphar, the rivers of Damascus, better than all the waters of Israel?

913 Recall (discussed elsewhere): names can be interpreted homiletically. 'Amanah' becomes 'emunah' (faith). ('Faith'
914 refers to both faith in God and in the Sages.) 'Pharphar' alludes to gematria, which the Oral Torah [Mishnah, Avos 3:18]
915 describes as "*parpra'os*" (condiments, to wisdom).

916 Furthermore, there are other homiletic equivalences of interest:

917 [1] דמשק ("Damascus") is equivalent to דְּמִשְׁק ("of the administration, management"). This refers
918 to the infrastructure of Rabbinic organized leadership/hierarchy. Thus, the faith is in the Sages.

919 [2] נהרות דמשק ("the rivers of Damascus") is equivalent to תורתן ד'משה ("their Torah of Moses").
920 Once again, this refers to faith in the Sages, who expound the Torah.

921 Q. What is the relevance of Na'aman's "leprosy" (*tsara'as*)?

922 There are two Biblical phrases which are mutual anagrams:

923 (1) וּבִסְתֵּהּ הַצִּרְעָת ("if the leprous eruption covers") [Leviticus 13:12]

924 (2) וּבִעֲסֵתָהּ צִרְתָּהּ ("and her rival would taunt her") [1 Samuel 1:6]

925 [Background: "Her rival" refers to Peninah, the sister-wife of Hannah the Prophetess. She taunted Hannah for being
926 childless. The Sages teach [TB, Bava Basra 16a] that "Peninah and Satan acted for the sake of Heaven." Nonetheless,
927 8 of Peninah's 10 sons died, until Hannah prayed for her.]

928 What is the meaning to be deduced from this anagram? When affliction comes, it's the action of our common rival,
929 Satan, acting to taunt and confuse us regarding God's "plans." (E.g., why did Peninah's sons die, when she acted for the
930 sake of Heaven?)

931 When there's no prophet, faith in God's righteousness, faith in the Sages's explanations, and numerological insights tend
932 to dispel the confusion. As Tanya [ch. 26] teaches: a little physical light dispels a lot of darkness. When there is a
933 prophet – as Elisha tells the king, "... *he shall know there's a prophet in Israel*" [2 Kin. 5:8] -- there's absolute clarity as to
934 "*what hath God wrought*" [Num. 23:23].

935 Bringing our discussion of the Na'aman incident to closure, we make the following points:

936 1. The name Na'aman (נְעִמָן "pleasantness") sounds like the Hebrew word *ne'eman* (נְאִמָּן, 'faithful'). Indeed, the two
937 are homiletically equivalent via a legitimate *aleph-ayin* letter interchange. (The term *ne'eman* is also related to the
938 Mishnaic term for a חבר, Associate, a member of a laudatory class of citizenry. It's noteworthy that the numeric value
939 of this term is 210, matching that of 'Na'aman'.)

940

941 2. The qualities associated homiletically with Damascus' rivers, faith (Amanah River) and gematria (Pharphar River), apply
942 to Na'aman himself.

943 2a. Faith. Like the Scriptural principle כשמו כן הוא ("like his name, so he is") [1 Sam. 25:25], Na'aman was doubly
944 faithful -- to his earthly lord/king and as a new convert to his heavenly Lord/King, God.

945 2b. Gematria. As mentioned, the numeric value of his name is 210.

946 2b-1.

947 EGS @ 210: בקבוק קנין רבוא באור רחב בורא הצדיק הקדמני עמק ... חרב
948 A bottle (container) [who] acquired a myriad [of] broad explanations
949 of the profound Righteous Primeval Creator [from] Horeb.

950 בקבוק (bottle) is numerologically equivalent to חבקוק (Habakkuk).

951 What is the relationship of Na'aman to Habakkuk? Wiki will help solve the mystery.

952 According to the Zohar [I:8b] Habakkuk is the boy born to the Shunamite woman through Elisha's
953 blessing:

954 And he said, "About this season, according to the time of life, thou shalt embrace (Heb.:
955 חבקת – *hoveket*, therefore Habakkuk) a son." And she said, "Nay, my lord, [thou] man of
956 God, do not lie unto thine handmaid" [2 Kin. 4:16].

957 This story is told in the preceding chapter! If Na'aman was transformed through his miraculous cure, how much more
958 self-explanatory is it that Habakkuk, who was subsequently resurrected by Elisha [2 Kin. 4:32-35], would cleave to him
959 with all his heart and soul after his rescue from the clutches of death, throughout his lifetime, always. Thus, it seems
960 eminently feasible that the 'messenger' (המלאך, also to be understood here as "the angel") [2 Kin. 5:10] that Elisha sent
961 to Na'aman was none other than young Habakkuk. And the above EGS @ 210 describes God's kudos EITHER for
962 Habakkuk, the budding future prophet AND/OR for Elisha, his miracle-working teacher, who taught him all this Torah.
963 (The EGS, in a novel application, also corroborates Zohar's anonymous tradition. Also, Wiki reports that
964 next-to-nothing is known about Habakkuk; the Zohar and the EGS fill in the gap.)

965 2b-2.

966 הגר ("the convert") is homiletically equivalent to נעמן ("Na'aman").

967 Elisha knew of Na'aman's imminent spiritual transformation. He therefore prescribed [seven] immersions in the Jordan
968 River, analogous to the mandatory ritual immersion of converts in a *mikveh* (ritual bath). Therefore, his skin became
969 like a young boy's (נער קטן), symbolic of his newly acquired status as a NEWBORN! [This is not far from the native
970 meaning of being "born-again."] In the merit of Na'aman's newfound firm resolve to worship the true God only, he
971 merited Elisha's blessing: לך לשלום [2 Kin. 5:19]. The standard translations of this are "Go in peace" but, as the Talmud
972 [TB, Shabbos 10b] teaches that *Shalom* is a Name of God, Elisha was blessing him to go towards God throughout his life,
973 drawing ever closer.

974

975 His transformation free-associates to three expressions of the Sages:

976 (a) מן הקצה אל הקצה = [going] from one extreme to the other

977 Instantly, he changed from being an idolator in God's DISfavor to being a righteous non-Jewish convert in God's favor.

978 (b) ישועת ה' כהרף עין = God's salvation comes in the winking/twinkling of an eye.

979 Self-explanatory.

980 (c) יש קונה עולמו בשעה אחת = Some acquire their "world" in a brief time.

981 Self-explanatory.

982 3.

983 "Two lights" refers to Tanya's author who was great in both the revealed and hidden dimensions of Torah. (Quite a few
984 of Tanya's teachings are cited in GTU Lessons.) His first name Shneur (שניאור) can be subdivided into its syllables שני
985 "two lights"). Moreover, the numeric value of ואהבת ("And you shall love [God]") is TWICE that of אור ("light")
986 because Tanya was designed -- in part -- as a course of instruction in learning to love God.

987 Just as Na'aman's "conversion" marked a personal new beginning for him, so the Messianic Era marks a collective new
988 beginning for us all.

989 4. You see clearly God didn't "destroy the wicked" in this case. This case history could be one POSSIBLE reason the
990 Seventh Lubavitcher Rebbe healed non-Jews indiscriminately (as did Jesus): to possibly foster automatic repentance and
991 spread acknowledgement of God's greatness and of Godliness in general. The Psalmist says: *Taste and see that God is*
992 *good* [Ps. 34:9]. Together with these supernatural healing efforts, the Rebbe pursued a natural course of action – his
993 campaign to heighten the awareness of the Seven Noahide Precepts, as representing an eminently DOABLE
994 regimen/lifestyle.

995 5. The whole episode only transpired because of the simple, unshakeable, absolute faith of Na'aman's wife's Jewish
996 servant-girl in the prophet's miraculous abilities.

997 <End of closing points regarding the Na'aman incident.>

1000 Here are the definitions of the *gematria* techniques I use:

1001 מִסְפַּר הַקְּרָחִי (*mispar hechrachi*) — the simple computation of the sum-total of the letters as
1002 normative numbers. (This is the most common form of *gematria*.)

1003 מִסְפַּר מוֹסָפִי (*mispar musaphi*) — the same as *mispar hechrachi*, except for also adding to the
1004 sum-total of the word either the number of letters in the word, or else adding the *kolel* (i.e., adding a
1005 set value of 1 for the word as a whole).

1006 [I denote any instance of the above techniques by the string "GEM" for *gematria*.]

1007 מִסְפַּר קָטָן (*mispar katan* = "the small number") — In this type, all tens and hundreds are reduced to
1008 the single digits of 1 to 9 (by dropping trailing zeroes).

1009 [I denote any instance of this technique by the string "MK" for *mispar katan*.]

1010 [based on *Gematria: The Spice of Torah*, by Gutman G. Locks, p. *xxi-xxii*]

1011 [In *gematria* "equations" (equivalences), I use '#' (the 'hash' or 'pound' character) to denote the
1012 numerological *kolel*, having a set (constant) numeric value of 1. The *kolel* could appear in both GEM
1013 and MK equations.]

1014

1015 [Appendix II](#): A scary prophecy (Moses) & a hopeful sign (Maimonides)

1016 [A] Psalm 90:10 –

1017 יְמֵי שָׁנוֹתֵינוּ | בְּהֵם שִׁבְעִים שָׁנָה
1018 וְאִם בְּגִבּוֹרֵת | שְׁלֹשִׁים שָׁנָה
1019 וְרָהֳבִים עָמַל וְאִינוּן כִּי גַדְּ חַיִּשׁ וְנִגְעָה.

1020 The days of our years AMONG THEM number seventy years,
1021 and if with MIGHT, eighty years;
1022 but the best of them are trouble and sorrow,
1023 for it moves by quickly, and we are gone.

1024 (Translation by: Artscroll, JPS-2003, Oliner)

1025 Note: the commentators grapple with Moses' explicit 80-year limit. Understanding the 70-years limit
1026 as mankind's average lifespan, the 80-year limit is at variance with Moses' own lifetime of
1027 120-whole-years, full to the exact day [Deuteronomy 34:7]. With my proposed approach below,
1028 however, all such nagging questions are neutralized, falling away.

1029 בְּהֵם ("among them") = 80-year limit [Psalm's author = Moses, our **master** Prophet] [90 – 10 = 80]

1030 בְּהֵם *revowels to* בְּהֵם ("b'Ham") [Genesis 14:5] = "amongst Hamites" – including Arabs, Muslims.

1031 בְּגִבּוֹרֵת associated with Shemini Atzeres-Simchas Torah [Mishnah, Ta'anis 1:1; Rabbi Yehoshua's opinion],

1032 **IF** בְּגִבּוֹרֵת = **Reliance on IDF's might/superiority**

1033 **(without HASHEM ALMIGHTY & TORAH COMPLIANCE "in the equation"),**

1034 **IS DOOMED TO FAILURE/DEFEAT!**

1035 **1948 [founding of State] + 80 years [= MAXIMUM time span] = 2028 (5 years, hence, may Hashem relent!)**

1036 1948 ["birth" of the State of Israel] parallel to 1948 [Abraham's birth, in the Bible's calendar].

1037 אֶת־זֶה לַעֲמִת־זֶה עָשָׂה הָאֱלֹהִים ("God created one thing opposite the other") [Eccl. 7:14] –

1038 This umbrella principle has MANY sundry applications;

1039 here, the Torah's native calendar is meant, vis-à-vis the various calendars of earth's cultures.

1040 At the SAME TIME in the Diaspora, unprecedented, unleashed, RAW (an anagram of **WAR**) anti-Semitism.

1041 **[YET, all is NOT lost.**

1042 **There is NO imminent cause for ...:**

- 1043 (i) panic,
- 1044 (ii) national grief/despair/gloom/mourning,
- 1045 (iii) wringing of hands.

1046 NO cause for ALARM but for JUSTIFIED CONCERN + **IMMEDIATE** CORRECTIVE ACTION.

1047 GALVANIZE to ACTION: i.e., repentance & good deeds

1048 רַבִּי אֱלִיעֶזֶר בֶּן יַעֲקֹב אָמַר, ... תְּשׁוּבָה וּמַעֲשִׂים טוֹבִים, כְּתָרִים
1049 בְּפָנָי הַפְּרָעָנוּת.

1050 Rabbi Eliezer son of Yaakov says: ... Repentance and
1051 good deeds are a shield against punishment.

1052 [Mishnah, Avos 4:11]

1053 We have **PLENTY OF TIME** to get our [collective] act together!

1054 God doesn't:

1055 (i) issue empty threats,

1056 (ii) play "chicken."

1057 Remember: "Your arm's too short to box with God."

1058 **Maimonides enlightens us: ANY negative prophecy can be averted through teshuva (repentance,**
1059 **penitence)!**

1060 Although the phrase in Moses' Psalm 90 contains a seemingly **chilling** negative prophecy concerning prolonged
1061 Jewish sovereignty in the Holy Land, Maimonides assures us that ANY negative prophecy can be averted or
1062 overturned (cancelled) via repentance, its antidote. He words this firm spiritual principle indirectly, in the
1063 context of a prophet's liability to a death sentence for issuing a false prophecy.

1064 There still remains an important concept upon which we should elucidate; namely, when a
1065 prophet predicts troubles and disastrous events for the people, such as threats of famine,
1066 war, land upheavals, falling hailstones, etc., because they have acted sinfully, but nothing of
1067 the sort materializes, all remaining peaceful and pleasant, **Heaven being merciful**, the
1068 prophet is not thereupon proven false. It would be incorrect to suggest that he is a false
1069 prophet and is subject to execution; God forgives evil. **It is quite possible that the people**
1070 **repented of their contemptuous acts**, or that God in His compassion, postponed their
1071 punishments, and will display His anger against them another time ... Or, **He may be having**
1072 **piety upon them because of past merits**. The principle of "*the fulfillment of the prediction*
1073 *did not come about and did not materialize*" [Deut. 18:22], for upon which grounds a
1074 professed prophet would be executed, does not apply here.

1075 [Introduction to the Talmud, citing Maimonides, p. 56]

1076 6. The verse's phrase **בגבורת** אדם can be taken as an 80-year limit [Mishnah, Avos 5:22 – at 80, a sign of special
1077 **strength**] offset from Shemini Atzeres [Mishnah, Ta'anis 1:1 – We mention the **power** of rain beginning at
1078 the end of Succos]. The starting-year is 1948 – in the Bible's native calendar, this marks the birth of
1079 Abraham, arguably the first Jew. In the civil (Gregorian) calendar, it marks the birth of the State of Israel.
1080 The end of the 80-year term falls out in 2028. This is a timely and **scary warning** flag design to capture our
1081 **IMMEDIATE & UNDIVIDED** attention!

1082 7. chapter # (90) + verse # (10) = 100-yrs **DAF YOMI** ["off" by a mere 22-days out of 100-years!]

1083 [A more precise Daf Yomi allusion coming, God-willing, in next post.]

1084 8. GEM דף ("Daf_{TB folio}") = 84 → Psalm 84:7 "Valley of Weeping" (on BOTH sides of the armed conflict)

1085 9. "**Valley** = נַחַל of **Confinement**" (Rabbeinu Yeshayah of Trani) [→ **Gaza** deepest Gehinnom, under **siege**]

1086 [Rashi to Isaiah 9:17] (Oliner edition of Tehillim with Rashi's commentary)

1087 A. "*They will even envelop the Teacher with blessings*" [Rashi to Psalm 84:7]

1088 **They bless and give thanks to His Name, and say,**

1089 **"He judged us fairly and His judgment is true."**

1090

1091 B. Rashi on Isa. 9:17 [sefaria.org] → SEARCH for string “loss” → scroll down → Sefer HaChinukh **529:2**

1092 **And they are distressed** by all loss and destruction that they see;

1093 and if they can prevent it, **they will prevent any destruction with all their strength.**

1094 **RE: my reaction to the death, destruction, carnage & suffering: I just wanna make it STOP!**

1095 C. [Background: GEM ח[י]נוך (“Chinuch”) = 84 = דף (“Daf”_{FOLIO}) = עוֹדד (“Oded”)]

1096 CLAIM: The holy Chinuch (may his merit protect us) made his prophetic remarks at 529:2 knowing the

1097 background GEM equation just presented and the following array of 5-2-9 sources that provide a rich context.

1098 **EGS @ 529: ועזבתן חכמתכם ובינתכם (“Ye have abandoned [Torah,] your wisdom and your understanding”)**

1099 Oh! that they had such a heart as this always, to fear Me and to keep all My

1100 commandments, that it might go well with them and with their descendants forever!

1101 [Deut. 5:29]

1102

1103 **עזה (“Gaza”) rearranges העז (“the goat”) → the kid(s) [on both sides, sacrifices of war]**

1104 **→ the SCAPEgoat**

1105 **Ps. 52:9 “he strengthened himself in his wickedness”**

1106 **“to dare” → להעז (“be bold”) → “he grew emboldened in his wickedness” [Hamas]**

1107 **‘g-o-a-t’ = • GREATEST [opportunity] OF ALL TIME**

1108 **• primed for Moshiach’s arrival = G.O.A.T. [= Greatest Of All Time]**

1109 **עזה [Gen. 10:19] GEM עזה = 19 ~ Gehinnom; zayin has dagesh, meaning it’s doubled**

1110 **MK עֲזָה + ז [implied] = 26 = עֲזָזַל + kolel [with “doubling”]**

1111 **MK לֵעֲזָה + kolel = 26 = לעֲזָה (“to Gaza”) + 4 [without “doubling”]**

1112 “spillover” of **Yom Kippur** War distributed/delayed victims – apparently RANDOMLY –

1113 to **Gaza** episode.

1114 The **last time** a major Arab attack occurred on a Jewish holy day, caught the Jewish People by surprise and the

1115 IDF “sleeping” (may God rescue!), took an early commanding lead until they were repulsed, and resulted in a

1116 death toll numbering in the THOUSANDS (may God have mercy!) was the 1973 Yom Kippur War.

1117 We know from land-apportioning method, the lottery was only Divine Will, NOT “random.” Same with

1118 Azazel. **In terms of Absolutes, randomness is ONLY an illusion.** [The only event generators in Reality are

1119 God’s Will and humanity’s Freedom of Choice.]

1120 From the vantage point of perfect 20/20 hindsight, at the “End-of-Days,” it’s apparent Torah stems from a Divine

1121 Author Who is Timeless.

1122 Message for today’s generation: Israel’s (Jewry’s) sins have been forgiven!! [‘crimson thread’ turned ‘white’.]

1123 Removes/debunks YET ANOTHER charge/slur of “crude, sub-standard, literature” against God’s holy Torah.

1124 **FLUSH ALL THAT VILE GARBAGE THEY WROTE AGAINST TORAH DOWN THE TOILET, WHERE IT’S ALWAYS BELONGED!!**

1125 [I leave ‘Azazel’ as a fertile springboard and pastureland for Rabbis, etc. – whoever’s imagination grabs him/her.]

1126

[B] 2025 may be THE MOST auspicious time of all!

1127

The staff of the man whom I will choose will blossom, and I will calm down [turning away] from Myself

1128

the complaints of the children of Israel which they are complaining against you. ... Hashem said to

1129

Moses: Put Aaron's staff back in front of the Testimony as a keepsake [and] a sign for rebellious ones.

1130

Then their complaints against Me will end and they will not die. [Num. 17:20,25]

1131

These two (neighboring) verses [verses 20 & 25] mention Hashem's desire to stop the flow of complaints

1132

against Him.

1133

Q. Some causes for complaints ...

1134

a.) $20 + 25 = 45 \rightarrow '45 (1945) \rightarrow$ WW II, Holocaust.

1135

b.) $20 + 25 = 45 = \text{GEM } \text{אדם} \rightarrow$ Adam's curse.

1136

c.) $20 + 25 = 45 = \text{GEM } \text{אדם} \rightarrow$ "You [Jews] are called 'Man' " [i.e., showing this maxim is NOT elitism].

1137

d.) $20 + 25 = 45 = \text{GEM } \text{אדם}$ which rearranges to **מאד** re Tanya's epigraph Deut. 30:14

1138

The word is **very** close to you. It's in your mouth and in your heart for you to do it.

1139

VERSUS the notion of the "Curse of the Law (Torah)" as based in NT.

1140

Joining 20 & 25 $\rightarrow 2025 = 45^2 = \#$ words in **פ' מקצ**

1141

Masoretic statistic for Sedrahs (Genesis/Miketz) in Stone Chumash

1142

Miketz is the *only* Sedrah with word-count mnemonic.

1143

The statistic 2025 is intrinsically associated with *ketz*, Heb. for End[-of-Days].

1144

Maimonides to Mishnah, Sanhedrin 10:1, regarding protracted wait for Moshiach and Redemption:

1145

ואם יתמהמה חכה לו "Though he tarry, wait for him" [Habakkuk 2:3].

1146

The word **יתמהמה** may be interpreted:

1147

ית- that He [Hashem] ...

1148

מה "forty-fives" us ...

1149

מה "forty-five" TIMES!...

1150

\Rightarrow TOTAL MAXIMUM DELAY: $45 \times 45 = 45^2 = 2025$ -years.

1151

[IMPLYING REDEMPTION's *start* BY 2025-2026 of the civil calendar.]

1152

Also based on an alternate read of Psalm 87:6a – *Hashem counts according to the writings of*

1153

the Nations. [The various calendars are written outputs of the Gentile Nations which

1154

Hashem has incorporated into His Master Plan as target nodes-dates.]

1155

Q. How are we to understand this interaction between Moses and Maimonides?

1156

A. If one believes they're at odds (i.e., loggerheads), with Maimonides executing a

1157

pre-emptive strike and sneaking ahead of Moses' due date, then that's totally WARPED (i.e.,

1158

krum) RELIGIOUS THINKING. Rather, the timeline milestones – as, indeed, ALL numbers

1159

and events – reflect God's Will. Collaborating on the same "team," Moses and Maimonides

1160

assumed two complementary roles (voices). Moses, the earlier, the role of 2028 = COARSE

1161

sandpaper. Maimonides, the later, the role of 2025 = FINE **sandpaper**. Together, the goal

1162

is the same: a **polished** jewel/gem (the Jewish People; the world).

1163 =====

1164 Misc.:

1165 a.) "alms" is a substring of Psalms ⇔ צדקה תציל ממות [Proverbs 10:2; 11:4] **PLUS** [Tobit 12:9] (Apocrypha)

1166 • Proverbs: translation dependent [righteousness vs almsgiving]

1167 • Tobit: almsgiving [**un**ambiguous]

1168 b.) 'I' + 'alms' = "Islam" (???)

1169 c.) אמת covers Pent.'s beg. (א → DayOne),

1170 Pent.'s middle (מ → Lev. ch. 16 – scapegoat),

1171 Pent.'s end (ת → last Deut. vv. pair)

1172