

The Darkroom (2025)

(Parsha Mishpatim)

On the Har Habayit this week Rav Roi Zaga explained that the Mishpatim are an elaboration of the Ten Commandments and follow the same order. For example the first command:

“I am Lord, your God, who brought you out of Egypt, out of the house of bondage”

(Shmot 20:2)

And so Parsha Mishpatim begins with the detailed laws of acquiring a Hebrew slave. The Zohar asks a question which is better: the original law or the detailed explanation? It answers with a parable of a farmer that grew wheat and ate only wheat. One day he travelled to another community and there he was offered various breads, cakes, and pastries. ‘What is this made of?’ he questioned. ‘Wheat’ they told him. ‘Interesting he thought. I also eat wheat.’

Your Own Torah

At the Bet Knesset Rav Chanoch mentioned another aspect. To some they say the divine laws are beyond our understanding but the Mishpatim are something we can understand the logic of. Our job is to contemplate the awe and the understanding and derive from this our 'own' Torah that we have acquired which may even add something more to the original commandment.

Rav Halperin had another point of view he heard from the Rebbe. What is logic? he asked. Years ago a great man was considered someone who conquered many lands. For example Alexander the Great, or Achashverosh and his 127 provinces. Today however we don't seek to conquer but to make peace between nations.

How did this transformation happen? Did we suddenly get smarter over time? Or did our logic and consciousness change and evolve based on the Tzadikim in our midst that had an effect on us? He suggested that the concept of building a United Nations in New York City was preceded by the Rebbe's arrival in New York and the study of the Chassidim that affected the spiritual reception of the community.

Chassidic Story

There is a story of a chasid who had a particular Torah question on a particular Parsha. He studied everything Chazal had written on this topic but wasn't truly satisfied. After years of digging deeper into the subject, one day it came to him very clearly. He went to tell his Rebbe about the epiphany he had after so many years of study.

On the way to the Rebbe he passed a school and he overheard a teacher teaching grade three students this same question and this same answer. He was perplexed. When he arrived at the Rebbe, he explained his excitement about his discovery but also his confusion at hearing this same question being answered to young children along the way.

The Rebbe explained this all to him. You, my son, did the work of digging and examining and re-examining all of these years and finally you brought this idea from the highest Heavens into this world. Now that it is in this world, it is accessible to everyone.

From Heaven to Earth

The Torah that Hashem brought down through Moshe from the Ten Commandments to the Mishpatim, from the command to the elaboration, repeats a similar pattern in each generation.

In the same way, Akiva brought down his 'own' Torah that came from 'Moshe's' Torah and embellished it. He unpacked new secrets from it that even Moshe didn't know (see Menachot 29b). Through his life, his death and beyond his death came tremendous growth far greater than his years. In the Bet Knesset ten year old Rabbi Liam was sad reading the story of Rabbi Akiva and his death. I told him that every moment he was teaching Torah, even when he died. And his spirit continues to grow when you study his Torah, and when you add your Torah to his Torah you even grow together.

The Torah of Chassidut also came from the Torah of Moshe and further embellished and transformed the consciousness of the world. In the end of days the Torah of Moshiach will also live and grow and transform the world far beyond the physical years of the life of Moshiach.

Gog and Magog

Chazal tells us that in that time there will come about the war of Gog and Magog whose central figure is Moshiach ben Yoseph. Some say this war will be introduced by Eliyahu Hanavi. If we go with the idea that it was the Torah of the Rebbe in New York that influenced the consciousness of the world and as a result the thought entered their collective mind to build a United Nations in New York, then maybe we can deduce the spiritual source of other epic events. Maybe we can decipher the announcement of the war of Gog and Magog, the series of battles that follow and the Torah of the Moshiach to guide us in these troubled times.

In the same city not far from the Rebbe, close to the United Nations and the Twin Towers a Navi delivered the message of Hashem and conspirators killed the messenger as he was speaking. Before this great Torah genius was tragically taken from us, the modern day Navi declared his message also from the podium in the Knesset of Israel as all the Knesset members walked out in protest and disgust. Measure for measure when the Israeli ambassador spoke in the United Nations many also left the hall in protest and disgust. Regardless of the reaction and blindness of our jealous leaders, each word is recorded and remains as a testament in the sacred halls of justice in the Knesset above and the Knesset below.

On Chai Cheshvan 1990 the war of Gog and Magog was announced as Moshiach ben Yoseph was planted in the ground after his assassination in close proximity to the United Nations, the

Rebbe and the Twin Towers. There are some interesting Gematrias that connect Moshiach ben Yoseph, Eliyahu Hanavi and this modern day prophet, namely, Rav Meir Kahane.

Gematrias

Yoseph and Eliyahu equal the gematria of Pinchas.

Yoseph (152 = יוֹסֵף) + Eliyahu (אֵלִיָּהוּ = 52)

= Pinchas (208 = פִּינְחָס).

= Ben yoseph (208)

Rav Meir Kahane:

מהאיר דוד בן יחזקאל שרגא כהנא - Meir David Ben Yecheskel Shraga = 977 +1 = 978

פִּינְחָס בֶּן-אֵלֶּזָּר בֶּן-אֶהֱרֹן הַכֹּהֵן (+letters) – Pinchas = 978

This answers a question regarding Rabbi Kahane. Some say he was Moshiach ben Yoseph and others say he was Pinchas. This Gematria teaches us that it is really a similar idea. The one who becomes a target because of his vision and his love for Israel raises Israel up. Like a faithful servant that bravely demonstrates the true definition of freedom he obligates us as well to be free

The Torah of Moshiach

If the United Nations is a reflection of an evolution of consciousness initiated from the actions of Tzadikim then how do we explain the disaster of the United nations and its persecution of Israel? The Talmud says that in the future the Gentile nations will complain to God that they were short-shrifted. They will argue that they lost their chance to go to the World-to-Come because they were not given Torah and mitzvot. Hashem responds:

I will give to you an easy mitzvah called ‘Succah.’ Go perform it!” Immediately, all the Gentiles build succos on their roofs. God however makes the sun beat on them like it does in the heat of summer. [When the heat becomes too intense] the Gentiles kick their succos and leave. (Avodah Zarah 3a)

Rav Nachman Kahane (Meir’s brother) suggests that one way to understand this Gomorrah is to look at the United Nations. They seek to unite the nations and take up the vocation of Israel and end up failing miserably and kicking Israel.

The Torah of Moshiach helps us to understand the contradiction between the apparent 'evolution' of consciousness and its complete degeneration. That missing code that brings adversity to Israel and the world and yet by reestablishing this authentic Torah from Sinai could fix and unite the

world is written in our Parsha. The Parsha of jurisprudence that explains in more detail the contractual obligations of our freedom explains something quite clearly. Although for generations this was ignored like fine print to be overlooked, the Torah of Moshiach shouts forth the truth that we keep evading and being punished for, and dramatically adding to our punishments, by killing the messengers that bring it to our attention each time.

You must not make a covenant ('brit') with them nor with their deities. They must not dwell in your land, lest they cause you to sin against Me by serving their deities, which would prove to be a snare to you.” (Shmot 23:32-33)

There is one word in particular that we deceive ourselves with. The word 'Brit'. It is a word that can bring our salvation or our destruction. The concept of transforming from a world of glorious conquerors to a world of peace seeking nations is a positive development and a great zchut (merit) for Artzot ha 'Brit' (America) for hosting the United Nations. The word 'Brit' can mean a pact or agreement and also refers to the covenant between Hashem and His redeemed servant that is sealed upon his flesh.

The Covenant

That covenant was declared publicly, as we also read in our Parasha, with 'Naaseh v'Nishma' and signed in blood. If we uphold our part of the bargain and continue to offer sacrifices which 'force-saled' our release from Egyptian bondage, we will continue to reap extraordinary benefits. If we renege on our contractual obligations we become the sacrifices ourselves. It's really a 'no brainer' but as we pointed out earlier, logic is a consciousness we inherit from the spiritual struggles of individuals. The messengers we keep murdering that multiply our human sacrifices exponentially, are gradually entering our consciousness and transforming into logic.

The United Nations and the United States will never succeed without Israel. And Israel will never succeed as a subordinate member state of the world Gentile union. Both are doomed to fail. The only way that the Gentile nations can be united in peace is when Israel separates from them and leads them according to their freedom contract with Hashem. The main obstacle are the hostile Gentiles, that instead of expelling, we allow to dwell inside the land of Israel and 'prove to be a snare to us' over and over again. We are on the brink of greater tragedies than Oct 7 or greater glories. It is up to us. Hashem has given us a gift that could quickly turn into a punishment. Let me explain.

The Indictment

“Rabban Shimon ben Gamliel said, ‘There were no festivals (yamim tovim) in Israel greater than the fifteenth of Av’ – he goes on to list various reasons why. One of the reasons is ‘it was the day on which Hoshea ben Alah removed the guards that Yеровam ben Navot had placed on the roads so that Israel should not go up (to Yerushalayim) for Yom Tov’ (Taanit 30b)

The Northern and Southern Kingdoms were separated for hundreds of years until Hoshea removed the barriers so that the Northern Kingdom could now go to Yerushalyim for the Shalosh Regalim. Rabbi Nachman Kahane asks a good question. If this is one of the reasons the 15th of Av is the greatest festival then why wasn't Hoshea rewarded? Why was he the last king of Israel and why were all the ten tribes exiled precisely at this time? The answer is that even though the road was now clear, nobody came (see With All Your Might Vol2 pg 830).

What can we say today? Previously our hands were tied. We had tremendous pressure from America not to invade and to continually increase supplies to our vicious enemies while they attacked us. Now Hashem has opened the door for us. He has removed the barriers. President Trump has released any holds on weapon deliveries and endorses the plan Rav Kahane was repeatedly beaten and jailed for, which is to expel the hostile Arabs. If we don't follow through then the sin is upon us. We are exposed and have no one to blame.

It is interesting to note the ominous connection. The Northern Kingdom ruled for 208 years. Will the Torah of ben Yoseph (208) help us to correct the past? We are now in the 76th year (Gematria Kahane) of the Medina. Will we do a tikkun and unify the 208 years we were divided? Will the announcement 35 years ago by ben Yoseph, Eliyahu, Pinchas (208) and the series of battles we initiated by our indifference culminate in a great victory or more tragic defeat?

It was indifference (b'keri) for Zion that was at the root of the 2nd war of Gog and Magog 'B'keri' (Gematria = Shoa) (see what we wrote Parsha Bechukotai). The indifference of the Jewish people and the conspiracy of the high court to do away with Rav Kahane by any means necessary despite all their efforts is like blood that continues to boil while punishments continue to increase similar to the accusations of Nebuchadnezzar and the continued denial of the rulers and priests (see Sanhedrin 96b). What was thought to be silenced has only grown and blossomed while the hard shell of arrogance and indifference has been crushed over and over again by the plagues of 9-11, failed illusions of Gush Katif, Oslo and Oct 7. In the end the Torah of Hashem will be vindicated and justice will return to the word Mishpatim.

Deciphering the Broken Luchot

The Talmud is the sap of the Tree of Torah. It is its life blood. It is made up of the Gemarah that is derived from the Mishna. The Oral Torah was sealed by a people who were about to lose their Kingdom. Much of it was extracted from Tzadikim that were taken before their time and luminaries that were about to be exiled. The Oral Torah like matza they managed to take with them, rises throughout the generations. The tremendous wealth of Torah and Talmud we have is made up of so much more that we lost.

As the giant of Torah Rav Eliezer lie on his deathbed this is what he said:

I have learned much Torah, and I have taught much Torah. I have learned much Torah, and I have not taken away from my teachers, i.e., I have not received from their wisdom, even like a dog lapping from the sea. I have taught much Torah, and my students have taken away from me, i.e., they have received from my wisdom, only like the tiny amount that a paintbrush removes from a tube of paint. (Sanhedrin 68a)

To Rabbi Eliezer his teachers were like a great ocean and he consumed only what a dog would lick by the seashore. Whatever he gave over to his students was like a brush stroke from a full tube of paint.

When Rabbi Akiva mourned Rabbi Eliezer; he quoted a passage that was said about Eliyahu HaNavi. “My father, my father, the chariot of Israel and its horsemen” (II Kings 2:12). As if to say he has lost not only his father but Am Israel has lost their leader and guide. He continues.

I have many coins, but I do not have a money changer to whom to give them, i.e., I have many questions, but after your death I have no one who can answer them. (Ibid)

I would add it is like knowing you have hundred dollar bills in your pocket but starving because no one can change the money. You may have a book made of gold but no rabbi to explain it to you. Our modern day prophet Rav Kahane (h'y'd) was arrested over a hundred times for the sake of Am Israel. Towards the end as he sat in prison he began to write a Torah commentary. He began with Parsha Shmot. I have this first book. It is over 500 pages and covers only until the end of the 3rd Aliyah in Parsha Shmot. The sources he brings from all over Tanach are incredible. He was cut down as he was just beginning this commentary. Imagine what we lost? His Torah commentary probably would have filled 150 books. This is what Hashem allowed us to have, to extract from and to graft and build upon.

The Darkroom

When I was younger I used to take photos and develop them. Photographic development is a fascinating process. It begins with the camera and a flash of light that enters this black box. In a completely dark room one must take out the film and put it into a closed box with a chemical solution. At that point he can turn a very very dim green light on. When the negative is ready he can take it out to dry.

What he has now is the opposite of the picture that was taken, the negative. At this point he can re-enter the darkroom and put the red light on which is a little less dim than the green light. Then there is another flash of light. This time all that was negative begins to rapidly develop on photographic paper. Suddenly the small light that had once entered a black camera box is enlarged as a photograph for all to see.

So much of our history has been developing the exact negative of what we were exposed to at Har Sinai. The hatred of the Jew and Israel is an enigma hidden in the darkroom of history. The hatred against Tzadikim who came with the Torah medicine to help us is even harder to understand. There is a time however where the darklight becomes less so and all that was considered negative and to be persecuted and hated begins to develop and be seen and enlarged and understood as the greatest good to Israel and to all of mankind. I hope our consciousness has evolved enough recently and the negative is dried. I hope we are prepared for a new flash of light in a room less dark and a positive reality to rapidly develop. It looks very dark and we have released thousands of devils that are hungry for Jewish blood.

May it all turn upside down in the month of Adar and may we see Amalek eradicated and Gaza resettled with mikvas and Jewish communities. May providence turn kindly towards us and may we multiply the numbers recommitting to Hashem and visiting His house. When we review and study our contractual relationship, remove the thorns we are commanded to remove, then not only will we avoid punishment meted out to a slave but be embraced by our father above like that of a returning son.

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