The Mother of Moshiach (2024)

(Truth born from Deception)

Parsha Toldot

The Jewish people are one. Truth is one and truth is also the name of Hashem's seal that is placed upon the Jewish people. Truth (emet) is made up of the first middle and last letter of the Torah unlike sheker (lies) made of three consecutive letters. Those three consecutive letters don't see the whole picture and balance on a flimsy dot unlike the two legged letters of truth; aleph, mem and tet.

It is interesting that Yacov the prophet representing truth within the sephira of creation was initiated into his mission through an act of deception. How could this be? Was it actually a deception or was it a defining moment of truth? One might ask how could Avraham's father Terach admit that idols are not real and cannot talk, unless Avraham had concocted a story of an argument between two idols? Sometimes truth comes out as a result of a fabrication.

In our story there is a refinement of truth through deception. When Yitzchak says it is the voice of Yacov but the hands of Esav I suggest that this is exactly what Yitzchak had dreamed of. Teshuva would come from Heaven above and merge with this man of the field to become the perfect successor of the Jewish idea. A merger would indeed take place but it was through the righteous soul of Yacov borrowing the tools of Esav that the transmission of the birthright would succeed and not fail.

The eureka moment for Yitzchak was that there indeed would be a merger of the two personalities, the physical and spiritual but not as he had imagined. Just as Sarah understood that the brit milah was ultimately a national concept involving the expulsion of Ishmael and the acquisition of the land albeit through her death, Rivka understood the birthright also as a spiritual concept that must be acquired physically, albeit through the hands of Esav. In a similar way modern day Israel came into being in stages using the borrowed warfare tools of Esav. The spiritual mission of Israel is evolving in the world from the bottom up. The spirit is evolving and being infused into the political world. The success of Israel is seen by gentiles as the success of the God Israel. Expecting the opposite to happen, for example Christians to suddenly feel benevolence towards Jews from a Heavenly decree or from interfaith meetings, this won't happen. In the end Itzchak agrees and blesses Yacov before leaving.

According to the Midrash (in Pesikta D'Rav Kahana 3), the twelve tribes were originally supposed to come from Rivka, not Yacov. We see an allusion to this in the yud and aleph (Gematria 11) missing from the word teomim (twins). We spoke not too long ago about Parsha Noach that had the potential to receive the Torah but due to the lack of the appropriate vessel to receive this light it turned into destruction. Noah may not have succeeded in bringing that light into the world but now the toldot of Yitzchak is building from the broken vessels of the past. It is the ‘mothers’ that nurture the proper vessel at their expense.

It seems to me that the roots of the light of Kislev that follows the darkness of Cheshvan are connected to the revealed redemption of the month of Nissan that follows the hidden redemption of Adar. In addition Moshiach ben David follows Moshiach ben Yoseph in a similar pattern. The revealed follows the hidden. The mothers paid the ultimate thankless price. Sarah acquired the land through her death. Rivka acquired the birthright that caused her to suffer and not be honored in her death. Rachel also acquired a partnership in Moshiach that partly resulted in her death. Hidden in the word dudaim that she purchased is David with a yud which indicates Moshiach ben David.

> According to the Gra. David refers to king David but David with yud refers to Moshiach ben David (Kol HaTor 2: 2)

It's interesting to note that ben David with the 'yud' is also the gematria of Meir Kahane. If one considers him Moshiach ben Yoseph as I do, then this seems to indicate that Moshiach ben Yoseph and Moshiach ben David are one and the same. Like Avraham and Sarah, one is revealed while the other is hidden.

There are a number of fascinating Gematrias that explain the connection of Moshiach ben Yoseph and Moshiach ben David along with the mothers who sacrificed to bring them into being. It appears that part of the preparation for the tribes of Israel was a reckoning between Esav and the 'white house' of Lavan. We can see these ideas of the shattered vessels, the light that could have been and the challenges that forge the ultimate Moshiach generation in the following codes and gematrias.

Struggles from Birth

24. Her pregnancy reached full term; there were twins in her womb	כד וַיִּמְלְאוּ יָמֶיהָ לָלֶדֶת וְהִנֵּה תוֹמִם בִּבְטְנָהּ

(Bereshit 25:24)

The twin letters in this passage are reflected in the first word (yimalehu) that describe completion as well as circumcision (more on this later).

Yacov was born circumcised and the conflict between these twin brothers would set the stage for the circumcision of the world so to speak or its completion that will form the proper vessel to finally receive and accept the light of creation that has been planted like a seed in the heart of Israel. Outwardly the struggle of the uncircumcised Esav against his circumcised twin brother will transform much of the world. Inwardly that same battle between the uncircumcised Erev Rav and their circumscribed twin brother will also transform much of the world.

The struggle between another relative Ishmael who believes that his circumcision is of greater value than Israel also has transformed much of the world however at this stage of history, his influence is now beginning to wane. The passage preceding the ascendancy of Itchak describes the falling of Ishmael [*before all of his brothers he fell* (Bereshit 25:18)]. We are witnessing this today as the final refinement of redemption is really between the twin brothers.

The Bear Hug

That Ishmael and Israel cannot coexist or co-inherit the same land is apparent to all. Our reliance on our brother Trump however is yet to be tested. Many who support Trump and normalcy and traditional values that they inherited from Israel will come to finally accept who is the ‘teacher’ of those values and who is the ‘student’, but only on the condition that we assume the role of Rabbi.

I would not be surprised at all if there were a new 'deal of the century' presented to us. The test will be whether we get excited like a school boy towards our benevolent brother Trump, or whether we understand that this is a deal that Hashem is actually presenting us with to see if our teshuva is complete. The greatest test of the refining of redemption will come from our answer to the smile of our hero President Trump when, and if, we decide to straighten the twisted sword of

past injustice. We will be in a position to undo the original pact that our father Avraham made with Avimelech which we unfortunately have been making the final payments on. Even though we are a much lower generation, a measurement is still a measurement and when that measurement is full, a new era will be initiated.

As we undid the Avimelech type pact of UNRWA which was relatively easy and opened a wonderful new door we must now undo our worship and fear of Esav. We will be forced to stand up to the friendly giant and say 'thank you for your offer to assist our peace negotiations, however we can do this on our own, and this Land is not for sale.' We have passed our Bar Mitzvah, but we have yet to exchange the beggar clothes of Yankle for the distinguished robe of Israel.

More on the Gematrias

One can see the concepts of Moshiach ben David and Moshiach ben Yoseph, the partnership that is both hidden and revealed being played out in the political world of our time. The completion of Rivka's pregnancy is related in a way to the preparation of a new world about to be born. Esav has an external and internal role as a twin brother to evolve as well. From the frenemy in Washington to the Erev Rav within, the refinement of redemption ultimately comes from within our family. Chazal tells us that king David had the same middot as Esav but overcame them. Rivka and Rochel came from the crooked white house of Lavan yet became the founders of Israel and also the influencers of Lavan's tikkun.

We spoke about the twin letters that follow the word **וַיִּמְלְאוּ**

יָמֶיהָ לָלֶדֶת וְהִנֵּה תוֹמִם בְּבִטְנָהּ

I suggest that there is a passage in Parsha Netzavim that reflects these double letters that describe a new generation with a new heart.

God, your God, will figuratively circumcise your heart	**וּמָל יְהוָה אֱלֹהֶיךָ אֶת־לְבָבְךָ**

(Dvarim 30:6)

וּמָל יְהוָה אֱלֹהֶיךָ אֶת־לְבָבְךָ

We spoke about the missing letters in the word 'twins' **תְּאוֹמִים** that add up to eleven. Four days after 9-11 in the year 2001, Parsha Netzavim was read around the world. Many people spoke about the 11 mysterious dots in the following passage.

The hidden sins are for God, our God, to punish; but the revealed sins are forever **for us and for our children**	הַנִּסְתָּרֹת לַיהוָה אֱלֹהֵינוּ וְהַנִּגְלֹת לָנוּ וּלְבָנֵינוּ עַד־עוֹלָם

(Dvarim 29:28)

There were other interesting codes that came out. Four airplanes had been hijacked and crashed on that dreadful day. If one added the digits of the four flight numbers together they came out to

11,12,13, and 14. Nobody knew what to make of this strange coincidence. If you read the Parsha on that Shabbat, however, you might have noticed an unusual four line aliyah. The sixth aliyah which alludes to Moshiach ben Yoseph who represents the sixth sephira it is written.

11. For this commandment about which I am commanding you today, is not remote from you; it is not far away.	יא כִּי הַמִּצְוָה הַזֹּאת אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם לֹא־נִפְלֵאת הִוא מִמְּךָ וְלֹא־רְחֹקָה הִוא
12. It is not in heaven, that you should say, 'Who will go up to "heaven" for us and fetch it for us, to expound it to us so that we can fulfill it?'	יב לֹא בַשָּׁמַיִם הִוא לֵאמֹר מִי יַעֲלֶה־לָּנוּ הַשָּׁמַיְמָה וְיִקָּחֶהָ לָּנוּ וְיַשְׁמִעֵנוּ אֹתָהּ וְנַעֲשֶׂנָּה
13. It is not beyond the sea, that you should say, 'Who will cross to the other side of the sea for us and fetch it for us, to expound it to us so that we can fulfill it?'	יג וְלֹא־מֵעֵבֶר לַיָּם הִוא לֵאמֹר מִי יַעֲבָר־לָנוּ אֶל־עֵבֶר הַיָּם וְיִקָּחֶהָ לָּנוּ וְיַשְׁמִעֵנוּ אֹתָהּ וְנַעֲשֶׂנָּה
14. Rather, the thing is very close to you, in your mouth and in your heart, so you can fulfill it.	יד כִּי־קָרוֹב אֵלֶיךָ הַדָּבָר מְאֹד בְּפִיךָ וּבִלְבָבְךָ לַעֲשֹׂתוֹ

(Dvarim 30:11-14)

On Chai Cheshvan, Moshiach ben Yoseph gave his last speech close to ground zero. That tour was called the 'project zero' tour (Zionist Emergency Rescue Operation). He came to warn Am Israel to return home before tragedy strikes. He warned of the Arab cancer that was eating away at Israel that could easily be removed and a Temple that could easily be built if we so desired it. It was not in 'Heaven', it was in our hands to do it.

We killed the messenger on that day. Eleven years later his son was murdered and nine months after that the decree of 9-11 was born. Like the original Yoseph conspiracy, apparently our hands were clean. It was a wild beast that killed the Kahane father and son. We had nothing to do with it. Just like Yehuda declared to his father Ha-Kerna, do you recognize this tunic? Knowing full well that he had done away with the prophet he innocently asks Ha-Kerna. Do you recognize it? In Hebrew it is spelled (הַכֶּר־נָא). If one looks closer one may also see (הַכֶּ**ר**־נָא) or in other words - Rav Kahane. The twin towers were 110 stories high, which alludes to Yoseph who lived to 110. The twin towers also allude to our Parsha. The twins of Esav and Yacov that spread their struggle and rectification throughout the world will be rectified by Menashe and Ephrayim who will return to the Land and unify Am Israel.

Egypt and Amalek

The events of 9-11 have many allusions to the plagues of Egypt. The Nile was the source of income and it turned to blood like the World Trade Center. Those killed were like the first born sons of Egypt, the CEO's of the mightiest companies. Everyone was donating blood even though there were none to give it to. The ash became a thick darkness one could hardly walk in. The

navi comes to warn and to raise up the nation. He demonstrates that there is a truth that cannot be manipulated and twisted and perverted to serve man. But man must grow to serve truth. The words **וּמָּל יְהוָֹה** are reminiscent of another famous passage. The passage discribing Amalek **כִּי־יָד֣ עַל־כֵּ֔ס יָ֖ הּ**. As we have been engaged in defeating Amalek in our seven front war, the stage is now being prepared to rectify many other injustices.

There are many interesting Gematrias based on the full name of Rav Kahane. There is a peculiar one from last week's Parsha.

וְהִנֵּה רִבְקָה יֹצֵאת = and behold Rivka came out = 977

מאיר דוד בן יחזקאל שרגא = Meir David ben Yechezkel Shraga = 976 = plus 1 (kollel) = 977

(Bereshit 25:15)

The light that is tragically put out cannot be destroyed. The light of Sarah lives on and is reignited through Rivka. It is the same light. Even though destruction comes because we do not have the proper vessels to contain the light. The light is not diminished. The vessels are destroyed but the light continues and reforms the vessels. Rav Kahane was one of the few who was able to unite both secular and religious Jews. They equally came out to his rallies and speeches. He paved the way in the darkness of Cheshvan for the emerging lights of Kislev. He often spoke about one legged Jews. There are Jews who stand on the leg of religion and are against the Zionist State and expect Hashem to drop the Bet Hamigdash down from Heaven intact. There are other one legged Jews who want a Zionist State without Hashem. Some are souls disconnected from the body and some are bodies disconnected from their souls.

Eliyahu Hanavi

As I pondered these ideas that I have written about. The thankless mothers of Moshiach who died for us to be born. The truth that we were too blind to see that was staring us in the face. The generation that is skipped because we failed or the measurement has yet to be filled. I stood in the market to buy some chicken for Shabbat. Eliyahu Hanavi stood next to me and said to the shopkeeper ' 11 legs'. I turned to him and said that's a good number. I told him about the Midrash that said Rivka was destined to have the twelve tribes but only had Yacov. This was alluded to in the word Teumim, missing the yud and aleph. He smiled and walked off thinking I am off my rocker.

Then it hit me. Hashem sent me Eliyahu Hanavi to answer my questions. Why were the tribes delayed? Because they were eleven 'legs'. They had to grow another leg to stand on. Truth stands on two legs. We are in the 76th year of the Medina, the Gematria Kahane and **וּמָּל**. Through the pain of circumcision we are being completed. A navi stood in the knesset 34 years ago and shouted forth the truth while all the knesset members exited disrespectfully cursing him as they fled. Indeed they have all exited, but the words of truth remain and one by one two legged ministers are returning to their seats. May the mothers have an easy birth and may we come to appreciate the darkness that built this light.

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